

esperanto USA

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We of the United States usually want to be up-to-date in all lines of endeavor, but we do seem woefully reticent, if not actually backward, in facing one big problem of our age – the international language problem. (Evelyn Oline, *Let's Take Another Look at Language*, New York: Exposition Press, 1958

The English Advantage

Den DROWN

As of late I've had the good fortune in my life to be able to travel frequently to Europe for my job. Since I am from the United States, a friend of mine in Germany told me that I have an advantage because all my life I have spoken the closest thing we have to an international language: English. I suppose that he's right, but still, I find that I have absolutely no desire to have that advantage.

I am a citizen of the United States of America, and I am very proud of that. I am also proud that we are such an important nation in today's world. What I am not proud of is the way in which we keep ourselves so important. I am talking about the usage of English in our world as a means of international communication. I have an advantage. We in the United States have an advantage. We are the elite, we rule the whole world, and we'll keep on ruling because all the others will never be able to communicate as well as we do. They will work at it for years, decades even. They will never get to where we are. We are the elite.

Foreigners. So often they think they are using our language perfectly, but we talk about them behind their backs and make jokes about the errors they make. I want to cry out to them, "Can't you see what you're doing? You are the ones that take away your power to communicate. You are the ones that constantly put us above you." And above you we will stay. We are the elite, and we rule the world.

I don't want to be elite. Here is someone from the USA who isn't interested in ruling the world. I am a citizen of the United States, but more than that—yes, more than that—I am a citizen of the world. People everywhere, I see you as my friends, as my brothers and sisters even. I don't want to stand above you because of an unfair advantage. I would much rather walk by your side. That way we

can share our cultures with each other. That way we can be equals. We can respect one another.

You refuse though, you who are not the chosen ones. It seems to me that you are blinding yourselves to the truth. People seem less intelligent than they really are when they talk to someone in that person's mother language. I got that idea from Claude Piron, an Esperantist, and working abroad I have seen it time after time. Esperanto was created to be a language that one can learn quickly, but more importantly, it was created to be flexible so that all people can use it without sounding foreign and without sounding stupid. That is not the case with English. Unless you live for years in an English-speaking country, you will never master the unwritten rules, the countless expressions, and the subtle nuances of the language.

A national language is a labyrinth, confusing to the foreigner. It's like the layers of an onion, and when you understand one aspect of the language, you can be sure that underneath lie exceptions and nuances that you do not understand. Learn English. It is a rich and beautiful language, spoken in many different lands full of friendly people and interesting cultures. But you must understand, that it is in no way appropriate as an international language. Think about people in your country who don't speak their own language properly. Think about the errors that you yourself make with your mother tongue. Do you think that people who have not spoken the language from birth can compete fairly? Is this the kind of unjust world you want to create? As a citizen of the world, as a member of the human race, are you proud of this, our world?

(see *Advantage* p. 2)

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Deadline for the next issue/Limdato por la sekva numero: 27.07.2001.

See the Prez

Saluton ĉiuj,

The LK is over, elections have been held, and the voice of the voter rules.

First, my thanks to outgoing Board members Sylvan Zaft and Michele Zielinski. They have each served you well for three years, but have decided not to run for the Board again. You'll continue to see Sylvan's contributions to *Esperanto USA* for a long time, I hope.

Next, congratulations to Ellen Eddy on her reelection as Secretary. Taking a leaf from my 1996 election, she ran a clever strategic campaign involving zero opponents. Ellen has been on the Board for many years and has always worked hard for the Movement.

Congratulations to Orlando Raola on his reelection. Orlando recently became head of the Esperanto Library Committee. This committee coordinates the saving and making good use of Esperanto books and magazines that would otherwise be thrown out or lost.

And congratulations to our newest Board members, Angela Harlow and Thomas Alexander. All of these are experienced activists and I am looking forward to working with them.

If you want to know who all twelve of your current Board members are, see the box on the left.

Unfortunately we are losing Don Bushaw as our Treasurer. Don can no longer

(Advantage, continued from page 1)

Before I go, I would like to give you something to think about concerning this world that we are creating. I began by talking about the United States, my own country, and about how it is an important nation in this world of ours. Why is it so important? I think that one of the best reasons is our strength. Not necessarily military strength, but strength in commerce, diplomatic relations, fine arts, sports, and in so many different areas. Why are we so strong in such diverse ways? I think that it's because we are a nation of 50 states. Those states work together, communicate together, share their strengths with each other, and thereby create a union which is so much stronger than the sum of the 50 individual

continue as Treasurer due to health and time difficulties. Thus we are looking for a new Treasurer; the main qualifications are experience with budgets and small-office financials, plus being a member of ELNA. If you want to know more, or know someone who is qualified, please contact me. We'll work together with Don and others to explain exactly what is involved in this crucial post.

Once again this newsletter contains a list of the "Five Most Wanted" volunteers for ELNA. Check it out! If you are an officer of a local group, please show this list to your local members. Perhaps one of them can help, and our volunteers don't have to be ELNA members. (And perhaps one of these tasks could be an interesting job for your whole local group!)

And last, at a recent Chinese lunch with other Esperantists, my fortune cookie for once did not say that I'm very handsome. Instead it said, "The philosophy of one century is the common sense of the next." Often an idea simmers for years, decades, even centuries before people put it into action, before it becomes a part of the everyday life of each person. Let's make this fortune cookie come as true for Esperanto as my other cookies are. I know we can do it.

Thanks –

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

states. We are now seeing that the European Union has the same idea. I invite you to think about this world of ours. What kind of world is it? What kind of world could it be if we, its citizens, could effectively communicate with each other, understand each other, and share our many strengths. I say that we cannot create such a world using any national tongue as the international language. Luckily, we have a language that works, that is fair, that allows every person to declare, "Here I am, a citizen of the world, a member of the human race. Let me show you who I am." This is what it means to understand each other. This is what is possible through Esperanto. This is our world.

A Take on TAKE

by Lorraine BOUCHARD

It was a grand idea: I would conduct an experimental immersion in languages for my 13 middle school students. They had been studying Spanish, some of them for five or more years. A few had taken an intensive Esperanto mini-course with me a couple years before. I would teach them Esperanto concurrently as they studied Spanish. We would rendezvous with similar students from a Spanish-speaking country. Together, we would participate in the TAKE, using our new Esperanto language, then alternate activities or days so that they could practice their English, and my students could practice their Spanish. All would have the opportunity to feel alternately confident and confused. Hopefully, my students' arrogance with respect to the sovereignty of English would abate. They would practice being Global Citizens, not Ugly Americans!

I spread the word in Esperanto and received warm support and enthusiasm from many folks, including Atilio Orellana Rojas, Mike Porter, and Bill Maxey. Luis Jorge Santos of Columbia offered his Esperanto/English students for a match. The game was afoot! Surely my students and their parents would be enthused about our lofty goals. They would love the adventure of visiting a foreign country; and what better country than our nearest neighbor to the south?

Much to my chagrin, a double wave of anti-Esperanto and anti-Mexico fever washed over the students and parents. What a stupid language! Nobody speaks it! What a dangerous country! One mother, a pathologist, went so far as to let everybody know that if the children got sick, we would have 24 hours to return them to the civilized hospitals of the United States or they would die. Another set of parents filled everybody in on the details of the hotel room burglary invasion they experienced in the act of honeymooning in Mexico City. Vocal and negative students loudly protested the agony of learning two languages simultaneously. So much for the enthusiastic learning of gifted students and the open-mindedness of their parents. Several parents suggested that they pool their money and

send me alone, allowing me to return to share my enthusiasm lecture-style. I retreated from the idea, licking my wounds.

After stewing for several months, I polled the families: did *anybody* want to participate? I even asked a few of my alumnae and former Esperanto students. Three families, all experienced in world travels, warmed to the idea. Two of the parents signed on to accompany the three boys, and an alumna agreed to take time off from her new school.

Lessons continued in earnest for the three travelers, Banks Beasley, Chris Bierley, and Andreas Eilert-Olsen, as well as the other class Esperantists who could not go on the trip. I spent hours composing humorous dialogs of anticipated scenarios of shopping, searching for restrooms, and finding the lost tour group. Drama and humor help to cement memory, right? Wrong. The three nervous boys put minimal effort into their performances and even less into learning barely functional phrases. They refused to study or practice. They would not be able to speak to anybody nor understand what they were told! They would embarrass me. My grand and noble idea was a disaster. I was a failure as a teacher. Perhaps they would see all the interesting activities going on around them at the conference and wish that they had better prepared. Perhaps the enthusiasm and friendliness of the other participants would woo them and they would pick up some words. The conference program, available on the Internet, promised a Fulmo-Kurso in (lightning course) Esperanto. Just right for their attention spans!

The kids did find the people interesting and very friendly. I had lost hope



of ever meeting Sinjoro Santos' students because his e-mail address had stopped func-

tioning and I did not see his name on the roster. But we accidentally happened on to his three students who were each very friendly to my students. Among the journal entries that I collected from the three boys: "They were willing to speak English to us... when we were talking with other Esperantists, it made it feel like a more formal conversation than talking with our teacher." However, the activities were dampened by the lack of air circulation in the rooms, especially at the Benito Juarez convention rooms, as described by Andreas: "The building was a literal inferno, reeking of the sweat of 75 people crammed into one unventilated auditorium. Even worse was the lightning course room, where a man gave an Esperanto course in Spanish, decimating all hope of picking up anything, leaving us to fry to a golden brown like fish in a skillet."

The excursions appealed to the kids. Banks wrote: "Teotihuaca was full of coolness, even though it was quite hot outside. The pyramids were awesome... As we climbed to the top, we always thought that the next landing would be the top, but of course, we were only right once. But when we did reach the top, we could see everything for miles, just like the gods could that they were built for." Chris wrote about our boating afternoon: "We went to the Floating Gardens of Xochimilco, but there were almost no gardens. What the floating gardens really were was a big market on boats... Other boats were filled with one or more salesmen and flowers or food or jewelry or whatever else they were selling. When no one else on our boat wanted anything, then the boat with salesmen paddled quickly away to catch the next boat." The kids had great fun interacting with the famous Mexican Esperantist family Najera. There is nothing like a trampoline to bridge the language barrier!

While our TAKE experience did not fan the kids' enthusiasm for Esperanto, and their performance whittled down my arrogance as a teacher, I must say that Esperanto connection smoothed our first field trip to a foreign country. Perhaps it is time to start thinking about Sweden...

LITERATURE AND LITERARY SUPPLEMENTS IN ESPERANTO

“Literature” is not one of the great goals of most foreign-language students. The student of Spanish will generally hope that his command of the language will someday reach the ability to trade barbs with a waiter while ordering an enchilada. The exceptional student of Spanish may hope that his command of the language will someday extend to reading *Don Quijote* in the original. I don’t think I’ve ever encountered a student of Spanish who hoped to reach the level of being able to do the moral equivalent of writing *Don Quijote* in Spanish. Leave that sort of thing to those who have a “native” command of the language – i.e., the native speakers.

Esperanto is, in many ways, quite different from Spanish. It won’t take you, as a student, long to gain the ability to trade barbs with a waiter while ordering an enchilada; the problem will be finding a waiter who has the ability to counter those barbs (or understand them). And you don’t have to be a particularly exceptional student of the language to expect that someday in the not-too-distant future, if you wish, you’ll be able to read Julio Baghy’s *Hura!* in the original, and even laugh in all the right places. Even more to the point, with the right level of competence – which, for Esperanto, is far from unattainable – and inborn creativity – with which Esperanto, unfortunately, cannot provide you – you too could write the Great Esperanto Novel, or a poem in Esperanto which will be remembered and recited for the next century.

Remarkably, for a language that is for

almost every speaker, not the first language – a language which, in fact, by some standards has very few speakers – Esperanto has produced a prodigious amount of literature. If you have a link to the internet, use your favorite web browser to check out <http://www.best.com/~donh/Esperanto/Literaturo/literaturo.html> and its subsidiary pages for a sampling; I was told a couple of years ago that this (privately generated and sporadically updated) page had already passed the Dutch Project Coster in terms of amount of literature referenced (Dutch, by the way, is spoken by more than 20 million people).

Even the Esperantists don’t know how much literature there is in Esperanto. Last year someone in *soc.culture.esperanto* confidently asked whether Kipling’s poem *If...* had ever been translated into Esperanto, and a well-known expert on Esperanto immediately advised him that it almost certainly had not; three hours later, another well-known expert posted bibliographic information about the three different translations of the poem that had been published in Esperanto at one time or another. To make matters worse, a fourth translation has appeared (in *La Ondo de Esperanto*) in the intervening year.

Are you interested in contributing to Esperanto’s corpus of literature, either through translation or by writing something original? Don’t say an immediate “No...”! The distinguished science-fiction writer Robert A. Heinlein once asked an audience how many wanted to write and be published;

when one-third of the people in the room raised their hands, his immediate comment was that two-thirds of his audience consisted of liars.

But where can you contribute? There are more literary publications in Esperanto than you might expect; even I, who am interested in the topic, didn’t even know about the existence of such magazines as *Debrecena Bulteno* and *La Tradukisto* until recent years. But with one or two exceptions (*Fonto* being the most obvious), someone from the English-speaking world can access these, at least as a contributor, only with difficulty (*La Tradukisto*, for instance, only publishes translations into and out of Icelandic).

For myself, I’d recommend submitting to ELNA’s *Literatura Suplemento* – when one of its rare and magical appearances is announced. I had the honor and pleasure of editing the first two issues of this occasional publication; the first was in 1980, the second in 1990. A third appeared several years ago. Now Ionel Oneț has announced a fourth issue, and those of you who have something literary that you want to say – whether you want to write a poem or a short story, or “stretch the envelope” by trying to render a favorite English-language short work into Esperanto by translation – should catch the opportunity before it passes. Who knows? It may be another five or ten years until the next such opportunity. Or ... maybe sooner, if by proposing your contributions you indicate your desire. Send submissions to: ELNA, PO Box 1129, El Cerrito CA 94530. Don HARLOW (Pinole CA)

MENCIINDE

Gratulojn al Peggy Dolter kaj ŝia edzo (Saint Louis MO), kiuj gepatriĝis antaŭ nelonge adoptante filinon. La juna Isabella jam partoprenis sian unuan ELNA-kongreson!

Gratulojn al Ana Luisa Velasco kaj Benjamin Stevens (Wellsboro PA), kiuj gepatriĝis en januaro.

Gratulojn al Beverly kaj Mark Fettes (Vancouver BC, Kanado), kiuj gepatriĝis en februaro (la trian fojon!).

Gratulojn al Sybil Harlow (Orangevale CA), kiu patriniĝis komence de aprilo.

Gratulojn al Mitchell Abidor (Brooklyn NY), kiu edziĝis komence de aprilo. Parto de la geedziĝa ceremonio estis en Esperanto, kaj la geedziĝa kontrakto estas skribita en la angla, hebrea kaj Esperanto.

Gratulojn al Peter E Browne (Edinburg TX), kies poemo *The Poem Is Lurking There* aperis en *2001 a diverse city odyssey (an Austin International Poetry Festival Anthology)*. Laŭ la prezento, la aŭtoro ŝatas legi *Fonton* kaj “Jorge Camacho – a Spanish poet who writes about Finland and he’s fluent in

Finnish”. Where is the E word, Peter?

Gratulojn al David Pardue (Lawrence KS), kies artikolo *Uma só língua, uma só bandeira, um só pastor: Spiritism and Esperanto in Brazil* aperis en la revuo *Esperantologio/Esperanto Studies*. La reta versio legeblas ĉe: <http://www.math.uu.se/esperanto/ees2.html>.

Kondolencojn al John G Champlin (Berkeley CA) pro la jusa morto de lia patro.

Adiaŭon al Charles Martoccia (Greenville NC), mortinta pasintan decembron.

Unconventional Conventions

Joel BROZOVSKY

'Tiz the season for conventions! Throughout the year, but especially in summer, Esperanto conventions are taking place all over the world.

I have recently been to the Tut-Amerika Kongreso de Esperanto (TAKE) in Mexico City in April, and the 49th annual convention of ELNA in Salt Lake City on the last weekend of May. Both conventions gave me wonderful opportunities to meet active Esperantists in this part of the world, to connect faces and personalities to the names and voices that I had heard, and to get to know more about the Esperanto activities in South and Central America, respectively in the United States.

Conventions provide an opportunity to put into practice our language skills, and give us a chance to connect with the Esperanto community, which is so spread out that it is normally hard to experience as a community. The feeling of community is strong enough during the conventions to be maintainable between them through correspondence, telephone and Internet.

Conventions also provide a good chance to be in the public eye, to let the public know that Esperanto exists and is alive. TAKE made good use of the opportunity. It took place within walking distance of the seats of government for the Mexican Federation, the State of Mexico, and the City of Mexico. Leonora TORRES, the head of the local organizing committee, arranged a special visit for the convention participants to City Hall, where we were welcomed in the ornate room where special guests are ceremoniously given the golden key to the city. An exhibit of children's artworks from around the world was on display in two places in the city. Several famous non-Esperantists came to the conference for certain programs. Journalists were not unaware of Esperanto during the conference.

"Utah's locally owned daily newspaper", the *Deseret News*, ran a favorable article about Esperanto and the ELNA convention on May 24th, written by staff writer Elaine JARVIK, who interviewed several of the organizers. At the end there was a local telephone number for more information, and even the prices of one-day tickets to the conference.

ELNA's convention in Salt Lake City

was memorable for several reasons, but I would like to talk a little about its organizers. The local organizing committee this year was one of the youngest and least experienced to organize an ELNA convention in several decades, I think. Only one member of the committee, Charles HALL, in charge of the program, had ever attended any Esperanto convention before, although several members had been to the NASK courses in San Francisco. The person responsible for coordinating with the housing and convention center, Cherie THOMAS, had never even met an Esperantist other than those in the local group. Her daughter Camille, a teenager, was the primary instigator and coordinator for the organizing committee. Anarie WHITE, who was in charge of organizing the Talent Show Evening, is only 15 years old.

As if all that inexperience weren't enough of a challenge, there was very little time (less than half a year) to make the arrangements, because the decision to have the convention in Salt Lake City was made af-

ter the turn of the century! The result, though, was a very pleasant breath of fresh air, a conference that appealed to all ages (the youngest full-time participant was only 20 months old) and still found time for the necessary work. Especially memorable is the music. Not only that of the famous Mormon Tabernacle Choir, but also the delightful violin music (with various accompaniment) presented at the banquet by the family KUZMICH, and flute and piano music by the young conference organizers Camille THOMAS and Anarie WHITE. All of us who enjoyed this conference owe a huge thank you especially to the THOMAS family, who really gave 100% to make it happen. Many thanks also to Peggy DOLTER, ELNA's new convention commissioner, who got her "baptism by fire": while she was still trying to figure out what a convention commissioner does (it is a new position at ELNA), she was constantly called upon to advise the organizing committee members who had never attended an Esperanto convention.

Unconventional Prices

Conventions are big business. Hardly a week goes by that we in the Central Office of ELNA don't get some kind of printed material advertising convention sites or services. It's a whole world that is mostly new to me.

Not that I haven't been to any conventions before. I've been to many Esperanto conventions (including seminars, conferences and other get-togethers, probably more than a hundred. But there seems to be a big difference between Esperanto conventions, and those that are advertised so lavishly in the magazines and flyers.

The main difference seems to be money. Such luxurious locations, hotels, banquet rooms, etc in the brochures! I get the impression that people go to other conventions not for the convention itself, but to take advantage of the lavish luxury offered by the convention site providers. For many organizations, the convention is a way of making money. Even some major Esperanto conventions usually make money for the sponsoring organization, for example, the UK for UEA. This is surprising, considering how much less any Esperanto convention costs than typical conventions in

the "real world". Even the Universala Kongreso, one of the more expensive (and largest) regular Esperanto conventions, costs only 120–180 euros this year, depending on when you pay (\$100–\$160) for a whole week of full-time convention activities. In the "real world", for that much you wouldn't get more than one or two days of international conference. A five-day conference can cost over a thousand dollars (not including housing).

Most conventions are organized by a staff of hired professionals, either full time, or by contract. Esperanto conventions, on the other hand, are organized by volunteers, with minimal help from hired staff in the central office. To my knowledge, in the whole world there is only one professional convention organizer for Esperanto conventions, Nikola Rašić at UEA. He is active in a trade organization for convention organizers. His colleagues there are amazed that a convention the size and complexity of the UK can be organized every year with only one paid organizer! Esperanto conventions are organized by volunteers, and thus can be comparatively very inexpensive. Joel B

Sister Cities Swing

(Can you say that in Esperanto?)

The purposes of sister city relations are usually congruent with many of those of Esperanto: cultural exchange, respect for the other's culture, friendship, etc., across national boundaries. The difference is, firstly, that sister city relations are usually arranged officially by the city governments, and therefore have a budget, and secondly, that there is usually no common language to ease the communication and put it on the level. What a great opportunity to put Esperanto into service!

In fact, Esperantists have from time to time and place to place put our common language into service for sister city relations. My ex-home-town, Kameoka, Japan, arranged its first sister city relationship (with Knittelfeld, Austria) entirely through Esperanto, and the contract that was signed to make it official is in three languages: Japanese and German on the two sides, and in larger print Esperanto in the middle.

More recently, a friend in Wakayama, Japan, has used Esperanto to contribute much to the sister city activities of his city. He had the clever idea of proposing to his local newspaper, that they publish a series of features on life in the five sister cities. A

great idea, but the newspaper had a problem: how to do it? My friend put out a call to various language study groups in the city for cooperation. A group for English agreed to handle the task for the sister cities in the US and Canada, a Korean group worked for the city in Korea, but the cities in France and China remained for the Esperantists to deal with.

The series of articles continued for ten months. The Esperanto group completed its journalistic task more smoothly and quickly than the other groups, with help from the delegates network, and that fact awakened both surprise and admiration in the other language groups and the newspaper staff. The mention at the end of the article, that it was sent by "Perpinjana Esperanto-Centro" or "ano de Shandong Esperanto-Asocio" impressed enough people, that 15 new students came to the next Esperanto course offered in Wakayama. His thought-provoking report about this and other activities of putting Esperanto to use can be found in *Esperanto* of UEA, January 2001, p. 10.

Does your city or town have any sister cities? Do you know who they are? Have you ever contacted Esperantists in them?

This is an excellent way to put Esperanto into practice in a way that can be of service to a larger community, and as such, receive more attention from the media. Get in touch with Esperantists in your sister cities, propose exchanges (there are many possibilities), and contact your city officials to coordinate your activities as much as practicable with the city government. This is often useful for publicity's sake, and sometimes for financial support, but primarily, in order to serve the wider community.

If your town doesn't have any sister cities yet, contact the city officials to see if you can drum up some interest in forming such a relationship, and then help to do it.

The UEA Commissioner for Action in the Americas is encouraging Esperantists throughout the Americas to make use of their sister city relationships in their Esperanto activities, and is compiling a list of sister city relationships and related Esperanto activities. An excellent idea! In cooperation, ELNA is collecting such information about cities in the US. Send us information about your city's sister cities and about Esperanto activities related to them.

Joel B.

THE KLARA ZAMENHOF FUND

Do you know a promising new Esperantist, who isn't a member of ELNA? Perhaps a young person who has more enthusiasm for the International Language than they have available funds? The Klara Zamenhof Fund exists to help bring such people into our national organization more quickly. The Fund will pay the first year of ELNA membership for a new Esperantist. All it takes is the endorsement of an ELNA member (this could be you!) and completing a simple request form. The Klara Zamenhof Fund was established by members of the ELNA Estraro, and supported by generous donations from them and many ELNA members. So far, it hasn't been used as much as we hoped. So don't be shy, look around at your next class or club meeting, find a worthy candidate, and nominate them

for a Klara Zamenhof ELNA membership.

For more information, contact Derek Roff or the ELNA Central Office.

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DECIDOJ DE LA ESTRARO

Antaŭ la jara kongreso

Propono 2001-2: *Ŝanĝo de peranto*
The Board of Directors of Esperanto League for North America, Inc., a Corporation of Delaware, on this 7th day of May, AD 2001, do hereby resolve and order that the location of the Registered Office of this Corporation within this State be, and the same hereby is 1106 Janice Drive, in

the City of Newark, County of Wilmington Zip Code 19713.

The name of the Registered Agent therein and in charge thereof upon whom process against this Corporation may be served, is Daniel Chester.

Dum la jara kongreso

1. Rekomendis ke la C.O. sendu du balotilojn al tiuj kiuj havas familian membrecon.
2. La Estraro akceptu la inviton de la E-grupo en Sakramento por kongresi en 2002 tie, kondiĉe ke ĝi trovos taŭgajn lokon kaj daton kaj preparos budĝeton interkonsente kun la Estraro.
3. Pro manko de la precizaj ciferoj, la Estraro unuanime aprobis la budĝeton kiel prilaborita inklude la aldonon de pli bona sanasekuro kaj 2% altigon de salajro por la dungitoj.

Internacia Manpremo

Supplement to *Esperanto USA* 3/2001

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."

The Language Problem (1)

Generally speaking the press in the United States ignores the language problem. However, once in a while a piece appears that shows how extraordinarily difficult language learning is. Such a piece is "Linguistically Challenged: What's the Point?" by John Derbyshire. This essay which depicts Mr. Derbyshire's struggles with several languages appeared in *National Review Online* at:

<http://www.nationalreview.com/derbyshire/derbyshire042401.shtml>

Mr. Derbyshire has kindly granted us permission to reprint his article here.

Linguistically Challenged

What's the Point?

by John Derbyshire

In last Thursday's column I added a footnote with a link to a German website. In my usual helpful way, I added: "If you can't read German, here is the relevant passage in translation..." A reader e-mailed back with words of scorn.

Read German, you say? You forget that I am an American. The Germans will damn well speak English, if they want to be understood. ... We neither have the time, nor see the need, to learn languages that are destined to go the way of Latin and Sanskrit. We have people to do that for us, should the need arise...

I suspect this is a widespread attitude, though perhaps not many people would express it so bluntly. Americans, and I think Anglo-Saxon cultures generally, are terrible linguists, and refuse to be embarrassed about it. In the old French Foreign Legion it used to be said that the English and American recruits were the last to get promoted to noncom, because they just

couldn't master the French words of command. This warms my heart, for I am a hopeless linguist myself. The history of my encounters with other people's languages is a chronicle of failure.

I attended a very good secondary school in England, where everyone had to do four years of Latin and four years of a modern language. I switched modern languages, ending up with a year of French and three of German. I had thus been exposed to three foreign languages by the time I got to college, one dead and two living (if you consider the French to be alive). There I did a year of Russian to fulfill a requirement, and also because I was a bit of a lefty. "Breathes there a man with soul so dead / He was not, in his twenties, Red?" as Sir Walter Scott wondered.

After college, and some brief, unsuccessful attempts at working for a living (a thing I have never got the hang of) I took off on my travels, washing up first in Hong Kong. There I had to tackle Cantonese, a language with seven tones and minute variations of vowel length that are (a) undetectable if you don't have two Cantonese grandmothers, and (b) absolutely crucial to a word's meaning: *gai* is "chicken", but *gaai*, in the same tone, is "street." Oy oy oy! (Which, by the way, means "Love, love, love" in Cantonese — cue the Beatles.) The script was a variant of ideo-

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graphic Chinese, you had to memorize five or six thousand squiggles if you wanted to read a newspaper.

After that came Thailand, whose language has only five tones and — hallelujah! — an alphabetic script ... except that they do not punctuate, nor even leave spaces between words, and the vowel can appear above its consonant, or below it, or to its left, or its right, or on both sides at once. Then to mainland China and Mandarin, phonetically a sort of stripped-down racing version of Cantonese, but freighted with the same vast stock of idioms and allusions accumulated over four thousand years of history and literature. Ask a Chinese manager how many people he needs to do a job and he's likely to reply: "Han Xin commands the troops." That means "the more, the better," the reply given by Han Xin, a general of the 3rd century B.C., when his emperor asked him how many soldiers would be required to accomplish a certain objective. Ask the manager how old he is and he might reply *er li*, which means "I stood still," a reference to a famous remark of Confucius: "At twenty I was hungry for knowledge, at thirty I stood still..."

That's seven foreign languages I've assaulted at various times, with various degrees of vigor. I don't think I left much of a bruise on any of them. My Latin

is, well, dead. From time to time, just because I like the sound of the old boy's voice, I take down my Loeb Horace and mutter an Ode to myself ... but with one eye on the parallel text to remind me what it means, a thing I can no longer figure out unaided. French is utterly gone, and good riddance. Orwell says somewhere, correctly, that every true-born Englishman thinks it effeminate to speak good French. When French TV stations want to raise an easy laugh, they replay British Prime Minister Edward Heath's speech on our 1973 entry into the European Community: "*Set oon mow-mont istoreek...*" German I still have some shreds of, and can struggle through a written text with a dictionary to hand, but what the eyes can do, the ears cannot: if addressed in German, I run for the *Ausgang*. Of Russian I remember only the alphabet — the pre-Revolutionary one, for some reason — and some random lines of poetry. (It's true, Russian poetry is very beautiful.) Though I am pleased to recall that just knowing the alphabet got me two thousand dollars' worth of work once.

My Cantonese got swamped by Mandarin, and though I can exchange brief pleasantries with visitors from Hong Kong, we drop into English for any matters of substance. The only thing I remember from Thai is my Bangkok address (*Thanon Kroongkasem bai tinai krap?*) — I was terrified of getting lost, so those were the first words I memorized. With languages, the first thing to come is the last to go. I am still pitch-perfect on the first complete sentence I ever learned to say in Cantonese: *Ngo gok-dak hou m-syu-fuk* — "I don't feel very well."

My Mandarin is kept alive, just barely, by my wife, a Mandarin-speaker. When we first got married we made a rule that on Tuesdays we would speak only Chinese. That lasted about a month. There was always something I wanted to say that I was too impatient to put into Chinese first, or else there was something Rosie wanted to say that she didn't want to have to repeat three times at decreasing velocity till I'd figured it out. We are now an English-speaking household unless there are Chinese visitors, or when we want to browbeat the kids into practicing *their* Chinese. Like most bookish people, I can read and write better than I speak and comprehend, but not much better. (The great Sinologist Arthur Waley, who made those beautiful translations of ancient and medieval Chinese po-

Internacia Manpremo

Supplement to Esperanto USA 3/2001

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sylvanz@aol.com.

For this supplement we are especially interested in accounts in English 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. If you would like your paper manuscript returned, please enclose a self-addressed envelope.

etry, could not understand the spoken language at all.)

I am thus a linguistic failure, and, in true Anglo-Saxon fashion, totally insouciant about it. Like many of the Anglo-Saxon virtues, though, I note that this one seems to have suffered some erosion. I keep meeting people who are *proud* of their facility with some foreign language. This strikes me as gross bad manners, and in any case I take it with a grain of salt. Linguistic ability is like sexual prowess: Much more boasted of than actually possessed. (Though I suppose it is less troublesome to verify.) A friend recently lowered himself several points in my esteem by addressing his gardener in what sounded like fluent Spanish. Pshaw. Someone told me many years ago that you need memorize only one sentence in Spanish, which I duly memorized: *¡Plugiera a Dios que fuera así!* — “Would to God it were so!” This is an acceptable response to almost anything anyone might say to you, and has the additional advantage of including a subjunctive, so that you sound like an educated person.

We English-speaking peoples should keep hold of the essential fact about foreign languages: They exist to make us laugh. It is considered exquisitely polite in Thai for a gentleman to end every spoken sentence with the otherwise-meaningless syllable *krap*. (The equivalent for ladies is *ka*.) *Sawat-di* will do for a greeting, but *Sawat-di krap* is much classier. “Eyebrows on fire” say the Chinese when they’re in a tearing hurry, and one common Chinese term for “homosexual” is “chicken-rapist” (derived from the position, not from the object of desire). Latin has been making schoolboys snicker since the Middle Ages: As late as the 1970s, British TV ran a sitcom, *Up Pompeii*, about a Roman family whose elderly patriarch bore the name Ludicrus Sextus. German has a word for the hollow space behind your knee: *kniebeuge*, pronounced “k-nee-boy-geh”. German is, in fact, a language rich in hilarity, difficult to speak for long without giggling. The German for “constipated” is *verstopft*; “rhinitis” is *Nasenschleimheit* (literally “nose-sliminess”). An excursion is of course an *Ausfahrt*, while auto exhaust is *Auspuff*. I even, for reasons I cannot explain, find the German word for “elbow” difficult to utter with a straight face: *Ellenbogen*. (The large bone of the forearm is the *Ellenbogenknochen*. See what I mean?) The sound and length of

German names is a staple of British comedy: recall Monty Python’s interview with that strangely neglected composer Johann Gambolputty de von Ausfernschplenden-schlitter-crasscrenbon-fried-digger-dingle-dangle-dongle-dungle-burstein-von-knacker-thrasher-apple-banger-horowitz-ticolensic-grander-knotty-spelltinkle-grandlich-grumblemeyer-spelterwasser-kurstlich-himbleeisen-bahnwagen-gutenabend-bitte-ein-nurnburger-bratwustle-gernsputten-mitz-weimache-luber-hundsfut-gumberaber-shonedanker-kalbsfleisch-mittler-aucher von Hautkopft of Ulm. And of course there that weird business of the verb at the end of the sentence putting is.

What’s that? Oh, yes, this is NRO. I’m supposed to make some kind of political point. Er, I don’t think there is one, though I occasionally find myself surprised that the teaching of foreign languages in American schools hasn’t been more politicized than it has. (Outside the strange business of “bilingual education”, which means, if I have been informed correctly, that immigrant Cambodian kids in Los Angeles schools are hustled off to be taught in Spanish.) We all know how morally superior the Third World is to the corrupt, exploiting, polluting, capitalist West. So why are our schools still teaching French, German, and Spanish? Ice People languages! Why not Guarani, Malayalam, or Twi? There is probably a lobby for this idea out there somewhere, and it probably gets a fat grant from the federal government. Good luck to them. Who cares? Except for those who go to live abroad, every honest American forgets his school languages anyway. Learning a foreign language is not only a grueling chore, it is also, for mot of us, ultimately pointless. Why do we still have to bother? Can’t our clever machines do this for

The Language Problem (2)

The language problem was also discussed in an online forum of *theatlantic.com*. *The Atlantic Monthly* had run an article entitled “What Global Language” last November. The forum can be found at:

<http://forum.theatlantic.com/WebX?128@87.NCdGap1kdMO^4@.ee6dd5d>

The article dealt with the limitations of English as a global language today. In the forum Joss Randall laughed at Esperanto and implied that learning languages such as French or German is something that could be accomplished in two or three years.

Claude Piron wrote the following response.

My Experience vs. Joss Randall's Ideas

by Claude Piron

Browsing in this forum, I came across a message by Joss Randall (Oct 29, 2000, "Esperanto? Haha..."). Most of what he says is mistaken. He considers blatantly untrue that "professional translators never translate into a language that is not their own". Well, I am a former professional translator (5 years at the UN, 10 at the World Health Organization), and I can testify that what is blatantly untrue is Joss Randall's statement.

Active and passive knowledge of a language are two completely different things. That's the reason why in international organizations you belong to a Unit defined by the language into which you translate and you are not allowed to translate into another one. I was authorized to translate from English, Chinese, Russian and Spanish, but only into French, my mother tongue. I would be incredibly conceited if I pretended to translate into any other language. The only language into which I can and do translate without risking being ridiculous, or weird, is Esperanto.

When Joss Randall says that "the difficulty of learning languages such as French or Chinese is complete nonsense", he is just as blatantly wrong. I've devoted to the study of Chinese many hours for many years, and I know that I will never master it. I have translated thousands of Chinese documents, but even with that much practice I do not feel at home in that language, and I cannot read a Chinese newspaper and understand everything without a dictionary.

Do you really believe, Mr. Randall, that "being able to read a [Chinese] newspaper should take about three years for a learner"? Or do you say this, and many other things, just to make fun of the participants in this discussion, without believing what you assert so categorically? For anybody with experience in the field, your assertion is *posterous*.

And why would anyone devote three years to be able to read a Chinese paper, when in a thirtieth of the time you can not only read, but speak and understand Esperanto? Three years, working full time (40 hours a week for 52 weeks a year, thus without vacations) would mean 6240 hours. This is not enough. Without at least 10.000 hours of study and practice, you cannot master Chinese (or English, for that matter), if mastering means to be on an equal footing with a native speaker. In Esperanto you can reach that level in 220 hours (average, for Eastern Asians). If you are really interested in that problem, I suggest you have a look at my research report "Linguistic Communication – A Comparative Field Study", at:

http://www.geocities.com/c_piron/0.html

An Esperanto Weekend in Boston

by Aaron Brown

I spent a weekend in Boston with ten other Esperantists.

A little more than a month ago a young Esperantist named Amanda Higley (who has used the language to spend 16 months in Europe) visited Michigan. While we were hanging out, she told me about a weekend-long meeting for speakers of the language to take place in Boston and said that she hoped I could come.

I left on the morning of Friday, the 23rd of March and, after a drive with only brief pauses, arrived at the hostel fourteen hours later. (A few people have told that I would have saved a bit of time had I driven through Canada.) This was a gathering for Esperantist youth, with ages ranging from 18 to 27 (I think I was the oldest). Over the weekend we talked, walked, ate, sang, played guitars, and talked some more. Several of the people there had learned Esperanto from books and had never conversed in the language before — and they were able to speak and understand the language! Tomaso (who, before that weekend, had conversed in the language only during several meetings of the Esperanto group in his area, and who speaks the language very very well) is studying jazz bass at a conservatory whose name I forget. He is also a good guitarist, and he and I played quite a bit of music together. I helped Amanda learn the guitar parts for a number of Esperanto tunes that she had recordings of, as well as the Beatles' "Blackbird" which I had started to teach her when she was in Michigan.

The get-together ended on Sunday, with various people going their separate ways. Amanda and I went to Jakobo's house to spend the night there. Jakobo has lots of interesting books, but perhaps the most memorable thing was a CD he owns which has a very funny recording of what you could call an Esperanto comedian speaking the language with extreme accents from various countries.

I meant to leave on Monday morning, but Amanda and I were having so much fun talking and trading music (she taught me a piece of music/rhythmic game invented by Steve Reich) that it was early evening when I left. I arrived, very tired, Tuesday morning.

It's quite easy to sit around for a whole weekend doing nothing — afterwards, one feels as though the weekend was much shorter than its calendar length. The weekend in Boston was pleasantly different from that — I felt as though I had crammed a whole week's worth of living into it.

KIP!

US
esperanta
junularo
EJ

nenio estas pli bela
ol esti juna kaj paroli
ESPERANTON

--fajron sentas mi interne

Bonega Junulara etoso ĉe TAKE

Inter la 15a kaj 21a de aprilo inter la pli ol cent amerikanoj de sudo kaj nordo, kiuj partoprenis la Tut-Amerikan Kongreson de Esperanto en Meksikurbo, partoprenis dekelko da junuloj kiuj preskaŭ tuj amikiĝis. Multaj el ni jam konatiĝis virtuale en la diskutlisto Amerikoj tra Ameriko: groups.yahoo.com/group/Amikoj-Ameriko. El Usono Jakobo Schwartz kaj Amanda Higley, estraranoj de USEJ, partoprenis la festumadon kaj bonegan etoson kreitan inter la junulaj amuzantoj. Kompreneble, pro la latinamerika etoso estis tre familieca sento inter la diversaj aĝoj kaj kiam ni junuloj dancis, ludis aŭ amuziĝis, la ne-plu junaj ĝue rigardis deflanke. Sed ni ne nur dancis kaj festis, ni ankaŭ multe laboris kaj kontribuis en la multaj kunsidoj pri amerika agado. Regis sento de entuziasma kunlaboremo kaj ideoplena idealismo. Pli detalan raporton vidu sur paĝo 3. (Amanda HIGLEY)

De dufuta neĝo en Toronto ĝis sunbruliĝo en Meksikio

Finiĝis la trimonata printempa prelegaro de Amanda, dum kiu ŝi vizitis dudek sep urbojn en Norda Ameriko: Saint Louis, Chicago, Detroit, London (ON), Toronto, Buffalo, Syracuse, Albany (NY), Springfield (MA), Boston, Providence, Hartford, Littleton (CT), New York, Washington (DC), Raleigh, Charlotte, Johnson City, Mexico DF, Oaxaca, Seattle (Federal Way), Corvallis, Goldendale, Pasco, Walla Walla, Boise, Salt Lake City. Pluaj detaloj en venontaj numeroj de *Esperanto USA*. Elĉerpinte sian monon, ŝi pretas estontece prelegi nur en bone organizita kadro, kiu inkluzivos repagon de elspezoj. (Amanda HIGLEY)

USEJ-ĉemizoj

Frumatene, ĉar Jakobo Schwartz kaj Elinjo Raible verŝajne neniam dormas kaj sentivas nur post la noktomezo, naskiĝis la ideo krei ĉemizojn por USEJ. Post longa laboro pri desegno de desegnaĵo, ili finrafinis ĝin kaj mendis la ĉemizojn. Sur la brusto estas nova signo por USEJ kaj dorse estas la citaĵo el la libro *Fajron sentas mi interne*: "Nenio estas pli bona ol esti juna kaj paroli Esperanton". Tiuj estas videblaj ĉi-supre kaj, kolore, ĉe web.mit.edu/quark/Public/USEJmarkoj/. Ĉi-somere la manpleno de junuloj kiuj estos ĉe UK kaj IJK en Eŭropo portos la ĉemizojn por montri la ekziston kaj aktiviĝon de USEJ. Ni mendis nur kelkajn, sed ankoraŭ restas ĉemizoj aĉeteblaj – nepre kontaktu Jakobon: kuark@mit.edu por mendi la vian kontraŭ \$10 (+ sendokostoj). Haveblas ankaŭ glumarkoj. (Elinjo RAIBLE)

JES

Venu esti sklavo en la Centra Oficejo de ELNA dum tri tagoj. Levu pezajn skatolojn, ordigu polvkovritan arkivon, leku milojn da kovertoj, eĉ uzu antikvajn komputilojn el la antaŭa jarmilo! Kaj post tio ĉi, venu naĝi nude (aŭ bruniĝi ĉie) ĉe San-Franciska plaĝo, aŭ danci salse urbocentre. Kaj havu la okazon trafolumi tiom da Esperantaj libroj kaj gazetoj kiom vi iam ajn povis previ.

JES! VENU AL JES! LA JUNULARA
ESPERANTA SEMAJNFINO
ATENDAS VIN.

Datoj: aŭgusto 17 ĝis 19

Prezo: dependas de loĝado, kiu dependas de nombro da partoprenantoj, de kiu dependas la gastigado ĉe lokaj esperantistoj. Simple kontaktu Amandan se vi interesiĝas. Amanda kontakteblas per telefono 916/972-9184 (prefere) aŭ amandahigley@hotmail.com.

Progresas la moderna teĥniko

La sendrata poŝtelefono amase invadis nian civilizon, kaj troviĝas ĉie. Oni telefonadas veturante en ĉiaj veturiloj, eĉ bicikloj; oni telefonadas surstrate, en vendejoj, stacidomoj, eĉ en necesejoj. En la oficeja necesejo, min foje surprizis la voĉo de iu sidanta en budeto de la necesejo. Mi bezonis momenton por kompreni, ke li tamen ne alparolas min (la solan homon videblan en la necesejo), sed parolas telefone. Tiam mi aŭdis lin diri: "ne, mi nun estas en mia oficejo." Ho, kian oficejon li havas! Min tentis la ideo premi la anson por tralavi la apudan necesabon...

Tamen, paroli al aliaj malproksimuloj per sendrata aparato ne estas nova afero. Radiamatoroj faras tion jam de longe. Japana amiko prezentis la jenan komparon.

"Antaŭ dudeko da jaroj, mi multe parolis per amatora radio. Tio similas al la nuna poŝtelefono, sed estas tamen granda diferenco. Radie, kiam mi parolis Esperante, ofte venis demandoj de aliaj radiamatoroj kiuj aŭdis la parolon: 'Kiun lingvon vi parolas?' Ofte tio kondukis al pli aŭ malpli longa konversacio pri la lingvo kaj ĝiaj kialoj. Mi multe propagandis Esperanton per la radio. Sed, la nunaj poŝtelefonoj estas tro privataj. Neniu demandas pri la lingvo, ĉar nur spionoj aŭ krimuloj kaŝaŭskultas la poŝtelefonajn parolojn." ... kaj samnecesejanoj!

Jes ja! Progresas la moderna teĥniko.

Joel B

Leteru!

Dariusz BŁOŃSKI, ul. Ząbkowska 17A, PL-08-300 Sokołów Podlaski, Pollando, 40-jara viro, interesiĝas pri kulturo kaj turismo.

Fraŭlo en malliberejo serĉas britan fraŭlinon 30-40-jaran por korespondado. Larry LOWE 83222-079, PO Box 26020, Beaumont TX 77720, Usono.

La laboro de Universala Esperanto-Asocio por pli paca mondo. *Esperanto-Dokumento 36E.* Ulrich LINS. Rotterdam: Universala Esperanto-Asocio, 2000. ISSN 0165-2524. Kodo: EDE036. Prezo: \$2.80

Laŭ la kovrila resumo, nia konata historiisto Ulrich Lins, en tiu ĉi kajero “bildigas la kontribuon de UEA tra jardekoj al la akcelo de la monda paco kaj interproksimigo de la popoloj”. En dek du paĝoj, li prezentas sian temon el du perspektivoj.

En la unua parto, “La sinteno de la Esperanto-movado al la problemoj de paco kaj interpopola kompreniĝo”, Lins nekutime lerte kaj klare sekvas la ideon “de interŝtata paco kaj de interhoma solidareco” ekde la naskiĝo de Esperanto ĝis la nuntempo.

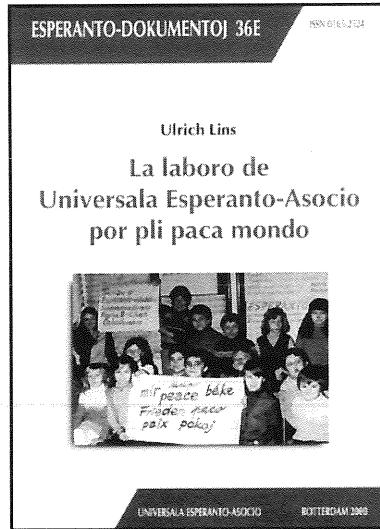
La dua parto, “La praktika agado per Esperanto por paco kaj interkompreniĝo: kelkaj ekzemploj”, prezentas pli detale projektojn (ne ĉiuj vaste konatajn) en kvar agadkampoj: “Helpagado dum la militoj”, “Edukala laboro”, “Universalaj Kongresoj” kaj “Personaj kontaktoj”.

La klasika lingvo kaj klara stilo bele flugas la legadon. La teksto estas ĉiam interesa – plejparte fakta kaj ne opinia – sen tro da detaloj. Tamen, mi trovis nenion, kio sukcesis konvinki min ke UEA mem – daŭre, fundamente kaj laŭplane – rekte agas por pli paca mondo.

La ekzemploj montras sporadajn, izolitajn, diversspecajn agadojn plejparte iniciatitajn kaj efektivigitajn de aliaj grupoj. Lins mem tre singardeme kaj iom pli ĝuste ofte uzas la vortojn “la Esperanto-movado” anstataŭ “UEA.” Li foje malkaŝe agnoskas ke “la evoluo okazis grandparte ekster Universala Esperanto-Asocio” kaj ke “la specifa profilo de UEA ĉiam restas gardata en tiuj aktivadoj”. Iom surprize, la “Konkludo” tute

ne referencas la antaŭajn sekciojn, sed de alia deirpunkto asertas ke UEA “konstruas la bazojn de la paco en la mensoj de la homoj”. Kredeble.

Ni esperantistoj fieras, supozante ke la uzo de Esperanto multe kontribuas al “pli paca mondo”. Efektive, konstateblas nur ke ĝi faciligas komunikadon inter diverslingvaj homoj. Plejofte niaj personaj interrilatoj kun alilandanoj ne atingas eĉ la nivelon de “interkompreniĝo” en ties profunda senco. Kaj ĉu per la atento al iu kongresa temo, UEA efektive pripensigas kaj instigas al plua agado eĉ kvaronon de la kongresanoj mem?



La libreto kun siaj historiaj faktoj (sed misa titolo) certe valoras la koston, tamen la leganto devos tiri siajn proprajn konkludojn. Pensemulo ja trovos multon primulindan. Interalie, oni povas demandi ĉu la supozinde prestiĝaj rilatoj inter UEA kaj UN/UNESKO, kun ties obsedoj pri diversspecaj rajtoj, ne iel fortunigas UEA-on de la unikaj eblecoj inspiri kaj

kuraĝigi unualoke pli profundan kaj aŭtentikan interkompreniĝon inter popoloj kaj kulturoj?

Laŭ Lins, la ĉefa tasko de UEA en la estonteco rilatas ĝuste al “interkompreniĝo sur la nivelo de la ordinaraj homoj” (Lapenna). Ĝi devas “informi la eksteran mondon pri ĝia postrestado rilate solvon de tiu ĉi aspekto de internacia kunlaboro kaj persiste daŭrigi siajn proprajn kontribuojn sur tiu kampo”. Persiste? Daŭrigi? Ŝajne temas pri alia historio. Ĉu UEA – kaj ĝiaj membroj – aŭskultas kaj pretas serioze akcepti la defion?

Bill MAXEY (Powhatan VA)

Haveblas ankaŭ angla versio de la sama dokumento: **The Work of the Universal Esperanto Association for a more Peaceful World.** Kodo: EDA045; Prezo: \$2.80 (red.)

Linguistic Communication: A Comparative Field Study. *Esperanto Document 46A.* Claude PIRON. Rotterdam: Universala Esperanto-Asocio, 2000. ISSN 0165-2575. Code: EDA046. Price: \$2.50

Claude Piron fervently believes in the eventual success of Esperanto as a universal language. This belief is rooted in many decades of experience with Esperanto and with other systems that aim to bring about communication between people who speak different native languages.

In this monograph Piron systematically lays out the advantages and disadvantages of four systems which have been used to this end.

1. The most common system is that which is used in the UN and other international organizations. A few languages are utilized. Simultaneous interpretation and translation of documents is provided in these languages.
2. The next most common system is found in many multinational companies. Only one language is used. Generally that language is English.
3. Third is the system used in the EU where the languages of all participants are employed. Simultaneous interpretation and translation of documents is provided in all the languages.
4. The least common of these systems is the use of one interethnic language that has never been a national language. Such languages are Swahili and Esperanto. In the present study Piron only considers Esperanto.

He systematically judges each of these systems according to twelve criteria. The criteria include considering how much time is needed to study languages, the costs of providing interpreters and translators, the loss and distortion of information, and language handicaps in the written and in the spoken language. Each of these twelve criteria are explained. Then Piron creates tables in which each of the four systems are assigned a number that indicates the disadvantages they have according to each criterion.

Piron’s conclusion is that *in toto* Esperanto has far fewer disadvantages than any of the other systems. For instance, much less time is needed for language study than for the first two systems. There are no costs for interpreters or translators. There is no language inequality or discrimination. The second and third systems do have advantages when it comes to certain of these criteria, but when all of the advantages and disadvantages are added up Esperanto clearly comes out far ahead.

Naturally others could challenge Piron’s selection of criteria. They could suggest other criteria. They could come up with other

assessments of weighted disadvantages for certain criteria as assigned to one or more of the systems. Scientific investigations could be undertaken to more accurately determine degrees of disadvantage according to various criteria. Such challenges would be welcomed by Piron. This, after all, is how advances are made in science as well as in other enterprises that are both logical and empirical.

The resulting debate and rational-empirical investigation would be a huge advance over the present situation where systems have been adopted on other bases. The UN system was originally adopted to favor those great powers that were in ascendance after World War II. The EU system was adopted when there were just a few members and a limited number of language combinations needed for translation. No consideration was given to a future situation when there might be as many as a score of countries and hundreds of language combinations such as Dutch-Finnish or Greek-Danish for which translators and interpreters scarcely exist.

Piron's monograph is an invitation to rational discourse on the language problem. Language, as he himself has repeatedly pointed out, is a highly emotional matter, and it is of course difficult for people to think rationally about highly emotional matters. However, as Piron also has pointed out, terrible sufferings and enormous costs are incurred in situations where effective system of interethnic communication is available. He has experienced this firsthand trying to help war refugees.

There would be enormous benefits if people who speak different native languages could communicate effectively after only a reasonable investment of time and effort. A necessary step in bringing this about is an intelligent, conscious consideration of proposed solutions to the problems of linguistic communication according to pertinent criteria. Claude Piron lays out a procedure for such a process.

Sylvan ZAFT (Farmington MI)

When ordering from ELNA, please remember that all orders have to be prepaid. There is a shipping & handling charge for each order of merchandise, and merchandise delivered in California is subject to sales tax, based upon ship-to-address. There is no shipping & handling or sales tax for services. For more information on ordering from ELNA, please consult our current catalog.

NEW FROM THE BOOK SERVICE

AFERO JESUO KAJ LA JUDOJ, LA, Peter J. TOMSON. Trans. Rob MOORBEEK. A scholarly look at the relations between Jesus and Judaism. Three principal areas are covered: the significance of Jesus, the trial and crucifixion, and the general conflict between Jews and Christians. 2000. 158p. 210x135. Paper. Belgium. ISBN 90 71205 94 0

AFE001 \$12.10

AUSTRALIAN & NEW ZEALAND ESPERANTO DICTIONARY, Ralph HARRY & Brian FOX. Expanded fourth edition of this essential supplement to BENSON's *Comprehensive English-Esperanto Dictionary*. The addition of New Zealand terms and more Australian ones, including 600 names of plants and animals, makes this edition almost twice as big as the third edition, with much nicer printing and binding. 98p. 210x140. Paper. Australia.

AUS003 \$6.70

CECILJA (TRI POETAJ ROMANETOJ), Felix TIMMERMANS. Trans. Lode DORES, Pierre ANSELME, Eugeen PAESMANS. Three short stories, "pearls of the Dutch literature" linked to the Flemish people and culture, but radiating *joie de vivre*. Illustrated by the author. 2000. 106p. 200x130. Paper. Belgium. ISBN 90 71205 81 9

CEC001 \$12.20

DONACE AL VI, Phil BOSMANS. A collection of short pieces of advice and inspiration: "vitamins for the heart" from the independent philosophical Movement Without a Name. Illustrated. 2000. 75p. 200x130. Brochure. Belgium. ISBN 9071205 89 4

DON002 \$7.70

ESPERANTO THE INTERNATIONAL LANGUAGE, W.J. DOWNES. A grammar-based textbook from England. The author compiled this book from materials developed over decades of experience teaching in classrooms and by correspondence. 1982. 203p. 180x120. Paper. Great Britain.

ESP034 \$6.10

ESPRIMO DE SENTOJ EN ESPERANTO, Edmond PRIVAT. A classic primer on the subtleties of word usage, phrase construction, word order etc. to express the feelings and nuance behind the facts. Written in 1929-30, but still valid and very fresh. Fifth edition 2000. 56p. 200x145. Paper. Netherlands. ISBN 90 805651 1 3

ESP033 \$7.00

JOĈJO, la amiketo de Elsa OTTO. Charming story in easy Esperanto about a boy who discovers and learns Esperanto, set in Europe (France and the Netherlands). A pearl in the Esperanto literature. Illustrations by Jan. Second edition 1985. 96p. 165x120. Paper. Netherlands.

JOC001 \$4.20

KOSMO KAJ NI, LA (GALAKSIOJ, PLANEDOJ KAJ VIVO EN LA UNIVERSO), David GALADÍ-ENRÍ-

QUEZ & Amri WANDEL. An elementary course in astronomy by two professional astronomers. A handbook on theoretical and practical astronomy written for the layman. Illustrated. 2001. 199p. 200x130. Paper. Belgium. ISBN 90 71205 92 4

KOS002 \$19.80

KVARLINGVA PROVERBARO, Lucien BOURGOIS. A collection of 482 proverbs in alphabetical order in French, with equivalents in English, German, and Esperanto. Some are cross-referenced by subject. 2000. 26p. 300x210. Brochure. France. ISSN 0398-5822

KVA007 \$5.20

MIGRANTA JUDO, LA, August VERMEY-LEN. Trans. Christian DECLERCK. Small but poetic novel built on a philosophical substrate but with autobiographical nuances, and set in Biblical times. 2000. 71p. 210x130. Brochure. Belgium. ISBN 90 71205 90 8

MIG001 \$8.80

MALVIVAJ ANIMOJ, Nikolaj GOGOL. Trans. Vladimir Vyčegjanin. Number 32 in the East-West Series. A witty and thought-provoking classic of the Russian literature. Why does Čičikov, newly arrived in the city, want to buy the souls of dead servants? 2001. 224p. 195x145. Hardbound. Russia.

MAL009 \$17.70

MARY KAJ SULO, Kamemoro. A story of budding friendship told in the form of letters between a young Finnish man who starts a correspondence with a young British woman, whose name was given to him by his Esperanto teacher. The letters are dated in 1946. In easy Esperanto. 1985. 15p. 150x100. Brochure. Netherlands.

MAR005 \$1.40

RUBENAJ REFRENOJ, red. Paul GUBBINS. Six essays based on lectures given at the 40th anniversary celebration of the Esperanto courses at Barlastone, England. Enjoy the tastes of culture and history from authors whose reknown is not limited to Great Britain, such as M. BOULTON, T. CARR, R. CORSETTI, and the editor. 2001. 53p. 220x140. Brochure. USA. ISBN 1 882251 36 9

RUB001 \$7.40

RUSAJ AMNOVELOJ, Anton ĈEĤOV, Ivan BUNIN, Vladimir NABOKOV. Trans. Grigori AROSEV & Aleksander KORJENKOV. Three love stories written by three very different Russian authors. 2000. 24p. 200x145. Brochure.

RUS002 \$2.20

TRANSLATION COURSE IN ESPERANTO (FOR ADVANCED STUDENTS), F.R. BANHAM. How to translate literary texts from English into Esperanto. Many texts for translation, notes on potentially troublesome words and expressions etc. 1979, reprinted in 1996. 106p. 300x210. Paper. Australia. ISBN 0 9586651 1 7

TRA009 \$10.70

Esperanto in the media

“As the global economy increasingly becomes a reality with improved communications throughout the world, individuals in different countries will have less tolerance for the discretionary actions of fallible central bankers that undermine the value of money. Producers and consumers will want to deal directly with each other. A gold standard provides the common denominator for conducting business across national boundaries – a sort of monetary Esperanto. National currencies function as dialects of the same root language, gold-backed money.” (Judy Shelton in *Money Meltdown*, New York: The Free Press, 1999, p. 259)

“At 75, Yasargil carries the authority of one who could yodel his musings in Esperanto and still have an orchard full of awards, er, apples, fall at his feet”. (From an article about Little Rock resident Mahmut Gazi Yasargil by Kyle Brazzell, published in *Arkansas Democrat Gazette*, Sep 24th, 2000)

A letter by Maria Murphy (Englewood FL) titled *Togo's Open Arms, Servas Is for Esperantists*, appeared in *US Servas Open Doors*, Winter 2000 & Spring 2001 issue.

“And that's why people are fabricating their own ethnicities. How else do you explain the fact that Esperanto and, you guessed it, Klingon are growing in popularity around the globe? Despite the fact that linguist Mark Okrand created Klingon only about a decade and a half ago, many experts estimate the more people speak Klingon to-

day than Esperanto, which was launched over a century ago.” (Jonah Goldberg in *Klingon Kitsch: National Review*, Mar 30th, 2001)

In a letter published in the *New Scientist* on Mar 17th, 2001, the author, Simon Scarle, claimed that “there are more fluent Klingon speakers than fluent Esperanto speakers”. In its Apr 21st, 2001 issue, the *New Scientist* published a letter defending Esperanto by Sam Polo (Genolier CH).

Holland Herald, the monthly magazine of the Dutch airline KLM, published in its April 2001 issue a piece on language and language death, in which the authors mention Esperanto: “Esperanto, devised in 1887 by a Polish oculist L. L. Zamenhof, is perhaps the best known [artificial language – red.], and claims two million speakers, putting it on a par with Lithuanian or Hebrew. There's more chance of hearing Esperanto than of hearing Logopandectision, dreamed up by the 17th-century eccentric Sir Thomas Urquhart.”

In an article announcing a concert of Lou Harrison's works in Walla Walla (WA), Aydreya Walden of the *Walla Walla Union-Bulletin* informs the readers that “[t]he Mastersingers' concert will feature Harrison's *La Koro Sutro*. The text comes from a first century Buddhist chant and the music was composed specifically for Harrison's homemade orchestra. [...] Not only are the sounds unusual, but the text of

La Koro Sutro is in Esperanto, a language invented in the late 1800s. Translated, the title is ‘The Heart Sutra’ and is taken from the Perfect Wisdom Scriptures belonging to Mahayana Buddhism.” (*Walla Walla Union-Bulletin* Apr 15th, 2001)

The above article generated a letter from Ellen M. Eddy (Olympia WA), published in the May 8th, 2001 edition of *Walla Walla Union-Bulletin*, and titled *Esperanto spoken here—and there*.

A brief letter by Joanna C. Rovelstad (Hayward WI), about Esperanto was published in *The New York Times* on Apr 22nd, 2001.

“Esperanto to change name...”. Not to worry. “Esperanto” is a European software company that decided to change its name to CoVast. (*The Atlanta Journal-Constitution* May 16th, 2001).

“State-of-the-art world rhythms reside on this former Grateful Dead drummer's discs. ‘Supralingua’ is the worldwide intuitive language of drumming, and Hart has gathered quite a roster of guest artists to explore this musical Esperanto.” (From a review of Mickey Hart and Planet Drum's album *Supralingua*)

The recent release of *Incubus* in DVD format generated an avalanche of reviews in which the E word appears, generally in a positive context. If only the level of the Esperanto spoken in the movie were as high as the level of the advertising of the movie...

Publikradio aerumas Esperanton

Per radistacioj de la tutlanda publikradia reto oni povis aŭdi tri elsendojn pri Esperanto ene de kvin tagoj meze de majo, 2001. Vendrede la 18an de majo, kadre de regula rubriko de Nacia Publika Radio (NPR) *The World* (“La Mondo”), Ryan KILPATRICK el Kentucky raportis pri Esperanto kun iom moka tono, kvankam enestis bonaj citaĵoj de kelkaj intervjuitoj, inkluzive de Joel BROZOVSKY. Lia raporto finiĝis per la ridinda sugesto ke povas esti pli multaj parolantoj de la klingona lingvo (el la fikciaĵo *Star Trek*) ol de Esperanto. (Laŭdire, en reta diskutgrupo iu aktivulo pri la klingona lingvo konfesis ke verajn parolantojn de tiu lingvo oni povus kalkuli per la propraj fingroj.)

Tiu elsendo evidente instigis multajn Esperantosubtenantojn al reago. Laboranto ĉe NPR esprimis miron pri la granda reago.

“Kelkaj el la mesaĝoj estis tre ĝentilaj, sed aliaj malpli ĝentilis.” Rezulte, marde, la 22an de majo, en la sama rubriko *The World*, oni dissendis triminutan intervjueton kun unu el la reagintoj, Bill HARMON. Tiu elsendo havis tre pozitivan tonon, kaj eĉ instigis aŭskultanton tuj telefoni al la CO por peti pliajn informojn. La telefonnumeron li trovis en la telefonlibro de la regiono kie situas la CO.

Inter tiuj du elsendoj, sabate la 19an de majo, aŭdiĝis pli longa elsendo de Publika Radio Internacia (PRI) pri la Esperanto-agado en Bjalistoko. La raportanto montris malpli usonecan sintenon, intervjuante la tiuurban delegiton de UEA Jarek PARZYSZEK. Oni donis la impreson ke Jarek estas sol(ec)a persistanto kontraŭ la tajdo, sed ankaŭ informis pozitive pri Esperanto kaj la plej fama filo de Bjalistoko. Joel B.

Bonvenon

al la jenaj novaj membroj de ELNA (aliĝintaj inter la 1-a de marto kaj 30-a de aprilo 2001):

Familio Alper (Palo Alto CA), Eugene Andersen (North Adams MA), Lourdes Arguelles (Idyllwild CA), Roger Blackmar (San Francisco CA), Stan Buchholz (Palm Coast FL), Devlin Driscoll (Crete IL), Guy Holladay (Indianapolis IN), Ali Abd Lima (Amman, Jordanio), Luis Martinez (Houston TX), Lance Miller (San Mateo CA), June Rodriguez (La Feria TX), Scott Warren (Sumter SC), Gregory Weidman (Alexandria VA), Ron Wolf (North Richland Hills TX).

INSTRUANTOJ BEZONATAJ

de Ron GLOSSOP, Prezidanto de AAIE

Ĉu vi estas instruanto/instruisto de Esperanto? Se ne, kial ne?

Ĉiu esperantisto devus instrui almenaŭ unu alian personon pri Esperanto. Post kiam oni ricevis ion bonan de aliulo, oni devus doni ion bonan al alia(j). Ankaŭ tio estas bona maniero antaŭenigi nian movadon.

Estas ĝenerala vero, ke tiuj kiuj instruas aliajn pri io, pli bone mem lernas tiun materialon. Tio validas ankaŭ pri Esperanto. Se vi instruas alian personon, vi mem efektive pli bone lernas Esperanton.

Ĉiuj esperantistoj, sed aparte tiuj kiuj instruas Esperanton al aliaj, rajtas iĝi membroj de la Amerika Asocio de Instruistoj de Esperanto (AAIE). Kial fari tion? Ĉar vi ricevos kvar fojojn jare la *Bultenon de AAIE*, redaktitan de Dorothy Holland. Tiu *Bulteno* estas unu el la plej utilaj gazetoj haveblaj al usonaj esperantistoj. Ĝi entenas informon pri la instruado de Esperanto ne nur en Usono sed tra la tuta mondo. Oni povas trovi no-

mojn kaj adresojn de lernantoj de Esperanto, kiuj volas korespondi kun vi kaj viaj lernantoj.

Ĝi enhavas multajn aliajn utilajn novaĵojn pri Esperanto kaj esperantistoj kaj la instruado de fremdaj lingvoj. Ekzemple, ĉu vi scias, kie okazos la UK en la jaro 2003? Jes, ĉi-jare ĝi okazos en Zagreb, Kroatio, kaj en la jaro 2002 ĝi okazos en Fortaleza, Brazilo. Sed kie vi trovos tiun informon pri 2003? La kalendaro en la plej lastatempa *Bulteno de AAIE* informas la legantojn, ke en la jaro 2003 la Universala Kongreso okazos en Göteborg, Svedio.

Kaj estas ankoraŭ alia kialo por membriĝi en AAIE. Vi tiel aŭtomate iĝos membro ankaŭ de la Internacia Ligo de Esperantistaj Instruistoj (ILEI) kaj ricevos kvar fojojn jare alian informplenan gazeton la *Internacia Pedagogia Revuo* kun artikoloj pri la instruado de Esperanto ĉie en la mondo.

Instruantoj/instruistoj de Esperanto

(ĉiuj esperantistoj, ĉu ne?), AAIE bezonas vin kaj vi bezonas nin. (Bedaŭrinde ĉi-jare ni havas nur 40 membrojn!) Helpu nin. Aliĝu nun. Sendu \$25 (por unu jaro) al Sally Lawton, Koresponda Sekretario de AAIE, 12 Stage Rd, Westhampton MA 01027. Vi helpos nin kaj ni helpos vin kaj ĉiujn, kiuj instruas Esperanton.

If you missed the recent Pan-American Esperanto Convention and the ELNA Annual Convention, and if you can't attend the *Universala Kongreso* or any of the major Esperanto conventions to occur this summer, consider attending the North American Esperanto Workshop in San Francisco, July 2-13. For more info, please contact: Ellen M Eddy, 11736 Scott Creek Dr SW, Olympia WA 98512; ☎ 360/754-4567; 📠 360/786-9175; ✉ eddyellen@aol.com.

FIVE MOST WANTED

by the Esperanto League

These volunteer tasks are on the lam. The League needs your help in apprehending them!

Task: Corporate style guide. Find or write professional guidelines for a unified appearance for all ELNA publications.

Priority: 1. Time: 1-2 hours per week. One-time (English).

Task: Resources Committee head. Do fundraising inside and outside of ELNA, find other resources.

Priority: 1. Time: 1-2 hours per week. Permanent (English).

Task: Commissioner for Complaints. Forward complaints from reticent members to the appropriate person.

Priority: 2. Time: 1-2 hours per month. Permanent (bilingual).

Task: Publicity Committee / mass media. Produce and distribute press announcements.

Priority: 1. Time: 1-2 hours per week. Permanent (English).

Task: E in bookstores. Get Esperanto books into "real" bookstores so the public can see that Esperanto really exists.

Priority: 2. Time: 1-2 hours per week. Permanent (English).

Task: Constant Amusement Committee/Agent (KAKA). Make certain that the Movement is amusing and fun.

May include running around naked. (This post can be anonymous.)

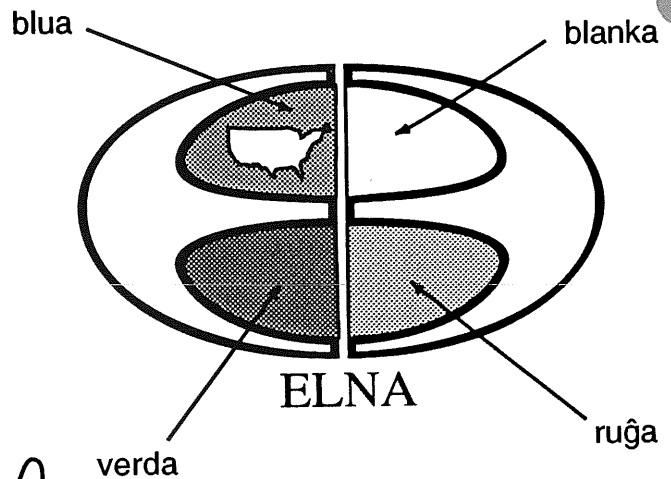
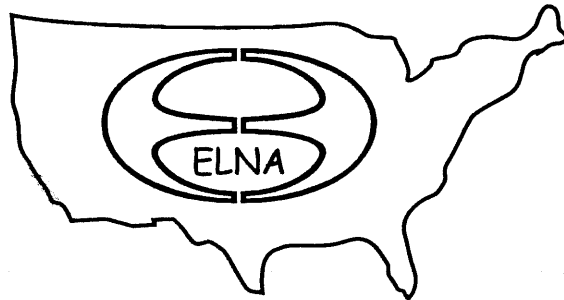
Priority: 2. Time: 1-2 hours per month. Permanent (Bilingual).

You do not need to be an expert – but you do need enthusiasm! To help, contact one of our agents: Timothy Boronczyk at ✉ organman20@hotmail.com, ☎ 607/753-4249, or 331 Shea Hall, Cortland NY 13405; or David Wolff at ✉ dwolff@world.std.com, ☎ 978/264-0286, or 6 Durkee Rd, Acton MA 01720.

WHAT WILL THE NEW ELNA SYMBOL LOOK LIKE?

The contest to design a new symbol or "trade mark" for ELNA is still on! We have received several responses, but we hope for more. This contest is not so much an individual competition, as a cooperative endeavor. Individuals can submit proposals, of course, but so can groups. Take some time in your local group meeting to brainstorm ideas for a catchy symbol, or let several volunteers form a small group to work on it. Ideas often can flow more freely when several people work together on a problem.

To give you something to go on, here are a few of the ideas that have been proposed so far. Some use the Esperanto "melon", the Esperanto symbol for the second century, in combination with words or letters and/or a map of the United States or North America. Others point out that ELNA's domain name "esperanto-usa.org" does a very good job of showing what ELNA is about (very succinctly), and also shows how to contact us through the Internet. Therefore, it has been suggested to use the domain name in the symbol.



These are merely ideas to start with. Surely you can come up with something better! Send your proposals to the Central Office by letter, fax, or e-mail.

Joel B

Esperanto League for North America
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