

Dr John Buchanan

an Esperanto legacy
to the University of Liverpool

ANGELA TELLIER

For David

‘For a triumphant series of practical linguistic condensations,
there is nothing in this world to beat Esperanto. It is simply
multum in parvo over and over again.’

— Richard J. Lloyd, M.A., D.Litt., FRSE ¹

Angela Tellier:

Dr John Buchanan – an Esperanto legacy to the University of Liverpool

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Foreword

I am increasingly drawn to the idea that cities should be read as alternative, living archives – as sites in which the careful reader of the built environment can detect what are often unexpected remains of the past lurking in the urban present. These traces are regularly supplemented by what the French now call *lieux de mémoire*: subsequently constructed monumental and memorial sites of varying scope and scale that ensure that selected elements of the past continue to speak to us now.

In the fascinating and timely account that follows, Angela Tellier draws our attention to two such locations on Merseyside – the ‘People’s Path’ of bricks in front of Liverpool’s Anglican cathedral, and nearby, at the junction of Hope Street with Mount Street, next to LIPA (the old ‘Liverpool Institute’) and Liverpool School of Art, John King’s luggage sculpture from 1998 known as ‘A Case History’. These are sites that invite those who pass them daily, perhaps without paying close attention to their detail, to stop, look and discover the many lives, itineraries and stories they encapsulate. The brick outside the cathedral inscribed ‘Esperanto 1887’ and the luggage label marked with the name of R. J. Lloyd (linguist, Esperantist and former student at the Liverpool Institute) are part of these, a reminder not only of the key role played by Liverpool and its residents in the historical emergence of Esperanto, but also, more specifically, of the often forgotten place of the University of Liverpool – as a hub of early Esperanto activity – in raising public understanding of the language and encouraging widened national and international engagement with it.

The slogan ‘The World in One City’ was coined as part of Liverpool’s bid to become European Capital of Culture in 2008. The story that follows is a reminder of the particular role of Esperanto in the now centuries-long narrative of this unique port city, open through its history and culture to the rest of the world. As Angela reminds us, it was on Merseyside in 1889 that Richard Geoghegan provided a translation of what is recognised as the first accurate version in English of Esperanto’s *Unua Libro* (‘First Book’); in 1903 that R. J. Lloyd delivered at the University one of the first regular Esperanto classes in the world; in 1914, in the shadow of the outbreak of world war, that the

Esperanto Eisteddfod would be held in Liverpool.

Exploring the life of John Buchanan, telling the story of his generous bequest made to the institution over eighty years ago, has allowed Angela to write Esperanto back into the early history of the University. In particular, she reminds us of the pioneering role of Esperantists in the history of Modern Languages at the institution. W. E. Collinson, who plays a key role in the account that follows, described the development of the subject area in a lecture in May 1933 entitled ‘The development of modern language studies in the University of Liverpool’:

‘The enlightened founders of our University saw the paramount need of fostering modern languages in a place of learning established in a spirit of true catholicity. Implicitly acknowledging the truth of the ancient saying *Quot linguas calles, tot homines vales* [‘you are worth as many people as the languages you speak’] the University has steadfastly used the study of languages as a key to the distinctive outlook and culture of many different nations.’

It is significant that the remarks were made on the occasion of the conferment of honorary degrees at St George’s Hall, during which an award was made to the First Secretary General of the League of Nations, Sir Eric Drummond, who – as Collinson noted – ‘so kindly welcomed, among others, the Esperantist teachers from Lancashire and Cheshire to the secretariat of the League of Nations in 1921’. Modern Languages was, therefore, an area of study central to Liverpool’s foundation as a late Victorian ‘civic’ university, and it is still essential today as a persistent reminder that the twenty-first-century internationalisation of Higher Education can only be fully successful if the importance of languages and intercultural communication are acknowledged.

Central to these beginnings was the Victoria Building; and it seems likely, as Angela suggests, that John Buchanan would have witnessed its construction during his relatively brief residence as a young doctor in the city in the few years around 1890. It was the material in which this building was constructed that gave rise to the now widespread ‘red-brick’ label. This was a phrase coined by the eminent Liverpool Hispanist Edgar Allison Peers. He used it in an attempt to designate those institutions set up to cater for the growing educational needs – not least in the field of specialist language study – of England’s great industrial cities, as well as to develop a new, ‘civic’ relationship between the universities and the communities they were set up to serve. Peers was one of a number of legendary Modern Linguists associated with the early years of the University; another was my predecessor in the James Barrow chair, the itinerant scholar (and key figure in the Second International) Charles Bonnier; and completing this triumvirate (after each of

whom annual lectures are still named in the Department of Cultures, Languages and Area Studies) was the Germanist W. E. Collinson who – not least as the inaugural Buchanan Lecturer – played a key role. Collinson’s activity is a particularly eloquent reminder of what Angela dubs the ‘golden age’ of Esperanto at Liverpool, as he consolidated over a period of several decades the pioneering work inaugurated by the first Esperanto courses in the institution in 1903 and ensured that the language served – as he stated in the 1933 lecture cited above – a strategic role across languages in the University. Esperanto acted, he said, as a:

‘further link between our schools for, designed primarily to give practical help in this “second string” language, the course also aims at exhibiting to the intending teacher a perfectly regular linguistic structure as a frame of comparison and an ideal limit of national languages.’

Ensuring the centrality of Esperanto was a task continued by a number of other colleagues in the department’s history, Fritz Wiener, Norman Lamb and Eric Dawson.

Without being a fully fledged Esperantist (although in the full knowledge that it is never too late to become one), I have long been interested in the language – and in what its history and the present commitment to it signifies for our understanding of intercultural communication and international community. I purchased a copy of Cresswell and Hartley’s *Teach Yourself Esperanto* when still a teenager, already beginning to explore the ways in which the acquisition of other languages can so radically alter and enrich our engagement with and knowledge of the world, both at home and abroad. This is why I continue to welcome the collaboration between the University and the Esperanto Association of Britain, and the shared aspiration to develop uses of the Buchanan bequest in ways best suited to our twenty-first-century context.

It is unlikely, of course, that we will return to a situation where Esperanto will form an accredited element of an undergraduate degree. Recognition of the place of Esperanto in our institutional history needs to be complemented, nevertheless, by an awareness of the continued significance of the language for those of us committed to protecting, sustaining and further developing the place of language learning and language scholarship in the University of Liverpool – and, by extension, in UK Higher Education more generally.

Reflecting on these traditions, it is striking to learn that the physicist Oliver Lodge, customarily and understandably associated with the great scientific traditions of the University of Liverpool, was himself quite possibly an Esperantist, committed to what he called (in a lecture delivered in 1905, by

when he had taken up the post of Principal of the University of Birmingham) the ‘propaedeutic value’ of Esperanto in language learning, and cautioning against any reduction of language acquisition to its utilitarian dimensions.

W. E. Collinson wrote forcefully in 1933 of the value of language learning in the University, underlining the centrality of the subject to Humanities education:

‘We desire, indeed, that our students should savour to the full the rich and racy idioms of many tongues, but above all we want them to venture beyond the outward forms to the vital thoughts and experience that those forms embody, for then they will discern the common humanity shining through the differences and will feel for all nations a respect and sympathy all too sadly lacking in the world to-day. Thus our watchword might well be: “Through language to literature, and through literature to a wider and fuller life”.’

What he evokes here is the richness of a field of study – and of a way of seeing the world – that is not only essential to understanding the complexity of the contemporary world, but also central to the equally urgent task of fostering understanding across and between the often still disparate parts of that contemporary world. These are values enshrined in the Prague Manifesto of 1996, a document that sets out the principles and ideals exemplified by Esperanto, but evident also, I would suggest, in a wider commitment to language acquisition as a way of furthering international and intercultural communication. These principles include: combating inequality between languages; encouraging global education; exploring the means of effective language learning; celebrating multilingualism as a resource and not an impediment; advocating the recognition of language rights; and promoting languages as a key means of full participation in human community.

The University of Liverpool continues to teach a wide range of languages, and our campus itself is an increasingly multilingual one. As a consolidated unit that now teaches and researches a full range of languages (including again Basque, with which, as Angela reminds us, Esperanto bears some comparisons), the Department of Cultures, Languages and Area Studies encourages the interlinguistic approaches to which Esperanto lends itself. The Prague Manifesto states a commitment to working with others to ensure that ‘language diversity is experienced as a constant and indispensable source of enrichment’ – this is a principle from which, in our collaboration with the Esperanto community, we continue to have much to learn.

CHARLES FORSDICK
James Barrow Professor of French, University of Liverpool

Introduction

‘May I suggest that you do not neglect the universities and that you find some wealthy Esperantist who will found a chair of Esperanto in the University of Liverpool.’

These words² were spoken by Liverpool’s Director of Education, at a public meeting held in St George’s Hall, Liverpool, in 1919, as part of his opening address to the 10th British Esperanto Congress. They proved strangely prophetic because, eleven years later, an ordinary and relatively unknown doctor bequeathed £4,000 – the equivalent of about £200,000 today – to the University of Liverpool to fund a lectureship for ‘the purpose of expounding and teaching’ Esperanto, and to help in the ‘spread of the knowledge of the language’. It has the distinction of being the first lectureship of its kind in the world.

Esperanto was ‘born’ in 1887, and immediately became a part of the exciting upsurge in scientific thinking and practical invention of the time, which the intellectually curious were keen to explore. As a language, Esperanto offered the promise of enormous social progress and better international understanding. Educated people in the early twentieth century could not help but be aware of it, and intellectuals at the University with an interest in linguistics such as R. J. Lloyd and W. E. Collinson found the language deeply fascinating. As a result, the University of Liverpool became a hub of early Esperanto activity.

This short narrative account explores the family background and life of Dr John Buchanan, and explains why he left money to universities, hospitals and other philanthropic organisations, and why in particular he left money to the University of Liverpool to found a lectureship in Esperanto.

Piecing together the life story of someone not well known and seldom in the public gaze is no easy task, so this slim volume should be regarded as ‘work in progress’. Neither ‘John’ nor ‘Buchanan’ are uncommon names, and there were several doctors of that name at the turn of the twentieth century, which has understandably made it very difficult to track *the* John Buchanan in census records, library archives and newspapers.

The story is more or less chronological, but there is absolutely no need to read it from beginning to end – choose only the sections which are of interest. Snippets from Esperanto magazines and documents give a scrapbook flavour of what Esperanto life was like for Dr Buchanan at the time. Similarly, cuttings from newspapers and journals give clues to his medical experiences and leisure interests, and the development of the Buchanan lectureship and prizes from 1930 to the present day is presented through extracts from records held in the Special Collections and Archives section of the Sydney Jones Library at the University of Liverpool. Words in **boldface** indicate the presence of relevant snippets nearby.

There are inevitably gaps in any account of a life which began well over a century ago, so if you have additional information or relevant photos for the next edition, please do send them to me; they would be very welcome. Likewise, if there is anything amiss in the text of this edition, please let me know.

All due credit must be given to the University of Liverpool for its dedication in setting up such an unusual lectureship, because, despite the odd lapse in continuity, it is still running over eighty years later.

Ĝuu la rakonton! (Enjoy the story!)

ANGELA TELLIER

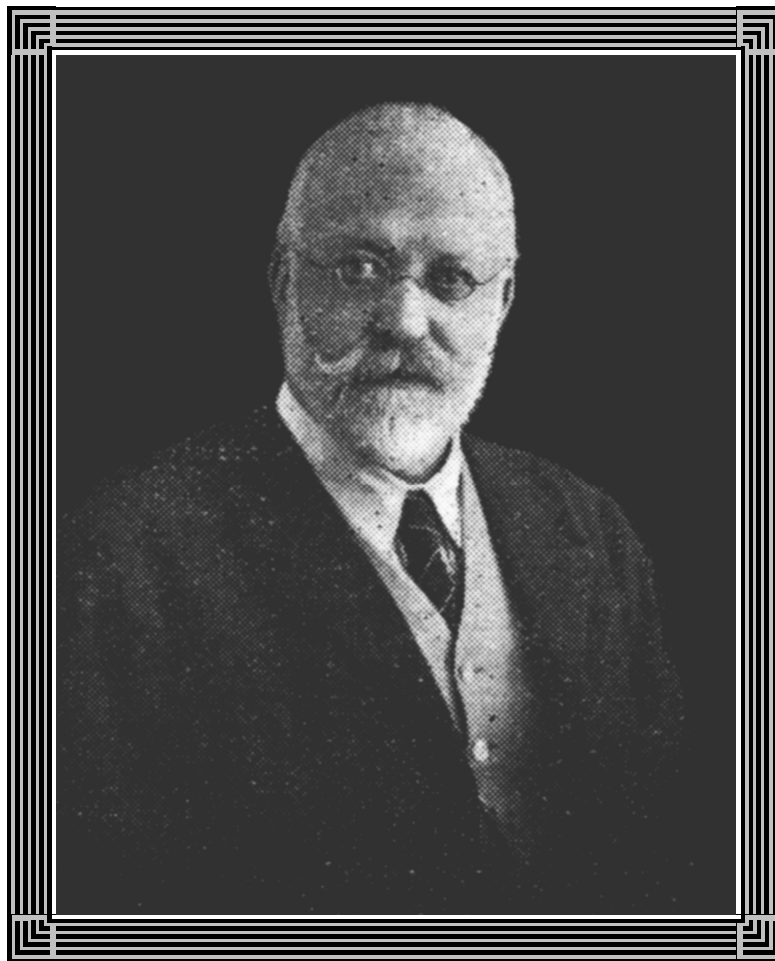
Dr John Buchanan's³ family on his father's side originated from Bonhill in Dunbartonshire, Scotland. His grandfather, David Buchanan, married Helen Morrison on 9 December 1815 in Cardross, then in Dunbartonshire, but now part of Argyll and Bute. There were at least ten children, possibly more, born over the next twenty years or so: Peter, Robert, Helen, David, John (Dr John Buchanan's father), Janet, Elizabeth, Marion, Agnes and William.

On the 1851 census, Grandfather David had apparently changed his occupation in the intervening years and was no longer the calico printer journeyman that he had been in his younger days; he had become a coal merchant. As was usual at the time, the children all worked, most of them in the calico print industry. It appears that the four eldest sons (Peter, Robert, David and John) moved out of the family home at some point. In 1841 they were living together in a house on Bonhill Main Street, not far from the house of their parents and younger brothers and sisters. Robert was listed as 'grocer' on both the 1841 and 1851 censuses. It is quite likely that John, later to run his own grocer's shop, learned the grocery trade from his brother Robert.

Dr John Buchanan's maternal grandparents came from High Church, Paisley. James Robertson married Jean Holmes on 19 November 1820. There were at least four children: Mary, David, Jean and Janet. Very little is known at the moment about James Robertson, as he is not recorded with the family on the 1841 census. Jean Robertson was 'employed at home' in 1851, and a 'dealer in small wares' ten years later; the girls were makers of straw hats.

The two families came together in Paisley. In 1851, Dr Buchanan's father John was no longer living with his brothers on Bonhill Main Street but had moved to Paisley, where he was lodging at 16 Wellmeadow Street – the home of Mrs Jean Robertson and her girls. Interestingly, John listed himself as 'grocer', and he was presumably employed at that time in one of the many grocers' shops that lined Wellmeadow Street, and boarding with the Robertson family. Jean Robertson, the second of the Robertson family daughters, was still living with her mother at the same address.

John Buchanan and Jean⁴ Robertson married on 1 July 1851 and remained in the Robertson house in Paisley to raise their five children. Only three survived to adulthood: Jean Holmes Buchanan (born around 1854), the future Dr John Buchanan (born 3 January 1860) and Helen Morrison Buchanan (born 1862). Jean's mother, Mrs Jean Robertson, was still living at the same address in 1861, although listed separately. It is likely therefore that grandmother and grandson knew each other. No doubt John also knew his paternal grandfather, David Buchanan, who was still alive in 1871.



John Buchanan
M.B., C.M., 1882, M.D., 1886 U. Glasg., M.R.C.S. Eng., 1886

The Buchanan grocery business appears to have prospered. Each successive census document reveals a little bit more about the wealth and status of the shop. Originally listed as a ‘general grocer’ or ‘wholesale grocer’, John’s father adds a little more information to national records as his business develops. He lists himself variously as a ‘grocer and tea merchant’, a ‘grocer employing an errand boy’ and a ‘grocer employing two men’. At times, the family also had a live-in servant.

There was certainly sufficient money in the family for the two daughters, Jean⁵ and Helen, to be well provided for; on all the available censuses they are listed as ‘living on own means’. Dr John does not provide for his sisters in his will, so it is reasonable to assume that they were never in any great financial need.

After the death of Dr John’s father, his widowed mother Jean and her younger daughter Helen moved to Rothesay (Isle of Bute), where her elder daughter Jean was already living. Neither of the two girls married. Dr John Buchanan is known to have been in Rothesay on occasion, presumably to visit his mother and sisters, and he seems to have remained sincerely attached to his family, since he made plans for the names of his parents and sisters – and his own – to be remembered with affection and gratitude after his death.

It is difficult to know whether or not the girls received any formal schooling, but John – as the son and heir – was very well educated at the John Neilson Institution at Oakshawhead, Paisley. The school was established by Archibald Gardner according to the wishes of his uncle, John Neilson, a Paisley grocer. It opened to pupils in 1852, and soon earned a reputation for excellence; in the 1870s, Her Majesty’s Inspector for Schools referred to it as an ‘educational triumph’.⁶ It is perhaps not surprising, then, that John did well enough in his studies to be accepted as a medical student at the University of Glasgow in 1876. After six years of study, including a period at the Royal Alexandra Infirmary, Paisley, working as an assistant to James Turner Donald and Thomas Graham, John graduated as Bachelor of Medicine (M.B.) and Master of Surgery (C.M.). Although not specifically named in the newspaper

The graduation in medicine [...] took place at noon yesterday, in the Lower Hall of the Museum [University of Glasgow]. The graduates occupied seats in the area of the hall, and there was a large attendance, principally of ladies, interested in the proceedings. The Very Rev. Principal Caird presided; and nearly the whole of the professors of the medical Faculty were present, [...] seventy-six gentlemen received the degree of Bachelor of Medicine and Master of Surgery.

The Glasgow Herald,
Fri. 28 July 1882, p.9E

the award ceremony

The ceremony of conferring degrees in medicine and science on students attending the University of Glasgow took place yesterday at noon in the Bute Hall of the college, on the occasion of the closing of the summer session. The students occupied seats in the area of the hall, and a large company of ladies and gentleman interested in the proceedings found accommodation in the aisles and galleries. The Vice-Chancellor, the Very Rev. Principal Caird, presided [...].

The Glasgow Herald,
Fri. 30 July 1886, p.4C

his M.D.

article which reported the graduation, John was no doubt one of the seventy-six gentlemen who gathered on 27 July at noon for the **award ceremony**.⁷

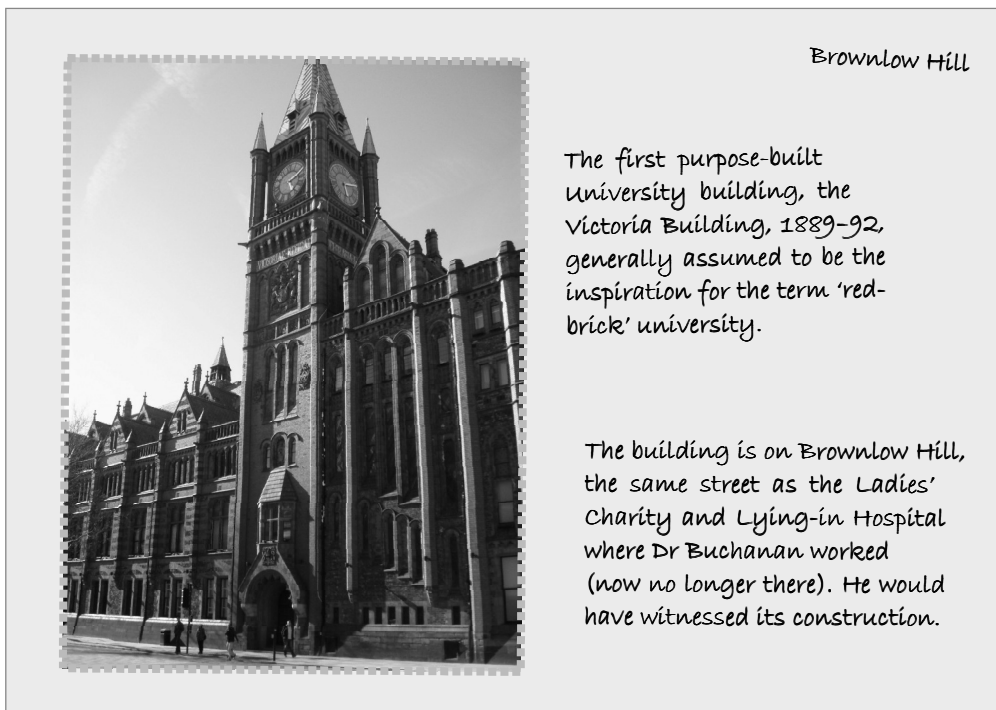
In common with all doctors who graduate and wish to practise medicine, John was obliged to register with the General Medical Council to receive a licence. The names of all doctors who register with the Council are listed in *The Medical Register*. Most doctors also list their personal details in *The Medical Directory*. The Directories usually contain more information than the Registers and include details of educational background and professional experience. Entries in the Directories are not compulsory, as they are in the Registers, so information is not always updated every year. This can lead to confusion, and indeed it is not entirely clear from the available evidence where John went following graduation.

According to the Register for 1883, John was still living at home in Paisley that year. In 1884 and 1885 the Register reveals that he had moved south of the border and was living at The Lodge, Claverley, in Shropshire. According to the Directory for these two years, however, he was still in Paisley. John's will, on the other hand, explains that he spent part of 1884 at the Royal Westminster Hospital, London, and that he held a position at Wigan's Royal Albert Edward Infirmary in 1885. Also, the Directory for 1884 informs that John was by now 'late' Clinical Assistant at the Glasgow Ophthalmic Institute, and in the 1885 edition he is listed as 'formerly Surgeon for the Anchor Line'.

Obviously John could not be in several places at the same time, so it requires some care to unpick the likely sequence of events. It is important to take into account the inbuilt latency of data provided in the Registers and Directories, and it is a fair assumption that the Register (as an official repository) is more likely to be up to date than the Directory (a facultative service).

The probable timeline, then, for those few years is likely to be as follows: in 1882, following graduation, John spent time as a Clinical Assistant at the Glasgow Ophthalmic Institute, while still living at his home address in Paisley. At some time he was also a surgeon for the Anchor shipping line in 1883⁸, before briefly moving to London to take up a position as Temporary House Surgeon at the Royal Westminster Ophthalmic Hospital. Following this, he moved to Shropshire in 1884/1885.

What was he doing in Shropshire? There is no clear evidence, but a little sleuthing amongst census records reveals that The Lodge in Claverley was occupied by Thomas William Haslehurst and his household in 1881 and 1891. On the 1881 census, Haslehurst is described as ‘M.R.C.S. Eng.⁹, L.S.A.¹⁰, General Practitioner’, and on the 1891 census as ‘Surgeon and Apothecary’. On both census records, the household included a junior assistant, so it is not unreasonable to conclude that for a year or so John also served as an assistant to Dr Haslehurst, and lived as part of the household.



In 1885, John moved northwards again, and settled at the Royal Albert Edward Infirmary in Wigan, Lancashire. Here he began as a junior house surgeon, rising to become a senior house surgeon. The following year, in 1886, John obtained **his M.D.**¹¹ from Glasgow University, and also his M.R.C.S. Eng. He was then about 26 years old, well educated, well travelled, and well qualified. His thesis, still held by the University of Glasgow¹², dealt with simple fractures of the leg.¹³

It is difficult to know exactly what sort of medical work John undertook in Wigan, since records are few and far between. Snippets from newspapers of the time give some clues. An article in *The Manchester Evening News*¹⁴ recounted the details of a horrific gas explosion at a house in the town which killed two young children, and injured six others. Dr Buchanan was named as the doctor who, together with his medical staff, treated the injured at the infirmary.

Sometime in 1887 or 1888 John moved again, from Wigan to Liverpool. According to the Register, he was living at 116 Stanley Road, Kirkdale, from 1888 until 1892 or 1893. Although he doesn't appear to have stayed long in Liverpool, he held a number of positions, including the post of District Medical Officer for the Ladies' Charity and Lying-in Hospital on **Brownlow Hill**, which was then quite new, having formally opened in November 1884.¹⁵ He also held the post of Surgeon for St Chad's and Liverpool and Bootle Friendly Societies. He gave lectures to nursing classes, and was a qualified examiner for the **St John Ambulance Association**; in 1891 he was present at the Annual General Meeting in Hackins-Hey.¹⁶

On leaving Liverpool, John was less settled, and the evidence suggests that he lived at three different addresses over the next three years: in 1893 at 1 Hova Terrace, West Brighton; in 1894, at 117 Bow Road, London; and in 1895, at 337 Brixton Road, London. Although there is no particular evidence to reveal the type of work John was doing at these three addresses, careful examination of records makes it possible to piece together the stories of others who lived there just before or after John, and each of these addresses has a rather interesting story to tell.

The 1891 census and the 1891 *Kelly's Directory* reveal that a widow, Mrs Hendra, and her large household of 11 people and 4 visitors were in residence at 1 Hova Terrace on the census night.

According to *Kelly's Directory*, this same large house was occupied in 1899 by Milward E. Dovaston, M.R.C.S., L.S.A., a surgeon. A search through the Registers reveals that Milward Dovaston was in London in 1891, but at 1 Hova Terrace by 1895. We can only speculate that he was in fact already there in 1893, and that John shared his house for a time. What type of professional

On Wednesday, the second batch of 32 men were examined by Dr. John Buchanan, of Liverpool, one of three examiners of the St. John Ambulance Association, at the Bolton-road Goods Station, the first batch of 27 men having been examined at the same place the previous week [...] The examiner spoke in very eulogistic terms as to the manner in which the men went through their work.

The Blackburn Standard and Weekly Express,
Sat. 28 Feb. 1891, p.5E

The annual report showed that during the past year 48 classes had been held – 37 male and 11 female. The total number of persons instructed in ‘first aid’ was 1123, of whom 883 attended the examinations; [...]. The number of men in the city police force who had received instruction since the formation of the classes was 950; of these 811 had received certificates. Classes had also been held among the officers and seamen of the mercantile marine, and the railway companies were again to the fore in support of the movement.

The Liverpool Mercury,
Fri. 27 Nov. 1891, p.7C

*the St John Ambulance
Association*

[...] My suggestion is that the rule of the Association which compels all female students to obtain the ambulance certificate before entering a nursing course should be rescinded, and that it be optional for ladies to begin with the ambulance or nursing course as they prefer; to enter for the nursing course without having obtained the ambulance certificate [...]

John Buchanan M.D., examiner
and lecturer, St John Ambulance.
Bow Road E. Jan 4th.

British Medical Journal,
13 Jan. 1894, p.106

THE AMBULANCE CLASSES,
conducted by Mr. T. Carr,
surgeon, have just
completed a course of
instruction. Sixteen of the
pupils have been
examined by Dr. John
Buchanan, of London,
and have passed.

Essex County Chronicle
[Braintree and Bocking],
Fri. 16 Feb. 1894, p.8D

Ambulance work

work John was actually doing in Brighton is still a mystery; perhaps he worked as an assistant, or was gaining expertise in a particular area of medicine. It is impossible to know for sure.

Following his short stay in Brighton, John moved to London, where he was to remain for the rest of his life. He lived for a short time at 117 Bow Road, which appears to have been the residence of the Dickinsons, a medical dynasty originally from the north of England. The father, Jonathan, and his sons Joseph and John – both Cambridge-educated – were all surgeons/physicians, the latter practising from the same address; the younger son, Robert, was a medical student. Again, we can only speculate that John was here to broaden his knowledge and gain professional experience. He kept his interest in St John Ambulance work, and had a letter published in the January 1894 edition of the *British Medical Journal*.

John moved once again, to 337 Brixton Road. According to the 1891 census, the previous incumbent was Selby Norton, an 84-year-old General Practitioner. Dr Norton had moved out by 1895 and is listed at a different address in the Register for that year. Again, there is no conclusive evidence, but most likely Dr Norton gave up the practice to John, and the Register for 1895 lists John at this address.

John stayed at 337 Brixton Road for seven or eight years. Sometime in 1901 or 1902, he handed over to a Dr John Robertson, who had recently moved from Aberdeen.¹⁷ Dr Robertson, although still registered in Aberdeen in 1899, was recorded with his household at the Brixton Road address two years later on the census return. It seems likely, therefore, that the two Johns shared the house for a year or two, and indeed the *Kelly's Directory* for 1901 lists both doctors at the same address.

However, during this whole ten-year period, the Directory gives no clue as to what John was doing in London, and so far it has not been possible to locate him on the 1901 census. As he had previously listed, and was subsequently to list, his hospital appointments in the Registers and the Directories, it seems reasonable to assume that those ten years were spent in private practice. In the meantime, John carried on diligently with his **Ambulance work**.

The Directories from 1895 onwards reveal another interesting fact about Dr Buchanan. In previous years he listed the University of Glasgow as his 'education', but the entry for 1895 was amended to read 'Glasgow and Vienna'. The Vienna School of Medicine was a very prestigious institution. The first college of medicine in the world was established in Vienna as early as 1365, and by 1784 a large general teaching hospital was in operation. This implies that John may have studied in Vienna for a short while, but it has not been possible to discover the subject of the course. If John did indeed take a

Dr. John Buchanan, of Vauxhall-bridge road, who was present at the *conversazione*, said that when he was at the far side of the hall he heard four shots fired in quick succession. Then there was a slight interval, and then two more shots. His impression was that there were six shots, although there was some slight discrepancy on that point. He was talking to some friends at the time, and they thought it was fireworks. Soon, however, he heard a cry that some one was hurt, and a doctor was called for. He went to the vestibule and saw Sir Curzon Wyllie lying on his back on the floor. Blood was flowing from the left side of his head, and he was dead. The witness sent for the police. He saw a revolver taken from Dhingra and also a spent cartridge. Dhingra seemed the calmest man in the crowd.

The Times, Tue. 6 July 1909, p.10C

Sir William H. Curzon Wyllie

course there, it was probably relatively short, lasting from a few months to a year. 'Vienna' is not listed in the Directories or the Registers before 1895, so probably John travelled to Vienna around 1893/1894, between leaving Brighton and moving to Bow Road in London, or between moving from Bow Road to Brixton Road.

By 1903, John was living at 13 Ovington Gardens, and working at the St Peter's Hospital for Stone and Urinary Diseases, Henrietta Street, Covent Garden. His stay in Ovington Gardens was brief; the following year, it appears that he had moved to 259 Vauxhall Bridge Road, Westminster. He was still an examiner for the St John Ambulance Association, also a lecturer on skin diseases, and a surgeon at the Zenana¹⁸ Medical College, Lupus Street. This college trained Christian women for medical mission work in India and China and other countries where only women were permitted to attend other women. These women studied for two years, taking exams in medicine, surgery and midwifery. It appears that Dr Buchanan was carrying out these extra duties while still performing his role as clinical assistant at St Peter's and, although not explicitly stated, it seems as if he carried on with these same duties until at least the start of the First World War.

It has been difficult throughout to find reliable information about the type of work that John was doing, where he actually worked, and what his leisure pursuits and interests were. We know from bequests in his will and from newspaper accounts of the time that he was a member of the Royal Caledonian

Society, and most likely also a member of the English Goethe Society, but like many another, John appears to have been an ordinary doctor, doing his best for people, with nothing extraordinary to mark his life in the newspapers of the time or to give clues to his whereabouts or his interests.

However, as chance would have it, John happened to be present at a high-profile shooting in London on Thursday, 1 July 1909, which was no doubt a topic of conversation amongst his friends and acquaintances for some time afterwards. That evening, John was one of approximately two hundred people attending a reception given by the Indian National Association in the Jehangir Hall of the Imperial Institute in London. Members needed tickets to be admitted, so John was no doubt a member.

Towards the end of the evening, an Indian student, Madan Lal Dhingra¹⁹ shot Lieutenant-Colonel **Sir William H. Curzon Wyllie** at close range. Sir Curzon Wyllie was the political aide-de-camp to the Secretary of State for India. He was considered to be an important person, and the fact that he oversaw some of the arrangements for the coronation of Edward VII in 1902 is a measure of his importance. A Parsi doctor, Dr Lalkaca, attempted to intervene and was seriously wounded. Dr Buchanan and another doctor also at the reception were called to help. Pronouncing Sir Curzon Wyllie dead at the scene, they did what they could for Dr Lalkaca, and although they saw him into an ambulance, he died on his way to hospital. The double murder made startling headlines. The murder of Sir Curzon Wyllie was clearly premeditated, and the young Indian student was condemned to death after a brief trial. Dr Buchanan was called to give medical evidence at the inquest and subsequent proceedings. The event was widely reported in the press.²⁰

After having been so suddenly thrust into the limelight with his name in the national papers, John faded back into relative shadow, and it has been difficult to discover anything about his life or work after this. The 1911 census reveals

While on his visit to the town recently, the doctor was introduced to a meeting of the directors of the Royal Alexandra Infirmary in the afternoon, when he handed over a handsome gift of £1,250 to endow a bed in the memory of his late sister, Jean Holmes Buchanan, who died at Rothesay on 27th March, 1927. Appreciation of this gift was voiced by ex-Provost John Robertson, an old friend of the doctor.

Paisley Daily Express, 28 Feb. 1930, p.3

the Jean Holmes Buchanan bed

that he employed a housekeeper, and a domestic servant, so was obviously comfortable at home. Like his two sisters, he never married. From about 1910 onwards, he possessed a telephone (Victoria 2493), and he owned at least one other freehold property, a 'shop and house over, 45 Upper Tooting road' in Wandsworth.²¹

Unfortunately, nothing has come to light yet to suggest what work John undertook during the war. Although advancing in years, John was by now a well-qualified and experienced doctor, and it therefore seems likely that he was called upon to help in some capacity. The entries in the Directory suggest that he had given up some of his previous work. Perhaps he took early retirement – he would have been 55 at the time – or perhaps he carried on in private practice. It could be that he simply neglected to update his details in the Directory. The only certain fact is that he remained at the same address (259 Vauxhall Bridge Road) for a further ten years; in 1925, he was recorded at number 280a Vauxhall Bridge Road. He lived here until his death, at home, on 27 February 1930, aged 70.

Medical work had been John's life, and he left generous sums of money in his will to endow beds in hospitals and infirmaries which had been important to him and his family. He gifted £1,250 to endow a bed at the Royal Alexandra Infirmary (where he had been a medical student) to be called the '**Jean Holmes Buchanan Bed**' in memory of his elder sister. As it happened, she predeceased him, so John handed over the money personally on 2 September 1929.

John left a similar sum to the Rothesay Cottage Hospital to endow a bed for his younger sister, to be called the 'Helen Morrison Buchanan Bed', and he likewise gifted £1,250 to the Royal Albert Infirmary and Dispensary in Wigan where he had been senior Resident House Surgeon, to endow a bed in his own name, to be called the 'John Buchanan Bed'.

In memory of his parents, John bequeathed £1,000 to the 'Canal Street United Free Church', Paisley²² – where his father was for many years an elder and his mother a member – to be invested in the 'John Buchanan Trust'. The annual income from the investment was to be used to maintain a 'Children's Church' to pay for prizes for proficiency or attendance, extra classes, treats and outings, and books for the young congregation. Additionally, John asked that **a memorial plaque** be installed in the church. John was buried at Woodside Cemetery, Paisley, in the **family grave** with his parents and his two sisters.

Apart from his devotion to his family, John appears to have had three other great loves in his life: medicine, religion and Esperanto, and he remembered all three in his will, tying them together when circumstances allowed. The sum of £4,000 was bequeathed to the **University of Glasgow** for medical students named Buchanan or Robertson, or for students born in areas close to his place



Buchanan memorial plaque,
Canal Street United Free Church,
Paisley.

To the memory of
JOHN BUCHANAN
Tea Merchant, Wellmeadow, Paisley,
for many years an elder and his wife
JEAN ROBERTSON BUCHANAN
for many years
a member of this church.
May their good work be continued.
This Memorial has been erected
by their son,
John Buchanan, M.D., London,
who died 27th February 1930.

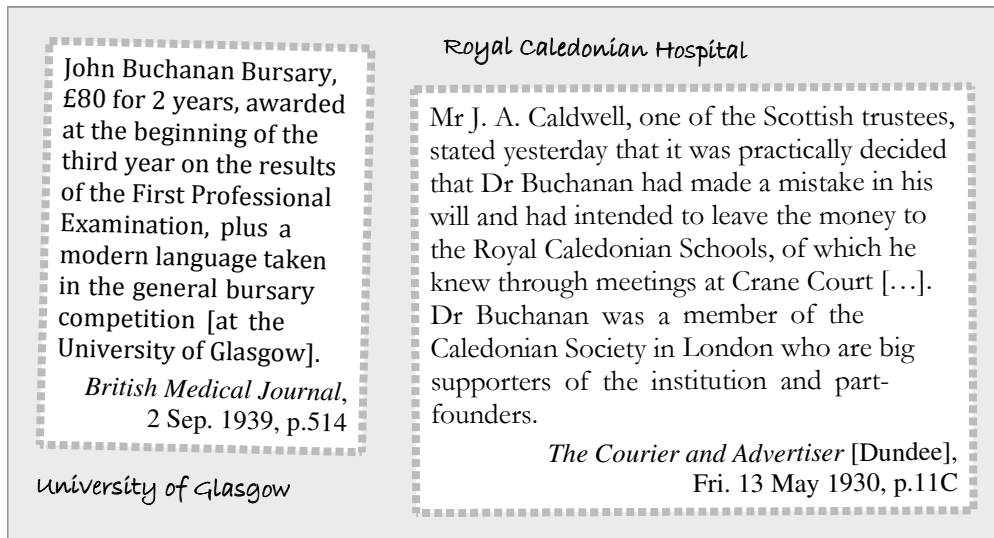
In memory of
JOHN BUCHANAN
grocer and tea merchant
who died at 15 Wellmeadow, Paisley
on 2nd April 1895,
and of
JEAN ROBERTSON his wife
who died at 2 Mackinlay St., Rothesay
on 1st March 1910,
their daughter
JEAN HOLMES BUCHANAN
who died at Rothesay
27th March 1927,
their son
Dr. JOHN BUCHANAN
who died in London
27th February 1930,
and their daughter
HELEN MORRISON BUCHANAN
who died at Rothesay
30th September 1938.

Also two children who died in infancy.



The Buchanan family grave
inscription: Lairs 137 and 138,
compartment 18, Class A.

For a photo from closer up,
see page 83.



of birth. These conditions and other religious conditions have since been relaxed, and the University now offers two bursaries of £2,000 each.²³

John bequeathed £1,000 apiece to St Dunstan's College for the Blind and The Royal Westminster Ophthalmic Hospital in London. In addition, he left £1,000 to the Royal National Lifeboat Institution. He left smaller bequests (£100) to the Hospital for Stone and Urinary diseases, London; the Scots Hospital, Tiberias, Palestine; the Stanley Hospital, Stanley Road, Liverpool; the Maternity Hospital, Brownlow Hill, Liverpool; the Chelsea Hospital for Women; the Royal Caledonian Hospital; and to various other organisations and institutions which cared for children and individuals needing longer-term care.

The *Times* edition of 15 May 1930²⁴ explained that the **Royal Caledonian Hospital** could not be traced, and invited persons connected with it to lodge a claim for the bequest. An article in a Dundee newspaper²⁵ explained that the Royal Caledonian Hospital did not appear to exist, and that it was likely that Dr Buchanan had made a mistake when dictating his will. The bequest was most likely intended for the Royal Caledonian School in Hertfordshire which was supported by the Royal Caledonian Society in London of which John was a member.

John also left several bequests of £100 – a not inconsiderable sum in those days – to single women who had presumably not married because of their chosen professions as teachers, nurses or missionaries.

The remainder of his estate (which included two properties: 53 High Road, Balham, freehold, and 157 High Road, Balham, leasehold) was gifted to the

nation to be held for fifty years in a **John Buchanan Fund**, and then used to reduce the national debt. The fund was established with £6,029 in 1932, and twenty years later had grown to £9,956.²⁶ By 1955 it had reached £13,240.²⁷

Facts from records and archives provide the bare bones of what a life was like; but what of the person's character, their likes and dislikes, their personality and feelings? Without first-hand knowledge, these things are difficult to discover and describe. It is hard to describe a person's character, for example, when the only information available to reconstruct a life history comes from

[...] the National Fund established in 1927 by a gift from an anonymous donor of approximately £500,000; the Elsie Mackay Fund, established in 1929 by the first Lord Inchcape and his family; and the John Buchanan Fund established in 1932 under the will of Dr John Buchanan, who died in 1930 [...]

The Evening Telegraph, Sat. 13 May 1939, p.8F

John Buchanan Fund

He has certainly done well for our movement in Britain by his generous gifts and I hope that Liverpool University will rise to the occasion. [...] I had not heard of the doctor being ill. What a lonely man he was! I frequently had long chats with him during the various congresses and he told me more than once that Esperanto had been a tremendous blessing to him in his 'old age' as he was almost without friends in this country. Last year, in Antwerp, he was most kind to me when I was suffering from Mosquito bites. And also in Geneva he was the Good Samaritan to Mrs E..... when she was suddenly taken ill. I believe that he really saved her life on that occasion. May his spirit rest in peace.

Personal letter, John Merchant, 18 Mar. 1930

[...] [he] was a personal friend of mine, to the extent that we met several times every year for the last many years, and he also did me an honour by attending a class of which I was instructor [...]. Unfortunately, I know almost nothing of the private life of Dr. Buchanan, or anything about him beyond our occasional meeting in Esperanto gatherings.

Personal letter, Montagu Butler, 8 Mar. 1930

personality

snippets found in newspapers and journals. Neither John nor his sisters married, so there are no descendants to ask. Few photos have come to light. The one on page 9 shows Dr Buchanan with the usual well-trimmed beard and large moustache that were characteristic of the times. He appears neatly dressed, and wears a jacket, waistcoat and tie, the dress of a respectable gentleman, and he wore glasses.

It is possible to say with some degree of certainty that John was religious, philanthropic, interested in the world, and active in his profession. But these things could be said of many educated people of the time. He retained a strong loyalty to the Renfrew area of his birth, yet looked forward with some vision to a time long after his death when he still hoped to be an influence for good. He valued education, recognising that investing in the young is probably the best means of social improvement. It is more difficult to infer his **personality** and character, although in the photographs he appears kindly. A letter from an acquaintance of his, written to the Esperanto Association after his death, describes him as lonely, generous and kind. If it were possible to sum up a person's life in few words, it could be said of John Buchanan that he genuinely tried to make a difference.

Lieutenant Colonel Pollen C.I.E., LL.D, has twice spoken about Esperanto at the Imperial Institute, London. The first time at a meeting of the Anglo-Russian Society, and the second time at a meeting of the Anglo-Indian Society. Both talks were highly successful, and without doubt garnered many new recruits.

The Esperantist 1:3 (Jan. 1904), p.46 (translated)

Pollen's lecture

When and where did John Buchanan first come into contact with Esperanto, and why was it important to him? There is no doubt that Esperanto as a language was a new and exciting initiative, and word was spreading – there were several and frequent mentions of it in the newspapers. As an educated person, John would most certainly have read and heard about it in the early 1900s, even if he did not then have much interest in learning it himself. In 1904, for example, Lieutenant Colonel Pollen gave a talk on Esperanto to the Anglo-Indian Society at the Imperial Institute in London. John was already living in London at the time, and certainly present at gatherings in the Institute a few years later, as the Curzon Wyllie event shows. Perhaps he attended **Pollen's lecture**.

The first documented evidence of John's Esperanto activity is his application in 1922 to become a member of the British Esperanto Association (BEA).²⁸ As he was living in London at the time, it is not unreasonable to assume that he was also a member of the London Esperanto Club. Mentions in

Dimanĉa Rondo: every Sunday from 3.30 till 6.30 p.m. at 12 South Place, Moorgate Street. E.C.2. General

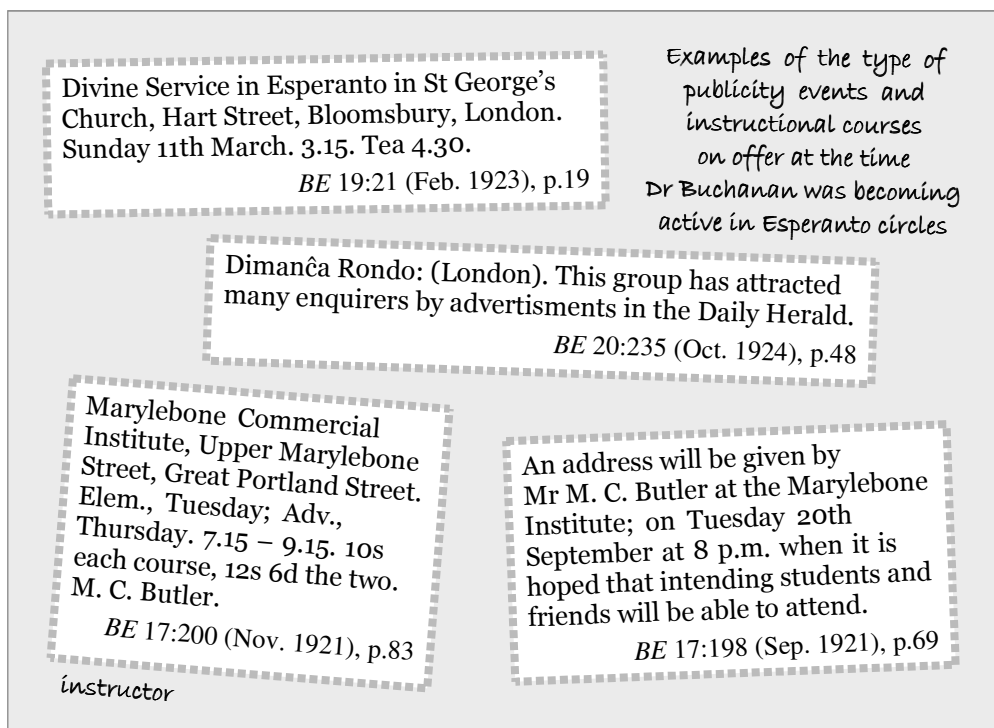
Conversazione, singing and light refreshments till 5 p.m. Discussion at 5 p.m. as follows: April 15th – D-ro J. Buchanan, *Memoraĵoj pri la unua internacia kongreso*.

BE 19:216
(Mar. 1923), p.27

Dimanĉa Rondo
(Sunday Circle)

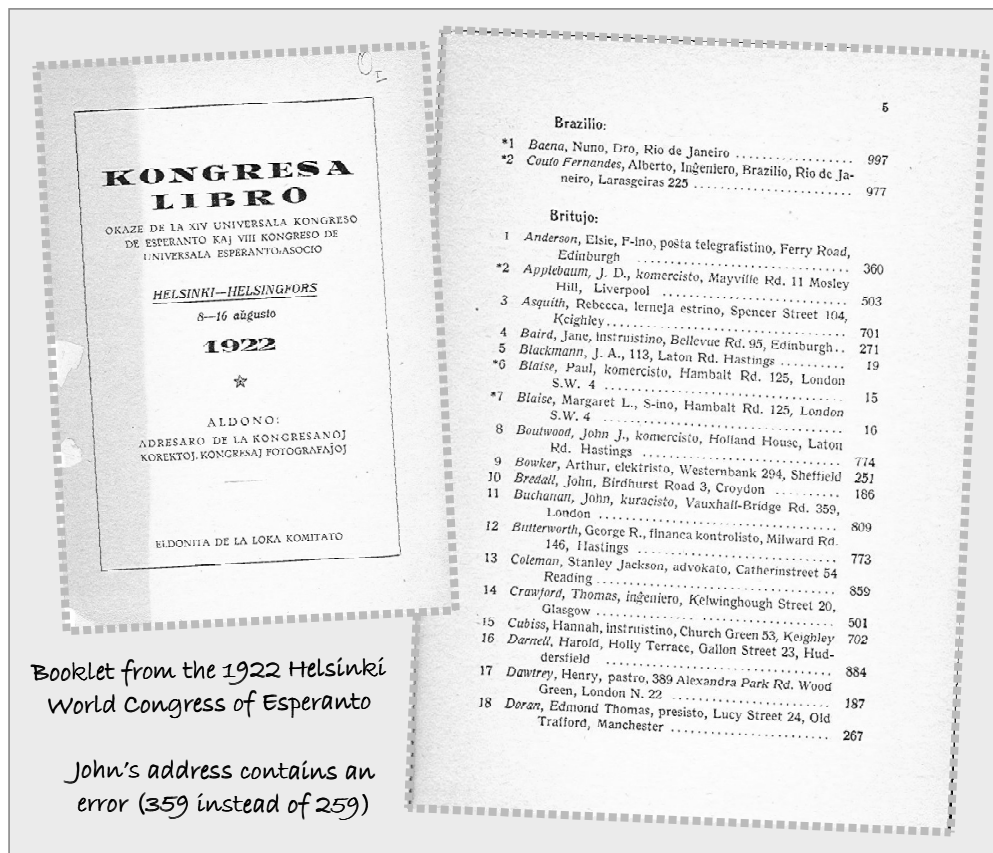
Dimanĉa Rondo: June 6th. 'We cordially invite all Esperantists and friends to our annual excursion to Kew. This meeting is always very well attended and sometimes attains the dimensions of a small congress. Tickets for communal tea and musical evening at Kew Gardens, June 9th, price 1/6d each to be had from H. Boll, 58 Cricklewood Lane, NW2 and must be purchased in advance. Please apply as early as possible.

BE 19:218 (May 1923), p.59



correspondence suggest that this may have been the case, and John left his Esperanto books and other-language books to the library of the London Esperanto Club in his will, so it is fairly safe to conclude that he was a regular visitor. The correspondence also suggests that he attended the regular Esperanto Church Services which were held monthly; he certainly attended the *Dimanĉa Rondo*, a Sunday afternoon get-together with tea and conversation, talks, and excursions. Although the Esperanto wording of the title of the talk John gave to this 'Sunday Circle' in 1923 suggests that he was going to present 'Memories of the First International Congress' – in other words, memories of the first World Congress which took place in 1905 in Boulogne-sur-Mer – it is quite likely that John meant the title to be understood as 'Memories of my first International Congress'. All the evidence suggests that John was not a fully fledged Esperanto-speaker until the early 1920s. There is no evidence to suggest that he was a pioneer of BEA, as is sometimes stated.²⁹

In short, when and where John learned Esperanto can only be a matter of conjecture, as no firm evidence has yet come to light. It is likely that he learned a year or two before he joined the Association, perhaps in 1920 or in 1921. A letter from Montagu Butler, the secretary of the British Esperanto Association in 1930, informs that John took part in one of his courses: '[...] he [John] also did me an honour by attending a class of which I was **instructor**'. Tracking



Booklet from the 1922 Helsinki World Congress of Esperanto

John's address contains an error (359 instead of 259)

down classes which Butler offered in London is not an easy task. Classes frequently took place in these early years, and there is no guarantee that the language lessons which John followed actually took place in London. There were several large propaganda lectures given at the time, including evening concerts³⁰, so it is entirely possible that John attended a lecture, was curious to know more, and enrolled on a course. As a doctor, he would have had a good knowledge of Latin, and it is probable that he studied both French and German and perhaps also Greek at school. Knowledge of other languages likely helped him to learn Esperanto quickly and reach a competent level in a relatively short time.

By 1922 his knowledge of Esperanto was probably already secure enough to allow him to converse with relative fluency. An announcement of John's death in the journal of the World Esperanto Association in 1930 states that John was a member of that organisation (number 20575)³¹, which meant that he regularly received the Association's journal written entirely in Esperanto, suggesting that his passive knowledge of the language at this time was also good. The journal gave information on activities and events happening in the

Esperanto world and, importantly, details of the annual World Congresses which each year took place in a different country. At these early gatherings, several thousand Esperanto-speakers came together to discuss serious topics, listen to eminent speakers, and to exchange news and views with people from all over the world. The common language for the whole of the Congress was, of course, Esperanto.

Once John realised the opportunities that Esperanto opened up for him in terms of travel, intellectual stimulation, and discussion with like-minded medical people the world over whom he could never have hoped to meet and converse with otherwise, he became a regular attendee at the Congresses, travelling each year to a different country. Group travel was arranged, so it is very probable that John travelled from London in like-minded company.

Dr John Buchanan's name appears in the address list for seven World Esperanto Congresses, the first in 1922, the year he joined the British association: **Helsinki** in 1922, Nuremberg in 1923, Vienna in 1924, Geneva in 1925, Edinburgh in 1926, **Danzig**³² in 1927, and Antwerp in 1928. It is also likely that John took part in some of the annual British Congresses, but there is unfortunately no evidence as yet to prove this. The British Congress in 1921 took place in London, so it is possible that John was there.

At the official Esperanto Congress which has just closed its session in Danzig, reference was made to medical use of this language. There are some 700 medical men distributed through 26 countries who use the language and who support a well-printed Esperanto medical magazine, the *Internacia Medicina Revuo*. [...]
The Lancet, 13 Aug. 1927, p.366

Medicine: *The Lancet*, 13th August, has a well-informed note of the recent progress of Esperanto in medical circles, and of the *Internacia Medicina Revuo*. This latter magazine is undoubtedly the largest of our Esperanto technical magazines; it is a pity that it has as yet received but little support in this country.
BE 23:271 (Oct. 1927), p.233

Danzig and the TEKA magazine

Medicine: Subscriptions for *Internacia Medicina Revuo* (4/6) may be sent from Scotland to Dr. Primmer, Struan Bank, Cowdenbeath; and from England to Dr. Buchanan, 280A Vauxhall Bridge Road, London SW1.
BE 22:253 (Apr. 1926), p.132



1928: Members of TEKA, the World Association of Esperantist Physicians, during the World Congress in Antwerp. Dr John Buchanan stands in the back row, second from the right. The group comprises members of six different nationalities.

Internacia Medicina Revuo 6:5 (1928), p.589.

Internacia Revuo Medicina. Owing to the great pressure on our space, we regret having been unable to call attention to this interesting publication ere this. It is a monthly review of special interest to physicians and medical men generally, the articles appearing in English, French, German, Italian, and Spanish, side by side with an Esperanto translation. In such a form, the work will prove extremely useful to that large and rapidly increasing section of the medical profession which is now all over the World beginning to turn its attention to Esperanto as an international means of mutual help and counsel. We specially recommend it to the members of the British Medical Group recently founded, and would be glad if one of them would undertake to write a short review of each number, as they appear, for our gazette. The yearly subscription is 10s., from our Secretary, or direct from *Preso Esperantista Societo*, Paris.

BE 2:17 (May 1906), p.54



Edinburgh: Doctors who took part in the 1926 World Esperanto Congress. Dr John Buchanan is seated in the first row, third from left. In the middle of the first row, seated next to John, is Dr Zofia Zamenhof, daughter of Dr L. L. Zamenhof, the initiator of the Esperanto language.

Internacia Medicina Revuo 4:6 (1926), p.281.

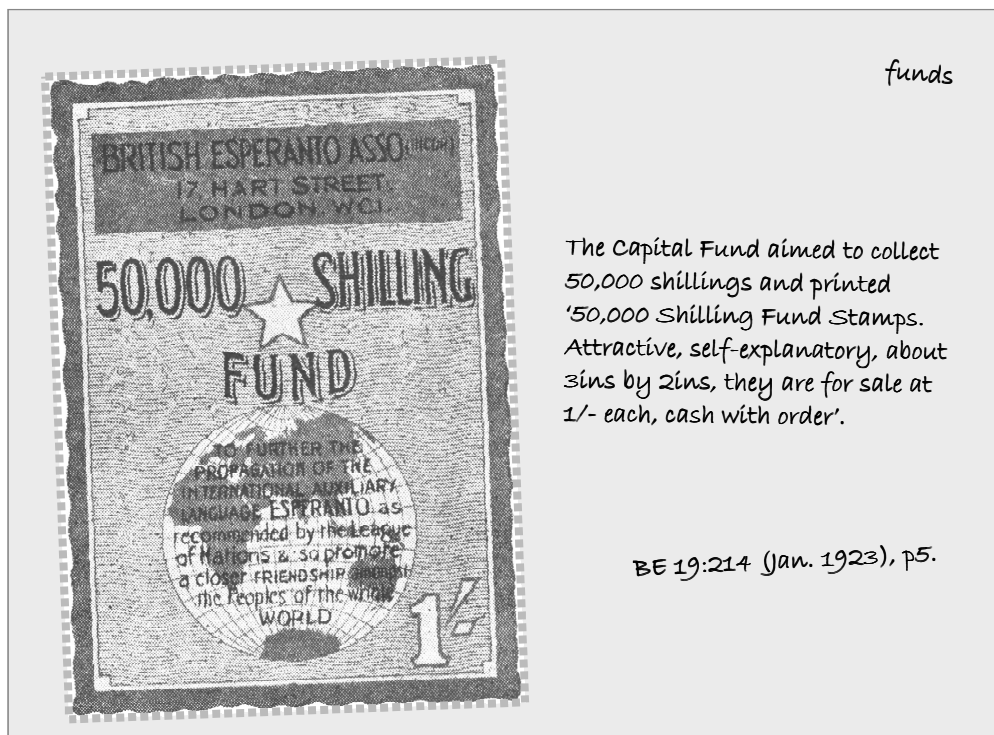
Report on the 18th World Esperanto Congress held in Edinburgh 31st July – 7th August 1926. Doctors: Dr J. B. Primmer of Cowdenheath presided at a meeting of esperantist doctors on 3rd August. He described the battle against tuberculosis in Scotland, and especially recommended for international adoption the system successfully initiated in Edinburgh by Professor Robert Philip. Appreciation was expressed of the excellent magazine, *Internacia Medicina Revuo*, ably edited by Dr Briquet in Lille. Thanks were given to Dr Blassburg for his help in supporting this magazine. On 4th August, a visit was paid to the Edinburgh School of Medicine, the Royal Infirmary (where a photograph was taken, and where special interest was shown in the new radiological department), and the Anatomical Museum of the University New Buildings.

BE 22:257 (Aug. 1926), p.60

This report illustrates the kinds of activities and visits that the medical group organised at conferences. Dr Buchanan would have taken part in the ones reported here.

Groups of people who shared an interest or a profession held meetings at the Congresses each year. John naturally gravitated to the medical organisations, and he was active in the World Association of Esperantist Physicians (TEKA³³), eventually becoming their vice-president in **1928**. There are several group photographs of him published in the **TEKA magazine**, including one from the 1926 Congress in **Edinburgh**, where he can be seen sitting next to Zofia Zamenhof, daughter of Dr L. L. Zamenhof, the initiator of the language.³⁴ This same journal for 1924 gives a report on the 16th TEKA conference in Vienna, at which Zamenhof's widow was an invited guest. It is quite likely that John spoke also with her; he would certainly have seen her.

Buchanan, like many Esperanto-speakers, gave financial support to help the association, and there was no shortage of '**funds**' ready and willing to accept donations. In May 1923, for example, Buchanan contributed 10/- to the Capital Fund, and in June, 21/- to the Guarantee Fund; in January 1927 he donated 6/6d to BEA, and in June of the same year a further 10/- to General Funds. His last donation must have been sometime early in 1930, because in April 1930, two months after his death, he is listed as donating 9/9d to General Funds. In addition, he left £100 in his will to BEA, and a further £100 as a personal bequest to Montagu Butler, then Secretary of the Association.



funds

The sum of £100 had been bequeathed to the BEA by the late Dr John Buchanan. It was decided that this should be placed in the capital account.

Minutes of the British Esperanto Association, 7 Mar. 1930

Donations. To the 1923 Guarantee Supplementary Fund 10/-, Dr Buchanan.

BE 20:231 (June 1924), p.32

John was perhaps already ill in 1929. He made his will that year, and he did not join the 1929 World Congress in Budapest, nor was he part of the 1929 TEKA Congress. The Esperanto congresses had been so important to him over the past several years that it must have been difficult for him to realise that he could no longer travel and be a part of them. He must indeed have missed the friends he had made, because he sent a brief telegram to his medical colleagues: *Korajn salutojn por la sukcesplena TEKA-Kongreso*.³⁵ One can imagine John sitting at home writing his will, thinking carefully about which people and organisations would most benefit from his wealth; he had a lot to give.

4

The early days of Esperanto
at the University of Liverpool

Dr Buchanan obviously desired to create a lasting legacy, one that looked to the future. He saw education as key, and chose to encourage university graduates to take up a study of the Esperanto language, and to use it to travel abroad; he was certainly not alone at that time in trying in some small way to encourage peace and international goodwill following the horrors of the First World War.

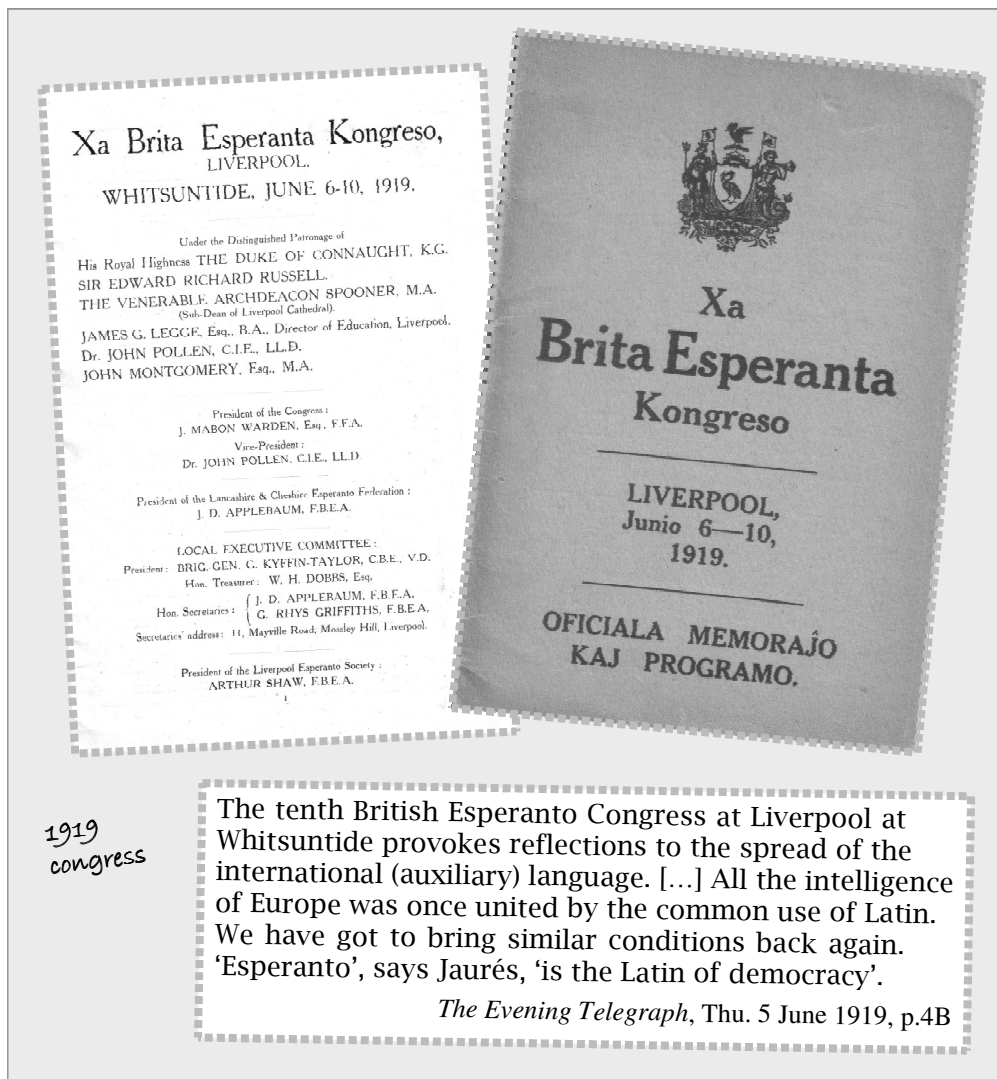
Even if John did not deal specifically with incoming wounded – and it seems likely that he would have been involved in some way, perhaps in a hospital – as a medical doctor, he would have been all too aware of the type of battle wound caused by trench warfare and the suffering that people caught up in the conflict had to endure. Perhaps, like Zamenhof, he felt that if people could understand one another better, there would be more tolerance and trust in the world; perhaps he saw the Esperanto language as a means to help avoid future conflict, a means to aid mutual understanding.³⁶

Briefly, the official aims and objects of Esperanto are set out in "The Boulogne Declaration" of 1905, which simply defines Esperanto as a neutral international language, and states that any "ism" whatever, which an individual Esperantist relates to Esperanto is his own affair, for which the Esperanto movement is not responsible.

Zamenhof, the inventor of the language, believed that the use of the language, Esperanto, by bringing the nations together, would help to promote international brotherhood and justice. This is called the "internal idea of the language". His view, he states in his speech to the Congress of 1906 [...]

Personal letter from Montagu Butler, then Secretary of BEA, to the Writers [Scottish solicitors] dealing with Buchanan's estate, 17 Mar. 1930

internal or Zamenhof idea



John briefly explained his reasons for wishing to establish a lectureship in Esperanto in his will: 'the object [...] in view is the spread of the knowledge of the language among university people generally, and the bequest is made because I am convinced that a neutral language would be a great boon and a means of promoting and maintaining European peace'. He also added that the University 'need in no way adopt or countenance the **internal or Zamenhof idea** of Esperanto'.

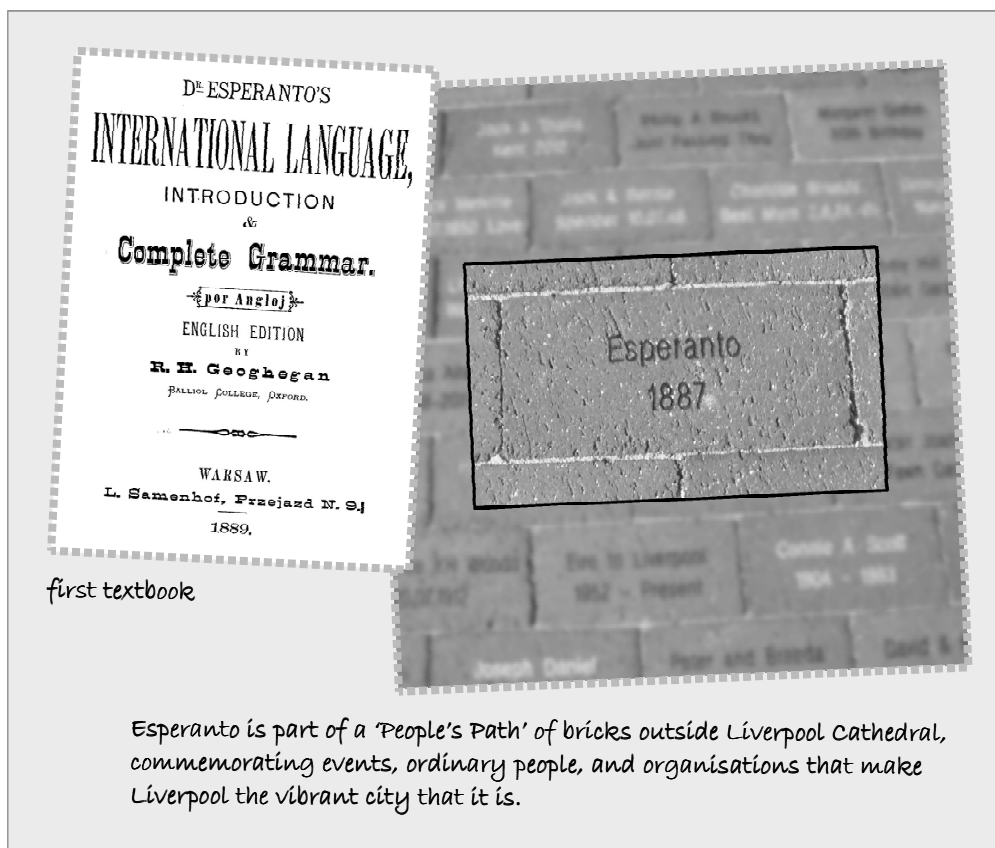
It is perfectly understandable that John hoped and possibly believed that Esperanto could help in the quest for international peace, but why should he leave his money to the University of Liverpool rather than to one of the other British universities?



W. E. Collinson: The former Faculty of Arts building constructed in 1912–14, where Collinson would likely have worked, and where the Esperanto events of the time probably took place.

There is no doubt that by 1922 John was a fully fledged Esperanto-speaker, taking part in Esperanto events at home and abroad, but there is no evidence to suggest that John was in St George's Hall during the opening address of the 1919 British Esperanto Congress in Liverpool to hear the concluding words given by James G. Legge, the then Director of Education for Liverpool: 'May I suggest that you do not neglect the universities and that you find some wealthy Esperantist who will found a chair of Esperanto in the University of Liverpool.'³⁷ The words would certainly have struck a chord with some of the audience, and perhaps one of them repeated them later to John, or perhaps he read of them in one of the Esperanto magazines. It is equally likely, of course, that John had no knowledge of this speech, and that his endowment was more a recognition of later events and Esperanto activity by people at the University whom he knew, such as **W. E. Collinson**, an outstanding British linguist and an extremely active and dedicated Esperantist, who held a post at the University from 1914 to 1954.

In his speech, Legge gave another clue as to why Buchanan perhaps chose to endow the University of Liverpool rather than another university. '[...] I very much regret that the chair is not occupied by the name best known to



Liverpool in the Esperanto movement, the always regretted Dr R. J. Lloyd, M.A., Honorary Professor of Phonetics at Liverpool University and a prominent member of the Education Committee. He it was who initiated the Esperanto movement here, at first in 1903 at the University, which led to the formation of the Liverpool group, of which he was President.'

But Legge appears to have forgotten, or perhaps was never aware, that there was Esperanto-related activity in Liverpool some time before 1903. Indeed, the University itself was most likely a hub of Esperanto activity soon after the first appearance of the language.

The **first textbook** in the language (familiarily known as the *Unua Libro* or 'First Book') was published in 1887. It was a modest-looking 42-page Russian-language booklet, *Mezhdunarodnyj jazyk: Predisloviije i polnyj uchebnik*³⁸, which presented a root vocabulary of 917 words, and 16 key rules. Half of the rules dealt with word categories, the other half with phonetic, lexical, and syntactic principles³⁹. The booklet was quickly translated into Polish, French, German, and English. The first English translation was superseded by a second, much better, by Richard **Geoghegan** from Merseyside.

Geoghegan

The week before last, four or five gentlemen, who are very keen on the matter, arranged a friendly meeting in the nearby town of Liverpool to consider whether we could in some way form a club of English Esperanto-speakers; but in the end we decided that we are at present unable to unite as a club, because living each in separate towns and villages, we are not able to meet regularly but only on sporadic occasions, and until our numbers grow somewhat we cannot form a correspondence circle. As a result, we have decided to wait a few months, and each will work according to his capabilities in his own town. - R.G.

Correspondence between Bulgaria and Great Britain (1880-1890): Extract from a letter sent by R. H. Geoghegan to Miloslav St Bogdanov from Menai, England [sic], 15 Aug. 1890, in *BE* 73:817 (May-June 1977), p.40 (translated)

I first heard of Esperanto about November, 1887, when my friend, Mr. W. J. C. (now a solicitor in Bristol), showed me an article in *The St James's Gazette* about a 'Nova Lingvo.' C. wrote at once in Latin to Dr. Zamenhof, who sent us a German instruction-book. Mr. C. found no more interest in the language, but it took hold of me to some purpose, and I have corresponded in and by it with more than 300 persons, all of whose communications I preserved until the holocaust of my house and library last year consumed everything. I translated the Esperanto instruction-book into English, and it appeared as No. 5 in the list of Esperanto works. Later on I translated into English Herr Trompeter's instruction-book, which appeared in two editions, one published in Nuremberg and the second by the Upsala Club.

Richard Geoghegan, cited in an article 'Biographette - The Pioneer of British Esperantists' by J[oseph] R[hodes] in *BE* 1:9/10 (Sep.-Oct. 1905),

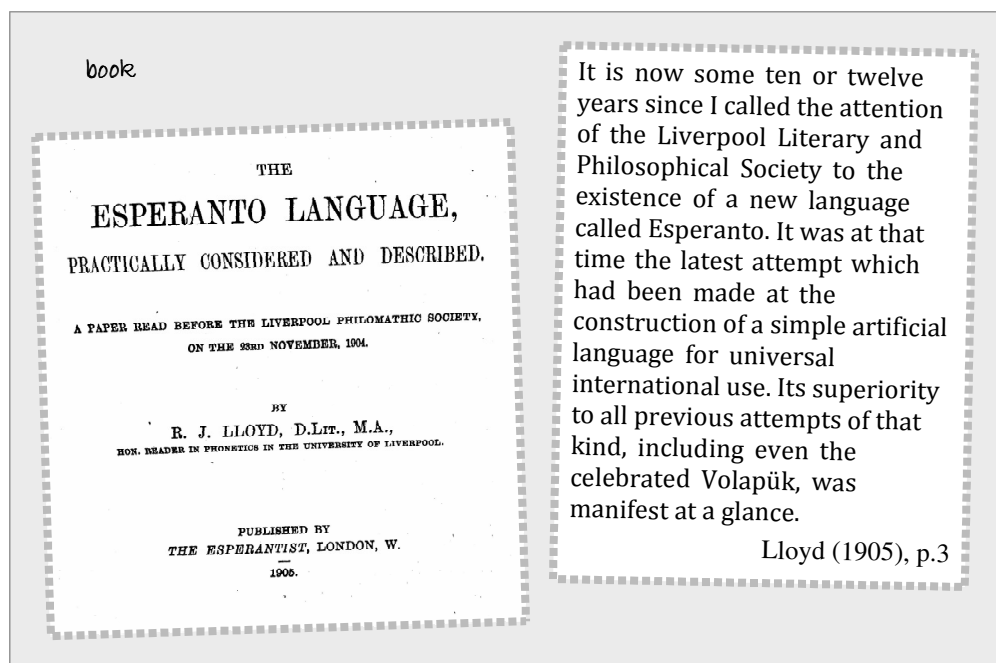
Geoghegan was able to use the German edition of his 'Unua Libro' [first textbook] which Zamenhof sent. Having learned the language from this book, a while later Geoghegan received from Zamenhof the first copies of the same book in an English translation by a Warsaw enthusiast. Geoghegan warned Zamenhof that this translation was a poor one, probably not by a native speaker, and it would bring Esperanto into disrepute in the English-speaking world. As a result, Zamenhof asked Geoghegan to produce a more suitable translation himself, which he did. The original faulty translation was withdrawn, and in 1889 Geoghegan's version was published, taking the place of the earlier version. Geoghegan can certainly lay claim to be the first propagandist of the new language.

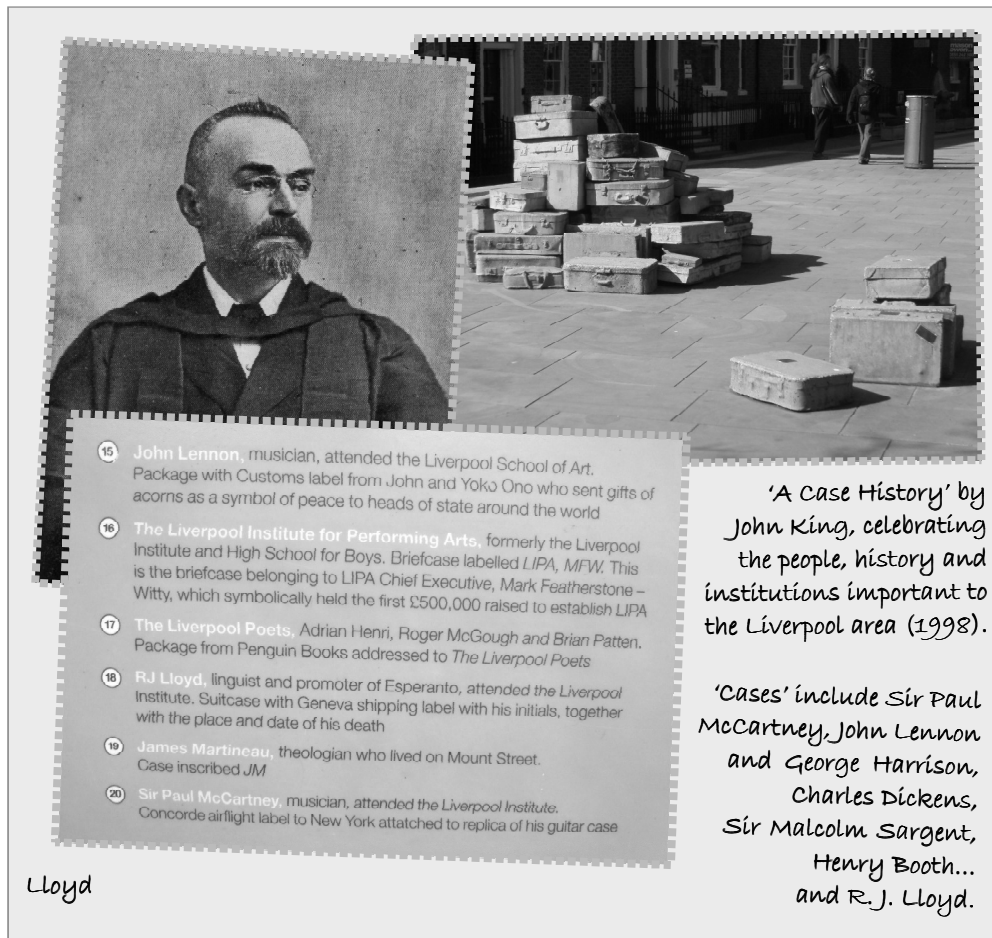
Hilary Chapman, *EAB Update* 56 (Jan.-Mar. 2012), pp.13-14

Geoghegan was one of the earliest English-speaking Esperanto enthusiasts, and, in a letter to a friend in Bulgaria, he explained how several people had come together in Liverpool as early as 1890 to try to form an Esperanto club. It is quite possible that Lloyd was one of those present at Geoghegan's meeting, but, with these very early Esperantists living so far apart and being so few in number, the practicalities of setting up a club were difficult; Geoghegan suggested waiting a few months before trying again. No evidence has yet come to light to suggest where exactly the meeting was held or which Esperanto-speakers were there.

In his **book** *The Esperanto Language, Practically Considered and Described*, **Lloyd** himself suggests – in a paper read before the Liverpool Philomathic Society on 23 November 1904 – that he gave a lecture on the Esperanto language possibly as early as 1892: 'It is now some ten or twelve years since I called the attention of the Liverpool Literary and Philosophical Society to the existence of a new language called Esperanto.'

Dr Lloyd was a local businessman with a strong interest in mathematics, physics, literature and languages, and was one of the **leading philologists** of the time. In 1898, he was appointed lecturer in phonetics at the University and, on 14 October 1903, started the first Esperanto course there.⁴⁰ The following year, the Liverpool Esperanto Society was 'founded in June, 1904, with Dr Lloyd as President'.⁴¹ He attended the first two World Esperanto Congresses held in Boulogne-sur-Mer in 1905 and Geneva in 1906, and we can assume





that he would have attended many more, had it not been for his untimely death during the World Esperanto Congress in Geneva.⁴² He drowned in the Rhone on 29 August 1906, in circumstances which have never been fully explained. By 1907, the Liverpool Esperanto Society was vibrant enough to have a permanent office.⁴³

During this same period, **Oliver Lodge** (later Sir Oliver) was Professor of Physics at the University, a post he held from 1881 until he was appointed Principal of the University of Birmingham in 1900. Lodge was celebrated for his pioneering work in radio. He was the first man to transmit a message by wireless, and the inventor of electric-spark ignition. We have no firm proof of Dr Lodge's early involvement in Esperanto, although there is evidence that he was acquainted with the language, knowledge he most likely acquired during his period in Liverpool. In a course of four lectures delivered to secondary teachers and teachers in training at Birmingham in 1905, Lodge made reference to the potential **propaedeutic value** of Esperanto.

The University 'appointed Lloyd Reader in Phonetics "in recognition of his attainments and distinction as a scholar", his being "at liberty to promote the study of Phonetics by means of lectures or otherwise as may seem fit to him subject to the approval of Senate and Council".'

Allan (2007), citing a Minute of the Senate of University College, Liverpool (23 Feb. 1898), SC&A

Dr. R. J. Lloyd, D.Litt. M.A., began an Esperanto course at Liverpool University on October 14th. We trust that many students will attend, and that the initiative will be successful. It seems to us especially noteworthy that an English University is running a course.

The Esperantist 1:1 (Nov. 1903), p.12 (translated)

The classes at Liverpool University are held on Wednesday at 7.30 by Dr Lloyd, who is preparing the Rules for Examinations.

The Esperantist 1:14 (Dec. 1904), p.217

Elected Fellow of the Association (F.B.E.A.):
R. J. Lloyd D.Litt, MA. L'pool.
BE 1:8 (Aug. 1905), p.116

It is with deep regret that we have to record the death of Dr. Lloyd, one of the most distinguished members of the staff. His service to Phonetics and to Esperanto have won for him a European reputation.

The Sphinx 14:1 (17 Oct. 1906), p.16

The earliest records of Esperanto in this part of England are associated with the name of Dr. R. J. Lloyd, Professor of Phonetics in the University of Liverpool, who in reading a paper on Esperanto before the Liverpool Philomathic Society in November 1904, began by saying to his audience: 'It is now some ten or twelve years since I called the attention of the Liverpool Literary and Philosophical Society to the existence of a new language called "Esperanto."' While there is mention of an Esperanto group in Manchester in 1903, the first group in Lancashire affiliated to the B.E.A. was that of Liverpool of which Dr. Lloyd was president and Mr. R. E. Issott secretary, founded in June 1904. Dr. Lloyd, who was one of the pioneers in the modern science of phonetics, published [1905] one of the best critical analyses of Esperanto which have yet appeared and made several valuable contributions to the early Esperanto magazines. To the great regret of all who knew him, he lost his life in a drowning accident during the Esperanto Congress at Geneva in 1906.

J. D. Applebaum

BE 16:182 (Feb. 1920), p.22

leading philologist

Sir Oliver Lodge has kindly written to us and given permission for us to translate his famous speech about radium into 'our curious language'; but as our entire readership may already have read this article, let us hope that Sir Oliver will be kind enough to send us something else of interest. Let us also hope that it will be written in Esperanto.

The Esperantist 1:4 (Feb. 1904), p.64 (translated)

Oliver Lodge

An article in the 1940 October–December issue of *The British Esperantist* (page 251), reporting Sir Oliver's death, mentions that he was a member of the British Esperanto Association in 1930 and 1931, which, interestingly, is around the time when the Buchanan Lectureship was founded. Lodge would certainly have known Dr Lloyd, and the new language would no doubt have been a lively topic of debate in scientific as well as literary circles.

Indeed, it is interesting to speculate whether Dr Buchanan came into contact with either Lodge or Lloyd while he was himself in Liverpool. Although those were indeed early days for Esperanto, it is nevertheless likely that Lloyd spoke more than once about his passion for the new language in the local philosophical and science clubs and societies, such as the Literary and Philosophical Society; and it is quite likely that John Buchanan, as a young doctor in an unfamiliar town, would have gravitated towards these places, probably also frequented by professional men such as Lodge and Lloyd.

Esperanto was a linguistic invention that offered the promise of enormous social progress, and the living conditions at the time for the majority of the population cried out for social reform. The arrival of Esperanto coincided with

propaedeutic value

[...] But later on, at a certain age, or perhaps rather at an uncertain age, depending on the child, the scientific study of some one language should be begun, by anyone intended to be liberally educated; it should then be recognised as a branch of science, and not to be regarded from the utilitarian or cosmopolitan point of view. It would certainly appear that for this purpose the fully inflected ancient languages are best and most satisfactory; if they were still more complete and regular, like 'Esperanto,' they would be better still to begin with; [...]

Lodge (1905), pp.20–21

There were many reasons for wishing to locate the new Liverpool Royal Infirmary close to the existing hospital. The area bounded by Brownlow Hill, Brownlow Street, Pembroke Place and Ashton Street had become a well-established medical 'quarter' - the site of not only the Liverpool Royal Infirmary but also the Lock Hospital, the new Lying-in (maternity) Hospital and the lunatic asylum [...] in 1844 the Liverpool Infirmary School of Medicine had established itself in purpose-built premises adjacent to the existing Infirmary, half way down Dover Street - a listed building still standing today. This was where the Infirmary's future doctors were trained. In 1881, when the new University College opened for business, the School of Medicine was given the status of a College Faculty.

Liverpool Royal Infirmary: A History, University of Liverpool (pamphlet), p.3

lying-in hospital

Under the heading of 'Practical Midwifery', the Prospectus of the Medical Faculty of University College, Liverpool, 1889, states that an arrangement had been made with the Ladies' Charity and Lying-in Hospital whereby 'students will now be able to avail themselves of the practice of these Institutions [...] The practice will be under the superintendence of the medical staff of the Charities'.

Allan (2007)

an upsurge in scientific and practical inventions which were exciting for the curious to explore.

Articles and notices appeared in the press and in scientific journals. Many people became fluent, and dedicated and enthusiastic users; others dabbled. A linguistic invention inherently offering such promise was highly attractive, and there were probably few educated people of the time who had not heard of the language. It is highly likely that Buchanan came across mention of it in the national newspapers, as well as in medical journals like *The Lancet* and *British Medical Journal*, both of which ran several articles on the language in the early 1900s. Not to mention, of course, the fact that the **lying-in hospital** in which John worked was situated at the corner of Brownlow Hill and Brownlow Street, close to the University where Lodge and Lloyd worked. The hospital and the physics department were only a few hundred yards apart.

Despite the setback caused by the death of Dr Lloyd, Esperanto-related **events** and activities flourished in Liverpool and especially at the University, which, because of its prominence and convenience, was nearly always involved either by 'lending' its personnel or its buildings. Buchanan was now

On Saturday, July 7th, the Liverpool Group made an excursion to Chester, where they met members of the groups of Chester, Manchester and Higher Openshaw. Visits were paid by some to the sites of the city; others preferred the river. Afterwards all met together at a café for tea, after which there were speeches and songs. Mr. Slater (Openshaw) rightly remarked that the occasion marked an epoch in the history of our 'afero' in this district. All expressed the hope that many similar meetings would take place in the future. The Liverpool Group will continue to meet fortnightly during the summer in the University buildings.

The class conducted by Miss Margaret L. Jones, F.B.E.A., was concluded at the beginning of June, after twenty lessons. Nine of the thirteen students regularly attended the class and listened with attention, and each of the nine was successful in the elementary examination and received the certificate of the B.E.A. During the summer the students meet fortnightly on Mondays, at 7.30 p.m., at the Liverpool Landing-stage, and afterwards walk through the pleasant roads to be found in the neighbourhood of Birkenhead, Rock Ferry and New Brighton. Then English is completely forgotten, Esperanto being the only language used. Future dates are August 6 and 20, September 3 and 17. All Esperantists are welcome.

BE 2:20 (Aug. 1906), p.87

events

Classes and club meetings continue to be held [in Liverpool], and several new members have been enrolled this month. Debates, entirely in Esperanto, are a means employed to encourage club members to put into practice their acquired knowledge of the language. One subject, 'The Channel Tunnel,' roused keen interest. On April 3, Mr. James Dow, vice-president of the club, delivered a lecture at the Mosque.

An examination of candidates from Mr. W. Village's class for the Preliminary Certificate was held at Rosenau, Knotty Ash, on April 26. Results will be announced in due course. On May 7, in the University, an examination will be held for the Preliminary and Advanced Certificates. Those desirous of sitting for either examination should communicate immediately with Miss M. L. Jones, 44, Church-road, Stanley. Excursions are being arranged, in which it is hoped Esperantists from other centres may be able to share.

BE 3:29 (May 1907), p.85

practising in London, of course. He may well have taken part in the **International Medical Congress** held there in July 1913. There were plans afoot to organise an Esperanto section; perhaps John noticed it. In the same year, and around the same time, the first Esperanto **Eisteddfod** was taking place in Liverpool, with people competing for the best written and declaimed

The British Medical Gazette, *The Lancet*, has given a very friendly notice to the *Kuracisto*, official organ of the TEKA – *Tutmonda Esperantista Kuracista Asocio*. It is hoped also to organise an Esperanto section at the International Medical Congress to be held in London in July.

The Esperanto Monthly 1:6 (mid-June 1913), p.83

International Medical Congress

poems, songs, stories, etc. The article in Appendix C from *The Esperanto Monthly* describes the second Esperanto Eisteddfod in 1914 in some detail.

The following short paragraphs give a flavour of the type of Esperanto-related activities that flourished at the time.

In 1917, Mr C. Parkinson, M.A., School Inspector, came from Eccles to give a public lecture on Esperanto in schools. The Eccles Experiment⁴⁴ was one of the earliest attempts to study the benefits of teaching Esperanto to schoolchildren before they begin learning other languages, and has been quoted many times since, although it should be remembered that the methodology does not hold up according to today's rigorous standards, and findings should not be taken as conclusive.⁴⁵

In 1919, the 10th annual British Congress took place in Liverpool from 6 to 10 June. A total of 394 people registered, but 650 attended the Monday-evening ball!

The Lancashire and Cheshire Federation Second Esperanto Eisteddfod [...] took place in Liverpool on Easter Monday last, and was attended by more than 200 members from various parts of the country. [...] The Lord Mayor of Liverpool, Herbert R. Rathbone, Esq., J.P., C.C., in an interesting address welcomed the visitors to the town. [...] The chief item of the afternoon was the crowning of the Laureate. The award was made by Mr Edmond Privat, who sent an encouraging letter concerning the works which had been submitted to him. After careful study, he awarded this prize to Miss Iddon of Southport, 'whose fluent and pleasing style undoubtedly surpassed the value of the subject and the story itself.' [...] On Sunday, the First Esperanto Service in Liverpool was conducted [...]

The Esperanto Monthly 2:17 (May 1914), pp.75–76

Eisteddfod

Liverpool University: Course for Teachers, in connection with the Association of Certificated Esperantists (Asocio de Diplomitaj Esperantistoj). Professor Collinson, M.A., Ph.D., has undertaken to provide a class in ESPERANTO in the University of Liverpool during the Autumn and Lent Terms of the Session 1922–23. Teachers and others interested in education are invited to attend this course, which will consist of about 20 lessons. The Syllabus will be sufficiently complete for all practical purposes and will be specially directed to the requirements of Teachers. It is suggested that the Course be held on Fridays, at 6 p.m., commencing October 6th. It will be open to men and women at a nominal fee of 5/- to cover the expenses involved. The text-books required are: *Kursa Lernolibro* by E. Privat, 10d.; *Esperanto Key*, 1d.; *Bulgaraj Rakontoj*, 4d. Applications should be addressed to Professor Collinson, M.A., Liverpool University.

BE 18:210 (Sep. 1922), p.87

early
1920s

On 16th December, 6.45 p.m. Zamenhof-festo. Around 70 people were present, among them Prof Dakin from the University, Prof Gaydou and other members of the current University course.

BE 19:214 (Jan. 1923), p.10 (translated)

Lectures, courses and exams in and about Esperanto were quite common in the **early 1920s** at the University, a decade before the Buchanan bequest. Possibly these would have carried on, at least while Collinson was still there, without the encouragement that the bequest provided, but Buchanan's bequest allowed Collinson to regularise the lectures and classes and, more importantly, ensured continuity.

In 1922, W. E. Collinson was a delegate for the Cheshire and Lancashire Esperanto Federation at the Esperanto Teachers' Conference in Geneva. By his own account, he learned Esperanto in 1904, but came to the fore during an Inter-Allied **Fête and Sale of Work** to support Red Cross funds in November 1918. He went on to become president of the Federation, vice-president of BEA, and a member of the Esperanto Academy. In 1923, Esperanto courses were offered at the University. In 1925, Collinson was **interviewed** by a local newspaper.

In 1927, *The British Esperantist* reported on the **first lecture** given at the University *in* Esperanto. There had been several about Esperanto before, but this was the first to be delivered in the language.

Again in November, 1918, at an Inter-Allied Fête and Sale of Work to support the Red Cross Funds, an Esperanto Kiosk was organised at St. George's Hall, Liverpool. There was an extensive exhibition of Esperanto books, catalogues and newspapers. Esperanto grammars were sold by the gross, and talks on the language and its merits were given several times daily, including one immense public meeting addressed by Dr. Pollen, and presided over by Prof. Collinson. It was on that occasion that the learned Professor was discovered, and brought into active Esperanto work, where he has remained ever since to the great benefit of our movement.

Fête and
Sale of
Work

Applebaum (1933), p.19

In consequence of a report that Esperanto was to be taught at Liverpool University, a representative of the *Liverpool Daily Post* interviewed Professor Collinson, Professor of German on the subject. 'Yes, it is quite correct,' said Professor Collinson, 'but there are two things that require to be added. One is that the classes are purely voluntary – that is to say they form no part of the official University instruction; and the other, that they are not an entirely new departure. I ran a short course two years ago, which was attended by undergraduates and school teachers, and last term I gave three or four further lectures. A request has been made that there should be another course in the coming term, and to that request I have been very pleased to accede. There seems to be an increasing interest in the subject, especially among the education students and those who are studying the work of the League of Nations. How many students will attend I am not yet able to say, but I am hoping that the class will be at least as large as before, when the numbers were about thirty.'

International Language 2:7 (July 1925), p.164

interviewed

first
lecture

On 21st February [1927], Miss Bewley of Wallasey gave a lantern lecture in the Zoology Theatre of Liverpool University on 'La kompreno de bildoj' ['The understanding of pictures']. This is the first time that a lecture in Esperanto has been given in the University.

BE 23:265 (Apr. 1927), p.204

The April edition of the *British Esperantist* for 1929 reported a total of 18 courses running at different venues which included the Liverpool Esperanto Society; Liverpool University; Davis Lewis Club; East Wavertree Resident Owners' Association; Domestic Mission, Mill Street; St Peter's R.C. Church; and Scout courses at Northern Division, Seaforth; Western Division; Southern Division; Eastern Division; Quarry Bank Secondary School; Liverpool Institute; and Liverpool College.

BE 25:289 (Apr. 1929), p.22

Dr Buchanan bequeathed £4,000 to the University of Glasgow, and another **£4,000** to the University of Liverpool. Both were to provide bursaries or awards to support student learning in his name. The fund established at the University of Glasgow was medical; the fund at the University of Liverpool was linguistic.

John asked that half of the annual income resulting from the investment of his bequest to the University of Liverpool should pay for a lectureship ‘in the neutral and auxiliary language Esperanto’ to consist of not less than 20 lectures each year ‘for the purpose of expanding and teaching said language’, whilst the remainder was to be used as prize money ‘for stimulating [...] a knowledge of said language’, and to enable students to travel abroad to take part in Esperanto events. The fund was to run for an initial period of fifty years, at which time the Senate of the University could decide whether or not to continue the Trust.

The University Council met on 18 March 1930, at which time a letter from the solicitors to the Trustees of John’s estate was read to the members. On 17 June 1930, the Council meeting formally accepted the bequest, decided on the name of ‘The John Buchanan Lectureship in Esperanto’, and agreed that the fund should be ‘for the purpose of establishing a lectureship in Esperanto, and of providing prizes to encourage university students to attain proficiency in that language’. In addition, the Council discussed how the **Lectureship** should be implemented, and agreed on a course of twenty lectures to be given, with the Lecturer receiving an £80 honorarium. £10 was reserved for administrative expenses.⁴⁶ Three prizes of £25 were to be awarded, with £15 held in reserve for administrative expenses.

In February 1931, the ‘committee appointed to consider and report upon the appointment to the John Buchanan lectureship in Esperanto and to draft regulations for the award of prizes in Esperanto’ reported its recommendations for the regulations.⁴⁷

£4,000

ESPERANTIST'S BEQUEST TO UNIVERSITY

We record with great regret the death, on the 27th February, of Dr John Buchanan, of Vauxhall Bridge Road, London, S.W. Dr Buchanan was well known to London Esperantists as an [...] enthusiastic supporter of the language, and the loss will be felt by those who knew him.

He gave practical effect to his love for Esperanto in the provisions of his will. In addition to a bequest of £100 to the British Esperanto Association, he left £4000 to Liverpool University for the founding of a lectureship in Esperanto, and for the assistance of student Esperantists in travelling and visiting the Universal Esperanto Congresses. This is a very wise step for the furthering of the international language movement, and we trust that the University will accept. At the time of going to press it is not known whether the conditions of the bequest have been agreed to.

International Language 7 (May 1930), p.109

Finally, we [...] come to 1930, when a bequest of £4,000 was made by Dr. Buchanan for a Lectureship in Liverpool University. Whether the donor of the money was in any way influenced by what the Federation had done for Esperanto will probably never be known, but the fact is that the money was left for this purpose, and the stipulation was made for the University of Liverpool, a city in the two counties.

It may be conjectured that the bequest was made to Liverpool, because the University had on its staff Professor Collinson, a keen devotee of the idea of an international language, but even so, the Federation may be pardoned for taking some credit for this.

Mr. Butler, the Secretary of the British Esperanto Association, who ought to know, tells me that the real reason for bequeathing this money to Liverpool was some early association of Dr. Buchanan with this city. We were, however, unable to establish this connection.

Applebaum (1933), p.20-21

Lectureship

Founded in 1930 from the bequest of Dr. John Buchanan, this lectureship renews the teaching of Esperanto begun in the early days by Dr. Lloyd. It is with particular gratification that I mention these facts when the University is offering an Honorary Degree to Sir Eric Drummond, who so kindly welcomed, among others, the Esperantist teachers from Lancashire and Cheshire to the Secretariat of the League of Nations in 1921.

Collinson (1933), pp.6-7

Esperanto is to find a place in the curriculum of the University of Liverpool. Professor W. E. Collinson, lecturer in comparative philology at the University, made the announcement yesterday at the opening of the Esperanto Summer University at Oxford. [...]

The Liverpool Daily Post,
5 Aug. 1930, SC&A

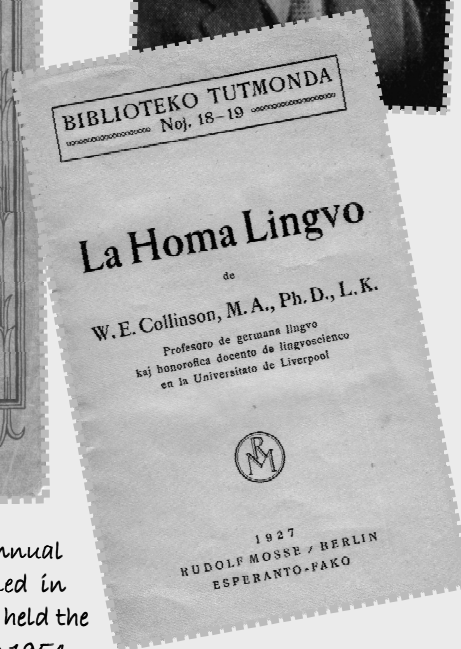
To their credit, the University acted smartly, and the following year, the ‘John Buchanan Lectureship’ was up and running. Professor W. E. Collinson, a Professor of German and Honorary Professor of Philology at the University, was appointed the **first Buchanan lecturer**⁴⁸ on 17 March 1931. He had been appointed to the University staff in 1914, and was extremely well qualified for the Buchanan post. Collinson was already a well-known Esperanto-speaker, active in promoting the language. He was educated at Dulwich College, University College, London, and Heidelberg, and had a strong interest in interlinguistics.⁴⁹ The lectureship was a part-time post. On **10 October** that same year, the first ‘John Buchanan lecture’ was given⁵⁰, and Collinson began teaching two courses, one for beginners and one for more advanced learners, which included lectures on the history and problems of interlinguistics.⁵¹

On 18 May 1933, Professor W. E. Collinson delivered an address on the occasion of the conferment of Honorary Degrees, at St George’s Hall, entitled *The Development of Modern Language Studies in the University of Liverpool*. He referred to the lectureship, the courses in Esperanto which modern-language students might take, and the recently established Modern Languages

[...] and the University Council have now [...] set it up, appointing as lecturer professor W. E. Collinson, Professor of German and Hon. Professor of Philology in the university. Dr Collinson, who is Vice-President of the British Esperanto Association, is a prominent expert in Esperanto linguistics; he is a member of the International Language Committee of the Esperanto Movement, and of the Academy which is the supreme authority of that committee, and he has contributed to the technical literature of the language an original treatise entitled *La Homa Lingvo*. It is safe to say that under his guidance Liverpool University will become a true centre of Esperanto ‘light and learning’ [...]

Bernard Long, *International Language* 8 (May 1931), p.85

first Buchanan lecturer



Each spring, the University holds an annual Collinson lecture, a keynote lecture named in honour of William Edward Collinson, who held the Chair of German at Liverpool from 1914 to 1954.

I was appointed Lecturer with an honorarium of £75 and three prizes of £25 each were provided to be competed for annually. I was glad to take on this post which brought me into contact with enthusiasts in the whole region.

W. E. Collinson (1965), p.39

On the 17th March, the University of Liverpool named Professor W. E. Collinson as the first Lecturer at the University. In October, to meet the terms of the John Buchanan Lectureship, he will deliver two courses, one elementary and one advanced; primarily for students, but other learners are also welcome. In addition, he hopes to lecture on the history and problems of the international movement.

BE 27:313 (May. 1931), p.27 (translated)

first Buchanan lecturer

Collinson was an outstanding British linguist, who held the Chair of German at the University of Liverpool from 1914 to 1954. A full article is dedicated to Collinson on p.85 of the Esperanto Encyclopedia of 1933, reprinted in 1986, and he is quoted in many places of the voluminous Esperanto Perspectives published in [Lapenna] 1974. Influenced by Sapir and Jespersen, Collinson wrote a popular scientific book in Esperanto about linguistics: *La Homa Lingvo* ('The Human Language'), published in Berlin in 1927. In the preface to this book, he admits that 'Even though he learned Esperanto back in 1904, this was his first book written in the language.' He was happy to be given the honour of writing the first introduction into the science of language to be published in Esperanto and hoped many others would follow in his footsteps and do things better.

Dated Liverpool, May 24th, 1926, this is the preface to something I would rank above a popular introduction to linguistics. Had it been followed by many more, I would have agreed to Collinson's modesty. But he deserves more than that. His book is a thorough approach to the phenomenon of human language drawing on the most advanced achievements of his time, using data from Jespersen, Sapir and de Saussure. It is not only elegantly written in Esperanto, but uses Esperanto as one of its object languages in the many examples Collinson needs to illustrate his ideas. He also maintains a fundamental distinction between philology and linguistics, this being a new term in his day, and wishes to be seen as a linguist.

As a professional linguist writing in and about Esperanto, Collinson has not remained alone, but he is surely not surrounded by many. Dr. Wells is one of the better known exceptions. It is particularly regrettable that since the thirties and until today, only very few professionally trained linguists have been engaged in the writing of authoritative grammars of Esperanto, a field traditionally dominated by philologists and others. In his *Human Language* Collinson writes a few sentences about Basque as well. His comments concerning the unknown origin of the language reflect the understanding of those days and are, by and large, still valid, i.e. we simply don't know.

Jansen (2012)

first Buchanan lecturer

School 'in which a "refresher" course was given – mainly to teachers – in French, Spanish, Italian, German and Esperanto'.⁵²

The University was not only a focus for Esperanto in those early days but for **interlinguistics** generally, since Collinson enthusiastically explored all aspects of comparative linguistics. He worked, for example, with Alice Vanderbilt Morris to develop the research programme of the International Auxiliary Language Association (IALA), and the University became the base and focus of research projects – for example, compiling comparative word lists.

10 October 1931

At the University on the 10th October, Prof W. E. Collinson M.A. Ph.D. officially opened the Esperanto Lectureship with a lecture on *La strukturo de Esperanto kompare kun tiu de naciaj lingvoj* ('Esperanto's structure compared with that of national languages'). Prof Wilberforce presided. The 93rd conference of the Federation followed during which Prof Collinson reported on the 2nd international Conference on Linguistics. Afterwards, tea, social chit-chat and dancing.

BE 28:319 (Nov. 1931), p.97 (translated)

Liverpool University: One of the most important events in the recent history of the British Esperanto Movement took place on the 10th October, when at Liverpool University Professor W. E. Collinson MA, Ph.D., delivered the inaugural lecture of the John Buchanan Lectureship.

BE 28:323 (Mar. 1932), p.144

But with Collinson at the helm, Esperanto at the University was about to enter its **golden age**. He organised courses to suit beginners and more advanced learners, and arranged exam sessions. He gave lectures on the history, phonology, morphology, syntax, and phraseology of Esperanto. There were conversation classes, lantern lectures, visits and excursions, meetings, songs and dances; and of course tea.

The year **1935** saw changes in the way the Buchanan lectureship was run. Up until this time the courses had paralleled, but not been part of, the Arts curriculum. Now, the Faculty, Senate and Council agreed that a student could offer Esperanto as a non-examined subject in their first year as part of a Bachelor of Arts degree. Two syllabuses were drawn up to cater for those with some knowledge of the language and those just beginning.

Collinson remained the Buchanan lecturer until his retirement in September 1954. **Fritz I. Wiener** followed in the post, holding it from 1954 to 1958 until he too retired from his position as Lecturer in German at the University, a post which he had held from 1947 to 1958. An Esperanto-speaker, and a member of BEA, Wiener was himself a Buchanan prizewinner in 1948.

In these early days, around twenty students attended courses, and, interestingly, although the courses and the lectureship were under the direction of the Faculty of Arts, it was noticeable that students from other Faculties (not gifted linguists, but economists, social scientists and medical students, for example) followed the courses, and did particularly well. In 1949, a group of

Inaugural lecture: John Buchanan Lectureship, Liverpool University, delivered by Professor W. E. Collinson, M.A., Ph.D., on 10th October, 1931.

After defining the words *International Language* as ‘any language, whether national, regional, or neutral, used for communication between peoples normally speaking different languages,’ the lecturer discussed the term *constructed language*, and the position of Esperanto among constructed languages. He then briefly traced the history of Esperanto from its inception, and justified those who would regard it as a ‘living’ language, fully as worthy of the philologist’s attention as any national language.

He then proceeded to survey the phonological system of Esperanto, pointing out the value of having a certain play, or latitude of correctness, in regard to vowel pronunciations; provided that no confusions of meaning need be feared. He showed how Dr Zamenhof had modelled his sound-system to some extent on the Slavic languages, which have a predilection for palatal and sibilant sounds; and he emphasised the value of the full sonorous vowels of the Esperanto terminations. Next he dealt with the grammar, demonstrating the care with which Esperanto passes from a substantival to an adjectival, verbal, or adverbial form, or from an adjectival or verbal form to all the rest. E.g. *kuraĝ -a, -o, -e, -i, rapid -o, -a, -e, -i, kur -o, -a, -e, -i*. He pointed out how some languages tended to clear differentiation of the speech categories, e.g., the infinitive endings; *en* in German and *ni* in Hungarian, though none reached the regularity and consistency of Esperanto. After that, he treated the accusative or ‘directional’ case (as distinguished from the nominative ‘basic’ case), and referred to analogies in Latin, Greek, and Finnish. Then by means of diagrams he indicated Dr. Zamenhof’s admirable systematization of the moods and tenses, and pointed to parallels in national usages; e.g., the Greek subjunctive analogous to *ĉu mi iru?* and the use of the present and future in indirect speech. He also dealt with the ‘aspects’ of the verb, with their analogies in the Slavic languages, and with the constitution and replenishment of the vocabulary, drawing attention to the advantage of having emergency forms (e.g. *vendejo* for *butiko* and *magazeno*) and words of wide range of meaning (e.g. *fari* and *meti*).

He concluded by stating that as the result of a structural analysis of Esperanto, and a comparison of this with the structure of certain national languages, we could regard Esperanto as ‘The ideal limit of a series of forms – a limit of regularity and logical consistency; attained occasionally and sporadically by national languages, but in Esperanto regarded as a norm and goal; which it abandons only under the compulsion of practical and aesthetic considerations, and never out of deference to mere arbitrary convention.’

BE 28:321 (Jan. 1932), p.122

10 October 1931

Rockefeller Money for Linguistic Research

The University of Liverpool has received a gift of \$5000 from the Rockefeller Foundation, to be used for investigations in comparative linguistics to be undertaken by Professor W. E. Collinson, M.A., Ph.D., in connection with the work of the International Auxiliary Language Association in the United States, Incorporated. Professor Collinson holds, in addition to the Chair of German in the University, the Lectureship in Comparative Philology and the John Buchanan Lectureship in Esperanto.

BE 31:383 (Mar. 1937), p.48

Although IALA's research programs in sociology and education were limited in the number of people carrying out studies, its research program in linguistics involved many prominent linguists from both North America and Europe. This program was developed by Alice Morris in consultation with William Edward Collinson (1889–?), Otto Jespersen (1860–1943), and Edward Sapir (1884–1939). Collinson headed an IALA branch office in England at the University of Liverpool. Morris corresponded regularly with Jespersen, recently retired from his post as professor of English at the University of Copenhagen, and met with him on her frequent trips to Europe. The linguistic research that was done in the United States was directed by Sapir, who held appointment at the University of Chicago during his most active years with IALA.

Falk (1999), p.53

In establishing in 1931 a lectureship in Esperanto [...] the University of Liverpool became a pioneer in the field of Interlinguistics. [...] The study of a highly systematised and consistently regulated neutral language provides the student of foreign languages with a useful frame of reference for making comparisons of language-structures and for appraising the problems of general linguistics.

W. E. Collinson (1958)

golden age

Liverpool University – Intensive course of Esperanto. A student writes: 'I have just returned from Liverpool; where I have had a most stimulating experience. Professor Collinson helped us tremendously and simply gave himself up to us for the week. It was a most inspiring and profitable week.'

BE 29:334 (Feb. 1933), p.25

The University has announced its 'Modern Language Week' 2–7 Jan., 1933, with advanced courses about the French, German, Italian, Spanish and Esperanto (Dr. W. E. Collinson) languages. Cost 18 shillings to 34 shillings. Further details from the secretary, Modern Language Week, University of Liverpool.

BE 28:332 (Dec. 1932), p.305 (translated)

ESPERANTO AT LIVERPOOL UNIVERSITY

Up to and including the present session, Esperanto – though mentioned in the Arts prospectus, with courses offered, and with the John Buchanan Prize regulations – has been entirely outside the Arts curriculum. From October 1935, the position is changed in the following respect: In the first year of studies for the B.A. degree four subjects have to be taken by every student. Of these four, three are subjects for the First Year examination, and may be continued right up to B.A. stage (third year), and one is not examined upon. The Faculty, Senate, and Council have now agreed to include Esperanto among the subjects not examined. Esperanto may now be taken as an integral part of the First Year Course as a fourth subject, though it cannot be continued as a degree subject for the 2nd or 3rd year. The effect of this should be a good entry for Esperanto of regular Arts students in 1935–1936. Two Syllabuses have been drawn up: Course A, 2 hours per week throughout the session (non-examined First Year Arts Course), for students with no previous knowledge, and Course B (one hour weekly) for students who have taken Course A.

BE 30:361 (May 1935), p.84

Vacation courses in Esperanto

An intensive course in Esperanto will be held at the University of Liverpool from April 20th to April 25th. The course is designed primarily for teachers in Secondary Schools, and will include lectures on the phonology, morphology, syntax, and phraseology of Esperanto, together with classes for conversation, and other practical exercises. Previous knowledge is not necessary. The fee is one Guinea.

Prof Collinson, the University of Liverpool.

BE 30:369 (Jan. 1936), p.216

22

THE BRITISH ESPERANTIST

February 1937

UNIVERSITY OF LIVERPOOL

Vacation Courses in Esperanto

Tuesday, March 30th, to Saturday, April 3rd.

The courses are under the direction of Professor W. E. Collinson, M.A., Ph.D., assisted by Miss V. C. Nixon, B.A., and Mr. M. C. Butler, M.R.S.T. (Education Secretary to the British Esperanto Association).

(1) **Elementary Course for Teachers.**

Fee £1-1-0.

This will cover the elements of Esperanto, and include oral practice and written exercises.

Roston's Rapid Esperanto Course (published by the Linguaphone Institute) will be taken as a text-book. Every student should obtain a copy, price 6d.

(2) **Advanced Course.**

Fee £1-1-0.

A knowledge of either Newell's Concise Course in Esperanto (1/6), or Butler's Step by Step in Esperanto (1/6) will be taken as the basis. The lectures will as a rule be given in Esperanto, and the topics dealt with will include the present organisation of the Esperanto movement and Esperanto Literature during the last ten years.

In both courses the sessions will be :—

Tuesday, Wednesday, Thursday, Friday	..	10.0 a.m.—1.0 p.m.
Saturday	..	10.0 a.m.—12.0 noon.
Tuesday, Wednesday, Thursday, Friday	..	2.30 p.m.—4.0 p.m.

Entries (together with fee) should be sent by March 8th to the Local Secretary :—

Miss Weightman, Gorsefield, Hull Road E., Blundellsands, Liverpool.

Text-books are obtainable, adding 10% for postage, from the British Esperanto Association, 142, High Holborn, London, W.C.1.

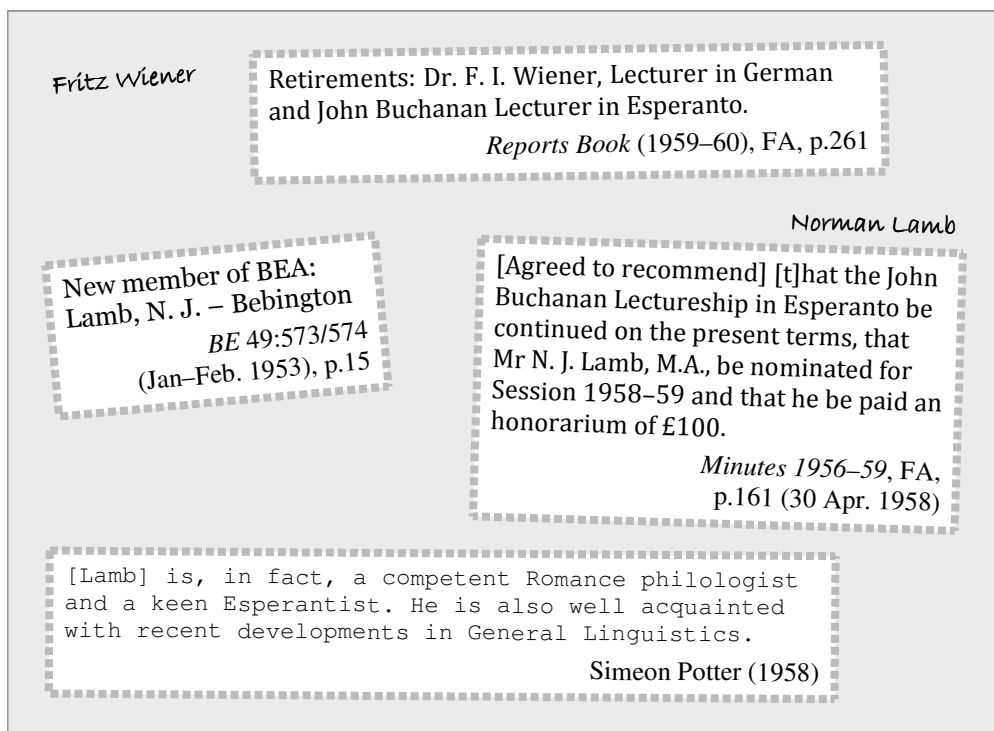
1935-37

golden age

- Such history as there is cannot therefore start simply with the birth of the [Lancashire and Cheshire] federation in 1908. It is necessary to go back a few years and trace its inception to the source; to those first individuals who were attracted to Esperanto and who gave the federation its first send-off.
- A note written in Esperanto in 'The Esperantist,' [...] November 1903, is here appended in an English translation: 'Dr. R. J. Lloyd. M.A., started an Esperanto class in the Liverpool University, October 14th. We trust that many students will join, and that the enterprise will be a success. It seems to us to be worthy of note that an English university has started an Esperanto class.'
- I am indebted to the Liverpool University for the following information which was extracted from the university records concerning Modern Languages and Esperanto. 'University evening classes were given (in 1903) in this subject (Esperanto) by Dr. R. J. Lloyd under the title "Phonetics". The course will be devoted this Session (Autumn, 1904) to the proposed auxiliary international language, Esperanto. A correct pronunciation of this language should be acquired at the outset, if it is to be of any use colloquially. The grammar will be taught concurrently, by the direct method, and the teaching will therefore be given, as far as practicable, in Esperanto.
- A certificate was awarded – after written and oral examination – to those students who in the opinion of the Reader were qualified to teach this language.
- 1904. A Liverpool Esperanto Society was formed with some 50 members with Dr. R. J. Lloyd as its first President.
- Prior to 1904 Phonetics (evening classes) were concerned with French and German.
- After the tragic death of Dr. Lloyd in 1906 Esperanto seems to disappear from the University evening courses, but the School of Commerce continued evening classes.
- 1930. Esperanto again at the University. Bequest of the late Dr. John Buchanan, £4,000; Lectureship in Esperanto established.
- 1931. First Lecturer, Professor W. E. Collinson. Twenty lectures each Session. There are three prizes of £25 each to be awarded annually.
- During these early days when few people in this county [sic], and indeed anywhere else in the world, knew anything about Esperanto, the loss sustained by the movement through the death of the learned doctor was incalculable. He was drowned at Geneva in 1906 during a visit to the 2nd Universal Esperanto Congress. This was a great shock to all his friends. The words of the University recorder – '... after the tragic death of Dr. Lloyd in 1906 Esperanto seems to disappear from the University evening courses' – speak for themselves and are enough to show the great loss sustained by the Federation in this early pioneer of our work.

- 1892. The cradle of Esperanto in the two counties was undoubtedly in Liverpool. A paper read before the Liverpool Philomathic Society on the 23rd November, 1904, by the above mentioned Dr. R. J. Lloyd, Hon. Reader in Phonetics in the Liverpool University, commences: 'It is now some ten or twelve years since I called the attention of the Liverpool Literary and Philosophical Society to the existence of a new language called Esperanto. It was at that time the latest attempt which had been made at the construction of a simple artificial language for universal international use. Its superiority to all previous attempts of that kind, including even the celebrated Volapük, was manifest at a glance.'
- Thus we can carry the record even further back, to 1892 or 1894, when the first seed was sown in Liverpool, where it lay dormant and was germinating for some ten or eleven years. We do not know what happened in the years that followed, till 1903. Dr. Lloyd was, of course, wrong in his statement that 1892 was the latest attempt which had been made at the construction of a simple artificial language, by which he meant Esperanto: the first Esperanto Grammar having appeared in 1887. The date of 1892 mentioned by Dr. Lloyd coincides with the founding of the first Esperanto Society 'Espero' in St. Petersburg (Leningrad) which was the first regular Esperanto Society in the world, and Dr. Lloyd may have heard of Esperanto for the first time in that year.
- 1903. The first regular Esperanto Class in the two counties that we know of was in Liverpool, and appropriately enough in the University. Dr. Lloyd was no doubt convinced of the usefulness of Esperanto. He nursed the idea for years (he could not have required quite so long to acquire a knowledge of it!) and finally decided to start the experiment at the University.
- The classes were started in October, 1903, and were given every Wednesday evening at 7.30 under the title 'Phonetics' as was seen from the information supplied by the University and from the notes in 'The Esperantist.' It is then we find Dr. Lloyd becoming enthusiastic and active on behalf of Esperanto. An article from his pen appeared in the 'Westminster Review,' December, 1903, and attracted considerable attention. This was also reported in the 'Esperantist' as follows: 'Many of our readers have undoubtedly seen the excellent article written by Dr. Lloyd in the December number of the "Westminster Review". Dr. Lloyd, who is conducting an Esperanto course at the Liverpool University, knows well how to write about Esperanto, and we advise all Esperantists to read the article.'

Applebaum (1933), various extracts



young women medical students wishing to undertake missionary work – presumably abroad – joined a course.⁵³

Following Wiener’s retirement, **Norman J. Lamb**, M.A. was appointed as Buchanan Lecturer in 1958. He also was a member of the University, a lecturer in Portuguese and Spanish who had studied for a degree there in 1938 and stayed until he retired in 1983. Lamb remained as Buchanan lecturer until **1962** when Collinson, now emeritus professor at the University, was once again appointed to the post, where he remained until his death in 1969. Collinson had held the post as Buchanan Lecturer for a total of 31 years.

Student numbers dwindled slightly as the years passed, and perhaps this was to be expected. Sweeping changes in education and society in general perhaps led to a less favourable position for Esperanto than previously. However, students could still take Esperanto as part of their BA degree studies well into the 1960s.

Following Collinson’s death, **Eric Dawson**, a member of staff in the department of Italian at the University, was appointed the next Buchanan lecturer, but unfortunately died very soon afterwards in September 1970. It is quite likely that Wiener, Lamb and Dawson themselves learned Esperanto in one of Collinson’s courses.

Five universities now have lectureships in Esperanto, it is taught officially in eleven others and unofficially in sixteen more. In her doctorate studies at Amsterdam Mrs. W. Velter-Boot recently offered Esperanto as a second language to French. She was a pupil of Dr. S. Pragano, Lecturer in Roumanian and Esperanto at the University of Amsterdam. Esperanto may also be offered as a second language in an ordinary languages degree at Amsterdam. This year nine students are offering Esperanto as part of their studies for a B.A. degree at Liverpool and are working under the guidance of the John Buchanan Lecturer in Esperanto at that University, Professor Collinson. Despite this development of university studies in Esperanto, the Secondary Schools Examination Council have twice recently refused permission for a GCE exam to be set in Esperanto.

R. H. M. Markarian, *BE* 59:696 (Dec. 1963), p.177

Professor Collinson writes: 'you will be interested to learn that under the Faculty of Arts regulations for a Z-subject for 1st year BA General, nine students have already opted for Esperanto. I hope to give a two-hour course, devoting one to the history and theory of international languages.'

The Esperantist Teacher 26:78 (Feb. 1964), p.9

1962

The value of Esperanto in University studies is three-fold: (1) as a speaking knowledge is attainable even by those with little gift for languages, in a fraction of the time demanded by any ethnic language, let alone several of them, the use of Esperanto enhances the benefits derived from travelling abroad and corresponding with foreigners; (2) in particular scientists, technologists, doctors, jurists, economists and geographers can make contact with their opposite numbers and professional groups in many countries and can seek and supply information; (3) the study of a highly systematized and consistently regulated neutral language provides the students of foreign languages with a useful frame of reference for making comparisons of language-structures and for appraising the problems of general linguistics.

W. E. Collinson (1958)

During the late 1960s and early 1970s, the Lectureship slipped quietly into the doldrums. There does not appear to be any particular reason for this, but activity was sporadic. It is likely that at this time the status of Esperanto changed, and it was no longer possible to study it as part of a degree course.

Eric Dawson

New member of the [Esperanto] Teachers' Association (Society of British Esperantist Teachers). Mr E. Dawson. Dept. of Italian, the University of Liverpool.

The Esperantist Teacher 27:82 (Feb. 1965), p.5

The Lectureship has been vacant since Mr. Dawson's death in 1970. Faculty agreed (January 1972) that should it not be possible to recommend the appointment of a member of the teaching staff of the Faculty to the Lectureship, a suitable external appointment should be recommended.

Report of the Board Jan. 1972 – June 1972, FA, p.145 (May 1972)

There appears to have been a short gap between the death of Mr Dawson and the appointment of the next Buchanan lecturer in June 1972. Dr **Bernard M. Cavanagh** was then just emerging from a stint as President of the British Esperanto Association (1966–1972), and became the first Buchanan lecturer to be elected from outside the University and the first member of staff to be employed solely for his skill in Esperanto. Under Cavanagh's guidance, Esperanto courses again began to prosper, and he held the post until he died in 1983.

In 1984, following Cavanagh's death, **Donald S. Lord** took over the lectureship and held it until 1999 when it once again lapsed. Like Cavanagh, Lord was first and foremost an Esperantist, and not a full-time member of the University staff. Perhaps not having 'a person on the inside' contributed to the steady decline in the popularity of the lectureship. Nevertheless, during his time as Buchanan lecturer, Lord offered an annual course of 20 lectures which were advertised on noticeboards and in *Precinct*, the University staff magazine. There is no clear indication of the numbers of students who attended these courses, but numbers were probably small – the announcements in *Precinct* do not give much information as to the content of the lectures, nor do they state that they were given in English, not Esperanto. They do, however, inform that courses were open to students from all Faculties. Lord evidently made an effort to stimulate interest, and small articles about Esperanto activities outside the University involving Lord appear from time to time in *Precinct*. One such sported the catchy title 'Esperanto in Outer Space'.⁵⁴

Bernard Cavanagh

Apart from various other announcements in the press, the *Liverpool Echo* devoted a full page to a very favourable report by the feature writer, Miss Cummings, of an interview with the lecturer within the Modern Languages Department. Interviews were also broadcast by Radio Merseyside and Radio Manchester.

BE 69:793 (Apr. 1973), p.66



The Esperanto course at Liverpool University had nine students in this, the second year after its reintroduction, thanks largely to the efforts of Dr B. M. Cavanagh, the lecturer.

Esperanto News 1:2 (Mar.–Apr. 1975), p.5

GCE [General Certificate of Education] in Esperanto

The British Esperanto Association has launched a campaign in support of Esperanto as an 'O' Level examination subject. An active participant in the campaign is Dr. Bernard Cavanagh, John Buchanan Lecturer in Esperanto at this University, who has written this article for *Precinct*:

'En la Fakultato pri Artoj de la Universitato de Liverpool ekzistas eta sekcio pri Esperanto, konsistanta el unu parttempa lekciisto, La John Buchanan Lekciisto.'

Almost any European could understand the above sentence guessing the meanings of 'pri', 'eta' and 'el' from the context, and, just because such a section, however 'tiny' does exist here, it may be that readers would be interested in a brief note about this international auxiliary language. [...]

Precinct 4:1 (Nov. 1975), p.4

Dr Bernard Cavanagh, lecturer in Esperanto at Liverpool University, had an article beginning with a short paragraph in Esperanto, published in the Autumn number of the Liverpool University magazine 'Precinct'. A letter of his about Esperanto appeared in the British medical Journal in October; and his course of lectures in Esperanto on 'Electrolytes' given at the Summer University course at Liège, Belgium in 1974 has also been published.

Esperanto News 2:2 (Mar.–Apr. 1976), p.11

If numbers dwindled, and no candidates from the Esperanto Association came forward to replace Lord after his retirement (as appears, sadly, to have been the case), it is not surprising that the lectureship **began to lapse**. It is likely that without support from an active Esperanto-speaker on the outside, the Lectureship began, understandably, to be less well regarded by the University, and as lecturers and professors at the University came and went, knowledge of the lectureship and of the Buchanan Fund and the opportunities for travel that the money could give to students fell by the wayside and into the archival abyss.

Norman Williams, a graduate of the University of Liverpool, regularly spoke at the AGM of convocation at Liverpool University. 'For nearly 30 years, I have been a student, teacher and examiner of Esperanto and have accumulated a library of over 1,200 books. Until recently, I was the headmaster of a large secondary modern school where Esperanto was a regular subject of the curriculum for 27 years, including a 5-year course leading up to CSE.'

*Annual General Meeting of Convocation, 26 March 1976,
University of Liverpool, SC&A*

For the sixth year Dr Bernard Cavanagh, Buchanan lecturer in Esperanto at the University of Liverpool has organised a series of lectures delivered in Esperanto at Holly Royde College, Manchester University.

Esperanto News 6:3 (May-June 1980), p.7

Bernard Cavanagh

John Buchanan Lectureship in Esperanto

Applications are currently being invited for the John Buchanan Lectureship in Esperanto in the Faculty of Arts, which was previously held by the late Dr. B. M. Cavanagh from 1972 to 1983.

The duties of the Lecturer, which commence on a date to be arranged for an initial period of two years, are to deliver twenty lectures a year and to arrange and judge the annual competition for the John Buchanan Prize in Esperanto. The Lecturer may be required to give some lectures as evening classes.

An annual honorarium at the rate of £250 per annum is associated with the post.

Candidates should be able to demonstrate both competence in the language and a flair for teaching it. Applications, which should include a curriculum vitae and the names of three referees, should be sent to the Registrar, quoting reference RV/226, to arrive not later than 10 May 1985.

The University of Liverpool Staff Newsletter 146 (Apr. 1985), p.132, SC&A

Don Lord

The course is unusual in that it must be offered to all faculties in the university. It is quite correct to say that the lecturer is 'a member of the staff of the Department of Modern Languages of the Faculty of Arts'. The course is not extra-mural, and is offered to students of the University of Liverpool only.

Esperanto News 14:2
(Mar.-Apr. 1987), p.3



Esperanto in Outer Space

Don Lord, Lecturer in Esperanto, recently spent some time at the television studios of BBC North West Manchester to help put Esperanto into Outer Space.

The comedy series, 'The Red Dwarf,' about a spaceship marooned somewhere in the universe after the disappearance of the planet Earth, has already been using signs in Esperanto in the spaceship. Now it has gone into speech. [...] Don Lord was asked to translate some speech and to provide a coaching tape for the actors, [...] and to sit in on the final rehearsals before recording, to check the pronunciation of the actors.

Precinct (18 July 1988), p.6

This is an extremely important business for the Esperanto movement in Great Britain, and I urge you to enter it. The University is being most helpful and co-operative, and it would be a shame if Esperantists let this opportunity, particularly in the millennium year, slip away.

Don Lord (Retired John Buchanan Lecturer in Esperanto).

EAB Update 6 (Mar. 2000), p.4

*began
to lapse*

The position of John Buchanan Lecturer in Esperanto at the University is still vacant, following the retirement of Don Lord. The lecturer, although part time, is a fully recognised member of the University staff, and the position is an influential one with regard to the language.

EAB NetNews 2 Feb. 2002, p.7

The Buchanan bequest left money for the establishment of a lectureship, but also allowed money to be awarded as ‘prizes’. With the lectures and courses up and running, attention turned to working out the minutiae of the **prize system**. It was decided that entrants should be asked to write an essay in Esperanto on a given topic, and translate a passage from an English literary classic into Esperanto. Three prizes of £25 each were on offer for those candidates who, in the opinion of the Buchanan lecturer, had produced the best work. The **rules** for the competition were published in *The British Esperantist*, and other Esperanto magazines.

Despite the allure of prize money, the competition was never in danger of being oversubscribed. Nevertheless, there were enough **entrants** until the early 1960s to ensure that at least one prize could be awarded. The University still holds some of the early entries, in the archives⁵⁵, but an air attack on 2 May 1941 apparently destroyed many documents held there, which may have included documents relating to Buchanan.⁵⁶

These regulations were **amended** later that same year (1932) to ensure that competitors could not win twice, which raises interesting speculation as to which particular entrant prompted this reaction! Candidates who were not successful in any one year could, and did, enter again.

Esperanto in Liverpool University – Elsewhere in this number we publish details of the prizes which are being offered to matriculated students and graduates of any approved university in the British Empire. The subject of the first question set and the interesting nature of the required translation should inspire a large number of entries. Arnold Bennett is no stranger, of course, to Esperanto translation, while the literature on the question of style in an international language is far from negligible.

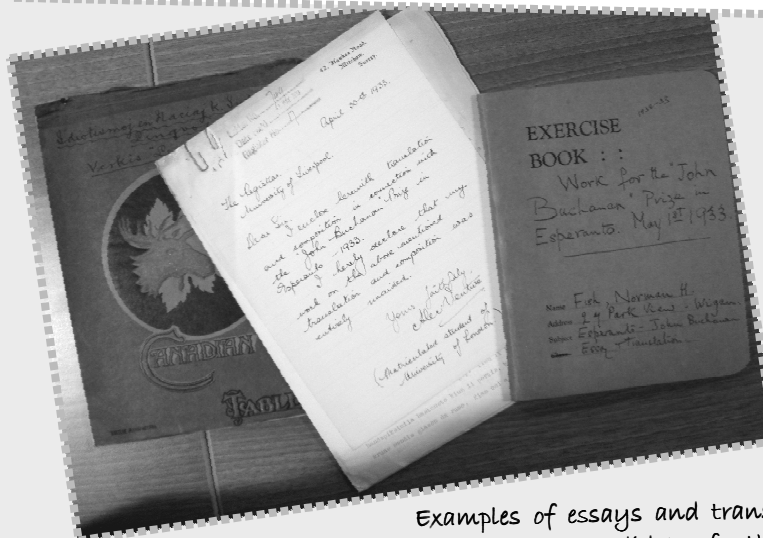
International Language 8 (June 1931), p.104

prize system

Regulations for the John Buchanan Prizes in Esperanto

1. The Prizes shall be known as the John Buchanan Prizes in Esperanto.
2. Three prizes of £25 each shall be awarded annually and shall be open to matriculated students and graduates of the University of Liverpool and of any approved University of the British Empire.
3. Candidates shall present an original composition in Esperanto and a translation from English into Esperanto. The subjects shall be announced at the beginning of the Summer Term. Candidates must send in both Composition and Translation to the Registrar not later than May 1st of the following year and must furnish a signed declaration that their work is unaided.
4. The prizes shall be awarded by the Faculty of Arts on the recommendation of the John Buchanan Lecturer.
5. The successful candidates shall be required within a year of the date of the award to proceed abroad either to attend the annual international congress or a national Esperanto conference or to visit a foreign University where Esperanto is taught or where there is a Student's Esperanto Society. Such candidates may be asked to furnish a short report of their foreign tour.
6. In default of a duly qualified candidate in any year, the income shall be added to the invested capital of the Fund.
7. The Council may from time to time vary these regulations, provided that the interest on the sum invested and upon any accumulation be devoted to the encouragement of the study of Esperanto in the University, and that the prizes shall always be associated with the name of John Buchanan.

BE 28:321 (Jan. 1932), p.122

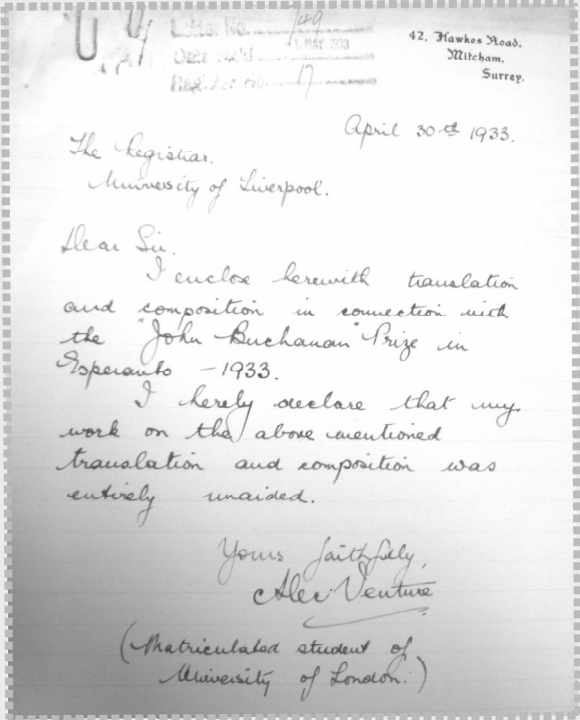


entrants

Examples of essays and translations submitted by candidates for the Buchanan prize, reproduced by kind permission of SC+A.

The scope of the regulations was widened around 1938, no doubt to encourage a wider participation. Clause 2 was amended by adding: ‘and to all persons who have been engaged in teaching [not merely in teaching Esperanto] for not less than a year in any recognized school of the United Kingdom’.⁵⁷ This had the effect of encouraging the participation of teachers who at the time might have been teaching Esperanto in schools, even though they did not necessarily hold a university degree.

Winners of the prize were expected to use the money to **travel abroad** to Esperanto events. During the **war years**, it was recognised that there were limited possibilities for travel, so the rules were again amended to allow prizewinners to undertake the required trip at a later date. Likewise, if funds permitted, more than three prizes were awarded in some years. Four prizes were awarded in 1935, 1942 and 1947, and five in 1949 and **1958**. This appears



entrants

Example of a covering letter submitted by Alec venture, candidate for the Buchanan prize in 1933, reproduced by kind permission of SC+A.

Alec venture was 23 when he submitted his work, having learned Esperanto four years earlier.

He is well known for his translation into Esperanto of Samuel Butler's utopian novel *Erewhon* (1978).

amended

It has been decided that a prize cannot be awarded more than once to the same competitor.
BE 28:332 (Dec. 1932), p.302

travel abroad

[...] I travelled [to the Baltic] as a prize-winner of the University of Liverpool (John Buchanan Prize, see B.E. July p335). In each place I spoke about the importance of the interest in Esperanto shown by that famous English University. In Scandinavia, everyone believes that English is already a world language; the fact that British people study Esperanto seriously made a deep impression on my listeners [...]

Mark M. du Merton (winner 1935),
BE 30:376 (Aug. 1936), p.350–351 (translated)

I won the Buchanan Prize in 1979. It was £100, which was twice my weekly wage, and as I had to spend it on an Esperanto trip abroad, I chose Czechoslovakia, for it was under Russian occupation and English was not encouraged. In the UEA Yearbook I found the name of Dolfa Bartoshik, and wrote asking him to meet me at Prague Airport. When he agreed he invited me to stay with him and his family.

From reading *Heroldo* I knew that Someraj Esperanto-Tagoj occurred on the shores of Lake Vranov, bordering Austria. Having booked myself in for the month of August, I flew to Prague and spent the week-end with Dolfa before travelling on to a tented camp at Lanchof, and joining a daily conversation group composed of people from different parts of Europe. My main friends were Boris and Nina Zozulja, from Rostov-Don, and I am still in touch with them.

There were several other groups, according to proficiency, and one large group of Hungarian boys who were under the care of the first School Inspector of Esperanto I had ever met. His boys mixed so well with children of many other nationalities, that it was plain that if schoolchildren could learn Esperanto, they could communicate far more widely than by learning a national language, particularly English, notoriously inconsistent.

Because of speaking Esperanto all day, I became very fluent, so much so that when a loud noise suddenly woke me one night, I automatically said: 'Kio estis tio?' instead of 'What was that?' Every day was full of interest and all based upon Esperanto, so I greatly benefited from winning the Buchanan Prize.

David Curtis (2013)

to have been a sensible reaction to the fact that the approved three prizes had not always been awarded each year, with the result that the interest on the John Buchanan fund used for these prizes had been steadily accumulating and 'needed' to be used.

During the period of the war the operation of this regulation is modified so as to allow prizewinners to undertake the required tour at a later date.

BE 34:473/474 (Sep.–Oct. 1944), p.159

war years

1958

In Liverpool students have been drawn mainly from those offering Esperanto as a non-examined subject in the First Year of the B.A. Course, but some have come from the Faculties of Science and Medicine. There has been a steady stream of competitors for the three John Buchanan prizes awarded annually.

W. E. Collinson (1958)

A list of the essay titles and selections for translation can be found in Appendix A. Originally, it was suggested that ‘not less than 2,000 words or more than 10,000’ be written for the essay⁵⁸, but this soon settled into a suggested length of approximately 2,000 words. By the early 1990s, the length had reduced still further to a minimum of 1,000 words. An example of a winning essay submitted by William Auld can be seen in Appendices F and G.

The range of authors from which the translation extracts were taken is impressive, and includes such famous authors as Jane Austen, Arnold Bennett, Charlotte Brontë, Thomas Carlyle, Charles Dickens, George Eliot, Elizabeth Gaskell, Edward Gibbon, Oliver Goldsmith, Thomas Hardy, Walter Scott, R. L. Stevenson, Jonathan Swift and Anthony Trollope.

Only very occasionally in the early period was a specific edition of a book recommended for the translation exercise; it was no doubt assumed that educated people read unabridged versions! Not only that, it was assumed that they were readers of what would now be termed classical literature, and would be familiar with the books, even already have them at home on their library shelves.

With the advent of Lord as Buchanan lecturer, the translation extract became an own-choice selection from one of the ‘good’ daily newspapers. Not only did the translation subject change, but also the **prize money**. The three prizes of £25 awarded in 1931 remained until 1977, which suggests that no one was paying much attention to inflation and the cost of travel. In 1977–78 it was decided to award only one prize, presumably because there were no longer enough entrants to award three. However, to make up for lost ground, the **prize money rose** to £100. By 1999 this one prize had risen to £150.

As time passed, fewer and fewer candidates entered the competition, but this is perhaps not surprising, since the number of Esperanto-speakers in Britain had been slowly declining since 1945. In the aftermath of the Second World War and the subsequent political upheaval in many countries, Esperanto lost ground, and in some countries was actively banned.⁵⁹ Collinson writing in 1958⁶⁰ alluded to the language's fluctuating fortunes: 'Since Stalin's death there has been a resurgence of interest in Esperanto in Eastern Europe, particularly in Poland, Czecho-Slovakia, Hungary and Bulgaria and in Russia itself.' With less media exposure, the language slipped from public awareness, and was no longer something that everybody was curious to explore.

At the same time, education in Britain began to change. Among other things, the emphasis on classical literature waned. These days it would seem more in the spirit of Buchanan to encourage university students and younger people to submit a project report or a mini-thesis on some aspect of Esperanto language and culture than to ask for a translation of a literary extract. For

In 1930 a bequest of £4,000 was received by the University from the late Dr. John Buchanan 'for the purpose of establishing a Lectureship in Esperanto, and of presenting prizes to encourage university students to attain proficiency in that language'. The decision was taken to establish three prizes each at a value of £25 and the bequest was divided so that the income of the Prize Fund would be sufficient to provide the money necessary for those prizes. A separate Prize Fund still exists but the Fund for the Lectureship has become part of the University General Funds. [...]

[...] it is clear that the value is insufficient to allow the condition [using the grant to attend an international congress or visit a university where Esperanto is studied] to be met. The present John Buchanan Lecturer has therefore suggested that the value should be substantially increased even if this means a reduction in the number of prizes.

The capitalizations of income in the Prize Fund have increased the capital sum to £2,300 which brings in an annual income of £103.67. Accumulated income amounts to £1,292.95.

The Faculty considered the capitalization of the accumulated income which would increase the annual income to a total of some £275. No recommendation to this effect is, however, being made at this moment as the Faculty wishes to give consideration to the future of the teaching of Esperanto within the University and of the award of the John Buchanan Prizes by the University, after the retirement of the present John Buchanan Lecturer.

Minutes (1 June 1977), FA

prize money

Wednesday 2 July. Enrolment for course in Esperanto, 20 lectures by Donald S. Lord commencing 9 October. Open to students in all Faculties. Students also eligible to enter for the John Buchanan Prize in Esperanto (£100), and to seek financial support from the Norwich Jubilee Foundation. Further details from Faculty of Arts Office (PABX 2993).

Precinct (30 June 1986), p.5

Esperanto Prize

[The] value of the John Buchanan Prize in Esperanto has been increased to £150. The competition for the 1990 prize is now open, and full details of the competition will be posted on notice boards, or they may be obtained from either Don Lord, Lecturer in Esperanto in the Faculty of Arts, or Mike Harrington, Assistant Registrar, Student and Examinations Division. The closing date is 1 May 1990.

Precinct (2 Nov. 1989), p.6

prize
money
rose

THE JOHN BUCHANAN PRIZE IN ESPERANTO University of Liverpool – 1996

Grava afero por Esperanto en Britio

La Universitato de Liverpolo atendas kandidatojn por tiu ĉi vere prestiĝa premio. La valoro estas £150: *neniu pli granda troviĝas inter la universitataj premioj. Oni anoncos la premiiton en la universitata ĵurnalo, tiel donante bonan reklamon pri Esperanto.*

La kandidato povos elekti el tri titoloj por la eseo (de nur 1000 vortoj), kaj tradukos tekston elektitan fare de la kandidato el unu el la bonkvalitaj ĵurnaloj.

La venonta limdato por 1996 estas la 1-a de majo. Don Lord, John Buchanan Lecturer in Esperanto, starigas la ekzamenon, kiun direktas la Universitato. Por detaloj kaj enskribo-formularo, skribu al:

R. C. Wilde, BA, DMA, Sub-Dean of the Faculty of Arts
Abercromby Square, P.O. Box 147, Liverpool L69 3BX.

Don Lord

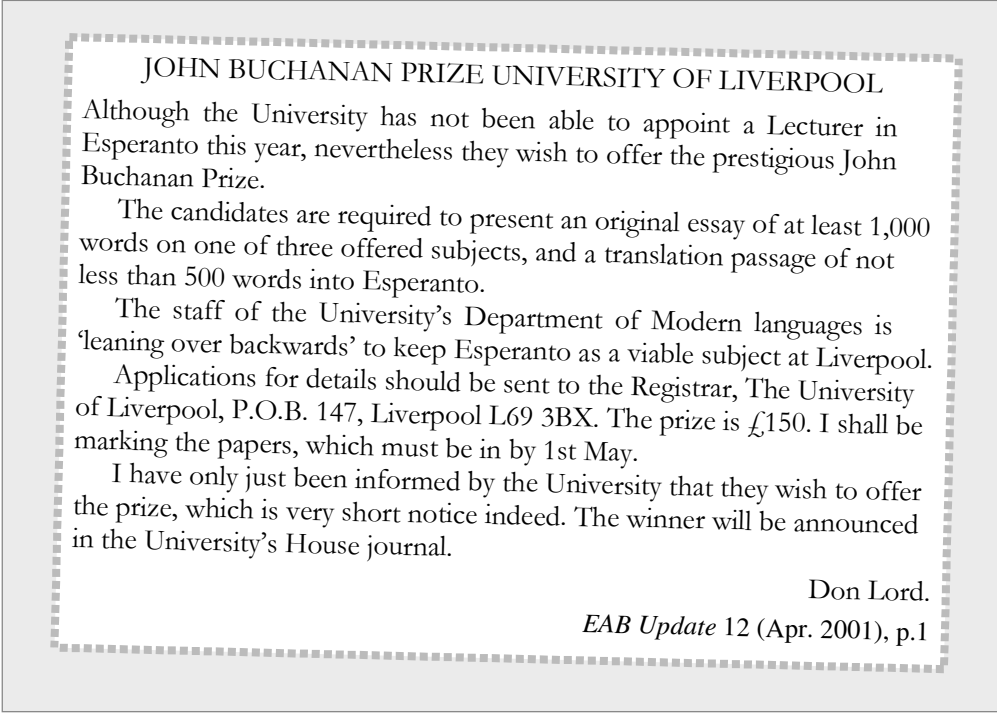
BE 91:927 (Sep.–Oct. 1995), p.154

example, prizes could be awarded for studies exploring an aspect of Esperanto history and the political events which surrounded it, or for an investigation into the social aspects of congresses; the possibilities are wide and varied.

Although the lectureship and the prizes were both officially under the auspices of the Buchanan lecturer, the University had been mainly responsible for organising the lectureship. In other words, the University appointed the Buchanan lecturer, and authorised whether or not to allow the courses to contribute to a degree. On the other hand, the prize appears to have relied strongly on the Esperanto press to advertise the competition. There were mentions in national and regional bulletins, and notices also appeared in Esperanto journals published abroad⁵⁹. On the whole, the competition had a fair degree of exposure, but by today's standards it could not be considered well **advertised**.

Interestingly, several of the prizewinners were, or were to become, eminent Esperantists, and to date three presidents⁶² of the British Esperanto Association are numbered among their winners, and two⁶³ have since been nominated for the Nobel prize for literature.

The names of the prizewinners are listed in Appendix B.



JOHN BUCHANAN PRIZE UNIVERSITY OF LIVERPOOL

Although the University has not been able to appoint a Lecturer in Esperanto this year, nevertheless they wish to offer the prestigious John Buchanan Prize.

The candidates are required to present an original essay of at least 1,000 words on one of three offered subjects, and a translation passage of not less than 500 words into Esperanto.

The staff of the University's Department of Modern languages is 'leaning over backwards' to keep Esperanto as a viable subject at Liverpool.

Applications for details should be sent to the Registrar, The University of Liverpool, P.O.B. 147, Liverpool L69 3BX. The prize is £150. I shall be marking the papers, which must be in by 1st May.

I have only just been informed by the University that they wish to offer the prize, which is very short notice indeed. The winner will be announced in the University's House journal.

Don Lord.
EAB Update 12 (Apr. 2001), p.1

FOR DISPLAY ON NOTICEBOARDS



THE UNIVERSITY
of LIVERPOOL

JOHN BUCHANAN PRIZE IN ESPERANTO 2003

Entries are invited for the award of the John Buchanan Prize in Esperanto, which is open to matriculated students and graduates of the University of Liverpool and of any approved University of the British Commonwealth and to all persons who have been engaged in teaching for not less than one year in any recognised school of the United Kingdom.

The value of the prize is £150, which is to be used for the purpose of travel abroad for the study of Esperanto.

The prize may not be awarded more than once to the same competitor.

Entries must be submitted to the Registrar by 1 May 2003.

ENTRIES

Candidates are required:

- I to present an original essay of at least 1,000 words on **ONE** of the following subjects:
 - (a) Esperanto kiel Perilo por Komunikado en Scienco kaj Teknologio
Esperanto as a Medium for Communication in Science and Technology
 - (b) Cenzurado kaj Subpremado de Espeanto kaj Esperantistoj tra la Mondo
Censorship and Suppression of Esperanto and Esperantists throughout the World
 - (c) Kial Esperanto estas Ideala Unua Lingvo por Komencantoj
Why Esperanto is an Ideal First Language for Beginnersand
- II to translate into Esperanto a passage (of not less than 500 words) chosen by the candidate. This must be taken from a leader, or a general article, in one of the following newspapers: "Daily Telegraph", "Guardian", "Times" or "Independent", or from a technical journal of national standing. (The candidate must attach a copy of the source document to the translation.)

Candidates must also submit declaration that entries are their own unaided work.

The Registrar
The University of Liverpool
P O Box 147
Liverpool, L69 3BX

advertised

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University of Liverpool, SC+A

In **2004**, the Esperanto Association of Britain (EAB) began to explore ways of injecting the Buchanan lectureship and prizes with new vigour. Both had lapsed, and there was little information in the archives of the University to help current members of EAB understand what had gone before. There was similarly little information readily available in the archives of EAB. University personnel come and go, and there was understandably only a vague idea of what the lapsed Buchanan lectureship actually entailed. There was no clear understanding of how much money there was in the fund for use, assuming, of course, that the Buchanan fund had not simply been assimilated into general

2004

The Liverpool University lectureship in Esperanto has been a concern for some time. Derek Tatton has undertaken the task of finding a practical solution, and negotiations with the university may bear some interesting fruit before the year end.

EAB Update 26 (July–Sep. 2004), p.6

Education: Discussions are continuing between the Committee [...] and Liverpool University on the future of the Buchanan Esperanto Lectureship.

EAB Update 28 (Jan.–Mar. 2005), p.4

Derek Tatton reported on progress regarding the Buchanan Bequest at Liverpool University. The university have committed themselves, in writing, to a partnership approach to the Buchanan Lecture[ship] and Prizes, allowing EAB to organise Buchanan Lectures – in collaboration with the university – in Liverpool or elsewhere. A number of loose ends remain to be dealt with. It was agreed to work towards a Buchanan Lecture at next year’s British Congress in Letchworth, and in Liverpool in 2008, when Liverpool will be the European Capital of Culture.

EAB Update 35 (Oct.–Dec. 2006), p.8

funds. Reorganisation and restructuring of departments within the University meant that the old Faculty of Arts, which traditionally looked after the lectureship, had been absorbed and renamed. Thus it took a little while for both EAB and the University to appreciate how a revival of the lectureship could be achieved.

Progress was slow, but there was enormous goodwill on both sides, and the University, represented by Professor Michael Hoey, showed a positive attitude towards reinstating the lectureship. Times, educationally speaking, had, of course, changed immeasurably. What Buchanan had envisaged and Collinson had implemented back in the 1930s, '40s and '50s needed to be radically rethought. Not least of the problems was to consider the legal position of the University with regard to the conditions stipulated in Buchanan's will. In 2006, the University and EAB agreed to concentrate initially on reinstating the lectures rather than the prizes, and EAB was asked to arrange and oversee a programme. Both the University and EAB felt that it was more practicable to organise just one lecture each year, rather than try to reintroduce the original course of 20 lectures. In these early stages, it was decided that lectures could take place at any suitable venue agreed by both parties, not necessarily given at the University of Liverpool, although that was, of course, the eventual aim. With the advent of cheaper and more rapid travel, the idea of inviting a non-British professor to be the Buchanan lecturer seemed very much in keeping with Buchanan's wish to stimulate interest in the language.

There were two options: (1) a different lecturer could be appointed each year, or (2) the same lecturer could hold the position for a number of years, as was customary in the past. Both arrangements offered advantages, but the second also offered continuity. It was decided to invite Professor Wim Jansen of the University of Amsterdam to be the next Buchanan lecturer. Professor Jansen had held the Special Chair of Interlinguistics and Esperanto at the University of Amsterdam since 2002. It was hoped to have these arrangements in place for 2008, when Liverpool would be, appropriately, the European Capital of Culture, but these did not come to fruition in time. It was therefore agreed to implement the first option, that is, to invite a visiting lecturer to give a one-off lecture, until arrangements for a permanent lectureship could be finalised.

Dr Renato Corsetti, an Italian teacher of psycholinguists at the Sapienza University of Rome, and the then president of the World Esperanto Association (UEA), was invited to give the Buchanan lecture for 2007 during the annual British Esperanto Congress held that year in **Letchworth**. The lecture was delivered in Esperanto, but it was agreed that Corsetti would provide the University with a transcript in English.



Renato Corsetti (left) and John Wells

Letchworth

Among the eminent visitors to next year's Congress in Letchworth will be Dr Renato Corsetti, current president of Universala Esperanto-Asocio. In the first of a new series of Buchanan Lectures, to be given under the joint auspices of Liverpool University and Esperanto-Asocio de Britio, Dr Corsetti will deliver his talk in Plinston Hall, to an audience of congress delegates, augmented by invited guests and others who have come to Letchworth specially to hear him speak. Previous Buchanan Lectures have always been given in English, but this one is to be in Esperanto, with a translation available for anyone who needs it.

EAB Update 35 (Oct.–Dec. 2006), p.15

Buchanan Lectureship

It was agreed that it would be interesting if Angela did a brief presentation before the 2007 Buchanan Lecture (during the Letchworth Congress), outlining the origins of the Buchanan Bequest. It was also agreed to establish a Buchanan Committee, consisting of Derek Tatton, Paul Gubbins, David Kelso and Angela Tellier, with John Wells as adviser, to take forward the range of activities arising from the agreement with Liverpool University. A draft agreement will be circulated to fellow trustees. It was agreed to draft new rules for the Buchanan Prize, which will also have to be agreed with the university.

EAB Update 36 (Jan.–Mar. 2007), pp.3–4

The inaugural Buchanan Lecture – a real piece of renewal – after much negotiation with Liverpool University was presented by Dr Renato Corsetti, president of Universala Esperanto-Asocio. His theme was ‘Learn your own language by learning another: Esperanto and language awareness’, given in Esperanto, and explained how bilingualism helped other studies. Free wine and nibbles followed for everyone.

EAB Update 38 (July–Sep. 2007), p.3

Programme: Saturday, 5 May 2007

11.00 Prof. John C. Wells, President of EAB, will chair the proceedings.

— Introducing Buchanan: Angela Tellier: ‘John Buchanan: the man; his vision and aims.’

— Dr Derek Tatton: The new EAB/University partnership and plans for the future.

11.15 Inaugural Lecture: Dr Renato Corsetti, President UEA: Lernu vian lingvon per lernado de alia lingvo: Esperanto kaj lingva konscio.

— Questions ...

— Prof. John Wells: concluding comments and thanks.

12.30 Wine, fruit juice and nibbles.

EAB Update 37 (Apr–June 2007), p.9

Letchworth

The theme of the 2007 British Congress was ‘Renewal’, and the lecture formed part of a special section given over to the relaunching of the Lectureship. Derek Tatton, at the time a member of the EAB management team, explained progress on the revival of the lectureship, and Angela Tellier, Coordinator for Research and Development for EAB, gave a brief illustrated talk on John Buchanan and the history of the Lectureship. Professor John Wells, president of EAB, chaired the session and presented Corsetti with a certificate from the University and a souvenir book which celebrated Liverpool’s 800-year-old history and its status as the 2008 European Capital of Culture. The book, the certificate, and the refreshments were all provided courtesy of the University Buchanan Fund.

At the same time, the newly formed Buchanan Committee consisting of Derek Tatton, David Kelso (Secretary of EAB), Angela Tellier, and Paul Gubbins (editor of EAB’s house magazine *La Brita Esperantisto*), familiarly known as the Buchanan Four, agreed an essay title to test the prize waters. They wanted to know whether there was still a market for the prizes in their original form. The prize was **advertised**, although perhaps not widely enough. Not a single entry was received.

Essay 'Esperanto-kulturo: ĉu mito aŭ realo?' [3000 words]
£100 Author details should be sent in a separate envelope
and not on the essay.

advertised

agreement

Derek Tatton updated us on progress concerning the Buchanan Lectures and Prize. Liverpool University have now formally signed the Agreement with the Association and are happy that we take the lead, subject always to their approval. Plans are in hand for both 2008 and 2009.

EAB Update 41 (Apr.–June 2008), p.4

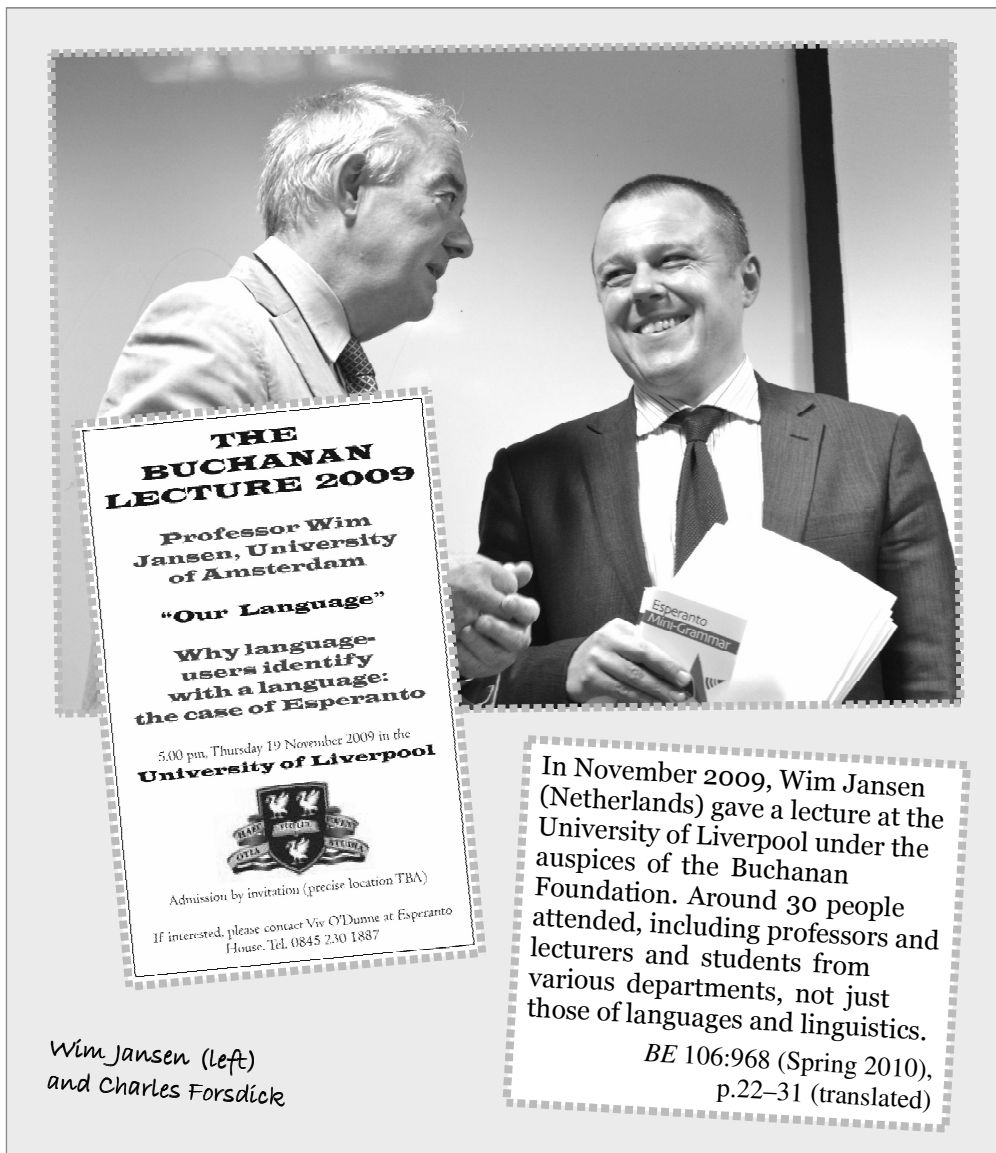
An **agreement** between EAB and the University was reached in 2008⁶⁴, and Professor John Wells, Emeritus Professor of Phonetics, University College London, was asked to give the next Buchanan lecture at the 2008 British Esperanto Congress in **Southport**. Southport forms part of Merseyside, so it was particularly appropriate that Wells chose to give a presentation on 'Scouse'.⁶⁵ Wells explained some of the influences which may have affected the development of Scouse, and gave numerous examples of differences between the Scouse pronunciation of words and other regional varieties of English.

In 2009, some five years after the Buchanan relaunch had been mooted, a Buchanan lecture was again given at the University. Professor John Wells introduced guest speaker Professor **Wim Jansen**, who addressed a group of approximately thirty students, staff and Esperanto-speakers in English on the subject of language identity: "Our language" – Why language users identify with a language: the case of Esperanto'.⁶⁶ A reception and dinner followed.

Southport, where this year's British Esperanto Congress took place, is an administrative region of the City of Liverpool. It is therefore appropriate that this year's Buchanan Lecture, given under the auspices of the University of Liverpool, deals with the local pronunciation of English. All the more so, because Liverpool is currently has the status of European Capital of Culture.

Southport

BE 104:965 (Autumn 2008), p.16 (translated)



Wim Jansen (left)
and Charles Forsdick

At this time, Derek Tatton withdrew from the Buchanan Committee, leaving three active members. Discussions now centred on relaunching the prize, and it was suggested that the Buchanan Prize Fund might be better used to sponsor a **studentship** for postgraduate research in areas related to Esperanto or interlinguistics. This would help expand the prize, rather than simply reinstate the ‘essay’ and ‘translation’ aspects which inevitably rely on the entrant having an excellent knowledge of Esperanto. Dissertations or theses would be written in English, but the content and the findings would be of equal benefit to the University and EAB.

Wim Jansen

New beginning for cooperation with Liverpool University?

On 19 November Prof. Wim Jansen – Special Professor of Interlinguistics and Esperanto in the University of Amsterdam – delivered this year's Buchanan Lecture in the University of Liverpool. The subject of the open lecture was “Our Language” – Why language users identify with a language: the case of Esperanto'. It was held in the university's modern Management School, opened in 2003.

The event was jointly organised by the EAB and the University of Liverpool. The latter had promoted the lecture through its own channels.

Esperanto-speakers from across the country attended the lecture. The question remained how many other people would turn up. In the event some twenty members of the university came to listen to the lecture, which is a satisfactory number for such an event.

Prof. Jansen was introduced by Prof. John Wells, President of EAB. The lecture began by presenting some of Esperanto's particular traits, illustrating that while it is not a 'perfect' language, that was also neither a goal Zamenhof sought to fulfil, nor is it necessary. Here, Wim Jansen drew not only on his knowledge of linguistics but also knowledge from his long career in aerospace engineering to illustrate his points.

The lecture was well received by all present. It fulfilled its twin aims of being both academically interesting and appealing to a more popular audience. Several questions followed.

Prof. Eve Rosenhaft, former Head of the School of Cultures, Language and Area Studies, thanked Prof. Jansen on behalf of Liverpool University and presented him with a gift, and John Wells thanked him on behalf of EAB and also presented him with a book.

After the lecture, the university had arranged a reception, which was held in the atrium of the Management School. This was an excellent idea as it gave a chance for the Esperanto-speakers and others to get to know each other. It was also successful in that most, if not all, who had attended the lecture stayed on to chat with others and find out more on aspects of Esperanto that interested them.

The British Esperanto movement can be well pleased with the initiative, which should bear fruit in the future, if conscientiously built on.

An Esperanto version of the lecture will be published in due course.

EAB Update 48 (Jan.–Mar. 2010), pp.1–2

The University has suggested that the Buchanan Prize Fund might be used to sponsor a studentship for postgraduate research in areas related to Esperanto; the Committee thought this well worth exploring; David was to meet with University representatives the following week.

EAB Update 49 (Apr.–June 2010), p.3

studentship

In 2010, David Kelso disappeared in unexplained circumstances in Calabria, and the Buchanan Committee was reduced to two. David had been the chief motor of Buchanan for several years, and his loss was keenly felt. Momentum slowed a little, and there was no lecture that year. The revived lectureship was still very young, and both the University and EAB were feeling their way.

Meanwhile EAB was perplexed as to why there seemed to be so little money in the Buchanan fund. This should have been worth over £200,000 by today's standards. But the University, understandably, had other important things on its mind, and was in the process of rediscovering that the Lectureship was viable and that more money existed in the Buchanan fund than was previously thought. More money meant greater possibilities.

As the new head of the School of Culture, Languages and Area Studies, Professor Charles Forsdick enthusiastically took over discussions with EAB, and proved extremely helpful and innovative, suggesting ways that the Esperanto connections might feed into the School Seminar Series or into a specific sociolinguistics research group. A lecture was suggested for 2012, and Ed Robertson – a trustee of EAB – joined the Buchanan Committee to formally represent EAB in discussions.

In 2012, Jansen gave the **second Buchanan lecture** at the University, a comparison between the Basque language and Esperanto: 'Basque and Esperanto: what we can learn from comparing the incomparable'. The foundations for Jansen's studies in esperantology and interlinguistics were laid by his specialisation in comparative linguistics, and Basque in particular. His lecture was especially welcome, as the University had only recently received funding from the Instituto Vasco Etxepare (Etxepare Basque Institute) to support a post in Basque Studies and to revive activity in the area, ensuring provision in all five languages of the Iberian peninsula. The University of Liverpool is, in fact, one of only two centres in the UK for Basque studies.

In 2012, Professor Forsdick became Arts and Humanities Research Council Leadership Fellow for the 'Translating Cultures' theme, and Dr Chris Harris, the next head of the now Department of Culture, Languages and Area Studies, adopted the Buchanan responsibility. He, too, has proved extremely helpful and energetic in consolidating the relationship between EAB and the University and in developing and expanding the Buchanan programme.

A three-day workshop, presenting mini-lectures and practical activities on Esperanto literature, language and linguistics, is planned for March 2014. The workshop – to be held in the Foresight Centre⁶⁷ – will be open to students from Liverpool and elsewhere in the world, as well as to the public. Those who already speak Esperanto will be invited for a one-day conference.

A pre-workshop **seminar**, designed to give potential workshop participants a taste of what to expect during the three-day event took place in the Sydney Jones Library in October 2013. During the seminar, Jansen and Dr Federico Gobbo delivered the third Buchanan lecture. Jansen's lecture, entitled 'Language degradation, obsolescence, death, revitalization. How can we reverse the trend?' was complemented by Gobbo's contribution, 'Esperanto and minority languages: challenges and opportunities'. The lectures were followed by mini-presentations on the language, and on the association of Esperanto with the University of Liverpool and the surrounding area. Dr Gobbo is expected to take over the Special Chair of Interlinguistics and Esperanto at the University of Amsterdam on Professor Jansen's retirement.

There is quiet hope that both the lectureship and the prizes will function annually from now on – as they did in Collinson's day – albeit in revised form.

second lecture

Putting Basque and Esperanto together in one single presentation allows us to honour not only John Buchanan, but also two distinguished scholars whose names are inextricably bound up with Liverpool and its university, Larry Trask⁶⁸ and, before him, William Collinson, who was the first Buchanan lecturer in 1949.

Jansen (2012)

seminar

Special Event: A Taste of Esperanto
17 Oct 2013: 4:00-7:00pm
in the Taylor Room, Sydney Jones Library

4.00 - 4.30: refreshments
4.30 - 5.00: Wim Jansen, University of Amsterdam
5.00 - 5.30: Federico Gobbo, University of Turin
5.30 - 5.40: break
5.40 - 5.50: Angela Tellier (brief history of Esperanto in Liverpool)
5.50 - 6.30: Paul Gubbins (language taster lesson)

The Buchanan Committee and the University of Liverpool have decided on the 2008 essay title for the Buchanan prize: Esperanto Culture: myth or reality? Essays are to be written in Esperanto and should be 3,000 words long. Competition entries should arrive at the EAB office no later than 1 February 2008. Author identification details should be sent in a separate envelope, and should not appear on the essay paper. Participants should agree to the winning contribution being published in *La Brita Esperantisto*. Prize £100. Further details form the EAB office, Barlaston.

BE 103:963 (Autumn 2007), p.33 (translated)

In conclusion, it is possible to say that although John Buchanan spent only the last ten years or so of his life discovering and enjoying Esperanto, he found the people, the conferences, the activities and events warmly welcoming, and, perhaps more importantly, found a place for himself in retirement where he felt comfortable and useful amongst like-minded people. The discussions and exchanges of knowledge, thought and opinion that he could have with doctors of medicine the world over must have greatly interested and stimulated him.

There is no doubt that his personal recollections of the added dimension Esperanto gave to his life in his 'old age', as John Merchant reported him as saying, left him with a feeling of gratitude and a desire to give something back to Esperanto, to help give it the future he evidently felt it deserved. He had money, but no children or close family to provide for. He would have read about Esperanto in the medical journals, and the newspapers. He was an educated man, and he could see the value of a university education. What better way to further education generally and provide opportunities for the study of Esperanto than by leaving a legacy to a university? He had worked in Liverpool, close to the University, and obviously remembered his time there with affection; he had perhaps met Lloyd and Lodge. If he had not met them personally, he would have heard about them and read about them. He would certainly have met Collinson. It made perfect sense to bequeath a legacy to the University of Liverpool.

It is particularly encouraging and especially welcome that the University of Liverpool still values the Buchanan legacy, is enthusiastic in preserving and advertising its historical associations with Esperanto, and is open-minded and forward-thinking enough to appreciate the benefit that a study of Esperanto has to offer. The last word must surely belong to the University itself – the University of Liverpool, at least in Britain, is 'Esperanto's historic home'.⁶⁹



John Buchanan's tombstone.
For the text of the inscription, see page 21.

A

Essay titles and translation tasks for the Buchanan prize

(E) Essay or composition

(T) Translation from English into Esperanto

No information could be found for years not listed in Appendices A and B.

1931–32

(E) *La problemo de 'stilo' en internacia lingvo.*

(T) Arnold Bennett, *The Old Wives' Tale*: section 1 of chapter 1 ('The Square'), 'Those two girls ...' to 'He had no other children.'

1932–33

(E) *Sugestoj pri la praktika instruado de Esperanto en universitata kurso.*

(T) R. L. Stevenson, *Treasure Island*, chapter 1.

1933–34

(E) *Historio kaj esenco de la Interna Ideo.*

(T) (unknown)

1934–35

(E) *Idiotismoj en naciaj kaj internaciaj lingvoj.*

(T) R. L. Stevenson, *Catriona*: chapter 1, to '... than was entirely civil'.

1935–36

(E) *La problemo de neologismoj en internacia lingvo.*

(T) Charlotte Brontë, *Jane Eyre*: chapter 3, from the beginning to '... no pleasure excite them agreeably.'

1936–37

(E) *La utiligo de Esperanto por instruado de nelingvaj fakoj en lernejo.*

(T) Thomas Carlyle, *The Hero as Poet: Dante, Shakespeare, A Lecture (in Selected English Essays in the World's Classics)*: from the beginning of the lecture to the end of the fifth paragraph, '... so far Poet and Prophet, participators in the "open secret" are one.'

1937–38

(E) *La limigo de la vortaro en internacia lingvo.*

(T) (unknown)

1938–1939

(E) *La problemo de neologismoj en internacia lingvo.*

(T) (unknown)

1939–40

(E) *Esperanto kaj Basic English: komparo de celoj kaj principoj.*

(T) Jane Austin [sic], *Pride and Prejudice*: chapters 1 and 2.

1940–41

(E) *Principoj por la konstruado de teknikaj terminaroj en internacia lingvo.*

(T) Gibbon, *Decline and Fall of the Roman Empire*: chapter 1, line 1, from the words ‘In the second century’ down to the words ‘... vanquished barbarians.’

1941–42

(E) *La revivigo de Esperanto post la nuna milito.*

(T) Thomas Hardy, *The Return of the Native*: chapter 1 to the end of the 7th paragraph, ‘... till revived by scenes like this.’

1942–43

(E) *Karakterizaj diferencoj inter la skriba kaj la parola stiloj en internacia lingvo.*

(T) Mrs Gaskell, *Cranford*: chapter 1 from the beginning to ‘... were punctual to our time.’

1943–44

(E) *Konsiloj por traduko en internacian lingvon.*

(T) Thomas Carlyle, *On Heroes, Hero-Worship, and the Heroic in History – Lecture I*: from the beginning to ‘Such things were and are in man; in all men; in us too.’

1944–45

(E) *Praktikaj metodoj utiligi Esperanton en la instruo de geografio kaj historio.*

(T) Jane Austin [sic], *Emma*: chapter 1, from the beginning to the end of the ninth paragraph, ‘... and give her pleasant society again.’

1945–46

(E) *Zamenhof-idealaj: homaranismo kaj la ‘interna ideo’.*

(T) Charlotte Brontë, *Jane Eyre*: chapter 1, from the beginning to ‘... at a wreck just sinking.’

1946–47

- (E) *La evoluado de la Esperanta literaturo inter la mondmilitoj.*
(T) Charles Dickens, *Nicholas Nickleby*: chapter 1, from the beginning to ‘... a landed estate as one would desire to see.’

1947–48

- (E) *Esperantaj kursoj por progresintoj; metodoj kaj programoj.*
(T) Daniel Defoe, *Robinson Crusoe (Everyman)*: from the beginning to the end of the fourth paragraph, ‘... to recover that time I had lost.’

1948–49

- (E) *La kompilo de internacia legolibro por progresintoj; principoj kaj problemoj.*
(T) Sir Walter Scott, *The Pirate*: chapter 1 from the beginning to the end of the fourth paragraph, ‘... the force of the sweeping sea-blast.’

1949–50

- (E) *Diferencoj inter parola kaj skriba stilo en naciaj lingvoj kaj Esperanto.*
(T) O. Goldsmith, *The Vicar of Wakefield*: chapter 1 from the beginning, ‘I was ever of the opinion ...’, to the end of the chapter, ‘... equally generous, credulous, simple and inoffensive.’

1950–51

- (E) *Esperanto kiel lingvo por tradukoj.*
(T) Charles Dickens, *David Copperfield*: chapter 2, from the beginning to the end of the 8th paragraph, ‘... that I can tell the time again?’

1951–52

- (E) *Plena recenzo (el lingva kaj stila vidpunktoj) de iu originala verko en Esperanto eldonita post la dua mondmilito.*
(T) J. Swift, *Gulliver’s Travels*: chapter 1, from the beginning to ‘... by this time the storm was somewhat abated’ (fifth paragraph).

1952–53

- (E) *Internacieco kaj logikeco kiel gvidprincipoj por la vortfarado en konstruita lingvo.*
(T) Jane Austen, *Northanger Abbey*: chapter 1, from the beginning to the end of the third paragraph ‘... so soothing in the vicissitudes of their eventful lives.’

1953–54

- (E) *Resumo de la historio de Esperanta literaturo de post la dua mondmilito.*
(T) George Eliot, *Silas Marner*: chapter 1, from ‘In the days of spinning wheels ...’ to ‘... raise the phantasm of appetite.’

1954–55

- (E) *Diferencoj inter gramatiko kaj uzado en Esperanto.*
(T) Anthony Trollope, *Barchester Towers*: chapter 1, from the beginning to ‘... sat down by the bedside to calculate his chances.’

1955–56

- (E) *La decidoj de Montevideo kaj ilia graveco por la Esperanta movado.*
(T) Jonathan Swift, *Gulliver’s Travels*: chapter 4, from the beginning to ‘... during a residence of about nine months in that empire’ (end of third paragraph).

1956–57

- (E) *La eduka valoro de Esperanto en lernejoj ne instruantaj fremdajn lingvojn.*
(T) Oliver Goldsmith, *The Vicar of Wakefield*: chapter 4, from the beginning to ‘... on Sunday to put into the poor’s box’ (end of fourth paragraph).

1957–58

- (E) *Kiel Esperanto influis mian karakteron kaj mian karieron.*
(T) R. D. Blackmore, *Lorna Doone*: chapter 4, from the beginning to ‘... and then the little Eliza.’

1958–59

- (E) *Komparu la Esperanto-movadon kun iu ajn alia granda movado nelingva.*
(T) George Borrow, *Lavengro*: chapter 66, from the beginning, ‘An author, said I, addressing my host ...’ to ‘... so far shall you go, and no farther.’

1959–60

- (E) *Ekzamenu la facilecon aŭ malfacilecon de la lernado de Esperanto laŭ viaj propraj spertoj kiel lerninto aŭ instruinto.*
(T) Samuel Butler, *Erewhon*: chapter 22 (‘The Colleges of Unreason: continued’), from the beginning of the second paragraph, ‘When I talked about originality and genius ...’, to ‘... as we hold it expedient to say we do’ in the fourth paragraph.

1960–61

- (E) *Respondo al la kritiko ke Esperanto estas tro ‘okcidenta’ por servi kiel mondlingvo.*
(T) Walter Pater, *Marius*, the Epicurean: chapter 10 (‘On the Way’), the first paragraph, ‘Many points in that train of thought ...’, to ‘... invaders from beyond the Danube.’

1963–64

- (E) *La specifaj kvalitoj de Esperanto kiel lingvo por tradukoj.*

- (T) Jane Austen, *Sense and Sensibility*: chapter 6, from the beginning of the chapter to the end of the fourth paragraph ‘... we will plan our improvements accordingly.’

1973–74

- (E) *La gravoj de logika reguleco kaj de nenacieco ĉe oficiale internacia lingvo.*
- (T) Winwoode Read, *The Martyrdom of Man*: chapter 1, from the beginning to ‘... Lake Tchad to the borders of the Mediterranean Sea’; and Charles Lamb, ‘A Bachelor’s Complaint’ (*Essays of Elia*): from the beginning to ‘... to be taken for granted, not expressed.’

1976–77

- (E) *La gravo de logika kaj laŭeble simpla reguleco ĉe internacia lingvo.*
- (T) Charles Lamb, ‘A Bachelor’s Complaint’ (*Essays of Elia*): from the beginning to ‘... to be taken for granted, not expressed.’

1977–78

- (E) *La gravo de logika kaj laŭeble simpla reguleco ĉe internacia lingvo.*
- (T) Charles Lamb, ‘A Bachelor’s Complaint’ (*Essays of Elia*): from the beginning to ‘... to be taken for granted, not expressed.’ [again]

1980–81

- (E) *La malstreĉita socidisciplino.*
- (T) H. G. Wells, *Mr Blettsworthy on Rampole Island*. [part unspecified]

1981–82

- (E) Theme: Ghosts.
- (T) Aldous Huxley, *Eyeless in Gaza*. [part unspecified]

1999–2000

- (E) Essay in Esperanto of at least 1,000 words on one of the following subjects:
- *Esperanto kiel perilo por komunikado en scienco kaj teknologio.*
 - *Cenzurado kaj subpremado de Esperanto kaj esperantistoj tra la mondo.*
 - *Apartaj problemoj, kiujn alfrontas la kreanto de iu lingvo por tutmonda uzado.*
- (T) Translate into Esperanto a passage (of not less than 500 words) chosen by the candidate. This must be taken from a leader, or a general article, in one of the following newspapers: *Daily Telegraph*, *Guardian*, *Times* or *Independent*, or from a technical journal of national standing. (The candidate must attach a copy of the source document to the translation.) Candidates must also submit a declaration that entries are their own unaided work. Registrar, The University of Liverpool.

2001–02

(E) Essay of 1,000 words on one of:

- *Esperanto kiel perilo por komunikado en scienco kaj teknologio.*
- *Cenzurado kaj subpremado de Esperanto kaj esperantistoj tra la mondo.*
- *La principaj karakterizaĵoj de Esperanto, kiuj igas ĝin proprarajte literatura lingvo.*

(T) [exactly as in 1999–2000]

2002–03

(E) Essay on one of the following:

- *Kial Esperanto estas ideala unua lingvo por komencantoj.*
- *Esperanto kiel perilo por komunikado en scienco kaj teknologio.*
- *Cenzurado kaj subpremado de Esperanto kaj esperantistoj tra la mondo.*

(T) Translation passage of not less than 500 words.

Additional notes

- 1931–32:
Essay of ‘2,000–10,000 words’.
- 1947–48:
Essay ‘not to exceed 2,000 words’.
- 1948–49 to 1955–56, and 1957–58:
Essay of ‘approx. 2,000 words’.
- 1973–74, 1976–77:
Three prizes of £25 each.
- 1977–78:
One prize of £100.
- 1987:
One prize of £100.
- 1989–90 to 1989–1999:
Candidates had to write to the University for details.
- 1989–90 to 1999–2000:
One prize of £150.
- 1992–93 to 1997:
Essay of only 1,000 words; three titles to choose from.

B**The Buchanan prizewinners**

1931–32

- J. F. O'Connor, Forest Hill, London
- R. Morris-Owen, Balliol College, Oxford
- Robert Murray, New Southgate, London

1932–33

- Norman N. Forbes, Liverpool
- Alec Venture, London
- Norman H. Fish, Wigan

1933–34

- John Burr
- Fred E. Wadham

1934–35

- Thomas L. C. Bluett, Worthing
- John Farrand, Doncaster
- Mark M. du Merton, London
- Hugh N. Nowell, Sandwich

1935–36

- G. Badash
- Russell Scott
- C. T. Hansson

1936–37

- Eileen C. Goldsmith
- Fred Parker

1937–38

(no prize awarded)

1938–39

- Mrs Elsie Coldwell, Rotherham
- Miss May Matthews, Crewe
- E. P. Ockey, Coulsdon

1939–40

- Miss Evelyn M. Wheatley

1940–41

- Reto M. Rossetti, Fife
- S. O. Jones, Penarth
- E. W. Woodruff, Surrey

1941–42

- Miss G. L. Squires, Warwick
- William Green, London
- John Hartley, Manchester
- J. W. Heale, Cardiff

1942–43

- S. Jackson Coleman, Anglesey
- E. Irvine Goulding, Yelverton
- A. McDonald, St Helens

1943–44

- Mrs Mary Coleman-Schonau, Wandsworth
- Rev W. J. Downes, Bristol
- Graham Orton, Woburn Sands

1944–45

- Brendon Clark, Northland, New Zealand
- Tom Fraser, Kircaldy

1945–46

- Henry Shore, Exeter
- W. H. Wilson, Liverpool

1946–47

- Olive Robotham, B.A., Stockton-on-Tees
- Mason Stuttard, Amersham
- J. Nicholson, B.Sc., Bolton
- K. Alexander, B.Sc., New Malden

1947–48

- Mrs M. C. Major, London
- Dr F. I. Wiener, Liverpool
- E. G. Lock, Pontefract

1948–49

- K. R. C. Sturmer, Elm Park
- H. B. Eldon, Southport
- G. B. Edon, Clitheroe

- Dr C. J. Caldera, Perth, Australia
- Miss Margaret Jay, Bishop Auckland

1949–50

- Arthur D. Foote, Balliol College, Oxford
- Kenneth J. Young, North Cheam
- Norman Lock, Bristol

1950–51

- Mrs Beatrice Wetherell
- George Moir
- Derek A. Poultney

1951–52

- James H. Martin, Kirkcaldy
- E. G. Lane, Reading

1952–53

- N. R. Smith, B.Sc., Sale, Cheshire
- J. Gilmour, Moreton, Wirral

1953–54

(no prize awarded; possibly no entries)

1954–55

- Sydney Fox, Rhyl
- A. J. Hicks, Parkstone
- Miss Violet C. Nixon, Bournville

1955–56

- T. K. Slade, Southampton
- Mrs Agnes Dean, Prestwich

1956–57

- Cecil C. Goldsmith, Rickmansworth

1957–58

- Marjorie Boulton, Stoke-on-Trent
- William Auld, Johnstone, Renfrewshire
- Mrs Myrtle Green, Ipswich
- Mrs Karola Rossetti, Alvechurch, Worcestershire
- L. Gordon Watson, Reading

1958–59

- Rev Hugh Martin, Glasgow
- A. Mulligan, Nielson

1959–60

(no prize awarded; possibly no entries)

1960–61

- P. Considine, University College, Ibadan

1962–63

- D. Charters, Trinity College, Cambridge
- J. H. Sullivan, Urmston, Manchester

1964–65

- Pauline Bowe

1965–66

(no prize awarded; possibly no entries)

1966–67

- V. R. Hully
- J. Masters
- Mrs Hilary A. Thomas

1967–68

- Jennifer Bennett
- Mrs Vera Ellward
- Maureen Hough

1972–73, 1975–76, 1976–77

(no prizes awarded; possibly no entries)

1977–78

- Raymond Smith, Nantwich

1979–80

- David Curtis

1980–81

- Rita Thyer

1982–83, 1983–84

(no prizes awarded; possibly no entries)

1991–92

- Derek Fielding

1994–95

- William Auld (second time, see Appendices F and G)

2000–01

- Malcolm Jones
- David Thornell

The above festival took place in Liverpool on Easter Monday last, and was attended by more than 200 members from various parts of the country.

Easter Monday was thought to be the most favourable date, being a general holiday, and though this prevented a number of local Esperantists from attending, it enabled those from a distance to take part. The Lord Mayor of Liverpool, Herbert R. Rathbone, Esq., J.P., C.C., in an interesting address welcomed the visitors to the town. He was supported on the platform by Col. Pollen, Mr and Mrs Blaise, Mr Cedric White, President of the Midland Federation; Mr Philip Sellick, President of the Liverpool Group; and various officials of the Federation.

In thanking the Lord Mayor for his welcome, Mr Rhodes Marriott, seconded by Col. Pollen, took the opportunity of giving a short sketch of recent progress of our movement.

Mr and Mrs Blaise, Miss Florence Barker, B.A., and Mr W. W. Mann undertook the judging of the literary competitions, and were sorry to have to report that the efforts sent in to them could not be said to be equal to last year's papers. The awards were as follows:

Poem: Mr F. W. Hipsley, Birmingham, and Miss Clarice O. Taylor, Coventry.

Theatrical Piece: Mr J. Applebaum, Liverpool.

Original Work: Miss Iddon, Southport; Mrs W. E. Hailstone, Tile Hill Lane; Mr J. Almond, London.

Essay on 'Internationality': Mr. G. R. Griffiths, Liverpool.

Translation of Bacon's 'Of Ambition': Mr F. W. Hipsley, Birmingham.

Essay on 'How Best to Teach Children Esperanto': Mrs Langley, Buxton.

Drawing 'Book Plate': Mr J. Illingworth, Southport. (Judged by Mr Frank Rutter, B.A., Leeds.)

Mr George Ledger, I.P.S., London, awarded the prize for stenography to Mr Albert E. Smith, Kettering.

The awards made by Mr Butler for the musical items were:

Soprano Song: 'The Spinning-wheel', Miss Neville, Chorley.

Contralto Song: 'The Promise of Life', Mrs Probert, Pendleton.

Tenor Song: Mr McCabe, St Helens.

The recital and extemporary speaking competitions aroused great interest, and in the first Mr Philip Sellick, Mr Blaise and Col. Pollen divided the prize equally between Mrs Applebaum, Liverpool, Mr Hipsley, Birmingham, and Miss Iddon, Southport. Mr W. B. Currie was the successful candidate in the extemporary speaking on 'How Nationality and Patriotism are helped by Internationality.'

The chief item of the afternoon was the crowning of the Laureate. The award was made by Mr Edmond Privat, who sent an encouraging letter concerning the works which had been submitted to him. After careful study, he awarded this prize to Miss Iddon of Southport, 'whose fluent and pleasing style undoubtedly surpassed the value of the subject and the story itself.' She was crowned by the First Federation Bard, Mr Pollard of Buxton, who congratulated her and in verse wished her success. She received from Mrs Rhodes Marriott a Gold Medal presented by the President, after which she suitably replied in capable words. The crown which was used was presented by the Southport Society and is for the permanent use of the Federation, the holder retaining it for a year. Amongst the numerous visitors present were friends from Accrington, Birmingham, Bradford, Burnley, Bury, Buxton, Chester, Chorley, Glasgow, Huddersfield, Kettering, Leigh, London, Manchester, Middleton, Northampton, Oswestry, Preston, Rochdale, St Helens, Southport, Wallasey, Widnes and Wigan.

After the competitive festival, tea was served in two adjoining rooms. In the evening the Esperanto Dramatic Society of Liverpool presented a very able drama, entitled 'The Debt', written by Messrs Ernest Bromilow and G. R. Griffiths, members of the society. The parts were very well filled by the Misses Florence Broughton and Mary G. Holding, and Messrs Bromilow, Griffiths, and Maurice J. Palmer.

The Liverpool Group during the week-end organised a meeting to celebrate its Anniversary, at which Mr Blaise, with his usual affability, delivered a lime-light lecture on Paris, to help the success of the Tenth Congress there.

On Sunday, the First Esperanto Service in Liverpool was conducted, when Mrs Blaise preached an interesting and worthy sermon. The Misses Holding and H. H. Jones read the lessons, and Mr Butler attended to the musical arrangements.

The Esperanto Monthly 2:17 (15 May 1914), pp.75–76

October 3–16. For this important exhibition* in Liverpool, the local group organised a stand in the international section, where all sorts of Esperanto-related items were on display. In addition to the usual publicity materials, 10,000 copies of a specially designed leaflet were given out, informing the general public about the recent successes of Esperanto.

From a publicity point of view the stand was very successful. It can truly be said that we made a big impression not only on the general public, but also in official circles. We already have results. Courses for post office workers will begin immediately in the town under the guidance of Mr Applebaum and Rev. Primavesi, O.S.B.; also a course in the University (Nile Street) under the auspices of the Workers' Educational Association, which will be taught by Mr R. Prys Griffiths. The town education committee is continuing the course in Oulton Senior School, also run by Mr R. Prys Griffiths, president of the local group. During the two weeks of the exhibition we were asked many questions about the Esperanto Movement, and we were also visited by many Esperantists who are not yet club members.

The following fellow thinkers gave talks on particular days: Mr J. D. Applebaum, Rev. Primavesi, O.S.B., Mr Eric Mawson, B.Sc. from Liverpool, Mr John Merchant, vice-president of B.E.A., from Sheffield, and others.

Lieut. Colonel J. Pollen, C.I.D., I.C.S. gave a very successful talk to a large gathering on Friday 14th. Professor W. E. Collinson, M.A., Ph.D., from the University of Liverpool, an experienced Esperantist, presided and gave a very apt speech about the usefulness of Esperanto. The Honourable Thomas J.P., who learned Esperanto in 8 hours, sent his apologies.

* This exhibition is held yearly and I shall be very pleased to give advice as to procedure and organisation of an Esperanto stall in connection with next year's effort in whatever town it will be held. — R.P.G.

[English footnote in the original article]

The Liverpool group meets every Friday, and an excellent programme has been arranged. The first hour is given over to reading 'Tra la Jaro' guided by Mr Rawlinson and, for the Zamenhof festivities on the 16th December, a high-class concert entirely in Esperanto is planned. Anyone interested should ask for more details from the secretary: R. Prys Griffiths, 57, Ramilies Road, Liverpool.

BE 17:200 (Nov. 1921), p.86 (translated)

[...] IN THE FOURTEENTH PLACE, I direct my Trustees on the expiry of one year after my decease or sooner if convenient to pay to the University of Liverpool, free of Legacy Duty, a sum of Four thousand pounds to be held in trust for a period of fifty years from the date of my decease and for a further period of fifty years should the Senate of said University at the end of the first fifty years so decide, – a discretionary power to that effect being hereby conferred upon the Senate – and the annual income shall be applied for the following purposes:– (first) for maintaining at the University a Lectureship in the neutral and auxiliary language Esperanto, to consist of not less than twenty lectures in each year, for the purpose of expounding and teaching said language: and I expressly provide that not more than of said annual income shall be applied for the above purpose in each year; and (second) for stimulating among the matriculated students of said University and of any or all of the other Universities in Great Britain, Ireland or the Colonies a knowledge of said language by the provision of prizes (which may be money prizes) or competitions, in order that the successful prizewinners or competitors may be enabled to visit other Universities at home or abroad, or the annual international Esperanto Congress wherever it may be held, or in such other way and manner as the Senate consider best calculated to spread a knowledge of said language among University men and women throughout the empire.

The Senate will determine what the qualifications for gaining said prizes are to be and the nature or amount thereof, and as for the nature of said competitions and the sums to be allowed to the successful competitors, and generally all matters connected with the carrying out of this purpose. The Competitions shall be open to all matriculated students or graduates (male and female of any of the Universities of Great Britain, Ireland or the Colonies but competitors must prove that they are or have been matriculated students of such a University: And I expressly provide that not less than one half (that is, the remainder of said annual income after providing for said Lectureship as hereinbefore mentioned) shall be applied for this (second) purpose: And in case it may aid the Senate of said University in coming to a decision regarding the acceptance of the above bequest, I specially provide that they need in no

way adopt or countenance the internal or Zamenhof idea of Esperanto. The object I have in view is the spread of the knowledge of the language among University people generally, and the bequest is made because I am convinced that a neutral language would be a great boon and a means of promoting and maintaining European peace.

In exercising said discretionary power of continuing for a second period of fifty years, the Senate shall take into account the progress that Esperanto may have made during the fifty years that will have elapsed; Should the Senate decide at the end of the first fifty years to discontinue the purposes of said trust, (a) one half of the Capital of said Trust fund shall ipso facto become the property of said University to be applied to such educational purposes as the Senate shall from time to time decide, but I express the hope that it will be applied to modern language teaching and, if it is decided to found a bursary or bursaries, that it or they may be called 'The John Buchanan Bursary' or 'The John Buchanan Bursaries' and (b) the other one half of said Trust fund shall be paid direct by the University to the Liverpool Maternity Hospital, Brownlow Hill, Liverpool, to be held in trust for a period of fifty years and the income therefrom applied towards the general purpose of the Hospital; and on the expiry of said fifty years the Hospital Authorities shall be at liberty to apply the capital sum for the purposes of the Hospital in such a manner as they shall deem expedient: I note that I was one of the District Medical Officers of this Hospital for the years Eighteen hundred and eighty eight, Eighteen hundred and eighty nine and Eighteen hundred and ninety: In the event of the Senate continuing the trust purposes for a second period of fifty years then at the end of that second period the whole of the said trust fund shall become the property of the University to be applied to educational purposes in whatever way the Senate may from time to time think expedient: [...]

See 'Will of Dr John Buchanan' in the Glossary, page 111.

What follows is William Auld's prizewinning essay of 1995, reproduced from *BE* 91:927 (Sep.–Oct. 1995), pp.155–158. An English translation can be found in Appendix G.⁷⁰

Oni aŭdas multon nuntempe pri la t.n. malgrandaj kulturoj, precipe en Eŭropo. Sufiĉe ofte oni esprimas timon, ke pro hegemonio de la grandaj kulturoj ('granda' ĉi tie aludas amplekson, ne kvaliton – kvankam ĉiam ekzistas danĝero, ke pro la vorto la publiko eĉ subkonscie supozos tion valorjuĝo) iuj el la malgrandaj kulturoj (kaj tio inkluzivas eĉ la gravan nederlandan) tut-simple malaperos, kaj la koncerna popolo 'perdos sian unikecon'. Unu el la ĉefaj kialoj de tiu timo estas kompreneble lingva. La strebo al unuiĝinta Eŭropo rezultigas, ke pli kaj pli reliefigas unu-du (ĝis kvin!) lingvoj je kosto de la ceteraj.

Samtempe vekiĝas aŭ revekiĝas anoj de minoritataj komunumoj interne de tiu aŭ alia ŝtato kaj postulas egalecon: en Katalunujo, Bretonio, antaŭa Sovetunio, k.a.

Por savi sian identecon la malgrandaj komunumoj volas diskonigi siajn kulturajn valorojn ankaŭ eksterlande, sed estas ironie, ke por tion efike fari ili estas plejofte devigataj utiligi la timige potencajn lingvojn de la ŝtatoj 'grandaj'! Tio en si mem estas efika argumento por Esperanto.

La homoj ofte argumentas, prave, ke la literaturo de iu nacia aŭ etna komunumo prezentas la esencon de la koncerna kulturo, kaj tio verŝajne veras. Sed ankaŭ tiukampe diskriminacio regas. Kiom ajn gravas interne la koncerna literaturo, ĝia eksterlanda konateco dependas de ĉefe du faktoroj: la eksterlanda studado de la koncerna lingvo, kaj la havebleco kaj kvalito de alilingvaj tradukoj. Tial ĉefverkoj de la literaturoj angla, franca, germana, itala, rusa kaj certgrade la hispana estas tutmonde konataj, dum ĉefverkoj de ĉiuj aliaj literaturoj estas tiel magre konataj, ke ofte ŝajnas, ke la kulturoj produktis

nur unuopajn geniulojn (Ibsen en Norvegujo, Strindberg en Svedio, Hašek kaj Čapek en Ĉeĥio) aŭ tute ne produktis literaturon atentindan, ĉar ‘neniu aŭdis’ pri valoraj verkoj. (Ankaŭ la literaturo Esperanta apartenas al tiu lasta kategorio.)

La tradukprogramo rilate al eksterlandaj literaturoj ĉie dependas de faktoroj hazardaj: unuavice la ekzisto de literature kompetentaj tradukistoj lingve kompetentaj pri la du lingvoj (kutime oni tradukas el fremda, lernita lingvo en la propran denaskan lingvon – kiun cetere oni ankaŭ devas lerni, kvankam la homoj ofte preteratentas tiun fakton); kaj duavice eventuala merkato. La unua el tiuj faktoroj tro ofte rezultigas tradukojn ne tute adekvatajn; kaj la dua el ili ofte rezultigas tradukadon de verkoj aktuale sed efemere popularaj, kiujn oni tamen hezitus nomi literaturaj ĉefverkoj.*

En ĉio ĉi la perdintoj estas la malgrandaj kulturoj. Dum *Faŭsto* de Goethe estas ĉie konata kaj admirata (kaj tiel ofte tradukita, ke oni havas elekton kaj kompareblecon), la samkvalita *La tragedio de l' homo* de Imre Madách restas kaŝita en sia hungara originalo. Dum ĉiu klerulo scias pri la finna *Kalevala*, ĉar tradukoj ekzistas en ĉiuj grandaj lingvoj, ties parenco, la estona eposo *Kalevipoeg*, estas konata de praktike neniu. Eĉ en Britujo la kimra kaj gaŭla literaturoj estas preskaŭ tute ne konataj ekster la rondoj de la koncernaj lingvaj minoritatoj.

Sed *La tragedio de l' homo*, *Kalevipoeg* kaj multegaj aliaj estas eldonitaj kaj legeblaj en brilaj Esperantaj tradukoj. Sur miaj propraj bretoj staras hodiaŭ 1047 literaturaj verkoj** tradukitaj en Esperanton el 55 diversaj lingvoj, kaj se mi inkluzivas miajn jarkolektojn de literaturaj revuoj en Esperanto mi posedas *kaj legis* poemojn tradukitajn el 73 lingvoj. Tiun relative vastan kaj larĝan scion pri la mondliteraturo ebligas al mi *nur* mia posedo de la Esperanta lingvo. Ĝi estus nur tre malfacile akirebla – se entute akireblas – pere de mia denaska lingvo, sed por Esperanto-parolanto ĝi estas afero ĉefe de la tempo necesa por ilin tralegi.

Tie sur miaj bretoj staras multnombre la ĉefaj rekonataj majstroverkoj, nur ekzemple: *Don Kihoto*, *Reĝo Lear* (du tradukoj), *Hamleto* (du tradukoj), *Peer Gynt*, *Dia komedio*, *Faŭsto*, *Eŭgeno Onegin*, *Georgo Dandin*, *Patroj kaj filoj*, *Sinjoro Tadeo*, ktp, ktp; kaj pli moderne: *Neĝa lando* de Kawabata, *La majstro kaj Margarita* de Bulgakov, *Sur la bordo* de Nevil Shute, *Aniaro* de Harry Martinson, ktp, ktp.

Kiel tre novica esperantisto sen antaŭaj kontaktoj kun la movado, mi naive mendis de la londona oficejo de la Brita Esperantista Asocio tradukojn de du libroj, kiujn mi tiam volis legi: *Infero* de Dante kaj *Im Westen Nichts Neues* de Remarque – *kaj mi ricevis ilin!* Tio ŝajnis al mi tiam tute natura.

Estas eble interese starigi la demandon: kiel kaj kial estiĝis tiu ĉi impona tradukita literaturo? Kaj ĉu la tradukado en Esperanton estas altkvalita?

Zamenhof dekomence volis krei *lingvon* ĉielkapablan. Li estas la sola planlingvisto, kiu serioze celis tion: aliaj projektoj estas vere nur diletantaĵoj kompare kun Esperanto. Estante klerulo, li konsciis, ke lingvo devas esti kapabla je literatura esprimado; kaj tial li ekde la komenco de siaj klopodoj ĉiam provis sian projekton per literatura kreado. Tio kondukis ĝis liaj grandiozaj tradukoj en definitiva Esperanto, kies unua frukto jam en 1894 estis lia mirinda *Hamleto*, kaj kulminis per traduko de la tuta Malnova Testamento el la originala hebrea. Sekvis lian spuron aliaj esperantistoj, kaj ju pli disvastiĝis la lingvo Esperanto, des pli larĝiĝis la kampo de la tradukotaj verkoj. Estis tute nature, ke en ĉiu lando esperantistoj ambiciis vidi en Esperanto siajn naciajn klasikaĵojn, kio ankaŭ devis pruvi al samnaciaj skeptikuloj la esprimkapablon de Esperanto. Ankaŭ la tiam imponaj lingvoj klasikaj starigis sian defion: kompleta traduko de *Eneido* aperis jam en 1910! Tiel nacia fiero ludis rolon en la kreado kaj kreskado de la literaturo internacia. Kiam aperis la grandioza talento de la poliglota Kalocsay la poezia tradukado en Esperanton ne nur atingis novan altegan nivelon, sed kulture vastiĝis en ĝis tiam apenaŭ atingitajn lingvajn teritoriojn (li tradukis poemojn el almenaŭ 22 lingvoj, kiuj inkluzivis la praasirian).

Kutime tamen la tradukantoj en Esperanton inversigas la rekonatan normon: ili tradukas *el* kaj ne *en* siajn denaskajn lingvojn. Tio havigas al ili maksimuman eblecon kompreni la tradukotan tekston, dum la genia naturo de la Esperanta lingvo mem donas al tradukisto vere unikajn avantaĝojn.

Esperanto estas tiel elasta, kaj strukture ne ligita nedisigeble al la lingvoj hindeŭropaj, ke ĝi pli-malpli konformiĝas al tre apartaj postuloj de tre malsamaj literaturoj. Utiligante ĝian vortordan liberecon rezultantan interalie de ĝia akuzativo, ĝia akordiĝo de adjektivo kun substantivo, k.a., la tradukanto ofte rajtas redoni sintaksajn apartaĵojn de originala teksto per simila sintaksa aranĝo, kiu tamen restas bona kaj eleganta Esperanto.

Ankaŭ semantike ĝi estas mirinde fleksebla, dank' al la vortkonstrua sistemo de radikoj, afiksoj kaj finaĵoj, per kiu plej ofte eblas traduki eĉ nociojn specialajn al la originala lingvo. Tiaokaze, la Esperanta vorto kvazaŭ iĝas difino de la nocio, komprenebla al ĉiu esperantisto.

Kaj Esperanto estas tre rimriĉa, kaj aparte taŭgas por la tradukado de poezio, kiu estas nekontesteble la plej malfacila – ofte malespere nomita nebla de senkuraĝigitaj aspirintoj – el la tradukaj taskoj. Pro ĝiaj jam menciitaj elasteco kaj rimriĉo, eblas en traduko reprodukti fidele tre komplikajn originalajn poemformojn. Formfidela poezia tradukado estas la akceptita normo en Esperanto.

Tion ilustru malgranda ekzemplo. Lastatempe aperis libreto***, en kiu la ĉina poeto Lu Jixin, konstatinte la sukceson en Esperanto de rondeloj, limerikoj, sonetoj, robajoj, hajkoj kaj aliaj fiksfarmaj poemoj, bedaŭras ke ĝis nun li ne vidis ekzemplojn el la ĉina poezio. Li liveras ekzemplojn de pluraj ĉinaj fiksfarmaj poemoj, ekzemple la *tjaŭŝjaŭlingo*, kiu konsistas ‘el ok versoj de 2, 2, 6, 6, 6, 2, 2, 6 silaboj, kun rimaranĝo aaabbccc. La dua verso ripetas la unuan kaj la sepa la sesan. La sesa verso devas esti sonalterne konsista laŭ la lastaj du silaboj de la kvina verso, ekz: *diri–ridi; duraj–rajdu; ĝi ne–neĝi; mora–arom*’.’ Vere rigore rigida, ĉu ne? Sed laŭ deko da ekzemploj ni vidas, kiel trafe Esperanto adaptiĝas, nu:

Refoje viziti

Ĉar mis-
 ĉarmis
 ni nin dum ni varmis,
 vin paseo premas,
 koro mia tremas.
 Mastre,
 mastre,
 prenu min do gast’ re!

Tiel abundas literaturaj verkoj, de la albana ĝis la vjetnama, en Esperanto, ke de ĉiu kompetentulo agnoskendas, ke tiu ĉi lingvo jam delonge pruvis sian taŭgon por la tasko. Cetere, la verkoj ne nur eldoniĝas en la plej diversaj mondpartoj: ili ankaŭ estas legataj tra la tuta mondo, kaj tiel Esperanto forte kontribuas al la kultura interkompreniĝo, sendiskriminacie, de la popoloj. Pro tio, ke ankaŭ tute malgrandaj nacioj egalrajte partoprenas per siaj literaturaĵoj, ni rajtas firme aserti, ke Esperanto helpas konservi kaj respektigi tiujn minacatajn kulturojn, kaj sekve mem meritas grandan respekton.

* Kaj tamen, laŭ kiaj kriterioj oni juĝu? Pasintjare furoris en Britujo brila traduko el la dana: *Frøken Smillas fornemmelse for sne* (‘Miss Smilla’s Feeling for Snow’) de Peter Høeg, tradukita de F. David, kiu estas atentokapta aventurromano, kiu samtempe liveras multajn sciojn pri la sorto de Gronlandanoj en Danujo kaj Gronlando mem. Ĉu kulture valora? Ĉu literatura ĉefverko?

** Kiel verkojn literaturajn mi ĉi tie kalkulas nur fikcion, dramon kaj poezion.

*** Lu Jixin: *Invit’ al ĉinesko*. VoKo-numero 13, Breda 1995. 28 paĝoj.

G

The translation of literary masterpieces into Esperanto

We hear a lot these days about the so-called smaller cultures, particularly in Europe. The fear is quite often expressed that, owing to the hegemony of the greater cultures ('greater' here refers to scale, not quality – although there is always a danger that the word will cause people to view that as a value judgement, if only subconsciously), certain smaller cultures (and that includes even the important Dutch one) will quite simply disappear, and the people in question will 'lose their individuality'. One of the main reasons for this fear is related to language, of course. The quest for a united Europe has the effect of emphasising one or two (up to five!) languages at the expense of the others.

At the same time, members of minority communities within one state or another are waking up and demanding equality: in Catalonia, Brittany, the former Soviet Union and elsewhere.

To preserve their identity, the smaller cultures wish to spread knowledge of their cultural values to other countries as well, but it is ironic that to do this efficiently, they very often have to use the fearsomely powerful languages of the 'greater' states! That in itself is an effective argument for Esperanto.

It is often argued, rightly, that the literature of any national or ethnic community represents the essence of the culture concerned, and that is probably true. But discrimination dominates this field as well. However important the literature in question may be internally, other countries' familiarity with it depends mostly on two factors: the study of the relevant language in those countries, and the availability and quality of translations into other languages. For this reason, masterpieces of English, French, German, Italian, Russian and, to some extent, Spanish literature are familiar worldwide, while the masterpieces of every other literature are so scarcely known that it can often seem as if those cultures have produced only one-off geniuses (Ibsen in Norway, Strindberg in Sweden, Hašek and Čapek in the Czech Republic) or have produced no literature worth mentioning at all, because 'nobody has heard of' the notable works. (Esperanto literature also falls into this last category.)

The approach to translating foreign literature always depends on random factors: first, the existence of competent literary translators skilled in the two languages (it is usual to translate from a foreign, learned language into one's own mother tongue – which also has to be learned, incidentally, even if people often overlook this fact); and secondly, the arbitrary behaviour of the market. The first of these factors all too often results in translations that are not entirely adequate; and the second often results in translations of works that currently happen to be popular, but which one would hesitate to call literary masterpieces.*

In all this, the losers are the smaller cultures. While Goethe's *Faust* is known and admired the world over (and translated so often, one can pick and compare), *The Tragedy of Man*, of equal calibre, by Imre Madách remains buried in its original Hungarian. While every educated person knows about the Finnish *Kalevala*, because translations exist in all major languages, its close relative, the Estonian epic *Kalevipoeg*, is known to practically nobody. Even in Britain, the literature of Welsh and Gaelic is almost unknown outside the circles of their respective minority languages.

But *The Tragedy of Man*, *Kalevipoeg* and a huge number of other works have been published and can be read in brilliant Esperanto translations. My own shelves today contain 1047 works of literature** translated into Esperanto from 55 different languages, and if I include my annuals of Esperanto literary periodicals, I own *and have read* poems translated from 73 languages. I was able to acquire this relatively vast and wide knowledge of world literature *only* because I am proficient in the Esperanto language. I could have acquired it only with great difficulty – if at all – via my mother tongue, but for an Esperanto-speaker it's mainly a question of having the time to read.

Over on my shelves sits a host of major acknowledged masterpieces, just a few examples being: *Don Quixote*, *King Lear* (two translations), *Hamlet* (two translations), *Peer Gynt*, *The Divine Comedy*, *Faust*, *Eugene Onegin*, *Georges Dandin*, *Fathers and Sons*, *Pan Tadeusz*, etc, etc; and more modern works: Kawabata's *Snow Country*, *The Master and Margarita* by Bulgakov, *On the Beach* by Nevil Shute, Harry Martinson's *Aniara*, etc, etc.

As a freshly baked Esperantist without prior contact with the movement, I naively ordered, from the London office of the British Esperanto Association, translations of two books I wanted to read at that time: Dante's *Inferno* and *All Quiet on the Western Front* by Remarque – *and I received them!* This seemed perfectly natural to me then.

It may be of interest to pose the question: how and why did this impressive body of translated literature come into being? And are translations into Esperanto of a high quality?

From the outset, Zamenhof wanted to create a fully capable *language*. He is the only language-creator to have taken this goal seriously: other projects are really just dabblings when compared with Esperanto. As an educated man, he was aware that a language has to be capable of literary expression; and so, from the outset of his work, he would always test his project by creating literature. This led to his magnificent translations into definitive Esperanto, of which the first fruit was his amazing *Hamlet* as early as 1894, and culminating in a translation of the whole of the Old Testament from the original Hebrew. Other Esperantists followed in his footsteps, and the further the Esperanto language spread, the wider became the field of writings to translate. It was quite natural for Esperantists in every country to have the ambition of seeing their national classics in Esperanto, a goal that would also demonstrate Esperanto's expressiveness to their sceptical compatriots. The then great classical language posed their challenges, too: a complete translation of the *Aeneid* was published as early as 1910! National pride thus played its role in the creation and growth of international literature. With the appearance of the immense talent of the polyglot Kalocsay, the translation of poetry into Esperanto not only reached great new heights but, culturally speaking, it extended into language territories that had barely been touched before (he translated poems from at least 22 languages, including ancient Assyrian).

However, translators into Esperanto usually turn the accepted norm on its head: they translate *from* and not *into* their mother tongues. This maximises their ability to understand the text to be translated, while the brilliant nature of the Esperanto language itself gives the translator some truly unique advantages.

Esperanto is so elastic, with a structure not inseparably linked to the Indo-European languages, that to some degree it can conform to the very distinctive demands of very different literatures. By making use of the freedom of word order that arises from, among other things, its accusative case and the agreement of adjectives with nouns, the translator may often translate characteristics of an original text's syntax by means of a similar syntactic structure that still remains good elegant Esperanto.

Its semantics are amazingly flexible, too, thanks to the word-building system of roots, affixes and endings that frequently makes it possible to translate even concepts that are specific to the original language. In such cases, the Esperanto word becomes a kind of definition of the concept that can be understood by any Esperantist.

And Esperanto is very rich in rhymes, and especially suitable for the translation of poetry, which is indisputably the most difficult – often despairingly termed 'impossible' by would-be practitioners whose courage has deserted them – of the translator's tasks. Its aforementioned elasticity and

wealth of rhymes mean that a translation can faithfully reproduce very complex original poetic forms. Translation of poetry with no alteration of form is accepted as normal in Esperanto.

A short example can illustrate this. A booklet*** was recently published in which the Chinese poet Lu Jixin, noting the success in Esperanto of rondels, limericks, sonnets, rubaiyat, haikus and other poems of fixed form, regrets that he has not yet seen any examples from Chinese poetry. He supplies examples of several Chinese poems of fixed form, such as the *tiaoxiaoling*, which consists 'of eight lines of 2, 2, 6, 6, 6, 2, 2, 6 syllables, with the rhyme scheme aaabbccc. The second line repeats the first, and the seventh the sixth. The sixth line must consist of the last two syllables of the fifth line in reverse, e.g. *diri-ridi* [to say; to laugh]; *duraj-rajdu* [hard; ride]; *ĝi ne-negi* [it doesn't; to snow]; *mora-arom* [customary; aroma].' Quite rigorous and rigid, isn't it? But in ten examples we see how perfectly Esperanto adapts, thus:

Refoje viziti

Ĉar mis-
 ĉarmis
 ni nin dum ni varmis,
 vin paseo premas,
 koro mia tremas.
 Mastre,
 mastre,
 prenu min do gast' re!

Revisiting

Because [we] mis-
 charmed
 we us while we were-warm,
 you the-past presses [you],
 [my] heart my trembles.
 As-host,
 as-host,
 [so] accept me se [as] guest again!

Literary works, from Albanian to Vietnamese, are so abundant in Esperanto that any competent person must acknowledge that this language has long since proven itself suitable for the task. Furthermore, these works are not just published in many diverse parts of the world: they are also read all over the world, and thus Esperanto makes a strong contribution to the ability of peoples to understand other cultures without discrimination. Because even the literature of the smallest nations is involved on an equal footing, we can surely state that Esperanto helps to preserve and instil respect for such endangered cultures, and consequently deserves great respect itself.

* That said, what should the criteria be for judging? Last year, a brilliant translation from Danish was a hit in Britain: *Frøken Smillas fornemmelse for sne* ('Miss Smilla's Feeling for Snow') by Peter Høeg, translated by F. David, being a gripping adventure novel that simultaneously imparts a lot of knowledge about the fate of Greenlanders in Denmark and Greenland itself. Is it culturally valuable? Is it a literary masterpiece?

** As works of literature here, I am only counting fiction, drama kaj poetry.

*** Lu Jixin: *Invit' al Ĉinesko*. VoKo-number 13, Breda 1995. 28 pages.

15:175

Issue 175 of a periodical, forming part of volume (year) number 15.

26:356(4)

Issue 356 (being issue 4 within volume 26).

p.7E

Page 7, column E (the fifth column of a newspaper page).

Academy of Esperanto

An independent body of language scholars whose aim is to preserve and protect the fundamental principles of Esperanto, and monitor its evolution.

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BEA

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Sir Oliver Lodge: *School teaching and school reform: a course of four lectures delivered to secondary teachers and teachers in training at Birmingham during February 1905*. Elibron Classics Replica Edition (2004), an unabridged facsimile of the 1905 edition.

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TEKA

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UEA

Universala Esperanto-Asocio, the World Esperanto Association.

University

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Opening quotation

1. Lloyd (1905), p.30. At the time of publication, Richard J. Lloyd, M.A., D.Litt., FRSE (Fellow of the Royal Society of Edinburgh 1898–1906) was Honorary Reader in Phonetics, University of Liverpool.

Introduction

2. *BE* 15:175 (July 1919), p.54.

Family background

3. Sometimes ‘Buchannan’ in earlier documents.
4. ‘Jane’ on marriage record / ‘Jean’ on birth record.

Early life, education and career

5. Often transcribed as ‘Jane’.
6. Renfrew Historic Buildings website: <www.renfrewshire.gov.uk>.
7. *The Glasgow Herald*, Fri. 28 July 1882, p.9E.
8. Later entries in the Directory list the ‘Anchor and Allan’ shipping lines.
9. Member of the Royal College of Surgeons. This is a professional qualification for surgeons; there are four distinct colleges: Edinburgh, England, Glasgow and Ireland.
10. Licentiate of the Society of Apothecaries.
11. Abbreviation of the Latin title *Medicinae Doctor* (Doctor of Medicine).
12. <www.gla.ac.uk>.
13. <eleanor.lib.gla.ac.uk/record=b1633058>.
14. *Manchester Evening News*, Wed. 17 Mar. 1886, p.4C.
15. Allan (2007).
16. *The Liverpool Mercury*, Fri. 27 Nov. 1891, p.7C.
17. *The Medical Register*, 1899.
18. For further information, see *The Missionary Year-book* for 1889.
19. The names of Madan Lal Dhingra and Dr Lalkaca are spelled variously in documents.
20. Accounts of the shooting in: Joglekar (2006); *The Western Times*, Mon. 12 July 1909, p.64; *The Times*, Sat. 3 July 1909, p.8 and 6 July, p.10.
21. 1919 Electoral Rolls, Wandsworth, Balham Ward.

22. The United Free Church of Scotland was formed in 1900 by the union of the United Presbyterian Church of Scotland and the Free Church of Scotland. In 1929, a majority of the United Free Church was incorporated into the Church of Scotland. Canal Street Church was built in 1782 by Paisley weavers, and was originally known as West Relief Church. Latterly (1970) it was relabelled Castlehead Parish Church. Owing to dwindling congregations, the church merged with neighbouring Laigh Kirk in 2011 and is no longer in use. The renowned Paisley poet Robert Tannahill is buried in its graveyard. For more information, see, for example: <www.renfrewshire.gov.uk>.
23. <www.gla.ac.uk/media/media_107560_en.pdf>.
24. *The Times*, Thu. 15 May 1930, p.13G.
25. *The Courier and Advertiser*, Fri. 16 May 1930, p.11C.
26. *The Times*, Wed. 9 July 1952, p.6G.
27. *The Times*, Thu. 14 July 1955, p.5A.

John Buchanan and Esperanto

28. *BE* 18:204 (Mar. 1922), p.32.
29. For example, *Enciklopedio de Esperanto* (1979).
30. For example, *BE* 17:193 (Apr. 1921), p.26 (6.30pm; 250 people attended).
31. *Esperanto* 26:356(4) (1930), p.79(19).
32. Then the ‘Free City of Danzig’, a semi-independent German-speaking city-state under the auspices of the ‘League of Nations’. Now Gdańsk in Poland.
33. Tutmonda Esperanta Kuracista Asocio.
34. *Internacia Medicina Revuo* 4:6 (1926), p.281.
35. Literally translated: ‘Hearty greetings for the [a] successful TEKA Congress’.

The early days of Esperanto at the University of Liverpool

36. Zamenhof hoped that Esperanto would become a second language for everyone; it was never intended to replace ‘national’ languages.
37. *BE* 15:175 (July 1919), p.54.
38. ‘International Language. Foreword and Complete Textbook’; now more simply known as the *Unua Libro*.
39. Gledhill (1998), Korzhenkov (2010), Wells (1989).
40. *The Esperantist* 1:1 (Nov. 1903), p.12.
41. Applebaum (1933), p.9.
42. For example, *The Sphinx* 14:2 (31 Oct. 1906), pp.19–20 and 23–25.
43. *Esperanto News* 12:5 (Nov.–Dec. 1985), p.3.
44. For example, Hogg (1921).
45. For a recent report on studies relating to Collinson’s third point in relation to child second-language learning, see Tellier (2012).

The Buchanan legacy to the University of Liverpool

46. Meeting of Council (17 June 1930), University of Liverpool. SC&A.
47. FA (February 1931), University of Liverpool. SC&A.

The Buchanan lectureship

48. *BE* 27:313 (May 1931), p.27.
49. For an overview of publications on interlinguistics, ‘namely the creation, structure, function, development and application of planned languages’ (p.156), see Blanke (2003).
50. *BE* 28:319 (Nov. 1931), p.97.
51. *BE* 27:313 (May 1931), p.27.
52. Collinson (1933), p.7.
53. *BE* 52:617 (Oct. 1956), pp.129–30.
54. *Precinct* (18 July 1988), p.6.

The Buchanan prize

55. <sca.lib.liv.ac.uk/collections>.
56. *BE* 52:617 (Oct. 1956), p.130.
57. *BE* 49:573/574 (Jan.–Feb. 1953), p.7.
58. *BE* 28:321 (Jan. 1932), p.123.
59. See, for example, Lins (1990).
60. Collinson (1958).
61. For example, *American Esperanto Magazine*, 66:1–2 (Jan.–Feb. 1952), p.3.
62. Margaret Jay, 1942–1949 (prizewinner 1949); N. R. Smith, 1960–62 (prizewinner 1953); Evelyn Wheatley, 1962–66 (prizewinner 1940).
63. Marjorie Boulton (prizewinner 1958) and William Auld (prizewinner 1958 and 1995): <www.uea.org/info/angle/an_ghisdatigo.html>.

The revival of the lectureship and prize

64. *EAB Update* 41 (Apr.–June 2008), p.4.
65. Esperanto version: Wells (2008).
66. Esperanto version: Jansen (2010).
67. Foresight Centre, University of Liverpool, Brownlow Street, Liverpool; formerly the Liverpool Royal Infirmary.
68. Robert Lawrence ‘Larry’ Trask (1944–2004). Born in the state of New York, USA, he initially studied chemistry and pursued a career in this field before switching to linguistics. He taught linguistics at the University of Liverpool from 1979 to 1988, received his PhD in linguistics from the University of London in 1983, and became an expert on Basque and historical linguistics in general. Nominated professor of linguistics at the University of Sussex, he taught at its School of Cognitive and Computing Sciences until his early death.

Conclusion

69. <www.liv.ac.uk/cultures-languages-and-area-studies/about/esperanto>.

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70. Auld's large personal collection of Esperanto literature is now housed in the National Library of Scotland:

<www.nls.uk/collections/rare-books/collections/esperanto>.

About the author

Angela Tellier is a PhD candidate in the Department of Language and Linguistics at the University of Essex. Her research interests include metalinguistic awareness and language aptitude in child L2 learning; the role of metalinguistic instruction in the acquisition of explicit/implicit knowledge; and the development of language readiness in child L2 learners. A qualified language teacher, she has taught languages and language awareness to pre-school groups, and at primary, secondary, and tertiary levels.

She is the author and co-author of several language courses, including the *Springboard to Languages* language-preparation course. She is particularly interested in exploring the potentially facilitative effect of Esperanto on children's language-learning potential.

<www.esperantoresearch.org.uk>

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Apologies for the poor quality of certain photographs scanned from old publications; it was not possible to find the originals.