

THE ELNA NEWSLETTER

News of the Language Problem and Esperanto as a Solution

Jul-Aug 1988

Making News This Issue

The Esperanto Book Is Here!

Actually, it's entitled *Esperanto: Learning and Using the International Language*. Take a first look at this long-awaited publication with the editor of the *ELNA Newsletter*, Don Harlow, who offers a comparison between this book and the Connor book popular years ago. You won't want to skip this "review."

See Page 2

Central Office on the Move!

Mark Stephens, Director of the C.O., outlines his ongoing plans for the restructuring and streamlining of the operation of the Central Office. And now he has new full-time help—Robert Smales, ELNA's new Vice-Director.

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Looking Back at SFSU '88

Duncan Charters, ELNA's Vice-President and frequent instructor at the Summer classes, relates his impressions of the "SFSU experience" and comments on the '88 classes and the plans for the future. If you've ever participated in SFSU, you won't want to miss this.

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More Fractured English 5

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And Much, Much More to Delight and Inform You!

Rumanaj Rememoroj

Esperanto en Rumanio

De Ionel Onet

[Ni prezentu al vi samideanon Ionel Onet. Ionel naskiĝis en Rumanio kaj devenas de la urbo Cluj-Napoca en Transilvanio; antaŭnelonge li translokiĝis al Usono kaj nun loĝas en Hayward, Kalifornio. Li lernis Esperanton en Rumanio kaj intencas esti aktiva en la usona movado. Jen mallonga priskribo lia pri la Esperanto-movado en lia hejmlando. Ĉi tiu estas la unua el serio da fojaj artikoloj pri Esperanto en aliaj landoj.]

Rumanio estas malgranda lando en Orienta Eŭropo. Ĝiaj najbaroj estas jam mondfamaj en Esperantujo: Hungario, Jugoslavio, Bulgario kaj eĉ Sovetunio. (vidu la mapon suban). Sed pri la Esperanto-movado en Rumanio, oni tre malmulte parolas/skribas. Kial?

Ĉar en Rumanio—socialisma lando kun totalisma registaro—Esperanto estas malapogata, oficiale, afero. Esperanto estas konata tie, jam de pasinta jarcento. Ekde la unuaj jaroj de sia ekzisto, Esperanto havis en Rumanio parolantojn kaj apogantojn. Dum sia pli ol naŭdekjara historio, la Esperanto-movado en Rumanio trapasis malfacilajn periodojn. Sed ŝajne, ĉi jardeko—de la Centjarigo de Esperanto—estas la plej malfacila. Kial, eĉ la Bona Dio verŝajne ne scias. La verajn kaŭzojn konas nur la altaj oficialuloj. Sed, spite tiujn malfacilaĵojn, la rumana esperantistaro ne malesperas kaj, pli-malpli kaŝe, daŭras sian agadon.

Laŭ neoficialaj statistikoj, en Rumanio ekzistas ĉirkaŭ 3000 esperantistoj (la enloĝantaro de tiu lando nombras 23 milionojn da loĝantoj). Tiuj optimismaj uloj renkontiĝas en restoracioj, (kafo)trinkejoj, kabanjoj, aŭ ĉe pli kuraĝaj personoj, por pridiskuti siajn aferojn, tralegi la malmultajn

Esperanto-eldonaĵojn kiuj atingas ilin, perfektigi sian lingvonivelon kaj plani aliajn renkontiĝojn.

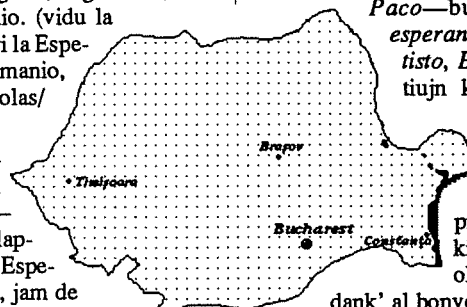
Parolante pri 3000 personoj, mi aludas nur al tiuj, kiuj kuraĝis deklari sin esperantistoj. Sed, tute certe, la rumana esperantistaro estas pli grandnombra kaj povus esti eĉ pli granda, se en tiu lando eblus aĉeti lernolibrojn, vortarojn, librojn en/pri Esperanto, aboni Esperanto-periodaĵojn. Sed la rumanaĵoj obstine rifuzas aperi Esperanto-librojn, dum la rumana poŝto peras nur ses Esperanto-periodaĵojn el kelkaj socialismaj landoj (*Bulgara Esperantisto*, *Scienca Mondo*, *Paco*—bulgara eldono, *der esperantist*, *Pola Esperantisto*, *El Popola Ĉinio*).

Kaj tiujn kaj aliajn Esperanto-eldonaĵojn la rumanaĵoj legas senspire kaj ĝojas kvazaŭ infanoj pro ĉiuj esperantaĵoj kiuj atingas ilin. Kaj tio okazas pli malpli ofte,

dank' al bonvolo de alilandaj esperantistoj kiuj sendas/kunportas esperantaĵojn al Rumanio. Sed bedaŭrinde ili estas etkvantaj kaj ne povas atingi ĉiujn Esperanto-centrojn en Rumanio, kies supraĵo estas pli ol 237,500 kvadratkilometra.

Kun malkompletaj lernolibroj kaj malnovaj revuoj subbrake, la rumanaĵoj vagadas de ejo al ejo por lerni kaj lernigi la plej facile lerneblan lingvon por ĝui ĝiajn avantaĝojn. Optimismaj, ridetantaj, kun verdaj steletoj surbruste, ili atendas pli bonajn tempojn por si kaj por sia lando kaj, kial ne? helpon de bonkoraj alilandaj samideanoj. Pli ol aliaj, ili meritas tion.

Ne forgesu, ke ankaŭ en la lando de Nastase, Comaneci, Enescu, Brancusi, Andreo Ĉe, ekzistas esperantistoj.



EDITORIAL

Eight and a half years ago, on New Year's Day, 1980, when I was a relatively new Director of the ELNA Central Office, I participated in a meeting at the home of Bill and Lucy Harmon to discuss the possibility of publishing a new source book about Esperanto for individuals and libraries. Over the succeeding eight years, the project developed; David Richardson, former President of ELNA and sometime editor of the *North American Esperanto Review*, was asked to undertake preparation of a manuscript, and many members of ELNA contributed funds to make actual publication of the manuscript possible. Yesterday I got a chance to see the results of all that hard work and selfless donation: several thousand copies of David Richardson's **Esperanto: Learning and Using the International Language** arrived at the Central Office.

This is not intended to be a book review; I hope to have one of those for the next issue of the Newsletter. In any case, in the twenty-two hours I've had the book I haven't had time to give it more than a very cursory examination. But I would like to make some preliminary remarks.

Richardson's book (henceforth "The Richardson Book") will inevitably be compared with its predecessor and inspiration, **Esperanto: The World Interlanguage** by Connor, Connor, Solzbacher & Kao (henceforth "The Connor Book"). Two questions arise: does The Richardson Book succeed in filling the shoes left vacant by The Connor Book? and does Richardson succeed in avoiding the major pitfalls into which the earlier quartet of authors fell? The answer to the first question, in my opinion, is mainly Yes; to the second question, a definite Yes.

The Connor Book aimed at being six books in one; it contained informational, didactic, literary and directory sections, as well as Esperanto-English and English-Esperanto vocabularies. For a 250-page small-format book, this was just too much. Richardson, with half again as many pages in a larger format, eschews both the directory and English-Esperanto sections; he gives us 64 pages of informational material, a textbook, a reader, and an Esperanto-English vocabulary. The

last three sections, however, are rather tightly integrated: the reader is intended as a follow-on to the textbook section, and is well glossed and annotated; the vocabulary contains only those words necessary to enable an individual to read the material in Esperanto in The Richardson Book. Where The Connor Book placed heavy emphasis on a conversational/dialogue approach to learning the language, Richardson uses dialogues as supplementary material to a more traditional grammar-and-drill-oriented approach; while this may not be in line with modern approaches to language-learning, I personally suspect that it will be more fruitful to the average American self-student of Esperanto, since he is more likely to want to learn the language for reading and writing rather than speaking, at least at first. So by and large The Richardson Book is a more than worthy successor to The Connor Book.

The major problem with The Connor Book was its 35-page "Guidebook for the Practical Esperantist." Given that the book appears to have been reprinted only at ten-year intervals, the material in this section was simply too topical; it consisted chiefly of names of organizations and their addresses, information that UEA keeps up to date only through the publication of its annual *Jarlibro*. Richardson completely avoids this by restricting his discussion of Esperanto special interest groups to chapter 4 of his informational section, and not giving addresses; presumably the reader will know that he can obtain current information from ELNA or UEA.

Technically, the book is well-composed, well-printed, well-bound. The print is easy to read, the binding is good and solid, and the layout is elegant. Richardson's choice of pictures, particularly in the informational section, is generally good (the 1977 "Doonesbury" strip on pp. 4-5 is a classic); of the group photographs, however, the only really appropriate one is the one on p. 46.

What about criticisms? My major one is that, according to my earlier understanding, this was supposed to be a source book for information about Esperanto. Indeed, Richardson devotes twice

as much space to information as The Connor Book did; nonetheless, that is only one sixth of the total size of the book; the rest is basically instructional, turning the work, to some extent, into "just another textbook." A good textbook may well be something that we need; but it's not what I was expecting.

The informational section is, of course, far more up to date than even the latest edition of The Connor Book. The first chapter, "The Trouble With Language," makes heavy use of Sen. Paul Simon's **The Tongue-Tied American**. The second chapter, "Solving the Language Problem," includes much material (pp. 15-17) that would be more at home in the first chapter. The third chapter, "The Search for a Common Tongue," is largely a history of the Esperanto movement; interested students will look in vain for other language projects (Solresol and Volapuk share a page; Ido receives a bare mention; such well-known relatively recent non-starters as stillborn Loglan, dead Occidental and Basic English, and moribund Interlingua are not even mentioned). ELNA, it seems to me, is severely short-changed in the body of the text; it is barely mentioned, in spite of the fact that it was ELNA that made publication of this work possible.

I should mention, on the credit side, that Richardson brings out a number of points that are not often enough stressed or even noticed. On p. 67, for instance, he points out that words should be accented on the penultimate *vowel*—none of this nonsense about syllables. On p. 9 he points out that the percentage of the world's population speaking English is actually *decreasing*, a fact he quotes from Sen. Simon (though anyone familiar with Dr. Sidney Culbert's statistics over the years could easily reach the same conclusion). Use of "World Esperanto Association" for UEA is a great improvement over the traditional, and hardly accurate, mistranslation of the name. And the two paragraphs at the bottom of p. 60 should be required reading for anybody struggling to hold his breath until *lafina venk'*.

If you're a new or budding Esperantist, get it for yourself. In any case, get your local library a copy. The Richardson Book is here.

NEWSBRIEFS

Esperanto in the Media

Les Kerr has a long article in the Bellevue, WA **Journal-American** (March 27, 1988) about his experiences at a conference on Esperanto in science and technology in Leipzig and his new friendship with a Russian Esperantist from Kiev. "I hope someday to visit Zhenya in Kiev," Kerr says. "Thanks to Esperanto, I know that I'll have many friends waiting for me there, as well as in any cities I may visit along the way." The article is interesting, well-written, and upbeat in tone. (sent by Arlyn Kerr)

Ihsan M. Zulfikary gives a brief overview of Esperanto's history, its literature, and its philatelic importance in his article "Celebrating 100 Years: Esperanto" in the magazine **Topical Time** (May-June). Zulfikary lists nine countries that issued commemorative postage stamps in the Esperanto Jubilee Year of 1988.

Esperanto appeared yet again on the TV game show "Jeopardy" (June 4, 1988) as an answer to a question to be guessed by the contestants. The answer proposed (and correctly questioned by one of the contestants) was: "Incubus, a 1965 film featuring William Shatner, featured dialogue written in this universal language." (from the *Bulletin* of the Esperanto Society of Washington, DC)

The Montreal, Quebec **Gazette** (June 13, 1988) picked up a Reuters article from Utrecht on the use of Esperanto by the Dutch company BSO for its Distributed Language Translation computer translation scheme. The article questions the sufficiency of Esperanto's technical vocabulary and its freedom from the ambiguities that plague human languages, but admits that "Zamenhof's hope of creating a language for people to communicate with each other around the world may still come true, in a way he never imagined."

"ESPERANTO: Universal language seeks to bring people together" is the title

of an article by Sarah E. Bearup-Neal in the Flint, MI, newspaper **Omni** (June 19, 1988). This large, upbeat article discusses Esperanto based on an interview with Flint Esperantist John O'Dell, member of the Society of Esperanto Language Friends and long-time Esperantist. "[Esperanto] is the language I will be using consistently [during an upcoming trip to Bulgaria]," says O'Dell in the article. "I have absolutely no knowledge of Slavic languages. But about 25 percent of the [Bulgarians] speak Esperanto. I have friends [with whom] I've been corresponding for over a period of a year, and none of them speak English, but all are fluent Esperantists."

Barbara Funkhauser, editorial page editor of the El Paso, TX, **Times** (July 3, 1988), quotes at length from Z. Anthony Kruszewski, director of the Cross-Cultural Southwest Ethnic Study Center of the University of Texas, in her article "Esperanto began in Poland as language for everyone." Dr. Kruszewski, the grandson of the famous Esperantist poet and translator Antoni Grabowski (for whom he was named), participated in a ceremony unveiling a plaque honoring his grandfather in Warsaw recently. The plaque recognizes Grabowski as "the founder of Esperanto poetry." Also present were the president of the Polish parliament, the president of the World Esperanto Association, and "Esperanto officials and enthusiasts from throughout Europe."

A front-page article in the Boise, Idaho **Statesman** (July 26, 1988), "Hatmaker-turned-linguist to teach Esperanto at BSU," by Renee Villeneuve, describes at length David Barron's involvement with the Esperanto movement and gives some background on the language. In the article, Barron suggests the use of Esperanto for a future joint US-Soviet manned Mars expedition. (submitted by Martin Leonard)

In **The Nation** (July 30-August 6), Frank W. Lewis's Crossword Puzzle on p. 111 presents ESPERANTO as the solution for "Not a national language, displayed by poets near madness." "Poets near" is an anagram of "Esperanto," and "poets near madness" may be said to "rant." (pointed out by William Patterson)

An excellent 15-page article by ELNA Executive Board member Dr. Ronald Glossop, "Language Policy and a Just World Order," in the magazine **Alternatives** (July, 1988), pushes Esperanto as a necessary component of any model of a just and democratic world order. The article is well-researched and footnoted, and anyone who wishes to work with such non-Esperantist internationalist organizations as UNA-USA should try to get a copy and become familiar with the reasoning. (from Ron Glossop and Bob Irwin)

Bill Welsh, W6DDB, has an excellent three-page article on the use of Esperanto for amateur radio contacts in his regular column in **CQ** (August, 1988). Among other things, Mr. Welsh goes into detail about times and frequencies for Esperanto code nets and voice nets, and gives a number of contact addresses and call signs for members of the Internacia Ligo de Esperantistaj Radio-Amatoroj in the United States. "We believe Esperanto provides a unique way to significantly enhance understanding between peoples of the world via amateur radio," says Mr. Welsh. (from John Massey)

Don Harlow mentions Esperanto in a letter on bilingualism and multilingualism published in the Oakland, California, **Tribune** (August 21).

Edward Epstein, in his column "World Insider" in the San Francisco, California, **Chronicle** (August 24), tells us that between 16 and 20 million people today speak Esperanto, up from 8 million in 1973. (noticed by Mark Stephens)



REGIONAL REPORT

Esperanto Activity in the United States

CALIFORNIA

During the first half of the month of July, a number of different activities were associated with the regular Esperanto summer courses at San Francisco State University, which were attended by almost sixty students from the United States and several other countries. On July 3 a party was held at the home of Bill and Cathy Schulze, with food, music and folk dancing. On July 9 the Berkeley Esperanto League sponsored a hike at Point Reyes National Seashore. The high point of that day, however, was an evening reception on campus at Verducci Hall for the famous science-fiction author and Honorary President of the Irish Esperanto Association Mr. Harry Harrison. On July 10 a second party was held at the home of UEA Chief Delegate Bill Harmon and ELNA Commissioner for Travel and Tourism Lucy Harmon.

An interest group on Esperanto literature now meets weekly in the ELNA offices in Emeryville. Recent activities have included: a discussion of Harry Harrison's original short story "Ni venos, d-ro Zamenhof, ni venos"; criticism and polishing translations of three modern Hebrew poems by group member Daniella Thompson; a discussion of the current argument between linguistic neologists and conservatives; and a group translation of Ray Bradbury's "Night Meeting."

At a meeting on the 20th of July, the Foreign Language Subcommittee of the State Committee on Education refused to recommend Esperanto for teaching in California schools, but affirmed that the teaching of Esperanto as a credit subject is permitted. (sent by Steve Church)

During the annual Gay and Lesbian Pride parade on June 26 in San Francisco the recently formed Gay Esperantist association marked before a crowd of over 300,000 people displaying a banner reading "Gejaj Esperantistoj." Over 600 flyers and bookmarks were handed out along the parade route, and several times people from the crowd enthusiastically greeted the contingent in Esperanto. (sent by "Bagoas")

DISTRICT OF COLUMBIA

As in California (see above), DC also has its own Esperanto literary discussion group, under the guidance of Ralph Dumain. Recent meetings have included discussions of: Czech author Karel Capek's short story "Ikonoklasmo"; the original poetry of the Russian Esperantist author Yevgenij Mikhalski; and South American author Jorge Luis Borges's short story "La Sudo." (reported by Ralph Dumain in *La Bulteno* of the Esperanto Society of Washington, D.C.)

Forty members and friends of the Esperanto Society of Washington were given a special treat on August 12: an evening presentation by the Carinthian Male Octet "Suha". Suha is known to be the most accomplished Slovenian chorus of Carinthia. The concert featured songs in Latin, Esperanto and Slavic, and regional folk songs. They were accompanied during their tour by some of their teachers, and led by Katherine Zablatic of Gallizien, Carinthia. (provided by Ralph Dumain)

ILLINOIS

At its regular monthly meeting of 26 June, the Esperanto Society of Chicago heard Dr. Gertrude Novak, local delegate of UEA, describe life and activities in the neighborhood of Nome, Alaska, as part of a slide presentation. Jane Farrugia in her turn described her own country, Malta, both as a center of historical importance in the time of the Crusades and as a modern goal of numerous tourists attracted by Malta's natural beauty. She also described Esperanto activity in Malta. (From *Saluton!*, the newsletter of the Chicago Society)

MICHIGAN

The Midwest Esperanto Conference, held in Portage on the weekend of 25 June, attracted nine people for the preliminary classes which took place during the week preceding the conference, and twenty participants in the conference itself. Attendees came from as far away as California and the Carolinas. In a discussion of the needs of the Esperanto move-

ment, proposals were: cartoonists, speakers, publicists, teachers, a mail database, demographic surveys, free-lance writers, and computer adventure games in Esperanto. (sent by Sherry Wells)

The Esperanto Society of Michigan has elected Wes Arnold, John Starling, John O'Dell and Webb Scrivnor to its board of directors. Les Share, who has served as president for three years, has resigned to involve himself in other aspects of promoting Esperanto; vice-president Mary Napolitan has temporarily assumed the office of President. (from *La Semanto*, newsletter of the ESM)

On July 16-17, members of the kalamazua Progresantaro participated in an international festival at the downtown mall. John Bassett, John Starling, and Marcel Schwenter set up a display of Esperanto books, postcards, fact sheets, and letters from Esperanto pen pals in other countries. Despite a heat wave, the festival was well attended and they talked in depth to more than a hundred people about Esperanto and distributed several hundred fliers. (sent by M.A. Schwenter)

ELSEWHERE

Mr. Lawrence A. Walker, the U.S. Consul in Shenyang, China (see report in our March-April issue), accompanied by his assistant Mr. Ying Ching-u, paid a visit to the Liaoning Esperanto Association. Wang Zhen-hu, assistant to the General Secretary of the Association, warmly received the guests and made them acquainted with the Esperanto movement in Liaoning Province and China. The guests also watched the Esperanto television film on "Simplified Tai-chi-chuan Exercise." Mr. Walker had learned Esperanto when he was 16. In February, after reading a report about the Esperanto movement in Liaoning, he got the idea of visiting the Esperanto Association. The guests and the host expressed the wish to work together to promote understanding and friendship between Esperantists in China and the United States. (reported in the August issue of *El Popola Ĉinio*)

Structuring for Growth

During 1988 membership in ELNA has increased by more than 36% over the previous year. Obviously this is a good thing for Esperanto in general and ELNA in particular. But the addition of new members means not only increased revenue for ELNA, but also an increased workload for an already overworked Central Office.

With its eye on the future, the Board of Directors recently voted to approve the employment of an additional full-time staff member. This position has been filled by Robert Smales of Bermuda, who replaces Reginald Jaderstrom.

In addition to the extra help and increased volunteer aid, we are actively planning strategies to even out some of the bottlenecks we experience throughout the year. For example, a special periodical subscription campaign is being planned for October. By planning in

advance we will be able to process the yearly subscriptions faster and more accurately, thus preventing interruption of service. In addition, an "Abonsezono" is under consideration. This would provide a time period within which subscriptions would receive office-time priority.

Sometime after the periodical campaign, the yearly membership drive will be initiated. Last year's "reminder" of membership dues was so successful that we will expand and refine the reach of this drive by combining the ELNA and UEA membership forms. This should cut the processing time considerably.

Streamlining and restructuring of office procedures is underway and will continue during the coming year. We have already made many time-saving changes in the way we handle orders and correspondence, and plan to avail our-

selves of the wealth of professional expertise among ELNA members to further increase our productivity. This will be aided by the creation of a "National Talent Bank" to be initiated in late 1988 or early 1989.

The main goal of these changes is the restructuring of ELNA's C.O. in order to keep pace with the growth of our movement in the United States and to aid that growth by means of better, more accurate, more responsive service to the Esperanto-speaking community.

We welcome and invite the suggestions of our members. We have incorporated many suggestions during the previous year and plan to implement more as time and circumstances permit. During this time of change we especially encourage you to supply feedback on what we are doing and how it affects you.

—Mark Stephens

FRACTURED ENGLISH

Sign in a Florence dress shop:

Dresses for Street Walkers

Sign in front of a doctor's office in Rome:

**Specialist in
Women and Other Diseases**

Notice on the door of every room in Italian hotel:

Fire! It is what can doing we hope. No fear. Not ourselves. Say quietly to all people coming up down everywhere a prayer. Always is a clerk. He is assured of safety by expert men who are in the bar for telephone for the fighters of the fire come out.

Found in tourist brochure from Poland:

As for the tripe served you at the Hotel Monopol, you will be singing its praises to your grandchildren as you lie on your deathbed.

Likewise, the following delectibles were listed on a menu in a Vienna restaurant:

**Fried milk
Children sandwiches
Boiled sheep**

Finally, **US Ham Buggers** are available at a certain restaurant in Warsaw, **babble gum** is here purchasing in Osaka, and you'll be happy to know you can get your morning extract of **fowl peached or sunside up** at a hotel in France.

FULL-TIME VICE-DIRECTOR!

ELNA is pleased to announce the appointment of Robert Smales to the position of Vice-Director, ELNA Central Office. Smales brings experience in bookkeeping, accounting, computer operations and general office skills that will be invaluable. Smales, 38, was born in Bermuda. His father being a U.S. citizen places Smales in the enviable position of being a dual citizen. His main hobby, aside from Esperanto, is sailing. Smales taught himself Esperanto three years ago, attended SFSU courses in 1987 and 1988, and experienced the "true Esperanto-land" at Chaux-de-Fonds, Switzerland for a week in 1986.

SFSU ESPERANTO COURSES, '88

by Duncan Charters

Each year at San Francisco State is at once the same and different. Back in 1970, when I joined William Auld as an assistant for the very first course program, I was greatly enriched both by hearing and appreciating his fine, natural command of the language and learning about Esperanto literature from an expert in a way that would not have been possible anywhere else. From a teacher's perspective, it was exciting to see the progress of beginning and intermediate students in just three weeks. And then there were the long conversations with the instructor and fellow students (not always just about Esperanto!) which it is hard to find time for in the context of other Esperanto gatherings.

These are some of the basic elements which have not changed with the years, and I trust will always be a part of the course experience at "State," as the local students refer to their University. Then what changes? The teaching personnel, so that returning students can always count on fresh, new approaches. It has been gratifying to me to see the pool of potential instructors increase as strong students are trained in the program and later go on to become effective teachers. Methods and approaches change, too, as instructors have incorporated both original ideas and adaptations to Esperanto of progressive steps in language teaching from around the world. Course structure and out-of-class activities change too, moving back and forth from the highly structured to the freer and more spontaneously improvised. And most interesting for many of us, the students change. Each year brings a different mix of ages, interests, and experience, from language students and those newly curious about Esperanto to those with many years or even decades of working with the language. Add to this mix a few students from other countries and cultures, and getting everything coordinated and everybody working together can seem quite challenging the first week!

When 50 people of diverse ages and backgrounds make the investment of time and money needed to come to San Francisco, individual and group expectations naturally run very high. No, we

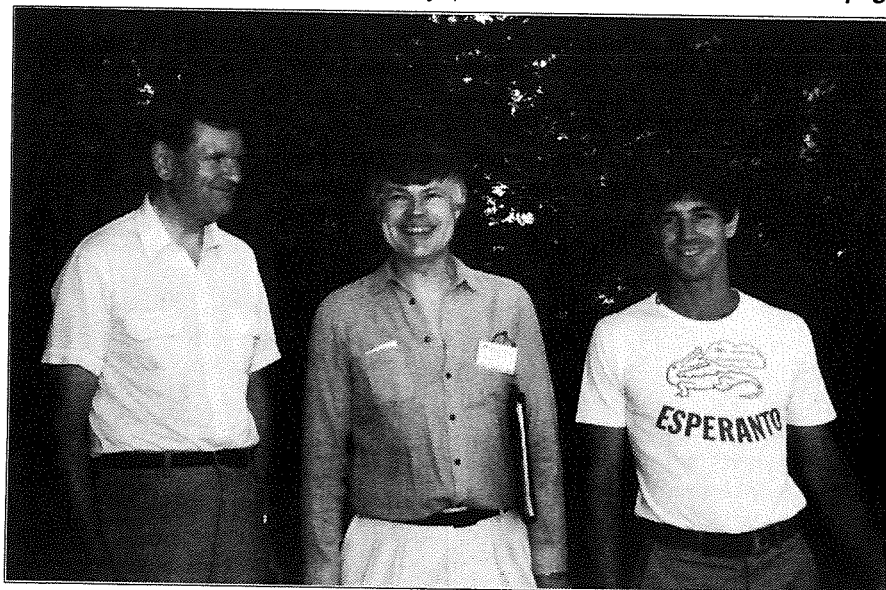
can't bring you from zero to total fluency in three weeks! Yet almost everyone agrees that what is accomplished in the three weeks is very worthwhile. Those of us who teach feel very rewarded by the appreciation expressed by the students both during and at the close of the course program. Some are especially grateful for the solid foundation on which they will be able to continue their own individual study through the year. Others are excited (with their instructors!) because they make the breakthrough and begin to have meaningful conversations in the language. Still others appreciate getting a better perspective on the Esperanto movement as a whole, with a clearer understanding of the validity of Esperanto's claims and significance as a means for international communication. Serious work, certainly, but a lot of fun too!

While the above remarks are general in nature, they are all prompted by what we observed in the 1988 program. This year I coordinated the program and team-taught with colleagues Dr. Edmund (Kajmo) Brent from Canada and Dr. Amri Wandel from Israel. As has been the case over the past few years, we offered four 3-credit courses ranging from beginners to advanced, and I also offered, with some assistance from my

colleagues, a 1-credit course in Methods of Teaching Esperanto. Students at all levels had permission to audit (sit in on) a course at another level, and we encouraged this so that everyone could have maximum exposure to the language and to the three instructors. The University has two new computer labs, so through Amri's work we were able to expand on what he had done the last time we taught together, and students had the opportunity to become familiar with CAI (computer-assisted instruction) in Esperanto, as well as with computerized testing (a little traumatic for some, especially if it was their first acquaintance with the computer!).

The groups were fairly well balanced in size, large enough for group work and small enough for individual attention (and performance!). The two elementary language groups (beginners and near-beginners) worked on their language skills with various materials, as selected by each instructor. The work included pronunciation, grammar, reading and discussion skills, small-group work, conversation, simulated situations using Esperanto, and other communicative activities. The intermediates did some similar language-development activities,

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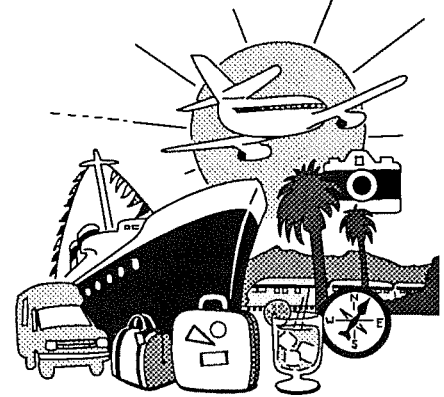
International Teaching Team (from left): Duncan Charters (USA), Kajmo Brent (Canada), Amri Wandel (Israel). Photo by Doris Vallon-Wheeler.

SFSU from previous page

and did some excellent work together in considering the importance of reading literature in general as well as the specific value of reading Esperanto literature. At this level and the previous one, students had the opportunity to write essays which were corrected and then copied so that all students could benefit from the content and corrections of each other's work. The principal innovation this year was Kajmo Brent's workshop for the advanced students on topics in the scientific study of the Esperanto language and its speech community. Students were challenged to learn how to learn together in a structured way, and to come to group and individual conclusions, without depending on the teacher as the fount of all wisdom and answers! The students showed during their final evening presentation the confidence they had gained in reasoning through these questions for themselves under their instructor's direction.

We have been especially fortunate to have the full cooperation of the University administration, which of course has been essential to the continuity of the program. Among a number of others, Dean of Humanities Nancy McDermid and Humanities Summer Session Director Griff Richards never failed to provide what was needed to support our activities. We have had another good year. Yet owing to the complexity of the program and the changing personnel from year to year, it has become clear that an organizational handbook would be most helpful for each year's coordinator and instructors. Since I plan to prepare a draft over the next few months, I would be most appreciative of hearing from former instructors and students of anything that should be covered in the handbook. With our new "alumni association," the *Esperanto-Diplomitoj de San-Francisko*, we are in a good position to build on the work so well begun and cared for by Cathy Schulze, on to and beyond the 20th year!

ESPERANTO



TRAVEL '88

4-28 October 1988: A bus load of Polish Esperantists will be visiting the U.S. They will arrive via LOT Polish Airlines in Montreal, and will spend two days in Canada before going on to visit Boston, New York, Niagara Falls, Detroit and Hamtramck (the largest population of Polish people outside of Warsaw), Chicago, Columbus (Ohio), Washington DC, Williamsburg, Norfolk, Wilmington, Charleston, Savannah, along the Otter Bank to St. Augustine, Florida. Then they'll visit Orlando with Disneyworld and Epcot Center, Tampa and Ft. Myers, and through the Everglades to Miami and along the Florida keys all the way to Key West! They will fly home via Montreal to Warsaw.

They will be accompanied by Charles Galvin, the San Francisco Esperantist who traveled with them last year. They were so happy with last year's trip that 300 of them have applied for visas this year! But only a lucky few will be able to come. We are trying to arrange visits with as many Esperantists as possible along the way.

The bus is equipped with a speaker system, 2 TV monitors, a VCR, and individual headsets. When the scenery outside is not compelling enough, the Esperanto tapes, music, and lessons should keep everyone happy! If you would like to join them in their sleeper-bus as they travel and camp across the southeastern part of the U.S., we can arrange to "internaciigi" the group. Seriously, October is a great month for traveling through Florida!

74-a U.K. Brighton, Anglujo 29 julio-5 aŭgusto 1989. Aliĝiloj kaj Unuaj Bultenoj haveblas de Esperanto-Vojaĝservo. If you're interested in something special for a post-UK ekskursio, let us know right away!
75-a U.K. Havana, Cuba 14-21 July, 1990! Mark calendar!

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

UEA AKTUALE

ESTRARA RAPORTO PRI LA JUBILEA JARO

En la junia numero de la revuo *Esperanto* aperis 16-paĝa jarraporto pri la sukcesoj kaj malsukcesoj, atingoj kaj atendoj, de UEA en 1987j. Jen kelkaj punktoj, kiuj eble interesos ankaŭ al membroj.

1) Fine de la jaro UEA havis 44 aliĝintajn landajn asociojn, 5 aliĝintajn kaj 31 kunlaborantajn fakajn asociojn.

2) Inter volontuloj ĉe la C.O. en 1987 laboris tri usonanoj: Roger Blaine, Curt Ford, kaj Roy McCoy.

3) UEA vendis la Grafikan Centron en Antverpeno al la Flandra Esperanto-Ligo.

4) UEA membroj nombris 43 642 en 1987, el kiuj 7 291 estis individuaj membroj.

5) La nombro de delegitoj kreskis ĝis 2 450; sed la nombro de delegitecoj malkreskis ĝis 3 319.

6) En 1987 aperis ĉe UEA la verkoj **Vetero kaj Klimato de la Mondo; Saluton!** (reeldono); **Studoj pri la internacia lingvo** (kunlabore kun AIMA); kaj **Socilingvistikaj aspektoj de la In-**

ternacia Lingvo.

7) La negativa saldo ĉe UEA malkreskis ĝis 14 985 gld. (proks. \$7 500) en 1987. Oni planas iomete plialtigi kotizojn en 1989 por kovri tiun saldon.

8) Pliboniĝis la enhavo de la revuo *Esperanto*, kaj plifruigis ĝia monata apero.

9) Diccon Masterman de Italio transprenis la redaktoran postenon por *Esperanto-Dokumentoj de Humphrey Tonkin*.

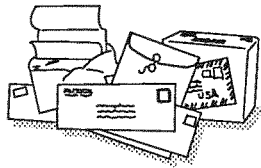
10) En la Jubilea UK en Varsovio partoprenis 5 946 aliĝintoj el 73 landoj.

11) La pozitiva artikolo en *U.S. News & World Report* aperis ankaŭ en itala, korea kaj rusa tradukoj.

12) La oficejon de UEA en Novjorko gvidas d-roj Humphrey Tonkin kaj Julius Janson kaj s-inoj Rochelle Grossman, Elizabeth Manson kaj Sharon Bourke.

13) Inter antologioj aperontaj en 1988 devos esti kaj aŭstralia kaj dua angla.

14) Entute 1044 personoj partoprenis la jarkongreson de TEJO—same kiel en Varsovio, rekorda nombro.



LETTERS & COMMENTS

[Aaron Reed proponas ideon por plivastiga la partoprenadon de la usona (kaj alia) esperantistaro en la eldona agado.]

Fellow Esperantists, I wish to ask you...

Ĉu vi ŝatas esperantigi ion, kio plaĉas al vi?

Ĉu vi ŝatas poemojn, rakontojn, aŭ artikolojn en Esperanto verki?

Ĉu vi ŝatas korespondi en la internacia lingvo?

Se jes al unu aŭ ĉiu, do mi proponas, ke ni provu ion novan, almenaŭ laŭ mia scio, novan al esperantistoj. Jam de longe ĉi tiu "novaĵo" ekzistas en la mondo de ŝatan-toj de komiksoj (bildstrioj) kaj scienc-fikcio. Ĉi tio estas nomita angle "A.P.A." aŭ Amateur Press Association. En Esperanto, taŭga traduko de la angla estas, laŭ mia opinio, "A.E.R.-o" aŭ Amatora Eldono-Rondo. Kio ĝi estas?

AER-o estas rondeto da 10 ĝis 40 anoj, kiuj kunproduktas por si mem sian propran gazeton, distribuitan sole al ĉiu ano. En AER-o, ĉiu ano produktas minimuman nombron da paĝoj (ordinare unu paĝon en ĉiu dua monato) por ĉiu numero, kaj antaŭ la limdato sendas fotokopiojn de ĉiu produktita paĝo al ĉef-poŝtisto. La ĉef-poŝtisto ordigas la paĝojn senditajn de ĉiu ano, kaj najlkrampas ilin, produktante tiel gazeton. Fine, la ĉef-poŝtisto, kiu ankaŭ estas la rekdaktisto kaj ricevanto de pagenda poŝt-mono, sendas la kompletigitajn gazetojn al ĉiu ano de la AER-o.

Tio estas la teknika aspekto de tia gezo-to-produktado.

Kvankam ... kion oni povas fari en ĝi?

La tri ĉu-frazojn (ĉe la komenco de tiu ĉi letero) relegu.

AER-ojn ofte uzas seriozaj ŝatantoj de scienc-fikcio kaj komiksoj por plibonigi siajn kapablojn en skribado, ilustrado, k.a. Mi opinias, ke AER-oj, estrataj de spertaj esperantistoj, estos loko tre bona por tiuj, kiuj serioze deziras plibonigi sian sperton kun la internacia lingvo. Fakte, ĉiuj (de spertuloj al lernantoj) povas profitegi per partoprenado en AER-o.

Tutkore mi rekomendas, ke la anoj plej spertaj, kiuj havas sufiĉan tempon, kreu kaj estru AER-ojn.

Ĉu vi konsentas, ke ĉi tio estas bona ideo?

Aaron Reed

[*Se vi sentas intereson pri la propono, la adreso de s-ro Reed estas: 23 Mystic St., Brockton, MA 02402-2825. Mi mem rekomendus reteni la nomon APA, Amatora Pres-Asocio, ĉar temas pri presado, ĉu ne?*]

[**El Germanio skribas d-ro Jonathan Pool.**]

Bernard Golden, skribante en la januar-februara numero "And what woman can resist the temptation to thumb through a fashion magazine?", diskriminis kontraŭ aliaj homgrupoj. Mi postulas egalan trakton. Do bonvolu korekti lian artikolon per la jenaj kromaj frazoj: "Every man is an avid fan of war, boxing, and porno magazines. Blacks, as we all know, can always be found with a crumpled recent issue of a jazz, rock, or revolutionary magazine in their back pockets. Then there are the Southerners; have you ever seen one without an evangelical Christian magazine on his or her coffee table? And recently there's been lots of talk about the type called the 'Jewish American Princess'; well, you'll reach at least 99% of them if you can sneak an article into the *New York Review of Books*." Sen tiu kromteksto, mi timas, ke la artikolo de Golden danĝere minacas la neŭtralecon de la *Newsletter* kaj do de ELNA.

Jonathan Pool

[*"And what member of that minority group 'Esperantists' have you ever seen without his own copy of the ELNA Newsletter?" Serioze: mia filino, legante vian leteron, sugestis, ke mi memoriĝu vin kaj la ceterajn legantojn, ke opinioj aperantaj super la subskribo de iu difinita persono ja estas la opinioj de tiu persono, kaj ne nepre de ELNA. Tio rilatas ankaŭ al redaktoraj opinioj. Pri la deklaro de d-ro Golden: mi havas unu-du filinojn, kiuj neniam indikis apartan intereson pri modgazetoj.*]

[**Dr. Marianne Lee writes from the University of Southern California.**]

[In response] to Thomas Goodman's letter in the Jan.-Feb. Newsletter.

I am in agreement with the need to

strengthen and support the Central Office and the dedicated volunteers in the Bay Area. I have attended the SFSU [summer courses] several times—14 years ago and again this year and last. We have just formed an Alumni Association, per suggestion of John Matthews, to support and assist the wonderful courses here. The work to plan, develop and especially the contacts with the University has been done for over 20 years by Cathy Schulze, Duncan Charters, David Jordan and others.

[*About the establishment of an SFSU Alumni Association, see the announcements section of this Newsletter.*]

[**Wes Arnold informs us from Michigan**]

As of July 1988 over 200 letters have been received from about 40 countries [for a correspondence exhibit]. In October 1987 the magazine *Esperanto* published just once [my] announcement. Over 25 replies were received. A similar ad was placed once only in the magazine *El Popola Ĉinio* which resulted in over 100 replies. ... Since Esperanto is now in over 100 countries my goal is to have contacts with people in all of them. I plan to make an exhibit of letters and photograph it so that it may be used as a promotion for Esperanto. Anyone interested in this may contact me.

The resulting letters were very friendly and often contained picture post cards or gifts. The age range was from 12-66. Occupations appear like a cross section of society from young students to engineers and doctors. Sexes were about two males to each female. ... All in all it has been a wonderful experience to make new friends around the world. They may come in handy when my students want to write to someone in another country. And when I travel to some of these countries it will be nice to have a friend to show me around who speaks the local language.

[*Soliciting letters for exhibits (leter-vesperoj) is an old custom in Esperantujo. The only disadvantage to the process is that you have to answer all those received. Still, the public reaction is often worth the effort ... and you can make a lot of new friends.*]

Auld, William: **La Fenomeno Esperanto**. Rotterdam: UEA, 1988. 120p. Prezo ĉe ELNA: \$9.95. Kodo: FEN003.

William Auld, one of the most prolific of current Esperanto poets and translators, was commissioned by the Universala Esperanto-Asocio to write this brief but content-rich book. It is one among the wealth of Esperanto centennial publications, done with the intentions of presenting "an overview of the International Language and the ideas behind it."

The eight chapter headings are as follows (in translation): (1) The Problem; (2) The Solution: In Theory; (3) The Solution: Practice; (4) The Language Esperanto; (5) A Very Concise History of the Esperanto Movement; (6) "A Limited and Artificial Language"; (7) How to Make Use of It; (8) Cultural Questions. In three appendixes are a Concise Grammar of Esperanto, a Table of Correlatives, and Zamenhof's Address to the First Esperanto Congress. (The chapter headings, purely by coincidence, correspond in several instances to those in an English-language book being prepared by Newsletter editor Don Harlow.)

Fenomeno discusses the language problem and possible solutions as well as describing Esperanto itself. Much of what is presented we have previously learned at least partly in early stages of our *esperantistado*. Reading this book is a good refresher—whether as a review of specific facts forgotten or not learned, or as a way of getting new perspectives on certain points. The language problem at the United Nations is brought up to date in Chapter 2.

As part of Chapter 4 Auld goes through the 16 fundamental rules, commenting on each. He gives possible reasons why some were included. The longest discussion is on the famous (infamous?) rule 15, which allows for the introduction of "foreign" words. Auld's attitude here is basically conservative: he defends the need to accept internationally known scientific and technical words, suggesting also that basic roots should be introduced and that derivatives be formed according to the rules of the language (for example, using *redaktisto* rather than *re-*

daktoro). He deplores the introduction of anglicisms such as *striptizo*, *nokaŭti*, *handikapita*, suggesting as alternatives *incitnudiĝo*, *senkonsciigi*, *malavantaĝa*. But he sees probable value in *buldozo*.

In other parts of Chapter 4 he deals with ease in acquiring skills in the language, high-level flexibility, pronunciation, and stability. On the topic of pronunciation, he puts forth the obvious fact that uniform pronunciation does not exist in any language. While differences in Esperanto exist due to varied linguistic backgrounds, he points out that "because the *aim* of Esperanto is international communication, its speakers *consciously* strive to standardize their usage" (emphases in the original). He also points out the simplicity in the five-vowel system, which "permits relatively wide divergence without loss of clear sense."

Auld begins Chapter 6 by taking to task I.A. Richards' assertion that Esperanto literature is "limited and artificial." He acknowledges that there are quantitative limits during its brief history, while pointing out that there exist between six and ten thousand works—enough to occupy one person for his entire life—and about 220 titles added yearly—which one can hardly study during one year's time. On the question of "artificial" literature, Auld points out that "all literature in the entire world is artificial (*artefarita*) by definition, because literature, like music, painting, ballet, is an art created artfully (*kreita arte*) by artists." He goes on to give examples of Esperanto's value as a translation language (which most people can conceive of) and as a language for original writing (which many find difficult to realize). He also points out that the fact that Esperanto publishers are found in many countries is also an advantage, in that translations from "small" literatures are easily available to Esperantists everywhere.

In Chapter 7 Auld goes through the wide variety of ways Esperanto can be used throughout the world—tailored to one's own interests. He reasserts the rapid learnability and useability of Esperanto in comparison with other languages. But he adds that one should not suppose that Esperantists are against the

study of other languages. He points out that the study of Esperanto often inspires interest in still other languages—as many of us can attest from our own experiences or those of others we have met.

At the beginning of Chapter 8 Auld points out that the opponents of Esperanto have constantly needed to change their arguments, "because little by little their theoretical predictions have been shown to be false. The language has not broken up into dialects; it has not become rigid; literature has been created in it; it is capable of translating the most diverse texts ..." The most common assertion now is that Esperanto lacks culture.

Auld immediately acknowledges that Esperanto lacks a national culture, its role of course being to transcend national cultures. He then points out that cultures are often not nationally based—such as those associated with religions or with Black heritage. He goes on to say that culture groups generally identify themselves by differences, while among Esperantists the similarities among all people are emphasized. And quoting a speech by Zamenhof, he points out that there is no contradiction between the two kinds of culture: one can be at the same time a member of a country and a member of humanity. He ends by pointing out that, even if one has no interest in Esperanto culture per se, the language offers access to a wide range of other cultures.

The question may be asked: Could this book just as well have been written in English, as an introduction or overview to Esperanto? Not entirely. Auld's language examples require some knowledge of Esperanto beyond a beginning level. But with modifications some sections could as a whole or in part be presented in English or another ethnic language.

By my assessment, at least a few months' study of Esperanto would be required for a person to read and fully comprehend the material in this book. The style is relatively straightforward, and no great technical knowledge about language or literature is required. It can be a worthwhile supplementary book in an Esperanto course beyond the most basic level.

—Reginald Jaderstrom

ANONCOJ

Internacia Koresponda Servo helpas al vi trovi korespondant(in)on, amik(in)on aŭ partner(in)on. Por pluraj informoj, sendu unu internacian respondkuponon al: **Box 163 Stn. "A", DOWNSVIEW, Ont. M3M 3A3 Canada.**

Universala Kultura Servo en Malagasio (vidu nian numeron de septembro-decembro 1987) serĉas helpon de alilandaj esperantistoj por varbi kaj esperantigi Esperanto-instruistojn en ĉiuj 110 departementoj de tiu lando. Oni povas helpi sendante dudirektajn vortaretojn kaj legolibrojn, provizante abonojn al Esperanto-revuoj, presigante kursfoliojn, taskfoliojn kaj informilojn, ktp. Por informo bonvolu skribi al: **Boite Postale 1663, 101—Antananarivo, Malagasa Demokratia Respubliko.**

La Lernejo de Ĉinaj Kulturo-Artoj nun akceptas sinproponojn por dekkvintaga studado en la frua parto de la jaro 1989. la Lernejon respondecas kune la Nordokcidenta Agrikultura Universitato kaj la Yangling-a Esperanto-Asocio. Estos kursoj pri Tajĝičuano, Ĉigongo, Ĉina pentrarto, Ĉinaj vidindaĵoj kaj ĉinlingva konversacio. Instruado okazos en Esperanto kaj la angla. Oni ankaŭ aranĝos vojaĝadon al vidindaĵoj proksime de Xi'an. Kosto estos ĉirkaŭ \$1200 por instruo, studo, loĝo, nutraĵo kaj enlanda vojaĝo por plursemajna periodo. Aliĝilon vi povos ricevi de Lernejo ĉe la **Nord-okcidenta Agrikultura Universitato, P.O. Kesto 55, YANGLING, Shaanxi, Ĉinio.**

Covalex S.A. estas kompanio, kiu proponas vendon de brokantoj motorŝipoj kaj velŝipoj en la Maro Mediteranea. La ŝipoj (verŝajne jaĥtoj) veturas sub diversaj naciaj flagoj. Kostoj gamas inter \$6 000 kaj \$400 000, plimalpli. Se vi havas intereson lotusmanĝi sur la Mediteranea, skribu esperantlingve al Covalex S.A., "Les Cascades", CH-3961 MOLLENS, Svislando.

La Ateista Tutmonda Esperanto-Organizo jam eldonis la duan numeron de sia bulteno. Interesitoj bonvolu turni sin al la Prezidanto, s-ro **Ralph Dumain, 1629 Columbia Road N.W. #615,**

Washington DC 20009, tel. (202) 332-0589.

Dum vespera kunveno je la 8a de junio 1988 de la klasanoj en la 19a klasaro de Esperanto ĉe la Ŝtata Universitato de San Francisco, starigis nova organizo, la **Asocio de Esperanto-Diplomitoj de San Francisco.** Kunordiganto estas Derek Roff, Sekretario estas Steve Church, kaj Kasisto estas John Mathews. La Asocio havas la celon inviti ĉiujn diplomitojn partopreni la subtenon diversmaniere de la SFSU-a Esperanto-Klasaro. Tiaj diplomitoj bonvolu kontakti unu el la supre menciitaj homoj, kies adresoj troviĝas en la ELNA-Adresaro.

V. Verigin skribas: "Mi kolektas proverbojn el ĉiuj landoj. Mi volus prepari enciklopedion de proverboj diversnaciaj. Mi petas vin sendi al mi tri-kvar proverbojn el via lingvo Esperante kaj nacilingve—proverbojn, kiuj havas komunajn por ĉiuj vortojn: akvo, aero, fajro aŭ tero; suno, luno aŭ stelo; spiro, manĝi aŭ trinki; vidi aŭ aŭdi; birdo aŭ besto." Sendu eventualajn proverbojn al la petinto ĉe: **5 P.O., ZHUKOVSKI Mosk. obl., Ab/ja 667, SU-140160 USSR.**

Farhang ZAMANI, irana samideano nun loĝanta en la mezkalifornia urbo Modesto post lastatempa migro al Usono, serĉas esperantistojn, kiuj loĝas en aŭ ĉirkaŭ tiu urbo. Bonvolu kontakti lin ĉe **301 Standiford Av. #208, Modesto, CA 95350, tel. (209) 575-9534.**

S-ro **Carlos Jose Bezerra Lima**, volas havigi al si fluton lignan. Li estas preta interŝanĝi aĵo(j)n laŭ deziro de la interesulo(j). Se vi havas intereson pri eventuala interŝanĝo, bonvolu kontakti s-ron Lima antaŭ ol sendi ion ajn al li. Lia adreso: **Retiro Racional, Setor Internacional, Rua Aurea 20, 26 130 BELFORD ROXO R.J., Brazilo.**

S-ro **N.M. Tullero** serĉas artikolojn pri la Centjariĝo de Esperanto en diversaj lingvoj por sia kolekto. Se vi havas artikolojn en ekz. la angla, itala, franca, hispana, pola, portugala, germana, slovaka, ĉeĥa aŭ greka, bonvolu sendi al li kopion ĉe **Esperanto-Societo (UEA),**

777 United Nations Plaza, New York, NY 10017.

La redaktoro de la ELNA NEWSLETTER kutime ricevas malgrandan sed tre interesan revuon *Novaĵoj Tamtamas*, kiu estas novaĵa sekcio de *La tamtamo*, organo de **Jokohama Esperanto-Rondo.** La revueto traktas i.a. novaĵojn pri la regiono de Jokohamo kaj ties internaciaj kontaktoj kaj problemoj. Abono haveblas kontraŭ 11 internaciaj respondkuponoj ĉe **18-14-Saido 1, Ĉoome, Koonan-ku, JOKOHAMO, 233 Japanio.**

Gejaj Esperantistoj en Usono havas regulajn kunvenojn. Vi povas havi informojn ĉe **Suite 127, 2336 Market, San Francisco, CA 94114.**

S-ro **Agbekponou KOSSI** el la urbo Lomé en Togo serĉas laboron en Usono dum li provas havigi al si stipendion por studi la fakon "Business Administration" en usona universitato. Se iu povas kaj volas helpi lin, bonvolu senpere skribi al s-ro Kossi ĉe **B.P. 12129, LOME, Togo.**

A new 290-page English-language volume **Interlinguistics—Aspects of the Science of Planned Language**, edited by Klaus Schubert in collaboration with Dan Maxwell, is forthcoming from Mouton de Gruyter. Containing articles on various aspects of interlinguistics and its applications to artificial intelligence, the book will be available at a special discounted price of 105 Dutch guilders (about \$50) to Esperantists from Mr. **Simo Milojevic, Universala Esperanto-Asocio, Nieuwe Binnenweg 176, NL-3015 BJ ROTTERDAM, The Netherlands.**

Attention Teachers! The Central Office requests that all teachers of the free 10-lesson postal course contact the office regarding the Learning Aids list.



VOLAS KORESPONDI

Amikeco trans limoj

Note: Names and addresses are presented in bold-face; family names and city names are CAPITALIZED. Commas are used to show where separation occurs between lines in an address.

BELGIO

BRULARD Philippe, Rue de la Chapelle 72, B-7370 ELOUGES. 35-jara juĝisto kun edzino kaj 7-jara filo volas korespondi.

ĈINIO

GUO Zhong-tang, No. 1 67 Lane, Huang Du Road, SHANGHAI. 38-jara laboristo, fraŭlo, kolektas poŝtmarkojn, ludas briĝon.
WU Chang Shen, 1 Jiefang Donglu, CHANGSHA, Hunan. 51-jara elektronika inĝeniero, redaktoro de la ĉina revuo "Veterana Esperantisto" kaj prezidanto de Changsha-a Esperanta Filatelisto-Ligo, tre deziras kontaktojn kun esperantistoj el diversaj landoj, interesigas pri filatelio kaj historiaj materialoj pri la Esperanto-movado.

FRANCIO

LACOLOMBERIE Marie-Evelyne, 161 rue Marcel Cachin, F-36130 DEOLS, Indre. Juna fraŭlino, Esperante aŭ france, interesigas pri naciaj kaj kulturaj kutimoj, muziko, kino, ktp.

HUNGARIO

ZSOLT Szucs, BERETTYOUJFALU, Bajesy Zs. ut 23.11/9., 4100. 17-jara knabo volas korespondi kun usona knabino.

CSIGE Jozsefne, 4281 LETAVERTES, Baross u. 21/A. Edzino de prezidanto de kooperativo, havas du junajn infanojn, volas korespondi.

JAPANIO

SUZUKI Satoshi, Horifune 4-6-18, Kita-ku, TOKYO 114. Japana esperantisto interesigas pri muziko, literaturo, kino, astronomio, kaj Usono.

KUBO

Nery RAMOS Rojas, Calixto Garcia No. 6, E. Carmen y Brigadier Gonzales, REMEDIOS VILLA CLARA, C.P. 52700. 35-jara farmaciistino, pri diversaj temoj.

POLLANDO

Beata PILHUL, ul. Jednosci Narodowej 2e/12, 44-224 KMURÓW. 13-jara lernantino, membro de muzika ensemble, pri muziko, sporto, bildkartoj, bestoj.

Marcin SWIATEK,

GDANSK WRZESZCZ, ul. Zwirki i Wigury 1F/22, 80-463 Zaspá "C". 17-jara knabo interesigas pri lignografiko, muziko, historiaĵoj de la Oriento.

Hanna MAJEWSKA, Zeromin 1/2, 97315 TUSZYN. 21-jara; floroj, bestoj, psikohigieno infana.

Wienia PACWA, 02-956 WARSZAWA, Krolewiczá Jakuba 22. 24-jara

studentino de farmacio; ĝuas legadon kaj promenadon en la naturo; interesigas pri literaturo, muziko, kaj farmacio.

Romanek LEŬO, Ilova-18, 22-110 RUDA HUTA. 44-jara sinjoro kun du junaj filoj, interesigas pri paco, literaturo, edukado, infanoj, turismo, kaj kolektado de bk, pm.

Jekla ROMANOWSKA, Szafera 180-7, 71-245 SZCZECIN. 56-jara flegistino, interesigas pri tio, kio longigas ekziston.

F-ino Anna KONIECZNA, ul. Krasniskiego 11 C./m.21, 31-111 KRAKÓW. Studas anglan filologion en univ. lit., turismo.

S-ro Marian ZDANKOWSKI, Pana Tadeusza 15 m 69, 10-461 OLSZTYN. Kontakto lin pri eventuala vizito al lia urbo, interesigas pri reciproka gastigado.

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Esp-o Klubo "Samideanoj", Kulturpalaco "Oktjabrj", 404130 u. VOLJSKIJ, Volgograd. Kun usonanoj pri usona-soveta amikeco, festo "Mondvido", k.a. Inter-rilatoj kun lokaj kluboj bonvenaj.

TOGO

Assari Yao DJATO, c/o Mr. Gatowonou, Radio Lome, B.p. 434 LOME. Juna togano volas kor. pĉt.

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Utah: E-o Club, Box 2166, Salt Lake City, UT 84110

Washington: Seattle E-o Soc., 6002 NE 61st St., Seattle, WA 98115

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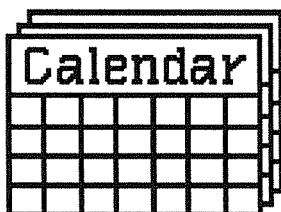
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The calendar is a list of Esperanto-oriented events, regional, national and international, that we think would be of interest to some or all of our readers. For your information, we include the primary language(s) of each event.

- 23-25 September (Friday-Sunday):** NOREK (Nord-Okcidenta Regiona Esperanto-Konferenco), Camp Alexander, Vancouver, B.C. Esperanto. For information: Ellen Eddy, 1323 Kimball, Richland, WA 99352, tel. (509) 946-1583.
- 7-9 October (Friday-Sunday):** 10th Semiannual Northern California Senkrokodiliga Semajnfino (Decroxification Weekend) at Westminster Woods retreat near the Russian River (dates tentative at this time). For information: Berkeley Esperanto League, P.O. Box 324, Berkeley, CA 94701-0324, (415) 222-0187.
- 7-9 October (Friday-Sunday):** Annual congress of the Intermountain Esperanto Group in Tempe, AZ. Registration fee \$35. For information: S-ino Diano Giannini, 461 N. Orlando Cir., Mesa, AZ 85205.
- 15 October-1 November (Saturday-Tuesday):** United States+Tahiti tour under the guidance of experienced Esperantist and tour guide Nicholas Nevan, one-time Permanent Congress Secretary of UEA. Esperanto. For information: UEA, Nieuwe Binnenweg 176, NL-3015 BJ ROTTERDAM, The Netherlands.
- 21-23 October (Friday-Sunday):** Centennial celebration of the Esperanto Group of Nurnberg, the world's first Esperanto group. Esperanto. For information: Bavara Esperanto-Ligo, Seitzstr. 14, D-8900 AUGSBURG, Federal Republic of Germany.
- 20-27 November (Sunday-Sunday):** Thanksgiving Cruise Conference of the Society of Esperanto Language Friends to Montego Bay, Jamaica; Cartagena, Columbia; Aruba; and San Juan, Costa Rica. English and Esperanto. For

information: S.E.L.F. Inc., 432 N. Saginaw St., Ste#202-338 Northbank Ctr., Flint, MI 48502-2016, tel. (313) 766-1238.

30 November-2 December (Wednesday-Friday): International Conference ESPERANTO '88 in Havana, Cuba. Esperanto. For information: Kuba Esperanto-Asocio, Neptuno 201 Eso Industria, HABANA 2, Apdo. 2018, Cuba.

5-10 December 1988 (Monday-Saturday): International Seminar "On the threshold of the second century: Esperanto—language and speaking population. What to save, what to change?" in Ahrenshoop, East Germany. Esperanto. For information: Esperanto-Asocio en Kulturigo de GDR, Otto-Nuschke-Str. 1, BERLIN, DDR-1080.

23-25 June 1989: Midyear Esperantist Weekend in the village of Markkleeberg on the outskirts of Leipzig, with subject: "The Earth Has Bread For All." Esperanto. For information: Kulturbund der DDR, Esperanto-Asocio, Kathe-Kollwitz-Strasse 115, LEIPZIG DDR-7010, East Germany.

22-29 July 1989: Parisian Mad Week: the 200th anniversary of the French Revolution. Esperanto. For information: Unuiĝo Franca Por Esperanto (Turisma Servo), 4 bis, rue de la Cerisaie, F-75004 PARIS, France.

29 July-5 August 1989: 74th World Esperanto Congress, Brighton, England. Esperanto. For information contact ELNA or UEA.

14-21 July 1990: 75th World Esperanto Congress, Havana, Cuba. Esperanto. For information contact ELNA or UEA.

Editor's note: The above list is by no means complete. A list published recently in Heroldo de Esperanto of international Esperanto conferences and meetings to be held in the month of July alone contained 46 different items. The international Esperanto courses at Pisanica, Bulgaria, are ongoing; the Esperantist Cultural Center in Switzerland has twelve different conferences, seminars and vacation meetings lined up for the summer period; and a list of events arranged by Esperantotur in Poland would, and does, fill a book. If you would like to see more such events advertised in the ELNA Newsletter, please let us know.



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ELNA Dues: regular, \$25; family, \$37.50; youth (under 26), \$18; senior (65+), \$15; sustaining, \$50; life, \$500. Dues are for the calendar year and are tax-deductible.

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