

esperanto USA

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ATLANTO - GEORGIO ‘La urbo tro okupata por malami’

En 1837 la loko kie nun situas Atlanto estis elektita kiel la finhaltejo de la Okcidenta kaj Atlantika Fervojo, kaj pro tio la unua nomo de Atlanto estis ‘Terminus’. En 1843 la urbo estis oficiale nomita ‘Marthasville’ honore al la filino de la ŝtatestro de Georgio. En 1845 oni ŝanĝis la nomon al ‘Atlanta’ (pro la Okcidenta kaj ATLANTIKA Fervojo). Post la finkonstruo de la unua fervojlinio, aliaj linioj ligiĝis al Atlanto, ĝis ĝi fariĝis gravega transportcentro en la Sudoriento. Oni povas ankoraŭ nuntempe vidi la influon de la fervojo, ĉar la urbo kreskis iom senorde ĉirkaŭ la fervojlinioj.

Dum la Interna Milito Atlanto estis absolute necesa al la Konfederacio, ĉar ĝi estis transporta kaj fabrika centro. Pro tio Atlanto estis ĝefa celo de Generalo William T. Sherman. En 1864 dum sia “Marŝo al la Maro” Sherman bruligis Atlantanton. Post la milito Atlanto estis tute rekonstruita kaj renaskiĝis pli forta ol iam antaŭe. Pro tio la simbolo de Atlanto estas fenikso leviĝanta de la cindroj. En 1868 Atlanto fariĝis la nova ĉefurbo de Georgio.

En la 1950-aj jaroj Atlanto fariĝis la kerno de la Movado por Civilaj Rajtoj sub la gvidado de D-ro Martin Luther King Jr. King naskiĝis en Atlanto en 1929. Li servis kiel pastro de la Baptista Preĝejo Ebenezer, kiu staras nun kiel monumento al la vivo kaj laboro de D-ro King. Sed malsimile al multaj aliaj sudaj urboj, Atlanto ne spertis multe da perforto dum la malapartigado de la rasoj. Pro tio, urbestro de Atlanto William B. Hartsfield nomis Atlantanton “la urbo tro okupata por malami”. Dum la 1960-aj jaroj Atlanto multege kreskis (enloĝantare kaj ekonomie) kaj pli kaj pli fariĝis la “ĉefurbo de la Nova Sudo”.

Vidindaĵoj kaj farindaĵoj

Centjara Olimpika Parko

En 1996 Atlanto fariĝis plene internacia urbo kiam ĝi gastigis la centjar-jubileajn olimpikojn. Centjara Olimpika Parko estas bela monumento al tiu tempo. Kaj krome, en somero oni povas eskapi la varmegon en la olimpikringa fontano (estas akvofonto kies formo estas la olimpikaj ringoj)!

Mondo de Koka-Kolao

En ĉi tiu muzeo oni povas lerni pri la trinkaĵo kiu naskiĝis en Atlanto en 1886, kaj poste disvastiĝis al ĉiuj partoj de la mondo. Oni povas ankaŭ provi diversajn Koka-kolaaĵajn trinkaĵojn de diversaj partoj de la mondo!

Distrikto MLK

Atlanto estas la plej bona loko por lerni pri la historio de la Movado por Civilaj Rajtoj kaj ĝia plej grava gvidanto D-ro Martin Luther King Jr. Oni povas viziti la naskiĝlokon de King, la Baptistan Preĝejon Ebenezer kie li pastris, kaj la King-Centron por Senperforta Socia Ŝanĝo.

Domo de Margaret Mitchell

Ĉi tie eblas lerni pri la historio de la mondfamega romano *Gone with the Wind* kaj vidi rarajn memoraĵojn de la filmo, en la domo kie Margaret Mitchell verkis ĝin.

Aliaj vidindaĵoj

Krom la jam menciitaj, vi povas viziti ankaŭ la CNN-Centron, la Ŝtat-kapitolon de Georgio, la belan Teatron Fox, domon de Joel Chandler Harris, Carter-Centron kaj Prezidentan Bibliotekon, Subteran Atlantanton k.a. Estas io por ĉiu en Atlanto – nur venu kaj vidu!

Joel AMIS
(Alpharetta GA)

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Deadline for the next issue/Limdato por
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From the CO

I hope that you have all realized that
our annual convention will be in May
this year, and not in July, as it normally
is. I am looking forward to this conven-
tion eagerly anticipating a pilgrimage
to the city of Martin Luther King Jr.
Several other dates are also changed
about: the UK in Tel Aviv will run from
Tuesday to Tuesday, rather than the
usual Saturday to Saturday. This is done
to accomodate religious restrictions on
travel in Israel: Friday is Sabbath for
Muslims; Saturday for Jews; Sunday for
Christians. So weekend travel arrange-
ments are always complicated and best
avoided! Also notice that the IJK is not
scheduled to directly follow the UK,
which gives participants of both congres-
ses plenty of time to travel from Tel Aviv
to Hong Kong.

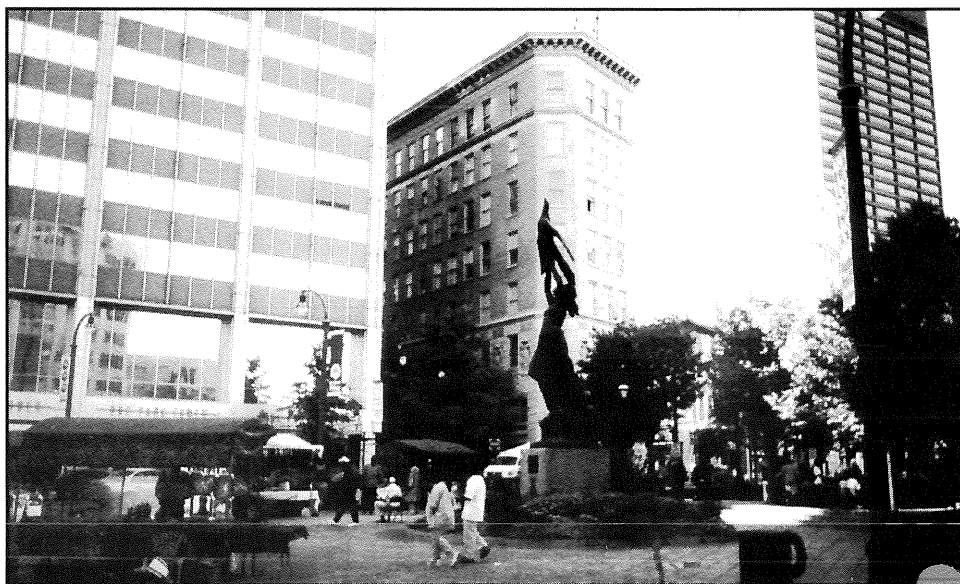
From time to time during the past six
years, I have taught an Esperanto course
at the University of California at Berke-
ley, where I myself had studied inter-
mediate Esperanto under the tutelage of
Don Harlow and Ionel Oneț, my current
colleague here at the CO. We lost the
right to teach at UC Berkeley when
Mingchi Chien's student visa expired a
few years ago. Mingchi had been spon-
soring the course for several years while
she was registered with the linguistics

department. For several semesters we had
no sponsor, but then Robert Schneck,
who had learned Esperanto at the North
Carolina School of Science and Math-
ematics, came to UC-Berkeley for a doc-
torate program. He kindly sponsored the
Esperanto course last year. Last semester
(Fall 1999) I taught the class for the last
time; but the course is being continued
under the able guidance of Steleto Mina
Kim and Lana Shlafer, both first-year
students at the university, and both de-
naskaj E-parolantoj. I stop by the class
occasionally, but these young ladies don't
need my help! I am profoundly happy to
pass the baton to such competent and en-
thusiastic teachers.

An exciting new development in the Es-
peranto world is unfolding south of the
border in Celaya, Mexico, where the Aka-
demio Internacia de la Sciencoj will host
the inaugural meeting of their Mexican
affiliate in a series of seminars April 13-
23. There will be many lectures and dis-
cussions on a wide range of themes from
psychology to holography to nutrition.
We hope to have a report on this event in
a coming issue of *Esperanto USA*.

Remember that this is your newsletter,
which always welcomes your articles and
letters. Please consider writing and send-
ing in a contribution!

Miko SLOPER
Director



Atlanto bonvenigas vin!

The Asmara Declaration on African Languages and Literatures

We writers and scholars from all regions of Africa gathered in Asmara, Eritrea, from January 11 to 17, 2000, at the conference titled *Against All Odds: African Languages and Literatures into the 21st Century*. This is the first conference on African languages and literatures ever to be held on African soil, with participants from East, West, North, Southern Africa and from the diaspora and by writers and scholars from around the world. We examined the state of African languages in literature, scholarship, publishing, education, and administration in Africa and throughout the world. We celebrated the vitality of African languages and literatures and affirmed their potential. We noted with pride that despite all the odds against them, African languages as vehicles of communication and knowledge survive and have a written continuity of thousands of years. Colonialism created some of the most serious obstacles against African languages and literatures. We noted with concern the fact that these colonial obstacles still haunt independent Africa and continue to block the mind of the continent. We identified a profound incongruity in colonial languages speaking for the continent. At the start of a new century and millennium, Africa must firmly reject this incongruity and affirm a new beginning by returning to its languages and heritage.

At this historic conference, we writers and scholars from all regions of Africa gathered in Asmara, Eritrea, declare that:

1. African languages must take on the duty, the responsibility, and the challenge of speaking for the continent.
2. The vitality and equality of African languages must be recognized as a basis for the future empowerment of African peoples.
3. The diversity of African languages reflects the rich cultural heritage of Africa and must be used as an instrument of African unity.
4. Dialogue among African languages is essential: African languages must use the instrument of translation to advance communication among all people, including the disabled.
5. All African children have the unalienable right to attend school and learn in their mother tongues. Every effort should be made to develop African languages at all levels of education.
6. Promoting research on African languages is vital for their development, while the advancement of African research and documentation will be best served by the use of African languages.
7. The effective and rapid development of science and technology in Africa depends on the use of African languages and modern technology must be used for the development of African languages.
8. Democracy is essential for the equal development of African languages and African languages are vital for the development of democracy based on equality and social justice.
9. African languages, like all languages, contain gender bias. The role of African languages in development must overcome this gender bias and achieve gender equality.
10. African languages are essential for the decolonization of African minds and for the African Renaissance.

The initiative which has materialized in the *Against All Odds* conference must be continued through biennial conferences in different parts of Africa. In order to organize future conferences in different parts of Africa, create a forum of dialogue and cooperation, and advance the principles of this declaration, a permanent Secretariat will be established, which will be initially based in Asmara, Eritrea.

Translated into as many African languages as possible and based on these principles, the Asmara Declaration is affirmed by all participants in *Against All Odds*. We call upon all African states, the OAU, the UN, and all international organizations that serve Africa to join this effort of recognition and support for African languages, with this declaration as a basis for new policies. While we acknowledge with pride the retention of African languages in some parts of Africa and the diaspora and the role of African languages in the formation of new languages, we urge all people in Africa and the diaspora to join in the spirit of this declaration and become part of the efforts to realize its goals.

Asmara, 17th of January, 2000

REMEMBERING MADAM ZAMENHOF

I hadn't given a thought to Esperanto for years. Actually, it was the furthest thing from my mind yesterday as I worked on a crossword puzzle in our daily newspaper. I've been retired for almost 20 years and I find that working on these puzzles is a real challenge mentally. I keep my trusty Crossword Dictionary nearby, but try not to use it unless it's absolutely necessary. Must be a "man" thing. Like the way we hate to stop and ask directions, even when we know we're hopelessly lost.

I had worked my way over to number 33 down. A nine-letter word for "an artificial international language". "I know this one," I called to my wife, excitedly. "It's Esperanto!" I filled in the squares with the appropriate letters, laid down my pencil and just sat there at the kitchen table, staring at the word I had written. Memories came rushing back to me. It was almost like going back to Cleveland, Ohio in 1925.

My father, Stanley Kozminski, was very active in the Esperanto Association in Cleveland at that time. In fact he was president of the Cleveland group, and even then, as a small child, I can remember the Esperanto meetings held at our home. I also recall that my father had a brand new LC Smith typewriter with special characters added to the standard keyboard so that he could type in both Esperanto and German, as well as English. My mother, Rose, was also active in the Cleveland group. One time my parents attended an Esperanto conference out of state, and my grandmother came over to care for

my sister and me. I can still see mother and dad driving off in their 1925 Ford Model T touring car. Grandmother, Alice and I stood in the back yard waving goodbye. The last thing we saw was the spare tire on the back of that Model T. It bore the word ESPERANTO in big, bold letters.

Two years later my father died of colon cancer. He was 34 years old. I was 7, my sister Alice was 9. As was the custom in those days, dad was "laid out" in the parlor of our home on Meyers Avenue. People came and went, offering condolences and hot casseroles. Many Esperantists were there too, but the names and faces have faded from my memory. Stanley Kozminski was a remarkable man. He was born in Poland and later immigrated to the United States along with his parents and an older brother. Altogether there were six brothers, four more having been born in the United States. My father was a commercial artist, an accomplished musician, inventor, toymaker and figure skater. It seemed to me at the time that there was nothing he could not do. The Esperanto movement in Cleveland began to wane after his death, as if they too, were mourning his passing.

My mother remarried a few years later. Our stepfather, Mr. Cairns, adopted my sister and me and we took his last name. Esperanto was seldom mentioned in our household then. After my father's death, my mother seemed to lose interest and we rarely saw or heard from our Esperanto friends. Until that unforgettable day in 1937, when someone contacted my mother to

ask if Madam Zamenhof, the daughter of Dr. L.L. Zamenhof, might stay with us while she was visiting here in Cleveland. We were astonished that she would want to stay with us, but we were also very excited to meet the daughter of the creator of Esperanto. To this day I haven't a clue as to why we were chosen as the host family for Madam Zamenhof. It must have had something to do with my parents' affiliation with Esperanto.

Madam, as we always called her, stayed with us for quite some time; it may have been a few months or more. I know she was reluctant to leave the United States and tried, unsuccessfully, to extend her visa. She was a delightful person with a wonderful sense of humor and in no time she became "one of our family". My stepdad, who loved playing practical jokes, introduced our honor guest to the dribble glass, whoopie cushion, and other disgusting things best left to the imagination. My mother was horrified, but Madam Z. laughed so hard she had to wipe at her eyes and blow her nose. She insisted that my stepdad take her down to the local novelty shop the very next day. He did. And she purchased several bags full of novelties to take back to Poland.

There are many details of Madam Zamenhof's visit that I cannot recall. But I do know she attended some Esperanto meetings while in Cleveland, and Esperantists came to our home to meet her. She seemed happy to be living in the United States, but there were times when she looked kind of sad, and I wondered why. I didn't want Madam to

feel sad. Then my stepdad would bring out his magical bag of tricks and make her smile again. What I didn't realize then was that Madam Zamenhof was a Jew. A Polish Jew. She must have been acutely aware of the dangerous situation developing in Europe at that time.

After Madam Zamenhof returned to Poland we heard from her once, maybe twice. Then there was no more communication from her. She had promised to stay in touch with us, and I am sure that she would have done so if she could. We had become close friends and it was painful for both Madam and our family to say goodbye. Not



long after she returned to Poland we read of the Nazi invasion and massacre of Polish Jews. We feared

that she may have become a prisoner of the Warsaw Ghetto, or deported to the death camp of Treblinka.

My mother, stepfather and sister are no longer living. There is only me... Arthur Stanley Kozminski Cairns. I hope to celebrate my 81st birthday this July. The very best present I could receive on that day is confirmation that our dear friend, Madam Zamenhof survived the Holocaust and now sleeps peacefully alongside her famous father, Dr. Ludwik L. Zamenhof in Warsaw's Okopowa Street Jewish Cemetery.

Arthur S. KOZMINSKI CAIRNS
Myrtle Beach SC

Saluton ĉiuj,

Just a reminder about some special events at the upcoming Atlanta National Convention.

If you haven't received your registration form yet, contact the ELNA CO to register. The dates are May 19-21 (that's Friday through Sunday). The Interkona Vespero will be Thursday evening, May 18, so after you finish travelling to Atlanta you can relax and chat with your friends. Just a beginning Esperantist? You're welcome anyway – we will have volunteer buddies to help you!

The Atlanta group, ably led by Jim Henry, has several events already planned. A walking excursion to the city center... a presentation on aikido by a Japanese guest... the banquet and after-banquet entertainment... poetry readings and possibly postmarks. We'll also have our customary Sunday service, and Randy Dean will arrange a vegetarian lunch and discussion. (Two of the favorite occupations of Esperantists... eating and talking...)

And, for a chance at adventure, remember "Bankedu kun la Prez!" At the banquet, we'll raffle off seats at my table to the highest bidders. The winning bids go to the ELNA general fund. The winning bidders have the chance to dine with me, your President, and to complain, confer, commiserate, consult, or congratulate me in person.

The Board meeting will be Thursday, May 18. As always, it's open to all members. If you get to Atlanta early and would rather discuss the budget than see the sights, you are welcome to attend.

In non-Convention news, NASK (the North American Summer Course, formerly known as SFSU) is coming up. Three weeks of Esperanto immersion and always very popular. Contact Ellen Eddy (eddyellen@aol.com) as soon as possible or check www.esperanto.org/nask for more details.

Also, Board member Charles "Ĉarli" Galvin has resigned due to lack of time to work on ELNA matters. Ĉarli has already been an enormous help in setting up the automated answering system, and I'll miss his helpful advice.

If you are interested in running for the Board next year, or know someone who is interested, please come to the convention – we'll have a special meeting on how the Board works and who is eligible.

Thanks –

David WOLFF, President
dwolff@world.com

978/264-0286 (8-10pm Eastern time weekdays, noon-5pm weekends)

U.S. Esperantists hesitate to go to Tel Aviv and the Middle East

Some have expressed doubts as to the safety of going, and I can understand that in view of our press coverage. However, I have to say that Israel is less dangerous than our own cities and certainly less dangerous than some of our schools. I have visited the area as a travel agent and as a tourist six times during the last fifteen years (including last January) without ever feeling that I was threatened. Yes, there is danger in the Middle East, but not enough to discourage a planned visit.

UK is expensive, partly because of the high airfare, and partly because the standard of living in the areas we are visiting is quite high. But if you can afford it, do seriously think of taking advantage of this great opportunity to help Esperanto help the peace process there. As the Vice President of Universala Esperanto-Asocio recently wrote:

DONU ŜANCON AL PACO. VENU AL LA MEZA ORIENTO!

La estraro de UEA dediĉis la kongresan temon al 'Lingvo kaj kulturo de paco'. Kiel vi vidas, 'paco' estas la centra elemento de ĉi tiu kongreso... En la kazo de la Meza Oriento la situacio estas tiom komplika, ke apenaŭ homoj ekster tiu regiono komprenas ĝin.

La facilaj skemaj ideoj, kiel 'Israelo estas lando moderna kaj demokratia'; 'Israelo estas lando agresema, kiu ne respektas la homaj rajtojn'; 'Araboj estas ĉiuj teroristoj'; 'Araboj estas ĉiuj viktimoj de la usona politiko pere de Israelo' ne eltenas komparon kun la surloka realo.

La partoprenantoj en la UK povas mem sperti la situacion kaj formi al si personan juĝon. En ĉies argumentoj estas parta vero kaj parta malvero. Ĉiuj pravas kaj ĉiuj malpravas. Ĝuste pro tio la debatoj dum la UK ebligas senkaŝan komparon de tiuj vidpunktoj.

Se vi partoprenos, vi rajtos finfine demandi la Israelajn esperantistojn pri faktoj kaj opinioj, kaj vi rajtas formi la viajn, preter la simpligitaj opinioj, kiujn puŝas al vi la amas-komunikiloj. Se vi partoprenos vi havos la eblecon ankaŭ renkonti la alian flankon, la arabojn kaj en Israelo kaj ekster ĝi, kaj ankaŭ ilin vi povos demandi pri faktoj kaj opinioj. Ĉirkaŭ la kongreso estas pluraj eventoj (antaŭ-kongresaj ekskursoj, seminario en Amano de arabaj esperantistoj ktp.) kiuj ebligas al la kongresanoj kompari la vidpunktojn de la du flankoj.

Nia deziro estas, ke la esperantistoj kontribuu per sia ĉeesto kaj per siaj ideoj al la pac-procedo, kiu, preskaŭ kiel la Esperanto-movado mem, stagna antaŭeniras. Ni estos tie por diri, ke tiu procedo devas antaŭeniri (kaj vi vidas, ke granda procentaĵo de la Israela loĝantaro samopiniis, same kiel samopiniis granda procentaĵo de la araba loĝantaro de ĉirkaŭaj landoj... Mi volas nur diri, fine, ke, kvankam Israelo estas lando, kiu per sia nura nomo tuj elvokas fortan simpation aŭ fortan malsimpation, vi ne rajtas simpatii aŭ malsimpatii sen rektaj informoj. Tiujn vi povos akiri per partoprenado en la unua grandskala Esperanto-evento en tiu regiono. La kongreso en Telavivo ne estas nur kongreso en Israelo, ĝi estas kongreso, kiu ebligas al vi koni la tutan Mezan Orienton.

Rimarku, fine, ke... kongreso en la Meza Oriento estas ankaŭ maniero alporti Esperanton al la tuta regiono. Mi komencas ricevi en la ret-poŝta listo mesaĝojn en vera Esperanto de veraj araboj, kaj la unuaj kontaktoj inter israelaj kaj arabaj esperantistoj komenciĝas... Tio en la Meza Oriento ekkokzas inter mil malfacilaĵoj. Venu por helpi ankaŭ pri tio, kio en sia maniero estos originala kontribuo al la pac-procedo."

Renato Corsetti

This convention is profoundly important and will be extremely interesting

I hope more Americans will join me, going to Israel and the Middle Est. I certainly would not go myself if I thought we would be going into unavoidable danger.

Lusi Harmon
Direktoro, Esperanto-Vojaĝservo

Internacia Manpremo

Supplement to *Esperanto USA* 2/2000

A Chinese Esperanto speaker once pointed out that Esperanto is like a linguistic handshake. When two people shake hands they both reach out halfway. When two people speak Esperanto they have both made the effort to learn a relatively easy, neutral language instead of just one of them making the effort to learn the other's difficult national language.

This is why this supplement is called *Internacia Manpremo* which means "an international handshake."

Esperanto in My Life

by Mark Haskell

Part One

In the United States 1966-1970

I first heard about Esperanto when I was growing up in Robinson, Illinois. My brother ran across some stuff in the Army at Ft. Bliss, and he told me about this language that was artificial but easy to learn. Later on in the spring of 1966 I found a copy of *Esperanto the World Interlanguage* in a bookstore. I was in my junior year in high school. I had already had two years of Latin, and I was in my second year of Russian. I read through the first part, a discussion about the language problem, and looked at the second part, a short 16 lesson Esperanto textbook. By that evening I was able to write a simple letter in the language. I was amazed at the simplicity of the language.

The first week I had this little book I went to my Latin teacher and showed it to her. The reception was frosty indeed. I was amazed because she was always eager to see instances of Latin borrowings in English, Latin phrases in legal and literary terms, and other instances of Latin influence. So here I came with a language that had a lot of Latin stuff in it and encountered some hostility.

I was not deterred. I started reading the book in study hall (always eager to do anything else besides assigned homework). At forty minutes a day for three weeks, I soon had a basic grasp of the language but no one to speak it with or anything to read. I got the address of ELNA and ordered my first few books: *The Edinburgh Pocket Dictionary*, *The Holy Bible*, *Ferio un la Morto*, and some introductory reading pamphlets. The primary criterion was low cost. A high school kid doesn't have a lot of extra cash.

About this time I had a chance to go up to Chicago. While there I went to a meeting of the Chicago Esperanto Society. Here was a language I had only encountered weeks before, and I was understanding it and speaking it. The speaking part was a little rougher because for some reason I had a lot of interference in my brain cells from Russian. Understanding was pretty easy. Some of these people gave me some old magazines and other things. It is always neat to get stuff!

That made up most of my reading material. Looking at the Bible was a great help because I could look at the same passages in English and then get an idea of how Esperanto phraseology worked out.

In the naiveté of my teenage years I think I really expected Esperanto to burst upon the world scene at any moment. I heard the criticisms from people but it was always clear to me that they didn't know what they were talking about. They made statements that I knew to be factually incorrect, so I tended to dismiss their criticisms. On the other hand, I knew a lot of Russian and Polish speakers at the time. Most of them were supportive of Esperanto even though they did not speak it. I married my wife, Doris in 1969 and she learned Esperanto so that we would have a "private language". I entered the Army in 1969.

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After basic training at Fort Leonard Wood I went out to California to the Defense Language Institute (DLI) to study Arabic. I was there from September, 1969 to September, 1970.

At DLI I found some other Esperanto speakers among the language students. In addition I met Dr. Balcar, an instructor in the Czech department. I was able to meet with him often for Esperanto conversation, and he invited me to go to San Francisco with him for Esperanto meetings every month. The San Francisco meetings took place at the library and were well attended. Doris and I could already speak Esperanto, so we enjoyed the chance to talk to other people and buy books. At some of these meetings were real live foreign people who would come and we would speak Esperanto with them and listen to their stories and discussions.

At this time I was discovering what languages could do (and not do). I was encountering a lot of chances to speak Russian. I was discovering that Arabic, another major world language, had speakers everywhere. In addition, there are a lot of people who speak Arabic as a second language. It was a great time for a language buff. In an afternoon I could have conversations in four languages.

Internacia Manpremo

Supplement to EsperantoUSA 2/2000

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Contributions should be sent to "Sylvan Zaft" at the above address or, if possible, by e-mail to:

sylvanz@aol.com.

For this supplement we are especially interested in accounts of how you have used Esperanto. Have you formed strong international friendships? Have you had interesting experiences travelling abroad using Esperanto? Have you had fascinating correspondences with people in other countries?

Please send your accounts of these and other interesting experiences using Esperanto to the editor.

One encounter with the divisiveness of language came about during this time. While with Dr. Balcar (who was Czech) I was speaking Russian with someone else while traveling in his car. After a few minutes he said: "Don't speak Russian in my car." This was two years after the Prague Spring that ended with the Red Army rolling into Czechoslovakia to maintain the Communist order.

Shortly after graduating from DLI I went for additional training in the Washington D.C. area. I found some area Esperantists and heard about the yearly banquet on *Zamenhof-tago*, the celebration of the birthday of the language's creator. This was in December, 1970. I was at an installation a fair distance outside the D.C. area, so attending would be difficult for me: I didn't have a car and really didn't know the area that well. The Esperanto delegate, Sergio Docal, offered to meet me downtown, take me to the banquet, put me up at his home for the night, and take me back to work the next day. I was glad for the opportunity to go, and was really impressed that someone would go so far out of his way to help someone whom he had never met. I went to the banquet, a very nice affair, and ended up meeting Dr. William Solzbacher, who had written some of the reading selections in my first Esperanto textbook. It was a memorable experience. By this time I was reading *La Heroldo de Esperanto*, a newspaper published 16 times a year, dealing with happenings in the worldwide Esperanto movement. I always thought it was really something to be on a bus or some other public place and pull out a foreign language newspaper and read it. As a result of *Heroldo* I was aware of events going on regarding Esperanto all over the world.

In the next installment Mark Haskell describes his experiences with Arabic and Esperanto in Ethiopia and Rome.

Donald Broadribb's Experiences With Esperanto and Ancient Languages

by Sylvan Zaft

This article is adapted from *Esperanto: A Language for the Global Village*. The full text of this book which currently exists only in electronic form may be found at: <http://members.aol.com/sylvanz/gvcont.htm>

When Donald Broadribb was a twelve-year-old high

school student in Rochester, New York he came across a 32-page booklet on Esperanto. One day, out of boredom, he started doing the lessons. He located a very old textbook in the public library and with these two sources he taught himself the language. Because Broadribb learned Esperanto all by himself without the help of any teacher, he felt that this language really was his.

Esperanto opened up the world for the high school student. After only months of study he discovered that he was able to read novels and other books in Esperanto. Broadribb went on to exchange many hundreds of letters with Esperantists all over the world. Some of the countries in which his correspondents lived were Brazil, Bulgaria, Canada, China, Czechoslovakia, Denmark, Finland, France, Germany, Great Britain, Italy, Japan, Mexico, The Netherlands, New Zealand, the Soviet Union (before it split up), Spain and Sweden. Later, when he edited Esperanto publications he communicated with people in many other countries as well.

After less than one year's study by himself Broadribb made more progress in Esperanto than he was able to make in French or Spanish in spite of the fact that he took French classes for four years and Spanish classes for eight years.

He was asked in an e-mail interview, "Did your learning Esperanto make it easier for you to learn other languages?"

His reply: "Absolutely yes." He says that an outstanding characteristic of Esperanto is that it provides its users with many ways of expressing themselves. The grammar gives users a lot of freedom in this regard. "I quickly got used to using different sorts of word order, and I was delighted to use grammatical structures which I had not encountered in English. It was also a matter of the structure of words in Esperanto, not just the grammatical elements. It is as though while having fun I learned the fundamental character of languages and at the same time acquired a useful language which was a pleasure to use."

Broadribb studied German in college. An interest in philosophy led him to study ancient Greek, and he spent a year reading through the complete works of Plato in the original Greek. In order to deepen his understanding of Greek he translated sections of Plato into Esperanto. Although these early translations have long since been lost, many decades later Broadribb

came out with a prize-winning Esperanto translation of *Plato's Republic*.

You can read this translation online at: <http://www.geocities.com/Athens/Oracle/9674/respubliko/>

When Broadribb was a student at Union Theological Seminary, he majored in Biblical Hebrew, and he studied Koine, the Greek dialect in which the New Testament was written. He learned Aramaic, the language which Jesus spoke, and a related Semitic language, Ugaritic. He has translated ancient Ugaritic epics into both Esperanto and English.

He acquired a doctorate at the University of Melbourne in Australia where his dissertation dealt with the linguistic nature of ancient Hebrew poetry. He went on to teach Hebrew and Aramaic at this university.

Broadribb estimates that he has studied some thirty or forty languages. He says that he was not a "natural" when it comes to learning languages and that, other than Esperanto, he has never been able to speak another language really well. However, his mastering Esperanto gave him the confidence to handle languages and he went on to work with many ancient languages on the very highest professional level.

The experiences of Donald Broadribb show how learning Esperanto can lead to an immense widening of a student's linguistic horizons.

Can You Really Learn Russian in Three Months?

by Claude Piron

The following story is a selection from the book *Le défi des langues: du gâchis au bon sens*. It was translated by the editor and appears with the permission of the author. For permission to reproduce it, contact the author.

"What do you think? How much time would each lesson require?" A charming woman handed *Russian in 90 Lessons* to the clerk in the bookstore. The clerk accepted the book, weighed it in his hands, opened it here and there, and then answered her with the utmost confidence: "Oh, you would need forty-five minutes or an hour for each lesson. I would suggest that you do one lesson every day, if you have the time." The woman had the necessary time at her disposal, and so

she paid for the book. She was delighted. "Great! In three months I will know Russian!" She bestowed her most radiant smile upon the clerk and she left with her book.

Might it be pointed out that it was not just a matter of an opinion but rather a deliberate deception on the part of a salesclerk who unscrupulously said whatever he had to say in order to sell another book? Perhaps. However, those kinds of ideas are very widespread.

The poor little woman! I was in the store there, and I almost said something. Was I being cowardly? In any case I did not have the heart to deflate her enthusiasm. If I had intervened I would have doubtless had to tell her about my own experiences with Russian:

"Since I was a child people have told me that I have a gift for languages, and it is true that I have learned a certain number of them. I started Russian by studying the language all by myself for two years, and then when I went to the university I took classes four hours a week for four years. After that I enrolled at what was then called the "School for Interpreters at the University of Geneva". (Today it is called the "School for Translation and Interpretation"). There I took classes in Russian for ten hours a week during an entire school year. After that I worked at a research center where we dealt with materials from the Soviet Union. I read Russian all day long. After becoming a translator at the United Nations in New York I translated thousands of pages of that language. Because I also wrote reports of proceedings I listened to hundreds of speeches and replies in the language of Pushkin. And after all of those countless hours (I don't dare try to add them up because it would be too discouraging), when I get the idea to read Solzhenitsyn or *Pravda*, there are whole passages that I cannot understand: I cannot get along without a dictionary."

The Possibilities of Esperanto (1)

by Sylvan Zaft

A good way of understanding the possibilities of Esperanto and how Esperanto differs from English is to closely examine passages of good writing in the language. Here is an example taken from the detective novel *Ĉu li bremsis sufiĉe?* by Johán Valano. A police detective is visiting a town that he does not know very well:

Li alvenis Grandan Placon. Pulsis tie vigla vivo. La trotuaroj estis plenaj je homoj, jen starantaj, jen rapidantaj, jen irantaj de restoracio al alia zorge studante la menuojn afiŝitajn ekstere. Multaj homfluoj interkruciĝis ĉi tie: turista, dungitula, lernejana, kune kun tiu de la kamparanoj kiuj venis urben kaj atendas aŭtobuson por reheimiĝi aŭ trinkas lastan aperitivon en trotuarkafejo antaŭ ol reaŭti vilaĝen.

English is a language that is mostly monosyllabic. The first paragraph of this article, for instance, contains thirty-two English words of one syllable. The Esperanto paragraph cited has just eighteen.

Esperanto on the other hand combines morphemes which may be parts of words that each have their own meaning to make up new words. Here are some examples from the paragraph:

homfluoj = streams of people
 kamparanoj = country folk
 reaŭti = to go again by automobile
 reheimiĝi = to be home again
 urben = to (the) city
 vilaĝen = to (the) village

Esperanto can take any noun and turn it into an adjective simply by using the adjectival ending *-a*. "Multaj homfluoj interkruciĝis ĉi tie: turist, dungitula, lernejana..." might be translated as "Many streams of people crossed here: tourist, employee, schoolchildren" but it would sound very awkward. To get the sentence to sound graceful in English words have to be added: "Many streams of people crossed here, streams of tourists, of employees, of schoolchildren." Esperanto gracefully turns "lernejano" into "lernejana". English uses other methods.

This is not, of course, to claim that Esperanto is superior to English as a literary language. It is simply to point out that there are differences. Really mastering Esperanto does not mean simply thinking up something in English and then translating it word-for-word but rather learning how to use the particular qualities of Esperanto in order to express thoughts with grace and with power.

Notice also how word order can be different in Esperanto. "Pulsas tie vigla vivo" puts the emphasis on the first word, "throbs". To start a sentence in English with "Throbs there" would be very awkward. In Esperanto it is natural and powerful.

ESPERANTO – PASPORTO AL LA TUTA MONDO

Status Report

Although less than 200 copies of *Pasporto al la tuta mondo* have been sold, they are beginning to be used around the world for club and classroom use. However, because the whole series is not yet finished, it cannot as yet be used as a broadcast television course. This audacious project is a multi-step process.

Of our planned 15 lessons, lessons

1 through 4 are complete, including the texts and exercises written by Stefan MacGill. Lessons 5-8 have been taped, edited, and mailed out to all who have ordered them with the texts. Stefan is working on the exercises and Dorothy Holland and Gayle Lucas are preparing the illustrations as they did for the first 4 lessons. We hope they will be ready for the classes at San Francisco State University this summer – and for distribution at the UK in Tel Aviv. (We will distribute the exercises to all who have already paid for them.)

Lessons 9-12 have been filmed and we plan to edit them this spring – to

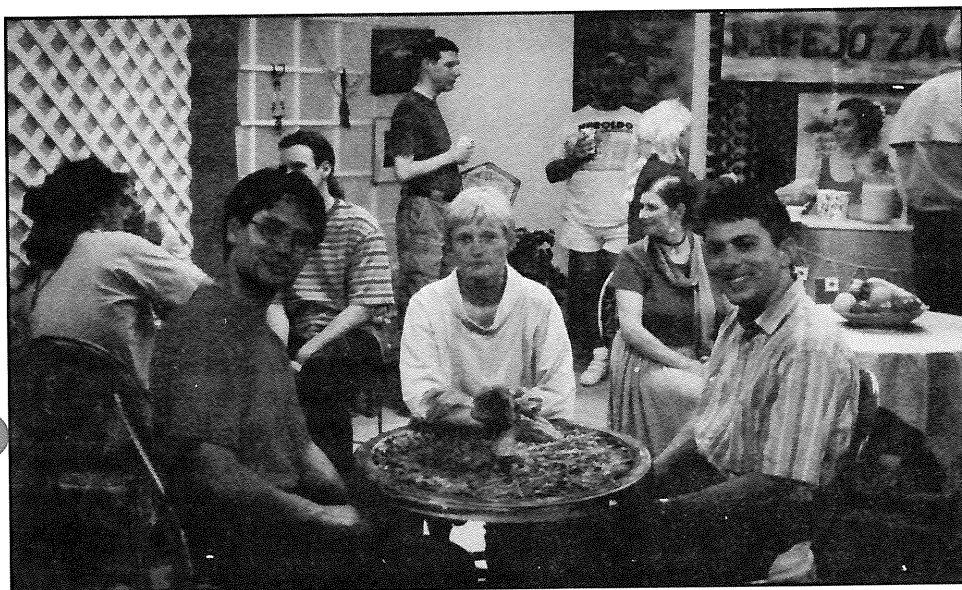
have them ready for summer 2000. We still desperately need money for this editing. If you haven't yet purchased a set or contributed to the fund, please consider doing it now! We have made a contract with FEL (Flandra Esperanto-Ligo) which publishes and sells Esperanto books in Europe. They now reproduce *Pasporto* in Europe in PAL system and sell

series. That way, ELNA will be able to produce a 2-lesson "Introduction to Esperanto." The first 2 lessons are fairly simple with lots of clarification in the dialogue. With the translation into English of the teacher's explanation, the first two lessons would be understandable to the novice; be a good advertisement for Esperanto as a functioning language; and actually teach a little about our culture and language. We will then hope to sell those tapes cheaply through language teaching venues to promote Esperanto.

The lessons have been used in Mexico, Brazil, Japan, and the United States. All reports have been positive, but our teachers really want the rest of the course. The most important classroom trial of *Pasporto* will occur this summer during the classes at San Francisco – when they will have the 12 lessons and use of the language-lab set up for repeated viewing. We can then report professionally how effective the lessons are – and how best to use them in the future.

Help the Bonvolo family spread our language and culture by donating to this audacious project. Please consider contributing as much as you can, and if you can contribute \$500 or more, you will be mentioned as a contributor in the credits. If you contribute \$20,000 or more (a great tax deduction), you may have one of the lessons dedicated to you – as in the case of Cathy Schulze, Alice Harris, John Bachrich, and William Harmon. We have come a long way in this audacious project, and we can complete it as soon as we raise the money. Any amount you can contribute will be greatly appreciated and help spread the knowledge of and use of Esperanto.

Lusi HARMON (Oakland CA)



Teachers and students at NASK enjoy the friendly atmosphere of Kafejo Zamenhof run by the Familio Bonvolo

the tapes and lessons there. If you receive *Monato*, you will see that they have been advertising it on the back cover. Sales in Europe are much slower than we would like. The cost is very high for them, especially since the US dollar keeps gaining in strength. We are trying to get a scholarship fund set up to help underwrite the cost for worthy teachers so that they can use it in classrooms until such time as the project is finished and ready for television distribution.

In the meantime, ELNA Estrarano Gary Grady is planning to add subtitles in English to the words of the teacher in the first two lessons of the

Recenze

Esperanto-English/English-Esperanto Dictionary & Phrasebook, Joseph F. CONROY. New York: Hippocrene Books, 1999. 224p. 190x95. Paperback. ISBN 0-7818-0736-0. Code: ESP005, price: \$15.00

Joseph Conroy's *Esperanto Dictionary and Phrasebook* would make an excellent Christmas stocking filler: it's leggy (long and thin) and would provide not only mirth and merriment on the festive day but also much use and instruction thereafter.

First the mirth and merriment. The book claims on the back cover to contain 'important phrases for communicating with the ever-growing network of Esperantists around the world.' While not doubting that the deliciously suggestive 'Mi montru al vi miajn poemojn' (p.116) will find a resonance in Esperantujo unknown in English-speaking circles, I doubt the utility – unless Mr Conroy has contacts the rest of us don't – of 'Kiukolora estas la ĉielo de via denaska planedo?' (p.152). It is also possible that certain samideanoj might find irresistible 'Kiaj serpentoj vivas en via lando?' (p.182), but I doubt the value of the comedic 'Ho ve! Mia tranĉilo falis sur la plankon' (p.159) or the limited 'Ni havas sardelojn en mustardo, helikokojn [surely 'helikojn'?] en ajlo-sauco...' (p.159). Remind me never to eat in public with Esperantists.

It is, however, good to be reassured that 'La skeleto estas farita de ostoj' (p.183), while the hypothesis that 'Je ĉiu mano kvin fingrojn ni havas' (p.184) will no doubt whip soc.culture.esperantists to debating frenzy as well as promote an exodus from ELNA of arch-conservatives who still believe each hand has just four fingers plus a thumb.

Enjoy, too, 'Arrival in Esperantio' (pp.154-5). The phrases (supply suitable accent) read like the script of a third-rate 1960s Cold War movie: 'How long are you planning to stay in our country?... Why have you come to our country?... Are these your suitcases?' etc., etc. Esperanto as 'danĝera lingvo' is one thing – Esperantujo as police-state another.

But shame! Scoffing and mocking were ever easy, the sport of wights and indolents. In truth Mr Conroy is to be congratulated for making as fair a fist of producing a phrasebook as any of the authors of similar, non-Esperanto volumes which gather dust in book-stores.

And there's the rub. Is there any point in – for example – restaurant phrases when McDonald rather than Zamenhof has monopolized international eating? I suspect the phrasebook, smacking of the 1900s rather than the 2000s, is inopportunistically named. Perhaps Mr Conroy would have been better advised to have reworked the phrases to amplify and to illustrate the grammar overview.

This would, of course, have rendered the book more a grammar/dictionary rather than a dictionary/phrasebook – and as such it might have acquired more focus. Nevertheless, as indicated above, the book is not without use and instruction. The grammar overview sets out clearly the main linguistic features of Esperanto, although it is unhelpful to say a transitive verb can have a direct object without saying what a direct object is (p.7). The pronunciation section is helpful – but 'a' as in 'father' (p.1) or 'ok' as 'oak' (p.136)? It's not how I pronounce 'Esperanto' – and were yellow ribbons really tied round 'ok' trees? However, as a poor Brit with bizarre notions of English pronunciation I would not press these points too firmly.

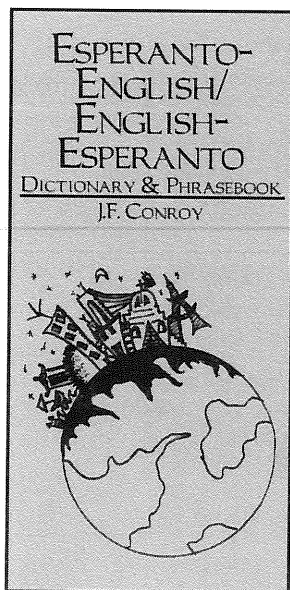
The dictionary will find favour as a

convenient and generally useful vademecum to slip unobtrusively into handbag, rucksack or pocket. Its range is extensive, if not quirky: 'blood vessel' and 'vampire' are listed but not 'train' and 'town'. Both terms, however, occur in phrases, although the use of 'town' gives rise to confusion. 'A girl from the town' is rendered as 'vilaĝanino', whereas 'vilaĝano' is given as 'villager' (p.112). 'What kind of town is that?' is given as 'Kia vilaĝo estas tiu?' (p.130), while the dictionary lists 'village' – as might be expected – as 'vilaĝo' (p.106). Explanations on a postcard, please.

I discovered just a couple of preseraroj: 'Ĉu vi ne havas tablon en a lia [sic] loko?' (p.158), while there is an absent hoketo in 'Ni ankau [sic] loĝas en urbo' (p.126; I would quibble with the position of the adverb). I would hesitate over the translation of 'I'd like another coffee' by 'Mi dezirus alian kafon' (p.160): surely this is the 'autre-encore' issue in French where 'autre' implies a different sort of coffee and 'encore' one of the same type (at least it did when I was at school)? I would prefer: 'Denove kafon, mi petas' to translate 'another coffee'. I wonder, too, at the translation of 've' by 'oy' (p.211): I would never translate 'Oy! You!' with 'Ve! Vi!' – but perhaps I lack sensitivity for American use of 'oy'. A pity, too, that my countrymen have sabotaged the page of important addresses (p.220) by wickedly waiting until the presses were rolling on Mr Conroy's book to rusticate the London Esperanto Centre. I loved, however, the translation of 'ta-ta-ta' with 'yaddah-yaddah-yaddah' (p.211): not part of my active English vocabulary, I confess, but something I shall use at every available opportunity.

All in all: a handy and enjoyable book which will help fledgling Esperantists to find their wings and to take to the Esperanto skies with confidence – although not, perhaps, to soar to the heights implied in 'What color is the sky on your home planet?' But then: there's no harm in hoping the fina venko will prove, in fact, senfina.

Paul GUBBINS (Congleton GB)



Hejma vortaro, red. Jouko LINDSTEDT. Rotterdam: Universala Esperanto-Asocio, 1999. 62p. 210x145. Broŝurita. ISBN 92-9017-065-4. Kodo: HEJ002, prezo: \$9.70

Ĉi tiu 62-paĝa verko plenumas grandan bezonon en Esperantio; ĉiutaga helpilo por tiuj, kiuj uzas Esperanton kiel ĉeflingvon hejme. Jes, oni povas konstante tiri la PIV-on aŭ nacilingva-Esperantan vortaron de sur la breto, por trovi iun terminon kiun volas uzi komune tiuj en la hejmo. En ĉi tiu libreto ne nur aperas utilaj Esperantaj vortoj, sed la ekvivalentoj en la angla, finna, franca, germana, hebrea, hispana, hungara, itala, japana, nederlanda, portugala, rusa kaj sveda lingvoj! (Estas mirige, konstati ke en la hebrea lingvo ne estas vorto por "burgero". Supozeble McDonalds ankoraŭ ne alvenis en Israelon.)

Bone mi memoras kiam mia edzino Lusi kaj mi loĝis tri jarojn en Japanio, kun juna esperantistino loĝanta kun ni, kiu scipovis nur la japanan kaj Esperanton, kaj mia edzino kaj mi nur Esperanton kaj la anglan. Frue en tiu aranĝo venis la kapgratigaj problemoj: terminoj kiujn ni ĉiuj tri rekonus same. Finfine ni solvis ĉion, sed kun multe, multe da trafolumado en vortaroj. Ĉi tiu libreto estus tuj solvinta tiun situacion.

Traleĝinte *Hejman vortaron* la unuan fojon mi estis preta ĉikani pri kelkaj ŝajnaj malglataĵoj; sed relego de la antaŭparolo forigis la emon: "...*Hejma vortaro* tamen ne strebas al plena unueco de la enhejma Esperanto, ĉar la tre variaj lokaj cirkonstancoj ja nature speguliĝas ĝuste en la lingvaĵo ĉiutaga. Oni rigardu ĉi tiun vortaron kiel helpilon, ne kiel la normon..." Do mi ne plendu pri la fakto, ke inter la vortoj troviĝas malmultaj distriiloj – ekz. aperas nek "televidilo" nek "radio" – sed ja aperas pli modernaj kiel "poŝkasedilo" ("Walkman") kaj kompaktdisko ("CD").

Brian Moon, kiu respondecas por la anglaj tradukoj, konstateble provis traduki en kaj la britan kaj la usonan anglan; tamen aperas iuj mankoj tie – "aĉetĉareto" ekzemple, donas por la angla "shopping trolley", kaj nur brito uzus la vorton "trolley"; usonano dirus "cart". Ja bagatelo, kaj Brian zorge klarigis, ke "ĉipsoj" (terpomflokaj) estas "crisps" en Britio sed "chips" en Usono, dum "chips" ("fritoj" = "terpomfritoj" aŭ "pomfritoj") estas "chips" nur en Britio, kaj "French fries" en Usono.

Ĝenerale la libreto enhavas preskaŭ ĉiujn ĉiutage bezonatajn terminojn, plus du-paĝan aldonon de son-imitaj vortoj; azeno iaias, kato ronronas ktp. Al la aŭtoro de tiuj paĝoj mi sugestis unu plibonigon; almetu "kolera katino" al la klarigo de "sibli". Nur unu estis mistera: "baco" = "obtuza kunfrapiĝo de du pezaj objektoj". Ne trovebla en iu ajn vortaro kiun mi posedas.

Unu manko temas pri purigiloj por la hejmo. Ne aperas "ŝvabr/i" aŭ "ŝvabrositelo" aŭ "balailo" – kaj la maŝino kiun ni en Japanio nomis "suĉbalailo" aperas tie ĉi kiel "polvosuĉilo". (Mi preferas mian tradukon, ĉar la maŝino englutas ne nur polvon, speciale se oni havas longharaĵajn katojn en la hejmo.) Eble la kompilintoj ne tre interesiĝis pri hejmpurigado.

Serioze, ni ŝuldas grandan dankon al Anna Löwenstein kaj Renato Corsetti pro la iniciato kaj la Rondo Familia kaj Jouko Lindstedt kaj liaj helpantoj pro la efektivigo de ĉi tiu vere havenda libreto. Mi plu sugestis, ke *Hejma vortaro* estu valora teksto en daŭriga Esperanto-klaso, por montri la realecon de praktikaj uzoj de nia lingvo.

William R. HARMON
Oakland CA

STILL TIME TO REGISTER FOR NASK 2000

Do you feel isolated?
Do you want to practice Esperanto with someone else?
Do you want to experience an international setting without leaving the country?
Do you want to make new friends and learn about other cultures?

Come to the 31st annual Summer Esperanto Workshop June 26 – July 14 at San Francisco State University. Three instructors and one assistant instructor will give you individual help and answer your many questions. After class activities are planned for evenings and weekends. You can practice what you learn in class and enjoy sightseeing with your classmates in informal settings. Requests have already come from Costa Rica, Japan, China, Romania, Bulgaria, Mexico, United Kingdom, Ghana, and Russia among many others.

Scholarship assistance is still available. Contact: Ellen M. Eddy, 11736 Scott Creek Dr SW, Olympia WA 98512; ☎ 360-754-4563; eddyellen@aol.com.

Menciinde

Gratulojn al Peter Browne (Edinburg TX), kies poemo *If You Attained Cuatro Ciénegas* aperis en *The Kit-Cat Review* (Jan 2000). Noto pri la aŭtoro mencias ke "*Fonto* (Netherlands/Brazil), August 1999, contains eighteen pages of his poetry in Esperanto."

La E-rondeto de Santa Barbara (CA) organizis E-ekspozicion ĉe la biblioteko de la Universitato de Kalifornio en Santa Barbara, kiu videblis dum la tuta monato marto 2000.

Esperanto in the media

Stamp Collector (Aug 2, 1999) published a list of Esperanto stamps accompanied by an explanatory note about our language.

"I believe the failure of its creators to popularize Esperanto stemmed from the apparent virtue of the language itself – that is, its divorce from any cultural roots. Lacking a cultural medium through which it might be transmitted, Esperanto could only convey information like some binary code; it remained, however, too sterile for meaningful communication." (Scott G. Stevens, Director of the English Language Institute in the 1999 annual holiday issue of *English Language Institute News*)

In reply to a letter from a reader in Gallup, NM, Shirley Appleman writes (*Diversions – for Physicians at Leisure*, Jan 2000): "The most prestigious Esperanto study program is at San Francisco State University... Esperanto is still alive, but in a boxing match with English..."

A bit scary the title under which *USA Today* published on Jan. 27, 2000 an article about Esperanto: *A religious belief in Esperanto*. Unfortunately, the article concentrates so much on Esperanto in religion, that it fails to mention those qualities of Esperanto that would make the language attractive to readers less interested in religious affairs.

On Mar 7, Jim Liebermann, one of the Board members of the Esperantic Studies Foundation, appeared on the television talk show *Talk to America* on the Voice of America international satellite network, which also has internet access. Miko Sloper, director of ELNA's Central Office, also participated throughout the hour-long show by telephone. The hostess Carol Pearson conducted an intelligent and informed interview. Listeners phoned in questions from South Africa, Nepal and Brazil.

On Mar 11, National Public Radio's show *Weekend Edition* featured an 11-minute segment on the film *Incubus* which discussed the role Esperanto played, and even featured several short scenes in Esperanto from the soundtrack, as performed by William Shatner.

Kampanjo por la Manifesto 2000 de Unesko

La Ĝenerala Asembleo de Unuiĝintaj Nacioj proklamis la jaron 2000-an "Internacia Jaro por la Kulturo de Paco". Unesko ricevis la taskon zorgi por ke la jaro iĝu okazo por pripensado kaj agado favore al Kulturo de Paco. Grupo da Nobel-pacpremiitoj projektis Manifeston okaze de la 50-a datreveno de la Universala Deklaracio de Homaj Rajtoj. La kampanjo ĉirkaŭ ĝi celas kolekti 100 milionojn da subskriboj prezentotaj al la Ĝenerala Asembleo de UN dum venonta septembro.

La Manifesto 2000, aperigita de Unesko en kelkaj lingvoj, estas nun aperigita en Esperanto de UEA. La subskriboj de esperantistoj (aŭ kolektitaj de esperantistoj) estos registrataj en aparta fako de la komputila inform-banko ĉe Unesko. Tial ni havas ŝancon (montri kiom esperantistoj subtenas aktualaĵajn kampanjojn por pli bona mondo) sed ankaŭ riskon (se la partopreno de esperantistoj estos tro malgranda).

Pro tio ni apelacias al vi por ke vi:

- petu de UEA, adreso: Nieuwe Binneweg, 176 NL-3015 BJ Rotterdam, Nederlando, rete: uea@inter.nl.net, ekzemplerojn de la Manifesto 2000 – ĝi estas tre bele presita;
- en kluboj, konversaciaj rondoj kaj aliaj okazoj oni legu la tekston kaj diskutu pri ĝi – por pli vasta traktado de la temoj de la Manifesto bonege taŭgas la libroj *Homaj rajtoj: demandoj kaj respondoj kaj Paĉjo, kio estas rasismo?* mendeblaj ĉe UEA.
- subskribu kaj kolektu subskribojn. En la faldfolio mem estas spaco nur por unu subskribo, sed vi rajtas fotokopii la subskrib-folion tiom da fojoj kiom vi bezonas, kaj vi rajtas ankaŭ simple kolekti la subskribojn (kun ĉiuj indikitaj informoj pri la subskribintoj) en aparta normala, blanka folio. Vi rajtas ankaŭ simple subskribi kaj subskribigi rete ĉe la retpaĝo:

www.uea.org/2000.html.

Atentu: vi rajtas kolekti kaj rete kaj papere subskribojn ankaŭ de neesperantistoj!

Ĉar la Manifesto estas mallonga, ĉiu sendube povos facile traduki ĝin aŭ la esencon al sia nacia lingvo por neesperantistoj.

Sendu la surpapere kolektitajn subskribojn al UEA. UEA mem zorgos por ke ili estu enmetataj en la komputilon de Unesko.

Se vi subskribas rete, la tuta afero okazos aŭtomate, kaj vi ne devas fari ion alian.

Pro la grandega celo de ĉi tiu kampanjo, kaj pro la fakto ke la agado de esperantistoj estos senkompate klara, mi certas ke vi ĉiuj faros vian eblon por montri al la mondo, ke Esperanto estas nepre atentinda parto de la Kulturo de Paco kaj ke esperantistoj estas nepre atentinda parto de la monda pacamanta socio.

Renato CORSETTI
Vicprezidanto de UEA

This was an extremely high profile appearance of the "E-word".

In reply to the mention of Esperanto in the January issue of *Consumer Reports*, ELNA President David Wolff sent a letter to the editor, which was published in the April issue: "As you noted in the January report on family sedans, it's sometimes not easy to pinpoint a car's

nationality. That's why you termed the four cars you tested 'interesting examples of automotive Esperanto.' Your analogy may be better than you think. Esperanto combines the best features of several languages to optimize it for ease of learning, flexibility, and internationality. Some 2 million people speak Esperanto today."

E-parolantaj familioj unuigu!

La kialoj pro kiuj oni eklernu Esperanton estas ofta temo inter esperantistoj. Per Esperanto oni povas amikumi, lerni pri aliaj kulturoj, legi interesan literaturon, vojaĝi kaj lerni pri lingvoj mem (kio helpus en lernado de aliaj lingvoj) inter aliaj.

Alia sed malpli ofta temo estas, kiam oni eklernu Esperanton. En nia familio ni opinias ke ju pli frue des pli bone. Tial ni elektis paroli Esperanton kun nia filo (nun tri-monata) ekde la komenco. Estas ankaŭ aliaj familioj en Norda Ameriko, kiuj parolas Esperanton hejme, aŭ kiuj pripensas fari tion. Ni ŝatus konatiĝi kun tiuj familioj kaj se eblas kunveni ĝin. Se vi parolas Esperanton kun viaj infanoj, bonvolu kontakti min, por ke mi sendu al vi anoncon pri eventuala renkontiĝo.

La ĉiujara renkontiĝo en Okemo (Vermonto) okazos la 7an kaj 8an de oktobro ĉi-jare, kaj Danjo kaj mi ŝatus inviti aliajn familiojn kunveni tie. Por la printempo de 2001 ni planas organizi kunvenon nur por E-familioj. (Jam anoncis sin kelkaj interesitoj.)

Thomas Alexander, 97 Elmguard St, Rochester NY 14615, ☎716/865-7238; ✉ thos@compuserve.com.

Leteru!

Saulo Zacarias SARAIVA DA SILVA, Rua Espírito Santo 1414/103, BR-36016-200 Juiz de Fora (MG), Brazilo, komencanto deziras korespondi pri diversaj temoj.

Svetoslav SLAVĈEV-SABEV, Mladost bl. 124, vh. 7, ap. 131, BG-9020 Varna, Bulgario, 47-jara instruisto deziras korespondi kun usonanoj.

LI Yong Zhu, Da cheng ju 06-054, Long men jie, Long jing shi, Ji lin sheng, Ĉinio, 40-jara instruisto deziras korespondi por plibonigi sian E-nivelon. Gyula LITAUSZKI, Bokor u. 28, HU-2213 Monorierdő, Hungario, 37-jara komencanto serĉas gekorespondantojn en Usono.

Jean-Timothée FWAMBI N'KANGA, p/a Lukoki Nslangani, B.P. 51, Kinshasa-Ndjili, Demokratia Respubliko Kongo, studento pri elektroniko ŝatus korespondi kun usonaj gejunuloj.

Grupo de lernejanoj diversaĝaj ŝatus korespondi Esperante kun aliaj lernantoj: Clubul de esperanto, Școala generală Mikes Ármin, RO-4038 Bixad, jud. Covasna, Rumanio.

Romglisĥ

The following are excerpts from *Thebill offare* (i.e. Menu) I brought from Romania last summer.

HOT DISHES

Frien rout
Roast thin sansage
Livere with onion
Francfurter
Presed cheese
Garli sauce

GRILLS

Grielled beefsteac
Griled porc nape
Rosed chicken

SPECIALITY

Boilled cren meald with musbrooms
Spitted porc chunks
Spitted porc with kidnei
Cheese stufed schwitsel

GOLD ENTREES

Smoched Fillet
Catage cheese
Creme chese
Olivers
Chilli pepper

Kion vi plej ŝatas?

EVA (Esperantlingva Verkista Asocio) petas vin noti la titolojn de la originalaj Esperantaj verkoj (prozo, poezio kaj dramo) kiuj en via vivo ludis precipitan rolon – edukon, klerigan, emocian aŭ konceptan –, kiuj plej firme engravuriĝis en via memoro aŭ kiuj simple estas plej valoraj por vi.

Via elekto montros kiuj literaturaj ŝatoj kaj preferoj regas en la “verda” mondo en la nuna tempo. Respondu prefere antaŭ majo, por ke dum la UK en Israelo oni povu prezenti la kompletan liston.

Surpaperajn listojn sendu al Tomasz Chmielik, ul. Jarzębinowa 3/30, PL-21040 Świdnik, Pollando; e-poŝtajn listojn sendu al Spomenka Štimec: esperanto@zg.tel.hr.

Deutschglisĥ

I have little problems with the language. My English is not very good. My German is better. And I hope in the next months I can learn English for understand all questions. And I hope we have a little bit lucky and can win next year the American soccer championships.

German soccer player Lothar Matthäus (soon to play for the New York-based MetroStars). Reprinted from *Spot on* (8-21 Mar. 2000)

If you want to receive a copy of the original full menu, please e-mail me or drop me a postcard.

I.O.

ESPERANTAJ VOJAĜOJ 2000

49a KONGRESO DE ELNA

18-21 majo

Atlanta, Georgia

La interkona vespero okazos vespere, la 18an de majo; la programo komenciĝos matene la 19an. Poste okazos ekskurso al la "Vera Sudo" – Savannah, Georgia, 22-24 majo. Vespere ni revenos al Atlanta. Partoprenu la kongreson kaj ĝuu vojaĝon kun esperantistoj!

NORD-AMERIKA SOMERA KURSARO DE ESPERANTO (NASKE)

(ie. 31st annual San Francisco State University Classes)

*** The name change reflects the broader nature of the program. It's not just for or in San Francisco. ***

STILL THE BEST IN THE WORLD

June 26 – July 14

ANTAŬKONGRESA EKSKURSO (16-25 julio)

LA PLEJBONO DE LIBANO, SIRIO, JORDANIO

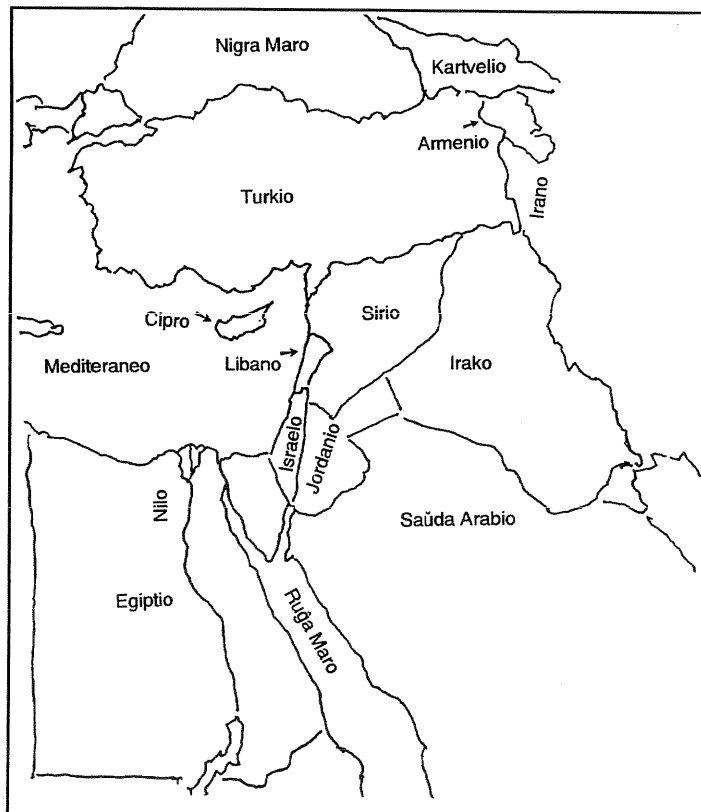
Beiruto-regiono, Ba'albek, Valo Behaa, Cedroj de Libano, Crac des Chevalier, la fama oazo de Palmira, Damasko-regiono, Amman, Jerash, Petra, Madaba, Monto Nebo kaj la Oazo ĉe Morta Maro, antaŭ transporto trans la landlimo inter Jordanio kaj Israelo al la UK. Ni ankaŭ renkontos partoprenantojn en la seminario pri paco en Amano.

85a UNIVERSALA KONGRESO DE ESPERANTO

25 julio – 1 aŭgusto, Tel-Avivo, Israelo

LA UNUA UK EN MEZ-ORIENTO

*** Notu ke la kongreso komenciĝos kaj finiĝos marde! ***



POSTKONGRESA EKSKURSO (1-8 aŭgusto)

LA PLEJBONO DE ISRAELO

Israel has so much beauty and history that it's hard to select the best, but we will visit as much as possible. Call for details!

DONU ŜANCON AL PACO – partoprenu la 85an UK-on en Meza Oriento!

ESPERANTO-VOJAĜSERVO, 6104 LaSalle Av, Oakland CA 94611; ☎ 510/339-2001; ✉ lusiharmon@aol.com

Please note that the address above is correct: 6104 not 5104.

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