AN INTRODUCTION TO ESPERANTO
THE INTERNATIONAL LANGUAGE.
A Monthly Newspaper about Esperanto

Ten cents a year

AMERIKA ESPERANTISTO
A Monthly Magazine of the International Language

AMERICAN ESPERANTIST COMPANY
235 FORTIETH STREET
CHICAGO

Price, Ten Cents Per Year, One Dollar

A Magazine of Study Helps Literature News Official Organ for America
AN

INTRODUCTION

to

ESPERANTO

Elements of the International Language, with a Short Story and Vocabulary

BY

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Author of THE AMERICAN ESPERANTO BOOK — Editor of AMERIKA ESPERANTISTO, Official Journal for the Esperanto Association of North America

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CHICAGO
AMERICAN ESPERANTIST COMPANY
1909
THE INTERNATIONAL LANGUAGE

THE international exchange of merchandise and citizens, goods and ideas, news and literature, has established an undeniable need for an international medium of speech, writing and printing. Every new invention increases and emphasizes this necessity. The urgency of the demand has engaged the talents of hundreds of linguists, of whom all labored with indifferent success or ultimate failure except Dr. L. L. Zamenhof, of Warsaw, Russia. He did not invent an international language, but discovered it already in existence. He adapted and equipped it for every-day use, and named it Esperanto.

Esperanto is based on the common elements of European languages, with superfluous matter eliminated, a wonderfully simple grammar, easy pronunciation and phonetic spelling. Whenever Dr. Zamenhof found a word used in three or four languages he adopted it into Esperanto, giving it phonetic spelling and the most-used meaning. For example, circulaire in French, Zirkular in German cirkular in Swedish, circular in Spanish and English, with two meanings in the last-named language, is cirkulero in Esperanto (all nouns end in o) and means a printed circular.

This selection of international word-material, the elimination of difficult sounds and the introduction of a simple and elastic system of forming words, have conclusively demonstrated the lines on which an international language must be built.

The aim of Esperanto is not to displace existing languages, but to provide a means of expression by which persons of different nationality can avoid the inconvenience of interpretation, and in which can be published books of world-wide circulation.
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ALPHABET

The Alphabet consists of twenty-eight letters: abc cd ef ggh hij jkl m np rs st u u v z. The sounds are as follows:

- a = a in father.
- c = ts in hats.
- ĉ = ch in church.
- e = a in fate, but not in so.
- g = g in get.
- ĝ = g in gem.
- h = ch in loch.
- i = i in machine.
- oj = oj in boy.
- ojn = oin in coin.
- u = oo in soon.
- ú = w in how.

The remaining letters are pronounced exactly as in English: b d f h k l m n p t v z.

- aj = y in my.
- ajn = ine in mine.

Every word is pronounced exactly as spelled, and no letter is ever silent.

The accent or emphasis is always placed on the syllable next to the last: ba’lo; di-li-gen’ta.

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The student will at first pronounce all the vowels long, but as he gains facility he will naturally shorten them, making them much shorter if the syllable is closed by a consonant. Thus, ve-ni=vay-nee, but ven-ki=ven-kee. For models by Dr. Zamenhof showing method of syllables, see American Esperanto Book, pp. 78 to 81.

A hard guttural hh, seldom used.
"I detest grammar!" is a statement which those who teach the English language often hear. This is an unconscious error. Grammar is really very simple and logical, easily learned. It is straight and regular. But the English language is woefully crooked, bumpy, knotty and irregular, and won't match with grammar. Drawing a straight line with a crooked stick is easier than learning grammar with the English language. Esperanto is straight and regular, therefore it is easy to learn and grammar as applied to it and by it is also easy to learn.

You will find the following statement very useful in securing a simple conception of grammar, and if a liberal interpretation is given, it is quite true: Language is the expression of thought; and all thought relates to things, their description, their acts and the description of their acts. When we say time flies we speak of time as a thing, and of its flight as action. The best language is that which lends itself most easily to accurate and entertaining description. We shall not speak of Esperanto as the best language, for that is a matter of personal opinion, but we declare it to be the easiest language and cite in proof the fact that of the four great classes of words each has a distinctive sign which indicates a part of its meaning and classifies the word at sight:

1. Names, o;
2. Qualities, a;
3. Action, s;

All the rest of grammar relates to and plays upon these four classes of words. They are
called, in the order named above: Nouns, Adjectives, Verbs and Adverbs.

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**NAMES**

Let us suppose that a child, knowing nothing of language, awakens in possession of well-developed senses. His eyes give him knowledge of a certain object in the room and he cries “Oh!” He has learned his first Esperanto word — _O_ means simply _an object_. To complete its sense a definite word is necessary. Let us suppose that it is a cat. We would name it, in Esperanto, _kat’o_ = _cat-thing_.

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**QUALITY**

The child beholds the _color_ of the cat, as being different from that of surrounding objects, and exclaims: “Ah!” Again he unconsciously speaks Esperanto, for _A_ means, in Esperanto, _kind_ or _quality_. It too must have a root-word to designate the particular quality or kind. Suppose it is _nigr’_, meaning _black_. Then _nigr’a kat’o_ would mean _a black cat_.

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**IDENTITY**

First, we had simply a _thing_, and to distinguish it from other things we called it _kat’o_. Then, observing in it a quality which proves it different from others of its kind, many of which are spotted white, gray, yellow, etc., we identified it as _nigr’a kat’o_. Still, that means only
a black cat, and there are thousands of black cats. We can add a word called in English a definite article, and it designates the thing of which we were, or are, speaking. Thus, la nigr'a kat'o means THE black cat.

ACTION

We have seen that o means a thing, and that a means a quality of the thing.

Action is usually indicated by the letter s at the end of the word, as in the English flies, runs, writes, etc. But just as o for thing is never or seldom used without a root-word to tell what sort of thing we mean, so s for action is never used without a word telling what the act is, and an added letter telling whether the act is past, or present, or future. These additional letters precede the s and are:

8 A'S, Present.
9 I'S, Past.
10 O'S, Future.

Let us say that the action is that of running: La nigr'a kato kur'as—The black cat runs. If we wish to say did run or ran, the word is kur'is; or if will run, kur'os.

When action is referred to as indefinite, the sign is 'i: kur'i, to run.

If the action is conditional, something which might happen or have happened, the sign is 'us: Se la kato kur'us—If the cat should run.

A command to perform a certain action is expressed by the ending 'u: Kur'u!=Run!
MANNER

Just as there are various kinds of cats, there are different ways of running. Words expressing manner end in 'e: La nigra kato kuras rapid'e = The black cat runs rapidly.

PARTICIPLES

Remember the four great classes of words: Name, quality, action, manner. You are now to consider a class of words which partake of or participate in the functions of all four classes, and are called Participles.

The basis of the participle is action. When the act is being performed by the thing of which we are speaking, the sign is 'nt'; but when it is received by the thing (or person) to which the participle refers, the sign is simply 't'. The time of the action (present, past, future) is indicated by a', e', o', same as in the verb. Here are the participle signs, attached to the familiar root-word, am', meaning love:

Amant' = loving.
Amint' = having loved.
Amont' = about to love (future).
Amat' = being loved.
Amit' = having been loved.
Amot' = about to be loved.

To complete the participle we add:

(a) The sign of the noun, 'o: Amant'o = a person who is loving; amit'o = one who has been loved, etc.
20. (b) The sign of the adjective, or quality, 'a: Amant'a = the quality of being in love; amit'a = the quality of having been loved.

21. (c) The sign of the adverb, 'e, gives a word which is neutral and circumstantial in meaning, thus: Amant'e, ŝi ĝojas = Being in love, she is happy.

**EST' AND THE PARTICIPLE**

The participle with 'a ending is very often used with some form of est'=be. It is necessary in expressing the compound tenses; that is, when we wish to fix the time of one act in relation to the time of another act. (Upon the broad principle that language can describe only objects and their acts, being or existing is considered an act, and est' has the same form as any other transitive verb). The compound tenses are:

- **Estas amanta** = is loving.
- **Estas aminta** = has been loving. At the time indicated by estas the action described in aminta is finished and past.
- **Estas amonta** = is about to love. At the time of estas the action of amonta is in the future.
- **Estis aminta** = had been loving. At the past time of estis the action of aminta was then complete and past.
- **Estis skribanta** = was writing.
- **Estis laboronta** = was about to work.
- **Estos vidinta** = will have seen.
- **Estos veturanta** = will be traveling.
- **Estos venonta** = will be about to come.

22. The same series of combinations can be made with the passive forms of the participle—that is,
the 'ata, 'ota, and 'ita forms, which indicate that the action is received:

Estas amata—*is loved.*
Estas amita—*has been loved,* etc.

**SUBSTITUTE WORDS**

The frequent repetition of any important word makes a sentence awkward and monotonous. For example, we would not say *John told me that John would come,* but *John told me that HE would come.* In this case the word *he* means *John,* and is used as a substitute. Such words, called Pronouns, are used in Esperanto much the same as in English, and the simple forms are: *I mi,* *you vi,* *he li,* *she ŝi,* *it ĝi,* *we ni,* *they ili.* In addition to these, Esperanto has the word *si,* meaning *self* or *selves,* and *oni,* meaning *one,* *they,* *a person,* etc., in the indefinite sense.

**RELATION WORDS**

Remember once more that language describes objects and their actions. We require quite a number of words to show the relation between one object and another, or between two acts, or between one object and another, or between an act and an object. For examples: *The cat runs ON the floor.* *The bird sits UPON the tree.* *Flowers bloom in June.*

All such words are called Prepositions. Their use in Esperanto is the same as in English, except that in English we use *him,* *her,* *them,* *me,* etc., after a Preposition, while in Esperanto the
correct form is *li, si, ili, mi*, equivalents of *he, she, they, I*. We would say, literally, *toward she*.

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**CONNECTION WORDS**

28 Language requires also a class of words used to connect objects or acts, or both. Sometimes the word is quite simple: *Kato kaj hundo*= *a cat and a dog*. It may also define the connection as well as state it: *La hundo ĉasas la katon; tial, la kato grimpas arbon*= *The dog chases the cat; therefore, the cat climbs a tree*. These connecting words are called Conjunctions, and they are the joints or connecting links of the sentence, or statement.

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**OBJECT OF THE VERB**

Certain verbs, or action words, require an *object* to complete their meaning. This object is the word against which the *act* of the verb is directed. To mark the object of the verb in Esperanto, we add the letter ’*n* to the word, thus: *Mi vidas la viron*= *I see the man*. *Li kondukas la ĉevalon*= *He is leading the horse*. The sign ’*n* is also added to every adjective or qualifying word which belongs to the object: *Berto havas belan, ruĝan rozon*= *Bertha has a beautiful red rose*.

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**PLURAL**

31 When we speak of more than one person or thing, we add the letter ’*j*: *birdoj, ŝafoj*= *birds, sheep*. The qualifying words take the sign ’*j* to agree with the word they qualify: *nigraj birdoj,*
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32 blankaj §afoj = black birds, white sheep. The objective sign 'n follows the 'j when used with the plural: Li havas blankajn §afojn = He has white sheep.

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POSESSION

33 Possession is indicated, in Esperanto, by the word de = of: La edzino de Allan = Allan's wife. La flanko de la monto = The mountain's side.

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FORMS OF PRONOUNS

The possessive form of the pronouns mi, vi, li, §i, §i, ni, ili, si, is indicated by adding the adjective sign: mia mine, via your, yours, lia his, §ia her, hers, §ia its, nia our, ours, ilia their, theirs, sia one's own, their own, etc.

35 Adding 'n (see 29) to mi, li, §i, ni, ili, we have the equivalents of the irregular English forms me, him, her, us, them.

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THE NUMERALS

36 Unu one, du two, tri three, kvar four, kvin five, ses six, sep seven, ok eight, nau nine, dek ten, cent hundred, mil thousand, miliono million.

37 The tens and hundreds are formed by joining numerals; when the relation is one of multiplication the smaller number comes first: dudek twenty, kvardekkforty, sepcenort or sepcen cent, seven hundred. The units are added to the tens and hundreds when placed after them: dek unu eleven, dek ses sixteen, kvardek kvar forty-four.
Adjectival ordinals are formed by adding the adjective ending: unua first, dua second.

Adverbial ordinals are obtained by adding the adverb ending: unue, firstly.

Fractionals are made by adding the suffix 'on: du'on'o, one-half; tri'on'o, one-third.

Multiples are formed by adding 'obl, with the adjective or adverb ending: duobla, double; trioble, triply.

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WORD-BUILDING

Esperanto is equipped with a series of prefixes and suffixes, giving a wide range of expression to a very small vocabulary.

PREFIXES

BO indicates relationship by marriage: frato brother, bofrato brother-in-law.

CEF chief or principal: kuiristo a cook, cef-kuiristo a head cook.

DE means from: flugi to fly, deflugi to fly from.

EFS dismemberment or separation: semi to sow, dissemi to scatter.

IK to begin suddenly: bruli to burn, ekbruli to blaze out, to take fire.

EKS same as the English ex: eksprezidanto, ex-president.

EL out: iri to go, eliri to go out; lasi to let, ellasi to let out.
50 FOR signifies away: kuri to run, forkuri to run away; iri to go, foriri to go away.

51 GE both sexes: patro father, gepatroj parents.

52 MAL the direct opposite: granda large, malgranda small.

53 NE not, neutral: bela beautiful, nebela plain.

54 RE to repeat or reverse: diri to say, rediri to repeat; veni to come, reveni to return.

55 SEN without: nombro number, sennombra numberless; haro hair, senhara bald.

SUFFIXES

59 AD continued action: kanto a song, kantado singing; paroli to speak, parolado a speech.

60 AN an inhabitant, member or partisan: Ameriko America, amerikano an American.

61 AJ a concrete idea or object: ekzisti to exist, ekzistajo, a being, an existing thing.

62 AC contempt: hundo dog, hundaco cur.

63 AR a collection: arbo tree, arbaro forest.

64 EBL possibility: kredi to believe, kredebla credible; vidi to see, videbla visible.

65 EC quality: bela beautiful, beleco beauty.

66 EG increased degree or size: granda large, grandega immense.

67 EJ indicates a place devoted to: herbo grass, herbejo, a meadow.

68 EM shows tendency or inclination: labori to work, laborema industrious.
ER a single object: mono money, monero a coin.
ESTRO a leader: urbo city, urbestro mayor.
ET denotes diminution of size or degree: bela beautiful, beleta pretty; ridi to laugh, rideti to smile.
ID the young of: kato cat, katido kitten.
IG to cause to become: kontenta content, kontentigi to make content; kolera angry, kolerigi to make angry; devo duty, devigi to compel.
IGê to become: riĉa rich, riĉigi to become rich; farì to do, farigi to be done, to take place.
IL a tool: kudri to sew, kudrilo a needle.
IN the feminine: viro man, virino woman.
IND worthiness: ami to love, aminda amiable.
ING holder for a single object: plumo a pen, plumingo a penholder.
IST a professional, one occupied with: kanti to sing, kantisto a singer.
UJ that which contains: hindo a Hindu, Hindujo India.
UL a person: granda large, grandulo a large person.

COMPOUNDING WORDS

Anybody can join Esperanto words, there being no limit to the number and variety of such compounds other than the obvious requirements of logic and clearness. Until the student has become familiar with the vocabulary he will have
difficulty in recognizing the elements of a compound word. Thus, bona good, and odoro odor, give the compound bonodora, good-smelling; from ĉio all, and povi to be able, we have ĉiopova, almighty; en in, kovri to cover; enkovri, to cover in, cover "up." On seeing a word which is not found in his vocabulary the student should try to divide it into familiar elements.

PROPER NOUNS

The names of all continents, countries and large cities (Azio, Ruslando, Parizo), common names of persons (Johano, Vilhelmo, Mario), etc., are given Esperanto spelling. Other words retain their national identity.

INTERNATIONAL WORDS

Many words are already international. Such are taken into Esperanto with no change other than to conform the spelling and pronunciation to Esperanto rules: automobilo, lokomotivo, telefoni, fotografi, aeroplano.

THE CORRELATIVE WORDS

The table of words presented on the following two pages is typical of the general logic and simplicity of Esperanto. Each ending has a fixed meaning, while the initial syllable indicates the application. Thus, by learning the nine endings and five beginnings, one has the forty-five words. Where three or four English terms are used to define the Esperanto word, this does not indicate a diversity in the Esperanto meaning, but shows only varying means of expressing the idea in English.
<table>
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<th>Interrogative Relative</th>
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<th>Demonstrative</th>
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<td>Some kind of</td>
<td>Every kind of</td>
<td>What kind of?</td>
<td>No kind of</td>
<td>That kind of</td>
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<td></td>
<td>Any kind of</td>
<td>Each kind of</td>
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<td>No such</td>
<td>Such kind of</td>
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<td>Any, Some</td>
<td>Each, Every</td>
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<td>For every cause</td>
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<td>IE</td>
<td>In some place</td>
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<td>In some manner</td>
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<td>In what manner</td>
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<th>NENIES</th>
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<td>Everybody's</td>
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<td>Every one's</td>
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<td>Anybody's</td>
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<tr>
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<td>Everything</td>
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<tr>
<td>Anything</td>
<td>All things All</td>
<td>Which</td>
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<td>How much</td>
<td>No quantity</td>
<td>That much</td>
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<td></td>
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<td>Somewhat</td>
<td>How many</td>
<td>None</td>
<td>So many</td>
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<tr>
<td>A little</td>
<td>All</td>
<td>How many</td>
<td>As many</td>
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<tr>
<th>Individuality pronominal</th>
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<th>ĈIU</th>
<th>KIU</th>
<th>NENIU</th>
<th>TIU</th>
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<tbody>
<tr>
<td>Some person</td>
<td>Everyone, Each</td>
<td>What one</td>
<td>Nobody</td>
<td>That person</td>
<td></td>
</tr>
<tr>
<td>Somebody</td>
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<td>Which</td>
<td>No one</td>
<td>That one</td>
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<tr>
<td>Anybody</td>
<td>ĈIUJ, All</td>
<td>Who</td>
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CORRESPONDENCE

The first use which the average student of Esperanto makes of the language (and unlike other languages it can be used from the moment one takes up the study) is generally to test his new world-citizenship by writing to as many Esperantists in as many different countries as his time and opportunities will permit. One may secure correspondents in any corner of the world, and a large list of foreign addresses is constantly published in Amerika Esperantisto, the leading Esperanto magazine of America, in the British Esperantist, of London, Germana Esperantisto, of Berlin, and others of the fifty-five Esperanto periodicals.

While many Esperantists correspond on serious problems of philosophy, science or world-politics, by far the majority content themselves with mere revelling in the new sensation of coming into touch with the people of the world, and in the sense of having suddenly become a cosmopolitan. These correspond mostly by post cards, and interchange of this kind may be carried on with very limited knowledge and practically no study of the language. It seldom fails, however, to result in increased interest and ultimate mastery of Esperanto. Get some foreign addresses today, write a few cards of greeting, and by the time replies reach you you will be able to read them without difficulty. Here are a few forms:

Kara Sinjoro: Mi sendas al vi koran saluton de Esperantisto amerikana, kaj tre ŝatus, se vi bonvolus interŝanĝi

Dear Sir: I send to you hearty greeting from an American Esperantist, and would like very much if you would ex-
postkartojn kun mi, surskribante kelkajn vortojn. Mi legis vian adreson en Amerika Esperantisto, la monata revuo de Chicago, kaj ĉar mi ĵus komencis lerni la internacian lingvon estas al mi plezuro senti, ke mi jam ne estas limigita per la malsameco de la lingvoj, sed povas flugi eksterlanden per Esperanto. Kun alta estimo, 

————

Esteemed Miss: Here is a post card, which shows a view in my American home. If you (kindly) wish to send me with inscription a card of nature or a picture of types of people of your country, you will have received in advance my hearty thanks. With the greatest enthusiasm for our new means of communication and certifying to you that I shall do everything (for) to help its growth in America, I am, most respectfully, yours,
Respektata Sinjoro: Vi havas jene poštkarton de—mi preskaŭ diris “de amerikano,” sed subite mi memoras, ke ĉar mi nun komencis lerni la internacian lingvon mi ne plu estas simple amerikano, sed ankaŭ mondano. Nu do, de unu mondano al alia, saluton trans la maro! Mi ĝojos, se vi trovos okazon por respondo. Kun plena respekto,

Respected Sir: You have here a post-card from—I had almost said “from an American,” but suddenly I remember that, as I now have begun to learn the international language I am longer simply an American, but also a world-citizen. Well then, from one world-citizen to another, greeting across the sea! I shall be glad if you find occasion for reply. With entire respect,

FORMS OF GREETING

Estimata Sinjoro, Sinjorino, Fraŭlino=Esteemed Sir, Madam, Miss.
Mia Kara Amiko=My Dear Friend.
Kara Kolego, Kamarado=Dear Colleague, Comrade.

FORMS OF CLOSING

To most continental Europeans the American style of closing letters seems rather brusque and lacks elaboration. In Esperanto one may say:

Akceptu, mi petas, mian sinceran saluton=Accept, I beg, my sincere greeting.
Mi estas, respektata sinjoro, via humila servanto=I am, respected sir, your humble servant.
Kun la plej sincera esprimo de miaj bon-deziroj = With the most sincere expression of my good wishes.
Kore via = Heartily yours.
Kun danka respekto = With thankful respect.
Tre vere via = Very truly yours.

A READING EXERCISE

On the following pages will be found a rather pretty story of creation, taken from Hindu lore. The Esperanto was written by A. Grabowski, one of the early Polish Esperantists, and is published in the Fundamenta Krestomatio, a collection of graded standard reading. The student will find many words divided by the sign ' and reference figures. The sign ' is used to divide the word into its elements so that they can be traced in the following vocabulary, while the figures refer to the marginal numbers in the pages devoted to grammar and word-building. It is quite impossible, of course, that a work so brief as this should be complete or entirely clear. However, one may from it gain a good idea of the principles of Esperanto and can understand that with fuller explanations he would grasp any points that may seem obscure in the following text.

In the English translation, which is printed opposite the Esperanto for comparison, the Esperanto is not followed so exactly as to give a literal rendering, nor so loosely as to permit the use of very good English. Where in Esperanto a word is used which is ordinarily omitted in English, the translation is enclosed in parentheses ( ); where English requires a word which is superfluous to Esperanto usage, it is inserted in brackets [ ].
LA DEVENO DE LA VIRINO

KIAM⁸⁸ la čio⁹² pov’a⁶ Mahadeva kre’is⁹ la bela’n⁳⁰ Hind’uj⁸⁰ o’n,²⁹ li de⁴⁵ flug’is sur la teron, por ĝi’n³⁵ admir’i.¹¹ De li’a³⁴ flug’ad⁵⁹ o ek⁴⁷ levis sin²⁴ ³⁵ varm’a, bon’odor’a⁸² vento. La fier’aj³² palmoj³² klin’is antaŭ Mahadeva si’a’j’n supr’o’jn, kaj ek-floris sub lia rigardo la puraj, blankaj, delikataj, aromaj lilioj. Mahadeva de⁴⁵ širis unu el la lilioj kaj jetis ĝin en la lazuran maron. La vento ek-sancelis la kristalan akvon kaj enkovris⁸² la bel’eg⁶⁶ an lilion per blanka sāumo. Minuto—kaj el tiu ĉi bukedo de sāumo ekfloris la vir’inono⁷⁶—delikata, bon’odora kiel⁹⁰ la lilio, sānɡa kiel la maro, facila kiel la vento, kun beleco brilanta kiel la sāumo mara, kaj rapid’e⁴¹⁴ pasanta, kiel tiu ĉi sāumo.

La virino antaŭ čio ekrigardis en la kristalajn akvojn kaj kriis:
“Kiel mi estas⁸ belega!”
Poste ĉi ek’rigardis cirkaŭen kaj diris:
“Kiel la mondo estas bela!”

La virino el⁴⁹ iris sur la bordon seka el la akvo (de tiu ĉi tempo la virinoj ĉiam eliras seka el la akvo).

Je la vido de la virino ekfloris la floroj sur la tero, kaj el la ĉielo sur ŝin ek’celis milionoj da sci-volaj⁸² okuloj. Tiuj ĉi okuloj ek’brilis per ekstazo. De tiu ĉi tempo lumas la steloj. La stelo Venus ek’brulis per envio—pro tio ĝi lumas pli forte ol multaj aliaj.
THE ORIGIN OF WOMAN

WHEN the almighty Mahadeva created (the) beautiful India, he flew [down] upon the earth (for) to admire it. From his flight [there] raised itself a warm, good-smelling wind. The proud palms bent before Mahadeva their tops, and under his glance blossomed the pure, white, delicate, aromatic lilies. Mahadeva plucked one of the lilies and threw it into the azure sea. The wind disturbed the crystal water and covered the beautiful lily with (by means of) white foam. A minute—and from out this bouquet of foam bloomed (the) woman—delicate, good-odored as the lily, changeful as the sea, light as the wind, with beauty brilliant as the sea foam, and as rapidly passing as this foam.

The woman before everything [first] looked into the crystal waters and exclaimed:
"How very beautiful I am!"

Afterwards she looked around and said:
"How beautiful the world is!"

The woman came out on the shore dry from the water (from this time the women always come out dry from the water).

At sight of the woman blossomed the flowers on the earth, and from the sky there aimed upon her millions of curious eyes. These eyes blazed with ecstasy. From this time shine the stars. The star Venus blazed with envy—because of that it shines more brightly (strongly) than many others.
La virino promen'ad^{59} is tra belegaj arb'ar^{53}oj kaj herb'ej^{67}oj, kaj ĉio silente estis rav'ita^{15–22} de ši. Tio ĉi ek'enu'ig'is la virinon. La virino ek-kriis:

"Ho, ĉio'pova Mahadeva! Vi kreis min tiel bela! Ĉio estas ravita de mi, sed mi ne aŭdas, ne scias pri tiuj ĉi ravoj, ĉio estas ravita silente!"

Ek'aŭdinte^{18,21} tiun ĉi plendon, Mahadeva kreis sen^{55} nombrajn birdojn. La sennombraj birdoj kant'ad'is ravajn kantojn al la belega de la belega virino. La virino aŭskultis kaj rid'et^{71}is. Sed post unu tago tio^{92} ĉi šin tedis. La virino ek'enuis.

"Ho, ĉio'pova Mahadeva!" ek'kriis ši, "al mi oni^{25} kantas ravajn kantojn. En ili oni parolas, ke mi estas belega! Sed kia beleco tio ĉi estas, se neniu^{94} volas min ĉirkaŭ^{82}preni kaj karese sin al-premi al mi!"

Tiam^{88} la ĉio'pova Mahadeva kreis la belan, fleksan serpenton. Gi ĉirkaŭ'pren'ad'is la belegan virinon kaj rampis apud šiaj piedoj. Du'on^{40} tagon la virino estis kontenta, poste ši ek'enuis kaj kriis:

"Ha, se mi efektive estus^{12} bela, aliaj penus min^{35} imiti. La najtingalo kantas belega, kaj la kardelo gin imitas. Kredeble^{64} mi ne estas jam tiel bela."

La ĉio'pova Mahadeva por la kontent'igo^{73} de la virino kreis la simion. La simio imitis ĉiun movon de la virino, kaj la virino ses horojn estis kontenta, sed poste kun larmoj ši ekkriis:
The woman walked through beautiful forests and meadows, and everything silently was charmed by her. This wearied the woman. The woman exclaimed:

"Oh, almighty Mahadeva! You created me thus beautiful! Everything is delighted by me, but I hear not, know not about those delights, everything is charmed in silence (silently)."

Having heard this complaint, Mahadeva created numberless birds. The numberless birds sang charming songs to the beauty of the beautiful woman. The woman heard and smiled. But after one day this wearied her. The woman grew tired.

"Oh, almighty Mahadeva!" cried she, "they sing to me charming songs. In them they say that I am beautiful. But what kind of beauty is this, if nobody wishes to embrace me and caressingly press oneself to me?"

The almighty Mahadeva created the beautiful, bending serpent. It pressed (around) the beautiful woman and crawled near her feet. Half a day the woman was content, and after, wearied and cried:

"Ah, if I were really beautiful, others would try to imitate me. The nightingale sings beautifully, and the goldfinch imitates it. [It] is possible (of belief) that I already am not so beautiful!"

The almighty Mahadeva for the contentment of the woman created the monkey. The monkey imitated every move of the woman, and the woman six hours was content, but after, with tears cried:
"Mi estas tiel bela, tiel belega! Pri mi oni kantas, oni min ĉirkaŭprenas, rampas apuđ miaj piedoj kaj min imitas. Oni min admiras kaj min envias, tiel ke mi eĉ komencas timi. Kiu do min defend'os, se oni ek'volos fari al mi de envio malbonon?

Mahadeva kreis la fortan, potencan leonon. La leono gardis la virinon. La virino tri horojn estis kontenta, sed post tri horoj ŝi ek'kriis:

"Mi estas belega! Oni min karesas, mi—neniu! Oni min amas, mi—neniu! Mi ne povas ami tiun ĉi grandegan, teruran leonon, por kiu mi sentas estimon kaj timon!" Kaj en tiu ĉi sama minuto antaŭ la virino, laŭ la volo de Mahadeva, aperis malgranda, bel'eta hund'eto.

"Kiel am'inda besto!" ekkriis la virino, kaj komencis karesi la hundeton. "Kiel mi gin amas!"

Nun la virino havis ĉion, ŝi pri nenio povis peti. Tio ĉi ŝin ek'koler'igis. Por el lasi la kleron, ŝi ek'batis la hundeton—la hundeto ek'bojis kaj for kuris; ŝi ekbatis la leonon—la leono ek'murmur'egis kaj for'iris; ŝi surpaŝis per piedo sur la serpenton—la serpento ek'siblis kaj for'rampis. La simio for'kuris kaj la birdoj for'flugis, kiam la virino ekkriis je ili.

"Ho, mi malfeliĉa!" ekkriis la virino, rompante la manojn. "'Oni min karesas, laŭdas, kiam mi estas en bona humoro, kaj ĉiu for'kuris, kiam mi far'igas kolera! Mi sola! Ho, ĉiopova
"I am so beautiful, so very beautiful! They sing of me, they caress me, they crawl at my feet and they imitate me. They admire me and envy me, so that I even begin to fear. Who therefore will defend me, if they should wish from envy to do me harm?"

Mahadeva created the strong, powerful lion. The lion guarded the woman. Three hours the woman was content, but after three hours she cried: "I am beautiful! They caress me, I [caress] nobody! They love me, I [love] nobody! I can not indeed love this immense, terrible lion, for whom I feel esteem and fear!" And in this same minute, before the woman, according to the will of Mahadeva, appeared a pretty little dog.

"What a lovable animal!" exclaimed the woman, and began to caress the dog. "How I love it!"

Now the woman had everything, she could ask for nothing. This made her angry. (For) to let out the anger, she beat the dog—the dog yelped and ran off; she struck the lion—the lion growled and went away; she stepped on the serpent—the serpent hissed and crawled off. The monkey ran away and the birds flew away, when the woman yelled at them.

"Oh, unhappy I!" exclaimed the woman, wringing her (breaking the) hands. "They caress me, praise me, when I am in a good humor, and all run away when I become angry! Lonely I [me]! Oh
Mahadeva! Je la lasta fojo mi vin petas: Kre'u al mi tia'n ekzist'aj on, sur kiu'n mi pov'us el'lasi la koleron, kiu ne havus la kurag'on for'kuri de mi kiam mi estas kolera, kiu estus dev'igita pacience el'port'adi ĉiujn batojn!

Mahadeva en'pens'igis kaj kreis al si—la edzon!

**VOCABULARY**

The following list contains all the elements found in the preceding story. But the reader will find it necessary to resolve each compound word to elements. For example, he will not find such a word as ekenuigis, but ek, enu, ig, and is.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>a, sign of the adjective</td>
<td>ad, suffix denoting duration of an action</td>
</tr>
<tr>
<td>admir-i, to admire</td>
<td>aj, suffix denoting substance, concrete idea</td>
</tr>
<tr>
<td>akv-o, water</td>
<td>al, to, toward</td>
</tr>
<tr>
<td>ali-a, other</td>
<td>am-i, to love</td>
</tr>
<tr>
<td>ant, sign of the present participle</td>
<td>antau, before</td>
</tr>
<tr>
<td>aper-i, to appear</td>
<td>apud, beside, near to</td>
</tr>
<tr>
<td>arb-o, tree</td>
<td>as, sign of present tense</td>
</tr>
<tr>
<td>aud-i, to hear</td>
<td>auskult-i, to listen</td>
</tr>
<tr>
<td>bat-i, to beat</td>
<td>bel-a, beautiful</td>
</tr>
<tr>
<td>best-o, animal</td>
<td>bird-o, bird</td>
</tr>
<tr>
<td>blank-a, white</td>
<td>boj-i, to bark</td>
</tr>
<tr>
<td>bon-a, good</td>
<td>bord-o, shore</td>
</tr>
<tr>
<td>bril-i, to shine</td>
<td>brul-i, to burn</td>
</tr>
<tr>
<td>buked-o, bouquet</td>
<td>cel-o, aim</td>
</tr>
</tbody>
</table>
almighty Mahadeva! For the last time I beg you: Create for (to) me such a being, on which I can let out the anger, which will not have the courage to run away from me when I am angry, which would be compelled patiently to bear all blows!"

Mahadeva fell to thinking (went into thought) and created to her—the husband!

tio, that, tio ĉi this;
tie there, tie ĉi here
ĉiam, always
ĉiel-o, sky, heaven
ĉio, everything
ĉirkau, about, around
ĉiu, every, everyone
da, of (with words indicating quantity
de, of, from, by
defend-i, to defend
delikat-a, delicate
dev-i, ought
dir-i, to say
do, then, consequently
du, two

e, sign of the adverb
ebl, suffix denoting possibility
ec, suffix denoting quality
ĉe, even
edz-o, husband
efektiv-a, real, actual
eg, suffix denoting enlargement
eg, suffix denoting enlargement
ej, suffix denoting place
ek, prefix denoting beginning of an action
ekstaz-o, ecstasy
ekzist-i, to exist
el, out of, from
en, in
enu-i, to be wearied
envi-o, envy
est-i, to be
estim-i, to esteem
et, suffix denoting diminution
facil-a, easy, gentle
far-i, to do, to make
feliĉ-a, happy
fier-a, proud
fleks-i, to bend
flor-o, flower
flug-i, to fly
foj-o, time (as “three times,” etc.)
for, away
fort-a, strong

gard-i, to guard
grand-a, large, great

ĝi, it

hav-i, to have
herb-o, grass
hind-o, a Hindu
hor-o, an hour
humor-o, humor, temper
hund-o, dog

i, sign of the infinitive
ig, suffix meaning “to cause”
ig, suffix meaning “to become”
imit-i, to imitate
in, suffix denoting feminine
ind, suffix denoting worthiness
ir-i, to go
is, sign of the past tense of verbs
it, sign of the past passive participle
j, sign of the plural
ja, indeed
jam, already
je, a preposition with no fixed meaning: at, for, in, etc.

jet-i, to throw

kaj, and
kant-i, to sing
kardel-o, goldfinch
kares-i, to caress
ke, that
kia, what kind of
kiam, when
kiel, how, as
kio, what thing
kiu, who
klin-i, to bend
koler-o, anger
komenc-i, to commence
kontent-a, content
kovr-i, to cover
kre-i, to create
kred-i, to believe
kri-i, to cry
kristal-a, crystal
kun, with
kur-i, to run
kuraĝ-o, courage

la, the
larm-o, a tear (eye)
las-i, to leave, to let
last-a, last
laŭ, according to
laŭd-i, to praise
lazur-a, azure
legend-o, legend
leono, lion
lev-i, to lift
li, he; lia, his; lin, him
lili-o, lily
lum-o, light

mal, prefix denoting contraries
man-o, hand
mar-o, sea
mi, I; mia, my, mine; min, me
miljard-o, a billion
minut-o, minute
mond-o, world
mov-i, to move
mult-a, much, many
murmur-i, to murmur, to growl

n, sign of the object of a verb
najtingal-o, nightingale
ne, no, not
nenio, nothing
neniu, no one
nombr-o, number
nun, now

o, sign of the noun
odor-o, odor
okul-o, eye
on, sign of fractions
oni, "one," "people"
oni, "one," "people"
os, future sign of verb

pacienc-o, patience
palm-o, palm (tree
parol-i to speak
pas-i, to pass
pas-o, step
pen-i, to try
pens-i, to think
per, by means of
pet-i, to beg, ask for
pied-o, foot
plend-i, to complain
por, for
port-i, to carry
post, after
potenc-a, powerful
pov-i, to be able, can
prem-i, to press
pren-i, to take
pri, about, concerning
pro, because of
promen-i, to walk
pur-a, clean, pure

ramp-i, to crawl
rapid-a, rapid
rav-a, ravishing, lovely
rid-i, to laugh
rigard-i, to look at
romp-i, to break

sam-a, same
sci-i, to know
se, if
sed, but
sek-a, dry
sen, without
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The best way is to organize a club among your friends, and study together. The language can be easily learned thus, or one may learn by home study. The American Esperanto Book was prepared especially to facilitate self-instruction. Everything is clearly explained, the exercises are international and official. The following review is from the highest authority in the world—The British Esperantist, London:

We consider this the very best Esperanto manual yet produced for English learners of the language. Very well and clearly printed on good paper in large type, strongly bound, the book itself is a pleasure to handle. The contents of the book are equally good and well-arranged: a short article on pronunciation, the 16 rules in Esperanto and English, some 60 pages explanatory of those rules from the viewpoint of English grammar, followed by the Ekzercaro (essential to all sound teaching) with key and explanations, and two very complete vocabularies [Esperanto-English and English-Esperanto, 130 pages]. The book is remarkably free from typographical or other errors. We heartily recommend it and congratulate our American friends on the possession of such a clear and helpful manual.

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