[Template:About](/wiki/Template:About" \o "Template:About) [Template:Refimprove](/wiki/Template:Refimprove) [Template:Infobox language](/wiki/Template:Infobox_language) [Template:Esperanto sidebar](/wiki/Template:Esperanto_sidebar) **Esperanto** ([Template:IPAc-en](/wiki/Template:IPAc-en) or [Template:IPAc-en](/wiki/Template:IPAc-en);[[1]](#cite_note-1)[[2]](#cite_note-2) [Template:IPA-eo](/wiki/Template:IPA-eo) [Template:Audio](/wiki/Template:Audio)) is a [constructed](/wiki/Constructed_language) [international auxiliary language](/wiki/International_auxiliary_language). It is the most widely spoken constructed language in the world.[[3]](#cite_note-3) The Polish ophthalmologist [L. L. Zamenhof](/wiki/L._L._Zamenhof) published the first book detailing Esperanto, the [*Template:Lang*](/wiki/Template:Lang)*,* on 26 July 1887. The name of Esperanto derives from [*Template:Lang*](/wiki/Template:Lang) ("[Template:Wikteo](/wiki/Template:Wikteo)" translates as "one who hopes"), the pseudonym under which Zamenhof published Unua Libro.

Zamenhof had three goals, as he wrote in 1887:  
1) "To render the study of the language so easy as to make its acquisition mere play to the learner."  
2) "To enable the learner to make direct use of his knowledge with persons of any nationality, whether the language be universally accepted or not; in other words, the language is to be directly a means of international communication."  
3) "To find some means of overcoming the natural indifference of mankind, and disposing them, in the quickest manner possible, and en masse, to learn and use the proposed language as a living one, and not only in last extremities, and with the key at hand."[[4]](#cite_note-4) Up to 2,000,000 people worldwide, to varying degrees, speak Esperanto,[[5]](#cite_note-5) including about 1,000 to 2,000 [native speakers](/wiki/Native_Esperanto_speakers) who learned Esperanto from birth.[[6]](#cite_note-6) The [World Esperanto Association](/wiki/World_Esperanto_Association) has members in 120[[7]](#cite_note-7) countries. Its usage is highest in Europe, East Asia, and South America.[[8]](#cite_note-8) [Template:Lang](/wiki/Template:Lang), the most popular online learning platform for Esperanto, reported 150,000 registered users in 2013, and sees between 150,000 and 200,000 visitors each month.[[9]](#cite_note-9) With about [BROKEN](/wiki/BROKEN) articles, [Esperanto Wikipedia](/wiki/Esperanto_Wikipedia) is the 32nd-largest Wikipedia as measured by the number of articles,[[10]](#cite_note-10) and the largest Wikipedia in a constructed language.[[11]](#cite_note-11) On 22 February 2012, [Google Translate](/wiki/Google_Translate) added Esperanto as its 64th language.[[12]](#cite_note-12) On 28 May 2015, the language learning platform [Duolingo](/wiki/Duolingo) launched an Esperanto course for English speakers. [Template:As of](/wiki/Template:As_of), over 415,000 users had signed up,[[13]](#cite_note-13)[[14]](#cite_note-14)[[15]](#cite_note-15) with around 30 users completing the course every day.[[16]](#cite_note-16) The first [World Congress of Esperanto](/wiki/World_Congress_of_Esperanto) was organized in France in 1905. Since then, congresses have been held in various countries every year, with the exceptions of years during the world wars. Although no country has adopted Esperanto officially, Esperanto was recommended by the [French Academy of Sciences](/wiki/French_Academy_of_Sciences) in 1921 and recognized [by UNESCO in 1954](/wiki/Montevideo_Resolution), which recommended in 1985 that international [non-governmental organizations](/wiki/Non-governmental_organization) use Esperanto. Esperanto was the 32nd language accepted as adhering to the "[Common European Framework of Reference for Languages](/wiki/Common_European_Framework_of_Reference_for_Languages)" in 2007.[[17]](#cite_note-17) Esperanto is currently the language of instruction of the [International Academy of Sciences](/wiki/Akademio_Internacia_de_la_Sciencoj_San_Marino) in [San Marino](/wiki/City_of_San_Marino).[[18]](#cite_note-18) Esperanto is seen by many of its speakers as an alternative or addition to the growing use of [English](/wiki/English_language) throughout the world, offering a language that is easier to learn than English.[[19]](#cite_note-19)

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## History[[edit](/index.php?title=(none)&action=edit&section=1)]

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### Creation[[edit](/index.php?title=(none)&action=edit&section=2)]

[thumb|left|upright|The first Esperanto book by L. L. Zamenhof.](/wiki/File:Unua_Libro.jpg)

Esperanto was created in the late 1870s and early 1880s by [L. L. Zamenhof](/wiki/Ludwig_Lazarus_Zamenhof), a [Polish-Jewish](/wiki/History_of_Jews_in_Poland) ophthalmologist from [Białystok](/wiki/Białystok), then part of the Russian Empire. According to Zamenhof, he created the language to reduce the "time and labour we spend in learning foreign tongues" and to foster harmony between people from different countries: "Were there but an international language, all translations would be made into it alone (...) and all nations would be united in a common brotherhood."[[4]](#cite_note-4) His feelings and the situation in Białystok may be gleaned from an extract from his letter to Nikolai Borovko:[[20]](#cite_note-20) [Template:Quote](/wiki/Template:Quote)

About his goals Zamenhof wrote that he wants mankind to "learn and use", "en masse", "the proposed language as a living one".[[4]](#cite_note-4) The goal for Esperanto to become a general world language was not the only goal of Zamenhof; he also wanted to "enable the learner to make direct use of his knowledge with persons of any nationality, whether the language be universally accepted or not; in other words, the language is to be directly a means of international communication."[[4]](#cite_note-4) After some ten years of development, which Zamenhof spent translating literature into Esperanto as well as writing original prose and verse, the [first book of Esperanto grammar](/wiki/Unua_Libro) was published in Warsaw on the 26th of July 1887. The number of speakers grew rapidly over the next few decades, at first primarily in the Russian Empire and Central Europe, then in other parts of Europe, the Americas, China, and Japan. In the early years, speakers of Esperanto kept in contact primarily through correspondence and periodicals, but in 1905 the first [world congress of Esperanto speakers](/wiki/World_Congress_of_Esperanto) was held in [Boulogne-sur-Mer](/wiki/Boulogne-sur-Mer), France. Since then world congresses have been held in different countries every year, except during the two World Wars. Since the Second World War, they have been attended by an average of more than 2,000 people and up to 6,000 people.

Zamenhof's name for the language was simply [*Template:Lang*](/wiki/Template:Lang) ("International Language").[[21]](#cite_note-21)

### Later history[[edit](/index.php?title=(none)&action=edit&section=3)]

[thumb|250px|Map of Esperanto groups in Europe in 1905.](/wiki/File:1905-03-ge-frankf-mapo.jpg) The autonomous territory of [Neutral Moresnet](/wiki/Neutral_Moresnet), between what is today Belgium and Germany, had a sizable proportion of Esperanto-speakers among its small and multiethnic population. There was a proposal to make Esperanto its official language.

However, neither Belgium nor Prussia (now within Germany) had ever surrendered its original claim to it. Around 1900, Germany in particular was taking a more aggressive stance towards the territory and was accused of sabotage and of obstructing the administrative process in order to force the issue. It was the First World War, however, that was the catalyst that brought about the end of neutrality. On 4 August 1914, Germany invaded Belgium, leaving Moresnet at first "an oasis in a desert of destruction".[[22]](#cite_note-22) In 1915, the territory was annexed by the Kingdom of Prussia, without international recognition.

After the Great War, there was a proposal for the League of Nations to accept Esperanto as their working language, following a report by [Nitobe Inazō](/wiki/Nitobe_Inazō), an official delegate of League of Nations during the 13th World Congress of Esperanto in Prague. Ten delegates accepted the proposal with only one voice against, the French delegate, [Gabriel Hanotaux](/wiki/Gabriel_Hanotaux). Hanotaux did not like how the French language was losing its position as the international language and saw Esperanto as a threat, effectively wielding his veto power to block the decision. However, two years later, the League recommended that its member states include Esperanto in their educational curricula. For this reason, many people see the 1920s as the heyday of the Esperanto movement. [Anarchism](/wiki/Anarchism) as a political movement was very supportive during this time of [anationalism](/wiki/Anationalism) as well as of the Esperanto language.[[23]](#cite_note-23) [thumb|7th Esperanto congress, Antwerp August 1911.](/wiki/File:1911_Anvers_Congrès_Esperanto.jpg) Esperanto attracted the suspicion of many states. The situation was especially pronounced in Nazi Germany, Francoist Spain up until the 1950s, and in the Soviet Union from 1937 to 1956.

In Nazi Germany, there was a motivation to forbid Esperanto because Zamenhof was Jewish, and due to the internationalist nature of Esperanto, which was perceived as "Bolshevist". In his work, *Mein Kampf*, Adolf Hitler specifically mentioned Esperanto as an example of a language that could be used by an international Jewish conspiracy once they achieved world domination.[[24]](#cite_note-24) [Esperantists](/wiki/Esperantist) were killed during the Holocaust, with Zamenhof's family in particular singled out for being killed.[[25]](#cite_note-25) The efforts of a minority of Esperantists to expel Jewish colleagues and align themselves with the Reich were futile and Esperanto was legally forbidden in 1935. Esperantists in German concentration camps taught the language to fellow prisoners, telling guards they were teaching Italian, the language of one of Germany's Axis allies.[[26]](#cite_note-26) In Imperial Japan, the left-wing of the Japanese Esperanto movement was forbidden, but its leaders were careful enough not to give the impression to the government that the Esperantists were socialist revolutionaries, which proved a successful strategy.[[27]](#cite_note-27) After the [October Revolution](/wiki/October_Revolution) of 1917, Esperanto was given a measure of government support by the new workers' states in the [former Russian Empire](/wiki/Russian_Soviet_Federative_Socialist_Republic) and later by the [Soviet Union](/wiki/Soviet_Union) government, with the [Soviet Esperanto Association](/wiki/Soviet_Esperanto_Association) being established as an officially recognized organization.[[28]](#cite_note-28) In his biography on [Joseph Stalin](/wiki/Joseph_Stalin), [Leon Trotsky](/wiki/Leon_Trotsky) mentions that Stalin had studied Esperanto.[[29]](#cite_note-29) However, in 1937, at the height of the [Great Purge](/wiki/Great_Purge), Stalin completely reversed the Soviet government's policies on Esperanto; many Esperanto speakers were executed, exiled or held in captivity in the Gulag labour camps. Quite often the accusation was: "You are an active member of an international spy organisation which hides itself under the name of 'Association of Soviet Esperantists' on the territory of the Soviet Union." Until the end of the Stalin era it was dangerous to use Esperanto in the Soviet Union despite of the fact that it was never officially forbidden to speak Esperanto.[[30]](#cite_note-30) Fascist Italy allowed the use of Esperanto, finding its phonology similar to that of Italian and publishing some tourist material in the language.

During and after the [Spanish Civil War](/wiki/Spanish_Civil_War), Francoist Spain forbade [anarchists](/wiki/Anarchism_in_Spain), socialists and [Catalan nationalists](/wiki/Catalan_nationalist) for many years, among whom the use of Esperanto was extensive,[[31]](#cite_note-31) but in the 1950s the Esperanto movement was tolerated again.

## Official use[[edit](/index.php?title=(none)&action=edit&section=4)]

[thumb|alt=|Location of Moresnet.](/wiki/File:Moresnet.png) Esperanto has not been a secondary official language of any recognized country, but it entered the education system of several countries such as Hungary and China.

There were plans at the beginning of the 20th century to establish [Neutral Moresnet](/wiki/Neutral_Moresnet) as the world's first Esperanto state. In addition, the self-proclaimed artificial island [micronation](/wiki/Micronation) of [Rose Island](/wiki/Republic_of_Rose_Island) used Esperanto as its official language in 1968.

The [Chinese](/wiki/China) government has used Esperanto since 2001 for daily news on china.org.cn. China also uses Esperanto in [China Radio International](/wiki/China_Radio_International) and for the internet magazine *El Popola Ĉinio*.[[32]](#cite_note-32) The [Vatican Radio](/wiki/Vatican_Radio) has an Esperanto version of its website.[[33]](#cite_note-33) The US Army has published military phrase books in Esperanto,[[34]](#cite_note-34) to be used from the 1950s through the 1970s in war games by mock enemy forces.

Esperanto is the working language of several non-profit international organizations such as the [*Template:Lang*](/wiki/Template:Lang), a left-wing cultural association, or [Education@Internet](/wiki/E@I), which has developed from an Esperanto organization; most others are specifically Esperanto organizations. The largest of these, the [World Esperanto Association](/wiki/World_Esperanto_Association), has an official consultative relationship with the [United Nations](/wiki/United_Nations) and [UNESCO](/wiki/UNESCO), which recognized Esperanto as a medium for international understanding in 1954.[[35]](#cite_note-35) Esperanto is also the first language of teaching and administration of one university, the [International Academy of Sciences San Marino](/wiki/Akademio_Internacia_de_la_Sciencoj_San_Marino).<ref name=ais>[Template:Cite web](/wiki/Template:Cite_web)</ref>

In the summer of 1924, the [American Radio Relay League](/wiki/American_Radio_Relay_League) adopted Esperanto as its official international auxiliary language, and hoped that the language would be used by radio amateurs in international communications, but its actual use for radio communications was negligible.

All the personal documents issued by the [World Service Authority](/wiki/World_Service_Authority), including the [World Passport](/wiki/World_Passport), are written in Esperanto, together with English, French, Spanish, Russian, Arabic, and Chinese.[[36]](#cite_note-36)

### Achievement of its creator's goals[[edit](/index.php?title=(none)&action=edit&section=5)]

Zamenhof's goal to "enable the learner to make direct use of his knowledge with persons of any nationality, whether the language be universally accepted or not",[[4]](#cite_note-4) as he wrote in 1887, has been achieved as the language is currently spoken by people living in more than one hundred countries.

On the other hand, one common criticism made is that Esperanto has failed to live up to the hopes of its creator, who dreamed of it becoming a universal second language.[[37]](#cite_note-37)[[38]](#cite_note-38) In this regard it has to be noted that Zamenhof was well aware that it may take much time, maybe even *many centuries*, to get this hope into reality. In his speech at the [World Esperanto Congress](/wiki/World_Esperanto_Congress) in [Cambridge](/wiki/Cambridge) in 1907 he said that "(...) we hope that earlier or later, maybe after many centuries, on a neutral language foundation, understanding one each other, the nations will build (...) a big family circle."[[39]](#cite_note-39) though this model is not accepted by mainstream academics.[[44]](#cite_note-44) Esperanto has been described as "a language [lexically](/wiki/Lexicon) predominantly [Romanic](/wiki/Romance_languages), [morphologically](/wiki/Morphology_(linguistics)) intensively [agglutinative](/wiki/Agglutination), and to a certain degree [isolating](/wiki/Isolating_languages) in character".[[45]](#cite_note-45) [Typologically](/wiki/Linguistic_typology), Esperanto has [prepositions](/wiki/Preposition) and a [pragmatic word order](/wiki/Information_flow) that by default is [*subject–verb–object*](/wiki/Subject–verb–object)*.* Adjectives can be freely placed before or after the nouns they modify, though placing them before the noun is more common. New words are formed through extensive [prefixing](/wiki/Prefix_(linguistics)) and [suffixing](/wiki/Suffix).

### Grammar[[edit](/index.php?title=(none)&action=edit&section=10)]

[Template:Main article](/wiki/Template:Main_article) Esperanto words are [derived](/wiki/Morphological_derivation) by stringing together [prefixes](/wiki/Prefix_(linguistics)), [roots](/wiki/Root_(linguistics)), and [suffixes](/wiki/Suffix). This process is regular, so that people can create new words as they speak and be understood. [Compound](/wiki/Compound_(linguistics)) words are formed with a modifier-first, [head-final](/wiki/Head_(linguistics)) order, as in English (compare "birdsong" and "songbird," and likewise, [*Template:Lang*](/wiki/Template:Lang) and [*Template:Lang*](/wiki/Template:Lang)). Speakers may optionally insert an *o* between the words in a compound noun if placing them together directly without the *o* would make the resulting word hard to say or understand.

The different [parts of speech](/wiki/Part_of_speech) are marked by their own suffixes: all [common nouns](/wiki/Common_noun) end in [*Template:Lang*](/wiki/Template:Lang), all [adjectives](/wiki/Adjective) in [*Template:Lang*](/wiki/Template:Lang), all derived adverbs in [*Template:Lang*](/wiki/Template:Lang), and all [verbs](/wiki/Verb) in one of six [tense](/wiki/Grammatical_tense) and [mood](/wiki/Grammatical_mood) suffixes, such as the [present tense](/wiki/Present_tense) [*Template:Lang*](/wiki/Template:Lang). Nouns and adjectives have two cases: [nominative](/wiki/Nominative_case) for grammatical subjects and in general, and [accusative](/wiki/Accusative_case) for direct objects and (after a preposition) to indicate direction of movement.

[Singular](/wiki/Grammatical_number) nouns used as [grammatical subjects](/wiki/Grammatical_subject) end in [*Template:Lang*](/wiki/Template:Lang), [plural](/wiki/Grammatical_number) subject nouns in [*Template:Lang*](/wiki/Template:Lang) (pronounced like English "oy"). Singular [direct object](/wiki/Direct_object) forms end in [*Template:Lang*](/wiki/Template:Lang), and plural direct objects with the combination [*Template:Lang*](/wiki/Template:Lang) (rhymes with "coin"): [*Template:Lang*](/wiki/Template:Lang) indicates that the word is a noun, [*Template:Lang*](/wiki/Template:Lang) indicates the plural, and [*Template:Lang*](/wiki/Template:Lang) indicates the [accusative](/wiki/Accusative_case) (direct object) case. Adjectives [agree](/wiki/Grammatical_number#Adjectives_and_determiners) with their nouns; their endings are singular subject [*Template:Lang*](/wiki/Template:Lang) (rhymes with "ha!"), plural subject [*Template:Lang*](/wiki/Template:Lang) (pronounced "eye"), singular object [*Template:Lang*](/wiki/Template:Lang), and plural object [*Template:Lang*](/wiki/Template:Lang) (rhymes with "fine").

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The suffix [*Template:Lang*](/wiki/Template:Lang), besides indicating the direct object, is used to indicate movement and a few other things as well.

The six verb [inflections](/wiki/Inflection) consist of three tenses and three moods. They are [present tense](/wiki/Present_tense) [*Template:Lang*](/wiki/Template:Lang), [future tense](/wiki/Future_tense) [*Template:Lang*](/wiki/Template:Lang), [past tense](/wiki/Past_tense) [*Template:Lang*](/wiki/Template:Lang), [infinitive](/wiki/Infinitive) mood [*Template:Lang*](/wiki/Template:Lang), [conditional mood](/wiki/Conditional_mood) [*Template:Lang*](/wiki/Template:Lang) and [jussive mood](/wiki/Jussive_mood) [*Template:Lang*](/wiki/Template:Lang) (used for wishes and commands). Verbs are not marked for person or number. Thus, [*Template:Lang*](/wiki/Template:Lang) means "to sing", [*Template:Lang*](/wiki/Template:Lang) means "I sing", [*Template:Lang*](/wiki/Template:Lang) means "you sing", and [*Template:Lang*](/wiki/Template:Lang) means "they sing".

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| |  |  | | --- | --- | | **Verbal Tense** | **Suffix** | | [**Present**](/wiki/Present_tense) | [Template:Lang](/wiki/Template:Lang) | | [**Past**](/wiki/Past_tense) | [Template:Lang](/wiki/Template:Lang) | | [**Future**](/wiki/Future_tense) | [Template:Lang](/wiki/Template:Lang) | | |  |  | | --- | --- | | **Verbal Mood** | **Suffix** | | [**Infinitive**](/wiki/Infinitive) | [Template:Lang](/wiki/Template:Lang) | | [**Jussive**](/wiki/Jussive_mood) | [Template:Lang](/wiki/Template:Lang) | | [**Conditional**](/wiki/Conditional_mood) | [Template:Lang](/wiki/Template:Lang) | |

Word order is comparatively free. Adjectives may precede or follow nouns; subjects, verbs and objects may occur in any order. However, the [article](/wiki/Article_(grammar)) [*Template:Lang*](/wiki/Template:Lang) "the", [demonstratives](/wiki/Demonstrative) such as [*Template:Lang*](/wiki/Template:Lang) "that" and [prepositions](/wiki/Preposition) (such as [*Template:Lang*](/wiki/Template:Lang) "at") must come before their related nouns. Similarly, the negative [*Template:Lang*](/wiki/Template:Lang) "not" and [conjunctions](/wiki/Grammatical_conjunction) such as [*Template:Lang*](/wiki/Template:Lang) "and" and [*Template:Lang*](/wiki/Template:Lang) "that" must precede the [phrase](/wiki/Phrase) or [clause](/wiki/Clause) that they introduce. In [copular](/wiki/Copula_(linguistics)) (A = B) clauses, word order is just as important as in English: "people are animals" is distinguished from "animals are people".

### Living language[[edit](/index.php?title=(none)&action=edit&section=11)]

The [Hungarian Academy of Sciences](/wiki/Hungarian_Academy_of_Sciences) has found that Esperanto fulfills all the requirements of a living language.[[46]](#cite_note-46)

### Neutrality[[edit](/index.php?title=(none)&action=edit&section=12)]

#### Origin[[edit](/index.php?title=(none)&action=edit&section=13)]

This is most often noted in regard to the [vocabulary](/wiki/Vocabulary), but applies equally to the [orthography](/wiki/Orthography), [phonology](/wiki/Phonology), and [semantics](/wiki/Semantics), all of which are thoroughly [European](/wiki/European_language). The vocabulary, for example, draws about two-thirds from [Romance](/wiki/Romance_languages) and one-third from [Germanic languages](/wiki/Germanic_languages); the [syntax](/wiki/Syntax) is Romance; and the phonology and semantics are [Slavic](/wiki/Slavic_languages). The [grammar](/wiki/Grammar) is arguably more European than not, but Claude Piron among others argues that the derivation system is not particularly European, though the inflection is.[[47]](#cite_note-47)

#### Gender[[edit](/index.php?title=(none)&action=edit&section=14)]

[Template:Main article](/wiki/Template:Main_article) Esperanto is frequently accused of being inherently [sexist](/wiki/Sexism), because the default form of some nouns is masculine while a derived form is used for the feminine, which is said to retain traces of the male-dominated society of late 19th-century Europe of which Esperanto is a product.[[48]](#cite_note-48)[[49]](#cite_note-49) There are a couple dozen masculine nouns, primarily titles and kin terms, such as *sinjoro* "Mr, sir" vs. *sinjorino* "Mrs, lady" and *patro* "father" vs. *patrino* "mother". In addition, nouns that denote persons and whose definitions are not explicitly male are often assumed to be male unless explicitly made female, such as *doktoro,* a PhD doctor (male or unspecified) versus *doktorino,* a female PhD. This is analogous to the situation with the English suffix *-ess,* as in baron/baroness, waiter/waitress etc. Esperanto pronouns are similar. As in English, *li* "he" may be used generically, whereas *ŝi* "she" is always female.[[50]](#cite_note-50)

### Phonology[[edit](/index.php?title=(none)&action=edit&section=15)]

[Template:Main article](/wiki/Template:Main_article)

Esperanto has 23 consonants, five vowels, and two [semivowels](/wiki/Semivowel) that combine with the vowels to form six [diphthongs](/wiki/Diphthong). (The consonant [Template:IPA](/wiki/Template:IPA) and semivowel [Template:IPA](/wiki/Template:IPA) are both written *j*, and the uncommon consonant [Template:IPA](/wiki/Template:IPA) is written with the digraph [*dz*](/wiki/Dz_(digraph)),[[51]](#cite_note-51) which is the only consonant that doesn't have its own letter.) [Tone](/wiki/Tone_(linguistics)) is not used to distinguish meanings of words. [Stress](/wiki/Stress_(linguistics)) is always on the second-last vowel in fully Esperanto words unless a final vowel [*Template:Lang*](/wiki/Template:Lang) is elided, which occurs mostly in poetry. For example, [*Template:Wikteo*](/wiki/Template:Wikteo) "family" is [Template:IPA](/wiki/Template:IPA), with the stress on the second *i*, but when the word is used without the final [*Template:Lang*](/wiki/Template:Lang) *(*[*Template:Lang*](/wiki/Template:Lang)*),* the stress remains on the second [*Template:Lang*](/wiki/Template:Lang): [Template:IPA](/wiki/Template:IPA).

#### Consonants[[edit](/index.php?title=(none)&action=edit&section=16)]

The 23 consonants are:

{| class="wikitable" style="margin: 0 auto;" |- ! ! colspan="2" | [Bilabial](/wiki/Bilabial_consonant) ! colspan="2" | [Labio-  
dental](/wiki/Labiodental_consonant) ! colspan="2" | [Alveolar](/wiki/Alveolar_consonant) ! colspan="2" | [Post-  
alveolar](/wiki/Postalveolar_consonant) ! colspan="2" | [Palatal](/wiki/Palatal_consonant) ! colspan="2" | [Velar](/wiki/Velar_consonant) ! colspan="2" | [Glottal](/wiki/Glottal_consonant) |- style="text-align:center;" ! style="text-align:left;"| [Nasal](/wiki/Nasal_consonant) | colspan="2" |[Template:IPA link](/wiki/Template:IPA_link) | colspan="2" |   | colspan="2" |[Template:IPA link](/wiki/Template:IPA_link) | colspan="2" |   | colspan="2" |   | colspan="2" |   | colspan="2" |   |- style="text-align:center;" ! style="text-align:left;"| [Stop](/wiki/Stop_consonant) | [Template:IPA link](/wiki/Template:IPA_link) || [Template:IPA link](/wiki/Template:IPA_link) | colspan="2" |   | [Template:IPA link](/wiki/Template:IPA_link) || [Template:IPA link](/wiki/Template:IPA_link) | colspan="2" |   | colspan="2" |   | [Template:IPA link](/wiki/Template:IPA_link) || [Template:IPA link](/wiki/Template:IPA_link) | colspan="2" |   |- style="text-align:center;" ! style="text-align:left;"| [Affricate](/wiki/Affricate_consonant) | colspan="2" |   | colspan="2" |   | [Template:IPA link](/wiki/Template:IPA_link) || [Template:IPA link](/wiki/Template:IPA_link) | [Template:IPA link](/wiki/Template:IPA_link) || [Template:IPA link](/wiki/Template:IPA_link) | colspan="2" |   | colspan="2" |   | colspan="2" |   |- style="text-align:center;" ! style="text-align:left;"| [Fricative](/wiki/Fricative_consonant) | colspan="2" |   | [Template:IPA link](/wiki/Template:IPA_link) || [Template:IPA link](/wiki/Template:IPA_link) | [Template:IPA link](/wiki/Template:IPA_link) || [Template:IPA link](/wiki/Template:IPA_link) | [Template:IPA link](/wiki/Template:IPA_link) || [Template:IPA link](/wiki/Template:IPA_link) | colspan="2" |   | [Template:IPA link](/wiki/Template:IPA_link) ||   | [Template:IPA link](/wiki/Template:IPA_link) ||   |- style="text-align:center;" ! style="text-align:left;"| [Trill](/wiki/Trill_consonant) | colspan="2" |   | colspan="2" |   | colspan="2" | [Template:IPA link](/wiki/Template:IPA_link) | colspan="2" |   | colspan="2" |   | colspan="2" |   | colspan="2" |   |- style="text-align:center;" ! style="text-align:left;"| [Approximant](/wiki/Approximant_consonant) | colspan="2" |   | colspan="2" |   | colspan="2" |[Template:IPA link](/wiki/Template:IPA_link) | colspan="2" |   | colspan="2" |[Template:IPA link](/wiki/Template:IPA_link) | colspan="2" |   | colspan="2" |   |}

The sound [Template:IPAslink](/wiki/Template:IPAslink) is usually [trilled](/wiki/Alveolar_trill) [Template:IPAblink](/wiki/Template:IPAblink), but may be [tapped](/wiki/Alveolar_tap) [Template:IPAblink](/wiki/Template:IPAblink). The [Template:IPAslink](/wiki/Template:IPAslink) is normally pronounced like [English](/wiki/English_language) *v,* but may be pronounced [Template:IPAblink](/wiki/Template:IPAblink) (between English *v* and *w*) or [Template:IPAblink](/wiki/Template:IPAblink), depending on the language background of the speaker. A semivowel [Template:IPA](/wiki/Template:IPA) normally occurs only in [diphthongs](/wiki/Diphthong) after the vowels [Template:IPAslink](/wiki/Template:IPAslink) and [Template:IPAslink](/wiki/Template:IPAslink), not as a consonant [Template:IPA](/wiki/Template:IPA). Common, if debated, [assimilation](/wiki/Assimilation_(linguistics)) includes the pronunciation of [*Template:Lang*](/wiki/Template:Lang) as [Template:IPA](/wiki/Template:IPA) and [*Template:Lang*](/wiki/Template:Lang) as [Template:IPA](/wiki/Template:IPA).

A large number of consonant clusters can occur, up to three in initial position (as in [*Template:Wikteo*](/wiki/Template:Wikteo), "strange") and four in medial position (as in [*Template:Wikteo*](/wiki/Template:Wikteo), "teach"). Final clusters are uncommon except in foreign names, poetic elision of final [*Template:Wikteo*](/wiki/Template:Wikteo)*,* and a very few basic words such as [*Template:Wikteo*](/wiki/Template:Wikteo) "hundred" and [*Template:Wikteo*](/wiki/Template:Wikteo) "after".

#### Vowels[[edit](/index.php?title=(none)&action=edit&section=17)]

Esperanto has the five vowels found in such languages as [Spanish](/wiki/Spanish_language), [Swahili](/wiki/Swahili_language), [Modern Hebrew](/wiki/Modern_Hebrew), and [Modern Greek](/wiki/Modern_Greek). {| class="wikitable" style="margin: 0 auto; text-align:center;" ! ! | [Front](/wiki/Front_vowel) ! | [Back](/wiki/Back_vowel) |- ! style="text-align: right;" | [Close](/wiki/Close_vowel) | [Template:IPA link](/wiki/Template:IPA_link) | [Template:IPA link](/wiki/Template:IPA_link) |- ! style="text-align: right;" | [Mid](/wiki/Mid_vowel) | [Template:IPA link](/wiki/Template:IPA_link) | [Template:IPA link](/wiki/Template:IPA_link) |- ! style="text-align: right;" | [Open](/wiki/Open_vowel) | colspan=2 | [Template:IPA link](/wiki/Template:IPA_link) |}

There are also two semivowels, [Template:IPA](/wiki/Template:IPA) and [Template:IPA](/wiki/Template:IPA), which combine with the monophthongs to form six falling [diphthongs](/wiki/Diphthongs): [*Template:Lang*](/wiki/Template:Lang)*,* [*Template:Lang*](/wiki/Template:Lang)*,* [*Template:Lang*](/wiki/Template:Lang)*,* [*Template:Lang*](/wiki/Template:Lang)*,* [*Template:Lang*](/wiki/Template:Lang)*,* and [*Template:Lang*](/wiki/Template:Lang).

Since there are only five vowels, a good deal of variation in pronunciation is tolerated. For instance, *e* commonly ranges from [Template:IPA](/wiki/Template:IPA) (French [*Template:Lang*](/wiki/Template:Lang)) to [Template:IPA](/wiki/Template:IPA) (French [*Template:Lang*](/wiki/Template:Lang)). These details often depend on the speaker's native language. A [glottal stop](/wiki/Glottal_stop) may occur between adjacent vowels in some people's speech, especially when the two vowels are the same, as in [*Template:Wikteo*](/wiki/Template:Wikteo) "hero" ([Template:IPA](/wiki/Template:IPA) or [Template:IPA](/wiki/Template:IPA)) and [*Template:Wikteo*](/wiki/Template:Wikteo) "great-grandfather" ([Template:IPA](/wiki/Template:IPA) or [Template:IPA](/wiki/Template:IPA)).

### Sample text[[edit](/index.php?title=(none)&action=edit&section=18)]

[Template:Listen](/wiki/Template:Listen) The following short extract gives an idea of the character of Esperanto.[[52]](#cite_note-52) (Pronunciation is covered above; the Esperanto letter *j* is pronounced like English *y*.)

* Esperanto:

«[Template:Lang](/wiki/Template:Lang)»

* English translation:

*In many places in China, there were temples of the dragon-king. During times of drought, people would pray in the temples that the dragon-king would give rain to the human world. At that time the dragon was a symbol of the supernatural creature. Later on, it became the ancestor of the highest rulers and symbolised the absolute authority of a feudal emperor. The emperor claimed to be the son of the dragon. All of his personal possessions carried the name "dragon" and were decorated with various dragon figures. Now dragon decorations can be seen everywhere in China and legends about dragons circulate.*

### Simple phrases[[edit](/index.php?title=(none)&action=edit&section=19)]

[Template:Inline audio](/wiki/Template:Inline_audio)

Below are listed some useful Esperanto words and phrases along with [IPA](/wiki/Help:IPA) transcriptions:

|  |  |
| --- | --- |
| **| Esperanto** | [**IPA**](/wiki/International_Phonetic_Alphabet) |
| Hello | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| Yes | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| No | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| Good morning | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| Good evening | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| Good night | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| Goodbye | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| What is your name? | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| My name is Marc. | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| How are you? | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| I am well. | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| Do you speak Esperanto? | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| I don't understand you | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| All right | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| Okay | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| Thank you | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| You're welcome | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| Please | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| Forgive me/Excuse me | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| Bless you! | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| Congratulations | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| I love you | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| One beer, please | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| Where is the toilet? | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| What is that? | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| That is a dog | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| We will love! | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| Peace! | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |
| I am a beginner in Esperanto. | [Template:Audio](/wiki/Template:Audio) | [Template:IPA](/wiki/Template:IPA) |

### Vocabulary[[edit](/index.php?title=(none)&action=edit&section=20)]

[Template:Main article](/wiki/Template:Main_article)

The core vocabulary of Esperanto was defined by [*Template:Lang*](/wiki/Template:Lang), published by Zamenhof in 1887. This book listed 900 roots; these could be expanded into tens of thousands of words using prefixes, suffixes, and compounding. In 1894, Zamenhof published the first Esperanto [dictionary](/wiki/Dictionary), [*Template:Lang*](/wiki/Template:Lang), which had a larger set of roots. The rules of the language allowed speakers to borrow new roots as needed; it was recommended, however, that speakers use most international forms and then derive related meanings from these.

Since then, many words have been borrowed, primarily (but not solely) from the European languages. Not all proposed borrowings become widespread, but many do, especially [technical](/wiki/Technical_terminology) and [scientific](/wiki/Science) terms. Terms for everyday use, on the other hand, are more likely to be derived from existing roots; [*Template:Lang*](/wiki/Template:Lang) "computer", for instance, is formed from the verb [*Template:Lang*](/wiki/Template:Lang) "compute" and the suffix [*Template:Lang*](/wiki/Template:Lang) "tool". Words are also [calqued](/wiki/Calque); that is, words acquire new meanings based on usage in other languages. For example, the word [*Template:Lang*](/wiki/Template:Lang) "mouse" has acquired the meaning of a [computer mouse](/wiki/Mouse_(computing)) from its usage in English. Esperanto speakers often debate about whether a particular borrowing is justified or whether meaning can be expressed by deriving from or extending the meaning of existing words.

Some compounds and formed words in Esperanto are not entirely straightforward; for example, [*Template:Lang*](/wiki/Template:Lang), literally "give out", means "publish", paralleling the usage of certain European languages (such as [German](/wiki/German_(language))). In addition, [the suffix *-um-*](/wiki/Esperanto_words_with_the_ad_hoc_suffix_-um) has no defined meaning; words using the suffix must be learned separately (such as [*Template:Lang*](/wiki/Template:Lang) "to the right" and [*Template:Lang*](/wiki/Template:Lang) "clockwise").

There are not many idiomatic or [slang](/wiki/Slang) words in Esperanto, as these forms of speech tend to make international communication difficult—working against Esperanto's main goal.

Critics[Template:Who](/wiki/Template:Who) feel there are too many roots. Instead of derivations of Esperanto roots, new roots are taken from European languages in the endeavor to create an international language.[[53]](#cite_note-53)

## Education[[edit](/index.php?title=(none)&action=edit&section=21)]

Many Esperanto speakers learn the language through [self-directed study](/wiki/Autodidacticism), online tutorials, and correspondence courses taught by volunteers. More recently, free teaching websites, like [*Template:Lang*](/wiki/Template:Lang) and [*Template:Lang*](/wiki/Template:Lang), have become popular.

Esperanto instruction is occasionally available at schools, including [four primary schools in a pilot project](/wiki/Propaedeutic_value_of_Esperanto) under the supervision of the [University of Manchester](/wiki/University_of_Manchester), and by one count at 69 universities.[[54]](#cite_note-54) However, outside China and [Hungary](/wiki/Hungary), these mostly involve informal arrangements rather than dedicated departments or state sponsorship. [Eötvös Loránd University](/wiki/Eötvös_Loránd_University) in Budapest had a department of [Interlinguistics](/wiki/Interlinguistics) and Esperanto from 1966 to 2004, after which time instruction moved to vocational colleges; there are state examinations for Esperanto instructors.[[55]](#cite_note-55)[[56]](#cite_note-56) Additionally, [Adam Mickiewicz University](/wiki/Adam_Mickiewicz_University) in [Poland](/wiki/Poland) offers a [diploma](/wiki/Diplom) in Interlinguistics.[[57]](#cite_note-57) The [Senate of Brazil](/wiki/Senate_of_Brazil) passed a bill in 2009 that would make Esperanto an optional part of the curriculum in [public schools](/wiki/Public_school_(government_funded)), although mandatory if there is demand for it. [Template:As of](/wiki/Template:As_of) the bill is still under consideration by the [Chamber of Deputies](/wiki/Chamber_of_Deputies_of_Brazil).[[58]](#cite_note-58)[[59]](#cite_note-59)[[60]](#cite_note-60) Various educators have estimated that Esperanto can be learned in anywhere from one quarter to one twentieth the amount of time required for other languages.[[61]](#cite_note-61) [Claude Piron](/wiki/Claude_Piron), a psychologist formerly at the [University of Geneva](/wiki/University_of_Geneva) and Chinese–English–Russian–Spanish translator for the United Nations, argued that Esperanto is far more intuitive than many ethnic languages. "Esperanto relies entirely on innate reflexes [and] differs from all other languages in that you can always trust your natural tendency to generalize patterns.[Template:Nbsp](/wiki/Template:Nbsp)... The same [neuropsychological](/wiki/Neuropsychology) law [—called by] [Jean Piaget](/wiki/Jean_Piaget) *generalizing assimilation*—applies to word formation as well as to grammar."<ref name=Piron>Piron, Claude: ["The hidden perverse effect of the current system of international communication"](http://www.claude-piron.ch/hidden-perverse-effects.html), published lecture notes</ref>

The Institute of Cybernetic Pedagogy at Paderborn (Germany) has compared the length of study time it takes natively French-speaking high-school students to obtain comparable 'standard' levels in Esperanto, English, German, and Italian.[[62]](#cite_note-62) The results were:

* **2000** hours studying German = **1500** hours studying English = **1000** hours studying Italian (or any other [Romance language](/wiki/Romance_language)) = **150** hours studying Esperanto.

### Third-language acquisition[[edit](/index.php?title=(none)&action=edit&section=22)]

[Template:Main article](/wiki/Template:Main_article) Four primary schools in Britain, with some 230 pupils, are currently following a course in "[propaedeutic](/wiki/Propaedeutics) Esperanto"—that is, instruction in Esperanto to raise language awareness and accelerate subsequent learning of foreign languages—under the supervision of the University of Manchester. As they put it,

*Many schools used to teach children the* [*recorder*](/wiki/Recorder_(musical_instrument))*, not to produce a nation of recorder players, but as a preparation for learning other instruments. [We teach] Esperanto, not to produce a nation of Esperanto-speakers, but as a preparation for learning other languages.*[[63]](#cite_note-63)Studies have been conducted in New Zealand,[[64]](#cite_note-64) United States,[[65]](#cite_note-65)[[66]](#cite_note-66)[[67]](#cite_note-67) Germany,[[68]](#cite_note-68) Italy[[69]](#cite_note-69) and Australia.[[70]](#cite_note-70) The results of these studies were favorable and demonstrated that studying Esperanto before another foreign language expedites the acquisition of the other, natural, language. This appears to be because learning subsequent foreign languages is easier than learning one's first foreign language, whereas the use of a grammatically simple and culturally flexible auxiliary language like Esperanto lessens the first-language learning hurdle. In one study,<ref name=Williams\_1965>Williams, N. (1965) 'A language teaching experiment', *Canadian Modern Language Review* 22.1: 26–28</ref> a group of European [secondary school](/wiki/Secondary_school) students studied Esperanto for one year, then French for three years, and ended up with a significantly better command of French than a control group, who studied French for all four years.

## Community[[edit](/index.php?title=(none)&action=edit&section=23)]

[Template:Main article](/wiki/Template:Main_article)

### Geography and demography[[edit](/index.php?title=(none)&action=edit&section=24)]

[thumb|300px|Location map of hosts of the Esperanto community](/wiki/File:PS_mapo_2015.png) [hospitality service](/wiki/Hospitality_service) [Template:Lang](/wiki/Template:Lang) (akin to [CouchSurfing](/wiki/CouchSurfing)), by 2015. Esperanto is by far the most widely spoken [constructed language](/wiki/Constructed_language) in the world.[[71]](#cite_note-71) Speakers are most numerous in [Europe](/wiki/Europe) and [East Asia](/wiki/East_Asia), especially in [urban areas](/wiki/Urban_area), where they often form [Esperanto clubs](/wiki/Esperanto_club).<ref name=Sikosek\_2003>Sikosek, Ziko M. [*Template:Lang*](/wiki/Template:Lang) ("Esperanto without Myths"). Second edition. Antwerp: Flandra Esperanto-Ligo, 2003.</ref> Esperanto is particularly prevalent in the northern and central countries of Europe; in China, [Korea](/wiki/Korea), Japan, and [Iran](/wiki/Iran) within Asia;[[27]](#cite_note-27) in [Brazil](/wiki/Brazil), [Argentina](/wiki/Argentina), and [Mexico](/wiki/Mexico) in the Americas;[[72]](#cite_note-72) and in [Togo](/wiki/Togo) in Africa.[[73]](#cite_note-73)

#### Number of speakers[[edit](/index.php?title=(none)&action=edit&section=25)]

An estimate of the number of Esperanto speakers was made by [Sidney S. Culbert](/wiki/Sidney_S._Culbert), a retired [psychology](/wiki/Psychology) professor at the [University of Washington](/wiki/University_of_Washington) and a longtime Esperantist, who tracked down and tested Esperanto speakers in sample areas in dozens of countries over a period of twenty years. Culbert concluded that between one and two million people speak Esperanto at [Foreign Service Level 3](/wiki/ILR_or_Foreign_Service_Level_language_ability_measures), "professionally proficient" (able to communicate moderately complex ideas without hesitation, and to follow speeches, radio broadcasts, etc.).<ref name=Culbert>Culbert, Sidney S. [Three letters about his method for estimating the number of Esperanto speakers](http://www.panix.com/~dwolff/docs/), scanned and HTMLized by David Wolff</ref> Culbert's estimate was not made for Esperanto alone, but formed part of his listing of estimates for all languages of more than one million speakers, published annually in the [World Almanac](/wiki/World_Almanac) and Book of Facts. Culbert's most detailed account of his methodology is found in a 1989 letter to David Wolff.[[74]](#cite_note-74) Since Culbert never published detailed intermediate results for particular countries and regions, it is difficult to independently gauge the accuracy of his results.

In the Almanac, his estimates for numbers of language speakers were rounded to the nearest million, thus the number for Esperanto speakers is shown as two million. This latter figure appears in [*Ethnologue*](/wiki/Ethnologue). Assuming that this figure is accurate, that means that about 0.03% of the world's population speak the language. Although it is not Zamenhof's goal of a [universal language](/wiki/International_auxiliary_language), it still represents a level of popularity unmatched by any other constructed language.

Marcus Sikosek (now [Ziko van Dijk](/wiki/Ziko_van_Dijk)) has challenged this figure of 1.6 million as exaggerated. He estimated that even if Esperanto speakers were evenly distributed, assuming one million Esperanto speakers worldwide would lead one to expect about 180 in the city of [Cologne](/wiki/Cologne,_Germany). Van Dijk finds only 30 [fluent](/wiki/Fluency) speakers in that city, and similarly smaller-than-expected figures in several other places thought to have a larger-than-average concentration of Esperanto speakers. He also notes that there are a total of about 20,000 members of the various Esperanto organizations (other estimates are higher). Though there are undoubtedly many Esperanto speakers who are not members of any Esperanto organization, he thinks it unlikely that there are fifty times more speakers than organization members.[[75]](#cite_note-75) [Finnish](/wiki/Finnish_people) [linguist](/wiki/Linguistics) [Jouko Lindstedt](/wiki/Jouko_Lindstedt), an expert on native-born Esperanto speakers, presented the following scheme<ref name=Lindstedt\_1996>Lindstedt, Jouko. "Re: [Template:Lang](/wiki/Template:Lang)" (posting). [DENASK-L@helsinki.fi](http://www.helsinki.fi/~jslindst/denask-l.html), 22 April 1996.</ref> to show the overall proportions of language capabilities within the Esperanto community:

* *1,000 have Esperanto as their native language.*
* *10,000 speak it fluently.*
* *100,000 can use it actively.*
* *1,000,000 understand a large amount passively.*
* *10,000,000 have studied it to some extent at some time.*

In the absence of Dr. Culbert's detailed sampling data, or any other census data, it is impossible to state the number of speakers with certainty. According to the [website](/wiki/Website) of the [World Esperanto Association](/wiki/World_Esperanto_Association):

Numbers of [textbooks](/wiki/Textbook) sold and membership of local societies put "the number of people with some knowledge of the language in the hundreds of thousands and possibly millions".[[35]](#cite_note-35)

In 2009 Lu Wunsch-Rolshoven used 2001 year census data from Hungary[[76]](#cite_note-76) and Lithuania as a base for an estimate, resulting in approximately 160,000 to 300,000 to speak the language actively or fluently throughout the world, with about 80,000 to 150,000 of these being in the European Union.[[77]](#cite_note-77)

#### Native speakers[[edit](/index.php?title=(none)&action=edit&section=26)]

[Template:Main article](/wiki/Template:Main_article)

Native Esperanto speakers, [*Template:Lang*](/wiki/Template:Lang)*,* have learned the language from birth from Esperanto-speaking parents.[[78]](#cite_note-78) This usually happens when Esperanto is the chief or only common language in an international family, but sometimes occurs in a family of devoted Esperantists.[[79]](#cite_note-79) The 15th edition of *Ethnologue* cited estimates that there were 200 to 2,000 native speakers in 1996,[[80]](#cite_note-80) but these figures were removed from the 16th and 17th editions.[[81]](#cite_note-81)As of 1996, there were approximately 350 attested cases of families with native Esperanto speakers.[[82]](#cite_note-82)

#### Esperanto speaking users of Facebook[[edit](/index.php?title=(none)&action=edit&section=27)]

Facebook has about 350,000 users who indicated Esperanto as one of their languages.[[83]](#cite_note-83)

### Culture[[edit](/index.php?title=(none)&action=edit&section=28)]

[thumb|250px|Esperanto books at the](/wiki/File:Uk_2008_libroservo.JPG) [World Esperanto Congress](/wiki/World_Congress_of_Esperanto), Rotterdam 2008. [Template:Main article](/wiki/Template:Main_article)

[Esperantists](/wiki/Esperantist) can access an international [culture](/wiki/Culture), including a large body of original as well as translated [literature](/wiki/Esperanto_literature). There are more than 25,000 Esperanto books, both originals and translations, as well as several regularly distributed [Esperanto magazines](/wiki/List_of_Esperanto_magazines). In 2013 a museum about Esperanto opened in China.[[84]](#cite_note-84) Esperantists use the language for free accommodations with Esperantists in 92 countries using the [Template:Lang](/wiki/Template:Lang) or to develop [pen pals](/wiki/Pen_pal) through [*Template:ILL*](/wiki/Template:ILL).[[85]](#cite_note-85) Every year, Esperantists meet for the [World Congress of Esperanto](/wiki/World_Congress_of_Esperanto) *(*[*Template:Lang*](/wiki/Template:Lang)*)*.[[86]](#cite_note-86)[[87]](#cite_note-87) Historically, much [Esperanto music](/wiki/Esperanto_music), such as [*Template:Lang*](/wiki/Template:Lang), has been in various folk traditions.[[88]](#cite_note-88) There is also a variety of classical and semi-classical choral music, both original and translated, as well as large ensemble music that includes voices singing Esperanto texts. [Lou Harrison](/wiki/Lou_Harrison), who incorporated styles and instruments from many world cultures in his music, used Esperanto titles and/or texts in several of his works, most notably [*Template:Lang*](/wiki/Template:Lang) (1973). [David Gaines](/wiki/David_Gaines_(composer)) used Esperanto poems as well as an excerpt from a speech by Dr. Zamenhof for his *Symphony No. 1 (Esperanto)* for mezzo-soprano and orchestra (1994–98). He wrote original Esperanto text for his [*Template:Lang*](/wiki/Template:Lang) (*I Can Cry No Longer*) for unaccompanied [SATB](/wiki/SATB) choir (1994).

There are also shared [traditions](/wiki/Tradition), such as [Zamenhof Day](/wiki/Zamenhof_Day), and shared [behaviour](/wiki/Behaviour) patterns. [Esperantists](/wiki/Esperantist) speak primarily in Esperanto at [international Esperanto meetings](/wiki/World_Esperanto_Congress).

Detractors of Esperanto occasionally criticize it as "having no culture". Proponents, such as Prof. [Humphrey Tonkin](/wiki/Humphrey_Tonkin) of the [University of Hartford](/wiki/University_of_Hartford), observe that Esperanto is "culturally neutral by design, as it was intended to be a facilitator between cultures, not to be the carrier of any one national culture". The late [Scottish](/wiki/Scotland) Esperanto author [William Auld](/wiki/William_Auld) wrote extensively on the subject, arguing that Esperanto is "the expression of a [common human culture](/wiki/Esperanto_as_an_international_language), unencumbered by national frontiers. Thus it is considered a culture on its own."[[89]](#cite_note-89)

### Noted authors in Esperanto[[edit](/index.php?title=(none)&action=edit&section=29)]

[Template:Main article](/wiki/Template:Main_article) Some authors of works in Esperanto are:

|  |  |
| --- | --- |
| * [Muztar Abbasi](/wiki/Muztar_Abbasi) (Translated the [Quran](/wiki/Quran) into Esperanto) * [Leo Tolstoy](/wiki/Leo_Tolstoy) * [William Auld](/wiki/William_Auld) * [Julio Baghy](/wiki/Julio_Baghy) * [Kazimierz Bein](/wiki/Kazimierz_Bein) ([Template:Lang](/wiki/Template:Lang)) * [Marjorie Boulton](/wiki/Marjorie_Boulton) * [Jorge Camacho](/wiki/Jorge_Camacho_(writer)) * [Fernando de Diego](/wiki/Fernando_de_Diego) (mainly translations) * [Vasili Eroshenko](/wiki/Vasili_Eroshenko) * [Jean Forge](/wiki/Jean_Forge) * [Antoni Grabowski](/wiki/Antoni_Grabowski) * [Kalman Kalocsay](/wiki/Kalman_Kalocsay) * [Nikolai Nekrasov](/wiki/Nikolai_Vladimirovich_Nekrasov) * [*Nemere* István](/wiki/Nemere_István) ("Nemere" is surname) | * [Claude Piron](/wiki/Claude_Piron) * [Edmond Privat](/wiki/Edmond_Privat) * [Frederic Pujulà i Vallès](/wiki/Frederic_Pujulà_i_Vallès) * [Baldur Ragnarsson](/wiki/Baldur_Ragnarsson) * [Reto Rossetti](/wiki/Reto_Rossetti) * [Raymond Schwartz](/wiki/Raymond_Schwartz) * [Tibor Sekelj](/wiki/Tibor_Sekelj) * [Tivadar Soros](/wiki/Tivadar_Soros) * [Vladimir Varankin](/wiki/Vladimir_Varankin) * [Gaston Waringhien](/wiki/Gaston_Waringhien) * [L. L. Zamenhof](/wiki/L._L._Zamenhof) * Dennis Willardt Zewillis * [Þórbergur Þórðarson](/wiki/Þórbergur_Þórðarson) |

### Popular culture[[edit](/index.php?title=(none)&action=edit&section=30)]

[Template:Main article](/wiki/Template:Main_article)

Esperanto has been used in a number of films and novels. Typically, this is done either to add the exotic flavour of a foreign language without representing any particular ethnicity, or to avoid going to the trouble of inventing a new language. The [Charlie Chaplin](/wiki/Charlie_Chaplin) film [*The Great Dictator*](/wiki/The_Great_Dictator) (1940) showed [Jewish ghetto](/wiki/Warsaw_ghetto) shop signs in Esperanto. Two full-length [feature films](/wiki/Feature_film) have been produced with [dialogue](/wiki/Dialogue) entirely in Esperanto: [*Template:Lang*](/wiki/Template:Lang)*,* in 1964, and [*Incubus*](/wiki/Incubus_(1965_film))*,* a 1965 [B-movie](/wiki/B-movie) horror film. A language school teaching Esperanto is featured in Graham Greene's novel [*The Confidential Agent*](/wiki/The_Confidential_Agent), which was made [into a film](/wiki/Confidential_Agent) starring Charles Boyer and Lauren Bacall (1945). Other amateur productions have been made, such as a dramatization of the novel [*Template:Lang*](/wiki/Template:Lang) (Gerda Has Disappeared). In *Stamboul Train*, Greene used Esperanto as the language on signs at the main train station in Budapest. A number of mainstream films in national languages have used Esperanto in some way.

Esperanto is used as the universal language in the far future of [Harry Harrison's](/wiki/Harry_Harrison_(writer)) [*Stainless Steel Rat*](/wiki/Stainless_Steel_Rat) and [*Deathworld*](/wiki/Deathworld) stories. [Poul Anderson's](/wiki/Poul_Anderson) story "[High Treason](/wiki/High_Treason_(Anderson_story))" takes place in a future where Earth became united politically but was still divided into many languages and cultures, and Esperanto became the language of its space armed forces, fighting wars with various extraterrestrial races.

The opening song to the popular video game [*Final Fantasy XI*](/wiki/Final_Fantasy_XI), "[Template:Lang](/wiki/Template:Lang)", was written in Esperanto. It was the first game in the series that was played online, and would have players from both Japan and North America (official European support was added after the North American launch) playing together on the same servers, using an auto-translate tool to communicate. The composer, [Nobuo Uematsu](/wiki/Nobuo_Uematsu), felt that Esperanto was a good language to symbolize worldwide unity.

In the geek fiction novel "Off to Be the Wizard", Esperanto is programmed as the language that triggers all of the wizard's spells. Philip, Martin's teacher, explains that this is because "no one really speaks Esperanto and it's easy to learn".

Esperanto is also found in the comic book series [*Saga*](/wiki/Saga_(comic_book)) as the language Blue, spoken by the inhabitants of Wreath. It is rendered in blue-colored text. Blue is generally only spoken by inhabitants of Wreath, while most other cultures use a universal language that appears to be simply named "Language." Some Wreath inhabitants use translator rings to communicate with those who don't speak Blue. Magic seems to be activated via the linguistic medium of blue.

In the television show [*Red Dwarf*](/wiki/Red_Dwarf), the bulk of which takes place more than three million years in the future, crewman [Arnold Rimmer](/wiki/Arnold_Rimmer) constantly spends his time trying to learn Esperanto and failing, even compared to his bunkmate [Dave Lister](/wiki/Dave_Lister_(Red_Dwarf)) who only maintains a casual interest. Additionally many of the signs around the ship [*Red Dwarf*](/wiki/Red_Dwarf_ships#Red_Dwarf) are written in both English and Esperanto. The novel [*Infinity Welcomes Careful Drivers*](/wiki/Infinity_Welcomes_Careful_Drivers) states that, although not required, it is widely expected that officers in the Space Corps be fluent in the language, hence Rimmer's interest.

### Science[[edit](/index.php?title=(none)&action=edit&section=31)]

[thumb|left|Hungarian astronaut](/wiki/File:Bertalan_Farkas_(Author_-_Rudolf_Csiba).jpg) [Bertalan Farkas](/wiki/Bertalan_Farkas), the first Esperantist in space.

In 1921 the [French Academy of Sciences](/wiki/French_Academy_of_Sciences) recommended using Esperanto for international scientific communication.[[90]](#cite_note-90) A few scientists and mathematicians, such as [Maurice Fréchet](/wiki/Maurice_René_Fréchet) (mathematics), [John C. Wells](/wiki/John_C._Wells) (linguistics), [Helmar Frank](/wiki/Helmar_Frank) (pedagogy and cybernetics), and [Nobel laureate](/wiki/Nobel_Prize_in_Economics) [Reinhard Selten](/wiki/Reinhard_Selten) (economics) have published part of their work in Esperanto. Frank and Selten were among the founders of the [International Academy of Sciences](/wiki/Akademio_Internacia_de_la_Sciencoj_San_Marino) in [San Marino](/wiki/San_Marino), sometimes called the "Esperanto University", where Esperanto is the primary language of teaching and administration.[[91]](#cite_note-91)[[92]](#cite_note-92) A message in Esperanto was recorded and [included](/wiki/Contents_of_the_Voyager_Golden_Record) in [*Voyager 1*](/wiki/Voyager_1)[Template:'s](/wiki/Template:') [Golden Record](/wiki/Voyager_Golden_Record).

### Commerce and trade[[edit](/index.php?title=(none)&action=edit&section=32)]

Esperanto business groups have been active for many years. The French Chamber of Commerce did research in the 1920s and reported in [*The New York Times*](/wiki/The_New_York_Times) in 1921 that Esperanto seemed to be the best business language.[[93]](#cite_note-93)

### Goals of the movement[[edit](/index.php?title=(none)&action=edit&section=33)]

Zamenhof had three goals, as he wrote already in 1887: to create an easy language, to create a language ready to use "whether the language be universally accepted or not" and to find some means to get many people learn the language.[[4]](#cite_note-4) So Zamenhof's intention was not only to create an easy-to-learn language to foster international understanding as a general language, but also to create a language for immediate use by a (small) language community. Esperanto was to serve as an international auxiliary language, that is, as a universal second language, not to replace ethnic languages. This goal was widely shared among Esperanto speakers in the early decades of the movement.[Template:Citation needed](/wiki/Template:Citation_needed) Later, Esperanto speakers began to see the language and the culture that had grown up around it as ends in themselves, even if Esperanto is never adopted by the United Nations or other international organizations.[[90]](#cite_note-90) Esperanto speakers who want to see Esperanto adopted officially or on a large scale worldwide are commonly called [*Template:Lang*](/wiki/Template:Lang), from [*Template:Lang*](/wiki/Template:Lang), meaning "final victory".[[94]](#cite_note-94) It has to be noted that there are two kinds of "finvenkismo"–"desubismo" and "desuprismo"; the first aims to spread Esperanto between ordinary people ("desube", from below) aiming to form a steadily growing community of Esperanto speakers. The second aims to act from above ("desupre"), beginning with politicians. Zamenhof considered the first way to have a better perspective, as "for such affairs as ours, governments come with their approval and help usually only, when everything is already completely finished".[[95]](#cite_note-95) Those who focus on the intrinsic value of the language are commonly called [*Template:Lang*](/wiki/Template:Lang), from [Rauma](/wiki/Rauma,_Finland), [Finland](/wiki/Finland), where a declaration on the near-term unlikelihood of the "[Template:Lang](/wiki/Template:Lang)" and the value of Esperanto culture was made at the International Youth Congress in 1980.[[96]](#cite_note-96) However the "Manifesto de Raŭmo" clearly mentions the intention to further spread the language: "We want to spread Esperanto to put into effect its positive values more and more, step by step (...)"[[97]](#cite_note-97) In 1996 the [Prague Manifesto](/wiki/Prague_Manifesto_(Esperanto)) was adopted at the annual congress of the World Esperanto Association (UEA); it was subscribed by individual participants and later by other Esperanto speakers.

### Symbols and flags[[edit](/index.php?title=(none)&action=edit&section=34)]

[Template:Main article](/wiki/Template:Main_article)

[Template:Multiple image](/wiki/Template:Multiple_image)

The earliest flag, and the one most commonly used today, features a green five-pointed star against a white [canton](/wiki/Canton_(flag)), upon a field of green. It was proposed to Zamenhof by [Irishman](/wiki/Ireland) [Richard Geoghegan](/wiki/Richard_H._Geoghegan), author of the first Esperanto textbook for English speakers, in 1887. The flag was approved in 1905 by delegates to the first conference of Esperantists at Boulogne-sur-Mer. A version with an "[Template:Lang](/wiki/Template:Lang)" superimposed over the green star is sometimes seen. Other variants include that for Christian Esperantists, with a white [Christian cross](/wiki/Christian_cross) superimposed upon the green star, and that for Leftists, with [the color of the field changed from green to red](/wiki/Red_flag_(politics)).[[98]](#cite_note-98) In 1987, a second flag design was chosen in a contest organized by the UEA celebrating the first centennial of the language. It featured a white background with two stylised curved "E"s facing each other. Dubbed the "[Template:Lang](/wiki/Template:Lang)" ([jubilee symbol](/wiki/Esperanto_jubilee_symbol)),[[99]](#cite_note-99) it attracted criticism from some Esperantists, who dubbed it the "[Template:Lang](/wiki/Template:Lang)" (melon) because of the design's elliptical shape. It is still in use, though to a lesser degree than the traditional symbol, known as the "[Template:Lang](/wiki/Template:Lang)" (green star).[[100]](#cite_note-100)

### Politics[[edit](/index.php?title=(none)&action=edit&section=35)]

Esperanto has been placed in many proposed political situations. The most popular of these is the [Europe—Democracy—Esperanto](/wiki/Europe—Democracy—Esperanto), which aims to establish Esperanto as the [official language](/wiki/Official_language) of the [European Union](/wiki/European_Union). [Grin's Report](/wiki/Grin's_Report), published in 2005 by [François Grin](/wiki/François_Grin) found that the use of English as the lingua franca within the European Union costs billions annually and significantly benefits English-speaking countries financially. The report considered a scenario where Esperanto would be the lingua franca and found that it would have many advantages, particularly economically speaking, as well as ideologically.

### Religion[[edit](/index.php?title=(none)&action=edit&section=36)]

Esperanto has served an important role in several religions, such as [Oomoto](/wiki/Oomoto) from Japan and the [Bahá'í Faith](/wiki/Bahá'í_Faith) from [Iran](/wiki/Iran), and has been encouraged by others, like some [Spiritist](/wiki/Spiritist) movements.

#### Oomoto[[edit](/index.php?title=(none)&action=edit&section=37)]

The [Oomoto](/wiki/Oomoto) religion encourages the use of Esperanto among its followers and includes Zamenhof as one of its deified spirits.[[101]](#cite_note-101)

#### Bahá'í Faith[[edit](/index.php?title=(none)&action=edit&section=38)]

The [Bahá'í Faith](/wiki/Bahá'í_Faith) encourages the [use of an auxiliary international language](/wiki/Bahá'í_Faith_and_auxiliary_language). The Baha'i's believe that it will not be the language of the future, although it has great potential in this role, as it has not been chosen by the people.[[102]](#cite_note-102) [L. L. Zamenhof's](/wiki/L._L._Zamenhof) daughter [Lidja](/wiki/Lidia_Zamenhof) became a Bahá'í,[[103]](#cite_note-103) and various volumes of the [Bahá'í literatures](/wiki/Bahá'í_literature) and other Baha'i books have been translated into Esperanto. In 1973, the [Bahá'í Esperanto-League](/wiki/Bahá'í_Esperanto-League) for active Bahá'í supporters of Esperanto was founded.

#### Spiritism[[edit](/index.php?title=(none)&action=edit&section=39)]

In 1908, [spiritist](/wiki/Spiritism) Camilo Chaigneau wrote an article named "Spiritism and Esperanto" in the periodic *La Vie d'Outre-Tombe* recommending the use of Esperanto in a "central magazine" for all spiritists and esperantists. Esperanto then became actively promoted by spiritists, at least in [Brazil](/wiki/Brazil), initially by [Ismael Gomes Braga](/wiki/Ismael_Gomes_Braga) and [František Lorenz](/wiki/František_Lorenz); the latter is known in Brazil as Francisco Valdomiro Lorenz, and was a pioneer of both spiritist and Esperantist movements in this country.[[104]](#cite_note-104) The Brazilian Spiritist Federation publishes Esperanto coursebooks, translations of [Spiritism's basic books](/wiki/Spiritist_Codification), and encourages Spiritists to become Esperantists.[[105]](#cite_note-105)

#### Bible translations[[edit](/index.php?title=(none)&action=edit&section=40)]

The first translation of the [Bible](/wiki/Bible) into Esperanto was a translation of the [Tanakh](/wiki/Tanakh) or Old Testament done by [L. L. Zamenhof](/wiki/L._L._Zamenhof). The translation was reviewed and compared with other languages' translations by a group of British clergy and scholars before its publication at the [British and Foreign Bible Society](/wiki/British_and_Foreign_Bible_Society) in 1910. In 1926 this was published along with a New Testament translation, in an edition commonly called the "[Template:Lang](/wiki/Template:Lang)". In the 1960s, the [*Template:Lang*](/wiki/Template:Lang) tried to organize a new, ecumenical Esperanto Bible version.[[106]](#cite_note-106) Since then, the Dutch Remonstrant pastor Gerrit Berveling has translated the [Deuterocanonical](/wiki/Deuterocanonical) or apocryphal books in addition to new translations of the Gospels, some of the New Testament epistles, and some books of the Tanakh or Old Testament. These have been published in various separate booklets, or serialized in [*Template:Lang*](/wiki/Template:Lang), but the [Deuterocanonical](/wiki/Deuterocanonical) books have appeared in recent editions of the Londona Biblio.

#### Christianity[[edit](/index.php?title=(none)&action=edit&section=41)]

[thumb|250px|Mass in Esperanto during the 95th World Congress of Esperanto in Havana.](/wiki/File:Esperanto-meso_La_Habana_2010_(Peter_Knauer).jpg)

Christian Esperanto organizations include two that were formed early in the history of Esperanto:

* 1910—The [International Union of Catholic Esperantists](/wiki/International_Union_of_Catholic_Esperantists). Two Roman Catholic popes, [John Paul II](/wiki/Pope_John_Paul_II) and [Benedict XVI](/wiki/Pope_Benedict_XVI), have regularly used Esperanto in their multilingual [*Template:Lang*](/wiki/Template:Lang) blessings at Easter and Christmas each year since Easter 1994.[Template:Citation needed](/wiki/Template:Citation_needed)
* 1911—The [International Christian Esperantists League](/wiki/List_of_Esperanto_organizations#Religion).

Individual churches using Esperanto include:

* The [Quaker](/wiki/Quaker) Esperanto Society, with activities as described in an issue of "The Friend"[[107]](#cite_note-107)\* 1910—First [Christadelphian](/wiki/Christadelphian) publications in Esperanto.[[108]](#cite_note-108)[[109]](#cite_note-109)\* There are instances of [Christian apologists](/wiki/Christian_apologetics) and teachers who use Esperanto as a medium. Nigerian pastor Bayo Afolaranmi's "[Template:Lang](/wiki/Template:Lang)" (spiritual food) Yahoo mailing list, for example, has hosted weekly messages since 2003.[[110]](#cite_note-110)[Chick Publications](/wiki/Chick_Publications), publisher of [Protestant fundamentalist](/wiki/Fundamentalist_Christianity) themed evangelistic tracts, has published a number of comic book style tracts by [Jack T. Chick](/wiki/Jack_T._Chick) translated into Esperanto, including "This Was Your Life!" ("[Template:Lang](/wiki/Template:Lang)")[[111]](#cite_note-111)

#### Islam[[edit](/index.php?title=(none)&action=edit&section=42)]

[Ayatollah Khomeini](/wiki/Ayatollah_Khomeini) of Iran called on Muslims to learn Esperanto and praised its use as a medium for better understanding among peoples of different religious backgrounds. After he suggested that Esperanto replace English as an international [lingua franca](/wiki/Lingua_franca), it began to be used in the seminaries of [Qom](/wiki/Qom). An Esperanto translation of the Qur'an was published by the state shortly thereafter.[[112]](#cite_note-112)[[113]](#cite_note-113) In 1981, its usage became less popular when it became apparent that followers of the [Bahá'í Faith](/wiki/Bahá'í_Faith) were interested in it.[[112]](#cite_note-112) However, during the recent decades, specially after the establishment of the [Sabzandishan (Green-Thinkers) Institute](/wiki/Sabzandishan_Institute) in 1996, the first official Esperanto institute in [Iran](/wiki/Iran) ever, and publication of its 56-page organ, called [Payame Sabzandishan](/wiki/Irana_Esperantisto) (Message of Green-Thinkers), a seasonal (quarterly) magazine in Esperanto and [Persian](/wiki/Persian_language) from the autumn of 2002 till now, and recognition of the [Iranian Esperanto-Association](/wiki/Iranian_Esperanto_Association) by the [Universal Esperanto-Association](/wiki/Universal_Esperanto_Association) (which enjoys official relations with [UN](/wiki/United_Nations) and [UNESCO](/wiki/UNESCO)) as its Iranian official branch in 2005, a new era started in Iran for spreading of [Esperanto Movement](/wiki/Esperanto_movement) as vastly as possible. During this new era, i.a. there have been speeches, lectures, seminars and courses in different cultural centers, universities and schools; publication of original and translated books and articles on Esperanto and specially its neutrality (politically, religiously, nationally, racially, etc.) by diverse publishers and in varied [Persian](/wiki/Persian_language) newspapers and magazines; ... E.g. in the Persian translation of [William Auld's](/wiki/William_Auld) book, called [The Phenomenon Esperanto](/wiki/The_Phenomenon_Esperanto), 14 annexes were added to show more the history and neutrality of Esperanto language: as example, in the first annex, called The Views of World Celebrities on Esperanto, the [Persian](/wiki/Persian_language) readers can read the positive views and opinions of 15 acclaimed and famous leaders and writers on Esperanto from different countries, religions, political backgrounds, languages and races, like [Mahatma Gandhi](/wiki/Mahatma_Gandhi), [Leo Tolstoy](/wiki/Leo_Tolstoy), [Romain Rolland](/wiki/Romain_Rolland), [Umberto Eco](/wiki/Umberto_Eco), [Rudolf Diesel](/wiki/Rudolf_Diesel), [Rabindranath Tagore](/wiki/Rabindranath_Tagore), [Helen Keller](/wiki/Helen_Keller), [Lu Xun](/wiki/Lu_Xun), [J. R. R. Tolkien](/wiki/J._R._R._Tolkien), ... ([William Auld](/wiki/William_Auld) was nominated for the [Nobel Prize in Literature](/wiki/Nobel_Prize_in_Literature) in 1999, 2004, and 2006 making him the first person to be nominated for works in Esperanto.)

## Modifications[[edit](/index.php?title=(none)&action=edit&section=43)]

[Template:Main article](/wiki/Template:Main_article)

Though Esperanto itself has changed little since the publication of the [*Template:Lang*](/wiki/Template:Lang) (Foundation of Esperanto), a number of reform projects have been proposed over the years, starting with [Zamenhof's proposals in 1894](/wiki/Reformed_Esperanto) and [Template:Lang](/wiki/Template:Lang) in 1907. Several later constructed languages, such as [Universal](/wiki/Universal_(Esperantido)), were based on Esperanto.

In modern times, attempts have been made to eliminate perceived sexism in the language, such as [Riism](/wiki/Riism).

## Eponymous entities[[edit](/index.php?title=(none)&action=edit&section=44)]

There are some geographical and astronomical features named after Esperanto, or after its creator L. L. Zamenhof. These include [Esperanto Island](/wiki/Esperanto_Island) in [Zed Islands](/wiki/Zed_Islands) off [Livingston Island](/wiki/Livingston_Island),[[114]](#cite_note-114) and the asteroids [1421 Esperanto](/wiki/1421_Esperanto) and [1462 Zamenhof](/wiki/1462_Zamenhof) discovered by Finnish astronomer and Esperantist [Yrjö Väisälä](/wiki/Yrjö_Väisälä).

## See also[[edit](/index.php?title=(none)&action=edit&section=45)]

[Template:Portal](/wiki/Template:Portal) [Template:Spoken Wikipedia](/wiki/Template:Spoken_Wikipedia)

* [Distributed Language Translation](/wiki/Distributed_Language_Translation)
* [Duolingo](/wiki/Duolingo)
* [Color argument](/wiki/Color_argument)
* [Comparison between Esperanto and Ido](/wiki/Comparison_between_Esperanto_and_Ido)
* [Comparison between Esperanto and Interlingua](/wiki/Comparison_between_Esperanto_and_Interlingua)
* [Comparison between Esperanto and Novial](/wiki/Comparison_between_Esperanto_and_Novial)
* [Encyclopedia of Esperanto](/wiki/Encyclopedia_of_Esperanto)
* [EoLA](/wiki/EoLA)
* [ESP-Disk](/wiki/ESP-Disk)
* [Esperantic Studies Foundation](/wiki/Esperantic_Studies_Foundation)
* [Esperanto library](/wiki/Esperanto_library)
* [Esperanto magazine](/wiki/Esperanto_magazine)
* [Esperanto Wikipedia](/wiki/Esperanto_Wikipedia)
* [Esperantology](/wiki/Esperantology)
* [Esperantujo](/wiki/Esperantujo)
* [*lernu!*](/wiki/Lernu!)
* [Indigenous Dialogues](/wiki/Indigenous_Dialogues)
* [North American Summer Esperanto Institute](/wiki/North_American_Summer_Esperanto_Institute)
* [Semajno de Kulturo Internacia](/wiki/Semajno_de_Kulturo_Internacia)

## References[[edit](/index.php?title=(none)&action=edit&section=46)]

[Template:Reflist](/wiki/Template:Reflist)

## Further reading[[edit](/index.php?title=(none)&action=edit&section=47)]

[Template:Refbegin](/wiki/Template:Refbegin)

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