

**Several dozen times more words:  
A preliminary outline of the development  
of Esperanto lexicographical publications  
in Poland**

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*Received 3.11.2023,  
received in revised form 9.12.2023,  
accepted 11.12.2023.*

**Abstract**

The article gives an insight into Esperanto lexicography in the territories of Poland – from the first *Vortaro por Poloj* (1887) by Ludwik Lazarus Zamenhof, through other compilations, including Antoni Grabowski's *Słownik języka esperanto* [*Esperanto Dictionary*] (1910 and 1916) and Tadeusz Józef Michalski's *Słownik esperancko-polski* [*Esperanto-Polish Dictionary*] (1959), to Edward Kozyra's enlarged edition of Esperanto-English-Polish, English-Esperanto and Polish-Esperanto dictionary (2020). It shows how the general concept of traditional Esperanto dictionary has changed as well as that, although the development of Esperanto vocabulary has been inevitable and natural, there are more features of a good Esperanto lexicographical publication than its length, including short grammar instructions which facilitate the formation of new terms, the clarity of individual entries as well as derivatives, and the consistency of Esperanto dictionaries published in Poland with dictionaries issued in other countries.

**Keywords**

dictionary, Esperanto, Ludwik Lazarus Zamenhof, Antoni Grabowski, Tadeusz Józef Michalski, Edward Kozyra

**Kilkadziesiąt razy słów więcej –  
wstępny zarys rozwoju esperanckich publikacji  
leksykograficznych w Polsce**

**Abstrakt**

Artykuł prezentuje w skrócie esperanckie publikacje leksykograficzne wydane na ziemiach polskich, poczynając od pierwszej listy *Vortaro por Poloj* Ludwika Łazarza Zamenhofa (1887), poprzez inne opracowania, w tym *Słownik języka esperanto* Antoniego Grabowskiego (1910 i 1916) i *Słownik esperancko-polski* Tadeusza Józefa Michalskiego (1959), do rozszerzonego wydania słownika esperancko-angielsko-polskiego, angielsko-esperanckiego i polsko-esperanckiego Edwarda Kozyry (2020). Pokazując, jak zmieniła się ogólna koncepcja słownika esperanckiego, autorka dochodzi do wniosku, że choć rozwój słownictwa esperanckiego jest naturalny i nieunikniony, to poza zwiększoną objętością dobra esperancka publikacja leksykograficzna powinna charakteryzować też innymi cechami, do których należą krótkie instrukcje gramatyczne, ułatwiające tworzenie nowych terminów, przejrzystość poszczególnych haseł i derywatów oraz spójność słownika wydanego w Polsce ze słownikami wydanymi w innych krajach.

**Słowa kluczowe**

słownik, esperanto, Ludwik Łazarz Zamenhof, Antoni Grabowski, Tadeusz Józef Michalski, Edward Kozyra

**1. Introduction**

This paper gives an insight into Esperanto lexicography in the territories of Poland – from the first *Vortaro por Poloj* [*Dictionary*

*for the Poles*] (1887) by Ludwik Lazarus Zamenhof – an appendix to the author’s first textbook (Zamenhof 2019), through other compilations, including Antoni Grabowski’s *Słownik języka esperanto* [*Esperanto Dictionary*] (1910 and 1916) and Tadeusz Józef Michalski’s *Słownik esperancko-polski* [*Esperanto-Polish Dictionary*] (1959), both reprinted under the auspices of the Polish Esperanto Association (Pola Esperanto Asocio, PEA, or Polski Związek Esperantystów, PZE) in 1990, to Edward Kozyra’s enlarged edition of Esperanto-English-Polish, English-Esperanto and Polish-Esperanto dictionary (2020). Its aim is not to present a detailed study of these publications but rather to raise the questions as to how the general concept of traditional Esperanto dictionary has changed and whether this kind of evolution has been necessary to support the use of the Esperanto language today.

## **2. Esperanto**

Esperanto was devised by Ludwik Lazarus Zamenhof, who was born into a Jewish family on December 15th, 1859, in Białystok, a city in the Russian part of then partitioned Poland. Białystok was nonhomogeneous, with a big Jewish community of about 18,000, 5,000 Germans, 4,000 Russians and 3,000 Poles (Grzybowski 2010: 184). These groups were often hostile to one another, and Zamenhof, who in his teens already spoke fluent Polish, Russian, Yiddish and German as well as basic Hebrew, Belarussian, English, French, Latin and Greek, was imagining a perfect tool of communication and was linguistically prepared to create such a tool himself. He hoped that an invented international language would facilitate day-to-day contacts “in a commercial city, whose inhabitants were of different unfriendly nations” (Zamenhof, cited in Crowcroft 2016) and eventually bring peace to the world.

In 1887, a year after he had finished his studies of ophthalmology at the University of Vienna, Zamenhof published his forty page pamphlet *Język międzynarodowy. Przedmowa i pod-*

*reĉznik kompletny*, containing his project for a new language (Zamenhof 2019). The Polish version of this manual was preceded in the same year by its Russian edition *Между-народный язык* and followed by its editions in French – *Langue internationale*, and German – *Internationale Sprache*, whereas its English version – *International Tongue: Preface and Complete Method, Edited for Englishmen* appeared a year later, in 1888. As the book was issued under Zamenhof's pseudonym D[okto]r[o]. Esperanto 'Doctor Bearing Hope', the new, universal language, was named Esperanto. It soon found supporters around the world and still today remains the most popular so-called artificial language, however, many Esperantists prefer to use the term "planned", rather than "artificial" (Blanke 1989, 1997). For Detlev Blanke (1997: 1), for example, who defines planned languages as languages consciously created by people in accordance with defined criteria and with the goal of facilitating international linguistic communication, "Esperanto is a **planned** language in its genesis and an **international** language in its function".

Rob Amery (2016: 29) writes that Esperanto "is seen as a second, additional language available to all people for the purpose of cross-cultural communication. According to literature produced by the Esperanto Association, it is now spoken by 10 million people and is studied in over 100 universities". Such a high estimate is certainly based on the "universal vote" campaign launched by Zamenhof himself to allot 10 million signatures of people making the following pledge contained in his booklet: „Ja niĝej podpisany obiecuĝe nauczyĝ siĝ proponowanego przez dr-a Esperanto ĵęzyka miĝzynarodowego, ĵesli siĝ okaĝe, ŝe dziesiĝ miljonów uczyniło publicznie takāż obietnicę”. (Zamenhof 2019: 25) / "I, the undersigned, promise to learn the international language, proposed by Dr. Esperanto, if it shall be shown that ten million similar promises have been publicly given". (Zamenhof n.d.) Zamenhof requested his reader to fill in one of the forms with promises provided in Esperanto on the following pages and send it to him as well as to distribute

the other forms among friends and acquaintances for the same purpose:

**Promes,o** Mi, sub,skrib,it,a, promes'as el,learn,i la propon,it,a,n de d-r,o Esperanto lingv,o,n inter,naci,a,n, se est,os montr,it,a, ke dek milion,o,j person,o,j don,is publik,e tia,n sam,a,n promes'o,n.  
*Sub,skrib,o:*

Already from the cited *promeso* (promise) one can infer that Esperanto, as it was planned, consists of words compiled of morphemes carrying specific meanings. The *promeso* itself was to prevent anyone from wasting time learning the language – if 10 million signatures were gathered, there was a significant population obliged to learn Esperanto, rendering the language useful.

The aforementioned inflated number of Esperanto speakers may, of course, not only result from Zamenhof's early campaign but also from the way surveys are conducted among users of this language. Their results must vary. It shall be noticed that Orlando Crowcroft (2016) says that Esperanto “is still spoken by as many as 2 million people worldwide”, which is supported by the *Encyclopedia, Science News & Research Reviews* at Academic Accelerator (“Esperanto”). *Britannica* (“Esperanto, language”), in turn, gives still other numbers and estimates its speakers at simply more than 100,000. It also informs us that “[t]he Universala Esperanto-Asocio (founded 1908) has members in 83 countries, and there are 50 national Esperanto associations and 22 international professional associations that use Esperanto as well as that [t]here is an annual World Esperanto Congress, and more than 100 periodicals are published in the language”. Disregarding the varied numbers, Esperanto can be considered the most popular planned language internationally used today.

No country has officially adopted Esperanto as an official language and thus the Esperanto community remains “a stateless diasporic language group based on freedom of asso-

ciation” (“Esperanto”). Characterising Esperanto, Amery also points out that

Although the Esperanto movement claims to be independent of any language, religion, culture or ethnic affiliation, the language draws heavily on European languages for its vocabulary. Zamenhof relied on languages that he knew best. These included Latin, French, English, German, Polish, Russian, Yiddish and Volapük. The Slavic languages had a strong formative influence on the grammar of Esperanto, but are less important as sources of vocabulary. Because of its origins and the location of most of its users, Esperanto has a strong European bias.

Generally, Esperanto is believed to be an easy language to learn (Maxwell 1988) because the morphology is transparent and there is no allomorphy. Word stems are combined with particular suffixes and prefixes and thus receive various grammatical functions. All kind of stem-affix combinations are permitted provided that they make sense. The core vocabulary which is needed for communication is reduced as the rule of using only one word for each meaning is promoted. This, in turn, makes Esperanto an agglutinative language in which words are formed through combinations of smaller morphemes to express compound ideas. Each morpheme retains its original form in combination processes and should bear only one meaning.

In fact, in time, Esperanto has developed as a sociolinguistic system and already undergoes processes of language change. Its lexicon expands and – as esperantists intercommunicate – includes loans, which at times makes the rule of one word, one meaning break (e.g. *vagonaro* and *trajno* ‘train’ or *voki*, which in its extended meaning signifies – the way the word “to call” does in English – ‘to call’, ‘to summon’ or ‘to telephone’). Aleksandr Dulichenko (cited in Amery 2016: 30) claims “that the principle of ‘one word, one meaning’ [...] is entirely unrealizable, because the active ‘living’ function of a language requires polysemy, the development of synonyms, heterogeneous means of expressing antonymous relations and so on”.

In Esperanto it is possible to borrow words if new terms are needed, however, these terms should be carefully selected, preferably from the ones with the stems recognised internationally. Also, although one word, one meaning principle is hard to apply, it is recommended to borrow one word stem for the term needed and derive related terms from it. Since the conception of Esperanto many borrowings from other languages have entered this language, including technical and scientific terms, e.g. *komputilo* ‘computer’, *komputi* ‘to compute’, while the word *muso* ‘mouse’ have come to cover a new meaning, i.e. computer input device, like in English and Polish. Occasional debates among esperantists take place as to whether particular loans are legitimate, which definitely effects the compilation of new dictionaries.

### 3. Esperanto dictionaries in Poland

Esperanto’s original word base, as published by Zamenhof in 1887, contains 920 entries, but, when, in 1894, Zamenhof’s *Universala vortaro de la lingvo internacia „Esperanto”* (*Universal Vocabulary of the International Language “Esperanto”*) appeared, 1740 new words were added to provide a larger set of roots. The dictionary was written in the five languages in which Zamenhof’s first book was published and its users could look up Esperanto words and see their translations into Polish, French, English, German and Russian. Zamenhof assured them about the usefulness of his publication writing:

Everything written in the international language Esperanto can be translated by means of this vocabulary. If several words are required to express one idea, they must be written in one, but separated by commas, e.g. **„frat’in’o”**, though one idea, is yet composed of three words, which must be looked for separately in the vocabulary. (Zamenhof 1898: 3)

In 1905, this *Universala vortaro* was consolidated into *Fundamento de Esperanto* (*Foundation of Esperanto*) (Zamenhof 1905: 85-178), where Zamenhof once more explained the grammar rules and vocabulary which constituted the language he had constructed. In 1906, Zamenhof's *Język międzynarodowy esperanto: Fundamenta vortaro esperanto-pola = Słownik esperancko-polski* [*The International Language Esperanto: Esperanto-Polish Dictionary*] was issued within the series *Książki dla wszystkich* [*Books for Everyone*] by the M. Arct publishing house in Warsaw. The book contains 47 pages with a dictionary of Esperanto words translated into Polish, which, however, is preceded by an explanatory note from the author:

Wyrazy, stanowiące jedno pojęcie, piszą się razem; tak na przykład wyraz „frat|in|o,” stanowiący jedno pojęcie, złożony jest z trzech wyrazów, zatem każdego należy szukać oddzielnie. Gwiazdka oznacza wyraz, który może być używany bez końcówek gramatycznych.

[Words constituting one concept are written together; for example, the word “frat|in|o,” which is one concept, is composed of three words, so each word must be searched for separately. An asterisk denotes a word that can be used without grammatical endings.] (Zamenhof 1906: 4)

Having checked the meanings of: **frat** *brat* ‘brother’ (Zamenhof 1906: 15), **in** *oznacza kobietę lub samicę* ‘female’ (Zamenhof 1906: 19) and **o** *oznacza rzeczownik* ‘noun’ (Zamenhof 1906: 32), it should be clear that *fratino* means ‘sister’. In this way, Zamenhof's dictionary, like his previous lexicographic publications, serves also as a basic introduction to word-building processes in Esperanto. As announced by Zamenhof, full, independent words are preceded in his dictionary with an asterisk, e.g. **ankaŭ** *także, też* ‘also’ or **antaŭ** *przed* ‘before’ (Zamenhof 1906: 4).

Since 1906 a lot of other Esperanto-Polish dictionaries have appeared. In 1909, the 22-page enlarged *Esperanto-pola vortaro = Słownik esperancko-polski* [*Esperanto-Polish Dictionary*]



(Eldono de „Pola Esperantisto” [Edition of the *Polish Esperantist* monthly]) was issued in Warsaw by Jan Günther. It lists many Esperanto word forms, already combined, however, divided into morphemes with the use of hyphens, e.g. *frat-o brat* ‘brother’ (*Esperanto-pola vortaro* 1909: 8). Although there is no term *frat-in-o* ‘sister’ in the list, the meaning of *in*, a suffix indicating femininity, copied from Zamenhof’s dictionary, is found on page 10 to help users form new words themselves. This ability may have strengthened their belief that by using what were still quite basic dictionaries and knowing a limited number of word formation rules, they can generate huge numbers of new meanings and that Esperanto is an easy language to learn. From the very beginning dictionaries were designed not only to clarify meanings of the existing terms but also to teach users how to construct new words. Generally, as noted by Denis Eckert (2020: 1),

[d]ictionaries were obviously a strategic tool for the diffusion of the new language: Zamenhof published the very first one (around 920 entries) together with the first brochure released in June 1887. This small unidirectional (Esperanto-Russian) dictionary had, curiously, a long career, despite its limited scope. It was adapted, translated, or reprinted 17 times between 1887 and 1890 [...], and made available in 15 different target languages.

Numerous other Esperanto-Polish and Polish-Esperanto dictionaries followed the aforementioned publications, to list just a few: *Słownik esperancko-polski* compiled by Stanisław Łazica (1909), similar to the one in Günther’s edition, but richer; *Język międzynarodowy esperanto: Problemat języka międzynarodowego, kompletna gramatyka, teksty, listy handlowe i proza opisowa, słownik esperancko-polski (około 800 pierwiastków)* [International Language Esperanto: The Problem of the International Language, Complete Grammar, Texts, Business Letters and Descriptive Prose, Polish-Esperanto Dictionary (about 800 Elements)] compiled by Stanisław Czarnowski (1912); *Słownik języka esperanto = Granda vortaro pola-esperanta* [Great Polish-

*Esperanto Dictionary*], part 1 (1910) and *Granda vortaro Esperanto-pola* [*Great Esperanto-Polish Dictionary*], part 2 (1916), compiled by Antoni Grabowski; *Słownik esperancko-polski* [*Esperanto-Polish Dictionary*] by Tadeusz Józef Michalski (1959); *Mały słownik polsko-esperancki* [*Small Polish-Esperanto Dictionary*] by Kazimierz Tymiński (1969), *Słownik polsko-esperancki* [*Polish-Esperanto Dictionary*] by Andrzej Pettyn (1977), *Obszerny słownik polsko-esperancki* [*Large Polish-Esperanto Dictionary*] by Kazimierz Strzelecki and Maria Bonczol (2002), and some more specialised publications, e.g. *Mały słownik polsko-esperancki i esperancko-polski terminologii kolejowej* [*Small Dictionary of Polish-Esperanto and Esperanto-Polish Railway Terminology*] by Leszek Łęgowski (1978) and *Turystyczny słowniczek polsko-esperancki* (*Polish-Esperanto Tourist Dictionary*) by Regina and Andrzej Grzębowscy (1988).

It is interesting to read detailed information included by Grabowski (1916: IV) in the preface to the Esperanto-Polish part of his dictionary, which evidences the great importance – at least at the beginning of lexicographical undertakings – of the official Language Committee<sup>1</sup> in adopting new words:

Obowiązujące esperantystów formy słów «Universala Vortaro» oraz uzupełnienia przyjęte przez Akademię i «Lingva Komitato» drukowane są w Słowniku czcionkami rozstawionymi, i z niemi to początkujący esperantysta przedewszystkim zapoznać się powinien. —Dalej zasługują na szczególne uwzględnienie słowa, znajdujące się w słownikach wydanych pod redakcją samego twórcy języka Esperanto. Powyższe obie kategorje stanowią też wyłączną treść skróconego wydania pracy niniejszej.

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<sup>1</sup> The Language Committee (Lingva Komitato) existed from 1905 until 1948 under the supervision of what was called the Academy (Akademio). Then the two bodies were combined to create the Academy of Esperanto (Akademio de Esperanto). The Academy of Esperanto, subsidised by the Universal Esperanto Association (Universala Esperanto-Asocio, UEA), is an independent body of 45 Esperanto speakers who steward the evolution of this language (“Historio de la Akademio”).

Pozatym obejmuje Słownik cały szereg słów, które w ostatnich czasach stopniowo uzyskały prawo obywatelstwa w języku Esperanto, lub też które według § 15-ego fundamentalnej Gramatyki esperanckiej tym samym należą także do Esperanta.

Podane w końcu Słownika dwa spisy słów, proponowanych w ostatniej chwili przez Akademię, niezawodnie wkrótce zostaną oficjalnie przyjęte, i wobec tego należałoby je również podać w Słowniku czcionkami rozstawionemu

[The “Universala Vortaro” forms of the words which should be used by Esperantists and the additions adopted by the Academy and “Lingva Komitato” are printed in the Dictionary in spaced fonts, and a beginner Esperantist should first of all become familiar with them. — Further, the words contained in dictionaries published by the creator of Esperanto himself deserve special attention. The above two categories constitute the exclusive content of the shortened edition of this work.

Moreover, the Dictionary includes a whole range of words which have recently, gradually acquired the right of citizenship in Esperanto, or which, according to § 15 of the Fundamental Esperanto Grammar, therefore also belong to Esperanto.

The two lists of words given at the end of the Dictionary, proposed at the last moment by the Academy, will undoubtedly soon be officially adopted, and therefore they should also be given in the Dictionary in spaced type.]

Hence there is **f r a t o**, *brat* ‘brother’, but **frata**, *braterski* ‘brotherly’, **frat|aro** *bractwo*, *bracia* ‘brotherhood’, ‘brothers’ and **frat|ino** *siostra* ‘sister’ (Grabowski, 1916: 92). Still individual suffixes are explained: - **a**, *oznacza przymiotnik np. hom’ człowiek, hom’a ludzki* [- **a** means an adjective, e.g. **hom’** man, **hom’a** human] (Grabowski 1916: 1); - **o**, *oznacza rzeczownik, n. p. patro, ojciec* [- **o** means a noun, e.g. **patro**, father] (Grabowski 1916: 232); - **i n -**, *oznacza kobietę lub samicę* [- **i n -**, means female] (Grabowski 1916: 118).

Apart from the preface, in Grabowski’s Esperanto-Polish dictionary, the core 411 pages with vocabulary are preceded with a five-page-long introduction to the general rules of Esperanto – the alphabet, parts of speech, and so-called general

grammar rules. What is more, the meanings of some of the terms included in the vocabulary section are facilitated with additional information, e.g. **a b s i n t o**, *absynt (wódka); piołun (bot.)* [absinthe (vodka); wormwood (botany)] or **absoluto**, *absolut, byt bezwzględny (filoz.)* [absolute, absolute being (philosophy).] (Grabowski 1916: 2). Grabowski did not distinguish the “-o” suffix, indicating a noun, with a vertical line, yet he used such a line to indicate other, less frequently used affixes, e.g. **abomen|ulo**, *człowiek wstrętny*. ‘abominal man.’ (Grabowski 1916: 2). On page 386 he explains the meaning of **ul** as *człowiek, posiadający dany przymiot, np. r i ĉ | u l o*, *bogacz, b a b i | l u l o*, *gadula*. ‘a person who has a given attribute, e.g. r i ĉ | u l o, rich man, b a b i | l u l o, talker.’ To a large extent, the dictionary is designed to teach word-formation rules, and therefore Esperanto itself, like many previous dictionaries as well as the ones that followed. For instance, the dictionary compiled by Michalski (1959) and reprinted under the auspices of the Polish Esperanto Association (Michalski 1990), 287 pages in total, includes an informative table of word-formation affixes, a description of elements of Esperanto grammar, and a table of Esperanto pronouns and prepositions.

#### 4. Older lexicographical aids and modern solutions for Esperanto users in Poland

In 1887 Zamenhof preceded his first list of words with a statement that “WSZYSTKO, co napisano w języku międzynarodowym, można zrozumieć przy pomocy tego słownika” [“EVERYTHING that has been written in the international language can be understood with the help of this dictionary”]. Zamenhof provided the learners of his language with the basic word roots, affixes and rules of word-formation processes in Esperanto, and this was initially sufficient. But the world has changed since then, new words have appeared in languages to describe technological achievements and inventions, and esperantists have started using Esperanto at an academic level (e.g.

research within interlinguistic studies at the Adam Mickiewicz University in Poznań, Poland). Although the first world list with grammatical instructions is enough for basic interactions, it has been inevitable to develop the modest terminology it included.

In 1990, the Polish Esperanto Association reprinted two relatively large dictionaries of the aforementioned publications. These reprints are still being sold, which makes them classic lexicographical publications. One is the first – Polish-Esperanto – part of the Esperanto dictionary by Grabowski, first published in 1910, in which the author provided users with ready-made terms, however, with a few words of explanation in his preface:

Aby uczynić słownik ten możliwie kompletnym, postawiłem sobie za dewizę: nie omijać trudności, ale je pokonywać. Wobec takiego założenia przyszło mi niejedną kwestję rozwiązywać po raz pierwszy i uciekać się własnej inwencji. Dlatego też pragnąłbym, aby podane formy gotowe nie krępowały, gdzie to jest możliwe, pomysłościami czytelników. Nie zapominajmy, że język żywy, jakim się stał Esperanto, nie może być ujęty w ostateczne ramy, ale musi doskonalić się bezustannie, a więc i pozostawiać pole indywidualnemu talentowi piszącego.

[In order to make this dictionary as complete as possible, I coined a motto: not to avoid difficulties, but to overcome them. Given this assumption, I had to solve many problems for the first time and use my own inventiveness. Therefore, I would like the provided ready-made forms not to limit, wherever possible, the creativity of readers. Let us not forget that a living language, which Esperanto has become, cannot be put in a final framework, but must constantly improve and therefore leave room for the individual talent of the writer.] (Grabowski 1990: III-IV)

Andrzej Pettyn, who wrote a foreword to the reprint, emphasised Grabowski's undoubted contributions to Esperanto lexicography – his dictionary was used by authors of dictionaries abroad. Grabowski himself was not a linguist but studied philosophy and natural science in Wrocław (at the University of Breslau). He was fascinated with Esperanto so much that he not only

compiled his own dictionaries but also became a translator into this language – particularly noteworthy is his inventive, faithful translation of the Polish national epic *Pan Tadeusz* by Adam Mickiewicz, published as *Sinjoro Tadeo* (Mickiewicz 1918). As regards Grabowski's dictionary, 14 entries containing the Polish word *brat* 'brother' are used here to show the way the terms contained therein are introduced:

**brat**, frato.; **brat przyrodni**, duonfrato.; **bratać**, fratigi.; **bratać się**, fratigi.; **bratanek**, nevo, fratido.; **bratanka**, nevino.; **braterski**, frata, frateca. **braterskość**, frateco.; **braterstwo**, frateco (*związek bratni*); frato **kun edzino** (*małż.*); **bratni**, frata.; **bratobójca**, fratmortiginto.; **bratobójczy**, fratmortiga.; **bratobójstwo**, fratmortigo.; **bratowa**, bofratino, fratedzino  
 [**brother**, frato.; **half-brother**, duonfrato.; **fraternise**, fratigi.; **fraternise oneself**, fratigi.; **nephew**, nevo, fratido.; **niece**, nevino.; **brotherly**, frata, frateca.; **brotherhood**, frateco.; **brotherhood**, frateco (*brotherly relationship*); frato **kun edzino** (*in marriage – brother and his wife*); **brotherly**, frata.; **fratricide**, fratmortiginto.; **fratricidal**, fratmortiga.; **fratricide**, fratmortigo.; **sister in law**, bofratino, fratedzino] (Grabowski 1990: 21)

Grabowski's dictionary is old and some of the Polish words' meanings are already obsolete, as is the case of *braterstwo*, referring to somebody's brother and his wife together, which is explained in the Polish language dictionary edited by Witold Doroszewski but no longer or hardly ever used in this way ("Braterstwo"). Some of Grabowski's ready-made forms shall be treated as proposals and, as he himself said, his dictionary is not to limit anyone. Neither is the Esperanto-Polish dictionary by Michalski, the other reprinted publication, compiled by the author in the late 1950s. Already in the preface to the first edition the author noticed that the language had been developing and changing:

Dziś już pojęcie „pierwiastek oficjalny” [usankcjonowany przez Akademię Esperancką w okresie „języka pomocniczego”] nie ma

praktycznego wpływu na piśmiennictwo w języku esperanckim, przekroczyło ono bowiem już dawno ramy tzw. pierwiastków oficjalnych [wówczas 4425], opatrzonych w niniejszym słowniku specjalnym znakiem x).

W literaturze pięknej, a zwłaszcza w poezji, chodzi przecież nie tylko o komunikowanie sensu, myśli, pojęć lecz i o stworzenie pewnych asocjacji umożliwiających przekazywanie obrazów i stanów emocjonalnych, a zatem synonimy i różne odcienie znaczeniowe mają tu niemalże znaczenie.

[Today, the concept of “official element” [sanctioned by the Academy of Esperanto during the period of the “auxiliary language”] has no practical influence on writing in Esperanto, because it has long exceeded the framework of the so-called official elements [which were 4425 at that time], in this dictionary marked with a special x).

What is important in belles-lettres, and especially in poetry, is not only communicating meaning, thoughts, concepts, but also about creating certain associations that enable to create images and emotional states, so synonyms and various shades of meaning are of considerable importance here.] (Michalski 1990: VII)

In Michalski’s dictionary entries with basic stems give other forms to encompass further meanings, e.g.:

x **frat|o** brat; ~**ino** siostra; ~**a** braterski; ~**ina** siostrzany; ~**eco** braterstwo; ~**aro** bracia; bractwo; ~**ulo**, **kun~o** brat, członek bractw, konfrater, współbrat; **ge~oj** rodzeństwo; **bo~o** szwagier; **duon~o** brat przyrodni; **lakto~o**, **mam~o**, **nutro~o** brat mleczny; ~**iĝi** bratać się; **inter~iĝo** zbratanie

[**frat|o** brother; ~**ino** sister; ~**a** brotherly; ~**ina** sisterly; ~**eco** brotherhood; ~**aro** brothers; brotherhood; ~**ulo**, **kun~o** fellow brother; **ge~oj** siblings; **bo~o** brother in law; **duon~o** half-brother; **lakto~o**, **mam~o**, **nutro~o** milk brother; ~**iĝi** to fraternise; **inter~iĝo** brotherhood] (Michalski 1990: 83)

When in 1991 a new edition of this dictionary, extended by the author, was issued by the Wiedza Powszechna publishing house, a few more word forms appeared in the *x frato* entry, namely: ~**e po bratersku**, *jak brat* ‘like a brother’, ~**ine po**

*siostrzanemu, jak siostra* ‘like a sister’, **~aro, kun~aro** *bractwo, konfraternia* ‘brothers, brotherhood’, **~inaro, kun~inaro** *bractwo żeńskie* ‘sisters, sisterhood’, **~eto** *braciszek* ‘little brother’, **~ineto** *siostrzyczka* ‘little sister’, **inter~ iĝi** *bratać się* ‘fraternise’, **bo~ino** *szwagierka* ‘sister in law’, **duon~ino** *siostra przyrodnia* ‘half-sister’, **lakto~ino, mam~ino, nutro~ino** *siostra mleczna* ‘milk sister’ (Michalski 1991: 164). It seems that what was added were simply feminine forms, diminutives, and adverbial forms. Michalski also included a note that both ‘brother’ and ‘sister’ can be used figuratively. Still, the edition of 1991 is enlarged as there are many more forms without *x* in it. For instance, it contains a loan-word **prizon** ‘prison’, which is not in the first issue. This borrowing might have appeared in the language after 1959. Indeed, prison, which according to the rules coined by Zamenhof is *malliberejo* – formed of *mal* – a prefix changing something into its opposite, *liber|o* – ‘free|dom’ and *ej|o* – ‘place’ or ‘location’ – is now often replaced by the loan *prizon|o*, a compound *pun|dom|o* ‘punishment + building’, and sometimes *karcer|o*.

Given the availability of the dictionaries by Grabowski and Michalski, the clear, unchanged grammar rules, and free access to modern Internet resources – *Reta Vortaro* (providing meanings also in the Polish language) and *Plena Ilustrita Vortaro de Esperanto 2020*, one may assume that the aids are more than enough to learn how to use the language with no limits. However, Edward Kozyra noticed serious gaps in the Esperanto lexis and decided to fill them by proposing a new dictionary (2007, 2009, 2014), which appeared in its enlarged version in 2020.

Kozyra’s publication is divided into three parts: Polish-Esperanto, English-Esperanto and Esperanto-English-Polish. Unlike earlier Polish-Esperanto and Esperanto-Polish dictionaries, which were works of single authors, Kozyra’s dictionary was compiled in collaboration with sixteen contributors from six different countries – Marian Borysiewicz, Marek Dackiewicz, Krystyna Dulak-Kulej, Agnieszka Kleczkowska, Maria Kozłowska, Daniel Mierzwa, Stanisław Płachta, Wiesława Urban,



Ireneusz Wilczyński, Mariusz Zając and Stanisława Zielak from Poland, George Baker from the United States, Brian D. Kaneen from Canada, Ronald Schindler from Germany, Tokio Shojhi from Japan and Balázs Wacha from Hungary – and consulted with six researchers in different fields, from linguistics through philosophy to environmental and life sciences, namely Erich-Dieter Krause from Germany, John C. Wells and Paul P. Gubbin from England; Xie Longfei from China, Maciej St. Zięba and Eleonora Gonda-Soroczyńska from Poland. All of the mentioned persons have been in various ways involved in the Esperantism, including the main author, compiler and editor of the reviewed work, its sole copyright holder, Kozyra, veterinarian by profession, Polish esperantist and Esperanto enthusiast.

Each volume of Kozyra's dictionary contains a frontmatter, which consists of the content page, author's foreword, glossary of abbreviations, signs and symbols, list of affixes and endings, grammar rules in three languages, Zamenhof's table of correlatives, and bibliography (including the dictionary by Michalski, but none of Grabowski). In the foreword Kozyra explicitly states:

The Esp.-Eng.-Polish Dictionary contains approx. 17,900 roots and 15,200 derivations and phrases, a total of around 33,100 elements, and the Pol.-Esp. section approx. 48,000, Eng.-Esp. 54,500. Almost 34 % of the terms are new and are not found in the Esp.-Polish dictionary of T. J. Michalski (republished: Warsaw, in 1991). The terms in the Michalski-dictionary date from the end of the 1950s. For example, in the present dictionary are terms not found in the Michalski-dictionary, in the *English Esperanto-English Dictionary* by J. C. Wells (2010) and in the New PIV 2005, such as: *abiotrofio*, *ablefario*... (the list continues in the Esperanto *ANTAŬPAROLO [Foreword]*). In this dictionary transitive verbs are marked (tr.) and intransitive (ntr.). This is something new in the Polish Esperanto-publishing. However, to save space, I have indicated only those verbs that are intransitive, because they are less frequent. In the English part I have indicated American (US) or British (GB) usage where differences exist (Kozyra 2020b: 10).

To compare Kozyra's dictionary with older lexicographic publications, the entries containing the word "brother" are used:

**frat/o** brother *brat* (*także przeni.*) **~oj** brothers (Bros.) *bracia ~ino* sister *siostra ~ulo* fellow, *GB* neighbour, *US* fellowman *rel. brat, braciszek ~ulino* "sister" nun *siostra, zakonnica ~aro, kun~aro, ~uluaro* fellow-ship *bractwo, kośc. konfraternia ~eco* brotherhood *braterstwo duon~o, vic~o* step-brother *brat przyrodni duon~ino, vic~ino* half-sister, step-sister *siostra przyrodnia* (Kozyra 2020b: 247)

**brother** *frato*; **~hood** 1. *frateco* 2. *frataro*; **~in-law** *bofrato*; **~ly** *frateca*; **~s in arms** *kunbatalantoj*; **Big (B)~** *diktatoraĉo*; **Polish brethren (~)** (*rel.*) *Polaj Fratoj, arianoj, socinanoj* (Kozyra 2020a: 149)

**brat, ~ (braciszek), ~ przyrodni, bracia i siostry, ~ cioteczny (stryjeczny), ~anek, ~ek, ~obójca, Wielki (B)~** [brother, ~ (*rel.* brother), step-brother, brothers and sisters, cousin, nephew, pansy, fratricide, Big Brother] *frat, du, vic, ge-, kuz, nev, [bot.] pense, [przeni.] Kain, [lit.] diktator* (Kozyra 2020c: 82)

Although the entries from the Esperanto-English-Polish and English-Esperanto parts indicate new possibilities compared to the earlier dictionaries, the entry from the Polish-Esperanto part requires knowledge of the word-formation rules in Esperanto, because it only suggests stems to be used and possible combinations, which makes Kozyra's dictionary completely different from the approach presented by Grabowski. The presented entries also clearly show that the three parts of Kozyra's dictionary are very different from one another, which may have resulted from different groups of contributors and their approach to this novel project. A comparison of the 'brother' entries in its different parts shows also some inconsistency in the selection of terms through which particular meanings are accessed, e.g. *Polaj Fratoj*, a proper name in Esperanto, referring to the Minor Reformed Church of Poland, known as the Polish Brethrens, is found in the English-Esperanto (also in the **brethren** entry (Kozyra 2020a: 146)) and Esperanto-English-Polish parts (in the

latter, in **Ari/o** [...] (**a**)~**ano** *arianist rel. arianin (a)~anoj*, **Polaj Fratoj** [↑*socinanoj, unitarianoj*], *Arians, Polish Brethern rel. ari-anie, Bracia Polscy* [...] (Kozyra 2020b: 146), but it seems to be missing from the Polish-Esperanto part despite such entries as: **ariani/n**, ~**zm**, ~**e** [*hist., kośc.*] *Ari*, [*kośc.*] *Socini* [sic!] (Kozyra 2020c: 59), *bracia*, ~**i siostry** (*B*) ~ **Polscy (w Polsce)** *frat, ge-*, [*kośc.*] *Socin*, [*hist., kośc.*] *Ari*, [*kośc.*] *unitari* (Kozyra 2020c: 81) and **unitarianizm**, ~**e**, ~**zm** [*kośc.*] *unitari*, [*kośc.*] *socin* (Kozyra 2020c: 450).

Kozyra certainly intended to create the largest Esperanto dictionary in Poland, also by employing representatives of various fields for his project. Hence, specialized terms are contained in the dictionary, which are, however, often unclear even to native Polish speakers. **Abiotrofi/o** ‘abiotrophy’ *med. abiotrofia* and **ablefari/o** (= *senpalpebreco*) ‘ablepharia’, ‘ablepharon’, ‘ablephary’ *med. wrodzony brak powieki* (Kozyra 2020b: 43), **epilobi/o** ‘willowherb’, ‘fireweed’ *bot. wierzbownica* or proper names like **Nukualof/o** *Nuku’alofa geogr. Nuku’alofa* or even **Narni/o** *Narnia lit. Narnia* are certainly not the entries everyone would need, still, if these and similar words are required, Kozyra’s dictionary is possibly the best source. The dictionary is full of terms from various areas, from anthropology, through biology and botany, to slang and technology. What remains unclear is the corpus on which the dictionary’s creators relied, if such a corpus exists. There is also no indication of the words officially sanctioned by the Academy.

## 5. Conclusion

Although Zamenhof’s first compilation of basic elements would be probably enough to facilitate communication at a basic level, the creator of Esperanto himself soon made his vocabulary list more than twice as long. In 1905, at the First Esperanto Congress in Boulogne-sur-Mer in France, Zamenhof declared that Esperanto belonged to no one and that anyone could use it how they liked. At the same time he suggested that the Language

Committee be created. In other words, he gave the language he had invented to its users and in time, with some control, this language was to develop in the way living languages do. New terms have been coined, loans have appeared and, despite the lack of dialects, national cultures at times affect the meanings of individual words and phrases. Great dictionaries are certainly needed to clarify new meanings. In a short preface to the 1991 edition of his Esperanto-Polish dictionary, Michalski wrote that it included about 15,000 entries with basic elements and 30,000 derivatives and Kozyra talks about as many as 17,600 roots and over 15,000 derivatives and phrases in his 2020 dictionary, which makes the two publications several dozen times bigger than the initial list of roots and derivational morphemes proposed by Zamenhof. A question is whether this is what learners need. The development of vocabulary has been inevitable but there are more features of a good dictionary than its length, and in the case of Esperanto, they are: short grammar instructions which facilitate both the use of the dictionary and the formation of new terms, the clarity of individual entries as well as derivatives (preferably not too many, with the indication of their divisions into morphemes), and the consistency of Esperanto dictionaries published in Poland with dictionaries issued in other countries (after all, this language is used for cross-cultural communication) – this wonderful tradition, commenced by Zamenhof, of which the Academy of Esperanto should take care, sometimes seems not to be fully observed. However, in order to draw valid conclusions regarding what a traditional Esperanto dictionary should be like to satisfy the needs of modern users, including learners, it would be necessary to carry out examinations of their needs and expectations.

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