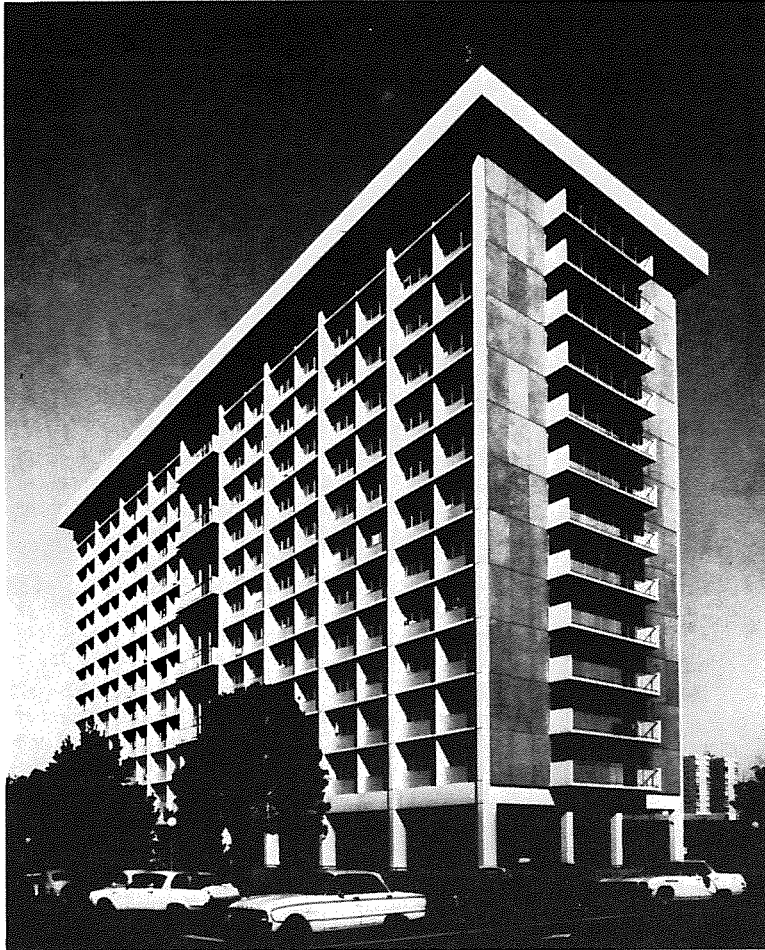


# ELNA NEWSLETTER

NEWS OF THE LANGUAGE PROBLEM  
AND ESPERANTO AS A SOLUTION

JANUARY-FEBRUARY 1986



Verducci Hall, San Francisco State University, ELNA Convention Center

SAN FRANCISCO  
SETS THE STAGE FOR  
34TH ELNA CONVENTION  
July 18-23, 1986

## Kritiko de Esperanto-Kongresoj

Norbert Saletti en revuo de la Itala Esperanto-Federacio, eĥis la konsilon de Humphrey Tonkin kiam li servis kiel UEA-prezidanto. Utilas citi Saletti nun kiam ni frontas nian 34an Jar-kongreson en julio:

“...ni devas iri al la kongresoj de Esperanto, ĉefe al la naciaj, kun la klara ideo en niaj mensoj ke ni iras tien por lerni ion novan...”

“Estas ĉe ni, esperantistoj, la granda aŭtoritato kiun ni ricevas el tio mem ke ni posedas Esperanton; ni ne forgesu ke la aŭtoritaton ĉiam akompanas respondeco; respondeco antaŭ la homaro, kaj antaŭ ni mem, utiligi Esperanton laŭ siaj plenaj kapabloj, cele al evoluigo de la homaro, kaj de ni mem.”

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## 1986 — Year of International Peace

“There is No Way to Peace. Peace Is the Way” — A. J. Muste

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### INSIDE:

Fourth Annual Conference on Language and Communication  
International Notes — Peace Notes — Local News — Announcements  
Language in the Media — Distributed Language Translation: Two Views  
Humor — Book Reviews — Poetry Corner — Derek Roff on SFSU

*And Much, Much More!*

## Fourth Annual Conference on Language and Communication: New York, December 13–14, 1985

The two conference topics were: "Overcoming the Language Barrier: The Human/Machine Relationship" and "The Idea of a Universal Language."

Day One. Francoise Cestac, Director of the Translation Division of the United Nations in New York, discussed the rapid development of the technology of translation.

Dr. Margaret Bowen, Head of the Division of Interpretation and Translation at Georgetown University, in a paper entitled "Current Misconceptions on Human/Machine Translation," addressed the question of popular views of human translation and machine translation.

Muriel Vasconcellos, Chief of Terminology and Machine Translation at the Pan-American Health Organization, spoke on "Machine Aids to Translation: A Holistic Approach."

In his capacity as Director of Technology for the Translation Bureau of the Secretary of State, Canada, Fernand Gobeil offered a survey of the Bureau's work and its output of almost 300 million words a year. Mr. Gobeil's paper was entitled "Machine Translation and Natural Language Processing: Opportunities for Artificial Intelligence in Canada."

Linn H. Downs, a computer consultant based in New Hampshire, and Veronica Lawson, a consultant and translator from London, offered contrasting surveys of machine translation from American and European perspectives. In "Future Trends in Machine Translation" Ms Downs pointed to some quiet changes in MT: machines are smaller, multiple language systems are appearing, and editing systems are more available. Ms Lawson addressed what she described as a "translation explosion," reviewing a dozen or more MT systems, dealing in some detail with the Xerox Systran system. Her paper, "Users' Reactions to Machine Translation," stressed the need for an easy relationship between the human translator and the machine.

The second session was presented by members of the language services of the United Nations. Nigel Cassar, of the Terminology Section, in "Computer-Assisted Translation at the United Nations," provided a review of the language services.

Apollo Wu, of the Chinese Translation Service, and Harald Hills, of the Documentation, Reference and Terminology Section, discussed "The Chinese Language and Technological Innovations," and described current procedures for translation into and out of Chinese.

Bruce Boeglin in "The Third Dimension: The Satellite Link Experience in International Conferences," reviewed two experiments at so-called remote conference servicing, linking interpreters at the UN in New York with conferences in Buenos Aires and Vienna with interpretation provided from New York. While the experiments in 1980 and 1982 were successful, the quality of the message, conveyed by headphones and videoscreen, limited the effectiveness of the interpretation, and fatigue was a major factor.

The final session of the day featured three papers on differing topics. Dolores de Castro, Director of the Terminology Data Bank at Simon Bolivar University, Caracas, Venezuela, discussed "Microcomputers in Multilingual Processing: Limitations and Options in Information Processing in Third World Situations."

Youssef Mahmoud, of the Language Training Program at the UN, described the work of his program in "The Role of Technology in Second-Language Acquisition."

Zelda Irene Brooks, of the College of Staten Island, introduced a videotape of Frank Otto, Brigham Young University, on "The Use of Interactive Videodisc in Foreign Language Instruction." The tape demonstrated the flexibility

of videodisc and showed how it might be used in language instruction.

Day Two. "The Idea of a Universal Language" was the first in a series of three gatherings organized in celebration of the Esperanto Centennial 1887–1987. A second conference will be held in Oosaka, Japan during August, and a third is planned for Paris later this year.

Gregoire Maertens of Belgium, President of the Universal Esperanto Association, opened the day's proceedings, examining the world language situation by reference to the example of Belgium where efforts to stimulate bilingualism have largely failed and split the country apart. He suggested that multilingualism as a solution to international language problems would suffer a similar fate. The only solution will be a constructed international language.

Saul Levin, Classics professor at State University of New York, Binghamton, was more sceptical in his "Can an Artificial Language Be More Than a Hobby?"

Karen Johnson-Weiner's "What Constitutes a Viable Speech Community? Constructed Language and Others," differed with Prof. Levin on the definition of a speech community, suggesting that the survival and prosperity of all languages is based on social values and that such values, elevated to the level of a belief-system, lie at that heart of a constructed language like Esperanto.

Humphrey Tonkin, President State University of New York, Potsdam, in "Esperanto: A Review of Its Present Situation," examined the origins, history, and present state of Esperanto, emphasizing that its origin lay in far more than an idea for a language. Zamenhof sought to create not only a language but also a community and a culture. The language combined non-geography-specific *a priori* elements (e.g. the syntax) with geography-specific *a posteriori* elements (primarily the lexicon), and the history of Esperanto reflects the pull of these complementary, or contradictory, impulses.

Other papers included "The Second Barrier of Language" by Wolfgang Schirmacher of the New School for Social Research and Hamburg University, speculating on the nature of a future society.

Gerhard Strasser, of Pennsylvania State University, surveyed "Seventeenth-Century Catholic Attempts at Revitalizing Latin as a Universal Language." Michael Smith, Georgetown University, spoke on "For a Rationalization of Language: The Bolshevik Experience with Esperanto," and Hilda Radzin, St. John's University, presented "Some Common Features of Constructed Languages."

Prof. Ronald Glossop, Southern Illinois University-Edwardsville, in his paper "Does Having a Common Language Reduce the Likelihood of War?" suggests the evidence is inconclusive. Dr. Jane Edwards (SUNY Potsdam) in her "Esperanto and an International Research Context" examined the need for, and lack of, adequate research on the Esperanto phenomenon. Several models developed by anthropologists could be applied to the Esperanto movement, and Forster's sociological approach could be extended. In effect, the Esperanto movement is a "shared, voluntary, alternative social structure." It can be studied only by a researcher with a knowledge of Esperanto, but unfortunately scholars are apt (wrongly) to regard all speakers of Esperanto as automatically biased in its favor.

The final paper, a review of "The United Nations International Youth Year Project and the Use of Esperanto as an Intermediate Working Language," was presented by Dr. Marshall Whithed.

The final report of the conference, in two volumes, is now being prepared. Each volume will cost ten dollars and will be available from the Center for Research and Documentation on World Language Problems, 777 United Nations Plaza, New York, NY 10017. Checks should be made payable to: "UEA/NY."

# DLT and Esperanto — Two Views

## Con

Much has been made in the *ELNA Newsletter* about the machine translation project in the Netherlands which is to use Esperanto as a *bridge* language. Many Esperantists seem to be thrilled by this turn of events, but I cannot see that it will help Esperanto to any great degree.

As I understand it, an English text, for example, will be entered into the computer. The program will prompt for clarification of any ambiguous words or phrases. Then the computer will translate this text into Esperanto and store it. To retrieve the text, the computer would translate from Esperanto into the target language.

This certainly sounds as though it will work, but I am at a loss as to why the bridge language must be a human language. Esperanto is a real, speakable, readable language just like English, French, Russian, or Yiddish. But this is not only unnecessary for the computer, it is more cumbersome.

To those who have studied computers, it should be obvious that a computer could store a sentence more efficiently. A single byte could contain a code for the part of speech and other inflections (such as tense for verbs or number and case for nouns), while following bytes could identify the meaning (e.g., 3212 = *writes* and 9312 = *sleeps*). Remember the "sentence diagramming" that we did in junior high school? In effect, we can create similar diagrams in the computer's memory in a form that is easy for the computer to manipulate. This doesn't need to be speakable for humans, since the computer will translate into and out of it.

Some may say that under the proposed system, people could learn Esperanto and then input it directly. Yes, but because Esperanto is a simple language, it should be easy to program a computer to translate Esperanto text into the intermediate form.

I just don't think it is realistic to believe that people who currently don't want to learn Esperanto, will suddenly be willing to learn it just so they can enter text directly. I must believe that they would prefer to enter their text in their native languages. And if this system works, there will probably be a push to develop input and output translator programs for all official national languages in short order.

To the contrary, this may lead to less language study altogether. When people have the illusion that it is no longer necessary to learn a language, they won't (as many in the United States haven't, since "the entire world speaks English"). The most important part of using a language, one-on-one among individuals, will suffer.

—Phillip Driscoll (Michigan)

## Pro

There are two main questions I would like to address: why basing the Distributed Language Translation (DLT) project on Esperanto is an interesting and useful approach, and how this approach will help the Esperanto movement.

First, however, it is important to note that the intermediate representation that BSO is using is NOT Esperanto, and is not intended for use by humans. Several aspects of the grammar of their "IL" (Intermediate Language) are new, and several new prepositions have been added, in order to make it tractable by computers. The developers are very careful to distinguish between IL and Esperanto because they recognize the harmful effects of language reform debates in the Esperanto movement. See *DLT*, BSO, Utrecht, Netherlands, 1983 (available from ELNA) for more details.

BSO has also addressed the issue of the compactness of the IL by using a "Binary Coded" representation. It requires less than 19 bits of information per word of text, and can be converted very easily into legible form.

Why is Esperanto a suitable basis for the IL? I can quickly think of three reasons:

- 1) The lexicon is already well-developed. Any intermediate representation of language requires the selection of an appropriate lexicon. This is an enormous task, which should be based on a comparison of many languages. For nearly 100 years esperantists have addressed exactly this problem, and have produced a very practical, concise, and flexible lexicon, along with precise definitions and a good understanding of the mechanics of word formation.

- 2) An IL should be relatively unambiguous, but not so abstract that translating into it is unnecessarily complicated. There are forms of syntactic ambiguity which are common to most languages, and should simply be passed on from the source language to the target language. (When human readers take the semantic content of the text into account, the ambiguities are resolved, but this is a very difficult task for the computer.) Esperanto strikes a good balance between these conflicting goals and makes it easy to "pass through" some difficult kinds of syntactic ambiguity.

- 3) An Esperanto-based IL is very easy for a human to read. This makes testing and debugging much easier than it would be in a system in which the IL was a more abstract computer representation.

Having decided that there are good reasons for BSO to pursue this approach, how does this affect the Esperanto movement? I can see the following benefits:

- 1) The prestige of Esperanto is enhanced by this serious attention from BSO and the European Commission.

- 2) While a great deal has been accomplished in the development of specific lexicons for specialized fields, DLT will hopefully have a very useful influence on the expansion and standardization of such lexicons.

Finally, while the advent of machine translation may lead to less study of foreign ethnic languages, I suspect that that will impact the study of English much more than of Esperanto. Perhaps in the future the importance of one-on-one communication will be more obvious, and Esperanto will be recognized as the practical solution.

—Neal McBurnett, Boulder, Colorado

# GAJA SEKCIO

## HOW'S THAT AGAIN?

*HOOKERS, VULGAR BALCONIES, AND SATIATED GUESTS* (*Professional News*, Amer. Assn. Teachers of Spanish & Portuguese, Vol. 60) was the title of excerpts from an assignment used by ELNA member, Prof. Carleton W. Carrol, Oregon State University, in his Advanced French Composition. Taken from the newsletter of the Pacific Northwest Council on Foreign Languages, Spring 1977, it quoted a sampling of letters in *Playboy* collected by Britain's *Spectator* from innkeepers in the Dolomites aimed at informing British tourists what to expect in visiting the Dolomites.

The writers were definitely victims of the pitfalls of translation via the dictionary. Here are a few:

One innkeeper promised "two rooms with a vulgar balcony and excommunicating doors" and "a convenient nearby village where you can buy jolly memorials for when you pass away." Here is the complete text of one of the letters:

"Honoured: I am amazing diverted by your entreaty for a room. I can offer you a commodious Chamber with balcony imminent to the romantic gorge and hope you want to drop in. A vivacious stream washes my doorsteps, so do not concern yourself that I am not good in bath. Also, I am superb in bed. As for cuisine, my wife is an unapproachable tyrant of the kitchen. Patty of fungus a specialty: Enjoy it, rest in peace. For the youthful personages there are alluring ways, wild life, rustic revelries; very good hospital only 50 miles away. My charges are so changeable to be all you can afford. I shall myself be strenuous for you and my wife will mimic me. A satiated guest wrote: 'I will never to visit other stranger countrysides.'"

The following four short paragraphs, here produced in full, were published in the 1965 edition of *España: Mapa oficial de carreteras*, in the English translation of the sub-section *Cotos nacionales de pesca: salmón*:

"REELS. Attention will be paid to dispose of a long available line. There are very fierce fishes and they defend themselves very wildly. Very often they succeed to escape from wells where they are captured.

"BOOTS. High or medium size boots are recommended for good fishing. High waders are too very useful.

"HOOKERS. In the different hamlets and villages there are 'hookers', who under payment of fees, will accompany the sportsmen. They are very skillful and know quite well where the salmons are resting. We recommend to fix in advance conditions and salaries.

"TRANSPORTS. It is indispensable the own or rented car, because it is rather difficult to dispose of railways and buses services, during the fishing time."

—furnished by John Birmingham, Ph.D.,  
Dept. of Languages, Virginia Commonwealth University

Mia praonklo Magnolio estis la unua esperantisto en nia familio. Plaĉis al li ĉasi anasojn. (Anaso estas akvobirdo kiu blekas "kvak, kvak".) Sed al li malplaĉis la hundoj, kiujn oni uzas trovi la anasojn, kiujn oni pafas. Tial Onklo Magnolio provis trovi siajn anasojn per krokodilo.

Onklo Magnolio esperis, ke la krokodilo retrovos la pafitajn anasojn. Sed Onklo Magnolio manĝis neniom da anasoj. La krokodilo ilin manĝis. La krokodilo ne al-ig-is anasojn al li. Tial, ĝis hodiaŭ, pro estimo al Onklo Magnolio, Esperantistoj malŝatas krokodilojn.

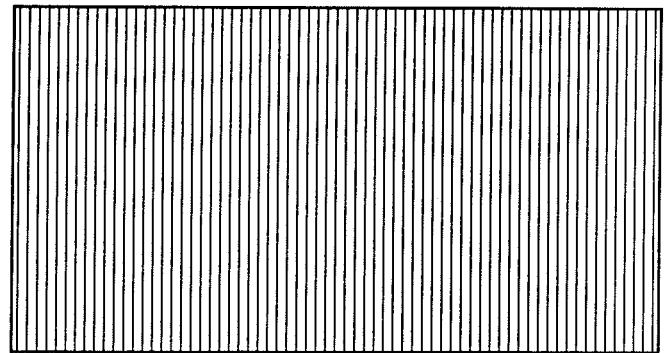
Tamen, Onklo Magnolio estis sperta inventisto. Li konstruis maŝinon al-ig-i la anasojn al si. Li nomis la maŝinon al-ig-atoro. Malfeliĉe, akvo misfunkciigis la elektro-aparaton de la aligatorio. La fumo kaj fajreroj fortimigis la anasojn. Sed la masino vere bone aligis la ĵurnalon kaj ŝuojn al Onklo Magnolio. Ankaŭ li konstruis unu maŝinon por la polico, kiu retrovadis ŝtelistojn.

Tiam li ekhavis novan ideon. Se la ĵurnalo enhavas vortojn kaj la maŝino retrovas ĵurnalon, iu maŝino konstrueblas, kiu retrovos vortojn! Tiu maŝino bone funkciis. Ĝi estis uzata por vort-retrovo ĝis la komputilo inventiĝis. Onklo Magnolio tiun maŝinon ankaŭ nomis "aligatorio." Li faris multajn aligatoriojn, vendis ilin tutmonde, kaj riĉiĝis.

Tial ĝis ĉi tiu tago, ĉe kongresetoj en la mallumaj, nekonataj partoj de Esperantujo, spert-mankaj Esperantistoj havas iun—homon aŭ maŝinon aŭ libron—kiu helpas trovi la plej bonan esperantan vorton. Tiu al-ig-as la vortojn, kaj, li, ŝi aŭ ĝi nomiĝas la "aligatorio" de la kongreseto.

Krome, iuj gejunuloj kiuj alportas aĵojn al la delegitoj, kiuj nomiĝas "gophers" en la angla, ne estas "ter-ratoj" en Esperanto. La kalemburo ne tradukeblas. Anstataŭe, kvankam ili certe ne estas maŝinoj, tiajn gejunulojn oni nomas "aligatorioj."

—far Jerry Bryson, studento de D-ro John Birmingham, Virginia



## SPECIAL ANNOUNCEMENT!

Catherine Schulze is the head of the nominating committee for the ELNA election in 1986. Send nominations for the ELNA Board of Directors to: Cathy Schulze, 410 Darrell Road, Hillsborough CA 94010; (415) 342-1796.

## JE LA SOJLO DE LA

### INTERNACIA JARO DE LA PACO

#### Mesaĝo de la Aŭstralia Esperanto-Asocio

Kiel kontribuo al la Internacia Jaro de la Paco, proklamita de Unuiĝintaj Nacioj, kiu okazos en la jaro 1986, Aŭstralia Esperanto-Asocio decidis diskuti, dum sia 25a Kongreso en Perth, W.A., 4-11 januaro 1986, la temon:

#### *La Kontribuo de Esperanto al Monda Paco*

Ili diskutis la temon unue en apartaj grupoj pri la jenaj aspektoj:

—Kiel Esperanto helpas interkomprenon inter personoj de diversaj kulturoj.

—Kiel Esperanto helpas, aŭ povus helpi, interkomprenon, komunikadon kaj pacon inter naciaj ŝtatoj kun diversaj ekonomiaj, sociaj, kaj politikaj situacioj.

—Kiel Esperanto helpas, aŭ povus helpi, internacian interkomunikadon en interŝtataj kaj neregistaraj organizaĵoj, la antaŭenigon de internacia juro, internacia kunlaborado, kaj pli bone organizita tutmonda komunumo.

La Aŭstralia Esperanto-Asocio salutas ĉiujn internaciajn kaj landajn Esperanto-Asociojn kaj esprimas al ĉiu sian esperon, ke 1986 estos vera Jaro de la Paco, komenco de daŭra paco en la mondo.

**Tago de la Paco** iniciatis Japanan Esperanto-Instituto kadre de la 70a Universala Esperanto-Kongreso, 5an de aŭgusto en Augsburg, F.R. Germanio. Por la okazo JEI plenumis i.a.,

- 1) broŝuron Tero-simo NE!
- 2) fakunsidon kiun ĉeestis pli ol 120 personoj el 23 landoj
- 3) prezenton de dokumentfilmo Profetaĵo
- 4) kompiladon de impona porpaca bibliografio

**Nobel-Pac-Premio** 1985 estis aljuĝita al la Internacia Organizo de Kuracistoj Kontraŭ Nuklea Milito. Dividis la premion la du fondintoj de la organizo, Prof. Bernard Lown, Usono, kaj Prof. Yevgeny Chazov, Sovetunio.

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## THE KREMLIN CAT AND THE BOMB

K.G. Babington, Oriel Press (affiliate of Routledge & Kegan Paul), Broadway House, Newtown Road, Henley on Thames, England, RG9 1EN, 1983, £6.95. (Ed. Note: My library borrowed it for me from Carol Grotnes Belk Library, Appalachian State University, Boone NC 28608. Encourage your library to acquire it.)

There is much fiction, inspired by the spectre of nuclear catastrophe, generally realistic and heartbreaking. So, an amusing fantasy with a happy ending is such a rarity that I especially recommend it to all who read English.

*The Kremlin Cat and the Bomb*, on one level, is a charming, inventive fantasy about animals which enlighten mankind. On another level it is a clever parody of sensational spy novels reminiscent of the Ian Fleming tradition. But beneath the fantasy and the satire, it is a sobering lesson for us all.

Feliski is the Kremlin's supercat—a mouser so eminently conscientious, skillful, and patriotic that, believing the United States is planning to destroy the Soviet Union, they choose him for special, rigorous training aimed at making him the first cat-spy in the Pentagon. Here the parody of spy thrillers is brilliant.

They cleverly sneak him into the U.S., but (in another delightful parody) mice, who are little American spy patriots, capture him. Their conviction that the Soviet Union plans to destroy the United States is news to Feliski. He is absolutely shocked.

He escapes heroically, wounded, but in Moscow he is fired because of the fiasco. After a period of crisis, he meets some Russian spy-mice and explains to them his new understanding—that *both sides are in error*, and that endangers the whole world—not only human beings, but cats, mice and others as well.

Now, collaboration begins between Soviet and American mice, who, with Feliski, and a noble buddhist (a vegetarian!) temple she-cat, Jemahal, meet in Bali, Indonesia. Following this they organize all mice in Soviet Union, China, Europe, and the United States, instructing them to decommission all nuclear armaments.

Comes the glorious climax, an extravaganza, a heart-warming fantasy: the great day when suddenly all nuclear arms in the world break down, thanks to the mousey endeavors—with the exception of two small ones—one beneath the podium of the Soviet president, the other beneath the podium of the U.S. president, during official meetings in each country!

Now Feliski, from his secret control center, telephones both leaders, arranges a world television hook-up and succeeds in forcing both governments to make a declaration renouncing forever all use of nuclear arms and all means of deciding disputes by force. In the future there will be only peaceful discussion. And as a guarantee of peaceful coexistence, *the mice will be watching you!*

Feliski receives the Nobel Peace Prize and—in the tradition of all escapist spy romances—he marries the beautiful Jemahal. We leave them with their kittens.

Here I shall conclude in Boulton's Esperanto:

Jen historio absolute neebla, freneze fantazia, eĉ ne ĉiam konsekvenca, ĉar la katoj kaj musoj ofte faras ion tute nekatan aŭ nemusan, ekz., fotas, telefonas, studas elektronikon; mi bedaŭras, ke kelkloke la aŭtoro ne forpoluris kelkajn aliajn etajn neperfektaĵojn; sed jen satira fantazio kun vere dolĉa gusto, plena de ingeniaj inventaĵoj, amuzaj aludoj kaj spritaj parodietoj; jen, mirinde, propagando por paco kies esenca sinteno estas, *keni ĉiuj eraras* . . . Bedaŭrinde, tiuj, kiuj plej urĝe bezonas tian pensigilon, probable ne legos ĝin. Sed ĝi povos fari nur bonon, kaj ĝi samtempe donas multan amuzon.

—A review by Marjorie Boulton translated from *Monato*, Dec. 1984, by Cathy Schulze

NOTO: Olga du Temple en *Alumeto* (jul.-aug. 1985) skribas: “. . . mi opinias, ke la libro vere taŭgas por Esperantigo, ĉar ĝiaj temoj kaj lokigo estas—en ĉiu senco—internaciaj, kaj—tute hazarde—la plej grava kunveno de la bestetoj-mondosavantoj okazas en Helsinko, Danlando, kie okazis pasinteco la famaj Friis-Esperanto kursoj.”

## LOCAL NEWS

### California

**Berkeley**—Kerry Doyle, BEL member, touring Melbourne, Australia, following a stint in Japan teaching English, was given a tour of Esperanto House by Herbert Koppel, editor of *Australian Esperantist*, who introduced her to the local Esperanto group.

**Los Angeles**—Bernice Garrett, president of Intertalk, announces that this non-profit corporation, promoting the concept of a neutral second language, has been granted \$5,000 from the Carson Educational Fund for the creation of a new course for children. It will be called "Intertalk—Bridge to Communication." The course will be designed for the public school system.

**San Diego**—Ellie Stein of the San Diego Esperanto Society, received a WOW (Wonderful Older Woman) award for several plays written about women and aging.

**San Francisco**—The Esperanto Toastmasters meet immediately before the SFERO program at King Palace Restaurant, first Saturday monthly.



(l-r) Lusi Harmon, John Mathews;  
speaker Tony Navarro.



David Jordan in  
San Francisco

(Photos: D.Vallon-Wheeler)

Dr. David Jordan gave a slide lecture *Wars & Temples in Taiwan* at the San Francisco Esperanto club December 7.

At the invitation of Ms. Carol Khadjenouri, Resource Instructor, he talked on *Esperanto as an Experiment in International Language* December 9 at the International Studies Academy, a magnet high school in San Francisco.

**Colorado**  
**Denver**—The Steve Allen World of Esperanto TV film has brought an interest in the classes taught by David Griffin and formation of the new Denver Esperanto Club.

### Florida

**Oviedo**—Hyman Meltz has been active since his studies at San Francisco State last summer. He has lectured on Esperanto at the Kiwanis Club; given the book *Esperanto in the Modern World* to the library, and begun a class.

**Port Charlotte**—Senkrokodila Weekend, March 28–30. Ralph Murphy announces this first SK event in Florida. It will be held at the Regents' Club.

### Illinois

**Chicago**—Dr. Duncan Charters, president of ELNA, spoke on the evolution of a world viewpoint through Esperanto. He mentioned a class of his students who failed to learn a foreign language previously, but through their study of Esperanto they developed an appreciation of foreign cultures. James Durst and Fern Bork sang Esperanto songs for the gathering at the Lake Shore Hotel.

### Michigan

**Detroit**—The Zamenhof banquet brought together 22 members to the home of Mary and Gary Napolitan. In a burglary of their home following the party, thieves made off with the camera and most of the film used for photos.

### New England

The New England Esperanto Society announces its dues-paying members have grown from 23 in 1980 to 83 at the end of 1985.

### Texas

**Harlingen**—An exhibit at Harlingen Library by Prenda Cook attracted favorable comment. The Harlingen Club celebrated Zamenhof Day in great Texas style. Prenda Cook's Esperanto class reconvened in January.

## INTERNATIONAL NOTES

**Harry Harrison**, science fiction writer (*Stainless Steel Rat for President*, *Soylent Green*, et al.), now living in Ireland, has been named honorary president of the Esperanto Association in Ireland. He plans to attend the World Esperanto Convention in Beijing this summer as representative of the Irish Esperanto organization. (from interview by Andrej Aninin in the Italian Esperanto review, December 1985)

### SHERRY—CHEESE—and PARLIAMENTS



Wine and cheese party, Parti gwin a chaws, Una serata de fromaggio e vino, Wein und Käse Abend, Collation avec vin et fromage, Ost og Vin Selskab, Pairci cais aSus fions, Wijn en kaas avondje—and some captions in alphabets unknown to the editor's typewriter. So read the invitation sent out by Beata Brookes, MEP, to members of the European Parliament. Ms. Brookes, a representative from North Wales and member of the European Parliament Esperanto Group, hosted the event last Fall in the European Parliament Restaurant.

Not all of the exceptionally busy 350 M.P.s could attend. Many sent regrets, but those who attended, along with prominent members of the Esperanto community, shared a few hours of lively and luxurious conviviality, provided by the Esperanto Lobby.

Across the Channel in London, a Sherry Party attracted not only 42 members of Parliament, including 6 Lords, but also representatives of the European Parliament, the European Commission, the Common Council of Language Associations, the Institute of Linguists, International Technical Translators, media representatives—radio, television, national newspapers—university and college language instructors, publishers, and representatives of international enterprises such as Ford, ICI, and ITT.

The Esperanto Parliament Group now has 173 members. The Sherry Party received wide coverage in the media reflecting a much more positive attitude to Esperanto.

Fallout from the event included 10 minutes about Esperanto in the TV program *Bookmark* on BBC-2. Lord Rugby visited the Esperanto Centre in London relative to an upcoming debate in the Upper Chamber of Parliament. The University of Liverpool immediately took steps to advertise the post left vacant by Dr. Bernard Cavanaugh, lecturer in Esperanto. Linguaphone proposed developing a new Esperanto course. BBC plans including a section about Esperanto in a children's program. The Polytechnic of South Bank, London, asked for an Esperanto course. Finally, the Esperanto Parliament Group has been specially upgraded, placing it in a prestigious position in relation to future legislation. Sherry, it seems, has a place in the scheme of things—Esperantowise. (Photo: Ms. Beata Brookes, with Esperantists & members of Euro.Parliament in Brussels.)



## ESPERANTO IN THE MEDIA

The *New Yorker* magazine, Jan. 20, carried an article *The Kid* in which considerable space was given to Esperanto in connection with a performing artist from Japan known as the Bonsaid Kid. It quoted Elizabeth Manson of the UEA/NY Office who provided them with the proverb: "Pli bona pano sen butero, ol kuko sen libero." (Better bread without butter than cake without freedom.)

**San Juan Star**, Dec.1, featured an article *Group Seeks to Interest Islanders in Esperanto* by Jorge Luis Medina. He interviewed Mario Agrait Marty, MD, who is assisted by Gladys Ortiz Piñero, a teacher at the San Juan School.

**TV Station KTVU**, Oakland CA, interviewed Brian McCullough, Director of ELNA's Central Office, on Jan. 19. In answer to the question whether English is not acceptable as an international language, McCullough replied: "English is one of the greatest languages. It is eminently suited for literary and technical communication, but it fits the role of a universal language about as well as Twiggy's costumes would fit Dolly Parton."

**WCWV-TV**, Richmond VA, broadcast Steve Allen's *World of Esperanto* on December 8.

**KPFT/Pacifica Radio Station**, Houston, in its Jan.-Feb. program guide, carried an excellent feature on Esperanto by Herbert Ashe (Prentiss Riddle) which has brought a flurry of requests for the Postal Lessons.

**Argus-Courier**, Petaluma CA, interviewed Ed Fratini, retired banker, on his recent trip to the USSR where he was met by Esperantists in each of the cities he visited. The number of local Esperanto clubs surprised him as did the attention of the Esperantists who met him with flowers at Leningrad Airport. **Richmond News Leader**, Dec. 27. Reporters Bruce Potter and Sybil Baker visited the classroom of Dr. John Birmingham at Virginia Commonwealth University for photos of his Esperanto students. A lengthy article, *Linguist Speaks Up for Global Language*, made the case for Esperanto. This was balanced by quotations from foreign language teachers at other institutions whose pronouncements on Esperanto indicated scant information on more than the name of the language.

**Quaker Life**, Nov.-Dec., carried a large, expensive ad for Esperanto. The response for ads, however, in no way compares with the greater response which comes from letters to the Editor and feature articles, according to Calvin Cope who placed the ad.

**New York Times**, Nov. 13, in an article by dance critic Anna Kisselgoff, of the Molissa Dancers at the Joyce Theater, had good things to say about one of the numbers *Esperanto* which had its world premiere. Written in lyrical style, *Esperanto* was choreographed by Molissa Fenley and the music written by Ryuichi Sakamoto.

**Sunday Camera**, Denver CO, Dec. 1. An interview by Julie Hutchinson with Shawn Collins *Esperanto Language Gaining Momentum* reveals considerable acquaintance with the current status of Esperanto. Collins, who works for the Geological Society of America, cited a recent ABC 20/20 broadcast in which Sylvia Chase reported that verbal communication between pilots and air traffic controllers who don't speak the same language is an increasingly critical aspect of aviation safety.

**KFBI (am)**, Jan. 13, reporter Mary Jane Popp interviewed John Mathews on the state of Esperanto in Sacramento and elsewhere.

**KRESKO** (newsletter of Pacific Northwest), January, produced excerpts from *The Dream of a World Language* by Jacob Ornstein and William W. Gage (published in *Language Awareness*, St. Martin's Press, New York). The article, written some time ago, cites some useful sources and mentions the Esperanto Voice of America broadcasts in the early sixties which brought some 2,000 letters from 91 countries including every Iron Curtain country except Albania.

**International Psychologist**, Nov. 1985, carried an article *Esperanto and Psychology* by Dr. Stefan Slak, psychology professor at University of Toledo. The article informs psychologists in 87 countries about psychological publications in Esperanto, the Internacia Kongresa Universitato at the World Esperanto Convention, and the Summer University Courses, adding a bit of information about the International Language.

**The Beacon**, Sudbury MA, Nov. 21. *Esperanto: Universal Language That Speakes of Hope* by Hedy Lopes in an interview with Sharon Colligan, a junior at Lincoln-Sudbury High School. Sharon, who attended the international conference in Germany last summer, told of finding Esperantist friends from Italy, Poland, Israel, Germany, and France. The experience opened up the whole new world of Esperanto to Sharon and expanded her grasp of the language—everything from poetry and tongue-twisters to jokes and the art of insulting in Esperanto.

**Telcom Newsletter VI-14**, Oct. 1985, featured an excellent article written by Todd C. Moody after only two weeks' study of Esperanto. *Telcom* is the newsletter of the International Society for Philosophical Enquiry. ISPE is an organization smaller than, but similar to MENSAs. Moody speaks to the xenophobia endemic to a monoglot society such as ours. He describes the dangers which accrue to a culture which compacently regards non-English speakers as abstractions. To quote directly:

"Politicians declare wars, as everybody knows. But people create politicians, democratically or not, by creating the milieu for the politicians to epitomize. A xenophobic culture will tend to produce xenophobic leaders.

"What I am leading up to is the contention that a world language is a worthwhile effort. It is, first of all, an effort that individuals can make; they need not look helplessly to the politicians."

Mr. Moody perfectly paraphrased the advice given by the late president of Austria, Franz Jonas, in his address to the World Esperanto Convention in Vienna in 1970, when he wisely advised the gathering not to look to governments for help but to work with their own resources.

Moody recommends Esperanto as an effort "peculiarly suitable for the talents and distribution of the ISPE" and wisely concludes: "It is ironic that I should be the one to suggest this. I am, after all, the one who has argued that the ISPE is not an appropriate organization to undertake the promotion of 'causes.' In fact, I fully expect that my proposal here will be rejected by most of the members. But I would like to turn out wrong about that." (NOTE: Todd C. Moody is professor of philosophy at St. Joseph's University, Philadelphia.)

**KCBS Radio**, San Francisco CA, Jan.18-20, made public service announcements of the various Esperanto classes in the Bay area

Amado, Jorge: *La Morto kaj la Morto de Kinkas Akvobleko*. El-portugaligis Geraldo Pádua. Chapecó: Fonto, sen dato. 190p. Prezo ĉe ELNA: \$3.95.

"Ĉiu zorgu sian enterigon, ne ekzistas neeblo."

Tiel lastfaze filozofias la jam mortinta kaj tuj mortonta sentaŭgulo Kinkas Akvobleko, konfidente sian teran restaĵon al la ŝtorma tropika maro apud Bahia, Brazilo, en ĉi tiu perlo el sub la plumo de la konata brazila verkisto Jorge Amado.

Antaŭ pli ol dudek jaroj mi korespondis kun bulgara junulino, kiu informis min, ke ŝia plej ŝatata verkisto de mia lando estis ĝuste tiu Jorge Amado—tiel pruvante, ke ŝi estas literature klarvida kaj geografie miopa. Tiam mi eĉ ne konis la nomon. Lastatempe kelkaj el la verkoj de Jorge Amado havebligis ĉi tie en Usono—antaŭ unu jaro, ekzemple, oni povis en Berklio vidi la filmversion de lia *Doña Flor kaj Ŝiaj Du Edzoj*, kun Sonia Braga—sed mi dubas, ĉu li iam estos vaste legata en Usono; ĉar li estas ŝatanto de la komunismo kaj lia proletemo estas evidenta en ĉi tiu libro.

Nome, Joaquim Soares Cunha, multjara funkciulo de la ŝtata Departamento de Spezimpostoj, emerĝinte, rezignas pri siaj burĝaj edzino, familio, hejmo, moroj, kaj fariĝas la fidiboĉulo Kinkas Akvobleko. Post pluraj jaroj de tia vivo, li mortas, kaj la familio reprenas la kadavron por fari taŭgan (kaj espereble finigan) enterigon. Sed la amikoj de Kinkas, kaj eble Kinkas mem, havas aliajn intencojn...

Amado lerte kontrastigas la mizere avaran konduton de la familio de Kinkas kontraŭ la ama funebrado de liaj kundiboĉantoj. Inter la familianoj, plej simpatiaj estas eble la Onklino Marokas, kiu tamen volas disinformi, ke Kinkas mortis en la Ŝtatinterno; kaj bofilo Leonardo, kiu suferas subpremon sub la dikfingro de la filino same kiel Kinkas siatempe ĝemis sub la dikfingro de sia edzino Otasilja. La frato, Onklo Eduardo, prospera butikisto, domaĝas la elspezon por taŭge vestigi la mortinton; kaj Vanda, la filino, memoras, kiel kvinjara ŝi malsana estis flegata de la amanta patro, kaj, kortuŝite, "se estus aliaj en la funebra vigilio—ŝi povus iom plori, kio estas la devo de bona filino."

Malsimilajn sintenojn al la mortinto havas liaj konstantaj kunuloj Kuriolo, Negro Logbuklo, Kaporalo Marteno kaj Facilpieda. Aperinte ĉe la funebra vigilio, ili multe pli varme kaj ame kondutas al la mortinto, proponas al li siajn plej karajn posedaĵojn (brandon kaj kaptitan bufon), kaj donas al li la okazon elekti la propran, plej taŭgan morton. Per tio ili pruvas la superecon de la submondo de Bahia super la supermondo.

La traduko de Pádua estas bona, facile legebla, tamen nesimpla. Mi trovis nur tri malglataĵojn: sur paĝo 25, "...ŝi meditis, pri kio farendas" (pri tio, kio farendas); sur paĝo 33, "Majstro pri ekonomio, lia butikio prosperadis" (...li posedis prosperan butikon); kaj sur paĝo 39, "Pli bona estos enterigi Kinkas tiel diskrete kiel eble..." (...kiel eble plej diskrete...). La karikaturaj de Floriano Teixeira estas konvenaj: nur rimarku, ke tiu sur paĝo 29 estas iome modifita por la kovrilo. Interesa estas la bibliografieto pri Amado, ĉerpita el verko de Paulo Tavares.

Ĉi tiu verko estas la unua en la nova Fonto-serio. Mi esperas, ke ĝi ne estas eksterordinara verko en la serio; ĉar efektive ĝi aŭguras altan kvaliton por aperontaj verkoj.

(Oni eble demandas pri la deveno de la nomo "Kinkas Akvobleko." *Quincas* verŝajne estas brazila aŭ portugala karesnomo. "Akvobleko" venas el epizodo en la vivo de la nova diiboĉulo, kiu memorigas pri la anekdoto pri W.C. Fields kaj la varmbotelo da oraĝosuko...)

—Don Harlow

Nemere, István: *Febro*. Budapest: Hungara Esperanto-Asocio, 1984. 131p. Price from ELNA: \$6.50.

It's rare—writes Eva Tofalvi in *The Role of the Personal Factor in Esperanto Literature* (Fonto, Dec.1981, pp.29–34)—to find a group of Esperantist authors

living in the same place and encouraging each other in their work; the only example she can give is the so-called "Budapest School" of poetry, which flourished around the magazine *Literatura Mondo* in the late twenties and thirties. Similarly rare is the individual author who is known both through Esperanto and his native language; Marjorie Boulton in England and Sandor Szathmari in Hungary are the two examples who come to mind (another example, recently brought to my attention, is Yeh Jun-jian in China—who, however, wrote his earliest works in Esperanto, but later abandoned it in favor of Chinese, English, and other languages).

It appears from the evidence—and I beg pardon of those folks in Hungary if I am wrong about this—that what we have today is a new "Budapest School" of Esperanto literature, this time of prose. Among its practitioners we might safely include Tofalvi herself, her husband Oldrich Knichal, Julian Modest, Bernard Golden, and István Nemere. Interestingly enough, of these five only Tofalvi and Nemere are home-grown. Modest is an expatriate Bulgarian, Knichal a Czech, and Golden—whose stories often betray his background in their themes—is an American.

Nemere is the same sort of rarity as Boulton and Szathmari: an Esperantist author who has also been successful in his native language. Even more: where Boulton first wrote in English, then in Esperanto (Szathmari's evolutionary path is, at least to me, less clear), Nemere first appeared in print in Esperanto, almost twenty years ago while living in Poland, and only later branched out into writing in Hungarian. So far he's had five novels and one collection of short stories published in the International Language. All of them betray the professional at work. *Febro* is no exception.

I have previously reviewed two of his works in the *ELNA Newsletter*. *Sur Kampo Granita* is a study of conscience and—perhaps—absolution; *La Blinda Birdo* treats (to my mind, pessimistically) the problem of liberalism versus tyranny. *Febro* investigates, as Nemere himself says (*Interview with István Nemere, Literatura Foiro*, June 1984, pp.7–9), love, hate, and jealousy.

The story really develops as two parallel stories, separated in time by almost exactly one year—a system Nemere has used before (*Sur Kampo Granita*). In the earlier story, the unnamed protagonist, an author living isolated in a remote village, is reviewing and enjoying an unfolding affair with the unsatisfied wife of an engineer. By the time of the second story, the woman is dead of apparent suicide, and the author, who is sure that she was murdered by her cuckolded husband, is carrying out a campaign of persecution leading up to a little murder of his own. The two stories neatly converge, reaching their—in both cases only semi-anticipatable—climaxes together.

Nemere is proving to be a master at keeping the salient details from the reader until they are needed. Both stories are almost pure train-of-thought; and even though the first story simply consists of the memories of the author (although told in the present tense), the author succeeds in remembering details *as they occurred*, not out of order. For instance, for over half of the book it is never clear whether or not the two leading characters ever slept with each other (for those who like to peek ahead to erotic passages, the answer lies on pp.87–90); yet the eventual reason for Anna's death is intimately bound up with the answer to this question. Indeed, not until the very last part of the book could we ever be really certain that Anna did not, as the police officially decided, do herself in.

Nemere's command of the language, too, continues to improve. I'm not talking now about grammatical details—he's always had those down pat—but about his descriptive style. And—*pace* the naturalist school—he does this without overreliance on excessive neologisms, using



mainly the traditional remedies proposed by Zamenhof.

About the book itself, in its technical presentation, I would prefer to follow my mother's old dictum—"If you can't say something good, don't say anything at all." But the reader does deserve a little bit of warning. The printing is generally dark and easily legible—not always the case with HEA publications—and, for a paperback, the glue seems to be relatively strong. The girl on the cover—very pretty, and intense in a Hungarian way in the reproduction that appeared in the *Literatura Foiro* article—is heavily marred by excessive graininess. The book comes complete with numerous typos, not of the great classic variety ("Mi renkontis ŝin ĉe la stacidomo kaj ĝoje premis ŝian mamon"), but simply annoying. Most common, and most noticeable, are several cases (no pun intended) in which the adjectives don't agree with their accompanying nouns. By and large, Nemere deserves a lot better. HEA may not be able to afford a better cover, but certainly a quick run-through of a set of galley-proofs would have resolved the problem of excessive typos.

All in all, a book I recommend very highly.

—Don Harlow

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## POETRY CORNER

La Neĝhomo  
de  
Bertram Potts

Sinjoro Neĝhomo, ĉu estas malvarme  
por vi en la vento ekstere?  
Tra mia fenestro al vi mi ridetas,  
sed vi min rigardas mizere.

Vi estas tre bela kun vasta stomako  
kaj nigraj okuloj el karbo;  
Surkape vi portas malnovan ĉapelon—  
enmane la branĉon de arbo.

Mi forte bedaŭras, ke pro la malvarmo,  
mi lasis vin sole subite;  
Mi scias tre bone, ke ne estas eble,  
inviti vin veni viziti.

Ĉar neĝo degelas, vi ne povas ĝui  
la varmon de mia kameno;  
Vi devas alfronti ŝirme la fridon  
kun rezignacia sereno.

Alvenis renkonte najbaraj infanoj—  
vi staris en mezo—la reĝo!  
Ni dancis kaj kantis kaj brule batalis  
kun glavoj kaj buloj da neĝo.

Adiaŭ, Neĝhomo! Alvenas la suno  
kaj bela printempa vetero;  
Kaj senpacience mi certe atendas  
por via denova apero!

## A Noiseless Patient Spider de Walt Whitman

A noiseless patient spider,  
I mark'd where on a little promontory it stood isolated,  
Mark'd how to explore the vacant vast surrounding,  
It launched forth filament, filament, filament, out of itself.  
Ever unreeling them, ever tirelessly speeding them.

And you, O my soul where you stand,  
Surrounded, detached, in measureless oceans of space,  
Ceaselessly musing, venturing, throwing, seeking the spheres  
to connect them.

Till the bridge you will need be formed, till the ductile anchor  
hold,  
Till the gossamer thread you fling catch somewhere, O my  
soul.

Sensona pacienca araneo,  
Mi rimarkis kie sur eta promontoro ĝi staris izole,  
Rimarkis kiel esplori la vakan ĉirkaŭvaston,  
Ĝi forlanĉis filamenton, filamenton, filamenton, el si mem.  
Senĉese disvolvigis ilin, ilin rapidigis senlace.

Kaj vi, ho mia anim' kie vi staras,  
Ĉirkaŭata, malligata, en nemezureblaj oceanoj da animej',  
Senĉese reva, riskema, ĵetanta vi serĉas la sferojn por ligi ilin do.  
Ĝis la ponto kiun vi bezonas formiĝu, ĝis la duktil-ankra ten'  
Ĝis la filandrero ĵetanta el vi ekligu sin ie ajn, ho mia anim'.  
—translated by E.J. Lieberman, MD

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## If You're Going to San Francisco...

The 17th summer Esperanto program will occur at San Francisco State University 6/30–7/18. It is the biggest and most important Esperanto school in North America. Through it, and because of it, I became an Esperantist. I say "through" because it was there, with fantastic teachers, helpful advanced teachers and friendly beginners, that I gained almost all my knowledge and practice. But perhaps the "because" is a more interesting story.

I attended the first time without knowing more than a word or two of Esperanto. I went because a friend invited me. I found much more than I expected. The inspirational professor and fun students interested me as much as the language. Unfortunately, because of university studies elsewhere, I didn't get back for several years.

After a year of study in Ecuador, I came home feeling lost. Everything seemed strange after so much time overseas. I fled to San Francisco, looking for more time to adjust to the U.S. There I found warm support and friendship. And I learned more in those three weeks than at any other time in my life. I came back the next year expecting the same. I got much more. That year I met friends who are still among the most important in my life. Claude Piron, the most fluent and natural Esperantist that I have ever met, was the teacher. A joyful feeling of community grew during the three weeks of learning together, and I felt for the first time the power and beauty of Esperanto. Students came from many countries, so it was an experience in profound international communication.

That was how I became an Esperantist. Since then, I have been to local, national, and world congresses. All are nice, but I never found a sense of community like at SFSU. For me, it is Esperantoland. I go every year. It is certainly the best place to learn, but much more important, at SFSU I spend the happiest three weeks of my year.

—Derek Roff, from the *EGI Newsletter*

## VOLAS KORESPONDI

### Do You Like to Correspond?

There is a whole world of esperantists eager to communicate, especially with Americans, who are often desperate for some Esperanto practice. This I personally discovered when I innocently put an ad in *El Popola Cinio*, wondering who might write to me. Now, 3 months and 26 penpals later, I have no doubts about the enthusiasm and communicativeness of our Esperanto world community.

So if you want some fun, would love foreign contact, and know even a little Esperanto (it will improve quickly, I assure you), send off an ad today to your favorite Esperanto magazine, or join UEA and request some correspondents through their "KSM" service. I especially suggest you list some details about your personal interests. You may be surprised at the result! Happy writing and reading!

—taken from article by Shawn Collins in the *EGI Newsletter* #23

### ALGERIA

**Mohamed Dahmani**, Rue 560 No.16, NEDROMA wilaya de Ilemcen 13, Algeria. 23 years, student.

### BENIN

**Francois Akpa**, s/c Fangon Jacqueline, Institutrice a l'Ecole de Base de Cadjeoun, Groupe "C" B.P. 434, COTONOU, Benin. 18 yr., student.

### CHINA

**Wang Chao**, 731 Longwu Lu, Shanghai 201102, P.R. China.

**Zhang He-ming**, Wuzhou Rd., No.118, Lane 244, Hongkou District, Shanghai, P.R. China. 26 yr., ship engineer.

### CZECHOSLOVAKIA

**Eduard Paseka**, Pionyrska 711, 55101 Jaromer, Czechoslovakia. 26 yr., printer.

**Josef Sucik**, Masna 9, 702 00 Ostrava 1, Czechoslovakia. 22 yr., photography, music, lit.

### FRANCE

**S-ino Claude Chanal**, 7 rue de l'Alma, 42000 St. Etienne, France. 56 yr.

### EAST GERMANY

**S-ro Dirk Essling**, DDR-GDR-2090 Templin, Am Birkenhain 7/1007 East Germany. 23 yr, student, computers, stamps, music.

### WEST GERMANY

**Dierk Andresen**, Stuttgarter Str. 86, D-7063 Welzheim, West Germany.

### GHANA

**Addo Frank**, c/o Samuel Brenyah, PO Box 139, Aburi-Akueapias, Ghana, West Africa. Will appreciate and old dictionary (Esp-Eng-Esp), old magazines.

### HAITI

**Emmanuel F. Goutier**, Service meteorologique national, Damien, Haiti, W.I. Student, linguist, 23 yr.; 18 young members in the Esperanto club.

### HUNGARY

**S-ro Feher Istvan**, Str. Tancsics Mihaly 30, H-6800 Hodmezovasarhely, Hungary.

**F-ino Andrea Gyarmati**, Derecske, Rozsa F.u.16, 4130 Hungary.

**S-ro Kristaly Tibor**, 2921 Komarom, Koztarsasag u. 37, Hungary. 30 yr., electrical technician, tech., hist., politics.

**Salga Peter**, Tarnaors, Deak F. ut. 15, 3294, Hungary. 15 yr., student.

**Janos Flaskar**, H-9400 Sophrón, Szabadsag krt. 10/j, Hungary. 26 yr., printer.

**Czombos Zoltan**, Szodliget, Szent Istvan ut. 20, 2133, Hungary. 16 yr., high school student.

**Petro Bor**, H-9090, Pannonhalma, Var 1, Hungary. 17 yr., high school student.

## ANONCOJ

**Rare Book**, 1889 adaptation of Zamenhof's *Unua Libro* by Henry Phillips, secretary of the American Philosophical Society of Philadelphia. (A description of the book is to be found in Ludovikito's *La Inkunabloj de Esperanto*, page 212-222.) Selling price is about \$400. Contact ELNA member Dale Alan Diefenbach, librarian, 117 Ithaca Rd., Ithaca NY 14850.

**Opening of a new Esperanto Center:** As of the Spring semester, 1986, the UC Berkeley Esperanto League Student Activity Group has opened and *Esperanto Information and Resource Center* at UCB—606 A Eshleman Hall (on Bancroft Avenue between Telegraph Avenue and Dana St.). The center is an information-resource and reference library for UCB students and the public. For more information contact: Bryan Williams and/or Daniel Weston, Berkeley Esperanto League, 300 Eshleman Hall, UCB, Berkeley CA 94720. Tel.: (415) 643-1144 (Bryan) or (415) 525-4566 (Dan) eves. If you would like to donate Esperanto books, mags, materials, etc., to the center, please contact Rod Stanley, 143 Fairfield Place, Moraga CA 94556, (415) 376-7459 (weekends).

**Convention of the International Federation of Railroad Esperantists**, Skopje, Yugoslavia, 17-23 May. Their motto: *La reloj ligas la landojn—Esperanto la popolojn!*

**PACO**, la organo de Mondpaca Esperantista Movado (MEM) aperas 10-12 foje jare. Por specimena ekzemplero, skribu al: *PACO*, Pk 66, Sofia 1000, Bulgaria.



Are you interested in having one of these caps? Send an addressed and stamped envelope for information to: Conrad Fisher, Route 6, Box 198, Meadville PA 16335.

**AGADO E3** is observing 20 years of service in Third World countries in a campaign against blindness. Individuals and clubs wanting to make a contribution to this project (as SFERO has done for several years), send to: Jacques Tuinder, Henegouwenlaan 35, 1966 Heemskerk, Netherlands.

**CompuServe:** Jim Deer announces computer conferences every 1st and 3rd Saturday each month at 9 pm, Eastern Standard Time on the Good Earth Forum (GO HOM-145).

**Youth Convention:** 42nd International Esperanto Youth Convention, 14-21 August 1986, Neurim, Israel. For information: IJK, P.O. 22041, IL-61-220 Tel Aviv, Israel.

**Maple Syrup Festival**, 5-6 April. The Quebec Esperanto Society invites Esperantists to this traditional festival in Iberville, Quebec. For details contact: Esperanto Societo Kebekia, C.P. 126, Succursale Beaubien, Montréal, Québec, H2G 3C8, Canada.

**Homaranismo** estas humanismo Esperantista kiu reaktivis sub Homarana Asocio, Bismarckstr. 28, D-3550 Marburg, West Germany. HA volas science trakti homaranismon kiel *teknologion pri la konstruado de intelektaj kaj emociaj pontoj*. Sciencoj pri la psiko kaj la konduto de la homo estas la helpsciencoj.

**Esperanto Hotel and Conference Center** is situated close to Morecambe town and beach. Access by road and rail. Contact: Mary Davies, Secretary, Esperanto-Hotelo, 2 Oxcliffe Road, Heysham, Morecambe, England, LA3 1PS.

**Tourist brochure**, new, multicolored, in Esperanto. Write: Verkehrsamt Welzheim, Kirchplatz, D-7063 Welzheim, West Germany (useful for Esperanto exhibits).

**NOTE:** ELNA is not responsible for content of or promises made in these announcements.

# 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.

NAME: \_\_\_\_\_  
 ADDRESS: \_\_\_\_\_  
 CITY, STATE, ZIP: \_\_\_\_\_

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 Student (25 or under:\$12.50) Senior (65 or over:\$15.00) Sustaining (\$50) Life (\$500)

DATE OF BIRTH (if applying for Youth, Student, Senior Membership): \_\_\_\_\_  
 Telephone: ( ) \_\_\_\_\_ Radio Call Sign: \_\_\_\_\_  
 May we publish your telephone number? \_\_\_\_\_ May we publish your address? \_\_\_\_\_

## LOCAL CLUBS EXCHANGING NEWSLETTERS

BERKLIASPERANTO-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  
 DENVER ESPERANTO GROUP: c/o David Griffin, 995 Humbolt #205 Denver CO 80218  
 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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Any member wishing to assist in the work of any of the above named commissions or committees should communicate with the member shown.

## ELNA NEWSLETTER

Volume 22, No.1

ISSN 0030-5065

Esperanto League for North America, Inc.  
 P.O. Box 1129, El Cerrito CA 94530  
 Telephone: [415] 653-0998  
 Editor: Catherine L. Schulze  
 Graphics: Gregory V. Wasson

Back issues available for promotional use.

January-February 1986

Esperanto League for North America, Inc.  
P.O. Box 1129  
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## NEWS—PLEASE EXPEDITE

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TRAVEL TIPS FOR ESPERANTISTS from  
Esperanto Travel Service  
578 Grand Avenue, Oakland CA 94610  
(415) 836-1710

### Spertu Ĉinon Esperantiste!

The Chinese Esperantists have actually been hoping for 23 years to hold a Universala Kongreso in their land. In 1963 Chen Ji, then Vice Chief Minister and Minister of External Affairs, made known his wish that some day the UK take place in Beijing, and encouraged the Chinese Esperantists to bring about the necessary conditions to do so. After 23 years, the tremendous interest in Esperanto in China has made that wish come true

Economic conditions in China, while steadily improving, are still such that most Chinese Esperantists will never be able to afford to travel to a UK outside China. Having the UK in Beijing is probably like a dream come true to them, as a large number of them will be able to come to Beijing and befriend Esperantists from scores of other nations. The level of enthusiasm and excitement at this UK should provide a once-in-a-lifetime experience for us, and add a new dimension to life for the Chinese participants. In a word, it is a MUST.

This UK in China has generated a tremendous amount of interest among many who only recently became interested in Esperanto and are hard at work studying the language in order to enable greater enjoyment of the UK in Beijing. Some may still feel a bit timorous about being totally on their own in Esperantujo, and participating in one of the two special excursions planned by the Esperanto Travel Service will give them the confidence they may need to fully enjoy traveling as an Esperantist. Those who are thoroughly fluent in Esperanto may prefer to take part in one of the various excursions being offered by UEA, in which no English will be used.

The *Dua Bulteno* should be in the mail from Rotterdam in late February or early March to those who have signed up for the UK. When you receive it, you are welcome to call me at (415) 836-1710 for information.

—Lusi Harmon

### ELNA DUES FOR 1986 (No Increase from 1985!)

Individual Member	25.00
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### UEA DUES FOR 1986 (No Increase from 1985!)

Member-Subscriber (MA)	30.00
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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

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.

14-21 August 42nd Internacia Junulara Kon-  
greso (IJK), Neurim, Israel. Contact ELNA for  
more information.