

I*f*I

Information *for* Interlinguists

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CONTENTS

Articles 3

Numismatics: an Esperanto cultural treasure trove no longer in the dark (3)	3
Sandokan, the Tiger of Mompracem	6
A community rallies around its language	8
[Una comunidad se moviliza en torno a su lengua]	10
Esperantism in the Iberian Peninsula: Nationalism and Internationalism (1887–1928)	12
[Esperantismo en la Península Ibérica: Nacionalismo e Internacionalismo (1887-1928)]	14
Digitization of Croatian journals co-funded by ESF	16
From Esperanto to Dothraki: a book review (2)	17

Bulletin 21

International Conference of Applied Linguistics	21
New book on Esperanto morphology	21
Conference on education, literature and language	21
Babies and contrastive sounds	22
Shakespeare myths	22
Watch Your Language	22
AI learns human language patterns	22
Thinking with your hands	23
3rd Virtual Congress and Retoso	23
Public-Speaking Competition	23
On site and remote, serious and friendly	24
Changing the definition of love	24
The future of linguistic diversity	24

Call for IKU talks in Turin	24
Marjorie Boulton: Unu animo homa	25
AI raises questions about innate grammar	25
“Baby talk” similar across many languages	25
Linguistics and fake news	25
The power of language planning	26
Power, lust and zinc	26

ESF grants 27

ARTICLES

Numismatics: an Esperanto cultural treasure trove no longer in the dark (3)

Bert Boon

<https://esfconnected.org/2022/10/10/numismatics-3/>



Numismatics involves much more than just collecting and describing objects scientifically. Coins and medals are rightly considered actual artefacts, devised, created and manufactured by artists and medallists who were very often also skilled designers, sculptors etc.

At the same time numismatic items illustrate and enrich the general history of human culture and of specific social groups such as Esperantists. Numismatics can thus serve as a complementary science to history, to art, to sociology, to psychology and so on. Various universities have a faculty of numismatics like the one in Vienna, which subscribes to the Esperanto Numismatic Association's journal.

Esperanto medals of various kinds cast light from different angles on important moments and events of the past, in relation to the Esperanto movement, and continue to evoke the memory of people who played major parts in the development of our international unbounded culture.

It's therefore no surprise that we can classify by purpose several different types of medal that characterise aspects of the Esperanto world, dispersed though it may be. **For example, they can highlight**

► individuals:



Milda Jakubcová (1899-1979); L. L. Zamenhof (1859-1917); L. Sinha (1905-1977)

► **events and activity:**



Ada Sikorska prize; twin towns of Massa / Bad Kissingen; World Congress in Budapest 1983

► **anniversaries:**



Esperanto 1887-1987; 1945-85 defeat of Hitlerians; 80th anniversary of Esperanto (1887-1967)

► **various other aspects:**



a unique hand-crafted medal; a double jubilee (Zamenhof and Esperanto Scouts)



national congress in Dresden; Radio Polonia



Esperantist and medical doctor Henri Dor

This small “exhibition” displays only the tiniest topmost tip of the remarkable numismatic “iceberg”, a treasure chest packed with beautiful items and definitely worth uncovering.

Visitors to this blog whose curiosity has been piqued by reading this series may like to ask the Esperanto Numismatic Association (ENA; email: [bert.boon\[at\]skynet.be](mailto:bert.boon[at]skynet.be)) for a copy of the current **trial issue** of *Esperanta Numismatiko*, or can immediately join up and subscribe to the **online-only** journal (from issue one!), always **free** and with **no charge** for cancellation.

ENA’s membership currently includes 153 individuals and 25 associations in 45 countries and on every continent. The specialist group was founded in 2012.

Basic bibliography (works by Hans Jankowski)

- ◆ *Esperanto-medaloj + moneroj*. Published by the author (1990), 18 pp.
- ◆ *Esperanto-medaloj: 1912-1995*. Published by the author (1995), 32 pp.
- ◆ *Esperanto-mono: ilustrita historio pri universala monosistemo*. Aušra. Kaunas. 2000 (2nd edition), 32 pp.
- ◆ *Esperanto-poŝtmarkoj: 1912-2001*.

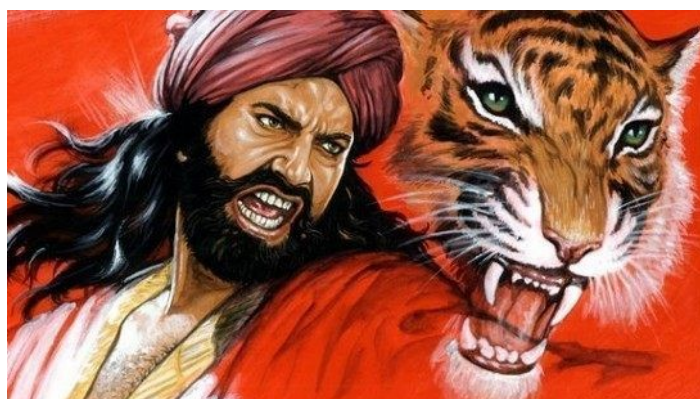
Mag. Phil. Bert Boon is a Belgian Esperantist, founder of the Esperanto Numismatic Association, main editor of the journal Esperanta Numismatiko and a specialised representative on numismatics for the Universal Esperanto Association.

Sandokan, the Tiger of Mompracem

Alessandra Madella

<https://esfconnected.org/2022/10/31/sandokan-tiger-mompracem/>

<http://esperanto.cri.cn/recomended2/3842/20220126/731218.html>



This article by Alessandra Madella, which originally appeared on the Cina Radio Internacia website in January 2022, is republished here with the kind permission of its author.

The Chinese year of the tiger gives us a chance to remember the tigerlike character of an adventure hero beloved of Italians and many others around the world, that is to say Sandokan, the handsome long-haired brave magnanimous pirate protagonist of a series of Indian-Malaysian adventure novels from the pen of Emilio Salgari (1862-1911). This Italian author actually called his hero the “Tiger of Malaysia” or “Tiger of Mompracem” after the name of a part-real and part-fantasy island in the Malay archipelago. It is the unconquerable refuge of Sandokan and his pirates, the intrepid multi-ethnic “Tigers”, who are prepared to follow their young leader anywhere. For them the greatest honour is to use their bodies to shield him, even when this means their own death, during the fiercest battles.

Three tiger heads with their mouths open adorn Sandokan’s red flag and instil fear into his enemies. Being a tiger, he does not hesitate to launch a solo attack on groups of armed men, but he is equally capable of self-restraint, staying hidden in the shadows when there is no chance of victory. Like a wild animal, he is strong, slim and close to nature, which he knows so well. Even when wounded and feverish, he is able to save himself in the jungle and survive on its fruits. He has a thirst for blood, but his vengeance is directed purely at the English, Dutch and Spanish colonists who seized his kingdom and killed his mother, brother and sisters. In contrast he gives handfuls of diamonds to Chinese sailors who honourably defend themselves against his attacks. And he protects local people from violence and exploitation if they gratefully help him and his men.



Sandokan's only weak point is his romantic heart. Almost like a hero from Italian opera, he inevitably and unwillingly falls in love with the niece of a British enemy, despite knowing that this love will imperil all his dreams and beliefs. In fact the sixteen-year-old belle Marianna is only part-British, having been born under the volcano and azure sky of Naples in southern Italy, where her mother came from. From her youngest days, her officer uncle told her about the discomforts of the lives of soldiers and sailors. Yet she taught herself the fine womanly arts and was thus known to all as the "Pearl of Labuan". Sandokan, 10 years older than her, was already attracted by her fame before he saw her. But he is utterly captivated when she tends his wounds and fearlessly reciprocates his love. He doesn't hesitate to fight a tiger with just his kris (dagger) in order to impress her. And he does his utmost to carry her off to Mompracem, even though he's aware this could mean the end of his career as a pirate and make his revenge entirely impossible.



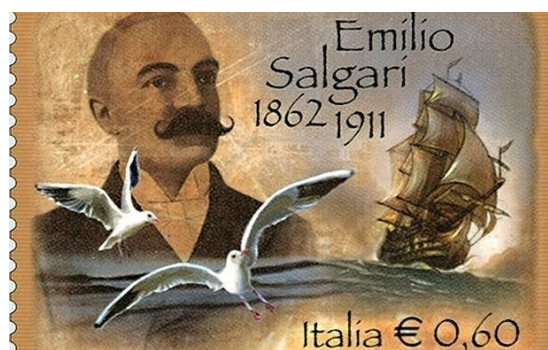
Sandokan captured the imagination of Italian children from his first appearance in 1883 on the pages of a newspaper in the northern Italian town of Verona, where Salgari was born and worked as a chronicler. The first book in the series was published in 1900 with the title "The Tigers of Mompracem" (Italian: "Le Tigri di Mompracem"). Roughly a dozen successful adventure novels followed on from the same author, then there were more by his son Omar and others after the Second World War.

In 1976 the Italian director Sergio Sollima created a mini-series about Sandokan, which is still to this day the most watched programme in Italian TV history. It was also a huge success abroad. The main role was played by Indian Sikh actor Kabir Bedi, who became very famous in Italy and even learned to speak Italian.

In 2010 Paco Ignacio Taibo II, a Mexican author of Spanish descent, took up Salgari's tale and heroes again in his book "The Return of the Tigers of Malaysia" (Spanish: "El retorno de los tigres de la Malasia"). For this prolific author, who among other things has written a biography of Ernesto Che Guevara and an essay on the history of communism in Mexico, Sandokan has always represented the most passionate and enthusiastic form of anti-imperialism, and the now elderly pirates can still battle effectively for that cause.

Salgari lived in the same era as other European writers about Asian lands, such as Joseph Conrad (1857-1924), who travelled as a sailor to Borneo and Malaysia, or Rudyard Kipling (1865-1936), who was born in India and lived there for a long time. But the Italian author, who had to abandon his studies to become a captain for voyages across the sea, never went further than Brindisi, a port in southern Italy. He found inspiration in exotic fashions, but mostly he conducted solitary research in libraries and museums like the Natural History Museum in Turin. This northern Italian city, which will host the Esperanto World Congress in 2023, was actually where he spent the last years of his life, alongside his family and a small group of other impoverished artists who liked to drink and joke, popularly known as "Bohemia".

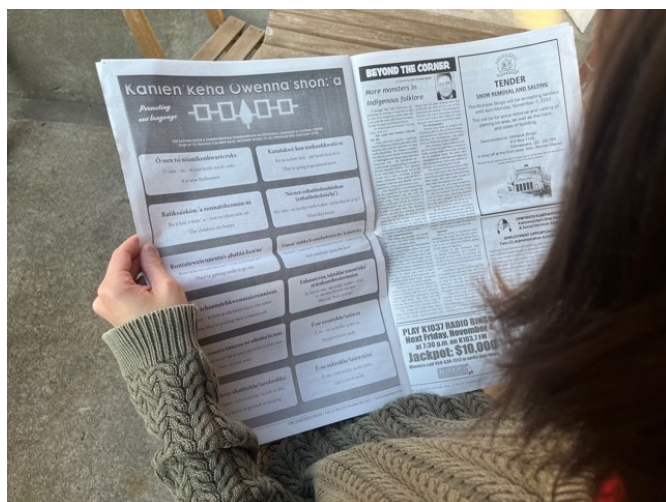
In our present pandemic times, people have had to grow used to mere dreams of the distant travels that world health conditions often make impossible or impracticably difficult. Maybe this is why the unstoppable imagination of a writer like Salgari has again become so popular. A new edition of the Sandokan novels has been on sale at Italian newspaper stands since summer 2021. And in February 2022, Italian TV started presenting a modern continuation of the famous series, with Turkish actor Can Yaman in the leading role and with more attention paid to the woman's point of view in the depiction of this romantic relationship between Europe and Asia. Hopefully the Tiger of Malaysia's strength will help us safely see the end of the coronavirus pandemic in the Chinese year of the tiger and imagine a fairer world for a more positively interconnected future.



A community rallies around its language

The Eastern Door

<https://esfconnected.org/2022/11/14/mohawk-language/>



It's no secret that many Indigenous languages around Turtle Island [= North America] have been threatened by colonialism, and Kanien'kéha – more widely known as the Mohawk language – is no exception.

Only a few generations ago, many *Kahnawa'kehrónon* – the *Kanien'kehá:ka* (Mohawk) people of Kahnawake – spoke Kanien'kéha as a first language. However, now most *Kahnawa'kehrónon* are fluent

only in English – or, occasionally, the French that dominates the Quebec communities that surround Kahnawake.

How did this happen? Many community elders, whose older relatives were first-language speakers, have similar stories. In many cases, they or their relatives were forced to attend residential or Indian day schools where their culture was systematically stolen from them - where speaking Kanien'kéha was met not with encouragement but with punishment.

Nowadays, things are different. Passionate community members in Kahnawake are working independently or through community organizations to revive and revitalize Kanien'kéha, an endangered language that now has fewer than 3,500 fluent speakers worldwide.

Kahnawake is home to its own Kanien'kéha children's show inspired by *Sesame Street – Tóta tánon Ohkwá:ri* – that helps make learning the language fun. Multiple schools offer Kanien'kéha immersion for at least some grades.

At the Iakwahwatsiratátie Language Nest, mothers and their children learn Kanien'kéha together in an immersive environment. This encourages whole families to learn and use the language.

The *Kanien'kehá:ka Onkwawén:na Raotitióhkwa* Language and Cultural Center offers a range of language initiatives, including the *Ratiwennahní:rats* adult immersion program, where some *Kahnawa'kehró:n* dedicate two years of their lives to learning the language full time.

But, of course, not everyone has the opportunity to do that. Most do what they can, though. Words like *niá:wen* (thank you) and *kwe* (hi) are ubiquitous. Many people opt to identify themselves and their children by Kanien'kéha names.

The Eastern Door newspaper is also working to do its part. “We’re trying to pass down as much Kanien'kéha to our son and daughter as possible, so for me, it’s a personal issue, a personal journey, a personal fight for the language,” said Steve Bonspiel, editor/publisher of *The Eastern Door*.

Bonspiel, an above-beginner speaker, has made it a priority to use the community newspaper to contribute to the community’s effort to ensure future generations of *Kahnawa'kehró:n* grow up as first-language speakers.

“It’s only a small part that we’re doing, but I always think of the longer-term effects and how that’s going to reach people later on.”

A recently introduced “Sharing Our Stories” page focuses on relating the stories of community elders while giving *Kahnawa'kehró:n* a chance to read *Kanien'kéha* alongside English versions to see the language in context.

A separate page dedicated to boosting vocabulary, informally known as the Mohawk words page, has been a staple in *The Eastern Door* for longer, dating back to 2020. It continues to be a crucial aspect of the newspaper’s efforts to support the language.

It is used by community members such as Victoria Ann McComber, who cuts the words out of the newspaper and tapes them up around her house in an effort to integrate them into her daily life.

“My great grandfather used to only speak Mohawk, so we picked up small everyday words also from my grandparents,” McComber said. “My mom and dad were fluent, so it was spoken all the time. We learned what we could, not all that fluently, but enough to get by. Then we hit high school – and no talking that language.”

Her husband and son can speak, so she applies the words she is learning. “Sometimes I get it wrong and it totally means something else and we laugh,” she said.

Kanien'kéha is a huge social, educational, and political priority in Kahnawake, one virtually everyone shares. Amid struggles against continued incursion on the language from external governments, *Kahnawa'kehró:non* are united by a desire to revitalize a language that helps shape the identity of *Kanien'kehá:ka*.

The Esperantic Studies Foundation gave some money to help with this work.

[Una comunidad se moviliza en torno a su lengua]

The Eastern Door

<https://esfconnected.org/2022/11/14/idioma-mohawk/>

No es ningún secreto que muchos idiomas indígenas alrededor de Turtle Island (América del Norte) han sido amenazados por el colonialismo, y *Kanien'kéha*, más conocido como el idioma Mohawk, no es una excepción.

Hace solo unas pocas generaciones, muchos *Kahnawa'kehró:non*, el pueblo *Kanien'kehá:ka* (Mohawk) de Kahnawake, hablaban *Kanien'kéha* como primera lengua. Sin embargo, ahora la mayoría de los *Kahnawa'kehró:non* solo hablan inglés con fluidez o, en ocasiones, el francés que domina las comunidades de Quebec que rodean a Kahnawake.

¿Cómo pasó esto? Muchos ancianos de la comunidad, cuyos parientes mayores eran hablantes del primer idioma, tienen historias similares. En muchos casos, ellos o sus familiares se vieron obligados a asistir a escuelas internas o escuelas diurnas indias donde les robaron sistemáticamente su cultura, donde hablar *kanien'kéha* no fue recibido con aliento sino con castigo.

Hoy en día, las cosas son diferentes. Los apasionados miembros de la comunidad de Kahnawake están trabajando de forma independiente o a través de organizaciones comunitarias para revivir y revitalizar el *kanien'kéha*, un idioma en peligro de extinción que ahora tiene menos de 3500 hablantes fluidos en todo el mundo.

Kahnawake alberga su propio espectáculo infantil *Kanien'kéha* inspirado en *Barrio Sésamo – Tóta tánon Ohkwá:ri* que ayuda a que el aprendizaje del idioma sea divertido. Múltiples escuelas ofrecen inmersión *Kanien'kéha* para al menos algunos grados.

En *Lakwahwatsiratátie Language Nest*, las madres y sus hijos aprenden *Kanien'kéha* juntos en un entorno inmersivo. Esto anima a familias enteras a aprender y utilizar el idioma.

El Centro Cultural y de Idiomas *Kanien'kehá:ka Onkwawén:na Raotitióhkwa* ofrece una variedad de iniciativas lingüísticas, incluido el programa de inmersión para adultos *Ratiwennahní:rats*, donde algunos *Kahnawa'kehró:non* dedican dos años de sus vidas a aprender el idioma a tiempo completo.

Pero, por supuesto, no todos tienen la oportunidad de hacer eso. Sin embargo, la mayoría hace lo que puede. Palabras como *niá:wen* (gracias) y *kwe* (hola) son omnipresentes. Muchas personas optan por identificarse a sí mismas y a sus hijos con nombres Kanien'kéha.

El periódico *The Eastern Door* también está trabajando para hacer su parte.

“Estamos tratando de transmitir la mayor cantidad posible de Kanien'kéha a nuestros hijos, así que para mí es un tema personal, un viaje personal, una lucha personal por el idioma”, dijo Steve Bonspiel, editor de *The Eastern Door*.

Bonspiel, un orador superior a principiante, ha convertido en una prioridad usar el periódico comunitario para contribuir al esfuerzo de la comunidad para garantizar que las futuras generaciones de Kahnawa'kehró:non crezcan como hablantes de su primer idioma. “Es solo una pequeña parte de lo que estamos haciendo, pero siempre pienso en los efectos a largo plazo y en cómo llegará a la gente más adelante”.

Una página "Compartir nuestras historias" recientemente presentada se enfoca en relatar las historias de los ancianos de la comunidad mientras le da a Kahnawa'kehró:non la oportunidad de leer Kanien'kéha junto con las versiones en inglés para ver el idioma en contexto.

Una página separada dedicada a aumentar el vocabulario, conocida informalmente como la página de palabras Mohawk, ha sido un elemento básico en *The Eastern Door* durante más tiempo, desde 2020. Sigue siendo un aspecto crucial de los esfuerzos del periódico para apoyar el idioma.

Es utilizado por miembros de la comunidad como Victoria Ann McComber, quien recorta las palabras del periódico y las pega alrededor de su casa en un esfuerzo por integrarlas en su vida diaria.

“Mi bisabuelo solo hablaba mohawk, así que aprendimos pequeñas palabras cotidianas también de mis abuelos”, dijo McComber. “Mi mamá y mi papá lo hablaban con fluidez, así que lo hablaban todo el tiempo. Aprendimos lo que pudimos, no con tanta fluidez, pero lo suficiente para salir adelante. Luego llegamos a la escuela secundaria, y no hablamos ese idioma”.

Su esposo y su hijo pueden hablar, así que aplica las palabras que está aprendiendo. “A veces me equivoco y significa totalmente otra cosa y nos reímos”, dijo.

Kanien'kéha es una gran prioridad social, educativa y política en Kahnawake, una que prácticamente todos comparten. En medio de las luchas contra la continua incursión en el idioma por parte de gobiernos externos, los Kahnawa'kehró:non están unidos por el deseo de revitalizar un idioma que ayude a dar forma a la identidad de Kanien'kehá:ka.

La Fundación de Estudios Esperantistas (ESF) dio algo de dinero el año pasado para ayudar con este trabajo.

Esperantism in the Iberian Peninsula: Nationalism and Internationalism (1887–1928)

Pilar Requejo de Lamo

<https://esfconnected.org/2022/11/28/esperantism-iberia/>



The picture shows Esperantists performing the Catalan dance “La Sardana”.

Unique as Esperantism was and still is, it has not failed to interact as a social phenomenon with other significant movements throughout history. Far from being a peculiar event, isolated from other cultural, social, political, religious and economic influences, Esperantism has become intertwined with them through the works of its members, who brought their ideals with them. This diversity can be appreciated from its very beginning in different parts of the globe, when in the late 19th century Esperanto took root in numerous communities. Zooming in on some regions may highlight particular trends that somehow go unnoticed when looking at the big picture, such as the strong connection between nationalism and Esperantism in the Iberian Peninsula between 1887 and 1928.

My doctoral project, “Between Internationalism and Nationalism: The Esperanto Movement in the Iberian Peninsula in the Early Twentieth Century”, takes a look at the way in which Esperantism evolved in three Iberian nations – Spain, Catalonia and Portugal – and how it became deeply intertwined with the incipient nationalist movements of this region. Indeed, tensions emerged between the groups as the international, pacifist and humanist nature of Esperanto was challenged by the complicated existing hierarchy among the nations.

Nationalists interested in the auxiliary language soon discovered its potential to promote their national cultures and languages across the globe in a manner that granted them complete control over the content and quality of their productions without having to rely on complicated and foreign national languages. This new transnational audience was not only easily

accessible through journals, but also eager to learn about the wider world without having to move from the comfort of their own homes. It was an opportunity unlike any other.

Although these three nations ultimately had the same goal – to revindicate their identities in the transnational community and obtain international recognition – the way in which they did it differed due to their respective political circumstances. Without leaving the Peninsula we can analyze how Esperantism interacted with the nationalist movements of an emerging multinational state (Spain), a nation without a state (Catalonia) and a nation-state (Portugal). Censorship, political upheavals and coups d'état determined how these nations adapted the auxiliary language and the community that emerged around it to their needs and preconditions.

Spain, aware of the increasing tensions among its regions, opted for a neutral Esperantism in which Castilian nationalism was a passive force. It was present in the constant historical references and the allusions to a great Spanish identity (which always favored Castilian values and ideals) that filled the pages of their journals.

As a struggling nation without a state, one that was awakening from a long sleep, Catalonia had much to win from the flexibility Esperanto offered. The constructed language opened the doors to an international community Catalan nationalists could access without relying on the Spanish central government. Nonetheless, they were still under the legal control of the state, and censorship certainly played a role in determining what they could print. These limitations inspired them to focus on the less controversial issues, such as culture and language, in an attempt to set themselves apart from other Spanish communities.

Portugal, on the other hand, did not have to deal with any of these concerns. Portuguese nationalists had no real opposition within the country, and after their failure in Africa, they were not regarded as a real threat by any other world powers. This gave them free rein to shape Esperantism according to their nationalist and political views. Indeed, the auxiliary language was not as popular in Portugal as it was in Spain and Catalonia, and primary sources are thus scarce. However, those few available show a clear nationalist stance. Portuguese Esperantists tried to encourage the use of Esperanto as the only official international language in order to halt the advancement of French, which had had a pervasive effect on their national culture and language.

Although diversity was indeed a crucial part of Esperantism, it also caused misunderstandings and disagreements when it came to the structuring of the movement and how the constructed language was to be used. Some, like the Spanish Esperantists, thought that groups and societies had to be organized according to the state they belonged to, with national confederations representing regional ones. Others, like the Catalan Esperantists, considered that the state was irrelevant, as language was their only concern, and the movement had thus to be organized according to mother tongues and regions.

Eventually, the Catalan Esperantists' position came to be regarded as a threat to the stability of the Spanish state. Confrontations ensued, putting into question the ability of the auxiliary language to navigate the world while preserving its intended apolitical stance.

My doctoral project explores these tensions by first introducing Iberian Esperantism and the incipient nationalist movements of the three nations. It then moves on to analyze how nationalism was incorporated into Esperantism through journals, books and congresses, before addressing a series of confrontations that culminated in 1928 with the resignation of the Catalan Esperantist Federation's president and the association formally joining its Spanish counterpart.

This research has been possible thanks to the support of ESF, which has allowed me to visit the Spanish National Library in Madrid, as well as the Library of Catalonia in Barcelona and the Petro Nuez Archive in Sabadell.

Pilar Requejo de Lamo came to the University of St Andrews, Scotland in 2018 for an MLitt in Intellectual History and with a degree in International Relations from King Juan Carlos University in Madrid.

[Esperantismo en la Península Ibérica: Nacionalismo e Internacionalismo (1887-1928)]

Pilar Requejo de Lamo

<https://esfconnected.org/2022/11/28/esperantismo-iberica/>

Único como fue y sigue siendo el esperantismo, no ha dejado de interactuar como fenómeno social con otros movimientos significativos a lo largo de la historia. Lejos de ser un acontecimiento peculiar, aislado de otras influencias culturales, sociales, políticas, religiosas y económicas, el esperantismo se ha entrelazado con ellas a través de la obra de sus integrantes, que trajeron consigo sus ideales. Esta diversidad se puede apreciar desde sus inicios en diferentes partes del mundo, cuando a finales del siglo XIX el esperanto arraigó en numerosas comunidades. Hacer zoom en algunas regiones puede resaltar tendencias particulares que de alguna manera pasan desapercibidas cuando se mira el panorama general, como la fuerte conexión entre el nacionalismo y el esperantismo en la Península Ibérica entre 1887 y 1928.

Mi proyecto de doctorado, “Entre el internacionalismo y el nacionalismo: el movimiento esperantista en la Península Ibérica a principios del siglo XX”, analiza la forma en que evolucionó el esperantismo en tres naciones ibéricas –España, Cataluña y Portugal– y cómo se convirtió profundamente entrelazada con los incipientes movimientos nacionalistas de esta región. De hecho, surgieron tensiones entre los grupos cuando la naturaleza internacional, pacifista y humanista del esperanto fue desafiada por la complicada jerarquía existente entre las naciones.

Los nacionalistas interesados en el idioma auxiliar pronto descubrieron su potencial para promover sus culturas e idiomas nacionales en todo el mundo de una manera que les otorgaba

un control total sobre el contenido y la calidad de sus producciones sin tener que depender de idiomas nacionales extranjeros complicados. Esta nueva audiencia transnacional no solo era fácilmente accesible a través de revistas, sino que también estaba ansiosa por aprender sobre el mundo en general sin tener que mudarse de la comodidad de sus propios hogares. Era una oportunidad como ninguna otra.

Si bien estas tres naciones finalmente tenían el mismo objetivo: reivindicar sus identidades en la comunidad transnacional y obtener el reconocimiento internacional, la forma en que lo hicieron difería debido a sus respectivas circunstancias políticas. Sin salir de la Península podemos analizar cómo interactuó el esperantismo con los movimientos nacionalistas de un estado multinacional emergente (España), una nación sin estado (Cataluña) y un estado-nación (Portugal). La censura, las convulsiones políticas y los golpes de estado determinaron cómo estas naciones adaptaron la lengua auxiliar y la comunidad que surgió a su alrededor a sus necesidades y condiciones previas.

España, consciente de las crecientes tensiones entre sus regiones, optó por un esperantismo neutral en el que el nacionalismo castellano era una fuerza pasiva. Estaba presente en las constantes referencias históricas y las alusiones a una gran identidad española (que siempre privilegiaba los valores e ideales castellanos) que llenaban las páginas de sus diarios.

Como nación en lucha sin estado, que despertaba de un largo sueño, Cataluña tenía mucho que ganar con la flexibilidad que ofrecía el esperanto. El lenguaje construido abrió las puertas a una comunidad internacional a la que los nacionalistas catalanes podían acceder sin depender del gobierno central español. No obstante, todavía estaban bajo el control legal del estado, y la censura sin duda desempeñó un papel en la determinación de lo que podían imprimir. Estas limitaciones los inspiraron a centrarse en los temas menos controvertidos, como la cultura y el idioma, en un intento de diferenciarse de otras comunidades españolas.

Portugal, por otro lado, no tuvo que lidiar con ninguna de estas preocupaciones. Los nacionalistas portugueses no tenían una oposición real dentro del país y, después de su fracaso en África, ninguna otra potencia mundial los consideraba una amenaza real. Esto les dio rienda suelta para moldear el esperantismo de acuerdo con sus puntos de vista nacionalistas y políticos. De hecho, la lengua auxiliar no fue tan popular en Portugal como lo fue en España y Cataluña, por lo que las fuentes primarias son escasas. Sin embargo, los pocos disponibles muestran una clara postura nacionalista. Los esperantistas portugueses intentaron alentar el uso del esperanto como el único idioma internacional oficial para detener el avance del francés, que había tenido un efecto generalizado en su cultura e idioma nacional.

Aunque la diversidad fue de hecho una parte crucial del esperantismo, también provocó malentendidos y desacuerdos en lo que respecta a la estructuración del movimiento y cómo se usaría el lenguaje construido. Algunos, como los esperantistas españoles, pensaban que los grupos y sociedades debían organizarse según el estado al que pertenecían, con confederaciones nacionales que representaban a las regionales. Otros, como los esperantistas catalanes,

consideraban que el estado era irrelevante, ya que la lengua era su única preocupación, por lo que el movimiento debía organizarse según las lenguas maternas y las regiones.

Finalmente, la posición de los esperantistas catalanes llegó a ser considerada como una amenaza para la estabilidad del estado español. Se produjeron confrontaciones, lo que puso en duda la capacidad del idioma auxiliar para navegar por el mundo mientras conservaba su postura apolítica prevista.

Mi proyecto de doctorado explora estas tensiones introduciendo primero el esperantismo ibérico y los incipientes movimientos nacionalistas de las tres naciones. A continuación, pasa a analizar cómo se incorporó el nacionalismo al esperantismo a través de revistas, libros y congresos, antes de abordar una serie de enfrentamientos que culminaron en 1928 con la dimisión del presidente de la Federación Catalana de Esperantistas y la incorporación formal de la asociación a su homóloga española.

Esta investigación ha sido posible gracias al apoyo de ESF, que me ha permitido visitar la Biblioteca Nacional de España en Madrid, así como la Biblioteca de Cataluña en Barcelona y el Archivo Petro Nuez en Sabadell.

Pilar Requejo de Lamo llegó a la Universidad de St Andrews, Escocia en 2018 para obtener un MLitt en Historia Intelectual y una licenciatura en Relaciones Internacionales de la Universidad Rey Juan Carlos de Madrid.

Digitization of Croatian journals co-funded by ESF

<https://esfconnected.org/2022/12/12/digitization-croatian-journals/>
<https://library.foi.hr/zbirka/dechr>

In mid November 2022, Croatia's national Esperanto archive, Dokumenta Esperanto-Centro (DEC), completed its very important digitization project for the journals *Konkordo* (1924–1928), *Balkana Konkordo* (1931) and *La Suda Stelo* (1932-1973). Around 4200 pages were involved, which were digitized at DEC's request by a firm called Point s.l.r. in Varaždin.

The project received a grant in June 2022 from the Croatian Ministry of Culture and Media within the framework of protecting the “tradition of Esperanto” as article number Z-7298 of Croatia's non-material heritage, which was announced in 2019.

50% of the project was funded by the Esperantic Studies Foundation.

The project was led by Josip Pleadin on behalf of DEC, and by Danko Tkalec at Point s.l.r. A positive appraisal of the work performed was also sent to the Ministry by the Conservation department in Bjelovar, the regional institution responsible for the conservation and protection of items of cultural value.

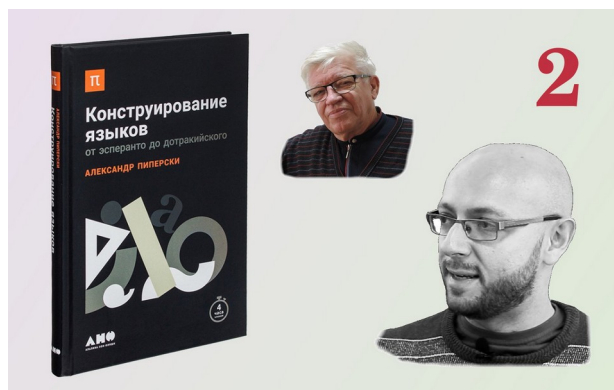
The journals have been digitized as PDF files with searchable text, and as of the middle of November 2022 the results of the project are available online at the address above.

From Esperanto to Dothraki: a book review (2)

Stanislav Košecký

<https://esfconnected.org/2022/12/26/piperski-review-2/>

Piperski, Aleksandr: *Конструирование языков: от эсперанто до дотракийского* 'Constructing Languages: from Esperanto to Dothraki'. Moscow, Alypina Non-Fikšn 2017, 224 paĝoj. ISBN 978-5-91671-1.



*This is the second part of a lengthy article by Stanislav Košecký (Slovakia).
We published the introduction in the previous issue.*

The book is split into six chapters. The first is entitled **An unattainable ideal**, and here the author turns his attention to philosophical languages, whose creators pursued the goal of abandoning various illogical features of natural languages. As examples he presents grammatical gender in many languages, then irregularities in the plurals of nouns or in nominal predicates.

He starts by introducing the **Lingua ignota** project of Hildegard von Bingen (1098–1179), one of the most important figures in medieval German culture. She is known to have been interested in medicine and music as well. Her language lacked grammatical rules, and its roughly 1000 words were drawn not only from Latin and German, but also from Hebrew and Greek, but in a way that can not often be reconstructed. In addition Hildegard even worked out her own writing system, preserved in two manuscripts. In this case it is not possible to call it a real language; at most it was a sort of secret “language” for private religious purposes. If we view the reality with a modicum of tolerance, we can classify this work alongside the philosophical languages (probably only for its historical value, according to Detlev Blanke).

The **philosophical language** of John Wilkins (published in 1668) is the second project with which the author concerns himself. He explains that Wilkins divided the knowledge of his time into 40 separate classes, represented by two letters each (consonant/vowel), e.g. *Da* = world, *De* = element, *Di* = stone, *Do* = metal, *Ga* = flower, *Ge* = seed, *Gi* = bush, *Go* = tree. Further consonants allow the classes to be divided into subgroups, e.g. *Deb* = flame, *Ded* = air, *Deg* = water, *Dep* = earth ktp.

As Piperski acknowledges, Wilkins in his book exhibited four problems of contemporary languages: 1) homonyms, 2) synonyms, 3) grammatical irregularities and 4) non-conformities of sound and spelling; and concluded that it would be sensible to devise a new language accordingly.

Ro

In the next part of this chapter, the author turns to the language **Ro** (E.P. Foster, 1913). In his own introductory words: “The spelling of the Ro language ensures a more uniform match between letters and sounds than in English.” The Ro language is generally strikingly similar to the language of Wilkins: in both languages a word begins with a sign of its class, which allows one to judge what the text is about.

There follows a more detailed explanation of the structure of this language. Ro does not take roots or root words from Latin and other languages. As emphasised by Ro’s author, the words here are based on an analysis of ideas and they are built in accordance with an *a priori* principle, by which the initial letter or syllable governs the word and the remaining letters present a unit or categorisation on the basis of a scientific classification. The fundamental principle, according to Piperski, is that the initial syllable never has its own meaning. This is therefore a philosophical language.

The example is given of the system of numbers, which always start with *z*. Thus *zab* is 1, *zeb* 10, *zib* 100. Then *zidzab* is 301, *zifzeb* 410, *zifzefzaf* 444. This sort of alphabetic rule applies in other cases, too – consequently *dec* means size, *decab* is a line, *decac* slender as a thread, *decaf* medium-sized, *decak* huge, *decal* worldwide, *decar* infinite.

The book’s author also points out several grammatical rules: for example a clause usually contains a word with the root *-e-*, indicating a verb, most commonly *ek* for the past tense, *el* for the present, *em* for the future. However, as he goes on to note, Foster himself in various places turns away from the *a priori* idea and enables the existence of certain *a posteriori* elements of his language. Thus, for example, words that start with *l-* signify notions connected with live; at the same time the initial *l* comes from English *life* and German *Leben*. Furthermore, the word *ha* certainly originates with English *have*, and in the word *gerdo* one can discern the *do-* of the word *dollar*.

As observed by the author of the book we are reviewing, the language Ro never become widespread, and in the realm of artificial/constructed languages a more important role was played by other more recent projects that the author mentions in his subsequent text.

Loglan

A study about **Loglan** first appeared in the magazine *Scientific American*. Its author was sociologist James C. Brown. This, according to Piperski, was published at a time when interest in logical-philosophical languages had already waned. The Loglan (Logical Language) project

was one of the last to try to apply “universal” language. It did, though, respect existing natural languages (especially the most significant ones).

To create its lexical material, Brown was guided by eight languages: English, Chinese, Hindi, Russian, Spanish, Japanese, French, German. As an example the author here offers the word *blanu* (blue). By comparing this notion with these eight languages (retaining the transliteration and transcription used by Brown) he presents its so-called index of learnability from 0 (very low) to 1 (very high), which according to Brown looked like this:

- ◆ English (*blue*) $3/3 = 1$
- ◆ Chinese (*lan*) $3/3 = 1$
- ◆ Hindi (*nila*) $2/4 = 0,5$
- ◆ Russian (*galuboj*) $2/7 = 0,28$
- ◆ Spanish (*azul*) $2/4 = 0,5$
- ◆ Japanese (*ao* or *kon*) $0 = 0$
- ◆ French (*bleu*) $2/3 = 0,66$
- ◆ German (*blau*) $4/4 = 1$

(The first value, $3/3$, $2/4$ ktp, indicates the so-called quota of congruity.)

As the author points out, if these criteria were to be ignored, words of any length could arise and then the notion “blue” might look like this: *blulannilagalubojasulaokonbleublau*. But such “trick” examples are invalid, the author writes, because Loglan’s predicates have a rigorously established structure: *KKVKK* or *KVKKV*.

It is still worth mentioning that in 1975 Brown published a detailed grammar of Loglan, to steer its evolution to some extent. The book’s author adds further information about a newer logical language project, which appeared in 1987. Its authors (B. LeChevalier and N. Tansky) called it Lojban. This too was built on the logical language principle, but its vocabulary is very different from Loglan.

Finally the author mentions that there has never been a case of a philosophical language that managed to show if it was capable of influencing thought, along the lines of the Sapir-Whorf hypothesis, because nobody has ever learned Loglan or Lojban as their native language, and so we do not know whether the thought process of such speakers would differ from our own.

Toki Pona

In a further explanation in this chapter Piperski deals with two newer constructed language projects. The first of them is **Toki Pona**. This project is the creation of S. Lang. In 2014 she published a complete grammar of this language, entitled “The Language of Good”. This language contains around 120 words that combine using simple rules. The name Toki Pona consists of the words *toki* (language, speak) and *pona* (good, goodness).

Toki Pona aims to train people to break their thinking down into basic parts and on that basis to think philosophically and gain a deeper perception of the world. The system of numerals has only five words: *wan* “1”, *tu* “2”, *luka* “5”, *mute* “20”, *ale* “100”. For instance “77” is expressed as *mute mute mute luka luka luka tu tu*. When one looks at the vocabulary, Toki Pona is a strikingly *a posteriori* language. The words *wan*, *tu*, *luka* (from Croatian *rúka*), as well as *oko* “eye”, are clear proof of this. The phonetic system of this language is represented by just nine consonants and five vowels.

Ithkuil

The last language presented by Piperski in his first chapter is **Ithkuil**.

This project first appeared on the Internet in 2004. Its author J. Quijada developed it further in 2007 and presented its final version in 2011. According to the book’s author, Ithkuil is a logical-philosophical language whose aim is to attain the highest level of precision and efficiency, without polysemy. Its character system contains 45 consonants and 13 vowels, which can form diphthongs. Additionally, this language uses tones, of which there are 7, and by the pitch of the voice they can change the meaning (standard Chinese has 4 such tones). On top of this, Ithkuil’s grammar has 96 cases and more than 20 verbal grammatical categories. Acquisition of this language is made even harder by the fact that it has its own writing system, with forms unrelated to others. (Details of this language can be found on the Internet at ithkuil.net.)

At the end of this chapter Piperski asks if it is possible to use language to improve thought. His comment – that it is not actually clear what improving thought means – hits the mark. He then asks: would human thought be made better if we were to think with maximum clarity, arranging fiddly aspects of meaning as in Ithkuil, or if, conversely, we were to discard unnecessary frills as in Toki Pona? And he concludes his questions by posing the problem of whether thinking in the categories of predicate logic would enable us to better distinguish what is true from what is false.

These questions have no answers, says Piperski, because no one exists who has native-speaker-like ability in any given philosophical language. And he ends the chapter **An unattainable ideal** with the observation that the issue of philosophical languages remains open and will apparently stay that way.

BULLETIN

International Conference of Applied Linguistics

<https://esfconnected.org/2022/10/03/international-conference-applied-linguistics/>

<https://10times.com/e13r-gpkd-k951>

The Philology Faculty of Vilnius University, Department of Lithuanian Studies, the Lithuanian Association of Applied Linguistics (LITAKA) and the Institute of the Lithuanian Language held the Sixth International Conference of Applied Linguistics in October on the theme “Languages and People: Problems and Solutions”.

New book on Esperanto morphology

<https://esfconnected.org/2022/10/05/new-book-morphology/>

<https://sezonoj.ru/2022/09/eme/>

During last summer’s 56th Baltic Esperanto Days gathering in Klaipėda, Ryszard Rokicki presented his new book *Enkonduko en la morfologion de Esperanto* (Introduction to the morphology of Esperanto). Rokicki has spent nearly 50 years working on Esperantology.

Conference on education, literature and language

<https://esfconnected.org/2022/10/07/conference-education-literature-language/>

<https://londoninstitutesd.co.uk/aricell-2022-cambridge/>

The London Institute of Skills Development hosted the Applied Research International Conference on Education, Literature and Language at Cambridge University, UK from November 3rd to 5th last year. This was an opportunity for academics, practitioners, consultants, scholars, researchers and policymakers with different backgrounds and experience to present papers and exchange and share their experiences, innovations, results, challenges and solutions.

Babies and contrastive sounds

<https://esfconnected.org/2022/10/12/babies-contrastive-sounds/>

<https://www.pnas.org/doi/10.1073/iti3822119>

<https://khitczenko.github.io/ContextLong.pdf>

A recent study sheds light on how babies learn to distinguish contrastive sounds (*big, pig*) in their own language while rapidly losing the ability to distinguish the contrastive sounds of other languages. Building on their previous research, the authors suggest that babies compare the frequency distributions of sounds across different contexts.

Shakespeare myths

<https://esfconnected.org/2022/10/14/shakespeare-myths/>

<https://theconversation.com/five-myths-about-shakespeares-contribution-to-the-english-language-189402>

A short online article discusses five myths about Shakespeare's contribution to the English language.

Watch Your Language

<https://esfconnected.org/2022/10/17/watch-your-language/>

<https://www.insidehighered.com/blogs/higher-ed-gamma/watch-your-language>

A recent article by Steven Mintz, professor of history at the University of Texas at Austin, examines how language became a key cultural, ideological and political battleground: "Of all the traditional humanities disciplines, only one has consistently grown: linguistics."

AI learns human language patterns

<https://esfconnected.org/2022/10/19/ai-human-language-patterns/>

<https://news.mit.edu/2022/ai-learn-patterns-language-0830>

On its own, a new machine-learning model can discover linguistic rules that often match up with those created by human experts. Human languages are notoriously complex, and linguists have long thought it would be impossible to teach a machine how to analyze speech sounds and word structures in the way human investigators do.

Thinking with your hands

<https://esfconnected.org/2022/10/21/thinking-with-hands/>

<https://www.sciencedaily.com/releases/2022/09/220915104800.htm>

Demonstration of embodied cognition mechanisms in the brain could have implications for artificial intelligence. In a recent study, scientists observed how the brain responds to words representing objects that can be manipulated by hand, when a participant's hands were either free to move or restrained. They showed that brain activity in response to such words was significantly reduced by hand restraints.

3rd Virtual Congress and Retoso

<https://esfconnected.org/2022/11/07/vk3-retoso/>

<https://vk.esperanto.net/2022/>

<https://retoso2022.tejo.org/>

Esperanto's 3rd Virtual Congress (VK) was held from 24 to 27 November 2022 alongside Retoso, the online event of the World Esperanto Youth Organization (TEJO).

The 3rd VK's main program, which ran from 12:00 to 18:00 UTC each day, included talks, panels, debates, author appearances, artistic and cultural presentations and so on. Contributions related to the theme of the congress, "Language, life, land: Indigenous Languages Decade", were especially welcome.

Public-Speaking Competition

<https://esfconnected.org/2022/11/08/public-speaking-competition/>

<https://uea.org/gk/1074a1>

<https://uea.org/gk/1073a1>

As part of Esperanto's 3rd Virtual Congress there was a Public-Speaking Competition, open to congress members of up to 35 years of age.

Participants spoke in Esperanto for a maximum of ten minutes on one of the following topics: "When an Indigenous language dies ...", "Indigenous languages would survive if ...", "I particularly like my Indigenous language because ..."

On site and remote, serious and friendly

<https://esfconnected.org/2022/11/10/on-site-remote/>

<https://edukado.net/novajhoj?id=878>

Here is a report on the interlinguistics session held last September, partly at the Adam Mickiewicz University in Poznań, Poland and partly online.

Changing the definition of love

<https://esfconnected.org/2022/11/11/changing-definition-love/>

<https://spectator.sme.sk/c/23059621/linguists-changing-the-definition-of-love-was-the-least-we-could-do.html>

The definition of the word *láska* “love” in the Dictionary of the Contemporary Slovak Language no longer mentions opposite sexes, thus reflecting reality. This article talks about why the change took place in the week after a terrorist attack on Bratislava’s Zámocká Street that left two LGBT+ people dead, and about what impact the new definition may have on society.

The future of linguistic diversity

<https://esfconnected.org/2022/11/16/future-linguistic-diversity/>

<https://www.nature.com/articles/s41559-021-01604-y>

A study in the magazine *Nature* finds that contact with other languages is not a driver of language loss, but that formal education and a greater density of roads can be.

Call for IKU talks in Turin

<https://esfconnected.org/2022/11/18/call-for-iku-talks/>

<https://uea.org/gk/1072a1>

The 108th World Esperanto Congress in Turin will include the 76th session of the International Congress University (IKU). UEA asks that proposals for IKU talks be submitted by 31 January 2023. In connection with the IKU the International Academy of Sciences (AIS) will be holding a workshop. Anyone proposing an IKU talk may also suggest an AIS course, to consist of one IKU talk, 1-2 additional lectures and possibly a short exam.

Marjorie Boulton: Unu animo homa

<https://esfconnected.org/2022/11/21/unu-animo-homa/>

<https://esperanto.org.uk/news/publishing/unu-animo-homa-r156/>

A two-volume collection of the complete poetic works of Marjorie Boulton has been published by Esperanto Association of Britain. Over 1200 pages long, *Unu animo homa*, a title taken from her poem “Aliĝilo”, contains all of her books of poetry, starting with her debut *Kontralte* from 1955, right up to *Du el*, published thirty years later.

AI raises questions about innate grammar

<https://esfconnected.org/2022/11/23/ai-innate-grammar/>

<https://theconversation.com/ai-is-changing-scientists-understanding-of-language-learning-and-raising-questions-about-an-innate-grammar-190594>

For years, many linguists have believed that learning language is impossible without a built-in grammar template. But new AI models such as GPT-3 prove otherwise, demonstrating that the ability to produce grammatical language can be learned from linguistic experience alone.

“Baby talk” similar across many languages

<https://esfconnected.org/2022/11/25/baby-talk/>

<https://www.sciencedaily.com/releases/2022/10/221011105727.htm>

A recent study has revealed that baby talk, also known as infant-directed speech, displays similar properties across 36 languages. Caregivers generally talk to very young children in a high-pitched, slow-paced, animated manner.

Linguistics and fake news

<https://esfconnected.org/2022/11/30/linguistics-fake-news/>

<https://partner.sciencenorway.no/linguistics-media-society/can-linguistics-expose-fake-news/2085020>

A team of linguists at the University of Oslo is working with computer scientists and artificial intelligence researchers to see whether there are linguistic differences between real and fake news texts in Norwegian, English and Russian. Their goal is to improve current fact-checking tools.

The power of language planning

<https://esfconnected.org/2022/12/07/power-language-planning/>

<https://languagepolicyconsulting.com/2021/09/22/lets-start-at-the-beginning-language-planning-%f0%9f%93%9d/>

An article entitled “Before there was Language Policy, there was Language Planning”, posted in September 2021, discusses the goals and consequences of language planning.

Power, lust and zinc

<https://esfconnected.org/2022/12/14/power-lust-zinc/>

<https://en.wikipedia.org/wiki/Moresnet>

<https://www.bureau-europa.nl/macht-wellust-en-zink/download/7860/ZINK-NL-3mmafloop-40p-fogra39-DEF.pdf>

From 4 to 12 December 2021 the Dutch city of Maastricht hosted an exhibition entitled *Macht, Wellust en Zink* (“Power, Lust and Zinc”), which used historical documents and modern installations to recount the history of the industrial landscape and of Neutral Moresnet. In parallel with this exhibition a book of the same name was published in Dutch, containing a five-page chapter on Neutral Moresnet, a.k.a. *Amikejo*, and Esperanto’s part in it.

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: 31 March 2023. 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).

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