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CONTENTS

Articles 3

Remarks at Cambridge University Honorary Degree Ceremony	3
[Reflexión en la ceremonia de título honorario de la Universidad de Cambridge]	6
African website is upgraded and back in service	8
Marjorie Boulton Fellowship Report	9
[Informe de la beca Marjorie Boulton]	14
Archives at Vienna's Esperanto Museum	18
[Archivos en el Museo de Esperanto en Viena]	20
2022 Marjorie Boulton Fellowships	21
[Becas Marjorie Boulton 2022]	22
[Bourses Marjorie Boulton 2022]	23
Ultimately specialist: A review of "La homa lingvo"	24

Bulletin 27

Webinars: tourism and Esperanto	27
Esperantologia Konferenco on YouTube	27
Tourism and Esperanto 2	27
Pioneers of internationalism in review	28
Words in space and time	28
Esperanto: a language with values	28
Master's thesis awards	28
The poetry of translation	29
Decolonial Subversions 2021	29
UN Internship	29

Linguistics Colloquium	30
International Day of Education	30
The Last Language on Earth	30
8th ILEI Forum	30
Crash courses in Esperanto	31
REAL report on composite indicators	31
Esperanto Revolutionaries and Geeks	31
Recent articles by Bernhard Tuidar	32
Esperanto in early machine translation theory	32
Persian Lessons	33
The legacy of universal brotherhood	33
Ulster: Job opportunity	34
Paul Gubbins Award for New Journalistic Talent	34
Les langues de l'internationalisme ouvrier	34
Librarian vacancy	34
Wilde's Salomé in Esperanto	35
On moving and standing Still	35
Rules and incentives in Budapest	35
Kataluna Esperantisto on constructed languages	36
Follow the (non-)native	36
The rise of English	36
IPR: Esperanto in universities	37
Speech community v language council	37
Advances in interdisciplinary language policy	37
Poznań: Virtual interlinguistics session	37
In the beginning was the word	38
Language communities in Japan	38
The word was made flesh	38
Fettes to direct theme of indigenous languages	38
Flat and fast but not melodious	39
Success would mean failure	39
Mobile Youth	39
Vacancy for professor of translation studies	40
Yiddish and "Lingvo Universala"	40
When Esperantists Meet	40
New Trends in Translation and Technology	40
Klingon and Interslavic in the office	41
Coming to a Close	41
Translation as an Event	41
Translate, Write, Simplify	42
2022 ECSPM Symposium	42

ESF grants 43

ARTICLES

Remarks at Cambridge University Honorary Degree Ceremony

António Guterres

<https://esfconnected.org/2022/01/03/guterres/>

On 3 November 2021, António Guterres, the United Nations Secretary-General, visited the University of Cambridge to receive an honorary doctorate.

His words deserve particular mention and attention.

Chancellor, Vice Chancellor, academics, students, civic leaders, ladies and gentlemen,

Thank you for this great honour. I know that through me, you are recognizing the work of my United Nations colleagues around the world.

Cambridge has enduring links with global governance and the United Nations, from John Maynard Keynes, who played such an important role in establishing international economic institutions after the Second World War, to Margaret Anstee, the first woman to be appointed Assistant Secretary-General.

The contributions of Cambridge's scientists and mathematicians to global learning are unparalleled. Isaac Newton, Charles Darwin, Rosalind Franklin, Alan Turing and Jane Goodall are just a few of the global giants and pioneers educated here.

It is clear that Cambridge students do not only learn. They learn how to learn, how to think for themselves and harness their intellectual curiosity for the common good. Or as John Milton, who graduated from this university nearly 400 years ago, put it: "Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties."

Ladies and gentlemen, we need that Cambridge spirit today more than ever.

I have just arrived from COP26 in Glasgow, the focal point of global efforts to avoid the worst impacts of the climate crisis. Cambridge University is at the forefront of efforts to tackle these crises, through Cambridge Zero and the Cambridge Conservation Initiative. And the Cambridge Institute for Sustainability Leadership is demonstrating that academia and the corporate sector can work together to drive transformative change.

Ladies and gentlemen, beyond our war on nature, we face a crisis in the values on which the United Nations was founded 76 years ago: trust, solidarity, truth.

Levels of inequality are breathtaking. Billionaires are competing in outer space while millions struggle to survive here on earth. Poverty and hunger are rising for the first time in decades. Human rights are under fire. Geopolitical divisions threaten to paralyze international cooperation. Unregulated technologies present enormous new risks. Trust between people and institutions is fraying. Conspiracy theories and disinformation are fueling social divisions and

polarization. The COVID-19 pandemic has exposed a world of fragilities and injustice. A world of winner takes all; and devil take the hindmost.



Scientists, including here in Cambridge, succeeded in understanding the virus and its mutations through genomic sequencing, and developed vaccines in record time. But grossly unequal access to those vaccines means that less than five per cent of people have received even one dose in low-income countries. This is not just immoral; it's stupid, because it increases the risk of new and more dangerous variants. And lopsided vaccination rates are creating a lopsided recovery, which will ultimately cost trillions to the entire global economy.

The same selfish short-termism is apparent far beyond the pandemic, in global approaches to nuclear disarmament, artificial intelligence, the regulation of new technologies, and many other areas.

Global governance is at a crossroads. Either we work together with renewed solidarity to build sustainable, inclusive societies and economies, based on human rights and human dignity for all. Or we resign ourselves to a future of perpetual insecurity and crisis.

Ladies and gentlemen, dear students, in response to these disturbing global trends, the United Nations has embarked on Our Common Agenda, an initiative to strengthen multilateralism and make it fit for the 21st century. Our Common Agenda includes more than 90 recommendations grouped around four broad themes.

First, there is an emphasis on the long-term thinking and solidarity with future generations. A Summit of the Future will explore ways to strengthen the governance of global public goods including peace, global health, a livable planet, and digital technology.

Second, Our Common Agenda proposes a renewed social contract for the 21st century, anchored in human rights. This must include universal health coverage, income protection, housing, decent work, and access to education and training. This will only be possible for all countries through a New Global Deal, that ensures the developing world gets the support it needs from developed countries and international financial institutions.

Third, Our Common Agenda will bring a strong focus to facts and science. I will re-establish an Advisory Board of Scientists and establish a UN Futures Lab to strengthen the role of the United Nations as a reliable source of data and evidence. As part of this emphasis on facts, Our Common Agenda proposes that governments, media outlets and regulatory bodies should work together on standards for integrity in public debate. In short, we must make lying wrong again.

And fourth, the United Nations of the future must be more inclusive and networked than ever before. When the United Nations was created, multilateralism meant governments working together towards common goals. Today, those with global influence encompass civil society, the private sector, cities and regional authorities, academia and more.

Universities hold many of the solutions we need. Not only climate scientists and pharmacologists, but sociologists, lawyers, economists and experts in every discipline are researching ideas that can lead to breakthroughs for the common good. Many of the next steps in implementing this ambitious agenda now lie with our Member States. And those Member States represent you.

I urge everyone with an interest in these issues – and that means everyone – to make your views known, through the ballot box and through civil society organizations, including the very active United Nations Associations here in Cambridge and at the UK national level.

Ladies and gentlemen, dear faculty and students, values, principles, truth and integrity are at the heart of the liberal education that Cambridge has offered the world for 800 years. Scientific research and cutting-edge technology are nothing without them. We need institutions dedicated to learning, not profit; to critical thinking, not power; to pushing the boundaries of human understanding; to discovery and wonder; to facts and science.

We need institutions like Cambridge. Thank you.

[Reflexión en la ceremonia de título honorario de la Universidad de Cambridge]

<https://esfconnected.org/2022/01/03/guterres-es/>

El 3 de noviembre, António Guterres, Secretario General de las Naciones Unidas, visitó la Universidad de Cambridge para recibir un doctorado honoris causa.

Sus palabras merecen una mención y una atención especiales.

Canciller, Vicerrector, académicos, estudiantes, líderes cívicos, damas y caballeros,

Gracias por este gran honor. Sé que, a través de mí, está siendo reconocida la labor de mis colegas de las Naciones Unidas en todo el mundo.

Cambridge tiene vínculos duraderos con la gobernanza global y las Naciones Unidas, desde John Maynard Keynes, quien desempeñó un papel tan importante en el establecimiento de instituciones económicas internacionales después de la Segunda Guerra Mundial, hasta Margaret Anstee, la primera mujer en ser nombrada Subsecretaria General.

Las contribuciones de los científicos y matemáticos de Cambridge al aprendizaje global son incomparables. Isaac Newton, Charles Darwin, Rosalind Franklin, Alan Turing y Jane Goodall son solo algunos de los gigantes y pioneros mundiales que se educaron aquí.

Está claro que los estudiantes de Cambridge no solo aprenden. Aprenden a aprender, a pensar por sí mismos y a aprovechar su curiosidad intelectual por el bien común. O como dijo John Milton, quien se graduó en esta universidad hace casi 400 años: “Dame la libertad de saber, pronunciar y discutir libremente según mi conciencia, por encima de todas las libertades”.

Damas y caballeros, necesitamos hoy más que nunca ese espíritu de Cambridge.

Acabo de llegar de la COP26 en Glasgow, el punto focal de los esfuerzos globales para evitar los peores impactos de la crisis climática. La Universidad de Cambridge está a la vanguardia de los esfuerzos para abordar estas crisis, a través de Cambridge Zero y la Iniciativa de Conservación de Cambridge. Y el Instituto de Cambridge para el Liderazgo en Sostenibilidad está demostrando que la academia y el sector empresarial pueden trabajar juntos para impulsar un cambio transformador.

Damas y caballeros, más allá de nuestra guerra contra la naturaleza, nos enfrentamos a una crisis de los valores sobre los que se fundaron las Naciones Unidas hace 76 años: confianza, solidaridad y verdad.

Los niveles de desigualdad son impresionantes. Los multimillonarios compiten en el espacio exterior mientras millones luchan por sobrevivir aquí en la tierra. La pobreza y el hambre están aumentando por primera vez en décadas. Los derechos humanos están bajo fuego. Las divisiones geopolíticas amenazan con paralizar la cooperación internacional. Las tecnologías no reguladas presentan enormes riesgos nuevos. La confianza entre personas e instituciones se está desgastando. Las teorías de la conspiración y la desinformación están alimentando las

divisiones sociales y la polarización. La pandemia de COVID-19 ha dejado al descubierto un mundo de fragilidades e injusticias. Un mundo de ganadores se lo lleva todo; y el mal se lleva el último.

Los científicos, incluso aquí en Cambridge, lograron comprender el virus y sus mutaciones mediante la secuenciación genómica y desarrollaron vacunas en un tiempo récord. Pero el acceso extremadamente desigual a esas vacunas significa que menos del cinco por ciento de las personas han recibido siquiera una dosis en los países de bajos ingresos. Esto no sólo es inmoral; es estúpido, ya que aumenta el riesgo de variantes nuevas y más peligrosas. Y las tasas de vacunación desiguales están creando una recuperación desigual, que en última instancia costará billones a toda la economía mundial.

El mismo cortoplacismo egoísta se manifiesta mucho más allá de la pandemia, en los enfoques globales del desarme nuclear, la inteligencia artificial, la regulación de nuevas tecnologías y muchas otras áreas.

La gobernanza global se encuentra en una encrucijada. O trabajamos juntos con renovada solidaridad para construir sociedades y economías sostenibles e inclusivas, basadas en los derechos humanos y la dignidad humana para todos. O nos resignamos a un futuro de perpetua inseguridad y crisis.

Señoras y señores, queridos estudiantes, en respuesta a estas inquietantes tendencias mundiales, las Naciones Unidas se han embarcado en Nuestra Agenda Común, una iniciativa para fortalecer el multilateralismo y adecuarlo al siglo XXI. Nuestra Agenda Común incluye más de 90 recomendaciones agrupadas en torno a cuatro temas generales.

En primer lugar, se hace hincapié en el pensamiento a largo plazo y la solidaridad con las generaciones futuras. Una Cumbre del Futuro explorará formas de fortalecer la gobernanza de los bienes públicos globales, incluida la paz, la salud global, un planeta habitable y la tecnología digital.

En segundo lugar, Nuestra Agenda Común propone un contrato social renovado para el siglo XXI, anclado a los derechos humanos. Esto debe incluir la cobertura universal de salud, la protección de los ingresos, la vivienda, el trabajo decente y el acceso a la educación y la formación. Esto sólo será posible para todos los países a través de un Nuevo Acuerdo Global (New Global Deal), que garantice que el mundo en desarrollo obtenga el apoyo que necesita de los países desarrollados y las instituciones financieras internacionales.

Tercero, Nuestra Agenda Común traerá un fuerte enfoque en los hechos y la ciencia. Volveré a establecer una Junta Asesora de Científicos y estableceré un Laboratorio de Futuros de las Naciones Unidas para fortalecer el papel de las Naciones Unidas como fuente confiable de datos y evidencia. Como parte de este énfasis en los hechos, Nuestra Agenda Común propone que los gobiernos, los medios de comunicación y los organismos reguladores trabajen juntos en estándares de integridad en el debate público. En resumen, debemos hacer que la mentira sea vista como un error de nuevo.

Y cuarto, las Naciones Unidas del futuro deben ser más inclusivas y estar más conectadas que nunca. Cuando se crearon las Naciones Unidas, el multilateralismo significaba que los gobiernos trabajaban juntos para lograr objetivos comunes. Hoy en día, aquellos con influencia global abarcan la sociedad civil, el sector privado, las ciudades y las autoridades regionales, el mundo académico y más.

Las universidades tienen muchas de las soluciones que necesitamos. No solo los científicos del clima y los farmacólogos, sino también los sociólogos, los abogados, los economistas y los expertos en todas las disciplinas, están investigando ideas que pueden conducir a avances para el bien común. Muchos de los próximos pasos en la implementación de esta ambiciosa agenda ahora recaen en nuestros Estados Miembros. Y esos Estados Miembros lo representan a usted.

Insto a todos los interesados en estos temas, y eso significa a todos, a que den a conocer sus puntos de vista, a través de las urnas y a través de las organizaciones de la sociedad civil, incluidas las muy activas Asociaciones de las Naciones Unidas aquí en Cambridge y en el ámbito nacional del Reino Unido.

Damas y caballeros, queridos profesores y estudiantes, los valores, los principios, la verdad y la integridad están en el corazón de la educación liberal que Cambridge ha ofrecido al mundo durante 800 años. La investigación científica y la tecnología de vanguardia no son nada sin ellos. Necesitamos instituciones dedicadas al aprendizaje, no al lucro; al pensamiento crítico, no al poder; para empujar los límites del entendimiento humano; al descubrimiento y al asombro; a los hechos y la ciencia.

Necesitamos instituciones como Cambridge. Gracias.

African website is upgraded and back in service

Adjévi Adjé

<https://www.esperanto-afriko.org/>

<https://esfconnected.org/2022/01/17/african-website/>

Initial results indicate that the site is easier to use and maintain, but efforts are ongoing to make it even more lively, flexible, attractive, fresh in terms of its content and correct in its use of language, overseen by the UEA Commission for African Activity. We would greatly welcome – and be no less grateful to – anyone who would like to volunteer to proof-read the text.

While retaining some of the earlier functions, the new website has gained some new ones. For example, it can now redirect users to social platforms such as Facebook, Telegram, Instagram, Twitter and so on. A search facility lets you explore an online presentation of the continent's commission, and you can contact the administrators. Furthermore, visitors can add comments below the articles posted. In short, the new site has a lot more space available, which avoids the need to remove old material to make way for new, as regularly happened with the old site.



One of the main aims of esperanto-afriko.org is to spread and store information about the African Esperanto movement in general. This is why it's also free to sign up for newsletters to receive regular up-to-date news by email about Esperanto activity and general information about the continent. Please visit the website www.esperanto-afriko.org, call us or leave us a message if you have any problems. We will be happy to reply to you as quickly as we can.

The upgrades to the site and the transfer of information from the old site were achieved thanks to several weeks of technical work by a local web hosting service with help from Adjévi Adjé, an active member of the African Commission, and financial support from ESF. To take full advantage of how extensible the site is, we will be gradually turning it into a comprehensive and professional repository of information for all kinds of research into Esperanto in Africa.

Marjorie Boulton Fellowship Report

Edwin Michielsen

<https://esfconnected.org/2022/01/31/boulton-fellowship/>

Born in Gouda in the Netherlands, I had a strong interest in foreign languages from an early age. I had the opportunity to learn several modern and classical languages in school. Upon graduation, I decided to expand my interest by choosing to study Japanese in university. I received my BA and MA in Japanese Studies from Leiden University and my PhD in East Asian Studies from the University of Toronto in 2021.

During my doctoral research, I discovered Esperanto through Konishi Sho's book *Anarchist Modernity: Cooperatism and Japanese-Russian Intellectual Relations in Modern Japan* (2013). For my research on Esperanto, I visited the Esperanto Museum in Zaozhuang, China, observed Esperanto classes by the Seula Esperanto-Kulturcentro in Seoul, Korea, and frequently used the Esperanto library of the Japana Esperanto-Instituto in Tokyo, Japan.

My research on Esperanto is part of my dissertation "Assembling Solidarity: Proletarian Arts and Internationalism in East Asia", which examines a literary and cultural history of proletarian arts across East Asia during the 1920s and 1930s and their investment in international solidarity. I am currently a course instructor at the University of Toronto, where I teach courses on East Asian literature and history.

With the help of a Marjorie Boulton Fellowship from ESF, I have been able to continue my research on Esperanto after graduation.

Last year

In 2021, I presented my research on Esperanto at three international conferences. In May, I participated in the panel "Rethinking Minor Literature: Collectivity and Class in New Political and Linguistic Contexts" for the virtual conference *World Literature and the Minor: Figuration, Circulation, Translation* organised by KU Leuven in Belgium.

My presentation, entitled "Minorising the Imperial Language: Proletarian World Literature and Esperanto in East Asia", examined Esperantist Hasegawa Teru's (1912–1947) essay "Esperante aŭ nacilingve?" (Writing in Esperanto or Writing in the National Language?, 1935). In the essay, Hasegawa discussed two interrelated problems: in what language should an Esperantist write (Esperanto or their national language) and why should an Esperantist write for a national audience? Hasegawa's essay illustrates the worldwide effort in creating a non-hierarchical world literature by and for the proletariat during the first half of the twentieth century. As such, how does writing literature in an artificial language like Esperanto, without [many] native speakers and a nation-state, complicate Deleuze and Guattari's understanding of minor language and literature? What can Esperanto literature tell us about the possibilities of creating a world literature beyond linguistic and ethno-national borders? My presentation explored these questions and elucidated the possibilities of a proletarian world literature in Esperanto by reading through the works of Esperanto writers Hong Hyŏng-ui (1911–1968), Hasegawa Teru and Ye Junjian (1914–1991).

In August, I was part of a panel for the largest conference in Japanese Studies in Europe, the *16th International Conference of the European Association of Japanese Studies*. My paper discussed how Esperanto could accommodate a linguistic space for proletarian voices, both in speaking and writing, to traverse the human community in a fixed geographical location and to connect with foreign peers for international exchange. My focus was on Esperanto

correspondence groups affiliated with proletarian cultural movements, Esperanto teaching by proletarian writers, and international letter writing in Esperanto.

Through an examination of the extant Esperanto letters written by proletarian language learners and the distribution networks in imperial Japan, I analysed how proletarian struggles were voiced in letters by colonial subjects, prisoners and farmers. My study aimed to reveal how Esperanto undermined the dominant structures of linguistic power in the Japanese empire



and formed aggregates of linguistic solidarity by empowering proletarians to actively participate in exercising international solidarity and connecting local struggles to the worldwide proletariat.

The third presentation was for the largest conference in Korean Studies in Europe, the *30th Association for Korean Studies in Europe (AKSE) Conference* organised by La Rochelle Université in France in October 2021. In my presentation, “Resisting the Imperial Tongue: Esperanto in Colonial Korea”, I started from the article “The Korean King and Esperanto” published in the journal *The Japanese Esperantist* in 1906, reporting that a Japanese Esperantist visited the royal palace to inform King Gojōng about Esperanto. According to the article, King Gojōng showed great interest in the artificial language and even studied the language himself, most likely with the first comprehensive textbook of Esperanto published in East Asia by the Japanese writer Futabatei Shimei.

While it is difficult to verify this anecdote, it illustrates the significant yet mostly forgotten role Esperanto played in the formation of the linguistic and literary modernity of colonial Korea. As such, how did writing in Esperanto contribute to the development of modern Korean? What can the history of Esperanto in colonial Korea tell us about transnational exchange across East Asia?

Addressing such questions, I examined the history of Esperanto by connecting the extant fragments of historical sources and creating the first comprehensive history of Esperanto in colonial Korea in English. Central to this paper are poet Kim Ōk (1896–unknown), writer Hong Hyōng-ui (1911–1968) and translator and journal editor An U-saeng (1907–1991). Examining Kim, Hong and An’s Esperanto writings as well as their intimate exchange with other East Asian Esperantists, I tried to elucidate the transnational history of Korean Esperantists and its impacts in the fields of literature, translation and linguistics.

In August, I was invited by Dr Mark McConaghy, an assistant professor in modern Chinese literature at the National Sun Yat-Sen University in Taiwan, to participate in an

international symposium organised by the Global Sinology Forum there, which aims to be an analogue and digital space for sinologists from around the world to collaborate, cooperate and learn from one another.

The symposium was on noted Taiwanese intellectual Yang Rubin's newest monograph, entitled *Thinking the Republic of China*. I was asked to discuss Chapter 2 from the book, in which Yang examines the rise of revolutionary cultural production during the Republican period (1911–1949) and its impact for thinking community, self and history throughout the 20th century in China. After my discussion of the chapter, I extended my talk by connecting it to the transnational history of Esperanto in East Asia with a focus on Taiwanese Esperantists to complicate national histories of revolutionary culture.

In the fall and winter of 2021, I also had the opportunity to complete the draft of my journal article on Esperanto in colonial Korea. Building on sections from my doctoral dissertation and rewriting my aforementioned AKSE presentation on Esperanto in colonial Korea, I discuss the Esperantists Kim Ŭk, Hong Hyōng-ui and An U-saeng as an attempt to make this unknown history available in English for the first time. For this paper, I acquired additional Esperanto sources, such as *Verkaro de Hengwi Hong* (1969), *Kolekto de materialoj pri la Esperantomovado en Koreio, Vol. 1* (1976) and *Sistema Kurso Gramatika de la Lingvo "Esperanto" de Verda E. Kim* (1923 [2008]). I am currently making the final revisions and preparing the paper for submission to an academic journal.

2021 was also a year that I was blessed to make the acquaintance of Esperantists and Esperanto scholars. In the summer, I was contacted by Yauheniya Hudziyeva, an Esperantist from Belarus and a PhD student in Japanese anarchist poetry at Waseda University in Japan. She is part of a larger Esperanto network in Japan and helps me to connect with Esperantists in Japan. In the near future, she will help me with organising the international symposium on Esperanto in East Asia and creating an online database for Esperanto materials. Further, I have been in contact with Ulrich Lins, Esther Schor and Konishi Sho. Esperantist Myrtis Smith reached out to me to present my profile on ESF social media channels.

Lastly, I am involved in a collaborative research project with Dr Derek Kramer, a postdoctoral scholar at the University of Wisconsin–Madison. For this project, we are currently preparing an academic article, tentatively titled “Speaking for Science: Dreams of an Esperanto Infrastructure in Colonial Korea-Japan”, that takes up the topic of transnational language as infrastructure to highlight how the Esperanto movements of the Japanese Empire tapped into powerful assumptions about the universality of knowledge, utilitarianism’s intrinsic prerogative and the menace of exclusion from history’s advance.

This year

For the coming year, I have planned another four conferences. In March, my organised panel “Seeking a Universal Tongue: Esperanto and Politics in East Asia” will take place at the 2022 Annual Conference hosted by the Association for Asian Studies in Hawaii. The largest Asian Studies conference, gathering over 3000 members, will allow me to showcase my research on Esperanto to a broad audience. I will be joined by Joshua Fogel (York University), Kamimura Kazumi (Josai University) and Yauheniya Hudziyeva (Waseda University).

Our panel focuses on the cultural and political history of Esperanto from its arrival in East Asia up until the end of the war in 1945, examining the transnational trajectories of intra-East Asian exchange among Esperantists. Each paper analyses how Esperanto was utilised for political means and spurred transnational exchange among anarchist and proletarian movements as well as anti-colonial and anti-fascist activism.

Joshua Fogel starts the panel with a detailed examination of Esperanto’s introduction to East Asia through anarchist channels, addressing the limits of Esperanto’s initial aspirations and its repurposing for local concerns surrounding language reforms. Yauheniya Hudziyeva continues the discussion by examining Esperantists Yamauchi Koshizu and Lian Wenqing and their anti-colonial activism in Taiwan. Kamimura Kazumi explores how Esperanto was turned into a political and artistic weapon within the proletarian movement in interwar Japan. Finally, I examine how Esperanto became essential for the anti-fascist united front during the Sino-Japanese War, discussing the work of An U-Saeng and his Esperanto activities in Southern China.

The other three presentations are still awaiting acceptance. In June, I hope to attend the online conference organised by the American Comparative Literature Association in Taiwan. In my presentation “Proletarian Solidarity, Esperanto and Disembodied Voices in East Asia”, I examine different manifestations of voice found in the cultural production in Esperanto by proletarian movements in East Asia.

In July, I plan to present a paper at the North American Taiwan Studies Association’s annual conference in Washington. This paper examines the history of the international auxiliary language Esperanto in colonial Taiwan with a specific focus on Esperantist and social activist Lian Wenqing (Liân Un-kheng, 1894–1957).

Lastly, also in July, I will present a paper titled “Translating the Proletariat in Esperanto: Nakagaki Kojirō, (Inter)national Literature and (Un)translatability” at the International Comparative Literature Association’s congress held in Tbilisi, Georgia. In this presentation, I discuss Nakagaki Kojirō’s (1894–1977) Esperanto Translation Laboratory (1934) to examine translation theories set forth by proletarian Esperantists in relation to the production of a world literature in Esperanto.

In addition to conferences, I aim to start planning the international symposium on Esperanto in East Asia tentatively scheduled for summer 2023. In July 2022, I will start my new position

as Assistant Professor at the University of Hong Kong (HKU). I plan to explore the possibility of hosting the symposium at HKU. I will also start on an open-access Esperanto database with digitised Esperanto books and journals and so on. I will begin by preparing a website and scanning Esperanto journals from pre-war Japan. Finally, I strive to continue expanding my network with Esperantists in East Asia, such as Miyazawa Naoto and Horii Yasuo.

[Informe de la beca Marjorie Boulton]

Edwin Michielsen

<https://esfconnected.org/2022/01/31/beca-boulton/>

Nacido en Gouda en los Países Bajos, tuve un gran interés por los idiomas extranjeros desde una edad temprana. Tuve la oportunidad de aprender varios idiomas modernos y clásicos en la escuela. Al graduarme, decidí ampliar mi interés eligiendo estudiar japonés en la universidad. Recibí mi licenciatura y maestría en Estudios Japoneses de la Universidad de Leiden y mi doctorado en Estudios de Asia Oriental de la Universidad de Toronto en 2021.

Durante mi investigación doctoral, descubrí el Esperanto a través del libro *Anarchist Modernity: Cooperatism and Japanese-Russian Intellectual Relations in Modern Japan* (2013) de Konishi Sho. Para mi investigación sobre Esperanto, visité el Museo de Esperanto en Zaozhuang, China, observé las clases de Esperanto del Seula Esperanto-Kulturcentro en Seúl, Corea, y usé con frecuencia la biblioteca de Esperanto del Japana Esperanto-Instituto en Tokio, Japón.

Mi investigación sobre el esperanto es parte de mi disertación “Ensamblar la solidaridad: las artes proletarias y el internacionalismo en el este de Asia”, que examina la historia literaria y cultural de las artes proletarias en el este de Asia durante las décadas de 1920 y 1930 y su inversión en la solidaridad internacional. Actualmente soy instructor de cursos en la Universidad de Toronto, donde dicto cursos sobre literatura e historia de Asia oriental.

Con la ayuda de la beca Marjorie Boulton de ESF, he podido continuar mi investigación sobre Esperanto después de graduarme.

El año pasado

En 2021, presenté mi investigación sobre Esperanto en tres conferencias internacionales. En mayo participé en el panel “Repensar la literatura menor: colectividad y clase en nuevos contextos políticos y lingüísticos” para la conferencia virtual *World Literature and the Minor: Figuration, Circulation, Translation* organizada por KU Leuven en Bélgica.

Mi presentación, titulada “Minoración de la lengua imperial: la literatura mundial proletaria y el Esperanto en el este de Asia”, examinó el ensayo del esperantista Hasegawa Teru (1912–1947) “Esperante aŭ nacilingve?” (¿Escribir en esperanto o escribir en la lengua nacional?, 1935). En el ensayo, Hasegawa discutió dos problemas interrelacionados: ¿En qué idioma debe

escribir un esperantista (esperanto o su idioma nacional) y por qué debe escribir un esperantista para una audiencia nacional? El ensayo de Hasegawa ilustra el esfuerzo mundial por crear una literatura mundial no jerárquica por y para el proletariado durante la primera mitad del siglo XX. Como tal, ¿Cómo es que escribir literatura en una lengua artificial como el Esperanto, sin (muchos) hablantes nativos y un Estado-nación, complica la comprensión de Deleuze y Guattari de las lenguas menores y la literatura? ¿Qué puede decirnos la literatura en Esperanto sobre las posibilidades de crear una literatura mundial más allá de las fronteras lingüísticas y etnonacionales? Mi presentación exploró estas preguntas y aclaró las posibilidades de una literatura mundial proletaria en Esperanto mediante la lectura de las obras de los escritores en Esperanto Hong Hyōng-ui (1911–1968), Hasegawa Teru y Ye Junjian (1914–1991).

En agosto, formé parte de el panel para la conferencia más grande sobre estudios japoneses en Europa, la 16ª Conferencia Internacional de la Asociación Europea de Estudios Japoneses. Mi artículo discutía cómo el Esperanto podría acomodar un espacio lingüístico para las voces proletarias, tanto al hablar como al escribir, para atravesar la comunidad humana en una ubicación geográfica fija y conectarse con pares extranjeros para el intercambio internacional. Mi atención se centró en los grupos de correspondencia en Esperanto afiliados a movimientos culturales proletarios, la enseñanza del Esperanto por parte de escritores proletarios y la escritura de cartas internacionales en Esperanto.

A través de un examen de las cartas existentes en Esperanto escritas por aprendices de idiomas proletarios y las redes de distribución en el Japón imperial, analicé cómo las luchas proletarias fueron expresadas en cartas por súbditos coloniales, prisioneros y agricultores. Mi estudio tuvo como objetivo revelar cómo el Esperanto socavó las estructuras dominantes del poder lingüístico en el imperio japonés y formó agregados de solidaridad lingüística al empoderar a los proletarios para participar activamente en el ejercicio de la solidaridad internacional y conectar las luchas locales con el proletariado mundial.

La tercera presentación fue para la conferencia más grande sobre estudios coreanos en Europa, la 30ª Conferencia de la Asociación de Estudios Coreanos en Europa (AKSE) organizada por La Rochelle Université en Francia en octubre de 2021. En mi presentación, “Resisting the Imperial Tongue: Esperanto in Colonial Korea”, comencé con el artículo “El rey coreano y el Esperanto” publicado en la revista *The Japanese Esperantist* en 1906, informando que un esperantista japonés visitó el palacio real para informar al rey Gojōng sobre el Esperanto. Según el artículo, el rey Gojōng mostró un gran interés en el idioma artificial e incluso estudió el idioma él mismo, probablemente con el primer libro de texto completo de Esperanto publicado en el este de Asia por el escritor japonés Futabatei Shimei.

Si bien es difícil verificar esta anécdota, ilustra el papel significativo, pero en su mayoría olvidado, que desempeñó el Esperanto en la formación de la modernidad lingüística y literaria de la Corea colonial. Como tal, ¿cómo contribuyó la escritura en Esperanto al desarrollo del

coreano moderno? ¿Qué puede decirnos la historia del Esperanto en la Corea colonial sobre el intercambio transnacional en el este de Asia?

Al abordar tales preguntas, examiné la historia del Esperanto conectando los fragmentos existentes de fuentes históricas y creando la primera historia completa del Esperanto en la Corea colonial en inglés. En este artículo son fundamentales el poeta Kim Ŭk (1896–desconocido), el escritor Hong Hyŏng-ui (1911–1968) y el traductor y editor de revistas An U-saeng (1907–1991). Examinando los escritos en Esperanto de Kim, Hong y An, así como su intercambio íntimo con otros esperantistas de Asia oriental, traté de dilucidar la historia transnacional de los esperantistas coreanos y su impacto en los campos de la literatura, la traducción y la lingüística.

En agosto, fui invitado por el Dr. Mark McConaghy, profesor asistente de literatura china moderna en la Universidad Nacional Sun Yat-Sen de Taiwán, a participar en un simposio internacional organizado por el Global Sinology Forum allí, que pretende ser una analogía y espacio digital para que sinólogos de todo el mundo colaboren, cooperen y aprendan unos de otros.

El simposio versó sobre la última monografía del célebre intelectual taiwanés Yang Rubin, titulada *Thinking the Republic of China*. Me pidieron que discutiera el Capítulo 2 del libro, en el que Yang examina el surgimiento de la producción cultural revolucionaria durante el período republicano (1911–1949) y su impacto para pensar en la comunidad, el yo y la historia a lo largo del siglo XX en China. Después de mi discusión del capítulo, amplié mi charla conectándola con la historia transnacional del Esperanto en el este de Asia con un enfoque en los esperantistas taiwaneses para complicar las historias nacionales de la cultura revolucionaria.

En el otoño y el invierno de 2021, también tuve la oportunidad de completar el borrador de mi artículo de revista sobre el Esperanto en la Corea colonial. Sobre la base de secciones de mi disertación doctoral y reescribiendo mi presentación AKSE antes mencionada sobre el Esperanto en la Corea colonial, hablo de los esperantistas Kim Ŭk, Hong Hyŏng-ui y An U-saeng como un intento de hacer que esta historia desconocida esté disponible en inglés por primera vez. Para este artículo, adquirí fuentes adicionales en Esperanto, como *Verkaro de Hengwi Hong* (1969), *Kolekto de materialoj pri la Esperanto-movado en Koreio*, vol. 1 (1976) y *Sistema Kurso Gramatika de la Lingvo “Esperanto”* de Verda E. Kim (1923 [2008]). Actualmente estoy haciendo las revisiones finales y preparando el artículo para enviarlo a una revista académica.

2021 también fue un año en el que tuve la bendición de conocer a esperantistas y estudiosos del esperanto. En el verano, me contactó Yauheniya Hudziyeva, una esperantista de Bielorrusia y estudiante de doctorado en poesía anarquista japonesa en la Universidad de Waseda en Japón. Ella es parte de la red de Esperanto más grande en Japón y me ayuda a conectarme con esperantistas en Japón. En un futuro cercano, me ayudará a organizar el simposio internacional sobre Esperanto en el este de Asia y crear una base de datos en línea

para materiales sobre Esperanto. Además, he estado en contacto con Ulrich Lins, Esther Schor y Konishi Sho. La esperantista Myrtis Smith se acercó a mí para presentar mi perfil en los canales de redes sociales de ESF.

Por último, participo en un proyecto de investigación en colaboración con el Dr. Derek Kramer, becario posdoctoral de la Universidad de Wisconsin-Madison. Para este proyecto, actualmente estamos preparando un artículo académico, tentativamente titulado “Hablando por la ciencia: Sueños de una infraestructura de Esperanto en la Corea-Japón colonial”, que retoma el tema del lenguaje transnacional como infraestructura para resaltar cómo los movimientos de Esperanto de los japoneses Empire aprovechó poderosas suposiciones sobre la universalidad del conocimiento, la prerrogativa intrínseca del utilitarismo y la amenaza de exclusión del avance de la historia.

Este año

Para el próximo año tengo planeadas otras cuatro conferencias. En marzo, mi panel organizado "Buscando una lengua universal: el Esperanto y la política en el este de Asia" se llevará a cabo en la Conferencia Anual 2022 organizada por la Asociación de Estudios Asiáticos en Hawái. La conferencia de estudios asiáticos más grande, que reúne a más de 3000 miembros, me permitirá mostrar mi investigación sobre Esperanto a una amplia audiencia. Me acompañarán Joshua Fogel (Universidad de York), Kamimura Kazumi (Universidad de Josai) y Yauheniya Hudziyeva (Universidad de Waseda).

Nuestro panel se enfoca en la historia cultural y política del Esperanto desde su llegada al este de Asia hasta el final de la guerra en 1945, examinando las trayectorias transnacionales del intercambio dentro del Este de Asia entre los esperantistas. Cada artículo analiza cómo se utilizó el Esperanto con fines políticos y se estimuló el intercambio transnacional entre los movimientos anarquistas y proletarios, así como el activismo anticolonial y antifascista.

Joshua Fogel comienza el panel con un examen detallado de la introducción del Esperanto en el este de Asia a través de canales anarquistas, abordando los límites de las aspiraciones iniciales del Esperanto y su reutilización para las preocupaciones locales en torno a las reformas lingüísticas. Yauheniya Hudziyeva continúa la discusión examinando a los esperantistas Yamauchi Koshizu y Lian Wenqing y su activismo anticolonial en Taiwán. Kamimura Kazumi explora cómo el Esperanto se convirtió en un arma política y artística dentro del movimiento proletario en el Japón de entreguerras. Finalmente, examino cómo el esperanto se volvió esencial para el frente único antifascista durante la Guerra Sino-Japonesa, discutiendo el trabajo de An U-Saeng y sus actividades en Esperanto en el sur de China.

Las otras tres presentaciones aún esperan aceptación. En junio, espero asistir a la conferencia en línea organizada por la Asociación Estadounidense de Literatura Comparada en Taiwán. En mi presentación “Solidaridad Proletaria, Esperanto y Voces Incorpóreas en el Este de

Asia”, examino diferentes manifestaciones de voz encontradas en la producción cultural en Esperanto por movimientos proletarios en el Este de Asia.

En julio, planeo presentar un artículo en la conferencia anual de la Asociación de Estudios de Taiwán de América del Norte en Washington. Este artículo examina la historia de la lengua auxiliar internacional Esperanto en el Taiwán colonial con un enfoque específico en el esperantista y activista social Lian Wenqing (Liân Un-kheng, 1894–1957).

Por último, también en julio, presentaré una ponencia titulada “Traducir el proletariado en Esperanto: Nakagaki Kojirō, literatura (inter)nacional y (in)traducibilidad” en el congreso de la Asociación Internacional de Literatura Comparada que se celebra en Tbilisi, Georgia. En esta presentación, discuto el Laboratorio de Traducción de Esperanto de Nakagaki Kojirō (1894–1977) (1934) para examinar las teorías de traducción establecidas por los esperantistas proletarios en relación con la producción de una literatura mundial en Esperanto.

Además de las conferencias, mi objetivo es comenzar a planificar el simposio internacional sobre Esperanto en el Este de Asia programado tentativamente para el verano de 2023. En julio de 2022, comenzaré mi nuevo puesto como Profesor Asistente en la Universidad de Hong Kong (HKU). Planeo explorar la posibilidad de organizar un simposio en HKU. También comenzaré con una base de datos de Esperanto de acceso abierto con libros y revistas digitalizados en Esperanto, etc. Comenzaré preparando un sitio web y escaneando revistas en Esperanto del Japón anterior a la guerra. Finalmente, me esfuerzo por continuar expandiendo mi red con esperantistas en el este de Asia, como Miyazawa Naoto y Hori Yasuo.

Archives at Vienna’s Esperanto Museum

<https://esfconnected.org/2022/02/14/archives-vienna/>

The Esperanto Museum in Vienna has for a long time been mainly regarded as a museum and library concerning Esperanto and constructed languages, but in fact, since its foundation in 1927, it has also been home to content-rich archives.

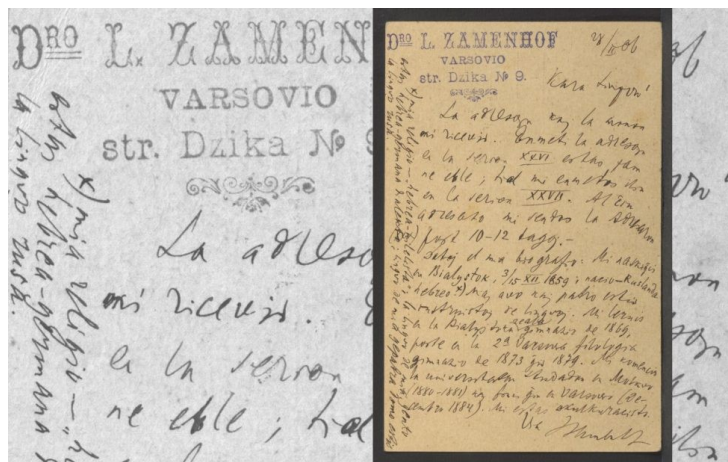
Today the Esperanto Museum curates **72 personal and institutional archives**.¹ The first large archives arrived as far back as the start of the 1930s, such as the **Hachette Collection**,² which consists of **17,403 newspaper articles from 1898 to 1915**,³ arranged by country and chronology. By the year 2023, the entire Hachette Collection will have been digitised, but the first roughly 5000 newspaper articles are already freely available to read on our website.

While numerically small, one archive particularly deserves mention: the **Zamenhof Family Collection**,⁴ which contains over 300 pieces of correspondence, both copies and originals, by members of the Zamenhof family. Most of these archive items, of which **55 have already been digitised**⁵ and are freely available online, were written by Ludwik, Zofia and Lidia Zamenhof. The picture shows a postcard from Ludwik L. Zamenhof to Theodor Čejka, Warsaw 1906-02-28 (Call number: ÖNB ESP V50/1.B.Čej.1).

Another important archive is the [estate of Kálmán Kalocsay \(1891–1976\)](#),⁶ much of which has been catalogued and can be explored via [the Trovanto search engine](#)⁷ or consulted in the Planned Languages Collection reading room. The estate mainly consists of photos, picture postcards and items of correspondence, among which especially noteworthy are those with Marjorie Boulton (1924–2017), Hilda Dresen (1896–1981), Reinhard Haupenthal (1945–2016), Aleksandr Logvin (1902–1979), Masao Miyamoto (1913–1989), Tomáš Pumpr (1906–1972), Juan Régulo Pérez (1914–1993), Nikolaj Rytjkov (1913–1973) and Gaston Waringhien (1901–1991). From that same archive, the scans of [over 600 documentary photographs](#)⁸ can already be found in our database [ÖNB Digital](#),⁹ which now contains a total of [more than 26,000 freely consultable digital documents about Esperanto](#)¹⁰ – a number that is constantly increasing.

Over the last seven years, the following archives have reached the Esperanto Museum:

- ◆ In 2015, the estates of Max Talmey (1869–1941), of Engelbert Pigal (1899–1978), and the then premature legacy of Otto Back (1926–2018).
- ◆ In 2016, an item from the estate of Charles-Ange Laisant (1841–1920), the archive of Innsbruck Esperanto Club, and part of the estate of Daniel Luez (1924–2013).



- ◆ In 2017, the Lenke Szász collection with letters from Marjorie Boulton.
- ◆ In 2018, the estate of André Albault (1923–2017), the Thiele Wüster collection about Eugen Wüster (1898–1977), an item from the premature legacy of Trevor Steele (1940–), the archive of the “Estonto Linz” Esperanto club, and part of the estate of Lena Karpunina (1963–2013).
- ◆ In 2019, an item from the estate of actor Petăr Vasilev (1911–2009) and the Juan Régulo Pérez archive.
- ◆ The Juan Régulo Pérez archive, which is currently being sorted, contains a few thousand pieces of correspondence from the publisher with the most important Esperanto writers of his day. Although cataloguing will only begin once sorting is complete, researchers can right now request a list of the currently sorted documents.

These archives from various people and institutions complement each other very well, making the work of research scientists considerably easier and more effective.

[Esperanto Museum](#) and [Collection for Planned Languages](#) at the Austrian National Library
Palais Mollard, Herrengasse 9, 1010 Vienna
esperanto@onb.ac.at

- ¹ <https://www.onb.ac.at/eo/bibliothek/sammlungen/kolekto-por-planlingvoj/havajoj/sercado/postlasajoj-kaj-antaulasajoj>
- ² <http://data.onb.ac.at/rec/AC15757567>
- ³ <https://www.onb.ac.at/eo/bibliothek/sammlungen/kolekto-por-planlingvoj/digitaj-dokumentoj/gazeteltondajoj-1898-1915>
- ⁴ <http://data.onb.ac.at/rec/AC14413179>
- ⁵ <https://www.onb.ac.at/eo/bibliothek/sammlungen/kolekto-por-planlingvoj/digitaj-dokumentoj/arkivajoj>
- ⁶ https://search.onb.ac.at/primo-explore/search?institution=ONB&vid=ONB&onCampus=false&query=Isr19,contains,Nachlass%20Csisz%C3%A1r-Kalocsay&search_scope=ONB_hanna
- ⁷ https://search.onb.ac.at/primo-explore/search?query=&tab=onb_sondersammlungen&search_scope=ONB_esperanto&vid=ONB&lang=de_DE&offset=0
- ⁸ <https://onb.digital/search/272445>
- ⁹ <https://onb.digital>
- ¹⁰ <https://onb.digital/search/272476>
- ¹¹ <https://www.onb.ac.at/eo/museen/esperantomuzeo>
- ¹² <https://www.onb.ac.at/eo/bibliothek/sammlungen/kolekto-por-planlingvoj/digitaj-dokumentoj/arkivajoj>

[Archivos en el Museo de Esperanto en Viena]

<https://esfconnected.org/2022/02/14/archivos-viena/>

El Museo del Esperanto en Viena ha sido considerado durante mucho tiempo como un museo y una biblioteca de Esperanto y lenguas planeadas, pero de hecho, desde su fundación en 1927, también ha albergado importantes archivos.

El Museo de Esperanto cuenta actualmente con **72 archivos personales e institucionales**.¹ Los primeros archivos grandes aparecieron a principios de la década de 1930, como la **colección Hachette**,² que consta de **17 403 artículos de periódicos ordenados cronológicamente a nivel nacional desde 1898 hasta 1915**.³ Para 2023, toda la colección de Hachette estará digitalizada, pero ahora los primeros cerca de 5000 artículos de periódicos están digitalizados para leer gratis en nuestro sitio web.

Un archivo pequeño pero digno de mención es la **colección de la familia Zamenhof**,⁴ que contiene más de 300 correspondencias, copias y originales de miembros de la familia Zamenhof. La mayoría de estos archivos, **55 de los cuales ya están digitalizados**⁵ y son de libre acceso en línea, están escritos por Ludwik, Zofia y Lidia Zamenhof. La imagen muestra una carta postal de Ludoviko L. Zamenhof a Theodoro Čejka, Varsovia 1906-02-28 (Signo: ÖNB ESP V50/1.B.Čej.1).

Otro archivo importante son los restos de Kálmán Kalocsay⁶ (1891–1976), que ya ha sido catalogado en gran parte, se puede buscar a través del **catálogo Trovanto**⁷ y está disponible en la sala de lectura de la Colección de Lenguajes Planificados. El resto incluye fotografías, postales y correspondencia, incluidos Marjorie Boulton (1924–2017), Hilda Dresen (1896–1981), Reinhard Haupenthal (1945–2016), Aleksandr Logvin (1902–1979) y Masao Miyamoto (1913–1989), Tomáš Pumpr (1906–1972), Juan Régulo Pérez (1914–1993), Nikolaj Rytjkov (1913–1973) y Gaston Waringhien (1901–1991). También de ese archivo, los escaneos de **más de 600 documentos de imagen**⁸ ya se pueden encontrar en nuestra base de datos **ÖNB Digital**,⁹ que ahora

contiene un total de **más de 26 000 documentos digitales sobre esperanto que se pueden buscar libremente**,¹⁰ un número que crece constantemente.

En los últimos siete años, los siguientes archivos han llegado al Museo de Esperanto:

- ◆ En 2015, los legados de Max Talmey (1869–1941), Engelbert Pigal (1899–1978) y el legado de Otto Back (1926–2018).
- ◆ En 2016, un legado de Charles-Ange Laisant (1841–1920), el archivo del club de esperanto de Innsbruck y parte del legado de Daniel Luez (1924–2013).
- ◆ En 2017 la colección Lenke Szász con cartas de Marjorie Boulton.
- ◆ En 2018 el legado de André Albault (1923–2017), la colección Thiele Wüster de Eugen Wüster (1898–1977), un artículo del legado de Trevor Steele (1940–), el archivo del club de esperanto “Estonto Linz” y parte del legado de Lena Karpunina (1963–2013).
- ◆ En 2019 un legado del actor Petăr Vasilev (1911–2009) y el archivo de Juan Régulo Pérez.
- ◆ El archivo de Juan Régulo Pérez, actualmente en orden, contiene varios miles de correspondencia del editor con los más importantes escritores esperantistas de su tiempo. Aunque la catalogación solo comenzará después de que se hayan clasificado los documentos, los investigadores ahora pueden solicitar una lista de los documentos clasificados actualmente.

Estos archivos de varias personas e instituciones se complementan muy bien, lo que facilita y mejora enormemente el trabajo de los investigadores científicos.

Museo de Esperanto¹¹ y **Colección de Lenguas Planificadas**¹² de la Biblioteca Nacional de Austria
Palais Mollard, Herrengasse 9, 1010 Viena
esperanto@onb.ac.at

2022 Marjorie Boulton Fellowships

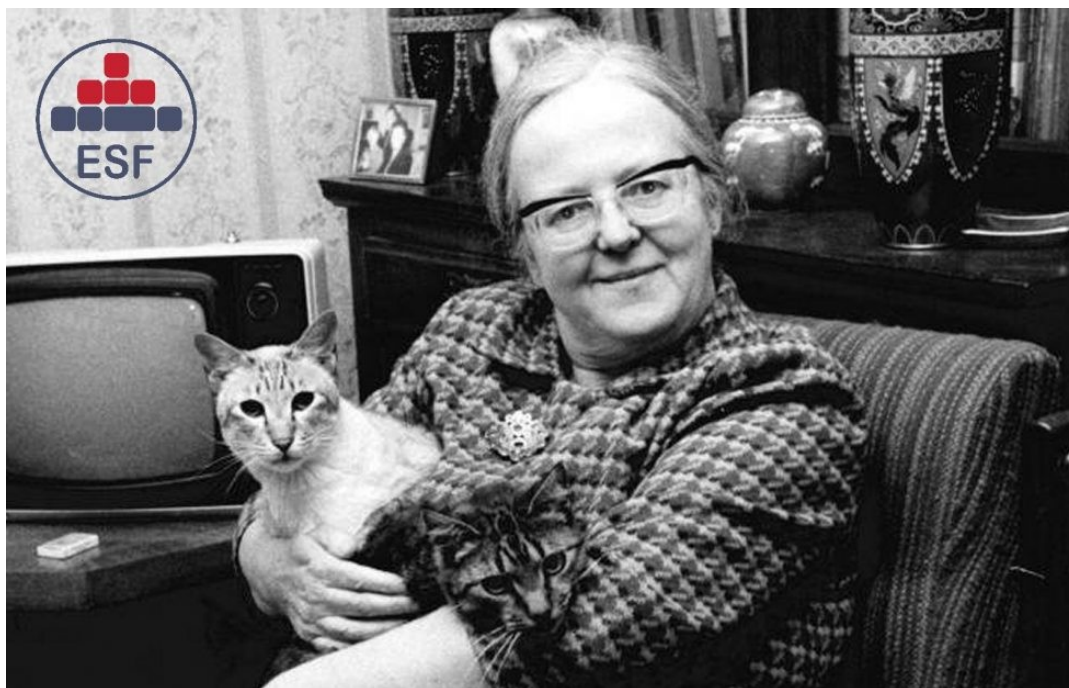
<https://esfconnected.org/2022/02/28/2022-boulton-fellowships/>

The Esperantic Studies Foundation (ESF) announces its 2022 competition for research fellowships in all fields of the humanities and social sciences, particularly as they relate to interlinguistics, linguistic justice, intercultural communication, Esperanto, and related phenomena. Interdisciplinary work is welcome, and primary disciplines may include, but are not limited to, linguistics, sociology, history, anthropology, communication, or media studies. Open to candidates worldwide, with a preference for candidates in North America and the global south, the fellowships may be held concurrently with other awards or fellowships and are non-renewable.

These fellowships honor the legacy of the late Marjorie Boulton, a prolific author of plays, poems, and prose in Esperanto, as well as the leading biographer in English of L. L. Zamenhof.

ESF, a non-profit organization that works for linguistic justice on a global scale, values inclusion and diversity. It does not discriminate on the basis of race, color, language, national origin, disability, religion, age, sexual orientation or gender expression.

For more information and to apply, visit www.esperantic.org/en/marjorie-boulton-fellowships/. The deadline to apply is June 1, 2022. Applications are accepted in English and Esperanto.



[Becas Marjorie Boulton 2022]

Chuck Mays

<https://esfconnected.org/2022/02/28/becas-boulton-2022/>

Esperantic Studies Foundation (ESF) convoca su concurso de 2022 en búsqueda de becas en todos los campos de las humanidades y las ciencias sociales, particularmente en lo que se refiere a interlingüística, justicia lingüística, comunicación intercultural, Esperanto y fenómenos afines. El trabajo interdisciplinario es bienvenido, y las disciplinas primarias pueden incluirse, pero no están limitadas a lingüística, sociología, historia, antropología, comunicación o multimedia. Abierto a candidatos de todo el mundo, con preferencia por los candidatos de América del Norte y el hemisferio sur, las becas pueden celebrarse simultáneamente con otros premios o becas y no son renovables.

Estas becas honran el legado de la fallecida Marjorie Boulton, una prolífica autora de obras de teatro, poemas y prosa en esperanto, así como el principal biógrafo en inglés de L. L. Zamenhof.

ESF, una organización sin fines de lucro que trabaja por la justicia lingüística a escala global, valora la inclusión y diversidad. ESF no discrimina por motivos de raza, color, idioma, origen nacional, discapacidad, religión, edad, orientación sexual o expresión de género.

Para obtener más información y postularse, visite <https://www.esperantic.org/en/marjorie-boulton-fellowships/>. La fecha límite para presentar la solicitud es el 1 de junio de 2022. Las solicitudes se aceptan en inglés y Esperanto.

[Bourses Marjorie Boulton 2022]

Chuck Mays

<https://esfconnected.org/2022/02/28/bourses-boulton-2022/>

L'Esperanto Studies Foundation (ESF) annonce son concours de 2022 pour des bourses de recherche dans tous les champs des humanités et des sciences sociales, en particulier dans les domaines liés à l'interlinguistique, la justice linguistique, la communication interculturelle, l'espéranto, et les champs connexes. Une recherche interdisciplinaire serait un atout. Parmi les champs principaux peuvent figurer la linguistique, la sociologie, l'histoire, l'anthropologie, la communication, ou l'étude des médias. Les bourses sont ouvertes aux candidat(e)s de partout, bien que le comité d'évaluation indique une préférence pour ceux et celles qui habitent en Amérique du nord ou dans l'hémisphère sud. Il est possible de cumuler l'une de ces bourses simultanément avec une autre subvention; les bourses sont non-renouvelables.

Les bourses sont décernées pour honorer la mémoire de feu Marjorie Boulton, auteur prolifique de pièces de théâtre, de poésie et de prose en Espéranto, biographe reconnue également de L. L. Zamenhof en anglais.

ESF est une organisation à but non-lucratif qui œuvre pour la justice linguistique à l'échelle mondiale, valorise l'inclusivité et la diversité. Elle ne pratique aucune discrimination sur la base de la race, de la langue, de l'origine nationale, du handicap, de la religion, de l'âge, de l'orientation sexuelle ou de l'expression du genre.

Pour de plus amples renseignements ou pour poser une candidature, on consultera <https://www.esperantic.org/en/marjorie-boulton-fellowships/>. La date limite pour les candidatures est le 1er juin 2022. Les dossiers de candidature doivent être soumis en anglais ou en espéranto.

Ultimately specialist: A review of “La homa lingvo”

Hans Becklin

<https://esfconnected.org/2022/03/14/human-language/>

<https://www.esperantico.org/en/about-us/directors/hans-becklin/>

<https://katalogo.uea.org/katalogo.php?inf=9720>

Collinson, William E. *La homa lingvo: Human Language*.

Translated into English by Simon Davies. Edited by Angela Tellier and Wim Jansen.

Rotterdam: Universala Esperanto-Asocio, 2019. 254 pages.

€15 in the UEA Catalogue.

As human society evolves, some things stay much the same. Among Esperantists, a love of languages remains a very common feature.

La homa lingvo, a book published by UEA in 2019 with extensive notes and a parallel English translation on pages facing the Esperanto, nicely illustrates the constant nature of this phenomenon. Ninety-five years ago, Esperantists were so interested in languages that the Esperanto department of the prestigious Berlin publishers Rudolf Mosse asked the English Germanist William E. Collinson to write a short popular introduction to the subject for Esperantists. Most surprisingly, he barely touches on the topic of Esperanto, preferring to present his educated but non-specialist audience with the answer to a wider question: what is human language like?

Before continuing, it's worth asking why the publisher foresaw such interest and such a large readership for this subject among Esperantists. Though every member of humanity uses one or even several languages every day, as far as the market for books is concerned, general introductions to linguistics (a term lent support in Collinson's book, despite the preference of the time for “philology”) tend to fare poorly.

Esperantists have an extraordinary interest in languages, because Esperanto speakers' own identities have been and continue to be created and defined by language. Language very seldom fully vanishes into the background, because there's always something present to contrast Esperanto with other languages: a street sign, a national-language book nearby, a hit song in a national language as background music at a congress centre. Just like the speakers of minority and suppressed languages, Esperantists cannot think of their language as merely a vehicle for thought; its distinctness, coupled with constant subconscious comparisons, make them aware which parts are universal and which are unique. This is why *La homa lingvo* was commissioned – for an audience eager for scientific explanations of the phenomena they experienced.

Similarly in our era, people on the Esperanto Wikipedia write pages in a fluent and fairly detailed way about languages, linguistics and everything related to language (including Esperanto, of course), while pages about other occupations or specialities are non-existent or mere stubs, regardless of their actual popularity in the world. For instance, the world's most

popular sports team, Manchester United, whose page is “outstanding” in at least ten Wikipedias, gets a short paragraph in the international language. This shows, respectively, a shared passion and passivity in a work that any Esperantist can improve.

The comparison with Wikipedia is apt in several ways – Collinson often mentions other popular articles, for example in the magazine *Esperanto*, relieving himself of the need to address a related phenomenon when an explanation already exists in the international language. This assumption, that everyone has some sort of archive of old issues to hand, is rather like a historical hyperlink. People wouldn't expect this in a specialist book – by convention, they expect a full explanation, even if someone has done it better elsewhere. Furthermore, sources are spread very thin – on almost every page a quotation might help a specialist follow the arguments more deeply and identify the origins of briefly presented propositions. But writing for specialists was never Collinson's aim.

So is it strange that Davies has translated and editors Tellier and Jansen have annotated Collinson's text as though it were an actual specialist work that deserves interpretation, rather than just a light paperback of a hundred pages? Partly. While the English translation is very good and precise, my impression is that it was translated more to justify the existence of a new, specialist edition of the book than in response to anybody's clear desire to discover, through the language in which science is most frequently read, what kind of works of popular linguistics Esperantists were reading in the 1920s. Perhaps some historiographer of linguistics will wonder how the subject is presented in various languages and praise this translation in one of their research papers. That would be an optimal result, but I doubt it will come about. Often the wish to display Esperanto's depth to the external world for propaganda reasons exceeds the market's demand, thwarting a venture in reality. It is always worth asking whether anyone actually needs the item that is being proposed. (Such assessment is notable by its absence both in the Esperanto world and in general specialist situations nowadays, so I am not surprised that it is equally lacking at the place where those interests intersect.)

But this criticism in no way applies in the case of the Esperanto text. It is a real gem of early, fluent Esperanto from before the standardising effect of larger grammars and dictionaries. Any Esperantologist can read the book with great interest, assisted by the plentiful Esperanto notes (the English ones are much less detailed, as the subtleties of linguistic or stylistic evolution would be lost in translation). Just as to the editors, to me most interesting were the stillborn neologisms, rival forms (“ira” for “irlanda” [Irish], “Germanlando” for “Germanujo” [Germany], and “bao” for “beo” [baa]) and the inconsistent verbalisation of adjectives. In addition, I find the usage of the participles particularly fascinating and slightly clarifying of Collinson's partial support for the “atismo” (tensist) interpretation. The editors also don't hesitate to criticise PIV (the dictionary *Plena Ilustrita Vortaro*), often quite rightly, when Collinson's wording or disposition seems more logical and fresh in spite of its age. Such a

detailed analysis of a lengthy text is fairly rare in the Esperanto world, but I would welcome it also in other important early works – especially if the notes were actual footnotes.

This lack of notes at the bottom of the pages is felt all the more because the combination of glue binding and thick paper yields a book that can only be opened with Herculean effort. In a book with such detailed content, it's nice to be able to lay the spine on your desk to analyse things without having to force the book open, a thumb on the margin at each side. Then again, I trust that a book as robust as this will last for a hundred years more, even if regularly consulted.

Here and there, ideas are found that took a long time to ferment in the Esperanto world – such as Jespersen's principle, repeated by Collinson, that in grammar one should not unflinchingly impose the model of ancient languages on modern ones (48, 50). Until PMEG (*Plena Manlibro de Gramatiko*) appeared, the mainstream of Esperanto grammar had not followed this wise advice – and people continue to regard PAG (*Plena Analiza Gramatiko*) as better, largely because of its classical presentation (even though both grammars, regardless of terminology, have their strengths and weaknesses). This pro-classical barracks is where the editors reside, who extraordinarily for the present day cite PAG exclusively in the notes (14).

If Collinson originally wrote his book to edify Esperantists, is the book still able to serve this purpose? Probably not. Brevity notwithstanding, the subject has evolved so much during the last hundred years that even Collinson's generalised remarks fail to illustrate its state. What's more, the outdated mindset of the people of his time (who unhesitatingly labelled various societies and thus their languages as primitive), while very mild in Collinson, is not entirely avoided. Wikipedia would likely be more helpful at giving an overview to people who want one. But those who are interested in the evolution of Esperanto or simply wish to experience a masterfully commented text, should add the book to their collection. After nearly a hundred years, the popular has become specialist.

Hans E. Becklin is a member of the ESF Board and a Lutheran priest.

BULLETIN

Webinars: tourism and Esperanto

<https://esfconnected.org/2022/01/01/webinars-tourism/>

<https://youtu.be/6Pe9lcohfuc>

The first session of the International Webinar Series on Tourism and Esperanto took place on 31 December (and is now available to rewatch), with presentations in Farsi and Esperanto. The series is being organised by the University of Tehran's Scientific Association on Tourism Administration on each of the coming Fridays.

Esperantologia Konferenco on YouTube

<https://esfconnected.org/2022/01/05/esperantologia-konferenco/>

<https://www.youtube.com/watch?v=JyhjveAPSrl>

The first part of the 43rd Conference on Esperanto Studies, held as part of last year's Virtual Congress, is available on YouTube. Don't miss the opportunity to watch great talks from Masaja Seshimo, Syuntaro Tida and Manuela Burghilea, with introduction and comments by Guilherme Fians and Mark Fettes.

Tourism and Esperanto 2

<https://esfconnected.org/2022/01/06/tourism-2/>

<https://youtu.be/iUVgxNFG8dc>

The second session in the International Webinar Series on Tourism and Esperanto was held on Friday 7 January:

- ◆ Food tourism (Dr Alessandra Madella) 12:30 UTC
- ◆ School project "GUTO" on tourism (Zsófia Kóródy) 13:30 UTC
- ◆ Tourism: history of a word and its use in Esperanto (Prof. Davide Astori) 16:30 UTC
- ◆ Sport tourism (Dr Maĝid Ĝavid) 17:30 UTC

It can be watched on YouTube.

Pioneers of internationalism in review

<https://esfconnected.org/2022/01/07/pioneers-review/>
<https://onlinelibrary.wiley.com/doi/full/10.1111/josl.12540>

A recent review of the book *Multilingual Environments in the Great War* (edited by Julian Walker and Christophe Declercq) includes mention of Javier Alcalde's chapter about the “pioneers of internationalism” in the Esperanto movement.

Words in space and time

<https://esfconnected.org/2022/01/10/words-space-time/>
<https://muse.jhu.edu/book/97875>

With forty-two extensively annotated maps, the atlas *Words in Space and Time: A Historical Atlas of Language Politics in Modern Central Europe* by Tomasz Kamusella uses an innovative combination of linguistics, history and cartography to offer novel insights into the history and mechanics of how Central Europe's languages have been made, unmade and deployed for political action.

It can be freely downloaded at the second address above.

Esperanto: a language with values

<https://esfconnected.org/2022/01/12/esperanto-values/>
<https://www.torrossa.com/en/resources/an/5078441> (book)
<https://www.torrossa.com/en/resources/an/5078506> (chapter)

The Spanish essay collection *La complejidad en la enseñanza de valores: formación permanente, colaboración y autorreflexión para una transformación social* contains a chapter by Carlos Pesquera Alonso with the title “Esperanto: un idioma con valores” (Esperanto: a language with values).

Master's thesis awards

<https://esfconnected.org/2022/01/13/masters-awards/>
<http://www.efnil.org/master-thesis-award/master-thesis-award>

EFNIL (European Federation of National Institutions for Language) called on students to participate in a competition to find the best master's theses in Europe within the area of language use, language policy and multilingualism.

The poetry of translation

<https://esfconnected.org/2022/01/14/poetry-translation/>
<https://www.kunstmeranoarte.org/en.html>
<https://www.artland.com/exhibitions/the-poetry-of-translation>

From 13 November 2021 to 13 February 2022, the Kunst Meran – Merano Arte museum is holding an exhibition “The poetry of translation” that also displays objects related to Esperanto and the international picture language Isotype.

Decolonial Subversions 2021

<https://esfconnected.org/2022/01/18/decolonial-subversions-2021/>
http://decolonialsubversions.org/main_issue_2021.html (written)
<http://decolonialsubversions.org/acoustic.html> (acoustic)
<http://decolonialsubversions.org/visual.html> (visual)
http://decolonialsubversions.org/docs/pdfs/2021/1_Hirmer_Istratii_Editorial.pdf (editorial)

The main issue of *Decolonial Subversions* for 2021 is now available, committed to the decentring of western epistemology in the humanities and social sciences. You will find an overview of all the submissions in the editorial, at the last address given above.

The contributions themselves are categorised as written, acoustic and visual.

UN Internship

<https://esfconnected.org/2022/01/20/un-internship/>
<https://careers.un.org/lbw/jobdetail.aspx?id=172108&Lang=en-US>

In the context of the development of the first UN Secretariat-wide Strategic Policy Framework on multilingualism, the Office of the Under-Secretary-General for General Assembly and Conference Management in New York sought a Language policy / Data analysis Intern, for a period of two months starting in March 2022 (date to be confirmed upon consultation with the selected candidate). More details about the eligibility criteria (including language requirements), and the expected working modalities are described in the internship announcement.

Dans le contexte de l'élaboration du premier cadre directeur sur le multilinguisme à l'échelle du Secrétariat de l'ONU (voir la communication précédente ci-dessous), le Bureau du Secrétaire général adjoint chargé du Département de l'Assemblée générale et de la gestion des conférences à New York a recherché un(e) stagiaire, spécialisé(e) en politique linguistique / analyse de données, pour une durée de deux mois à compter de mars 2022 (date à confirmer après consultation du(de la) candidat(e) retenu(e)). Plus de détails quant aux critères d'éligibilité (y compris les exigences linguistiques) et les modalités de travail escomptées sont fournis dans l'avis de stage.

Linguistics Colloquium

<https://esfconnected.org/2022/01/21/linguistics-colloquium/>
<https://events.tuni.fi/lingcoll2022/>

This year the Linguistics Colloquium, originating in Hamburg in 1966, will be held at Tampere University in Finland from 21 to 23 September. The organisers will accept abstract submissions until the end of April.

International Day of Education

<https://esfconnected.org/2022/01/24/day-of-education/>
<https://uea.org/gk/1008>

With 24 January being the International Day of Education, UEA, ILEI and TEJO called upon the United Nations and UNESCO to redouble their efforts to improve education for everyone, and to collaborate with all who believe that knowledge brings understanding and that understanding leads to a better future. The complete text of the message is on UEA's website.

The Last Language on Earth

<https://esfconnected.org/2022/01/25/last-language/>
https://books.google.co.uk/books?hl=en&lr=lang_en&id=9fdQEAAAQBAJ&oi=fnd&pg=PP1&dq=Esperanto&ots=olAF7ZgWlz&sig=jN0BPGnUh_0yvQJ7xTNnYyHEuOs#v=onepage&q=Esperanto&f=false

You may be interested in Piers Kelly's recent book *The Last Language on Earth: Linguistic Utopianism in the Philippines* (Oxford University Press, 2022), which contains mentions of Esperanto (and Volapük).

8th ILEI Forum

<https://esfconnected.org/2022/01/26/ilei-forum/>
<https://youtu.be/REMQZ3C0dfo>

This was a one-hour session, held on 21 January, on the topic of "Education in intercultural competence". Is the use of a common language between communities speaking different languages enough to enable smooth communication between them? Or does efficient and problem-free intercultural communication require something else? Prof Duncan Charters' introductory talk was followed by discussion. The recording can be watched on YouTube.

Crash courses in Esperanto

<https://esfconnected.org/2022/01/28/crash-courses/>
<https://www.onb.ac.at/news-einzelansicht/online-crashkurs-esperanto>

As of December 2021, the Austrian National Library is offering crash courses in Esperanto not just on site during guided tours of the Esperanto museum, but also on the internet.

REAL report on composite indicators

<https://esfconnected.org/2022/02/01/real-report/>
https://www.ulster.ac.uk/__data/assets/pdf_file/0017/1052405/21-7.pdf

A new report, *Monitoring the main aspects of social and economic life using composite indicators: A literature review*, is now available from REAL (Research group “Economics, policy analysis and language” at Ulster University), which receives financial support from the Esperantic Studies Foundation.

Abstract: The aim of this project is to research and analyse the main indicators used at the international level to study and monitor equity and inclusion, relevant aspects of social and economic life. In detail, the focus of the work concerns the main measures, both present in literature and produced by international institutions, which allow an analysis of these phenomena from an international comparative perspective. The study presents the sources of data of such different measures and the conceptual and methodological steps to produce them. Moreover, a significant section of the research assesses the statistical methodologies to deal with the complexity of multidimensional systems of indicators and to synthesise them. The project includes an overview of indicators used in the language policy area, including language education and multilingual public administration, and of databases used to populate these indicators.

Esperanto Revolutionaries and Geeks

<https://esfconnected.org/2022/02/03/revolutionaries-geeks/>
[https://link.springer.com/book/10.1007/978-3-030-84230-7?
fbclid=IwAR38cm_6Z6l2WZinNF1EQv_nVxV4aEJiXwmpk89n1k5gm-0Yci7Y1R0LWIY](https://link.springer.com/book/10.1007/978-3-030-84230-7?fbclid=IwAR38cm_6Z6l2WZinNF1EQv_nVxV4aEJiXwmpk89n1k5gm-0Yci7Y1R0LWIY)

Guilherme Fians has recently published the book *Esperanto Revolutionaries and Geeks: Language Politics, Digital Media and the Making of an International Community*, the result of 5 years of anthropological research into Esperanto and political activity in France. If you've ever wondered why left-wing activists in France learn Esperanto to discuss politics across national borders, or why young people are linking linguistic justice with activism for open-source software – this book is for you!

Recent articles by Bernhard Tuider

<https://esfconnected.org/2022/02/04/bernhard-tuider/>

Bernhard Tuider runs the Esperanto museum and Collection of Planned Languages at the Austrian National Library. His recent publications include:

- ◆ “Esperanto – Kunstsprachen – Kunst”.
In: Valeska Peschke (ed.): *Welt*, Munich 2020, pp. 138–143.
- ◆ “Esperanto – artificial languages – art”.
In: Valeska Peschke (ed.): *Welt*, Munich 2020, pp. 144–149.
- ◆ “Somernokto – Sommernacht”.
Austrian National Library research blog, 23 March 2021.
<https://www.onb.ac.at/forschung/forschungsblog/artikel/somernokto-sommernacht>
- ◆ “Somernokto”: Ein Paradebeispiel der Esperanto-Lyrik.
Der Standard, online, 6 March 2021.
<https://www.derstandard.de/consent/tcf/story/2000125461450/somernokto-ein-paradebeispiel-der-esperanto-lyrik>
- ◆ “Illusion und Vision. Zum 100. Todestag von Alfred Hermann Fried (1864–1921)”.
Austrian National Library research blog, 4 May 2021.
<https://www.onb.ac.at/forschung/forschungsblog/artikel/illusion-und-vision>
- ◆ “Plansprachen und Sprachplanung. Zum Stand interlinguistischer Forschungen”.
In: *Bibliothek – Forschung und Praxis* 2 (2021), pp. 333–339.
<https://doi.org/10.1515/bfp-2020-0127>

Esperanto in early machine translation theory

<https://esfconnected.org/2022/02/07/early-mt/>

<https://langsci-press.org/catalog/book/319>

<https://zenodo.org/record/5646896>

Esperanto is briefly mentioned in a chapter on the history of machine translation in *A short guide to post-editing* by Jean Nitzke and Silvia Hansen-Schirra, freely downloadable from the last two addresses above.

«The French-Armenian Georges Artsrouni and the Russian Petr Troyanskii independently proposed patents for “translating machines” as early as 1933. Troyanskii proposed not only a method for an automatic bilingual dictionary on paper tape, but also a scheme for coding interlingual grammatical roles (based on Esperanto) and an outline of how analysis and synthesis might work. However, Troyanskii’s ideas were unknown to the community until the end of the 1950s.»

Persian Lessons

<https://esfconnected.org/2022/02/08/persian-lessons/>

https://en.wikipedia.org/wiki/Persian_Lessons

The 2020 Belarusian movie *Persian Lessons*, starring Nahuel Pérez Biscayart and Lars Eidinger, involves a fake Persian language invented by director Vadim Perelman and a Russian linguist. In the story, a Jewish man in a German concentration camp pretends to have an Iranian father, and is then forced to teach Persian, a language he does not speak, to a Nazi. Many clips can be found on YouTube.

The legacy of universal brotherhood

<https://esfconnected.org/2022/02/09/universal-brotherhood/>

<http://www.ub.edu/dphc/segona-circular-del-congres-internacional-herencies-legacies/>

In June there will be a historians' conference in Barcelona, Spain, as part of which Javier Alcalde is organising a whole session – “The legacy of universal brotherhood” – on Esperanto, with lectures in Catalan, Spanish or English. What do we know about the Esperanto movement? What relationship has it had with different ideologies and with other social movements?



Ulster: Job opportunity

<https://esfconnected.org/2022/02/10/ulster-opportunity/>
<https://www.ulster.ac.uk/doctorscollege/find-a-phd/1028167>

Funded PhD opportunity (three years) in Language Policy at Ulster University, under the supervision of Michele Gazzola and Karl O'Connor. The project, "The instruments of language policy", focuses on the comparative study of policy instruments used by governments to manage multilingualism. Applications were welcome from students in sociolinguistics, economics, political science and sociology.

Paul Gubbins Award for New Journalistic Talent

<https://esfconnected.org/2022/02/11/premio-gubbins/>
https://www.monato.be/nova_talento.php

In the 40th year of existence of *Monato*, to honour its late editor-in-chief Paul Gubbins, the magazine instituted the Paul Gubbins Award for New Journalistic Talent. Every year, a main prize of 250 euros is awarded, along with a second and third prize of 100 euros and seven free subscriptions to *Monato*, for the best articles written directly in Esperanto for the magazine. Rules and further details at the above address.

Les langues de l'internationalisme ouvrier

<https://esfconnected.org/2022/02/15/internationalisme-ouvrier/>
<http://revue1900.org/spip.php?rubrique60>

The French-language journal *Mil neuf cent* has published a special edition on the languages of workers' internationalism. One of the texts concerns Esperanto and anarchism. Many of the articles include a summary in English.

Librarian vacancy

<https://esfconnected.org/2022/02/16/librarian-vacancy/>
<https://www.onb.ac.at/ueber-uns/jobportal/freie-stellen>

We drew our blog readers' attention to the announcement of a job opportunity at the Austrian National Library in relation to the Collection for Planned Languages and Esperanto Museum. They were looking for a librarian to work 30 hours a week.

Wilde's Salomé in Esperanto

<https://esfconnected.org/2022/02/17/salome-in-esperanto/>
<https://www.tandfonline.com/doi/abs/10.1080/14781700.2021.2016481>

Jan Buts's article "Invented languages, intertextuality, and indirect translation: Wilde's Salomé in Esperanto" in the journal *Translation Studies* discusses two competing versions of Oscar Wilde's play *Salomé* that were translated into Esperanto indirectly.

On moving and standing Still

<https://esfconnected.org/2022/02/18/moving-standing-still/>
https://link.springer.com/chapter/10.1007/978-3-030-84230-7_6

Guilherme Fians's new book *Esperanto Revolutionaries and Geeks* (see our page 31) contains a chapter called "On Moving and Standing Still: The Social Movement from the Standpoint of an Esperanto Association".

Focusing on how members of a left-leaning Esperanto association in Paris engage with the seeming decline of Esperanto as a tool for political activism, it explores how Esperantists grapple to advance the language as a timely cause when traditional working-class left-wing activism loses ground in France. Analysing Esperantists' nostalgia for the future, Fians argues that their yearnings for Esperanto's success aim not a far-fetched future, but at everyday ordinary accomplishments.

Rules and incentives in Budapest

<https://esfconnected.org/2022/02/21/rules-incentives-budapest/>
<https://www.andrassyuni.eu/veranstaltungen/rules-and-incentives-in-language-policy-and-planning-economic-legal-and-sociolinguistic-approaches.html>

Lecture proposals are invited for the symposium about "Rules and incentives in language policy and planning: Economic, legal and sociolinguistic approaches" on 16 and 17 June in Budapest.

Two very interesting keynote speakers have accepted the symposium's invitation: Prof. Ainoa Aparicio Fenoll (University of Turin and Collegio Carlo Alberto) and Prof. Fernand de Varennes (United Nations Special Rapporteur on Minority Issues).

Kataluna Esperantisto on constructed languages

<https://esfconnected.org/2022/02/22/kataluna-esperantisto/>

<https://esperanto.cat/Kataluna-Esperantisto?lang=eo>

The latest issue of the journal *Kataluna Esperantisto* includes a series of specialist articles on the subject of constructed languages. Some texts are in Esperanto while others are in Catalan. It is free to download.

Follow the (non-)native

<https://esfconnected.org/2022/02/23/follow-non-native/>

https://link.springer.com/chapter/10.1007/978-3-030-84230-7_3

Guilherme Fians has a chapter called “Follow the (Non-)Native: Circulating, Mapping and Territorialising the Esperanto Community” in his recent book *Esperanto Revolutionaries and Geeks* (our page 31).

The chapter investigates how the status of Esperanto speakers as an international community relies on the continuous circulation of people and things to overcome their global dispersion. It follows the packing and shipping of books from UEA in Rotterdam to Seoul for the 2017 World Esperanto Congress, exploring how the task of keeping track of and mapping out the bookshop’s readership also constitutes the very labour that continuously (re)creates and (re)produces this speech community’s short-lived materiality.

The rise of English

<https://esfconnected.org/2022/02/24/rise-of-english/>

<https://global.oup.com/academic/product/the-rise-of-english-9780190625610>

Rosemary Salomone’s book *The Rise of English: Global Politics and the Power of Language*, recently published by Oxford University Press, mentions Esperanto in passing: «English is not the “universal” language that Condorcet may have envisioned or an artificial language like Esperanto.»

IPR: Esperanto in universities

<https://esfconnected.org/2022/02/25/ipr-universities/>

<https://www.ilei.info/ipr/>

The latest issue (2022/1) of *Internacia Pedagogia Revuo* contains two reports of successful experiences relating to the introduction of Esperanto in university courses that do not cover interlinguistics. The articles (in Esperanto) are "Increasing the awareness of interlinguistic communication at university" by Goro Kimura; and "Esperanto and social sciences (II)" de Javier Alcalde.

Speech community v language council

<https://esfconnected.org/2022/03/01/speech-community-language-council/>

https://link.springer.com/chapter/10.1007/978-3-030-84230-7_5

Another interesting chapter in Guilherme Fians's new book *Esperanto Revolutionaries and Geeks* is "The Speech Community Against the Language Council: Vocabulary Choice, Authority and Standardisation in a No Man's Language".

It focuses on what speakers do *with* Esperanto while they speak it. In a constructed language, how can speakers refer to things they have no words for? Who has the authority to decide whether a contested word is "right" or "wrong"? And why do Esperantists frequently create their own words instead of searching for the "right" one in dictionaries?

Advances in interdisciplinary language policy

<https://esfconnected.org/2022/03/02/advances-interdisciplinary/>

<https://benjamins.com/catalog/wlp.9> (new volume)

<https://benjamins.com/catalog/wlp> (series)

Advances in Interdisciplinary Language Policy is the ninth and latest volume in the series *Studies in World Language Problems*. It contains contributions by Mark Fettes, by Sabine Fiedler and Cyril Brosch, and by François Grin, editor of the journal *Language Problems and Language Planning*.

Poznań: Virtual interlinguistics session

<https://esfconnected.org/2022/03/03/poznano-virtuala-sesio/>

<https://edukado.net/novajhoj?id=867>

The interlinguistics group that kicked off in September 2021 began its second semester in February with a virtual session (2–13 Feb 2022). At present, 33 students (from 18 countries) have completed their exams from the first semester and attended the new courses.

In the beginning was the word

<https://esfconnected.org/2022/03/04/in-the-beginning/>
https://link.springer.com/chapter/10.1007/978-3-030-84230-7_1

Esperanto Revolutionaries and Geeks by Guilherme Fians starts with a chapter entitled “In the Beginning Was the Word”.

The text reassesses the idea that “nobody speaks Esperanto any more”, outlines the particularities that set Esperanto apart from other languages, and unpacks language politics, digital media use and community-building among Esperanto speakers to understand how a language with almost no native speakers and a dispersed speech community can find stability and endurance.

Language communities in Japan

<https://esfconnected.org/2022/03/07/language-communities-japan/>
<https://global.oup.com/academic/product/language-communities-in-japan-9780198856610>

The book *Language Communities in Japan*, published in January, contains a chapter by Goro Christoph Kimura and Hitosi Gotoo called “Esperanto: Internationalism, dialogue, and an evolving community”.

The word was made flesh

<https://esfconnected.org/2022/03/08/word-made-flesh/>
https://link.springer.com/chapter/10.1007/978-3-030-84230-7_2

Chapter 2 of Guilherme Fians’s *Esperanto Revolutionaries and Geeks* bears the title “And the Word Was Made Flesh, or How to Narrate Histories”.

Understanding how Esperanto has been historically conveyed as timely requires revisiting the battle of artificial languages, through which the history of constructed languages became inseparable from the technologies and political agendas in place in late nineteenth-century Europe. The chapter retraces how Esperantists and scholars mobilise history, visual cues and personal narratives to convey certain images of the language.

Fettes to direct theme of indigenous languages

<https://esfconnected.org/2022/03/09/fettes-indigenous-languages/>
<https://uea.org/gk/1022>

At the end of January 2022, Dr Mark Fettes, ex-president of UEA and professor of education, agreed to serve as theme director for the 107th World Esperanto Congress in Montreal. The

theme was inspired by the UN's decision to build on the experiences of 2019, the International Year of Indigenous Languages, through ten years of shared effort. In formulating the theme “Language, life, earth: A Decade of Indigenous Languages” UEA formally commences its own contribution to the Decade (2022–2032).

UEA is now looking for people who would like to collaborate with Fettes in organising the Montreal programme.

Flat and fast but not melodious

<https://esfconnected.org/2022/03/10/flat-fast-not-melodious/>
<https://www.frontiersin.org/articles/10.3389/fnhum.2021.578594/full>
<https://esfconnected.org/2021/11/22/gamification-linguapolis/>

“Eros, Beauty, and Phon-Aesthetic Judgements of Language Sound. We Like It Flat and Fast, but Not Melodious. Comparing Phonetic and Acoustic Features of 16 European Languages” is a fascinating article by Vita Kogan and Susanne Reiterer, published a year ago in *Frontiers in Human Neuroscience*.

Vita Kogan is the author of the language-learning game *LinguaPolis Esperanto*, which received financial support from ESF (vidu *I/I* 118, p. 9).

Success would mean failure

<https://esfconnected.org/2022/03/11/success-would-mean-failure/>
https://link.springer.com/chapter/10.1007/978-3-030-84230-7_8

The chapter “We Have Never Been Universal: How Speaking a Language Becomes a Prefigurative Practice” in the book *Esperanto Revolutionaries and Geeks* (see our page 31) by Guilherme Fians argues that the Esperanto movement is only sustainable insofar as Esperanto does not become a *de facto* world language.

Mobile Youth

<https://esfconnected.org/2022/03/15/mobile-youth/>
https://link.springer.com/chapter/10.1007/978-3-030-84230-7_7

“Mobile Youth: How Digital Media Changed Language Learning, Activism for Free Speech and the Very Experience of Time” is a chapter in *Esperanto Revolutionaries and Geeks* by Guilherme Fians. It explores how digital media and the emergence of the first natively digital generations of Esperanto speakers have triggered changes in this speech community.

Vacancy for professor of translation studies

<https://esfconnected.org/2022/03/16/professor-translation-studies/>
<https://joblist.kent.edu/cw/en-us/job/498325/faculty-tenure-track9-mo>

Kent State University, Ohio is looking for an Assistant, Associate or Full Professor of Translation Studies, specialising in Japanese translation, to start in August 2022. The successful candidate will teach Japanese-English translation workshop courses at the M.A. level, as well as non-language-specific translation courses at the master's and doctoral levels.

Yiddish and “Lingvo Universala”

<https://esfconnected.org/2022/03/17/yiddish-lingvo-universala/>
<https://www.diva-portal.org/smash/record.jsf?pid=diva2%3A1635755&dswid=6649>

In a new book, *Zamenhof's Yiddish Grammar and His Universal Language: Two Projects in Ashkenazi Culture*, Christer Kiselman compares the Yiddish language as described by Zamenhof with his contemporaneous language project – and Esperanto's predecessor – *Lingvo universala*. He shows that Yiddish had a greater influence on *Lingvo universala* than on Esperanto.

When Esperantists Meet

<https://esfconnected.org/2022/03/18/when-esperantists-meet/>
https://link.springer.com/chapter/10.1007/978-3-030-84230-7_4

Guilherme Fians's book *Esperanto Revolutionaries and Geeks* includes a chapter entitled “When Esperantists Meet, or What Makes This Community International?”.

It explores how certain understandings of nationality emerged historically among Esperanto speakers, foregrounding national diversity as the proxy of difference to be valued and celebrated by particular forms of cosmopolitan openness.

New Trends in Translation and Technology

<https://esfconnected.org/2022/03/21/nettt-2022/>
<https://nettt-conference.com/call-for-papers/>

The international conference “New Trends in Translation and Technology” will take place on the island of Rhodes, Greece, from 4 to 6 July 2022. For details of the topics and further information, please see the NETTT'2022 website at the address above.

Klingon and Interslavic in the office

<https://esfconnected.org/2022/03/22/klingon-interslavic-office/>
<https://blog.documentfoundation.org/blog/2022/01/07/libreoffice-the-klingons-and-interslavs-are-already-here/>
https://wiki.documentfoundation.org/ReleaseNotes/7.3#Additional_languages_in_the_language_list
https://eo.wikipedia.org/wiki/Klingona_lingvo
https://eo.wikipedia.org/wiki/Interslava_lingvo
https://www.theregister.com/2022/01/12/libreoffice_73/

The most recent version of the freely distributable and open-source office suite LibreOffice supports directly marking that a text (or part of one) is written in Klingon or Interslavic.

In the words of British technology news website *The Register*: “Constructed languages are no joke. Maybe only a couple of dozen people speak fluent Klingon, but two million speak Esperanto. Don’t knock it.”

Coming to a Close

<https://esfconnected.org/2022/03/24/coming-to-a-close/>
https://link.springer.com/chapter/10.1007/978-3-030-84230-7_9

The final chapter in Guilherme Fians’s book *Esperanto Revolutionaries and Geeks* (our page 31) is called “Coming to a Close, or How Not to Put an End to the Conversation”.

The chapter analyses how Esperanto’s continuous existence and regular use emerge from the fact that the language creates ephemeral settings where Esperantists feel comfortable to express themselves expecting their voices not to go unnoticed.

Translation as an Event

<https://esfconnected.org/2022/03/25/translation-as-event/>
<https://www.hermeneutik-und-kreativitaet.de/jahrbuch-yearbook>
https://www.hermeneutik-und-kreativitaet.de/images/Yearbook/003_TranslationAsEvent/CfP_TranslationAsEvent_dt-en.pdf (call for papers)

The editors of the *Yearbook of Translational Hermeneutics* invite contributions broadly aimed at relating translation theory and performance studies, focused specifically on the notion of translation as an event. Details can be found in the call for papers.

Translate, Write, Simplify

<https://esfconnected.org/2022/03/29/translate-write-simplify/>

<http://www.efmr.it/?q=it/node/1799> (conference)

<https://www.academia.edu/62531929/>

[Call_for_papers_T_and_R_7_Simple_24_25_11_2022_Universit%C3%A0_di_Udine](#)

The Department of Languages and Literatures, Communication, Education and Society at the University of Udine, Italy is calling for papers for its conference investigating the relations between the acts of translating, writing and simplifying. The event will be held on 24–25 November 2022 at the university and online.

2022 ECSPM Symposium

<https://esfconnected.org/2022/03/31/ecspm-symposium/>

<https://ecspm.org/ecspm-events/conferences-symposia/languages-and-the-construction-of-knowledge-in-european-he/>

https://ecspm.org/wp-content/uploads/2022/03/ECSPM_2022_online_Program_final.pdf

The European Civil Society Platform for Multilingualism is holding a conference on the 8th and 9th of April, entitled “Language(s) and the construction of knowledge in European HE”. The programme is also available in PDF, at the last address given above.

ESF GRANTS

The Esperantic Studies Foundation has two grant programmes: the Interlinguistics Support Fund and the General Support Fund.

Interlinguistics Support Fund (ISF)

This is administered by an international panel under the auspices of the Centre for Research and Documentation on World Language Problems. It awards small grants, normally less than US\$2000, to assist scholars and advanced students in conducting research in the fields of language planning, interlinguistics, transnational language policy, linguistic justice and planned languages (including Esperanto). The grants may cover the purchase of, or access to, research materials, attendance at conferences, travel to research libraries, fieldwork support, website development, publication costs, etc. ISF grants are awarded on a competitive basis and must normally be used within a year of the award.

General Support Fund (GSF)

This covers all three of ESF's current priorities: Research, Education and Conservation. It is open to individuals and organisations, including universities. Projects must sit firmly within ESF's priority areas. Grants are awarded on a competitive basis. Although most grants are small and must normally be used within a year of the award, occasionally grants are made for longer periods and in larger amounts. Before making a request for funding, it is best to submit a brief message of inquiry to admin@esperantic.org. GSF applications are reviewed by a sub-committee of the ESF Board of Directors. GSF applications that fall within the guidelines for the ISF will be referred to the ISF committee.

Deadlines

There are three application deadlines per year, for both of the above support programmes:

- ◆ 31 January
- ◆ 30 April
- ◆ 30 September

For more information, please visit: <https://www.esperantic.org/en/grants/available>

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To receive notice of future issues, or to send items for publication, email ipi@esperantic.org or contact@esfconnect.org. Deadline for next issue: 30 June 2022. Contributions from all parts of the world are welcome. We accept material in English or Esperanto, or ideally as a translated text in both languages. ESF on the web: www.esperantic.org, esfacademic.org, esfconnected.org, interlingvistiko.net, www.facebook.com/esperantic. Twitter: [@esperanticsf](https://twitter.com/esperanticsf), [@esfacademic](https://twitter.com/esfacademic).

Board of CED

Mark Fettes (director), Guilherme Fians (Esperantology, interlinguistics), Michele Gazzola (language policy), Angela Tellier (university curricula), Orlando Raola (libraries). <https://uea.org/asocio/CED>