

Sir.—Mr. R. M. Burdon properly stresses the importance of K. M. Pannikar's *Asia and Western Dominance*. A reviewer in the *English Listener* says this is the first time such an analysis has been presented through Asian eyes "since the retreat of Europe from the East." Those last eight words are important for my purpose. Mr. Burdon's statement that since most books on the subject have been written by Europeans or Americans, "we of the West have heard only one side of the case," leads me to point out that the case against the West has been presented through the years by innumerable Western journalists and authors, supported; I should say, by Asians writing in English for Western people. The main indictments against the West have always been open to the inquiring Western mind. In Britain, liberal and radical journalism and thought generally kept an unclouding eye on British policy and administration in India, and there was a close connection between Indian reformers and British sympathisers. The impact of Britain runs through our literature. The "Nabob" type, product of that "plunder" to which Mr. Pannikar refers, is known to readers of English history and fiction. It is 30 years since E. M. Forster wrote *A Passage to India*.

When Britain "left" the Indian peninsula there must have been murmurs of "Good riddance" in the West, as well as the more emphatic comments by Indians. Now, however, there are distinct signs of a reaction, of a recognition that apart from material things, the East owes a great deal to the West, and especially to Britain. It is a few years since I read an amusing compilation of the nasty things Indian leaders had said about Britain during the occupation and the compliments these same Indians were now paying. It may have been about that time that the Minister responsible in the new State of India was commending the example of the old Civil Service to the new.

The other day the Vice-President of India mentioned as British gifts to India, the ballot, which implies the whole system of parliamentary government, the Bible and cricket; and the officer commanding the Indian military police in Korea thanked the British Army for having taught the Indian Army "how to fight and how to behave." And a member of the Wellington Bar has been telling justices of the peace that the English common law is the basis of law in India and Pakistan; that, indeed, more non-English-speaking than English-speaking people live under this system. And finally, and perhaps this is the most telling of all, a Jewish publicist recently, after severely criticising Britain's handling of the Palestine mandate, said that the Jews there generally were grateful to Britain for order, the rule of law, training in self-government, and the integrity and devotion of the civil service. The Indian view, he added, was essentially the same.

LIBERAL (Wellington).

THE NATURE OF MIND

Sir.—I am grateful to you for the note you inserted in answer to "R.J.T." of Auckland. An authoritative definition of these words cannot be given, because as yet there is no agreement upon these matters. On the other hand, "R.J.T." is entitled to ask me what meaning I attach to words I use in the broadcasts. If that is what he seeks, I answer as follows: On each occasion that I used the word "mind," the word "soul" could be substituted, but the words "intellect,"

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"thinking principle," "consciousness," etc., could not; and certainly not the word "brain." I cannot think that "R.J.T." would seriously expect me in a correspondence column to discuss the question of the relationship of "mind" and "soul" to "brain."

PSYCHIATRIST (Christchurch).

KAPELL PLAYING MOZART

Sir.—"Myrrha's" letter on the poem by Colin Newbury causes me to reflect, once again, that your readers don't like poetry. The subject crops up in correspondence with some regularity—to express only dislike! I can't recall a letter yet having reached print in four pages which expresses approval of a poem you have published. You seem to print two kinds of poem—that which arouses active dislike, and that which offends no one.

Do you think the fault lies with yourself, the reader, or the poets? Is "free speech" in New Zealand only capable of expressing itself in terms of "I know what I don't like?"

A solution may be to turn the poets' corner into a kind of request session—or to reject future works by known poets and print the versifications of readers.

RECEIVER (Lower Hutt).

(There is no fault. It is quite usual for people to ignore what does not interest them, to express pleasure privately, and to be angry publicly.—Ed.)

PRONUNCIATION OF FOREIGN NAMES

Sir.—May I suggest two reasons for compromise in the pronunciation of foreign names interpolated in English speech? First, it is impossible for any but a few people to render foreign pronunciation in any one language perfectly, for fewer to do well by more than one or two foreign languages. Who can be adequate in German, Hindustani and Australian aboriginal?

The second reason is a matter of taste. A foreign word in an English context can reasonably be expected to differ slightly from the same word in its native setting, because the mechanics of English speech differ considerably from those of the speech of most other languages—particularly European and Maori. Using French as an example: the muscles of lips and tongue, and the vocal cords are used very much more vigorously than is necessary for the production of good English sounds. Even French consonants are properly very much more explosive, resonant or sharp than the English equivalents. Therefore it seems that the sudden intrusion of a perfectly pronounced French word in the midst of English speech would be jarring. The whole adjustment of the speech organs must change abruptly twice. The speech ceases to flow; the italics are audible. A tactful approximation of the foreign sounds blends better, and is a reasonable, and sufficiently difficult goal.

Your correspondents write at length on details such as the proper sound of "Papanui." To attempt this is like trying to define a melody without any system of notation. A system of phonetic symbols, in international use, does exist. It is precise, comprehensive, and extremely useful to serious students of any language—their own as well as foreign. Any person knowing both Maori and the phonetic alphabet could render "Papanui" in print simply and definitely.

Concentrated study of phonetics is not necessary for everyone, but it might well be made a basis for a course of

instruction for radio announcers, who might then be better able to give the rest of us a reasonable pattern to follow.

NAOMI CHADWICK (Auckland).

Sir.—Elwynne Thomas asks why it is generally assumed that Esperanto is the only suitable international language, in view of the existence of other projects, some of which are reviewed, with Esperanto, in Bodmer's *Loom of Language*.

The answer is simple. Among all these projects, only Esperanto has succeeded in practical application. Bodmer reviews and criticises all the projects, of necessity, from a theoretical and practical point of view. In the practical field, only Esperanto has succeeded in establishing itself over the years, in the form in which it was first published, to the point where its growing literature includes thousands of books, original and translated, on all subjects, and over a hundred magazines in present publication; it has been taught to sufficient people so that many have toured Europe and elsewhere using only Esperanto; it has been and is being used by several European and other radio stations, some on short wave; and has been for many, the means of obtaining information and knowledge not otherwise easily available.

In short, it has something which makes it viable, which is not detectable by a theoretical and logical analysis.

DAVID MACGILL (Heretaunga).

SPELLING OF WHANGAREI

Sir.—A correspondent in your issue of February 19 instances the mispronunciation of Whangarei (Wongaree). It may be only of academic interest now, but there seems to be very good evidence that the correct spelling should be Wangare (Wa-nga-ree). The early missionaries, after listening intently to the Maoris, spelt place-names as nearly as they could phonetically. Thus Marsden spelt this place Wangaree; Hall, Whangaddee; D'Urville, Wangari; a Church missionary map of 1836 has the same spelling. When our family settled at Whangarei in 1887, and for the eight succeeding years that I lived there, I never heard it pronounced other than Wa-nga-ree, or (admittedly incorrectly) Wangaree—never with the initial "wha" or the final "ray" sound. For years after the missionary period the *New Zealand Herald* and the *Auckland Weekly News* spelt it Wangari. It would be interesting to know when and by whose authority the present spelling of the town was adopted.

A. H. REED (Dunedin).

TRAGIC DESTINY

Sir.—In your issue of February 19 the letter of J. Malton Murray under this heading sounds pathetic in the extreme. He quotes from your editorial of February 5 the "tragic view of human destiny that support all religion and most philosophy," and then proceeds to reveal the fact that his own mind (like that of millions of others) has suffered from this tragic view of human destiny that has been foisted on to the world by most of the religious schools of thought over centuries of time.

This stirs my soul to its depth, for to me it is extremely tragic that we have to admit that in so many cases the churches in general have been guilty of presenting to the world a negative picture of God and His programme for His human family. It has been taught by many denominations, for centuries, that while God has graciously provided

a way of salvation that will work out to the eternal bliss of a very few, yet for the great majority of mankind He has nothing better than eternal death or eternal suffering. "Satan" has been preached and proclaimed as the real victor in this field of human tragedy in that he has managed to walk off into eternal suffering with many times the number of souls that God, through the work of Christ, will ever have on the side of perfection and eternal life. Because of this teaching millions of folk feel as Mr. Murray does that "God is trapped in tragedy, and all His works are too."

But this is not the truth at all, and I maintain that our Bible, when rightly understood and interpreted, does not uphold such teaching, but rather the very reverse—that God is working out a plan of salvation that will eventually reach "all men." I cannot expect you to allow me space to expound this in detail, but I may say that after many years in the Christian ministry and as a keen student of the Bible I am firmly convinced that this message of final victory for God and all that is good and the salvation of all men, is the real message of the Bible. When Jesus said, "And I, if I be lifted up from the earth, will draw all men unto Me," He stated His purpose of coming into this world, and we have every confidence that He will fulfil this purpose. There will be no tragedy when all men are drawn to Him and every knee bows to Him and every tongue confesses that He is Lord (Phil., 2: 10).

I would greatly appreciate the privilege of explaining this plan of universal salvation more fully to Mr. Murray and any others who are bowed down under the thought that God and all His works are "trapped in tragedy." At present we are not allowed on the air with this message of hope and confidence, but I wonder if there is any other way of helping these "tragic destiny" class of people?

C. L. SAUNDERS (New Plymouth).

ANSWERS TO CORRESPONDENTS

K. McK. (Auckland).—Not really an answer.

Music (Mansia).—Please write to the station manager.

V.B. (Wellington).—Recordings on order; impossible to forecast a date.

Mrs. Frank Rose (Takaka).—"The Wisdom of Father Pecquet," by Omar Englebert. *Four Stay-at-Homes* (Wellington).—It's a big broom that sweeps out Hornblower, Marlow, and "Thirty Minutes To Go" at once, to say nothing of Gracie Fields and "Halls of Ivy."

G.T.N. (Devonport).—(1) Usually, when a boxing commentary is broadcast, one episode of the serial is broadcast, instead of two, but on February 11 both were dropped because of the exceptionally wide and strong interest in the Brady-Lave contest. On February 23 both episodes were postponed till 9.50 p.m. because of the band contest relay. (2) To transfer to 1YD would mean displacing another popular programme. Short notice is given of the boxing, which necessitates even shorter notice (on the air only) of rearrangements. The fewer there are, the better.

Esperantisto (Auckland).—(1) It is true that operas and long plays have often been placed early on Sunday evening. As full-length operas run up to three hours they have had to be placed early to finish by the 10.0 p.m. close-down. World Theatre and other long plays have been placed early to avoid their being on the air at the same time as 1YA's or 1YD's spoken programmes. (2) There have been, however, quite frequent exceptions, as circumstances have allowed. For example, in the first weeks of this year, the opera was at 8.45 on January 10; on January 17 the play was at 7.30 and an oratorio at 8.45; on January 24 the play was at 7.31 and the opera at 8.45; on January 31 the World Theatre play was at 8.40; and on February 14 the opera was at 8.40. (3) Many first-class musical and spoken programmes are placed in the later hours of the evening during the week and at the weekend. (4) The later close-down will allow 1YC greater freedom in placing major programmes.