

The
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Honore al D-ro Zamenhof



In Honor of Dr. Zamenhof

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This issue of the Review is dedicated to the memory of Dr. L. L. Zamenhof on the occasion of the 100th anniversary of his birth. May his memory ever remain as green as the star which is the symbol of his work.

Ĉi tiu numero de la Revuo estas dediĉita al la memoro de Doktoro L. L. Zamenhof je la okazo de la centjara datreveno de lia naskiĝtago. La memoro pri li ĉiam restu tiel verda kiel la stelo, kiu simbolas lian lingvon.



• Lazar • Ludvik • Zamenhof •

On the occasion of the centenary of his birth.

By PROFESSOR G. WARINGHIEN

ZAMENHOF came from a Jewish family believed to have been expelled from Spain in 1492, which emigrated at the beginning of the Nineteenth Century from Bavaria (possibly from the village of Samhof) to Tykotsin in Russian Poland, where Mordecai Marcus Samenhof was born on the twenty-seventh of January, in the year 1837. The latter, like his father before him, became a private tutor of German and French. But he had greater ambitions. In the industrial town of Bialystok to which he had migrated, he became a pioneer in the educational movement whose aims were to terminate Jewish ritual isolation and encourage Jews to participate in modern cultural activities. In addition, he planned for himself a government career which he achieved, in spite of his Jewish origin, thanks to his iron will. To further his plans, he moved in December, 1873, to Warsaw, the capital, where he was soon nominated German master in the "realgymnasium" grammar school. He crowned this promotion by being chosen government censor for Hebrew and Yiddish publications in Warsaw in 1878. He was a pedantic man, scrupulous, severe and careful. In addition to his official duties, he still found time to supervise the studies of some pupils who boarded with him. He had eight children of his own to whom he gave a middle class education. Of his four sons, three became doctors of medicine and one a pharmacist, almost the only intellectual careers then open to Jews in Russia.

HIS CAREER The eldest son had been born in Bialystok on the fifteenth of December, 1859, and was given the Hebrew name of 'El'azar,' reproduced in Russian documents as 'Lazar.' Following the usual practice, a second Christian name was added with the same initial letter, 'Ludovik.' Between 1869 and 1873, the boy was a pupil at the "real" grammar school in Bialystok and from December, 1873, to July, 1879, he was at the Philological High School in Warsaw. After studying for two years at the Medical Faculty in Moscow and for four years at that in Warsaw, he received his medical diploma but, as he was too susceptible to the sufferings of the sick and the dying, he decided, after practising for a short while, to take up the special branch of ophthalmology, and went to Vienna in 1886 to study it thoroughly. He married in 1887, and for the next ten years, first in Warsaw, then in Kherson, Grodno and other places, endeavored to build up a practice large enough to support his family. At the beginning of 1898, he settled for good in the Warsaw ghetto, where he was to practise until his death on the fourteenth of April,

1917. This medical career, although it was followed conscientiously and devotedly, brought him more worry than profit. The poverty of his clients meant that every day he had to see thirty or forty of them and then only received sufficient money to secure a modest existence for his family (He had three children). In any case, his practice formed only a subsidiary part of his activities.

HIS CHARACTER The young Zamenhof was very intelligent and very hardworking, always top in his classes, and all his school friends predicted a brilliant and successful future for him. He had a special gift for languages. He spoke three with ease (Russian, Polish and German), and three he could read fluently (Latin, Hebrew and French), without mentioning Yiddish, a dialect which he studied for two years and for which he completed a detailed grammar. He had a cursory and more theoretical knowledge of English, Italian and several other languages. But he always looked on Russian as his own tongue (it was only in Russian and Esperanto that he ever wrote any poetry), and he thought of Lithuania as his native country, (probably because he had passed his happiest holidays in Vejseje).

This knowledge of many languages was only the natural reflection of the circumstances in which he lived. These could not do other than influence such a sensitive boy's thinking, especially when combined with the ineradicable traces of Hebrew mysticism and his inherited belief in the missionary task of his people. Living from childhood in the midst of a mixed population, (the inhabitants of Byalistok in 1897 were 66% Jews, 18% Poles, 8% Russians, 6% Germans, and 2% White Russians); belonging to a race which could

express itself only in a dead language or in an adopted one and which, scattered amongst the nations, could not enjoy the rights which other nationalities had; educated to believe the enlightened principle that all men are brothers with equal rights, his innate idealism inspired in him an abiding vision of the unity of mankind in harmony and equality. And, because of his natural gift for languages, such a vision quickly became identical with the vision of a universal language which, non-national and neutral, would give back to Jews their independence and allow all groups of people to understand one another better.

HIS FIRST ATTEMPTS Zamenhof was already seriously considering this vision while still at school. With the natural development of his ideas, unconsciously retracing the path of many previous Utopian visionaries, the boy thought first of reviving the already defunct language of Latin, then of a language entirely unrelated to any existing language, whose words would be formed from mathematical series of all the pronounceable combinations of letters (a, aa, ab, ac . . . , ba, ca, da, etc.). But, and here is where his genius showed itself, he put each new system he thought of to a thorough practical test and, when he had realized its deficiencies, he courageously looked for something else instead of blindly and obstinately plodding down a blind alley, as those interested in international language had always done before him. His studies of English taught him that the rich conjugations and declinations of ancient and Slavic languages were not at all necessary. A thorough examination of Russian and German showed him how a wise choice of suitable affixes could reduce the size of the vocabulary. Polish and German revealed

to him the existence of a treasury of internationally known roots ready for the using. German and French proved the usefulness of the definite article which the Slavic languages did not have. From everything he studied he drew some fruitful lesson for his beloved project and, during his 1878 vacation, he finished the draft of his language under the name of "Lingwe Uniwersala" . . . a grammar, a dictionary, some translations and even original verses in the new language. But what the sixth-form schoolboy thought was a finished product presented only the first of the steps which were to lead him to Esperanto.

Little has been preserved of these early forms of Esperanto. Only two are known to us in any detail, that of the high school project of 1878, and that of the new project developed during the vacations of 1881 and 1882 by the Warsaw student. The earlier one shows the young linguist paying particular attention to the international nature of roots and endings (plural in -s, infinitive -are, etc.) and to the simplicity of the grammar (no cases). In the later project, we notice that, on trying out his language further and speaking it, he had become conscious of other requirements, in particular, the need for beauty of sound (and from then on he gave up the international -s plural ending) and for clarity of meaning (and from then on he adopted an accusative case); but, as often happens, he pushed his search for ease in speech to the other extreme, deciding, for example, to have only one syllable in all frequently-used roots; as a result of which this form of his language contained many unacceptable mutilations which made it almost impossible to understand at first sight. Between the years of 1882 and 1885, he evidently felt he had gone too far, and he tried to find a compromise solution which

would satisfy, if only partially, all the demands of a language designed for all men and all possible purposes. In 1885, the year in which he received his doctorate, he had already stabilized Esperanto as we know it today in vocabulary and grammar. The two years which passed in the vain search for a publisher before he finally decided to publish his work himself on the twenty-sixth of July, 1887, showed him the difficulties he could expect in its propagation. He relinquished the imperfect tense (ending in -es) and several suffixes which did not seem absolutely necessary. He was conscious of the essential requirement that the language should appear as simple as possible.

THE BIRTH OF ESPERANTO With four booklets in Russian, Polish, French and German respectively and under the pseudonym: "Dr. Esperanto" (a name later transferred to the language itself!) he set out his project of an "international language" for the criticism of experts, promising that, in a year's time, he would perfect it in accordance with any improvements suggested. He sent these booklets to many European newspapers, magazines and societies. He advertised by notices in Russian and Polish periodicals. Using, with her approval, his bride's dowry, he launched a whole series of books in the years 1888 and 1889, among them the "Dua Libro" (Second Book), "Aldono al la Dua Libro" (Supplement to the Second Book), "La Neĝa Blovado" ("The Snowstorm" by Pushkin) and "La Gefratoj" ("Die Geschwister" by Goethe), which were, respectively, a short story and a comedy translated into Esperanto by A. Grabowski. They also included translations of the "Dua Libro" and the "Aldono", an inter-

mediate German-Esperanto dictionary, a large Russian-Esperanto dictionary, textbooks in English and Swedish, "Princino Mary" ("Princess Mary," a story by Ler-montov translated from Russian into Esperanto by E. vonWahl), and an address book of students of the new language. He also provided the money necessary for publishing the publicity material of L. Einstein in Germany and of H. Philips in America. At the end of 1889, he had exhausted his capital as a result of this great activity in print and also because of the sacrifice of a large sum of money which he paid away in order to protect his father from the rancor of a Moscow censor. From that time on, although he remained the prime mover of the movement until 1905, propaganda depended for material on the first enthusiasts and their financial resources.

What did the new language seem like as then presented? Three characteristics struck the observer immediately. (1) It was, in its choice of roots and affixes, drawn mainly from Romance and Germanic languages, but really international and easily intelligible to educated persons. (2) All its roots were unvarying, all its grammatical distinctions were expressed by detachable phonetic elements, and its words consisted only of the combination of these roots and these elements, so that the complete language, grammar as well as vocabulary, could be found in the dictionary and understood even by a person who had never learned it. (3) This language, although composed of particles from national languages, was fully independent and had its own individuality.

ZAMENHOF AS A LINGUIST The second part of Zamenhof's activity for the International

Language lasted from 1905 to his death in 1917. It was made possible by the spare time granted to him as a result of the increased profits of his publications and especially the royalties on his contributions to "La Revuo" ("The Review") which had been brought into being by the firm of Hachette in Paris, thanks to the influence of Charles Bourlet. It took mainly three forms: writings on linguistic matters, translations and ideological essays.

The author's prudence and tolerance are particularly noticeable in his works on linguistic questions. Zamenhof provided only the minimum, a grammar of sixteen rules and a vocabulary of 917 roots, to begin with, "leaving all else to unrestricted gradual elaboration." He always avoided adding new rules to this primitive basic structure; he was afraid of any definition which might become a fetter. On almost every page of his "Lingvaj Respondoj" ("Linguistic Replies" collected in book form in 1912) there is found the same attitude: "Only usage will gradually elaborate definite rules . . . The time has not yet come for us to be pedantic . . . We must not try to make our language too exact, as that would mean fettering ourselves . . . On occasions where a little liberty does no harm, why should we tie ourselves down needlessly?" etc., etc.

But this toleration whose aim was to make the development of Esperanto a really collective undertaking was only possible because the basic structure of the language was firmly established and unshakable. This he achieved by procuring a character of inviolacy for the three works "Plena Gramatiko", "Ekzercaro" and "Universala Vortaro" which he collected together in 1905 under the title of "Fundamento de Esperanto" ("Foundations of Esperanto"). So that any language may

grow and develop normally, there must be some powerful force of inertia in it which preserves the permanence and stability of the main elements of the language in a convenient manner. Without this essential condition mutual understanding breaks down. In national languages, the tradition of centuries acts as this force of inertia. In Esperanto, where such a tradition did not exist, Zamenhof replaced it by the "Fundamento" with its character of inviolacy. This linguistic taboo was, next to the actual creation of Esperanto, the most ingenious inspiration of its author. It guaranteed that the language would have the power to develop without risk so that the reader of the recently published Anthology of Original Esperanto Poetry, 1887 - 1957, experiences no difficulty whatever in understanding the poem he is reading, no matter when it was written.

ZAMENHOF AS A TRANSLATOR His translations represent the most extensive and important part of the works of Zamenhof. His first translation (Dickens' *The Battle of Life*), although it was published in serial form in 1891, did not have a great influence, as it was published in book form only in 1911. But the second one (Shakespeare's *Hamlet*) which he published in 1894 and republished in 1902 in Paris, enjoyed an unparalleled influence and was more effective in spreading knowledge of the language than all the most ingenious theoretical exhortations. His retort to the criticisms of those who wanted to "improve" the language was to prove in a brilliant manner how suitable Esperanto was even for literary tasks. He took up this fruitful occupation again only after the establishment of "La Revuo" for which he undertook the systematic translation of impor-

tant literary works. There thus appeared one after another: Gogol's *Government Inspector* (1907), *Ecclesiastes* from the Bible (1907), Molière's *George Dandin* (1908), Goethe's *Iphigenia* (1908), Schiller's *The Robbers* (1908), *Psalms* from the Bible (1908), Heine's *The Rabbi of Bacharach* (1909), Aleichem's *High School* (1909), Eliza Orzesko's *Martha* (1910), *Esperanto Proverbs* (1910) and the five books *Genesis* (1911), *Exodus*, *Leviticus* (1912), *Numbers* and *Deuteronomy* (1914) from the Bible.

At his death Zamenhof left, in manuscript form, the complete translation of Andersen's *Fairy Tales*, (three volumes being later published at intervals between 1923 and 1932), and the whole of the *Old Testament*, (published in 1926 by the British and Foreign Bible Society, London).

One can only marvel at the number and extent of these translations, particularly in the years 1907 - 1909. Probably some of them were already to hand; but the speed of his translation remains extraordinary. Remembering that he could work only in the evenings after a long and tiring day, one may well ask how he managed to produce, for example, the verse translation of "*Iphigenia*" in the course of four months (March to June, 1908). Of course, such a speed was not without its drawbacks, but it also had its advantages. The translations kept a vigorous flowing style without any flavor of the study. And their value was particularly great for the evolution of the language. They effectively proved to all those that said otherwise that Esperanto could serve as a language for the untrammelled expression of all the works of genius in the world's literature. They contributed to the enrichment of the language's vocabulary as the translator was compelled to reproduce the occasional subtle shades of meanings in the masterpieces of literature. They helped the development of style by

forcing the writer to endeavor in one way or another to translate those expressions which every language must possess. They helped the progress of Esperanto to increasing elasticity and flexibility, forever reminding the writer that "our language must serve not only for documents and contracts but also for *life*". Finally, they stabilized and established idiomatic expressions, presenting an enormous quantity of word forms and compounds, phrases, metaphors and proverbs, a common treasury of ready-made turns of speech which lexicographers have collected into their dictionaries and which writers use for the greater unity and cohesion of the language. One would not exaggerate the rôle of Zamenhof's translations if one were to say that, without them, Esperanto would not really be a fact; it would be the pale ghost of a theory like other projects. With his grammatical writings and dictionaries, Zamenhof had built the skeleton of the language. By his persistent translation work he clothed that skeleton with vigorous sanguine flesh. The soul can be looked for in his original writings.

ZAMENHOF AS A THINKER

The growth of the movement and the enterprise of several Frenchmen, among them Michaux and Bourlet, brought about in Boulogne in 1905, for the first time in human history, a congress of people of different nationalities who could speak the same language and feel themselves equally entitled to speak it. It was for Zamenhof an opportunity to insist on the moral and social value of this human achievement. The next year, in Geneva, he expressed to the congress his profound conviction that the International Language was, above all, a means of drawing people closer to one another and exalting that humanity, that universal brotherhood,

which seemed to him the only form of creed acceptable to all peoples and all churches. In this way he provided the language with a unifying and sustaining ideology. If today, more than forty years after the death of Zamenhof, the Esperanto movement can still arouse so much admirable devotion, attachment and even self-sacrifice, this is due to the genius of its initiator who knew that there is no great and fruitful human activity without some internal warmth of feeling, without some heart-stirring ideal. So, year after year, from 1905 to 1912, he aroused the assembled congress to think of all the great questions, all the great problems, which life had set before this unprecedented social linguistic movement, and the high aims to which it must aspire. The collection of these congress speeches (arranged in Japan by Tasku Sasaki and Juntaro Iwshita in 1932), is stirring and elevating reading, one of those few works which honor mankind.

But, with time, this rôle of mentor seemed to him so important that he decided, in 1912, to leave the destiny of Esperanto in the hands of its by then well-proven Language Committee and devote himself to purely ideological activity. He attempted by various improved schemes (Hillelism, Homaranism) to find a common ground for agreement between all sincere believers, whether they belonged to a church or organized religion or whether they were free-thinkers. He studied the terrible problem of racialism in a remarkable "Memoir for the Congress of Races" (1911), in which he demonstrated that the main cause of racial hatred was the mutual distrust brought forth by difference of language and religion. In 1914 he wanted to use the occasion of the Universal Esperanto Congress in Paris for the purpose of convening a "Congress of Neutral Rel-

igion" there, which would define the principles of a purely spiritual religion in accordance with the teachings of the last prophet of his race: "Neither in this mountain nor in Jerusalem . . . but in spirit and in truth." In 1915, in the midst of the storms of the First World War, he wrote an important "Appeal to Diplomats," warning them that the chief cause of every war had always been "the rule of one set of people over others", and that their principal duty at any future peace treaty was to guarantee to all races equality and liberty in the countries where they lived, as that was the only way of bringing about fraternity.

Such were the last efforts of this great heart which, throughout his life, truly beat only for the good of mankind and the coming of the rule of peace.

ZAMENHOF AS A MAN

Zamenhof was short in stature, with a short brownish grey beard and a prematurely bald head. He wore glasses to correct his short sight. He was not an orator and mispronounced the sibilant consonants. He smoked a great deal, mainly cigarettes. From about the year 1900, he began to suffer from cardiac weakness

and circulatory failure in his feet. Therefore, when his income permitted it, he visited German spas: Bad-Reinerz (1906, 1909), Bad Nauheim (1907), Bad Kissingen (1911), Bad Salzbrunn (1912), Bad Neuenahr (1913).

He was, like his father, pedantically tidy in everyday life, innocent in business matters, shy in public, averse to all official ceremonies. Naturally modest and peaceable, he tried to calm down any discord around him and never showed any resentment towards those who hurt his feelings. He was one of those rare men who have played an important international rôle and yet have nothing to fear from the publication of their entire correspondence: it reveals only his innate courtesy and his high sense of justice.

But the most important traits of his character were the willingness with which he sacrificed everything for his ideals and the patient stubbornness with which he pushed aside all the obstacles which stood in the way of their realization. He drew both this willingness and this patience from the truly immeasurable store of love which urged him to devote all the strength of his mind and body to bringing all the aid he could to a humanity which had become both physically and morally blind.

A document of the Research and Documentation Centre, Universal Esperanto Association. Translated from the original Esperanto by Edward Ockey (London, May 6, 1959).

45-a Universala Kongreso de Esperanto

Bruselo, Belgujo—30,7—6, 8, 1960

Sub la Alta Protektado de

L. M. Baudouin, reĝo de Belgujo

Usona Peranto: Dirk Brink, Box 5953,
Metro Station, Los Angeles 55, Calif.

La kotizoj por la 45-a Universala Kongreso de Esperanto en Bruselo por la periodo ĝis 31-a de decembro 1959 estas jene fiksitaj:

kongresano	\$9.00
edz/in/o de kongresano	4.50
junul/in/o ĝis 20 jaroj kaj studentoj	3.00
Rabato por Individua Membro de UEA	1.00
Rabato por edz/in/o de Indi- vidua Membro50

100 Years and---

CRISIS

One hundred years have passed since the birth of Dr. Zamenhof. Before thirty of those hundred years had passed, Zamenhof gave to the world the boon of a workable international language.

Since that time, we Esperantists have been working as practical idealists to convince the world that the strains of an international community can be eased, the relations among the peoples of the world improved, through the use of this simple auxiliary language. We have worked, with what energy and resources we could spare from more pressing personal concerns, for a better life for humanity.

But now, after 100 years, the problems of the world are not problems for practical idealists, for "amiable do-gooders" who work in spare time for the betterment of humanity.

The need now is for desperate men, working with all their might for the survival of humanity!

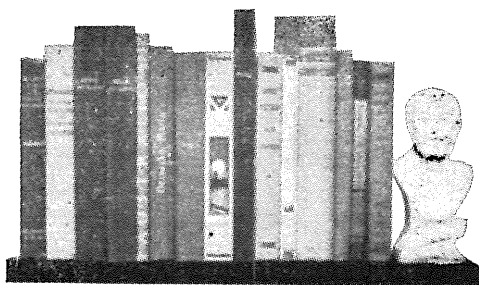
The problems of international relations are no longer merely threats to the peace and security, the well-being, the freedom or the lives of a few million people. They now threaten the extinction of the human race.

Solutions must be found. Ways must be found to live in the same world while we work out the solutions.

The Esperanto movement cannot provide the solutions to the problems of a frightened world. But in Esperanto we have the indispensable tool for the forging of solutions. For solutions can be found only by a concerted will to work things out together, of all the peoples of the world. And only a neutral auxiliary international language, as simple and as homely, as natural and as foreign, to one people as to another, can make possible this common thinking out of common problems.

Let us then, in this Centennial Year, rededicate ourselves—as desperate, frightened men—to the proposition that the peoples of the world shall survive, in peace and understanding of one another, to celebrate the Bicentennial.

— the editor



Nia Literaturo

*Literatura Redaktoro: D. B. Richardson,
3412 North Mullen, Tacoma 7, Washington*

Klare, la Esperanta literaturo havas kiel bazon la verkojn de unu sola homo. Same mem evidente estas, ke la tuta Esperanta lingvo kaj ĝia kulturo ripozas, en granda mezuro, sur tiu sama bazo; ĉar ni plej ĝuste ne diru, ke Zamenhof "elpen-sis", aŭ eĉ ke li "kreis" Esperanton; sed li fakte *verkis* la lingvon kaj, kiel ĝian integralan parton, ankaŭ la bazon por ĝia literaturo.

Tial ni Esperantistoj, egale ĉu ni volas mem verki en la lingvo aŭ ĉu ni volas nur legi nian literaturon kun plejeble multe da komprenemo, ricevante la plej multe da plezuro kaj prilumiĝo, ni devas konstante turni kaj returni nin al la verkoj de nia majstro.

Tri libroj devus havi la unuajn lokojn en la libraro de serioza Esperantisto. Ili estas: *La Fundamenta Krestomatio*, *Originala Verkaro*, kaj *La Sankta Biblio*. La Krestomatio enhavas originalajn kaj tradukitajn verkaĵojn aŭ el la plumo de Zamenhof mem, aŭ de li kontrolitaj kaj aprobitaj. Ne nur la lingvo-gramitiko sed la tono, la ritmo, la tuta karaktero de la lingvo — ĉio, kion ni nomas la "spirito" de Esperanto — evidentiĝas al ni sur la paĝoj de la Krestomatio.

La Originala Verkaro estas principe aldoniĝo, aŭ daŭrigo, de la Krestomatio, en-

tenante personajn leterojn kaj gazetartikolojn de Zamenhof, ankaŭ publikajn paroladojn liajn. Ĝia utilo estas, ke ĝi montras ankaŭ la praktikan, "ĉiutagan" uzadon de Esperanto, kompare kun la literatura.

Kaj trie, la Biblio estas rekomendinda, tute aparte de ĝia religia signifo, ĉar ĝi indikas la vastecon de la esprimpovo de nia lingvo. Ĝi estis la unua, kaj dumlonge la ĉefa, traduko de kiu ajn grava librolonga verko el iu nacia literaturo. Ni povas nomi ĝin la prototipo de la Esperanta tradukita literaturo.

La konata pioniro de Esperanto en Usono, William G. Adams, skribis por la *Revuo* nelonge antaŭ sia morto:

"La Biblio estas . . . libraro en si mem: antologio de la historio, legendoj, filozofio kaj poezio de la malnova hebrea raso. Estas aparte notinde, kiel la Esperanta teksto konservas, pli ol la anglalingva, la poezion de la originalaĵo en libroj kiel Ijob, Psalmaro, kaj Alta Kanto de Salomono."

La tri nomitaj eldonaĵoj estas ankoraŭ aĉeteblaj en Esperantujo. Aliaj verkoj de Zamenhof, kiujn devus posedi la serioza studanto de Esperanta literaturo sed kiuj, bedaŭrinde, estas malfacile trovataj, inkluzivas: Fabeloj de Andersen, en 2 volumoj; Proverbaro Esperanta; Lingvaj Respondoj; tradukojn de la teatraĵoj Hamleto, Georgo Dandin, Igenio en Taŭrido, La Rabistoj, La Revizoro; kaj tradukojn de La Batalo de l'Vivo, (de Dickens), La Rabeno de Baĥaraĥ (Heine) La Gimnazio (Ŝalom Aleĥem) kaj Marta (Orzesko).

La literaturo de Zamenhof estis eble primitiva. Ĝi estis neniel, pro tio, malpli sentema aŭ sentiga. Efektive, la literaturo de Zamenhof estis ja la viviga spiro, per kiu lia ĉefa verko — Esperanto mem — povis ekvivi kaj flori.

Esperanto in North America

SASKATCHEWAN, Can.—The Provincial Convention of the CCF, party in power in Saskatchewan, has adopted as part of its program a resolution “that consideration be given to having Esperanto taught in the high schools.”



PETERS TOWNSHIP, Pa. — *The News Progress*, Oct. 29, reported a beginners' class and an advanced class in Esperanto, taught at Peters Township High School by Frans Jahger. Mr. Jahger is also teaching Esperanto to a group of 27 Junior High students.



BOSTON, Mass. — In a display of translations of the Bible at the Park Street Church, the Esperanto version was first in the top row.



MEADVILLE, Pa. — The Esperanto Study Group displayed Esperanto travel posters and literature in the show windows (on two streets) of DePascale's Travel Agency.



NEW YORK, N. Y. — The Esperanto Society of Greater New York will hold a public meeting in honor of Dr. Zamenhof on Dec. 17 at Freedom House, across the street from the Central Library. Speakers will be: Dr. Mario Pei, member of the International Patrons Committee for the Zamenhof Year; Dr. Stephen Zamenhof, nephew of the founder of Esperanto; M. Claude Piron, president of the UNO Esperanto Club, and Mr. Fugisawa from Japan. The city library has loaned for the meeting its Display on International Languages, prepared in honor of the Zamenhof Centennial.

SAN RAFAEL, Calif. — The newly formed Esperanto Society of Marin, Inc., is conducting a very successful Esperanto class under the auspices of the Marin Jewish Community Center. Werner Hebenstreit and Bill Walker alternate on the teaching duties, and this unusual system seems to work very well. Of particular interest is the fact that class attendance has *not diminished*, but has maintained an average of 15 students.



ST. LOUIS, Mo. — The new Esperanto course taught by George Falgier at the Public Library started with an attendance of 54 persons. Mr. Falgier also conducts an advanced group at the Humanist Center.

The first meeting of a new Esperanto club at Webster Groves High School was held on the 17th of October at the home of Mrs. Frederiksen, faculty adviser to the group. 44 youngsters attended.

School and Community, October, 1959, published an article by George Falgier “Is Esperanto Needed in the School Language Program? This Teacher Says Yes!”



LOS ANGELES, Calif. — The Esperanto Club of Los Angeles will celebrate Zamenhof Day with a banquet at the Mona Lisa restaurant, December 12. Dirk Brink will be Master of Ceremonies. An attendance of about 200 is hoped for.



Reports on the world Esperanto congress and the Zamenhof centenary were published by the B'nai Brith *Messenger*, Sept. 4, and the California *Jewish Voice* in Los Angeles.

En la Hejmo de Zamenhof

(S-ano D. E. Parrish, usona Ĉefdelegito de UEA, diras: "Mi sufiĉe ofte rakontis ke mi estis gastigita en la hejmo de la aŭtoro de Esperanto, sed mi supozas ke multaj eble iom dubis pri tio!" Ili ne plu dubu. Jen citaĵo el "Memoroj pri D-ro Zamenhof" de Anatolo Kof, en "Nuntempa Bulgario" de decembro, 1958.)

"En 1912 Varsovia vizitis la vojaĝinta tiutempe tra 25 diversaj landoj kun esperantlingvaj prelegoj pri la urbo Los Angeles, Kalifornio, samideano Donald Parrish, kies gvidanto en Varsovio dum lia restado estis mi. Laŭ esprimita de li deziro — viziti la Majstron, mi telefone interparolis kun D-ro Zamenhof, kiu invitis nin por la sekvanta tago je la 2-3 horo posttagmeze. Veninte en la difinita tempo, ni estis renkontitaj de la tuta Zamenhova familio, kie kolektiĝis tiucele la du fratoj de D-ro Zamenhof, Leono kaj Felikso.

"Dum la tagmanĝo okazis amuza, gaja

sceneto, kiu elvokis ĉe la ĉeestantoj ĝeneralan ridon.

"En la manĝoĉambron venis la 6-7 jara filineto de Zamenhof, Lidia. Marŝante ĉe la tablon, ŝi subite ekstaris kaj, levinte la ŝultrojn, kun grimaco, diris pollingve: 'Hm, mi ne komprenas, en kiu lingvo ili interparolas!'

"Laŭ peto de samideano Parrish, la diritaĵo estis tradukita esperanten kaj, memkompreneble, estigis gajan ridon. S-ro Parrish diris: 'La tuta mondo scias pri la Zamenhova lingvo, sed lia filineto ne estas pri tio informita!'

MENDU NUN---

MEMORIGAN MEDALJONON ARGENTAN

POR LA

Zamenhova Jarcento

Vendo komencota la 15-an de decembro, 1959

Prezo: 20 Steloj

(aldonu eventuale 3 stelojn
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Samideanoj tutmonde, korespondu kun koreanoj. Anoneu vin al la Unua Sekcio de Koresponda Servo en Koreo, S-ro Zeagun Lee, c/o Mun Zin Yang Heng, #1 1-ka, Buk Sung-ko, Taegu, Koreo. Informu pri nomo, adreso, sekso, naskiĝdato, profesio, ŝatokupo, deziroj, kiom da personoj se grupo.

Valentin Frolov, g. Tyrnyaŭz, ul. ĉeĥova 7, KBSSR, USSR. Dez. kor. kun usonanoj kaj kanadanoj pri vivo, lando, popolo, belarto, moroj.

Kiu abonos por mi ian Esp-gaz. el amerika aŭ okcidenta lando, ricevos rekompenca jarabonon al du belaj gaz., *Nuntempa Bulgario* kaj *El Popola Ĉinio*. S-ro Ivan Ŝavkun, Gorkij 43, Pr. Kirova 8A-1, USSR.

Pavel Ŝtastny, Nemejcová 4, Plzen, Ĉeĥoslovakio. 18-jara studento en elektroteknika altlernejo, dez. kor. kun usonanoj, interŝ. pm. kaj bk.

Chlebica Regina, ul. Krolowej Jadwigi 22, Dabrowa Gornicza, woj. Katowickie. Pollando. Nova esperantistino, lernantino en 3a klaso de ekonomia mezlernejo; dez. kor., interŝ. bk., pm., fotojn, ktp.

Kyong Jeen Bae, c/o Eun Sik Kim, 7 Mun Wha-Dong, Taegu, Koreo.

Jiri Mišurec, Uherske Hradiste-Mojmir, ul. Jana Zizsky 745, Ĉeĥoslovakio. 28-jara konstruisto en aerfluga fabriko. Dez. interŝ. pm, bk, ktp.

Nevena Taseda, Bul Stalingrad 14, Sofia, Bulgario. Dez. kor. kun usonanoj, interŝ. bk; interesoj pri filmoj, sportoj, ktp.

Zdenek Broz, Zbysov u Brno 461, Ĉeĥoslovakio. Dez. kor., interŝ. pm, gaz, ktp, precipee kun usonanoj.

H. Liebelt, Magdel-st. 91, en Jena, Germanujo (D.D.R.). Dez. kor. kun ĉiuj landoj p.ĉ.t., interŝ. pm, bk, ktp.

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PARDON IT, PLEASE

A. C. Scurlock reports that the *Review* misspelled the name of Lord Dowding in our last issue. We spelled it "Dowdling".

J. W. Leslie, Secretary of the British Esperanto Association, reports that BEA — not Robert Campion — has ordered 10,000 reprints of the 8-page picture story of Zamenhof from the *Daily Sketch Modern Boys Annual*. They will be available about next March, 6 pence apiece.

NOT IN DIRECTORY

The following members are not included in our new membership directory, although a copy of it was sent to them, too. Other members should attach a slip of paper with these addresses to the directory. All members are encouraged to become acquainted with other members!

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Lee M. Hollander, 3204 West Ave., Austin, Texas.

Al Reinhardt, 720 N. E. 79th St., Miami 38, Fla.

D-ro kaj S-ino Robert I. Rubinstein, 201 Crown St., Brooklyn 25, N. Y.

HUNTER'S NEWS, Chestnut St. and Federal Court, Meadville, Pa. carry "Say It In Esperanto" for area sales.

American Place Names in Esperanto !!

Eldred Lowe, Kansas City, Mo., mentions these localities: Alta, Iowa; Rondo, Mo.; Bona, Mo.; Disko, Ind.; Amo, Ind.; How many such names are in your state?

FINALLY . . . !

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Dua Volumo ESPERANTOLOGIO

Internacia revuo por la lingvistiko kaj bibliografio de Esperanto.

La reapero de "Esperantologio" estas grava kultura evento por la tuta Esperantista movado. La unua kajero aperos frue en 1960, kaj la tuta volumo kovros proksimume tri jarojn.



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The Review lists, without charge, addresses of local Esperanto groups or of Esperantists who want local contacts to form new local groups. It is not necessary that the members of such groups be members of the League. ELNA exists for the purpose of helping all who want to promote Esperanto. If you want advice on forming a local club or study group, write to: Esperanto League for North America, Meadville, Pa.

In case of a group representing some religious, political or other special interest, please state affiliation or special interest. We make no judgment, and accept no responsibility, concerning Esperantist special interest groups, but will list addresses (if in North America) so that persons of similar interests may find congenial groups.

Kanada Esperanto-Asocio: Box 52, Terminal A, Toronto, Canada.

ELNA Youth Section: Charles Powell, Route 1, Box 92, Wimauma, Florida

Esperanto Society of San Francisco, 1031 Noriega St., San Francisco 22, California.

Pasadena Esperanto Class, YWCA, 78 North Marengo Ave., Pasadena, California.

Esperanto-Klubo de Los Angeles: 1237 N. Alexandria Ave., Los Angeles 29, California.

Esperanto-Societo de San Diego: P. O. Box 6215, San Diego 6, California.

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Esperanto Society of Long Beach: R. C. Betteridge, Pres., 5409 Graywood Ave., Lakewood, Cal.

Napa Esperanto Club: c/o Martha Walker, 2846 Monticello Road, Napa, California.

Burlingame Esperanto Club, 410 Darrell Road, Burlingame (Hillsborough), California.

Esperanto Coterie of Texas: P. O. Box 805, Houston 1, Texas.

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Esperanto Society of Greater New York: 50 Overlook Terrace, New York 33, New York.

Esperanto in Buffalo: P. O. Box 222, Niagara Station, Buffalo 1, New York.

Esperanto Society of Chicago: c/o H. Tobusch, 55 E. Washington, Chicago, Illinois.

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Jaroslav Kleprlik, 1206 Lamar Street, San Antonio, Texas. Phone Capital 3-6624.

Floyd A. Clarke, 1723 Ilingworth Ave., Allentown, Pennsylvania.

Kvakera Esperantista Societo, care of Donald Broadribb, Collins, New York.

Kristana Bulteno, Glenn Turner, Editor, Middleton, Wisconsin.

Skolta Esperantista Ligo, Usona Sekico, c/o Stanley Otto, 20 Harvard Terrace, West Orange, N. J.

Internacia Ligo de Esperantistaj Instruistoj, U. S. representative George Falgier,

3622 North Market St., St. Louis 13, Missouri.

Esperanta Libro-Servo, 2222 Crest Drive, El Cajon, California.

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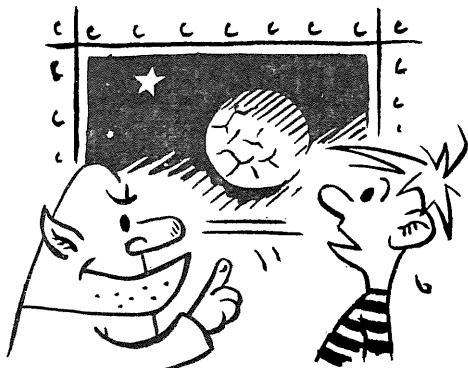
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Freĉjo kaj la Homoj de Marso

de Stephen Block



Ĉapitro III

Minaco en Spaco!

Resumo: Dum Freĉjo ludis en la arbaro, flugtelero surteriĝis. Verda lumradio paralizis Freĉjon. Marsanoj elvenis, kaj portis Freĉjon en la flugteleron, kiu ekflugis. Ili intencas sekci Freĉjon kiel biologian specimenon.

Post la ekflugo la marsanoj portis Freĉjon en ĉambrom kaj lasis lin kun unu marsano. Freĉjo provis paroli kun la marsano, sed tiu ne respondis. Horoj forpasis, tiam subite sonoriloj komencis sonori tra la tuta flugtelero. "Ni flugas tra meteora svarmo!" ekkriis la marsano. Li prenis pafilon kaj pafis Freĉjon per ĝi. Freĉjo estis tuj jam ne paralizita. "Venu kun mi, al la ŝirmejo!" diris la marsano. Li puŝis Freĉjon el la ĉambro. Freĉjo devis obei, ĉar la marsano havis pafilon. La marsano kondukis Freĉjon laŭ koridoro en alian ĉambrom. Ĉi tie estis multaj marsanoj. Tuj kiam ili estis en la ĉambro, la tuta flugtelero komencis tremi. La marsano klarigis, "Ni evitas meteorŝtonojn. Nur du marsanoj estas en la kontrolĉambro. La ceteraj estas ĉi tie, en la ŝirmejo. Ni estas

sendanĝeraj, ĉar la ŝirmejo flosas en oleo." Post kelkaj minutoj la telero ĉesis tremi. "La danĝero estas forpasinta," diris la marsano. "Venu kun mi!" Li forlasis la ŝirmejon, kaj Freĉjo iris post li al fenestro. La marsano montris el la fenestro kaj diris, "Tie estas Marso." La planedo, kiu Freĉjo vidis, estis ruĝa kun verdaj pustuloj, kaj havis verdajn liniojn trans la surfaco. La planedo kreskas pli granda, ĝis ĝi plenigis la fenestron. "Venu kun mi!" diris la marsano. Freĉjo iris post li al la unua ĉambro. Post kelkaj minutoj la telero surplanediĝis sur Marson. La marsano kondukis Freĉjon al la pordo, kaj ekster la pordo li vidis . . . (Daŭrigota.)



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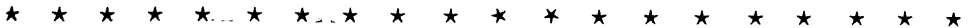
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"Pardonu, sinjoro. Ĉu mi ne konas vin?"

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Glenn Turner, la Ĝoja Propagandisto

S-ano Turner naskiĝis 4 majo, 1889, en Stockbridge, Wisconsin, Usono. Li bakalaŭriĝis, 1917, ĉe jura fakultato de Universitato de Wisconsin. Estis membro de la ŝtata parlamento de Wisconsin, 1917-1919. Edziĝis 1914 al Jennie Willing McMullin; havas unu filinon, S-inon H. G. Sellery, kaj du genepojn, Susan kaj George Sellery.

S-ano Turner unue ekstudis Esperanton en 1907, sed ne aktivis ĝis ĉirkaŭ 1921, kiam lin vizitis kaj instigis S-ano P. P. Christensen post sia nesukcesa kampanjo por la posteno de Prezidento de Usono.

Turner gastigis tri landajn kongresojn de Esperanto en Madison, Wisconsin. Dum kelkaj jaroj li gvidis radioprogramon nomitan "Esperanto Now" (Esperanto Nun); organizis *Esperanto Foundation* kaj *Esperanto Library*. Tiu lasta nun servas kiel libroservo de ELNA. Li helpis organizi ELNA-n, dum multaj jaroj estas membro de UEA, SAT, KELI kaj KELU; nun redaktoro de *Kristana Bulteno*.

Kiam la atombomboj falis sur Japanujon, li decidis ke UNO devos estiĝi federala monduiĝo bazita sur la lingvo Esperanto; nun laboras por realigi tiun idealon.

Semantika Genieco

Multo estas jam dirita kaj skribita pri la malgranda viro kiu kreis la internacian lingvon. Grandaj sciencistoj, lingvistoj, filozofoj, aŭtoroj kaj pedagogoj daŭre taksas, kritikas, laŭdas, verkas volumojn, kaj instruas milojn da novaj interesuloj.

El tiu grupo certe oni grave taksus la instruistojn; per ili la nombroj da adeptoj daŭre kreskas; la lingvo mem floras kaj progresas. Tamen, sen la aŭtoroj, libroj mankus; sen la libroj, la lingvo mortus! Do, por ke la lingvo vivu kaj antaŭeniru, oni estu devigata instrui, varbi, kaj vendi!

En la beletra mondo, kiu estas samtempe kaj idealista kaj literatura, ekzistas miloj da filozofoj kaj aŭtoroj kiuj, tra la jarcentoj, multe influas la pensmanieron de la homaro, sed tiu "malgranda viro," kun la granda spirito, kiu genie influis kaj efikis, ĝis senprecedenta grado, sufiĉe larĝan tavolon da idealistaj homoj tra la mondo, restas unika en la historio de la homa evoluado.

Kvankam D-ro Zamenhof neniam studis la filologion, kiu temas pri la evoluo de la lingvistiko laŭ ĉiuj aspektoj de la lingvo, aŭ la semantikon kiu rilatas al la studo kaj evoluo de la signifo de la vortoj, li tamen tute sorbis, frumature, tiujn lingvistikajn fenomenojn! Laŭ Prof. Edmond Privat, en letero al mi en 1940, D-ro Zamenhof "ne parolis la anglan lingvon, nur legis ĝin, kaj certe ne konis anglan fonetikon!"

Ĉi tiu fakto nur multe pli mirige efikas nin, ekzamenante la lingvon Esperanto laŭ ĝia hindo-eŭropa origino, dum ni samtempe fariĝas tute konsciaj, ke Zamenhof mem estis pola!

La semantika genieco de la aŭtoro de Esperanto neniam ĉesas mirigi min!

—elkopo



KELKAJ DATOJ EL LA VIVO KAJ VERKADO DE ZAMENHOF

(Mallongigoj: Z, Zamenhof; E, Esperanto;
UK, Universala Kongreso de Esperanto.)

1. 15 dec. 1859 en Bialystok, Rusujo, naskiĝis Lazaro Ludoviko Zamenhof.
2. 1869, Z fariĝis lernanto en reallernejo en Bialystok.
3. 1873, Z transloĝiĝis Varsovion, Rusujo.
4. 1874, Z fariĝis lernanto de la kvara klaso en la dua gimnazio en Varsovio.
5. 5 dec. 1878, Z festis la ekvivigon de sia lingvo.
6. Junio 1879, Z finis gimnazion.
7. 1879, Z forveturis Moskvon.
8. Somero 1881, Z revenis Varsovion.
9. Januaro 1885, ricevis diplomon de kuracisto.
10. 1885, Z laboris en Ploek, Vejseje.
11. 1886, Z veturis Vienon.
12. Aŭtuno 1886, Z revenis Varsovion.
13. 30 marto 1887, Z fianĉiĝis kun Klara Silbernik.
14. 2 junio 1887, rusa cenzuro permesis eldonon de la unua E-lernlibro.
15. 26 julio 1887, aperis unua lernlibro, kun 917 vortoj (904 vortradikoj).
16. 9 aŭg. 1887, Z edziĝis kun Klara Silbernik.
17. En komenco de 1888, Z eldonis duan lernlibron.
18. Junio 1888, Z publikigis aldonon al la dua lernlibro.
19. 1 sept. 1889, aperis en Nurnberg, Germanujo, la unua numero de "La Esperantisto", de Chr. Schmidt.
20. Nov. 1889, Z vojaĝis al Brest-Litovsk, Bialystok, Ĥerson.
21. Okt. 1889, Z aperigis unuan adresaron de esperantistoj kun mil nomoj; 29 germanoj, 20 aŭstro-hungaroj, 10 angloj, 6 francoj, 4 usonanoj, 4 svedoj, 2 turkoj, 1 italo, 1 hispano, 1 rumano, 1 nedirita, kaj 921 rusujanoj.
22. Majo 1890, Z revenis Varsovion.
23. Okt. 1890, Z estis eldonisto kaj redaktoro de "La Esperantisto".
24. Aŭg. 1891, Z proponis organizon de "akcia societo esperantista".
25. Numeroj 11-12 (nov.-dec.) 1891 estis la lasta eldono de "La Esperantisto".
26. Marto 1892, denove aperis "La Esperantisto".
27. Aŭg. 1892, mortis Rozalio Z, patrino de Z.
28. Aŭg. 1893, aperis universala vortaro, kun 2635 vortoj (2599 radikoj).
29. Okt. 1893, Z vojaĝis kun sia familio Grodnon.
30. Post dec. 1894 "La Esperantisto" tute transiris al Z.
31. En #2, 1895 de "La Esperantisto" aperis traduko de verketo de Tolstoj, "Prudento kaj Kredoj", kaj la gazeto estis de la rusa cenzuro por ĉiam malpermesata en Rusujo.
32. #5-6 (majo-junio) 1895 estis la lasta numero de "La Esperantisto".
33. Dec. 1895, en Upsala, Svedujo, aperis la unua numero de "Lingvo Internacia" de P. Nylen, Langlet, Krikortz, Ahlberg, V. Gernet.
34. #6-7, 1896, de "Lingvo Internacia" prezentis la leteron de Z al Nikolaj Afrikanoviĉ Borovko en Odesso, 1895, pri la deveno de E.
35. Jan. 1898, Z revenis Varsovion.
36. 1899, publikigis "Esenco kaj estonteco de l' ideo de internacia lingvo", de Z.
37. 1901, Z subskribis kontrakton kun firma Hachette et Cie. en Parizo.

38. 7 nov. 1901, en Essen, Germanujo, mortis W. H. Trompeter, kiu dum tri jaroj persone pagis la elspezojn de la unua E-gazeto, "La Esperantisto".
39. 1902, aperis traduko de "Hamlet" de Z.
40. 1903, aperis "Fundamenta Krestomatio", de Z.
41. 21 feb. 1905, Z sendis leteron (sian biografion) al A. Michaux.
42. Julio 1905, aperis Fundamento de E, kun 2772 vortoj (2666 radikoj).
43. 1905, franca ministro de publika instruado Bienvenu-Martin havigis al Z Ordenon de la Honora Legio.
44. 5-13 aŭg. 1905, la UK en Boulogne-sur-Mer, Francujo. 688 aliĝintoj el 20 landoj. Prezidanto Z; Viceprezidantoj E. Boirac, A. Michaux, Hippolite Seibert, Mybs, John Pollen.
45. 1905, UK akceptis laŭ propono de Z Deklaracion pri Esperantismo.
46. 27 aŭg. -5 sept. 1906, 2a UK en Genève, Svislando. 1200 aliĝintoj el 30 landoj. Prez. Fr. Schneeberger.
47. 1907, en Varsovio mortis Marko Z, patro de Z.
48. 12-17 aŭg. 1907, 3a UK en Cambridge, Anglujo. 1317 aliĝintoj el 35 landoj. Prez. John Pollen. Belgujo estis reprezentata.
49. 1907, Londona urbestro oficiale akceptis Z kaj la tutan kongreson en la fama urbodomo Guildhall.
50. 17-22 aŭg. 1908, 4a UK en Dresden, Germanujo. 1500 aliĝintoj el 40 landoj. Prez. Mybs. Usono, Japanujo kaj Filipinaj Insuloj reprezentitaj.
51. 5-11 sept. 1909, 5a UK en Barcelona, Hispanujo. 1300 aliĝintoj el 32 landoj. Prez. Puiulà y Valles. 4 ŝtatoj reprezentitaj.
52. 1910, aperis proverbaro esperanta de Zamenhof.
53. 14-20 aŭg. 1910, 6a UK en Washington, Usono. 357 aliĝintoj el 20 landoj. Prez. J. J. Barret. 16 ŝtatoj reprezentitaj.
54. 20-27 aŭg. 1911, 7a UK en Antwerpen, Belgujo. 1800 aliĝintoj el 42 landoj. Prez. Van der Biest. Belgujo, Brazilio, Ĉilio, Ĉinujo, Gvatemalo, Hispanujo, Hungarujo, Norvegujo, Rumanujo, Rusujo, Usono reprezentitaj.
55. 1911, en Antwerpen, Belgujo, Perogordo, delegito de la hispana registaro, havigis al Z ordenon de "Isabela la Katolika", la plej altan hispanan dekoracion.
56. 1911, la loka komitato de Antverpena kongreso dediĉis al Z belan pentraĵon pri la Antverpena haveno.
57. 30-12-1911, Z sendis al "The British Esperantist" leteron pri la deveno de la verda stelo.
58. 11-18 aŭg. 1912, 8a UK en Krakow, Aŭstrujo. 1000 aliĝintoj el 28 landoj. Prez. M. Mikolajski. 7 ŝtatoj reprezentitaj.
59. 11 aŭg. 1912, Z demetis sian rolon kiel gvidanto de la E-movado.
60. 1912, en Krakow, Aŭstrujo, Z ricevis de reĝino Elizabeth de Rumanujo ŝian portretojn kun propra subskribo.
61. 1912, salutante Z, la salminejoj de Wieliczka, ensorbante pli ol mil esperantistajn gastojn, estis iluminataj same, kiel ili estis iluminataj por akcepti la aŭstro-hungaran imperiestron.
62. 24-31 aŭg. 1913, 9a UK en Bern, Svisujo. 1203 aliĝintoj el 30 landoj. Prez. J. Schmidt. 6 ŝtatoj reprezentitaj.
63. 2-10 aŭg. 1914, 10a UK en Paris, Francujo. Ne okazis pro la milito.
64. 22-29 aŭg. 1915, 11a UK en San Francisco, Usono. 163 partoprenantoj el 16 landoj. Prez. Robert Colquhoun.
65. 14 aprilo 1917, en Varsovio, Rusujo, mortis D-ro L. Zamenhof, kreinto de Esperanto.
- kompilita de A. Holzhaus, kaj represita el Nordamerika E. Revuo, nov.-dec, 1957.



Jen! de via genieco la centmil fajreroj
Falis, kaj flagretis sur diversaj lokoj.
Luj sufokiĝis en malpuraj atmosferoj,
Luj estingiĝis sur la nudaj rokoj.
Tamen laŭ la nevidataj vojoj rampebrulos,
Kuniĝonte, la flametoj de l'espero —
Ĉis la finbriladon eĉ la steloj respingulos,
Por konservi vian lumon sur la tero.

*“Memore al Zamenhof” de Brendon Clark
el la libro “Kien la Poezio?”*

Complete Grammar, Alphabet and Pronunciation of Esperanto

THE ALPHABET

a, b, c, ĉ, d, e, f, g, ĝ, h, ĥ, i, j, ĵ, k, l, m, n, o, p, r, s, ŝ, t, u, ŭ, v, z.

The sounds of the vowels (a, e, i, o, u) are the vowel sounds in :“Are there three or two?” The consonant sounds are as in English, except: *c* as *ts* in *hats*, *ĉ* as *ch* in *church*, *g* as in *go*, *ĝ* as *gem*, *ĥ* as *ch* in *loch*, *j* as English *y*, *ĵ* as *z* in *azure*, *s* as in *so*, *ŝ* as English *sh*, *ŭ* as English *w*.

THE GRAMMAR

1. There is no indefinite article; there is only a definite article (*la*) alike for all sexes, cases and numbers.

2. Substantives end in *o*. To form the plural, *j* is added. There are only two cases: nominative and accusative; the latter is obtained from the nominative by adding *n*. Other cases are expressed by prepositions (genitive *de*, dative *al*, ablative *per*, etc.)

3. The adjective ends in *a*. Case and number as for substantives. The comparative is made by means of the word *pli*, the superlative by *plej*: with the comparative the conjunction *ol* is used.

4. The fundamental numerals (not declined) are: *unu*, *du*, *tri*, *kvar*, *kvin*, *ses*, *sep*, *ok*, *naŭ*, *dek*, *cent*, *mil*. Tens and hundreds are formed by simple junction of the numerals. To mark the ordinal numerals, *a* is added; for the multiple *obl*; for the fractional, *on*; for the collective, *op*; for the distributive, the preposition *po*. Substantive and adverbial numerals can also be used.

5. Personal pronouns: *mi*, *vi*, *li*, *ŝi*, *ĝi*, *si*, *ni*, *vi*, *ili*, *oni*; possessives are formed by adding *a*. Declension as for substantives.

6. The verb undergoes no change with regard to person or number. Forms of the verb: time *being* (present) takes the termination *-as*; time *been* (past) *-is*; time *about-to-be* (future) *-os*; conditional mood

-us; imperative mood *-u*; infinitive *-i*. Particples (with adjectival or adverbial sense): active present *-ant*; active past *-int*; active future *-ont*; passive present *-at*; passive past *-it*; passive future *-ot*. The passive is rendered by a corresponding form of the verb *esti* (to be) and a passive participle of the required verb; the preposition with the passive is *de*.

7. Adverbs end in *e*; comparison as for adjectives.

8. All prepositions govern the nominative.

9. Every word is pronounced as it is spelled.

10. The accent is always on the next-to-last syllable.

11. Compound words are formed by simple junction of the words (the chief word stands at the end). Grammatical terminations are also regarded as independent words.

12. When another negative word is present, the word *ne* is left out.

13. In order to show *direction toward*, words take the termination of the accusative.

14. Each preposition has a definite and constant meaning; but if the direct sense does not indicate which it should be, we use the preposition *je*, which has no meaning of its own. Instead of *je*, we may use the accusative without a preposition.

15. The so-called foreign words (that is, those taken from one source) undergo no change in Esperanto, beyond conforming to its orthography; but with various words from one root, it is better to use unchanged only the fundamental word and to form the rest from this in accordance with the rules of the Esperanto language.

16. The final vowel of the substantive and of the article may sometimes be omitted and replaced by an apostrophe.

