

ELNA NEWSLETTER

NEWS OF THE LANGUAGE PROBLEM
AND ESPERANTO AS A SOLUTION

November–December 1986



Dr. and Mrs. L.L. Zamenhof with Major Yemans
during the Sixth World Esperanto Convention,
Washington, D.C., 1910

U.S. Esperanto Pioneers

Youth Activities

ESF Travel Grants

Esperanto in the News

Local News and Photos

NOREK Goes International!

Pennacchietti—Italy's Impressive
Contribution to SFSU in 1987

1986 UK Resolutions

CompuServe and Esperanto

Latest Jubilee News

Book Reviews

Volas Korespondi

Announcements and—

Much, Much More!

**Esperanto Centennial
1887–1987
Come Celebrate!**

Esperantist Pioneers in the United States

Generally, the early history of the Esperanto movement on the American continent is poorly documented. To the best of my knowledge, no comprehensive history exists which gives an overview of the introduction of Esperanto into the New World. Information must, therefore, be sought in diverse and obscure sources of varying reliability. On the basis of material available to me, I have been able to piece together part of the early history of Esperanto in the Americas.

In the United States the seeds of the organized Esperanto movement were planted in 1904 at the St. Louis World's Fair, where John Fogg Twombly, with the help of European Esperanto groups, set up a stand to inform the public about the new international language. In the following year the first local club was founded in Boston with Twombly as president. I wonder whether the members knew that residing in Cambridge, a stone's throw from their city, was one of the first followers of Dr. Zamenhof...but that is getting ahead of our story.

Having mentioned Cambridge, it is also worth noting that perhaps the first European Esperantist to come to America for the purpose of awakening interest in Esperanto from the lecture platform was the famous German chemist and Nobel prize-winner, Wilhelm Ostwald, former professor at the University of Leipzig. He spent the academic year 1905–1906 at the Harvard University as a visiting professor, and at the same time endeavored to inform the public about Esperanto.

The year 1905 also saw the birth of the American Esperantist Association, the first national organization of Esperantists in the United States. Interest spread rapidly and the first congress was held in 1908 at the well-known education resort of Chautauqua in New York State. One of the participants was an 18-year-old Swiss Esperantist, Edmond Privat, who had come to America in 1907 to brush up on his English, travel and lecture on Esperanto.

Two other Europeans deserve mention at this time. Both immigrated permanently to the United States and brought Esperanto with them—in their baggage, so to speak. Feodor Aleksejevitch Postnikov (Capt. Post), a former officer in the czarist Cossack army, became an Esperantist in 1891, was active in the St. Petersburg and Vladivostok Esperanto clubs, and helped introduce Esperanto into Japan. After the 1905 revolution in Russia, he emigrated to the United States in 1906, and in the following year he founded the first Esperanto group in California. He also taught classes in Berkeley and San Jose and published the magazine *Pacifika Espero*.

On the east coast John Joseph Sussmuth, a textile engineer from Austria-Hungary, arrived in 1907. He had learned Esperanto in Sweden at the end of the 19th century where he also founded a club; later he lectured on Esperanto in Germany and organized courses in Budapest. In the United States, he taught Esperanto in New York and New Jersey, held offices in the Esperanto Association of North America and edited its magazine *Amerika Esperantisto*.

A significant event in America occurred in 1910 when Washington, D.C. was the host of the 6th World Congress

of Esperanto, the first to be held in a non-European country. The congress was honored by the presence of the author of the language, Dr. Zamenhof.

In 1899–1900 Wilhelm Heinrich Trompeter, a German mine surveyor from Westphalia, traveled in the United States.... Trompeter's goal on the west coast was Eastsound, Washington, where he rendezvoused with another European Esperantist who had preceded him to America. This was Richard Henry Geoghegan, a British philologist of Irish extraction who specialized in the study of Oriental languages, especially Chinese, when he was a student at Oxford. He was the first English-speaking person to learn Esperanto, probably in 1887. ...Geoghegan emigrated to the United States in 1891 and settled in Eastsound, Washington. In 1893 he went to Tacoma to work as a stenographer and in 1903 he moved to Alaska. While employed there as a court stenographer, Geoghegan studied the local indigenous languages and became an authority on Aleut.

The American Philosophical Society

The person who without doubt deserves the title of the first American Esperantist is Henry Phillips, Jr., a Philadelphia lawyer who was also a numismatist, philologist, and antiquarian. He was the secretary of the American Philosophical Society, founded in 1743 by Benjamin Franklin. In 1887 the Society undertook an inquiry concerning international languages and collected data about various projects. After examining Volapük, the language created by Johann Martin Schleyer in 1879, the committee rejected it and established a set of principles on which an international language should be based. When it was found that Esperanto had almost all of the features recommended by the committee, Henry Phillips, Jr., was commissioned to translate the *Unua Libro* into English and it was published together with the reports of the committee in New York in 1889. The publication of this book is without doubt the first formal recognition of the value of Esperanto made by a reputable scientific organization.

Henry Phillips' name is listed as No. 684 in the first directory of Esperantists published in Warsaw in 1889, and it is indicated that he learned Esperanto in 1887. He is therefore the first person in the New World who became interested in Esperanto, and he was instrumental in publicizing it by means of his book. However, I recently discovered that Henry Phillips, too, had a predecessor, a European Esperantist, or rather proto-Esperantists, who arrived in the United States five years before the American Philosophical Society began its investigation of International languages.

Leo Wiener—proto-Esperantist

This part of our history begins in Poland in the city of Bialystok where Dr. Zamenhof was born in 1859. Three years later, in 1862, another boy, Leo Wiener, came into the world. Although younger than Zamenhof, the Wiener boy may have known him and even played with him. After beginning his secondary education in Bialystok, the teen-age Zamenhof with his family moved to Warsaw in 1873. Wiener had started attending a secondary school in Minsk,

but in 1877 he, too, went to Warsaw. There the two students became acquainted although they did not attend the same school. Leo Wiener was one of the friends of Zamenhof who learned the first form of the international language which Zamenhof devised, the language which he called Lingwe Uniwersala.

The 17th of December, 1878, was a festive occasion for the 19-year-old Ludwig. At home in the company of members of his family and six or seven schoolmates and friends, he celebrated the Day of Life-giving of the Universal Language. Leo Wiener, too, was present to hear Zamenhof recite a four line poem which today is the only extant text in that early dialect of Esperanto. Here is the original poem and, for comparison, the Esperanto version made by Dr. Zamenhof himself and also a literal translation in English.

Malamikete de la nacjes
Kadó, kadó, jam temp' está!
La tot' homoze in familje
Konunigare so debá.

Malamikeco de la nacioj
Falu, falu, jam tempo estas!
La tuta homaro en familion
Unuigi devas.

"Enmity of the nations/ Fall, fall, it is already time!/ All humanity in a family/ Must unite itself."

...Later the 20-year-old Wiener disembarked penniless in New Orleans in 1882. He wandered about the south and midwest before settling down in Missouri. From 1892 to 1895 he was Assistant Professor of Germanic and Romance Languages at the state university in Columbia. He later moved to the east coast, first to Boston, then to Cambridge. In 1896 he was appointed instructor of Slavic languages and literature at Harvard University where he founded the first university department in that subject in the United States. He eventually attained the rank of professor and taught at Harvard until his retirement in 1930.

When Otto Jespersen, the eminent Danish philologist and specialist on the English language, came to Harvard during his stay in the United States as visiting professor, he met Prof. Wiener and the two men exchanged views about international languages.... Wiener was eclipsed by son, Norbert Wiener, the founder of cybernetics and the most outstanding American mathematician of the 20th century.

(excerpted from article by Bernard Golden in *Eco-Logos*, #92, 1979)

Esperanto in the News

AILA News (newsletter of the International Association of Applied Linguistics, October 1986), Prof. Albert Valdman, Indiana University, editor, wrote the following item:

Esperanto in East Asia. During my participation in the International Esperanto Congress in Beijing, July 29–August 5, as an observer, I was impressed by the rising interest in that international auxiliary language in Japan, Korea, and the People's Republic of China. The growing number of users in these countries is surprising in the light of the general Indo-European base of the grammar of Esperanto and its Western-oriented lexical roots. For them

learning the language entails considerable effort.

In addition, in the Far East, notably in Japan, English has gained indisputable status as a language of wider communication used not only in contacts with Western countries but within the area as well. Why should many Japanese, Koreans, and Chinese whose schooling generally includes exposure to English as a foreign language and who have occasion to use it as a lingua franca, turn to a constructed language that cannot match the material rewards that come with mastery of the world's leading language of wider communication?

The answer lies in two directions:

- 1) the greater learnability of Esperanto and
- 2) its status as neutral language.

Many Esperantists in the Far East—some of whom are teachers of English, French, or German—stated that for them full competence and proficiency in Esperanto represents an attainable goal. The learner operates within a closed system, defined by Zamenhof's famous sixteen rules and a relatively finite set of lexical multifunctional roots.

More importantly, since there are no native speakers of Esperanto, the absence of native speakers means that transfer of phonetic habits to Esperanto is fully acceptable; no accent is perceived as inherently better than any other. This leads us to the other perceived advantage of the international language, its neutrality. The use of Esperanto implies an implicit covenant among participants. Speakers of 'ethnic' or 'national' languages, that also serve as languages of wider communication, step down from their privileged position and meet their interlocuter at least halfway. In this manner the exchange can proceed on a more egalitarian basis.

The growing number of adherents from outside of its traditional bases of support in Europe is already having an impact on the development of Esperanto as it enters the second century of its existence. These new adherents are showing a more conservative attitude toward neologisms. They favor incoining in lexical enrichment and look askance at borrowing from the Western technical vocabulary pool since it requires their learning additional roots.

Note: Following the Beijing convention, Prof. Valdman attended a linguistics conference in Tokyo in which the two working languages were Japanese and Esperanto. He writes further: "The fact that Esperanto is becoming an auxiliary international language in the most populous country of the world and in the nation that has developed the most efficient and effective economic system is of great significance."

Kodaki, Ne Kodaki? Peter B. Taub, columnist in a Rochester NY paper reported recently that some spy informed Kodak Co. that its venerable name appears in *PIV* as a noun and a verb. This unabridged Esperanto dictionary shows *kodaki* as a verb meaning "to photograph quickly with a Kodak." Kodak is not amused and says their trademark lawyers are demanding the word be deleted from the next edition of *PIV*. This falls into the "Tempesto en Tepoto" category. In my 40 years as an Esperanto-speaker, I have never heard anyone use *kodaki* but I have heard *foti*.

—Cathy Schulze

Youth Page

Israelo—TEJO—Kongreslando 1986

Temo de la 42a Internacia Junulara Kongreso: Reviviĝo de Lingvoj kaj Etnaj Kulturoj

de Thomas Gurtner, Svislando

Kongreso en lernejavilaĝo. La 42a IJK de Esperanto okazis en Neurim, Israelo. Tiu estas junulara lernejavilaĝo, kiu situas en la proksima nordo de Netanja. Netanja estas granda urbo kiu situas meze de Tel Aviv kaj Ĥajfa. Netanja estas la centro de la diamanta industrio de Israelo. Dum la kongreso ni renkontiĝis kvinfoje tage en la manĝejo por manĝi aŭ minimume trinki. Oni tie ne povis multan manĝi sed devis multe trinki.

Impresigaj Travivaĵoj. La ĉefaj okazaĵoj estis la vesperoj. Inter la "interkona vespero" kaj la "adiaŭa vespero" ni povis ĝui "artan, israelan, teatran kaj internacian" vesperojn. Ni vidis lumbildojn pri Nepalo kaj Kanado. Dumtage ni faris ekskursojn kaj sekvis kursojn kaj/aŭ prelegojn. Nepre menciindas la ekskurso al Jerusalemo kaj la posta kumzico-vespero apud la marbordo. Sed ankaŭ la vizitoj de kibuco kaj de araba vilaĝeto estis interesaj. Mi persone ankaŭ sekvis la kursojn pri hebrea kaj araba lingvoj, kiuj estis bone prezentitaj. La prelegaj temoj estis vastskalaj—inter ili io por ĉies gusto. Mi mencias nur tiajn prelegojn kiujn—post pena elekto—mi aŭdis: pri etna humuro; antikvaj kaj modernaj anekdotoj (juda kaj alinaciaj); la jida, lingvo miljara; la bahaa religio; astronomio—al la horizontoj de l' universo.

Konataj Gastoj. Ni havis kelkajn gastojn kiel ekzemple Josef Kohen-Zedek kaj Mark Steinberg kaj la urbestro de Netanja. Venis teatrogrupo el Germanio kiu prezentis du bonajn teatraĵojn. Kaj ni vidis du israelajn danctropojn: unu konsistis el israelaj gestudentoj (Hora Netanja), kaj la alia estis grupo de jemenaj judinoj (Ŝavej Cijon). Ni ankaŭ povis aŭdi la kantistan duon Gila kaj Eli Baŝari, kiuj belege kantis. Neforgeseblas ankaŭ la du teatraĵoj de Jerzy Fornel el Pollando: "La Tajdoj de l' Vivo" (serioza) kaj "La Granda Koncerto" (komika).

Do ni ĉiuj faris kaj vidis multon. Mi alvokas ĉiujn samideanojn: Venu kuniĝu venontjare en Pollando por la celebrado de la centjara naskiĝtago de Esperanto.

(el *TEJO Tutmonde*, oktobro 1986)

Note: La 43a Internacia Junulara Kongreso de TEJO, Krakovo, Pollando, 17–24 julio 1987.

Raporto pri la TEJO-Postkongreso al Egiptio, 24–28 aŭgusto

de Joel Brozovsky

Kiel oni povus imagi, la postkongresa ekskurso al Egiptio fariĝis tre memorinda sperto por la 17 junaj esperantistoj kiuj ĝin partoprenis, ne nur pro la imponaj vidindaĵoj, sed ankaŭ pro kelkaj surprizoj.

La buson inter Tel Aviv kaj Cairo ni dividis kun neesperantistaj turistoj. Tio donis bonan okazon konatigi nin kaj la ekziston de nia vivanta lingvo internacia al la kunveturantoj. La ĉiĉeronoj ĉiam parolis angle. Nature ni donis mallongan klarigon (per busa laŭtparolilo) pri ni kaj la lingvo en kiun ni tradukis la anoncojn. En Egiptio, nia esperanto-grupo tamen funkciis sendepende, kun propra buso kaj ĉiĉeronoj.

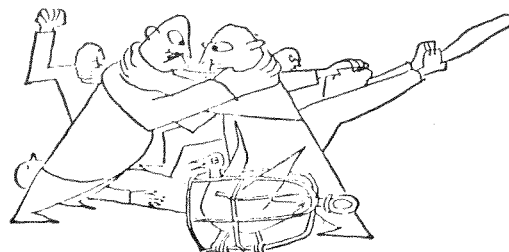
Ni vidis skulptaĵojn en Memphis (la unua ĉefurbo de Egiptio), du piramid-templo-kompleksojn, la nacian muzeon, la Citadelon (grandega fortikaĵo en Cairo el la Kruckavalira epoko), kaj la bazon en Cairo. Sescent kvindek kilometrojn sude de Cairo ĉe Luxor, ni vidis la Valon de la Reĝoj kaj vizitis, inter aliaj, la faman tombon de la reĝo Tutankhamen. Ni promenis tra la ruinoj de du imponaj temploj. Unu, ĉe Karmak, estas la plej granda templo en la mondo, laŭ la ĉiĉerono. Esplorinte ĝin, mi povas tion kredi.

Ni tre bonŝancis en Giza. Pro paneo de la elektro, la Granda Piramido estis senluma, kaj ni povis eniri ĝin kiel esploristoj, per lumo de poŝlanternoj. Tiu piramido havas mistikan signifon tutmonde, kvankam ŝajne ne en Egiptio. Mi tre feliĉas ke mi povis sperti ĝin iomete malpli turiste ol kutime.

Kelkaj rajdis kamelojn kaj preskaŭ ĉiuj provis marĉandi kun la ĉiam-ĉeestaj vendistoj pri prezo de turistaj memoraĵoj. Inter la rapida turistumado okazis antaŭnoktomeza horo en velŝipo sur la Nilo en Cairo.

Pro la impona historio kaj ĝiaj mirigaj postlasitaĵoj, kaj la kombino de la miksaĵo de malnova araba kulturo kaj vivmaniero kun la brua, vigla moderneco invadanta la urbojn, Egiptio estas unu el la plej interesaj landoj kiujn mi konas. Tiu ĉi viziteto vekis en mi fortan deziron iam reiri al la "lando de la faraonoj" por pli profunda konatiĝo.

(el *KRESKO*, Portland, Oregon, oktobro)



Diplomatia lingvo Oriento-Okcidento

Kaŝaj kaj Malkaŝaj Refleksivaj Prefiksoidoj en Esperanto

de Fabrizio A. Pennacchietti

1. La *sin*-kunmetoj

El lingvokompara vidpunkto, unu el la apartaĵoj de Esperanto estas ĝia kapablo produkti substantivojn, adjektivojn kaj adverbojn pere de la kunmeto de la refleksiva pronomo *si* en akuzativo kun radiko de transitiva verbo, ekz.: *sin/altrudado*, *sin/deteno*, *sin/dona*, *sin/gardemo*, ktp, vd. PAG, § 160, p. 220; §310, p. 419.

Tiu ĉi tipo de vortkunmeto estas probable unika, ĉar ĝenerale, almenaŭ en la hindeŭropaj lingvoj, anstataŭ la refleksiva pronomo oni preferas uzi elementon analogan al E-a *mem* aŭ al E-a *aŭto*-, aŭ oni subkomprenas la refleksivecon. La avantaĝo de la morfemoj respondantaj al *mem* estas, ke ili povas kunmetiĝi kaj kun transitiva verboradiko, ekz.: germane *Selbst/beherrschung*, ruse *samo/kontrol'*, itale *auto/controllo* "mem/regado, sin/regado," kaj kun verboradiko netransitiva, ekz.: germane *Selbstständigkeit*, ruse *samo/stojatel'* "nost" "mem/stareco." Siavice la E-a prefiksoido *sin*- havas la avantaĝon aludi ankaŭ la reciprokecon, ekzemple en *frata sin/helpado*, *amika sin/komprenado* ktp.

Sed tio, kio mirigas en la E-aj kunmetaĵoj kun *sin*- estas, ke ili ekzistas kaj ĝuas certan produktivecon malgraŭ la fakto, ke la refleksiva pronomo *si* (el la prahindeŭropa elemento **swe*-) estas kutime ligata al la tria persono. Similaj vortformoj troviĝas fakte nur en kelkaj hindeŭropaj lingvoj, kie la menciita pronomo estas absolute indiferenta al la gramatika persono. En sanskrito, ekzemple, ekzistas longa serio da vortoj formataj de la refleksiva pronomo *sva*-. En tiu lingvo, tamen, tiu pronomo kunmetiĝas nur kun netransitivaj verboradikoj aŭ pasivaj vortformoj, ekz.: *sva/bhū* "ekzistanta per si mem," *sva/kritā* "farita de si mem," *sva/jāta* "naskita de si mem" (vd. MONIER-WILLIAMS 1899: 1275-1278).

Malgraŭ tiu ĉi diferenco, la analogio inter Esperanto kaj sanskrito estas frapa. Krome, en ambaŭ lingvoj la refleksiva pronomo ne rajtas prefiksiĝi al verba formo: kvankam oni diras *mia sin/deteno*, oni ne povas diri *mi sin/detenas*, sed *mi detenas min* (en la *vocdonado*). Tio pravas, ke la kunligiteco inter la refleksiva pronomprefikso kaj la verba radiko ne estas fiksa kaj stabila: ĝi validas nur por la derivitaj substantivoj, adjektivoj kaj adverboj, sed ne koncernas la verbajn formojn. Cetere, la samo okazas por *mem*- kaj la samsignifaj prefiksoidoj.

Tute alia estas la kazo de tiu escepta vorto, kiu estas en la latinidaj lingvoj la respondanto de Esp. *suicidio*, artefarita kunmetaĵo per la latina pronomo genitivo *sui* "de si" kaj la latina elemento *-cidium* "mortigo" (kp. france *régicide*, *généocide*, *insecticide*). Tie la pronomo elemento estas tiom ligita kun la verba radiko, ke ĝi aperas ankaŭ en la verbaj formoj, eĉ akompanate de plia refleksiva pronomo, ekz.: france *il se suicide* "li mortigis sin mem."

2. La *se*-kunmetoj

Inter la multaj historiaj deriviloj, ne plu produktivaj akĵ ne plu disigeblaj, kiujn Esperanto heredis de latino pere de la modernaj lingvoj de Eŭropo, unu estas etimologie ligita kun *sin*- kaj certgrade ankoraŭ konservas la originan refleksivan signifon: temas pri la pseŭdoprefikso *se*-. Sentita jam en latino kiel antaŭverba morfemo kaj ne plu produktiva, latina *se*- aŭ *sed*- devenas de la ablativo de la refleksiva pronomo (prahindeŭrope **s(w)e-d(i)*), kp. ZIMMERMANN 1915:241; WALDE 1954:507) el la tempo, kiam en pralatio ĝi ankoraŭ estis indiferenta al la persono. La specifa signifo de *se*- estis tre verŝajne "por si mem, aparte," ekz.: latine *sed-ito* "irado por si mem; ribelo, tumulto, malpaco," *se/ducere* "tiri, treni por si mem; delogi, trompi," *se/ponere* "meti por si mem; deponi" ktp.

Prefiksita al verba radiko, la pronomo elemento *se*- sufiĉe bone konservis sian originan signifon, kvankam ĝi evoluis en la senco de apartigo favore de la aganto, nome "en aparta(n) loko(n), aparte."

Malofte prefiksita al substantiva radiko, la latina *se*- akiris la sencan de "en alian lokon ol, ekstere de, ekster" kaj fine de "sen", ekz.: *se/dulus* "sentrompa; fervora" (kp. angle without "ekster; sen").

Laste, tiu pronomo elemento kapablis memstariĝi kiel kontraŭeca, aŭ restriktita konjunkcio, pasante de la signifo "en aparta loko" al tiu de "sed" sub la formo *sed*, kiu pluvivas en Esperanto (vd. ERNOUT-MEILLET 1967:609; kp. nederlande *zonder* "sen"; germane *sondern* (1) "sed", (2) "apartigi").

Ne multaj estas la *se*-vortoj, kiujn Esperanto heredis de latino. Krom la ĵus menciita konjunkcio *sed*, ekzistas serio da vortoj, kie *se*- aperas antaŭ radikoj aŭ temoj de verba karaktero.

-CES-

De la temo *ces*-de la latina verbo *cedo*, *cessi*, *cessum*, *cedere* "iri, pasi" venas *se/cesio* "iro por si mem, iro en apartan lokon, apartiĝo," vorto kiu apartenas al la sama etimologia familio de *cedi*, *ak/cesora* (de **ad/cedo*), *eks/ceso*, *kon/cesio*, *pro/cedi*, *pro/ceduro*, *pro/ceso*, *pro/cesio*, *re/ceso*, *re/cesiva*.

-GREG-

De la radiko *greg*- (kp. lat. *grex*, *gregis* "grego") venas *se/gregacio* "arigo en apartan lokon, apartigo, apartiĝo," vorto ligita kun *a/gregi*, *a/gregacio*, *a/gregato* kaj *kon/gregacio*.

-KRET-

De la temo *cret*- de la verbo *cerno*, *crevi*, *cretum*, *cernere* "distingi; fiksi" venas la vortoj *se/kreto*, *se/kretario*, *se/kretariato*, *se/krecio*, *se/kretino*, ligitaj al la baza koncepto "distingi por si mem, apartigi." Ili parenas kun la vortoj *de/kreto*, *dis/kreta*, *eks/krecio*, *kon/cerni*, *kon/kreta*.

-LEKT-

De la temo *lect*- de la verbo *lego*, *legi*, *lectum*, *legere* "observi, legi; rikolti" venas la verbo *se/lekti*, proprasence "rikolti por si mem, rikolti aparte," etimologie parenca kun *leciono*, *legi*, *legendo*, *lekcio*, *lektoro*, *di/ligenta*, *di/liĝenco*, *e/lekti*, *inte/lekto*, *inte/ligencio*, *inte/ligenta*, *ko/lego*, *ko/legio*, *ko/lekti*, *ko/lektiva*, *pre/lego*.

-PARA-

De la radiko *para*- de la verbo *paro*, *paravi*, *paratum*, *parare* "aranĝi" venas fine la vortoj *se/pari*, *se/paratismo* kaj *se/pareo*, proprasence ligitaj al la ideo "aranĝi por si mem, aranĝi aparte." Tiuj vortoj apartenas al la sama familio de *paradi*, *paradoso*, *parapeto*, *paraŝuto*, *kom/pari*, *kom/paracio*, *kom/paratismo*, *pre/pari*, *re/paracio* kaj *ripari*.

De la latina lingvo Esperanto heredis plie tri *se*-kunmetojn, nome *se/kura*, *a/se/kuri* kaj *s/obra*, en kiuj la pronomo elemento havas la signifon "sen" pro la substantiva karaktero de la radiko.

Se/kura venas de *se/curus* "sen-zorga," siavice de *cura* "zorgo" (vd. ERNOUT-MEILLET 1967:630). El la parolataj variantoj de *securus* la latinidaj lingvoj kreis poste la verbon reprezentatan en Esperanto de *asekuri* (kp. portugale *assegurar*, hispane *asegurar*, itale *assicurare*). Etimologie parencaj kun tiuj du vortoj estas *kuraci*, *kuratelo*, *kuratoro*, *pro/kuri*, *pro/kuratoro*, *pro/kuroro* kaj *sine/kuro*.

Fine, *s/obra* venas de *sobrius* "se-ebria," siavice de *se- *obri-*, varianto de la radiko *ebri-*, de kie venas tra la latina *ebrius* la E-a adjektivo *ebria* (vd. ERNOUT-MEILLET 1967:630).

NOTO: Prof. Pennacchietti instruos venontsomere ĉe la Esperanto-kursoj ĉe SFSU

(parto de artikolo el *Planlingvistiko*)

Local News

CALIFORNIA

Garden Grove "IMITINDA PROJEKTO" J. Tilman Williams secured from the city council of Garden Grove, CA, a proclamation for international Friendship Week 26 July to August 3, precisely during the week of the Universal Esperanto Convention. With it he presented a letter from Mayor Jonathan H. Cannon to the mayor of Beijing Chen Xitong. Both documents were presented at a banquet during the convention.

- Esperanto Association of Orange County: At the July 21st meeting of the City Council, J. Tilman Williams was presented a Certificate of Participation for the contribution made by the Esperanto group to the Hands Across America hunger project. This was a feature of Garden Grove's "Community Spotlight" program.

Los Angeles The Esperanto Association of Los Angeles together with the First United Methodist Church and the Global Community Center in October sponsored an information meeting on California's initiative, Proposition 63, which advocated English as the official language of California. Both sides of the issue were presented.

- KPFK FM radio Station, November 11, presented a 2-hour Esperanto program with open lines to call in and talk about Esperanto.

San Francisco Brian McCullough and Roberta McFarland arranged a display and information booth which drew excellent response during the Baha'i International Peace Conference at the Hilton, August 28-31.

- SFERO, San Francisco Club, presented an Esperanto display October 18 during the Fall Conference of the Foreign Language Association of Northern California at Stanford University. Table staffers were Brian McCullough, Don Harlow, Curt Ford, Liz Warner, Joshua Sakov, and Susan Cain.

FLORIDA

Melbourne The MENSA group invited Hyman Meltz to speak about Esperanto October 27. Mensa member and Esperantist, Pat Thornton, introduced Mr. Meltz who reports he was amazed and delighted at the penetrating questions. And, of course, they were offered the FREE TEN-LESSON POSTAL COURSE. Many new Esperanto students in Florida are resulting from Mr. Meltz' speaking engagements.

Tampa Tampa Esperanto Society member Lee Edwards is teaching beginning in August a 17-lesson course at the Life Enrichment Center.

ILLINOIS

Chicago The Chicago club recently hosted foreign Esperantists, Mr. Sudao Qiu from Beijing and Mr. Andreo Szczudlo from Wschowa, Poland.

- Beginners' course at New City YMCA is offered on Tuesday evening.

- Kent Jones addressed the Illinois Foreign Language

Association October 24th. He stressed the importance of Esperanto as an ideal preparation for, and popularizer of foreign languages.

- Chaesun and Su Jones stopped over in Japan enroute to the UK in Beijing. Su received a generous honorarium for a violin concert and talk to an audience of 100 Esperantists. Her mother was asked for advice on how to educate gifted children.

- Chicago's Zamenhof Banquet featured Dr. James Cool, Wilmington (Ohio) College. Dr. Cool is one of the most popular instructors in San Francisco State University's summer Esperanto Program. His theme: "How to Judge a Century of Progress of Esperanto."

- The Chicago club hosted Ernst Bünemann, a 17-year-old German Esperantist. Kent Jones and Jaime Laux showed him the sights.

- Peace marcher, Ric Driver of Santa Barbara, 30 years old, visited local Esperantists during the Chicago stopover.

NEW MEXICO

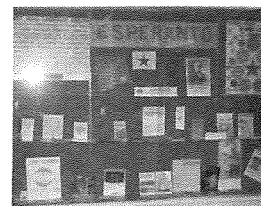
Albuquerque Following a presentation on Esperanto at University of Albuquerque, Derek Roff now teaches a class of twelve students.

OREGON

Portland Congratulations to Dan McMannis who has introduced Esperanto into the 7th and 8th grade curriculum at St. Francis of Assisi School this Fall. Dan was a popular student during the San Francisco State University Esperanto Workshop last July.

TEXAS

Houston This new club held its first meeting June 8th in the conference room of Telesurveys of Texas. They have established a study group which will later take the national AATE exam. Mark Stephens 'motoro' of the local group has mobilized Dr. John Victory and Carter Beghtol to help him supply ABC's of Esperanto and Lesson 1 of the Free Postal Course for the pamphlet files of their local libraries.



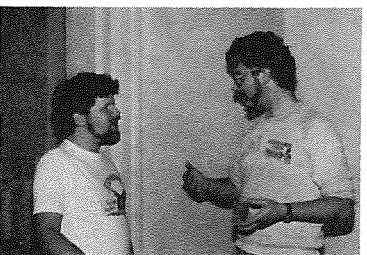
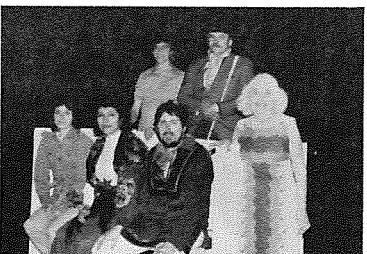
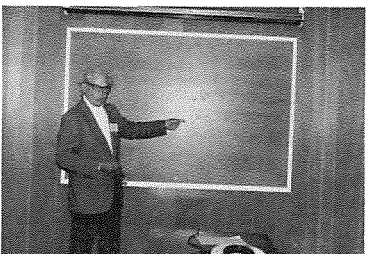
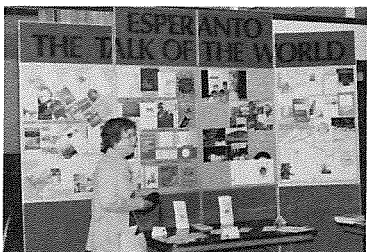
Top Photo: Exhibit at Harlingen Library in October, prepared by Prenda Cook.

Bottom Photo: Esperanto Class taught by Prenda Cook at Harlingen TX Library. Mrs. Cook is in center, front row.

Pacific Northwest Conference (NOREK) at Port Townsend WA, October 3–5, was quite international this year with participants from Canada, Iran, India, and Poland.

Photo Captions (from top to bottom)

1. Myra Larsen staffs Esperanto exhibit prepared by Olga and Wally du Temple. Photo by Virginia Stewart.
2. Part of the group of 40 conferees at NOREK.
3. Dr. Sidney Culbert lectures on the World Language Problem.
4. Cast of *Belulino kaj la Besto*: (l-r standing) Kevin Collins, Jim Parks, Ruth Culbert (author); (seated) Afsaneh Collins, Shanin Vafai, Daniel Jacobs.
5. Paul Hopkins and Allan Simon. (photos by Jane Sloan)



Esperanto Travel Grants

Esperanto Studies Foundation, Washington D.C., awarded four travel grants this year. Two linguists and two journalists attended the 71st World Esperanto Convention in Beijing, July 26 to August 2, as objective observers. The ESF grantees were:

Deborah Fallows, PhD in linguistics. A full-time parent for six years, her first book is *A Mother's Work* (1985). She has published articles on linguistics in academic journals for *Redbook*, *Washington Monthly*, *Ms.*, and other publications.

James Fallows, Washington editor of *The Atlantic*, was President Carter's chief speechwriter for two years. He has won numerous journalism awards and, for *National Defense* (1981), the American Book Award for nonfiction. See feature article on Esperanto, December 1986, *Atlantic*.

Allen Kurzweil is a New York-based freelance writer specializing in cultural affairs. A former Fulbright Fellow in Italy, he has written articles for *Geo*, *Smithsonian*, *Times Literary Supplement*, *Vanity Fair*, and numerous newspapers.

Albert Valdman, Professor of French and Italian and Linguistics, Indiana University, has published extensively on such topics as language learning and bilingualism. He is Secretary General of the International Association of Applied Linguistics.

The Esperantic Studies Foundation (ESF), established in 1968 to support object study of international language problems, encourages universities, foundations, and the media, to send additional observers. The first such congress ever held in China provided a unique opportunity to evaluate the International Language. Some 2482 speakers of Esperanto from 54 countries attended.

—E. James Lieberman, M.D., president of ESF.

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Invito al Scienca Kunlaboro

Mi starigas novan sciencon komitaton en la kadro de ELNA. La celo estas plialtigi la nivelon de Esperanto en usona scienco. Baza postulo por komitatanoj estas abono al *Akademijaj Studoj* (de R. Eichholz, Bailieboro, Ontario, Kanado, KOL 1B0). Krome ili certe volos aboni al aliaj sciencaj periodaĵoj: *Medicina Internacia Revuo*, *Tutmondaj Sciencoj kaj Teknikoj*, *Internacia Komputado*, *Geologio Internacia*, *Sciencaj Komunikadoj*.

Tri sekcioj de la komitato estas antaŭvideblaj: terminologiaj aferoj (vidu *El Popola Ĉinio*, 8/1986, p. 10), okazigo de scienca seminario dum ĉiu kongreso de ELNA, kaj fotokopia eldonado de sciencaj prelegoj, artikoloj, kaj lemlibro.

Interesitoj kontaktu: R. Kent Jones, Komisiito pri Scienco kaj Teknologio, 452 Aldine #501, Chicago, IL 60657.

An Integrative Psychobiographical Method Utilizing Some Concepts of Dynamic Psychology Based on an Analysis of the Life of the Creator of Esperanto, is the title of Rabbi Irwin M. Schor's doctoral dissertation. The hypothesis explicated and defended by the dissertation is: "A psychobiography based on an approach utilizing some major concepts from the theories of Sigmund Freud, Harry Stack Sullivan, Ludwig Binswanger and Medard Boss will overcome limitations inherent in the application of any one psychoanalytical system in interpreting historical data by placing emphasis on the subject's inner and outer worlds past, present and future, causality, motivation and intentionality."

Esplorado de Vivĝojo, eld. de Oomoto, 1986, 203 p., il. Hidemaru Deguĉi; tr. de Eizo Ito. Prezo ĉe ELNA ankoraŭ ne fiksita.

Eizo Ito, eks-redaktoro de Oomoto Revuo, bele tradukis la dirojn de Hidemaru Deguĉi kiu konsilas per simplaj vortoj profundajn vivoverojn. Oomoto estas religio kies filozofio iom similas al tiu de la Societo de Amikoj (Kvakeroj). Jen mallonga citaĵo:

"Kompatinda estas tia malkuraĝulo, kiu, alkroĉita al sama situacio, ne povas eliri el ĝi eĉ unu paŝon. Povas esti tia persono, kiu, dezirante en la koro iel rompi la rutinan kadron, kaj tamen restas en la sama situacio pro manko de decidemo. Kompreneble estas necese konsideri, ĉu nun estas la tempo decidi aŭ tempo esti pacienca.

"Spite malfacilecon faru! Marŝu nur antaŭen!
Faru bruon iel ajn!
Pensu kaj pensu! Diru kaj diru!
Faru kaj faru!...
La kosmo turniĝadas sen halti eĉ unu momenton!...
Faru per la tuta korpo, per la tuta koro!...
Nur faru kun plena intereso.
Nur faru—jen vera vivo.
Faru ja estas vivi!...

Post-Post-Kongreso

Post la vojaĝoj en Ĉinio, 11 usonanoj vizitis Japanion. Ili ricevis specialan inviton de Oomoto al ĝia belega centro en Kameoka. La slogano de Oomoto estas "Unu dio—Unu mondo—Unu Interlingvo."

Dum pli ol 60 jaroj Oomoto uzis Esperanton por internaciaj kontaktoj inklude kun ĝemelurboj en Aŭstrio, Sud-Ameriko kaj plej laste Stillwater, Oklahoma.

Elwyn Reed raportas pri la vizito en Aŭgusto:

"Ĉe la fervoja stacidomo, S-ro Agou de Oomoto renkontis nin kaj veturigis nin per aŭtobuso al la granda, bela bieno de Oomoto. Ni estis bonvenigitaj kaj ĝuis malvarmajn trinkaĵojn. S-ro Agou estis tre afabla gvidanto. Ni piediris al la adorejo, kiu estas granda, bela japanstila konstruaĵo. Antaŭ ol eniri ni senŝuiĝis. Tiam ni estis kondukita al speciala loko de honoro, kie ni sidis sur taburetoj.

"La ceremonio estis bela kaj interesaj kun multaj unike belaj kostumoj kaj muziko. Post la ceremonio ni eliris, surmetis la ŝuoj, kaj estis kondukita al bela loko inter la arboj. Tie sub granda kanvasa kovrilo estis du bele aranĝitaj tabloj kun seĝoj. Ni sidis kaj manĝis tre bongustan japanan manĝon. Ĉiu persono diris kelkajn vortojn kaj poste ni estis kondukita al belaj, interesaj lokoj ĉirkaŭ kaj en la bieno de Oomoto. Estis granda amaso da homoj tie, ĉar estis speciala festotago de Oomoto. Ĉiu estis tre bonkora kaj helpema. Ni tre ĝuis la viziton al Oomoto kaj la ŝancon paroli Esperante kun la Oomotanoj."

Kongresaj Rezolucioj

Rezolucio por Esperantistoj:

La 71a Universala Kongreso de Esperanto, okazinta de 27 julio ĝis 2 aŭgusto, 1986, en Pekino, kun 2,482 kongresanoj el 53 landoj,

esprimante sian kontenton, ke la kongreso ne nur estis la plej granda internacia aranĝo ĝis nun okazinta en Ĉinio, sed ankaŭ la plej granda Esperanto-kongreso ekster Eŭropo,

konstatante, ke en Ĉinio kreiĝas nova potencialo de la nuntempa Esperanto-movado,

gratulante aparte la ĉinajn esperantistojn pro iliaj multflankaj kontribuoj al la internacia Esperanto-movado ĝenerale kaj al la kongreso specife,

alvokas al ĉiuj landaj kaj fakaj asocioj subteni laŭ siaj ebloj la movadon en Ĉinia Popola Respubliko kaj en aliaj aziaj landoj, precipe per disponigo de rimedoj por praktika utiligo de la lingvo,

substrekas, kunlige kun la supra alineo, la neceson de konscia kaj sistema aplikado de Esperanto en scienco kaj tekniko kaj aliaj fakaj kampoj, kaj

reapelacias al la landaj asocioj digne omaĝi la centjaran jubileon de Esperanto per organizado de apartaj jubileaj kunvenoj, aranĝoj, eldonaĵoj, ekspozicioj kaj aliaj agadoj

Rezolucio por eksterstarantoj:

La 71a Universala Kongreso de Esperanto, okazinta de 27 julio ĝis 2 aŭgusto, 1986, en Pekino, kun 2,482 kongresanoj el 53 landoj,

traktinte kiel kontribuon al la Internacia Jaro de Paco la Kongresan Temon "Interkompreniĝo, Paco, Evoluo,"

emfazas la bezonon de efika internacia lingva komunikado en spirito de egaleco por interkompreniĝo inter diverslingvanoj kaj homoj kun malsamaj mondkonceptoj,

elstarigas la fakton, ke progreso de la homaro en la materia, socia, kultura kaj teknika evoluo eblas nur sub kondiĉoj de daŭra kaj stabila paco bazita sur plena interkompreniĝo,

notas kun kontento la favoran eŝon kaj subtenon, kiun trovas la kongreso flanke de ĉinaj aŭtoritatoj en la registaro kaj en politika, kultura kaj scienca rondoj,

substrekas la fakton, ke la internacia lingvo Esperanto povas efike kontribui al la pliprofundigo de la ligoj inter aziaj landoj kaj Azio, kaj aliaj kontinentoj, kaj

alvokas al la registaroj, ke surbaze de la Rezolucio Res 23/11.11 de Unesko favore al la centjara jubileo de Esperanto ili donu apogon al la Internacia Lingvo kiel rimedo de internacia intelekta interŝanĝo, precipe por la scienc-teknika progreso de la evolulandoj.

Recenzo

Guo Moruo: *Bronza Tigro*. Translated by Seimin. Beijing: Cina Esperanto-Eldonejo, 1985. xii+122 pages. Bound. Price at ELNA: \$4.95.

In the third century B.C., during the period of Warring Kingdoms, what is today North China (north of the Yangtse River) was split into seven countries. In 262 B.C. the largest of the seven kingdoms, Chin, attacked its northeastern neighbor, Jiao, and after three years of warfare received the surrender of Jiao's army in the field and promptly interred, still alive, the 400,000 prisoners taken, and proceeded to lay siege to Handan, the capital city. Jiao turned to its southern neighbor, Wei, for help. The king of Wei, fearing the power of Chin, sent an army as far as the border of Jiao but refused to commit it to battle, in spite of the urging of his half-brother and counselor, Prince Shinling. So the Prince, convinced of the rightness of his viewpoint, embarked on an ambitious enterprise, with the help of the king's concubine Zhuji, to steal the king's emblem of military command, a bronze tiger, and lead the army into battle himself. This five-act play describes the events surrounding the stealing of the tiger.

The play is set in Daliang, capital of Wei; acts one and four take place in Prince Shinling's household, act two at the city's eastern gate, and acts three and five in the city's graveyard. The major characters are Shinling, Zhuji, Shinling's mother, two of his retainers, their two daughters, and the king. All are well-defined and most are likeable, the king being a notable exception.

The translation is well-done and easily readable; Seimin, whose name is new to me, is someone whose work I hope we see more of. The only problem I had with his writing was an occasional preference for an unnecessary synonym (why use *liva* in the third line of Act I, when he is going to use *maldekstra* two lines further down, anyway?).

The author wrote this work during the second world war as a means of arousing the will to battle of the Chinese people in the face of an apparently implacable enemy (the similarities between Guo's Chin and 20th century Japan are marked). He may also have intended it as a tract in favor of democracy as opposed to autocracy—Zhuji's description of King Anli as a "despot" in the last act is totally justified, and in marked contrast to Shinling's insistence in the third act that the king should "treat people as people, not as horses or cattle." So it is interesting to note that Guo assumes throughout the whole work, perhaps unconsciously, that in fact political decisions must be made autocratically. When push comes to shove, Shinling is as much the despot as Anli; the difference is that he is a "benevolent despot," whatever that means. When he marches his three thousand retainers off to certain death in Jiao, he does not take a vote to see whether they want to go (the author assumes that their support for Shinling's decision was remarkably unanimous); he does not propose a plebiscite to determine whether he should steal the bronze tiger and go to war with Chin, he simply does it. His attitude is not what we in the West would call "patronizing"—he is certainly willing to accept the advice of the old gate guard, Ho Ying, on the best way to get the bronze tiger—but on questions of policy he is very much the traditional feudal autocrat.

Two other points in the play struck me as interesting from a Western point of view. In act five, when Zhuji offers

her apology (in the Greek meaning of the word) for her impending suicide, the thought suddenly struck me that perhaps the Christian Church's relegation of suicide to the category of Mortal Sin was politically, rather than religiously, inspired—it removes from the individual his right to exercise his ultimate sanction against the state.

And in act three, when King Anli decides to recruit the aged mage Tang Jiu to hypnotize the members of his court so that he can determine the extent of their loyalty, I thought of a recent attempt by another government to require lie detector tests of its employees. Truly there is nothing new under the sun.

—Don Harlow

AATE Examinations

American Association of Teachers of Esperanto announces that, for the school year 1985–86, 63 people received certificates for successful completion of the national Esperanto exams: 39 in the Basic exam; 16 for the Intermediate; and 8 for the Advanced exam. Of these 10 took the Basic exam after the course at the University of California at Santa Barbara. 27 took one of the three exams following the summer Esperanto courses at San Francisco State University.

For a plan of study for any of the three exams and directions for taking it, send a stamped, self-addressed envelope to: Dorothy Holland-Kaup, 4710 Dexter Dr. #3, Santa Barbara, CA 93110-1325.

Esperanto Moves to FLEFO on CompuServe

The Esperanto section on CompuServe information network has moved from the GOODEARTH forum to the Foreign Language Education Forum (GO FLEFO), according to James Deer, section leader for Esperanto. Jim says that the new location in the language forum is much more appropriate, and gives Esperanto more prestige. The Data Library contains a wide selection of material for beginners, while the Bulletin Board contains running discussions, in Esperanto, among Esperantists in various sections of the country. Jim invites local Esperanto clubs or individuals to send him copies of their newsletter or announcements, so that he can enter parts of them into the electronic Bulletin Board. His address is 11905 SW Settler Way, Beaverton, OR 97005, and his ID number on CompuServe is 74176,2601.

Speaking Tour of Roan O. Stone

After the 71st World Esperanto Convention in Beijing, Roan Stone reported about it to the Indian Baha'i Institute in Houck, Arizona; to 30 people in Marshall and Lufkin, Texas; and at the Public Library in Gallup, New Mexico, where she was interviewed on radio and in newspapers. Afterwards public talks were arranged for Mrs. Stone in Boulder and Durango, Colorado, and finally in Fort Defiance, Arizona—a very impressive contribution to the distribution of information about Esperanto to the public.

Volas Korespondi

Warning: It is advisable not to send money to correspondents who ask for it. This is a misuse of the correspondence service.

CZECHOSLOVAKIA

Dagmar Siredova, Podebradova 82, 54232 UPICE; 18 yr., tennis, soccer, music, postcards.

Daniela Kubusova, Slobodaren CHZJD, Racienska 1, 83105 Bratislava; 18 yr. music, theater, dance, films.

IRAN

Shadrow Jamshidy, No. 258-2 Mazandaran, 47677 Gaemshahr Street 16 metry; US culture and education.

Kouche Ghorbani, No. 41, Airport (Motahari) Ave., Taher Fathi, Zanjan; 21 yr. student.

Hamid Reza Omya, PO Box 41345-1378, Rasht-Gilan; 20 yr.

Morteza Mahmoodzadeh, No.6, Alley 28 mordad-Juybar str., Gaemshahr-Mazandaran 47618; 16j, sportoj, pingpongo, judo, filmoj.

Rahem Namdar, Bgmt Post 523 Ahemshar, Mazandaran 47626; 18j knabo, gimnaziano, komencanto.

Mohammad Mehry, St. Ansariea, st.5 Moallem, No. 32, 45158 Zangan; 19j, lit., sporto, ne pri politiko/milito.

Khatam Ameri, Zaitoon Kargari, st. Allamea, c.p. 61747, Pelak 588, IRAN-Ahwas; 18j studento.

Dr. Mohieddin Niroumand, plaque 4, Shabnam alley, Boostan Ave., Ayatullah Kashani Ave., 14818 Tehran; 26j, studento Univ. Tehran.

MALTA

Mark Anthony Sammut, "Zerniq" (331) Bishop Caruana Str., Zebbug, Malta, Europe; 13j.

POLAND

Klub MPIK/Esperanta Sekcio, ul. Westerplatte 19, 65-034 Zielona Gora; kontakto kun lokaj kluboj kaj individuoj.

Andrezej Sochacki, ul. Langiewiczza 15/25, 28-200 Staszow; 30 yr., technician, klubgvidanto.

Roman Majewski, Skaleczna 15, PL-31065 Krakow; 24 yr. friar in Order of Paulist Fathers.

Roman Kubczyk, PO Box 449, PL-42-217 Czestochowa; 34j, aŭto-mek., Esp. pm, p. stampoj, ktp.

Marlene Lewandowska, ul. Kujawska 15/37, 84-230 Rumia; 31j, muzikisto lerneja.

Jan Arendarcryk, Plac Wolnosu 1313, 58-420 Lubawka.

Mark Minkiszewicz, P.P.R. 6 m 10, PL 88-100 Inowroclaw; 27j.

Kotoryna Kuske, ul. Solee 83 m 109, 00-382 Warsaw I.

Anna Perlinska, 87-100 Forun, ul. Bartasza, Glowackiego 10/9.

ROUMANIA

Chindris Ramona, Builder's 1/55, Sighetul-Marmatiei-Maramures; bk., pm.

SWITZERLAND

Blanka Pavlovic, Niederamtstrasse 60, 4632 Trimbach; 45 yr. factory clerk, translates Yugoslavian and German documents.

TURKEY

Yigit Bzguven, Plc. 17, Suabiye/Istanbul (81070); lernis Esperanton per Creswell & Hartley.

UNITED STATES

Matthew Weltendorf, PO Box 654, North Olmsted, OH 44070-0654; bildkartoj tutmonde.

USSR

Natasa Vasjukova, ul. Titova 5-7, SU-472750, Karazal, Dzez-kazganskaja obl; 16j.

Esperanto-Klubo "Pacifiko", 690039 Vladivostok 39, avenue 100-let Vladivostoku 103 ; fervojistoj, televidistoj, sciencistoj.

Nekrologo

Lucille Thompson, Greensboro NC, mortis en septembro. Niajn kondolencojn al ŝia edzo, Prof. Eugene Thompson.

Helen Starr, antaŭa redaktoro de la *ELNA Newsletter*. Kontribuojn al ŝia memoro oni sendu al ELNA. Indiku ke la kontribuo estas por la "Starr Esperanto Publication Fund."

Doris W. Wasson, patrino de Gregory Wasson (antaŭa Direktoro de la ELNA Centra Oficejo), mortis en januaro.

Anoncoj

Nova Direktoro por la ELNA Centra Oficejo! Mark Stephens (Houston TX) fariĝis la nova Direktoro de la CO en januaro. Plena raporto pri ĉi tiu energia esperantisto aperos venontnumere.

Alvoko al Kunlaboro. Por ke *Voĉo de Handikapuloj* ne estu plorkolektanto aŭ nur helpkrio de malavantaĝuloj, ni petas ĉiujn verkemajn homojn kiuj havas intereson por handikapuloj kaj handikapuloj mem kunlabori en nia gazeto. Ĝi deziras pritrakti jenajn temojn el pluraj vidpunktoj:

1. Diferenco inter denaska kaj poste trafita handikapiteco;
2. Handikapita korpo kaj kreaj potencoj;
3. Handikapulo—sana homo;
4. Socio, medicino, ekonomio kaj handikapitaj homoj;
5. Esperanto—handikapuloj

La materialon bv. sendi al adreso: *Voĉo de Handikapuloj*, red. Dusan Adnadj, Skolska ul. 25, YU-56227 Borovo, Jugoslavio. Noto: La jarabono inkluzive membrokotizon estas 5 US dolaroj.

Usona Jubilea Filatela Memorajo rifuzita de la Usona Poŝta Servo laŭ letero al Prenda Cook. Ni tre dankas al ĉiuj kiuj partoprenis la kampanjon por akiri centojn da subskriboj. La kampanjo ne estis tuta perdo ĉar ĝi donis okazon mencii la Esperanto-Jubileon al centoj da homoj. Do, ek al la Dua Jarcento! — (de Cathy Schulze)

Atentu Biciklantoj! En februaro foriros el Perpignano, Francio kaj trabiciklados 1500/3500 km tra Hispanio kaj Portugalio. Ili celas esti en Francio komence de aprilo por veturado en Sudfrancio kaj se eble tra partoj de Italio kaj Svisio, norden gis (kial ne?) Danlando. Petu informon, sendante irk al: Jorgos, 12 Pl. Picasso, F-66400 Ceret, France.

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

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LOCAL CLUBS EXCHANGING NEWSLETTERS

BERKLIJA 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, Janet Bixby, Pres., PO
 Box 1698 Chicago IL 60690
 DENVER ESPERANTO GROUP: c/o David Griffin, 995 Humbolt #205
 Denver CO 80218
 FLORIDA ESPERANTO SOCIETY: Ralph Murphy, 18757 Lake Worth
 Blvd., Port Charlotte, FL 33948, (813) 627-1020
 HOUSTON, TX: Esperanto in Houston, PO Box 202, Houston TX
 77001-0202
 INTERMOUNTAIN ESPERANTO GROUP (AZ, CO, ID, MT, NM,
 UT, WY): Neal McBurnett, 4825 W. Moorhead Circle, Boulder CO
 80303
 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, Dr. Nels Nelson, 330 Lindley
 Pl., Bozeman, MT 59715
 NEW ENGLAND: Esperanto Society of New England, PO Box 44,
 Fayville MA 01745
 NEW YORK CITY ESPERANTO SOCIETY: R. Grossman, Pres., 80-
 50 Baxter Ave. #3D, Elmhurst NY 11373
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 PO Box 1538, Garden Grove CA 92642
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 11905 SW Settler Way, Beaverton OR 97005
 RIVERSIDE, CA: Inland Empire Esperanto Group, 4336 Market #141,
 Riverside, CA 92501. (714) 681-4010; modem: (714) 681-0366
 SACRAMENTO: Julie Dinnel, Editor, *Eta Glano*, 2450-28th St.,
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 3470 Juniper St., San Diego CA 92104
 SAN FRANCISCO: SFERO, c/o Cathy Schulze, 410 Darrell Rd.,
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 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

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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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NOTE: Information given is the latest received from the
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NEWS—PLEASE EXPEDITE

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The Jubilee UK Will Be a Real "Jubilee" Warsaw, July 25 to August 1, 1987

This very special convention for Esperantists will be a big one! There will be more Esperanto talent gathered here than anywhere else in the past. Because there will be so many Esperantists, it is important to confirm your plans as soon as possible.

Esperanto Travel Service has requested lowest charter and APEX fares for flights arriving in time for the start of the convention; we hold reservations in hotels across the street from the convention site; and we have planned 3 possible Post-UK excursions.

A) ALL-POLAND, into the heartland of Esperantujo, 9 nights, Aug. 1-9, including Bydgoszcz, Gdansk, Krakow, and cities in-between. Esperanto visits and parties galore.

B) POLAND-SOVIET UNION, Krakow, Moscow, and Warsaw, Aug. 1-11, escorted by Minerva Massen, who has led several tours to Russia visiting with local Esperantists.

C) POLAND-CZECHOSLOVAKIA, Krakow, Tatry Mts., Proprad, and Prague, Aug. 1-11. Visits with both Polish and Czech Esperantists, escorted by Chief Delegate, Bill Harmon.

We encourage you to make your plans as soon as possible because deposits must be sent soon to hold badly needed hotel space for this very busy time in Poland, and we do encourage you to use Esperanto Travel Service for all your Esperanto travels. Because of group purchasing power, we have been able in the past three years to make travel scholarships, contributions to ELNA, and cash savings for members using our services. We also provide help in obtaining the needed visas and in registering for the UK itself, which is often confusing—especially for first-timers. If you don't already have the needed information, call or write:

Lusi Harmon, Director
Esperanto Travel Service
578 Grand Avenue
Oakland, CA 94610
(415) 836-1710

**Pensu pri Pollando!
Kaj Agu Rapide**

ELNA DUES FOR 1987

Individual Member	25.00
Family Membership	37.50
Youth Member (25 or under)	18.00
Patron of USEJ	9.00
Senior Member (65 or over)	15.00
Supporting Member	50.00
Life Membership	500.00

UEA DUES FOR 1987

We regret the error in the last NL. Those who sent in wrong dues will be billed.

Member-Subscriber (MA)	35.00
Member-Yearbook Only (MJ)	14.00
Societo Zamenhof (additional)	70.00
Subscription only to Esperanto	21.00
Subscription only to Kontakto	12.50
Life Membership in UEA	875.00

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 1986-87

29 June-17 July 1987 SFSU, 18th Esperanto Summer Session, San Francisco, CA.

18-22 July 35th ELNA Convention, Washington, D.C.

17-24 July 1987, 43rd TEJO (Youth) Convention, Krakow, Poland

25 July-1 August 72nd World Esperanto Convention, Warsaw, Poland.