

IfI

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ARTICLES

Numismatics: an Esperanto cultural treasure trove no longer in the dark (2)

Bert Boon

<https://esfconnected.org/2022/07/18/numismatics-2/>



In his groundbreaking booklet *Esperanto-mono* (“Esperanto Money”, 2000) Hans Jankowski includes not only Esperanto coins and medallions, but also payment methods and securities of various kinds that have been used as local or event-related means of payment. When mentioning Esperanto money, it’s crucially important to stress that *it’s not an official currency*. Only a few national coins, put into circulation by official state authorities in honour of this or that person’s Esperanto (or other) merits, serve as official currency in the relevant country.

Esperanto currency: historical and transcultural experiments

In 1907, only twenty years after the first book in the language was published, Esperanto pioneers felt the need to launch an international system of currency in the Esperanto world. The aim of these attempts was to simplify relations of trading and exchange between Esperantists in different countries and to convince businesspeople around the world of the advantages of a common international auxiliary language and a worldwide currency system. The International Commercial and Economic Specialist Group (IKEF), founded in 1985, to this day promotes Esperanto through its practical uses in economics and commerce.

The first project was started by Prof. René de Saussure, who was actually only hoping for an imaginary international unit of currency that would enable convenient conversions between national currencies. Although from his point of view coins and banknotes were not really required, on Esperanto’s 25th anniversary in 1912, the first (so-called “fantasy”) coins of 1,000

and 2,000 “spesoj” were released. In 1907, when there were still no such coins in existence, the German Esperantists Herbert F. Höveler considered putting the speso system into practice in the banking service. In 1908 he founded the Esperantist Cheque Bank. Various means of transferring money were made available, with the speso as the currency.



The bank was an immediate success and worked in collaboration with other banks such as London & South-Western Bank, Ltd in Merton Abbey, UK; Bankhaus Gebrüder Arnold in Dresden, Germany; and the bank A. Saĥarov, Tverskaja in Moscow, Russia. Esperanto associations in various countries, many publishers and sellers of Esperanto books, the Chamber of Commerce in Washington, USA and also London’s famous Thomas Cook & Son had accounts at the Esperanto bank.

In a nutshell: by April 1914, 730 people and associations in 320 towns and 43 countries had accounts at the Esperantist Cheque Bank. It sold no less than 20,000 chequebooks and 40,000 remittance forms!

Then, like a bolt of lightning, came the atrocious slaughter of the so-called Great War, which not only caused the cancellation of the tenth World Esperanto Congress in Paris but also divided the peoples of Europe and their Esperantists, and consequently stifled the Cheque Bank's activity. Höveler passed away (1918) and his project was liquidated...



In 1946 (!) world federalists in The Hague, Netherlands, at the initiative of Julia Insbrucker and Andre Cseh among others, founded the Universal League (UL). They wanted to regenerate the movement and the Esperanto world currency, with the motto “one world – one language – one currency”. A real method of payment was created, a form of voucher (a type of unofficial banknote).



Members of the League also planned to immediately put metal coins into circulation. In 1960, the Dutch State Mint in The Hague minted the first “stelo” coins of 1, 5 and 10 stelos – showing 1959 as the year!



In 1965 there followed coins with a value of 25 steloj in gold, silver and cupronickel respectively.



Ongoing inflation in Europe and the continued reduction of purchasing power meant that the UL’s membership dwindled, the league became dormant and the stelo system quietly vanished away. Nowadays Universal League’s legacy is managed by the International Esperanto Institute in The Hague.

(To be continued in a third article.)

Bert Boon is a Belgian Esperantist, founder of the Esperanto Numismatic Association, UEA’s first specialist group on numismatics, and editor of its journal Esperanta Numismatiko. The journal and membership of the association are free.

[Numismática: un tesoro cultural del esperanto que ya no está oculto (2)]

Bert Boon

<https://esfconnected.org/2022/07/18/numismatica-2/>



En su innovador folleto *Esperanto-mono* (“Dinero esperanto”, 2000), Hans Jankowski incluye no solo monedas y medallones en esperanto, sino también métodos de pago y valores de varios tipos que se han utilizado como medios de pago locales o relacionados con eventos. Al mencionar el dinero en esperanto, es de vital importancia enfatizar que no es una *moneda oficial*. Sólo unas pocas monedas nacionales, puestas en circulación por las autoridades estatales oficiales en honor a los méritos esperantistas (u otros) de tal o cual persona, sirven como moneda oficial en el país correspondiente.

Moneda del esperanto: experimentos históricos y transculturales

En 1907, solo veinte años después de la publicación del primer libro en el idioma, los pioneros del esperanto sintieron la necesidad de lanzar un sistema internacional de moneda en el mundo del esperanto. El objetivo de estos intentos era simplificar las relaciones de comercio e intercambio entre los esperantistas en diferentes países y convencer a los empresarios de todo el mundo de las ventajas de un idioma auxiliar internacional común y un sistema monetario mundial. El Grupo de Especialistas en Economía y Comercio Internacional (IKEF), fundado en 1985, hasta el día de hoy promueve el Esperanto a través de sus usos prácticos en la economía y el comercio.

El primer proyecto fue iniciado por el profesor René de Saussure, quien en realidad solo esperaba una unidad monetaria internacional imaginaria que permitiera conversiones convenientes entre monedas nacionales. Aunque desde su punto de vista las monedas y los billetes no eran realmente necesarios, en el aniversario 25 del Esperanto en 1912, se lanzaron las primeras monedas (llamadas “de fantasía”) de 1.000 y 2.000 “spesoj”. En 1907, cuando aún no existían tales monedas, el esperantista alemán Herbert F. Höveler consideró poner en práctica el sistema del speso en el servicio bancario. En 1908 fundó el Banco de Cheques

Esperantistas. Se pusieron a disposición varios medios de transferencia de dinero, con el speso como moneda.



El banco fue un éxito inmediato y trabajó en colaboración con otros bancos como London & South-Western Bank, Ltd en Merton Abbey, Reino Unido; Bankhaus Gebrüder Arnold en Dresden, Alemania; y el banco A. Saĥarov, Tverskaja en Moscú, Rusia. Las asociaciones de esperanto en varios países, muchos editores y vendedores de libros en esperanto, la Cámara de Comercio en Washington, EE. UU. y también el famoso Thomas Cook & Son de Londres tenían cuentas en el banco de Esperanto.

En pocas palabras: para abril de 1914, 730 personas y asociaciones en 320 ciudades y 43 países tenían cuentas en el Banco de Cheques Esperantistas. Vendió no menos de 20.000 talonarios de cheques y 40.000 formularios de remesas.

Luego, como un relámpago, vino la atroz matanza de la llamada Gran Guerra, que no sólo provocó la cancelación del décimo Congreso Mundial de Esperanto en París, sino que dividió a los pueblos de Europa y sus esperantistas, y en consecuencia asfixió la actividad del Banco de Cheques. Höveler falleció (1918) y su proyecto fue liquidado.



En 1946 federalistas mundiales en La Haya, Países Bajos, por iniciativa de Julia Insbrucker y Andre Cseh entre otros, fundaron la Liga Universal (UL). Querían regenerar el movimiento y la moneda mundial del Esperanto, con el lema “un mundo – un idioma – una moneda”. Se creó un método de pago real, una forma de comprobante (un tipo de billete no oficial).



Los miembros de la Liga también planearon poner inmediatamente en circulación monedas de metal. En 1960, la Casa de la Moneda del Estado holandés en La Haya acuñó las primeras monedas "stelo" de 1, 5 y 10 stelos, ¡mostrando 1959 como el año!



En 1965 siguieron monedas con un valor de 25 steloj en oro, plata y cuproníquel respectivamente.



La inflación en curso en Europa y la continua reducción del poder adquisitivo significaron que la membresía de la UL disminuyó, la liga quedó inactiva y el sistema stelo desapareció silenciosamente. Hoy en día, el legado de la Liga Universal es administrado por el Instituto Internacional de Esperanto en La Haya.

(Continuará en un tercer artículo.)

Bert Boon es un esperantista belga, fundador de la Asociación Numismática de Esperanto, el primer grupo de especialistas en numismática de la UEA, y editor de su revista Esperanta Numismatiko. La revista y la afiliación a la asociación son gratuitas.

The Book of Guests in Esperanto

Marcus Bicknell

<https://esfconnected.org/2022/08/01/book-of-guests-bicknell/>

<https://clarencebicknell.com/clarence-bicknells-book-of-guests-in-esperanto-published-july-2022/>

We are proud to announce the worldwide publication of *Clarence Bicknell's Book of Guests in Esperanto*, a masterpiece of dedication and arts-and-crafts talent in watercolours by a light-hearted polymath of the late 19th century.

Clarence Bicknell (1842–1918, <https://esfconnected.org/2021/05/07/bicknell-gusto/>) built his summer house, the Casa Fontanalba, in the Italian Maritime Alps in 1906, and year after year created hand-drawn vellum-bound albums featuring the wild flowers of the area. The *Book of Guests* was the vehicle for him to combine his artistic talents with a bit of humour while promoting the universal language Esperanto.

In this book, created between 1906 and his death in 1918, he wrote on the left page descriptions in Esperanto of friends, family and others who stayed overnight, and on the right page painted watercolours of flowers, framed with arts-and-crafts motifs in matching colours. Individuals range from eminent botanists and archaeologists to three dogs: Leo, Capi and Clarence's much-loved Mahdi. The page for Emile Cartailhac shows how proud Clarence was that the distinguished French prehistorian visited the rock engravings of the Val Fontanalba: the initials "E.C." are illuminated with features from the rock art including plough and oxen.



Clarence wrote of Casa Fontanalba in 1916: "The walls are painted in laburnum & dandelion and there is a deep dado with the initials of all the different people who have slept in the house. There have been about 110 up to this point. A short biography with these initials is written in Esperanto in a book for the information of posterity."

Susie Bicknell has appraised the book in her article about Clarence's art, and Nicolas Bell of the Wren Library of Trinity College, Cambridge, also praised the book after it was displayed there in 2018.

https://clarecebicknell.com/wp-content/uploads/clarence_bicknell_his_art_susie_bicknell.pdf

<https://trinitycollegelibrarycambridge.wordpress.com/2018/06/07/a-botanical-watercolourist-at-trinity-clarence-bicknell/>

The original is in the Bicknell family collection. It is now seen for the first time in this full-colour life-size reproduction, published in July 2022 and available on Amazon worldwide and in specialist bookstores. The book (8×5 inches, 204 pages) includes translations of the Esperanto texts into English, French and Italian, an introduction in all four languages and an index of names. It can also be purchased from the Clarence Bicknell Association (info@clarecebicknell.com) where members get 20% discount (<https://clarecebicknell.com/membership/>).

The *Casa Fontanalba Visitors' Book*, an album of larger format in which visitors wrote their signatures opposite a watercolour of a mountain flower, has been available in print since 2017.

<https://www.clarecebicknell.com/shop>

[El Libro de Invitados en Esperanto]

Marcus Bicknell

<https://esfconnected.org/2022/08/01/libro-de-invitados/>

<https://clarecebicknell.com/clarence-bicknells-book-of-guests-in-esperanto-published-july-2022/>

Estamos orgullosos de anunciar la publicación mundial del Libro de Invitados de Clarence Bicknell en esperanto, una obra maestra de dedicación y talento artístico y artesanal en acuarelas de un erudito alegre de finales del siglo XIX.

Clarence Bicknell (1842–1918, <https://esfconnected.org/2021/05/07/bicknell-gusto/>) construyó su casa de verano, la Casa Fontanalba, en los Alpes Marítimos italianos en 1906, y año tras año creó álbumes encuadernados en vitela dibujados a mano con las flores silvestres de la zona. El *Libro de Invitados* fue el vehículo para que él combinara sus talentos artísticos con un poco de humor mientras promovía el idioma universal Esperanto.

En este libro, creado entre 1906 y su muerte en 1918, escribió en la página izquierda descripciones en esperanto de amigos, familiares y otras personas que pernoctaron, y en la página derecha pintó acuarelas de flores, enmarcadas con motivos artesanales en colores. Los individuos van desde eminentes botánicos y arqueólogos hasta tres perros: Leo, Capi y el amado Mahdi de Clarence. La página de Emile Cartailhac muestra lo orgulloso que estaba Clarence de que el distinguido prehistoriador francés visitara los grabados rupestres de Val Fontanalba: las iniciales "E.C." están iluminados con elementos del arte rupestre, como arados y bueyes.



Clarence escribió sobre Casa Fontanalba en 1916: “Las paredes están pintadas de laburno y diente de león y hay un profundo friso con las iniciales de todas las personas que han dormido en la casa. Ha habido alrededor de 110 hasta este punto. Una breve biografía con estas iniciales está escrita en esperanto en un libro para información de la posteridad”.

Susie Bicknell ha valorado el libro en su artículo sobre el arte de Clarence, y Nicolas Bell, de la Biblioteca Wren del Trinity College, Cambridge, también elogió el libro después de que se exhibiera allí en 2018.

El original está en la colección de la familia Bicknell. Ahora se ve por primera vez en esta reproducción a tamaño natural a todo color, publicada en julio de 2022 y disponible en Amazon en todo el mundo y en librerías especializadas. El libro incluye traducciones de los textos en esperanto al inglés, francés e italiano, una introducción en los cuatro idiomas y un índice de nombres. También se puede comprar en la Asociación Clarence Bicknell, donde los miembros obtienen un 20 % de descuento (info@clarencerbicknell.com, <https://clarencerbicknell.com/membership/>).

El *Libro de Visitas de Casa Fontanalba*, un álbum de mayor formato en el que los visitantes escriben sus firmas frente a una acuarela de una flor de montaña, está disponible en forma impresa desde 2017.

<https://www.clarencerbicknell.com/shop>

From Esperanto to Dothraki: a book review (1)

Stanislav Košecký

<https://esfconnected.org/2022/08/15/piperski-review-1/>

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.



In the introduction to this publication, the author endeavours to give a concise presentation of the creation of new languages (their construction) as a new discipline in linguistics, which he terms **interlinguistics** (considered by us to be in its narrower interpretation). In his text, the author introduces the well known but always relevant fact that the creation of new languages, like any subsequent work concerning them, meets with continual doubts in the world of linguistics, and in the Russian linguistic tradition (just as formerly in the Soviet one) one never gets beyond the description of consciously created languages as “iskustvennije”, i.e. artificial, which current (and also older) European linguistics/interlinguistics has replaced with the label *planned* (a *planned language*).

The need for a classification of such languages is, in the author’s view, prompted by the fact that their “world” is very extensive. Its arrangement is determined by two parameters:

1. for what purpose the language came into being, and
2. whether it was created “from scratch” or on the basis of certain natural languages.

To start with the reasons for creating a language, the most popular one is to perfect human thought by means of a new, systematized, logical language. As the author emphasizes, this goal is closely tied to the hypothesis of linguistic relativity or the Sapir–Whorf hypothesis: *a language influences the thinking of the people who speak it*. If so, is it not vital that we come up with a language to be constructed in a strictly logical manner and contain no shortcomings? The perfection of language, and thereby also of thought, is the guiding idea for the creators of languages we call **philosophical** or **logical**. To the ranks of these languages the author adds *Loglan* from the year 1960.

As we shall continue to see, the construction of languages can have a practical aim – of assisting mutual understanding between people. It is understandable that when one considers the multitude of languages that exist in the world, the role of communication tool is often played by the intermediary language. While in the territory of Russia this is Russian, on the international stage people typically communicate with each other in English. Here the opinion arises that choosing one language to have special status is not fair. This reality has triggered the existence of a further direction for language construction, representing the creation of **international auxiliary languages**. And here, too, we encounter evolution: in Europe, the Middle Ages, just like the early modern era, were a time of interest in philosophical languages.

An interesting piece of information the author supplies is that under the influence of information technology in the second half of the 20th century, interest in languages of this type has focused on universal pictographic languages. In this connection, even the so-called space languages (intended for communication with inhabitants of other planets) are mentioned, tying in with the deepening of the science-fictionesque nature of the world today. But here the author points out the risk of a possible merger of such languages with those used in programming [which we rightly call artificial – reviewer’s note] or with those that stem from the requirements of artistic (literary) creativity.

We will permit ourselves a brief note that an important distinction is missing in the author’s classification – namely the division of such languages into **projects**, **semi-planned languages** and **planned languages**, which is already normal in today’s interlinguistics literature. That is to say: only with difficulty can one regard as a language a proposal that, metaphorically speaking, has never left its creator’s desk and has remained a mere *project*. Categorized as semi-planned languages are those that have attained, or in some cases are attaining, a certain level of application in society. They are but a few: *Latino Sine Flexione*, *Occidental-Interlingue*, *Volapük* and notably *Interlingua*. At the end of this hierarchy are the *planned languages*, whose sole representative is *Esperanto* as a fully functioning language with its extensive foundation of speakers and their activity. To keep things simple, we here avoid the term *language* for individual projects.

The author significantly draws attention to a further parameter in the classification of the results of language-planning work. Languages that adopt their lexical and grammatical material from natural (ethnic) languages are labelled ***a posteriori***; opposite them, those that are created “from nothing” are ***a priori***. Interesting, although slightly provocative, is the author’s note about literary languages based on certain dialects (as an example he offers the modern German literary language). As he stresses, these are nothing other than *a posteriori* auxiliary languages, just with the difference that they are not intended for communication between various nations, but purely between members of a single nation who speak in various dialects (p. 18).

The book's relatively extensive introduction ends by pointing out that the volume does not aspire to complexity and that it provides the user with several more detailed sources. This statement entirely tallies with reality, since some publications on the subject present as many as 1000 such projects (e.g. A. D. Duličenko gives 917 of them up to the year 1973), their constant growth is to be expected, and – especially since the arrival of the Internet – the problem of presenting them has become less complicated.

(The six chapters of the book will be explored in detail in subsequent instalments of this review.)

[Del Esperanto al Dothraki: una reseña del libro (1)]

Stanislav Košecký

<https://esfconnected.org/2022/08/15/resena-piperski-1/>

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.

En la introducción a esta publicación, el autor se esfuerza por dar una presentación concisa de la creación de nuevos lenguajes (su construcción) como una nueva disciplina en lingüística, a la que denomina **interlingüística** (considerada por nosotros en su interpretación más estrecha). En su texto, el autor introduce el hecho bien conocido pero siempre relevante de que la creación de nuevos lenguajes, como cualquier trabajo posterior sobre ellos, tropieza con continuas dudas en el mundo de la lingüística, y en la tradición lingüística rusa (al igual que antiguamente en la soviética) uno nunca va más allá de la descripción de las lenguas creadas conscientemente como “iskustvennije”, es decir, artificiales, que la lingüística/interlingüística europea actual (y también más antigua) ha reemplazado con la etiqueta *planificada* (*una lengua planificada*).

La necesidad de una clasificación de tales lenguas es, en opinión del autor, motivada por el hecho de que su “mundo” es muy extenso. Su disposición está determinada por dos parámetros:

1. Con qué propósito nació el lenguaje, y
2. ya sea que haya sido creado “desde cero” o sobre la base de ciertos lenguajes naturales.

Para comenzar con las razones para crear un lenguaje, la más popular es perfeccionar el pensamiento humano por medio de un nuevo lenguaje lógico, sistematizado. Como subraya el autor, este objetivo está íntimamente ligado a la hipótesis de la relatividad lingüística o hipótesis de Sapir-Whorf: *una lengua influye en el pensamiento de las personas que la hablan*. Si es así, ¿no es vital que propongamos un lenguaje que se construya de una manera estrictamente lógica y que no contenga defectos? La perfección del lenguaje, y por tanto también del pensamiento, es la idea rectora de los creadores de idiomas que llamamos *filosóficos* o *lógicos*. A las filas de estos idiomas el autor agrega *Loglan* desde el año 1960.

Como continuaremos viendo, la construcción de lenguajes puede tener un objetivo práctico: ayudar a la comprensión mutua entre las personas. Es comprensible que cuando se considera la multitud de idiomas que existen en el mundo, el papel de herramienta de comunicación lo juega a menudo el idioma intermediario. Mientras que en el territorio de Rusia esto es ruso, en el escenario internacional las personas normalmente se comunican entre sí en inglés. Aquí surge la opinión de que elegir un idioma para tener un estatus especial no es justo. Esta realidad ha desencadenado la existencia de una nueva dirección para la construcción de lenguas, que representa la creación de **lenguas auxiliares internacionales**. Y aquí también nos encontramos con la evolución: en Europa, la Edad Media, al igual que la era moderna temprana, fue una época de interés por los lenguajes filosóficos.

Un dato interesante que aporta el autor es que bajo la influencia de las tecnologías de la información en la segunda mitad del siglo XX, el interés por lenguajes de este tipo se ha centrado en los lenguajes pictográficos universales. En este sentido, se mencionan incluso los llamados lenguajes espaciales (destinados a la comunicación con habitantes de otros planetas), vinculándose con la profundización de la naturaleza de ciencia ficción del mundo actual. Pero aquí el autor señala el riesgo de una posible fusión de tales lenguajes con los utilizados en la programación [que con razón llamamos artificiales – nota del crítico] con los que se derivan de las exigencias de la creatividad artística (literaria).

Nos permitiremos una breve nota de que falta una distinción importante en la clasificación del autor, a saber, la división de dichos lenguajes en **proyectos, lenguajes semiplanificados y lenguajes planificados**, lo que ya es normal en la literatura interlingüística actual. Es decir: difícilmente se puede considerar como lenguaje una propuesta que, metafóricamente hablando, nunca ha salido del escritorio de su creador y se ha quedado en un mero *proyecto*. Se clasifican como lenguas semiplanificadas aquellas que han alcanzado, o en algunos casos están alcanzando, un cierto nivel de aplicación en la sociedad. Son solo algunos: *Latino Sine Flexione*, *Occidental-Interlingue*, *Volapük* y, sobre todo, *Interlingua*. Al final de esta jerarquía se encuentran las *lenguas planificadas*, cuyo único representante es el *Esperanto* como lengua en pleno funcionamiento con su amplia base de hablantes y su actividad. Para mantener las cosas simples, aquí evitamos el término lenguaje para proyectos individuales.

El autor llama significativamente la atención sobre otro parámetro en la clasificación de los resultados del trabajo de planificación lingüística. Las lenguas que adoptan su material léxico y gramatical de las lenguas naturales (étnicas) se etiquetan **a posteriori**; frente a ellos, los que se crean “de la nada” son **a priori**. Interesante, aunque un poco provocativa, es la nota del autor sobre lenguajes literarios basados en ciertos dialectos (como ejemplo ofrece el lenguaje literario alemán moderno). Como subraya, no son más que lenguas auxiliares a posteriori, con la única diferencia de que no están destinadas a la comunicación entre varias naciones, sino puramente entre miembros de una misma nación que hablan en varios dialectos.

La introducción relativamente extensa del libro termina señalando que el volumen no aspira a la complejidad y que proporciona al usuario varias fuentes más detalladas. Esta afirmación

concuera completamente con la realidad, ya que algunas publicaciones sobre el tema presentan hasta 1000 proyectos de este tipo (por ejemplo, A. D. Duličenko da 917 de ellos hasta el año 1973), es de esperar su crecimiento constante y, especialmente desde la llegada de Internet: el problema de presentarlos se ha vuelto menos complicado.

(Los seis capítulos del libro se explorarán en detalle en entregas posteriores de esta reseña.)

On “Hodler in Mostar” – an interview with Spomenka Štimec

Alessandra Madella

<https://esfconnected.org/2022/08/29/on-hodler-in-mostar/>

This interview with Croatian author Spomenka Štimec was conducted by Alessandra Madella and first appeared on the Ĉina Radio Internacia website in January 2022: <https://esperanto.cri.cn/recomended2/3842/20220104/726255.html>.

She has kindly offered it for republication here.



The International League of Esperanto-Speaking Teachers (ILEI) recommended your book *Hodler in Mostar* (2006) for Esperanto Book Day (December 15) in 2021. What can you tell us about it?

They say Esperanto has no culture. Wrong! We have an impressive culture. UEA, our umbrella organization, came into being in 1908 in a very cultural place. The idea of it took shape in the house and workshop of renowned Swiss painter Ferdinand Hodler. His son Hector was the co-founder of our umbrella organization. When I hear people calling us cultureless, I reply: I wouldn't say so. Through Hector, we even inherited the painter Ferdinand Hodler. In his will, Hector left half his legacy to his wife Emilie (who he married in 1917, a year before he died), and half to his child: the World Esperanto Association (UEA). Indirectly, via Hector, we acquired the money that had belonged to Ferdinand.

Where did the idea of writing the novel come from?

I had always wanted to see Hodler's paintings in Switzerland. And one day I read in the paper that Hodler would be visiting Zagreb! I went to the exhibition and realized this was Ferdinand Hodler from Sarajevo, not Switzerland! I realized my neighbours in Bosnia had an amazing story about Hector Hodler's father in their gallery. And I think Esperantists deserve to know about this extra information we have.

How did you research the novel?

In that exhibition hall in Zagreb, I stood staring at the painting called *Seamstress* or *Augustine* and realized I was seeing the first "portrait" of Hector Hodler, because the seamstress was pregnant. I checked which year it was painted in: in 1887, the year of Hector's birth. I realized I would have to buy everything published about Hodler in Sarajevo and Ljubljana (where the exhibition was), to gather information. Beyond that, where there were gaps in the information, I used my imagination.



What position does this book hold among your writings?

An important one. I'm grateful to have had it recommended as reading material for Zamenhof Day 2021!

Why did you decide to write this book and most of your books directly in Esperanto?

Many people write in Croatian. Not so many in Esperanto. I should help the language that's less strong. And the one that I deeply love. I also like Croatian, of course. I write in it as well.

Have you written any other books that talk about Esperanto's historical background?

Yes. *Ombro sur interna pejzaĝo* (*Shadow on an Inner Landscape*) is a novel about Esperanto loves and breakups.

Which of your books have been translated into other languages? Are there any Chinese translations?

Kroata milita noktolibro (Croatian War Nocturnal) has been published eight times in the same number of languages. *Ombro sur interna pejzaĝo* has been translated into Italian from the Esperanto edition. *Tilla* has appeared in Japanese and Korean.

My impressions on a trip to Japan, *Nesenditaj leteroj el Japanio* (Unsent letters from Japan), have been translated into Chinese and published by Harbin University. I've been told Chinese students of Japanese have found it helpful to read that little book.



In 2021, Harpina, a Chinese Esperantist, published my Zagreb Method reader *Esperanto is not just a language* in Inner Mongolia.

In addition I have found inspiration in the Japanese journalist Hasegawa Teru, who married a Chinese Esperantist, secretly fled from Japan to China, arrived... (realized her husband already had a wife there), discovered the Japanese army was invading China, received the order to return home with other Japanese women... but she decided to stay and fight against the Japanese army. I wrote a play for the World Congress in Beijing (1986): *The Lady Who Whispered in the Hurricane*. Very interestingly, the poster for that play won an award for being one of “the hundred most beautiful posters in the world” and was displayed at UNESCO in Paris in 1987.

Your work has also been presented to non-Esperantists in the German book *Die Bienen und das Unsichtbare (The Bees and the Invisible, 2020)* by Austrian author Clemens Johann Setz...

Clemens Johann Setz is a present-day Austrian writer who deserves great respect. Though he's not an Esperantist, he decided to dedicate his novel to the phenomenon of constructed languages. He learned Volapük to understand what it was. He learned Esperanto. He realized this Esperanto thing had a literature worth reading, and across a hundred pages he described Esperanto literature for German readers who knew nothing about it. That book earned him German's most prestigious prize, the Georg Büchner Prize, in July 2021. He wrote about Vasili Eroshenko, whose story guides us through the entire history of Esperanto literature over a hundred pages. And on a dozen pages within those, he analyzes my contribution to Esperanto literature, with admiration, as he wrote by his signature. The book should soon be published in Esperanto by Mondial.

[Sobre “Hodler en Mostar” – una entrevista con Spomenka Štimec]

Alessandra Madella

<https://esfconnected.org/2022/08/29/sobre-hodler-en-mostar/>

Esta entrevista con la autora croata Spomenka Štimec fue realizada por Alessandra Madella y apareció por primera vez en el sitio web de Ĉina Radio Internacia en enero de 2022: <https://esperanto.cri.cn/recommended2/3842/20220104/726255.html>.

Ella amablemente la ofreció para su republicación aquí.

La Liga Internacional de Profesores Hablantes de Esperanto (ILEI) recomendó su libro *Hodler en Mostar* (2006) para el Día del Libro en Esperanto (15 de diciembre) en 2021. ¿Qué nos puede decir al respecto?

Dicen que el esperanto no tiene cultura. ¡Equivocado! Tenemos una cultura impresionante. UEA, nuestra organización coordinadora, nació en 1908 en un lugar muy cultural. La idea tomó forma en la casa y taller del reconocido pintor suizo Ferdinand Hodler. Su hijo Héctor fue el cofundador de nuestra organización paraguas. Cuando escucho a la gente llamarnos sin cultura, respondo: yo no diría eso. A través de Héctor, incluso heredamos al pintor Ferdinand Hodler. En su testamento, Héctor dejó la mitad de su legado a su esposa Emilie (con quien se casó en 1917, un año antes de morir), y la otra mitad a su hijo: La Asociación Mundial de Esperanto (UEA). Indirectamente, a través de Héctor, adquirimos el dinero que había pertenecido a Ferdinand.

¿De dónde surge la idea de escribir la novela?

Siempre había querido ver las pinturas de Hodler en Suiza y un día leí en el periódico que Hodler estaría de visita en Zagreb. Fui a la exposición y me di cuenta de que era Ferdinand Hodler de Sarajevo, no de Suiza. Me di cuenta de que mis vecinos en Bosnia tenían una historia increíble sobre el padre de Hector Hodler en su galería. Y creo que los esperantistas merecen saber acerca de esta información adicional que tenemos.

¿Cómo investigaste la novela?

En esa sala de exposiciones de Zagreb, me quedé mirando el cuadro llamado *Costurera o Agustín* y me di cuenta de que estaba viendo el primer “retrato” de Héctor Hodler, porque la costurera estaba embarazada. Revisé en qué año fue pintado: en 1887, el año del nacimiento de Héctor. Me di cuenta de que tendría que comprar todo lo publicado sobre Hodler en Sarajevo y Ljubljana (donde estaba la exposición), para recopilar información. Más allá de eso, donde había lagunas en la información, usé mi imaginación.

¿Qué lugar ocupa este libro entre sus escritos?

Uno importante. Tengo mucho agradecimiento de que me lo hayan recomendado como material de lectura para el Día de Zamenhof 2021.

¿Por qué decidiste escribir este libro y la mayoría de tus libros directamente en esperanto?

Mucha gente escribe en croata. No tantos en esperanto. Debería ayudar al lenguaje que es menos fuerte. Y el que amo profundamente. También me gusta el croata, por supuesto. También escribo en él.

¿Ha escrito algún otro libro que hable sobre los antecedentes históricos del Esperanto?

Sí. *Ombro sur interna pejzaĝo* (*Sombra en un paisaje interior*) es una novela sobre amores y rupturas en esperanto.

¿Cuáles de sus libros han sido traducidos a otros idiomas? ¿Hay alguna traducción al chino?

Kroata milita noktolibro (Nocturno de guerra croata) se ha publicado ocho veces en el mismo número de idiomas. *Ombro sur interna pejzaĝo* ha sido traducido al italiano de la edición en esperanto. *Tilla* ha aparecido en japonés y coreano.

Mis impresiones sobre un viaje a Japón, *Nesenditaj leteroj el Japanio* (Cartas no enviadas desde Japón), han sido traducidas al chino y publicadas por la Universidad de Harbin. Me han dicho que a los estudiantes chinos de japonés les ha resultado útil leer ese librito.

En 2021, Harpina, un esperantista chino, publicó mi lector del Método Zagreb *El esperanto no es solo un idioma* en Mongolia Interior.

Además me he inspirado en la periodista japonesa Hasegawa Teru, que se casó con un esperantista chino, huyó en secreto de Japón a China, llegó... (se dio cuenta de que su marido ya tenía una mujer allí), descubrió que el ejército japonés estaba invadiendo China, recibió la orden de volver a casa con otras mujeres japonesas... pero decidió quedarse y luchar contra el ejército japonés. Escribí una obra de teatro para el Congreso Mundial en Beijing (1986): *La dama que susurró en el huracán*. Muy interesante, la portada de esa obra ganó un premio por ser una de "las cien portadas más bellas del mundo" y fue exhibida en la UNESCO en París en 1987.

Su trabajo también ha sido presentado a los no esperantistas en el libro alemán *Die Bienen und das Unsichtbare* (*Las abejas y lo invisible*, 2020) del autor austriaco Clemens Johann Setz.

Clemens Johann Setz es un escritor austriaco actual que merece un gran respeto. Aunque no es esperantista, decidió dedicar su novela al fenómeno de las lenguas construidas. Aprendió volapük para entender lo que era. Aprendió esperanto. Se dio cuenta de que este asunto del esperanto tenía una literatura que valía la pena leer, y en cien páginas describió la literatura en esperanto para los lectores alemanes que no sabían nada al respecto. Ese libro le valió el premio más prestigioso de Alemania, el Premio Georg Büchner, en julio de 2021. Escribió sobre Vasili Eroshenko, cuya historia nos guía a través de toda la historia de la literatura en esperanto en más de cien páginas. Y en una docena de páginas dentro de esas, analiza mi aporte a la literatura esperantista, con admiración, como escribió con su firma. El libro debería ser publicado pronto en Esperanto por Mondial.

CED turns 70 at the 44th Conference on Esperanto Studies

Guilherme Fians

<https://esfconnected.org/2022/09/12/ced-turns-70/>

<https://interlingvistiko.net/interlingvistiko/esperantologia-konferenco-2022/>

On a rainy day in London in 1952, after reading another newspaper article misrepresenting Esperanto as “the failed universal language that’s no longer spoken”, Ivo Lapenna stood up from his office chair, looked out the window and thought: “It’s time to create some sort of foundation or research centre to prove the value of Esperanto through serious academic research.” As the rain became heavier and the lightning struck from the skies of Britain’s capital city, Lapenna uttered the words: “May this research centre be called CED!”

No, the dramatized scene above is not based on a true story. The creation of CED – the Centre for Research and Documentation on World Language Problems – did not take place in a quasi-revelation. But CED was indeed founded in 1952 and counted Lapenna as one of its founders and leading figures. 70 years later, CED continues funding research projects, supporting scholars, publishing journals and holding regular conferences on planned languages and language planning. To celebrate its 70th anniversary, CED held the 44th Conference on Esperanto Studies (Esperantologia Konferenco, EK) within the scope of the 107th World Congress of Esperanto, on 11 August 2022 in Montreal, Canada.

This year’s EK was organised by Guilherme Fians and Mark Fettes and involved (1) a special session to celebrate CED’s anniversary; (2) two sessions of talks and paper presentations; and (3) a public round-table debate on the acceptance (or dismissal) of Esperanto as a research topic in academia. As one of the few hybrid activities in this year’s World Congress, the EK attracted participants both on-site and online, counting more than 40 simultaneous attendees.

The first session included talks by Mark Fettes, Sabine Fiedler, Grant Goodall and Jonathan Pool. From narrating the history of CED to discussing the presence of Esperanto in academic debates, these talks highlighted the potential of Esperanto studies to disrupt theoretical assumptions about language learning, speech communities and language ideologies. This

contribution became particularly poignant in Goodall's talk, in which he emphasised Noam Chomsky's recent statement on Esperanto: rather than dismissing Esperanto in his often-cited quote "Esperanto is not a language", Chomsky meant that Esperanto does not conform to the working definition of language deployed by formal linguistics. If this is the case, could not Esperanto studies scholarship contribute more directly to a reconsideration of such linguistic approaches?

The two following sessions included talks on diverse topics concerning Esperanto studies and interlinguistics from Gabriel Labrie, Guilherme Fians, Davide Astori, Christer Kiselman, Bernhard Tuidier and Pascal Dubourg-Glatigny. Particularly engaging to scholars and the general public alike were Tuidier's and Dubourg-Glatigny's remarks regarding people's private archives and documents. While most of us simply throw away documents, letters and notes of all kinds related to our life-long process of learning and using Esperanto, these materials may constitute an invaluable primary source for historians in the future. Delving into a person's engagement with Esperanto, a historian can see in practice how the language becomes meaningful and functional from someone's personal perspective. In other words, even if most of us are ordinary Esperanto speakers, our viewpoints about Esperanto matter to scholars and may reveal overlooked aspects of the present-day Esperanto community and movement. In this way, these two talks in tandem called for a reconsideration of what we all have to offer to history and the social sciences as Esperanto speakers and/or activists.

Lastly, an interesting aspect of this year's EK is that it brought together early-career scholars in Esperanto studies – such as Gabriel Labrie – and key actors in the discipline – like Christer Kiselman, who for years organised the EK and edited the journal *Esperantologio / Esperanto Studies*. The generational dialogue that this academic space creates within the Esperanto world gives a sense of continuity that reaches back to the early days of CED: unlike the gloomy day experienced by Ivo Lapenna in the fictional narrative that opened this article, the sunny (and unexpectedly hot) days of Montreal during summer 2022 seem to be an index of CED's bright days ahead.

The 44th EK involved financial support from ESF, which funded the trip of Guilherme Fians (University of St Andrews, Scotland) to Montreal to attend the 107th World Congress of Esperanto, to co-organise the EK, and to present his latest book (Esperanto Revolutionaries and Geeks: Language Politics, Digital Media and the Making of an International Community, 2021) during ESF's public meeting.

[CED cumple 70 años en la 44ª Conferencia de Estudios Esperantistas]

Guilherme Fians

<https://esfconnected.org/2022/09/12/ced-cumple-70/>

<https://interlingvistiko.net/interlingvistiko/esperantologia-konferenco-2022/>

En un día lluvioso en Londres en 1952, después de leer otro artículo periodístico que tergiversaba el esperanto como “el idioma universal fallido que ya no se habla”, Ivo Lapenna se levantó de la silla de su oficina, miró por la ventana y pensó: “Es hora de crear algo, una especie de fundación o centro de investigación para demostrar el valor del esperanto a través de una investigación académica seria”. A medida que la lluvia se hizo más intensa y los rayos cayeron del cielo de la capital de Gran Bretaña, Lapenna pronunció las palabras: “¡Que este centro de investigación se llame CED!”

No, la escena dramatizada de arriba no está basada en una historia real. La creación de CED, el Centro de Investigación y Documentación sobre Problemas de Idiomas del Mundo, no tuvo lugar en una cuasi-revelación. Pero CED se fundó en 1952 y contó con Lapenna como uno de sus fundadores y figuras destacadas. 70 años después, CED continúa financiando proyectos de investigación, apoyando a académicos, publicando revistas y realizando conferencias periódicas sobre lenguajes planificados y planificación lingüística. Para celebrar su 70º aniversario, el CED celebró la 44ª Conferencia de Estudios Esperantistas (Esperantologia Konferenco, EK) en el marco del 107º Congreso Mundial de Esperanto, el 11 de agosto de 2022 en Montreal, Canadá.

La EK de este año fue organizado por Guilherme Fians y Mark Fettes e involucró (1) una sesión especial para celebrar el aniversario de CED; (2) dos sesiones de charlas y presentaciones de trabajos; y (3) una mesa redonda pública sobre la aceptación (o rechazo) del esperanto como tema de investigación en la academia. Como una de las pocas actividades híbridas en el Congreso Mundial de este año, la EK atrajo a participantes tanto en el sitio como en línea, contando con más de 40 asistentes simultáneos.

La primera sesión contó con charlas de Mark Fettes, Sabine Fiedler, Grant Goodall y Jonathan Pool. Desde narrar la historia de CED hasta discutir la presencia del Esperanto en los debates académicos, estas charlas destacaron el potencial de los estudios de Esperanto para alterar los supuestos teóricos sobre el aprendizaje de idiomas, las comunidades de habla y las ideologías lingüísticas. Esta contribución se volvió particularmente conmovedora en la charla de Goodall, en la que enfatizó la declaración reciente de Noam Chomsky sobre el esperanto: en lugar de descartar el esperanto en su cita a menudo citada "El esperanto no es un idioma", Chomsky quiso decir que el esperanto no se ajusta a la definición de trabajo de lenguaje desplegado por la lingüística formal. Si este es el caso, ¿No podrían los estudios académicos en esperanto contribuir más directamente a una reconsideración de tales enfoques lingüísticos?

Las dos sesiones siguientes incluyeron charlas sobre diversos temas relacionados con los estudios del esperanto y la interlingüística de Gabriel Labrie, Guilherme Fians, Davide Astori,

Christer Kiselman, Bernhard Tuidier y Pascal Dubourg-Glatigny. Los comentarios de Tuidier y Dubourg-Glatigny sobre los archivos y documentos privados de las personas fueron especialmente interesantes para los académicos y el público en general. Si bien la mayoría de nosotros simplemente tiramos documentos, cartas y notas de todo tipo relacionadas con nuestro proceso de aprendizaje y uso del esperanto durante toda nuestra vida, estos materiales pueden constituir una fuente primaria invaluable para los historiadores en el futuro. Profundizando en el compromiso de una persona con el esperanto, un historiador puede ver en la práctica cómo el idioma se vuelve significativo y funcional desde la perspectiva personal de alguien. En otras palabras, incluso si la mayoría de nosotros somos hablantes ordinarios de esperanto, nuestros puntos de vista sobre el esperanto son importantes para los estudiosos y pueden revelar aspectos pasados por alto de la comunidad y el movimiento esperantistas actuales. De esta manera, estas dos charlas en tándem llamaron a una reconsideración de lo que todos tenemos para ofrecer a la historia y las ciencias sociales como hablantes de esperanto y/o activistas.

Por último, un aspecto interesante de la EK de este año es que reunió a académicos principiantes en los estudios de esperanto, como Gabriel Labrie, y actores clave en la disciplina, como Christer Kiselman, quien durante años organizó la EK y editó la revista *Esperantologio / Esperanto Studies* (Estudios esperantistas). El diálogo generacional que crea este espacio académico dentro del mundo del esperanto da una sensación de continuidad que se remonta a los primeros días del CED: a diferencia del día sombrío vivido por Ivo Lapenna en la narración ficticia que abre este artículo, el día soleado (e inesperadamente caluroso) días de Montreal durante el verano de 2022 parecen ser un índice de los días brillantes que se avecinan para CED.

La 44ª EK contó con el apoyo financiero de ESF, que financió el viaje de Guilherme Fians (Universidad de St Andrews, Escocia) a Montreal para asistir al 107º Congreso Mundial de Esperanto, co-organizar el EK y presentar su último libro (Esperanto Revolutionaries and Geeks: Language Politics, Digital Media and the Making of an International Community, 2021) durante la reunión pública de ESF.

The linguistic war on womankind

<https://esfconnected.org/2022/07/01/linguistic-war-womankind/>

<https://www.spiked-online.com/2022/06/11/the-linguistic-war-on-womankind/>

This article discusses the real-world consequences of what it calls the “linguistic contortionism” increasingly used in current English to avoid the word “woman” and associated accusations of transphobia.

Esperanto course for children in Taiyuan

<https://esfconnected.org/2022/07/05/course-children-taiyuan/>

<https://sezonoj.ru/2022/06/azio-7/#more-19400>

On 18 June, teachers at a primary school in the city Taiyuan in China’s Shanxi Province held an Esperanto course in the kindergarten of a local residential area. The children learned how to say “happy father’s day” and really enjoyed the course.

Save linguistics at Huddersfield

<https://esfconnected.org/2022/07/06/save-linguistics-huddersfield/>

<https://www.change.org/p/save-linguistics-at-the-university-of-huddersfield>

In June the UK’s University of Huddersfield announced 37 redundancies in the School of Arts and Humanities, and there is a risk that no linguistics faculty will remain. Linguistics at Huddersfield is known worldwide for its work in stylistics, corpus linguistics, pragmatics and conversation analysis, among many other areas, as well as for its outreach work via the internationally renowned popular language magazine *Babel*. You can help by signing the petition.

Esperanto Connecting People: a writing contest

<https://esfconnected.org/2022/07/07/esperanto-connecting-people/>

<https://espero.bialystok.pl/eo/12-a-eldono-de-la-literatura-konkurso-esperanto-ligas-homojn/>

You are invited to take part in the 12th “Esperanto Connecting People” writing contest with a story in Esperanto entitled “What is happiness for me?”

The competition, organized in Białystok, is open to adults and people over the age of 15. It aims to: spread Esperanto's ideas and the language itself as created by L. L. Zamenhof from Białystok; inspire the reading of literature; try to appraise the surrounding world; and create the chance to discover and strengthen literary talent.

The search engine that overturned a mask mandate

<https://esfconnected.org/2022/07/08/search-engine-mask-mandate/>

<https://www.theverge.com/2022/6/7/23153218/legal-corpus-linguistics-mask-mandate-judges>

Using text corpora to answer legal questions has grown popular, but linguists are concerned that judges aren't trained well enough to use these tools properly. This article describes how a judge in Florida used a corpus to decide that face masks do not count as "sanitation".

Master's interlinguistics at Poznań

<https://esfconnected.org/2022/07/11/masters-interlinguistics/>

<https://kml.amu.edu.pl/en/interlinguistics/>

http://interl.home.amu.edu.pl/interlingvistiko/magistraj_apr22.html

<https://rekrutacja.amu.edu.pl/en/studies-cataloge/jezykoznawstwo-i-zarzadzanie-informacja-specjalnosc-interlingwistyka,554>

Till the end of July you could register for the master's course in interlinguistics, combined with information management, at Adam Mickiewicz University in Poznań, Poland. Here, Esperanto is used alongside English to teach students from the entire world: interlinguistic subjects in Esperanto and information management in English.

Esperanto Day posters

<https://esfconnected.org/2022/07/12/esperanto-day-posters/>

<https://espereto.com/informiloj>

As usual for Esperanto Day, traditionally celebrated on July 26, a talented graphic designer has created and uploaded two posters that deserve to be widely used. They are now being translated/adapted into other languages.

The finished posters are available to download.

Esperantology Conference as CED turns 70

<https://esfconnected.org/2022/07/13/esperantology-conference-ced-70/>

<https://uea.org/asocio/ced>

The 44th Esperantology Conference, held in 2022 at the University of Quebec in Montreal as part of the 107th World Esperanto Congress, highlighted the 70th anniversary of the Centre for Research and Documentation on World Language Problems (CED) through the theme “CED at 70: An Appraisal of Esperantology’s Contributions to Social, Political and Linguistic Specialist Debates”.

It took place on Thursday August 11, for the entire day, from 9am to 6pm EDT (UTC-4). The main organizers were Drs Guilherme Fians (University of St Andrews, Scotland) and Mark Fettes (Simon Fraser University, Canada). Everyone was welcome to attend the lectures and participate in the public debate. In addition to the conference, CED also held a public meeting on Friday August 12.

The conference had three parts: (1) a celebratory session in honour of the 70th anniversary of CED; (2) two sessions of lectures and papers; (3) a public debate or round table, open to all, on accepting (or rejecting) Esperanto as a subject of scientific study.

Academy directors elected

<https://esfconnected.org/2022/07/14/academy-directors-elected/>

https://www.akademio-de-esperanto.org/akademio/index.php?title=Sekcioj_kaj_Komisionoj

By 29 July, all 45 members of the Academy of Esperanto had voted to elect its board and sectional directors for the period 2022–2025.

Elected as board members were: Probal Dasgupta (president), Brian Moon and Bertilo Wennergren (vice-presidents) and François Lo Jacomo (secretary).

A new section, known as the “Interkonsilejo”, has been created to allow rapid discussion of language-related questions to which its members require answers for use in their activities outside the Academy, without having to wait for a formal Academy decision.

More details are available: <https://esperanto.brazilo.org/archives/50561>

UEA archive now at the Austrian National Library

<https://esfconnected.org/2022/07/15/uea-austrian-national-library/>

The World Esperanto Association (UEA) has recently handed over "one of the most extensive and important archives about Esperanto and the international Esperanto movement" to the

Austrian National Library (ÖNB). We draw your attention to the relevant press releases from UEA and the ÖNB, and to the ÖNB's announcement on Facebook.

<https://uea.org/aktuale/komunikoj/2022/Transdono-de-la-Arkivo-de-UEA-al-la-Esperantomuzeo-de-la-Auxstria-Nacia-Biblioteko>

<https://www.onb.ac.at/ueber-uns/presse/pressemeldungen/oesterreichische-nationalbibliothek-erhaelt-das-archiv-des-esperanto-weltbundes-universala-esperanto-asocio>

<https://www.facebook.com/nationalbibliothek/photos/a.369711493111586/5237030846379602/>

Madella to speak at AALA 2022

<https://esfconnected.org/2022/07/19/madella-aala-2022/>

<http://ilei.info/>

<https://2022aalaindia.com/>

ILEI's vice-president, Alessandra Madella, will lecture on activity around Esperanto examinations in Italy at AALA 2022, the 8th annual international conference of the Asian Association for Language Assessment, at the end of October in Chennai, India.

Koutny spoke at FIPLV congress

<https://esfconnected.org/2022/07/20/koutny-fiplv/>

The World Congress of FIPLV (International Federation of Language Teacher Associations) took place from the 27th to 29th of July in Warsaw. There, Ilona Koutny gave a lecture on the subject of "Developing intercultural competence through an intercultural language".

Online CEFR exams off to a good start

<https://esfconnected.org/2022/07/21/online-exams-good-start/>

<https://edukado.net/novajhoj?id=873>

For the first six months of this year Katalin Kováts, head of the KER-Ekzamena Centro, and her team were busy relaunching UEA's examination system, testing the new C2 level, laying the technical foundations for online examination, and organizing the first online exams. Here is a short report on the achievements.

AILA Congress 2023

<https://esfconnected.org/2022/07/22/aila-congress-2023/>

<https://aila2023.fr/>

<https://aila.info/>

Lyon, France will, from the 17th to 21th of July 2023, play host to the 20th World Congress of AILA (the International Association of Applied Linguistics) with the theme of “Diversity and social cohesion in a globalized world: towards more committed language sciences”.

The overall goal will be to reflect on how studies in applied linguistics and the researchers who produce them can participate in the construction of a globalized world in which respect for diversity as a basis for social cohesion requires individual and collective commitment.

Trade-off between complex words and complex grammar

<https://esfconnected.org/2022/07/25/trade-off-words-grammar/>

<https://neurosciencenews.com/ppa-complex-words-20880/>

According to a new study of patients with primary progressive aphasia, people who have difficulty producing complex words compensate by stringing together a sequence of simpler words to convey the idea they wish to express.

Rapid phonemic learning in the first hours of life

<https://esfconnected.org/2022/07/26/rapid-phonemic-learning/>

<https://www.nature.com/articles/s41562-022-01355-1>

Human neonates can discriminate phonemes, but the neural mechanism underlying this ability is poorly understood. This recent article in the scientific journal *Nature* shows that the neonatal brain can learn to discriminate natural vowels from backward vowels, a contrast unlikely to have been learnt in the womb.

Genetic linguistics tracks human migration

<https://esfconnected.org/2022/07/27/genetic-linguistics-migration/>

<https://phys.org/news/2022-06-scientists-genetic-methods-linguistics-track.html>

By applying methods from population genetics – but using linguistic data rather than genes – scientists at the École Polytechnique Federale de Lausanne have produced a series of maps showing historical migration events, including the migration of mountain farmers native to Upper Valais who began to settle in German-speaking Switzerland in the 13th century.

Plurilingual parenting

<https://esfconnected.org/2022/07/28/plurilingual-parenting/>

<https://theconversation.com/plurilingual-parenting-why-many-experts-think-families-who-speak-multiple-languages-should-just-go-with-the-flow-185255>

Linguists have long paid attention to the idea of bilingual parenting, but a new appreciation of linguistic and cultural complexity has brought about an alternative approach. This short article explains how what experts call “plurilingualism” views language use as fluid and dynamic.

The language of happiness

<https://esfconnected.org/2022/08/03/language-of-happiness/>

<https://www.nature.com/articles/s41599-022-01202-8>

This article in *Nature* examines the vocabulary used in descriptions of happiness and reveals that positive lexical items play only a limited role in such reports. It also shows that compact lexical families accurately reflect a semantic categorisation of sources of happiness, and notes the important role of commercial products as such sources.

“Women” and men

<https://esfconnected.org/2022/08/05/women-and-men/>

<https://mallonge.net/q1>

A recent article from the *New York Times* explains the curious history of the words *female* and *woman*, which are not derived from *male* and *man* (at least not in its modern sense). *Girl* and *lady* are also discussed.

IKIKO 2022

<https://esfconnected.org/2022/08/08/ikiko-2022/>

<https://ikiko.civencia.io/>

The International Congress of Intercultural Communication (IKIKO), a virtual world gathering of local/national meetings, will take place from 8 to 12 November 2022. The topic is intercultural communication, with the aim of collecting ideas and showing non-Esperantists that Esperanto works.

If you can assemble a small team of Esperanto speakers in your town or country, IKIKO would ask you to set this up for other people, preferably non-Esperantists, in your area, who are

interested in discussing language justice, hegemonies, education in a multicultural environment, international gatherings, etc. Contributions to the discussion can be made in speech, in writing, including scientific texts, in videos, in songs and so on. All materials will appear in a magazine or on a web page.

Esperanto, The Aggressor Language

<https://esfconnected.org/2022/08/10/esperanto-aggressor-language/>

<https://www.amazon.com/dp/0996482032>

https://eo.wikipedia.org/wiki/Esperanto._The_Aggressor_Language

The book *Readings in Language Studies, Volume 7: Intersections of Peace and Language*, published in 2019, has a final chapter by Timothy Reagan on “Esperanto, The Aggressor Language”, a US Army handbook from the early 1960s.

Zamenhof comic strip

<https://esfconnected.org/2022/08/12/zamenhof-comic-strip/>

<https://photos.app.goo.gl/hKen7P9LT8dUcdLFA>

Jean-Pierre Cavelan has started a comic strip in French and Esperanto about the life of L. L. Zamenhof. All Esperanto speakers are invited to assist the work with criticisms, corrections, suggestions, (en/dis)couragement, etc.

A brief history of Esperanto

<https://esfconnected.org/2022/08/17/brief-history/>

<https://theconversation.com/a-brief-history-of-esperanto-the-135-year-old-language-of-peace-hated-by-hitler-and-stalin-alike-186025>

Here is a useful article by Joshua Holzer, Assistant Professor of Political Science at Westminster College, Missouri, entitled “A brief history of Esperanto, the 135-year-old language of peace hated by Hitler and Stalin alike”.

World Humanitarian Day

<https://esfconnected.org/2022/08/19/world-humanitarian-day/>

<https://translatorswithoutborders.org/>

<https://translatorswithoutborders.org/blog/humanitarian-voices/>

19 August was World Humanitarian Day, and the non-profit organization Translators without Borders wants to honour humanitarians everywhere by sharing its community's voices.

Esperanto in revolutionary Russia

<https://esfconnected.org/2022/08/22/esperanto-in-revolutionary-russia/>

<https://www.tandfonline.com/doi/abs/10.1080/15387216.2022.2103724>

A review by Alison Long has recently been published of Brigid O'Keeffe's book *Esperanto and languages of internationalism in revolutionary Russia*.

Future of Languages conference

<https://esfconnected.org/2022/08/23/future-of-languages/>

<https://vigdis.hi.is/en/events/fiplv-nbr-conference/>

The international Future of Languages conference will be held at the University of Iceland in Reykjavík on 8 and 9 June 2023. The program will consist of theoretical and practical presentations as language teachers join forces to learn from each others' experiences and practices, while gaining knowledge about future perspectives and challenges. Presentations will be in different languages, but English will be the main conference language.

To be or not to be?

<https://esfconnected.org/2022/08/24/to-be-or-not-to-be/>

<https://www.atlantis-press.com/article/125976131.pdf>

A short article by Yutian Li, a student at the Beijing Royal School, entitled "The Vitality of Esperanto: To be or Not to be?", provides a broad overview of Esperanto and may be of interest.

Universal language network in the brain

<https://esfconnected.org/2022/08/26/universal-language-network/>

<http://www.sci-news.com/othersciences/linguistics/universal-language-network-11015.html>

In a large-scale functional magnetic resonance imaging (fMRI) study, neuroscientists from MIT and Harvard University evaluated the claim of language universality with respect to core features of the brain's neural architecture.

Edukado.net in Montreal

<https://esfconnected.org/2022/08/31/edukado-net-montreal/>

<https://edukado.net/novajhoj?id=875>

Earlier this month, Edukado.net actively contributed to the World Esperanto Congress in Montreal. Here is a report on what took place, with photos.

Latin, Linguistics, Friendship and Poetry

<https://esfconnected.org/2022/09/02/latin-linguistics-friendship-poetry/>

<https://www.counterpunch.org/2022/08/19/latin-and-linguistics-as-the-gateway-to-friendship-and-poetry-about-palestine/>

Here is an interview, entitled “Latin and Linguistics As the Gateway to Friendship and Poetry About Palestine”, with Kevin Haddock, author of “Beloved Brother, Beloved Sister. Poems for Palestine” (2019). “Beautifully illustrated, this book is highly recommended for those who wish to trace the evolution of lasting friendships across the miles, friendships that are memorialized in rhyme. Kevin Haddock’s friendship with Duaa, Ghada, Haneen, Hassan, Hubba, Rana, and Ahmad, to name but a few, is what this world needs.”

Non-speech vocal cues

<https://esfconnected.org/2022/09/05/non-speech-vocal-cues/>

<https://www.sciencedaily.com/releases/2022/07/220728142928.htm>

New research finds that specific parts of the brain recognize complex cues in human vocal sounds that do not involve speech, such as crying, coughing or gasping. Insights into the organization of the brain voice-recognition system will enable researchers to better understand neurological disorders where voice perception is altered or missing and even help create better voice assistant devices.

Linguistics and the Austronesian expansion

<https://esfconnected.org/2022/09/07/austronesian-expansion/>

<https://theconversation.com/linguistics-locates-the-beginnings-of-the-austronesian-expansion-with-indigenous-seafaring-people-in-eastern-taiwan-186547>

The study of Indigenous languages spoken in maritime South-East Asia today has shed new light on the beginnings of the Austronesian expansion. This was the last major migration of people spreading out across the Pacific Ocean from eastern Taiwan and, ultimately, settling Aotearoa (New Zealand).

The language that doesn't use “no”

<https://esfconnected.org/2022/09/09/language-doesnt-use-no/>

<https://www.bbc.com/future/article/20220804-kusunda-the-language-isolate-with-no-word-for-no>

Nepal's Kusunda language has no known origin and a number of quirks, like no words for “yes” or “no”. It also has only one fluent speaker left, something linguists are racing to change.

Linguistic predictions during comprehension

<https://esfconnected.org/2022/09/14/linguistic-predictions/>

<https://www.pnas.org/doi/10.1073/pnas.2201968119>

Theorists propose that the brain constantly generates implicit predictions that guide information processing. During language comprehension, such predictions have indeed been observed, but it remains disputed under which conditions and at which processing level these predictions occur. A new study shows that the brain spontaneously predicts upcoming language at multiple levels of abstraction.

From ideal to real

<https://esfconnected.org/2022/09/16/from-ideal-to-real/>

<https://eo.globalvoices.org/about/>

<https://eo.globalvoices.org/2022/08/13307/>

<https://globalvoices.org/2022/08/23/esperanto-can-the-language-of-idealism-face-reality/>

The non-profit organisation Global Voices recently published an article in Esperanto and seven other languages, entitled “Esperanto: De idealismo al realismo” (Esperanto: Can the language of idealism face reality?).

Singing, speech production, and the brain

<https://esfconnected.org/2022/09/20/singing-speech-production/>

<https://penntoday.upenn.edu/news/Penn-undergrads-study-singing-speech-production-brain-Linguistics-lab>

Here is an interesting article about recent work led by Jianjing Kuang, a linguist at the University of Pennsylvania, to study how people create vowels when they sing.

The Future of linguistics

<https://esfconnected.org/2022/09/22/future-of-linguistics/>

<https://medium.datadriveninvestor.com/the-future-of-linguistics-4299769d1faa>

This blog article discusses trends in linguistics and the way they are shaping our future.

Online C2-level CEF exam in November

<https://esfconnected.org/2022/09/28/online-c2-exam/>

<https://edukado.net/novajhoj?id=877>

In 2022, the CEF Examination Centre of the World Esperanto Association launched an examination at the highest level (C2) of the Common European Framework of Reference for Languages. A team of experts worked on this for over a year. Experienced Esperantists and linguists tested the initial trial series, and over the summer the first real test was prepared and used in an exam paper for people physically present at the World Congress in Montreal.

In response to interest from the Esperanto community, the Centre will be preparing a new series of exams enabling *online* examinations on 26 and 27 November.

Rudolf Carnap and the Esperanto movement

<https://esfconnected.org/2022/09/30/rudolf-carnap-esperanto-movement/>

<https://www.liberafolio.org/2022/05/10/carnap-filozofa-forgesita-de-esperantistoj/>

<https://link.springer.com/book/10.1007/978-3-030-84887-3>

The German book *Logischer Empirismus, Lebensreform und die deutsche Jugendbewegung* (Logical Empiricism, Life Reform and the German Youth Movement), published this year, contains a chapter by Ulrich Lins, “Sprache transnational: Rudolf Carnap und die Esperantobewegung” (Transnational language: Rudolf Carnap and the Esperanto movement”).

The website *Libera Folio* interviewed Lins on the subject in May. The book is free to download from the publishers.

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 December 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).

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