



Zamenhof
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Introduction

L. L. Zamenhof (b. 1859–d. 1917) may be best known to both scholars specializing in (and laypeople interested in) Jewish studies for his initiative of Esperanto, the most successful international planned language (or so-called “artificial language”); Zamenhof initiated Esperanto as a neutral language for all humankind in 1887 while working as an ophthalmologist in the Jewish quarter of Warsaw after his medical education in Moscow and then in Warsaw. Less well known, however, is the fact that he also initiated a universal religion first called “Hilelismo” (or “Hillelism”), and later called “Homaranismo” (or “humanitarianism”), based on the ethical but not *halakhic* part of Judaism. Even more obscure is the fact that before Zamenhof dedicated his life to Esperanto and Hilelismo/Homaranismo, he was involved in Zionism and Yiddish language planning, both of which he became disappointed with and later abandoned. He also tried to cultivate Esperanto by writing original poems in the language, translating the Hebrew Bible and other literary works from Hebrew, Yiddish, Russian, Polish, German, French, and English into his still nascent language and compiling dictionaries with Esperanto as either the source language or the target language. This article introduces Zamenhof’s unique multifaceted life and works, with special attention to his Jewish background. Zamenhof published mostly in Esperanto, though he also wrote in Yiddish and Russian before his first book on Esperanto in 1887. More research about him and his ideas has been conducted in this language by Esperantists, so Esperanto is itself an indispensable tool in the study of Zamenhof. The citation of important works written in Esperanto is, therefore, inevitable, although these may be less linguistically accessible to and harder to obtain for non-Esperantists. For the benefit of those who do not read Esperanto, however, an effort has been made to include translations of these works, when available, in major modern European languages by Zamenhofologists (or researchers of Zamenhof, his works and his ideas), including English, German, French, Italian, Polish, and Russian. This selective bibliography surveys the following seven categories of major works by and on Zamenhof

and his ideas: (1) general overviews of Zamenhofology, (2) bibliographies, (3) Zamenhof's biographies, (4) his original writings in Esperanto as well as Yiddish and Russian, (5) other authors' works translated by him from Hebrew and modern European languages into Esperanto, and (6) research on his ideas on Yiddish and Esperanto as well as international planned languages in general and on his religious ideas.

General Overviews

The most easily accessible overviews for readers of English are Schor 2009 and Schor 2010; these are meant mainly for those who are interested in Jewish history and culture but know little or nothing about Zamenhof. Another overview with a focus on Zamenhof's Jewish background is Sadan 2010; it is meant mainly for Esperantists familiar with Zamenhof and his ideas but less familiar with his Jewish background. Far more detailed and better documented is Gishron 1986. Korĵenkov 2009 summarizes what has already been done and what must be done in the future in Zamenhofology. Cherpillod 1997 comes in handy when one needs to check important dates in Zamenhof's life.

Cherpillod, André. *L. L. Zamenhof: Datoj, faktoj, lokoj* [*L. L. Zamenhof: Dates, Facts, Places*]. Courgenard, France: Self-published, 1997.

A concise list in Esperanto of important dates in Zamenhof's life and his pseudonyms. This is useful in quickly checking major milestones in his life.

Gishron, Jeremi. *Lingvo kaj religio: Studo pri la frua esperantismo kun speciala atento al L. L. Zamenhof* [*Language and Religion: Study on Early Esperantism with Special Attention to L. L. Zamenhof*]. Jerusalem: Sivron, 1986.

A detailed study in Esperanto of the historical background and the first period of Zamenhof's linguistic and religious initiatives (Esperanto and Homaranismo, respectively) with a new view of the author interpreting even Esperanto itself as a new religion.

Korĵenkov, Aleksander. *Zamenhofologio: Aktualaj problemoj kaj taskoj* [*Zamenhofology: Current Problems and Tasks*]. Kaliningrad, Russia: Sezonoj, 2009.

A short but insightful description in Esperanto of the present state of the study of Zamenhof's life, works, language (i.e., Esperanto), and political and religious ideas (i.e., Zionism and Hilelismo/Homaranismo), providing a practical guidance on what has already been done and what remains to be done.

Sadan, Tsvi. “Juda fono de Zamenhof kaj Esperanto [Jewish Background of Zamenhof and Esperanto].” In *Religiaj kaj filozofiaj ideoj de Zamenhof: Kultura kaj socia fono - Aktoj de la 32-a Esperantologia Konferenco en la 94-a Universala Kongreso de Esperanto, Bjalistoko, 2009 [Religious and Philosophical Ideas of Zamenhof: Cultural and Social Background - Proceedings of the 32nd Esperantological Conference at the 94th World Congress of Esperanto, Bialystok, 2009]*. Edited by Christer Kiselman, 9–18. Rotterdam, The Netherlands: Universala Esperanto-Asocio, 2010.

A summary in Esperanto of known sources and studies on the Jewish background of Zamenhof and Esperanto as his proposal to linguistically solve the Jewish problem.

Schor, Esther. “Esperanto: A Jewish Story.” *Pakntreger* 60 (2009): 16–23.

A brief description of Zamenhof’s life as well as his linguistic and religious ideas from a Jewish perspective. This is a good starting point for researchers and students of Jewish studies who are not so familiar with his ideas, especially religious ones.

Schor, Esther. “L. L. Zamenhof and the Shadow People.” *Language Problems and Language Planning* 34 (2010): 183–192.

A study that proposes to analyze Zamenhof’s combined initiative of Esperanto and Hilelismo/Homaranismo as a way to create a new Jewish identity among the Jews of Russia and a new people: Esperantists.

Bibliographies

Zamenhof & Zamenhofologio: Retgvidilo/Web Guide is “stock,” while the MLA International Bibliography is “flow.” The former bibliography is a good starting point for the study of Zamenhof, which can be supplemented by the latter for research literature that is not available online.

MLA International Bibliography.

The most comprehensive bibliography of Zamenhofology online and constantly updated. Access by individual or institutional subscription.

Zamenhof & Zamenhofologio: Retgvidilo/Web Guide.

A rich collection of links to primary sources by Zamenhof and his contemporaries and research literature on Zamenhof and his ideas. Freely available online.

Life

Accounts and analyses of the variegated life of Zamenhof have been fashioned from two different (if not mutually exclusive) viewpoints. On the one hand, biographers depicted Zamenhof first and foremost as a human being, mentioning his Jewishness only in passing, and these biographies constitute the majority. On the other, there are a minority of biographers who emphasize his Jewishness and its possible influence on his linguistic and religious ideas. The following two subsections enumerate the most important general and Jewish-oriented biographies of Zamenhof.

General Biographies

There are a number of biographies of Zamenhof, but many of them contain inaccuracies from the Jewish viewpoint. The two most reliable biographies are Korĵenkov 2011 and Źelazny 2014 in Esperanto and Polish, respectively. Korzhenkov 2010 and Źelazny 2014 are their translations into English and Esperanto, respectively.

Korĵenkov, Aleksander. *Homarano: La vivo, verkoj kaj ideoj de d-ro L. L. Zamenhof* [*Homarano: The Life, Works and Ideas of Dr. L. L. Zamenhof*]. 2d ed. Kaliningrad, Russia: Sezonoj, 2011.

The best and most popular biography of Zamenhof for the general public in Esperanto (or in any language) by one of the most prolific Zamenhofologists of our time. First edition published in 2009.

Korzhenkov, Aleksander. *Zamenhof: The Life, Works and Ideas of the Author of Esperanto*. Translated by Ian M. Richmond. New York: Mondial, 2010.

An abridged translation of the first edition of Korĵenkov 2011 for readers of English who do not read Esperanto.

Źelazny, Walter. *Ludwik Zamenhof: Źycie i dzieło - Recenzja i reminiscencie - Wybór*

pism i listów [Ludwik Zamenhof: Life and Work - Reception and Reminiscence - Selection of Writings and Letters]. Krakow: Nomos, 2012.

The most comprehensive and up-to-date scientific study of the life and work of Zamenhof, including their Jewish aspects, with numerous translations of his writings. At the end of the book there is an excellent international bibliography of Zamenhofology.

Żelazny, Walter. *Ludoviko Lazaro Zamenhof: Lia pensaro, sekvoj kaj konsideroj [Ludwik Lazar Zamenhof: His Ideas, Consequences and Considerations].* Translated by Tomasz Chmielik. Zwierzyniec, Poland: Obywatelskie Stowazyszenie Ostoja, 2014.

A translation of Żelazny 2012 adapted for readers of Esperanto.

Jewish-Oriented Biographies

Maimon 1978 is an indispensable reference for discovering hidden Jewish aspects of Zamenhof's life that are crucial in understanding his ideas. However, it should be consulted along with Gold 1987 and can also be supplemented by Holzhaus 1969. Künzli 2010 examines Jewish aspects of Zamenhof's life from a wider historical perspective.

Gold, David L. "N. Z. Maimon's *La kaŝita vivo de Zamenhof.*" In *Studoj pri la internacia lingvo [Studies on International Languages].* Edited by Michel Duc Goninaz, 40–57. Ghent, Belgium: AIMAV, 1987.

An collection of important comments on and corrections to Maimon 1978, especially regarding linguistic aspects, by a prominent expert in Jewish linguistics.

Holzhaus, Adolf. *Doktoro kaj Lingvo Esperanto [Doctor and Language Esperanto].* Helsinki: Fondumo Esperanto, 1969.

More like a biographic sourcebook in Esperanto (and a few other languages) than a biography per se; a number of Zamenhof's important primary sources on his life and work are included together with the author's informed comments and explanations.

Künzli, Andreas. *L. L. Zamenhof (1859–1971): Esperanto, Hillelismus (Homaranismus) und die "jüdische Frage" in Ost- und Westeuropa [L. L. Zamenhof (1859–1917): Esperanto. Hilelismo (Homaranismo) and the "Jewish Question" in*

Eastern and Western Europe]. Wiesbaden, Germany: Harrassowitz, 2010.

A detailed historiographical biography of Zamenhof in German by a researcher of eastern European history, with special attention to the wider context of the European Jewry of his time; the footnotes contain numerous bibliographic references, but a full bibliographical list and an index are missing.

Maimon, Naftali Z. *La kaŝita vivo de Zamenhof [The Hidden Life of Zamenhof]. Tokyo: Japan Esperanto-Instituto, 1978.*

A collection of important studies in Esperanto previously published elsewhere on various Jewish aspects of Zamenhof's life and ideas. This is a classic biography of Zamenhof with a Jewish slant. It should be read together with Gold 1987.

Original Writings

Zamenhof was occupied with two main topics in his original writings in Yiddish, Russian, and Esperanto. One was languages, including Yiddish, as well as Esperanto and other international planned languages, and the other was political and religious ideologies, including Zionism, Hilelismo, and Homaranisto. The following subsections list his most important original writings on Yiddish, Esperanto and international planned languages, and ideologies as well as other miscellaneous writings. The last subsection includes the most important collections of his original writings in single volumes.

Yiddish

Zamenhof 1888 is an important source for understanding his idea about Yiddish and its language planning. Zamenhof 1909a is a summary in Yiddish.

Zamenhof, L. L. (Gamzefon). *Opyt grammatiki novoevrejskogo jazyka [Experiment of a Grammar of the Yiddish Language]. Unpublished manuscript stored in the archives of the National Library of Israel. 1888 (estimated).*

One of the first pioneering works of Yiddish corpus planning, that is, the planning of Yiddish grammar. Written by the initiator of Esperanto, so this is unknown to many Yiddishists; written on Yiddish, so unknown to many Esperantists; written in Russian and originally unpublished, so unknown to many of either group. Reprinted in the Russian original with an Esperanto translation in: *Provo de gramatiko de novjuda lingvo kaj Alvoko*

al la juda intelektularo [Experiment of a Grammar of the Yiddish Language and Call to the Jewish Intelligentsia]. Edited by Adolf Holzhaus, 9–72. Helsinki: Fondumo Esperanto, 1982.

Zamenhof, L. L. “Vegn a yidisher gramatik un reform in der yidisher shprakh [On a Yiddish Grammar and Reform in the Yiddish Language].” *Lebn un visnshaft [Life and Science]* 1 (1909a): 50–56.

A summary of Zamenhof 1888 published in Yiddish and presented to its speakers as a proposal to modernize it.

Esperanto and International Planned Languages

Zamenhof 1887 is the first textbook of Esperanto, followed by Zamenhof 1888a and Zamenhof 1888b. Zamenhof 1903a contains the exemplary prose and poetry of the best writers of Esperanto in its initial stage. Zamenhof 1903b eloquently defends the idea of international planned languages in general and of Esperanto in particular. Zamenhof 1905 is the “bible” every Esperantist should know and follow. Zamenhof 1936 compiles his answers to various linguistics questions on Esperanto.

Zamenhof, L. L. (Dr. Ĝesperanto). *Meždunarodnyj jazyk: predislovie i polnyj učebnik [International Language: Preface and Complete Textbook]*. Warsaw, Poland: Kelter, 1887.

The so-called *Unua Libro* (First Book), the first textbook of Esperanto published by Zamenhof in Russian under the pseudonym Dr. Esperanto. This is a historic document that heralded the birth of the most successful and only fully functioning international planned language.

Zamenhof, L. L. (D-ro Esperanto). *Dua Libro de l’lingvo internacia [Second Book of the International Language]*. Warsaw, Poland: Kelter, 1888a.

A sequel to Zamenhof 1887, consisting of his answers in Esperanto to its readers’ questions, a proposal of possible reforms in Esperanto, and short pieces he wrote in Esperanto or translated from other languages into Esperanto.

Zamenhof, L. L. (D-ro Esperanto). *Aldono al la Dua Libro [Addition to the Second*

***Book of the International Language*]. Warsaw, Poland: Kelter, 1888b.**

A sequel to Zamenhof 1888a, consisting of his answers in Esperanto to further questions from readers of his two previous books as well as to reactions to his proposal of possible reforms in Esperanto.

Zamenhof, L. L., ed. *Fundamenta krestomatio de la lingvo Esperanto [Basic Chrestomathy of the Language Esperanto]*. Paris: Hachette, 1903a.

A collection of original and translated prose and poetry in Esperanto by Zamenhof and some of the first Esperantists selected to serve as a stylistic model of the new language.

Zamenhof, L. L. Unuel. “Esenco kaj estonteco de la ideo de lingvo internacia [Essence and Future of the Idea of an International Language].” In *Fundamenta krestomatio de la lingvo Esperanto [Basic Chrestomathy of the Language Esperanto]*. Edited by L. L. Zamenhof, 253–297. Paris: Hachette, 1903b.

An eloquent treatise surveying the history of human communication among speakers of different languages and discussing the advantage of international planned languages over ethnic (or “natural”) languages, on the one hand, and the advantage of Esperanto over the other competing international planned languages, on the other. Another edition worthy of note is Zamenhof, L. L., ed. *Fundamenta krestomatio de la lingvo Esperanto*. 18th ed. (Rotterdam, The Netherlands: Universala Esperanto-Asocio, 1992).

Zamenhof, L. L. *Fundamento de Esperanto [Foundation of Esperanto]*. Paris: Hachette, 1905.

The officially “sanctified” and only binding “bible” of Esperanto, consisting of a preface in Esperanto, a short grammar in five languages (French, English, German, Russian, and Polish), exercises in Esperanto, and the “Universal Dictionary” or a glossary of 2,640 headwords in Esperanto and their equivalents in these five languages. Another edition worth note is Zamenhof, L. L., *Fundamento de Esperanto*. 11th ed. (Pisa: Edistudio, 2007).

Zamenhof, L. L. *Lingvaj respondoj [Linguistic Answers]*. Paris: Esperantista Centra Librejo, 1936.

An important collection of answers provided by Zamenhof in Esperanto to linguistic questions he received from other adherents of the language in its first period, when its systematic descriptive grammar did not exist. Various aspects of the language are treated,

including the alphabet, pronunciation, punctuation, etymology, word formation, lexicology, dictionaries, inflection, use of various parts of speech, and style.

Political and Religious Ideas

Zamenhof 1882a is his first public opinion about emigration as a solution to the Jewish question in the Russian Empire. In Zamenhof 1882b the author changes his non-Zionist opinion to a Zionist one. His quest for a solution to the Jewish question then becomes more religious. Zamenhof 1901 proposes Hilelismo, and Zamenhof 1906a summarizes the essence of this religious idea. Zamenhof 1906b then makes this religious proposal more universal, appealing not only to his fellow Jews in eastern Europe but also to every human being. Zamenhof 1913 summarizes the basic tenets of this revised proposal.

Zamenhof, L. L. “Čto že nakonec delat’ [What to Do Finally].” *Razsvet* 2–5 (1882a): 44–49, 85–86, 129–133, 167–170.

A newspaper article in Russian claiming that one should emigrate from the Russian Empire, preferably to the United States rather than to Palestine in order to solve the Jewish question.

Zamenhof, L. L. “Pod obščee znamja [Under a Common Banner].” *Razsvet* 13 (1882b): 481–485.

A sequel to Zamenhof 1882a in Russian, reversing the original claim as a result of reader criticism and concluding that the destination of emigration can only be Palestine.

Zamenhof, L. L. *Homo Sum. Gillelizm: Proekt rešenija evrejskogo voprosa [Hilelismo: Project of a Solution of the Jewish Question]*. Warsaw, Poland: Kelter, 1901.

A booklet by Zamenhof in Russian proposing a universal neutral rational religion addressed first and foremost to his fellow Jews, whom he thought (naively and erroneously) would become enthusiastic adherents.

Zamenhof, L. L. “Dogmoj de Hilelismo [Dogmas of Hilelismo].” *Ruslanda Esperantisto* 1 (1906a): 1–11.

A summary of Zamenhof 1901 in Esperanto, emphasizing the universality and neutrality of

the proposed religion.

Zamenhof, L. L. Anonymous. *Homaranismo [Homaranismo]*. St. Petersburg: Vejsbrut, 1906b.

A further step in Esperanto in making what Zamenhof 1901 proposed to be less Jewish and more universal and neutral for all of humankind, including its name.

Zamenhof, L. L. *Deklaracio pri Homaranismo [Declaration on Homaranismo]*. Madrid: Homaro, 1913.

A summary of Zamenhof 1906b, officially emphasizing the private nature of the proposed religious idea and thus trying to distance itself from the Esperanto movement for fear of its possible use by opponents of Esperanto.

Other

Zamenhof wrote not only on his own linguistic and religious ideas. Zamenhof 1910 attempts to invent folklore for Zamenhof's own language in the form of proverbs.

Zamenhof 1948 and Zamenhof 1975 are voluminous posthumous collections of letters he sent to other Esperantists. Zamenhof 1995 succinctly reveals his public stance on his own linguistic and religious initiatives.

Zamenhof, L. L. *Proverbaro Esperanta [Collection of Esperanto Proverbs]*. Paris: Hachette, 1910.

A collection of 2,630 proverbs Zamenhof invented in Esperanto, inspired by his father's collection of proverbs in four languages, as an attempt to provide folklore for his newly initiated language.

Zamenhof, L. L. *Leteroj [Letters] 1–2*. Edited by Gaston Waringhien. Paris: Sennacieca Asocio Tutmonda, 1948.

A collection of 260 letters Zamenhof wrote to other Esperantists. Some of the letters are personal and important or even indispensable in understanding him and his ideas.

Zamenhof, L. L. *Leteroj [Letters]*. Edited by Adolf Holzhaus. Helsinki: Fondumo

Esperanto, 1975.

A collection of 360 letters in Esperanto by Zamenhof, at least some of which were not previously published. An important supplement to Zamenhof 1948.

Zamenhof, L. L. *Kongresaj paroladoj [Congress Speeches]*. Edited by Aleksander Korĵenkov. Ekaterinburg, Russia: Sezonoj, 1995.

A collection of seven speeches Zamenhof made at the World Congresses of Esperanto as well as four others on other occasions.

Collections

Ito 1989–1991 is the most comprehensive collection of Zamenhof's original works; however, it is not exhaustive and leaves room for improvement in terms of textual criticism. Korĵenkov 2006 cites excerpts of what he considers among the most important of Zamenhof's original, excluding full-fledged books. Minnaja 2009 and Jagodzińska 2012 are valuable additions for readers of Italian and Polish, respectively.

Ito, Kanzi, ed. *Iom reviziita plena verkaro de L. L. Zamenhof: Originalaro [Somewhat Revised Complete Works of Zamenhof: Original Works]* 1–3. Kyoto: Ludovikito, 1989–1991.

The most comprehensive collection of original works by Zamenhof in Esperanto as well as in Russian and Yiddish (translated into Esperanto by others), including many letters, speeches, linguistic answers, Zamenhof 1882a (cited under Original Writings: Political and Religious Ideas), Zamenhof 1882b (cited under Original Writings: Political and Religious Ideas), Zamenhof 1887 (cited under Original Writings: Esperanto and International Planned Languages), Zamenhof 1888a (cited under Original Writings: Esperanto and International Planned Languages), Zamenhof 1888b (cited under Original Writings: Esperanto and International Planned Languages), Zamenhof 1901 (cited under Original Writings: Political and Religious Ideas), and Zamenhof 1913 (cited under Original Writings: Political and Religious Ideas).

Jagodzińska, Agnieszka, ed. *Ludwik Zamenhof wobec “kwestii żydowskiej”: Wybór źródeł [Ludwik Zamenhof in View of the “Jewish Question: Selected Sources]*. Krakow: Austeria, 2012.

A collection of the Polish version of Zamenhof 1887 (cited under Original Writings: Esperanto and International Planned Languages) and Polish translations of Zamenhof 1888, Zamenhof 1901 (cited under Original Writings: Political and Religious Ideas), Zamenhof 1906a, Zamenhof 1906b, and Zamenhof 1913 (cited under Original Writings: Political and Religious Ideas), with detailed introductions in Polish by the editor on Zamenhof and his linguistic and religious ideas.

Korĵenkov, Aleksander, ed. *Mi estas homo: Originalaj verkoj de d-ro L. L. Zamenhof [I am a Human Being: Original Works of Dr. L. L. Zamenhof]*. Kaliningrad, Russia: Sezonoj, 2006.

A chronologically arranged handy anthology of seventy-six important original writings by Zamenhof in Esperanto as well as in Russian (translated into Esperanto), including letters, speeches, linguistic answers, Zamenhof 1882a, Zamenhof 1882b, Zamenhof 1901, and Zamenhof 1913 (all cited under Original Writings: Political and Religious Ideas).

Minnaja, Carlo, ed. *Lazzaro Ludoviko Zamenhof: Antologia [Ludwik Lazar Zamenhof: Anthology]*. Milan: Federazione Esperantista Italiana, 2009.

A thematically arranged panoramic anthology of Italian translations of forty-three original writings by Zamenhof in Esperanto and Russian, including letters, speeches, poems, linguistic answers, Zamenhof 1882a (cited under Original Writings: Political and Religious Ideas), and Zamenhof 1903b (cited under Original Writings: Esperanto and International Planned Languages), preceded by helpful introductions in Italian by the editor and three other eminent Italian Esperantists.

Translated Works

Zamenhof also tried to cultivate Esperanto by translating important literary works from the languages he knew into his nascent language. They include the entire Hebrew Bible, which he translated from the original Hebrew (and Aramaic) singlehandedly into Esperanto, and novels and short stories originally written in Yiddish, Russian, Polish, German, French, and English. The following two subsections list exhaustively what he translated from these languages. The third section includes the most important collections of his translated works into Esperanto.

Hebrew Bible

Zamenhof 1926 is the most important translation he has made in terms of both the quantity and content of the original and the linguistic and stylistic value of the translation. However, readers must be aware of posthumous changes made by others to his original translation.

Zamenhof, L. L. “Malnova Testamento [Old Testament].” In *La Sankta Biblio [The Holy Bible]*. Edited by the British and Foreign Bible Society. London: British and Foreign Bible Society, 1926.

A posthumously published collection of all the books of the Hebrew Bible Zamenhof translated into Esperanto, starting with Ecclesiastes in 1907. The British editors have made many linguistic changes to his translation.

Modern European Literature

Zamenhof translated nine full literary works into Esperanto directly from six modern European languages: Yiddish (Zamenhof 1909b), Russian (Zamenhof 1907), Polish (Zamenhof 1910), German (Zamenhof 1908b, Zamenhof 1908c, and Zamenhof 1909a), French (Zamenhof 1908a) and English (Zamenhof 1891 and Zamenhof 1894) and one work indirectly through German from Danish (Zamenhof 1923–1932). This list of translated works from modern European literature is exhaustive.

Zamenhof, L. L. “La batalo de l’vivo [The Battle of Life].” *La Esperantisto 2* (1891): 12–15, 22, 28–31, 35–38, 45–46, 52–53, 67–70, 77–79, 82–88.

A translation of Charles Dickens’s novella directly from English into Esperanto. Reprinted as *La batalo de l’vivo* (Paris: Hachette, 1910).

Zamenhof, L. L. *Hamleto [Hamlet]*. Nuremberg, Germany: Tümmel, 1894.

A translation of William Shakespeare’s longest play directly from English into Esperanto.

Zamenhof, L. L. *La revizoro [The Government Inspector]*. Paris: Hachette, 1907.

A translation of Nikolai Gogol’s satirical play directly from Russian into Esperanto.

Zamenhof, L. L. *Georgo Dandin* [*George Dandin*]. Paris: Hachette, 1908a.

A translation of Molière's comedy directly from French into Esperanto.

Zamenhof, L. L. *Ifigenio en Taŭrido* [*Iphigenia in Tauris*]. Paris: Hachette, 1908b.

A translation of Johann Wolfgang von Goethe's reworking of Euripides's tragedy directly from German into Esperanto.

Zamenhof, L. L. *La rabistoj* [*The Robbers*]. Paris: Hachette, 1908c.

A translation of Friedrich Schiller's first drama directly from German into Esperanto.

Zamenhof, L. L. *La rabeno de Baĥaraĥ* [*The Rabbi of Bacharach*]. n.p., 1909a.

A translation of Heinrich Heine's unfinished historical novel directly from German into Esperanto. Reprinted as *La rabeno de Baĥaraĥ/La gimnazio* (Paris: Esperantista Centra Librejo, 1924).

Zamenhof, L. L. *La gimnazio* [*The Gymnasium*]. n.p., 1909b.

A translation of Sholem-Aleykhem's novel directly from Yiddish into Esperanto; the novel is probably better known among Esperantists than among Yiddishists. Reprinted as *La rabeno de Baĥaraĥ/La gimnazio* (Paris: Esperantista Centra Librejo, 1924).

Zamenhof, L. L. *Marta* [*Marta*]. Paris: Hachette, 1910.

A translation of Eliza Orzeszko's novel directly from Polish into Esperanto.

Zamenhof, L. L. *Fabeloj de Andersen* [*Fairytales of Andersen*]. 3 vols. Paris: Esperantista Centra Librejo, 1923–1932.

A translation of Hans Christian Andersen's popular collection indirectly through German into Esperanto.

Collections

Ito 1984, Ito 1987a, Ito 1987b, Ito 1988a, Ito 1988b, and Ito 1988c collect both full and partial translations by Zamenhof from Hebrew, Aramaic, and six modern European languages.

Ito, Kanzi, ed. *De Patronia al Ŝekspir [From the Lord's Prayer to Shakespeare]*. Kyoto: Ludovikito, 1984.

A collection of translations between 1887 and 1895, including Zamenhof 1894 (cited under Translated Works: Modern European Literature).

Ito, Kanzi, ed. *De Josuo al Jeremia [From Joshua to Jeremiah]*. Kyoto: Ludovikito, 1987a.

A collection of translations of books of the Hebrew Bible from Joshua to Jeremiah (according to the order in the Christian Bible).

Ito, Kanzi, ed. *De Jeĥezkel al Malaĥi: Tradukoj en tajposkribo [From Jezekiel to Malachi: Translations in Typescript]*. Kyoto: Ludovikito, 1987b.

A collection of typed translations of books of the Hebrew Bible from Jezekiel to Malachi (according to the order in the Christian Bible).

Ito, Kanzi, ed. *De Mickieviĉ al Goethe [From Mickiewicz to Goethe]*. Kyoto: Ludovikito, 1988a.

A collection of translations between 1906 and 1908, including eleven verses from *Pan Tadeusz* by Adam Mickiewicz, Zamenhof 1907 (cited under Translated Works: Modern European Literature), and Zamenhof 1908b (cited under Translated Works: Modern European Literature).

Ito, Kanzi, ed. *De Molière al Ŝalom-Alejĥem [From Molière to Sholem-Aleykhem]*. Kyoto: Ludovikito, 1988b.

A collection of translations between 1909 and 1910, including Zamenhof 1908a (cited under Translated Works: Modern European Literature), Zamenhof 1901 (cited under Original Writings: Political and Religious Ideas), and Zamenhof 1910 (cited under Translated Works: Modern European Literature).

Ito, Kanzi, ed. *De Moseo al Andersen [From Moses to Andersen]*. Kyoto: Ludovikito, 1988c.

A collection of translations between 1910 and 1914, including the Five Books of Moses and Zamenhof 1909a (cited under Translated Works: Modern European Literature).

Research on Zamenhof's Ideas

This section includes studies by modern Zamenhofologists, or researchers of Zamenhof, describing and analyzing Zamenhof's linguistic and political legacies.

Yiddish

Geller 2012a and Geller 2012b are unique additions to the research literature of Zamenhofology, dealing exclusively with a topic that has not been examined systematically or in depth: Zamenhof's preoccupation with the linguistics of Yiddish per se before he occupied himself with Esperanto as a possible substitute for Yiddish.

Geller, Ewa. "Jidyszysta Ludwik Zamenhof [Yiddishist Ludwik Zamenhof]." In *Ludwik Zamenhof wobec "kwestii żydowskiej": Wybór źródeł [Ludwik Zamenhof in View of the "Jewish Question": Selected Sources]*. Edited by Agnieszka Jagodzińska, 27–43. Krakow: Austeria, 2012a.

The first (and only) comprehensive scientific study of Zamenhof as a Yiddish linguist and language planner.

Geller, Ewa. "Die vielfach verkannte Jiddische Grammatik des Ludwik Zamenhof [The Often Misunderstood Yiddish Grammar by Ludwik Zamenhof]." In *Leket: Yiddish Studies Today*. Edited by Marion Aptroot, Efrat Gal-Ed, Roland Gruschka, and Simon Neuberg, 393–414. Düsseldorf: Düsseldorf University Press, 2012b.

The first (and only) comprehensive linguistic analysis of Zamenhof's Yiddish grammar from 1888.

Esperanto: General

Janton 1988 and Janton 1993 are the best introductions in Esperanto and English

(translation), respectively, to what has happened since 1887 to Zamenhof's linguistic initiative, its literature, and its community. Korĵenkov 2005 depicts the hundred-plus-year history of Esperanto and its community in a concise and not overly technical manner. Forster 1982 examines this unique speech community more professionally, using (macro-) sociolinguistic tools. Lescure 2012 focuses on the early history of Esperanto in a wider setting of Jewish culture in eastern Europe in the mid-19th century. On the other hand, Kiselman 2008 and Kiselman 2011 have a more linguistic focus on the early history of Esperanto, and a comparison of Esperanto and its four variants, respectively.

Forster, Peter G. *The Esperanto Movement*. The Hague: Mouton, 1982.

A sociolinguistic history of the Esperanto speech community in the world in general, and in Great Britain in particular, with statistical data that is otherwise difficult to access.

Janton, Pierre. *Esperanto: Lingvo - literaturo - movado [Esperanto: Language - Literature - Movement]*. Rotterdam, The Netherlands: Universala Esperanto-Asocio, 1988.

Still the best introduction to Esperanto, its literature and its speech community, covering the minimal information necessary for a person who is interested in Esperanto.

Janton, Pierre. *Esperanto: Language, Literature, and Community*. Translated by Humphrey Tonkin, Jane Edwards and Karen Johnson-Weiner. Albany: State University of New York Press, 1993.

An English translation of Janton 1988.

Kiselman, Christer. "Esperanto: Its Origins and Early History." *Prace Komisji Spraw Europejskich PAU 2* (2008): 39–56.

A study analyzing the early history of Esperanto from before its birth linguistically and typologically characterizing the structure of Esperanto.

Kiselman, Christer. "Variantoj de Esperanto iniciatitaj de Zamenhof [Variations of Esperanto Initiated by Zamenhof]." *Esperantologio/Esperanto Studies 5* (2011): 79–149.

A detailed linguistic analysis and comparison in Esperanto of Esperanto, published in

1887, and its four variants: two that Zamenhof described before, in 1878 and 1881, and two that he prepared as reform proposals later, in 1894 and 1906.

Korĵenkov, Aleksander. *Historio de Esperanto [History of Esperanto]*. Kaliningrad, Russia: Sezonoj, 2005.

A concise “external” history of Esperanto in Esperanto for the general public.

Lescure, Jean-Claude. “L’espéranto et la culture juive [Esperanto and Jewish Culture].” In *Cultures juives: Europe centrale et orientale, Amérique du Nord [Jewish Cultures: Central and Eastern Europe, North America]*. Edited by Cylvie Claveau, Stanisław Fiszer, and Didier Francfort, 345–366. Paris: Le Manuscrit, 2012.

A historical study in French of Esperanto and its formation within a wider perspective of Jewish culture in eastern Europe during Zamenhof’s period.

Esperanto: Grammar and Lexicon

The grammatical details of Esperanto as have been used since Zamenhof initiated them in 1887 are described in Kalocsay and Waringhien 1980 and Wennergren 2005 in two different methodological approaches. Esperanto’s lexicon as it has evolved since is described quite exhaustively in Duc Goninaz 2005 in Esperanto and rather skeletally in Everson 2012 in English in dictionary form. Waringhien 1959 sheds light on a number of linguistic and sociolinguistic issues in the use of Esperanto, both in the past, especially in the beginning, and in the present. Szeldahelyi 1987 meticulously analyzes and outlines the principles that must have guided Zamenhof in adopting and adapting lexical material from the putative source languages. Vilborg 1989–2001 is an indispensable reference for checking the etymology of the common vocabulary of Esperanto.

Duc Goninaz, Michel, ed. *Plena ilustrita vortaro de Esperanto 2005 [Complete Illustrated Dictionary of Esperanto 2005]*. Paris: Sennacieca Asocio Tutmonda, 2005.

The most comprehensive description of the lexicon of Esperanto in Esperanto as it is used now. There is also special labeling in headwords and example sentences by Zamenhof.

Everson, Michael, ed. *Esperanto-English Dictionary*. Westport, CT: Evertype, 2012.

The most comprehensive description of the lexicon of Esperanto in English. More like a

glossary than a dictionary in terms of its structure.

Kalocsay, Kálmán, and Gaston Waringhien. *Plena analiza gramatiko de Esperanto [Complete Analytical Grammar of Esperanto]*. 4th ed. Rotterdam, The Netherlands: Universala Esperanto-Asocio, 1980.

A classic description of the grammar of Esperanto in Esperanto, covering orthography, phonology, inflection, syntax, and word formation. Sections on vowels are not so much a description as a prescription influenced by the native languages of the authors, so this should be read with care. The first three editions were published under a different name.

Szeldahelyi, Istvan. “Principoj de Esperanta etimologio [Principles of Esperanto Etymology].” In *Studoj pri la internacia lingvo [Studies on International Languages]*. Edited by Michel Duc Goninaz, 109–138. Ghent, Belgium: AIMAV, 1987.

A detailed etymological study in Esperanto of the lexicon of the language in comparison with some possible source languages.

Vilborg, Ebbe. *Etimologia vortaro de Esperanto [Etymological Dictionary of Esperanto]*. 1–5 vols. Malmo and Stockholm: Eldona Societo Esperanto, 1989–2001.

A comprehensive etymological dictionary of Esperanto in Esperanto, indicating etymons in over forty languages.

Waringhien, Gaston. *Lingvo kaj vivo: Esperantologiaj eseoj [Language and Life: Esperantological Essays]*. La Laguna, Spain: Stafeto, 1959.

A collection of insightful articles in Esperanto on Esperanto's past and its current major linguistic and sociolinguistic issues. See also Waringhien, Gaston. *Lingvo kaj vivo: Esperantologiaj eseoj* (Rotterdam, The Netherlands: Universala Esperanto-Asocio, 1989).

Wennergren, Bertilo. *Plena manlibro de Esperanta gramatiko [Complete Handbook of Esperanto Grammar]*. El Cerrito, CA: Esperanto-Ligo por Norda Ameriko, 2005.

A new comprehensive description of the grammar of Esperanto in Esperanto with an alternative approach different from that of Kalocsay and Waringhien 1980, covering orthography, phonology, inflection, syntax, and word formation. Newly invented nontechnical terms are used throughout instead of (widely used) technical grammatical

terms.

Esperanto: Foreign Influences

Kiselman 2008 is recommended as the starting point for the study of foreign influences on Esperanto, notably of those three languages that seem to have influenced it the most: namely, Russian, Polish, and Yiddish. Duc Goninaz 1974 analyzes how two of these languages, Russian and Polish (Slavic languages that Zamenhof knew well) must have influenced the grammar and lexicon of Esperanto, and Kolker 1985 focuses on Russian influences. Gold 1980 rigorously and convincingly examines Yiddish and Hebrew influences on Esperanto, and Piron 1985 provides a less detailed examination of Yiddish influences. Sadan 2008 studies possible foreign influences on a specific area of the lexicon of Esperanto: the adoption and adaptation of Biblical Hebrew names in Zamenhof's translation of the entire Hebrew Bible.

Duc Goninaz, Michel. "Les influences slaves en Espéranto [The Slavic Influences on Esperanto]." *Cahiers de linguistique, d'orientalisme et de slavistique* 3–4 (1974): 31–53.

A meticulous analysis in French of Russian and Polish influences on the grammar and lexicon of Esperanto. The author is a Slavist.

Gold, David L. "Towards a Study of Possible Yiddish and Hebrew Influence on Esperanto." In *Miscellanea Interlinguistica*. Edited by Istvan Szerdahelyi, 300–367. Budapest: Tankönyvkiadó, 1980.

A detailed analysis of possible direct and indirect influences of Yiddish (and to a lesser extent, Hebrew) on the lexicon, semantics, morphology, and syntax of Esperanto.

Kiselman, Christer. "Esperanto: Its Origins and Early History." *Prace Komisji Spraw Europejskich PAU* 2 (2008): 39–56.

A careful study examining possible Russian, Polish, and Yiddish influences on Esperanto.

Kolker, Boris. "Vklad russkogo jazyka v ofiromirovanie i razvitie éesperanto [Contribution of the Russian Language to the Formation and Development of Esperanto]." PhD diss., Academy of Sciences of the USSR, 1985.

A detailed analysis in Russian of the influences of Russian—which was not only Zamenhof’s native language but also the native language of many first Esperantists—on the grammar, lexicon, and phraseology of Esperanto. Russian summary can be found online.

Piron, Claude. “Contribution à l’étude des apports du yiddish à l’espéranto [Contribution to the Study of the Influences of Yiddish on Esperanto].” *Jewish Language Review* 4 (1985): 15–29.

A concise analysis of possible influences of Yiddish on the grammar and lexicon of Esperanto.

Sadan, Tsvi. “‘International’ Forms of Biblical Hebrew Personal Names: Their Adoption and Adaptation in the International Planned Language Esperanto.” *Language Problems and Language Planning* 32 (2008): 253–268.

A study that compares the biblical names in Zamenhof’s translation of the Hebrew Bible into Esperanto with their equivalents in Hebrew and seven other possible source languages. Also examines the graphical and phonetic principles that presumably guided Zamenhof in adopting and adapting biblical names in Esperanto.

International Planned Languages

To understand Zamenhof’s linguistic initiative called Esperanto, contextualizing it within a wider perspective of interlinguistics or the study of international planned languages is recommended. Blanke 1985 must still be consulted first in this respect because of its depth and breadth. It can be augmented by Kuznecov 1987 and Sakaguchi 1998, which differ in their orientation and methodology. Large 1985 may be a more accessible introduction to interlinguistics, since the author uses less technical language, but it is less rigorous and rich in content. Duličenko 1990 arduously collects data on all the international languages known to him until 1973. Schubert 1989 has gathered a multinational collection of articles that brings the state-of-the-art scholarship in interlinguistics to readers of English who are not Esperantists.

Blanke, Detlev. *Internationale Plansprachen: Eine Einführung [International Planned Languages: An Introduction]*. Berlin: Akademie-Verlag, 1985.

Still the best overview of interlinguistics; useful in locating Esperanto in a wider perspective

of international planned languages. In German.

Duličenko, Aleksandr. *Meždunarodnye vspomogatel'nye jazyki [International Auxiliary Languages]*. Tallinn, Estonia: Valgus, 1990.

A comprehensive “catalog” in Russian of 780 international planned languages published until 1973, each with a brief description.

Kuznecov, Sergej. *Teoretičeskie osnovy interlingvistiki [Theoretical Foundations of Interlinguistics]*. Moscow: Peoples' Friendship University Press, 1987.

A historical overview in Russian of major international planned languages, especially those published between 1879 and 1981, including Esperanto. Offers a different theoretical approach from that of Blanke 1985.

Large, Andrew. *The Artificial Language Movement*. Oxford: Blackwell, 1985.

A handy but less rigorous overview of major international planned languages in the past and present, including Esperanto and its contenders.

Sakaguchi, Alicja. *Interlinguistik: Gegenstand, Ziele, Aufgaben, Methoden [Interlinguistics: Subject, Goals, Tasks, Methods]*. Frankfurt: Peter Lang, 1998.

A rigid and detailed introduction in German to the theory of the study of international planned languages.

Schubert, Klaus, ed. *Interlinguistics: Aspects of the Science of Planed Languages*. Berlin: Mouton de Gruyter, 1989.

A collection of articles by eminent researchers of Esperantology and interlinguistics on various linguistic, sociolinguistic, and psycholinguistic aspects of Esperanto and other planned languages.

Religious Ideas

Kiselman 2010a and Kiselman 2010b are the two most scientifically rigorous studies of Zamenhof's religious ideas: that is, Hilelismo, Homaranismo, and a neutral all-human religion

Kiselman, Christer. “La evoluo de la pensado de Zamenhof pri religioj kaj la rolo de lingvoj [The Evolution and Thought of Zamenhof on Religions and the Role of Languages].” In *Religiaj kaj filozofiaj ideoj de Zamenhof: Kultura kaj socia fono - Aktoj de la 32-a Esperantologia Konferenco en la 94-a Universala Kongreso de Esperanto, Bjalistoko, 2009* [Religious and Philosophical Ideas of Zamenhof: Cultural and Social Background - Proceedings of the 32nd Esperantological Conference at the 94th World Congress of Esperanto, Bialystok, 2009]. Edited by Christer Kiselman, 39–61. Rotterdam, The Netherlands: Universala Esperanto-Asocio, 2010a.

A study in Esperanto that focuses on the role that a number of languages including Hebrew, Aramaic, Russian, and Yiddish played in the development of Zamenhof’s religious ideas.

Kiselman, Christer. “Hilelismo, Homaranismo kaj neŭtrale-homa religio [Hilelismo, Homaranismo and a Neutral All-Human Religion].” In *La arto labori kune: Festlibro por Humphrey Tonkin* [The Art of Working Together: Festschrift for Humphrey Tonkin]. Edited by Detlev Blanke and Ulrich Lins, 401–414. Rotterdam, The Netherlands: Universala Esperanto-Asocio, 2010b.

A study in Esperanto that closely examines the historical change Zamenhof underwent in his religious ideas, starting from Hilelismo, through Homaranismo, and ending with a neutral all-human religion.

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