

# esperanto USA

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I would like to say that right now in the current age, in the time of globalization, which is criticized but inevitable, the importance of Esperanto can only grow. In this world, which not without cause is called a universal village, the idea of a universal language appears to me completely natural. Of course one does not have a right to impose anything at all by force, but also one does not have the right to close one's eyes to the needs which the new age brings. (from the Address of the President of Croatia, Stjepan Mesic, to the 86<sup>th</sup> World Esperanto Convention, July 2001, Zagreb)

## ANOTHER NEWBIE'S STORY

Chuck SMITH

I step off the airplane in Düsseldorf and find myself immersed in German airport signs directing me to passport control and baggage claim, when the memories of planning this trip return to me. I had been wanting for several years now to go to the *Internationale Spieltage Spiel*, the largest board game convention in the world. I remembered thinking back in February that if I learned Esperanto I would be able to stay with a family near Essen and not only save money, but get the feel of what day to day life is like for a German family without having to speak German fluently.

I was lucky enough that one of the first bags out was mine and I passed through customs and started looking for the familiar green flag as I was instructed. After walking up and down the terminal a few times, I finally found my host, Heinz, and three others waiting for me. "Saluton!" I didn't expect to find four Esperanto speakers waiting for me and I was a bit overwhelmed, not to mention exhausted from the flight, but was pleasantly surprised to find communication easy enough in Esperanto, which was a good thing since none of them had much command, if any, of the English language.

After Heinz dropped the others off at their houses, we went back to his house and I promptly went to bed, which is an uncommon luxury for international travelers, since hotel rooms often do not let new guests into their rooms until the afternoon. After I woke up, I was a little surprised when I met the family and realized I would be speaking a mixture of four different languages in the same house. Let me explain: Heinz's wife is from Spain, so all of their children are bilingual Spanish and German and when I arrived I assumed that my Spanish was better than my German, but

after being greeted in Spanish, I realized that it was quite a struggle to speak because I hadn't practiced it in about half a year. By the end of the trip, I realized that my German was a lot better than my Spanish even though I had no formal German lessons and had three years of Spanish in high school.

The next morning, Heinz's son, Mike, drove me to the Essen fair and said he would pick me up that afternoon. I was a bit frustrated being thrown into an environment hearing people speaking German all around me when I only knew barely enough German to get by. I quickly learned "Sprechen Sie bitte Englisch?" and "Kann ich daß enkaufen?" to use to speak with the vendors at the game stands. About half could speak English and half of them answered that they spoke only a little. I also had great difficulty trying out the games that were available to play for free because couldn't easily find a group who would wait to speak English to play.

At the end of the day, Mike came back and picked me up and said that I could join him for his friend's birthday party tonight at the pub. Luckily, he spent a month in Canada last year so he knew English well enough to communicate with me. I couldn't believe that knowing Esperanto would let me be able to find out what it is like to hang out with friends in Germany. I also learned a lot about living in Germany from two of his friends who were willing to try their hand at English and I tried to speak German as much as possible even though I felt like I barely knew how to say anything. Afterwards we went back to Mike's apartment and watched the Matrix in German and listened to a few German CDs and went to bed.

(see Newbie on page 5)

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## Sez the Prez

Saluton ĉiuj,

As always, one of our greatest needs is knowledge: how to organize, how to raise funds, how to do publicity, how to help ELNA grow. This month, a list of useful resources for improving your knowledge of the skills that ELNA – or any organization – needs. Whatever you need, remember that someone, somewhere has already run into your problem and has written a book, offers a course, or sells a service to solve it. A good place to start is the Web, but also remember your local library. Librarians are professionals at finding information and they take pride in assisting even the strangest request. You can easily find dozens of other books and web sites on each topic; these are things I bought and decided to keep.

- **The Successful Volunteer Organization**, Joan Flanagan 1981; 0-8092-5838-2 cloth, 0-8092-5837-4 paper. More oriented towards local social-welfare groups but very clear and straightforward.
- **In Search of Excellence**, Peters and Waterman 1982; 0-06-015042-4 (cloth). How companies succeed.
- **Elements of Style**, Strunk and White 1972. The classic and essential book on effective writing. Every professional writer owns a copy. You should too. 78 pages and correspondingly inexpensive.
- **How to Win Friends and Influence People**, Dale Carnegie 1981 (revised edition). Another classic.
- **All You Can Do Is All You Can Do but all you can do is enough!**, A. L. Williams 1988; 0-8041-0499-9 (paper). Inspirational and filled with techniques for leadership, organization, and success.
- **Swim With the Sharks Without Being Eaten Alive**, Harvey Mackay 1988 0-8041-0426-3 (paper). Sales and negotiation (and Esperanto needs some salespeople!)
- **Getting Things Done**, Edwin Bliss 1976; 0-553-14233-X (paper). Seventy-some brief techniques – one to three pages each – for overcoming procrastination, clutter, interruptions, paperwork, bottle-necks etc.
- **Questions and Answers about Espe-**

ranto, David Wolff 1992 (no ISBN). How to respond to the 45 most common questions that non-Esperantists have. A good “read me first” pamphlet if you will be talking to the public... or a journalist. 20 pages.

- [http://www.mapnp.org/library/mgmnt/mba\\_prog.htm](http://www.mapnp.org/library/mgmnt/mba_prog.htm). A 15-hour course in nonprofit management.
- <http://www.pfdf.org>. The Peter F. Drucker Foundation for Nonprofit Management. I haven't checked it out, but Drucker is the expert on management.

As further incentive, I will award an “Ege Bone!” to any ELNA member who reads at least three of these. Just remember that my term ends at next year's national convention, so you need to start reading soon. Other news: Phil Dorcas is the head of the Nominating Committee for next year. If you want to nominate (or even suggest) someone for the ELNA Board, contact Phil at [pdorcas@airmail.net](mailto:pdorcas@airmail.net) or ☎ 817/858-0689. Phil also gets Ege Bone! for his hard work and good results with local publicity in Texas.

And once again this newsletter contains a list of the “Five Most Wanted” volunteers for ELNA. Check it out! In particular, we still do not have anyone responsible for the single most important post in any organization: fundraising. Lack of funds has held us back from many important projects, yet for years no one has stepped forward to handle this. We will never succeed while this position is empty. Help and advice are available... but we need someone responsible and hard-working to take the lead.

If you are an officer of a local group, please show the “Five Most Wanted” list to your local members. Perhaps one of them can help (our volunteers don't have to be ELNA members). And maybe one of these tasks could be an interesting job for your whole local group!

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### BONVOLU ATENTI ERARON!

Por rezervi hotelĉambron por la kongreso en Sacramento, la ĝusta telefonnumero de Hawthorn Suites Hotel estas 1-800-767-1777. La numero en la Unua Bulteno kaj Aliĝilo ne estas ĝusta. Estas konsilinde rezervi ĉambron kiel eble plej baldaŭ.

# FLIGHT-TIME MEDITATIONS

Duncan CHARTERS

I am writing this as TWA is winging me eastwards on an evening flight to spend a weekend discussing with colleagues the importance of inter-cultural education in today's world. How do we train language teachers to take up this task understandingly, intuitively and naturally – as perhaps the most important work they could ever do for their students?

How much more urgent would our conversations be now than a month ago? Did September 11 really change forever who we are, how we think, how we feel about each other, how we look at our world and our safety in it, as the commentators have been repeatedly persuading us?

My flight is full, with a not uncommon commotion that disrupts the smooth seatward flow as some passengers find other people sitting in their seats.

The pilot, or captain as he must be called once he takes charge, is obviously a jolly man who likes communicating with the passengers. Lots of jokes, along with a tone of assurance. Jokes? Could he possibly make one in reference to: He did it! "This is the captain speaking from the cockpit, or jail cell as it's known now. We're locked in!" No laughter was expected or heard. He had managed to acknowledge any possible mental nervousness among the travelers by giving a quiet assurance in a light-hearted way.

There are different nationalities on the flight, various skin tones, an Indian woman in a sari. Next to me (I am writing this part later) an older man of dark skin tone who looked decidedly Middle Eastern. What was he planning with the beatific smile on his face? I think about how we tend to judge by appearances, and the shift in the mental climate since September 11. I am acutely alert

to the thoughts coming to me and how I respond.

I think back to the New York that was thrust on me in the sixties, when, as a new immigrant, I became acquainted with a shockingly different culture in the overpowering heatwave which is a New York City summer. I listened on the radio to Jamil Baroody, then

The "Middle Eastern" man next to me, finally showing his true colors when he ordered a cranberry juice in impeccably native American English, slept, disappeared for an hour (how long were those lavatory lines?) and returned. What is the basis for human fears and suspicions? How shallow they can be! How irrational! Are we really in control of our thinking?

I then remember my experience as an exchange student in France. One day a friend of my correspondent's came up to me during a break in the courtyard outside the classrooms and very earnestly let me know what he thought of his having to learn English. His words were a shock to me.

"I want you to know why I am studying English and how I feel about it. I know it's necessary for me to learn it, as I plan to work in a profession where I will need to be able to communicate with English speakers who never felt it important to

learn my language or any other. But every moment I have to spend studying your language rather than doing something more meaningful for my life, is one more moment of resentment I have built up against you and English speakers who don't have to spend your time this way and think it doesn't matter that we do."

This earnest young man never spoke to me again. I had no way of knowing the extent to which his comments were representative. But he needed to tell me how he felt, and I felt his passion about it. It didn't matter at all that I was making the effort to learn his language. That didn't change the situation as he saw it. He didn't hate me as an individual, or the British or Americans as people. But multiply his deeply-felt response by the millions who resent what they see as cultural and linguistic imperialism, assaulting their values and controlling their ↵p.4

## Mesaĝo de la Prezidanto de UEA

**Ankoraŭ sub la ŝoko pro la katastrofo okazinta en Usono mi sentas la devon, nome de Universala Esperanto-Asocio, esprimi al la usona popolo kaj tutaparte al la usonaj esperantistoj la solidarecon de la tutmondaj esperantistoj. En la venontaj horoj eble estos pli klara la amplekso de la katastrofo kaj oni scios pli pri la kaŭzoj kaj pri la respondecoj, sed jam nun eblas diri ke la Esperanto-movado nun, kiel ĉiam, nepre rifuzas perforton kaj militon kiel rimedojn de interhoma konduto. La nuna katastrofo montras al ni, ke ni devas ankoraŭ pli intense labori por disvastigi niajn ideojn pri paco kaj dialogo inter malsamaj gentoj. Sincerajn kondolencojn al la viktimoj kaj al iliaj parencoj kaj sinceran solidarecon al la usona popola kaj al la usonaj esperantistoj.**

**Renato CORSETTI**  
Prezidanto de Universala Esperanto-Asocio

Saudi ambassador to the United Nations. An intelligent and colorful man, he was given to excoriating the United States for its political and cultural impositions on the world, with such diatribes as "Ours is the culture of the veil. Yours is the culture of the miniskirt. We don't want your miniskirts!"

It suddenly hits me that at the very moment Baroody was addressing the U.N. and being mocked by New Yorkers for his unique Arabic-toned delivery, Osama bin Laden was a teenager growing up in Baroody's home country. What if those who laughed so hard, and the commentators egging them on (like William F. Buckley, Jr. who, amazingly, was serving briefly as the country's U.N. representative at the time) had actually listened to what Baroody had to say, and realized those words represented feelings that would come home to them in ways far more telling than they would ever know?

(continuation from the previous page)

lives, and one begins to see what we need to understand and face in the world.

Many years later, a specialist in international communication would make the observation in a conversation that for many people around the globe, learning English is one of the ways one gets drawn into something one would rather not be drawn into. That was Baroody's frustration. Not only do we have to make the commitment to learn your language, but you shove everything else about your culture down our throats with it!

It occurs to me that it's not difficult for Americans to understand the admiration that their free and vibrant democratic system still attracts from millions of people all over the world. Indeed, political rhetoric conveys the sense that this is almost expected, or due "the greatest nation in the world." Yet given how our world view is conditioned by our geography and education, what basis do we have for understanding the deep-seated anger and resentment to be found on the other side of that coin? How many

Americans have learned another language in such depth that they have had a truly attitude-changing experience through understanding from their viewpoint – from within their language and cultural medium – the perceptions and feelings of those looking at them from the outside? Is the typical American willing to listen to the passion of those who feel there is something very wrong with the values and actions of the nation that to them is most deserving of recognition by an incomprehensibly ungrateful world?

What would it take for Americans to see themselves "as others see us" and not be offended by those who would deeply question them? So often in this culture when we question each other or our nation, this is viewed as a personal attack, an unwelcome excursion into negativity, a discomfort zone to be avoided at all costs.

For many years, Peace Corps volunteers were given a small volume to read for their orientation, *The Quietmouth American*. Oh? Isn't the "Ugly American" the "Loudmouth American"? Yes, there are obvious reasons for that reputation. But the other image is much more subtle. Many people in other countries feel they never get to know Americans, and when they do, the Americans have

nothing to say.

I wasn't really sure what this meant until I took two different Principia Abroad programs to Spain. The first time, I arranged with my cousin who taught at a Spanish university to have his business students who were learning English get together with some of our group who wanted to meet Spanish students. After a night on the town, our students all came back elated. Finally they had met some real Spanish students their age who were fun to be with and were happy to share their favorite student night-life hang-outs. They wanted me to set up another meeting as soon as we could! I called my cousin with the good news, expecting that he would confirm my report and convey the message. What was my surprise when he said his people were not at all interested in any further get-togethers. They had found our students superficial, too interested in fashion and their own culture, and

**Efika dialogo postulas respekton al lingva, kultura kaj idea diverseco, kaj bezonas ne nur mensan malfermitecon sed ankaŭ la kapablon aŭskulti. (El la Rezolucio de la 86a Universala Kongreso de Esperanto)**

unwilling to talk about anything serious. What would be the point in meeting with them again?

This gave me a lot to think about, and I found it really hard to explain the reaction to the students and address their disappointment without their feeling hurt. When I took another group a couple of years later, I had made sure they were much more aware of the need to know their own culture and political system, and to be ready for some serious discussion about it. I tentatively approached my cousin again. He was willing to give it another try. We set it up. Off they went. Late that night the group returned. They looked totally worn out. Almost before I could inquire how the evening went there burst out the unanimous reaction "Never do anything like that to us again! Those students spent the whole night arguing with us. They didn't seem to like anything about the U.S. or Americans. Why would they want to even talk to us if they were just going to be putting us down all the time?" This seemed like an even bigger disaster than the first attempt. So I called my cousin expecting to hear the bad news confirmed. But to my surprise he was delighted and enthusiastic. "My students re-

ally want to get together with yours again as soon as possible. When can they do it? It must have gone really well! They were so impressed with your people. They said it was so good to finally meet some Americans who can think!"

That get-together never took place. I realized how much it can take to be really ready for communication across cultures. I had learned a powerful lesson some time earlier when I got into a lively discussion about my religion with a Spaniard who was in a group of people I knew. He seemed totally opposed to what I believed, and I became very uncomfortable. Yet I persisted, knowing this would help me think through how to explain my beliefs in another language to someone with a very different background. Our discussion ended. I felt unhappy with my seeming inability to handle the situation well. Imagine my surprise, though, when friends started reporting to me that I had given him some incredible ideas and he was thinking in a whole new way about many things as a result. They said he had ended up with great respect for me, and stated

how happy he was that I had been willing to stay with him through all his questioning to the point where he understood and could accept much of what I had to say!

The importance of my understanding where my friend was coming from then became very evident. I had made enough of an effort to learn about his background that I could communicate about my deepest beliefs and values in a way he could relate to. I had learned to listen to him, to value where he was coming from, and in return I could communicate with him. Yet at the moment I hadn't realized what communication had taken place, and like my students after me, I felt offended at what seemed to be a negative, purely argumentative tone and approach to the discussion.

English speakers are both blessed and cursed by the position of their language in the world today. The fact that so many people feel the need to learn English means that the vast majority of Americans never have to get beyond their own language and culture, never experience the struggle of communicating outside their comfort zone. And most importantly, they have never had the experience of breaking through those barriers until they understand and ↪ p. 5

(Newbie – continuation from the front page)

A few days later, I went up with Otto and Elena to Krefeld for an Esperanto day. This would be my first gathering speaking Esperanto where I wouldn't be able to fall back on my English, so I was a bit nervous. I found it quite pleasant to be able to speak Esperanto all day and not have to speak German except to order my meal at the Italian restaurant. Of course I also enjoyed the bit of extra fame that comes with being from the United States at a small gathering and I was wearing my USEJ t-shirt.

Our day started with a quick snack followed by a walk through the city with a tour guide who spoke German and an interpreter for Esperanto. One Esperanto beginner in the crowd asked the interpreter if he was really necessary because she believed that everyone in our group could speak German. He replied, "Ne ĉiuj" and I heard myself saying, "Jes, mi ne parolas la germanan." It seemed to me that about 10% of the group could not speak German. There were about 60 people there from 7 countries: Germany, the Netherlands, Belgium, France, Russia, Bulgaria, and me from the United States.

After this we went and watched a professional make pottery which he explained in German with an interpreter to Esperanto.

It was very interesting, but the room was getting hot and, not really liking the idea of listening to an interpreter, I left and talked a bit with a man from the Netherlands who explained to me that he was used to listening to interpreters frequently. He also explained that one reason that more people in the Netherlands can speak English is because they use subtitles on our movies, so they pick up more English words, whereas the Germans dub theirs.

Finally, I was very impressed at the end of the day by the bilingual (Esperanto/German) Catholic mass for those who wished to attend. The songs were sung in Esperanto and German at the same time and different people spoke to us in German with Esperanto translation or in Esperanto with German translation making for a very interesting worship experience. After this, a few of us went back to the Ebel's and had Russian soup for dinner and a few concluded the day by visiting the Karelia Internet Esperanto chatroom (<http://karelia.komputilo.org/>).

My final day in Germany, I traveled to the University of Münster because I am considering studying linguistics there next fall. One of my friends from the USA is studying there and their professor of linguistics, Dr. Rudolf Fischer is an Esperantist! Rudolf met me at the train station and showed me

around the city and was surprised how well we could communicate after I only had eight months of study in Esperanto. He showed me the best places to buy stuff and I enjoyed the private conversations we could have in the stores there.

I was lucky that he was having an Esperanto seminar that evening (unfortunately for me, in German), so he let me sit in on his class and he announced to the class that they had a visitor from the United States who speaks Esperanto. After the class, another student, Uli, came up to me and we talked in English and she told me that she plans to take the Esperanto course that Dr. Fischer offers. Today, a month later, I received a letter from her in Esperanto, and although it was not perfect, I was able to understand her well and that was only a month after she started learning!

After this, I met my friend Steve from the college I attended in the states and although I enjoyed his company, I felt frustration at places because neither of us spoke German well at all. I realized what non-Esperantists must feel like when they visit other countries and hang out with people from their own country. Everyone I met was very helpful and friendly and now I can't imagine visiting another country without knowing Esperanto.

(continuation from the previous page)

deeply, even painfully, feel how they are perceived by an individual whose world view and expression of it may be in total contrast to theirs. It is this feeling that can really make us reach out to communicate who we are. If through our persistence we have taken the initiative in breaking down some of the barriers, we will be rewarded both by understanding and by being understood in ways that we have never experienced before.

One of my most meaningful conversations came when I had the opportunity to spend several hours with a German who had served in Hitler's Nazi youth movement. We were speaking Esperanto, the language designed for global communication beyond the speaker's native tongue, so our communication was on an implicit basis of equality and mutual trust. Both of us had made the effort to get to this point. He wanted to take me into his confidence and explain something he was deeply anxious for me to know and understand. In several hours, he talked me through everything that had made it seem right and reasonable for him to join

the Hitler youth. He told me how his thinking was almost hypnotized into not recognizing what he was signing on to and what this would mean. Since that time, he has devoted his life to redeeming that experience, to helping others be alert to the "mental terrorism" that took him to the point where he could see no way out. Through working with Esperanto he has been able to live his deep conviction that no individual or race or nation is superior to any other, but all must embrace each other in the love and affection that will make horrendous acts of personal violence or war impossible.

I realized after this treasured experience that I had now seen what was true about the German people against whose nation my country had fought just a generation before mine. I understood the mental forces that had conspired to pervert their ideals, to draw them into accepting what was foreign to their true nature and inclination, causing the world to despise them and everything that many thought they stood for. On this basis I could release any personal feelings about this people, and rejoice over the freedom that the man I was talking with had found from ev-

erything hateful, angry and vengeful. He had received his forgiveness through redemption, and how could I then withhold that in my own thought from him and his people? He had turned to me so trustingly in order to share from his heart a key that would change my view of the world and everyone in it. I knew that whatever the picture, whatever the horror of the actions one or many individuals could inflict on others, there was nothing beyond redemption. From that time on it was uncompromisingly clear to me that I too would need to live life in such a way as to include all mankind, without exception, in my own deepest respect and appreciation, forgiveness, and consistent love. No one should claim to have achieved what has yet to be fully demonstrated. It is truly a lifetime occupation. We all need to be working this out at our own pace, in our own way, through our own experience. Yet as we make the effort that is required of us, we will have the reward of knowing that our contribution is beyond being significant. It will change our life, our world. And that cannot fail to bless every single individual who shares it with us.

# KTP!



2001  
Strasburgo

## Internacia Junulara Kongreso (IJK)

[IJK is the International Youth Convention, organized by TEJO, the World Esperanto Youth Organization, each year in a different city around the world. This summer IJK was in Strasbourg, France. Next year it will be in Pato Branco, Brazil.]

Kion oni povas rakonti pri la IJK, ĝenerale? Laŭdire, la etoso de tiu evento multe varias laŭ loko kaj okazo, do mi simple povas rakonti pri mia propra sperto. La 31a IJK (Internacia Junulara Kongreso) en Strasburgo, Francio, estis unu el la plej memorindaj aferoj de mia juna vivo. Estis mia unua vojaĝo en Eŭropo, kaj kian pli bonan enkondukon al tiu senlime fascina kontinento oni povus havi, ol renkonti samaĝulojn de ĉiuj landoj en la sama loko, por unu semajno de senbrida festo, babilado, sportumado kaj, jes, mi eĉ trovis tempon por trafi kongresajn programerojn!

Inter la plej interesaj spertoj en tiu okazo estis la klopodo fari komplikajn fizikajn aferojn tute per Esperanto. Ekzemple, post la publika lingvo-foiro okazinta en parko, mi estis "volontuligita" por helpi en la malstarigado de la tendegoj, kie oni ekspoziciis pri pli ol 20 lingvoj. Tiu ampleksa tasko postulis, bedaŭrinde, preskaŭ la tutan vesperon.

Tamen, ĝi estis okazo por uzi la lingvon kiel neniam antaŭe. Kiel multaj esperantistoj, mi tute kutimas babiladi en nia lingvo pri diversaj akademias kaj esoteraj temoj, sed estas tute malsama afero uzi la lingvon kiel veran laborilon! La unuan fojon, mi aŭdis min diri frazojn kiel:

- Vi, bonvole tenu ĉi tiun stangon strikte dum mi fortiras la palison el la tero.
- Unu, du, tri, LEVU!
- Ĉu vi pensas ke estus pli facili faldi ĝin laŭlonge aŭ laŭlarĝe?

Do, se vi volas vere praktiki uzi Esperanto kiel funkcia lingvo, mi sugestas ke vi

provu labori per ĝi. Mi invitas ĉiujn samideanojn al mia ĝardeno...

Serioze, la IJK estas multe pli ol laboro (krom por la organizantoj!). Ĝi estas ripoza, ĝinda ferio, sed eble la plej lerniga ferio de onia vivo. Mi lernis pli pri Eŭropo dum unu semajno ĉe la IJK ol dum dek jaroj en lernejo. Samtempe, mi renkontis novajn dumvivajn geamikojn el diversaj lokoj, kaj pasigis la noktojn dancante, babilante, ludante, drinkante (nur iom!). La IJK estas nekomporebla okazo sperti veran "Esperantion", ĝis la grado ke oni eĉ songas en Esperanto dum la nokto. Mi nepre intencas ĉeesti la venontan IJK-n, en Brazilo, kie mi supozas ke mi trovos egale bonan enkondukon al unu plia kontinento. Liz RAIBLE

## Esperanto en la Interreto

The week-long TEJO seminar, "Esperanto on the Internet", occurred in Uppsala, Sweden, at the end of October. Several of our Canadian friends attended, as well as recent USEJ president Chris Culver, who is working as a volunteer in the TEJO central office. Photos and accounts of the seminar are of course available on the internet at <http://ikso.net/echei/2001/>.

One of the ways in which TEJO encourages practical use of Esperanto is through organizing international seminars, which bring together young Esperanto-speakers to have discussions and work together around a serious topic. Past seminars have tackled human rights, language rights and politics, local cultures in a global world, and internationalism versus nationalism.

If you'd like to keep in touch with other USEJ members between issues of *KTP!*, join our announcement and discussion mailing lists. You can subscribe to both lists from USEJ's web page <http://www.usej.org>.

## JES-kolumno

### Ne forgesu pri JES-oj!

In the Oct 2000 *KTP!*, Amanda Higley listed ideas for improving USEJ. She suggested ways that USEJ members who want to become more active could help. One way is to contact current and ex-USEJ members in your state or region and organize a gathering to practice speaking Esperanto and exchange ideas. In past years, USEJ had regional gatherings, called Junularaj Esperantistaj Semajnfinoj (JES), or Esperanto Youth Weekends. In April of this year, *KTP!* happily reported that the JES tradition was revived in Boston with great success. Since then, we've had two more JES's, with more on the way (see below). If you'd like to help organize a meeting in your area and need help contacting other young Esperantists in your area, contact the USEJ board at [usej@esperanto.org](mailto:usej@esperanto.org).

### JES in Massachusetts!

La Esperanto-Societo de Novanglujo havos sian Zamenhofan feston tage sabate, la 19an de januaro 2002. Ĝi okazos en Springfield, MA, kaj James Russell, kiu loĝas ne tro for, pretas organizi junularan programon post la festo. Se vi ŝatus veni por JES en Springfield, kontaktu James-on: [jrussell@wnec.edu](mailto:jrussell@wnec.edu).

### JES in Philadelphia!

Post multaj sukcesaj JESoj (Junulara Esperantista Semajnfino) en multaj lokoj (Bostono, [apud] San-Francisko, Novjorko), mi pensis ke ni devas havi JES-on en Filadelfio (la urbo de fratamo). Ni paroletis pri ĝi en Novjorko, kaj ni havas kelkajn ideojn, sed nenion konkretan krom la datoj: 15-17 februaro. Kontakti min ĉe [msochuck@yahoo.com](mailto:msochuck@yahoo.com) aŭ ☎ 717/903-2989, se vi havas ideojn aŭ se vi planas veni. Ni eble servos la komunumon, vidos historiaĵojn, renkontos lokajn esperantistojn, ludos tabulludojn el Germanio kaj faros multajn aliajn amuzajojn. Nepre venu kaj ankaŭ informu ĉiujn viajn E-amikojn (komencantoj bonvenas)! Chuck SMITH

La redaktoro de *Esperanto USA* bedaŭras, ke li ankoraŭ ne ricevis taŭgajn raportojn pri la JES-oj okazintaj ĉi-jare. Li daŭre esperas.

# El la CO

Joel BROZOVSKY

In October of 2001 I made a quick trip to Japan to take part in the 88<sup>th</sup> annual *Japana Esperanto-Kongreso* and I couldn't help comparing it with the 49<sup>th</sup> ELNA conference held in May this year in Salt Lake City. The ELNA conference lasted half a day longer than the Japanese one — 2½ days plus related activities in the Friday before, as opposed to two days plus Friday attractions in Japan. In other dimensions, though, the contrast is more stark.

The official decision to hold the ELNA conference in Salt Lake City wasn't made until December 19<sup>th</sup>, 2000, barely five months before the conference date! Next year's conference in Sacramento was decided a whole year in advance, at the conference in Salt Lake City, but from what I hear, that was unusually early. The Japanese conference, on the other hand, was publicly announced at the conference in Awa-Ikeda in 1997, four years ahead. This allowed ample time to plan and prepare for the conference, whereas in Salt Lake City time to prepare was dearly lacking. In the formal session of the Japanese conference, it was announced that the conference in 2005 (four years ahead) will be held in Yokohama. They'll have enough time to organize it, and perhaps even more important, they will have time to use the coming conference as leverage for livening up their local Esperanto activities and getting new people involved.

Early planning certainly can influence the depth and richness of the program, and that in turn may have something to do with the number of people who are attracted to the conference. In Salt Lake City about 60 people participated. In Japan almost 600 paid the conference fees, although about one third of them didn't make it to the conference. Of those, most paid a smaller conference fee called "moral support" to give concrete support to the conference and through it to the Esperanto movement, and to receive the conference publications, which include, in addition to the program booklet and tourist brochures, a special gift to the participants and supporters. This gift can be almost anything related to Esperanto (once it was a bottle of local wine with an Esperanto label put onto it by the winery), but it usually is a book published for the occasion. That is a clever way of financing the publishing of Esperanto books, because there is an automatic market for about 500 copies of the book given out to conference participants. This year's gift was a beautiful new book of part of an epic novel done in comic book format. The conference took place in a small city in Osaka Prefecture, Takarazuka,

where the book's author, TEZUKA Osamu, was born. Tezuka is considered to be the father of the Japanese comics and animation industries (the world's largest), somewhat equivalent to our Walt Disney.

In Salt Lake City, the program was rich enough that there were often two things going on at the same time, from which participants had to choose. In Takarazuka about 50 items are listed in the program; much of the time there were 8-10 programs going on simultaneously! No one could hope to get an overview of the conference program as there was so much crammed into such a short time. A conference of that size really should last a few more days, but because time off from work is hard to come by in Japan, organizers are very reluctant to stretch it out any longer.

Even though it was the national Esperanto conference, it was fairly international in scope with attendees from 10 countries. About 15 participants came from outside the country for the conference as well as about five non-Japanese residents who attended. Statistics show also 14 handicapped participants. Lately blind Esperantists in Japan are quite active. One of the reasons is the attention given to them and their needs by a couple of Esperantist support groups for the blind. These groups actively transcribe Esperanto books and magazines into braille, or read them onto cassette tapes. They also give support as needed on location. One visible result is the bilingual illustrated flier on how to behave around blind people that is given out with the conference materials to all participants.

Next year's ELNA conference in Sacramento will certainly not be on a scale comparable to the one in Japan, but it will be special as a memorable celebration of ELNA's 50<sup>th</sup> anniversary. There is a relatively experienced group of organizers who have

been working on it since before the conference in Salt Lake City. ELNA members should already have received a flier and registration form in the mail, and some registrations have already reached the Central Office. Don't wait until the last minute to make your plans to attend! Send your registration and fees to the CO and be a part of this special celebration. Please note, though, that the telephone number for the conference hotel written on the registration form is wrong. The correct number for making room reservations at the Hawthorn Suites Hotel is 1-800-767-1777.

Along with the conference brochure, ELNA-members should have received the update to the Member List, the brochure for the *ELNA Periodical Subscription Service*, and the registration form for renewing memberships in ELNA and UEA. If you haven't already sent it in, please take a moment now to fill out the form and renew your membership. Those who wait until after January to renew their membership cost ELNA extra postage, and risk not getting their newsletter on time. Don't delay — renew today! If you need a registration form, let us know and we will be happy to send one. Or, you can do it all on our secure Web site on the Internet: [www.esperanto-usa.org](http://www.esperanto-usa.org).

And, it is certainly not too early to be thinking about future ELNA conferences. Hosting a national conference is an excellent way to breathe new life into the local Esperanto movement — to publicize Esperanto, to attract new people, and to inspire local Esperantists to become more active. If you think your group might be interested in hosting an ELNA conference in 2003 or later, contact Peggy Dolter, head of the ELNA Congress Committee: [peggyd@icon-stl.net](mailto:peggyd@icon-stl.net).

## INVITO PARTOPRENI LA KONGRESAN AŬKCION

Okazos aŭkcio dum la 50a Kongreso de ELNA kaj ni invitas ĉiujn donaci esperantaĵojn taŭgajn por tiu aŭkcio.

La aŭkcia enspezo estos egale disdonata jene: 1. al la Historia Fonduso, kiu celas finance subteni la eldonon de historilibro pri la usona E-movado. La libron verkas William R. Harmon omaĝe al la ora datreveno de ELNA; 2. al USEJ, la junulara E-organizo en Usono, por subteni ĝiajn agadojn. Estos do iom por la Ora Iso kaj iom por la Ora Oso.

Do, traserĉu viajn kestojn kaj trovu tiun

forgesitan sed ŝatatan E-trezoron por ke ĝi reeniru en Esperantujon kiel movada subtenilo. Se vi partoprenos la kongreson, bonvolu alporti viajn donacojn al la kongreso. Se vi ne partoprenos, bonvolu sendi ilin, kune kun viaj nomoj kaj adresoj, al: Henry Studer, 908 Villanova Dr, Davis CA 95616.

Ĉiu donacinto ricevos kvitancon impostcele. Listo de donacoj, donacintoj (krom se oni petas anonimecon) kaj gajnitaj monsumoj aperos en postkongresa *Esperanto USA*.

# Recenze

*The Esperanto Language.* Frank NUESSEL. Ottawa-Toronto: Legas, 2000. 153p. Paper. ISBN 0-921252-95-1. Code: ESP021. Price: \$26.50

This book leaves me puzzled as to what readership the author intended. On the back cover it is written that the book is for a general audience with little or no knowledge of Esperanto. Yes, certainly it is an introduction to the language for those who are not well acquainted with it, and any such publication should be a welcome addition to the body of literature. Nuessel does not make outrageous claims, nor does he give the impression of any kind of cult or fanaticism. He keeps the tone cool and factual (although he does miss on some factual details), appropriate for the more scholarly-minded readers. Unfortunately, his prose reads like a scholarly work, which most of the general public will not tolerate. He repeats (in scholarly fashion) summaries of his work several times throughout, which put me to sleep many times while trying to read through the book. The book is filled with references to

other works, in scholarly fashion, but for some reason these references have gotten out of the confines of footnotes or endnotes where they should be. They are stuffed right into the text, in the same typeface as the text, with nothing other than parentheses to separate them from the text.

References to other works are not readable; they are useful only as guides when one wishes to check for accuracy or to find the context of a citing. Put into the text as they are here, they are a serious stumbling block, making it difficult to read the book. Sometimes more than half of a paragraph is made up of these references shoved into the middle of sentences, making it hard to keep up the thread of the sentence long enough to reach the end of the references.

For those reasons, it was laborious reading through the book. Was it worth the effort? If I hadn't promised to write this review, I certainly wouldn't have gotten past the first chapter. In the end, there is nothing new in this book — that is, nothing that cannot be readily found in the Esperanto literature. Most of it can be found in the English lan-

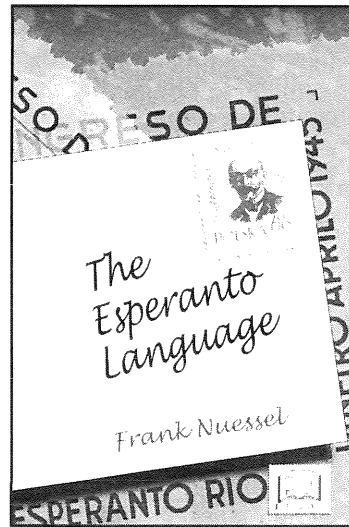
guage literature about Esperanto, as indicated by many of the references. Nuessel did use some references in Esperanto, and he presents a few non-poetic translations into English of Zamenhof's poetry, unfortunately with several errors in the meanings pre-

sented, such as misinterpreting *celo* (goal) as *ĉielo* (heaven). He presents some Esperanto grammar and sample words, but not enough to use as a textbook for the language.

One of the best parts is chapter 7, *Esperanto Artifacts*, which presents pictures of Esperanto stamps, pins, medals and coins. Unfortunately, they are presented in such a way that a reader unfamiliar with the subject might get the false impression that it's a complete collection, that there aren't any other examples.

I would like to rejoice that such a book has appeared on the market, published by a non-Esperantist scholarly publisher, but I am not sure to whom I could feel comfortable recommending this book. I can't imagine anyone wading all the way through it without some external duty forcing them to.

Joel BROZOVSKY (Berkeley CA)



continuation from page 9

**STR004** **\$6.60**

**333 CERBAJ IMPULSOJ, Dinko MATKOVIC.** A collection of short aphorisms, mostly original, arranged in 9 chapters by themes. Witty, thought-provoking, irreverent, sometimes silly thoughts. Illustrated. 2001. 73p. 200x130. Paper. Croatia. ISBN 953-203-092-1

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**VIZITO SUR LA TERON, István NEMERE.** Science Fiction novel original in Esperanto by one of the most popular authors in Hungary. 2001. 168p. 200x130. Paper. Russia. ISBN 5-7161-0084-8

**VIZ002** **\$8.30**

## Esperanto in the media

The recent publication of the American version of *Maskerado ĉirkaŭ la morto* by Tivadar Soros (Teodoro S. Švarc) has generated quite a few reviews in which Esperanto is mentioned. The one by Jonathan Yardley, published in *The Washington Post* (Oct 4,

2001), was not particularly positive towards Esperanto. That elicited several letters in support of Esperanto; one — by Tomothy J. Ryan, President of the Esperanto Society of Washington (DC) — was published in a subsequent issue.

When ordering from the ELNA Book Service, please remember that all orders have to be pre-paid. There is a shipping and handling charge and, only for Californian addresses, sales tax. For details, please see our current catalog or take a look at our on-line catalog: [www.esperanto-usa.org](http://www.esperanto-usa.org). The new Book Service Catalog will be published in early 2002, and will be sent only to paid members and Friends of Esperanto.



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nese, then, decades later, retranslated into  
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- EBONO RAPORTOJ EL AFRIKO, Ryszard KA-  
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writes about people he met in Africa during  
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peranto in religion. 2001. 142p. 210x130.  
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audio tracks and a computer course with  
spoken examples and exercises *Kurso de Es-  
peranto 2.2* for Windows computers. (The  
course part is not yet usable in Windows  
XP). 2001. CD + 2 pages of explanation,  
contents, and lyrics to the song. Great Brit-  
ain.  
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Trans. KONISI Gaku. Part of an epic novel,  
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mat. High adventure that transcends time  
and space and touches profound thoughts  
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"Future" and is set in the future. With bio-  
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RISON.** Trans. Andrej GRIGORJEVSKIJ.  
Science fiction novel involving the meeting  
of various cultures of this planet and others,  
by the author of the Stainless Steel Rat se-  
ries. 2001. 173p. 200x130. Paper. Russia.  
ISBN 5-7161-0086-4  
**KAP003 \$8.80**
- LUMO KAJ OMBRO, V. EROŜENKO.**  
Compiled by MINE Yositaka. Short stories,  
poems, fables by the blind Russian "poet"  
who traveled extensively in East Asia in the  
first half of the 20<sup>th</sup> Century, when such  
travel was not easy even for sighted people.  
His prose feels poetic, and his love for hu-  
manity permeates his writings. 1979. 94p.  
180x130. Paper. Japan.  
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ries by the blind but adventuresome "poet"  
who felt that it is not his works that are art,  
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ates art. With a literary critique by the trans-  
lator of Eroŝenko's works. 1981. 86p.  
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DUM LA SOLENA INTERNACIA KONFERENCO OR-  
GANIZITA OKAZE DE LA TRIDEKJARIĜO DE LA  
UNIVERSITATA FAKO ESPERANTOLOGIO), Tamás  
GECSÖ, ed.** Texts of the lectures presented  
in the international Jubilee conference for  
the 30<sup>th</sup> anniversary of the Esperantology  
Department in the University of Eötvös  
Loránd in Budapest. A wide range of topics  
concerning Esperantology, divided into four  
chapters: Esperanto Culture, Teaching Es-  
peranto, Esperanto: language and literature,  
and History of the Esperanto Movement.  
1998. 495 + 10p. 240x170. Paper. Hungary.  
ISBN 963 7647 66 X  
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faring, traditional and folk songs of Bretagne  
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KOLTO 2001), Tomasz CHMIELIK, Geor-  
go HANDZLIK, Sten JOHANSSON, ed.**  
A collection of 34 original stories written  
by 30 Esperantists from five continents. Il-  
lustrated with small maps showing authors'  
homelands. 2001. 213p. 210x130. Hard-  
bound. Poland. ISBN 83-7194-201-X  
**MON002 \$18.30**
- NESENDITAJ LETEROJ EL JAPANIO,  
Spomenka ŜTIMEC.** Travel impressions of  
a very talented Croatian writer during her  
5000-kilometer journey through Japan. Very  
good and easy style of an author perceptive  
enough to know what to leave out! 1990, 3<sup>rd</sup>  
ed 1995. 66p. 180x125. Paper. Japan-Cro-  
atia.  
**NES002 \$5.90**
- NUEVO MÉTODO DE ESPERANTO,  
Fernando de DIEGO.** Basic Esperanto  
textbook for Spanish speakers. Ten dialogs,  
helpful tables, illustration, index. 3<sup>rd</sup> ed 2001.  
221p. 200x120. Paper. Spain. ISBN 84-  
88519-07-9  
**NUE001 \$11.80**
- GREEN STAR LAPEL PIN.** Enameled  
green star on round white background and  
gold border, 11 mm diameter. Lapel post  
with clamp in plastic box.  
**PIN001 \$0.50**
- STRANGA KATO, V. EROŜENKO.**  
Mostly translated from Japanese. Compiled  
by MINE Yositaka. Short stories and fables  
by a blind Russian "poet" who tried not to  
let artificial barriers get in his life's way.  
1983. 82p. 180x130. Paper. Japan.

*continues on page 8*

## NOREK 2001 — sukcesa malgraŭ partoprenantaro magra

La 21a Nord-Okcidenta Regiona Esperanto-Konferenco okazis en la bela urbeto Sidney (BC), inter la 14a kaj 16a de septembro 2001. Ĉirkaŭ 40 intencis partopreni sed pro la lastmomentaj malfacilaĵoj flugi en/el Usono kaj Kanado, nur 28 fine sukcesis. Bela vetero benis nin la tutan semajnfino kaj permesis ke la interkona vespero ok-

azu ekstere en la bela hotela ĝardeno placo.

Sabate, Wally Du Temple, kasisto de KEA, bonvenigis la grupon en la nova konstruaĵo “Mary Winspear Community Centre”. Nia grupo havis la honoron esti la unua kunveni en la preskaŭ finkonstruita centro. Post la enkonduko de la ĉi-jara temo, Internacia Jaro de la Volontuloj, estis aparta me-

saĝo pri la heroismo de volontuloj kaj aliaj helpantoj en Novjorko post la terura tragedio ĉe la Monda Komerca Centro.

Ĉefaj eroj de la programo estis: 4-hora Cseh-metoda kurso por komencantoj gvidita de Janusz Ostrowski, klarigo de la strategia plano de UEA, farita de KEA-prezidanto Brian Kaneen, prelego pri la okdekjariĝo de robotoj de Olga Du Temple, dia-pozitiva prezentado pri kajakado en la nord-okcidenta Usono de Les kaj Arlyn Kerr, kaj distra kaj lerniga prezentado per sonoriloj de lokaj muzikistoj. Jane Sloan aranĝis la prezentadon kaj klarigis kiel la diversaj sonoj estas farataj.

Aliaj distraĵoj estis du pupteatraj prezentadoj de Olga Du Temple uzantaj marionetojn de ŝia junaĝo. David Massy ludis sakfluton en nacia kostumo ĉe la bankedo. David kaj la hundino de Jane Sloan, Emily Carr, konkursis en skotaj kostumoj en demonstro pri la arta kaj akrobata lerteco de la hundino. Multaj fotoj registris la amuzegan agadon. Post libra vendado kaj komuna fotado, multaj piediris al la Peninsula Gallery kaj Ocean Institute. Planoj jam ekas por NOREK 2002, eble samloke.

Mary HAMMERSMITH (Olympia WA)



## OKEMO 2001

*[The Esperanto Society of Quebec along with the Esperanto Society of New York and the Esperanto Societo of New England, organize an annual autumn gathering in Vermont, at the Okemo Mountain ski resort. This is the 8<sup>th</sup> year of the event, and there was a large youth presence.]*

Ĉi-aŭtune mi spertis unuafoje tiun ĉiujaran okazaĵon (ĉi-jare estis la oka, sed kiel la organizanto Normando Fleury diris, tio estas nur koincido – ni havas neniun specialan “emon” je la numero “ok”). Okemo estas la nomo de granda skiejo en Ludlow, Vermonto, kiu situas pli-malpli samdistance de Novjorko kaj Montrealo, do ĝi estas taŭga loko por vera internacia renkontiĝo ĉi tie en Norda Ameriko! Estis agrable al mi, kiel lastatempa translokiĝinto al Novanglio, rimarki ke estas tiom da interesaj esperantistoj en la Nord-Orienta regiono de Usono kaj Kanado. La renkontiĝon partoprenis personoj ĉiuj-aĝaj, sed ja estis granda proporcio de junuloj.

Krome, estis tiom da kanadaj franclingvanoj, ke Esperanto vere estis la plej facila rimedo komuniki, kaj estis preskaŭ nenia krokodilado. La semajnfino inkluzivis diversajn interesajn programerojn, sed miaj plej ŝatataj estis tiuj kiuj prezentis la talenton de multaj partoprenantoj. Ekzemple, estis la distra vespero, kiu enhavis muzikon, komedion, magion ktp. Estis ankaŭ oratora konkurso, kiu inkluzivis prelegetojn pri tre diversaj temoj, kaj eĉ prezentado de “Hajkoj” (japan-stilaj versajetoj) verkitaj de la partoprenantoj dum la kongreso.

Samtempe, ĉiuj ĝuis la belecon de la Vermonta aŭtuno dum la plej taŭga tempo por vidi la brilajn kolorojn de la folioj. Sed verŝajne la plej ŝatata programero estis la granda komuna vespermanĝo – nenio faciligas interkomprenon kaj amikecon kiel la divido de bona manĝaĵo.

Ĉi tiu renkontiĝo estas tute bonetosa kaj speciale taŭga por familioj. Mi esperas, ke ĝi estos parto de miaj aŭtunoj dum multaj jaroj en la estonteco.

Jed MELTZER

## TKEK 2001

Kvankam mi estis la plej juna partoprenanto de la ĉi-jara TKEK, mi sentis min tute bonvena. Ĝi estis mia unua E-sperto ekster la kluba nivelo, kaj mi ĝojis ekkoni tiom da interesaj, inteligentaj kaj amuzaj esperantistoj. Mi eksciis, ke en Esperantujo ĉiuj estas amikoj, kaj nun mi estas eĉ pli fiera esti membro de ĉi tiu grupo.

Inter miaj plej agrablaj spertoj, mi enkalkulas la eblecon diskuti la gramatikon de Esperanto kun la tre lerta kaj amuza David Jordan kaj la dumbankedan babiladon kun la interesege mikrobiologo Ralph Lewin. Sabate vespere, mi helpis al Vilĉjo Harmon dum la aŭkcio, kaj poste mi mem prezentis piano-programeton. Dimanĉon matene mi sukcesis paroli kun esperantistoj el diversaj landoj, pere de retkonekto prizorgita de Orlando Raola.

Nun mi vere scias, ke Esperanto estas la lingvo de amikeco, kaj ke aparta lingvo estas ege efika “manpremo” por aparta grupo. Mi esperas nun partopreni naciajn kaj internaciajn kongresojn kaj ekkoni eĉ pli da homoj pere de Esperanto.

Tomi GRANO

## Menciinde

NOVA ZEO EN USONO! En Palm Coast (FL) troviĝas Esperanto Drive. La malkovro apartenas al Stan Buchholz, kiu sendis al ni kiel pruvon fotojn de la strata nomŝildo. Dankon, Stan.

La ĉi-jaran OSIEK-premion gajnis Eli Urbanová pro sia verko *Hetajro dancas*.

La usona versio de *Maskerado ĉirkaŭ la morto* de Teodoro Švarc (Tivadar Soros), en la traduko de Humphrey Tonkin, aperis ĉi-septembre ĉe Arcade Publishing, New York. Priskribo de la nova E-eldono troveblas sub la rubriko *New from the Book Service* en la antaŭa numero de tiu ĉi bulteno.

Gratulojn al Edwin de Kock (Edinburg TX) pro la apero de lia libro *Christ and Antichrist in Prophecy and History*.

Adiaŭon al la jus mortintaj: William Shanks (Mesa AZ), Bernice (Binjo) Garrett (Westminster CA) kaj Gigi Harabagiu (San Francisco CA).

## Leteru

Laima ČIRVINSKENĖ, Dvareliškių 12, LT-5250 Pasvalys, Litovio, 54-jara edzino kaj patrino ŝatus havi korespondamikojn en diversaj landoj.

Ts. BATZAYA, PO Box 57, MN-210646 Ulaanbaatar, Mongolio, 36-jara fraŭlo, E-komencanto, deziras korespondi.

Dudeko da infanoj ŝatus korespondi kun aliaj infanoj pri diversaj (infantaŭgaj) temoj: Esperanto-Klubo "Espero", Dom Kultury, ul. Zwirkii Wigury 2, PL-32650 Keży, Polando.

Wiesław MICHALAK, Wallenroda 7/43, PL-20607 Lublin, Pollando, deziras korespondi.

Margarita DERBAN, 52 Kvartal 12-24, RU-660068 Krasnojarsk, Rusio, simoron@scn.ru, 14-jara lernantino (E-komencanto) deziras korespondi kun usonanoj (sendepende de aĝo). Diversaj interesiĝoj kaj hobiaj.

## DONACOJ AL ELNA DUM LA PERIODO 1 sep – 31 okt 2001 DONATIONS TO ELNA DURING THE PERIOD Sep 1 – Oct 31, 2001

GENERAL FUND: The Estate of Ms. Harry L. Shoemaker: \$335.53; Herb Huang: \$67.50; Ellen Eddy: \$50.00.

CHILDREN AROUND THE WORLD: Children Around The World: \$34.00.

HISTORY FUND: Jay Fishman: \$40.00.

SCHULZE FUND: Ralph Orsi: \$10.64.

VIDEO FUND: Ellen Eddy: \$553.61; John Betz: \$500.00; Derek Roff: \$100.10; Jay Fishman: \$10.00.

WOLFF FUND: Donald Bushaw: \$200.00.

## Nova listo de lokaj grupoj!

Ni ĝisdatigas la liston de lokaj grupoj kiun havas ELNA. Se la informoj pri via klubo aŭ organizo ŝanĝiĝis aŭ se via klubo ekestis post la apero de la lasta listo (vi povas kontroli rete ĉe <http://www.esperanto-usa.org/local.html>) bonvolu sendi al mi la nomon kaj kontaktinformojn de la grupo. Ĝi se ĝi estas neformala aŭ malofte kunvenas, sciigu min. Mi antendas vian respondon. Elizabeth RAIBLE, 212 Power St, Providence RI 02906; ☎ 401/453-4234; ✉ [elizabethraible@hotmail.com](mailto:elizabethraible@hotmail.com)

## Bonvenon

al la jenaj novaj membroj de ELNA (aliĝintaj inter la 1-a de septembro kaj 31-a de oktobro 2001)

Craig Bates (Rotonda West FL), John Bray (Rancho Palos Verdes CA), Dean Dana (Sherman Oaks CA), Randy Gilliland (Holton IN), David Jones (Saint Louis MO), Warren Ockrassa (Elm Grove WI).

## FIVE MOST WANTED

by the Esperanto League

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

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: Publishing Committee. Acquire, publish, and advertise books owned by ELNA.

Priority: 3. Time: 1-2 hours per month. Permanent (English).

Task: Talent Bank/Volunteers Committee. Match volunteers and projects through the Talent Bank.

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

Task: Coordinator of committee re-

ports. Collect and redistribute quarterly committee reports.

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

Task: Constant Amusement Committee/Agent (KAKA). Make certain that the Movement is amusing and fun. May include running around naked. (This position can be anonymous.)

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

APPREHENDED: Style guide writer. Check our website for more tasks that need a careful watch!

You do not need to be an expert – but you do need enthusiasm! To help, contact David Wolff at: [dwolff@world.std.com](mailto:dwolff@world.std.com), ☎ 978/264-0286, or 6 Durkee Rd, Acton MA 01720.

La Estraro kaj la CO de ELNA deziras al ĉiuj legantoj de Esperanto USA prosperan 2002 kaj agrablajn jarfinajn festojn!

# MI AMAS FORTALEZON

**URBO DE LA 87A  
UNIVERSALA KONGRESO DE ESPERANTO  
3-10 aŭgusto 2002**

Brazil is a very large country with many interesting cities and sites, but I fell in love with Fortaleza on my recent study trip there. Why? The kongresejo is large with plenty of space for a well-run convention, but not more so than many others – and situated a little distance from the hotels. The city is beautiful with fewer than usual hovels and poor people, but there are other beautiful cities in Brazil. The local Esperantists are many, helpful, and active, but not necessarily more so than in Rio or Zagreb, for instance. The food, especially crab and lobster, other fresh fish and rice and bean-seasoned mixtures are great, but not enough to justify “falling in love.”

The most important thing for me is the people. Not only are the local Portuguese-speaking people friendly and helpful (if they understand you), but the Esperantists are young, enthusiastic and very idealistic!! They are doing a great job of attracting residents to our language; they feel the need more than many Spanish and English speaking countries, and they are definitely not blasé. The president of the LKK, Wandemberg Morasis, explained why he loves Esperanto: Although he speaks several languages, he felt the need for an international language; he is a doctor like Zamenhof, and he was born on the same day – Dec. 15.

In addition to all the other advantages of Fortaleza, the LKK has negotiated very good prices for the hotels – the most luxurious four-star – about \$120 for two including taxes and breakfast. The three-star hotel I’ve selected for us – with a balcony and direct ocean view – is only \$55 for two including taxes etc. It has open reception and breakfast areas where you can feel the constant ocean breezes while enjoying a delicious breakfast. And you can go for a morning evening jog along the beach or walk with the locals along the beautiful wide sidewalk.

Shuttle buses will be arranged for the kongresanoj to get to and from the kongresejo, and for those who are on a very tight budget, there will be beds available in an ecological park amas-loĝejo, near the kongresejo for about \$20 per person a day including all meals.

Did I mention the great food and idealistic Esperantists? Do plan to participate if possible.

In addition, EVS will make arrangements for an ecological tour of the Amazonas region including Manaus and Belém; July is the best time of year to visit there. It is our summer, their winter with the least rainfall.

Our post-convention tour will fly to Salvador da Bahía, Brazil’s most historic city and a cultural highlight, not to be missed. Much of Bahían life revolves around the Afro-Brazilian religious cults known as Candomblé. Salvador is called the African soud of Brazil and is known for its artisans. From there, we will fly to Belo Horizonte in order to visit Ouro Preto, the “jewel” in the minero crown, and then on to Rio de Janeiro. Some may wish to extend their “visit Brazil” passes to visit Iguaçu Falls. The brochure with details will be sent out after Christmas.

.....  
**NASKE — kutima 3-semajna kursaro de Esperanto**  
Datoj kaj loko ankoraŭ ne fiksitaj.

.....  
**50a kongreso de ELNA**  
Sacramento CA, 21-24 junio 2002

Nepre festu kun ni dum ĉi tiu tre grava jaro. Ni festos la 50an datrevenon de la naskiĝo de ELNA en la urbo de la naskiĝo. Aliĝilojn por kaj la ELNA-kongreso kaj UK petu de la CO de ELNA. Ni ankaŭ esperas fini la lastajn tri lecionojn de *Esperanto – Pasporto al la tuta mondo* dum ĉi tiu jaro. Ni nur bezonas iom pli da mono.

.....  
Por viaj vojaĝbezonoj turnu vin al:

<b>LUSI HARMON</b>	
Esperanto-Vojaĝservo	☎ 510/339-2001
6104 La Salle Av	☎ 510/531-0152
Oakland CA 94611	✉ lusiharmon@aol.com

Esperanto League for North America  
PO Box 1129  
El Cerrito CA 94530

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