

## Unit 11

2. One day (On a certain day) a king was walking along the street. A poor man asked him for alms, but the king gave him nothing. The poor man shouted out to the king: „Your Majesty! We are all sons of Almighty God, therefore we are brothers, and brothers share possessions.” The king went quickly to the poor man and gave him a gold coin. But the poor man said to the king full of spite: „It’s not much from a king to a brother!” This wise king replied to him : “But I have as many brothers as I have coins!”

## Unit 12

1. Dog äslipon fo yan doma gretik. Lup faemik älükömon lü dog. Dog äsagon one ko dred in lad oka: „Binob te skin e boms. Ab odel mated ojenon in gad. Ofidob dinis so mödikis!” Jenöfo dog no äkanon klänedön grinis oka bevü vöds. „Gekömolös odel ad fidedön!” Lup ämogolon. Tü del sököl lup ägekömon ko spel gretik ad fölon pötiti oka. Ab dog äbinon su nuf. „Ejenon-li mated?” lup äsäkon ko suf. „Lesi!” ävokon dog, „ab ekö konsäl: Ven tuvol obi slipöl bü zäl, satükolöd desiris ma ned. No stebedolöd jü mated!”

2. A dog was sleeping in front of the door of a big house. A hungry wolf came up to the dog. The dog said to it with fear in its heart: „I am only skin and bones. But tomorrow in the garden a wedding will take place. I shall eat so many things!” In fact the dog was not able to hide its smirks between the words. „Come back tomorrow to dine!” The wolf went away. On the following day the wolf returned with great hope to fulfil its appetite. But the dog was on the roof. „Has the wedding taken place?” the wolf asked with toleration. „Certainly!” shouted the dog, but here’s a piece of advice: When you find me sleeping before the feast, satisfy your desires according to (your) need. Don’t wait until the wedding!”

## Unit 13

1. Nibuds kömons suvo lü stopöp su lubel – tü minuts degtel. Nek spidon tope, do nibuds binons mödiks. Ab seimüpo man, labü futs mu vifiks, ko kiks in pok, äbinom pöjutan nibuda, ed ärönom po on mu vifiko. „Stopö!” ek ävokon, „nibud votik olükömon suniko.” Ab om, nog rönöl e suetöl äs bör, ävokädom: „Ab ob binob joför.”

2. Buses often come to a bus stop on the hill - every twelve minutes. Nobody rushes to the place though the buses are many. But once a man, extremely fast on his feet, with keys in his pocket, was the pursuer of a bus, and was running after it extremely quickly. „Stop!” someone called out, „another bus will arrive soon.” But he, still running and sweating already like butter shouted: „Bit I’m the driver!”

## Unit 14

1. Lup logon kapari, kel bäläton koteniko su kliv mu skapik, kiöpo stonils japikün tegons gluni. Lup vokädon kapare: „Nexänolös isio! Is yeb grünikün ko smek gudikün glofon bundano! Ab kapar lülogon donio lü lup faemik e vokädon: „Nu dasevob kodi verik! No nitedälol dö fid obik, ab dö bälid olik: saunob is löpo!

2. A wolf sees a goat grazing contentedly on an exceedingly steep precipice where extremely sharp stones cover the ground. The wolf calls out to the goat: „Come down here! The greenest grass with an excellent taste grows in abundance here! But the goat looks down at the hungry wolf and calls out: „Now I realize the true reason! You are not interested in my food, but in your belly: I’m fine up here!

## Unit 15

1. Leon bälidik in kev dagik ya iperom nämä oka. Igerom kudis mödik yelas lunik. No plu fägik ad yagön, yagan büik äseatom us nenyufo. Ab oneodom fidotis suno, e käfo nüvüdom nimis votik ini kev ad blinön ome miti. Renar nulälük ästopom fo kev. Leon ävokom ome fäko: „Nükömolös! Vilob fidön miti smekik!” Ab renar käfik ävokom leone: „No! Küpedob retodis, kels golons ninio, ab no retodis ninao!

2. An old lion in a dark cave had already lost his strength. He had inherited many worries over many years. No longer capable of hunting, the former hunter lay there helplessly. But he will need food soon, and craftily invites the other animals into the cave to bring him meat. A crafty fox stopped in front of the cave. The lion called out to him affectionately: „Come in! I want to eat some tasty meat!” But the crafty fox called out to the lion: „No! I observe the footprints going in, but none coming out!”

## Unit 16

1. Ün del seimik muskit äsagon leone: „Cedol-li, das binol nämikum ka ob?” Leon ägeon pleidäliko muskite äs fopane drolik, e pämuadon põ mob. Muskit äfövon: „Komipöl te sevol ad klavön e beitön, ab in vol no ai binon näm, kel diston! Fino muskit ävilon stäni oka ta leon löükön. Nen pats mödikum ätoenon trompeti ad krig. Muskit äprimon ad stegülön leoni nenropo. Leon, ad jelodön oki, ätridodon oki. Ävunon mudi oka nenstopo me klavs japikün oka. Fino leon, dunölo hoki, ävokon: „Saidö! Muskit ätoenon vikodahümi, e ämofliten, ab liedo, nensevo, ärivon vifo ränidaspuledi, kö ränidil ästebedon oni. Ränidil faemik äprimon ad sugön bludi smekik se muskit pefanöl. E muskit äseifon: „Vo ebemastikob leoni, ab ränidil edeidon obi!”

2. One day the mosquito said to the lion: „Do you think that you are stronger than I am?” The lion reacted bumptiously to the mosquito as to a comical fool, and was amused at the suggestion. The mosquito continued: „When fighting you only know how to claw and bite, but in the world it is not always strength that makes a difference! At last the mosquito wanted to raise its standard against the lion. Without further ado it sounded the trumpet to wage war. The mosquito started to sting the lion unceasingly. The lion, in order to protect itself, kicked itself. It wounded (its) mouth without stopping with its very sharp claws. Finally the lion, sobbing, cried out: „Enough!” The mosquito sounded the hymn of victory and flew away, but unfortunately, unknowingly, quickly reached a spider’s web where a small spider was waiting for it. The small, hungry spider started to suck the tasty blood out of the captured mosquito. And the mosquito sighed: „In truth I overcame a lion, the the little spider has killed me!”

## Unit 17

1. A hen and a boar were invited to a wedding. Together they were discussing the gifts which they would be expected to give to the newly-weds. The hen, after rapid thought, said: „I’ve decided to give half-a-dozen eggs to the newly-weds.” The boar was not able to think as quickly as the hen. Because of this, he said: „I can’t think yet what I’ll give to the newly-weds as a present. „I’ve a good idea,” replied the hen. „I will give, as I’ve already said, half-a-dozen eggs. You can give a side of pork.” But, quick as lightning, the boar cried out: „This isn’t fair, because for you it’s only a gift, but for me it’s a total sacrifice!”

2. Jigok e hisvin äbepikons utosi, kelosi ögivons games. Jigok äsagof, das ögivof nögis degtel, ab hisvin no nog äsevom utosi, kelosi ögivom ones. „Labob tikamagoti gudik,” ävokädof jigok: „Kikodo no givol-li ones flani svinamita?” Ab lekläravifiko ägespikom hisvin: „Atos no binos gidik! Pro ol obinos te legivot, ab pro ob obinos sakrifot lölöfik!“

## Unit 18

1. Many years ago, Robert Bruce was king in Scotland. His enemies had more soldiers than he. In order to better observe them, the king hid in a large, very, very old stable; because of this, he was of the opinion that the enemy would not look for him in that place. At the end of the day he suddenly saw a spider on the wall. This spider was creeping upwards, but soon fell down into the dust in front of his feet. Immediately afterwards, the fallen spider began to creep upwards again. „What patience!” said the king to himself. „Truly I did not know, that a spider possesses so much patience! But where has it fallen down now?” He searched around in the stable and finally found the fallen spider. To his great surprise, he observed yet again that it was starting once more to creep upwards. Many times the spider crept upwards, and many times it fell down. Finally, it succeeded to creep as far as the

roof. The king suddenly said: „Never before have I seen such patience. In my opinion, the success of that small spider has taught me an excellent lesson. I have often been unsuccessful, but less frequently than that spider on the wall. I myself have lost many soldiers, and my enemies have conquered many times because they have more soldiers than I. Yet I will continue being patient because one does not know at what hour final success will occur.”

2. Hiel Robert Bruce äbinom reg Skotäna. Ad gudikumo küpedön soldatis neflena, äklänedom oki in jevodöp vönädik. Süpo älogom raänid len völ. Äkripon löpio, ab suno ädofalon. Sunädo poso, äprimon ad kripön löpio dönu. Fino äkripon jü nuf. Reg neai äsevom, das raänids ilabons sufädi somik. Reg äsagom, das raänid itidon ome lärnodi legudik: If primo no plöpol, primolös ai dönu!

## Unit 19

1. People throughout the whole world looked at the sky on the eighth of June 2004, when they could see a phenomenon which no living person had seen before, that is to say the passing of Venus across the sun. It was the first time since 1882 that the planet Venus had crossed between the earth and the sun and could be seen on the solar disc. This event brought thousands of people outside to look at the sky with dark glasses to protect (their) eyes. The sky was particularly light in many parts of the world, which permitted a good sight of the phenomenon. Such passings are very much appreciated by astronomers. They permit in-depth studies of objects which cross the sun because of the good light. Many celestial objects have developed in the same way. The passing of Venus was described in 1639 by an astronomer called Jeremiah Horrocks. It occurs on every occasion after one hundred and twenty-two years. The next passing will occur in 2126; however this will not be seen as widely as the last passing. Venus is thirty times smaller than the sun.

2. Tü del jölid yunula, yela 2004 äkanoy logön Venudi, kel ätraväron soli. Mens mödik äkömons plödio labü lünäts dagik ad logön pubodi at. Venud ätraväron bevü tal e sol tü del pato litik. Logot somik padigidon vemo fa stelavans. Id ün yel 1639 Venud ätraväron soli. Naed okömöl ojenon ün yel 2126; ye at no pologon so vidiko as jenot epasetiköl. Venud binon smalikum ka sol.

## Unit 20

1. In the nineteenth century, a Foundation for mentally ill people in Great Britain used small animals, hens and rabbits. Patients were taught to look after and feed the animals, and consequently to regain self-confidence.

In the two of Bielefeld (Germany) a similar method has been practised for 100 years. One has five thousand patients as well as horses, cats and dogs.

Around the year 1960, a psychologist called Mr. Levinson met a young withdrawn boy and his desperate parents. His dog was asleep in the consulting room. Because of the noise the dog woke up and went to the child, who caressed it and said: „I want to come back to play with the dog.” This experience caused a better attitude in the boy. Many psychologists use family animals, namely: dogs and cats.

In the State of Florida (United States), dolphins help professor Nathanson to treat such children. Their problem is a lack of attention, but the dolphins interest and stimulate them so much that one succeeds in teaching children something: as a result this, a child begins to speak and co-ordinate words and gestures better. The French centre in the town of Antibes also practises this method.

A gentle and intelligent dog is suitable for blind people. Such a dog can also become an excellent friend for deaf people and for those who suffer from convulsions.

Marie-Claude Lebet, a professor of biology, has chosen two famous breeds on account of their memory and social nature. They are taught for two years. These dogs are real helpers for their masters during everyday life. For example, they know how to pick up articles which have fallen out of the wheelchair, to press a light switch, to open a refrigerator, to pick up the teleph[one and to operate a lift.

These animals bring articles, open and shut doors, help to pull a wheelchair in difficult places and ask the help of a third person. A dog call „Patch,” for example, helps Sofia, who is thirty-five years old, and who suffers from muscular fever. As a result of this, she can live almost normally. In the centre of the town, the dog leads her through the crowds, gives her her purse to pay for purchases in shops and takes packets in its teeth in order to place them in her wheelchair.

2. Nims evobādons milagis len lanamalādans. Dogs, kats, kroligs, jigoks, jevods e delfins pegebons. Tefū cils, kels sufons defī kūpāla, delfins estigādons onis somōdo, das eprimons ad spikōn e gudikumo leigoleodūkōn vōdis e jāstis.

Dog sofik e visedālik pōton ad surdāns. Dogs somik binons yufans verik pro mastans okas dū lif aldelik. Samo, kanoy tidōn onis ad lūblinōn yegis, maifūkōn e fārmūkōn yanis, pedōn litakurbidōmi e lasumōn telefoni.

## Unit 21

1. Johann Martin Schleyer was born in 1831 in Oberlauda, which is a small German village. When he was eleven, he came to his uncle's house, who was a head teacher and at the same time an organist. He was with his uncle up to the age of fifteen and learnt from him Latin and music. He had such great talent and appreciated music so very much that he became proficient, besides his many other accomplishments, in playing more than eleven musical instruments. Amongst the musical instruments were also an organ and a harp, so that, when he was studying from 1852 to 1855 at university, and was preparing himself after that for the

priesthood in the seminary of St. Peter, he was capable of acting in both places as an organist. He received ordination in 1856 and when, in 1881, he celebrated the twenty-fifth anniversary of his priesthood, he received from his admirers a magnificent harp.

He was extremely zealous and a very devout clergyman with a noble character and great love for (his) fellow men. He wrote poetry a lot, especially religious poems and published for many years the magazines : „Zion’s Harp” and „Grains of Gold.” He had a great interest in nature, astronomy and particularly languages, and despite his weak body, he studied all these sciences. During his whole life he was always learning languages so that at the end of his life, he had studied more than eighty very different languages. Because of his affectionate and helpful character, he was loved by his parishioners.

In Litzelstetten, near the town of Constance, the idea of a universal language for all mankind dawned on him. In 1878 when he was thinking about the foolishness of people who use in their languages very different alphabets and who even pronounce the same letters in very different ways, he devised a world alphabet with 37 letters which he sent to many people in authority. In this alphabet he had a magnificent foundation for the construction of a universal language, and when, during a sleepless night, the whole structure of such a universal language dawned on him, he immediately began to note the first rules of such a language. This occurred on the last day of March in 1879, and is considered as the birthday of Volapük.

2. Hiel Johann Martin Schleyer pemotom tö vilagil Deutänik. Ädigidom musigi so vemo, das äbepläyom musigömis plu ka degtelis. Äbinom mu zilik ko kalad nobik. Äpoedom mödiko, e dü yels mödik äpübom gasedis tel. Ästudom ai pükis, e pö fin lifa okik, istudom plu ka jöldegis onas. Äbinos tö zif nilü Konstanz, das tikamagot valemäpüka isüikon pö om. Idatikom volalafabi labü tonats kildegvel, e at äbinon stab valemäpüka. Eprimom sunädo ad penetön nomis püka somik, e tü del lätik mäzula, yela mil jöltum veldegzül Volapük pemotedon.

## Unit 22

1. The first announcement about this artificial language appeared in „Zion’s Harp,” and the first edition of the grammar plus the first vocabulary of Volapük appeared in 1880. Then the knowledge of this ingenious language within a few years extended over the whole civilized world. In the first years of its existence, Volapük societies were founded in all parts of the earth; manuals, dictionaries and magazines were published, and everywhere one started to study Volapük ardently. In many countries meetings of Volapük adherents took place. At Friedrichshafen on Lake Constance, the first Volapük Congress took place in 1884 and a second congress in Munich in 1887. During the last meeting the Volapük Academy was founded. After the second congress Volapük attained its greatest expansion and the highlight of (its) fame, and had one been content with this extraordinarily great success, Volapük

would have conquered the whole world, and mankind would now have had a unique and superior means of communication for international relations!

Unfortunately the reality was a different thing. One was not yet content with the gigantic success of Volapük. One wanted, one yearned for still more. A French professor who had co-operated so strongly to promote Volapük, proposed to alter the language. Schleyer very much resisted this. But the professor and his allies took no notice of Schleyer's protests and accomplished their plans. Against Schleyer's will they convened a third congress in Paris and continued to quietly alter Volapük. As a result of this, that unity, so very necessary for a universal language was destroyed. The split had become a reality. As a result of these deeds, the confusion in the Volapük movement was complete, and adherents turned away from it.

Johann Martin Schleyer died on the 16<sup>th</sup> August 1912.

2. Volapük ästäänikon vifiko love vol lölik kulivik. Tidabuks, vödabuks e gasesds päpübons, e mens mödik äprimons ad studön püki ziliko. I Volapükaklubs päfünons e kobikams slopanas püka äjenons. Dü yels de 1883 jü 1890, Volapük ärivon sömitapüni okik. Ab mens votik no äbinons koteniks, ed ävilons votükön püki. Kongreds tel ya ijenons. Ta vil ela Schleyer, kongred kilid äjenon tö Paris, ed us äfovoy ad votükön püki. Baläl binon vemo zesüdik pro pük somik, ab baläl pädistukon. Slopans mödik, kels ivobons ziliko pro Volapük ädeflekons de on.

## Unit 23

1. After Schleyer's death, his successor, President Sleumer, by means of a circular letter, called upon the adherents of Volapük who had remained faithful, to collaborate with him and to continue the work of this great thinker of genius. He also asked them to donate a contribution for a simple memorial. Adherents (of Volapük) from ten different countries fulfilled this request so that the president was able to unveil on the 23<sup>rd</sup> April 1914 a marble memorial stone on the front of the house where Schleyer died.

Volapük, however, was not progressing. It seemed that the Volapük movement had stopped altogether. We need hardly say that the adherents of Volapük who had remained faithful were not able to resign themselves to this state of affairs. Amongst these faithful people was a former army doctor, Arie de Jong, who after his retirement had settled down in Holland in 1920. He planned to devote the rest of his life to Volapük and to try to revive the Volapük movement. Friends of Volapük, to whom he had made known this plan, approved of this very, very much. This task was not easy. The grammar had to be carefully examined and in order to get rid of the prevailing chaos, it was also necessary to examine every single word of the vocabulary, and he had to take care that the Volapük words and grammar would be constructed rationally and accurately according to the principles of Schleyer. De Jong carried out this task with great devotion to (wards) the inventor of Volapük for nine years, and after it had been accepted by Albert Sleumer and the other members of the academy, he published

in 1931 the grammar and dictionary of the revised Volapük. Now one had a foundation on which one was able to build.

2. Läxsanan militik nemü Arie de Jong, pos pänšionam oka, ädedietom reti lifa okik Volapüke, ed ästeifom ad liföfukön mufi. Ad säbrulükön kaoti dareigöl, äxamom vödi alik vödastoka Volapüka, id ämutom kudön, das gramat pöstukon ma prinsips di Schleyer. Älabom pieti gretik kol datuval püka, ed ünü yels zül ifidunom vobodi fikulik at. Cifal Sleumer e limans votik kadäma äzepoms revidi oma, ed ün 1931 hiel de Jong ädabükom gramati e vödabuki Volapüka perevidöl.

## Unit 24

1. Albert Sleumer was born in 1876. He dedicated his whole life to linguistics and theology. Like Schleyer, he was a Catholic priest. He published many learned works. From 1892 he was a faithful adherent and promoter of Schleyer's Volapük as a schoolboy. In the same school was another youngster aged twenty, who had received from the inventor (of Volapük) the titles of professor and examiner of Volapük. He fervently gathered around himself those fellow pupils who, either because they were postage stamp collectors, or because they had linguistic talents had become enthusiastic about Volapük, which at that time was still flourishing. So several groups of pupils were formed who later distinguished themselves in the Volapük movement.

At different universities where Sleumer attended, he succeeded, by means of lectures and lessons, to enlist for Volapük a great number of students of all branches of knowledge. Time and again he visited Schleyer in his residence in Constance, and on long walks he had conversations with him about the future and further consolidation of Volapük. Again and again the inventor was distressed that so many former friends had separated from him, and following the example given by him had created constructed languages, even among those to whom he had entrusted high offices in the Volapük movement. At that time, with other friends, Sleumer also strove again and again to comfort and support the man so distressed. Already in 1910 Schleyer chose Sleumer as his successor after he had given him over the years many honours. Sleumer began the presidency on the 16<sup>th</sup> August 1912 : the day Schleyer died.

In 1914 on 2<sup>nd</sup> August the first world war broke out, which paralyzed almost every deed in favour of Volapük, so that up to 1920 and later scarcely any progress could be made. Furthermore President Sleumer had to accomplish much work in bringing together foreign Volapük adherents in order to revive the movement and stimulate interest for it. But suddenly, as a consequence of the policy of the then state leadership in 1935, every activity in favour of constructed languages was forbidden, and when the catastrophic second world war broke out, many people were incapable of making efforts for the spreading of an international auxiliary language. Therefore the second president, after long deliberations, thought (it) opportune to transfer his high office to a non-German, namely to a Swiss businessman by the name of Jakob



Sprenger, who himself had been a good friend of Schleyer. Albert Sleumer had served the Volapük movement for thirty-six years.

2. Hiel Albert Sleumer äbinom Cifal telid Volapükamufa. Igo as julan äbinom slopan Volapüka. Pö niver, dub spikäds e tidods, el Sleumer äslopükom menis mödik pro Volapük. Ävisitom eli Schleyer tö Konstanz, ed älabom spikotis ko om dö lebum püka. Ün 1910 el Schleyer äcälom eli Sleumer as fovan okik. Love yels el Sleumer idagetom sikotis mödik de Datuval. El Sleumer äprimom cifalami okik tü deadamadel ela Schleyer. Ab proged töbo nonik äkanon padunön sekü volakrigs tel. In Deutän töb alik gönü mekavapüks päproibon. Posä idünom Volapükamufi dü yels kildegmäl, el Sleumer äcedom pötiki ad lovegivön cifalami no-Deutänane nemü Jakob Sprenger.

## Unit 25

1. Jakob Sprenger was born on the 8<sup>th</sup> May 1872 in the small town of Speicher in Switzerland. His parents were simple farmers. Jakob was the sixth child of seven siblings: five brothers and two sisters. He went to primary school in Speicher, and in 1887 went to the grammar school in Einsiedeln and Freiburg. After completing his studies there, he attended Freiburg university.

He was acquainted with Volapük at the age of twelve and loved throughout his life the beautiful ideal of a universal language. Young Jakob's mother had bought a piece of cheese which had been wrapped in the daily newspaper. Through the paper he was able to see printing, and he wanted to know what the printing was about. He therefore held the piece of cheese in front of the mirror and was then able to read to his surprise an announcement in favour of Volapük. He strove, and finally succeeded in obtaining a grammar of Volapük, but this was taken away from him and the study of Volapük was forbidden because he had to learn Latin at that time. At the age of eighteen he began, as a student at Freiburg university, to again study Volapük, and there for the first time spoke about and in favour of Volapük. His intention was to become a grammar school teacher, but a family catastrophe occurred. His father lost a fortune, and to avoid the worst, Jakob had to find employment bringing in a salary immediately. He decided to work as a book-keeper and executive of an embroidery business. But the world war of 1914 brought about the failure of the business.

In 1915 Jakob founded, together with several of his friends, the „International Freedom Federation,” and was employed as its secretary. His love for mankind brought about a recognition of a system of economics which he discovered in great measure in the system of „Silvio Gesell.” He made known this teaching, which seeks to realize Christian concepts.

He was for a long time the president of the Swiss Volapük Federation. He received three teaching diplomas, and in 1929 was nominated for the Volapük academy. In order to stop the further fragmentation of the Volapük movement, Jakob Sprenger bought in 1927 Schleyer's entire literary bequest with all rights belonging to

him. He came to an agreement with the then president of the Volapük movement, Albert Sleumer, and visited him in Wienacht in September 1929 with doctor Arie de Jong, who had revised Volapük.

He was a great friend of Schleyer, who had even intended to nominate him as his successor, but this intention was not fulfilled. He was president from 1948 until 1950,, but because of a stroke which had made him incapable of continuing it, he decided to transfer the presidency to Mr. Johann Schmidt. He had been president for two years. Jakob Sprenger always looked after Volapük and fought valiantly for its ideals. He was an enthusiastic fighter, an untiring worker and a sincere person.

2. Hiel Jakob Sprenger pämotom tö Speicher, zifil Jvezänik. Äbinom cil mälid gemas vel. Äseivom Volapüki bäldotü yelas teldeg, ab äprimom studi püka bäldotü yelas degjöl pö niver di Freiburg. Ävilom ai vedön tidan, ab fat omik äperom monemi famülik ed ämutom sunädo tuvön cali. Äbinom büsidacif brodabüsida jü 1914 kü volakrig ävobädom lefaili büsida. Ye ün 1915 äfünom „Lelivükamafedi Bevünetik.“ Ituvom konömavasiti, kel ästeifon ad jenöfükön tiketis kritik, ed äpropagidom lejoni at lanäliko. Bi limans valik no äbinons Deutäniks, Volapük pägebom ad kosädön ko limans no-Deutänapüki spiköls. Äbinom flen gretik ela Schleyer, keli iseivom as man yunik. Äbinom cifal Volapükamufa dü yels tel, ab sekü paopläg, ämutom lovegivön cifalami söle Johann Schmidt. Äbinom ai voban nenfenik pro Volapük.

## Unit 26

1. Johann Schmidt was born in 1895 in Weisskirchen am Taunus, a village near Frankfurt am Main. Already in early childhood the small boy had shown a talent for music, and the musical family, with which the six year old boy had received his first musical instruction, sent him as a schoolboy to a school of music in Frankfurt. In 1912 Johann Schmidt left this music academy after he had learnt different musical instruments as well as the theory of music. For many years he worked as a pianist and as an orchestral director in many towns.

This avid youth had already attended different institutions to learn languages, but his studies were interrupted by the war. He served his homeland in the first world war, but unfortunately received serious gun wounds in both arms. Consequently these wounds limited him to playing the piano, though he was capable of making music on other musical instruments. Later during the war in hospital, he became acquainted for the first time with auxiliary languages and thus heard the name : Volapük. But not until long after the war, in 1923, was he able to find books about this language, and soon he fell in love with Volapük.

He used to play the piano at the cinema to enliven the silent films of that time. But the advent of sound films affected him unfavourably. Not only did he lose a safe and nice job, but he also lost money on his large sheet music collection, which he had bought for 10,000 marks. This happened in the autumn of the year 1933, and as an

opponent of the national socialist government in power in Germany, nobody was able to help him. Finally in 1935 he succeeded in finding a position in a private ballet school where he worked for many years.

Johann Schmidt studied Volapük thoroughly. He succeeded in acquiring an extremely large library, which he increased with almost three thousand other works : novels, short stories, sketches, poetry and important works about the history of Volapük. His knowledge of the language was extraordinary. He received teaching diplomas and became a member of the academy in 1949. He worked unceasingly. He published a course for Germans, a history of Volapük, a full list of magazines and Volapük literature as well as a list of all the Volapük societies throughout the world.

Finally in 1950 he took over the presidency. But the situation of an occupied and divided Germany at that time, as well as difficulties with customs officials, clearly demonstrated that he was not able to work successfully for the good of Volapük. For this reason he transferred temporarily the office of president, with all rights and responsibilities, to the vice-president Arie de Jong, who in Holland was able to accomplish much more for the language. The presidency of Johann Schmidt was very difficult for him personally. As a German, during a dark time in the history of Germany, he was not able to act normally. Furthermore Volapük also suffered disadvantages as a result of the political situation at that time, because the promotion of universal languages was forbidden. Since Schmidt's time, no German has ever undertaken the presidency of the Volapük movement. Johann Schmidt died suddenly on the 8<sup>th</sup> January, 1977.

2. El Johann Schmidt äbinom musigan letälenik. Äbinom pianodan legudik, id ämusigom me musigastums votik difik. Ye sekü jütavuns in brads omik, pämedükom ad pianodön. Id älöfom pükis e suniko äseivom Volapüki. Do ikomipom pro lomän oka dü volakrig balid, äbinom taan reiganefa netasogädimik. Ästudom Volapüki staböfiko ed ädagetom bukemi vemo gretiki lautotas difik. Id ädabükom jenotemi Volapüka äsi lisedi lölöfik Volapükaklubas da vol. Kodü stad bolitik in Deutän pos volakrig telid, no äkanom vobön benosekiko pro Volapük. Sekü atos, älovegivom cifalami nelaidüpo vicifale Arie de Jong in Nedän, kel äkanom dunön mödikumosi nen neletians. Ädeadom süpo tü del jölid yanula ün yel balmil zültum veldegvel.

## Unit 27

1. Filippus Johann Krüger was born in 1911 in „Odoorn” (Netherlands). Particulars of his education are not known, but clearly he was a man who had studied a great deal as his life and accomplishments prove. He was a linguist and multi-linguist. He founded the „Societas Polyglottica Universalis” (= Universal Multilingual Society) in Amsterdam. He had a very active interest with regard to all kinds of languages: ancient, modern, national and international, majority and minority languages.

He learnt Volapük in 1937 and received three teaching diplomas up to 1951. In the same year he became a member of the academy. „Volapükagased pro Nedänapükans” (= Volapük Periodical for Dutch Speakers”) was the sole periodical of that time, and he became its editor until 1962 in which year publication had ceased. He was a good friend of Johann Schmidt and Arie de Jong. On the death of the president Johann Schmidt, he himself became president in 1977. He was president until 1983. He worked a great deal, but unsuccessfully, to preserve the movement as a living language and organization. As we have already read, Volapük had suffered many drawbacks because of German policy. But now, after the world wars, things were not as formerly. In the first years of Volapük, people did not have TV and cheap travel to the ends of the earth to entice them; people of that time occupied themselves with study, reading, accomplishments. But now, in a more comfortable age, interest for international languages was weakened. Krüger’s presidency was characterized by the disappearance of the academy and the former organization of the movement; now only a skeleton remained.

Despite his continual efforts with regard to other languages, especially the teaching of Frisian, and despite the illness during the last decade of his life, he wrote many word lists of modern words, formerly non-existent in Volapük, as well as a few courses. He died in 1992 at Amsterdam.

2. Hiel Filippus Johann Krüger pämotom ün yel 1911 tö „Odoorn” in Nedän. Äbinom mödapükan. Äseivom Volapüki ün yel 1937 ed ädunom progedi vifik. Äbinom flen gudik ela cifal Schmidt e pö deadam omik ün yel 1977 ävedom cifal mufa om it. Ye dins äbinons difiks anu e to jäfäds omik ad dakipön Volapüki as noganükam lifik, pluamanum menas no änitedälons plu tefü on. Anu televid e täv nejerik äbinons vogäd. Too älautom lisedis mödik vödäs nulädik in Volapük, kels jü tim et no älabons vödis leigik. Ädeadam ün yel balmil zültum züldegtel tö Amsterdam.

## Unit 28

1. The present president of the Volapük movement, Brian Reynold Bishop, was born in 1934 in Kingston-upon-Thames, England. Throughout his whole life he was very interested in language and linguistics. During his youth, when he was studying French, Spanish and Latin, he discovered the existence also of artificial languages, which attracted him and which he wanted to study more deeply. What a surprise that one was able to create a new language! In this way he discovered Esperanto, whose idealism he admired very much. But was this language the first such language to be created? After further studies, he discovered in fact other languages, among which was Volapük by Johann Martin Schleyer – in fact the first artificial language to be used throughout the world as an international language. This language stimulated his interest. During his free time, he began to correspond with Arie de Jong, who had revised Schleyer’s original language, faithfully preserving the founder’s principles. He also used to correspond with Johann Schmidt and Johann Krüger, who became at

that time presidents of the Volapük movement, and with other zealous Volapük adherents.

However, after his marriage and the birth of two children, without forgetting his responsibilities as a civil servant, he had to interrupt his activities on behalf of Volapük for some time. But in 1979, the one hundredth anniversary of Volapük, nothing much was happening. Consequently he wrote to the principal newspapers in the country and to radio stations in this regard. An explosion of interest followed. Because of this he founded the central Volapük office at his home and received many Volapük items, mainly from Johann Krüger's collection, who, in 1984, conferred on him the vice-presidency of the Volapük movement by the decree of 1981, 23<sup>rd</sup> October, and in 1984 he conferred on him the presidency by the decree of 1984, January 1<sup>st</sup>.

Now a new life started for Volapük. The publication of a new monthly magazine entitled : „The Voice of Volapük” appeared in the year 1989. Afterwards the internet was used internationally, which offered many favourable opportunities for the publicising of Volapük, which were not neglected by the friends of the language. One website after another appeared which offered dictionaries, new courses and all kinds of literature. „Friendship International of Volapük” was also founded to encourage relations between the friends of Volapük everywhere and to publicise the language itself.

And for the future? Let us hope that the language will always flourish according to the Volapük hymn:

Long live the language's President!  
Long live its adherents!  
May Volapük always flourish,  
And its beautiful motto!  
So may it sound across the earth:  
„For one manking, one language!”  
„For one mankind, one language!”

2. Anu Volapük tuvon oki ün timäd nulädik. To säkäds valik, kelis ekolkömon ed evikodon, pagebon nog fa slopans ona adelo. Pö bevüresod dalabon za resodatopedis degfol. Büo studans püka ämutons getön tidodemis e vödabukis medü pot, ab anu kanons tuvön valikosi, keli neodons pö bevüresod, i kolkömön votikanis, kels nitedälons tefü pük. Flenef Bevünetik Volapüka i dünon püki ed utanis, kels sukons yufi ön mod seimik. Dabükot almulik tiädü : „Vög Volapüka” epubon sis yel 1989, e ninädon literati e nulodis alsotiks tefü muf. Cifal adelik binon söl Brian R. Bishop, kel efünom Zänabüri Volapüka ad keleodükön Volapükajäfedis e ad fümükön baläli mufa.