

# Esperanto

## Esperanto

International language

## Esperanto

[Esperanto flag](#)

<b>Pronunciation</b>	<span>[<span>espeˈranto</span>]</span> ( <span>audio speaker icon listen</span> )
<b>Created by</b>	<span>L. L. Zamenhof</span>
<b>Date</b>	1887
<b>Setting and usage</b>	<span>International auxiliary language</span> <span>Native</span> : estimated 1000 to several thousand (2016) <sup>[1][2]</sup>
<b>Users</b>	<span>L2</span> users: estimates range from 63 000 <sup>[3]</sup> to two million <sup>[4]</sup> <span>constructed language</span>
<b>Purpose</b>	<div><ul style="list-style-type: none"><li><b>Esperanto</b></li></ul></div>
<b>Early form</b>	<span>Lingwe uniwersala</span>
<b>Writing system</b>	<span>Latin script</span> ( <span>Esperanto alphabet</span> ) <span>Esperanto Braille</span>
<b>Signed forms</b>	<span>Signuno</span>
<b>Sources</b>	Vocabulary from <span>Romance</span> and <span>Germanic languages</span> , grammar from <span>Slavic languages</span>

## Official status

**Regulated by** Akademio de Esperanto

## Language codes

<b>ISO 639-1</b>	<span>eo</span>
<b>ISO 639-2</b>	<span>epo</span>
<b>ISO 639-3</b>	<span>epo</span>

Esperantujo: 120 countries worldwide

**This article contains IPA phonetic symbols.** Without proper rendering support, you may see question marks, boxes, or other symbols instead of Unicode characters. For an introductory guide on IPA symbols, see Help:IPA.

**Esperanto** is a constructed auxiliary language. Its creator was L. L. Zamenhof, a Polish eye doctor. He created the language to make international communication easier. His goal was to design Esperanto in

such a way that people can learn it much more easily than any other [national language](#).

At first, Zamenhof called the language *La Internacia Lingvo*, which means "The International Language" in Esperanto. Soon, people began calling it by the simpler name *Esperanto*, which means "one who hopes". That name comes from *Doktoro Esperanto* ("A doctor who hopes"), which is what Zamenhof called himself in his first book about Esperanto.

There are people who speak Esperanto in many countries and in all the major [continents](#). No one knows exactly how many people now speak Esperanto in the world. Most sources say that there are between several hundred thousand and two million Esperanto speakers.<sup>[6]</sup> A few people grew up speaking Esperanto as their [first language](#). There may perhaps be around 2,000 of these people.<sup>[7]</sup> Therefore, Esperanto is the most-used constructed language in the world.

A person who speaks or supports Esperanto is often called an "Esperantist".

## History

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### Zamenhof's childhood

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L. L. Zamenhof created Esperanto. He grew up in [Białystok](#), a town that was in the [Russian Empire](#), but is now in [Poland](#). People in Białystok spoke many languages. Zamenhof saw conflicts between individual [ethnic groups](#) living there (Russians, [Poles](#), [Germans](#) and [Jews](#)).<sup>[8]</sup> He thought that lack of a common language caused these conflicts, so he began creating a language people could share and use internationally.<sup>[9]</sup> He thought this language should be different from national languages. He wanted it to be culturally neutral and easy-to-learn. He thought people should learn it along with national languages and use Esperanto for communication between people with different native languages.

### First attempts

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First, Zamenhof thought about bringing [Latin](#) back into use. Although he learned it in school, he realized it was too difficult for normal use. He also studied English and understood that languages did not need to [conjugate](#) verbs by [person](#) or number. Once he saw two Russian words: *швейцарская* ([reception](#), derived from *швейцар* - [receptionist](#)) and *кондитерская* ([confectionery](#), derived from *кондитер* - [confectioner](#)). These words with the same ending gave him an idea. He decided that regular [prefixes](#) and [suffixes](#) could decrease the number of [word roots](#), which one would need for

a communication. Zamenhof wanted the root words to be neutral, so he decided to use word roots from [Romance](#) and [Germanic languages](#). Those languages were taught in many schools in many places around the world at that time.

## Creation of the final version

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First textbook of Esperanto from 1887 in [Russian language](#).

Zamenhof did his first project *Lingwe uniwersala* (Universal Language) in 1878. But his father, a language teacher, [regarded](#) his son's work as [unrealistic](#). So, he destroyed the original work. Between 1879 and 1885 Zamenhof studied medicine in [Moscow](#) and [Warsaw](#). In these days he again worked on an international language. In 1887 he published his first textbook *Международный языкъ* ("The International Language"). According to Zamenhof's [pen-name](#) *Doktoro Esperanto* ("Doctor who hopes"), many people started calling the language as *Esperanto*.<sup>[10]</sup>

## First attempts to change

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Zamenhof received a lot of [enthusiastic](#) letters. In the letters, people wrote their [suggestions](#) for changes to the language. He noted all of the suggestions. He published them in the magazine *La Esperantisto*. In this magazine, Esperanto speakers could vote about the changes. They did not accept them. The magazine had many subscribers in [Russia](#). It was eventually [banned](#) (stopped) there because of an article about [Lev Nikolayevich Tolstoy](#). Publishing of the magazine ended after that. The new magazine *Lingvo Internacia* replaced it.<sup>[11][12]</sup>

## Progress of the community

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Families of L. L. Zamenhof and [Alfred Michaux](#) <sup>[fr]</sup> at the first World Congress of Esperanto, Boulogne

Record of Claude Piron's reading of Zamenhof's speech from the first World Congress of Esperanto in 1905.

In the first years of Esperanto's life, people used it only in written form, but in 1905 they organized the first (1st) World Congress of Esperanto in [Boulogne-sur-Mer, France](#). This was the first notable use of Esperanto in international communication. Because of the success of the [congress](#), it is organized each year (except years of the [World Wars](#)) to this day.

In 1912 Zamenhof resigned his leading position in the movement during the eighth (8th) World Congress of Esperanto in [Kraków, Poland](#). The tenth (10th) World Congress of Esperanto in [Paris, France](#), did not take place

because of the start of [World War I](#). Nearly 4000 people signed up for this congress.<sup>[13]</sup>

## Times of the World Wars

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During World War I the [World Esperanto Association](#) had its main office in [Switzerland](#), which was [neutral](#) in the war. Hector Hodler's group of volunteers with support of [Romain Rolland](#) helped send [letters](#) between the enemy countries through Switzerland. In total, they helped with 200,000 cases.<sup>[13]</sup>

After World War I there was new hope for Esperanto because of the desire of people to live in peace. Esperanto and its community grew in those days. The first World Congress after the war took place in [Hague](#), [Netherlands](#), in 1920. An Esperanto Museum was opened in [Vienna](#), [Austria](#), in 1929. Today it is part of the [Austrian National Library](#).

[World War II](#) stopped this growing of the language. Many Esperantists were sent into the battle. [Nazis](#) broke up Esperanto groups because they saw the language as a part of a worldwide Jewish [conspiracy](#). Many Esperanto speakers died in [concentration camps](#). The [Soviet Union](#) also [treated Esperantists badly](#) when [Stalin](#) was their leader.<sup>[14][15]</sup>

## After the wars

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Most of the participants of an Esperanto meeting in [Xanten](#) ([Germany](#)) in 2006.

After World War II many people supported Esperanto. 80 million people signed a [petition](#) supporting Esperanto for use in the [United Nations](#).<sup>[16]</sup>

Every year they organize big Esperanto meetings such as the World Congress of Esperanto, International Youth Congress of Esperanto and SAT-Congress (meeting of *Sennacieca Asocio Tutmonda* - World Non-national Association).

In 1990, the [Holy See](#) published the document *Norme per la celebrazione della Messa in esperanto*, allowing the use of Esperanto in [Masses](#) without special permission.<sup>[17][18][19]</sup> Esperanto is the only constructed language which received a permission like this one from the [Roman Catholic Church](#).

Esperanto has many web pages, [blogs](#), [podcasts](#), and videos. People also use Esperanto in [social media](#) and online discussions and in their private communication through [e-mail](#) and [instant messaging](#). Several (especially [open source](#) and [free software](#)) programmes have their own language version in Esperanto. Internet radio station *Muzaiko* has been broadcasting 24 hours a day in Esperanto since 2011.<sup>[20]</sup>

# Goals of the Esperanto movement

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[Pope John Paul II](#) takes over the Esperanto [Missal](#) and [Lectionary](#) from the organisation of Esperanto [Catholics](#).

The [Mormon](#) Plan of Salvation in Esperanto.

Zamenhof wanted to make an easy language to increase international understanding. He wanted Esperanto to be a universal second language. In other words, although he did not want Esperanto to replace national languages, he wanted a [majority](#) of people around the world to speak Esperanto. Many Esperantists initially shared this goal. General Assembly of [UNESCO](#) recognized Esperanto in 1954.<sup>[21]</sup> Since then World Esperanto Association has got official relations with UNESCO.<sup>[22]</sup> However, Esperanto was never chosen by the United Nations or other international organizations and it has not become a widely accepted [second language](#).

Some Esperanto speakers like Esperanto for reasons other than its use as a universal second language. They like the Esperanto community and culture. Developing the Esperanto culture is a goal for that people.

People who care more about Esperanto's current value than about its potential for universal use are sometimes called [raŭmistoj](#) in Esperanto. The ideas of these people can together be called *raŭmismo*, or "Raumism" in English. The names come from the name of the town of [Rauma](#), in [Finland](#). The International Youth Congress of Esperanto met there in 1980 and made a big statement. They said that making Esperanto a universal second language was not their main goal.

People who have goals for Esperanto that are more similar to Zamenhof's are sometimes called *finvenkistoj* in Esperanto. The name comes from *finavenko*, an Esperanto phrase which means "final victory". It refers to a theoretical [future](#) in which nearly everyone on [Earth](#) speaks Esperanto as a second language.

The [Prague Manifesto](#) (1996) states the ideas of the ordinary people of the Esperanto movement and of its main organization, the World Esperanto Association ([UEA](#)).

[German](#) town [Herzberg am Harz](#) uses nickname *die Esperanto-Stadt/la Esperanto-urbo* ("the Esperanto town") since July 12, 2006. They also teach the language in [elementary schools](#) and do some other cultural and educational events using the Esperanto language together with the [Polish twin town Góra](#).<sup>[23]</sup>

Esperanto is the only constructed language that the [Roman Catholic Church](#) recognises as a liturgical language. They allow Masses in the language and [Vatican Radio](#) broadcasts in Esperanto every week.<sup>[17][18][24]</sup>

# Esperanto culture

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Many people use Esperanto to communicate by [mail](#), [email](#), [blogs](#) or [chat rooms](#) with Esperantists in other countries. Some travel to other countries to meet and talk in Esperanto with other Esperantists.

## Meetings

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Participants of a trip to Prague Castle during International Youth Congress of Esperanto in 2009

There are annual meetings of Esperantists. The largest is the *Universala Kongreso de Esperanto* ("World Congress of Esperanto"), which is held in a different country each year. In recent years around 2,000 people have attended it, from 60 or more countries. For young people there is *Internacia Junulara Kongreso* ("International Youth Congress of Esperanto").

A lot of different cultural activities take place during Esperanto meetings: [concerts](#) of Esperanto musicians, [dramas](#), [discos](#), presentations of the culture of the host country and culture of the countries of the participants, [lectures](#), language-courses, and so on. At the location of Esperanto meetings there is also a pub, a tearoom, a bookstore, etc. with Esperanto-speaking workers. The number of activities and possibilities depends on the size or on the theme of the meeting.

## Literature

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There are books and magazines written in Esperanto. Much literature has been translated into Esperanto from other languages, including famous works, like the [Bible](#) (first time in 1926) and plays by [Shakespeare](#). Works that are less famous have also been translated into Esperanto, and some of these do not have English translations.

Important Esperanto writers are for example: Trevor Steele ([Australia](#)), István Nemere ([Hungary](#)) and Mao Zifu ([China](#)). William Auld was a [British](#) writer of [poetry](#) in Esperanto and [honorary president](#) of the Esperanto PEN Centre (Esperanto part of [International PEN](#)). Some people recommended him for the [Nobel Prize in Literature](#).<sup>[25]</sup>

## Music

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Video clip for the Esperanto song *La fina venk'* by i.d.c.



There is music of different [genres](#) in Esperanto, including [folk songs](#), [rock music](#), [cabaret](#), songs for [solo singers](#), [choirs](#) and [opera](#). Among active Esperanto [musicians](#) is for example [Swedish](#) socio-critical music group *La Perdita Generacio*, [Occitan](#) singer *JoMo*, the [Finnish](#) group *Dolchamar*, [Brazilian](#) group *Supernova*, [Frisian](#) group *Kajto* or [Polish singer-songwriter](#) Georgo Handzlik. Also some popular music writers and [artists](#), including [Elvis Costello](#) and American singer [Michael Jackson](#) recorded songs in Esperanto, composed songs inspired by the language or used it in their [promotional](#) materials. Some songs from the album *Esperanto* from [Warner Bros.](#), which released - all in Esperanto - in [Spain](#), in November 1996, reached a high position in the Spanish [record charts](#); similarly, in 1999, in [Germany](#), [hip-hop](#) music group *Freundeskreis* became famous with their single *Esperanto*. Classical works for [orchestra](#) and choir with texts in Esperanto are *La Koro Sutro* by Lou Harrison and *The First Symphony* by David Gaines. In [Toulouse](#), France, there is Vinilkosmo, which produces Esperanto music. The main internet Esperanto songbook KantarViki has got 3,000 songs in May 2013, both original and translated.<sup>[26]</sup>

## Theatre and movies

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Student theatre *DOMA* from [Svitavy](#) ([Czech Republic](#)) played in 2012 the drama *R.U.R.* by Karel Čapek in Esperanto.

They play dramas from different writers such as Carlo Goldoni, [Eugène Ionesco](#) and [William Shakespeare](#) also in Esperanto. Filmmakers sometimes use Esperanto in the background of films, for example in *The Great Dictator* by [Charlie Chaplin](#), in the action film *Blade: Trinity* or in comedy [sci-fi](#) television series *Red Dwarf*. [Feature films](#) in Esperanto are not very common, but there are about 15 feature films, which have Esperanto themes.

The 1966 film *Incubus* is notable because its [dialogues](#) are in Esperanto only. Today some people translate [subtitles](#) of different films to Esperanto. The website *Verda Filmejo* collects these subtitles.<sup>[27]</sup>

## Radio and television

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Radio stations in [Brazil](#), [China](#), [Cuba](#)<sup>[28]</sup> and [Vatican](#)<sup>[24]</sup> broadcast regular [programmes](#) in Esperanto. Some other radio programmes and [podcasts](#) are available on the Internet. Internet radio station *Muzaiko* broadcasts Esperanto programmes on the Internet 24 hours a day since July 2011.<sup>[20]</sup> Between 2005 and 2006 there was also a project of international television "Internacia Televido" in Esperanto. Esperanto TV [broadcasts](#) on the Internet from [Sydney](#), [Australia](#), since April 5, 2014.<sup>[29]</sup>

## Internet

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The main page of Wikipedia in Esperanto in 2012.

On the Internet there are many online discussions in Esperanto about different topics. There are many [websites](#), [blogs](#), [podcasts](#), videos, television, and radio stations in Esperanto (see above). [Google Translate](#) supports translations from and into Esperanto since February 22, 2012 as its 64th language.<sup>[30]</sup>

Apart from websites and blogs of esperantists and Esperanto organizations, there is also an [Esperanto Wikipedia](#) (Vikipedio) and other projects of [Wikimedia Foundation](#) which has also got their Esperanto language version or they use Esperanto ([Wikibooks](#), [Wikisource](#), [Wikinews](#), [Wikimedia Commons](#) and [Wikidata](#)). People can also use an Esperanto version of social networks, for example [Facebook](#), [Diaspora](#) and other websites.

Several computer programmes also have an Esperanto version, such as [web browser Firefox](#)<sup>[31]</sup> and [office suite](#) (set of programmes for use in an office) [LibreOffice](#).<sup>[32]</sup>

## The language

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*See the main article: [Esperanto grammar](#)*

### Spoken Esperanto

Esperanto uses [grammar](#) and words from many [natural languages](#), such as [Latin](#), [Russian](#), and [French](#). [Morphemes](#) in Esperanto (the smallest parts of a word that can have a meaning) cannot be changed and people can combine them into many different words. The language has got common attributes with [isolating languages](#) (they use [word order](#) to change the meaning of a sentence) such as [Chinese](#), while the inner structure of Esperanto words has got common attributes with [agglutinative languages](#) (they use [affixes](#) to change the meaning of a word), such as [Turkish](#), [Swahili](#) and [Japanese](#).

Esperanto's [grammar](#) (rules of language) is meant to be simple. The rules in Esperanto never change and can always be applied in the same way

## Alphabet

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Printed and handwritten letters of Esperanto alphabet.

The Esperanto alphabet is based on the [Latin script](#). It has six [letters](#) with [diacritics](#): [ĉ](#), [ĝ](#), [ĥ](#), [ĵ](#), [ŝ](#) (with [circumflex](#)), and [ŭ](#) (with [breve](#)). The alphabet does not have the letters *q*, *w*, *x*, or *y*.



The 28-letter alphabet is:

Esperanto alphabet																											
Number	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
Capital letter	A	B	C	Ĉ	D	E	F	G	Ĝ	H	Ĥ	I	J	Ĵ	K	L	M	N	O	P	R	S	Ŝ	T	U	Ŭ	Z
Small letter	a	b	c	ĉ	d	e	f	g	ĝ	h	ĥ	i	j	ĵ	k	l	m	n	o	p	r	s	ŝ	t	u	ŭ	z
IPA phoneme	a	b	t̪s	t̪ʃ	d	e	f	g	d͡ʒ	h	x	i	j=ɨ	ɜ	k	l	m	n	o	p	r	s	ʃ	t	u	w=ɥ	z

- **A** is like **a** in **father**
- **B** is like **b** in **boy**
- **C** is like **zz** in **pizza**
- **Ĉ** is like **ch** in **chair**
- **D** is like **d** in **dog**
- **E** is like **e** in **egg**
- **F** is like **f** in **flower**
- **G** is like **g** in **go**
- **Ĝ** is like **j** in **jam**
- **H** is like **h** in **honey**
- **Ĥ** is like **ch** in **Scottish loch**
- **I** is like **i** in **it** or **ee** in **feed**
- **J** is like **y** in **yes**
- **Ĵ** is like **s** in **measure**
- **K** is like **k** in **king**
- **L** is like **l** in **look**
- **M** is like **m** in **man**
- **N** is like **n** in **no**
- **O** is like **o** in **open**
- **P** is like **p** in **pie**
- **R** is like **r** in **road** but is rolled (trilled, as in Spanish, Italian, Arabic, Russian)
- **S** is like **s** in **simple**
- **Ŝ** is like **sh** in **sheep**
- **T** is like **t** in **tree**
- **U** is like **u** in **bull** or **oo** in **food**
- **Ŭ** is like **w** in **well**
- **V** is like **v** in **cave**
- **Z** is like **s** in **his**.

## Writing diacritics

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Even though the world uses [Unicode](#), the letters with diacritics (found in the "Latin-Extended A" section of the [Unicode Standard](#)) can cause problems with printing and computing, because they are not found on the keyboards we use.

There are two [remedies](#) of this problem, both of which use [digraphs](#) for the letters with diacritics. Zamenhof, the inventor of Esperanto, [devised](#) an "h-system", which replaces *ĉ, ĝ, ĥ, ĵ, ŝ*, and *ŭ* with *ch, gh, hh, jh, sh*, and *u*, respectively. A more recent "x-system" has also been used, which replaces *ĉ, ĝ, ĥ, ĵ, ŝ*, and *ŭ* with *cx, gx, hx, jx, sx*, and *ux*, respectively.

There are computer [keyboards](#) that support the Esperanto alphabet, for example, *Amiketo* for [Microsoft Windows](#), [Mac OS X](#), and [Linux](#), *Esperanta Klavaro* for [Windows Phone](#),<sup>[33]</sup> and [Gboard](#) & [AnySoftKeyboard](#) for [Android](#).

## Examples of words

[[change](#) | [change source](#)]

People often say Esperanto is a language [puzzle](#).

- from [Romance languages](#)
  - from [Latin](#): *abio* ([fir](#)), *sed* (but), *okulo* (eye), *akvo* (water)
  - from [French](#): *dimanĉo* (Sunday), *frapi* (to knock), *ĉevalo* (horse)
  - from [Italian](#): *ĉielo* (sky), *fari* (to do), *voĉo* (voice)
  - from more Romance languages: *facila* (easy, simple), *fero* (iron), *tra* (through), *verda* (green)
- from [Germanic languages](#)
  - from [German](#): *baldaŭ* (in a short time), *bedaŭri* (to regret), *jaro* (year), *nur* (only)
  - from [English](#): *birdo* (bird), *ŝarko* ([shark](#)), *jes* (yes)
  - from more Germanic languages: *fiŝo* (fish), *fremda* (foreign), *ofta* (frequent)
- from [Slavic languages](#)
  - from [Polish](#): *ĉu* (word for yes/no questions)
  - from [Russian](#): *barakti* (to fight), *vosto* (tail)
  - from [Czech](#): *ne* (no, not), *roboto* (robot), *ĉerpi* (to pump)
  - from more Slavic Languages: *krom* (except), *celo* (finish, goal, target)
- from other [Indo-European languages](#)
  - from [Greek](#): *hepato* ([liver](#)), *kaj* (and), *biologio* (biology), *politiko* (politics)
  - from [Lithuanian](#): *du* (two), *tuj* (at once)
  - from [Sanskrit](#): *budho* ([buddha](#)), *nirvano* ([Nirvana](#)), *pado* (path, way)
- from [Finno-Ugric languages](#)
  - from [Finnish](#): *saŭno* ([sauna](#))
  - from [Hungarian](#): *ĉardaŝo* (Csárdás - Hungarian national dance), *ĉuro* ([semen](#))
- from [Semitic languages](#)
  - from [Hebrew](#): *kabalo* ([Kabbalah](#))
  - from [Arabic](#): *aŭ* (or)
- from other languages
  - from [Japanese](#): *cunamo* ([tsunami](#)), *zeno* ([Zen](#))
  - from [Chinese](#): *tofu* ([tofu](#)), *teo* ([tea](#))

- from **Hawaiian**: *vikio* ([wiki](#))

## Criticism

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Some of the criticism of Esperanto is common for any project of constructed international language: a new language has little chance to replace today's international languages like [English](#), [Arabic](#) and others.

The criticism, which is specific for Esperanto, targets various parts of the language itself (the special Esperanto letters, the *-n* ending, sound of the language, and so on).<sup>[34]</sup>

Some people say that use of the diacritics (the letters *ĉ*, *ĝ*, *ĥ*, *ĵ*, *ŝ*, *ŭ*) make the language less neutral than it would be using only the basic letters of [Latin alphabet](#).<sup>[35]</sup> No other language uses the letters *ĉ*, *ĥ* and *ĵ*. The letter *ĥ* is the least used letter in Esperanto and *ĵ* is not used frequently either, leading people to question how necessary they are.

Critics of Esperanto also say that the same ending of an [adjective](#) and a [noun](#) (such as "*bona lingvo*", "*bonaj lingvoj*", "*bonajn lingvojn*") is unnecessary.<sup>[36]</sup> English, for example, does not have the requirement that an adjective and noun must agree in tense, and has no indicator for accusative cases.

They also criticize the fact that most of the words in Esperanto come from [Indo-European languages](#), which makes the language less neutral.

One of the common criticisms from both non-Esperanto-speakers and those who speak Esperanto, is that there is language [sexism](#) in Esperanto. Some words by default refer to males, and the feminine counterparts have to be constructed by adding the *-in-* suffix to the masculine root.<sup>[37][38]</sup> Such a words are words like *patro* (father) and *patrino* (mother), *filo* (son) and *filino* (daughter), *onklo* (uncle) and *onklino* (aunt), and so on. The majority of all Esperanto words have no specific meaning on the basis of sex.<sup>[39]</sup> Some people proposed the suffix *-iĉ-* with male meaning in order to make the meaning of the basic word neutral.<sup>[38]</sup> However this proposal is not widely accepted by Esperanto speakers.

Criticism of some parts of Esperanto motivated the creation of various new constructed languages like [Ido](#), [Novial](#), [Interlingua](#) and [Lojban](#). However, none of these constructed languages have as many speakers as Esperanto does.

## Example of text

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Normal sample: **Ĉiuj** homoj estas denaske liberaj kaj egalaj **laŭ** digno kaj rajtoj. Ili posedas racion kaj konsciencon, kaj devus konduti unu la alian en spirito de frateco.

Version in h-system: **Chiu**j homoj estas denaske liberaj kaj egalaj **lau** digno kaj rajtoj. Ili posedas racion kaj konsciencon, kaj devus konduti unu la alian en spirito de frateco.

Version in x-system: **Cxiu**j homoj estas denaske liberaj kaj egalaj **laux** digno kaj rajtoj. Ili posedas racion kaj konsciencon, kaj devus konduti unu la alian en spirito de frateco.

Simple English translation: All people are free and equal in dignity and rights. They are reasonable and moral, and should act kindly to each other.

## Lord's Prayer

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### Esperanto

Normal	H-system	X-system	English
Patro nia, kiu estas en la ĉielo, Cia nomo estu sanktigita.	Patro nia, kiu estas en la chielo, Cia nomo estu sanktigita.	Patro nia, kiu estas en la cxielo, Cia nomo estu sanktigita.	Our Father, which art in heaven, Hallowed be thy Name.
Venu Cia regno,	Venu Cia regno,	Venu Cia regno,	Thy kingdom come,
plenumiĝu Cia volo, kiel en la ĉielo, tiel ankaŭ sur la tero.	plenumighu Cia volo, kiel en la chielo, tiel ankau sur la tero.	plenumigxu Cia volo, kiel en la cxielo, tiel ankaux sur la tero.	Thy will be done,  in earth, as it is in heaven.
Nian panon ĉiutagan donu al ni hodiaŭ.	Nian panon chiutagan donu al ni hodiau.	Nian panon cxiutagan donu al ni hodiaux.	Give us this day our daily bread.
Kaj pardonu al ni niajn ŝuldojn, kiel ankaŭ ni pardonas al niaj ŝuldantoj.	Kaj pardonu al ni niajn shuldojn, kiel ankau ni pardonas al niaj shuldantoj.	Kaj pardonu al ni niajn sxuldojn, kiel ankaux ni pardonas al niaj sxuldantoj.	And forgive us our trespasses, as we forgive them that trespass against us.
Kaj ne konduku nin en tenton, sed liberigu nin de la malbono.	Kaj ne konduku nin en tenton, sed liberigu nin de la malbono.	Kaj ne konduku nin en tenton, sed liberigu nin de la malbono.	And lead us not into temptation, but deliver us from evil.

## Metaphoric use of the word "Esperanto"

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People sometimes use the word "Esperanto" in a [metaphoric](#) way (not in its literal sense). They use it to say that something aims to be international or neutral, or it uses a wide mixture of ideas. They say the [programming language Java](#) is "independent of specific [computer systems](#) [e.g. Windows, Android] like Esperanto is independent of ... nations".<sup>[40]</sup> Similarly, they call the font [Noto](#) "the Esperanto of fonts" because it tries to work well for every culture's writing.<sup>[41]</sup>

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