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# VOLASPODEL

Suäm yelsik boneda :

Doab bal.



Pubom in del zoid

mula alik.

## CALABLED VOLAPÜKAKLUBA NOLÜMELOPIK.

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### AL LILÄDANS!

**N**ÜM at binom lätik yelüpa at e no te sukü kösöm ab sukü senam kändik danisagobs kovobanes fiedik obas plo yuf literatik okas, me kel eplöpos, das VOLASPODEL evedom lot viliko e löfiko pegetöl fa vpans mödik. Bekobs flenis e kovobanis obas konsefön yufi litaratik at plo VOLASPODEL i in füd e no okanos defön, das vedom födan veütik nitedü döl püka bevünetik. No espalobs vitimis tima ni mona in pübam bleada at e sikodo flens valik vpa pavüdoms yufön sibinami materik gaseda at me bonedam. Suäm plo yelüp (nüms 12) binom doab bal, u mon völada leigik läna alik.

REDAKEF.

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### EDITORIAL.

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**S**TAD nuik döla dö pük bevünetik daflagom loigami patik yegas tel, kels binoms leigo veütik al volekam plagik döla at. Yeg balid binom stuk linedik u nolavik, e yeg telid binom mod senedik pakama püka bevünetik. Sagobs das yegs bofik binoms veütik ; ibo kisi pöfüdos, if labobs püki gudik valemik e pakam ata no padunom nämiko, e votoflano, if no labobs püki somik pü-döl ma tefam valik, li pöfüdos u li omögos pakön omi? Sugiv obas kludo binom telik : rido, kudön das pük pövälöl as bevü-

netik binom so lefulik, äs mögos, e zido, das mod paköna püki somik binom so zisumik e vobädik äs desein demanom. Nemobsla yegi balid dili nolavik e yegi telid dili jäflik sugiva at.

No kanos padotön das dil alik daflagom tölati okik, e soleno binos dotik das tefü dil balid, o. b. tefü dil nolavik te nüm pemiedöl vpanas kanom vobädön pöfödiko, du tefü dil telid, o. b. tefü dil jäflik vpanas valik nen sesum kanoms blöfön dunöfi okas.

Sukü pesagos is binos komedik das vpanas valik e flens valik döla dö pük bevünetik nen sesum balamoms al tuvön modi plagikün plo e nitedü pakam püka pevälöl as bevünetik.

Al dagetön desäni at ebitopobs in nüm 11 ela VOLASPODEL disini volapükana sikik melopik, keli is blefiko denuobs :

“Mobob das flen alik püka bevünetik potomöd al söl——doabi bal mona melopik u makis tel, u franis kil, e togo

1ido bömeti lobedön cödäti mödanuma de kil luldils pögetöl äs latumo is polenunos ;

zido bömeti yufön me mods valik pötik e gitik, no sugivöl bölüdis monik, püki pövälöl plo tüp yelas lul ;

3ido bömeti, no bönön votami u nulamekami püka pevälöl, pläs votam u nulamekam somik pulensumom fa pladals ela “volaklub püka bevünetik ;”

4ido, nemi pösada ut, keli vipom välön as pladali okik in lasam u kongef balid kluba.

Pösod alik sedöl pelamaläpoloti somik e. l. binomöd limal ela “volakluba püka bevünetik” e labomöd giti plösenä, e no pösod votik binomöd limal u labomöd giti plösenä, e pösod alik so pegitöl getomöd kadi penümöl ma ked, kel binomöd zöt kopanalefa.

Se nüm lölik nemas pevälöl as pladals,——välomös se nems in län alik laböl nümü gletikün vögodas pösodi bal as pladali limalas——läna alik. Nems somik ko ladet papublügomsöd in volapükagaseds valik e in gaseds uts kels viloms publügön omis. Pösod alik so pevälöl, bligom oki maniföfiko dafulön fiediko vipis penolöl dälamelas nekonsidü niludams itik jü lensumam fa volakongef u komitef bevolekik üpik e täno dafulön fiediko vipis mödanuma.

Na nems pladals pupublügoms (e pösod nonik, kel no binom limal binomöd pladal) limals difik sedomsöd al pladals läna okas sesagoti blefik niludamas, vipas e mobas omas tefü bevolekam döla bevünetik.

——yufü pösods ut, kelis danemomöd, (luüno pösod bal läna gletikum alik) binomsöd komitef plepadöl kongefi balid ozitöl in——in 189—; komitef at plepadomöd plogami lasamas e solüdomöd niludotis vipis e mobis pegetöl fa V. v. p. b. al bitopön atis kongefe, e kudomöd das nek sesümü pladals gasedas palületom al lasams

kongefa nen zöt kopanalefa. Pato mutos pabetonon, das in mufot at no valüd mana dabalik ni mans läpolataflänik sibirömsöd.”

Klub pestaböl su plisip somik jinom obes jeno glun neudik e nepaletik, ibo sukü mod at no dabalikans ocifoms klubi, ab pladals digik pevälöl fa mödanum limalas gitik ; nek okanom sagön das palets u pösods patik dugoms volaklubi somik e kludo nek labom kodi nefetanön oki klube somik, konseföl nepaletiko nitedis valemik e patik döla obas.

If klub somik jeno valemik pustitom i okudom das vobs nolavik sitiko mostepoms ma sluds sevälefa bevünetik ; e kludo näms valik okovoboms zenodiko e pebaliko e finasek mutom padarivön. Stöf gletik sibiröl in tef at e büvobots lemödik kanoms pötiko paxamön e pagebön.

Eflagon das givobsöv mobi, liko stab su kel klub valemik sötom pabumön kanom vedön säto vidik e säto valemik. Tikobs das edafulobs atoso demani at, e no dotobs das vpans valik oxamoms kuladiko ployegi at lesumik volapükana bizugik, kel sis yels balsefol nefeniko evobom plo döl püka bevünetik, e kel nestü mi-e neyofams valik no efinom klödön, das finasek gönik kanom klonön vobis fefik e snatik. Binobs vilöfik maniföfön tikädiss baik lilädanas obas tefü yeg at e damanifobs ko peneds lenitedik suköl kedi mobas tefü plojeg löpnik.

PROVIDENCE, R. I., Oct. 7, 1893.

*Editor Volaspodel :*

Presuming it is desired by the originator of the “ American plan ” of International Club published in your issue of the 20th ult., that your readers communicate their disposition in regard to it and the establishment of such an organization, I beg to express my hearty approval and my willingness to join in that, or any other well organized effort that promises a reformation in the present chaotic state of the volapük movement.

Allow me, however, to suggest two points in that plan that seem to me capable of improvement :

1. Representation, as provided by the last paragraph on page 143, is based upon the number of members in each country. Now it appears to me that in truly neutral consideration of an international language, each country's (or nation's) interests should have weight (voting power) commensurate, under certain practical limitations, with the number of its inhabitants and not the number of members it happens to possess, for the language is prospectively for the whole nation, not for these chance members only. Such criticism as, that by this principle China, for example, would be entitled to

greater influence than Germany, the birth place of volapük, seems to me to originate in self-interest. Why should not China have a greater influence, if there are ultimately to be so many more Chinese than German users of the language?

2. Congresses are too expensive, both in money and the time of representatives, to be well and frequently attended by representatives of distant countries, and they are therefore unavoidably unduly influenced by the local interests of the country in which they are held. Cannot the general matters appertaining to the movement and the language itself, be determined by written vote of the representatives by mail, so that actual congresses need be held only at long intervals and still the needs of the movement be well cared for?

I am very desirous of seeing a practical international organization, that shall be free from all the partisanship of the existing so-called academies, and I heartily wish you, or whoever proposes to take the initiative in carrying out the "American plan" speedy and complete success.

Yours truly,

GEO. W. THURSTON.

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WORCESTER, Mass., Oct. 15, 1893.

*Editor Volaspodel:*

I was much pleased to see the outline of the "American Plan" in your last issue. I am convinced that no centralized authority will be accepted by the volapük world which has any of the personal element in it, and as I presume the plan was exploited in order to invite suggestions along that line, I desire to outline, what, after mature consideration, I believe to be the true solution of the question as to the proper authority in a world language.

The foundation of an international language should be fixedness itself, the language must be the same in all respects the world over, yet it must be arranged so as to adapt itself to the ever growing needs of human progress and to purge itself of any difficulties affecting a small minority of nationalities. Yet all changes should be of slow adoption, to the end that all peoples should be familiarized with proposed changes, by consideration and discussion before same become the law, and it should forever be put out of the power of one man or group of men, no matter how wise or eminent, to make the slightest change or innovation.

In order to accomplish all this I believe it to be necessary to arrange for national associations, out of which by deputies or representatives to form an international association. The duties of which would be:

1st. To spread, by every and all possible means, a knowledge of the language and its purpose.

- 2d. To issue a grammar and dictionary in the language adopted by three-fourths of the national associations—which will be the standard until changed by three-fourths of the existing national associations.
- 3d. To consider all philological questions submitted to it, the ascertained judgment of the majority being submitted to all the national associations for approval, and if approved by three-fourths of them to become the law of the language.
- 4th. To enforce all resolutions passing three-fourths of the national associations.
- 5th. To make laws for its own procedure and government.

This will fix the language and yet permit its being slowly perfected not in the interest or advantage of a single nationality but of all nationalities.

This will furnish a reason for the formation of national associations, will dignify those already existing, and secure the co-operation of the eminent minds without which no language can succeed, because it will give them the opportunity to make their work effective.

These national associations should be composed of paying members only, and should contribute, proportionately, to the expense of the international association.

Under this system the honor due J. M. Schleyer, as the inventor of volapük, can be rightly and properly given. In truth, the greatest honor which can be given to Mr. Schleyer is to make his language, the universal language, which according to my poor judgment can be done in no other than through national associations having equal voice and rights as regards the essentials of the universal language—judgments to be enforced by a central representative assembly.

By this method all parties could, with honor and freedom, enter this federation, those most enthusiastic and those who could secure the largest representation, and in consequence furnish the money to carry on the work, would have the controlling voice, being that of the majority, and yet the requirement of three-fourths vote of approval of all nationalities would prevent the adoption of anything which could be obnoxious to even a small minority of nationalities.

Say you, that such a programme would require much time to obtain a decision and that many desirable changes would be retarded, I assert that this is a very great advantage of the plan. Slow changes, during which every one may become familiar with them, the reason for and their advantages is very much to be desired, while uniformity in the use of an international language throughout

the world is of more importance than perfection from a philological point of view. Furthermore it is entirely improbable that any very desirable changes for all nationalities would be vetoed by one-fourth of them.

Here is an opportunity to unify the whole world in one great movement, the importance of which cannot be estimated.

Who votes for it?

F. L. HUTCHINS.

V PAN sikik e mäkabik Deutäna penom obes bevü votikos: "Aures habent et non audient, oculos habent et non videbunt" memob nevüliko pükedi at psamala ven elilädob in noted redaka al pened söla Rosenberger seti suköl in vpagased valemik 'pomütobs beginön vobi pesugivol i nen oms.' Sikodo deno! slit nulik, komip nulik, kö nos binos zesüdikum ka kovobam balifik e püdik al dagetön zeili gletik bal. Nogna säkob: Li yeg at binom digik komipa somik? Li-tikol das evedos obe nefikulik penön vödis: vp. nepötom as väpük? Te pünis anik onömodob atoso. Etikob egelo das pükön vpi binos din veütikün in klub obas; e nis eplakob das betonam finasilaba in pükön vifiko kodom ofeno mikapälübis hetlikün. Sit söla Schleyer, fomön vödis nulik me bi-e posilabs ko stäm nepvotöl binomöv löliko sikik—if stäm pabetonomla. Ab sukü betonam finasilaba stäm ofeno pafeviubom e kapälüb pafikulom.

Atos binos gleneletüb; kelos pötos flentänapüki no pötos vpi. Schleyer eneloegom atosi. Bisilab e stäm no kodoms fikuli al pükön if posilab no sukom. Ab binos difik ko fom k v k' v k, posilab labom täno betonami e finakosonat stäma palovezugom nevüliko al finasilab. Löfob, löfol, löfom toenom in pükön vifik as lö'fob (e bi *b* vögik as finatonab te fikulo kanom padistinön de *p* nevögik as lö'fop) lö'fol, lö'fom. If xamonla vödis vpik in tefam at, otuvon vödis mils, in kels sukü betonam finasilaba stäm somo pafeviubom.

Neletüb telid in pükön vifik sabinom, bi s. Schleyer egivom velibe lenezesüdiko balnumi, plunumi e geni. Nen atos volapük kanomöv papükön mödo nefikulikumo. Man elöfom, voms elöfops, mans e voms elöfoms (u elöfops?) pla: man elöf, voms elöf, mans e voms elöf; ob alöf, om elöf e. l. Velib binom säto pekaladöl me foms; v *k v k* (u *k v k v* in velibs sepetöl binöni, vedöni, dunöni, e padunöni.) If betikon fe nemödikosi ab veütikosi at e demanübis e vipis valik votik, aiml oläsevom das metodön u lefulön vpi nen voluts legletik binos nemögik. E klub valemik nestü atos vilom beginön vobi at ko näms nesätugik; seks stepa somik nefikulo kanoms pabiselogön: klub pla balamön oslitom, e klot pelunägöl okodom te nemödikes gälodi.

E deno veg sibirinom dugöl al püd e balif. Pöfödis kimik dagetobs if pla menodön e lefulön lenkipobs vpi penevotöl as pük büvobik e zesüdik al yufü at subumön löli nulik e balugik su stab tikavik?

1ido. Valiks blibobs nilüno vpans; (ibo meme dibiko me zil e dut peninpedikos no kanos panonön ma vil obas, no kanobş mojedön pelenadikosi äs kloti bäledik.)

2ido. Dub atos blibobs in fetan leladik ko uts, de kels tikäd binom fagik das döl gletik kanom pavolekön me mod lefulikum ka me vp.

3ido. Dub atos blibobs pebalöl ko masel pelöföl obas ifi ta vil oma.

4ido. Neletüb gletikün pamoblinom : Lön literatik blibom löliko e fuliko datuvale.

5ido. Votoflano libobs obis it bi nebü vp keli loegobs as püki büvobik steifobs zeili gletikün.

6ido. Valüdasepet : 'Sic volo, sic jubeo' no pedom obis umo. Tikav getom gitis oka.

7ido. Nos neletos das gebobs tikädis gudikün ela "Spelin" u das mekobs pofüdik suemadalonamis japalik ela 'Dil' gonü diseins obas.

8ido. Gledin : Nülobs denuo limales kadema balid.

9ido. Sek : Kadems pafinoms ito no al fetanön okis vpaklube valemik laböl plogami so nabiko pemiedöl, ab al fomön volaklubi, keli i klub de Leitmeritz steifom fomön."

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## NUNOD DÖ VOLAPÜKAKLUB NOLÜMELOPIK.

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Koppananes valik:

Söl Wood penom sukölosi : "Bi steböp militik oba pevotom se tat Maine, mutob klemön cali as cifel plo tat et. Mobob nemi dokela Dana W. Fellows tutavel e medinel 23 Free St., Portland, Me., plo danemam as cifel pladü ob." If no ogetob tapüki büfü babul iid osedob noelüdi cifeluga söle at. Taels openoms fovo obe.

Setopam vpik in volasetopam esustörom nitedi gletik e lepenädan egetom penedis kels pömetoms yufi du nifatim at.

Nüm at volaspodela binom lätikün keda pepömetöl fa klub at. Spelob das pösods valik kels panitedoms tefü vp obonedoms gasedi at du yel suköl. Tim yela kömom nu, ven mens begimoms leodön vobi plo nifatim e uts kels panitedoms tefü mufot desänü stab vöpüka in vol sötoms beginön vobi okas me pakön noli volapüka.

F. L. HUTCHINS.

## LINETTA E ROBERTO.

POSÜ yels anik yofäla e nekudäla nekösömikün, söl Macarti, flutel, ematom fino jisoni yunikün leviolinela Mandi. No li esevol omi? No, leno pükob dö söl Mandi et kel epledom vöno tonaskini e poso evedom tabakatedel liegik : at ebinom, if no pölob, kösel oma Ab zelado no efögetol lüfati et söla Macarti, leviolineli plobik, kel elabom logodi glöpik, cigis lagik e püpunik, lipabalibi lonedik e blägik, do hels kapa ivedoms ya ti vietik. Söl Mandi at ebinom musigel fägik, ab mutobs deno koefön das elabom klienäli tu gletik al vinaflad ; äso, memol, Macarti it : elöfom tumödo oti. Ebinos somo, äso omemol, büfü vendel nefögetlik et, ven Macarti ivedöl ti fopik demü löf nesiämik oma äl vomül niludik kelofi ikokömom du timil ludlinama, etuvom das jimagügel lada omik ebinof—te lupul cogälik sembal ! Posü del at, Macarti evedom glumälikum e edlinom nog mödikumo. Ab ematom, äso esagob, vomüli Lina Mandi, evedom matel divodikün, gudlik, tosü dlinamöf pidlik oma e na yels nemödik ifegoloms ebinom natiko fat famüla nitedikün. Okapälon das ekanom vedön nevelo liegik e jimatel oma elabof visedäli e cödäli nemödikün tefü dins domakibik e famülik: e siködo Linetta, Seppino, Michele, Brigita, Patrizio e votiks—leno kanob memön nemis cilas valik—egoloms da süts peklotöl misalöfiko, si, skaniko.

Si, Linetta ebinof jison bäledikün oma. Memob benüno ofi, lepato as jilupul balsefolyelsik, geilik, slenik, venudik tosü logod miotik e klotem misalöfik ofa. Logs blägik kimik ! Si, tosü gun neklinik e pahogöl, tu blefik e tu nabik, rivöl töbo kienis blonik, e zümöl töbo fömi cilik ofa, tosö futs e lögs miotik e nüdik, do fömlik ; tosü hels bundanik, peköböl ti nevelo, sävöl dilo logodi no pevatüköl,—Lina elabof jöni milagnik e nekösömik. Ebinos skanik dido, das jipul so gletik paklotoföv so misalöfiko ; jemob sagön, das hogs mödöl guna ofik ejonoms pidliko skini blonik ofa in tops nekoventikün. Ab ebinof jafädil foetik, kelofi no evilon feleigön ko jipuls votik: ecedon ofi äs binel menabida votik. Deno ebinof yofik e pledafulik : erönof e epledof ko puls gletik in süts zifa; ab leno, äso eklödob ai, ebinof badik. Kopaneln anik ofa leno ebinoms puls gudik, dledob : ab nek omas ekinom gleipön ofi, demü desän badik : enoloms das lamil ofa ebinom vifik e stenüdik, e steifam badälik eka eblinom fovo ome te lilaflapi sudöl, stieföl ; e du japel yunik enanom oki, Linetta vifafutik emorönof äs jistagil, bunöl ovü völs, xänöl bimis äs lepil sembal, jedöl oki de bimalams su nuf negeilik u in litöp manifik balid kel elofom ofe seföpi.

Pasevos fa valiks, das läd Mandi bäledik,—jiviudel Mandi, sötob sagön ; ibo leviolinel obsik täno ideilom—leno ebelobof kodöti



foetik e libik cila. Epükof ofeno ko Macarti, esteifof suädön omi das ezesüdos bekipön jipuli in dom, e nedälön zirönami ofa da süts bevü lupuls e japels. "Sagob ole, o lüson oba, das jison ola no binof plu cil! Vedof nu vom, no li kapölol? Binos vemüno nepötik, das ofovoföv pledami skanik ofa, rönöl, vomül lafanüdik bevü lupuls badälik, mütolöd ofi blibön in dom gödelo e vendelo, e pladolöd ofi in jul gudik, dat ovedof sapik e südlöfik! Leno vipob, das jison jisona obik ovedof jipägan u jifoetan panestimöl!"

Macarti dido epömetom: ab, liedo, mon edefom ai ome, e no ekanom lemön klotemi pevipöl; e tosü täds, lebegs e pömets, Linetta no evilof blibön in dom u golön al jul; ab ezirönof e epledof äs büfo ko sütakopanelis kösömik, e klotem ofa evedom—if emögos—nog luklöfikum. Ab zitos kösömo in fals somik, das miot it vedom bid klotema, e nüd pidlik ofa no epubom so jeklik al lenlogel, pi pelu-nom u pesävom jiniko dudü veal slenik ab jenik keli ban plobik sem-bal idistukom.

Memob benüno zidi, kel ejenom du tim et, ven Linetta ebinof jilupul luklöfik, miotik e töbo peklotöl. Ebinos du gödel zülulik; enilob poni bäledik setenöl oki ove flum. Elogob uso te glupi cilas pledöl lä fin fagikum pona. Süpito—no ekanon logön liko ezitos—cil smalik, pulil laböl lifayelis ba vel, e falom se pon in vat fluma. Espidob al yufön, ab fag ebinom tu gletik. Cils votik eluvokoms; aniks emorönoms al sükön yufi, votiks ebliboms pelemeköl su pon, loegöl kopanelili neläbik okas, kel epubom denu su vat. Täno jipul gletikün glupa, kelofi elesevob foviko binön Linetta, exänof su ledaem pona e ebunof lelitavifiko in vat fluma. Ekanon nolön foviko das jijamepil no ilenadof svimön, ab eflapöf nämiko vati me nams e futs, kelis gun blefik e dislitöl no eneletom, e fino eplöpos ofe gleipön cili vatadeilöl, e, papolöl fa leflum läbik, rivön smanisuli stonik, ti sänämöl dubü letöbs neskilik oka. Luvokam cilas votik ilenzugom seniti polenelas anik in süt nilik, e lesuno, medü jains e xänabims, Linetta e pejelel ofa petovoms se smanisul al glun sefik. Lemöd menas nulälik edlanoms okis äl pon, milagöls lanimi jipula e legälöl demü savam cila, ab jijamepil et idepubof klanöfiko, nen valadön lobis e danis lenlogelas.

Posü dels nemödik, vendel hitik e lepedik sembal, esiedob su bam bevü bims, in gul no pebelitöl fa mun, in legad su smabel nilü ledom Aventini. Zigad oba inösom oki: ti eslipob; elilob nesenitiko kan-itis galitas: elogob munaliti kel esilefom bimalöpis; elovatonob melodis anik lopa nulik, ven elilob bösetili beispateles, e elogob fömis pösodas tel kels ebeigoloms nen logön obi, e fovo esiedoms okis su bam nilik. Ebinoms Linetta e yunan sembal keli esevob boso, pato bi ibinom ofeno kopanel pledama bösetik ofa.

“E kikod vipol siedön iso?”—Linetta esäkof. “Binos stupik, siedön ven no binon fenik! Sunumo rönobsöd zi fon! No? Ag, nolol lebena das kanob rönön vifikumo ka ol! Stopolöd! No pladolöd nami ola su jot obik! Atos no plidos obi! Maria sanik! Klödob das vipol dunön äs löfels naudik kelis elogobs, siedöl nilü leyan! Binos stupik, sagob! Hetob löfelis!”

“Ab veläto, Linetta, ob löfob oli!” yunan emurom loviko.

“Seilolöd! Kisi esagol? Löfol obi, jenö! Kim ejedom pomis puodik al ob, ävigo, in süt Sant’ Agata? Li elöfol täno obi? E edlefol obi in logod oba, e emekol blodön nudi obik! No vipob palöfön somo!”

“Ab, Linetta!”

“No pükolöd obe? Vedob nog zunikum, memöl ludunis valik ola ta ob. Japel! no pladolöd lami ola zi ob! Omogolob!”

“Linetta löfik, blibolös iso! No obinob fovo badik ole! Fögivolös obi! Valikos et ezitos te demü pled! No edesänob liedön oli. Siedolös oli denu, nilikumo obe! Löfob nu oli, lesagob!”

“No klödob atosi! Nek löfom obi, bi binob pöfik e gun oba binom bäledik e dislitöl. No lamolöd also obi! No löfol obi, e no löfob oli!”

Vien emurom da bimalams, e no elilob gepüki lovik oma. Ab seil blefik esukom; mun pesävom lölika fa lefog blägik, e kanitam galitas etakedom. Süpito Linetta ebunof se bam.

“Binos negitik! binos jemlik?” esevokof. “Löfön obi in mod somik! Vipol mekön obi läbik e gälik, dido! Sükol gälodi olik, e no obiki! Hetob oli, Roberto! If te ebinobla nämikum, sekratoböv logis ola! No odenulogob oli, olenpükob lenevelo oli!” E emorönof lespidiko bevü bims e bujads: du tenüdel yunik, zunik demü neplöp oka, emogolom in lüod votik.

Posü neit et, no elogob denu Linetta in süts u pledöl ko cils votik zifa. Edledob mödo, das bos neläbik ba izitos ofe. Ab semdelo, ekokömöl fati dlinamik ab gudälik ofa, at enunom obe das jison oma pilasumof in dom läda benälik, kel igivof ofe klotemi nulik e pötik lifayeles ofa, e ikodof das Linetta egolof vädelo al jul jikleudanas, kiöp, äso Macarti esagom, “ovedof siämik e gudik, ifi no okanof vedön i sapik.”

Ezitos, if no fögetob, in balul yela suköl das pavüdob fa musigal famik al tävön ko om e pledön in musigef oma pötü konzematüd da lezifs Yulopa. Bi dilekel bäledik musigefa obsik ideilom täno, e bi no ekanob kobotonön lefulniko ko sukel oma, man yunik, pleitälük e rogik, esiob viliküno, e ezitävob du yels za kil. Täno evedob, ob it, dilekel seklik musigefa in zif fagik; ab nevelo efögetob zifi \* \* \*, pelöföl ai so mödo fa ob. Ven livüp lebalid ekömom obe, esludob

foviko visitön denu zifi et ; e, del hitik velula sembal, etuvob oki in lelodavab, tävöl vifiko äl lom vönik oba.

In vab ot, man yunik esiedom, keli no enotedob balidno : ab poso eniludob das logod oma no ebinom nepesevik obe, do no ekanob memön nemi ni lödöpi oma. Logod at ebinom kapälik, fefälik, epömetom lemödikosi ; no logon ofeno, e no kanon fögetön nefikuliko logodis somik

Lezug obsik estopom in stejöp zifa smalik bevü bels, e läds tel, paklotöl beno e moladiko, enütlidofs lelodavabi. Eniludob logön malami lesevama bevü läd yunikum e tävakopanel obik, ab at esävom foviko logodi oka po delabled keli eliladom, du etof esuzugof nilikumo veali ofa. Ven enilobs stejöpi nilikün, läd votik esagof ofe :

“Pidob vemüno, jiflen löfik, das mütob lüvön nü oli, e das omutol tävön soaliko al \* \* \* . Ab, äso nölol, binos zesüdik ; e blod oba okokömom zelado oli ven orivol uso. E,”—elovatonof jikopanele ofa—“söls at binoms fefälik e snatik, binob pasuädöl e ojeloms oli, if onedol jelelis—no zunolös, begob oli ! Nolob benüno lanimi olik, ab tävön soaliko binos so ofeno nelesumik vomüle jönik.”

Na iladyulof vomüli yunik e efovobs tävami obsik, jikopanel etovof veali ofik, al logön gudikumo lanedi jönik da kel espidobs. Yunan visoik ti ebumom se sied oka. “Linetta !” esevokom.

Vomül yunik esmülof e eloegof takedäliko omi. “Si, Roberto, binob Linetta,” egepükof. “Elesevob oli ven enütlidob vabi. Ecenobs mödo, niludob, ol e ob, sisü tim et ven ekokömbos lätikna balvoto !”

Velatö ! I ob icenob, balib oba iglofom e no pestunob das yunans et no elesevoms i obi. Nulälik, ekikob logis oba e esimulob slipön. Roberto esiedom oki len flan de Linetta, e esagom loviko e nevifiko ofe :

“Si, ecenobs. Ebinobs täno cils nenolik e globälik, e ob ebinob lupul badälik. Ab äso sagol, ecenobs. Ab li dalob sagön oli, das espelob ai, evipob ai, eplekob ai al God obsik, das koköm at zitomöv, dat kanoböv sagön ole denu, fefiko e snatiko, kelosi esagob so badäliko pötü neit et. Linetta, löfob nog oli ! Elöfob ai oli !”

Linetta eseilof. Roberto efovom :

“Na elüvol obi, ebinob zunik ; täno eniludob fögetön foviko oli. Ab no emögos : logod ola ebinom ai in tikäl oba, in dlims oba. Elesevob, liko nevöladik lif oba ibinom, e esteifob gudikumosi. Estudob, evobob dutliko. Evipob vedön digik stima kemenas obik. E demü atos soaliko ; dat vedoböv digik löfa olik, ibo enolob das elabol lani nobikün. Enunon obe das estudol in jul jikleudanas ; das ebinol palestimöl, palöföf fa valiks. E nu, Linetta, spel lebalik oba, fögi-

volös fegolugi cilüpa badälik obik, e löfolös obi, äso löfob oli! Yulob ole, das obinob ole matel fiedikün e gudlikün, if okanol löfön obi, Linetta!”

Vomül et emurof ome, “Ag, Roberto, esteifol badikünosi ta ob, e ebinob vemüno zunik ta ol. Ab des neit et, i ob edagalob se dlim, cilüpa, e elesevob stadi pidlik e badik oba. Danobsöd, Gode, das ecenobs! Etikob ofeno dö ol, Roberto; e nestü badäl ola, okoefob ole—das du yels lonedik et—nevelo ekanob hetön oli, Roberto!”

E. D. FRENCH.

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