

In A. vol 4 no 14
Ser. cat.
12/10/13
R 5

VOLASPODEL

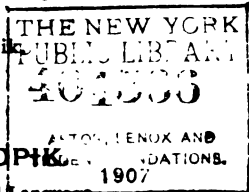
Suām yelsik boneda :

Doab bal.



Pubom in del 2oid

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CALABLED VOLAPÜKAKLUBA NOLÜMELOPIK

Monthly Magazine devoted to the propagation and best interests of a Universal Language.

Entered as Second-class Matter in the Post Office at New York.

YELÜP 4.

NEW YORK, XIul 2oid 1893.

NÜM 1.

VÜD AL BONED.

VOLASPODEL beginom yelüpi folid ko nüm at. Nestü ne-balif e dislitöf, kelis dinäds vpik anu jonoms, ofovobs pübami gaseda at, bi spel lanimom obis das duläl e levelöf obevikodoms noe heti taelas döla subimik obas, soi lindifi valemik tefü döl püka bevünetik. Binos nedotik das zedam bleada at dämomöv döli penömodöl, bi gased votik yüfü desän at no sibinom in Melop, sikodo vüdots denu vpanis e flenis valik döla tefü pük bevünetik, bonedön gasedi at, kel oblibom nepaletik e nedeslopik tefü säks väpükik äs jünu.

Danöl plo yuf pegetöl du yel efegolöl begobs i du yel suköl yufön obis me lautam laltügas, me boneds e me ninsäds.

Yelüp kilid (petanöl) kanom pasivön so lonedo äs binom nog stokik ; suäm ota : doabs tel.

REDAKEF.

EDITORIAL.

EGIVOBBS egelo ko nepaletöf kätüdik spadi plüdik in gased at tikädes e niludotes züpelas paleta alik, desänöl das lilädans fomoms cödäti e krüti itik dö stad nuik dinädas in vpa-vol ; pluo meditoabs stadi nuik at, pluo suadot nüdlanom lani obas, das sbinam paletas mödumik e dikod otas pla dämön, äs jinos ma cödät nedibälik, tadilo yufom mufami döla väpükik. Ibo no kanos padotön das sukü pükams e gepükams dakupik paletas difik döl it,

LHR

kela volekami steifobs, vedom valikes umo pesevik e kludo i umo klülik, pöks baik pamanifoms, valikans töboms tuvön e mobön menodotis pötik, e palemānos te, gebön stofi so pedagetöl de palets difik pöfödü döl gletik obas. Ab alim okapälom das no kanobs blibön in stad laik vedöna ; bepükön te denu e denu dini semik no odukos al zeil, e binos pöbedledöl das du tu lonedo bepükobs stadi dina otik nes dunön i bosi pöfödü at, din it disom. “Roma deliberrante Saguntum perit” du meditobs tu mödo dö meds yufön e födön döli obas nes i vobön plo volekam plagik ota döl it binom noe paluletöl soi papöligöl. Stabels volapükakluba valemik pesuadöl das sef döla väpükik deslopom desnu de dunam e no de bepükam teik, pedugöl sikodo de tikäd e lenlogam leigik äs löpnik, laboms melidi luüno ejonön kisi nedobs : liedö ! no eplöpos, e dledobs no oplöpos omes, balamön paletis valik zi stän omas. Misek at no sötom dejekön obis mekön blüfi nulik, al balamön paletis difik, e nogna dugöl seniti vpanas valik al “ployeg melopik” in nüm lätik gaseda at, tefü stitam “volakluba püka bevünetik,” bekobs lilädanis das moboms pösodis, kels pabekomitomsöd plepadön büvobis zesüdik.—Def spada in nüm lätik emütom obis fözogön jü nu maniföfami peneda suköl tefü ployeg melopik :

DUBUQUE, Iowa, Oct. 10, 1893.

Editor Volaspedel :

My attainments in volapük, I regret to say, are not such as to enable me to write it intelligibly, but they are sufficient to lead me to see some of its imperfections. Not long since some one sent me a pamphlet entitled “spelin.” This I thought was superior to Schleyer’s volapük.

But as vp has already made such considerable progress in the world it may be doubted whether any system very different from that would meet the necessary encouragement to result in success.

It seems to me, however, that the “American Plan” outlined in VOLASPEDEL for September last, for a World’s International Language Club, should meet the situation unobjectionably and be approved by every true friend of a world language.

I would be pleased to be informed as to the responses that have been made by vpanas to the proposed plan. I see no reason why we should not all join together in this work on the basis of a concensus of opinion.

Allow me to say, no small objection is that of the accented or umlaut vowels. Modified forms of *ä*, *ö* and *ü* could easily be made that would harmonize with the roman forms of letters and remove a serious drawback to the success of vp. Yours truly,

ASA HERR.

Egetobs i penedi suköl tefü ployeg melopik :

HANNOVER, 1893, II, 4.

Söl redakel palestimöl!

Segun vip olik, lilön i cedi liladanas bleda olik dö ployeg tefü klub bevünetik, dälob obe notedis anik al mob vpana melopik, pepübäl su flan 158 bleda divik ola.

Tefü 2, notedob, das vp nuik paväломös as cala—e melakapük, jüs bos gudikum pejafos, al getön pöfütis penunöl su flan 163.

Tefü 4, das limal alik sedomös nemis pösodas valik ut läna oka, kels, äs vipom, sötoms fomön pladalefi valuga in *dinads pükavik*. Tefü dinads pükavik vpan alik no kanom kovobön e vögödön nemedamo, sod ai te kopef pladalöl limalas noliktün e nolaviktün kel mutom pavälön nulo yel alik 3 u 5id, sodas binos nemögik, das getom evelo tuväti. Al vitön atosi nog umo, cifam kluba bevünetik e länaklubas dabalik binomös in nams vpanas ut, kels ejonoms okis as plobiktün, ziliktün e plagiktün tefü pakam vpa. Tefü dunöf “plägefa” at dälob obe bäpenön is setis anik, pepüböl fa vpan in vpagased valemik: “Plägef jäfom govami materik fedä, efe : 1, govam käda dubü bevolekam, ninsumam e segivam monamedas kluba segun stips statudik; 2, pübam bükotas klubik, a. s. fedanogan (gased bligöl plo kopanal alik), yelanunod, buks peredaköl fa ‘Teoref’ (glamat, vödasbuk tida-buk...); 3, levobam laltügas... gönü vp. pedesänöl plo lasum in gaseds netapükik; 4, fünam stitas plagik a. s. stitam vätopo tidüpas vpk, lovepolabürs plo geb alima, danotabürs dö yegs difik (tedik, nolavik...).”

Spelob, das din at, teilam dinadas pükavik e govamik..., pobepitkom nog plobiko e das yel nulik oblinom obes volekami kluba velato valemik, ibo ovikodobs te, ko näms pebalöl!

Ko glid flenik,

MAX WAHREN.

NORTH AMERICAN ASSOCIATION FOR THE PROPAGATION OF VOLAPÜK.

WORCESTER, MASS., November 6th 1893.

FRIENDS—

The season has again arrived when arrangements for the winter's work are being made. The summer's long vacation is ended, students and workers along all lines of progress, refreshed and invigorated, are preparing for a long season's work. We, as laborers in the movement to establish an International Language, have much to encourage us and to urge us to take up with renewed vigor the

labor of spreading a knowledge of the only language which has become truly international, having secured acceptance among so many millions of people distributed over the world's surface.

The extensive exhibit of volapük literature in the great Columbian Exhibition has interested countless numbers in the subject and has assured even the careless passer by that the language is worthy of respectful consideration, and so far from being the dying chimera they had been led to suppose, it was a practical solution of the important problem of the century and which is steadily pushing its way onward to universal adoption.

Many educators have become interested, through an examination of the exhibit and some have promised their co-operation and interested service to extend a knowledge of the language.

The Exposition as a whole has brought other nationalities nearer to us and many practical illustrations of the need of a common means of communication between people of differing mother tongues, have come home to people who previously have given the matter no serious thought.

It is to be hoped that all who have had their minds opened to the glorious possibilities of an international language will take advantage of this favoring opportunity to spread a knowledge of the only language promising successful result and will devote all the time and energy at their command to this end.

A pamphlet published by the volapükaklub nolümelopik can be made of service and every one interested is asked to obtain from S. & D. A. Huebsch, 320 Pearl Street, New York, or of the undersigned, a supply of these to enclose with their correspondence or give to inquiring friends; the price is $\frac{1}{2}$ cent each. Correspondence with the secretary is requested to advise him of progress or to obtain information or assistance from the society in the work throughout the country.

Much depends upon the progress of the language among the people of this country and the important duty comes home to all to do what they can to acquaint their friends with a knowledge of its aims and of its simple adaptability for the purpose for which it is designed.

The secretary's letter book containing letters from all over the globe written, for the most part, by persons who know nothing of English proves its universality and the fact that volapük is now the international language.

Let us be up and doing.—

F. L. HUTCHINS,
General Secretary.

NUNOD DŌ VOLAPŪKAKLUB NOLŪMELOPIK.

KOEFOB daniko getami doaba 1.95 de volapükaklub zenodik plo Stirän, ezogob kitami at spelöl das läpolots votik pogetomsöv.

Kopanans mödik egepükoms zülagi e kedi säkas pesedöl e gäl zenodom al atos das valikans desidoms kipami Volaspodela as nogan calik e das blöfoms desidi at dub boneds de bal al lul—spelob das kopanans valik olanimoms pübelis e calanis kluba me bonedams gaseda at gudik.

Söl Shoemaker in Chicago epenom das setopam vpik in volasetopom ejonom lemödikanes das delableds no binoms velatiko gitik ven elautoms laltügis tefü fin mufota vpik.

Söl Post blibom in Denver ko son omik ; kel, plidos obes lilön, saunom ai ; söl P. ko näm kösömik vobom plo volapük.—Tidom nu kladi in Denver, e olenpükom in Denver, Omaha e votöpo. Plöpi ome !

Kopanan bal epenom das lif volapüka deslopom de literat, o. b. gaseds, bleds, timapenäds vpik ; e sikodo valikans pabegoms bonedön gasedis vpik somödik äs kanoms.

As lepenädan egetob zülagis de dilekel Rosenberger, in St. Petersburg—vobom leziliko ab desidob umo logön volaklubi kel ovobom setenön nitedi dō väpük ka konsidön säkis gudikuma.—Lensumam dōla e vobam plo pük bevünetik binoms nu veütikum ka lefulsam. Leful okömom nevifiko me geb.

F. L. HUTCHINS.

SPEL VÄPŪKA.

BINOS ti xiomik, das pük bevünetik semik—pük balik, nefikulik al lenadön, satik e pötik al neds menas valik vola zivetik—binomöv läbadam nebepeulik menade. Sägo taelv emikün volapüka obsik leno kanoms nesjön atosi. Kanonöv ba kofön püki at demü nebenoton oma, demü vöds selednik, pelubleföl e pökiko pefomöl, ab muton besjön das zeil oma binom subimik e lobadigik.

Äso pelesagos denuamiko fa züpels dōla väpükik, melak menik, mödöl ai bevü läns valik tala, oflagom eventuo lensumami püka semik as pük bevünetik pegitöl : e pejonos kliliküno das döfs e nenomomafs pükas netik binoms as blöfastabs nämik ta lensumam püka anik sibiröl nu, ifi jalud bevü nets veütikün tala dälomöv lensumami somik. Zelado, no kanon dotön das pük semik, lekanapük, pük pekosiadöl e pevälöl se pük romanik u se püks romanik e ger-

manik, u pük netik semik, a.s., flentapük u nelijapük, obinom fino pük polensumöl valemiko as melaka-e nolavapük vola.

Alim nolom, das in jenav vola, netapüks mödik erivoms jiniko lüeni väpukas jenik. Milits romik epoloms püki latinik da vol lölik timaga omsik, e emekoms püki et, dubü lönedam netas, väpüki pesevik valemiko. Kuliv glikänik ekodom das pük de Homerus e de Aristoteles pekapäloim fa mens pekulivöl valik in läns zumöl zenomeli. Bevünetöf latinapüka peplesefom fa glüg romik ; e kleuds oma, kels, du yelatums dagik nenoluga e loveklöda suköls bäni sapava e ziveta glikänik, ekonsefoms fili flamotöl nolüga, ekodoms i das pük latinik eblibom lonedo as pük menas nolik e pekulivik. Kanon lila-dön su flan alik jenabuka menadik, das, aiven net anik evedom veütikum, va dubü vikods militik, mosteps dustoda e teda, u demü fam literata okik, i pük oka evedom veütikum e pesevikum.

Eko jen, keli leno söton fögetön : mens lenadoms jünü pükis, bi ebinos zesüdik u lutno bizugik : leno, bi püks it ebinoms benotonik, lefulnik u nefikulik. Pük tälänik, a. s., binom benotonikum, sepetikum e nefikulikum ka flentänapük ; ab leno labom kaladi so bevünetik äs at. E binos jen nebefetik, das nelijapük obsik, laböl fikulis ba mödikün tefü lotogaf e septükam pükas atimik valik, pelenadom fa mens mödikum ka estudoms püki yulopik anik votik.

Täno, kikod volapük obsik no emostepom umo ? Aniks sagoms, das mens pekulivöl no viloms lenadön omi demü nebenoton, nelefulnöf e fomam pökik e nesatik oma ; das binom tu fikulik, das labom fomis nezesüdik e ze nekapälnik menes netas mödik. Binos ba velatik, das vöds mödik püka at no tonoms plidiko balidna al obs, ab nebenoton volapüka leno binom so sikik äso pesagos : netapüks mödikün tonoms nebenotoniko utes kels no sevoms otis. Volapük binom nedoto nelefulik ab deno eblöfom oki binön fägik al sepetön tikädis valnik menas pekulivöl, al plösenön satiko dölis nenumik literata, nolava e teda. No kanon dido lesagön, das volapük obsik binom so balik äs binosöv mögik : sägo stül's gudikün, balikün e plagikün oma, segun glamat de Kerckhoffs, segun sluds vönik kadema, u segun vobuk bizugik ab liedo pedeimöl valemiko et, "Glamat nomik"—sägo stüls gudikün volapüka no binoms so balik äs lekanapük kanomöv binön : ab tosü atos, volapük binom netablöfiko nefikulikum vemüno ka netapük nefikulikün. If labom fomis nezesüdik e nekapälnik, foms somik no pageboms fa volapükels plobikün, e no patuvoms in lautots, lovepolots e penäds gudikün. Lon nata binom das nezesüdikos e nepöfödikos omutos depubön, e no okanos lonedo neletön mostepami geblikosa. If volapük obsik no eplöpom,—e plöp jünüik oma no ebinom zeladiko sätik al kodön luglolami fa obs—if volapük efalimom,—äso mutobs ofeno dledön—leno efalimom demü nebeno-

ton, nelefulnōf u fikuls oka : efalimom bi vol no nōg kapālom, no nog senitom nedi oka tefū vapūk somik.

Osagon tāno, datuval volapūka pemotom tu suno. Si, nedoto, pemotom tu suno al logōn bevolekami lefulik dōla okik ; ab leno tu suno in jenav vola. Plöpam, ifi dilik, volapūka oyufom nāmiko al blinōn vole vāpūki seklik e jenik fūda. Schleyer egivom vole lekana-pūki plagik e dilo seklik : pūki kel omutom labōn fluni vemūno gletik in fomam pūka valemik polensumōl fino, kele volapūk ubinom būgonel.

Zu datikels valik evitimōl timi e moni okas al fomam e pakam sitas votik vāpūka leno evoboms vanliko u nesekliko. Nolūg timaga alik mutom pabumōn gledilo su stabin plaka fegolugik. Volapūk pedistukom, sagon, fa mōd posdunelas e kosteifelas kels egivoms vole vāpūkis nulik so mōdik. Ob no klōdob atosi. If volapūk binom satik, no nedonōv steifōn al mekōn pūki satikum. "Spelin," "Mondelingua," "Universala," e l., laboms patis omsik tefū kels binoms nedoto gudikum ka volapūk. Stukōn vāpūki binos vob nitedik e dido no fikulik alime sevōl pūkis mōdumik. Eko sugiv digik senitama fa pūkavels sikikūn vola.

Yelatum at ebinom makabik demū mosteps gletikūn in vobs pūka-vik. Pūks lifōl e edeilōl famūlas gledinik menada pexāmoms, pelenadoms, pekladoms, pefelegoms : e vob at ebelitom milagiko jenavi, licini e rigi netas veütikūn timaga at e bāledata. Ab vob somik ebinom dilimamik, teorik, beginamik : no li sōtobs i spelōn fa vobals ot vobi nog veütikum e plagikum, vobi kosiadamik, stukik ? Se mōd stōfa pekumōl dubū tōb e sufad so gletik fa oms, se plak fegoluga, ma lons pefūmōl mostepa in pūk menik, bumomsōd nolaviko plo menad pūki nulik bevūnetik et kel obinom vāpūk finik e lensumlik !

Ab, jūs vāpūk et upubom e pulensumon, sits pemobal valik mutoms blibōn as mobs e jonams; as yufs vōladik in vob vāpūkik ; ab volapūk obsik, volapūk balik, oblibom soaliko as pūk bevūnetik. E ifi no kanobs klōdōn das volapūk obinom vāpūk finik, deno nek sōtom pidōn elenadōn pūki at, u cedōn as pegebōl vanliko timi pekosekōl plagame ota. Ibo volapūk leno binom edeilōl : labom nog fūdeti gloglik in melak e spodam bevūnetik e, spelobsōd, labom i fūdeti nog gloglikum in livam sugiva gletik e sanik et, sugiv fomama pūka bevūnetik polensumōl fa vol lölik. E. D. FRENCH.

THE use of the word "volapūk" in the sense of an international means of communication is now universal. The latest evidences were its appearance in a New York *Sun* criticism on comic opera, its application in a *N. Y. Times* article on Garner's simians and its use as a title to a one-act operetta performed in St. Louis.

BALAMOBSÖD YUFÜ KADEM.
FA BERNHAUPT YOSEF.

IN VOLASPODEL nüm 11 su flan 144 sibinom lartüg ko tiäd löpik, in kel lautan palestimöl, söL E. D. French givom meugi oka dö vpaklub valemik e lesagom, das med gudikün al mekön püdi bevü palets bofik vpa binom, das vpans valik tala balamoms okis ko kadem bevünetik. "Kikodo," s. French sagom, "söls zilik et, kels cedoms äs zesüdik, sozi u klubi bevünetik diseinü lefulön, menodön e pakön volapüki, no gekömoms al lensumön e yufön denu kademi bevünetik rigik, mojedöl feitis smälilik valik e meköL atosö gudikosi mödik plo din subimik obas?"

Säke at gesagob atosi :

Sibinoms vpakadems tel, kadem datuvala e kadem söla Rosenberger in Sanpeterburg e bofiks binoms bevünetik.

Kadem kimik bofikas binom kadem veratik, kadem legik vpa?

Kopanalas kadema e paleta rosenbergik lesagoms, das kadem okas binom rigik, datuval sagom, das nevelo ezeptom kademi volutik at e lesagom, das vpakadem bevünetik oma binom kadem veratik vpa. Sikodo no kanon kapälön, va s. French flagom, das vpans valik sötoms balamön okis ko kadem bevünetik datuvala u ko kadem bevünetik söla Rosenberger. Ye jinos, das s. French binom tael datuvala, e de atos kludob atosi : "s. French flagom, das vpans valik tala sötoms klubön okis ko kadem söla Rosenberger in Sanpeterburg."*

Labob gesäki gudikum.

Kikod söL Rosenberger ko kademals oka e s. French no balamoms okis ko kadem datuvala? No-li binom s. Schleyer datuval e fat vpa? Atos binosöv med gudikün al mekön püdi. Kisi en sagom s. French?—

Vemo stunob dö säk söla French. Jinos obe, das söL at no sevom in mod kimik su tal püd pamekom bevü neflens u bevü palets taelik.

SöL French, keli vemo stümob, dalomös obi, dasseplänab atosi ome.

If taels tel u palets tel binoms in klig, püd kanom pameköN in mod telnik. Mod balid binom, if palet un bevikodom löliko paleti taelik e

*Cedobs, das föaset de kel lautan palestimöl egetom kludoti at binom pölubik, s. French no kanom panemön tael datuvala, ibo tael datuvala negelo penomöv somo dö vp äs s. French in laltüg nüma at tiädü "Spel väpüka;" loveletobs lemäno söle French gepükön al tikäds löpik. Red.

mütom omi leusumön püdi et, kel plidom vikodele ; mod telid binom, if taelis u palets bofik mekoms püdi libaviliko me seleigam (compromise) cödik. Te mod at binom digik menas pekulivöl, keles God egivom lisäli ; e modi at steifom rivön vpaklub valemik.

In fal at palet alik mutom yilön, palet alik mutom lüvön dili steifas, nitedas e flagamas oka ; ab s. French no vilom, das palet oma bölüdom bos, sod flagom, das vpans valik balamoms okis ko kadem söla Rosenberger, os binos, das vedoms taelis datuvala.—

Binos-li lisälik atos ? binos-li mögik ?

S. French binom medinel negudik, e бүедотs oma binoms badik. Püd kanom te pamekön su glun neudik, e glun at binom vpaklub valemik, bi klub at binom flenik datuvala e flenik paleta söla Rosenberger. Jen jünüik binom, das palets bofik hetoms vpaklubi valemik ; ab atos binos lob gretikün e jönikün,* keli vpaklub valemik kanom rivön, bi jen at blöfom, das vpaklub valemik verato binom nepaletik, das verato binom glun neudik, su kel palets bofik pianiko okanoms balamön okis. S. French lefulo eblöfom atosi me lartüg oka.

Sukot en binom ed obinom, das vpans nepaletik, vpans mafökik valik tala evedoms ed ovedoms kopanals vpakluba valemik Klüliko en sukos, das bolid gudikün binom : 'Balamobsöd ko vpaklub valemik!'

DÖ KADEM BEVÜNETIK VOLAPÜKA.

ZÜLAG 5id dilekela s. Rosenberger eptüböl Xul 15id ninlabom dili pükavik e dili govamik. Dil balid fovom vobi vödabukavik efe tefü ladyeks. In vp., s. Rosenberger penom, labobs pönopis stämik, a. s. *ob, ok* ; ladvelibis stämik, a. s. *de in* ; kongunis stämik, a. s. *ka, if* ; e lintelekis stämik, a. s. *o, eko* ; ab ladyeks stämik defoms ti löliko, bi te numavöds kanoms bo pacedön as somiks. Püks liföl laboms i ladyekis stämik, a. s. *great, grand, gross ; red, rouge, roth*, de kels subsats malöl lönefi kanoms pafomön : *greatness, grandeur, Grösse ; redness, rougeur, Röthe*. In vp. fomam vödas at binom votafekik. Sikodo mod at vpik kodom fikuli, bi binom nenatik, e

*Lob at jinom obes vemo säkik, ibo if palets bofik hetoms klubi, ofetanoms nevelo okis ote e klub natiko obinom nevelo valemik, e orivom nevelo zeili pevipöl e pesteföl ; vpans mödikün, kels esedoms nemis okas, al palensurön as limals, edunoms atosi ko spel, das klub somik obinom palöföl e no pahtöl valemiko ; das nited e löf plo klub at no binoms gletik jen jonom, das de limals ba tum te telsebal evögodomis tefü välam cifefa, e no kanos pasagön das limals ti jüls votik enevögodomis suktü lindif ; kod mutom binön dibikum at : suad, das vpaklub at no labom gluni fimik e konfidi valemik paletas valik, äs pevalädos ven pestitom. RED.

kodom i lonedi, bi stäms malöl lönefi pageboms ofenumo as ladyeks ka as subsats ; ab fom vpik ladyeka, a. s. *gletik*, binom lonedikum ka fom subsatik *glet*. Sikodo, dilekel mobom nilön vpi al püks liföl e lensumön ladyekis stämik ; a. s. if bekipobs stämis *glet* e *led* e posilabi—*ug* plo subsats bemalöl lonefi, olabobs : great, grand, gross = *glet*; greatness, grandeur, Grösse = *gletug*; red rouge, roth = *led*; redness, rougeur, Röthe = *ledug*. Atos no oneletos fomön de subsats legik ladyekis yufü finot—*ik* a. s. *beduinik*, *slavik*, *metalik* e. l. Dub med at, plä pöfids tel penemöl, olabobs nog pöfidi benotona if ladyeks mödumik stanoms balim nebü votim ; in zid somik elabobs egelo kumami finotas—*ik*, kelos emekos nejönik püki.—Aniks lesagoms, das binos pöfidik finön ladyekis valik me *ik*, bi kanon lesevön foviko, das vöd *tefik* binom ladyek ifi no sevon malami. Ta atos kanos pasagön das pöfud at binom smalik, bi alim sevöl malami vöda nolom i, das vöd binom ladyek e alim no sevöl malami osötom logön vödabuki, kel, pesäköl tefü malam vöda, osagom togo, das vöd binom ladyek. Somo kod sätik no kanom palogön givön ladyekes valik finoti—*ik*, du vödabids votik getoms finoti kaladik te if binoms pefomöl de vöd votik. Eko stäms, dö fom e malam kelas kademals pabegoms vögödön : *beat*, selig, beatik ; *drol*, drollig, drolik : *masiv*, massiv, masivik, *real*, real, realik ; *relief*, relief, erhaben, reliefik sat, satt, satik.

In lised at pegivoms büo vöds pamoböl täno lovepol deutänapükik e fino vöd jünüik vpik. Pük liföl te bal pagivom al nefikulön vobi e al spalön spadi e segivis bükama. Deutänapük pevälom al atos rdo bi rigad, o. b. vödabuk balid vpik binom deutänapükik e zdo bi dilekel sevom ati gudiküno bevü gleptüks kil yulopik e sikodo okanom so binön kul adikün.

Säk 11 : Li sötobs lensumön stämis ko malam ladyekik a. s. *beat* selig, beatik ; *real*, real, realik— u no ?

Dil telid u govamik ninom nunodi das s. d. Feikema in Arnheim epenom dilekele pidi omik, das dl. Winkler emobom omi as kademali plo Nedän. No kanom lensumön väli eventuik bi “no binom nolal pükavik.” Dilekel pidom vemo atosi bi cedom omi as pösodi vemo pötik plo cal at. Vpaklub valemik nedänik no emobom steifali plo cal kademala plo Nedän. Kademal Oreglia d’ Isola penom dilekele : “Mütob nünön ole nüni lügik dö deil söla Cattabeni, calabloda obsik in kadem vpk.” Kademal Giuglielmo Cattabeni edeilom in Frascati lä Roma in 1893 IXul 4id. Dub deil at kadem epöltüdom kopanali plobik e pelestimöl. Takedomöd in püd !

Dilekel mobom as kademalis plo Deutän söli Karl Lentze in Leipzig, (Hohestrasse 58). Söl at binom vpatidel balid, lautel päma bizugik deutänapükik “Volapük?” epuböl in 1886 e binom redakel blea

“Interpretor,” in kel ebeptukom in püks kil säkis väpükik. Plo Pebaltats söli Edwin D. French in New York, (217 West 13th St.) vpeli vemo plobik e pesevik, estudöl plä vp i “spelin” e “lingvo internacia” e sevöl pükis mödumik yulopik. Plo Svedän söli John Runström in Stockholm (Stureplan 1). Söl at ebinom ya kademal e esikom oki dub “mobs teföl volaptüki” epuböl in yel 1888. Kademals pabegoms gesedön geptükis al säks löpnik.

Nemedamo bü jöt nüma at egetobs i zülagi mälid. In dil pükavik ota penunos das segun vögodam kademalas sluds suköl egetoms völadlöfi :

1. Labön stämis telasilabik. 2. labön stämis kilasilabik. 3. lensumön stämis foma k v k v k e fomas sümik a. s. lagun, mayor. 4. lensumön stämis foma: k v k v k e fomas sümik i if kv — beginik fomom bisilabi, a. s. minut, silab. 6. lensumön stämis telasilabik e kilasilabik, kels laboms finotis leigik finotes glamatik, a. s. legion telefon, katol. 7. gebön stämis ninöl toni r i if stäm ninöl in plad ot toni l sibinom ya—e votafleko, a. s. rut, lut. 8. gebön stämis ninöl togo tonis bofik r e l, a. s. kler, tril. 9. lensumön i stämis somik, kels no pageboms as vöds, ab de kels vöds sötoms pafomön, a. s. *katoŭik, sugön*. 10. lensumön stämis, no pogeboöl as vöds, ko ksonats tel, in fin, a. s. *kostön, soldön*.

Lised sukom stämas pemoböl in No. 1. vobas kadema, ta kels kademal nonik etapükom e kels kludo binoms stäms pesludöl ; e täno pagivom lised nulik stämas pamoböl plo konsidam kademalas.

Dil govamik nunom das : Timapenäd volaptükik plo Dän e Norgän pevälom as calabled kadema ; lägiv al glamat nomik pebükom ; s. Samuel Huebsch in New York pevälom as kademal.

Samads glamata nomik ko lägiv kanoms pabonedön de S. Rosenberger u de kademal H. Guigues (Paris ; 24 Rue de la Glacière) a zims 20 ninkikü potamon. Glamat nomik ko lägiv at jonom kula-diko nomis glamatik pageboöl nu in calaptük kadema bevünetik volapüka. S. Rosenberger mobom as kademalis plo Flentän : 1 söli H. Baines (Paris) kädel vpakluba flentänik e 2. söli C. Roussey (Paris) sekreteli kluba ot. Söls bofik pemoboms dilekele fa vpa klub flentänik ; plo Löstän söli Arthur Röhr (Leitmeritz) pemoböl dilekele fa vpaclub de Leitmeritz.

NO EGOLOM SO LATIKO AL BED—

—“Li elogol agödelö solaxänami, o flen bäledik oba? Ebinom velato jönikün!”

—Bäledan yofik :—“Solaxänami? Leno! binob ai in bed büftü solaxänam!”

VOB VÖDABUKAVIK KADEMA.

DIL veütikün in fomam lekanapüka e togo dil fikulikün binom nen dot vob vödabukavik e kanos palesagön, das lekanapük at kel sekliko e gudiküno dilimom sugivoti at, labom speli al plöp. Veüt voba at pekapälom fa ti valiks, kels eblüfoms stabön siti nulik, e. s. Rogenberger sapiko ebeginom vobis kadema ko dil at, mobö stämis plo vödabuk ifi stäms at no pötoms de kods semik siti vpik.

Ta stäms suköl, kelis s. Rosenberger emobom, kademaal nonik etapükom, sikodo pesludoms fa kadem.

STÄMS PESLUDÖL.

bakön, ban(ön), bar, blam(ön), basin, biskit, beduin, dom, dekan, deklamön, deklinön, delfin, disipön, disput(ön), distin(ön), dominikan, far, gen, got, kaf, kap, kat, kav, kler, kor, kadet, kalif, katoliĉ, kinin, konsidön, konyugön, karavan, komandit, lagun, latin, legion, meditön, mamut, malayel, mayor, metal, miel, minut mulat, pap, planet, platin, rat, ren, rim, rabat, regulön, ruin(ön), sak, slav, soldön, son, sput(ön), stel, stof, stul, sugön, sup, sval, sagit, semit, senat, seraf, tril(ön), trot(ön), tuf, tabak, talar, teor, turban telefon(ön), vin, valut, vikar(ön), visit(ön), vokal.

Eko lised telid stämas pamoböl kademe, vöd telid malom stämi vpik jünuik :

STÄMS PAMOBÖL.

balen, valüt	glor, fam
bobin, spül	genitön, pälon
bokal, köp	gondol, büt
damnif(ön), däm(ön)	granat, glänoin
dedikön, kösekön	karpön, plökön
diet, diät	kred(ön), klöd(ön)
divan, söf	kub, kübäd
dublon, püstod	kamel, kämel
dromedar, kämel	kanon, kän
fam, pötüt	kanton, kantöp
frikön, röbön	kapel, kapül
fundön, fünön	klimat, klüm
fabrik(ön), fablud	kloak, kloaköp
famil, famül	kolon, kölüm
favor, gön	kolor(ön), köl(ön)
figur, füg	konsum, kösum
fortun, läb	konyak, yägin
futur, füdüp	kordon, jaün
fortuit, fäd	kravat, nöked

kredit(ön), klödat
 kritik(ön), krüt(ön)
 kustom(ön), kösöm(ön)
 karpion, kalüt
 konifer, näd
 konsiderön, süenön
 lir, lür
 liut, lir
 mur(ön), mön(ön)
 madam, läd
 martir, sufal
 migren, migänip
 moderön, mafükön
 molestön, böladön
 musket, büg
 marokin, säfin
 nuk, näp
 nutritön, nulüdön
 piktön, pänön
 pluv(ön), lömib
 prov(ön), blüf(ön)
 pruf(ön) blöf(ön)
 prun, plöm
 pagod, bägodöp
 paket(ön), päk
 papir, pöp
 parad, päräd
 pardon(ön), fögiv
 pastur(ön), bälat(ön)
 pean, päan
 pektor, blöt
 penit(ön), pönit
 persekvön, bösulön
 person, pösod

pretendön, rogön
 profet(ön), plöfet(ön)
 profit, pöföd
 promet(ön), pömet(ön)
 partisan, züpel
 presiptön, tömetön
 rap, läf
 rog, glön
 residön, lödön
 reson, lisäl
 rumor(ön), böset(ön)
 republik, püblig
 sfer, glöp
 skum(ön), sköm(ön)
 suprië, löpik
 salat, sälad
 salmon, lagüt
 salon, sälun
 sardin, sädüt
 sekret, klän
 selektön, välön
 senyor, söl
 simbol, sümbot
 skarab, cäf
 sinagog, sinagöp
 taksön, düvön
 trap, tläp
 tur, tüm
 titilön, titülön
 tutel, tütel
 valor, völad
 yak, yäk
 yubilön, zälön
 yustit(ön), cöd(ön)

VOLEKIM.

Lekanal *impressioniste* al pänel yunik—"Yeg at, len flan nedelik pänota olik binom ba bim."

"Si, söl palestimöl, edesänob pänön uso bimi."

"Ab pänöl tu volekimiko : sümom velato bime. Nolölöd, das no okanol vedön lekanal, bi yegs papänöl fa lekanal leno sötoms bitopön tikäle yegi et, keli desänon demagön!"

PSAM TELSEKILID.*

1. Sölal binom jipan oba ; no odöfob.
2. Disiseistön in meids glünik, mekom obi : dukom nebü vats stilik,
3. Klietom lani oba. Dukom in kuls gitäla, demü nem okik, obi.
4. Lesi, ifi ogolob da nebel de jad deila, dämi nonik odledob, bi binol ke ob : rud olik e staf ola tlodoms obi.
5. Plepadol, plisentü neflens oba, bifü ob, letabi : me leül kapi obik eleüledol : Köp oba loveflumom.
6. Sefo, gud e misalad osukoms, du dels valik oba de lifüp, obi ; e ledomi Sölala olödob ai.

CHARLES P. EMERSON.

*Pelovepolöl se lovepolot perevidöl nelljapükik yela 1884.

Volapükaklub "Hannover"

begom vpaklubis e vpanis, kels no nog egepükoms ome nitedü segivot nulik, pemenodöl e pegletöl ladetabuka, pepüböl fa om, 1893 telul, sedön sunüno ladetis kulädik okas (klubs : ladetis cifefa e kopanalas dunik e spodöl) e geptüki säkas va binon löbik spodön u no, va obonedon samadi ladetabuka füdik pos pub (suäm luvelato te mak bal=sentabs 25). Vips patik e mobs plagik pokonsidoms ma mög.

Denuom ab nogna, das ladetabuk somik kanom vedön leo lefulnik e lefulik te dub kovobam vpanas valik e das pübam binom valemo te mögik, if kanom valadön bonedis luüno so mödik, kas delids gletik popeloms.

Penods valik paladetomsös penädane kluba

MAX WAHREN, *Friesenstr. 39.*

HANNOVER, (Deutän).

LITERAT PEGETÖL.

Volapükabled lezenodik. (Schleyer Johann Martin, Konstanz) nüm 155.—Volapükagased valemik (Rupert Kniele, Allmendingen) nüm 47.—Kadem Bevünetik Volapüka (W. Rosenberger, S. Peterburg) zülags 5 e 6 ä lägivi al glamat nomik.—Nünots de Volapükaklub Linz-Urfahr. (A. Pleninger, Linz) nüms 1-4.—Algemeene Nederlandsche Weeldtaalvereening. Nuns blefik se volapükavol. (Dl. H. v. d. Stadt e D. Feikema, Arnhem.) nüms 3 e 4.—Büds sanlik balsena bals fa Schleyer Johann Martin.—Nems bödas fa Schleyer Johann Martin.—Notizen über die sog. Normalgrammatik der Pseudoakademie volapüka fa Schleyer Johann Martin.—Grammatikalisches Lexikon, fa Schleyer Johann Martin.—Dö pük bevünetik (De Hoon Jules, Gent) nüm 4.—

KALED PLO BALSETELUL.

Pelautöl fa Adam Henderson, Glasgow, Jotlän.

BALSETELUL.						
B.	..	3	10	17	24	31
T.	..	4	11	18	25	..
K.	..	5	12	19	26	..
F.	..	6	13	20	27	..
L.	..	7	14	21	28	..
M.	1	8	15	22	29	..
V.	2	9	16	23	30	..

DEL.

YEL.

1	Charles Philippe Lafont.....	pemotom	1781
2	Johann Simon Mayer.....	edeilom	1845
3	Samuel Crompton.....	pemotom	1753
4	Thomas Carlyle.....	pemotom	1795
5	Alexandre Dumas.....	edeilom	1870
6	F. Max Müller.....	pemotom	1823
7	Lovegoled planeta <i>Venus</i>.....	.....	1631
8	Thomas De Quincey.....	edeilom	1859
9	John Milton.....	pemotom	1608
10	Kadem Regik.....	pestitom	1768
11	David Brewster.....	pemotom	1781
12	Erasmus Darwin.....	pemotom	1731
13	Samuel Johnson.....	edeilom	1784
14	Tycho Brahé.....	pemotom	1546
15	Isaak Walton.....	edeilom	1683
16	François Adrien Boieldieu.....	pemotom	1775
17	Humphrey Davy.....	pemotom	1778
18	Chevalier de Lamarck.....	edeilom	1829
19	Carl Wilhelm Scheele.....	pemotom	1742
20	Guillaume Pierre Antoine Gatayes.....	pemotom	1774
21	Johann Kepler.....	pemolom	1571
22	George Eliot.....	edeilof	1880
23	Richard Arkwright.....	pemotom	1732
24	Hugh Miller.....	edeilom	1856
25	Isaac Newton.....	pemotom	1642
26	Charles Babbage.....	pemotom	1792
27	Charles Lamb.....	edeilom	1834
28	Thomas Babington Macaulay.....	edeilom	1859
29	William Crotch.....	edeilom	1847
30	Robert Boyle.....	edeilom	1691
31	Giovanni Alfonso Borelli.....	edeilom	1679

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YELÜP 4.

NEW YORK, IIul zoid 1894.

NÜMS 2-4.

Dināds difik pato malād fefik redakela ekodoms pubami nenomomafik ela Volaspodel, spelobs, das bonedans obsik sekusadoms latami at. Otüpo atoso nunobs, das Volaspodel desnu olabom te flanis jöl äs in begin pubama okik : imödobs du yel latik numi flanas, bi etikobs, das sukü atos nited e i yuf materik plo Volaspodel oglofom ab ninsumams tōbo sātoms, al pelōn sāgo te flanis jöl, sikodo num pepulöl at flanas polābekipom jü bonedamanum pötiko pumödom. **Pübels.**

Nüms 2 süköl opuboms in IVul 20id.

EDITORIAL.

BEKOBS liladanis, kels no noĝ edenuoms bonedi omas plo yeltip nulik, dunön atosi dub sedam bonedasuäma de doab bal al pübels ladettü 322 Pearl Street.

DENU dugobs seniti flenas valik döla dö pük bevünetik al mekel veütik in mufot teföl döli at. Mekel at binom ped vpik. No pükobs pro domo, no pükobs plo obs it, ab plo obs e ped vpik valemiko. Te gasesds fol u lul vpik puboms nu, kelas pübels blinoms vitimis mödik mona äso tima al vobön plo dölgletik at, no li tikols, vpans, das ols i sötols blinön vitimi sembal al nefikulön vobi pübelas e al dilön segivamis atas. Mödikos no pedafagos de ols, te das bonedols gasesdis sibirinöl, bonedasuäm binom so pülik, das no kanom panemön vet plo dabaliks e do bonedam alik leitom boso veti gletik kel pedom pübels. Sikodo ne zogolsöd bonedön literati vpik, sek mufota deslopom gledilo de at, e binos pödledöl das i gasesds nemödik nu püböl odeiloms if no oyufols omis me vil gudik olas. Bonedolsöd sikodo büfo binos tu latik !

SÖL BERNHAUPT, flen pailestimöl obas esedom obes laltügi "100," keli liladans tuvoms su flan votik nüma at, e togo noetis dö ployeg melopik tefü : ' volaklub püka bevünetik.' Tefü laltüg "100" liladans fomomsöd okes krütoti oksik visü jen veütik, das limals lemödik bevü "100" at no klödoms, das klub at binom dulöfik u lifafägik: tefü noets söla B. dö ployeg melopik, no nolobs va noets at binomsöd te plivadik al redakel e va labobs giti publügön atis, ab spelobs das S. Bernhaupt fögivom if publügobs niludoti oma tefü yeg at, bi epömetobs maniföfön penedis valik teföl ployegi melopik dö volaklub püka bevünetik. Söl Bernhaupt penom : "No kanob belobön olas 'American plan' bi no binom demokratik säto. Klub somik no binom klub valemik, binom klub pladadas aristokratik. Pladals binoms regs in klub at, kö kopanals lemänik binoms te nosanums. In klub somik, if no binob pladal, no kanob pükön, no kanob devögodön, kanob te pelön e miligön pladali oba. Ab plisip demokratik binom : 'Kopanals valik laboms bligis e gitis leigikis.' Plisip at obinom plisip vpakluba, keli steifob fomön, ed en osukos, das sluds valik vpakluba valemik poimekoms fa valug kopanalas, ab no te fa pladals. In klub pestaböl su "American plan" pladals binoms klub in klub, kel osöлом ed obüdom, ab kopanals, kels *ofomoms mödanumi*, mutoms lobedön pladales. In vpaklub valemik, keli ob steifob fomön, te mödanum kanom sölon, kelos binos plisip saunikün kluba valik. Valug vpanas mutom fomön te famüli bal, klubi bal, nen pladals ; e kopanal alik labom giti püköna e devögodöna. Atos binos demokratik ; sikodo mofö pladals !"

Vedos obes fikulik tapükön fleni, ab binos obes nefikulik gepükön smatapüki ata. Söl Bernhaupt lesagom, das ployeg melopik no binom 'demokratik' bi mödanum no osöлом in klub at, ab klub pladadas aristokratik. Ikoli ? ob, as limal kluba, nolob kelosi vipob e kelosi steifob, limals votik kluba ot noloms i kelosi vipoms e kelosi steifoms ; ob e glup gletik limalas in län ot, keli lödobs, nolobs mani sikik, kel labom tikädis ot tefü steifs ot, kis binos umo natik, ka, das ob e limals votik ovälobs mani ot al pladön obis in lasam pegitöl semik, kö yegs tefik pakonsidoms? kis binos umo natik, ka, das givobs mane at väla obas däloti obas pükön e dunön nemü obs, bi binobs pesuadöl, das odunom e opükom in mod ot, in kel obs pükobsöv u du nobsöv, if binobs la plösenik. Li pladal obas binom reg u li obs binobs regs, kels evälobs omi? No li binom dünan obsik e no li dafulum te vili obas? No kanobs tuvön iko li plisip demokratik binom pevidöl, if kopanal u limal alik labom giti devögodön plo pladal? Mödanum vögodölas välom pladali sikodo i mödanum söлом, söлом ifi nemedamiko, ab söлом. Cedobs sikodo das "volaklub püka bevünetik" segun ployeg

melopik binom löliko so demokratik äs volapükaklub valemik, e das pladals sikik pegitöl e pevälöl fa mödanum limalas läna alik olivoms sunumo e leigo gudiko säkis valik äsif kopanal alik dabalik devögodomla tefü säks at.

NUNOD DÖ VOLAPÜKAKLUB NOLÜMELOPIK.

SÖL redakel palestimöl :

Ba oplidos liladelis ela VOLASPODEL sevön, kludo ventüdob nunön ole, dos epükatob dö vp desänü pakam vpa büfü dels nemödik in Detroit, Michigan. Num lilelas ebinom fe nemödik, ye uts, kels eläsoms, ebinoms vemo nitedlik dö yeg at. Nog spelob, das oplöpos obe jafön nitedi anik dö döl obsik. Semikans eläsölas, kels sevoms pükis anuik e nelifik elaboms nitedi sovemik, das emekoms säkabididis mödik dö fütüp vpa e pötöf omik lä döls nulikün pösepetöl. Säkelis enunomsok kotenik dö sepläns obik e luvelatiko klad u klub vpik obinom in zümöp at ko limals i in Pebaltats i in Kanadan, bi lödels iso lenmied länas at laboms kosadi mödik.

Windsor, Ontario, Kanadän, 1894 IIul 15id.

GEORGE R. NORTHGRAVES.

LINEK KÖLAS.

Lovepolot fa vl. ABBEY B. COULSON.

VIET binom siäm glita, rela, nebestena, nesinöfa, teloda, yofa e nedeila.

Bläg pötom al denonam, dag, lüg, bad, dev e deil.

Violet, mettüdain, sinifom löfi e velati u lelöfi e lied.

Püpun e ledlik sinifoms dinis gudik e velatik de rig sülik.

Yulib, safir, sepetom süli, siläbobi, velati de rig sülik, stanäli e fiedi.

Glün, smarain, binom köl flolatima, spela, lepato spela nedeilöfa e vikoda as köl lora e pama.

Yelib u golüd binom sümbot sola, fiedöfa matik ; in siäm badik sinifom nelaidöfi, jaludi e citi.

Led, rubain, sepetom fili, löfi godik e sapi.

SE "THE TEACHER'S INSTITUTE."

Vöds mettüdain (amethyst), safirain (sapphire), smarain (emerald), rubain (ruby), pesumoms se "Weltsprachl. Wörterbuch der gebräuchlichsten Mineralien. Von Schleyer J. M. Konstanz, 1893."

RED.

GEPÜK AL SÖL BERNHAUPT.

PIDOB vemtuo, das laltüg oba "Balamobsöd yufü kadem" (in nüm rrid yelüpa zid bleða at) no pevödom säto kleiliko. Jinos, lutno, das volapükkel sikik, söl Bernhaupt in Beyrut, emikap-älom lefulniko oti. Zelado, nevelo edesänob mobön balami ko kadem as "med gudikün al mekön püdi bevü palets bofik volapüka" (o. b., bevü palets tel sibiröl büfü fünam volapükakluba valemik.) Esteifob al jonön das gleplisips te tel kanoms sibirön in dinads volapükik; e elesagob te das volapükels et no vipöl blibön nog fiedik plisipe balimik, sötoms yumön okis utes tönöl ya plisipi votimik.

No cedob das binos zesüdik gepükön säki nefefik krütela obik, kademi kiom enömodob as binöl digik yufama volapükelas valik, bi, in penäds okik, söl at penom denuamo dö "palet datuvalik" e dö palet kadematik." Ab cedom das evüdob volapükelis al yufön kademi et kela dilekel nuik binom söl Rosenberger, bi "s. French binom tael datuvela."

Si, koefob atosi. Mutob binön, tefü mödikos, tael datuvala; keli deno stimob e fölob tefü mödikos votik. Ab söl B. no fögetomös, das dubü fünam volapükakluba valemik oka, om it i evedom tael datuvala. Fünom "klubi bevünetik al lefulön, menodön e pakön volapüki;" ab datuval obsik "no vipom fünami kadema kilid." Söl B. ekofom dubü duns oka das in yel 1890, kadem pestaböl fa kongefs de München e de Paris elabom giti, taelön datuvali—ibo om it stanom nu su glun ot, e das om it e flens oka elaboms e laboms nog negiti, voböls e penöls ta kadem ot, ibo kadem plösenom govami bevünetik et keli söl B. steifom nu rivön dubü vpaklub valemik oka, du palet schleyerik belobom söлами mana bal, plisip keli s. B.; etönom i täno.

Sikodo, feleigam pegeböl fa krütel sikik oba binom nepötik e döbik. "Seleigam (compromise)" binom ofeno pöfüdik e konsälük; ab if peblöfos das balam somik binom nemögik, täno uts tönöl plisipis sümik sötoms komipön in milit ot. Li binos gudikum, in fal nuik, fovön klubi kel no okanom vedön "valemik" jeno, ab obinom te palet kilid nezesüdik,—ka yufön utis kels komipoms ya plo plisips ot?

E söl B. säkom, kikodo volapükels kadematik no balamoms okis ko palet datuvala! Säkö selednik, pemeköl fa man at, vöno fiedikün "aifedikanas" e nu voböl ta vil pemaniföföl "masala"!

Ab söl B. pölom, sagöl "das palets bofik *hetoms* volapükaklubi valemik" oka. Binos dido sejonik das mödanum volapükelas, sägo utas kelas nems pebükoms in lised kopanalas ("limalas") kluba et, cedoms omi as nepöfüdik, äso redakel bleða at ejonom ya in noet oka (fl. 9). Ab volapükels no sötoms pükön dö "het," "komip,"

“klig,’ e l., jäfobs püdadini veütikün timaga at, fomami püka bevünetik. Difobsöv tefü mods, tefü riget, tefü foms glamatik, ab difs et binoms pükavik, e no sötoms binön pösodik u netälik. Si, binos velatik! Volapükels kademik e schleyerik, esinobs leigiko ta nom at! E demü sins obsik, kofud e steifäl sibinom nu, kiöp püd sötom sölon! Ab spelobsöd, das dels leblama e lenofama pösodik bevü volapükels efegoloms, e das lucödät netälik no podälom umo al neletön lensumami mobas gudikün in säks püka bevünetik.

Binos nedotik, das valapükels mödik oviloms blibön jü fin fiedik, in tef alik, datuvale volapüka : ab uts kels cedoms das volapük, pük bevünetik vola, sötom pamenodön, palefulön e pabalikön fa klub u sog bevünetik (kel kadem pasölöl fa datuval kanom nevelo binön) sötoms balamön okis, äso epenob, yufü kadem bevünetik volapüka.

E. D. FRENCH.

TIKS NULAYELAVENDELİK.

FA YAKOS.

KADS mödumik benovipöl pötü nulayel erivoms ya obi, äs vayelo, e no vilob zogön fovo penön dö ats, äs edunob jünu, niludöl, das laltüg somik sötom pubön mul luumo bal büfü nulayel e somo papenön luumo muls tel büfumo, kelüp no nog tikob dö yelacen suköl e sikodo efögetob penön omi. Fonäd getom ofeno tegoti, te na cil efalom in om e somo spelob, das liladels oba osekusadoms latami laltüga, if oläsevoms velati ceda obik.

Hetob fomlöfi alik, kel pötom luüno vpanes, kels lenpükoms balvoto as blods e sötoms lenlogön balvoto as flenis, steiföl födön döli subimik ot, baladön menis valik yufü pük bal bevünetik. If vilobs plöpön, no sötobs binön dölik, sod plagik o. b. födön, kelos födos döli, e no kelos födos nitedis dabalikanas.

Kisi pöftüdoms benovipakads somik?—Ma ob—nosi! kanoms sägo palenlogön as nof,—as moned al gepükam peneda, ifi zadik, bi moboms peladetöli dö sibir eladetöla kadi.

Plo mon pesegivöl plo benovipakads at pösod tefik kanomöv bone-dön gasedis 1, 2 e ba plu, kelos födosöv pedi obsik, kel nedom yufi nämik, bi nen gaseds pötik, no dalobs spelön plöpön, ye epenob ya dö yeg at e luvelato openob nog ofeno dö om.

Balul balid pacedom in läns mödik as zeladel,—danü benovipakads, binom pesevo del töbikün potacalelas, bevü kels vpans mödik sibinoms. Ifi kads vpik atimo no böladoms omis mödo, spelob, das obinoms danöfik plo blüf fibik oba dejafön südoti at “aristokratik,” as s. B. sagom, “kel no pötom vpanes demokratik.”

Bi vpans lönomas netes e reles difik e bido binoms kosmopolans,

benovipakads somik i no jinoms obe pötik, bi nulayel no pazelom ot-
 üpo in läns valik. Vipoböv logön cinäneli getöl benovipakadi somik
 de vpan "pekulivöl e plütik," kel no ememom, das cinänels laboms
 timakali leo votik. Dub dejafam kadas at e sümik, pötü lesustanazäl,
 ovitobs i, das yudans getoms benovipakadis at (äs jeno ejenos).

No labob sevis zesüdik al penön laltügi nolik dö yeg at, as valemö
 no labob takedi zesüdik al lautön laltügi lonedikum, kanob te kodedön
 bepükami yegäs difik e somo läpolön, ma näm fibik, al plöp döla obsik.

Xamobsöd mobi alik yegiko va binom plagik u no, nen konsidön
 mobeli—memöl das gok bleinik i tuvom sotimo glenili.

"100."

FA BERNHAUPT YOSEF.

SIBINOMS vpanas mödik, kels binoms flens sövemo pebetiköl plo
 datuval, das beloboms vödi valik, keli plöfet in Konstanz se-
 pükom ; sagoms, das vp schleyerik binom din lefulikün e jönikün su
 tal. Vpanas votik etuvoms, das vp labom defis mödik, das sikodo
 mutom pamenodön, palefulön e palefulsön. Sibirinoms i vpanas kels le-
 sagoms, das vp no pötom as väpük, das nevelo kanom vedön väpük
 menada e das dem atos väpük gudikum nulik mutom pastukön.

Atos blöfos, das menad no nog labom suadoti fümik dö vp schleyerik-

Ludasobs timili un, das dil lätik vpanas etuvom verati, das volapük
 schleyerik, vö ! no pötom as väpük, kis en sukosöv ? En sukosöv, das
 steifs valik obas binoms vanlik, das binobs in pölub e das vp to steifs
 valik obas nevelo ovedom väpük menada. Ab li sibirinom jeno pölig
 at ? binos li mögik, das binobs in pölub, das vobobs e vobädots vanliko ?

Lesi, pölig at jeno sibirinom, bi menad no nog labom suadoti fümik
 dö vp. Eko blöf klülükün !

Sikodo sugiv balid vpanas mutom binön, xämön noliko vpi schleyerik-
 ik, bi nen atos aibinobs in pölig, das gonobs in fog, das bumobs gle-
 domis ini lut e das lüxamobs timi, moni e töbi blo din nemögik, plo
 fän lucilik.

Ab, xämön vpi ed en cödätön velätiko—no binos din nefikulik, e
 men bal no kanom lefulön xämi somik ; alos panedom vob pükavanas
 nepaletik mödikum, o. b. panedom klub vpanas mödik, kels laboms
 suadotis difik dö vp.—No li binos atos steif vpakluba valemik ? Binos
 li visedik u no, das vpkub valemik steifom xämön noliko vpi e klülön
 dub atos suadotis valemik dö vp ? If xäm at ublöfom, das vp kanom
 pamenodön e das täno opötom as väpük, nen dot en osukos, das be-
 tikäl vpanas oglofom levemo e das vpanas opakoms vpi ko lanim pe-
 tumöl. Kikod also, o flens datuvala binols tael vpakluba valemik ?

Ba dledols xämi nepaetik? Atos blöfosöv, das suadot olas binom fibik, vemo fibik. E, if vp jeno no pötom as väptük, kikod o taels datuvala no vedols kopanals vpakluba valemik? Atos blöfos, das suadot olas binom fibik, vemo fibik, bi no kanols blöfön omi noliko Kredob das mens lisälik e nepaetik valik mutoms läsevön, das vpa-klub valemik binom stit saunikün, kel in kofud anuik äkanom pamek-ön; ibo oklülom suadotis dö vp ed ovolekom döli väpükik u me vp schleyerik u me väpük votik. Steif snatik at äbinom kod, das vpa-klub valamik egetom kopanalis roo in muls nemödik e das otuvom nog mödikis. Lifö roo at!

JITÄVEL SELEDNIK.

HELENA ivtūdof obi visitön ofi in laned. Balido, nesaun enele-
tom, e poso jäfams smalik ab nenumlik emütoms obi blibön in zif. Ab na hitatim ifegolom e stom lukalodik balsula erivom zifi, etuvob fino obi ya peplepadöl al motävön. Del pevälöl ebinom jönik; sol enidom da lut töbo klilik ab leno fogik e valikos eplöpos obe, sikodo erivob sefiko stejöpi in düp pötik pozendela. Enütildob vabi lezuga e suno espidobs da ninaveg disü smabel geilik, da zü-möps e pagils vedöl ai fagikum balim de votim, da fots pedeköl me kölams milagik balsula. Nat ebinom zelado, del ot, pänel *impressioniste*. Laned alik keli elogon de litöp lelodavaba pipänom gelado fa Claude Monet sembal. Yeb ebinom nog glünik, äs dekadglün smarainas,* in feils mödikün, fots pefuloms me lit veböl, loledik e golüdik e jads ebinoms feiniko pūpunik e yulibik. Valikos eglutos ko lit selednik, e sül pūpunik dibik efomom bakuni pötik. Lezug obsik ebinom lezug nevfik, estopom in stejöps ti valik, e num tävelas elunom ai, du efügobs se zif.

Enotedob lädi boso bäledik, geilik e nepienik siedöl nefagiko bifü ob. Iseistof su kujab sieda, e ijinof slipön. Ab nu, ebunof süpito se slip niludik ofa, e, logöl das del enilom fini oka e das sol ya pesä-vom fa bels vesüdik, ebeginof loegön petupölo al logods tävelas votik, e emurof bosu no palilöl fa obs demü böset lezuga. Täno esävof logodi oka bevü nams e edlenof.

Dugel lezuga enütliDOM vabi.

“Binobs lio fagik de New-York?” esäkof ome.

“Leils za jölsefol, läd,” et egesagom.

“E düp kiom binom?”

* Smarain: Emerald, Smaragd, Émeraude. (Schleyer's: Wörterbuch der gebräuchlichsten Mineralien....)

“ Dūp folid e minuts balsetel.”

“ E lio fagik de New York obinobs in dūp lulid ? ”

“ Leils bo tum—u zelado zülsejöl.”

“ No, no ! ” eluvokof. “ Mutob gegolön, foviko, al New-York ! ”

“ Ab labol lelodabiliteti al X., ” dugel esagom. “ Orivobs uso dūp lulid e minuts folselul : okanol blibön uso du neit at, e getävön odelo. U, if bizugol osi, okanol lüvön lezugi in stejöp S., kiöp obinobs pösü minuts bals, e, blibön uso jü odel. Getävön aneito binos nemögik.”

“ Nemögik ? No, no ! Sagob ole das mutob getävön aneito ! ”

“ Fösefob oli, läd, das lezug nonik ogoom aneito al New York, sesumü vifalezug, kel beigelom obis, nen stopön, posü minuts kilselul, nilü stejöp J. Pidob vemüno, läd ! ” E dukel lezuga efovom da vab, smülöl e noköl flomi oka me fineds, du tävels elogoms säkölo omi. Ab läd bäledik esuistanof, e ebeginof spatön dlemölo da vab kledöl ; ezerof namis ofa, dlens efumoms donü cigs ofa, e kiüp enilof pladi oba, deflekam süpitik lezuga ejedom ofi se futöp ofa e ifaloföv if no egleipobla ofi. “ Siedolös, begob osi, läd ! ” esagob. Esiedof oki nilü ob, e esävof denu logodi oka bevü nams.

Kisi valikos at ebemalos ? Läd at ebinof, dido, li fopik ? E kiodo edledof somo dūpi lulid e fagi leilas tum de segolamöp ? Esteifobs vanliko lenadön fa of kodi kodöta selednik e klänafulik ofa : te edlenof, sagöl ko dev misaladigik, “ Nemögik, nemögik ! Esagom das ebinos nemögik ! ”

Li ebinof vom tikäla fibik kel efugof se kudam e jalam cilas u flenas ? U li dikods famülik ekodoms mogolami süpitik fa of, ya epönitöl ota, du neit enilom ? Ilüvof ba lomi nen nunön motävami ofa ciles u ba matele : mag doma vagik, e flenas gekomöl, tlepafulik e petupöl demü no tuvön uso ofi e demü no nolön kiöp igolof, erivom ba tikäli ofa, e ekodom tomi et. U kod li veütikum esibinom, söt sembal piluletöl, dun zesüdik pifögetöl, seks kela binomsöv neläbik, ba funlik eke ? U ebinom li *nostalgia* teik kel ekodom tlepi tikäle fibik ofa ? Onolobs nevelo, bepenob te jeni, e lüvob livami sugiva, stukön lekonedü pötik su stabin zida et, lautele fägikum e datikälikum.

Suno lezug estopom. Dukel obsik entüldom denu, e egepükom säkes tävelas, “ Mutobs valadön iso du minuts anik. Fledalezug sembal peseklautom nilü stejöp J. ; nek pevunom, ab fledavabs tel peblekoms e vobels no nog emanifoms vegi. Ab, äs sagon, däm gletik no zitom kösomo nen pöföd smalik semik. If vipol nog, läd, ” esagom vome bäledik dlenöl, “ kanol getävön aneito al New York. Demü neläb fledalezuga, kanol nütüldön vifalezugi kel mutom stopön len stejöp et.”

Läd bäledik eneluumof logis me nudod ofa e ti esmtlof. Enilobs suno stejöpi J., e dugel e ob eyufobs ofi al vifalezug, e suno jikotävel egespidof al zif gletik, kiöp zestid nepesevik e klänafulik elenzugom ofi. I obs efovobs suno, mun gletik e ledik flukatima, mun ot kel belitom ai so mödikosi lieda e gäloda menik, e logom ai zidis selednik ne-numik, ebinom xänöl se horit lefüdik, se smabels peklonöl me fots, ven erivob finastejöpi oba, e ekidob Helena.

E. D. FRENCH.

PENEDS KIL AL VOLASPODEL.

SÖL redakel palestimöl!

Atimo papenos mödo in vpagaseds dö stitam kluba valemik, al födön döli obsik, kel du yels lätik egestepom tefü betikäl e ba i num züpelas, sukü nedunöf kadema. Nu keltip kadem ebeginom denu vobön, klub jäföl menodami e lefulsami, no binom zestüdik e niludob eblöfön in pened oba epuböl in Vpagased val. fl. 381, das klub pemoböl fa s. B. jeno pemobom al distukön kademi e demü atos no eplöpom. "Disin melopik" binom plagikum, bi in at kopanal alik no labom vögodi dö säk alik, sod te plo väl "pladala okik in lasam u kongef balid kluba"—lägivoböv "u in kadem." Bi ma siäm statudas kadema kademal alik sötom binön pladal läna okik.

Ye al välön pösodis pötik plo cal sembal, binos zestüdik sevön somikis e alos binos zestüdik, das vpans seivoms balvoto ma mög. Atos binos nefikulikum yufü klubs topik binöl in melak laik ko zenodaklub jäna okik. Sikodo moboböv stitam kluba topik, sosus vpans kil kokömoms, lödöl in zif u pag ot. Klubs at sötoms dasteifön melaki ko klubs votik läna okik, e välön pötiküni as zenodaklubi okik. If vilobs plöpön, mutobs bumön, as bumamasels, su glun fümik e no beginön, as magels, me nuf doma. Gluni fümik labobs in statuds kadema, perevidöl fa kongef bevünetik 1889 e völadlik luumo jü kongef suköl bevünetik. Ma zülags dilekela kadem ojäfom fefiko dili pükavik e tuvom läsevami i flantü vpans plobik, ilüvöl ya vpi gonü sits votik väptükik (Lentze, Runström). Ma yelanunod kluba zenodik Löstana dalobs spelön tuvön in om suno i kademalis vönik Löstana, pesevik as plobik, e pakels zilik.

Kadem ebeginöl yeli at ko kopanals ba 16 ofinom omi ko kopanals 27, bisä pösods pemoböl in zülag 6id paväloms, to deil kademala Cattabeni e nedunöf dilekela du muls ti 5 sukü lendotam völadlöfa väla dilekela flantü s. Heyligers. Konsidöl valikosi at, binosöv pök gletik, flantü obs, no läsevön kademä as löpofi pükavik obsik, kelos spelo ojenos. Täno obinos söt kluba difik kudön, das te pösods digikün

pamoboms as kademals, klub cōtifom plo kadmal, keli emobom, ifi kadem välom omi. Aikel labom lifaplaki anik, okapälom, das ma statuds kadema, alik pemoböl —povälom, bi mödanum sludom e vōgodam klänik (ballotement) no binom mögik in stit voböl penedo. Sekusadö!—In Timapenäd vpik plo D. e N. mob somik pemekom fa zilak vpöl de Sanpeterburg—ye komitef pesevik no ekapälom omi, bi binom boso kompligik, flagöl das vōgodazöts luumo 3 in kövs patik, kels pamanifoms leigüpo plisenü pösods 3 e pamigoms bifü paseplifoms. Mod at vōgodama klänik penedik ejinom obe mögik, kelüp eliladob mobi at. Ba onedobs sembalna vōgodami klänik, sikodo no vilob nosön lienis pepenöl dö yeg at, dat i vpanas yunikum e no eliladöl mobi memoms, das somik sabinom. In timag obsik lifobs so spidiko e valikos bäledos vifiko.

Beginöl penedi at evilob penön dö yeg löliko votik, ye memöl, das penob balidna plo VOLASPODEL, ejinos obe zesüdik jonön liladeles, stanöpi kimik ninsumob vistü stad nuik döla obsik, keli leno cedob as so badik, as mödiks niludoms. Nedobs te menis fefik, pesuadöl dö vikod döla obsik, kel paläsevom i fa mens mödik, nog dotöl seki steifas obsik e sikodo no vilöfik vitimön düpis anik al xāmamyega. Delagaseds mödik emikomedoms e ekofoms so ofeno vpi, das mödanum menas liladöl gasedis niludom, das vp ya pesepom, e stunoms, if ek sagom omes, das lifom e stadom ze gudiko e suno ba omekom böseti zesüdik al mekön dagalön denu nitedi valemik.

1893 XIIul 28id.

D. o. d.

YAKOS.

SÖL redakel palestimöl!

Yeg dö kel evilob penön in pened edelik tefom bonedelis vpa-gasedas. Etikob ofeno, das binosöv nitedik sevön bonedelis gasedas difik, sikodo evilob mobön, das nems ko ladets (blefikün potik) padebükoms in gased tefik, ye eniludob, das mob somik no pocedom as plagik flanü redaks e sikodo no epübob omi. Nu etuvoblisedi somik in Esperantisto, kelos kododos obi bepükön yegi at.

Se liseds somik ologobs, kim vpanas bonedom gasedis e somo yufom pedi vpik. Ma gaseds pebonedöl oseivon i boso pösodis tefik. Kevobels gasedas onoloms plo liladels kimik penoms, kelos ba i obinos pöfüdik, as valemo niludob, das liseds somik te kanoms födön yegi obsik e obinoms ladetabuks gudikün, bi oninoms nemis pösodas jeno jäföl döli obsik e vitimöl moni plo om, du ladetabuks papüböl fa pösods dabalik u klub sembal oninoms nemis mödik pösodas leno jäföl vpi u edeilöl ya, bi pübels steifoms te givön ladetis mödik, nen krüt. Moboböv, das te nems bonedelas epelöl yelüpi tefik padebükoms, kelos ba okododos anikis spidön umo me pelam bonedasuāma.

1893 XIIul 30id.

D. o. d.

YAKOS.

SÖL redakel palestimöl!

In nüm rid ela VOLASPODEL etuvob denu laltugi dis tiäd
 “Balamobsöd yufü kadem!” ye pepenöl fa tael kadema e finöl me
 vöds “Balamobsöd ko klub valemik!”

Säkob: li binos mögik balamön ko bos no sibiröl? u sibiröl te
 in fän mobela!

Söl Bernhaupt löfom nemön züpelis kadema—neflenis datuvela, du
 ejonob in peneds oba epuböl in Vpagased val., das klub val. omiegom
 datuveli mödo umo ka kadem kanom dunön, sukü statuds okik. Zu
 s. B. löfom disaliunön, das datuvel binom fat vpa e sikodo dalom tö-
 latön omi ma vip okik. Ma vöds lönik datuvela at elegivom vpi me-
 nade e sikodo at i labom giti kudön plo plöp ata. In läns pekulivöl
 no padalos fate tölätön somo cili, das at deilom sukü mitölatam e ni-
 ludob, vpa vol dalom pacedön as pekulivöl e sikodo sötom bitön aso
 tats zivetik dunoms, o. b. mosumön soni se dom fata e lovegivön omi
 stite pötik, okudöl gudikumo gloyami e kulivi oma, dat vedom pötik
 kotänön flagamis valik e somo disojedön oke voli lölik.

Datuvel esagom vöno, vp pemotom yufü pükäl sanik; atimo pükom
 te dö genial okik, ye as man plagik no läsevob tikälis, sod steifob
 tuvön binis kopik e somo kömob al kludot, das mot vpa binof zesüdöf
 püka bevünetik, kel paplisenof su tal fa mens jäföl döli püka bevü-
 netik, e no binos stunik, das ats no steifoms balamön tefü stit, kele
 sötoms lovegivön cili, bi logoms, das fat oma omekom omi jainadanü-
 deli u “akrobati” votik, pla mani plobik, pötik mekön läbik menadi.

Kadem vpa e vpa klub val. (liedö no sibiröl) kanomsöv pakosmet-
 ön nefikuliko, if in mob söla Furtwängler (vpagas. val. fl. 382 e 391,
 limal 48) pladon pla teoref—kadem e pla plägif —klub valemik, ma
 disin melopik.

Sis kadem esludom gebön vpi jünüik e no nindukön menodamis
 ünä vob vödabukavik pafinom, kelos nedoto oflagos yelis mödumik,
 kanobs denu jäfön pakami vpa sonemik kademik, in kel vpaliterat
 gudikün pelautom.

Ba i stit pöfudik plo pakam e lüjafam mona “Lesedam bevünetik
 volapüka” dö kel eilon nosi du yels lätik, ofovom denu dunöfi okik
 e oyufom obis mekön dagalön denu betikäli plo däl obsik.

Bü valikos manifobsöd böbis plo bonedam gasedas vpik, pepenöl
 in vp, kel pakapälom vatopo!

D. o. d,

1894 Iul 26id.

YAKOS.

VALNIKOS.

KADEM bevünetik volapüka. Egetobs zülagi No. 8 fa dilekel s. Rosenberger. No ofovobs sezükis kuladik zülagas at, bi spad nu binom tu pamiedöl e bi vpan alik kanom sivön zülagis nitedik at me pelam de ruabs fol al kädel kadema s. O. Zschocher. S. Peterburg, W. O. 16 Linie 47. Spelobs, das kopyanal alik volapükakluba nolümelopik oyufom fleniko kademi me bönedam zülagas at, kels klüliko noeloms tefü dunöf dilekela e kademalas.

* * *

VOLAPÜKAKLUB zenodik plo Stirän epübom nunodi dö dunöf oka in klubayel 1893. Klub melidlik at labom kopyanalis 71 e stimakopyanali bal : söli Pal de Madarassy. Söls suköl fomoms seväefi kluba : Karl Zetter, cif; Ernst Kollar, penädan; Ludwig Zamponi kädan e bukakonletan; Karl Ludwig, läsiedel; Josef Vaczulik, läsiedel. Vipobs ladliküno, das vpaklub zenodik plo Stirän plöbom e glofom e nog lonedo vobädömös so pöfödiko nitedü vp äs jünu.

Egetobs i nunobi suköl dö yelalagam kluba at ezitöl 1894 Iul 27id in staud Ressource, säln ledik, düp jölid e lafik, Damanifam dubü s. cif ebeglidöl kopyanalis e lotis. Penädan kluba liladom dunöfanunodi, kädan ä bukakonletan nunodi dö buken e käd, kel peläsevom as velätik fa kädarevidöls. Möb teilöna cali kädana e bukenala pebepükom liföfo, ibo jünu s. Zamponi elabom calis bofik. Finasek konsälama at ebinom : begön kädani, lasumön calis bofik denuo, bi iblöfom oki as mani pötikün. Meditü num gletikum kopyanalis kluba (71 visü 56 biyela) mödumam sevälefa pemobom; välam täno ezidöl ejonom seki at : s. Karl Zetter, gümnaplofed limepik ä regik, as cif; s. Ernst Kollar, steifal medinava, as penädan; s. Ludwig Zamponi, leliöt, as kädan e bukenal; s. Josef Vaczulik, potarevidel, vl. Mary Reimoser, s. dl. Klasinc e s. Karl Pestemer as läsiedels. Läsiedels laboms sugivi yuföna sölis kädani e penädani. Söl Kollar eliladom penädis se läns difik blinöl klube vipis ladlikün pöttü yelalagam. Söl Karl Ludwig, steifal sapava, epükatom dö pakam vpa ed ejonom fikulis ta kels vpan mutoms komipön. Bi s. Ludwig lüvom zifi Graz diseinü lefulam studas okik, pedanemom fa yelalagam möbü sevälef as stimakopyanal lenlogedü melids okik tefü stabam kluba obsik e demü vobadam oka dunälik as penädan e tidel kluba. Söl Ludwig edanom, e asame e edlinapükatom gönü e stimü sevälef nulik; s. Vaczulik stimü datuval vpa s. Schleyer in Konstanz; s. Zamponi stimü s. plof. Ludwig montial de Kurz al Thurn e Goldenstein as gönel e benodel kluba; s. Zwölfpoth stimü s. dl. Klasinc, cif musama. Täno musamaklub cifü musamacif egovom cali okik e sog eblibom nog düps anik in gäläl e yofäl.

KELOSI VALIKS DUNOMS.

K Söl Hopkins ilugivom balna lömibajüli oka söle Simpson, nilel oka ; e bi emutom mekön visiti del luimik sembal, enokom len yan ata. "Vipob lömibajüli oba !" esagom. Ab Simpson emutom i mekön visiti in lüod taik, e tiemo efovom ko lomibajül in nam oka al yan doma.

"Sagob ole," edenuom Hopkins, "vipob lömibajüli oba !"

"No okanol labön oti !" Simpson esagom.

"E kikodo ?"

"Ob mutob golön al zifadil lefüdik, e lömibos nu tepölo "

"Ab kisi kanob dunön, ob, nen lömibajül ?"

"Dunön ?" egepükom Simpson, segölöl da yan, odunol äs ob, dalugivolöd sembali !"

* * *

I N CÖDÖP.

"Lifayels li mödik, läd ?"

"Umo ka tels."

"Num kuladik lifayelas olik ?"

"Bevü tels e kils."

"Eko, nunolöd obes, in yel kiom olabol lifayelis kils !"

"Odelo."

LITERAT NULIK.

THE ESSENTIALS OF VOLAPÜK GRAMMAR BY BERNARD MACKENSEN, PROFESAN VPA. Price 25 cents. San Antonio, Texas : Published by the author, 324 Chestnut Street. 1894.

Do ya labobs vpaglamatis anik in nelijapük efe vemo gudikis e kuladikis, nömodobs pato glamati bizugik fa kademal Sprague, deno beglidobs pubami bukila at ko gäl, bi jonom, das nog mans sibinoms, kels no plafoms delidis e vobi, al mekön dagalön nitedi plo vp.

Vemo komedobs glamati at as medi bizugik utes, kels no nog e-studoms vpi, otuvoms nomis vetütkün valik sita schleyerik blefiko e deno klüliko in glamat at, pidobs te, das nam lovepolasamas binom tu smalik. Pötiko lautel dugom seniti liladanas finü bukil al cens pemeköl fa datuval tefü vöds anik, ab cedobs, das no ebinos gitik, gebön vödis pecenöl in vödem glamata, bi ni vödabuk vpa obas fa kademal Wood ni vödabuks votik ninlaboms vödis äs tuvobs su fian 22 : floratim, veratik, fredo, fredadrens, e l.

KALED PLO BALUL.

Pelautöi fa Adam Henderson, Glasgow, Jotlään.

BALUL, 1894.						
B.	..	7	14	21	28	..
T.	1	8	15	22	29	..
K.	2	9	16	23	30	..
F.	3	10	17	24	31	..
L.	4	11	18	25	..	..
M.	5	12	19	26	..	..
V.	6	13	20	27	..	..

DEL.

VEL.

1	<i>Ceres</i> , smaplanet balid.....	pedattivom	1801
2	Edmund Burke.....	pemotom	1730
3	Nicolas Jacques Lemmens.....	pemotom	1823
4	Douglas Jerrold.....	pemotom	1803
5	Thomas Pringle.....	pemotom	1789
6	Joan D'Arc.....	pemotof	1402
7	Muns fol de <i>Jupiter</i> pedattivoms fa Galileo.....	edeilom	1610
8	Galileo Galilei.....	edeilom	1642
9	Caroline Herschel.....	edeilof	1848
10	Karl von Linné.....	edeilom	1778
11	James Paget.....	pemotom	1814
12	Edmund Burke.....	pemotom	1729
13	Félix Clément.....	pemotom	1822
14	Edmund Halley.....	edeilom	1742
15	Musoföp britänik pemanifom.....	edeilom	1759
16	Joseph Henry.....	edeilom	1879
17	Benjamin Franklin.....	pemotom	1706
18	William Henry Havergal.....	pemotom	1793
19	James Watt.....	pemotom	1736
20	David Garrick.....	edeilom	1779
21	John Couch Adams.....	edeilom	1892
22	George Noel Gordon, Lord Byron.....	pemotom	1788
23	Charles Kingsley.....	edeilom	1875
24	Friedrich, Baron von Flotow.....	edeilom	1883
25	Robert Boyle.....	pemotom	1627
26	Edward Jenner.....	edeilom	1823
27	Johann Chrysostom Wolfgang Gottlieb Mozart.....	pemotom	1756
28	Thomas Bodley.....	edeilom	1612
29	Daniel François Esprit Auber.....	pemotom	1782
30	Asa Gray.....	edeilom	1888
31	John James Audubon.....	edeilom	1851

LITERAT PEGETÖL.

Volapükabled lezenodik. (Schleyer Johann Martin, Konstanz) nüm 156.—
Volapükagased valemik (Rupert Kniele, Allmendingen) nüm 48.—
Nünots de Volapükaklub Linz-Urfahr. (A. Pleninger, Linz).—Timapenäd
Volapükik plo Dän e Norgän (J. Bayer, Kobenhaven) yelüp 4, nüm 1.—Dil
oma (Fieweger, Breslau) nüm 12.—Grammatikalisches Lexikon: deutsch
populär neuarabisch und weltsprachlich, Kosmoplan (A. W. Bateman,
Sydney, Australia) nüm 12.

Volapükagased valemik,
puböl halna in mul alik, peredaköl fa
Kniele R. in Allmendingen, Würtem-
berg (Germany), kanom pabonedön
me nisedam de maks 2 e fenigs 70 al
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Entered as Second-class Matter in the Post Office at New York.

YELÜP 4.

NEW YORK, IVul zoid 1894.

NÜMS 5 & 6.

EDITORIAL.

EGETOBS me pot zülagis difik se Konstanz e bevü ots nünoti nitedik lediko pepänöl, kel tonom vödiko somo :

612.

KAÜTAM.

Etuvobs nemi onsa su pöp 'kadem bevünetik vpa.,' lie dö ! Sibinom kadem te bal vpa., obik. Ino lüvons paledi (partái) babülonanas, e no stadons fümik su flan oba : no kanob, fovo spodön ke ons, e no getons fovo dipedi de ob. Ibo vöpük aiflagom balifi fümikün. — O menad nedanik! — Kz., 94, 3, 24. Schl. J. M., d. v.

Lestim, keli egelo elabobs plo datuval vpa daflagom, das gepükobs e nogumo velatäl kodedom, das sepetobs is nepeveadiko niludoti obas tefü kaütam selednik at. Täd, das no ogetobs fovo dipedi no ninlabom jekikosi visü obs e leno mufom obis, ibo, do labobs dipedis tidela e löpatidela söl datuval kanom noelön, das obs no ebekobs dipedis at, sod pesedoms al obs nen deman obas, sikodo leblam nedana no kanom tefön obis, tadilo, if s. datuval ililadomla valikosi, kelosi epenobs dö om, nolomöv, das nevelo evidobobs lestimi dütik ome, sod das evelo eläsevoobs e epliedobobs melidis gletik datuvota omik.

Nestü lestim at evedos obes e vpanes lemödik nemögik sukön datuvali in vegs valik oma ; nestü lestim plo pösod datuvala ebinos obes nemögik, nekonsidön dini veütik pepöligöl fa om it ; binos velatik, das vöpük aiflagom balifi fümikün, ab iko li balif kanom sibirön, if de flan bal mesüls vädikün pamekoms e if de flan ot lönavil e lestifäl noe no

födoms soi mekoms gestepön mufoti veütik tefü vöpük? Palet kimik binom ut babülonanas? Ba li 'kadem bevünetik vpa,' kela kopanals xamoms fefiko e notlugiko bumoti lölik e stonis dabalik sita vöpükik, steiföl mofön dilis puodik e läpolön pla ats stofi dulik, nämik e lifafägik? Ba li 'kadem bevünetik vpa' ebölüdom lüodi velätik tefü vöpük, ven vobom al lefulsön siti, das net e pop alik okanom lensumön ati demü nefikul e valug as pötik e plagik, u li uts, kels fikuloms siti e kels no steifoms veitön e valemön, sod nabön e bemietön ati al gul dabalik dub läklebam e lenpötam tlepik al netapük lönik? No, söl datuval, no olüvobs paleti at, nestü neben onsa, kel liedö! tuvom obis e kelosi vemo pidobs, oblibobs ko kadem at, oblibobs e obinobs pleidik, binön kopanal soga at, e egelo osteifobs kovobön ko mans at, kels no letoms bleinön okis dub jin, ab kels manifoms logis okik, al sükön e tuvön velätikosi.

NUNOT dö deil söla Schleyer Johann Philipp, fat datuvala vpa, ekodom dilsumodi gletikün bevü vplans valik, e i obs dafulobs atoso bligi glumälik al sepetön söle Schleyer keliedi ladlik obas kodü böltüd biedik oma. Edeilöl ebinom man nobälik e tugik, irivöl lifayelis ti zülsetel. Takedomös in püd!

LIMAL 99 vpakluba valemik labom gudi mobön in "Vpagased valemik" das redakel ela VOLASPODEL pavälo in cifef kluba at pladü s. Sprague, kel no elensumom cali at. Danisagobs limale flenik at plo vil gudik oma, ab if senito ililadomla tikädis obas pemaniföl in bled at dö klub valemik, nolomöv das mob oma no kanom pakonsidön ni flantü limals kluba ni flantü pösod pemoböl.

KADEMAL E. D. FRENCH, kele VOLASPODEL danom laltügis musamik so mödik, epenom i plo nüm at läpoloti vemo tidagik e nitedik, keli komedobs senite patik liladanas obas.

BEGLIDÖL pubami vpagasedas tel nulik: 'VOLAPÜK,' gased al pakam vpa, calabled vpakluba Hannover, e 'O INTERNACIONAL' plo pakam vpa in Portugän peredaköl fa s. L. Da Rocha Mattos in Villa Vicosa, vipobs das beginals olaboms seki gönik at, keli valädoms e speloms. Jinos obes pötik, denu e denu suflagön vpanis, yufön pedi vpik, nedas gaseds nemödik nog puböl pomütoms sevokön: "*Morituri te salutamus!*"

LE KOSMOPOLIT demanom in nüm lätik das kadem e vplans valik xämoms lisedi lonedik ladyekas pemoböl fa nolals ela "mondolingue," kels viloms 'jafön väpüki noe plo deutels soi plo valik nets pezivöl.' No nolobs, va dilekel kadema bevünetik volapüka olofom kademales kedi vödas et pesumöl ti löliko se latinapük al konsidam, ab pötos nu aliko mekön noetis semik tefü 'mondolingue' valemiko e tefü ladyeks pemoböl pato. Jinos obes das mondolingue no binom pük valemik, ab pük lepatik, pük te plo uts, kels ya estudoms stabiko pükis romanik u, kuladikumo, moti otas : püki latinik. Sit lölik ela mondolingue stipom u bisäom noli stabik püka latinik, e demü atos pefögetos löliko sulüodön balikugi e nefikuli glamata, pefögetos das tef at mutom pakonsidön if kanapük vilom vedön vapük, pefögetos das kanapük somik noe mutom konsidön nolelis püka dabalik ifi binom pük latinik, soi mutom konsidön valikanis, sikodo i utis kels no estudoms püki at. Läsevobs das stäms mödik pegeböl atimo valemiko, pesumoms de püks latinik e glikik, ab atos no nog binos kod sätik, disixänön in sops dibikün vödabuka latinik e susipolön i vödis somik kels leno binoms so bevünetik u valemio pesevik äs nolals ela mondolingue cedoms ; ba li sötobs jeno klödön das a. s. ladyeks pemoböl : arid, kav, kalv, asper, feroc, krud, kurv, rapac, veloc, solen, (!) e l., e l., binoms bevünetik e valemiko pesevöl? No dotobs das nolels latinapüka sevoms stämis at, ab if mondolingue te konsidom nolalis, kikod cenom, votom e lublefom vödis benatonik e nobik püka latinik? Kikod mifomön glamati lefulnik püka klatik at, me, nindukam nomas votik ko sesüms neveütik e nezesüdik? Mondolingue in zid gönikün kanom vedön pük bevünetik nolalas e studelas, ab büfü bevolekam atosa nolals e studels mutoms steifön fögetön püki klatelik elas Virgilius, Horatius e Cicero, al binön pefägik gebön säjönöti hetlik pladü rigot subimik.

WE hope our readers will pardon the irregularity with which VOLASPODEL has appeared during the past three or four months, the serious illness of the editor was the main reason. But the indifference of the volapükists also threatened its existence. On this subject, the Secretary of the North American Association for the propagation of volapük has issued a circular which we are sure the recipients will answer in such a manner that the publishers will be enabled to carry on this paper, at least, as an eight-page journal. Subscribers may rest assured that on the 20th of each month, VOLASPODEL will visit them as before.

PÜK 'KATOLIK' FA DL. LIPTAY.

FA E. D. FRENCH.

NA betikālam balid, keli volapük ekodom, ifinom, volapükels plobikün e sikikün mödik, exämöl kudikumo püki at tefü gebam nolavik e plagik ota, etuvoms defis mödik. Pasevos fa valiks, lepato, das vöds mödik sibirons, nems nolavik e kanik, nems datuvotas nulik e zu vöds kösömik vemo mödik, kels binoms leigik in püks zivetik ti valik. Vöds somik, elicinöl gledilo se latinapük, binoms ya bevünetik : kikodo sötobs cenön, votön, lublefön omis al lensumön omis in pük bevünetik obsik? E volapükels mödik, bi säk at no pepüpükom sätiko, eltuvoms plagami e gebami volapüka e efünoms u ezepoms sitis vapükik votik.

Volapük binom gledilo kanapük, pastuköl segun noms nulik, diföl mödo se noms netapükas, pato netapükas atimik ; e demü stukam patik oka, no dälom ofeno nindugami vödas anik netapükik e sägo bevünetik, bi fom omas no pötom nomes sibirinöl volapüka. Blufs denuik e davestigams plobik eblöfoms pianiko das kanapük alik mutom labön gledilo vödis patik oka ; e das pük bevünetik, if no omojedom liegi et vödas pageböl ya bevünetiko, omutom labön fomi sümöl umo netapükas atimik.

Do sits pemoböl mödik, pato 'Spelin,' 'Dil,' 'mobs s. Guru Negro,' e l., etönoms al pükastuk tikavik e kludo al foms kanik, deno flun nuik vapükelas binom netablöfiko lüodü foms natik e pato äl foms e vöds elicinöl se latinapük. Flun at jonom oki in mobs nulik pebiseitöl kademe fa dilekel ota, s. Rosenberger, e sägo in penäds sölas et, kels esteifoms al fomön 'volapükaklubi valemik,' also penemöl ; ab palogom lefuliküno in mobs vapükik e in sits pedatuvöl fa söls Rosa, Lott e Liptay.

Ba nonik bukas bletimiko epuböl elabom fluni so gletik bevü vpels äs *La Lengua Catolica*, vobuk spänapükik fa dl. Alberto Liptay, ko segivots suköl ota : *Eine Gemeinsprache der Kulturvölker* e *La Langue Catholique* ; *projet d'un idiome international*. Segivot nelijapükik ota, *The Future Language of Civilized Humanity*, no nog epubom. Segivots at no binoms lovepolots balim de votim, ab alim pelautom lenlogü foms e defs patik püka et in kel epubom. Noteds, kelis omekob, otefoms segivoti flentapükik, e zitätots suköl pelovepoloms se ot.

Söl Liptay esumom deviedi at plo vobuk oka : "Rigadöf* lebalik ployega at binom mobin lefulnik rigadöfa alik."

*Rigadöf : originalité, Ursprünglichkeit, originality.

Edatikom ployegi okik du klig sulümelopik, komipöl in milit fatäna oka, Cilän ; e zitätobs bepenoti datikama et fa om, as sam stüla musamik sa tidagik oma.

“Sagon das s. Schleyer, datuval famik volapüka, edalifom neiti neslipik du tävam semik oka in Nugän ; zid leno selednik falü söls bäledik, lepato pötü nilam al mied lefüdänik, nilü kel neslipöf kanomöv vaseplänön sägo dubü kod jenöfik, u bufumo dubü kodils mödik lönöl regäne sökavik. Valikos at, denuobs, leno ibinos selednik, if motam volapüka no izitom du neit nefögetlik et ; dubü atos, neslipöf söla Schleyer egetom veüti jenavik !”

“Benö ! Begobs liladeli bevilön veüti ot rigame ployega keli obs labobs stimi bitopön publüge. Zits kligik, bevü kels motöf tikälacila obsik ejenom, osekusadoms ba dilo bitopami boso komipälik sita obsik. Jenö, du s. Schleyer eseitom kapi meditälik oka su lols u luüno su kujabs, obs eseistobs du timag motöfadolik obsik, if no kuladiko su spins, deno disti ‘cactus’ legletik, nads kela binoms tipikum ka spins.

“Bügoles obsik,” dl. Liptay sagom, “sesümü tikäls petidik anik, eviloms suböladön menadi me datikots vapükik okas, al savön omi de möpükim, in kel efalom sisü tüm babülonik, pabumöl denu in Babülon atimik fa s. Eiffel. Zeil obsik, tadilo, binom mödo mükikum, spelobs te jonön, dubü sams, sibirami lonas semik in glofam pükas pesevik, e blöfön das flun lefomama nebefeitlik at tienom lüodü balikam, valodam e balam püka menik. Dät balama finik at binom nog fagik ; ab atos no neletos bülogami ota if flun lefomama palesevom e palensumom fa pükavels. If, täno, okonsidon baflano fluni at lüodü balam püka, e votaflano jeni leigiko sejonik, das pük valemik binomöv zesüdik u luüno viplik plo vol lölik, kikodo no padälos yufön boso glofami et al getön *desideratum* et in mod balikün e natikün ? Äso logon beno, votafoam obsik binom mükik, luüno feleigü seks pegetöi fa datikels vapükas, bi votafoam et binomöv te blesenam modik fluna lefomama püka menik lüodü balikam e balam finik püka ot.”

Söl Liptay penom dö konsefäl menik kel eneletom jünü nindukam püka bevünetik.

“Kikod sükön in fegolüp samis, kelis tim nuik lofom bundaniko obes ? Telefon, a. s., pekofom no latikumo ka ädelo, e cinänels taeloms adelo, so mödo äs mögos, datuvotis bizugikün, a. s., telegrafi, lelodis, . . . netefamiko äso bülifels obsik enemoms datüvoti bukama vobi devela—datuvot et so völadik al dadukam e stip zesüdik al zivet atimik. If oxämobs kuladiko, ologobs das cinänels no binoms ‘cinänels’ lebalik vola, o. b., no binoms tukonsefäliks lebalik. E cinänels it, kikodo binoms so konsefälik ? E kuliv omsik, so bizugik

in lüods anik e leigik in tefs anik al kuliv obsik, kikodo binom tefü lölikos oka so poik? Lif e döls omsik, kikodo binoms so nestümik al mod lifa e tika obsik? Kikodo zivet fovom so nevifiko no te in läns fagik de zenods atimik mostepa menik, ab i in läns nilikum al kuliv vesüdänik? Kikodo datuvots e datikots papakoms so nevifiko bevü nets difik Yulopa it? Gepük binom nefikulik e ti zesüdik: binos demü def püka bevünetik plo melak kapälik bevü pops planeta obsik!”

Söl Liptay fovom püköfiko tefü bizugs e zesüd püka valemik; blöfastabs oma, deno, binoms ya gledilo pesevik volapükeles. Xämom sitis difik vapükas pemoböl, ‘*püki filosofik*’ bijopa Wilkins, ployegi pädela Sotos Ochando, ‘*ideographie*’ legatela De Mas, ‘*volapüki*’—si, lautel vobuka at nemom i volapüki bevü püks efalimöl, ab zelado no kanom niludön das obalamobs ko om tefü valikos in buk oma!—‘*pasilingua*’ de Steiner, ‘*kosmos*’ de Lauda, ‘*la lingvo internacia*’ de Esperanto (dl. Samenhof), ‘*bopal*’ de Saint de Max, e ‘*le lingue internazionale*’ (mondolingue) de Julius Lott. Tefü mödikos, komedom siti penemöl lätiko, bi ot sümom vemüno site pemoböl oka. Krütam volapüka fa dl. Liptay jinomöv necödik tefü mödikos, ab deno tapükots mödik omik kanoms paliladön pöfödiko.

“Rivobs nu pubami nulik ployega kosmoglotik. Binobs in timag nulik, keli volapük ebeginom. Sit at binom binugliko plagik. Exämobs ya sitis vapükik mödik, ab nonik otas ekanom lovön stadi teorik al rivön plagiki. No kanobs sagön otosi tefü volapük; demü plöp nidik ata, no kanon nemön ati te ployegi pükik: erivom kategori püka velatik. Ab pük at, li kanom spelön vedön valemik? Ologobs atosi suno, e liladel it okanom cödätön.”

“Milats menas sibinoms, sevöl ya püki at. In yel lebenik 1888, in Wien, mens telmil, söls e läds estudoms omi ko fümäl e zil digik zeila gudikum. Pük nulik at petidom no te in Wien, ab i in niver de Madrid, in Bordeaux, e in Paris, glezif tikäla, in *l'École des Hautes Études Commerciales* e in tops mödik votik Ab i literat vedöl volapüka binom säto setenik, e gasesds umo ka tels puboms ya in pük at Beno, emilagöls plöpi so gletik, säkobs: kis ekodos lasumami so betikälik keli volapük egetom sisü motöf oka jü tim nuik, bevü pops difikün planeta obsik?”

“Dido, plöp milagik volapüka, lanimöl züpelis oka, pekodom baffano dubü zesüd dlanik pesenöl umo vadelo, labön polieli komunik tika menik; e vottaflano dubü jen das volapük rogom binön te med balik e kleilik, blefik e fümik plo melak bevünetik, e pötik pato nedes tedelik. Volapük binom dido dölod püka plagik e nefikulik al pa-jenadön fa valiks, laböl deklini te bal e konyugi te bal, binöl i nen sesums e nen sütag. Volapük binom blefikum sägo ka pük nelijik.

Nelijapük at binom, äso alim nolom, pük migik laböl kosietadilis romanik e germanik ; kludo pük at eblünom volapüke vödis mödikün ; a. s., nemi ota, efe *world* pebleföl in *vol*, e *speak*, evedöl *pük*”

Söl Liptay fovom al bepenön deklini volapükik, fomami plunuma, ladyeki, pönopis pösodik, e l., e sagom sukölosi tefü velib :

“ Ab genial gletik söla Schleyer jonom oki nidiküno in mod datuv-älik me kel tölatom velibi : tikäl süntetik oma erivom iso tiptüni oka ; e velatiko, balikug lätikün payumom iso kulade *ne plus ultra*, e pareliefom dubü namam sätiko nefikulik pükadila at. Timaforms veliba pasepetoms yufü bisilabs, in kel tonab alik labom bemalami okik,—vülik, if vilol osi, ab deno nevotlik : kelosi *i* u *e* bemalom in top semik, bemalom otosi in tops valik, nen sesum. Volapük binom pük tu blefik e tikavik al dälön oke lüxami tonabas muedik e sikodo nezestüdik et, kels mekoms lotogafi nelijapükik e flentapükik so fikulik e nejönik”

“ Benö ! kisi kanobs lägivön dustükame at nepaetik, do blefik e dilik, volapüka ? Nosi, lenosi, keli liladel kapälik it no esagomöv ya : melids püka kosmopolik at binoms gletik ; stuk glamatik binom balik, kleilik e fümik ; e kludo tikavikum ka pük aikelik pefomöl dubü plak. Dido, plisips segun kels s. Schleyer ebumom siti vapükik oka binoms digik loba alik, e pabeloboms lefuliko fa obs ; liedo, no kanon sagön otosi tefü bumot pükik at”

“ Fomam vödas volapükik steifom al bevolekön yegis tel : nefikul gletikün sepükama e balikug gletikün vödas it. Döl at binom cödikün, ab neletub ta duinam oma sibinom, kel binom duinam it.”

“ Exämöl nilikummo volapüki, logobs das s. Schleyer emojedom palvokalis demü fikul sepükama otas fa pops latinik. Datuvel volapüka elabom gidi, bi nets at binoms tu veütik al paluletön in kalams vapükik. Ab, no pekotenamöl dubü mojedam palvokalas, s. Schleyer i dejafom tonabi *r*, bi sepükam ota binom ti nemögik . . . cinänes ! Täno, al no tupön cinänelis, evipom suböladön obis me lenadam töbik vödas za balsmil, pesumöl fädiko se püks latinik, nelijik, deutik, slavik, e God nolom se püks kiom votik, vödas pelubleföl foetäliko e penejönöl, danü bit vülik negebama u votama tonabas.”

“ Nek nolom, a. s., kelosi *Yulop* malom, sesumü ba ets sevöl püki *pigeon-English* o. b., nelijapük papüköl no fa pejins ab fa cinänels : ab alim kapälom umo u luo kuladiko kelosi *Europe* binom, vöd pageböl fa nets zivetik e nezivetik valik al bemalön dili planeta obsik. Vöd at binom kludo valemik, nen zesüd lonama calik al dagetön pakami at. Beno, s. Schleyer, magablekel velätik, ebitom nen misalad e nen stüm kol nems taladilas. Dubü pen jalepik oma *Europe* evedom *Yulop*.”

“Ab *Yulop* deno ebekipom stümi anik septkame nelijik de *Europe*, süm kel sötom mebön obis das s. Schleyer epladalom ofeno tonabi r me tonab sembal votik, pato me *I*, äso ezitos iso : ab *Melop*—kisi malom? Binom i nem taladila, ab taladila kiom? Sägo nom at pladalama no yufom iso obis, bi *Merop* no binom kapälnikum ka *Melop*, o. b., malom lenosi utes no kapälöl ya volapüki. Beno, li *Africa*? No, at panemom, segun gospel nulik, *Fikop*. Täno, li binom *Asia*? Leno, bi *Asia* pevotom, ba tu vuliko, al *Silop* . . . Beno, *Melop* sötom binön, täno . . . *Australia*? No nog, bi at pegodavatom *Talop*, ba stimü sanikel no pesevik obes. Täno *Melop* binom ba *America*? Benünö! Erätol atosi, söl, me klüläl patik et, keli lautals valik lucedatoms liladeles; bi, velätiko *Melop* binom *America*. Ab kikodo pladalön nemi velätiko valemik me nem votik nepesevik vole lölik, luüno büfü naköm de s. Schleyer? Li demü nemam negitik taladila *America*, kel no pedatuvom fa Americus Vespucius? Beno, zunik demü necöd somik, kel eletom deilön in jäns datuveli vola nulik, söl Schleyer li vilom nu lofön ome lestimi latik dubü givön ome mebamali gianikün kel kanom sibinön su tal, setenöl de pov balimik al pov votimik ota? Leno, volapük no steifom denupladön Columbus in gits omik; volapük no rogom pönadön necödäli timagas efgolöl dubü leblimön al Columbus mebamali lebaliko digik glola omik: elonöl lensumami valemik de *Melop* as bemalam nema nepesevik (ba in planets votik?) *America*, Schleyer lofom lestimi neke, ba sesumü cinänels. . .”

“Söl Schleyer lenunom das steif alik al fomön püki valemik stabinü latinapük labomöv teseki al dejönön püki benotonik e pleidik romelas, sek keli nek pekulivöl kanomöv sufön. Ab, if dejönam at binom lesin so gletik, liko ejenos das s. Schleyer eduinom klimaduni ot, emeköl vödis, a. s., yan de janua; mag de imago; flum de flumen; mem de memoria; nim de animal; lib de libertas; nat de natura; sap de sapientia; e l.? Kanonöv ba sagön das foms at binoms blefams ab no lublefams. Balamobs! ab liko nemön biti dubü kel Schleyer emekom licinön net de natio; nam de manus; nif de nix; vög de vox; sif de civis; pul de puer u de smalam oma puerulus; lol de rosa; lel de ferrum; kop de corpus; fom de forma, e l.? No zitätobs samis vödas pesumöl de püks votik, bi liladel (flentänik) ba no okapälom lublefamis vödas licina germanik. Ab lio setenik lublefam at binom, kanon cödätön dubü nem it volapüka, pefomöl, äso ya esagbs de *world e speak*. Ceno, ni pönops, ni numavöds, ni ladvelibs, ni pläpods, ni konyuns, ni linteleks it pasumoims de pük anik pesevik: pemotoms se kap de Schleyer, äso Minerva se et de Chronos. Denuobs, bit vülik et ninom i lintelekis, sevokis ti nevülik e okadunik at!”

(*Fov osukom.*)

PÜK NOTÜFIK.

FA E. D. FRENCH.

DELABLED bizugik THE BOSTON HERALD dätü 1893 XIul 26id eninlabom laltügi vemüno nitedik, tefü vapük nulik, keli obepenob liladeles blede at.

Laltüg nunom obes das medinel melopik sembal, tävöl in Yulop, enütlidom semdelo *il Duomo* famik in Milano, e etuvom uso mani bäledik kel elofom jonön ome temi at. Dukel at ejinom ome binön pekulivöl ; e medinel, penitedöl vemüno dubü musam ko man et, evüdom omi vendelafidön ko ok. Du emusamoms, melopel etuvom das flen nulik oka, do pöfik, e nepesevik, ebinom jeno pükavel makabik ; blefiko ebinom datikel vapüka selednik keli laltüg et ebepenom.

Na medinel obsik igekömom al New York, elenadom dubü pened se Tälän das dukel vönik oma ideilom, e ifegelütom ome datuvoti oka e bligi al lefulön e pakön oti.

Pük at, keli datikel oka enemom *Cosmolangue*, pestabom su notüfs vel, *do, re, mi, fa, sol, la, si*, e pepenom äs musig kösömik me notüfs su liens lul.

Eko plek Söläla, in pük Cosmolangue :



Obsik Fat kel binom in süil, pesaniköl binomöd Olik nem;
 Olik regän kömomöd, Olik vil padunomöd, su tal äso binom in süil.
 Gïvolös obes at del obsiki deliki bodi e fögivolös obes obsikis debis äso
 obs fögivobs obsikis debelis. Dukolös obis no in tenüd, ab dalibolös
 obis se bad, ibo Olik binom *el* regän, e *el* näm', e *el* glol ai. Amen.

Velib *dunön* u *mekhön* pakonyugom somo :

dunob, mi fa dunobs, misi fa edunob, mi fafa edunobs, misi fafa
 dunol, fa fa dunols, fasi fa edunol, fa fafa edunols, fasi fafa
 dunom, do fa dunoms, dosi fa edunom, do fafa edunoms, dosi fafa

dunof, la fa dunofs, lasi fa edunof, la fafa edunofs, lasi fafa
 dunon, si fa edunon, si fafa
 odunob, mi fare dunoböv, mi faremi dunolöd, dunomöd, e l., fa !,
 odunol, fa fare dunolöv, fa faremi kanoböv dunön, mi fala fa
 e l., e l., e l.
 ekanoböv dunön, mi fala fafa ekanolöv dunön, fa fala fafa e l.

Foms suköl pedeja foms : pätüp, pittüp e puttüp jenabida, pittüp mögabida e ladyekabids. Negebam fomas at no mekom nekapälnik püki at : no mekomöv nekapälnik sägo netapükis. Velibs valik pakonyugoms in mod ot : a. s., sumonös velibi *givön*, in Cosmolangue *do*.

givob, mi do	givoböv, mi doremi
egivob, mi dofa	kanoböv givön, mi fala do
ogivob, mi dore	ekanoböv givön, mi falafa do

Plunum pafomom dubü lägivam de *si* ; ob—*mi*, obs—*misi*, ol—*fa*, ols—*fasi*. Ab subsat no labom plunumi oka, kel pabemalom dubü laltig laböl fomis banumik e plunumik : subsat no pavotom, sümü vöds flentapükik (papüköl) mödik, a. s.,

L'homme	(man)	la sidomi
Les hommes	(mans)	lasi sidomi
La femme	(vom)	la sidomila
Les femmes	(voms)	lasi sidomila

Lüenam ladyekas pabemalom somo : gudik—sol, gudikum—resido sol, gudikün—la resido sol. Ladyeks no pacenoms bifü subsats banumik : man gudik—la sol sidomi, mans gudik—lasi sol sidomi.

“Binos velatik,” lautel laltüga sagom, “das stäms mödikün püka at pemotoms te se cödäl datikela omsik. Ab liko vitön fomis vülik, ven stukon püki plo nets e menabids valik ? If pük at pistabom nese-sumiko su vöds licina aryik, kanomöv nog pacedön as vülik fa uts laböl püki elicinöl se pükafons votik.”

“Ab Cosmolingue no binom so vülik äs jinom balidno. Sumobsös a. s. vödi ‘ladosilamisol,’ tenüd, patuvöl löpo in plek Sölala. Vöd padilimom somo : ‘ladosi,’ nilik ; ‘lami,’ no ; ‘sol,’ gud, gudik. Al fomön vödi ‘bad,’ ‘lami’ e ‘sol,’ payumoms, o. b., ‘no-gud.’ Spalam vödas e vödilas binom plisip stabik de Cosmolangue : e, al no fomön vödi nulik, lautel ebiseitom vödi ‘ladosi,’ nilik, al ‘lamisol,’ fomöl somo ‘nilü bad,’ o. b., tenüd. Jönavel semik sagomöv das at leno binom pük ; das binom lupük. Deno ‘lupük’ somik binom leno luomo venudafulik ka kosiadots latinik mödik, äso patuvoms in püks nuik Flentäna, Späna, Täläna, e l.”

“Pük at nestümom lefuliko pükadilis pebäledatöl : ladvelibs sa pönops labedik e yegik pakodemoms leigo. Pla ‘edunol gudiko (beno)’

sagon me Cosmolangue 'fasi fafa sol,' o. b., 'edunol gudik.' Love-polots vödik suköl in püks fol ojonoms das kanon negebön pönopis yegik e labledik nen däm al kapälñöf nefikulik :

Have you your hat ?	Have you you hat ?
J'ai votre chapeau.	Moi ai vous chapeau.
Io ho il mio cappello.	Mi ho mi cappello.
Tien Usted su sombrero.	Tien Usted Usted sombrero.
Il a leur chapeau.	Lui a eux chapeau
Noi abbiamo il nostro cappello. Noi abbiamo noi cappello.	

"Balamobs das sepets at binoms nejönik, ab nejönik te, bi no pük-on kösömo in mod at. 'Me like me beer' (obi löfön obi bili) do cilik boso, binomöv deno sepetik e kapälñik as 'I like my beer,' o. b., if no ipükobs votiko."

Spad defom al lovepolön lefulniko laltügi nitedik at : ab mutob deno depenön feleigami püka Cosmolangue ko volapük ; kel dido no nedom krütami, bi ninom sesagotis kelis volapükels valik mutoms lesevön foviko as döbik.

"Volapük ninom tonis sepüklik te fa dil vemüno smalik menada. In Cosmolangue ton lenonik sbinom, kel no kanom pasepükön fa lineg menik alik, va yunik u bäledik. Cosmolangue binom pük le-balik sbinöl kel pastukom segun noms necenik : sesum no sbinom. Cosmolangue labom lotogafi pesevöl ya fa net pekulivöl alik, efe notüf-am musigik, kel pasevomöv fa nelijänels, flentänels, deutänels, rusänels, glikänels e cinänels. Bizug gletik oma binom vif penama : me plak nemödik, kanonöv penön vödis pükelas so vifiko äs pasepükoms."

"Bizug votik, ba gletikün, binom spalam vödas e dejafam vödas nezesüdik valik : ven pük at pulefulom, klödob das okanon pükön tefü yeg aikelik me stok vödas nemödikum ka mil. Balikug glamata binom i tef votik in kel pük at binom gudikum ka volapük. Konyugam veliba kanom palenadön ünü minuts 15, e glamat lölik ünü düp bal."

"Glamat volapükik binom so fikulik äs glamat püka deutänik u latinik (!!!). Nom tefü sepükam püka Cosmolangne labom sesumis nonik : tons te vel sbinoms in pük lölik, kels binoms ai otik."

Liladels okapäloms das ployeg milagik at pelautom fa gasedel rig-älik semik—das binom utos, keli nemobs me "slang" nelijapükik *a fake*. No binos kleilik, va lautel tikom dö silabs peptüköl u notüfs pekanitöl. Binosöv ba mögik, sepetön tikis obsik dübü notüfs musigik, if . . . Si, liedö ! vödil at neletom ai so nemödikosi. If mens valik elaboms lilis musigälik, fägik al distinön tonis notüfas balim de votim (kelis mödanum legletikün menada no labom), e if elaboms kulivi e plaki musigik sätik al kanön memön vödis pekosiadöl se tons

et, pūk somik binomöv geblik. Ab liko binosöv, falü lefūdānēls valik, laböl musigi votik e notūfami difik, kels no kapāloms tonalūenami vesūdānik? E zu, pūk somik no kotenamomöv musigelis kulivik, äso alim kanom blöfön oke dubü kanitam u feifam notūfas pebüköl löpo. Musig labom pūki okik, binom it pūk valemiko pakapälöl fa musigels, sepetöl tikis nobikūn e jönikūn oka nen zesūd vōdas; e Cosmolangue binomöv te lupūk utes, kels lieloms sepetis klānafulik musiga velatik.

VALNIKOS.

VOLAPŪKAKLUB zenodik Löstāna esludom in lasam valikodik oka ezitöl in 1894 IIul roid cenön nemi okik al "Wissenschaftlicher Weltspracheverein in Wien." Kopanans cifefa pevälöl plo oyel binoms söls: Thadeus Devide, Alphons Ritter von Rylski, Edgar Herbst, dl. Berthold Raucher, Heinrich Fehl, O. M. Meisel, Julius Lott, dl. Siegfried Lederer e Josef Gesselbauer.

* * *

YELANUNOD DE VOLAPŪKAKLUB STUDELAS MILITIK IN BREDĀ. Jūnu vp elabom te militikis nemōdik, kels ekomipoms disū stān okik, sis num omas pemōdom veūtiko. In IIIul yela 1893 vpaklub balid militik ko kalad militik sekiko pestitom fa s. W. V. Bonto van Bylefelt in kadem regik militik de Breda (Nedān). Klub at vilom fāgön kopanalis okik al gebön plagiko vpi, in maf gletikūn mögik, e givön dub atos blöfi nidik de pōfūd pūka at, tefū spod. Pos tim blefik sis fūmam klub elabom ya kopanalis 18. Num eglofom e finū yel 1893 num de 25 perivom; zu klub kanom gālön dō labed stimafiziras fol, nemo vpans pesevik: 1. s. Ludwig Zamponi, leliōtan l. e r., in Graz (Löstān), 2. s. K. H. I. I. Hirschmann, kapan, plofed vpa, in Gonkum (Nedān), 3. s. Mantellini Zoilo, liōtan, in Termini Imereze (Siciliān), 4. s. Charles E. Sprague, reganalöpel, in New York (Pebaltats).

Danū benāl dilekefa de kadem al leletön tidasāli, ekanon beginön vpatidī e nedū at glamats e vōdabuks 40 pelemoms. Kopanals 17 edugonoms lefulniko tidūpi e sek xamas kil ebinom das "tidans" 12 (tiād de V. S. M.) pedanemoms fa klub. Vpabonedams, a s. klubastāps tel, pemēkoms e klub ebonedom i gasedis difik, zu klubademags 40 pekofūkoms as sek prāmasugiva. In IIul yela 1894 klubaplog, ya pelautöl fa kōmādel in VIIul yela 1893, pelovepolom fa "tidans" e pebūkom in IIIul (samads 75). Ebo klub jāfom lukomedavobi, pūb de "fotogafototalabun kadema regik militik." Klub yunik, ya binöl klub literatik kadema ko kopanals mōdikūn, spelom al blibön dūnön ai volapūki.

W. HOLLE, *studel militik.*

LITERAT NULIK.

VOLAPÜK, SPELIN, DIL OMA. FA JULIUS FROST IN KÖNIGSBERG
i. Pr. Breslau. G. P. Aderholz' Buchhandlung, Ring 53.

Lautel pämila 15 flanik at blüfom jonön das 'dil oma' no labedom fibis vpa e das sit at söla Fieweger binom bizugikum ka ut sölas Schleyer e Bauer. No kanobs sagön das eplöpos lauteley suadön obis dö velät lesaga omik. Bevü bizugs votik peniludöl ela 'dil oma' s. Frost memom modi stämafomama, kel pagebom, if stäms blesilabik pötöl no patuvoms in netapüks. Mod at kösitom so, das silab pabetonöl stäma plusilabik pavälom as stam plo suem tefik ; a. s. 'blik' de republik (publigän), 'brik' de fabrik (fablud), 'ket' de boukett (flolem), e l. If silab at ya pagebom as stäm votik, uf silab no pabetonöl pasumom ud fe silab pabetonöl pavälom, ab po vokal papladom vokal silaba votik stäma netapükik, a. s., 'frik' de Afrika (Fikop), 'krok' de krokodil (klokod), 'fieb' de amphibie (fibaf), 'liun' de turmalin (tumalin), e l. No li vöds brik, blik, ket, frik, e l., binoms umo u leiko foginik stämes rigik ka vöds tefik vpa? Li silabs neveütikün vödas bevünetik somik äs fabrik, krokodil, republik, e l. sötoms güvön stämis rigik valemiko pesevöl? Jinos obes das in tef bal 'dil oma' vükodom volapüki, efe in vödafomam netikavik e nelisälük e kludo no kanobs spelön äs s. Frost das namapenäd bäledik dokela Gül petuvöl in ruin babülonik sembal eninöl glamati e vödasbuki lefulnik ela 'dil oma', ovedom fon püka valemik ; mutobs nestü atos läsevön melodotis gletik söla Fieweger as födan sikik e nefenik döla dö pük bevünetik, e demü atos, ab no demü 'dil oma,' lestim flenas valik vapüka obinom egele dil oma.

GREEK AS THE INTERNATIONAL LANGUAGE OF PHYSICIANS AND
SCHOLARS IN GENERAL, BY ACHILLES ROSE, M. D., New York.
Reprinted from the MEDICAL RECORD, April 21, 1894.

Lautel komedom püki glikik as med gudikün tikädacena rezipik, pato plo medinels. Bekodom mobi at me ceds suköl : If välon püki glikik no muton bedledön jaludöbi netas votik, ibo pük at binom lönung lebäledik neta e läna smalik ; binom pük liegik, benotonik, klülük e fümik ; kanom pagebön al lofön lefulniko vödis plo dölälik molädik e ya egivom in tef at lifi vödes lemödik ; atos pablöfos me jen das vöds glikik noe pageboms al fomön vödis kanavik in medinav, soi in nolavs mödikün e i in melak vädelik. Pük glikik nogo lifom, pük bäleglikik ot, kel palenadom in juls obsik. Latinapük eböltüdom veüti as pük bevünetik e pagebom ti sekiko in literat pükavik e godavik, zu binom nelifik sikodo no sätöl timi nuik. Komedobs päмили nitedik e tidagik at vpanes valik, do lautel petidöl cedom das vp no kanom rogön vedön med pötik bevünetik plo disins nolavik.

KALED PLO TELUL.

Pelautöi fa Adam Henderson, Glasgow, Jotlän.

TELUL, 1894.						
B.	..	4	11	18	25	..
T.	..	5	12	19	26	..
K.	..	6	13	20	27	..
F.	..	7	14	21	28	..
L.	1	8	15	22	..	..
M.	2	9	16	23	..	..
V.	3	10	17	24	..	..

DEL.

YEL.

1	Matthew Fontaine Maury.....	edeilom	1873
2	Giovanni Pierluigi da Palestrina.....	edeilom	1594
3	Jakob Ludwig Felix Mendelssohn-Bartholdy..	pemotom	1809
4	Michael Costa.....	pemotom	1810
5	Robert Peel.....	pemotom	1788
6	Joseph Priestley.....	edeilom	1804
7	William Huggins.....	pemotom	1824
8	Jean Audré Deluc.....	Pemotom	1727
9	Nevil Maskelyne.....	edeilom	1811
10	Thomas A. Edison.....	pemotom	1847
11	René Descartes.....	edeilom	1650
12	Pierre Louis Dulong.....	pemotom	1785
13	Wilhelm Richard Wagner.....	edeilom	1883
14	John Hunter.....	pemotom	1728
15	Gotthold Ephraim Lessing.....	edeilom	1781
16	Philip Melancton.....	pemotom	1497
17	Friedrich Wilhelm August Argelander.....	edeilom	1875
18	Galileo Galilei.....	pemotom	1564
19	Nikolas Kopernik.....	pemotom	1473
20	François Marie Arouet de Voltaire.....	pemotom	1694
21	Karl Czerny.....	pemotom	1791
22	Charles Lyell.....	edeilom	1875
23	Georg Friedrich Händel.....	pemotom	1685
24	Henry Cavendish.....	edeilom	1810
25	Christopher Wren.....	edeilom	1723
26	Victor Hugo.....	pemotom	1802
27	Henry Wardsworth Longfellow.....	pemotom	1807
28	Michel Eyquem de Montaigne.....	pemotom	1533

LITERAT PEGETÖL.

Volapükagased valemik (Rupert Kniele, Allmendingen) nüm 52.— Nünots de Volapükaklub Linz-Urfahr. (A. Pleninger, Linz). nüms 8 e 9.— Dil oma (Fieweger, Breslau) nüms 14 e 15.— Kosmopolan (A. W. Bateman, Sydney, Australia) nüm 14 — Le Kosmopolit (Julius Lott, Vienna) nm 13.— Algemeene Nederlandsche Wereldtaalvereeniging (Stadt e Feikema, Arnhem) nüm 6.—Volapük, spelin, dil oma. Fa Julius Frost.—Greek as the International Language of Physicians and Scholars in General. By Achilles Rose, M. D., New York.

Volapükagased valemik,

puböl halna in mul alik, peredaköl fa Kniele R. in Allmendingen, Würtemberg (Germany), kanom pabonedön me nisedam de maks 2 e fenigs 70 al redakel Kniele. Bonedams palensnoms i plo Melop fa s. Huebsch, 320 Pearl Str., New York; plo Dän fa s. Bayer. 33 Vesterbrogade in Kopenhagen.

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Monthly Magazine devoted to the propagation and best interests of a Universal Language.

Entered as Second-class Matter in the Post Office at New York.

YELÜP 4.

NEW YORK, Vul zoid 1894.

NÜM 7.

EDITORIAL.

DEMÜ cen büköpa bleða at denu bekobs bonedanis obas sekusadön pubami nenomomafik bleða at ; nüms lul lemänik yelüpa at opuboms in VIIUl, IXUl, Xul. XIUl e XIIUl. Spodels, bonedans e flens valik oba ladetomsös desnu pelotis, nünotis, e l., al S. HUEBSCH, 435 E 86th street, New York, N. Y.

PÜK 'KATOLIK' FA DL. LIPTAY.

FA E. D. FRENCH.

(Fov e fin.)

LENSUMOBÖV leviliko pladalami de *czar* pla *empereur* (imperator), bi nolobs das *czar* binom blefam balik de *Caesar*, nem so famik in jenav de Roma, das postü Nero, limeps valik esumoms oti e elägivoms omi as calanemi al nems tefamik okas. Vilobsöv, if zesüdos, pladalön *imperator* dubü fom deutänik *Kaiser*, bi at i binom votam balik nema *Caesar*. Bevilobsöv atosi, if s. Schleyer iflagomla ; ab plotetobs vemüno, ven at flagom das lensumobs . . . limep as vödi pötik, al mekön obis pakapälön fa vol lölik, ven no pakapälöbsöv sägo fa uts kels noloms lefuliko kelosi *czar* u *Kaiser*, *sultan* u *shah* bemaloms. Ab fögetobs das imperator, äso i devotams atimik ota *empereur*, *emperor*, *emperador*, *emperadore*, *imperatore*. . . ninlaboms r's tel, septükam kelas binom so fikulik e sägo nemögik . . . cinäneles, kels laboms nitedi so gletik tefü stabam püka valemik !

“ Ab cils at pertüböl fa s. Schleyer, fikuli kiom labomsöv al sepükön vödis votik, in kels tonab *r* no sibinom, a. s. *capital*?—niludöl, kelos binos vemtuno dotik, das ats vipoms lenadön püki aikelik ninlaböl vödi valemik et. Täno, kikodo binos zesüdik pladalön *capital* me *katad*? Velato, volapük, äso liladel it ologom, no binom so nefikulik plo obs yulopels pöfik e licinels popas kaukasik, püköls te pükis yulopik. Binos velatik, das vöds volapükik binoms gledilo balsilabik, kelos yufos vemtuno gebami omas . . . if ulenado! nebuko omis! Ab iso binom fikul, if no nemög.

“ Seplanam tasiamöfa jinik at bevü nefikul gebama e fikul lenadama binom kleilik : vöds vpa binoms so balik e blefik, laböl ofeno distini te tonaba bal, das pakofudoms balvoto. Nelaböl kaladi u logodi itik volavöds at no kodoms seki memavik. Ab cödatolsös, ols it, de sams at pasumöl fädo se vödabuk smalik datuvala : *bol, bil, bum, bin, bod, bud, buk, bam, bun, cal, can, cem, cif, cil, cog, del, dil, dan, dun, dut, fat, fel, fid, fil, fal, fit, fot, fut, lab, laä, lam, lan, lel, lil, lol, lom, lon,* e l. . . . “ No, o söl, melid de Schleyer ebinom gletik, ab vob pükavik oma binom te bumot jönik nen stabin.

“ Esagob ya das plöp nidik vpa etovom omi de ployeg pükik al kategor püka velätik, pepüköl e pepenöl . . . e säkobs obis if okanom spelön vedön valemik. Beno, gepükobs nu säki et me “ no ” fümikün. Volapük, demü fomam vülik, vimik e sägo fänelik, orivom nevelo binön pük valemik popas pekulivöl. Li kanon nemön ‘ valemik ’ etosi, keli val no sevom? Gebobs miediko vödis ‘ val ’ e ‘ valemik, ’ al bemalön voli in kel lifobs, u bufumo tali su kel lödobs, laböl popis difik, püköl pükis difik mil, äsif lönomis solasites difik, e äsif pateiloms dubü spad nefinik : du velato, lödöp mükik omsik binom te pünil nevetitik in nefnöp kosmik.”

Söl Liptay etuvemom fikuli lenadama vödas blefik vpa, äso volapükel alik okanom noelön ; ab deno muton koefön das vöds so sümik binoms ofeno kofudik, e pök veütik ot patuvom i in pük ‘ tikavik ’ alik, pato in sit pemoböl fa s. Guru Negro, in stäms pevotöl me vokals difik al bemalön modis u fomis difik dunama ot, meköl atoso stämis et ti nemögik al memön.

Krütam at volapüka binom deno te dil smalik e nevetitik vobuka de dl. Liptay. Elovepolob so mödikosi dila at te bi as volapükels sötobs vilön

“ To see oursels as ithers see us.”

“ Sükön e sägo blöfön pökis binos nefikulik : fikulikos binos vitön omis ! Krütel jonöl publüge döfis voba sembal, sötom no te tapükön otis, ab i maniföfön tamedi ; e if tuvom das no kanoms pasanön, sötom seseitön dölis oka lautele pekrütöl e vole lölik, al jonön liko om it isuemomöv e idunomöv vobi pekrütöl. Eko fikul !

“ Ab osteifobs al jonön livami lebaliko mögik sugiva vapükik, püka so balik e tikavik das polasumom fa nets demü melid oka, e kludo nen mütam u suädam anik. If konfidobs plöpe sita kosmoglotik obsik, binos bi sit at binom te *nemo* obsik, e bi datuvel sita at no binom obs-ab menad lölik ; bi at, no obs, evobom nezediko al lefulnön ployegi at ; no te du yels, ab du timags lonedik kelis kanon numön dubü tumats e ba sägo dubü milats, bi begin voba at ezitom timü cilüp e sägo timü motöf famüla menik.”

Exämöl sitis “efalimöl” vapükas, lautel epenom kapiti vemüno nitedik tefü jenav püka, e bepenom blefiko löntügis vetütikün pükas pesevikün atimik, jönöl licini e lefomami vödas bevünetik mödik Lafab bevünetik (latinik) paxämom in kapit suköl, tefü tons pötikün e bevünetikün tonaba alik. Fovom al seplänön bemalami devieda vobuka :

“ Klödobs fümiko das ployeg obsik oplöpom, bi pasuädobs das kanon datuvön püki pevipöl, dubü sekikam rigadöfa alik in stuk ota ! Umo ukanobs bevolekön modi at vobama, umo unilobs livami lebaliko mögik sugiva vapükik ! Äso Kolumbus no edatikom ab edatüvom voli nulik, somo vapük spelöl horitis leigo legletik, mutom padatuvön e no padatikön ! Täno spidobsöd al datuvam, Sek ojonom va, edunöls atosi, bitobs äs Kolumbus, u äs . . . Don Quixote, monitel datikälik de la Mancha ! Ployegs büfoik, do nesümöl löliko balvoto, elaboms pöki komunik e funlik at das steifoms al suböladön menadi me pük lekanik u pestaböl su plisips tikavik ab vülik. Beno, äso esagobs e odenuobs nezediko, pük valemik mutom no padatikön ab padatuvön ! . . . ”

“ Elogobs ya das pük üno pepaköl in vol binom latinapük, no dialeg klatelik ab dialegs atimik ota. Kiöp valikos mostepos, pük no kanom blibön nemufik ; e epötöfom nepelogiko oki in mostep oka, stipes tal-edik e klümavik läna alik e nedes elönesefes neta alik . . . Bi peblöfos das lödels za kiltum balions tala at labedoms umo u luo lefuliko vödastoki keli romanels bäledatik efegelütoms obes, e bi balions kiltum zisumoms ti lafi menada, e, velatiko, voli pekulivöl lölik, mobobs gebön vödastoki at so pepaköl al stukön püki romanik nulik, segun plogam obsik ya pestaböl, konletön vödis valemik, o. b., vödis pageböl valemiko, al fomön me ots püki tikavik, balik e nefikulik al palenadön, pakosietöl se stöf pükik pasevöl ya fa vol lölik. No vipobs denustukön püki de Roma bäledatik, ab tadilo fomön püki nulik, fägik al kotenamön flagamis valik tima nuik. Latinapük klatelik, ifi pebaliköl no kanomöv satön demanis at. Sikodo, no vokobs liladelis al vöda-buk latinik, ibo alim kanom gebön vödastoki motapüka okik.”

Dl. Liptay nunom liladeles oka das vöds 350, finöl me *al*, sibirons in spänapük, a. s., *animal, central, clerical, local, decimal, final, general, mineral, vocal, fatal, horizontal, vertical*, e l. Ab bi liladels no nitedoms ba okis tefü spänapük, nunom fovo das vöds 350 at binoms no te spänapükik, ab i flentapükik, e das lönom su täläneles, bodugäneles, rumäneles, nelijäneles e deutäneles, sägo rusäneles e velatiko menes pekulivöl valik neta zivetik alik ; e atos jenos, bi bufü valikos binoms vöds latinik. I vöds latinik za 500 finöl me *or*, a. s., *actor, censor, ardor, error, anterior, posterior, interior, exterior, superior, inferior, factor, favor, horror, vapor, splendor, professor*, e l., laboms leigiko kaladi bevünetik. Jonom i kladi votik vödas (flentapükik) finöl me *on* e pato me *ion*, za 1130, a. s., *baron, sermon, bataillon, allusion, version, ambition, aspiration, relation*, e l., kels i laboms licini latinik e gebami ti valemik. Nömodom fovo kedi vödas sümik, licinöl se ladyekabids latinik, finöl me *ut*, vödis finöl me *ism, ule* e posilabs votik, jüs rivom suami vödas 10000. Do num vödas 10000 pageböl valemiko binom te balsedil vödas patuvöl in vödabuk püka zivetik anik, deno, s. Liptay säkom, vöds lio mödik pageboms laiko?

“Etuvon das Shakespeare, kel egebom vödastoki gletikum ka lautl aikelik votik, eja fom damatis oka me yuf vödas difik 15000, somo i enumon vödis difik te 7000 in jafot nedeilik “Paradise Lost” fa Milton. I bib, as sam finik, konom obes ko balikug bemuföl jafami vola e lödelas omik ; deüli mena e sekikam oma se vonagad demü egutön fluki penedälöl ; blodafunami fa Cain, bumami lenafa de Noe, kel emonafom ko sams bidas nimik valik al savön omis de tuvat ; vitimi sona oka fa Abraham, kela nam pebekipom fa God ; visäli xänabima bevü sül e tal, su kel lanels exänoms e edexänoms, pelogöl fa Jakob ; motöfi de Josef, kel peselom fa blods okik ; lemami oma fa Potifar, jimatel kela elabof desänis badik tefü Josef, kel ejelom jamepiko puedi okik, e poso evedom kanzal regäna e l. Bib konom obes atosi e mödikosi votik, me yuf vödas te 5462 ; me vöds so nemödik godafeds bäledik e nulik pelautoms.”

“Pukatels fe nemödik binoms so püköfik das nedoms vödis umo ka zülmil, mens mödikün no geboms vödis umo ka telmil u kilmil, e sägo mens petidik e nolavik sibirons, geböl vödis difik no umo ka kilmil u folmil”

“Beno, lofobs begino vödis telna so mödik liladele nitedöl oki tefü livam sugiva vapükik. O. b., lofobs ome diseintü melak bevünetik subsatis, ladyekis, velibis e ladvelibis mödikum ka onedom evelo. Mutobs sesumön deno vödis tefamik, o. b., pönopis, pläpodis e konyunis, e i vödis zesüdikün et kels demü gebam vadelik egetoms in län alik votamis lutno leigik, e umo vulik ka vöds luomo pegeböl.”

“Somo zitos, aikelüp zivet edlanom oki, das sagon *abstraction, constitution, evolution*; du võds bemalöl *fati e moti, blodī e jiblodī, mateli e jimateli*, leigoms te nemōdo, sāgo in püks laböl licini ot, e luumo in püks laböl rigami difik.”

In kapit suköl s. Liptay bepükom subsati “katolik” keli sükom in vegs ofeno klugik natapükas; ab posū Schleyer, nek okinom mobön vapūki bekipöl mödis kompligik fomama plunuma, e nenomomafis subsatik votik sibiröl in püks atimik. Nesiämöf “gena glamatik,” patuvöl in netapük ba alik, sesumū nelijapük, e se kel datuvel vpa no ekanom emansipön löliko oki, padilimom dubū pen tipälük lautela obsik. Fovom al bepenön modi oka tefü fomam võdas “katolik”—o. b., valemik. Beginom me *homo*, keli blefom in *hom*, äso flentänels ya edunoms, bemalöl *men* vpik. Me gebam tonabas finik *o* e *a*, stukom *homo*, man, e *homa*, vom. In mod ot, subsats valik sumoms finotis ot, ab te al bemalön geni; a. s., *parent, parento, parenta*, o. b., pael, fat, mot; *caval, cavalo, cavala*, o. b., jeval, omjeval, ofjeval. Äso liladel bo nolom ya finots genik ot pageboms fa Lott, Heintzeler e Rosa. Söl Liptay, i suköl nomis netapükas, no belobom finoti patik blo ladyeks.

Numavōds ‘pedatuvöl,’ o. b., pepötöföl se püks romanik fa s. Liptay, binoms *un, dve, tre, quatr, quin, six, set, oct, nov, dek, cent, mil e milion*. Pasevos, das võds ti ot bemaloms, in püks romanik e germanik suemotis “nulik” e “zül.” Söl Liptay steifom al seplänön jeni at dubū sukölos:

“Ülfats nobik obas in meids lemurik egeboms vōno numasiti jölik, pla balsetelik nuik, al numön nimis oksik. Sits tel at no nog pepladaloms lefuliko me numasit balsik, do binöl mödo lisälikum. Ab sit jölik et, kel no binom fikulikum ka sit balsetelik pageböl boso fa nelijels e fa nets votik, ekosietom de numön jü jöl, e beginön denu al zül, äso numon jü balsetel e beginon denu de balsekil jü fin balsetelata telid, e l.”

Tāno, segun dl. Liptay, kiüp numasit balsik pelensumom balido, enemön züli “numi nulik,” o. b., *novem, navam*, u fom ülbalid oma. Ludasam at oma labom luūno stabini at, das “zül” e “nulik” laboms fomi sümik in püks mödik. A. s. *novem, novus*, latinapüka; *ennea, neos*, glikapüka; *neun, neu*, deutānapüka; *neuf, neuf*, flentānapüka e l.

Beginū kapit oka tefü konyugam veliba, s. Liptay koefom das erivom dili spinikūn sugiva okik. “Demū veüt veliba, konyugam ota evedom no te kligajeval ployegas vaptükik, ab i lejek e lutikäl vapükelas valik.”

E velato, in tōlatam veliba, mutom lüvön boso vegi pejonöl fa ok, e no kanöl *dativön* fomis pötik ya sibiröl in netapüks, mutom nu *datikön* omis. Ab deno steifom nog al blibön so niliko äs mögos fomes neta-

pükik ; e sit konyugamik oma binom zeladiko balik, do no binom balikum ka konyugam volapükik obsik sötom binön also.

“No kanobs dalofön,” dl. Liptay finom, “blöfi legikum tefü veüt-zesüd e plagöf püka komunik, ka betikäl e libavil, lovöl spelis levipikün, me kel datuvot fa Schleyer pebeglidom, lepato fa deutänels e flentänels. E deno, lasumam volapüka as pük bevünetik ibinom neläb gletik : plä kods ästetik (jönavik), satos tikön dö fikuls mil et, kelis pük de Schleyer lofom mene alik netäta aikelik vipöl lenadön volapüki. Ployeg obsik püka yegik pestaböl su vödastok romanik binom, tadilo, te pük nulolatinik votik, ab obinom pük romanik nelaböl ti löliko nomis glamatik, pük kel demü balikug e yegöf oka pladom oki, äso kanon ti sagön, as poliel bevünetik tika menik.”

“Vapükaklub pakomitöl fa govef läna alik zivetik, pabegitöl fa nolels yulopik e papaköl fa mens pekulivöl netas valik Yulopa vestüdik binomöv vob menälik *par excellence*, e pöfödomöv menade lölik. Vapükaklub at, lovöl vemüno tefü veüt oka volapotaklubi, binomöv meb, amal gletobidikün yeltuma telsid, mebamal ba meqül memön nemis e vobis obsik in fütüp fagikün, Äso bütüpaels obsik, obs, gelütels omsik labobs bliği vobön plo menad, bi plivileg nobikün kosietom in steifs al yufön menis votik.”

“Beno, if sek voba dabalik e steifa obsik, redakama e feleigama obsik, binom lifafägik ; if votams anik osatoms al fösefön vikodi plisipes stabik obsik, pomesedobs lefuliko plo töbs e plo neits neslipik obsik, e ovilobs kösekön lafi lemänik lifüpa obsik al bevolekam püka “katolik,” spelü kanön atoso sagön tefü obs, na lifüp pufinom, das no elifobs vanliko ; e das ployeg kosmoglotik obsik no ebinom te pöliveg m keli te deil e fögetöf okanoms pönadön, bi *non omnis moriamur*.”

Elovepolob bagafis nemödik at se vobuk dla Liptay, bi buk at binom läpolot veütikün literate vapükik kel epubom du yels anik, e omutom labön fluni gletik in fomam vapüka et pavaladöl fa valiks, vapüka finik. Vapükel alik, volapükel, spelinel, “esperantist,” sa alim no nog kapälöl zesüdi vaptika, sötom liladön vobuki lenitedik at. (Elovepolob te dili smalik : buk it labom flanis 290.) No kanobs dido, as volapükels, belobön sekis valik davestigama, feleigama e redaka omik, ab buk oma no binom demü atos luumo nitedik u sägo pöfödik.

Demü def spada in nüm at emutobs seletön laltügis mödumik pegetöl. Laltügs vemo nitedik at fa söls YAKOS, MACKENSEN, NEGORO, NEHLS e l., opuboms iu nüm suköl. RED.

LITERAT PEGETÖL.

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PÜK "KATOLIK" FA DL. LIPTAY. FA E. D. FRENCH.

(Debük patik se VOLASPODEL.)

NA betikālam balid, keli volapük ekodom, ifinom, volapükels plobikün e sikikün mödik, exämöl kudikumo püki at tefü gebam nolavik e plagik ota, etuvoms defis mödik. Pasevos fa valiks, lepato, das vöds mödik sabinoms, nems nolavik e kanik, nems datuvotas nulik e zu vöds kösömik vemo mödik, kels binoms leigik in püks zivetik ti valik. Vöds somik, elicinöl gledilo se latinapük, binoms ya bevünetik : kikodo sötobs cenön, votön, lublefön omis al lensumön omis in pük bevünetik obsik? E volapükels mödik, bi säk at no pegeptikom sätiko, elüvoms plagami e gebami volapüka e efünomus u ezepons sitis vapükik votik.

Volapük binom gledilo kanapük, pastuköl segun noms nulik, diföl mödo se noms netapükas, pato netapükas atimik ; e demü stukam patik oka, no dālom ofeno nindugami vödas anik netapükik e sägo bevünetik, bi fom omas no pötom nomes sabinöl volapüka. Blufs denuik e davestigams plobik eblöfoms pianiko das kanapük alik mutom labön gledilo vödis patik oka ; e das pük bevünetik, if no omojedom liegi et vödas pageböl ya bevünetiko, omutom labön fomi sümöl umo netapükes atimik.

Do sits pemoböl mödik, pato 'Spelin,' 'Dil,' 'mobs s. Guru Negro,' e l., etönoms al pükastuk tikavik e kludo al foms kanik, deno flun nuik vapükelas binom netablöfiko lüodü foms natik e pato äl foms e vöds elicinöl se latinapük. Flun at jonom oki in mobs nulik pebiseitöl kademe fa dilekel ota, s. Rosenberger, e sägo in penäds sölas et, kels esteifoms al fomön 'volapükaklubi valemik,' also penemöl ; ab palogom lefuliküno in mobs vapükik e in sits pedatuvöl fa söls Rosa, Lott e Liptay.

Ba nonik bukas bletimiko epuböl elabom fluni so gletik bevü vpels äs *La Lengua Catolica*, vobuk spänapükik fa dl. Alberto Liptay, ko segivots suköl ota : *Eine Gemeinsprache der Kulturvölker* e *La Langue Catholique ; projet d'un idiome international*. Segivot nelijapükik ota, *The Future Language of Civilized Humanity*, no nog epubom. Segivots at no binoms lovepolots balim de votim, ab alim pelautom lenlogü foms e defs patik püka et in kel epubom. Noteds, kelis omekob, otefoms segivoti flentapükik, e zitätots suköl pelovepoloms se ot.

Söl Liptay esumom deviedi at plo vobuk oka : "Rigadöf* lebalik ployega at binom mobin lefulnik rigadöfa alik."

*Rigadöf : originalité, Ursprünglichkeit, originality.

Edatikom ployegi okik du klig sultimelopik, komipöl in milit fatäna oka, Cilän ; e zitätobs bepenoti datikama et fa om, as sam stüla musamik sa tidagik oma.

“Sagon das s. Schleyer, datuval famik volapüka, edalifom neiti neslipik du tävam semik oka in Nugän ; zid leno selednik faltü söls bäledik, lepato pöttü nilam al mied lefüdänik, nilü kel neslipöf kanomöv daseplänön sägo dubü kod jenöfik, u bufumo dubü dokils mödik lönöl regäne sökavik. Valikos at, denuobs, leno ibinos selednik, if motam volapüka no izitom du neit nefögetlik et ; dubü atos, neslipöf söla Schleyer egetom veüti jenavik !”

“Benö ! Begobs liladeli bevilön veüti ot rigame ployega keli obs labobs stimi bitopön publüge. Zits kligik, bevü kels motöf tikälacila obsik ejenom, osekusadoms ba dilo bitopami boso komipälik sita obsik. Jenö, du s. Schleyer eseitom kapi meditälik oka su lols u luüno su kujabs, obs eseistobs du timag motöfadolik obsik, if no kuladiko su spins, deno disü ‘cactus’ legletik, nads kela binoms tipikum ka spins.

“Bügoles obsik,” dl. Liptay sagom, “sesümü tikäls petidik anik, eviloms suböladön menadi me datikots vapükik okas, al savön omi de möpükim, in kel efalom sisü tüm babülonik, pabumöl denu in Babülon atimik fa s. Eiffel. Zeil obsik, tadilo, binom mödo mükikum, spelobs te jonön, dubü sams, sibinami lonas semik in glofam pükas pesevik, e blöfön das flun lefomama nebefeitlik at tienom lüodü balikam, valodam e balam püka menik. Dät balama finik at binom nog fagik ; ab atos no neletos bülogami ota if flun lefomama palesevom e palensumom fa pükavels. If, täno, okonsidon baflano fluni at lüodü balam püka, e votafano jeni leigiko sejonik, das pük valemik binomöv zesüdik u luüno viplik plo vol lölik, kikodo no padälos yufön boso glofami et al getön *desideratum* et in mod balikün e natikün ? Äso logon beno, votafomam obsik binom mükik, luüno feleigü seks pegetöi fa datikels vapükas, bi votafomam et binomöv te blesenam modik fluna lefomama püka menik lüodü balikam e balam finik püka ot.”

Söl Liptay penom dö konsefäl menik kel eneletom jünu nindukami püka bevünetik.

“Kikod stükön in fegolüp samis, kelis tim nuik lofom bundaniko obes ? Telefon, a. s., pekofom no latikummo ka ädelo, e cinänels taeloms adelo, so mödo äs mögos, datuvotis bizugikün, a. s., telegrafi, lelodis, . . . netefamiko äso bülifels obsik enemoms datüvoti bükama vobi devela—datuvot et so völadik al dadukam e stip zesüdik al zivet atimik. If oxämobs kuladiko, ologobs das cinänels no binoms ‘cinänels’ lebalik vola, o. b., no binoms tukonsefälik lebalik. E cinänels it, kikodo binoms so konsefälik ? E kuliv omsik, so bizugik

in lüods anik e leigik in tefs anik al kuliv obsik, kikodo binom tefü lölikos oka so poik? Lif e döls omsik, kikodo binoms so nesümik al mod lifa e tika obsik? Kikodo zivet fovom so neviviko no te in läns fagik de zenods atimik mostepa menik, ab i in läns nilikum al kuliv vesüdänik? Kikodo datuvots e datikots papakoms so neviviko bevü nets difik Yulopa it? Gepük binom nefikulik e ti zesüdik: binos demü def püka bevünetik plo melak kapälik bevü pops planeta obsik!”

Söl Liptay fovom püköfiko tefü bizugs e zesüd püka valemik; blöfastabs oma, deno, binoms ya gledilo pesevik volapükeles. Xämom sitis difik vapükas pemoböl, ‘*püki filosofik*’ bijopa Wilkins, poyegi pädela Sotos Ochando, ‘*ideographie*’ legatela De Mas, ‘*volapüki*’—si, lautel vobuka at nemom i volapüki bevü püks efalimöl, ab zelado no kanom niludön das obalamobs ko om tefü valikos in buk oma!—‘*pasilingua*’ de Steiner, ‘*kosmos*’ de Lauda, ‘*la lingvo internacia*’ de Esperanto (dl. Samenhof), ‘*bopal*’ de Saint de Max, e ‘*le lingue internazional*’ (mondolingue) de Julius Lott. Tefü mödikos, komedom siti penemöl lätiko, bi ot sümom vemüno site pemoböl oka. Krütam volapüka fa dl. Liptay jinomöv necödik tefü mödikos, ab deno tapükots mödik omik kanoms paliladön pöfudiko.

“Rivobs nu pubami nulik poyega kosmoglotik. Binobs in timag nulik, keli volapük ebeginom. Sit at binom binugliko plagik. Exämobs ya sitis vapükik mödik, ab nonik otas ekanom lovön stadi teorik al rivön plagiki. No kanobs sagön otosi tefü volapük; demü plöp nidik ata, no kanon nemön ati te poyegi pükik: erivom kategori püka velatik. Ab pük at, li kanom spelön vedön valemik? Ologobs atosi suno, e liladel it okanom cödätön.”

“Milats menas sabinoms, sevöl ya püki at. In yel lebenik 1888, in Wien, mens telmil, söls e läds estudoms omi ko fümäl e zil digik zeila gudikum. Pük nulik at petidom no te in Wien, ab i in niver de Madrid, in Bordeaux, e in Paris, glezif tikäla, in *l'École des Hautes Études Commerciales* e in tops mödik votik Ab i literat vedöl volapüka binom säto setenik, e gasesds umo ka tels puboms ya in pük at Beno, emilagöls plöpi so gletik, säkobs: kis ekodos lasumami so betikälik keli volapük egetom sisü motöf oka jü tim nuik, bevü pops difiktün planeta obsik?”

“Dido, plöp milagik volapüka, lanimöl züpelis oka, pekodom bafano dubü zesüd dlanik pesenöl umo vadelo, labön polieli komunik tika menik; e votaflano dubü jen das volapük rogom binön te med balik e kleilik, blefik e fümik plo melak bevünetik, e pötik pato nedes tedelik. Volapük binom dido dölod püka plagik e nefikulik al palenadön fa valiks, laböl deklini te bal e konyugi te bal, binöl i nen sesums e nen sütag. Volapük binom blefikum sägo ka pük nelijik.

Nelijapük at binom, äso alim nolom, pük migik laböl kosietadilis romanik e germanik ; kludo pük at eblünom volapüke vödis mödikün; a. s., nemi ota, efe *world* pebleföl in *vol*, e *speak* evedöl *pük* . . . ”

Söl Liptay fovom al bepenön deklini volapükik, fomami plunuma, ladyeki, pönopis pösodik, e l., e sagom sukölosi tefü velib :

“ Ab genial gletik söla Schleyer jonom oki nidiküno in mod datuv-älik me kel tölatom velibi : tikäl süntetik oma erivom iso tipüni oka ; e velatiko, balikug lätikün payumom iso kulade *ne plus ultra*, e pareliefom dubü namam sätiko nefikulik pükadila at. Timafoms veliba pasepetoms yufü bisilabs, in kel tonab alik labom bemalami okik,—vülik, if vilol osi, ab deno nevotlik : kelosi *i* u *e* bemalom in top semik, bemalom otosi in tops valik, nen sesum. Volapük binom pük tu blefik e tikavik al dälön oke lüxami tonabas muedik e sikodo nezestüdik et, kels mekoms lotogafi nelijapükik e flentapükik so fikulik e nejönik . . . ”

“ Benö ! kisi kanobs lägivön dustükame at nepaletik, do blefik e dilik, volapüka ? Nosi, lenosi, keli liladel kapälik it no esagomöv ya : melids püka kosmopolik at binoms gletik ; stuk glamatik binom balik, kleilik e fümik ; e kludo tikavikum ka pük aikelik pefomöl dubü plak. Dido, plisips segun kels s. Schleyer ebumom siti vapükik oka binoms digik loba alik, e pabeloboms lefuliko fa obs ; liedo, no kanon sagön otosi tefü bumot pükik at . . . ”

“ Fomam vödas volapükik steifom al bevolekön yegis tel : nefikul gletikün sepükama e balikug gletikün vödas it. Döl at binom cödikün ab neletub ta duinam oma sibinom, kel binom . . . duinam it. ”

“ Exämöl nilikummo volapüki, logobs das s. Schleyer emojedom palvokalis demü fikul sepükama otas fa pops latinik. Datuvel volapüka elabom gidi, bi nets at binoms tu veütik al paluletön in kalams vapükik. Ab, no pekotenamöl dubü mojedam palvokalas, s. Schleyer i dejafom tonabi *r*, bi sepükam ota binom ti nemögik . . cinäneles ! Täno, al no tupön cinänelis, evipom suböladön obis me lenadam töbik vödas za balsmil, pesumöl fädiko se püks latinik, nelijik, deutik, slavik, e God nolom se püks kiom votik, vödas pelubleföl foetäliko e penejönöl, danü bit vülik negebama u votama tonabas. ”

“ Nek nolom, a. s., kelosi *Yulop* malom, sesumü ba ets sevöl püki *pigeon-English* o. b., nelijapük papüköl no fa pejins ab fa cinänels : ab alim kapälom umo u luo kuladiko kelosi *Europe* binom, vöd pageböl fa nets zivetik e nezivetik valik al bemalön dili planeta obsik. Vöd at binom kludo valemik, nen zesüd lonama calik al dagetön pakami at. Beno, s. Schleyer, magablekel velätik, ebitom nen misa lad e nen stüm kol nems taladilas. Dubü pen jalepik oma *Europe* evedom *Yulop*. ”

“ Ab *Yulop* deno ebekipom sümi anik sepükame nelijik de *Europe*, süm kel sötom mebön obis das s. Schleyer epladalom ofeno tonabi r me tonab sembal votik, pato me *l*, äso ezitos iso : ab *Melop*—kisi malom ? Binom i nem taladila, ab taladila kiom ? Sägo nom at plad-alama no yufom iso obis, bi *Merop* no binom kapälrikum ka *Melop*, o. b., malom lenosi utes no kapälöl ya volapüki. Beno, li *Africa* ? No, at panemom, segun gospel nulik, *Fikop*. Täno, li binom *Asia* ? Leno, bi *Asia* pevotom, ba tu vuliko, al *Silop* . . . Beno, *Melop* sötom binön, täno . . . *Australia* ? No nog, bi at pegodavatom *Talop*, ba stimü sanikel no pesevik obes. Täno *Melop* binom ba *America* ? Benünö ! Erätöl atosi, söl, me klüläl patik et, keli lautals valik lucödatoms liladeles ; bi, velätiko *Melop* binom *America*. Ab kikodo pladalön nemi velätiko valemik me nem votik nepesevik vole lölik, luüno büfü naköm de s. Schleyer ? Li demü nemam negitik taladila *America*, kel no pedatuvom fa Americus Vesputius ? Beno, zunik demü necöd somik, kel eletom deilön in jäns datuveli vola nulik, söl Schleyer li vilom nu lofön ome lestimi latik dubü givön ome mebamali gianikün kel kanom sibirön su tal, setenöl de pov balimik al pov votimik ota ? Leno, volapük no steifom denupladön Columbus in gits omik ; volapük no rogom pönadön necödäli timagas efgolöl dubü leblimön al Columbus mebamali lebaliko digik glola omik : elonöl lensumami valemik de *Melop* as bemalam nema nepesevik (ba in planets votik ?) *America*, Schleyer lofom lestimi neke, ba sesumü cinänels . . . ”

“ Söl Schleyer lenunom das steif alik al fomön püki valemik stabinü latinapük labomöv teseke al dejönön püki benotonik e pleidik romelas sek keli nek pekulivöl kanomöv sufön. Ab, if dejönam at binom lesin so gletik, liko ejenos das s. Schleyer eduinom klimaduni ot, emeköl vödis, a. s., yan de janua ; mag de imago ; flum de flumen ; mem de memoria ; nim de animal ; lib de libertas ; nat de natura ; sap de sapientia ; e l. ? Kanonöv ba sagön das foms at binoms blefams ab no lublefams. Balamobs ! ab liko nemön biti dubü kel Schleyer emekom licinön net de natio ; nam de manus ; nif de nix ; vög de vox ; sif de civis ; pul de puer u de smalam oma puerulus ; lol de rosa ; lel de ferrum ; kop de corpus ; fom de forma, e l. ? No zitätobs samis vödas pesumöl de püks votik, bi liladel (flentänik) ba no okapälom lublefamis vödas licina germanik. Ab lio setenik lublefam at binom, kanon cödätön dubü nem it volapüka, pefomöl, äso ya esagbs de *world* e *speak* Ceno, ni pönops, ni numavöds, ni ladvelibs, ni pläpods, ni konyuns, ni linteleks it pasumoms de pük anik pesevik : pemotoms se kap de Schleyer, äso Minerva se et de Chronos. Denuobs, bit vülik et ninom i linteleks, sevokis ti nevülik e okadunik at ! ”

Lensumobsöv leviliko pladalami de *czar* pla *empereur* (imperator), bi nolobs das *czar* binom blefam balik de *Caesar*, nem so famik in jenav de Roma, das postü Nero, limeps valik esumoms oti e elägivoms omi as calanemi al nems tefamik okas. Vilobsöv, if zesüdos, pladalön *imperator* dubü fom deutänik *Kaiser*, bi at i binom votam balik nema Caesar. Bevilobsöv atosi, if s. Schleyer iftagomla ; ab plotetobs vemüno, ven at flagom das lensumobs . . . *limep* as vödi pötik, al mekön obis pakapälön fa vol lölik, ven no pakapälobsöv sägo fa uts kels noloms lefuliko kelosi *czar* u *Kaiser*, *sultan* u *shah* bemaloms. Ab fögetobs das imperator, äso i devotams atimik ota *empereur*, *emperor*, *emperador*, *emperadore*, *imperatore*. . . ninlaboms *r*'s tel, sepükam kelas binom so fikulik e sägo nemögik . . . cinäneles, kels laboms nitedi so gletik tefü stabam püka valemik !

“ Ab cils at perüböl fa s. Schleyer, fikuli kiom labomsöv al septükön vödis votik, in kels tonab *r* no sibinom, a. s. *capital*?—niludöl, kelos binos vemüno dotik, das ats vipoms lenadön püki aikelik ninlaböl vödi valemik et. Täno, kikodo binos zesüdik pladalön *capital* me *kata*d? Velato, volapük, äso liladel it ologom, no binom so nefikulik plo obs yulopels pöfik e licinels popas kaukasik, püköls te pükis yulopik. Binos velatik, das vöds volapükik binoms gledilo balsilabik, kelos yufos vemüno gebami omas . . . if ulenadol nebuko omis! Ab iso binom fikul, if no nemög.

“ Seplanam tasiämöfa jinik at bevü nefikul gebama e fikul lenadama binom kleilik : vöds vpa binoms so balik e blefik, laböl ofeno distini te tonaba bal, das pakofudoms balvoto. Nelaböl kaladi u logodi itik volavöds at no kodoms seki memavik. Ab cödatolsös, ols it, de sams at pasumöl fädo se vödabuk smalik datuvala : *bol*, *bil*, *bun*, *bin*, *bod*, *bud*, *buk*, *bam*, *bun*, *cal*, *can*, *cem*, *cif*, *cil*, *cog*, *del*, *dil*, *dan*, *dun*, *dut*, *fat*, *fel*, *fid*, *fil*, *fal*, *fit*, *fot*, *fut*, *lab*, *lad*, *lam*, *lan*, *lel*, *lil*, *lol*, *lom*, *lon*, e l.

. . . . “ No, o söl, melid de Schleyer ebinom gletik, ab vob pükavik oma binom te bumot jönik nen stabin.

“ Esagob ya das plöp nidik vpa etovom omi de ployeg pükik al kategor püka velätik, pepüköl e pepenöl . . . e säkobs obis if okanom spelön vedön valemik. Beno, gepükobs nu säki et me “no” fümikün. Volapük, demü fomam vülik, vimik e sägo fänelik, orivom nevelo binön pük valemik popas pekulivöl. Li kanon nemön ‘valemik’ etosi, keli val no sevom? Gebobs miediko vödis ‘val’ e ‘valemik,’ al bemalön voli in kel lifobs, u bufumo tali su kel lödobs, laböl popis difik, püköl pükis difik mil, äsif lönom solasites difik, e äsif pateiloms dubü spad nefinik : du velato, lödöp mükik omsik binom te pünil neveütik in nefinöp kosmik.”

Söl Liptay etuvemom fikuli lenadama vödas blefik vpa, äso volapükel

alik okanom noelön ; ab deno muton koefön das vöds so stümik binoms ofeno köfudik, e pök veütik ot patuvom i in pük 'tikavik' alik, pato in sit pemoböl fa s. Guru Negoro, in stäms pevotöl me vokals difik al bemalön modis u fomis difik dunama ot, meköl atoso stämis et ti nemögik al memön.

Krütam at volapüka binom deno te dil smalik e neveütik vobuka de dl. Liptay. Elovepolob so mödikosi dila at te bi as volapükels sötobs vilön

“To see oursels as ithers see us.”

“Sükön e sägo blöfön pökis binos nefikulik : fikulikos binos vitön omis ! Krütel jonöl publüge döfis voba sembal, sötom no te tapükön otis, ab i maniföfön tamedi ; e if tuvom das no kanoms pasanön, sötom seseitön dölis oka lautele pekrütöl e vole lölik, al jonön liko om it isuemomöv e iduonomöv vobi pekrütöl. Eko fikul !

“ Ab osteifobs al jonön livami lebaliko mögik sugiva vapükik, püka so balik e tikavik das polasumom fa nets demü melid oka, e kludo nen mütam u suädam anik. If konfidobs plöpe sita kosmoglotik obsik, binos bi sit at binom te *nemo* obsik, e bi datuvel sita at no binom obs. ab menad lölik ; bi at, no obs, evobom nezediko al lefulnön ployegi at ; no te du yels, ab du timags lonedik kelis kanon numön dubü tumats e ba sägo dubü milats, bi begin voba at ezitom timü cilüp e sägo timü motöf famüla menik.”

Exämöl sitis “efalimöl” vapükas, lautel epenom kapiti vemüno nitedik tefü jenav püka, e bepenom blefiko lönnügis veütikün pükas pesevikün atimik, jönöl licini e lefomami vödas bevünetik mödik Lafab bevünetik (latinik) paxämom in kapit suköl, tefü tons pötikün e bevünetikün tonaba alik. Fovom al seplänön bemalami devieda vobuka :

“ Klödobs fümiko das ployeg obsik oplöpom, bi pasuädobs das kanon datuvön püki pevipöl, dubü sekikam rigadöfa alik in stuk ota ! Umo ukanobs bevolekön modi at vobama, umo unilobs livami lebaliko mögik sugiva vapükik ! Äso Kolumbus no edatikom ab edativom voli nulik, somo vapük spelöl horitis leigo legletik, mutom padatuvön e no padatikön ! Täno spidobsöd al datuvam, Sek ojonom va, edunöls atosi, bitobs äs Kolumbus, u äs . . . Don Quixote, monitel datikalik de la Mancha ! Ployegs büfoik, do nesümöl löliko balvoto, elaboms pöki komunik e funlik at das steifoms al suböladön menadi me pük lekanik u pestaböl su plisips tikavik ab vülik. Beno, äso esagobs e odenuobs nezediko, pük valemik mutom no padatikön ab padatuvön !”

“Elogobs ya das pük üno pcpaköl in vol binom latinapük, no dialeg klatelik ab dialegs atimik ota. Kiöp valikos mostepos, pük no kanom blibön n emufik ; e epötöfom nepelogiko öki in mostep oka, stipes tal-edik e klümavik läna alik e nedes e lönefes neta alik . . . Bi peblöfos das lödels za kiltum balions tala at labedoms umo u luo lefuliko vödastoki keli romanels bäledatik efegelütoms obes, e bi balions kiltum zisumoms ti lafi menada, e, velatiko, voli pekulivöl lölik, mobobs gebön vödastoki at so pepaköl al stukön püki romanik nulik, segun plogam obsik ya pestaböl, konletön vödis valemik, o. b., vödis pageböl valemiko, al fomön me ots püki tikavik, balik e nefikulik al palenadön, pakosietöl se stöf pükik pasevöl ya fa vol lölik. No vipobs denustukön püki de Roma bäledatik, ab tadilo fomön püki nulik, fägik al kotenamön flagamis valik tima nuik. Latinapük klatelik, ifi pebaliköl no kanomöv satön demanis at. Sikodo, no vokobs liladelis al vödabuk latinik, ibo alim kanom gebön vödastoki motapüka ökik.”

DI. Liptay nunom liladeles oka das vöds 350, finöl me *al*, sibinoms in spänapük, a. s., *animal, central, clerical, local, decimal, final, general, mineral, vocal, fatal, horizontal, vertical*, e l. Ab bi liladels no nitedoms ba ökis tefü spänapük, nunom fovo das vöds 350 at binoms no te spänapükik, ab i flentapükik, e das lönom su täläneles, bodugäneles, rumäneles, nelijäneles e deutäneles, sägo rusäneles e velatiko menes pekulivöl valik neta zivetik alik ; e atos jenos, bi bufü valikos binoms vöds latinik. I vöds latinik za 500 finöl me *or*, a. s., *actor, censor, ardor, error, anterior, posterior, interior, exterior, superior, inferior, factor, favor, horror, vapor, splendor, professor*, e l., laboms leigiko kaladi bevünetik. Jonom i kladi votik vödäs (flentapükik) finöl me *on* e pato me *ion*, za 1130, a. s., *baron, sermon, bataillon, allusion, version, ambition, aspiration, relation*, e l., kels i laboms licini latinik e gebami ti valemik. Nömodom fovo kedi vödäs sümik, licinöl se ladyekabids latinik, finöl me *ut*, vödis finöl me *ism, ule* e posilabs votik, jüs rivom suami vödäs 10000. Do num vödäs 10000 pageböl valemiko binom te balsedil vödäs patuvöl in vödabuk püka zivetik anik, deno, s. Liptay säkom, vöds lio mödik pageboms laiko?

“Etuvon das Shakespeare, kel egebom vödastoki gletikum ka lautal aikelik votik, ejaфом damatis oka me yuf vödäs difik 15000, somo i enumon vödis difik te 7000 in jafot nedeilik “Paradise Lost” fa Milton. I bib, as sam finik, konom obes ko balikug bemuföl jafami vola e lödelas omik ; deüli mena e sekikam oma se vonagad demü egutön fluki penedälöl ; blodafunami fa Cain, bumami lenafa de Noe, kel emonafom ko sams bidas nimik valik al savön omis de tuvät ; vitimi sona oka fa Abraham, kela nam pebekipom fa God ; visäli xänabima bevü sül e tal, su kel lanels exänoms e edexänoms, pelögöl

fa Jakob ; motöfi de Josef, kel peselom fa blods okik ; lemami oma fa Potifar, jimatel kela elabof desänis badik tefü Josef, kel ejelom jamepiko puedi okik, e poso evedom kanzal regäna e l. Bib konom obes atosi e mödikosi votik, me yuf vödas te 5462 ; me vöds so nemödik godafeds bäledik e nulik pelautoms.”

“ Pukatels fe nemödik binoms so püköfik das nedoms vödis umo ka zülmil, mens mödikün no geboms vödis umo ka telmil u kilmil, e sägo mens petidik e nolavik sibirons, geböl vödis difik no umo ka kilmil u folmil ”

“ Beno, lofobs begino vödis telna so mödik liladele nitedöl oki tefü livam sugiva vapükik. O. b., lofobs ome diseinü melak bevünetik subsatis, ladyekis, velibis e ladvelibis mödikum ka onedom eve-lo. Mutobs sesumön deno vödis tefamik, o. b., pönopis, pläpodis e konyunis, e i vödis zesüdikün et kels demü gebam vadelik egetoms in län alik votamis luüno leigik, e umo vulik ka vöds luumo pegeböl.”

“ Somo zitos, aikelüp zivet edlanom oki, das sagon *abstraction, constitution, evolution* ; du vöds bemalöl *fati e moti, blodü e jiblodü, mateli e jimateli*, leigoms te nemödo, sägo in püks laböl licini ot, e luumo in püks laböl rigami difik.”

In kapit suköl s. Liptay bepükom subsati “ katolik ” keli sükom in vegs ofeno klugik natapükas ; ab posü Schleyer, nek okinom mobön vapüki bekipöl mödis kompligik fomama plunuma, e nenomomafis subsatik votik sibiröl in püks atimik. Nesiämöf “ gena glamatik, ” patuvöl in netapük ba alik, sesumü nelijapük, e se kel datuvel vpa no ekanom emansipön löliko oki, padilimom dubü pen tipälik lautela obsik. Fovom al bepenön modi oka tefü fomam vödas “ katolik ” — o. b., valemik. Beginom me *homo*, keli blefom in *hom*, äso flentänels ya edunoms, bemalöl *men* vpik. Me gebam tonabas finik *o e a*, stukom *homo*, man, e *homa*, vom. In mod ot, subsats valik sumoms finotis ot, ab te al bemalön geni ; a. s., *parent, parento, parenta*, o. b., pael, fat, mot ; *caval, cavalo, cavala*, o. b., jeval, omjeval, ofjeval. Äso liladel bo nolom ya finots genik ot pageboms fa Lott, Heintzeler e Rosa. Söl Liptay, i suköl nomis netapükas, no belobom finoti patik blo ladyeks.

Numavöds ‘ pedatuvöl, ’ o. b., pepötöföl se püks romanik fa s. Liptay, binoms *un, dve, tre, quatr, quin, six, set, oct, nov, dek, cent, mil e milion*. Pasevos, das vöds ti ot bemaloms, in püks romanik e germanik suemotis “ nulik ” e “ zül. ” Söl Liptay steifom al seplänön jeni at dubü sukölos :

“ Ülfats nobik obas in meids lemurik egeboms vöno numasiti jölik, pla balsotelik nuik, al numön nimis oksik. Sits tel at no nog pepladaloms lefuliko me numasit balsik, do binöl mödo lisälikum. Ab sit

jölik et, kel no binom fikulikum ka sit balsetelik pageböl boso fa nelijels e fa nets votik, ekosietom de numön jü jöl, e beginön denu al zül, äso numon jü balsetel e beginon denu de balsekil jü fin balsetelata telid, e l."

Täno, segun dl. Liptay, kiüp numasit balsik pelensumom balido, enemon züli "numi nulik," o. b., *novem, navam*, u fom ülbalid oma. Ludasam at oma labom luño stabini at, das "zül" e "nulik" laboms fomi sümik in püks mödik. A. s. *novem, novus*, latinapüka; *ennea, neos*, glikapüka; *ncun, neu*, deutänapüka; *neuf, neuf*, flentänapüka e l.

Beginü kapit oka tefü konyugam veliba, s. Liptay koefom das erivom dili spinikün sugiva okik. "Demü veüt veliba, konyugam ota evedom no te kligajeval ployegas vapükik, ab i lejek e lutikäl vapükelas valik."

E velato, in tölatam veliba, mutom lüvön boso veği pejonöl fa ok, e no kanöl *dativön* fomis pötik ya sibinöl in netapüks, mutom nu *datikön* omis. Ab deno steifom nog al blibön so niliko äs mögos fomes neta-pükik; e sit konyugamik oma binom zeladiko balik, do no binom balikum ka konyugam volapükik obsik . . . sötom binön also.

"No kanobs dalofön," dl. Liptay finom, "blöfi legikum tefü veüt-zesüd e plagöf püka komunik, ka betikäl e libavil, lovöl spelis levipikün, me kel datuvot fa Schleyer pebeglidom, lepato fa deutänels e flentänels. E deno, lasumam volapüka as pük bevünetik ibinom neläb gletik: plä kods ästetik (jönnavik), satos tikön dö fikuls mil et, kelis pük de Schleyer lofom mene alik netäta aikelik vipöl lenadön volapüki. Ployeg obsik püka yegik pestaböl su vödastok romanik binom, tadilo, te pük nulolatinik votik, ab obinom pük romanik nelaböl ti löliko nomis glamatik, pük kel demü balikug e yegöf oka, pladom oki, äso kanon ti sagön, as poliel bevünetik tika menik."

"Vapükaklub pakomitöl fa govef läna alik zivetik, pabegitöl fa nofels yulopik e papaköl fa mens pekulivöl netas valik Yulopa vesüdik binomöv vob menälik *par excellence*, e pöfüdomöv menade lölik. Vapükaklub at, lovöl vemüno tefü veüt oka volapotaklubi, binomöv meb, amal gletobidikün yeltuma telsid, mebamal ba meköl memön nemis e vobis obsik in fütüp fagikün, Äso büpaels obsik, obs, gelütels omsik, labobs bligi vobön plo menad, bi plivileg nobikün kosietom in steifs al yufön menis votik."

"Beno, if sek voba dabalik e steifa obsik, redakama e feleigama obsik, binom lifafägik; if votams anik osatoms al fösefön vikodä plisipes stabik obsik, pomesedobs lefuliko plo töbs e plo neits neslipik obsik, e ovilobs kösekön lafi lemänik lifüpa obsik al bevolekam püka "katolik," spelü kanön atoso sagön tefü obs, na lifüp pufinom, das no elifobs vanliko; e das ployeg kosmoglotik obsik no ebinom te pölivegam keli te deil e fögetöf okanoms pönadön, bi *non omnis moriamur*."

Elovepolob bagafis nemödik at se vobuk dla Liptay, bi buk at binom läpolot veütikün literate vapükik kel epubom du yels anik, e omutom labön fini gletik in fomam vapüka et pavaladöl fa valiks, vapüka finik. Vapükel alik, volapükel, spelinel, "esperantist," sa alim no nog kapälöl zesüdi vapüka, sötom liladön vobuki lenitedik at. (Elovepolob te dili smalik : buk it labom flanis 290.) No kanobs dido, as volapükels, belobön sekis valik daveŝtigama, feleigama e redaka omik, ab buk oma no binom demü atos luumo nitedik u sägo pöfüdik.



PRELIMINARY WORK LOOKING TO AN ORGANIZATION OF SCHOLARS TO
TAKE IN CHARGE THE CONSTRUCTION OF A SCIENTIFICALLY
BASED LANGUAGE.

MORE than twenty-five years ago, while traveling in China and Japan, the Editor of *THE COSMOPOLITAN* was forcibly impressed with the serious difficulties of peoples compelled daily to grapple with the inconsistencies, absurdities and, I might say, idiocies of an unscientifically constructed language. Twenty-six thousand characters, arbitrarily formed, intricate in pattern, some of them containing as many as sixteen strokes, and all of such a nature as to tax the memory beyond possibility of retention, compose the equipment for writing the languages of China and Japan. Not only this, but in Japan there is one set of words indicated by these characters, in Peking another, in Kuangtung another, in Nanking still another, and in fifty other sections and provinces there are as many distinct tongues or variations. Commerce is hampered. The art of printing involves the use of a typesetter's case a thousand feet in length, and a telegram in the native language becomes almost an impossibility. Characters used in writing words which a boy of ten can master in the English language, receive the arduous labor of twenty years from the Chinese student; and even at the age of thirty he is incomparably less well equipped in ability to read than the American boy of ten.

In China we have language loaded down with absurdities until it becomes grotesque. The student of German, French or English may congratulate himself that he is infinitely more fortunate in respect to scientific construction than the Chinese; but while his language may lack in the grotesque features of the Oriental tongue, it is none the less filled with absurdities, the result of unscientific construction, and with illogicalities which involve the expenditure of unnecessary years of hard labor.

This, however, is but a small portion of the difficulties under which

the nations suffer on account of the vagaries and unscientific construction of languages. When one comes to estimate the years unnecessarily consumed in mastering the irregularities of one's own language and the one or two foreign languages that may be required because of travel or commercial transactions, the waste of time assumes extraordinary proportions. In the past, it may almost be said of us, as of the Chinese, so great did we find the difficulties of languages that we had no time to study the truths of nature or the philosophy of life. Then scholars were proud of the intricacies of the language in which they professed proficiency. They treasured irregular verbs with a peculiar joy; they congratulated each other over the idiosyncrasies of gender; they delighted in a spelling which was so far removed from common sense that only the person who had nothing else to think about could master it. For many centuries they felt bound to preserve their craft by giving every discouragement to the outsider who would gain admission, just as the physician emerging from alchemy sought to hide the baneful nature of his prescription in hieroglyphics, in order that the patient might not understand how he was being imposed upon.

The necessity of a world-language has long been apparent. The increased communication between all parts of the globe, the opening up of Africa to settlement and Central Asia to commerce, the formation of states composed of men from many lands—all these have created a demand for a new language which can be used by all the nations of the world, and so scientifically constructed that it may eventually displace the illogicalities and barbarisms that had their derivation from uneducated and unreasoning peoples.

Languages were originally evolved in ages of ignorance. They were built as many of the crooked streets in the old towns of England or Virginia, by the sheep and donkeys making paths along which human beings for personal convenience found it necessary to travel and which subsequently became lanes and streets. That which is everybody's business is nobody's business. The task of building a scientific language was one that could not be undertaken by single individuals. It required the coöperation of philologists of all lands. This is conclusively shown in Volapük, which was the ingenious device of a single man but has been found to be impracticable because it was the result of no widely organized effort.

It is proper that a magazine like *THE COSMOPOLITAN*, which has its representatives in all lands, and which possesses the power to organize a force of scholars capable of dealing adequately with so extensive a problem, should undertake this task, with the assurance that once its earnestness of purpose is fairly understood, it will secure the active coöperation of philologists throughout the world. Eight years ago preliminary correspondence was begun by the Editor of *THE COSMOPOLITAN* with philologists of both America and Europe, but other duties at that time compelled the temporary relinquishment of his purpose. In 1892 he proposed to Mr.

Blaine, then secretary of state, that a commission consisting of twelve leading American and European philologists should be invited to assemble at the World's Fair in Chicago and report such a plan of organization as would bring together a body of philologists who might undertake the construction of an international language to be used for the commerce of all nations. Mr. Blaine received the idea with his usual liberality, and as he then had in mind problems affecting the commerce of the United States with the South American republics, gave it his cordial support. He arranged an interview with President Harrison and accompanied the Editor of *THE COSMOPOLITAN* to the Executive Mansion. A sum of twelve thousand dollars was formally tendered to the President by *THE COSMOPOLITAN* to cover the expenses of the commission. But President Harrison, upon the ground that there was no law authorizing such a commission, finally refused to extend the necessary invitation.

In the six years that have elapsed since this episode the necessity of an international language has become each day more apparent. *THE COSMOPOLITAN* has perfected and enlarged its organization until to-day it not only covers all parts of the world, but unquestionably reaches the largest clientèle of intelligent, thoughtful readers possessed by any periodical, daily, weekly or monthly, in the world.

It is proper, then, that it should undertake the work preliminary to the construction of an international language upon a basis that will be absolutely scientific. To carry out successfully such a work, the knowledge of the philologists of all nations must be brought into requisition. With a central rallying-point established, there would be many in all lands who would gladly contribute the results of their special investigations. Their opinions will be solicited regarding the formation of a new and universal language which shall, first, contain that word now in any of the tongues of the world which conveys a shade of meaning different from any other word in any other language; so that the new language for literary purposes may excel in its capabilities of rendering the finest and most delicate shades of meaning. These words brought together by the philological students of all lands will, as soon as received at the *COSMOPOLITAN* office, be arranged in groups for the final consideration of a commission. After the work has advanced to a certain stage, *THE COSMOPOLITAN* will invite twelve or more scholars representing the most important tongues, to review in committee the work accomplished up to that time and complete the program, so that the publication of a grammar and dictionary may be begun with such approval as will carry to the public mind a strong conviction that every effort has been made to bring the whole to the most satisfactory standard, as embracing the best thought of the world at that time.

While the work of collecting words is progressing, the attention of scholars will be called to the construction of a language upon such principles as will give :

- | | |
|--------------------------------|-------------------------------|
| I. | |
| THE
HIGHEST
AVAILABILITY | { |
| | First, for literary purposes. |
| | Second, for business use. |

- AND
- II.
THE
MINIMUM
OF
EFFORT
IN
USING.
1. Regular construction {
 1. Of verbs, upon that model which shall be scientifically adapted to the fullest requirements.
 2. Of substantives with inflection or prepositional government calculated to supply fullest needs, and gender confined to sex.
 2. Ease of pronunciation for people of all lands. { Careful comparison of tongues and study of difficulties.
 3. Utmost simplicity of spelling. { An alphabet reduced to fewest letters, each letter formed with reference to greatest economy of writing.
 4. Economy in writing. { A shorthand which may be carried into every-day use.
 5. Construction of new words by use of hitherto unused syllables, or syllables in an unused combination which shall carry part of the meaning of two distinct words and enrich the language by new compounds.

THE COSMOPOLITAN in soliciting the coöperation of the governments of all lands will ask the appointment by each government of a commission composed of scholars in the leading universities, who shall render assistance in the work which is being undertaken. As the preliminary stages advance, printed reports will be sent out to the philologists of all countries for their information and in the hope of securing their suggestions and criticism.

All university professors and others interested in the subject are requested to send their names and addresses to THE COSMOPOLITAN.



A NEW LANGUAGE.

Can Easily Be Mastered Even by a Child.

Founded on the Diatonic Scale, and Is Also a Remarkable System of Phonography—Invention of an Italian—Romantic Story, in Which a New Yorker Takes Part.

This is the story of a quaint lingual conceit, imported in embryo from Italy by an American, and developed by him into a system of oral and written communication, which he holds as a basis of solution for the great problem, which Volapük has failed to solve, of a universal or international language—a language that shall meet the ideal of being easily attainable, having but few sounds, and only those common to every human tongue, and with a written form that shall be already familiar to every civilized race on earth.

A New York physician was ascending the broad marble steps of the cathedral at Milan one morning two years ago, when a shabbily dressed man accosted him. In the purest Tuscan, whose liquid tones fell upon the ear in grateful contrast to the harsh jargon of the Milanese, he asked the American if he wished to employ a guide.

"It is not my business, sir," he hastened to add, as though ashamed of his position; "but I am compelled to adopt this means of earning my bread. Nevertheless, you will find me a competent guide, sir, for the cathedral and I are old friends. For months I have been a student of its wondrous beauties. *Che signore me creda.*"

"I don't understand Italian too well," began the American, when he was interrupted by the other, who said in good English:

"Then we will speak your own language, sir; it is all the same to me."

He was engaged at once. In the tour of the cathedral that followed the guide proved himself to be a man of culture and learning.

"Tell me," said the American, as they came forth again into the sunlight, "how it happens that a man of your attainments does not get on better in the world. Have you any bad habit that interferes with your success in life?"

"Yes, sir; I have," was the unhesitating answer. "I am

A Confirmed Philologist,
and for a poor man, you know, that is fatal."

"I can hardly agree with you there," returned the American, "for I am addicted to philology myself, and don't believe that I am any the worse for it."

"A philologist?" exclaimed the guide, and

his eyes lit up with a sudden glow. "Ah, I understand," he said presently, with a tinge of melancholy in his voice. "Philology is with you a diversion, with me it is a ruling passion. We have a proverb at Florence which says: *Non c'è fortuna per gli uomini di lettere* (there is no happiness for men of letters). How well I know its truth!"

"Come and take colazione with me," said the American, "and tell me something of your life and work. I am deeply interested in the subject that is dear to you."

They went to the Cafe Biffi, in the Galleria Vittoria Emanuele, and over the dejeuner that followed the indigent philologist unfolded to his host an idea for a universal language which he had conceived a few weeks before. He had given it only a few hours of systematic thought, sufficient, however, as he said, to confirm his faith in its feasibility. In a nutshell, his idea was to construct a language from the diatonic scale, or the seven vocal sources of music, namely, do, re, mi, fa, sol, la, si. In committing the words to writing or print he would make use of none of the established texts, but employ the music staff, placing each sound where it belongs, according to the universal system governing the music score. With pencil and paper, he illustrated his idea, writing out the conjugation of the verb to make, which, for example, would be fa. Then he pointed out the advantages of a language constructed upon this plan. It would

Contain Only Seven Sounds,

its written form would be one already in use among civilized peoples, and it could be written with the rapidity of shorthand; in fact, phonography would be its only written form, and a phonography that could be acquired in half an hour. The doctor was greatly impressed with the altogether new and unique notion. To his mind it suggested boundless possibilities, and he advised the Italian, whose name was Silvio Peducchi, to pursue the development of it. After leaving Milan and continuing his travels in Italy, he wrote to Peducchi, again urging him by all means not to permit the idea to perish.

On return of post the doctor was surprised with a bulky package of manuscript, embodying a lengthy exposition of the proposed new language, and a vocabulary of some 200 common words which Peducchi had formed from the seven particles of the diatonic scale. He said he had accomplished the entire work in a single night. Enclosed was a letter, written in Italian, of which the following is a translation:

Caro Amico: I send you in the accompanying documents the last but shattered hope of a blighted life. After returning to my miserable lodging from the pleasant cafe, where we had colazione, I felt kindled within me the fire of a new ambition—inspired by the faith you expressed in my plan for a universal language, and your advice to nurture that child of my brain. I resolved to work night and day until between the covers of a book I had presented to mankind the realization of my ideal. But fate had decreed otherwise. The seeds of consumption implanted by my ancestors are already bearing their fatal fruit, and ere long the angel of death will reap his harvest. A few hours of unbroken toil cause me to cough as though

I cannot go on with the work. I have no stronger token of my esteem than to send these documents, of which you may make such use as you see fit. It is my earnest desire that the glorious conception of which they are the germ may be carried to perfect fruition. With extreme gratitude and highest esteem, I am, sir, yours very sincerely, with a warm grasp of the hand.

SILVIO PEDUCCHI.
P. S. If you deem me worthy, I should be exceedingly grateful for the receipt from you of such a sum as you might be pleased to send.

Here was a plight for a physician traveling for his health. Charized by a dying man to undertake the development of

A New Universal Language!

He sent Peducchi a hundred-line note, thanked him for the documents, but made no promises. A month later he sailed for New York. During the voyage he studied the curious documents with which Peducchi had supplied him. The more he studied the firmer became his conviction that the moribund philomath was not altogether a dreamer. At first he thought the 200 words composing the vocabulary which Peducchi had constructed were merely a whimsical arrangement of the several members of the diatonic scale, but he soon discovered that considerable method pervaded the old production. When he walked down the gangplank at New York it was with a head full of Peducchi's vocabulary and grammar, and ever since he has devoted much of his spare time to expanding the poor Italian's linguistic bud into the perfect flower of a language suitable for international use.

A month after his arrival from Italy he wrote to Peducchi, offering to secure him a lucrative position if he would come to New York. The doctor had a two-fold object in making this offer—to aid a talented and disheartened man, and at the same time have the Italian near at hand as a valuable collaborator in the development of the new language. Two months from the time of writing he received a reply stating that the Florentine had succumbed to the ravages of consumption. He died in the home of his brother at Florence.

The physician in question is a gentleman well known in medical circles of New York and Philadelphia. For the present he desires that his name be not made public. He calls the new system of language

Cosmolangue,

which is expressed in the new language by the word *misollamila*.

Cosmolangne, as a basic principle, aims to strip human speech of its myriad superfluities, retaining only those elements which are absolutely necessary to clearness and accuracy in the expression of thought. That the principle has been successfully applied, there is no doubt in the minds of the half dozen persons in the world who have made a study of this unique lingual conceit. The reader can judge for himself by means of the subjoined specimens of Cosmolangue grammar. First is the conjugation of the active transitive verb, to make, or to do, which in Cosmolangue are both expressed by *fa*, suggested evidently

by the Italian word, *fare*, which also means to make, or to do:

Indicative Mood—Present Tense.

I do or make	mi fa
Thou dost	fa fa
He does	do fa
She does	la fa
It does	si fa
We do	misi fa
You do	fasi fa
They do	lasi fa

Past Tense.

I did or made	mi fafa
Thou didst	fa fafa
He did	do fafa
She did	la fafa
It did	si fafa
We did	misi fafa
You did	fasi fafa
They did	lasi fafa

Future.

I shall or will do or make	mi fare
Thou shalt do	fa fare
He shall do	do fare
She shall do	la fare
It shall do	si fare
We shall do	misi fare
You shall do	fasi fare
They shall do	lasi fare

Conditional.

I would do	mi faremi
Thou wouldst do	fa faremi
He would do	do faremi
She would do	la faremi
It would do	si faremi
We would do	misi faremi
You would do	fasi faremi
They would do	lasi faremi

Imperative.

Fa, for all the persons.

Subjunctive—Present.

I may do	mi fala fa
Thou mayst do	fa fala fa
He may do	do fala fa
She may do	la fala fa
It may do	si fala fa
We may do	misi fala fa
You may do	fasi fala fa
They may do	lasi fala fa

Past.

I might do	mi falafa fa
Thou mightst do	fa falafa fa
He mightst do	do falafa fa
She might do	la falafa fa
It might do	si falafa fa
We might do	misi fa:af. fa
You might do	fasi falafa fa
They might do	lasi falafa fa

From the above, which is a

Complete Conjugation of the Verb, it is seen that the following forms are discarded as unnecessary, having no existence in Cosmolangue: The imperfect, pluperfect, preterite anterior and future anterior tenses of the indicative mood; the preterite of the conditional as well as the preterite and pluperfect of the subjunctive, and the present and past participles. The extinction of these several forms is not accomplished at the expense of comprehensibility. You can understand or make yourself understood in any of the modern languages just as well without them. All Cosmolangue verbs are conjugated in exactly the same way. There is not a single

exception in the language. You have only to take the verb in the infinitive, add the regular terminations, and you are bound to be right. Take the verb to Give—Do, which is the first person singular of the Italian verb Dare, meaning to give.

I give	mi do
I gave	mi dofa
I shall give	mi dore
I would give	mi doremi
I may give	mi fala do
I might give	mi falafa do

All plurals are formed by adding the particle si; thus mi (I) is changed to mist (we), fa (thou) to fasi (you), La (she) to Lasi (they). But nouns have no plurals. The plural for all nouns is indicated by a method which necessitates the changing of only one word, the definite article the. The definite article is pluralized like le in French to denote the plural of the noun which

Never Changes

from its singular form. This important feature is best illustrated by means of French and Cosmolangue, as follows:

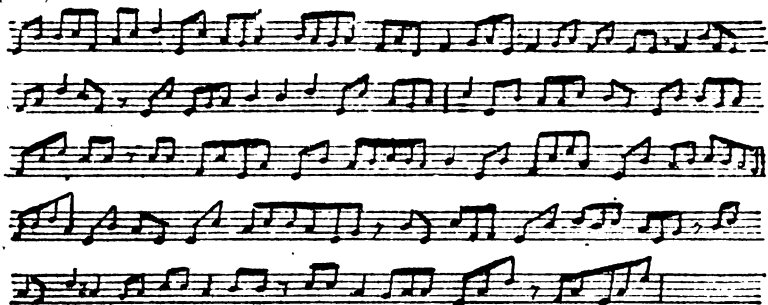
L'homme	La sidomi
Les hommes	Lasi sidomi
La femme	La sidomila
Les femmes	Lasi sidomila

of three or more the accent is on the antepenultimate. The only exceptions to this rule occur in the past, future and conditional form of the verbs, when the accent falls on the last syllable.

TRANSLATION.

Our Father who art in heaven hallowed
misi sidofa ludo re, mido lasolla silas,olla
 be thy name thy kingdom come
fala re fa sisimi fa solla fala mimi
 thy will be done in earth as it
fa sifami fala re dofa mido misolla si si
 is in heaven Give us this day
re mido lasolla do misi lalado sisl
 our daily bread and forgive us
misi sisolla fadomi dodo fadomila misi
 our debts as we forgive our
misi laso dosila si mist fadomila misi
 debtors. Lead us not into
lasi dosilafa fasirela misi lami mido
 temptation but deliver us from
ladositamisol simi dofafa misi dosulo
 evil for this is the kingdom and the
lamisol sido lafa re la solla dodo la
 power and the Glory forever Amen.
sisi dodo la sollala milare fatamre.

Perhaps the reader is now beginning to think that Cosmolangue is a mere arbitrary



KING JAMES' VERSION OF THE LORD'S PRAYER.

Adjectives are not changed before plural nouns. Thus:
 Le bon homme La sol sidomi
 Les bons hommes Lasi sol sidomi
 La bonne femme La sol sidomila
 Les bonnes femmes Lasi sol sidomila

Adjectives are subject to declension, however, but not by means of change in their terminations. The degrees are expressed by prefixes corresponding to plus and le in French. In this regard Cosmolangue follows, in a measure, the principle of the Latin tongues. Thus:

Good	sol
Better	resido sol
Best	la residu sol
It est grand	do re falado
It est plus grand	do re residu falado
It est le plus grand	do re la residu falado

Here is the King James version of

The Lord's Prayer,

written in the key of C, as Cosmolangue always is. A dot after a particle sign indicates an accent. Bar lines denote periods, and rests commas. When a word is formed of two or more particles the particles are united by a quaver. In words of two syllables the accent is on the first; in words

grouping of sounds. That is to say, its inventor has simply taken at random sections of the diatonic scale, and without rhyme or reason thrown them together to make words. It is true that many of the Cosmolangue roots are born of nothing but the thoughtful judgment of their creator. But in constructing a language destined for all nations and races, how can arbitrary forms be avoided? Suppose the Cosmolangue vocabulary were founded without exception upon Aryan derivatives, it would still be open to the charge of arbitrariness from those peoples whose language springs from a source other than the Aryan families of tongues.

But Cosmolangue is not so arbitrary as it appears on slight acquaintance. The root word may in many cases be a mere whim of the author, but from that whim is often unfolded a

Most Perfect System

of word building. Let us take as an example the word Ladositamisol (temptation), which occurs above in the Lord's prayer. This is the analysis of the word: Ladosi, near; lami, not; sol, good. To form the word evil, lami and sol are put together, meaning, literally, not good. So, for evil

we have the word *lamosol* as a cardinal principle of Cosmolangue, and, rather than introduce a new form, the author prefixes the word *ladosol* (near) to *lamosol*, which gives us "near evil" or temptation. The aesthete may say this is not language at all, but jargon. Yet it is not less elegant than many of the modern Latin compounds, as encountered in French, Italian, Spanish and Portuguese. In the above example it is seen that from three simple words are evolved two compounds, without the slightest change in any of the simple forms. Cosmolangue, owing to its simplified method of word building, abounds in big words.

A supreme contempt for time-honored parts of speech is shown. Along with subjective and possessive personal pronouns adverbs are consigned to outer darkness. Instead of saying "You have done well," in Cosmolangue, you say, "*fast domi sol*," which means literally you have done good. The following literal translations in four languages show that subjective and possessive pronouns may be dispensed with without detriment to easy comprehensibility: Have you your hat Have you your hat
J'ai votre chapeau Moi ai votre chapeau
Io ho il mio capello Mi ho mi capello
Tien Usted su sombrero Tien Usted Usted sombrero
They have his hat Them have he hat
Il a leur chapeau Lui a eux chapeau
Noi abbiamo il nostro capello Noi abbiamo noi capello.

Not very graceful language, to be sure, but only because we are not used to talking that way. "Me like me beer," while sug-

gestive of swaddling clothes, is nevertheless clearly understandable, and as

Forcibly Expressive

as, "I like my beer"—that is, it would be so if we had never known any other way of talking. Relative pronouns are retained, but their number reduced. It is the same with the definite and indefinite pronouns. The former have number, and, like the article "the," indicate the number of the noun which follows: Examples—This day, *lalado sisol*; these days, *laladosi sisol*.

Space does not permit in this article a thorough exposition of Cosmolangue grammar as developed up to date. Enough, however, has been given to show the genius of the language and to convince the patient investigator that the doctor is not a crank; that he has at least laid hold of an idea whose possibilities are not to be easily measured. Whether it can ever be made to satisfactorily fill the long-standing need of a universal language, of course, remains to be seen.

As a means of oral and written communication, however, it has long been out of the knickerbockers of theory and every day goes strutting proudly about the home of its sponsor in the "long pants" of demonstrated fact. The doctor's family consists of himself, wife and three children, ranging from four to eight years of age. They all speak Cosmolangue, or, as they invariably call it among themselves, *Misollamila*. The baby, a bright eye, chubby boy of four, does all his prattling in that new-fangled tongue. He can speak scarcely any English, only a few words picked

little words make it a rule never to talk to him in English. Another rule of the family is to always speak Cosmolangue while at table. The only exception permitted is when strangers are present, but at such times the children have their meal served in another room. This precaution is observed by the doctor in order to prevent any setback to their Cosmolangue attainments which the children might sustain by having English at a time and in a place which they are accustomed to associate with Cosmolangue. In other words they have contracted the habit of speaking Cosmolangue while at table, and the doctor does not wish them to get broken of it. He contends that speaking a language other than one's vernacular is a habit which may be acquired. When the family seat themselves at table they drop English instinctively, and converse in Cosmolangue.

It is remarkable

How Fluently They All Can Talk

the picturesque tongue when they feel in a loquacious mood, and with only about 600 words as their joint vocabulary. The children haven't near that number, but this fact does not prevent them at times from being veritable little chatter-boxes. Six hundred is the number of common words which the doctor has constructed, but he has some 200 or 300 more that he uses in his graver moments of conversation with his wife, and which he employs in his translations. But with the 600 he can tell the little folks stories, and they can ask more questions than could be answered with all the languages ever spoken. A real jolly time of it they have generally, chattering in the diatonic scale.

When gathered about the evening lamp the doctor frequently makes a running translation of the contents of the evening paper, with his wife as an attentive listener. Proper names, for which there are no equivalents in Cosmolangue, have, of course to be given in English. The writer has witnessed the scenes here described, and, although then not understanding a word, was charmed with the melodious tones of the conversation. Cosmolangue is much softer and pie-san er to the ear than the purest Tuscan falling from the lips of a refined Roman. It has all the dulcet qualities of the tongue of Arosto, and none of its asperities.

The doctor has almost completed a translation of the book of Matthew. He has chosen

The Bible for Translation,

he says, because it is the best example we have of plain and vigorous English.

"I have taken the Bible," said he, "not as my model, but the model upon which to make a vast improvement. In my opinion, the scriptures furnish the best example of the possibilities of simple, unadorned and unhampered language, and not a few valuable hints have I obtained from it in the matter of brevity and clear out expression and economy of words. There are many writings that excel in simplicity and strength, but after an extended research through the literature of several modern languages, I decided to adopt the Bible as my guide."

The doctor here took up a copy of the New Testament, and opening it at the

which appears to be a rough count 825 words.

"Now, in this chapter," he continued, "there are at a rough count 825 words. Was ever an equally graphic story told by any other writer in four times that number of words? I think not.

"To give you an idea of the extent to which I carry the principle of word economy in Cosmolangue I can produce the same story in that language with less than 650 words including repetitions, of course, or with 186 separate words. So you see, I have many words the better of such an eul-grammatic and venerable condenser as St. Matthew. How do I accomplish it? Ah, you have not given the subject sufficient study to understand that. It would not satisfy you if I told you that dozens of words are left out entirely as being unnecessary. But it would not take you long to understand it—about a week's study would be enough. I am preparing a grammar and dictionary combined, with the aid of which I think the average adult will be able to master the principles of Cosmolangue in a week. The acquisition of the vocabulary depends, of course, on the quality of the student's memory. But before producing my book I intend to get rid of certain snags by which my system is still beset."

"What are the Snags?"

"Technical terms. As you know, their name is legion. I could go through Webster's or Worcester's unabridged, and construct a Cosmolangue word for every word in those lexicons. But that would be a departure from my plan of verbal curtailment. Some technical terms are, of course, indispensable to intelligent discourse, but, I believe, only a comparatively few. The task is to determine those which are alone indispensable, and leave all the others out. I have found it to be a gigantic task, and one which, once undertaken, leads me into a labyrinth of perplexities. Proper names are another snag, which I don't think I shall be able to clear away. They cannot be expressed on the staff in the diatonic scale, but in oral expression could, of course, be pronounced as they stand, according to the language of the country in which Cosmolangue might be employed."

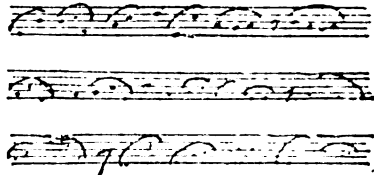
"What do you consider the advantages of Cosmolangue over Volapuk?"

"Volapuk contains sounds which only a very small proportion of humanity can pronounce. There is not a single sound in Cosmolangue that does not come naturally to every human tongue, young or old. Cosmolangue is the only language in the world constructed according to unvarying rules. There is not a single exception to any of its grammatical rules. Cosmolangue has a written form with which every civilized people is already familiar.

The Music Score.

No one would have to wrangle with the acquirement of a strange text in learning this language. It would be familiar alike to the English, the German, the Russian, the Greek, the Arabian and the Chinese. A great advantage is the rapidity with which it can be written. With a little practice the words of the average talker can be taken down in Cosmolangue as fast as they are uttered. For rapid writing there is a

modified form, which dispenses with quavers, the words of more than one syllable having the particles joined by a wavy line drawn over the dots on and between the lines, thus:



COSMOLANGUE PHONOGRAPHY.

"Not the least of Cosmolangue's advantages is its principle of word economy, or the pruning out of every word not absolutely essential to clearness. When perfected I think it will enable one to talk well on any subject with a vocabulary of less than a thousand words. The simplicity of its grammar is another feature, with which it is superior to Volapuk. Its scheme of verb conjugation can be learned in 15 minutes, and the rest of the grammar in an hour. Volapuk grammar is as difficult as the German or Latin. The rule for Cosmolangue pronunciation has no exceptions. There are only seven sounds in the entire language—and they are always the same."

A Language for Each Sex.

[W. A. Curtis in the Interior.]

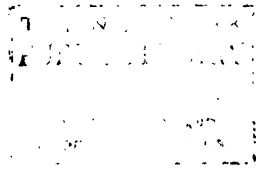
What do you think of a nation that is so very formal in its speech that it prescribes a separate language for each sex?

The Caribs of Guatemala and Honduras, descendants of the aboriginal inhabitants of the southern West Indies and escaped negro slaves, have an entirely distinct language for each sex. The following list of a few common words gives an idea how unlike the two languages are:

	Man	Woman
Father	yamaaa	suaxilli
Mother	ixanum	suaxoum
Son	macu	nirajo
Daughter	nixant	nirajo
House	tabana	tujooce
Earth	nonum	cati

The men speak their language to the women and the latter reply in theirs. Each sex understands the language of the other sex perfectly, but always uses its own.

The conversation between a Carib husband and wife is about as strange as it would be if American husbands addressed their wives in German and received replies in French.



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CLARISON: A NEW INTERNATIONAL LANGUAGE*

For many centuries philologists have endeavored to invent or construct an universal language; that is to say, a language which may pass as a common form of expression among people of diverse nationalities; and as it is clear that all attempts up to the present have wholly failed, the linguist who brings forward yet a new model, claiming to provide a sensible and fit medium for international converse, begins much handicapped by previous failures. My qualifications for the task, since, in justice to the reader, I ought not intrude my suggestions on him without any, are to have studied the subject for some fifteen years, to have made myself acquainted with all the more important previous essays in this direction, and with most of the less notable proposals; and to have endeavored to avoid their errors and misconceptions. The greatest pitfall in the way of an author or constructor is the creative inspiration; for while it is not difficult to invent a new vehicle of speech, it requires, perhaps, some resolution to resist many seductive opportunities for wandering from the rigid path of simplicity, and for introducing individual whims and peculiarities into the work.

The usefulness and need of an universal language is not widely questioned; but to note a few only of its benefits, I will mention that its use would simplify all intercommunication between countries; traveling would be easier, commerce fostered, and effective means provided of removing those frequent, and even daily, misunderstandings between countries willing to be friends. What would be the present state of music in the world if every country favored a separate notation?

I desire to make it clear, however, that, disagreeing with certain visionaries who have engaged in former projects, I by no means propose that the language which I have constructed shall supersede the acquirement of any living tongues; it would seem superfluous to mention this, had it not been seriously proposed by early authors that mankind should abandon all existing forms of speech in favor

*From the London Year Book.

of a single new one. An universal language can be and should be, in my opinion, simply an additional method of expression ; it is to be a kind of universally understood notation, or a kind of linguistic shorthand. It cannot, because of its very regularity and clearness, be used to express the most subtle and intimate thoughts of an author's mind ; but it can serve as a perfect method of communication for correspondence, for commerce, for discourse, and for the conveyance of general, scientific and technical knowledge.

It would be both interesting and profitable to discuss at length all the serious attempts to construct an universal language which are known to history. Doubtless, not even the earliest ages were without some projects and inventions for remedying the disaster of Babel ; but it is not until modern, or rather recent, times that we encounter systems fully deserving of consideration. I shall not therefore describe the suggestions made by Bishop Wilkins and Leibniz ; they served but as signposts to show future adventurers where quicksands and obstacles lay ; but I shall at once come to the system which first attracted general attention ; the only one, in fact, with which English people (a few philologists excepted) are familiar ; this is Dr. Schleyer's Volapük. As an author of a new language I am in the somewhat thankless position that I must criticise the attempts of my predecessors ; but, had I not begun by doing this for my own sake, I should never have invented a language of another kind ; while it is plain that if these earlier projects had not been open to very severe criticism, they would not have failed.

Dr. Schleyer then, it must be confessed, has been worsted by some of the obvious obstacles of the task. An author's highest mental gift for constructing an universal language is that he shall be able to uproot his prejudice in favor of his native tongue. Herein was Dr. Schleyer's first error ; for having, as a Swiss, been trained from infancy to speak and to love the German language, he allowed his affection for that undeniably difficult and guttural form of speech to master his judgment ; in consequence, he erected his invention on almost the worst foundation he could have chosen ; and, as a result, instead of Volapük being easy of acquirement, it called for years of patient study. To an Englishman it appeared a remarkably difficult

language, in spite of the kinship of German with his own Saxon tongue, and of the many English roots in Volapük. What it must have been to a Frenchman, a Spaniard, or an Italian can be imagined. One little instance will typify the needless difficulties of the language. Who would believe that the name Volapük is pure English? Yet so it is; and the process of its construction is more ingenious than practical. The word "world" was taken as one of its roots; the letters "r" and "d" were eliminated, the "w" replaced by "v", and "vol" was the resultant. The word "speak" was treated in the like manner; the "s" canceled, and the "ea" replaced by "ü," for no reason at all but that Dr. Schleyer loved the sound of the German modified "u." Thus we get Volapük, or world-speak. Since by this method the word Volapük becomes as hard to the Englishman as world-speak would be to the foreigner, it is not easy to understand the advantage of the change. I am unable to examine Volapük at length; suffice it to say, and I think that even former enthusiasts for the language would now agree with me, that it was difficult, ungraceful and intricate—all, in fact, that it should not have been.

For the last thirty years Continental philologists have been much exercised to promote new plans and suggestions, though of late fewer have been put forward. Chief among these were the Pasingua of Steiner, Dr. Esperanto's La Linguo Internacia, the Ideography of Don Sinibaldo de Mos, and a very extraordinary and quite incomprehensible work, entitled Alevato, by S. P. Andrews, an American. The new proposals were often schoolboyish in their innocence; in some, Latin and Romance terminations were annexed to English and German roots; thus, in Pasingua, "frish-o" stood for fresh, and "red-o" for red, and the result was like nothing more than a London butcher-boy's contemptuous extempore Italian, when he speaks of a "taster-o of ice-cream-o." These matters I can mention only briefly, and must defer their fuller consideration until I have more space at my command. They at least provided me with humorous relief among extensive studies, which otherwise would have become dry and wearisome. I am therefore compelled to take for granted in my succeeding observations both the end of a common international method of communication and the undisguised failure of previous endeavors.

The qualities necessary to an universal language I take to be these :

- (a) Great ease of acquirement.
- (b) Undeviating regularity.
- (c) Perfect simplicity.
- (d) Completeness of expression.

The first of these depends largely from the second and third; and bears within it the necessity of observing a variety of minor needs, to which I shall refer hereafter. Undeviating regularity is requisite, since it is the lack of this which causes the greater part of the obstacles in all languages not logically constructed throughout. Let the irregular verb alone be eliminated from French or English, and how many laborious weeks are saved to the student? Perfect simplicity might seem to be a mere sub-division of the clause preceding it; in effect, it is not so. A language may be regular, and yet be intricate; or it may be simple and admit many irregularities; music may stand as an example of the one case, and sign-language of the other. By completeness of expression I mean simply, as I have previously suggested, completeness for the needs of converse, trade and science; fulness and delicacy of literary or emotional expression are not sought for, nor advantageous.

Before proceeding with the task of showing how I have endeavored in Clarison (the name I have tentatively given to this new language) to attain the foregoing acquirements, I must, at the risk of being wearisome, reiterate that want of space will prevent me from giving more than a mere outline of a subject which would, and probably will, in the course of a year, fill a book of moderate size, so that in some instances I am forced to make assertions which I have no present opportunity of proving, and in all it is my task to contract matter to the point of irreducible brevity.

A system of constructing an universal form of speech which has had numerous disciples may be called the anarchistic method, and consists in forming a vocabulary of English, German and Romance words in due proportions; just as an hundred anarchists of diverse nativity assemble in a little hall, and (each man speaking his own mother tongue) style themselves An United and Harmonious Congress for the Improvement of Humanity; the one method being no less sensible than the other. This principle must be discarded, in company with the

plan of composing a vocabulary of sounds or symbols entirely new and arbitrary; how fascinating is the temptation to yield to this latter course only those can know who have resisted it. To an enthusiastic author it is a pleasant thing to imagine that future generations, at his peremptory bidding, will call "a house" "m'unclar," or "to write" "pepiluk"; but the fancy must be tempered by the consideration that humanity will adopt no language which is not simple and reasonable of study. The keystone of the system seems to me, beyond question, to lie in the adoption of some form or forms at present common to all existing languages, or to a great number of them. The divergences of Oriental and Western speech are, however, too great to admit of compromise; and we must have recourse to the common strain in most European tongues—the Latin or Romance. We English speak two languages—Saxon and Romance, or modernized Latin—and the existence of the two, side by side, is almost as notable as the violent grafting of Arabic on Persian remarked by Sir William Jones. So great and continuous has been this transplanting of Romance, that Dr. Alberto Liptay, in his amusing work, *La Lengua Católica*, says: "El inglés, lengua que si bien pertenece á la familia germánica por su construcción gramatical, podemos sin embargo reclamar, si no precisamente como dialecto romano, por lo menos como lengua muy romanizada. . . . Podemos construir en inglés sentencias enteras con palabras latinas solamente."*

So thoroughly Romanized is English that we even have Latin equivalents for most of our simple Saxon words; we do not employ "canis," but we do speak of "canine"; we use "finger" and "digital"; "woman" and "feminine"; "boy" and "puerile"; "year" and "annual"; and so onward without end. As this Roman stock is common, in varying degrees, to all European tongues, its employment as the basis of any new international language seems to me inevitable and fortunate; and accordingly

*I may perhaps quote here, in confirmation of my opinion of "Volapük," Dr. Liptay's own view: "En efecto, la invención de Schleyer no obedeció 'á ninguna consideración filosófica,' sino á la exclusivamente material de la simplicidad de sus elementos"—a simplicity, I might add, acquire knowledge of an universal language, pronounce the and expansion.

Clarison, as its name suggests, is Romance in substance and root.

A consideration only second to the taking advantage of an existent common stock, is the question of the sounds employed to form syllables. It would appear obvious that no sounds should be selected save those common to all European tongues: Volapük employs six or seven sounds unfamiliar to Englishmen, although it must be English usage in the end which shall seal the fate of any universal language. All such sounds as ch, ö, ü (German); j or x (Spanish); u, eu, un, on, in, en, an (French); ão (Portuguese); ci (Italian); ch (English or Spanish); th, soft or hard, j and h (English), must be wholly banished.† The sounds therefore which I have adopted in Clarison are nineteen only in number, and can be pronounced perfectly by any European. I give them here:

Letter.	Sound.	Letter.	Sound.
a	ah; as in father; caro.	n	as in nigh.
b	as in best.	o	oh; as in uomo; home.
c	k, always; as in cost.	p	as in pale.
d	as in do.	r	as in merry.
e	eh; as in velo; hate.	s	as in song.
f	as in fill.	t	as in too.
g	g hard, always; as in gum.	u	oo; as in shoot; muta.
i	ee; as in scene; di.	v	as in vast.
l	as in love.	x††ks	as in exact.
m	as in many.	y	as in youth; yo (Span.)

In Clarison there are no awkward combinations of consonants, such as are occasional in English, and frequent in German; all words, of course, are absolutely phonetic in spelling. In point of pronunciation it should be observed that a slight amount of license is permitted to people of diverse nationalities; thus an Englishman will pronounce the "d" in Clarison after his native fashion; the

†It is interesting to note that the author of "Volapük," while preserving a number of sounds difficult to Englishmen, eliminated the letter "r," almost the finest sound in human speech (when pronounced "cittadinescamente," as Boccaccio would have said), and replaced it by "l." What makes this whim doubly odd is the fact that the Japanese, the only Orientals sufficiently enterprising to acquire knowledge of an universal language, pronounce the "r," but cannot sound the "l."

††Preserved merely for brevity and appearance, and to show the derivation in words like exalt.

Continental may pronounce it with the tip of his tongue, and with a slight suggestion of "dh."

A number of details which will assist the reader to gather the scope and character of the language may here be run through shortly.

The accent falls on the last syllable in words ended by a consonant; on the penultimate in others. Thus: "cantàl," "bòni."

Nouns have three genders: First, second and third; corresponding with the English masculine, feminine and common, or neuter. Thus: "Cavalu," a stallion or gelding; "cavala," a mare; "cavalo," a horse (of either sex). Their plurals are formed in "s." Thus: "Cavalus," "cavalas," "cavalos." They have no other inflection.

The verb in Clarison is the chief part of speech. All verbs are regular; and there is but one conjugation. There are no inflections for person and number, since these are indicated by the accompanying nouns or pronouns. Thus: "Avar," to have (inf.); "avani," having (pres. part.); "avi," had (past part.); "avita," have! let have! (imper.); "ave," have, hast, has, etc. (pres.); "avu," had, hadst, etc. (past); "aveta," will or shall have (future); "avuta," should have (condit.) Examples: "Tu ave," thou hast; "vo aveta," you shall have; "lus avu," they had. I am compelled to omit mention of the compound tenses (shall have had, etc.), the passive voice (were had, etc.), the imperfect or suspensory tenses (am having, shall be having), and the subjunctive mood (may, might have).

The pronoun is the only part of speech inflected for both number and case, since it alone needs both. It is declined very simply, thus: "Vo," you (nom.); "voi," to you (dat.); "von," you (acc.); "voni," your (poss.). In the same way, "lu," he; "la," she, etc., are declined, "lu," "lui," "lun," "luni"; "la," "lai," "lan," "lani," etc.

Adjectives are of two classes, primary and derivative, the former terminating in "i" or "o," the latter in "l," thus: "Boni," good (prim.); "fumil," smoky (deriv. from "fumar," to smoke). They have no number or case, as in English. The cardinal numbers proceed thus: "Ono," "do," "tro," "catro," "sinco," "sexo," "septo," "octo," "nono," "deco," "decono," "vento," "cento," "cento carento," etc. (1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 20, 100, 140, etc.); the

ordinals proceed thus: "Oni," "di," "tri," "catri," etc.

The adverb is formed by affixing the syllable "ca" to the adjective, thus: "Boni," "bonica"; "fumil," "fumilca."

The foregoing are the main parts of speech; no account need be given here of the article, conjunction, preposition or interjection.

The verb, as I have already indicated, is, in Clarison, the principal word, and, for various weighty reasons, is taken as the root in all groups of inter-linked words, such as colony, colonize, colonist, colonial. This being an important factor in simplifying and abbreviating the language, I append a list of the words in the "colony" group, as they appear in Clarison:

Verb	colonar	to colonize.
1st noun	colono	colony.
2d noun	colonal	colonist, colonizer.
3rd noun	colonan	colonization.
1st adj.	colonil	colonial.
2nd adj.	colonavil	colonizable.
3rd adj.	colonaril	to be-colonized.
4th noun	colonilit	colonialness.
5th noun	colonavilit	colonizableness.
6th noun	colonarilit	(no equivalent in English.)
1st adv.	colonilca	colonially.
2nd adv.	colonavilca	colonizably.
3rd adv.	colonarilca	(no equivalent).

The value of this series need not be dwelt on, and the student who masters the twelve suffixes given above can form without hesitation, and with perfect regularity, a vast number of indispensable words, the equivalents of which in his own language (from the irregularity of their derivation) he must perforce learn one by one. It will be noticed in addition that several inflected forms provide expressions such as are to be found in no modern language, and many of these expressions, as could be shown, tend to extreme brevity of utterance, as well as fulness of expression. I remarked at the beginning that the more subtle and intimate forms of expression are not aimed at in Clarison, but, on the other hand, I trust I am not overstepping proper bounds in making the claim that for exactitude and fulness of expression it excels any living language. Every proficient writer of English knows the momentary necessity of avoiding certain turns of thought,

which, though perhaps expressive, are graceless and impossible. A good style in any language, in effect, largely means a skilful steering between the rocks and shoals with which ordinary human speech abounds. Such words as "smokable," "usable," and the like, are instances of this clumsiness of appearance; in Clarison their equivalents are both proper and elegant. The reader who cares to trace the useful character of the series of derivatives may do so by adding their suffixes to "fumar," to smoke; "proponar," to propose; "frapar," to strike; "amar," to love; "pensar," to think.

On the syntax of the language I need say but little. My aim in this regard has been to attain simplicity and clearness, without involving the necessity of observing a rigid form of constructing sentences. Plain English, in syntax, is in many ways a model of what is desirable, and the English student will therefore find little difficulty in following the rules. In a simple sentence, the order of the parts of speech runs thus: Subject, verb, object, adverb; or subject, verb, adverb, object. Compound tenses are not separated as in most modern tongues. Neither "I have often struck him" (as in English), nor "I have him often struck" (as in German), is allowable. The sentence in Clarison is, "Yo ave frapi lun frecora" (I have struck him often). This sentence also serves to show that the objective pronoun is placed after the verb, not between the subject and the verb, as in the French form, "Je l'ai souvent frappé."

Since the sound and appearance, as well as the grammatical construction of a language, are of the greatest importance, no word has been added to the vocabulary, and no form of inflection has been invented or applied, but with careful reference to these two requisites.

The intention I have pursued in Clarison, and embodied in its name, has been to form a clear, sonorous form of speech, expressive and emphatic; less thin than Italian; less guttural than Spanish; and altogether eliminating the nasal vowel sounds of French and Portuguese. To this end, I have avoided the continual vowel endings of Italian, by forming the plural of nouns in "s," by terminating certain classes of nouns and adjectives in "l" and "n" ("colonal," "fumil," "pensan") by ending the infinitive verb in "r" and the accusative pronoun in

"n." Sibilants are not frequent, and the "r" and "l" are much employed throughout. While unseemly unions of consonants are thrust aside, I have not reduced the language to insipidity by over-vocalizing it, after the style of Japanese and certain inferior dialects of the world.

The sound of "k" is, I think, too little heard in any language but Greek; and, accordingly, I have restored it in the Clarisonil equivalents of Romance words where its sound has sunk into "s" or "ch." The clearest manner, however, of exhibiting the appearance and sound of the language is to give some specimens; a few of these are therefore appended. The reader who is interested may pronounce them without hesitation by following the table of sounds placed opposite the Clarisonil letters, together with the simple rules of accent which have been mentioned. It will be seen that there are no diacritical marks in the language.

A passage from the Revelation of John (chap. xviii.), translated into Clarison:

Posta estis yo vidu descendar da ti celo an altri angelu, cu avu grandi otoran; en ti tero silumu da luni glorio. En lu clamu co a povril voco, dicani:

"Babilono ti grandi sare cadí, sare cadí; en la sare ti abitan da demonos, en ti albergo da cascí napropriil spirito, en da cascí napropriil en abominil avo. Cara toti ti nationos ave bibi da ti vino da laní forniciil furio; en ti regalus da ti tero ave fornici co lan, en ti mercals da ti tero ave dirici da ti abundan da laní luxu."

For the purpose of comparison, I give the same passage in a few other modern languages:

SPANISH.

Despues de estas cosas yo vi otro ágel descender del cielo, teniendo grande autoridad; y la tierra fué alumbrada de su gloria. Y clamó con fortaleza en alta voz, diciendo:

"Caída es, caída es la grande Babilonia, y es hecha abitacion de demonios, y guarida de todo espiritu inmundo, y albergue de todas aves sucias, y aborrecibles: porque todas las gentes han bebido del vino del furor de su fornicacion, y los reyes de la tierra han fornicado con ella, y los mercaderes de la tierra se han enriquecido de la potencia de sus deleites."

ITALIAN.

Dopo queste cose, io vidi un altro angelo che scendeva dal cielo, il quale avea gran autorità; e la terra fu illuminata dalla gloria d'esso. Ed egli gridò con forte voce, dicendo:

"Caduta, caduta, è Babilonia la grande, ed è divenuta abitazione di demoni, e albergo d'ogni spirito immondo, e d'ogni uccello immondo ed abbominevole. Perciocchè tutte le nazione hanno bevuto del vino dell' ira della sua fornicazione, e i re della terra hanno puttaneggiato con lei, ed i mercatanti della terra sono arricchiti della dovizia delle delize."

FRENCH.

Après cela, je vis descendre du ciel un autre ange, qui avait un grand pouvoir; et la terre fut éclairé de sa gloire. Et il cria avec force et à haute voix, et dit:

"Elle est tombée, elle est tombée, la grande Babylone; et elle est devenue la demeure des demons, et la repaire de tout esprit immonde, et de tout oiseau immonde et horrible. Car toutes les nations ont bu du vin de la fureur de son impudicité, et les rois de la terre se sont prostitués avec elle; et les marchands de la terre se sont enrichis de l'abondance de son luxe."

ROUMANIAN.

Si dupa acestea amu vedutu altu angern pogorindu-se din ceriu, care avea putere mare; si pamentulu s'a luminatu de stralucirea lui. Si a strigatu in taria cu voce mare, dicendu:

"A cadutu, a cadutu, Babilonulu celu mare, si s'a facutu locasu demoniloru, si paza a totu spiritulu necuratu, si paza a tota paserea necurata si urciosa; caci tote natiunile au beutu din vinilu maniei desfrenarei, si regii pamentului au sevarsitu desfrenare cu ea, si negutiatorii pamentului s'au imbogatitu prin abundanta desfetariloru ei."

ENGLISH.

After these things, I saw descending from heaven another angel, who had great authority; and the earth was lightened by his glory. And he cried aloud with a mighty voice; and said:

"Babylon the great is fallen, is fallen, and has become the dwelling-place of devils and the haunt of every foul spirit, and of every foul and hateful bird. For all the nations have drunk the wine of her whorish fury; and the kings of the earth have whored with her; and the merchants of the earth have grown rich from the great store of her luxury."

I refrain from giving the passage in German, or other Northern tongues, since their inclusion would be of no assistance to the comparison. To any one who already knows French, Spanish or Italian, the acquisition of this language would be an extremely simple matter. It is no exaggeration to say that all the rules could be learned in a few hours; and the language currently spoken and written in two or three weeks. To the English student without knowledge of any language other than his own, this time would be prolonged, but any person of ordinary intelligence, over twenty years in age, could learn to read the language fluently in less than two months, and to speak it in three or four.

VOLAPUK HAS VANISHED.

ENGLISH SEEMS TO BE THE "WORLD LANGUAGE" TAKING ITS PLACE.

The Last of the Constant Devotees in This Country, Editor of Volapuk, Is Missing and the Cult Has Taken Its Place Among Fads That Are Only Memories.

What has become of volapük? Who ever hears of it now? It came into being with force enough and lasted long enough to have the name become familiar among civilized peoples the world over, and was made enough of so that the word volapükist found a place in an etymological dictionary. But it is a half-remembered more than an echo, now, in places a few years ago it meant a very present thing. The name figures once in this year's history of the city of New York as the title of a magazine devoted to the cult, but the man who ran it disappeared last October and none of his former acquaintances knows where to find him. Twenty years ago, in 1879, the volapük "world-language" or "world-speech") was introduced. Ten years later there were twenty-five periodicals published in it. Half a dozen years after that the encyclopædias noted a falling off in the number of publications in the language, and for the last four or five years the word has become more and more rare, not only here but all over the world, and volapük students are all but non-existent. There are some of them, to be sure: there is even an academy of volapük, in Bussia, but outside of the academy the activity of its propagandists has ceased.

The reporter seemed to be raking the ashes of forgotten fires when he put the question as to the present standing of volapük, whether it was to be found in the Bowery or on the Morningside Heights, or in the middle ground of the purlieus of Riverside. Yet enough people were interested in it in this country a few years ago to buy 5,000 copies of the "Handbook of Volapük" which was issued by Charles E. Sprague, President of the Union Dime Savings Bank, to say nothing of the large number of persons who took up the study in Germany, the home of the invention, and in other countries of the world. Col. Sprague acknowledges the decadence of the cult, but he thinks that its existence showed two things, that an international language is practicable and the volapükists were ahead of the time, ahead of the real demand for such a speech. The experiment he expects to bear fruit in the future, and, while he does not look for a recrudescence during the lives of the recent devotees of the volapük fetish, he believes that the literature accumulated by them will be of service at the time, which he thinks is coming, when enough educated people of the various countries of the world will desire to know intimately what is going on in the countries not their own, and will desire to be able to converse with the people of those countries in a common language. He has, however, withdrawn himself from the academy, partly because he

feels that the modifications or variations which the academy are making, modifications conforming more to the usages of living languages and getting away from the original ideas of volapük, tend only to make it useless, not to aid its adoption.

Mr. Sprague says that while large numbers of educated people dabbled in the language for a time they did not find people enough in whom they were interested to induce them to continue to pursue the study. He says that we are really only beginning to take an interest in the affairs of the peoples of the world, and that when that interest is more widespread a successor to volapük will be used generally. Professors of languages at Columbia University do not agree with this prophecy, and do not apprehend having to learn or to teach volapük or any other artificial language. One instructor frankly pronounced volapük scientifically impossible. He drew attention to the impossibility of men getting away from the influences of their environment, particularly in the matter of phonetics. Johann Schleyer, the inventor of the language, a German, preserved enough of the characteristics of the German tongue in it so that its acquisition by persons who know German is not difficult, whereas it has been pointed out that it is not adapted at all to people who speak such a language, for instance, as the Hungarian, and is not suited to the abilities of Finns. It is easy for people who know two or three of the principal languages, but they are not the ones who need it. In respect of phonetics, experience has shown the influence of environment to be almost paramount as to familiar speech. The story is familiar of the inability of persons from different countries of the mediæval world to understand one another's spoken Latin, although all understood the language and written communications in it. Colloquial dialects show what this influence accomplishes all the time, in pronunciation as well as in words. An artificial language intended for universal use must contend with this difficulty. It has been observed that an insurmountable difficulty in the way of volapük becoming a universal language lies in its inability to render the idiomatic expressions of the various living languages. One of the most marked characteristics of a living language, too, is the tendency to constant change, which would be a serious factor in the artificial life of volapük. These points are enumerated among the reasons for the cult's decadence, although a shorter one is furnished in the usual course of fads or crazes, which rage for a time and subside almost as abruptly as they rose.

The man who figured as the publisher of Volapük in this city was more curious than the language he exploited. He was known variously as Phillip, Henry or Frederick Heinsberger, and for eight years he received his mail at a small barber shop kept by A. G. Henninger at 15 First avenue. That was the only address the periodical was known to have. Heinsberger used to call there for his mail and to be shaved. His aversion to having his hair cut was such that Henninger used to offer to cut it for nothing, so that Heinsberger's exit from the shop might not if seen hurt the reputation of the place. Heinsberger's correspondence was large and came from people all over the world, both as to volapük and philately. He had a collection of stamps and knew the value offhand of almost every variety about which he was questioned. He had a phenomenal memory and could tell the tariff on any article that came up in discussion as readily as he could the value of stamps.

He was a linguist and would talk to persons of different nationalities whom he happened to meet in their own language, deciding after a few sentences whether they were worth talking to, from his standpoint, or not. He could talk, it is said, on all subjects and with an appearance of sound knowledge, and if those he spoke to talked of things of which he had no knowledge he would

October 1900. The author, however, is not a linguist, and his knowledge of the languages of the world is limited. He holds his man for him as he sometimes, but not in the immediate future. Meanwhile it is piling up for shelves being full of it, including letters.

designed to be a useful communication, with its chief advantages in a simple and regular grammar. Its vocabulary comprises about 14,000 words, of which about 1,300 are root words, a third of these being taken from the English language, a quarter from the French and the Romance languages, a fifth from the German and the rest from other living languages. It aimed to become a universal medium, but a vital deficiency characterizing it was illustrated in an international episode of the time the volapük craze was at its height. The story has been told in great secrecy of the meeting of a young American, who while a student in Germany, took a trip to Denmark, where he met and instantly succumbed to a Danish maiden, who allowed it to be perceived that she was equally smitten with him. She knew no more English than he did Danish, and they could not make such volapük as they had at command serve. At last he seized and kissed her, and she managed to say to him that that was volapük.

Eugene H. Babbitt of Columbia remarked in conversation on the decline of the volapük fad: "The world is acquiring a pretty satisfactory volapük, a live and natural, not an artificial one, and people are beginning to notice it. When the newspapers first began to comment on the preponderance of the mail addressed in English in the total postal business of the world, the announcement was made that more than two-thirds of the mail was addressed in that language, in other words, that all the other languages together were used in the supercriptions on less than one-half the amount of correspondence that the English language was used on. The last figures published showed that English furnished above three-fourths of all. I think there is not another language in the world in which 100,000,000 people can communicate in spoken words and understand one another, using their natural form of speech. More than 100,000,000 people can so talk and understand each other in the English tongue. Perhaps 18,000,000 Germans may converse in a common tongue and understand one another, but many of them have got to go outside of their natural language and take up the literary form of their speech in order to do so. The people of England, Ireland, Canada, the United States, Australia, and New Zealand can communicate intelligibly with one another without going outside of their natural forms of speech. I doubt if a foreigner coming to this country could distinguish the different sections of the country the Americans he meets come from by any differences in their speech. The addressing of mail in English of course implies an English-speaking person at one end of the line, at least. Those figures speak for themselves. It looks decidedly as though English to the modern world was to become, and was rapidly becoming, what Greek was to the Mediterranean nations before Rome over-spread the lands, the language of the business of the world."

In a book which Mr. Babbitt is preparing as a result of his investigations as Secretary of the American Dialect Society he dwells upon the conditions which formerly led to local variations of speech among colonies or communities of a common language, and draws attention to the similarity of speech, of idiom and of pronunciation that now characterizes so many of the people of the United States. He says by reason, he says, of travelling done by the people, those of the

similarity of speech among the children of the United States—then the children of the world in their own homes continue to use their native language yielding less and less the influence of the environment in the speech of the inhabitants of the world the promise is held out that over the world English will be carried and as the universal language, a "pretty good volapük," which is to say, "world-speech."

In the preceding article, the mention of Heinsberger to the volapük movement in connection with the time when he published a volapük periodical, although he claimed to be agent for several. He was denounced by the Antislavery League (1883) as a fraud, and he was obliged to pay for advertisement he had ordered. He was not a member of the Volapükklub (1883) and a very much that it was a practical knowledge of the language.