

Is Esperanto enriched in the same way as a natural language?

Esperanto has been widely criticized for the fact that a language constructed barely more than a century ago, in 1887, is necessarily less rich than a language having gone through centuries of history, enriched with an abundant literary culture. and scientific. Certainly, in certain specialties we are less comfortable expressing ourselves in Esperanto than in our mother tongue, but we encounter the same difficulty in mother tongues little used for scientific communication, and in any case, this is not the real question: as soon as the need arises to express oneself on one subject or another in any language, constructed or natural, we are capable of responding to this need, even if it sometimes requires a lot of effort. The simplest is of course to borrow the word that we are missing from the language that we are translating, but borrowing is not the only way: like other languages, Esperanto implements its processes of lexical creation allowing you to enrich your vocabulary without feeling colonized by national powers. United under the slogan “la bona lingvo”, Esperantists recommend the use of words composed from the roots of the Fundamento, a reference work for Esperanto, instead of unnecessary borrowings. But the defenders of bona lingvo have no more legitimacy than those who, on the contrary, think that borrowing from languages of great culture can only enrich Esperanto. We will emphasize that the structure of Esperanto offers possibilities for creating new concepts through lexical creations, which are not possible in other languages, such as the term “partodoni” instead of “partopreni” (part-giving instead of participating), or, from “vidpunkto” point of view, “vidpunkt-aro”, set of points of view that one is capable of understanding (without necessarily share). Through the creation of these new concepts we can create a new form of communication to move towards better mutual understanding.