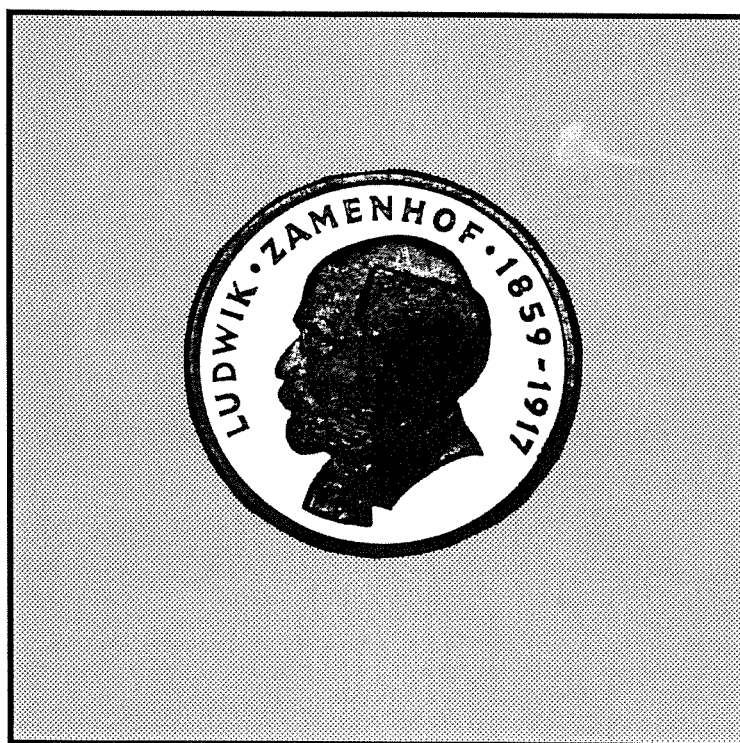


ELNA NEWSLETTER

NEWS OF THE LANGUAGE PROBLEM
AND ESPERANTO AS A SOLUTION

NOVEMBER-DECEMBER 1985



"In 1979 Poland issued a 100-zloty Proof coin to honor one of its most famous citizens—the internationally-renowned linguist Dr. L.L. Zamenhof (1859–1917)—120 years after his birth. Zamenhof's major claim to fame derives from his creation of an international language known as Esperanto. Since the publication of his first book in 1887, . . . many people have become intrigued by the practical implications of this novel idiom."

—Prof. Frank Nuessel in *The Numismatist*, December 1984

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DECEMBER IS ESPERANTO BOOK MONTH — DECEMBER IS ESPERANTO BOOK MONTH

Remember the Birthday of the Creator of Esperanto

Born to Jewish parents on December 15, 1859, in Bialystok, Poland (which was then under Russian control), Ludovic Lazarus Zamenhof was the eldest son of seven children. At the time of the philologist's birth, his native town (population 13,787 in 1856) was multi-ethnic (Germans, Jews, Poles, and Russians) and polylingual (German, Lithuanian, Polish, Russian, and Yiddish) and embraced a diversity of religions (Catholic, Jewish, Orthodox, and Protestant).

This multi-faceted society understandably contributed to ethnic, racial, and sectarian strife. Amid this turmoil, young Zamenhof realized the potential benefits of establishing an effective means of universal communication to resolve the overwhelming difficulties of verbal misunderstanding common to culturally pluralistic societies and nations.

In 1887 Zamenhof published his now famous *Unua Libro* ("First Book") under the pseudonym of Dr. Esperanto ("one who hopes"). Soon after, Zamenhof's *nom de plume* came to signify the language itself. The book was issued in four languages (French, German, Polish, and Russian) and within a year was followed by *Dua Libro* ("Second Book"), which was written entirely in Esperanto.

In addition to his substantial linguistic accomplishments, Dr. Zamenhof also wrote an inspirational essay in 1906 entitled *Homaranismo* ("Principles of the Membership of the Human Race"), in which he espoused the concepts of equality, justice, and international brotherhood. At all times, Zamenhof maintained a clearcut distinction between his humanistic principles and his invented language.

On April 14, 1917, L.L. Zamenhof—linguist, humanitarian, and visionary—died in Warsaw.

—Frank Nuessel

The Numismatist, December 1984

Lidia, the Life of Lidia Zamenhof, Daughter of Esperanto, by Wendy Heller. Oxford: George Ronald, 1985. 312p. Bound: \$26.50, paper: \$11.95. Available through ELNA.

Dr. Zamenhof's youngest child, Lidia, was thirteen years old when her father died in 1917. It was she who was to carry on his work and to devote her life to spreading Esperanto as a highly successful Cseh-method teacher, particularly in France and the USA, before being slaughtered in the death-camp at Treblinka in 1942.

I found this new book by Wendy Heller both fascinating and inspirational. Sad to confess, I previously had only the haziest idea of Lidia and her work, and there must be many other Esperantists, particularly those younger than myself, who don't really know very much about Esperanto in the important years between the wars and don't, of course, remember what life was like then. This book will certainly enlighten them.

Lidia was a convert to the Bahá'í faith, which embraces among other things the concept of a universal language, and she was also, both in practice and in theory, a feminist. She wrote, "Women must arise—they want to arise—they are rising! Not to bring down the men, not to rip from their hands the scepter of rule and capture for themselves the reins of the world. . . no one wants that, even the most fanatic feminist. All women want is equality!"

Like her father, Lidia had a fine mind and a modest but utterly courageous personality. During her last months in the Warsaw Ghetto—so ably dramatised by Julian Modest in his play *Ni Vivos!*—she refused offers of help from Christians and Esperantists willing to arrange escape and shelter for her, on the grounds that she could not risk endangering their lives

along with her own. I am glad to believe that she was sustained by her deep religious faith. She was only thirty-eight when she perished.

Wendy Heller's Preface is also unusually interesting. For example: "I quickly realised that to do research about Lidia I would simply have to learn Esperanto. Although I had studied other languages, I wasn't looking forward to the prospect of having to learn yet another language just in order to write a book. But I was surprised to find I could soon read Esperanto better than languages I had studied for years. . . I became impressed by the ideals underlying Esperanto as well as the tenacity of the language, now nearly a hundred years old, to endure—to withstand schism, war, and persecution—to face the apathy and mockery of the general public, yet attract the praise of some of the most esteemed scientific, political, literary, and religious figures of the age.

"Esperantists often praise the practical usefulness of the language as a neutral medium of international communication, but the real meaning of this did not impress itself on me until I found myself in need of a certain piece of information about Lidia which could only be provided by a certain person in Sweden. Swedish was not one of my languages, and my correspondent did not know English. But no matter; Esperanto gave us a bridge to communicate with one another. Time and again this occurred, and the instant collapse of the language barrier almost left an audible crash. Without Esperanto I would never have been able to communicate with many of the people, of various nationalities, whose reminiscences provided the information for this book."

I hope many people will be as stimulated as I have been by this eminently readable biography of a remarkable woman.

—William Auld

A Crash Course in Grammar for Good Esperantists or Grrrrrammar Can Be Fun!

By Professor James Cool

A number of years ago when I was trying to decide just how to organize the grammar section of the intermediate course at San Francisco State, I concluded that it would be best to spend our time reviewing those points of grammar that cause good Esperantists the most trouble. I had in mind those people who already read, speak, and write fluently, but whose use of the language, especially in the heat of exchanging ideas in writing or speech, leaves something to be desired. I realized that this group includes most people in the intermediate and advanced courses—and me too. In many cases (the accusative!) it is not so much a matter of not knowing what is right as of remembering without having to stop and work it out, or perhaps of training ourselves to think with Esperanto structures instead of following English habits.

Since I had thirteen sessions to devote to grammar, I came up with thirteen points. Some are related, and the list could easily be reduced to ten or expanded to fifteen. Yet my experience that summer and during the other times I have heard and seen Esperanto used by Americans has convinced me that these points are indeed the ones that keep good Esperantists from being excellent ones—at least as far as grammar is concerned.

Here is my list, in no particular order, with references to the appropriate sections of Montagu C. Butler's *Step by Step in Esperanto*. If you've put off brushing up on grammar because you didn't know how to go about it, or if you're already looking for an Esperanto New Year's resolution, here's a way to begin.

1. ACCUSATIVE. Bruce Sherwood claims that even famous Esperantists forget it so often in speech that it can hardly be said to be a rule in effect. An equally serious problem for experienced Esperantists who are proud of being able to

remember to use an accusative now and then is that they begin throwing it in where they don't need it—after prepositions such as *dum*, for example. Few experienced Esperantists use it often enough to show direction after a preposition or with correlatives: “Kien vi iras? Ĉu en tiun domon?” Another serious omission occurs with expressions of time: “Iun tagon mi vidis akcidenton. §§291-357; 442-451; 544-551; 819-829; and for a sticky fine point, 585-589.

2. COMPOUNDS WITH PREFIXES. This is really a sin of omission since not enough of us make an effort to create and use compound words that make our style more lively and more truly Esperantic. I am thinking of expressions with verbs (*eliri domon*) as well as those with nouns and prepositions (*denaska, ĉi-kune*). §§390-401; 542-543.

3. PARTICIPLES. These demons make most students tremble at the mention of them. We have to distinguish active and passive; present, past, and future; and uses as nouns, adjectives, and adverbs. English speakers find that there are more of them than they need or want. Yet participles are one of the glories of Esperanto and can be very helpful in saying a great deal with one word, once we have mastered them. Your work includes understanding why God is on the side of the *itistoj* and why dangling participles are just as unwelcome in Esperanto as they used to be in English. No nominative absolutes in Esperanto, please. (Sorry. I don't have the time or patience to try to explain what those are here.) I recommend the Participle Week-end, during which you abandon your family, taking nothing but Butler to a desert isle. (If you can't afford the Caribbean, a third-rate motel with the standard malfunctioning T.V., preferably during a blizzard, might do.) §§452-458; 649-656; 961-964; 1072-1108.

4. COMPOUND TENSES. You won't understand these until you have survived the Participle Week-end. And you'll have to review this section again after you have studied my section 9. Don't forget to make the participles agree with plural subjects: “Se nur ni estus sciintaj!” AT THIS POINT INTERMEDIATE STUDENTS SHOULD PASS ON TO SECTION

5. Only advanced students are allowed to know the truth: you must never use any of these compound tenses yourself, except perhaps the *-us -inta* ones. If you insist on censequentiality and keep wondering why even bother to learn the compound tenses, I will just say it is good discipline for the mind. Besides, you have to be able to recognize them if you want to make fun of intermediate students and Stone-Age Esperantists who still use them. §§1109-1138.

5. TIME EXPRESSIONS. Here I include a *pot pourri* of little expressions you need in order to say “not yet,” “no longer,” “since,” etc. Maybe the most worthy of your attention is *dum*, which should be used for time expressions (except with the future) when you mean “for”: “Mi laboris dum ses monatoj en la Centra Oficejo.” (Yes, of course you may also replace this *dum* with an accusative: *monatojn*.) §§232-235; 427-434; 785-804; 1020-1028.

6. TROUBLESOME PREPOSITIONS. Of the trio *da, po, and el*, the hardest to understand when to use is *da*. People have been known to live perfectly happy and productive lives in Esperantujo without ever letting *po* cross their lips; but if you need it to spice up your otherwise prosaic existence, at least remember to use it immediately in front of a number. If you don't recognize *el* as a troublemaker, then you probably don't realize you need to use it in expression such as *unu el* not *de* *miaj amikoj*. §§372-373; 692-703; 812-818.

7. *IG* AND *IG*. To subdue this notorious pair of Esperanto terrorists, you should start out with adjectives to get the hang of how they work. Once you understand that *ig* always adds a direct object and that *iĝ* takes a direct object away, usually making the action reflexive, you can attack their use with verbs. Here, the real problem is knowing whether the basic meaning of the root is transitive or intransitive. Ĉu *ig kaj*

iĝ *tedas aŭ tedigas vin? Ĉu vi enuas aŭ enuiĝas pro ili?* You'll need to master the pair before you can express your frustration. §§619-632; 633-647.

8. IMPERSONAL EXPRESSIONS. Most people are used to these with the weather, but many don't realize how many other English expressions with *it* or *there* need this structure. And they forget to use the adverbial ending on adjectives that follow: “*Devus esti facile*.” It helps if we remember to use *gi* only if it refers to a specific, concrete object just previously mentioned. §§965-980.

9. LOGICAL TENSE. I use this term to cover two separate phenomena. One occurs because direct quotations and even thoughts retain in Esperanto their original tense: “*Li diris, ke li venos*.” In other words, we must unlearn the complicated (i.e., for speakers of some languages) system of tense sequence which we automatically use in English (according to which we say in the above sentence “*would* come”). It helps if you watch out particularly for *would* and do not always automatically make it an *-us* tense in Esperanto. But other tenses are often involved too. Another logical tense occurs in sentences such as “I'll tell him when I see him.” You do not see him yet—you won't until some time in the future. So use the future tense in Esperanto (*mi vidos lin*). §§758-760; 1055-1064. For another troublesome case, not adequately treated in Butler, note the Esperanto tense used with the *jam ne* example in §793.

10. NOMINATIVE COMPLEMENT. This may be harder to name than it is to use. To distinguish between “We painted the white house” and “We painted the house white,” English uses word order. Esperanto drops the accusative in the second sentence: *Ni farbis la domon blanka*. It can occur with nouns too: *Oni nomis la bebon Ludoviko*. §§1065-1071.

11. *SI* AND *SIA*. You learned the theory as a beginner, but often you still forget not to translate every his by a *lia*, and every her by a *ŝia*. Once you start using *si* and *sia*, you probably do so too often. See the difficult but not unusual cases in Butler where the subject changes foxily without your noticing it. §§830-853.

12. VERBS IN *-U*. Giving orders is easy enough, but in the so-called *volitive*, you need to show when one person is trying to influence the action of another: *Mi ne ŝatas, ke vi tro fumu*. It doesn't matter if your desire is in the form of a thought rather than an utterance; you still need *-u* when you report it. This could actually be considered another case of point 9 above. §§939-960.

13. CORRELATIVES. On the San Francisco State placement test given in 1985, the number of mistakes made on correlatives, even by experienced Esperantists, was surprising. If you have not yet done so, sit down and learn them completely once and for all time. Martha Evans has written some good exercises to be used with the Postal Course. Butler wisely spreads them throughout his book, but the table is in §§707-708.

I don't remember which famous Esperantist said that we will never develop fluency in Esperanto equal to fluency in our native language until we begin using it intensively (reading probably doesn't count) for at least an hour every day. I believe he is right although I admit that there are few days when I succeed in doing this. But if you start doing daily Esperanto calisthenics (talking to yourself, keeping a journal in Esperanto, translating *Gone with the Wind*, or writing the great American novel in Esperanto), make your exercises mean more by paying attention to the thirteen points mentioned above. You may be one of the good Esperantists who turns excellent.

Language in the News

PEACE AROUND THE WORLD, Christian Science Monitor, 18 November. Joseph A. Murphy, professor of language education, West Virginia University, writes: "Does the word 'peace' mean the same thing to an American, a Russian, or a Nigerian? When speakers of various languages were asked. . . they gave some surprising answers."

"When Russians say *mir*, they are using a word that also means 'village,' 'community,' 'world,' and 'universe.' The word evokes universality and oneness to a greater degree than does its English counterpart. . . ."

"In Swahili, 'salama' means 'without harm to soul or body.'

. . . Korean has not only 'Go in peace,' but also 'Stay in peace.'

"The German word is 'der Friede,' which one native professor of German sees as enlivened by its phonetic resemblance to 'Freude' (joy). . . ."

"The Chinese 'he ping' breaks into 'harmony' ('he') and the 'absence of strife' ('ping'). Like Chinese, the language Malay often combines 'aman' (no wars) with 'damai' (harmony), 'aman-damai' signifying a state of peace and harmony among nations or individuals."

"Arabs greet each other with 'As-salaam,' the most frequently heard word in the language. 'As-silm' is peace contrasted with war. . . ."

"Speakers of Thai and Hungarian also use their respective words for peace in greetings. The former have 'Santi.' Hungarian yields a number of beautiful phrases like 'asend es beke' (silence and peace) and 'a beke homa' (the home of peace, i.e., heaven). . . ."

"The Japanese word 'hei-wa' has a curious relatively brief history. It is never used as a greeting nor to describe nature. In daily living, it denotes a state of harmonious relations marked by unity and calm applied to one's thinking and to family, community, and nations. . . ."

"Hawaiians have not only several words for the concept (*maluhia*, *ku'i kahi*, *mahie*, and *lai*, among others)—they dance it in the hula. . . ."

"Edith Levy, a linguist and survivor of the Holocaust, says that 'the word *Shalom* is an integral part of modern Hebrew. It reflects the yearning of a people who have not known any real peace in a homeland for two millenia. It, therefore, permeates all facets of life. . . ."

"The human heart yearns for peace and talks about that aspiration in different ways. On rare occasions hearts and languages meet as when, at the signing of the Egyptian-Israeli Peace Treaty, then Israeli Prime Minister Menachem Begin proclaimed, 'No more wars, no more bloodshed. Peace unto you. *Shalom*, *salaam*, forever.'

"Let us cling to a thought so beautifully expressed in Yoruba, 'Alafia lo ju ohun gbogbo lo'—peace is the greatest virtue. Our leaders would do well to ponder the Malay proverb, 'Negara aman, rakyet makmur'—a peaceful country gives its people a good, happy life."

DIPLOMATIC DIGEST (Jack Anderson's column in San Mateo Times, 21 October). "For many years Saudi Arabia has been a place for American and other Western companies and their employees to make good money in return for certain hardships of climate and social environment. The restrictions on women's activities and the ban on alcohol have been deemed worth putting up with to garner a share of the country's petrodollars. Now the Saudis are putting another burden on the foreign devils who want to do business in their country: They want all operations conducted in Arabic." (clipping sent by Cleo Fort)

U.S. ARROGANCE CHILLS EUROPE, Dallas Morning News, 5 November. In her column, Georgie Ann Geyer comments on a low 19% rating by Britons on the United States' ability to "deal wisely with present world problems." Stating that there are many reasons for this, she cites what Europeans regard as U.S. officialdom's arrogance toward Europe. One example: "When George Schultz visited Spain this year and gave a press conference, he was specifically asked for his answers to be translated into Spanish for the lively and very good Spanish press. He 'didn't have time'—a phrase that has not been forgotten in Madrid." (clipping sent by Michael Jones)

A LOT COULD BE LOST IN TRANSLATION: EXPERTS, Boston Herald. "President Reagan has been warned that faulty Russian translation could make or break the Geneva summit."

"The White House is making 'painstaking' preparations to ensure the quality of the translation at the summit, in wake of reports from Senate leaders who have told the White House that Kremlin translators are prone to distortion."

"The Kremlin translator, Viktor Sukhorev, who is also expected to be at the summit table in Geneva next week, sometimes adds his own flourishes to translations."

"Senate Democratic leader Robert Byrd (D, West Virginia), one of the few American politicians to have met Gorbachev, emerged from a briefing session at the White House earlier this week saying he told Reagan to watch out for Sukhorev."

"Byrd said Sukhorev would add 'inflections and volume and flourishes' to Gorbachev's comments—making it appear at times that Gorbachev was talking angrily when in fact he was calmly making a point."

As we saw on television, the White House brought its own translator, Dimitri Zarechnak, as is customary, and added top White House Kremlinologist Jack Matlock, who is fluent in Russian, to the five-member U.S. team accompanying Reagan. (reported by ELNA member Gil Wilder)

3,000 Arrested in Indian State in Series of Language Protests, Christian Science Monitor, September 24, page 2. Over 3,000 people were arrested in a series of protests across India's southern Tamil Nadu State against the use of the Hindi language, according to the United News of India.

UNI said a regional political party organized the protests to counter what it claims is a campaign by the Indian government to impose Hindi as the primary language. Most people in Tamil Nadu speak Tamil.

Both Hindi and Tamil are among 15 officially-recognized languages, although the government hopes in time Hindi will emerge as the major language. (sent by Jerry Veit)

COMPUTERS THREATEN ANOTHER TRADITION: The Glory of France, by Richard L. Hudson, Wall Street Journal staffer. "The enemy: American computer jargon. . . . Despite official efforts, many French computer operators process un batch of data, and, to move it, will fait un dump onto le floppy disk. A fault in the software? They debuggent it."

The terminology commission has won some victories. It has managed to stifle le soft for software. Now, most everybody in the French computer industry uses le logiciel, a neologism. Another commission triumph was supplanting computer science or data processing with l'informatique.

ESPERANTO IN THE NEWS

NEW ENVIRONMENT BULLETIN #127, November, carried an item by Prentiss Riddle, Galveston, TX, about the current status of Esperanto. He called particular attention to the *Asocio de Verduloj Esperantistaj*, an international group dealing with environmental concerns.

THE SAME OLD CIRCUS—DIFFERENT CLOWNS.

Jerry Veit reports on an article in Business Week, 16 September, entitled "Machines Are Mastering the Language of Multinational Business. It discussed current efforts in the U.S., Japan, and Western Europe to develop computer software capable of translating foreign language documents.

The article briefly mentions the project being worked on by the Dutch firm BSO, which uses a modified form of Esperanto as a bridge language between two ethnic languages. The article fails to mention the key role played by Esperanto in this project, however, and incorrectly states that the BSO system is "interlingua-based."

After discussing the costs and difficulties involved in developing computer-based translation systems, Business Week concludes its report with the statement that "when it comes to language, at least, the sun will never set on the English empire.

INTERNACIA PEDAGOGIA REVUO #3-1985. This organ of the International League of Esperantist Teachers carries a number of useful articles among which are: The Role of Instruction in the Esperanto Movement by H. Tonkin, president, State University College, Potsdam, NY; English "Yes"/Esperanto "Yes" by H. Sonnabend; and How to Evaluate Textbooks by B. Golden. Note: This journal (IPR), along with the highly useful AATE Bulletin goes to all members of the American Association of Teachers of Esperanto, 4710 Dexter Drive #3, Santa Barbara CA 93110. Dues are \$5 yearly.

UN KAJ NI, #38, Akiko Nagata-Woessink, redaktoro, raportas jene: "En Internacia Socia Scienca Revuo, #36, eldonita de UNESKO, troviĝas 'La lingva problemo en Internaciaj Organizaĵoj,' verkita de profesoro J.E. Humblet de la Universitato de Mons, Belgio.

"Post super-rigardo al la lingva problemo en internaciaj organizaĵoj kiel la Ligo de Nacioj, la Unuiĝinta Naciaro, la Internacia Labor-Organizo, kaj Eŭropa Komunumaro, li konkludas favore al Esperanto: 'La ĉampionaj naciaj lingvoj en iu ajn ŝtato rigardas planlingvojn kiel potencialajn malamikojn.' Rilate al la kultura flanko, li skribas: 'La kultura argumento efektive ignoras la faktan, ke la hodiaŭa kulturo enkludas teknikon, precipe en dato-procedo, ne malpli ol la naturaj lingvoj, en ĉiuj siaj riceco kaj senfinaj nuancoj de opinio. Havas nenian sencon defendi naturajn lingvojn kontraŭ planlingvoj, kiam la kulturo de la edukitaj homoj, kiuj povas esti parolantaj ilin, estas ne plu historia aŭ literatura, sed penetrita de la kulturo de la komputila epoko.' Li daŭrigas: 'Tial ni konsideras, ke nur planlingvo povas preventi la sufokmurdon de iu lingvo super alia kun ĉiuj ĝiaj ekonomiaj kaj kulturaj konsekvencoj. . . Estas ankoraŭ loko apud loka lingvo, por la uzo de internacia lingvo en lernejoj, kiu servus kiel vera perilo de kulturo. Por tio sufiĉas aldoni la instruon de planlingvo, duhore semajne dum la periodo de 2 aŭ 3 jaroj.'"

AUSTRALIA ANGLA LINGVO, UN kaj Ni #38. Rilate al la sintenoj de angleparolantoj al la angla lingvo estas interesetaj fenomenoj. Aŭstraliano Paul Kennedy skribas en la gazeto Rifuĝintoj, #17 May 1985, "Mi rimarkis, ke en ĉiuj okazoj, kie rifuĝintoj ricevas lecionojn de angla lingvo fare de usonanoj en diversaj rifuĝintejoj, ili ne komprenas nian akcenton." Li sugestas, ke en tiuj rifuĝintejoj la aŭstralia angla lingvo devas esti instruata fare de aŭstralianoj.

INTERKIBERNETIK 1985, Heroldo de Esperanto, 7 October. For the past several years, Esperanto has increasingly been used for international scientific contacts. An important step in that direction was made 27 July-2 August at the first convention of the International Association of Cyberneticists in Budapest.

The speakers, who came from 15 countries and 3 continents, covered various theories and practical research in the cybernetics field, thus sharing information about each other's work. Prof. Chen Yuan, director of the Institute of

Applied Linguistics of the China Social Sciences Academy, concludes his talk with: "This worldwide scientific conference is unique in its use of the international language as a working language alongside French and English. Our experience here should convince the world scientific community that Esperanto is capable of fulfilling the role of an effective international vehicle of communication."

INTERNATIONAL YOUTH YEAR. Development Forum, #40, October, (published by the UN Division for Economic and Social Information/CPI and the United Nations University), reports on an innovative project taking shape for International Youth Year which will link students from 10 regions via satellite while teaching computer skills.

The project takes the bold step of letting youth experiment with their own solutions to the world's problems while partaking in computer training programs designed to increase the pool of computer-literate individuals available for development efforts in the Third World.

The pilot training program is centered around a simulation model of the world economy stored in a computer in Vienna. Via satellite telecommunication links, youth gathered in 10 sites around the world will be able to interact with the model and with each other. The simulation, while educational in itself, is designed to provide a stimulus for the students to learn other computer skills as well. . . .

The project has been endorsed by the IYY Secretariat in Vienna, and is being sponsored by a grouping of NGOs. These include the International Federation of Business and Professional Women, the Universal Esperanto Association, the Association for World Federation, et al. . . .

Several U.S. computer manufacturers have been approached for donations of computer equipment. These microcomputers will be installed especially for the training sessions, but will remain after completion of the project for further use by governments and NGOs.

Satellite services are being provided free by INTELSAT, the intergovernmental body which owns and operates a global satellite system. (by R.W.L.)

Note: For further information, contact the IYY Pilot Training Program for Computer Literacy, c/o Universal Esperanto Association, 777 UN Plaza, New York NY 10017.

POTSDAM STUDENTS SAY "SALUTON" TO ESPERANTO, The Racquette, Potsdam College student paper, 10 October, by Stephen Fordenbacher: ". . . What language is easy to learn, spoken all over the world, sounds like Spanish and French, but otherwise seems totally unintelligible? . . . The culprit? Esperanto. . . .

"President Tonkin has been teaching Esperanto to about 20 students this semester. . . . After five weeks of instruction, I know and can use Esperanto better than Spanish, which I have studied for three years. . . .

"Sounds odd, but people are communicating, which is the main goal. What is more important is that neither speaker has to use the other person's language, so there are no social biases involved. . . .

"It is nice to know that if I visit a foreign country in the future, I need only contact another Esperanto speaker to help me out.

"Still the debate goes on. People who don't speak Esperanto feel that it is a futile attempt at solving world problems, but in my opinion, at least someone is trying."

AMBASSADOR, newsletter of Williams Memorial Institute, New London CT (Fall 1985), carried news of alumna Cathy Schulze, her participation in the world Esperanto Convention at Augsburg, and her 16 years involvement as coordinator of San Francisco State University's Esperanto program.

VALLEY MORNING STAR, Harlingen TX, 29 October. Staffer Allen Essex featured a story and photo of Prenda Cook at the world Esperanto Convention in Augsburg with Esperantists from Czechoslovakia and West Germany in folk costumes.

Local News

California

The Berkeley Esperanto League held an open house at Eshleman Hall, UCB, on November 14, which attracted many of the students.

San Diego. Hands Across the Border. Carmen Gala arranged a visit to the October club meeting by Prof. Ruben Vizcaino, Ignacio Barragan, Jesus Mondragon, Luis Jaime Ajala, and Alberto Ubach. Mr. Ubach presented a classical guitar concert. Prof. Vizcaino will arrange for the San Diegans to talk to students at branches of the Autonomous University of Lower California in Mexicali, Tijuana, and Ensenada. Bernard Frost, Angel Angulo, and Charles Nelson assisted in this effort.

Alberta Casey has furnished a copy of a letter written by Rev. Arthur Rutledge of Los Gatos to foreign language departments of Jesuit colleges in the U.S. In it Father Rutledge described Esperanto and its current status. He recommends it as a stepping stone in the learning of other languages.

Charlotte Kohrs participated recently in an Elderhostel program at Pilgrim Pines Camp near San Bernardino. As her part in the "talent-no-talent" evening, with the help of a pianist, she taught others to sing Lee Rittenhouse's amusing song "Kuko en la Buso." Afterward, 10 people took the first lesson of the postal course.

San Francisco. 29 SFERO members attended the Fall Senkrokiliga weekend at Yosemite Institute near San Francisco.



Clockwise from top left:

1) SFERO/Senkrok group: (top) Douglas Leonard, Audrey McFarland, Cynthia Libby, John Hench, Tony Navarra, Merle Ullman, Richard Langley, John Mathews. (2nd row) Liz Warner, Curt Ford, Don Harlow, Roberta McFarland. (3rd row) Kevin Carney, Don Coleman, Charlie Galvin, Doris Vailon-Wheeler, Quenlin (Lon Rand), (front standing) Stella Cope, Sylvia Bogdan, Winona Mathews, Lusi Harmon, Benjamin Ken, (seated) Freda Morris, Colleen Hausler, Shirle Burrison, Juan D. Vega. (photo: B. McCullough)

2) Stella Cope teaches beginners by the Cseh method (photo: D. Coleman)

3) JESA (Junularo Esperantista de la San-Franciska Areo) members take a breather from class sessions. (l-r) Richard Langley, Kevin Carney, Tony Navarra (vice pres.), Charlie Galvin, John Hench (secretary-treasurer), Liz Warner (president), Curt Ford. (photo: B. McCullough)

4) *Faktoj kaj Fantazioj* provided one of the sketches in which Doris Wheeler transforms Richard Langley and Tony Navarra into frogs while their mother, Charlie Galvin, looks on in horror. (photo: B. McCullough)

Santa Barbara. Esperanto in Linguistics class at UCSB has 12 students. Prof. Albert Lindemann has lectured and the class has seen the video film with Steve Allen. Arthur Eikenberry teaches the class on Tuesdays; Dorothy Holland instructs on Thursdays.

Colorado

Pueblo. Fritz Schoener reports that the local TV station aired the Steve Allen film. The *Pueblo Chieftain* interviewed Mary Tucey who teaches an Esperanto class. Mr. Schoener teaches another Esperanto class.

Florida

Port Charlotte. St. Joseph Hospital's annual *International Fall Festival* attracted a good number to the Esperanto display.



Carla Costanzo helps Ralph and Dr. Maria Murphy staff the Esperanto display.



Three scouts, who won their first I LOVE ESPERANTO pins, pose with Dr. Maria Murphy, their instructor. Some 2 dozen fair-goers learned enough Esperanto to earn a pin.

Nia Vojaĝo al la Universala Kongreso en Aŭgsburgo

Mia patrino kaj mi iris al Islando la 18an de julio. Dum tritaga restado en tiu bela—sed geologie juna—lando, ni vidis kraterojn, akvofalojn, gejserojn, fiŝistajn boatojn, kaj la registarajn konstruaĵojn de la ĉefurbo, Reĵjavik.

Tiam ni flugis al Londono, kie ni loĝis 10 tagojn ĉe Prof. Buttinger. Li provizas preskaŭ senkoston loĝadon al vojaĝantaj esperantistoj. Aldone al la kutimaj vidindaĵoj, ni vizitis la verkistinon Marjorie Boulton en ŝia hejmo apud la Universitato Oksfordo, la verkiston Reto Rossetti, la bibliotekon de la Brita Esperanto-Asocio, kaj la Londonan Esperanto-Klubon—kie mi violonludis.



Sara Su Jones in concert

Per pramo ni transiris la kanalon al Nederlando, kie ni entrainiĝis al Augsburg. Tie mi ne multe vizitis la urbon, ĉar mi partoprenis la Internacian Infanan Kongreseton—kune kun 38 aliaj el 10 landoj. Dum la Arta Vespero mi violonludis al la tuta plenkreska aŭskulantaro, kaj rikoltis bonan aplaŭdon. Tie mi renkontis poeton William Auld kaj eldoniston Regulo Perez. Post la Solena Fermo de la UK, la ĉefo de la LKK veturigis nin ĉirkaŭ Augsburg. Post la 7-taga UK, ni revenis al Chicago.

Southern Illinois (St. Louis area)

Prof. Ronald Glossop, So. Illinois Univ.-Edwardsville, arranged for an Esperanto library exhibit in October. He is again teaching an Esperanto course in University City, MO. A new class will be offered again at So. Ill. University. ELNA President, Duncan Charters, is a frequent visitor to the St. Louis District Esperanto Club. Prof. Glossop has been in demand as a speaker to various teachers' groups in Illinois, Iowa, and Seattle, WA, on World Federalism as well as on Esperanto.

Intermountain Esperanto Group.

UEA Week in Salt Lake City. When the Intermountain Esperanto Group (EGI) met in Salt Lake City, October 11-13, it was the beneficiary of some highly enjoyable cultural activities.

UEA (Utah Education Association) Week brought to town high school musicians from all over Utah. An orchestra of more than 90 musicians, under the direction of Dr. Duilio Dobrin, Univ. of No. Colorado, delighted the huge audience. A choir of more than 600, under the direction of Dr. William Ramsey, Stanford University, sang in German, Latin, and English, entirely without sheet music. The All-State Band of some 100 musicians, directed by Dr. Max F. Dalby of Utah State University, climaxed the two-hour concert.

Highlighting the Esperanto sessions was a talk with slides on the Esperanto movement by Dr. David Jordan of UCSD at the public library.

During one of the sessions at Shiloh Inn (EGI Conference headquarters), Dr. Jordan treated us to a mini-"non-crocodile" session designed to vary vocabulary and style.

Other features of the conference were a conducted tour of the Genealogical Center for which Salt Lake City is famous. A tour of the Temple grounds by EGI member Aurelia Richards, a professional guide, provided us with background on this unique city's history. We were accompanied by Dr. Robert Blair of BYU and several of his Esperanto students.

Highly informative was advice on how to find necessary resource material for seeking foundation grants—provided by a member of the SLC Public Library staff.

A solicitous and resourceful Conference Committee made our stay in SLC highly enjoyable. Chairman Charles Hall was assisted by a first-rate team: Nita Jones, Aurelia Richards, Tobe Pittman, and Roxanne Maddocks.

Sunday morning, the Esperanto group, along with touring educators from China, were presented coast-to-coast at the radio broadcast of the Mormon Tabernacle Choir. Following a formal luncheon, the conferees were off to Montana, Colorado, Arizona, New Mexico, and California. (reported by Cathy Schulze)

Maryland

Dr. Amri Wandel reports that Dr. Barbara Despiney, UEA Board Member, is in the U.S. to discuss plans for the UNISPACE project (in Esperanto, SIMO 2001). Dr. Despiney represents UEA at UNESCO in Paris and is responsible for youth affairs and external relations. Dr. Wilkinfield, Univ. of Maryland, who for several years has directed a project similar to SIMO, offered a demonstration of an international simulation in political science and foreign languages which links 6 countries in 3 continents by computer.

Massachusetts

Northampton Esperanto Group. Richard Sturm, who studied Esperanto at SFSU, leads a small study group which also works to inform local students about the International Language.

Michigan

Birmingham Library was the locale for the September meeting of the Michigan Esperanto Society. Dr. Stefan Slak, Univ. of Toledo, spoke about his life in Yugoslavia and how he came to the U.S. Speaking in Esperanto, he stated that he had just begun learning Esperanto three years ago, after a trip to China, where he saw it in use. He displayed an article he wrote on "Esperanto and Psychology" after attending the World Congress of Esperanto at Augsburg. In it he stated, "...as a psychologist educated in three countries and with considerable travel experience, I felt, perhaps for the first time in my life, that I am not Slovenian or American, but quite simply universally human, for I used a neutral language base that made everybody equal and a language whose power of expression is hardly paralleled by any internationally used language."

Mary Napolitan displayed photos she had taken during the classes at SFSU. Birmingham and Bloomfield residents had an opportunity to the Steve Allen film on cable channel 11, October 9-11.

New Mexico

Gallup. Roan Stone on Nov. 11 lectured about Esperanto at a Bahai Fireside. In October and November she gave similar talks at SLC and Albuquerque. Mrs. Stone is midway in the Esperanto translation of Wendy Heller's *Lidia* which Stone hopes to have ready for the Esperanto Centennial in 1987.

Following a well-attended Bahai seminar during the World Esperanto Congress in Augsburg during August, the Bahai Committee made elaborate plans for an expanded program during the 71st World Esperanto Convention in Beijing next summer.

New York

United Nations. On November 19, the UN Staff Recreation Council's Linguistics Club, with the Esperanto Club, co-sponsored a showing of the Steve Allen film. The film was introduced by Rochelle Grossman, President of the Esperanto Society of New York and retired UN staff member.

New York City. Classes continue under Julius Manson and Leonard Dzelzitis. Iranian student, Fatemeh Shobei, arranged an Esperanto class for co-students at Manhattan College. Dr. and Mrs. Julius Manson and Rochelle Grossman gave a 90-minute introduction to Esperanto to two classes at Berkeley Heights High School.

Potsdam. Fifteen students at NY State Univ. College are studying Esperanto with Dr. Humphrey Tonkin who is assisted by Dr. Jane Edwards and Ms. Francoise Piron. Each student is corresponding with a foreign student. All signed up for an immersion weekend at Star Lake, November 16-17.

Pacific Northwest

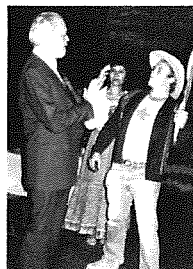
NOREK Conference at Fort Worden WA, October 5-6: Ruth Culbert's prize-winning play "Dolca Emilino" was a hit at this year's conference. 37 conferees from BC, Washington, and Oregon, were also treated to slide presentations by Mark Fettes, student at UBC, and by Dr. Harry Weiner. Paul Hopkins lectured on ethnic concerns.



Group photo: 5th NOREK Conference



Cast of *Dolca Emilino*: (rear) Ken Boyle, Jim Parks, Mark Hovila. (front) Inarvis Greens, Ruth Culbert, Shahin Vafai, Elsie Weiner



Ken Boyle, Shahin Vafai, Jim Parks. Parks, the hero, using a crutch, saves the heroine from the villain.



Keith Bledsoe presents flowers to playwright Ruth Culbert.

(reported by KRESKO; photos by Jane Sloan)

ESPERANTO AND THE UNITED NATIONS

The General Assembly of the United Nations conducts its business in six languages. ...At a time when English is widely used for international communication, this diversity of languages may seem surprising. It is a result not so much of the need for communication as of the need for equality....

Diversity of language use necessitates elaborate translation and interpretation services. As much as fifteen percent of the administrative budget is used for language services.... Unfortunately, even elaborate language services, excellent though they may be, do not produce full equality. ...Nations like the United States, or the Soviet Union, or Spain, or France, can use their own languages, but nations like Japan or Brazil cannot.

Must the choice invariably be between the use of a single language on the one hand and equality on the other? Advocates of Esperanto maintain that it is possible to have both.

...With the Esperanto movement in disarray in 1945, primarily because of its destruction by Hitler and Stalin in the 1930s and 1940s, Esperanto was not given serious attention by the UN at the time of that organization's founding....

Nevertheless, it has won some official recognition. In 1954 a resolution of UNESCO recognized the achievements of the language in bringing the peoples of the world together, and the Universal Esperanto Association enjoys consultative relations with UNESCO. ...Several official UN documents have appeared in Esperanto.

Since 1979, the Universal Esperanto Association has had its own office at the United Nations. The purpose of this office is to help the United Nations understand the nature of its language problem and the solution presented by Esperanto.... It is also the main advocate for Esperanto at the UN. UEA's work at the UN takes its inspiration from the so-called Harry Plan, which calls for the gradual introduction of Esperanto at the UN over a considerable period....

Esperanto would become the exclusive language of record for certain types of documents, which would not be translated into other languages. Little by little, this arrangement would be generalized, until most types of documents would be covered. Meanwhile, the money saved on translation would be reinvested in the interpretation services. ...Esperanto would also be introduced as a language of interpretation for certain types of meetings.... Instead of interpreting every speech and intervention into five other languages, interpreters would work out of many languages, but interpret only into Esperanto. As a result, more people would be able to use their native languages in debate, greater equality would be thereby achieved, and all proceedings would be interpreted into Esperanto.

A particularly interesting aspect of the Harry Plan (named for the former Australian Ambassador to the UN, himself a speaker of Esperanto) is the fact that it does not call for the abolition of the use of national languages at the UN, but actually adds to their number. Hence, it is no great threat to anyone, and its adoption will take place simply by gradual acceptance.

There is a good possibility, of course, that technology will play a role in this process. Esperanto is already beginning to interest those concerned with computer-assisted translation. Perhaps the day will come when Esperanto will form the central switching mechanism both for automated and human systems of linguistic communication at the United Nations.... Communication will become more efficient and more egalitarian if such a goal is achieved.

(Note: the above is a summary of a lecture to the New York Esperanto Society on September 20 by Humphrey Tonkin, Ph.D., representative of the Universal Esperanto Association at the United Nations.)

Esperantista Popolo kaj Ĝia Kulturo

Kio estas esperantistoj? Ĉu samaj kiel aliaj homoj de ilia nacio aŭ tamen iom aliaj?

Ĉu ja lingvo havas kaj kreas propran kulturon, sed ĉu artefarita lingvo povas evolui propran kulturon? Kaj, fine, ĉu povas ekzisti lingvo sen kulturo? Ĉu tia lingvo eblas vivi kaj daŭri?

Se ni ne sciantus la respondojn el la praktika vivo de Esperanto, ni povus plu teorumi. Sed tamen, vidi kaj senti ne signifas ankaŭ science ekspliki kaj kompreni.

Kulturon kreas komunumo, la lingvo-komunumo. Tial, por respondi ĉisuprajn demandojn endos esplori sintenojn, morojn, vivkutimojn, ktp., de la esperanta lingvo-komunumo, t.e., de la esperantistaro.

Ĝis nun la socilingvistoj kaj sociologoj de kulturo multe okupiĝis pri la temo de la inter-rilato lingvo-kulturo. Sed tamen esperanta kazo estas specifa en la lingvo-kultura mondo kaj ankoraŭ ne estinta esplorita.

Konsciante tion, IKS de Zagreb kiu estas realiganto de ĉefa aranĝo pri kulturo en la Jubilea Jaro (kunlabore kun UEA) mendis ĉe mi kiel sociologo kaj lingvisto kaj profesia esploristo, socipsikologian esploron pri la fenomeno.

Ties rezulto estas enketilo kiun kelkaj usonaj esperantistoj jam vidis kaj plenigis (t.e., respondis). Per ĝi ni volus identigi ĉefajn ecojn de la esperantista popolo sed ankaŭ provi kompari ilin kun la neesperantistoj. Se ni sukcesos prui ke pri certaj nocioj ekzistas diferencoj inter esperantistoj kaj neesperantistoj senkonsidere la naciojn, ni fakte pruvos la tezon ke parolantoj de Esperanto estas reprezentantoj de aparta kulturo kaj eĉ povus diri en kio konsistus ĉefaj ecoj de tiu kulturo.

Sed tamen nia popolo ne estas enketema (eble unu el la trajtoj de ĝia kulturo). Mi petus pro tio ĉiujn kunlaborulojn en tiu kampo (ĉefe por enketi neesperantistojn, sed ankaŭ esperantistojn) turni sin al S-ino Cathy Schulze por havigi al si la enketilojn aŭ rekte al Zagreb. Ili ricevos nenion krom laboro kaj sento ke ili faris ion gravan por nia lingvo kaj movado. Por multaj el ni tio sufiĉas.

—Nikola Rasic, Zagreb Universitato

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Echoes of SFSU—1985

Kial oni legu literaturon?—Respondoj de la studentoj:

1. Oni multe plibonigas la vortkapablon, vortuzon, vortprovizon, stilon.
2. Oni plibonigas fluecon de parolado kaj pensado.
3. Oni havas modelojn por pli bona lingvouzo.
4. Oni kontaktiĝas kun pli bona esprimado kaj kunmetado de ideoj.
5. Oni konatiĝas kun la kulturo kaj literaturo de Esperanto.
6. Oni konatiĝas kun la literaturo kaj kulturo de la mondo.
7. Oni plilarĝigas siajn vidpunktojn.
8. Oni lernas pri la historio de la Movado.
9. Oni lernas pri multkulturaj temoj.
10. Oni lernas pri diversaj pensmanieroj.
11. Oni lernas pri aferoj nealireblaj en la propra lingvo.
12. Oni legas pri vivspertoj kiuj ne similas al la propraj por lerni.
13. Oni legas pri vivspertoj kiuj similas al la propraj.
14. Oni havas la okazon analizi vortojn, frazojn, pensmanierojn, ktp.
15. Oni lernas ne nur pri la grandaj nacioj, sed ankaŭ pri la malgrandaj.
16. Oni profundigas la sencon pri esperanta komunumo.
17. Oni komprenas pli bone la esperantismon kaj refortigas sian idealismon ĝenerale.
18. Oni pli bone komprenas pri la propra lingvo kaj literaturo (kaj kutimoj, ktp).
19. Oni distriĝas kaj amuziĝas.
20. Oni legas ĝin ĉar ĝi estas tie—ĉar la literaturo ekzistas en Esperanto, se oni estas esperantisto, oni ĝin legas!

Pri SFSU-1985, Holly Lewis skribas:

“...Mi jam gajnis multe pli ol mi anticipis antaŭ ol mi venis. Mi lernis multe kaj tre ĝuis ĉiujn membrojn en nia mirinda grupo. Precize koncerne Esperanton, la plej grava afero kiun mi lernis estas, ke Esperanto estas vivanta lingvo. Mi sentas la profundon kaj vivon de la lingvo, kiujn mi ne spertis antaŭe. Estas mirinda kaj ĝojoplena sento.

“Do, mi dankas al vi denove, kaj esperas ke mi povos veni venontsomere kaj iam partopreni en la TEJO kaj UEA kongresoj.” (Noto: F-ino Lewis de Boulder CO komencis studi per la posta kurso, izolita)

Simile, Skribas Jean Smythe of Calgary: “Mi tutkore dankas pro la ebleco plene partopreni la SFSU-someran kurson de Esperanto—eĉ ĝis la AATE mezgrada ekzameno. Ni ĉiuj multe laboris, kun ĝojo kaj amikeco; sed mi pli ol multaj, ĉar mi oficiale partoprenis krome la utilan metodikan kurson.”

Update on Language Problems & Language Planning, a journal published by the University of Texas Press in cooperation with the Center for Research on International Language Problems.

La jaro 1985 estas signifa jaro por LPLP. Transprenis la gvidadon de la redakcio d-ro Humphrey Tonkin, kiu tuj enkondukis diversajn ŝanĝojn. Li akceptis artikolojn ankaŭ en Esperanto kaj klopodis pliinternaciigi la revuon.

La irlanda lingva situacio, lingvo-instruado en Kanado, la

situacio de la sinhala lingvo en Srilanko, la utiligo de la portugala en UNESKO, la interpretado de gesta lingvo, la hispanlingvaj komunikiloj en Usono—jen kelkaj el la temoj en lastatempaj numeroj de la revuo LPLP: Lingvaj Problemoj kaj Lingvo-Planado.

La plej aktuala numero, n-ro 2 de 1985, enhavas artikolojn pri la situacio de la hispanlingva komunikilaro en Usono (de Dennis Bixler Marquez), pri la terminaro de lingvistiko (Marcel Danesi), pri interpretado de Gesta lingvo (Roland Wesemaël), pri ĉinlingva ortografio (David Jordan), kaj pri eventuala enkonduko de la portugala lingvo en UNESKOn (Akiko Nagata-Woessink). Ankaŭ aperas multaj recenzoj kaj novaĵoj, kaj ampleksa raporto pri la Konferenco de CED pri “Lingvo kaj Komunikado” en decembro 1984....

La revuo tenas sian fakan objektivcon, sed donas pli da atento al Esperanto.... Estantaj numeroj de la revuo enhavas artikolojn pri, i.a., lingvo-ekonomiko, la instruado de Esperanto en elementaj lernejoj kaj aliaj temoj. Oni antaŭvidas, ke ĉiu numero de la revuo enhavos kontribuojn el minimume seso da landoj kaj en almenaŭ kvar lingvoj. Ĉiun artikolon akompanos longa resumo en Esperanto.

LPLP estas prestiĝa kaj konata revuo en la fako lingvistiko kaj socilingvistiko, kaj konvinka pruvo pri la efikeco de Esperanto kiel faka lingvo. Ĝi ankaŭ donas interesan super-rigardon pri temoj najbaraj al la Esperanto-Movado.

Subscribe through: Language Problems and Language Planning, University of Texas Press, Box 7819, Austin TX 78712. Individual: \$18. Institution: \$27.

Esperanto Abroad

AMBITIOUS ESPERANTO PROGRAM IN FINLAND. A governmental subcommittee after a year and a half of investigation recently issued a report noting that Esperanto was already the tenth most taught language in Finland (out of 27, and including Finnish and Swedish) and recommending strongly that it be even more widely instructed in the future. Proposed were adult education courses, governmental publication of learning aids, establishment of examinations, university programs for preparation of Esperanto teachers, and a university chair in Esperanto and international language.

AFRICA. The evolution of Esperanto as an object of study in Africa is still slow and sporadic, but an interesting development occurred last year when UNESCO elected to subsidize a six-week voyage by a student Esperantist in Zaire, Tufuene Mafuila, to Europe to study the Esperanto movement and report to UNESCO afterward. When asked why someone in Zaire would be interested in Esperanto, Mafuila replied that “Oni esperas pri pli bona mondo”—one hopes for a better world.

STATO DE KUBA ESPERANTO-ASOCIO. Malofte ni aŭdas novaĵon pri Esperanto en Kubo, sed atingis nin kelkaj statistikoj. Kotizpagantaj membroj: 1,400. Nombro da lernejoj kiuj instruas Esperanton: 14. Nombro da lernantoj: 1,200. 65 instruistoj gvidas kursojn. Publika informado pri la internacia lingvo ne kontentigas ilin, sed KEA strebas tiucele.

Anoncoj

JUBILEA JARO 1987. Conrad Fisher, komisiito por la Jubilea Jaro, petas la helpon de lokaj kluboj kaj unuopaj membroj. Sendu ideojn kaj agadplanojn al S-ro Fisher, RFD 6, Box 198, Meadville PA 16335. (814) 425-2523.

EKOLOGISTOJ, NATURPROTEKTADISTOJ kaj VERDULOJ estas serĉataj por nova internacia agado.

Interesatoj bonvole petu informon ĉe: Prentiss Riddle, 1614 Postoffice St. #1, Galveston TX 77550, USA.

METROPOLITAN TORONTO LIBRARY eldonis grandformatan Bibliografion de Esperanta Materialo Havebla en la Lingva Departamento. Por senpaga ekzemplero, skribu al: Miss Barbara Gunther, Head, Languages Dept., Metropolitan Toronto Library, 789 Yonge Street, Toronto, Ontario, M4W 2G8, Canada.

Nia mondo estas parto de la kosma evoluo. La homoj devas partopreni en profunda meditado por disvastigi spiritan harmonion. Ni devas konservi ĉiujn religiajn instruojn, kiuj celas al harmonio inter la popoloj. Se ni pensas kosme, niaj ĉi-mondaj problemoj malpliigas, kaj estos perspektivo por vera paco. Deziras trovi homojn kun similaj ideoj por korespondado, S-ro John Kailenta, 83 Kemball Ave., Staten Island NY 10314, USA.

INVITO AL FLORIDO. Florida Esperanto-Domo situas en bela, trankvila loko; luebla. Petu detalojn de la direktoroj Ralph kaj Maria Murphy: Esperanto-Domo, 18757 Lake Worth Blvd., Port Charlotte FL 33948. Tel.: (813) 627-9797.

KULTURA ESPERANTO-DOMO, Grésillon, F-49150 Baugé, France. Skribu por detaloj pri aranĝoj.

NOVA MEMBRO-KATEGORIO EN UEA, la MG (Membro kun Gvidlibro), celas ĉefe la Trian Mondon.

Kontraŭ \$5 membro ricevos proks. 100-pagan gvidlibron al la Esperanto-movado. Tiu gvidlibro NE inkludas la adresaron de la delegita reto de UEA.

KOREKTENDAJOJ: En la July-August ELNA NL, 16 el la fotoj de SFSU estis faritaj de Amri Wandel, kvankam krediton oni donis al Vallon-Wheeler kiu faris la aliajn 25 fotojn. En la September-October ELNA NL, la kongres-fotojn provizis Donal Coleman kaj William Dickerman.

ANONCO POR SPIONOJ: AB2 E=MC2 qwxy 7978705 \$\$\$\$ (kodo 439) (el Kancerkliniko #2).

GRAVA!

Pretas la Malneto de la tradukaĵo de General Organic and Biochemistry, Scott, Foresman, and Company.

La Esperanto-Societo de Chicago, neprofitita organizaĵo, kolektas monon por sendi la 600-pagajn malnetojn al 15 kunlaborantoj, inter kiuj Linus Pauling, nobel-premiito. Tiuj spertuloj kontrolas la tekston.

Kontribuojn tiucele oni sendu al Esperanto-Societo de Chicago, neprofitita organizaĵo, ĉe: Kent Jones, 452 Aldine, Apt.501, Chicago IL 60657.

Nekrologe

John Futran mortis la 25an de aŭgusto, 93-jara. S-ro Futran fidele servis kiel UEA-delegito en NovJorko kaj kiel kasisto de ELNA dum la 60aj jaroj. Kiam 19-jara li ekamis Esperanton kaj dum la 20aj jaroj en Germanio li instruis Esperanton al membroj de la Liberec-Societo

(*Friedensgesellschaft*). S-ino Futran estis unu el liaj lernantoj. Al ŝi ni sendas niajn sincerajn kondolencojn.

Bunny J. Chambers (1906–1985) mortis en Honolulu la 15an de oktobro. S-ro Chambers estis la UEA-delegito en Wahiawa kaj aktivis kiel radio-amatoro (KH6GT). Profesie li laboris kiel aviada radio-teknikisto. Li foje priservis la aviadilon de Amelia Earhart. Kun la familio li suferis kiel militkaptito en Filipin-Insuloj 1942–1945. Eldonis (1973) Radioamatora Esperanto-Terminaro por Radiofono: Ĵargona-Esperanta. Kun siaj rondanoj S-ro Chambers provis "Universalan Esperantan Literuman Alfabeton" por uzado dum radio-parolado.

Kirk Crockett, Victoria, B.C., multjara Esperantisto dum pluraj jaroj aktivis en kanadaj kaj usonaj Esperanto-rondoj.

Chuck Carson: La Kanada Esperanto-Asocio informis, ke S-ro Carson mortis en septembro. Li heredigis la Carson-Fonduson al KEA.

Volas Korespondi

BRAZIL

Nanci R. Prado, R. Ribeiro de Banos 240, Vila Pompeia, Sao Paulo-SP, CEP 05027, Brazil; 28j, muziko, sporto, kino, lit., pk, naturo

CZECHOSLOVAKIA

Josef Vanecek, Na Libusi 630, 391 65 Bechyne, Czechoslovakia; membro de grupo serĉante Esperantistojn kun intereso pri la problemoj de handikapitoj

CHINA

Yan Qiong, The Taxation Bureau, Lujiang, Anhui Province, China; studentino kiu bonege regas Esperanton
S-ro Cui Jiayou, Anhui Esperanto-Kolegio, PO Kesto 100, en Universitato Anhui, Hefei, China; 23j

FRANCE

Henri Gossart, 2 rue d'artois, 59400 Cambrai, France; pri ĉiutaga vivo, 49j, fervojisto apud Parizo

EAST GERMANY

S-ro H. Mittag, 1180 Berlin, Friedrich-Wolf-Strasse 51, East Germany; pri ĉ.t.

Angelika Fischer, Ho-Chi-Min-Str. 19B, DDR-1156 Berlin, East Germany; teknikisto, 38j, ekonomio, kaj ĉ.t.

HUNGARY

Lakos Gabor, Kiskunhalas, Attila u.23, H-6400, Hungary; 15j, pri komputiloj, kulturo, dez.kalendarojn, mineralojn

S-ro Agotai Ede, Ujszasz, Kossuth ut.1, H-5052, Hungary; 41j, inĝ., turismo, bk

Adam Sandor, Szolnok, Krudy Gy. ut. 114, H-5008, Hungary; 10j, pm, aviadil-kartoj

Burian Orsolya, Eger 3300, Szarvas G.u.5 1/14, Hungary; 6a grado, ino

Andrea Szarka, Szombathely, Alkotmany u.1, 9700, Hungary; 14j, knabino, lit., TV

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

Enclosed is \$ _____ for new renewal membership in ELNA for the year 1986
 Enclosed is \$ _____ as my tax-deductible donation to ELNA.

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Circle correct category: Regular (\$25) Family (\$37.50) Youth (18 or under:\$12.50)
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DATE OF BIRTH (if applying for Youth, Student, Senior Membership): _____
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LOCAL CLUBS EXCHANGING NEWSLETTERS

BERKELEA ESPERANTO-LIGO: PO Box 324, Berkeley CA 94701, (415) 222-0187
 BOULDER: Esperanto Language Assn., 4825 W. Moorhead Circle, Boulder CO 80303
 CHICAGO: Esperanto Society of Chicago, PO Box 1698, Chicago IL 60690
 COLORADO SPRINGS: Colorado Springs Esperanto Club, Nicole Wing, 1333 La Paloma Way, Colorado Springs CO 80906
 FORT WORTH: Fort Worth Esperanto Group meets second Sunday each month at home of John & Margaret Humphreys, 7944 Colfax, Fort Worth TX 76134
 INTERMOUNTAIN ESPERANTO GROUP (AZ, CO, ID, MT, NM, UT, WY): Neal McBurnett, 4825 W. Moorhead Circle, Boulder CO 80303
 JUNULARO ESPERANTISTA DE LA SAN-FRANCISKA AREO (JESA): 3685 S. Bascom Avenue #39, Campbell CA 95008
 LOS ANGELES: Esperanto Assn. of Los Angeles, Pres. Charles Power, 755 Cedar Ave., Long Beach CA 90813, (213) 436-4134
 MICHIGAN: Esperanto Society of Michigan, PO Box 3011, Southfield MI 48037
 MISSOURI: Esperanto Society of St. Louis, Prof. R. Glossop, 8894 Berkay Avenue, Jennings MO 63136
 MONTANA: Montana Esperanto Society, Chas. Tustin, PO Box 112, Coram MT 59913
 NEW ENGLAND: Esperanto Society of New England, PO Box 44, Fayville MA 01745
 OHIO: Esperanto Assn. of Central Ohio, Pres. John B. Massey, 1144 Kingsdale Terr., Columbus OH 43220
 ORANGE COUNTY, CA: Esperanto Assn. of Orange County, PO Box 1538, Garden Grove CA 92642
 PORTLAND: Esperanto Society of Portland, Pres. Dr. John Schilke, 184 Harding Blvd., Oregon City OR 97045
 SACRAMENTO: Julie Dinnel, Editor, *Eta Glano*, 2450-28th St., Sacramento CA 95822
 SAN DIEGO: Esperanto Club of San Diego, R. Holland, Pres., PO Box 17664, San Diego CA 92117
 SAN FRANCISCO: SFERO, c/o ELNA, Box 1129, El Cerrito CA 94530
 SEATTLE: Esperanto Society of Seattle, Pres. Wm. K. Bledsoe, 6002 NE 61st Street, Seattle WA 98115
 UNITED NATIONS: U.N. Working Group, Betty Manson, 14 Stuyvesant Oval, New York NY 10009
 UTAH: Utah Esperanto-Klubo, c/o Heritage International, PO Box 2166, Salt Lake City UT 84110
 WASHINGTON, D.C.: Washington Esperanto Society, Joan Gildemeister, 4406 - 35th Street NW, Washington D.C. 20008
 NOTE: Information given is the latest received from the clubs and groups shown. All clubs and groups should IMMEDIATELY inform the Editor of any changes.

MOVING? DON'T LEAVE ESPERANTO BEHIND!
 If you have moved recently or plan to move in the near future, please send a change of address card to the ELNA Central Office, Box 1129, El Cerrito CA 94530. This will assure your continued receipt of the Newsletter and other information. If you do not have a stamp handy, telephone the CO at (415) 653-0998. Thank you!

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VICE PRESIDENT:	Ken Thomson
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TREASURY:	John B Massey
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William Schulze	1988
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Any member wishing to assist in the work of any of the above named commissions or committees should communicate with the member shown.

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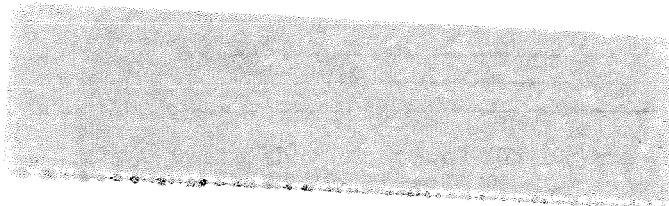
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578 Grand Avenue, Oakland CA 94610
(415) 836-1710

PENSU PRI PEKINO!

Universala Kongreso de Esperanto, July 26–August 2, 1986 (immediately following the ELNA Convention and the classes at San Francisco State University). This will be an unparalleled International Convention of Esperanto. The Chinese Esperanto League (with the help of the Chinese government) has pulled out all the stops to make this an experience to remember! China is in itself one of the world's most fascinating destinations, but in addition to that we will have the opportunity to meet many of our Chinese friends who will never, unfortunately, be able to come here. The programs and excursions which are being built into the 9-night package in Beijing will live in the annals of Esperanto history.

Furthermore, the Chinese Esperanto League has negotiated prices for the convention hotels and excursions which undercut any price on the general travel market. Although touring China is not cheap, you get good value for your money, and it will cost you less than if you were to buy a commercial tour of equal length and itinerary.

In addition, your Esperanto Travel Service is offering two post-convention tours and will make arrangements for those who have the time to stop off in Japan on the way home.

All visas for U.S. Esperantists attending the UK will be processed through the Esperanto Travel Service and group space to Beijing from the United States has been reserved. Everyone using these group flights will receive a credit of \$100 against the cost of either of the group tours being offered by the Esperanto Travel Service. In addition, for every 15 tickets on the same itinerary, one free ticket will be provided for our working Esperantist escorts and to help deserving young Esperantists attend the UK.

More detailed information on the costs of tours and airfare has been mailed to those who have previously used the services of the Esperanto Travel Service. If you would like information and haven't received it, write or call "Lusi" Harmon, Esperanto Travel Service, 578 Grand Avenue, Oakland CA 94610, (415) 836-1710.

ELNA DUES FOR 1986
(No Increase from 1985!)

Individual Member	25.00
Family Membership	37.50
Youth Member (under 18)	12.50
Student Member (under 25)	12.50
Senior Member (65 or over)	15.00
Supporting Member	50.00
Life Membership	500.00

UEA DUES FOR 1986
(No Increase from 1985!)

Member-Subscriber (MA)	30.00
Member-Yearbook Only (MJ)	12.00
Societo Zamenhof (additional)	60.00
Subscription only to Esperanto	18.00
Subscription only to Kontakto	9.00
Life Membership in UEA	750.00

Send payments for UEA memberships or subscriptions to ELNA/UEA, Box 1129, El Cerrito CA 94530. You may include UEA payments with ELNA memberships or bookorders. Make all checks payable to ELNA.

Esperanto Calendar 1985-86

13-14 December 1985 4th Annual Conference on Language and Communication, New York NY.

21-23 March 1986 California Esperanto Conference, Santa Barbara CA

27-30 June 1986 28th Canadian Esperanto Convention, Ottawa.

30 June - 18 July 1986 San Francisco State University, 17th Esperanto Summer Session.

18-23 July 1986 34th ELNA Convention, SFSU, San Francisco CA.

26 July - 2 August 1986 71st World Esperanto Convention, Beijing, China.