

George Orwell

Animal Ferma

Tri-ney chapta

Li ya gro-gun e sudori fo jami senu! Bat li-ney eforta es rekompensi-ney, bikos rekola es iven pyu gran kem li he nadi.

Koyves gunsa es ga mushkile: oli tul es proyektiney fo jen, bu fo animal, e gran impeda es ke nul animal mog gun al stan on bakpatas. Yedoh swinas es ya intele, li findi resolvable a kada mushkila.

Kavales, li jan kada ardinka de agra, in realitaa li jan herba-kating e rasting mucho pyu hao kem Jons e suy jenta.

Swinas pa fakta bu gun, li dirigi e kontroli otes. Por ley gro-jansa, es naturale ke li komandi.

Boxer e Kleva joti swa inu katitul o rastitul (nau oni bu nidi ni brida ni reina, sertem) e tompi stabilem sirkum agra; un swina go baken e krai: «Avan, kamarada!» o «Bak, kamarada!», segun kasu.

E oli animal, inklusi-yen zuy syao-las, mangi rekoli e mah-suhe senu. Iven kokinas e utkinas lopi ahir-adar duran ol dey sub surya, al porti herbinka in bik. Pa fin, li fini rekoling pa dwa dey meno taim kem Jons e suy jenta pinchanem.

Krome to, es zuy gran rekola in historia de ferma. Bu ye nul dissipa; kokinas e utkinas hev hao okos e kolekti kada herbinka. E nul animal de ferma bu he chori pyu kem muhfula.

Duran ol saif gunsa go regularem, kom kloka. Animales es pyu felise kem li mog-te imajini bifofoen. Kada muhfula de fan es gro-juisa: es ya ley prope fan, produktiney bay selfa e fo selfa, bu syao porsion ke avare masta dai kontra suy vola. Sikom bu ye noutile parasitike jen, ye pyu fan fo kadawan.

Yoshi ye pyu de libre taim, a kel animales bu es abyasi-ney.

Li miti mucho mushkila — fo exampla, wen li rekoli gren pyu tardem in sey yar, li mus twoli it pa antikue stil e fuki gukan wek, bikos ferma bu hev twolimashina. Bat intelitaa de swinas e gro-

George Orwell

Animal Farm

The third chapter

HOW they toiled and sweated to get the hay in! But their efforts were rewarded, for the harvest was an even bigger success than they had hoped.

Sometimes the work was hard; the implements had been designed for human beings and not for animals, and it was a great drawback that no animal was able to use any tool that involved standing on his hind legs. But the pigs were so clever that they could think of a way round every difficulty. As for the horses, they knew every inch of the field, and in fact understood the business of mowing and raking far better than Jones and his men had ever done.

The pigs did not actually work, but directed and supervised the others. With their superior knowledge it was natural that they should assume the leadership.

Boxer and Clover would harness themselves to the cutter or the horse-rake (no bits or reins were needed in these days, of course) and tramp steadily round and round the field with a pig walking behind and calling out "Gee up, comrade!" or "Whoa back, comrade!" as the case might be. And every animal down to the humblest worked at turning the hay and gathering it. Even the ducks and hens toiled to and fro all day in the sun, carrying tiny wisps of hay in their beaks. In the end they finished the harvest in two days' less time than it had usually taken Jones and his men. Moreover, it was the biggest harvest that the farm had ever seen. There was no wastage whatever; the hens and ducks with their sharp eyes had gathered up the very last stalk. And not an animal on the farm had stolen so much as a mouthful.

All through that summer the work of the farm went like clockwork. The animals were happy as they had never conceived it possible to be. Every mouthful of food was an acute positive pleasure, now that it was truly their own food, produced by themselves and for themselves, not doled out to them by a grudging master. With the worthless parasitical human beings gone, there was more for everyone to eat. There was more leisure too, inexperienced though the animals were. They met with many difficulties—for instance, later in the year, when they harvested the corn, they had to tread it out in the ancient style and blow away the chaff with their breath, since the farm possessed no threshing machine—but the

muskules de Boxer sempre helpi.

Kadawan admiru Boxer. Lu bin gro-guner iven in Jons-ney taim; bat nau lu gun pur tri kaval. In koy dey sembli ke tote gunsa de ferma reposi on luy potente plechas. Fon sabah a nocha lu zai tiri, lu zai pushi, sempre dar wo gunsa es zuy mushkile.

Lu he aransi kun un koko, ke toy-la jagisi lu pa haf-ora pyu ranem kem oli, e, bifo ke generale gunsa begin, lu voli-shem zwo koysa de lo zuy nidi-ney.

Luy jawaba a eni problema, eni impeda es:

«Me ve gun pyu gro!»

Es luy devisa.

Bat kada otra toshi gun segun suy kapabilitaa. Kokinas e utkinas, fo exampla, duran rekoling he salvi pet bushel de gren bay kolekti lusi-ney greninka. Nulwan chori, nulwan shakwi om porsion; kwerela, mutu-kusing e enva, kel bin pinchan komponentas de jiva bifo, nau desapari hampi totem. Nulwan eludi gunsa — o hampi nulwan. Moli, es ver, bu es ranem jagifi-she kaval, yoshi ta tendi kwiti gun ranem, bahaniyen ke ston he geti inu suy huf. Suluka de kota es toshi kelkem strane. Oni merki sun ke wen ye urjente gunsa, kota es bufindibile. Ela desapari fo kelke ora, poy riapari pa chifan-taim o pa aksham, wen gunsa es fini-ney, aspekti-yen kwasi nixa he eventi. Bat ela sempre fai tanto hao bahana e urli tanto kordialem, ke oni bu mog dubi om suy hao intenta. Lao Benjamin, asla, sembli ga bu shanji-ney depos Rebelas. Ta zwo suy gunsa kun same lentitaa e ziditaa kom bifo. Ta neva eludi gunsa e neva voli zwo pyu. Om Rebelas e suy resultas ta bu yao shwo eni opina. Si oni kwesti ta, ob ta es pyu felise nau, wen Jons yok, ta shwo sol: «Asla jivi longtaim. Nulwan de yu he vidi morta-ney asla». E otre mus bi santush bay sey enigma-ney jawaba.

In semdi gunsa yok. Sabahfan es pa un ora pyu tardem kem pinchanem. Poy sin fala ye kada-wik-ney seremonia. Un-nem oni fai uupar flaga. Snegabol he findi in jotashamba un lao grin tablakovra de madam Jons e he rasmi un blan huf e un korna on it. Den se oni fai uupar flagastanga in ferma-garden kada semdi sabah.

pigs with their cleverness and Boxer with his tremendous muscles always pulled them through. Boxer was the admiration of everybody. He had been a hard worker even in Jones's time, but now he seemed more like three horses than one; there were days when the entire work of the farm seemed to rest on his mighty shoulders. From morning to night he was pushing and pulling, always at the spot where the work was hardest. He had made an arrangement with one of the cockerels to call him in the mornings half an hour earlier than anyone else, and would put in some volunteer labour at whatever seemed to be most needed, before the regular day's work began. His answer to every problem, every setback, was "I will work harder!"-which he had adopted as his personal motto.

But everyone worked according to his capacity. The hens and ducks, for instance, saved five bushels of corn at the harvest by gathering up the stray grains. Nobody stole, nobody grumbled over his rations, the quarrelling and biting and jealousy which had been normal features of life in the old days had almost disappeared. Nobody shirked-or almost nobody. Mollie, it was true, was not good at getting up in the mornings, and had a way of leaving work early on the ground that there was a stone in her hoof. And the behaviour of the cat was somewhat peculiar. It was soon noticed that when there was work to be done the cat could never be found. She would vanish for hours on end, and then reappear at meal-times, or in the evening after work was over, as though nothing had happened. But she always made such excellent excuses, and purred so affectionately, that it was impossible not to believe in her good intentions. Old Benjamin, the donkey, seemed quite unchanged since the Rebellion. He did his work in the same slow obstinate way as he had done it in Jones's time, never shirking and never volunteering for extra work either. About the Rebellion and its results he would express no opinion. When asked whether he was not happier now that Jones was gone, he would say only "Donkeys live a long time. None of you has ever seen a dead donkey," and the others had to be content with this cryptic answer.

On Sundays there was no work. Breakfast was an hour later than usual, and after breakfast there was a ceremony which was observed every week without fail. First came the hoisting of the flag. Snowball had found in the harness-room an old green tablecloth of Mrs. Jones's and had painted on it a hoof and a horn in white. This was run up the flagstaff in the farmhouse garden every Sunday

Snegabol expliki-te ke grintaa de flaga representi grin feldas de Ingland, e huf kun korna signifi futur-ney Animal Republika kel ve en-existi wen oni renversi jen-ney rasa fin-nem.

Afte flaga-lifta oli animal pa trupa go inu gremdom fo generale asemla ke oni nami Asemla. Hir oni plani lai-wik-ney gunsa, proposi e debati resolusion.

Sempre swinas hi proposi resolusion.

Otre animales samaji, komo gai voti, bat neva mog inventi eni resolusion pa selfa.

Snegabol e Napoleon es gro-aktive in debata, mucho pyu kem otre. Bat oni merki ke li nulves konsenti: un-la proposi kwo unkwe, otre-la zaruu oposi. Iven si oni resolvi koy evidente kosa ke nulwan mog objekti – tu reservi feldakin baken garden kom reposi-loko fo animal kel bu mog gun pyu – iven dan ye gro-debata om reposi-yash fo kada sorta de animal. Asemla sempre fini bay gani «Bestias de Ingland»; afte middey oli reposi.

Swinas yusi jotashamba kom ley shefstaba. Hir, pa aksham, li studi forjifah, karpentifah e otre nesese fah yusi-yen kitabas bringi-ney fon fermadom. Snegabol yoshi mangi organizasi otre animal inu to ke ta nami Animal Komitees. Ta zwo to sin fatigi.

Ta formi Ovo Produkting Komitee fo kokinas, Klin Kaudas Liga fo govinas, Komitee fo Rieduka de Savaje Kamaradas (kel-ney gola es domisi rata e kunila), Pyu Blan Mao Muva fo yaninas, e menga de otre-las, krome to ta establi kursa de lekting e skribing. Generalem, oli sey proyekta fai fiasko. Fo exampla, traisa tu domisi savaje wanes fali hampi tuy. Li suluki ga samem, e simplem yusi donishiltaa fo ley profit.

Kota mah swa yuan de Rieduka Komitee e duran kelke dey es gro-aktive. Un ves oni vidi ke ta zai sidi on ruf e shwo kun kelke garabel kel es idyen ausen suy kapti-mogsa. Ta zai shwo ke nau oli animal es kamarada e ke eni garabel nau mog lai e en-sidi on suy pata; bat nul garabel yao lai.

Yedoh lekting e skribng kursa fai gro-sukses. Al fa-oton hampi oli animal janmog skribi e lekti

morning. The flag was green, Snowball explained, to represent the green fields of England, while the hoof and horn signified the future Republic of the Animals which would arise when the human race had been finally overthrown. After the hoisting of the flag all the animals trooped into the big barn for a general assembly which was known as the Meeting. Here the work of the coming week was planned out and resolutions were put forward and debated. It was always the pigs who put forward the resolutions. The other animals understood how to vote, but could never think of any resolutions of their own. Snowball and Napoleon were by far the most active in the debates. But it was noticed that these two were never in agreement: whatever suggestion either of them made, the other could be counted on to oppose it. Even when it was resolved-a thing no one could object to in itself-to set aside the small paddock behind the orchard as a home of rest for animals who were past work, there was a stormy debate over the correct retiring age for each class of animal. The Meeting always ended with the singing of Beasts of England, and the afternoon was given up to recreation.

The pigs had set aside the harness-room as a headquarters for themselves. Here, in the evenings, they studied blacksmithing, carpentering, and other necessary arts from books which they had brought out of the farmhouse. Snowball also busied himself with organising the other animals into what he called Animal Committees. He was indefatigable at this. He formed the Egg Production Committee for the hens, the Clean Tails League for the cows, the Wild Comrades' Re-education Committee (the object of this was to tame the rats and rabbits), the Whiter Wool Movement for the sheep, and various others, besides instituting classes in reading and writing. On the whole, these projects were a failure. The attempt to tame the wild creatures, for instance, broke down almost immediately. They continued to behave very much as before, and when treated with generosity, simply took advantage of it.

The cat joined the Re-education Committee and was very active in it for some days. She was seen one day sitting on a roof and talking to some sparrows who were just out of her reach. She was telling them that all animals were now comrades and that any sparrow who chose could come and perch on her paw; but the sparrows kept their distance.

The reading and writing classes, however, were a great success. By the autumn almost every animal on the farm

koygrad.

E swinas, li skribi e lekti perfektem. Dogas lerni lekti aika hao, bat li bu yao lekti enisa exepte Sem Shwotura.

Muriel, bakro, mog lekti kelkem pyu hao kem dogas, ta koyves lekti lautem fo otores den gasetaney toripes ke ta findi in laza monton.

Benjamin mog lekti sam hao kom eni swina, bat neva tamrini suy kapablita. "Tanto ke me jan, — ta shwo, — koysa lektival yok".

Kleva he lerni tote alfabet, bat bu mog unisi letra inu worda. Boxer bu mog go pyu dalem kem letra D.

Lu rasmi A, B, C, D in polva bay suy gro-huf e poy resti stan al kan li, suy aures fai-ney bak, sheiki-yen frentahar fon taim a taim, e gro-eforti remembi lo for-ney, bat neva sukse. In kelke kasu, ver, lu sukse lerni E, F, G, H, bat dan oni sempre reveli ke lu he fogeti A, B, C e D. Pa fin lu desidi bi santush por char letra de beginsa e skribi li un-dwa ves per dey, dabe rifreshisi memoria.

Moli refusi lerni eni letra exepte sey-las de suy nam. Ela formi sey-las aus syao brancha muy jamilem, poy orni li bay para flor e go sirkum li admiriyen.

Nul otre animal de ferma mog lerni pyu kem letra A. Oni deskovri yoshi ke pyu stupide animales, tal kom yaninas, kokinas e utkinas, bu mog memorisi Sem Shwotura. Afte gro-dumi Snegabol deklari ke pa fakta oni mog redukti Sem Shwotura a sole maxima, nami-yen: «Char gamba hao, dwa gamba buhao». Sey-la, ta shwo, konteni fundamentale prinsip de animalisma. Animal kel samaji it fulem es sigurisi-ney kontra jen-ney influsa. Faulas al beginsa objekti, li dumi ke li hev dwa gamba toshi, bat Snegabol pruvi ke bu es prave.

— Ala de faula, kamaradas, — ta shwo, — es organ do muva, bu do manipulata. Por se oni mus opini it kom gamba. Distintive marka de Jen es *handa*, sey tul bay kel ta zwo ol suy nuksan. Faulas bu samaji Snegabol-ney longe worda, bat aksepti luy explika, e oli animal do meno intelitaa begin memorisi nove maxima. "CHAR GAMBA HAO, DWA GAMBA BUHAO" es skribi-ney on

was literate in some degree.

As for the pigs, they could already read and write perfectly. The dogs learned to read fairly well, but were not interested in reading anything except the Seven Commandments. Muriel, the goat, could read somewhat better than the dogs, and sometimes used to read to the others in the evenings from scraps of newspaper which she found on the rubbish heap. Benjamin could read as well as any pig, but never exercised his faculty. So far as he knew, he said, there was nothing worth reading. Clover learnt the whole alphabet, but could not put words together. Boxer could not get beyond the letter D. He would trace out A, B, C, D, in the dust with his great hoof, and then would stand staring at the letters with his ears back, sometimes shaking his forelock, trying with all his might to remember what came next and never succeeding. On several occasions, indeed, he did learn E, F, G, H, but by the time he knew them, it was always discovered that he had forgotten A, B, C, and D. Finally he decided to be content with the first four letters, and used to write them out once or twice every day to refresh his memory. Mollie refused to learn any but the six letters which spelt her own name. She would form these very neatly out of pieces of twig, and would then decorate them with a flower or two and walk round them admiring them.

None of the other animals on the farm could get further than the letter A. It was also found that the stupider animals, such as the sheep, hens, and ducks, were unable to learn the Seven Commandments by heart. After much thought Snowball declared that the Seven Commandments could in effect be reduced to a single maxim, namely: "Four legs good, two legs bad." This, he said, contained the essential principle of Animalism. Whoever had thoroughly grasped it would be safe from human influences. The birds at first objected, since it seemed to them that they also had two legs, but Snowball proved to them that this was not so.

"A bird's wing, comrades," he said, "is an organ of propulsion and not of manipulation. It should therefore be regarded as a leg. The distinguishing mark of man is the *hand*, the instrument with which he does all his mischief."

The birds did not understand Snowball's long words, but they accepted his explanation, and all the humbler animals set to work to learn the new maxim by heart.

bakmur de grendom, sobre Sem Shwotura, bay pyu gran letra. Afte fin-nem memorisi it, yaninas en-pri sey maxima gro, e oftem, al lagi in felda, li oli begin brai «Char gamba hao, dwa gamba buhao!», e to mog duri mucho ora sin tanike fatiga.

Napoleon bu fai nul interes om Snegabol-ney Komitees. Ta shwo ke eduka de yungas es pyu muhim kem enisa ke oni mog zwo fo toy wan hu es yo adulte. Yus dan, sun afte senujaming, doginas Jesi e Florki janmi nin masbute yundoga. Tuy afte suki-taim Napoleon pren li fon matas, shwo-yen ke ta selfa kuydi om ley eduka. Ta plasi li inu rufshamba, a wo oni mog lai sol bay sulam fon jotashamba, e teni li in fule isola, also oli resta-ney animal sun fogeti ke yundoga existi.

Misteria de desapari-she milka sun fa-klare: kada dey milka gei mixi inu kasha de swinas. Rane yabla begin fa-mature, e herba de garden es kovri-ney bay ti feng mah-lwo na yabla. Animales opini, kom naturale kosa, ke sey yabla ve gei parti egalem; yedoh un dey komanda chu ke treba jami oli fengi-lwoka e bringi li a jotashamba fo swina-ney konsuma. Al se kelke animal en-murmuri, bat vanem. Oli swina es in fule konkorda om sey punta, iven Napoleon e Snegabol. Skwiler es sendi-ney fo expliki situasion a otres.

— Kamaradas! — ta krai. — Yu bu dumi ya, me nadi, ke nu, swinas, zwo se por egoisma, ke nu yao privilegia. Pa fakta mucho de nu nopri milka e yabla. Me selfa nopri li. Nu konsumi li por sole gola de kipi nuy sanitaa. Milka e yabla (es pruviney bay Vigyan, kamaradas) konteni substansa kel es absolutem nesese fo ke swina sta hao. Nu, swinas, zwo brein-gunsa. Nu hi zwo ol administring e organising in sey ferma. Al dey e al nocha nu kuydi om yu-ney haotaa. Fo *yu-ney* hi haotaa nu pi toy milka e chi toy yabla. Ob yu jan kwo wud eventi, si nu, swinas, wud fali zwo nuy deba? Jons wud returni! Ya, Jons wud returni! Sertem, kamaradas, — Skwiler eklami hampi supliki-yen, al dansi fon un taraf a otre e al muvi kauda, — sertem bu ye nulwan miden yu hu yao

FOUR LEGS GOOD, TWO LEGS BAD, was inscribed on the end wall of the barn, above the Seven Commandments and in bigger letters When they had once got it by heart, the sheep developed a great liking for this maxim, and often as they lay in the field they would all start bleating "Four legs good, two legs bad! Four legs good, two legs bad!" and keep it up for hours on end, never growing tired of it.

Napoleon took no interest in Snowball's committees. He said that the education of the young was more important than anything that could be done for those who were already grown up. It happened that Jessie and Bluebell had both whelped soon after the hay harvest, giving birth between them to nine sturdy puppies. As soon as they were weaned, Napoleon took them away from their mothers, saying that he would make himself responsible for their education. He took them up into a loft which could only be reached by a ladder from the harness-room, and there kept them in such seclusion that the rest of the farm soon forgot their existence.

The mystery of where the milk went to was soon cleared up. It was mixed every day into the pigs' mash. The early apples were now ripening, and the grass of the orchard was littered with windfalls. The animals had assumed as a matter of course that these would be shared out equally; one day, however, the order went forth that all the windfalls were to be collected and brought to the harness-room for the use of the pigs. At this some of the other animals murmured, but it was no use. All the pigs were in full agreement on this point, even Snowball and Napoleon. Squealer was sent to make the necessary explanations to the others.

"Comrades!" he cried. "You do not imagine, I hope, that we pigs are doing this in a spirit of selfishness and privilege? Many of us actually dislike milk and apples. I dislike them myself. Our sole object in taking these things is to preserve our health. Milk and apples (this has been proved by Science, comrades) contain substances absolutely necessary to the well-being of a pig. We pigs are brainworkers. The whole management and organisation of this farm depend on us. Day and night we are watching over your welfare. It is for *your* sake that we drink that milk and eat those apples. Do you know what would happen if we pigs failed in our duty? Jones would come back! Yes, Jones would come back!

Surely, comrades," cried Squealer almost pleadingly, skipping from side to side and whisking his tail, "surely

ke Jons returni?

Si ye koysa om kwo animales es ga serte, es to ke li bu yao ke Jons returni. Wen situasion es present-ney in tal aspekta, li bu jan kwo shwo. Muhimtaa de konservi sanitaa de swinas es tro evidente. Also, sin diskusi pyu, oli konsenti ke milka e fengi-lwoka (e maiste mature yabla toshi) mus gei reservi sol fo swinas.

there is no one among you who wants to see Jones come back?"

Now if there was one thing that the animals were completely certain of, it was that they did not want Jones back. When it was put to them in this light, they had no more to say. The importance of keeping the pigs in good health was all too obvious. So it was agreed without further argument that the milk and the windfall apples (and also the main crop of apples when they ripened) should be reserved for the pigs alone.