

# ELNA NEWSLETTER

## NEWS OF THE LANGUAGE PROBLEM AND ESPERANTO AS A SOLUTION

March-April 1982



PEARL BAILEY believes that French syntax is far more perplexing than the mysteries of religion. The singer explains her change in courses at Georgetown University by confessing, "I switched from French to Theology because I discovered God was easier to understand than French."

*CFLTA Newsletter  
May 1980*

"Mummy, why are all those people climbing instead of using the road?"

"Oh, they all have their reasons, dear. Some don't know there is a road; some won't use it because roads are artificial; and some have plenty of time."

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### AMERICAN GRAFFITI:

If you speak...

- three languages you're trilingual;
- if you speak two you're bilingual;
- if you speak one you're American.

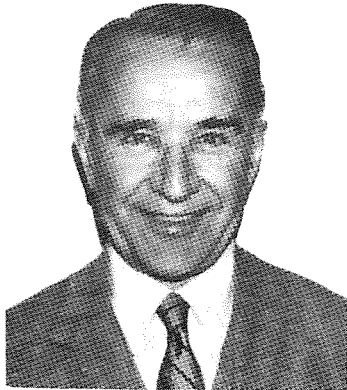
# INVESTING IN THE ESPERANTO MOVEMENT

John Massey reports several responses to date to his series of articles on "Investing in the Esperanto Movement." (See Instalment No. 4 in this issue).

Several members have named ELNA beneficiary of bank accounts or life insurance. Others have given cash outright. One member willed his Esperanto books. Another gifted stock which had appreciated in value, thus avoiding the capital gains tax while still getting the deduction for full market value.

There are many ways to give to ELNA. If you wish to benefit ELNA, call or write for assistance in finding the method most suitable to your circumstances to:

JOHN MASSEY  
1144 Kingsdale Ter.  
Columbus OH 43220



## (Fourth in a series of articles by John B. Massey)

To date three articles have appeared in the *Newsletter*; the cash method of giving to ELNA in the November-December 1980 issue; gifting stocks or other securities, in the January-February 1981 issue; and using life insurance to benefit ELNA in the May-June 1981 issue. This fourth article describes gifting via your will.

A will is your written direction for the disposition of all property after your death. It must be made according to legal formalities, and unfortunately for most of us must use legal language. Here are some of the principal terms used. When you make a will you are its "testator." If you do not leave a will you are said to die "intestate." Your will should designate a trusted and competent person, or a bank, as its "executor." After your death he will present your will to a court official for "probate" (the official determination of the will's validity). Then under court supervision your executor must assemble the "corpus", i.e. all the assets of your "estate." From it he must pay all debts and taxes and then distribute the remainder of your property to the beneficiaries (both individuals and institutions) named in your will. A "bequest" is a gift of "personal property" (e.g. cash, securities, etc.) made under a will. A "devise" is a gift of "real property" (e.g. real estate and/or rights pertaining to it) made under a will. A "codicil" is an addition to a will.

To make a will, you must be of full legal age, of sound mind, and not subject to improper influence during or immediately prior to making your will. You may make what is called a "holographic will" which is a homemade version written in your own handwriting and the probate court *might* accept it. But your estate and beneficiaries deserve the protection of a current, professionally drawn, properly executed will. Only a reputable attorney can be expected to prepare your will in such language and form that you may reasonably anticipate the accomplishment of your stated wishes.

You may change your will periodically, and as often as you wish. You may further amend or supplement it by adding a codicil at any time. If properly drawn or amended, your will is valid until you change or revoke it. But changes will occur in your personal responsibilities, charitable interests, and material resources, so careful periodic reviews and revisions are necessary to keep your will up to date.

Having a will does not increase the cost of probate. As a matter of fact, if the will is properly drawn it may well save your estate unnecessary administrative costs and avoid delays in settling your final affairs. You don't have to have a large estate to justify a will; actually everyone should have a will regardless of his present or potential estate. You don't have to know the size of your estate in order to draw a will. You may simply direct that individuals and other beneficiaries will receive stated percentages.

If you do not make a will, your state makes one for you. The state will decide who your heirs will be and what they will inherit. The state will also decide who will administer your estate, what his fees will be, and to what extent he must be bonded. If you are survived by minor children, a guardian will be appointed by the court. So it should be obvious that you cannot afford to be without a will. As to what kind of a will you should have, that is something you must work out with your own attorney, to be sure that he understands your wishes and properly reflects them in your will.

By your will, you could benefit ELNA in one or more of several ways:

1. You could stipulate that ELNA will receive cash of a specified amount, or of a specified percentage of your gross estate or of some combination, as for example "\$5,000 but not more than 5 percent of my gross estate."
2. You could bequest some or all of your Esperanto books and materials to ELNA.
3. You could provide that ELNA receive certain specified items of personal property, such as office equipment, "objets d'art", stamp or coin collections, etc.
4. You could will over to ELNA some or all of your securities or the proceeds realized by the sale of those securities.
5. You could devise to ELNA certain stipulated parcels of real estate, for example "my residence (summer home, vacant lot, farm) located at 000 Main Street, Any Town."

There are obvious advantages to you in contributing to ELNA via your will. You retain full use and possession of your property during your lifetime. You may specify items which are of little interest or use to your survivors (e.g. books, office equipment). You may change your mind, and your will, at any time. While there are no current income tax advantages to a testamentary bequest, the taxes to your estate and to your survivors will be reduced because your bequest to ELNA will be deductible from your gross estate prior to the computation of these taxes. There are disadvantages to contributing to ELNA via your will, but the disadvantages are entirely ELNA's, not yours. ELNA will get nothing until you die. ELNA will get nothing if you change your mind. Last, ELNA will have to wait until your estate is settled, which may be many months. Nevertheless, ELNA realizes that of the various ways of giving, giving by will may be the most suitable and convenient for you. So if you wish to proceed with making a gift to ELNA via your will, first consult your own attorney. Show him this article, ask him for his comments and advice. Then ask him to draw you a new will.

Other methods of giving to ELNA will be treated in subsequent articles, particularly by means of ELNA's new "Pooled Income Fund" set up especially for ELNA with the Bank of America as Trustee. Please remember that these articles are intended for your general information and guidance only. Neither ELNA nor I are offering legal or tax advice, for which you should rely on your attorney or tax advisor. If you have any general questions, call me at my office, (614) 451-9750 or my home (614) 451-4969, or write me at 1144 Kingsdale Terrace, Columbus, Ohio 43220.

## MESSAGE FROM THE PRESIDENT

ELNA has become, over the past decade or so, a strong, well-established, and smoothly functioning organization, which serves the Esperanto community well. From this solid base, we can develop a growing movement in this country. I have taken as my personal slogan: "Esperanto is going places," which I hope many of you will take as yours. The proposals recently approved by the Executive Committee are a starting point.

First of all, a membership drive has been authorized. The growth of our membership in recent years has not truly reflected the spread of Esperanto in this country. There are hundreds, perhaps thousands, of people in the United States who have studied Esperanto at some time, and should be invited to ELNA membership. More important, there is a larger number who support the idea of an international language, but have not yet learned Esperanto. These are potential members.

To encourage everyone to participate in the membership drive, a prize is offered in the form of a free one-year membership for every two new members recruited. (A new member is someone who has not previously been a member.) The free membership may be donated to someone else, so there is no reason to stop with just the first two new members recruited!

The Executive Committee has authorized establishment of Special Interest Groups. These will be autonomous, within the ELNA framework, and national in scope. They can serve to bring together members with similar interests, permitting newer members to benefit from the knowledge of the more experienced. Among the groups suggested are: Translation, Poetry, Science Fiction, and Computers. Anyone with an idea for any other Special Interest Group should send it to the Central Office to be announced in the *Newsletter*. Each group will choose its Secretary and organize its activities, periodic bulletins, etc.

One interest which appeals to many of our most active members is translation. U.S. writers have been under-represented in Esperanto literature. Therefore, as special encouragement, the Executive Committee has authorized a Literary Competition for translations of American literary works into Esperanto. We are thus following the example of other countries which have such competitions since UEA's decision to drop translated works from its Literary Competition.

Of particular importance, in my opinion, for the Esperanto movement in this country is the encouragement of travel, not only by Americans to foreign countries, but by foreign Esperantists to this country. In this context, I repeat my personal slogan with a different punctuation: "Esperanto is: going places." Travel provides practice in speaking the language internationally (rather than just with other Americans) and experience in direct personal communication. I have named Lucy Harmon as head of the Committee on Tourism and Travel. With the aim of bringing the advantage of travel with Esperanto to the attention of our members and of the general public, the Executive Committee has authorized an Essay Competition in English on the subject of personal experiences in traveling with Esperanto. First prize will be a twenty-dollar credit at ELNA's Book Service, with two second prizes of ten-dollar credits.

Finally, I want you to know that I have appointed Ralph Murphy head of our Publicity Committee, put our Vice President, Ellie Stein, in charge of Women's Affairs, and Professor James Cool in charge of Youth Affairs. Ralph Murphy has been extremely successful in publicizing Esperanto in the Boston area, and I am confident he will do much for our national publicity. Mrs. Stein and Prof. Cool are interested in working with women and youth respectively. These are unquestionably areas of great importance for the future growth of our organization.

All of these initiatives require the active support of the whole membership if they are to succeed. With that support the Esperanto movement in this country can really go places!

Thomas Goldman

## ESPERANTO

### A Tool for the World's Religions

#### THE QUEST FOR COMMON LANGUAGE

*In Paris they just simply opened their eyes and stared at us. We never did succeed in making those idiots understand their own language.* — Mark Twain

George K. Beach, Minister, Unitarian Church of Arlington, VA (3 January) delivered a sermon entitled: "The Quest for a Common Language." In developing his theme, Mr. Beach said: "...we must cast off the insinuation of cultural superiority, implicit in our assumption that sooner or later everybody in the world will want, or need to speak *our* native tongue, English. This attitude is itself a block to the goal of international understanding. ...

"A common language is more than a practical tool to facilitate understanding. It is an expression of the ancient hope for a universal brother and sisterhood, the hope for peace among all peoples, the affirmation of our common humanity."

Tracing the history of language diversity from the Biblical story of the Tower of Babel, Beach continued: "...linguistic diversity is not merely a point of curiosity. It is a matter with profound, indeed tragic, religious implications. It is not just a matter of 'little misunderstandings.' ... divergent purposes — formulated by disparate national groups — ... understanding only 'their own kind.' So their purposes... in the realm of international affairs — became the story of wars and migrations and colonizations and empire-building. The Tower of Babel story seems aimed at explaining the tragic dimension of human history: still they are forever at each others' throats. Their wars are fratricidal wars: it is as tragic a story as that!"

Then on to the history of the international language, Mr. Beach continues: "...in 1859, Lazar Ludovik Zamenhof was born in the Polish city of Bialystok — then as now part of the Russian Empire. There, Zamenhof knew Babel at first hand. Here are his later recollections:

*I was educated to be an idealist. I was taught tht all men are brothers; and yet on the street and in the marketplace everything caused me to feel that 'people'did not exist, that there were only Russians, Poles, Germans, Jews, etc.*

"And so he came to dream of something better — a unifying force — perhaps, even, a common language. *I became convinced by degrees that not everything is as easy as it seems to a child; one after another I put aside various utopias of my boyhood — but the dream of a single common language for humanity I never could put aside.*

Tracing the arduous steps young Zamenhof took in creating a new language, he said: "One might think that, with its linguistic base drawn from the Romance and Germanic languages, it is too Occidental to be truly international. However, its greatest acceptance today may be in China..."

(Continued on page 4)

## YOUTH NOTES

Thus countries outside Europe are now developing active Esperanto programs. Iran, Brazil, and Korea are coming up fast. "At the IARF Congress in the Netherlands, last summer, there were some 15 language groups represented. Fortunately for us, English was the major language used. But this posed serious difficulties for many others, so that some sessions were laboriously translated into French and German. But for most of the large Japanese delegation, none of these language were accessible. For them, simultaneous translation was provided, with special personnel and equipment. But this too had its limitations.

"I will never forget the distraught Japanese woman who, speaking at the microphone in a torrent of words, just *would not* be cut off. To me she was incomprehensible — except in mood: she was frustrated and angry! It seems she simply did not understand that the moderator had asked for a two-minute limit on speeches and she felt hurt and insulted when they tried to get her to stop — the more they tried to stop here, the longer became her diatribe of angry words!

"The result, then, in such an international setting is less than satisfactory. What is supposed to be a Congress of international liberal religious understanding turns out, sometimes, despite the prevailing spirit of good will, to be an experience of mutual isolation. Yet the idea of a universal language is fully consonant with — is even an expression of — our 'universalist' aspirations.

"Surely the day is coming when knowledge of an international language... practiced world-wide as a second language... will be considered essential for every educated person. This is an imperative of our age — a practical step toward international understanding. The lessons of years past, marred by vain attempts to gain official recognition by governmental bodies, is that the quest for a common language will be carried through only... by individuals joined in voluntary associations...

"Pentecost was understood as the fulfillment of the prophesy of Joel, in the Old Testament, of a new age, an age of the spirit, when all coercive authority would be finally broken through. The quest for a common language, a sign of the perennial human hope for a new beginning, is most appropriate for us to meditate this first Sunday of the new year 1982. So to all faithful Esperantists, to all seekers after a common language, and to all who affirm that spirit which alone is in itself good — the spirit of good will — I wish you a happy and prosperous new year."

NOTE: Alfonso Correa of Arlington, VA, writes us that some 800 people heard Dr. Beach deliver the above Sermon on Sunday, January 3, 1982.

Although he expresses it differently, Kevin Laughery, in a paper: *Public Opinion and the International Language* (Roma, Pontificia Universitas Gregoriana, T43 — Public Opinion in Church and Society, 12 January 1982) writes:

*The Esperanto movement is nothing if it is not apostolic; Esperantists must constantly strive to make clear to the public that the language is intended for all people...*

### Oaxtepec: El Amerika Vidpunkto

Kiam oni unue anoncis la IJK-on en Oaxtepec, mi kaj multaj el miaj samregionanoj ege ĝojis. Kial? Ne estis ĉar ni serĉis okazon por uzi Esperanton; multaj el ni ĉiutage parolas Esperanto. Ne estis ĉar ni bezonis internaciajn kontaktojn; tiaj kontaktoj jam abundis por ni. Ni ekĝojis ĉar ni pensis, ke la IJK ebligas al ni konatiĝis kaj amikiĝi kun tiuj kiuj konsistigas la kernon de TEJO: la eŭropa junularo. Ni opiniis, ke tiel en spirito de egaleco kaj kunlaboro ni povos plifortigi kaj unuecigi la junularan movadon.

Mia sperto ĉe Oaxtepec tamen estis iom alia. Multaj eŭropanoj (feliĉe, ne ĉiuj) montris imponan mankon de ordinara amikemo. Ŝajnas, ke ili venis al la kongreso kun la devizo: "Mi volas amuziĝi kun miaj eŭropaj geamikoj. Bonvole ne salutu min, ne alparolu min." Ni kiuj ne estas eŭropanoj kaj neniam ĉeestis iun eŭropan renkontiĝon sentis, ke ni fariĝis tute travideblaj kiam ni eniris la kongresejon. Iu ajn ero de la kongreso kiu ne plaĉis al la eŭropa ortodoksularo estis taksita ridinda, netolerebla, kaj "taŭga por tiuj ŝafoj." Tia etoso kompreneble ne multe helpis la pritraktadon de la demando "Ĉu TEJO ekzistas ekster Eŭropo?" Multaj aŭdacis trakti tiun demandon kvazaŭ ĝi estus same kiel io al mi tute alia: "Ĉu Esperanto ekzistas ekster Eŭropo?" Tiu ĉi sinteno, ke ekster TEJO Esperanto ne ekzistas, estis implicita kaj verŝajne neforigebla en ĉiu diskuto. Anstataŭ dialogo kaj interkompreniĝo, estus nur unuflanka prelegado, kaj la neeŭropanoj restis kiel simplaj observantoj. Ne estas strange tiel, ke multaj neeŭropanoj (kaj eĉ kelkaj eŭropanoj!) koleriĝis kaj pro tio silentis dum la diskutado. La oficiala klarigo, ke la ĉeestantaj neeŭropanoj ne emis partopreni la diskutadon ĉar ili ne sufiĉe bone regas la lingvon estis erara kaj insulta.

Tamen mi ne volas paroli tro pesimisme, ĉar ja estis kelkaj eŭropanoj kies simpatio kaj varma afableco efikis tute kontraŭe al la snobeco kaj ŝovinismo de la plimulto. Cetere, la starpunkto de Amri Wandel rilate la tutmondigon de TEJO certe estas pozitiva, bonintenca, kaj esperiga. Sed la estraro de TEJO devas memori, ke tia tutmondiĝo efektiviĝos nur en etoso de plena egaleco kaj reciproka respekto. Mi kaj miaj samregionanoj forte esperas, ke tiu leciono de Oaxtepec ne estos perdita.

Grant Goodall

27 McNear Dr.

San Rafael, CA 94901, Usono

NOTE: Editor would like to dedicate a section of the *Newsletter* to youth events. Send reports in duplicate with black and white photos if possible to: Editor, Cathy Schulze, 410 Darrell Road, Hillsborough, CA 94010.

ESPERANTO IN EDUCATION. *The World in the Curriculum: Curricular Strategies for the 21st Century* is the title of a new book on international education by Humphrey Tonkin and Jane Edwards. Written to assist administrators and faculty members in internationalizing their curricula and institutions, the volume gives extensive attention to language learning and (pp. 116-17) to Esperanto as an introduction to language study. The authors recommend Esperanto as a possible subject for the language requirement. (Change Magazine Press, 271 North Avenue, New Rochelle, NY 10801, at \$6.95.)

## THE INTERNATIONAL LANGUAGE ESPERANTO: Instrument of Unity, Preserver of Ethnicity

(paper on Socio-Ethics prepared by Kevin Laughery at Cardinal Glennon College, St. Louis, MO, April 1979)

Writing on the language problem which the Roman Catholic Church, like all international organizations, has, Kevin Laughery delineates the problem and then goes on to show why Esperanto would be an ideal solution. He quotes the Esperantist-poet William Auld, who sees the cultural advantages of Esperanto in this way:

...by learning Esperanto, a man may have access to at least two cultures, one national and one universal, whose roots and bases are to be found within himself...

Citing the "notorious difficulty" which the world's bishops had with Latin at the Second Vatican Council, Laughery suggests that "We do indeed have a solution to the world language problem." He recommends that the Church should endorse introduction of Esperanto classes into the Catholic school curricula. He concludes:

"Anyone who believes in human dignity must certainly see the worth of a language such as Esperanto... the Esperantists of the world invite you to join in their hope: that Babel may be no more; that fear and suspicion may cease; that greater understanding and unity may prevail among the nations."

NOTE: Kevin Laughery is on the staff which produces the Esperanto broadcasts for Vatican Radio. Among the religions with international organizations of Esperanto-speaking members are: Bahais, Buddhists, Roman Catholics, Protestants, Oomotists, Quakers, and most recently, Mormons.

## NEWS FROM MEMBERS OF ESPERANTO STUDIES ASSOCIATION

**Richard E. Wood** has produced a series of reviews and articles on language planning in countries as diverse as China, Vietnam, Finland, New Guinea, Scotland, Surinam, the United States, Canada, and the continent of Africa. Of special interest are his review essay on German linguistic nationalism in *Canadian Review of studies in Nationalism*, 8 (1981), 55-84; "Language Maintenance and External Support: The Case of the French Flemings," *Int.J.Soc.Lang.*, 25 (1980), 107-119; and "Visible Language Policy – Bilingualism and Multilingualism on Postage Stamps," *Visible Language*, 14 (1980), 30-51.

**Jonathan Pool** presented a paper at the University of Paderborn in July 1980 entitled "The Economics of Artificial Languages: An Exploration of Cost Minimization." Paderborn also published two other lectures by Pool as *La politika ekonomio de interlingvistiko*.

**Cornelius McKown** (Pennsylvania State University) is the author of *Ses esplorcentroj pri interlingvoj*, No. 15E in the series *Esperanto-dokumentoj*. The 8-page survey provides basic information on six centers for Esperanto studies in London, Rotterdam, Vienna, Kortrijk (Belgium), Budapest, and Szeged (Hungary).

**Ralph A. Lewin** and **David K. Jordan** (U. of California – San Diego) have collaborated in "The Predominance of English and the Potential Use of Esperanto for Abstracts of Scientific Articles," an article contributed to *Science and Scientists: Essays by Biochemists, Biologists and Chemists* (Tokyo: Japan Scientific Societies Press; Dordrecht, Boston, London: D. Reidel Publishing Co.; 1981), pp. 433-441.

**E. James Lieberman's** study "Esperanto and Trans-National Identity: The Case of Dr. Zamenhof" appeared in the *International Journal of the Sociology of Language*, 20 (1979), 89-107.

**Humphrey Tonkin** (U. of Pennsylvania) lectured on the language problem and Esperanto on two occasions in 1980 at the headquarters of UNESCO in Paris. He is the author of "Equalizing Language," on Esperanto and its claims to linguistic equality, in the *Journal of Communication*, 29 (1979), pp. 124-33. Thomas Hoeksema's "Esperanto and the Literary Translator: An Interview with Humphrey Tonkin" recently appeared in *Translation Review*, No. 7, 1981, pp. 13-21. Prof. Tonkin was president, 1980-81, of the Pennsylvania Council on International Education.

**Carleton W. Carroll** (Oregon State University) is spending his sabbatical year in the New York area. With **William F. Orr** he will team-teach an Esperanto course in the January session at Hofstra University.

**Pierre L. Ullman** (U. of Wisconsin – Milwaukee) has published "Schizoschematic Rhyme in Esperanto" in *Papers on Language and Literature*, Vol. 16, No. 4 (Fall 1980), pp. 430-38. It is a study of Johan Valano's poems.

## ESPERANTO STUDIES Bulletin No. 7, Nov. 1981 (excerpted)

**ESPERANTO AND SWAHILI.** A publication of the Universal Esperanto Association and its youth section TEJO, "In Defence of African Cultures," has sparked considerable interest in Tanzania. The pamphlet, which deals with problems of cultural and linguistic imperialism, has been published in a Swahili edition. At a seminar sponsored by the Linguistics Department of the University of Dar Es Salaam two years ago, concerned with the teaching of English as an international language and Swahili as a continental language, Esperanto was alluded to on several occasions. Researchers concerned with the modernization of Swahili are interested in exploring possible parallels between the development of Swahili and Esperanto, to assist them in the creation of new terms in Swahili.

**THE FOURTH CONFERENCE ON ESPERANTOLOGY** took place in Brasilia during the 66th World Congress of Esperanto. In three sessions, on Language, Movement, and Literature, the conference heard and debated the contents of three panel discussions. (Full report in *Esperanto*, Sept. 1981, p. 152)

**ESPERANTO IN SCIENCE AND LAW.** A new periodical, announced in *Esperanto*, April 1980, is a landmark in the cooperation of scientists around the world in solving the problem of linguistic barriers through the use of Esperanto. The serial, *Entomotaxonomia*, is the work of specialists in insect classification from China, Denmark, India, Italy, Japan, and the United States. Edited by Prof. Chou Io, the serial is published in the People's Republic of China.

The language barrier in science received attention in *Physics Today*, July 1979, in an article by Bruce Sherwood, "Universal Language Requirement." Sherwood is also author of a recent review of Kerstin Klasson, *Developments in the Terminology of Physics and Technology*, in *Language and Society* (1978).

# NO, VIRGINIA, THEY DON'T ALL SPEAK ENGLISH

**Hot Tubs, Peacock Feathers, and Now Cultural Shock in Marin County, California.** (Steve Rubinstein, San Francisco *Chronicle*, 3 February 1982)

The best minds in Larkspur were still trying yesterday to figure out how a Taiwanese girls' basketball team turned into a troupe of folk dancers.

"What we've got here is a little cross-cultural problem," said Jerry Kenney, assistant principal at Redwood High School.

Apparently the Taiwanese government officials decided the I-Ning High School team was not good enough to represent Taiwan. They decided to send the folk-dancers but somehow, in a year's exchange of some two dozen letters, Principal Kenney was not prepared for a performance of the Flying Belt Dance.

**Mensa Group – Amherst** invited David Wolff of the Boston Esperanto Club to speak on the International Language, thus setting off a lively discussion on the value of Esperanto for the modern world. The meeting led to an excellent article by Sally Harrington in the Milford (N.H.) *Cabinet*, 21 January 1982. (reported by Ralph Murphy)

**CATCHING UP WITH – ESPERANTO.** UP writer Chas. J. Hanley, in the Monterey Peninsula *Herald* (19 July 1981), dealt with the world language problem. The ten-nation European Common Market, where seven languages are spoken at a cost of more than \$23 million yearly, requires interpreters to perform "such linguistic acrobatics as translating from Danish into Greek, sometimes going through two intermediate languages, shedding meaning along the way."

A great economy could be effected at the UN if Esperanto were the common instrument for translation. This would put the Third World languages on the same footing as the six major languages, thus ending "language discrimination."

*The Transcript*, New Rockford, N. Dakota (January 13, 1982) featured an article by Richard Mullins, Ph.D. Local Esperantists are making the free Esperanto postal courses available through the Public Library.

**SLANG! BANG!** China's new book on U.S. slang with 180,000 words may prove more of a stumbling block than a handle on current slang.

According to an article by Paul Loong in the *Idaho Statesman*, Boise, 28 February 1982, many of the expressions hearken back to the sixties ("They went to an outdoor rock concert in California on the grass and danced and got stoned."). A dignified Chinese scholar, consulting this *Handbook of Current Americanisms*, might be led to say he's "drooling to let it all hang out" ("drooling" # "very eager" and "let it all hang out" # "to show real feelings.").

Pity the Chinese falling victim to this "guide." (Reported by Leland Ross)

**BELGIAN VOTE REFLECTS GROWING TENSIONS.** On November 7, the Dallas *Times-Herald* stated: "A bitterly divided Belgium goes to the polls Sunday..." On Nov. 9 the San Francisco *Chronicle* reported: "The divisions between French-speaking southern Belgium and the Flemish-speaking north were emphasized last night by the results of this country's third general election in less than five years..."

"The most likely result is another relatively weak ideologically uneasy government. It will be the country's 32d since the end of World War II, and if it fails to find remedies for Belgium's pervasive economic difficulties, it is likely to preside over a further growth in separatism on both sides of the language barrier."

*NOTE: Esperantists attending the Esperanto Convention in Antwerp (24-31 July) will perhaps hear more about this and language discrimination in general.*

**SCRAMBLISH – The International Language.** A "flash toilet" in Pakistan and "steamed muscles" in Nagasaki are some of the attractions awaiting English-speaking travelers, according to Christopher Lucas in *The Reader's Digest* (Scramblish, in One Easy Lesson, June 1981).

Citing a Leningrad cloakroom sign urging, "Please hang yourself here," Lucas gives some nigh-incomprehensible pidgin English – the "poor man's Esperanto." (reported by John Kowalkowski)

**FALLING LOGS HIT SWISS TOURISTS,** The Portland *Oregonian* (22 July 1981)

Silvia Milnar, 31, and daughter Sandra, 10, from Rapperswil, Switzerland, narrowly escaped death when logs fell off a truck and slammed into their rented car near Sweet Home, Oregon. Speaking only German, they would not tell paramedics where they were hurt. It took a German instructor from the Community College to help.

"When you examine, you like as much information as possible – where it hurts, what the pain is like, whether there is numbness or tingling," said paramedic Joe Megore. (Mrs. Milnar required surgery for broken bones around the eye and in shoulder and elbow.)

(Ed. note: A similar situation developed when a sniper picked off a tourist in busload of German tourists in Arizona.)

**AMUSING TRANSLATIONS CAN RUIN A BUSINESS DEAL –** Sylvia Porter, San Francisco *Chronicle* (2 September 1981)

"An Italian translation from English of a touch-toe drill had to be corrected, because it came out 'the dentist takes off his shoe and sock and presses the drill with his toe.'

"A small-businessman, who gave an instruction booklet accompanying a computer destined for Jakarta to an Indonesian exchange student, learned (too late) that the term 'software' came out as 'underwear'...

"Translations that are not precise in contracts, divorce agreements, instruction manuals, shipping rules or even in private letters can – and have – cost millions of dollars in losses over the years. And a poor translation can not only harm delicate diplomatic relations, it can also ruin business deals – as it did for an American company concerned with heavy-duty wrapping paper.

"The language 'scholar' hired by the corporation to handle the translation from English to Japanese created a hitherto unknown Japanese character that meant 'he who envelops himself in ten tons of rice paper.' ...

"Yes, English is accepted as a language of international commerce. But while there are 386 million people who speak English, remember that there are 305 million who speak Urdu, plus 863 million who speak Chinese, and 117 million who speak Japanese."

**THESE ARE THE JOKES, FOLKS** was the title of a column by Stanton Delaplane (San Francisco *Chronicle*, 27 December 1981) datelined Dec. 27, Soochow, China, in which he wrote:

*CITS, the Chinese tourist office, runs us around and are very big on pushing us into stores to buy something. But nobody sells Kleenex...*

*If there's a problem, it's not being able to meet any Chinese because you can't speak it. You wind up knowing more about the people on your tour than you do about people of the People's Republic.*

Ed. Note: Contrast Delaplane's experience with that of ELNA members last May making friends in all the cities visited by the San Francisco journalist. We'll have the same opportunity next October.

**UNESCO** statistics have shown that with increased international contacts, over four-fifths of all translations are done in languages other than the primary five...

Shoestring Press (Library and Information Science)

**FRENCH-CANADIANS IN DUTCH** (Thousand Oaks *News-Chronicle*, Dec. 22, 1981) by Mike Tetreault

"When Westlake Patrol security guard Duane Brunkhardt heard his dispatcher tell him to check out two suspicious men behind Thrifty Drug Store...

"He found two bearded men standing by a Dempsey dumpster. They had large backpacks and looked like they had slept in their clothes...

"Brunkhardt asked what they were doing and they replied — in a foreign language... suddenly one of them pulled an onion out of the dumpster... 'They were looking for food,' Brunkhardt reported. 'I asked for ID's and they gave me all sorts of ID and it was all from Canada in French.'

"Something about them struck Brunkhardt right. They were hungry, but they didn't try to steal; they preferred eating out of a dustbin instead... They were Jean Richard, 24, and Alcide Theriault, 22, from Montreal... the two men left Montreal, taking a bus to Calgary and hitchhiking... They ran out of money. The language barrier proved almost insurmountable. ...almost no one in southern California knows the Acadian French — the French of Paris in the 1600's. People were nice to them and tried to help but nobody could...

"Looking at what seemed certain starvation they determined to hitchhike back to Canada but could get no rides on Interstate 5."

Brunkhardt contacted a local church group which found a French-Canadian interpreter and set out to help.

(reported by Scott Smith)

**A GIFT OF TONGUES**, *Time Magazine* (Economy and Business, 14 December 1981)

"Anyone who has ever tried to explain that he wants a thingamajig that goes on the end of a doohickey understands the problem of trying to get a whatchamacallit in a foreign language. So did the merchants of northern Chicago's Lincoln Village Shopping Center. To fill the needs of customers who speak only such languages as Japanese, Spanish, Hebrew, French and Greek, Lincoln Village has opened Language Line, a linguistic service that can help locate gizmos for speakers of foreign tongues."

**HOW'S THAT AGAIN?** Grant Goodall writes from his studies at MIT: "Newsletter readers may find of interest this excerpt from *After the Cataclysm*:"

**We know of only one Khmer-speaking Westerner who is an academic specialist on Cambodia and has visited refugee camps in Thailand without the supervision of authorities, namely, Michael Vickery, who reports as follows on his August 1976 visit:**

"Since I speak Khmer I was something of a curiosity for them and it was easy to gather a crowd around and listen to what they said whether in response to questions or to unorganized conversation. It was soon clear that there was much disagreement among the refugees about conditions in Cambodia. Some pushed the brutality line, others denied it, or emphasized that killings were rare and due to the cruelty of a few individual leaders. Thus many of the refugees admitted that they had left because they disliked the rigorous working life under the new regime, not because they were threatened with death or brutality.

"So much was already apparent from a close reading of newspaper accounts. What I found more intriguing was that once when alone with one of the men he called attention to the lack of agreement and added that it was never noticed by outsiders because they didn't understand Khmer. According to him, camp authorities had organized French and English speaking refugees as informants to give the official line to journalists who came to visit."

*After the Cataclysm*

Noam Chomsky and Edward S. Herman  
South End Press, Boston, 1979

Goodall goes on to say: "This reminds me of a similar problem I noticed in the reporting of the Miami refugee crisis in Cuba in 1980. Living in San Diego at the time I was able to watch the news on TV from both Mexico and the U.S. What you saw on the American news was carefully edited excerpts from interviews with English-speaking refugees, usually doctors, engineers, and the like.

"The Mexican newsmen, on the other hand, simply set up their equipment and let the cameras roll. Thus one heard not only from the doctors and engineers, but also from thieves, homosexuals, religious fanatics, as well as a few ordinary workers.

"The overall impression left by the Mexican program was, of course, quite different from that left by the American one. In this case, it was particularly clear how the language problem can distort our perception of world events.

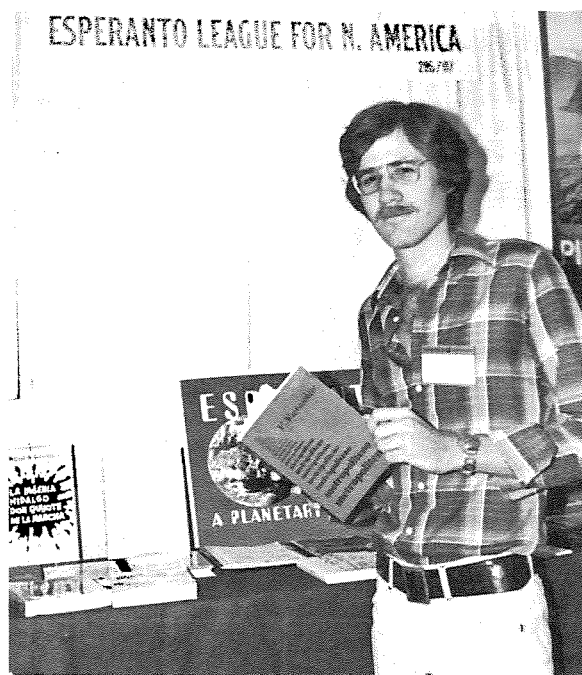
"Actually this type of thing goes on constantly in the Southwest where illegal aliens from Mexico are a frequent topic for TV news stories. Only rarely are the illegal aliens themselves allowed to say anything on TV; I suppose because most of them didn't have the decency to learn English.

"Dozens of similar examples come to mind: Poland, El Salvador, Korea — all areas where Americans should be as informed as possible."

**A COSTLY ERROR.** Twelve years too late the Egyptian Ministry of Finance became aware of a translation error in commercial contracts with Yugoslavia and India. The cause was a mistranslation into Arabic of customs regulations. Because of that, private buyers paid only half the customary import duty for 7,500 Yugoslavian automobiles, and many refrigerators. Egypt lost 3,600,000 Egyptian pounds (\$4,358,700) in revenue.

(*Heroldo de Esperanto*, 14 December 1981)

## VACATION-STUDY OPPORTUNITIES



**Dr. James Cool, Associate Professor of Languages at Wilmington (Ohio) College, and Charles Power, recently Convention Organizer for the Universal Esperanto Association, Rotterdam, will teach at San Francisco State University this summer. SFSU is offering three weeks of intensive Esperanto on three levels (basic, intermediate, and advanced), 28 June through 16 July.**

**Now in its 13th year, the courses provide three full university credits.**

**FOR INFORMATION about scholarships, course application forms, contact: Cathy Schulze, 410 Darrell Road, Hillsborough, CA 94010, tel. (415) 342-1796.**

## RECENZOJ

*LA GEKNABOJ DE KASTELO GREZIJONO* - Audrey Childs-Mee, 29p, 1981, mimeo, \$4.50.

Unfortunately summer vacation at Gresillon is beyond the reach of most American children. European children, who vacation there with their parents, enjoy not only the usual hobbies but also an opportunity to perfect their Esperanto with vacationers from many lands.

It was for such children that Audrey Childs-Mee wrote *La geknaboj de Kastelo Grezijono*, ("The children of Castle Gressillon"), a reader and textbook for children.

Although mimeographed, this modest book is rich in lively pictures, simple conversations and songs, used in the basic course written by Childs-Mee using the Cseh ("direct") Method. Charming illustrations underscore all of the objects and actions used in the booklet.

The seven songs are bright and gay, for games, birthdays, etc. After the conversation studies, 50 pictures without captions are useful for testing word knowledge. A useful book for teachers of children.

(reviewed by Cathy Schulze)

*LA ROBAJOJ DE OMAR KAJAM / The Rubáiyát of Omar Khayyám*, by Edward Fitzgerald, translated from the English by William Auld, Glasgow: Eldonejo Kardo, 1980.

William Auld's translation of the *Rubáiyát* presents a paradox; he has carefully reproduced in Esperanto, almost word for word, one of the freest translations in literary history. Khayyam's *Rubáiyát* ("Quatrains") were a collection of epigrams in a traditional Persian form, unified by common themes. Fitzgerald reworked this material into a single vividly romantic poem. In the West, at least, Fitzgerald's version has been far more popular than any more exact translation of the original.

Fitzgerald's "translation" stands alone, then, as a poem in its own right and has been translated into a number of languages. Auld's Esperanto version follows Fitzgerald faithfully, reproducing the verse form with the usual Esperanto "kromsilabo" at the end of each line. The lines are often as close to word for word translations as the rhyme scheme will allow, and the quatrains always correspond exactly. Technically, the translation is excellent. But the compactness of English verse works against Auld. It is nearly impossible to squeeze into four lines of Esperanto pentameter all that can be said in an English quatrain of the same meter. Auld is skilled at compression, yet at times something is lost:

And David's Lips are lock't; but in divine  
High piping Pehlevi, with "Wine! Wine! Wine!  
Red Wine!" – the Nightingale cries to the Rose  
That yellow Cheek of hers to incarnadine.

David silentas; sed per sankt-esprimo  
De l'pelevia "Vino! Vino! Vino!  
Ja vino **ruĝa!**" najtingalo pepe  
ruĝigas flavan vangon de l'rozino.

And somehow the most famous quatrain of all just isn't the same:

Dum sub ĉi arbo sidas mi, kun pano,  
Vino kaj versoj pretaj al la mano –  
Kaj apud mi vi kantas en dezerto –  
Tiu dezerto estas jam nirvano.

**Nirvano?** Nirvana is hardly the same thing as Paradise, and is an odd word to put in the mouth of a Muslim.

Much is lost in any translation, of course, though I think that very little need be lost in translations into Esperanto. Auld's translation has much to recommend it. It is interesting to compare it with the facing English text, and study how Auld attacked various problems of translation. On the other hand, the constant presence of the English original makes it harder to appreciate the Esperanto version for its own qualities as a poem.

I don't think anyone who loves the *Rubáiyát* should pass up this excellent translation; it is a pleasure to see an old friend in a new form. Still, this doesn't seem to be the definitive Esperanto version of the *Rubáiyát*. Any volunteers?

Recenzis Daniel Treesong Burke

### ESPERANTO IN LITERATURE AND LINGUISTICS.

**BABEL**, the international journal on translation, has introduced a regular section on "Esperanto News." In a recent issue (3/79), there appeared an article by Vilmos Benczik on the role of Esperanto as a linguistic bridge to Asiatic literature. In this same connection we note the recent publication of a Japanese translation of *Sur Insulo Malproksima*, the novel by Jo van Hemert-Remmers originally written in Esperanto and first published in 1957.

*METROPOLITENO*, the well-known Esperanto novel by the early Soviet writer Varankin, has appeared in an English translation by the American Martha Evans (published in Antwerp by TK).



## LOCAL CLUBS

### CALIFORNIA

**Northridge** - California State University's Experimental College is offering a basic Esperanto course in the spring semester. The instructor is Thomas J. Curtis, Jr., MA (Linguistics).

**Los Angeles** - The Esperanto-Asocio de Los Angeles (EALA) will celebrate the club's 55th anniversary at a dinner June 6, 1982. (Can another club top this?)

**Sacramento** - John Mathews reports that Tony McEwing of Channel 10 TV attended their club meeting. They appeared on the 5:30 and 10:00 PM newscasts. The Sacramento Club also hosted Miss Setsuko Umeda of Tokyo.

**San Francisco** - Dr. E. J. Lieberman (Washington DC), past president of ELNA, lectured at the San Francisco Club in February on "Modernaj Perspektivoj Pri Freud". An article by Dr. Lieberman, "Lingvaj Problemoj en la Scienco" appeared in the January 20 issue of *Heroldo de Esperanto*.

### FLORIDA

**Islamorada** Public Library offered a talk on Esperanto by Dr. Maria Murphy of the Boston Esperanto Club, who is wintering in Florida.

**St. Petersburg Times** (Jan. 20) featured an interview by Tim Johnson with Dr. Douglas Swett, President of the Florida Esperanto Society and member of the ELNA Board. Dr. Swett teaches a lively class at St. Petersburg Jr. College.

### MASSACHUSETTS

**Dorchester** - Esperanto is one of 100 electives for Dorchester High School students. Ralph Murphy is teaching a 10-lesson minicourse March-May.

### NEW YORK

**New York City** - Dr. Humphrey Tonkin, Representative for the Universal Esperanto Association at the UN, announces that Prof. Leonard Dzelzitis is now Acting Director of the UEA office at 777 U N Plaza, NY 10017. Mrs. Neelu Dhar is the principal liaison with the UN secretariat and the missions. Tibor Sekelj of Yugoslavia was on hand for a Zamenhof-Day reception which brought together people from the secretariat and NGOs. Among the participants was the deputy ambassador from the People's Republic of China.

**Betty Manson** reports that 21 students registered for Esperanto classes at Stuyvesant adult school and that the Esperanto translation of *Alice in Wonderland* appeared in a Carroll Exhibit at the Morgan Library.

### OHIO

**Ashtabula** - Scott Campbell at Oberlin College received permission to study Esperanto independently during winter quarters. John Ricker helps with questions.

### TEXAS

**Tandy Komputiloj** reklamas per Esperanto-teksto tradukita de Michael Jones, 3712-A Tulsa Way, Ft. Worth TX 76107.

### UTAH

**Provo Esperanto-Rondo** has just elected Dr. Konstantin Behnert of West Germany president. He plans a recruitment campaign for PER. Eighty students studied Esperanto in the fall semester at Brigham Young University, and about the same number is in the spring class.

## ANONCOJ

National Exams (AATE) will be administered by Dorothy Holland during the Esperanto courses at San Francisco State University June 28 - July 16. State whether you want BASIC, INTERMEDIATE, or ADVANCED exam by writing in advance to Cathy Schulze or Dorothy Holland.

**Radio-Amatoroj:** *La Bulteno de Internacia Ligo de Esperantistaj Radio-Amatoroj* estas abonebla de Edward Lindberg, W2CIL, 113 Maple Dr., Bowmansville NY 14026.

Cornelius J. McKown, 460 Orlando Ave., State College PA 16801 dez. kor. sonbende kun Usonanoj, Kanadanoj, kaj Meksikanoj pri ĉ. temoj. Bv skribi antaŭ ol sendi sonbendon.

**Vladivostok-Esperanto-Klubo**, heredinto de Esperantomovado kiu ekstaris en jaro 1891, deziras kontakton kun tutmondaj samideanoj. Eble ni vidos Vladivostokanojn ĉe la Tutpacifika Konferenco en Portlando en 1984. Sendu invitojn al: Vladivostoka Esperanto-Klubo, regiona domo de junularo, av. 100 let Vladivostoku 103, SU-690039, Vladivostok USSR.

**Kanada Esperanto-Asocio** eldonis specialan Vintran numeron de ĝia revuo *LUMO*. Wayne Illes (BYU, Provo UT) verkis artikolon pri la juna Kanada atleto, Terry Fox, kiu perdis kruron pro kancero. Por helpi la Kanadan Kanceran Societon, Fox kuris *Maratonon de Espero* trans Kanadon en 1980. La multaj fotoj kun la rakonto belege ilustras la karieron de la kuraĝa Terry Fox. KEA vendas la 32-paĝan revuon por \$3 por profiti la Kanadan Kanceran Societon. Mendu de KEA, PK 2159, Sidney BC Canada V8L 3S3.

**Mind Control Newsletter**, beginning with its January issue, is offering its subscribers a series of ten Esperanto lessons plus Silva Mind Control tips for learning. ELNA will be interested in having reports from those using the Silva techniques in learning or teaching Esperanto.

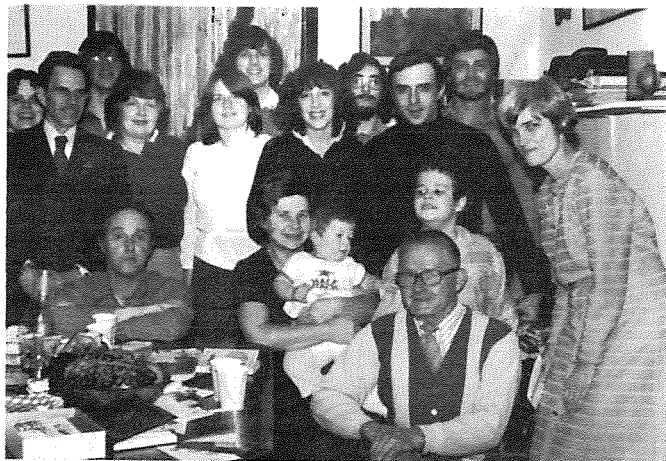
(reported by John Mathews and Frank Helmuth)

**MENSA - ESPERMENSA** now administers a rapid Correspondence Course, geared to the brightest minds. It is available to speakers of English, French, Italian, Dutch, Portuguese and Swedish. MENSA bulletins in the U.S. may want to make known to their members that they may obtain details by sending two international reply coupons (available at the postoffice) to: Audrey C.E. Childs-Mee, Postbus 25041, 3001 HA Rotterdam, Holland.

### List of Official Esperanto Courses - 1982

*Oficiala Situacio de la Esperanto-Instruado en la Mondo* is an up-to-date list showing a healthy growth in the number of universities offering Esperanto courses with names of the instructors. The brochure gives information on the laws governing Esperanto instruction in various countries. A foreword by Professor Michel Duc Goninaz of the University of Provence, Aix-en-Provence, France, describes the importance of this brochure, compiled by Germain Pirlot, Kemmelbergstraat 5/b. 3, B-8400, Oostende, Belgium.

**NOTE:** University instructors of Esperanto are requested to provide up-to-date information to Mr. Pirlot.



**Boston club members host reception for ELNA President Dr. Thomas Goldman (standing at left) at the home of Dr. Maria and Ralph Murphy.**

(Photo: Al Unterberg)



**Germaine Chomette**

### **Memorial Student Scholarship Funds Growing**

In memory of Germaine Chomette who died January 22 (see January-February NL) an education fund has been established by the Esperanto Association of Los Angeles. This will honor not only Mrs. Chomette but other EALA members who have passed away in recent months: Sigurd Glassen, Hyman Ledeen, and John Stitz. Contributions have been received from William Worrell, Pauline Ledeen, Helen Scherer, Irwin Schor, and William Glenny. Donations to the ELNA Esperanto Scholarship Fund for Advanced Studies at San Francisco State University have been made by Cecelia Peterson and William Schulze.

**ELLEN ANN LEWIS ESPERANTO SCHOLARSHIP FUND**, set up by the Boston Esperanto Club, is growing according to Ellen's mother, Mrs. Frances Lewis. Eleven Contributions bring it to \$573.

### **NEKROLOGE**

Ruth Hullén, vidvino de Esperantisto Jacob Hullén, mortis en Napa, CA, la 7an de marto. La Napa Esperanto-Klubo kontribuas al la Studenta Fonduso por Esperanto-studoj ĉe San Francisco State University memore al s-ino Hullén. (raportis Rose Norlund)

## **VOLAS KORESPONDI**

### **Bulgaria:**

S-ino Canka Boteva, okr. Târgoviște, S. Makario-polsko 7750, Bulgaria

Evgeni Georgiev, Str. Bzco/Kiro 35 II BG-1202 SOFIA, Bulgaria – 27j. pĉt

### **China:**

ZHANG He-ming, Foreign Language Dept., Shanghai, Institute of Maritime Transport, Shanghai, China; 26j, organizis studgrupon 60-membran, kolektas malgrandajn naciajn flagojn; sciencajn tekstojn en Esperanto.

CAI Jian-yi, Redakcio de la Revuo "Ying Ju Yi Shu", Demokratia St., NANNING, Aŭtonoma Regiono GUANG-XI, P. R. China.

### **Czechoslovakia:**

Stanislav Kares, Tylova 1262, 508 01 Norice, okres Jicin, Czechoslovakia.37j; agronomo; sekr. de loka Esperanto-klubo.

D-ro Blahova L., 14100 Posta Praha 41, postk. 13, Czechoslovakia. 60j kuracistino deziras korespondi kun liberaj samideanoj por estonta reciproka vizito. Frantisek Nikodem, Partizanska 3, CS-052 01 Spisska Nova Ves, Czechoslovakia. 47j konstru-teknikisto.

Jitka Dajčarová, Loučná 68, 78811 Czechoslovakia. v.k. kun 14j knabino. Foje vizitis San Francisco-regionon.

Josef Ulrich, U studentky 1318, 509 01 Nova Paka, Czechoslovakia – 23j, muziko, religio.

Miloslav Vanek, 3. kvetna 779, 509 01 Nov Paka, Czechoslovakia – 23j, muziko, religio.

### **Germany:**

Günter Rudolph, Grosse Gasse 64, Gierstädt 5101, East Germany; 27j studento.

### **Hungary:**

Vincze Miklos, Szekesfehervar, Berkes Ferenc Lsp. 11, 8000, Hungary; 48j, 2 gefiloj; literaturo, muziko, arto, naturo.

Erika Varkoly, H-3900 Szerencz, Szechenyi ut 43, Hungary; 26j instruistino.

### **Iran:**

Hossein Mohammadi, Hakimnezami High School, Ghom, Iran; 18j studento.

### **Italy:**

Scuola Elementare Statale 'CEP', Settore Esperanto, via Flavio Gioia, 09100 Cagliari, Italy

### **Norway:**

S-ino May Helen Findahl, Jutulvn. 90, N-2074 Eidsvoll Verk., Norway; 37j.

### **Poland:**

Maria Krol, 02118 Warszawa, Pruskowska 4 B/17, Poland; 27j; laboras en libro-eldonejo; muziko, literaturo, filmarto, turismo.

Ryszard Winski, 65-058 Zielona Gora, ul. Swierczewskiego 35/4, Poland; 23j, juristo; sporto, politiko; membro de nova pola junulara org.

Milosz WROBLEWSKI, ul. Malczewskiego 35 m 35, 93-154 LODZ, Poland; 21j studento de agrikulturo; literatura historio, filmo, muziko, bk.

Janusz J. Olbrzymek, Skrytka Pocztowa 54, 30-964 Krakow 42, Poland; 27j fraŭlo – filmoj, geografio, libroj, historio.

Stanislawa Towsciuk, ul. Wolnosci 1, 86-050 Sołec Kujawski, Poland; 36j instruistino kun edzo-mekanisto, filo 12j.

### **Sovetunio:**

Pogorelaja Svetlana, skola 221, ul. Kudrjasova 12, Kiev-35, SU-252 035, Sovetunio. En 1982 UNESKO agnoskas la 1500-jaran datrevenon de Kiev.

### **Vietnam:**

Nguyen-phuoc-Trach, 386/43, strato Ng. v. Troi, Q.3, HO CHI MINH urbo, Vietnam.

Niaj geklubanoj deziras korespondi kun Esperantistoj tutmonde pri ĉ. t. Skribu al: S-ro NGO Chan Ly, 539/TK2/20, Tran Hung Dao, TP. Ho Chi Minh, Vietnam.

ESPERANTO LEAGUE FOR NORTH AMERICA — BOX 1129, EL CERRITO, CA 94530

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Office Hours - ELNA CENTRAL OFFICE - [415] 653-0998 Monday - Friday 9:30 - 4:30

**CORRESPONDENCE COURSES - Basic and Advanced -** Write ELNA Central Office for registration forms.

**EXAMINATION SERVICES**

Send self-addressed stamped envelope for syllabus and application form for the Basic, Intermediate, or Advanced Examination to: Usona Ekzamena Servo, 1010 Crestwood Pl., Santa Barbara CA 93105.

**ELNA TAPE LIBRARY**

Send self-addressed stamped envelope for list of available tapes to: H. K. VerPloeg, 321 E. 19th Ave., Spokane WA 99213

**ELNA BOOK SERVICE** - Magazine Subscriptions, bulk informational materials, classroom texts, etc. Order from ELNA Central Office.

**SAN FRANCISCO STATE UNIVERSITY YOUTH SCHOLARSHIP** Fund for advanced Esperanto study. Contact Cathy Schulze, 410 Darrell Road, Hillsborough CA 94010 for information.

**VIRINAJ AFEROJ:** Kontakto Cathy Schulze aŭ Ellie Stein.

**TRAVEL NOTES**

**CHINA OPPORTUNITY STILL OPEN...**

There are still a few places left for the Second Esperantist Group Visit to China, if you act quickly. As announced in previous Newsletters, this group will visit Beijing, Nanjing, Suzhou, Hangzhou, Wuxi, Shanghai, Guilin and Hong Kong, with a Chinese Esperantist guide and many personal contacts with Chinese Esperantists. Traveling in China as an Esperantist is a unique experience - don't miss it!

Your ELNA Travel Committee has prepared detailed information for you on economical travel arrangements to the ELNA Congress in Florida as well as the UK in Antwerp. Time is running out - if you intend to attend either Congress, write to me today.

For a brochure on the China Esperantist Group or any other travel information, write or call:

Lucille C. Harmon  
Esperanto Travel Service  
578 Grand Avenue  
Oakland CA 94610  
[415] 836-1710

**OFICISTOJ DE ELNA:**

**Prezidanto:** Thomas A. Goldman

**Vicprezidanto:** Ellie Stein

**Kasisto:** William H. Schulze

**Sekretario:** Benn E. Clouser

**Estraranoj:** Janet Brugos, James Cool, Thomas Goodman, Wm. R. Harmon, Julius Manson, John Massey, Cornelius McKown, W. Campbell Nelson, Douglas Swett.

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nomitaj de Prez-o Thomas Goldman por la jaro 1981-1982:

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Allan C. Boschen  
Conrad Fisher  
Roan U. Orloff-Stone  
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Prof-o James Cool

**KOMISIITO POR TESTAMENTAJ AFEROJ:**

John Massey

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Bernice Garrett.

**Redaktoro de ELNA NEWSLETTER:**

Catherine L. Schulze

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and Donald Harlow

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## ESPERANTO CALENDAR 1982

28 Jun - 16 July	San Francisco State University Esperanto Summer Sessions
16-20 July	ELNA Annual Convention, St. Petersburg FL
17-19 July	Dua Tutamerika Esperanto Konferenco, Bogota Colombia
24-31 July	Universal Congress of Esperanto, Antwerp, Belgium
1-3 October	NOREK (Northwest Regional Esperanto Conference), Fort Worden State Park, near Port Townsend, WA.
9-10 October	EGI (Intermountain Esperanto Conference), Phoenix-Sun City, AZ.

## 1982 TARIFF FOR U.E.A.

**BARGAIN YEAR! U.E.A. DUES REDUCED!**

Member-Yearbook (MJ)	\$12.00
Member-Subscriber (MA)	30.00
Societo Zamenhof (additional)	60.00
Subscription only to <i>Esperanto</i>	18.00
Subscription only to <i>Kontakto</i>	9.00
Life Membership in UEA	750.00

Send payments for UEA memberships or subscriptions to UEA, Box 1129, El Cerrito CA 94530. You may include UEA memberships or subscriptions with ELNA membership dues or book orders.

\*\*\*\*\*  
CORRECTION: January-February NEWSLETTER gave erroneous dates for the Universal Congress, Antwerp, and San Francisco State University courses (see calendar above for correct dates)  
\*\*\*\*\*

## ELNA DUES FOR 1982

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