

(Continued from previous page)

different writers. There is also one curious reason why o got the advantage in this conflict in so many words. In medieval writing it is not easy to distinguish the symbols u and n and when "un" or "um" had to be written men showed a preference for o because, more or less instinctively, they knew that it was much easier to read, without fear of mistake, "on" than "un." Actually it is often quite impossible to distinguish u, n, m and undotted i, in old MSS, each being merely one or two or three strokes, so that a word like "minimum" looked like a sketch of a palisade or paling fence. So, though the o for u appeared, and still appears, before other consonants, it is more frequent before n and m than any of the others. We should have been spared a great deal of trouble if the old scribes had minded their o's and u's as carefully as we are told to mind our p's and q's.

### Englishmen at a French Wedding

Returning to the prisoners at the bar, "Cuvventry" and "Cuvvent," I may say, without going into detail, that etymologically there is no justification for either of them; the o sound is traditional in both cases. Now comes the question why so many people use the faulty pronunciation. This is quite easily explained, but the explanation is no excuse for the error. We have only to glance at a group of words beginning with "cov—" to see what has caused the trouble. There are seven words in the company, apart from derivatives. They are: "covenant," "cover," "covert," and, finally, the two words under discussion. It will be seen that all the other words in the group have the sound of u, not o, and speakers are thus misled. Seven men are invited to a French wedding; five are French and two English. The five Frenchmen prepare to go in what we call "evening-dress," though the ceremony is at mid-day. The two Englishmen, not wishing to be conspicuous and out of the fashion, conform to the French custom and appear in the dress proper for such an occasion in France, but feel rather foolish. This is a fair parallel, but the motives which impel the festive Englishmen are clear, while those which produce "Cuvventry" are more instinctive and obscure.

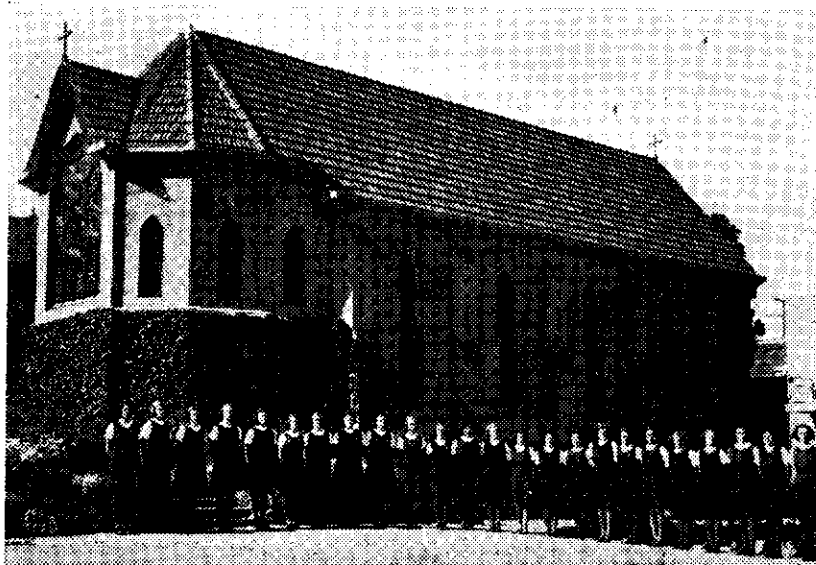
## "THE SIEGE OF WARSAW"

Sunday Feature From 2YA

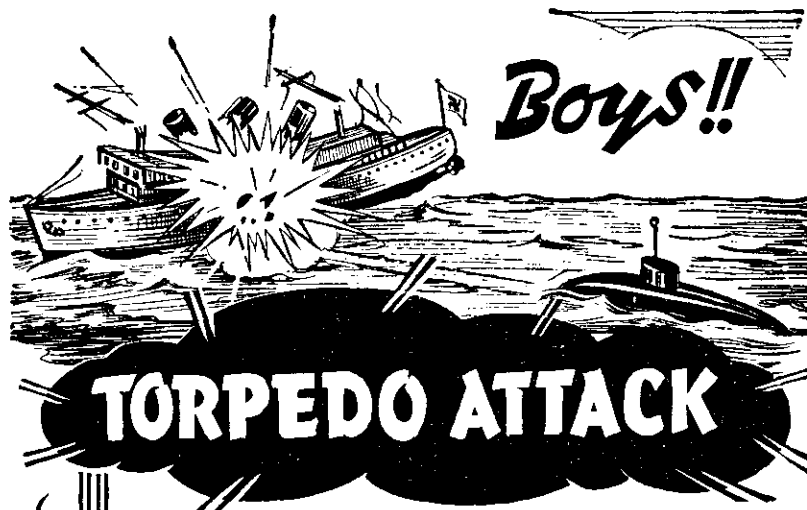
ON November 29, 1830, Warsaw gave the signal for the unsuccessful Polish insurrection which lasted nearly one year; the city was captured after great bloodshed by Paskevich, on September 7, 1831. Deportations on a large scale, executions, and confiscation of the domains of the nobility followed, and until 1856 Warsaw remained under severe military rule. In 1862 a series of demonstrations began to be made in Warsaw in favour of the independence of Poland, and after a Bloody repression a general insurrection followed in January 1863, the Russians remaining, however, masters of the situation. Executions, banishment to Siberia, and confiscation of estates were carried out on an unheard-of scale. Scientific societies and high schools were closed, monasteries and nunneries were emptied. The Russians ruled, they taught in the schools and universities, and the Russian language was made obligatory in all official acts, in all legal proceedings, and even, to a great extent, in trade. The very name of Poland was expunged from official writings, and, while the old institutions were abolished the Russian tribunals and administrative institutions were introduced. The serfs were liberated. Much rioting and lawless bloodshed took place in the city in 1905-06.

Not until 1918 did the Poles become their own masters and set up their own government. For twenty years the Poles breathed the air of freedom until, with the furious Nazi attack on Warsaw in the autumn of last year, another martyrdom began.

The story of the city's latest agony has been dramatised by Maria Kuncewiczowa and C. Denis Freeman. It is called "The Siege of Warsaw," and is a dramatic commentary produced and recorded in the studios of the BBC. This feature will be broadcast by 2YA, on Sunday, December 8, at 8.5 p.m.



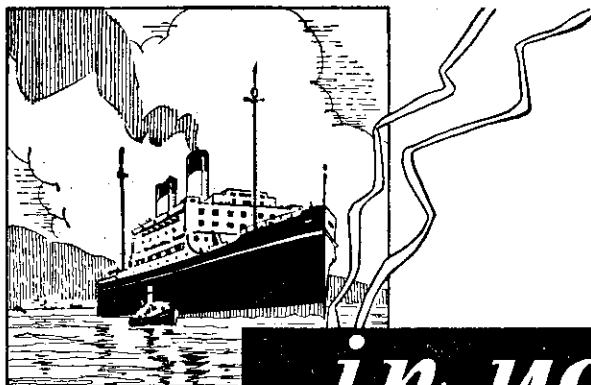
WOODFORD HOUSE, Havelock North, will be the scene of a broadcast on Sunday next, December 8. Station 2YH will relay the school carol service at 3 p.m. from the chapel (seen above)



See you get it for  
**CHRISTMAS**

Sink all the enemy raiders on the high seas!  
... be careful they don't sink your submarine  
... aim steadily and straight! It's an exciting  
game ... a game of skill in which your  
parents will wish to join ... see you get it  
for Christmas!

Obtainable from all Leading Stationers and Toy Shops.



*..in your  
absence—*



Persons leaving the Dominion for a time and who wish to appoint an agent or attorney to act for them during their absence should consult the Public Trustee.

The Public Trust Office has the facilities and expert knowledge for the management of farms, businesses, and house properties, and has representatives in all districts.

A REDUCED SCALE OF CHARGES HAS BEEN FIXED FOR THE BENEFIT OF THOSE WHO HAVE RESPONDED TO THE CALL FOR SERVICE OVERSEAS.

*The*  
**PUBLIC TRUSTEE**

Branches and Agencies throughout New Zealand.

11/14.