

George Orwell

Animal Ferma

Di tri chapta

Ili ya gro-gun e sudori fo jamai heno! Bat ley efortos es rekompensi-ney, bikos rekolika es iven pyu gran kem ili esperi-te.

Koyves gunsa es ga mushkile: oli tula es proyekti-ney fo jen, bu fo animal, e gran impeda es ke nul animal mog gun al stendi on bakpatas. Yedoh swinas es tanto intele, ke ili findi resolvia a kada problema.

Kavalos, ili jan kada ardinka de agra, in realitaa ili jan herba-kating e rasting mucho pyu hao kem Jons e luy jenta.

Swinas in fakto bu gun, ili direkti e kontroli otras. Por ley superiore jansa, es naturale ke ili komandi.

Boxiyer e Trifolya joti swa inu katitula o rastitula (ni brida ni reina bu gei nidi nau, sertem) e marshi regularem sirkum agra; 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 heno. Iven kokinas e utkas lopi ahir-adar duran ol dey sub surya, al porti herbinkas in ley bikes. Finalem, ili fini rekolia yen dwa dey meno taim, kem Jons e luy jenta ordinarem. Krome to, es zuy gran rekolika in historia de ferma. Bu ye nul disipia; kokinas e utkas 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 ili mog-te imajini bifooen. Kada muhfula de fan es gro-delisia: es ya ley prope fan, produkti-ney bay selfas e fo selfas, bu syao porsion ke avare masta dai kontra suy volia. Sikom bu ye nilutile parasitike jen, ye pyu fan fo kadun.

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

Ili miti mucho mushkilika — fo exemplo, wan ili rekoli greno pyu tardem in sey yar, ili mus twoli da yen antikue stil e fuki ekartika wek, bikos ferma bu hev twolimashina. Bat intelitaa de

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

swinas e gro-muskules de Boxiyer sempre helpi. Kadun admiru Boxiyer. Lu bin gro-gunyer iven in Jons-ney taim; bat nau lu gun pur tri kavalo. In koy dey sembli, ke tote gunsa de ferma reposi on luy potente katfas. Fon sabah a nocha lu zai tiri, lu zai peli, sempre dar vo gunsa es zuy mushkile.

Lu he aranji kun un kokus, ke ta vekisi lu yen haf-ora pyu ranem kem oli, e, bifoo ke generale gunsa begin, lu volem zwo koysa de lo zuy nidi-ney.

Luy jawabia a eni problema, eni impeda es:

«Me ve gun pyu gro!»

Es luy devisa.

Bat kada otra toshi gun segun suy kapabilitaa. Kokinas e utkas, fo exemplo, duran rekolia salvi-te fif bushel de greno bay kolekti lusi-ney graninkas. Niun chori, niun shakwi om porsion; kwerelias, kusaing i envia, kel bin ordinare komponentas de jiva bifooen, nau desapari preske totem. Niun eludi gunsa — o preske niun. Moli, ver, bu es ranem-veki-she kavalo, yoshi ta tendi kwiti gun ranem pretexti-yen ke ston he geti inu suy huf. Konduita de kato es toshi kelkem stranje. Oni merki sunem, ke wan ye urjente gunsa, kato es bufindibile. Ela desapari duran kelke ora, e poy riapari in chifan-taim o in aksham, wan gunsa es fini-ney, aspekti-yen kwasi nihsa he eventu. Bat ela sempre fai tanto hao skusia e murli tanto kordialem, ke oni bu mog dubi om elay hao intentia. Lao Benjamin, asno, sembli ga bu shanji-ney depos Rebelia. Lu zwo suy gunsa kun same lentenesa e obstinitaa kom bifooen. Lu bu eva eludi gunsa e bu eva voli zwo pyu. Om Rebelia e suy resultas lu bu yao shwo eni opinia. Si oni kwesti lu, ob lu es pyu felise nau, nau ke Jons yok, lu shwo nur: «Asno jivi longtaim. Niun de yu he vidi morte asno». E otras mus bi santushte por sey enigme jawabia.

In sandi gunsa yok. Sabahfan es yen ora pyu tardem kem ordinarem. Poy sin falia ye kada-wik-ney seremonia. Prima oni fai uupar flaga. Snegabola findi-te in jotashamba lao grin tablakovra de madam Jons e rasmi-te blan huf e korno on da. Den se oni fai uupar flagastanga in ferma-garden kada sandi 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

Snegabola expliki-te, ke grinnesa de flaga representi grin agras de Anglia, e huf kun korno signifi future Animal Republika, kel ve en-existi wan oni renversi jen-ney rasa finem.

Afte flaga-levanting oli animal yen trupa go inu grenohaus fo generale asemblia ke oni nami Asemblia. Hir oni plani nexte-wik-ney gunsa, proposi e debati resolusion.

Es sempre swinas hu proposi resolusion.

Otre animales samaji, komo gai voti, bat bu eva mog inventi eni resolusion selfa.

Snegabola e Napoleon es gro-aktive in debatas, mucho pyu kem otras. Bat oni merki, ke ili bu eva konsenti: un-la proposi kwo unkwe, otre-la sin falia oposi. Iven si oni desidi koy evidente kosa ke niun mog objekti – tu reservi syao agrakin baken garden kom reposi-loko fo animales kel bu mog gun pyu – iven dan ye gro-debating om bu-mog-gun-pyu-ney yash fo kada sorta de animal. Asemblia sempre fini yen singi «Bestias de Anglia»; e afte middey oli reposi.

Swinas yusi jotashamba kom ley shef-staba. Hir, in aksham, ili studi forjifah, kapentifah e otre nes sare fahes yusi-yen kitabas bringi-ney fon fermahaus. Snegabola yoshi mangi organisi otre animales inu se ke lu nami Animal Komitees. Lu zwo se sin fatigi.

Lu formi Ovo Produktia Komitee fo kokinas, Klin Kaudas Liga fo govinas, Komitee fo Riedukia de Sovaje Kamaradas (kel-ney gola es tu domisi ratas e koelyos), Pyu Blan Mao Muva fo gin-yanes, e menga de otre-las, krome to lu establi kursos de lekting e skribing. Generale, oli sey proyekto fai fiasko. Fo exemplo, probia tu domisi sovaje-las fali preske tuy. Ili konduiti ga samem, e simplem yusi donishiltaa fo ley profit.

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

Yedoh lekting e skribing kursos fai gro-sukses. Al fa-oton preske oli animal jani skribi e lekti in

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

sertene grado.

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

Muriel, bakra, jani lekti kelkem pyu hao kem dogas, ta koyves lekti laudem fo otras gaseta duan ke ta findi in lisha monton.

Benjamin mog lekti sam hao kom eni swina, bat bu eva liensi suy kapablita. Tanto ke me jan, ta shwo, enisa lektival yok.

Trifolio he lerni tote alfabet, bat bu mog uniti letras inu wordas. Boxiyer bu mog go pyu dalem kem letra D.

Lu rasmi A, B, C, D in polvo bay luy gro-gran huf e poy resti stendi al kan ili, suy eres fai-ney bak, sheiki-yen frentahar fon taim a taim, e gro-eforti remembi lo fore, bat neva sukcesi. In kelke kasu, es vere, lu sukcesi lerni E, F, G, H, bat dan sempre gei reveli, ke lu he fogeti A, B, C e D. Finalem lu desidi tu bi santushte por char letra de beginsa e skribi ili un-dwa ves per dey, dabe rifreshisi memora.

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

Nul otre animal de ferma mog lerni pyu kem letra A. Oni deskovri yoshi, ke pyu stupide animales, tal kom yanes, kokinas e utkas, bu mog memorisi Sem Shwoka. Afte gro-dumai Snegabola deklari, ke in fakto oni mog redukti Sem Shwoka a sole maxima, namem: «Char gamba hao, dwa gamba buhao». Sey-la, lu shwo, konteni fundamentale prinsip de animalismo. Animal kel samaji da fulem es asikuri-ney kontra jen-ney influisia. Faulas prima objekti, ili dumai, ke ili hev dwa gamba toshi, bat Snegabola pruvi, ke bu es vere.

— Ala de faula, kamaradas, — lu shwo, — es organo de muvia, bu de manipulatia. Por se oni mus regardi da kom gamba. Distinktive marka de Jen es *handa*, sey tula bay kel ta zwo ol suy nuksan.

Faulas bu samaji Snegabola-ney longe worda, bat aksepti luy explikia, e oli animal do meno intelitaa begin memorisi nove maxima. “CHAR GAMBA HAO, DWA GAMBA BUHAO” es

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. FOUR LEGS GOOD, TWO LEGS BAD, was inscribed

skribi-ney on bakmur de grenohaus, sobre Sem Shwoka, bay pyu gran letra. Afte finalem memorisi da, gin-yanes en-pri sey maxima gro, e oftem, al lagi in agra, ili oli begin brai «Char gamba hao, dwa gamba buhao!», e se mog duri mucho ora sin tanike fatigia.

Napoleon bu fai nul interes om Snegabola-ney Komitees. Lu shwo ke edukia de yune-las es pyu muhim kem enisa, ke oni mog zwo fo toy-las hu es yo mature. Yus dan, sunem afte henojama, doginas Jesi e Florki janmi nin masbute yundoga. Tuy afte suki-taim Napoleon pren ili fon matas, shwo-yen, ke lu selfa ve ker om ley edukia. Lu plasi ili inu rufshamba, a vo oni mog lai nur bay skala fon jotashamba, e teni ili in fule isolia, also oli reste animal sunem fogeti, ke yundoga existi.

Misterio de desapari-she milka sunem fa-klare: kada dey milka gei mixi inu kasha de swinas. Rane aplas begin fa-mature, e herba de garden es kovri-ney bay feng-mah-lwo-ney aplas. Animales kredi, kom naturale kosa, ke sey aplas ve gei parti egalem; yedoh un dey komanda chu, ke gai jamai oli fengi-lwoka e bringi ili a jotashamba fo swina konsumia.

Al se kelke animal en-murmuri, bat vanem. Oli swina es in fule konkordia om sey punto, iven Napoleon e Snegabola. Skwiliyer es sendi-ney tu expliki situasion a otras.

— Kamaradas! — lu krai. — Yu bu kredi ya, me esperi, ke nu, swinas, zwo se por egoismo, ke nu yao privilegio. In fakto mucho de nu nilpri milka e apla. Me selfa nilpri ili. Nu konsumi ili por sole gola tu preservi nuy sanitaa. Milka e apla (es pruvi-ney bay Siensa, kamaradas) konteni substansias kel es absolutem nesare fo ke swina sta hao. Nu, swinas, zwo brein-gunsa. Nu hi zwo ol administria e organisia de sey ferma. Al dey e al nocha nu ker om yuy haotaa. Es fo *yuy* haotaa ke nu pi toy milka e chi toy apla. Ob yu jan kwo wud eventi, si nu, swinas, fali zwo nuy debia? Jons wud returni! Ya, Jons wud returni! Sertem, kamaradas, — Skwiliyer exklami preske supliki-yen, al dansi fon un taraf a otre e al muvi kauda, — sertem bu ye niun miden yu hu yao ke Jons

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

returni?

Si ye koysa om kwo animales es kompletam serte, es se ke ili bu yao ke Jons returni. Wan situasion es present-ney in tal aspekta, ili bu jan kwo shwo. Muhimtaa de preservi sanitaa de swinas es tro evidente. Also, sin diskusi pyu, oli konsenti, ke milka e feng-mah-lwo-ney apla (e yoshi maiste parta de apla wan ili es mature) mus gei reservi solem 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.