

À Á Â Ã Ä Å Æ Ç È É  
Ê Ë Ì Í Î Ï Ñ Ò Ó  
Ô Õ Ö × Ø Ù Ú Û Ü  
Ý Þ ß à á â ã ä å æ ç  
è é ê ë ì í î ï ð ñ  
ò ó ô õ ö ÷ ø ù

*ÊËẸẸÊÊÊÊÊÊÊÊÊÊÊÊÊÊÊÊ*

*ĚĚĚĚĚĚĚFḠḠḠ*

*ĜĜH#HHHHHHHHH*

*IÎJJKKLJJJJj*

L̲Ł MṀM NNNN JÑÑÑ Ñ  
 NŸNjNÑ ŌÓỐỒỐ  
 ỘỒỒỒỖỖỖỖỢỜ  
 ỎỚỚỚỜỞỞỞỔỔỔ



Բ Բ Բ Բ Բ Բ Բ Բ Բ Բ Բ  
 Բ Բ Բ Բ Բ Բ Բ Բ Բ Բ Բ

UüYÛÜVWŴŶ

Ŵ Ŷ X Y Ý Ŷ Ÿ Ź ź Ż

Ÿ Ź Ž ž ȶ á â ã ä å æ

č Ć Ć Ć Ć Ć Ć Ć Ć Ć Ć Ć Ć Ć Ć  
 ǎ ǎ ǎ ǎ ǎ ǎ ǎ ǎ ǎ ǎ ǎ ǎ ǎ ǎ

ǎ ǎ ǎ æ æ b c c c c c c c d  
 ǎ ǎ ǎ ǎ ǎ ǎ ǎ ǎ ǎ ǎ ǎ ǎ ǎ ǎ

đ đ đ đ đ đ đ đ đ đ đ đ đ đ đ đ  
 đ đ đ đ đ đ đ đ đ đ đ đ đ đ đ đ

è è è è è è è è è è è è è è è è  
 è è è è è è è è è è è è è è è è

ə f ɡ ɡ̃ ɡ̂ ɡ̃ ɡ̄ ɡ̅ ħ ħ̃ ħ̂ ħ̄ ħ̅  
 ï ï̃ ï̂ ï̄ ï̅ ÿ ŷ ı ı̃ ı̂ ı̄ ı̅ ı̇ ı̈ ı̉  
 ł ł̃ ł̂ ł̄ ł̅ ƙ ƙ̃ ƙ̂ ƙ̄ ƙ̅ ı̇ ı̈ ı̉  
 ı̇ ı̈ ı̉ ħ̃ ħ̂ ħ̄ ħ̅ ħ̇ ħ̈ ħ̉  
 ȯ ȯ̃ ȯ̂ ȱ ȯ̅ ȯ̇ ȯ̈ ȯ̉ ȯ̊ ȯ̋ ȯ̌

òóóóóóóóóóóó  
øøøøøøøøøøøø  
řřřřřřřřřřřř  
țțțțțțțțțțțț





0 1 2 3 4 5 6 7 8 9 0 1 2 3 4 5  
6 7 8 9 0 1 2 3 4 5 6 7 8 9 0 1 2 3 4 5  
6 7 8 9 0 1 2 3 4 5 6 7 8 9 1/2 1/4  
3/4 . , ; : ... ! ? ¿ ¢ • \* # / \ ¨ • • (



/ + - × ÷ = ≠ > < ≥ ≤ ± ≈ ¬ ~

^ ∅ ∞ ∫ Ω Δ ∏ Σ √ ∂ μ %

% ∅ @ & ¶ § © ® ™ ° ' " " / !

+ ℓ ≠ € № @



HHAHHÆHHBHHCHHDHHEHHFH HGH HHHHHIHHJHHKHHLHHŁHHMHH  
 HHNHHŊHHOHHŲHHØHHŒHHPHHPHHQHHRHHSHHßHHƏHHTHH  
 HHUHHŲHHVHHWHHXHHYHHZHHaHHæHHbHHcHHdHHđHHd'HH  
 HHđHHeHHfHHgHHhHHħHHiHHjHHkHHκHHlHHl'HHłHHmHHnHH  
 HHŋHHoHHσHHøHHœHHpHHþHHqHHrHHsHHßHHtHHuHHu'HHvHH  
 HHwHHxHHyHHzHH0HH1HH2HH3HH4HH5HH6HH7HH8HH9HH<sub>0</sub>HH  
 HH<sub>1</sub>HH<sub>2</sub>HH<sub>3</sub>HH<sub>4</sub>HH<sub>5</sub>HH<sub>6</sub>HH<sub>7</sub>HH<sub>8</sub>HH<sub>9</sub>HH<sup>0</sup>HH<sup>1</sup>HH<sup>2</sup>HH<sup>3</sup>HH<sup>4</sup>HH<sup>5</sup>HH<sup>6</sup>HH<sup>7</sup>HH  
 HH<sup>8</sup>HH<sup>9</sup>HH.HH,HH:HH;HH...HH!HH¡HH?HH¿HH·HH•HH\*HH//HH\HH(HH  
 HH)HH{HH}HH[HH]HH-HH-HH-HH-HH,HH,,HH“HH”HH‘HH’HH«HH»HH<HH  
 HH>HH+HH-HH×HH÷HH=HH≠HH>HH<HH≥HH≤HH±HH≈HH¬HH~HH  
 HH^HH@HH&HH¶HH§HH©HH®HH™HH|HH¡HH†HH‡HH  
 OOA OOÆ OOBOOCOODOOOE OOF OOG OOH OOI O OJ OOK OOL OOŁ OO  
 OOM OON OONŊ OOO OOOŲ OOO Ø OOOŒ OOP OOP P OOOQ OOR OOS OOOß OO  
 OOƏ OOT OOU OOU' OOV OOW OOX OOOY OOOZ OOOa OOOæ OOOb OOOc OOOd OO  
 OOđ OOd' OOd' OOe OOf OOG OOh OOh OOħ OOOi OOOj OOK OOk OOl OOl' OOl' OOł OO  
 OOm OOn OOnŋ OOOo OOOσ OOOø OOOœ OOp OOp OOp OOr OOs OOOß OOt OO  
 OOu OOu' OOV OOW OOX OOOy OOOz OOO0 OO1 OO2 OO3 OO4 OO5 OO6 OO7 OO  
 OO8 OO9 OO<sub>0</sub> OO<sub>1</sub> OO<sub>2</sub> OO<sub>3</sub> OO<sub>4</sub> OO<sub>5</sub> OO<sub>6</sub> OO<sub>7</sub> OO<sub>8</sub> OO<sub>9</sub> OO<sup>0</sup> OO<sup>1</sup> OO<sup>2</sup> OO

00<sup>3</sup>00<sup>4</sup>00<sup>5</sup>00<sup>6</sup>00<sup>7</sup>00<sup>8</sup>00<sup>9</sup>00.00,00:00;00...00!00;00?00¿00  
00.00•00\*00//00\00(00)00{00}00[00]00-00-00—00,00  
00,,00“00”00‘00’00«00»00<00>00+00-00×00÷00=00≠00  
00>00<00≥00≤00±00≈00¬00~00^00@00&00¶00§00©00  
00®00™00/00¡00†00‡00

nnAnnÆnnBnnCnnDnnEnnFnnGnnHnnInnJnnKnnLnnŁnnMnnNnnNynnOnn  
nnŌnnØnnƆennPnnǪnnQnnRnnSnnßnnΘnnTnnUnnƯnnVnnWnnXnnYnn  
nnZnnannænnbnncnnɖnnđnnďnnēnnfnnɡnnħnnĥnninnpjnnknnknllnnłnn  
nnłnnmnnnnnnnnŋnnonnoñnnønnœnnpnnþnnqnnrnnśnnßnnţnnսnnվnnwnn  
nnxnnynnznn0nn1nn2nn3nn4nn5nn6nn7nn8nn9nn<sub>0</sub>nn<sub>1</sub>nn<sub>2</sub>nn<sub>3</sub>nn<sub>4</sub>nn<sub>5</sub>nn<sub>6</sub>nn  
nn<sub>7</sub>nn<sub>8</sub>nn<sub>9</sub>nn<sup>0</sup>nn<sup>1</sup>nn<sup>2</sup>nn<sup>3</sup>nn<sup>4</sup>nn<sup>5</sup>nn<sup>6</sup>nn<sup>7</sup>nn<sup>8</sup>nn<sup>9</sup>nn.nn,nn:nn;nn...nn!nnjnn?nn¿nn  
nn·nn•nn\*nn//nn\\nn(nn)nn{nn}nn[nn]nn-nn–nn—nn,nn,,nn“nn”nn‘nn’nn«nn  
nn»nn<nn>nn nn+nn−nn×nn÷nn=nn≠nn>nn<nn≥nn≤nn±nn≈nn¬nn~nn^nn  
nn@nn&nn¶nn§nn©nn®nn™nn|nn!nn†nn‡nn

ooAooÆooBooCooDooEooFooGooHoolooJooKooLooŁooMooNooŊooOoo  
ooŒooØooƐooPooPooQooRooSooßooΘooTooUooŬooVooWooXoo  
ooYooZooaooæooboocoodooďood'oodđooeoofoogooħooioojookoo  
ookoolool'ootoomoonoonηooooooooσ'ooøooœoopoopooqoorooosooßootoo

00u00ŭ00v00w00x00y00z00000100200300400500600700800900<sub>0</sub>00  
00<sub>1</sub>00<sub>2</sub>00<sub>3</sub>00<sub>4</sub>00<sub>5</sub>00<sub>6</sub>00<sub>7</sub>00<sub>8</sub>00<sub>9</sub>00<sup>0</sup>00<sup>1</sup>00<sup>2</sup>00<sup>3</sup>00<sup>4</sup>00<sup>5</sup>00<sup>6</sup>00<sup>7</sup>00<sup>8</sup>00<sup>9</sup>00.00  
00,00:00;00...00!00;00?00¿00•00•00\*00//00\00(00)00{00}00[00]00-00  
00-00—00,00,,00“00”00‘00’00«00»00<00>00 00+00-00×00÷00=00≠00  
00>00<00≥00≤00±00≈00¬00~00^00@00&00¶00§00©00®00™00/00/00  
00†00‡00

000100200300400500600700800900<sub>0</sub>00<sub>1</sub>00<sub>2</sub>00<sub>3</sub>00<sub>4</sub>00<sub>5</sub>00<sub>6</sub>00<sub>7</sub>00  
00<sub>8</sub>00<sub>9</sub>00<sup>0</sup>00<sup>1</sup>00<sup>2</sup>00<sup>3</sup>00<sup>4</sup>00<sup>5</sup>00<sup>6</sup>00<sup>7</sup>00<sup>8</sup>00<sup>9</sup>00<sup>1</sup>/<sub>2</sub>00<sup>1</sup>/<sub>4</sub>00<sup>3</sup>/<sub>4</sub>00.00,00  
00:00;00...00!00;00?00¿00•00•00\*00#00//00\00(00)00{00}00[00  
00]00-00-00—00,00,,00“00”00‘00’00«00»00<00>00”00’00¢00¢00  
¢00⌘00\$00đ00€00f00F00¢00K00£00ℓ00ℎ00N00P00P00P00P00₹00  
00£00₩00¥00•00/00+00-00×00÷00=00≠00>00<00≥00≤00±00≈00  
00¬00~00^00∅00∞00∫00Ω00Δ00Π00Σ00√00∂00μ00%00‰00◊00  
00@00&00©00®00°00’00”00ℓ00€00Nº00



HHAHOA OO	HHNHON OO	HHYHOY OO	HH <sub>6</sub> HO <sub>6</sub> OO	HH!HO! OO
HHÆHOÆ OO	HHŊHONŊ OO	HHZH OZ OO	HH <sub>7</sub> HO <sub>7</sub> OO	HH;HO; OO
HHBH OB OO	HHOH OO OO	HH0HO0 OO	HH <sub>8</sub> HO <sub>8</sub> OO	HH?HO? OO
HHCH OC OO	HHŌHOŌ OO	HH1HO1 OO	HH <sub>9</sub> HO <sub>9</sub> OO	HH₂HO₂ OO
HHDH OD OO	HHØHOØ OO	HH2HO2 OO	HH <sup>0</sup> HO <sup>0</sup> OO	HH·HO· OO
HHÐHOÐ OO	HHŒHOŒ OO	HH3HO3 OO	HH <sup>1</sup> HO <sup>1</sup> OO	HH•HO• OO
HHEH OE OO	HHPH OP OO	HH4HO4 OO	HH <sup>2</sup> HO <sup>2</sup> OO	HH*HO* OO
HHFH OF OO	HHƆHOƆ OO	HH5HO5 OO	HH <sup>3</sup> HO <sup>3</sup> OO	HH/HO/ OO
HHGH OG OO	HHQH OQ OO	HH6HO6 OO	HH <sup>4</sup> HO <sup>4</sup> OO	HH\HO\ OO
HHHH OH OO	HHRH OR OO	HH7HO7 OO	HH <sup>5</sup> HO <sup>5</sup> OO	HH(HO( OO
HHḦHOḦ OO	HHSH OS OO	HH8HO8 OO	HH <sup>6</sup> HO <sup>6</sup> OO	HH)HO) OO
HHIH OI OO	HHßHOß OO	HH9HO9 OO	HH <sup>7</sup> HO <sup>7</sup> OO	HH{HO{ OO
HHJH OJ OO	HHƏHOƏ OO	HH <sub>0</sub> HO <sub>0</sub> OO	HH <sup>8</sup> HO <sup>8</sup> OO	HH}HO} OO
HHKH OK OO	HHTH OT OO	HH <sub>1</sub> HO <sub>1</sub> OO	HH <sup>9</sup> HO <sup>9</sup> OO	HH[HO[ OO
HHLH OL OO	HHUH OU OO	HH <sub>2</sub> HO <sub>2</sub> OO	HH.HO.OO	HH]HO] OO
HHĹHOĹ OO	HHVH OV OO	HH <sub>3</sub> HO <sub>3</sub> OO	HH,HO, OO	HH-HO-OO
HHŁHOŁ OO	HHWH OW OO	HH <sub>4</sub> HO <sub>4</sub> OO	HH:HO: OO	HH-HO-OO
HHMH OM OO	HHXH OX OO	HH <sub>5</sub> HO <sub>5</sub> OO	HH;HO; OO	HH-HO-OO

<i>HH,HO,OO</i>	<i>HH/HO/OO</i>	<i>nninoioo</i>	<i>nnsnosoo</i>	<i>nn9no9oo</i>
<i>HH,,HO,,OO</i>	<i>HH†HO†OO</i>	<i>nnjnojoo</i>	<i>nnßnoßoo</i>	<i>nn<sub>0</sub>no<sub>0</sub>oo</i>
<i>HH“HO“OO</i>	<i>HH‡HO‡OO</i>	<i>nnknokoo</i>	<i>nntnotoo</i>	<i>nn<sub>1</sub>no<sub>1</sub>oo</i>
<i>HH”HO”OO</i>		<i>nnknokoo</i>	<i>nnunouoo</i>	<i>nn<sub>2</sub>no<sub>2</sub>oo</i>
<i>HH’HO’OO</i>	<i>nnanoaoo</i>	<i>nnlnoloo</i>	<i>nnvnovoo</i>	<i>nn<sub>3</sub>no<sub>3</sub>oo</i>
<i>HH’HO’OO</i>	<i>nnænoæoo</i>	<i>nnl’no’oo</i>	<i>nnwnowoo</i>	<i>nn<sub>4</sub>no<sub>4</sub>oo</i>
<i>HH«HO«OO</i>	<i>nnbnoboo</i>	<i>nn‡no‡oo</i>	<i>nnxnouxoo</i>	<i>nn<sub>5</sub>no<sub>5</sub>oo</i>
<i>HH»HO»OO</i>	<i>nncnocoo</i>	<i>nnmnomoo</i>	<i>nnynoyoo</i>	<i>nn<sub>6</sub>no<sub>6</sub>oo</i>
<i>HH&lt;HO&lt;OO</i>	<i>nndnodoo</i>	<i>nnnnonoo</i>	<i>nnznzoo</i>	<i>nn<sub>7</sub>no<sub>7</sub>oo</i>
<i>HH&gt;HO&gt;OO</i>	<i>nnd’nod’oo</i>	<i>nnηnoηoo</i>	<i>nn0no0oo</i>	<i>nn<sub>8</sub>no<sub>8</sub>oo</i>
<i>HH HO OO</i>	<i>nnďnoďoo</i>	<i>nnonoooo</i>	<i>nn1no1oo</i>	<i>nn<sub>9</sub>no<sub>9</sub>oo</i>
<i>HH@HO@OO</i>	<i>nnđnođoo</i>	<i>nnσ’noσ’oo</i>	<i>nn2no2oo</i>	<i>nn<sup>0</sup>no<sup>0</sup>oo</i>
<i>HH&amp;HO&amp;OO</i>	<i>nnenoeoo</i>	<i>nnønoøoo</i>	<i>nn3no3oo</i>	<i>nn<sup>1</sup>no<sup>1</sup>oo</i>
<i>HH¶HO¶OO</i>	<i>nnənoəoo</i>	<i>nnœnoœoo</i>	<i>nn4no4oo</i>	<i>nn<sup>2</sup>no<sup>2</sup>oo</i>
<i>HH\$HO\$OO</i>	<i>nnfnofoo</i>	<i>nnpnopoo</i>	<i>nn5no5oo</i>	<i>nn<sup>3</sup>no<sup>3</sup>oo</i>
<i>HH©HO©OO</i>	<i>nnngnogoo</i>	<i>nnþnoþoo</i>	<i>nn6no6oo</i>	<i>nn<sup>4</sup>no<sup>4</sup>oo</i>
<i>HH®HO®OO</i>	<i>nnnnonoo</i>	<i>nnqnoqoo</i>	<i>nn7no7oo</i>	<i>nn<sup>5</sup>no<sup>5</sup>oo</i>
<i>HH™HO™OO</i>	<i>nnħnoħoo</i>	<i>nnrnoroo</i>	<i>nn8no8oo</i>	<i>nn<sup>6</sup>no<sup>6</sup>oo</i>

<i>nn<sup>7</sup>no<sup>7</sup>oo</i>	<i>nn{no{oo</i>	<i>nn@no@oo</i>
<i>nn<sup>8</sup>no<sup>8</sup>oo</i>	<i>nn}no}oo</i>	<i>nn&amp;no&amp;oo</i>
<i>nn<sup>9</sup>no<sup>9</sup>oo</i>	<i>nn[no[oo</i>	<i>nn¶no¶oo</i>
<i>nn.no.oo</i>	<i>nn]no]oo</i>	<i>nn§no§oo</i>
<i>nn,no,oo</i>	<i>nn-no-oo</i>	<i>nn©no©oo</i>
<i>nn:no:oo</i>	<i>nn-no-oo</i>	<i>nn<sup>®</sup>no<sup>®</sup>oo</i>
<i>nn;no;oo</i>	<i>nn—no—oo</i>	<i>nn<sup>™</sup>no<sup>™</sup>oo</i>
<i>nn!no!oo</i>	<i>nn,no,oo</i>	<i>nn/no/oo</i>
<i>nnjnojoo</i>	<i>nn,,no,,oo</i>	<i>nn†no†oo</i>
<i>nn?no?oo</i>	<i>nn“no“oo</i>	<i>nn‡no‡oo</i>
<i>nn¿no¿oo</i>	<i>nn”no”oo</i>	
<i>nn·no·oo</i>	<i>nn‘no‘oo</i>	
<i>nn•no•oo</i>	<i>nn’no’oo</i>	
<i>nn*no*oo</i>	<i>nn«no«oo</i>	
<i>nn/no/oo</i>	<i>nn»no»oo</i>	
<i>nn\no\oo</i>	<i>nn&lt;no&lt;oo</i>	
<i>nn(no(oo</i>	<i>nn&gt;no&gt;oo</i>	
<i>nn)no)oo</i>	<i>nn no oo</i>	

*I “Ask Jeff” or ‘Ask Jeff’. Take the chef d’œuvre! Two of [of] (of) ‘of’ “of” of? of! of\*. Two of [of] (of) ‘of’ “of” of? of! of\*. Ydes, Yffignac and Ygrande are in France: so are Ypres, Les Woëvres, the Fôret de Woëvres, the Voire and Vauvise. Yves is in heaven; D’Amboise is in jail. Lyford’s in Texas & L’Anse-aux-Griffons in Québec; the Łyna in Poland. Yriarte, Yciar and Ycsaýe are at Yale. Kyoto and Ryotsu are both in Japan, Kwikpak on the Yukon delta, Kvæven in Norway, Kyulu in Kenya, not in Rwanda.... Walton’s in West Virginia, but «Wren» is in Oregon. Tlálpan is near Xochimilco in México. The Zygos & Xylophagou are in Cyprus, Zwettl in Austria, Fænø in Denmark, the Vøringsfossen and Værøy in Norway. Tchula is in Mississippi, the Tittabawassee in Michigan. Twodot is here in Montana, Ywamun in Burma. Yggdrasil and Ymir, Yngvi and Vóden, Víðrið and Skeggjöld and Týr are all in the Eddas. Tørberget and Våg, of course, are in Norway, Ktipas and Tmolos in Greece, but Vázquez is in Argentina, Vreden in Germany, Von-Vincke-Straße in Münster, Vdovino in Russia, Ytterbium in the periodic table. Are Toussaint L’Ouverture, Wölfflin, Wolfe, Miłosz and Wū Wǔ all in the library? 1510–1620, 11:00 pm, and the 1980s are over. Ergänzt von Typefacts: Ist da „Jemand“? „Volker?“*

– „Wolf“. „Anna?“ – „Yvonne“. „Torsten fragte: ‚Vladimir?‘, später rief er ‚Wolf‘ und ‚Theresa‘, dann ‚Andreas‘ und ‚Yvonne‘“. Eleganter: Ist da »Jemand«? »Volker?« – »Wolf«. »Anna?« – »Yvonne«. »Torsten fragte: ›Vladimir?‹, später rief er ›Wolf‹ und ›Theresa‹, dann ›Andreas‹ und ›Yvonne‹«.

Aar Abo Act Adj Aer Aft Aga Ahe Aie Aji Ake Alm Amo Ano Aoa  
 App Aqu Art Ass Att Aug Ave Awa Axe Aye Azo Bal Bbn Bcc Bdj  
 Ber Bfd Bga Bhu Bie Bji Bkl Bli Bmo Bni Boa Bpi Bqu Brt Bss Btl  
 But Bve Bwa Bxl Bye Bzo Cal Cbn Ccn Cdj Cer Cfi Cga Che Cie Cjn  
 Ckl Cle Cmo Cnl Coa Cpl Cqu Crl Css Ctl Cul Cvl Cwl Cxl Cyi Czo  
 Dal Dbn Dci Ddj Der Dfl Dga Dhr Die Dji Dkl Dli Dmo Dnu Don Dpi  
 Dqu Dri Dsl Dtl Dul Dvl Dwl Dxl Dya Dzn Ear Ebe Ech Edw Een Efo  
 Ega Ehr Eit Ejo Ekn Eld Emp Ens Eob Epa Equ Ero Est Eth Euc Eva  
 Ewa Exe Eyo Eze Fal Fbo Fci Fdj Fer Ffu Fgn Fhi Fil Fjo Fkl Fli Fmi  
 Fnl Fol Fpi Fqu Fra Fst Fto Ful Fvl Fwl Fxi Fyi Fzi Gal Gbo Gch Gdj  
 Ger Gfl Ggl Ghi Gil Gjl Gke Gli Gmo Gnl Gol Gpi Gqu Gra Gst Gto  
 Gut Gve Gwl Gxi Gyn Gzn Har Hbo Hct Hdj Her Hfl Hga Hhe Hie  
 Hji Hke Hlm Hmo Hno Hon Hpl Hqu Hrt Hss Htt Hue Hve Hwa Hxe  
 Hyu Hzi Ian Ibo Ict Idj Ier Ift Iga Ihe Iie Ijo Ike Ilm Imo Ino Ion Ipl Iqu

*Irt Iss Ita Iut Ive Iwa Ixe Iyo Izo Jap Jbo Jct Jdj Jer Jfn Jgu Jhe Jie Jjl Jkl  
Jlm Jmo Jno Jon Jpl Jqu Jrt Jss Jtt Jut Jve Jwa Jxe Jyn Jzt Kan Kbo Kci  
Kdj Ker Kfn Kga Khe Kie Kjl Kkn Klm Kmo Kno Kon Kpl Kqu Krt Kss  
Kti Kui Kve Kwa Kxe Kye Kzo Lam Lbo Lct Ldj Len Lft Lga Lhe Lie  
Lju Lke Llm Lmo Lno Lon Lpl Lqu Lrt Lss Ltt Luc Lve Lwa Lxe Lye  
Lzt Mar Mbu Mct Mdj Mer Mfl Mga Mhe Mie Mji Mke Mlf Mmi  
Mnu Mon Mpl Mqu Mrt Mss Mtt Mut Mvl Mwa Mxe Myu Mzi  
Nam Nbu Nct Ndj Nel Nfl Nga Nhi Nie Njn Nke Nlo Nmi Nnu Non  
Npr Nqu Nrt Nst Ntu Nul Nvd Nwa Nxe Nyi Nzu Oan Obu Oct Odj  
Oer Ofa Oga Ohe Oie Oja Oke Olf Omi Onu Oon Opl Oqu Ort Oss  
Ott Out Ovl Owa Oxe Oye Ozo Par Pbl Pct Pdj Per Pfe Pgs Phi Pie  
Pji Pki Pla Pml Pnu Pon Ppl Pqu Prt Psa Pts Pul Pvc Pwi Pxl Pyn Pzl  
Qal Qbo Qct Qdj Qer Qfi Qga Qhe Qie Qji Qke Qlm Qmo Qno Qoa  
Qpp Qqu Qrt Qss Qtt Qui Qve Qwa Qxe Qyo Qzo Rad Rbi Rct Rdj  
Ren Rfe Rgs Rha Ria Rji Rkl Rli Rms Rni Roa Rpi Rqu Rrt Rsi Rtd  
Rut Rvi Rwl Rxi Ryn Rzi Sar Sbo Sct Sdl Ser Sfo Sgi She Sie Sja Ski  
Slo Smi Sno Sol Spe Squ Srt Sst Stt Sut Sve Swa Sxe Syl Szo Tar  
Tba Tcm Tdi Ter Tfl Tgi The Tie Tji Tke Tlm Tmo Tno Tol Tpi Tqu  
Trt Tsi Tti Tut Tvl Twl Txl Tyl Tzo Ual Ubi Uct Udj Uer Ufc Uga Uhi  
Uie Uji Uke Ulm Umo Uno Uol Upp Uqu Urt Uss Utl Uui Uvl Uwl*

*Uxe Uye Uzo Val Vbo Vct Vdj Ver Vft Vga Vhe Vie Vjl Vki Vlm Vmo  
Vno Vol Vpi Vqu Vrl Vsi Vtt Vut Vvl Vwl Vxl Vyl Vzi Wal Wbo Wcl  
Wdj Wer Wfi Wga Whe Wie Wjl Wke Wlm Wmo Wno Wol Wpi  
Wqu Wrl Wsi Wtt Wut Wvl Wwl Wxl Wya Wzl Xal Xbo Xce Xdj  
Xer Xft Xga Xhe Xie Xjl Xki Xlm Xmo Xno Xol Xpi Xqu Xrl Xsi Xtt  
Xut Xvl Xwl Xxl Xye Xzi Yal Ybo Yci Ydj Yer Yfl Yga Yhe Yie Yjo Ykl  
Yli Ymo Yno Yol Ypi Yqu Yrl Ysi Ytt Yut Yvl Ywl Yxl Yyl Yzi Zan Zbr  
Zco Zdj Zer Zfl Zga Zhe Zie Zji Zke Zlm Zmo Zno Zol Zpi Zqu Zro  
Zsn Zti Zut Zvl Zwl Zxl Zyl Zzl*

*Aardvark Ablution Acrimonious Adventures Aeolian Africa  
Agamemnon Ahoy Aileron Ajax Akimbo Altruism America  
Anecdote Aorta Aptitude Aquarium Arcade Aspartame Athens  
Aurelius Avuncular Awning Axminster Ayers Azure Banishment  
Benighted Bhagavad Biblical Bjorn Blancmange Bolton Brusque  
Burnish Bwana Byzantium Cabbala Cetacean Charlemagne  
Cicero Clamorous Cnidarian Conifer Crustacean Ctenoid  
Culled Cynosure Czarina Dalmatian Delphi Dhurrie Dinner  
Djinn Document Drill Dunleary Dvorak Dwindle Dynamo Eames  
Ebullient Echo Edify Eels Eftsoons Egress Ehrlich Eindhoven Eject*



*Ekistics Elzevir Eminence Ennoble Eocene Ephemeral Equator  
Erstwhile Estienne Etiquette Eucalyptus Everyman Ewen Exeter  
Eyelet Ezekiel Fanfare Ferocious Ffestiniog Finicky Fjord Flanders  
Forestry Frills Furniture Fylfot Garrulous Generous Ghastly  
Gimlet Glorious Gnomon Golfer Grizzled Gumption Gwendolyn  
Gymkhana Harrow Heifer Hindemith Horace Hsi Hubris Hybrid  
Iambic Ibarra Ichthyology Identity Ievgeny Ifritignite Ihre Ikon  
Iliad Imminent Innovation Iolanthe Ipanema Irascible Island  
Italic Ivory Iwis Ixtapa Iyar Izzard Janacek Jenson Jitter Joinery Jr.  
Jungian Kaiser Kenilworth Khaki Kindred Klondike Knowledge  
Kohlrabi Kraken Kudzu Kvetch Kwacha Kyrie Labrador Lent Lhasa  
Liniment Llama Longboat Luddite Lyceum Mandarin Mbandaka  
Mcintyre Mdina Mendacious Mfg. Mg Millinery Mlle. Mme.  
Mnemonic Moribund Mr. Ms. Mtn. Munitions Myra Narragansett  
Nefarious Nguyen Nile Nkoso Nnenna Nonsense Nr. Nunnery  
Nyack Oarsman Oblate Ocular Odessa Oedipus Often Ogre  
Ohms Oilers Okra Olfactory Ominous Onerous Oogamous Opine  
Ornate Ossified Othello Oubliette Ovens Owlsh Oxen Oyster  
Ozymandias Parisian Pb Pd. Penrose Pfennig Pg. Pharmacy  
Pirouette Pleistocene Pneumatic Porridge Pp. Principle Psalter*



*Ptarmigan Pundit Pyrrhic Qaid Qed Qibris Qom Quill Ransom Rb.  
Rd. Renfield Rheumatic Ringlet Rm. Ronsard Rp. Rte. Runcible  
Rwanda Rye Ransom Rb. Rd. Renfield Rheumatic Ringlet Rm.  
Ronsard Rp. Rte. Runcible Rwanda Rye Salacious Sbeitla Scherzo  
Serpentine Sforza Shackles Sinful Sjoerd Skull Slalom Smelting  
Snipe Sorbonne Spartan Squire Sri Stultified Summoner Svelte  
Swarthy Sykes Szentendre Tarragon Tblisi Tcherny Tennyson  
Thaumaturge Tincture Tlaloc Toreador Treacherous Tsunami  
Turkey Twine Tyrolean Tzara Ubiquitous Ucello Udder Ufology  
Ugric Uhlan Uitlander Ukulele Ulster Umber Unguent Uomo  
Uplift Ursine Usurious Utrecht Uvula Uxorious Uzbek Vanished  
Vd. Venomous Vindicate Voracious Vrillier Vs. Vt. Vulnerable  
Vying Washington Wendell Wharf Window Wm. Worth Wrung  
Wt. Wunderman Wyes Xanthan Xenon Xiao Xmas Xonen Xray  
Xuxa Xylem Yarrow Ybarra Ycair Yds. Yellowstone Yggdrasil Yin  
Ylang Yours Ypsilanti Yquem Yrs. Ys. Ytterbium Yunnan Yvonne  
Zanzibar Zero Zhora Zinfandel Zone Zuni Zwieback Zygot*

*. ' ' . \**

„a.a,a;a:a!a?aja;a-a-a-a-a'a'a'a'a'a"aa"aa"aa'a'a'a\*a.a•a(a)a[a]a{a}  
 a«a»a»a«a©a@a&a®a™a\aa/a  
 „ă.ă,ă;ă:ă!ă?ăjă;ă-ă-ă-ă-ă'ă'ă'ă'ă"ă"ă"ă"ă"ă'ă'ă\*ă.ă•ă(ă)ă[ă]ă{ă}  
 ă«ă»ă»ă«ă©ă@ă&ă®ă™ă\ă/ă  
 „ǎ.ǎ,ǎ;ǎ:ǎ!ǎ?ǎjǎ;ǎ-ǎ-ǎ-ǎ-ǎ'ǎ'ǎ'ǎ'ǎ"ǎ"ǎ"ǎ"ǎ"ǎ'ǎ'ǎ\*ǎ.ǎ•ǎ(ǎ)ǎ[ǎ]ǎ{ǎ}  
 ǎ«ǎ»ǎ»ǎ«ǎ©ǎ@ǎ&ǎ®ǎ™ǎ\ǎ/ǎ  
 „ā.ā,ā;ā:ā!ā?ājā;ā-ā-ā-ā-ā'ā'ā'ā'ā"ā"ā"ā"ā"ā'ā'ā\*ā.ā•ā(ā)ā[ā]ā{ā}  
 ā«ā»ā»ā«ā©ā@ā&ā®ā™ā\ā/ā  
 „â.â,â;â:â!â?âjâ;â-â-â-â-â'â'â'â'â"â"â"â"â"â'â'â\*â.â•â(â)â[â]â{â}  
 â«â»â»â«â©â@â&â®â™â\â/â  
 „ǎ.ǎ,ǎ;ǎ:ǎ!ǎ?ǎjǎ;ǎ-ǎ-ǎ-ǎ-ǎ'ǎ'ǎ'ǎ'ǎ"ǎ"ǎ"ǎ"ǎ"ǎ'ǎ'ǎ\*ǎ.ǎ•ǎ(ǎ)ǎ[ǎ]ǎ{ǎ}  
 ǎ«ǎ»ǎ»ǎ«ǎ©ǎ@ǎ&ǎ®ǎ™ǎ\ǎ/ǎ  
 „ą.ą,ą;ą:ą!ą?ąją;ą-ą-ą-ą-ą'ą'ą'ą'ą"ą"ą"ą"ą"ą'ą'ą\*ą.ą•ą(ą)ą[ą]ą{ą}  
 ą«ą»ą»ą«ą©ą@ą&ą®ą™ą\ą/ą  
 „æ.æ,æ;æ:æ!æ?æjæ;æ-æ-æ-æ-æ'æ'æ'æ'æ"æ"æ"æ"æ"æ'æ'æ\*æ.  
 æ•æ(æ)æ[æ]æ{æ}æ«æ»æ»æ«æ©æ@æ&æ®æ™æ\æ/æ  
 „b.b,b;b:b!b?bjb;b-b-b-b-b'b'b'b'b"b"b"b"b"b'b'b\*b.b•b(b)b[b]  
 b{b}b«b»b»b«b©b@b&b®b™b\b/b

„c.c,c;c:c!c?c;c;c-c-c-c—c'c'c'c'c“c“c”c”c”c”c'c'c\*c•c•c(c)c[c]c{c}  
c«c»c»c«c©c@c&c®c™c\c/c  
„ć.ć,ć;ć:ć!ć?ć;ć;ć-ć-ć—ć'ć'ć'ć'ć“ć“ć”ć”ć”ć”ć'ć'ć\*c•ć•ć(ć)ć[ć]ć{ć}  
ć«ć»ć»ć«ć©ć@ć&ć®ć™ć\ć/ć  
„č.č,č;č:č!č?č;č;č-č-č—č'č'č'č'č“č“č”č”č”č”č'č'č\*c•č•č(č)č[č]č{č}  
č«č»č»č«č©č@č&č®č™č\č/č  
„d.d,d;d:d!d?d;d;d-d-d-d—d'd'd'd'd“d“d”d”d”d”d'd'd\*d•d•d(d)d[d]  
d{d}d«d»d»d«d©d@d&d®d™d\d/d  
„ð.ð,ð;ð:ð!ð?ð;ð;ð-ð-ð—ð'ð'ð'ð'ð“ð“ð”ð”ð”ð”ð'ð'ð\*ð•ð•ð(ð)ð[ð]  
ð{ð}ð«ð»ð»ð«ð©ð@ð&ð®ð™ð\ð/ð  
„ď.ď,ď;ď:ď!ď?ď;ď;ď-ď-ď—ď'ď'ď'ď'ď“ď“ď”ď”ď”ď”ď'ď'ď\*ď•ď•ď(ď)ď[ď]  
ď{ď}ď«ď»ď»ď«ď©ď@ď&ď®ď™ď\ď/ď  
„đ.đ,đ;đ:đ!đ?đ;đ;đ-đ-đ—đ'đ'đ'đ'đ“đ“đ”đ”đ”đ”đ'đ'đ\*đ•đ•đ(đ)đ[đ]  
đ{đ}đ«đ»đ»đ«đ©đ@đ&đ®đ™đ\đ/đ  
„e.e,e;e:e!e?e;e;e-e-e-e—e'e'e'e'e“e“e”e”e”e”e'e'e\*e•e•e(e)e[e]e{e}  
e«e»e»e«e©e@e&e®e™e\e/e  
„é.é,é;é:é!é?é;é;é-é-é—é'é'é'é'é“é“é”é”é”é”é'é'é\*é•é•é(é)é[é]é{é}  
é«é»é»é«é©é@é&é®é™é\é/é  
„ě.ě,ě;ě:ě!ě?ě;ě;ě-ě-ě—ě'ě'ě'ě'ě“ě“ě”ě”ě”ě”ě'ě'ě\*ě•ě•ě(ě)ě[ě]ě{ě}  
ě«ě»ě»ě«ě©ě@ě&ě®ě™ě\ě/ě

„ė.ė,ė;ė:ė!ė?ėįėžė-ė-ė-ė'ė'ė'ė'ė"ė"ė"ė"ė"ė'ė'ė\*ė.ė.ė(ė)ė[ė]ė{ė}  
ė«ė»ė»ė«ė©ė@ė&ė®ė™ė\ė/ė  
„ė.ė,ė;ė:ė!ė?ėįėžė-ė-ė-ė'ė'ė'ė'ė"ė"ė"ė"ė"ė'ė'ė\*ė.ė.ė(ė)ė[ė]ė{ė}  
ė«ė»ė»ė«ė©ė@ė&ė®ė™ė\ė/ė  
„ė.ė,ė;ė:ė!ė?ėįėžė-ė-ė-ė'ė'ė'ė'ė"ė"ė"ė"ė"ė'ė'ė\*ė.ė.ė(ė)ė[ė]ė{ė}  
ė«ė»ė»ė«ė©ė@ė&ė®ė™ė\ė/ė  
„f.f,f;f:f!f?fįfżf-f-f-f-f'f'f'f'f"f"f"f"f"f'f'f'f\*f.f.f(f)f[f]f{f}  
f«f»f»f«f©f@f&f®f™f\f/f  
„g.g,g;g:g!g?gįgżg-g-g-g-g'g'g'g'g"gg"gg"gg"gg'g'g'g\*g.g.g(g)g[g]g{g}  
g«g»g»g«g©g@g&g®g™g\g/g  
„ğ.ğ,ğ;ğ:ğ!ğ?ğįğżğ-ğ-ğ-ğ-ğ'ğ'ğ'ğ'ğ"ğğ"ğğ"ğğ"ğğ'ğ'ğ'ğ\*ğ.ğ.ğ(ğ)ğ[ğ]ğ{ğ}  
ğ«ğ»ğ»ğ«ğ©ğ@ğ&ğ®ğ™ğ\ğ/ğ  
„h.h,h;h:h!h?hįhżh-h-h-h-h'h'h'h'h'h"hh"hh"hh"hh'h'h'h'h\*h.h.h(h)h[h]  
h{h}h«h»h»h«h©h@h&h®h™h\h/h  
„ħ.ħ,ħ;ħ:ħ!ħ?ħįħżħ-ħ-ħ-ħ-ħ'h'h'h'h'h"ħħ"ħħ"ħħ"ħħ'h'h'h'h\*ħ.ħ.ħ(ħ)ħ[ħ]  
ħ{ħ}ħ«ħ»ħ»ħ«ħ©ħ@ħ&ħ®ħ™ħ\ħ/ħ  
„i.i,i;ı:ı!ı?ıįıżı-ı-ı-ı-ı'ı'ı'ı'ı"ı"ı"ı"ı"ı'ı'ı\*ı.ı.ı(ı)ı[ı]ı{ı}ı«ı»ı»ı«ı©ı@ı&ı®ı™ı\ı/ı  
„ı.ı,ı;ı:ı!ı?ıįıżı-ı-ı-ı-ı'ı'ı'ı'ı"ı"ı"ı"ı"ı'ı'ı\*ı.ı.ı(ı)ı[ı]ı{ı}ı«ı»ı»ı«ı©ı@ı&ı®ı™ı\ı/ı

[illegible][illegible]

„i.i,i,j;i;!i?i;jiz-i-i-i-i'i\*i.i•i(i)i[i]i{i}i{k}i«i»i»i«i©i@i&i®i™i\i/i

[illegible][illegible][illegible][illegible]

„j.j,j:j!j?jlzl-j-j-j-j'j'j'j'“j”j”j”j”j’j’\*j•j(j)l[j]l{l}j}k«j»j»j«j©j@j&j®j™j\

j/j

[illegible]

„j.j,j;j:j?jijzj-j-j-j-j'')j'('“”)””)”)”)”)”)\*)•j•j(j)j[j]k{j}j«j»j»j«j©j@j&j®j™j\

j/j



„ő.ő,ő;ő:ő!ő?ő;ő;ő-ő-ő-ő'ő'ő'ő'ő"ő"ő"ő"ő"ő'ő'ő\*ő.ő•ő(ő)ő[ő]  
ő{ő}ő«ő»ő»ő«ő©ő@ő&ő®ő™ő\ő/ő  
„õ.õ,õ;õ:õ!õ?õ;õ;õ-õ-õ-õ'õ'õ'õ'õ"õ"õ"õ"õ"õ'õ'õ\*õ.õ•õ(õ)õ[õ]  
õ{õ}õ«õ»õ»õ«õ©õ@õ&õ®õ™õ\õ/õ  
„σ.σ,σ;σ:σ!σ?σ;σ;σ-σ-σ-σ'σ'σ'σ'σ"σ"σ"σ"σ"σ'σ'σ\*σ.σ•σ(σ)  
σ[σ]σ{σ}σ«σ»σ»σ«σ©σ@σ&σ®σ™σ\σ/σ  
„ó.ó,ó;ó:ó!ó?ó;ó;ó-ó-ó-ó'ó'ó'ó'ó"ó"ó"ó"ó"ó'ó'ó\*ó.ó•ó(ó)ó[ó]  
ó{ó}ó«ó»ó»ó«ó©ó@ó&ó®ó™ó\ó/ó  
„ø.ø,ø;ø:ø!ø?ø;ø;ø-ø-ø-ø'ø'ø'ø'ø"ø"ø"ø"ø"ø'ø'ø\*ø.ø•ø(ø)ø[ø]  
ø{ø}ø«ø»ø»ø«ø©ø@ø&ø®ø™ø\ø/ø  
„œ.œ,œ;œ:œ!œ?œ;œ;œ-œ-œ-œ'œ'œ'œ'œ"œ"œ"œ"œ"œ'œ'  
œ'œ\*œ.œ•œ(œ)œ[œ]œ{œ}œ«œ»œ»œ«œ©œ@œ&œ®œ™œ\  
œ/œ  
„p.p,p;p:p!p?p;p;p-p-p-p-p'p'p'p'p"p"p"p"p"p'p'p\*p.p•p(p)p[p]  
p{p}p«p»p»p«p©p@p&p®p™p\p/p  
„b.b,b;b:b!b?b;b;b-b-b-b-b'b'b'b'b"b"b"b"b"b'b'b\*b.b•b(b)b[b]  
b{b}b«b»b»b«b©b@b&b®b™b\b/b  
„q.q,q;q:q!q?q;q;q-q-q-q-q'q'q'q'q"q"q"q"q"q'q'q\*q.q•q(q)q[q]  
q{q}q«q»q»q«q©q@q&q®q™q\q/q  
„r.r,r;r:r!r?r;r;r-r-r-r-r'r'r'r'r'r"r"r"r"r"r"r'r'r\*r.r•r(r)r[r]r{r}

*r«r»r»r«r©r@r&r®r™r\r/r*  
*„ř.ř,ř;ř:ř!ř?ř;řżř-ř-ř-ř-ř'ř'ř'ř'ř"ř"ř"ř"ř"ř"ř'ř'ř'ř\*ř.ř•ř(ř)ř[ř]ř{ř}*  
*ř«ř»ř»ř«ř©ř@ř&ř®ř™ř\r/ř*  
*„ř.ř,ř;ř:ř!ř?ř;řżř-ř-ř-ř-ř'ř'ř'ř'ř"ř"ř"ř"ř"ř"ř'ř'ř'ř\*ř.ř•ř(ř)ř[ř]ř{ř}*  
*ř«ř»ř»ř«ř©ř@ř&ř®ř™ř\r/ř*  
*„s.s,s;s:s!s?s;s;s-s-s-s-s's's's's's"s"s"s"s"s"s's's's\*s.s•s(s)s[s]s{s}*  
*s«s»s»s«s©s@s&s®s™s\s/s*  
*„š.š,š;š:š!š?š;šżš-š-š-š-š's's's's's"š"š"š"š"š"š's's's\*s.š•š(š)š[š]š{š}*  
*š«š»š»š«š©š@š&š®š™š\s/š*  
*„ß.ß,ß;ß:ß!ß?ß;ßżß-ß-ß-ß-ß'ß'ß'ß'ß"ß"ß"ß"ß"ß"ß'ß'ß'ß\*ß.ß•ß(ß)ß[ß]*  
*ß{ß}ß«ß»ß»ß«ß©ß@ß&ß®ß™ß\ß/ß*  
*„t.t,t;t:t!t?t;t;t-t-t-t-t't't't't't"t"t"t"t"t"t't't't\*t.t•t(t)t[t]t{t}*  
*t«t»t»t«t©t@t&t®t™t\t/t*  
*„t.t,t;t:t!t?t;t;t-t-t-t-t't't't't't"t"t"t"t"t"t't't't\*t.t•t(t)t[t]t{t}*  
*t«t»t»t«t©t@t&t®t™t\t/t*  
*„t.t,t;t:t!t?t;t;t-t-t-t-t't't't't't"t"t"t"t"t"t't't't\*t.t•t(t)t[t]t{t}*  
*t«t»t»t«t©t@t&t®t™t\t/t*  
*„u.u,u;u:u!u?u;użu-u-u-u-u'u'u'u'u'u"u"u"u"u"u"u'u'u\*u.u•u(u)u[u]u{u}*  
*u«u»u»u«u©u@u&u®u™u\u/u*  
*„ұ.ұ,ұ;ұ:ұ!ұ?ұ;ұżұ-ұ-ұ-ұ-ұ'ұ'ұ'ұ'ұ"ұ"ұ"ұ"ұ"ұ"ұ'ұ'ұ'ұ\*ұ.ұ•ұ(ұ)ұ[ұ]ұ{ұ}*



„ų.ų,ų;ų:ų!ų?ųįųųų-ų-ų-ų'ų'ų'ų'ų“ų“ų”ų”ų”ų'ų'ų\*ų•ų•ų(ų)ų[ų]ų{ų}  
ų«ų»ų»ų«ų©ų@ų&ų®ų™ų\ų/ų  
„ų.ų,ų;ų:ų!ų?ųįųųų-ų-ų-ų'ų'ų'ų'ų“ų“ų”ų”ų”ų'ų'ų\*ų•ų•ų(ų)ų[ų]ų{ų}  
ų«ų»ų»ų«ų©ų@ų&ų®ų™ų\ų/ų  
„v.v,v;v:v!v?vįvųv-v-v-v-v'v'v'v'v“v“v”v”v”v”v'v'v\*v•v•v(v)v[v]v{v}  
v«v»v»v«v©v@v&v®v™v\v/v  
„w.w,w;w:w!w?wįwųw-w-w-w-w'w'w'w'w“w“w”w”w”w”w'w'w\*w•  
w•w(w)w[w]w{w}w«w»w»w«w©w@w&w®w™w\w/w  
„x.x,x;x:x!x?xįxųx-x-x-x-x'x'x'x'x“x“x”x”x”x”x'x'x\*x•x•x(x)x[x]x{x}  
x«x»x»x«x©x@x&x®x™x\x/x  
„y.y,y;y:y!y?yįyųy-y-y-y-y'y'y'y'y“y“y”y”y”y”y'y'y\*y•y•y(y)y[y]y{y}  
y«y»y»y«y©y@y&y®y™y\y/y  
„ȳ.ȳ,ȳ;ȳ:ȳ!ȳ?ȳįȳųȳ-ȳ-ȳ-ȳ-ȳ'y'y'y'y'ȳ“ȳ“ȳ”ȳ”ȳ”ȳ”ȳ'y'y\*y•ȳ•ȳ(ȳ)ȳ[ȳ]ȳ{ȳ}  
ȳ«ȳ»ȳ»ȳ«ȳ©ȳ@ȳ&ȳ®ȳ™ȳ\ȳ/ȳ  
„z.z,z;z:z!z?zįzųz-z-z-z-z'z'z'z'z“z“z”z”z”z”z'z'z\*z•z•z(z)z[z]z{z}  
z«z»z»z«z©z@z&z®z™z\z/z  
„ž.ž,ž;ž:ž!ž?žįžųž-ž-ž-ž-ž'ž'ž'ž'ž“ž“ž”ž”ž”ž”ž'ž'ž\*ž•ž•ž(ž)ž[ž]ž{ž}  
ž«ž»ž»ž«ž©ž@ž&ž®ž™ž\ž/ž  
„ə.ə,ə;ə:ə!ə?əįəųə-ə-ə-ə-ə'ə'ə'ə'ə“ə“ə”ə”ə”ə”ə'ə'ə\*ə•ə•ə(ə)ə[ə]ə{ə}

ə«ə»ə»ə«ə©ə@ə&ə®ə™ə\ə/ə

„A.A,A;A:A!A?A;A;A-A-A-A-A'A'A'A'A"A"A"A"A"A"A'A'A'A\*A.A•A(A)  
A[A]A{A}A«A»A»A«A©A@A&A®A™A\A/A

„A.A,A;A:A!A?A;A;A-A-A-A-A'A'A'A'A'A"A"A"A"A"A"A'A'A'A\*A.A•A(A)  
A[A]A{A}A«A»A»A«A©A@A&A®A™A\A/A

„Æ.Æ,Æ;Æ:Æ!Æ?Æ;Æ;Æ-Æ-Æ-Æ-Æ'Æ'Æ'Æ'Æ"Æ"Æ"Æ"Æ"Æ"Æ'Æ'  
Æ'Æ\*Æ•Æ•Æ(Æ)Æ[Æ]Æ{Æ}Æ«Æ»Æ»Æ«Æ©Æ@Æ&Æ®Æ™Æ\Æ/Æ

„B.B,B;B:B!B?B;B;B-B-B-B-B'B'B'B'B"B"B"B"B"B"B'B'B\*B.B•B(B)  
B[B]B{B}B«B»B»B«B©B@B&B®B™B\B/B

„C.C,C;C:C!C?C;C;C-C-C-C-C'C'C'C'C"C"C"C"C"C"C'C'C\*C.C•C(C)  
C[C]C{C}C«C»C»C«C©C@C&C®C™C\C/C

„D.D,D;D:D!D?D;D;D-D-D-D-D'D'D'D'D"D"D"D"D"D"D'D'D'D\*D.D•D  
(D)D[D]D{D}D«D»D»D«D©D@D&D®D™D\D/D

„Ð.Ð,Ð;Ð:Ð!Ð?Ð;Ð;Ð-Ð-Ð-Ð-Ð'Ð'Ð'Ð'Ð"D"D"D"D"D"D'D'D'D\*Ð.Ð•Ð  
(Ð)Ð[Ð]Ð{Ð}Ð«Ð»Ð»Ð«Ð©Ð@Ð&Ð®Ð™Ð\D/Ð

„E.E,E;E:E!E?E;E;E-E-E-E-E'E'E'E'E"E"E"E"E"E"E'E'E'E\*E.E•E(E)E[E]  
E{E}E«E»E»E«E©E@E&E®E™E\E/E

„F.F,F;F:F!F?F;F;F-F-F-F-F'F'F'F'F"F"F"F"F"F"F'F'F\*F.F•F(F)F[F]

F{F}F«F»F»F«F©F@F&F®F™F\F/F  
„G.G,G;G:G!G?GjG₂G-G-G-G—G'G'G'G'G“G“G”G”G”G’G’G\*G•G•G  
(G)G[G]G{G}G«G»G»G«G©G@G&G®G™G\G/G  
„H.H,H;H:H!H?HjH₂H-H-H-H—H'H'H'H'H“H“H”H”H”H”H’H’H\*H•H•H  
(H)H[H]H{H}H«H»H»H«H©H@H&H®H™H\\H/H  
„I.I,I;!I:I?IjI₂I-I-I-I—I'I'I'I'I'I'I'I'I'I'I'I\*I•I•I(I)I[I]I{I}  
I«I»I»I«I©I@I&I®I™I\\I/I  
„J.J,J;!J:I?JjJ₂J-J-J-J—J'J'J'J'J“J“J”J”J”J”J’J’J\*J•J•J(J)J[J]J{J}  
J«J»J»J«J©J@J&J®J™J\\J/J  
„K.K,K;K:K!K?KjK₂K-K-K-K—K'K'K'K'K“K“K”K”K”K”K’K’K\*K•K•K(K)  
K[K]K{K}K«K»K»K«K©K@K&K®K™K\\K/K  
„L.L,L;L:L!L?LjL₂L-L-L-L—L'L'L'L'L“L“L”L”L”L”L’L’L\*L•L•L(L)L[L]  
L{L}L«L»L»L«L©L@L&L®L™L\\L/L  
„L'.L',L';L':L'!L'?LjL₂L'-L'-L'-L'-L'L'L'L'L'L“L“L”L”L”L”L’L’L’L’L\*L'•L'•L'(L')L'[L']  
L'{L'}L'«L'»L'»L'«L'©L'@L'&L'®L'™L'\\L'/L'  
„t.t,t;t:t!t?t;jt₂t-t-t-t—t't't't't’t“t“t”t”t”t”t’t’t’t\*t•t•t(t)t[t]  
t{t}t«t»t»t«t©t@t&t®t™t\\t/t  
„M.M,M;M:M!M?MjM₂M-M-M-M—M'M'M'M'M“M“M”M”M”M”M’M’M\*M•M•M(M)M[M]M{M}M«M»M»M«M©M@M&M®M™M\\M/M

„N.N,N;N:N!N?N;N;N-N-N-N-N'N'N'N'N"N"N"N"N"N"N'N'N\*N.N.  
N(N)N[N]N{N}N«N»N»N«N©N@N&N®N™N\N/N  
„O.O,O;O:O!O?O;O;O-O-O-O-O'O'O'O'O'O"O"O"O"O"O'O'O'O\*O.  
O•O(O)O[O]O{O}O«O»O»O«O©O@O&O®O™O\O/O  
„Œ.Œ,Œ;Œ:Œ!Œ?Œ;Œ;Œ-Œ-Œ-Œ-Œ'Œ'Œ'Œ'Œ"Œ"Œ"Œ"Œ"Œ'Œ'Œ'Œ\*Œ  
•Œ•Œ(Œ)Œ[Œ]Œ{Œ}Œ«Œ»Œ»Œ«Œ©Œ@Œ&Œ®Œ™Œ\Œ/Œ  
„Ø.Ø,Ø;Ø:Ø!Ø?Ø;Ø;Ø-Ø-Ø-Ø-Ø'Ø'Ø'Ø'Ø"Ø"Ø"Ø"Ø"Ø'Ø'Ø'Ø\*Ø.  
Ø•Ø(Ø)Ø[Ø]Ø{Ø}Ø«Ø»Ø»Ø«Ø©Ø@Ø&Ø®Ø™Ø\Ø/Ø  
„Æ.Æ,Æ;Æ:Æ!Æ?Æ;Æ;Æ-Æ-Æ-Æ-Æ'Æ'Æ'Æ'Æ"  
Æ"Æ"Æ"Æ"Æ"Æ'Æ'Æ\*Æ.Æ•Æ(Æ)Æ[Æ]Æ{Æ}  
Æ«Æ»Æ»Æ«Æ©Æ@Æ&Æ®Æ™Æ\Æ/Æ  
„P.P,P;P:P!P?P;P;P-P-P-P-P'P'P'P'P"P"P"P"P"P"P'P'P\*P.P.P(P)  
P[P]P{P}P«P»P»P«P©P@P&P®P™P\P/P  
„p.p,p;p:p!p?p;p;p-p-p-p-p'p'p'p'p"p"p"p"p"p'p'p\*p.p.p(p)  
p[p]p{p}p«p»p»p«p©p@p&p®p™p\p/p  
„Q.Q,Q;Q:Q!Q?Q;Q;Q-Q-Q-Q-Q'Q'Q'Q'Q"Q"Q"Q"Q"Q'Q'Q\*Q.  
Q•Q(Q)Q[Q]Q{Q}Q«Q»Q»Q«Q©Q@Q&Q®Q™Q\Q/Q  
„R.R,R;R:R!R?R;R;R-R-R-R-R'R'R'R'R"R"R"R"R"R"R'R'R\*R.R.R(R)  
R[R]R{R}R«R»R»R«R©R@R&R®R™R\R/R  
„S.S,S;S:S!S?S;S;S-S-S-S-S'S'S'S'S"S"S"S"S"S"S'S'S\*S.S.S(S)S[S]

S{S}S«S»S»S«S©S@S&S®S™S\S/S  
 „ß.ß,ß;ß:ß!ß?ß;ß;ß-ß-ß-ß'ß'ß'ß'ß“ß“ß”ß”ß”ß”ß'ß'ß\*ß.ß•ß  
 (ß)ß[ß]ß{ß}ß«ß»ß»ß«ß©ß@ß&ß®ß™ß\ß/ß  
 „T.T,T;T:T!T?T;T;T-T-T-T-T'T'T'T'T“T“T”T”T”T”T'T'T\*T.T•T(T)  
 T[T]T{T}T«T»T»T«T©T@T&T®T™T\T/T  
 „F.F,F;F:F!F?F;F;F-F-F-F-F'F'F'F'F“F“F”F”F”F”F”F'F'F\*F.F•F(F)  
 F[F]F{F}F«F»F»F«F©F@F&F®F™F\F/F  
 „U.U,U;U:U!U?U;U;U-U-U-U-U'U'U'U'U“U“U”U”U”U”U”U'U'U\*U.U•U  
 (U)U[U]U{U}U«U»U»U«U©U@U&U®U™U\U/U  
 „Ů.Ů,Ů;Ů:Ů!Ů?Ů;Ů;Ů-Ů-Ů-Ů-Ů'Ů'Ů'Ů'Ů“Ů“Ů”Ů”Ů”Ů”Ů”Ů'Ů'Ů\*Ů.  
 Ů•Ů(Ů)Ů[Ů]Ů{Ů}Ů«Ů»Ů»Ů«Ů©Ů@Ů&Ů®Ů™Ů\Ů/Ů  
 „V.V,V;V:V!V?V;V;V-V-V-V-V'V'V'V'V“V“V”V”V”V”V”V'V'V\*V.V•V(V)  
 V[V]V{V}V«V»V»V«V©V@V&V®V™V\V/V  
 „W.W,W;W:W!W?W;W;W-W-W-W-W'W'W'W'W“  
 W“W”W”W”W”W”W'W'W\*W.W•W(W)W[W]W{W}  
 W«W»W»W«W©W@W&W®W™W\W/W  
 „X.X,X;X:X!X?X;X;X-X-X-X-X'X'X'X'X“X“X”X”X”X”X”X'X'X\*X.X•X(X)  
 X[X]X{X}X«X»X»X«X©X@X&X®X™X\X/X  
 „Y.Y,Y;Y:Y!Y?Y;Y;Y-Y-Y-Y-Y'Y'Y'Y'Y“Y“Y”Y”Y”Y”Y”Y'Y'Y\*Y.Y•Y(Y)  
 Y[Y]Y{Y}Y«Y»Y»Y«Y©Y@Y&Y®Y™Y\Y/Y

„Z.Z,Z;Z:Z!Z?Z;Z;Z-Z-Z-Z-Z'Z'Z'Z'Z“Z“Z”Z”Z”Z”Z”Z'Z'Z\*Z.Z.Z(Z)  
 Z[Z]Z{Z}Z«Z»Z»Z«Z©Z@Z&Z®Z™Z\Z/Z  
 „ə.ə,ə;ə:ə!ə?ə;ə;ə-ə-ə-ə-ə'ə'ə'ə'ə“ə“ə”ə”ə”ə”ə”ə'ə'ə\*ə.ə  
 •ə(ə)ə[ə]ə{ə}ə«ə»ə»ə«ə©ə@ə&ə®ə™ə\ə/ə

00 01 02 03 04 05 06 07 08 09 10 10 11 12 13 14 15 16 17 18 19 20  
 21 22 23 24 25 26 27 28 29  
 30 31 32 33 34 35 36 37 38 39 40 41 42 43 4 45 46 47 48 49 50 51  
 52 53 54 55 56 57 58 59 60  
 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82  
 83 84 85 86 87 88 89 90 91  
 92 93 94 95 96 97 98 99 20 21 22 23 24 25 26 27 28 29 30 31 32 33  
 34 35 36 37 38 39 40 41 42  
 43 4 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64  
 65 66 67 68 69 70 71 72 73  
 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95  
 96 97 98 99 20 21 22 23 24

00% 0‰ 0-0.0,0...0°  
 11% 1‰ 1-1.1,1...1°

00% 0‰ 0-0.0,0...0°

12% 2‰ 2-2.2,2...2°

13% 3‰ 3-3.3,3...3°

11% 1‰ 1-1.1,1...1°

14% 4‰ 4-4.4,4...4°

15% 5‰ 5-5.5,5...5°

16% 6‰ 6-6.6,6...6°

11% 1‰ 1-1.1,1...1°

17% 7‰ 7-7.7,7...7°

18% 8‰ 8-8.8,8...8°

19% 9‰ 9-9.9,9...9°

0 0 0¢0¢0£0¤0\$0đ0€0f0¢0 0K0Ł0ł0N0P0P0₹0 0£

0 0 0W0¥0

1 1 1¢1¢1£1¤1\$1đ1€1f1¢1 1K1Ł1ł1N1P1P1₹1 1£1 1 1W1¥1

2 2 2¢2¢2£2¤2\$2đ2€2f2¢2 2K2Ł2ł2N2P2P2₹2 2£

2 2 2W2¥2

3 3 3¢3¢3£3¤3\$3đ3€3f3¢3 3K3Ł3ł3N3P3P3₹3 3£

3 3 3W3¥3

4 4 4¢4¢4£4¤4\$4đ4€4f4¢4 4K4Ł4ł4N4P4P4₹4 4£

4 4 4W4¥4

5 5 5¢5¢5¢5¤5\$5đ5€5f5¢5 5K5ℓ5ℏ5N5P5P5₹5 5£

5 5 5W5¥5

6 6 6¢6¢6¢6¤6\$6đ6€6f6¢6 6K6ℓ6ℏ6N6P6P6₹6 6£

6 6 6W6¥6

7 7 7¢7¢7¢7¤7\$7đ7€7f7¢7 7K7ℓ7ℏ7N7P7P7₹7 7£

7 7 7W7¥7

8 8 8¢8¢8¢8¤8\$8đ8€8f8¢8 8K8ℓ8ℏ8N8P8P8₹8 8£

8 8 8W8¥8

9 9 9¢9¢9¢9¤9\$9đ9€9f9¢9 9K9ℓ9ℏ9N9P9P9₹9 9£

9 9 9W9¥9



*The crucial break from the concept of constant typological classes or types in biology came with the theory of evolution through natural selection, which was formulated by Charles Darwin in terms of variable populations. Darwin used the expression “descent with modification” rather than “evolution”.*

*THE CRUCIAL BREAK FROM THE CONCEPT OF CONSTANT TYPOLOGICAL CLASSES OR TYPES IN BIOLOGY CAME WITH THE THEORY OF EVOLUTION THROUGH NATURAL SELECTION, WHICH WAS FORMULATED BY CHARLES DARWIN IN TERMS OF VARIABLE POPULATIONS. DARWIN USED THE EXPRESSION “DESCENT WITH MODIFICATION” RATHER THAN “EVOLUTION”.*

*The crucial break from the concept of constant typological classes or types in biology came with the theory of evolution through natural selection, which was formulated by Charles Darwin in terms of variable populations. Darwin used the expression “descent with modification” rather than “evolution”. Partly influenced by An Essay on the Principle of Population (1798) by Thomas Robert Malthus, Darwin noted that population growth would lead to a “struggle for existence” in which favourable variations prevailed as others perished. In each generation, many offspring fail to survive to an age of reproduction because of limited resources. This could explain the diversity of plants and animals from a common ancestry through the working of natural laws in the same way for all types of organism. Darwin de-*

*The crucial break from the concept of constant typological classes or types in biology came with the theory of evolution through natural selection, which was formulated by Charles Darwin in terms of variable populations. Darwin used the expression “descent with modification” rather than “evolution”. Partly influenced by An Essay on the Principle of Population (1798) by Thomas Robert Malthus, Darwin noted that population growth would lead to a “struggle for existence” in which favourable variations prevailed as others perished. In each generation, many offspring fail to survive to an age of reproduction because of limited resources. This could explain the diversity of plants and animals from a common ancestry through the working of natural laws in the same way for all types of organism. Darwin developed his theory of “natural selection” from 1838 onwards and was writing up his “big book” on the subject when Alfred Russel Wallace sent him a version of virtually the same theory in 1858. Their separate papers were presented together at an 1858 meeting of the Linnean Society of London. At the end of 1859, Darwin’s publication of his “abstract” as On the Origin of Species explained natural selection in detail and in a way that led to an increasingly wide acceptance of Darwin’s concepts of evolution at the expense of alternative theories. Thomas Henry Huxley applied Darwin’s ideas to humans, using paleontology and comparative anatomy to provide strong evidence that humans and apes shared a common ancestry. Some were disturbed by this since it implied that humans did not have*

*The crucial break from the concept of constant typological classes or types in biology came with the theory of evolution through natural selection, which was formulated by Charles Darwin in terms of variable populations. Darwin used the expression “descent with modification” rather than “evolution”. Partly influenced by An Essay on the Principle of Population (1798) by Thomas Robert Malthus, Darwin noted that population growth would lead to a “struggle for existence” in which favourable variations prevailed as others perished. In each generation, many offspring fail to survive to an age of reproduction because of limited resources. This could explain the diversity of plants and animals from a common ancestry through the working of natural laws in the same way for all types of organism. Darwin developed his theory of “natural selection” from 1838 onwards and was writing up his “big book” on the subject when Alfred Russel Wallace sent him a version of virtually the same theory in 1858. Their separate papers were presented together at an 1858 meeting of the Linnean Society of London. At the end of 1859, Darwin’s publication of his “abstract” as On the Origin of Species explained natural selection in detail and in a way that led to an increasingly wide acceptance of Darwin’s concepts of evolution at the expense of alternative theories. Thomas Henry Huxley applied Darwin’s ideas to humans, using paleontology and comparative anatomy to provide strong evidence that humans and apes shared a common ancestry. Some were disturbed by this since it implied that humans did not have a special place in the universe.*

*The crucial break from the concept of constant typological classes or types in biology came with the theory of evolution through natural selection, which was formulated by Charles Darwin in terms of variable populations. Darwin used the expression “descent with modification” rather than “evolution”. Partly influenced by An Essay on the Principle of Population (1798) by Thomas Robert Malthus, Darwin noted that population growth would lead to a “struggle for existence” in which favourable variations prevailed as others perished. In each generation, many offspring fail to survive to an age of reproduction because of limited resources. This could explain the diversity of plants and animals from a common ancestry through the working of natural laws in the same way for all types of organism. Darwin developed his theory of “natural selection” from 1838 onwards and was writing up his “big book” on the subject when Alfred Russel Wallace sent him a version of virtually the same theory in 1858. Their separate papers were presented together at an 1858 meeting of the Linnean Society of London. At the end of 1859, Darwin’s publication of his “abstract” as On the Origin of Species explained natural selection in detail and in a way that led to an increasingly wide acceptance of Darwin’s*

*The crucial break from the concept of constant typological classes or types in biology came with the theory of evolution through natural selection, which was formulated by Charles Darwin in terms of variable populations. Darwin used the expression “descent with modification” rather than “evolution”. Partly influenced by An Essay on the Principle of Population (1798) by Thomas Robert Malthus, Darwin noted that population growth would lead to a “struggle for existence” in which favourable variations prevailed as others perished. In each generation, many offspring fail to survive to an age of reproduction because of limited resources. This could explain the diversity of plants and animals from a common ancestry through the working of natural laws in the same way for all types of organism. Darwin*

*developed his theory of “natural selection” from 1838 onwards and was writing up his “big book” on the subject when Alfred Russel Wallace sent him a version of virtually the same theory in 1858. Their separate papers were presented together at an 1858 meeting of the Linnean Society of London. At the end of 1859, Darwin’s publication of his “abstract” as On the Origin of Species explained natural selection in detail and in a way that led to an increasingly wide acceptance of Darwin’s concepts of evolution at the expense of alternative theories. Thomas Henry Huxley applied Darwin’s ideas to humans, using paleontology and comparative anatomy to provide strong evidence that humans and apes shared a common ancestry. Some were disturbed by this since it implied that humans did not have a special place in the*

THE CRUCIAL BREAK FROM THE CONCEPT OF CONSTANT TYPOLOGICAL CLASSES OR TYPES IN BIOLOGY CAME WITH THE THEORY OF EVOLUTION THROUGH NATURAL SELECTION, WHICH WAS FORMULATED BY CHARLES DARWIN IN TERMS OF VARIABLE POPULATIONS. DARWIN USED THE EXPRESSION “DESCENT WITH MODIFICATION” RATHER THAN “EVOLUTION”. PARTLY INFLUENCED BY AN ESSAY ON THE PRINCIPLE OF POPULATION (1798) BY THOMAS ROBERT MALTHUS, DARWIN NOTED THAT POPULATION GROWTH WOULD LEAD TO A “STRUGGLE FOR EXISTENCE” IN WHICH FAVOURABLE VARIATIONS PREVAILED AS OTHERS PERISHED. IN EACH GENERATION, MANY OFFSPRING FAIL TO SURVIVE TO AN AGE OF REPRODUC-

THE CRUCIAL BREAK FROM THE CONCEPT OF CONSTANT TYPOLOGICAL CLASSES OR TYPES IN BIOLOGY CAME WITH THE THEORY OF EVOLUTION THROUGH NATURAL SELECTION, WHICH WAS FORMULATED BY CHARLES DARWIN IN TERMS OF VARIABLE POPULATIONS. DARWIN USED THE EXPRESSION “DESCENT WITH MODIFICATION” RATHER THAN “EVOLUTION”. PARTLY INFLUENCED BY AN ESSAY ON THE PRINCIPLE OF POPULATION (1798) BY THOMAS ROBERT MALTHUS, DARWIN NOTED THAT POPULATION GROWTH WOULD LEAD TO A “STRUGGLE FOR EXISTENCE” IN WHICH FAVOURABLE VARIATIONS PREVAILED AS OTHERS PERISHED. IN EACH GENERATION, MANY OFFSPRING FAIL TO SURVIVE TO AN AGE OF REPRODUCTION BECAUSE OF LIMITED RESOURCES. THIS COULD EXPLAIN THE DIVERSITY OF PLANTS AND ANIMALS FROM A COMMON ANCESTRY THROUGH THE WORKING OF NATURAL LAWS IN THE SAME WAY FOR ALL TYPES OF ORGANISM. DARWIN DEVELOPED HIS THEORY OF “NATURAL SELECTION” FROM 1838 ONWARDS AND WAS WRITING UP HIS “BIG BOOK” ON THE SUBJECT WHEN ALFRED RUSSEL WALLACE SENT HIM A VERSION OF VIRTUALLY THE SAME THEORY IN 1858. THEIR SEPARATE PAPERS WERE PRESENTED TOGETHER AT AN 1858 MEETING OF THE LINNEAN SOCIETY OF LONDON. AT THE END OF 1859, DARWIN'S PUBLICATION OF HIS “ABSTRACT” AS ON THE ORIGIN OF SPECIES EXPLAINED NATURAL SELECTION IN DETAIL AND IN A WAY THAT LED TO



THE CRUCIAL BREAK FROM THE CONCEPT OF CONSTANT TYPOLOGICAL CLASSES OR TYPES IN BIOLOGY CAME WITH THE THEORY OF EVOLUTION THROUGH NATURAL SELECTION, WHICH WAS FORMULATED BY CHARLES DARWIN IN TERMS OF VARIABLE POPULATIONS. DARWIN USED THE EXPRESSION “DESCENT WITH MODIFICATION” RATHER THAN “EVOLUTION”. PARTLY INFLUENCED BY AN ESSAY ON THE PRINCIPLE OF POPULATION (1798) BY THOMAS ROBERT MALTHUS, DARWIN NOTED THAT POPULATION GROWTH WOULD LEAD TO A “STRUGGLE FOR EXISTENCE” IN WHICH FAVOURABLE VARIATIONS PREVAILED AS OTHERS PERISHED. IN EACH GENERATION, MANY OFFSPRING FAIL TO SURVIVE TO AN AGE OF REPRODUCTION BECAUSE OF LIMITED RESOURCES. THIS COULD EXPLAIN THE DIVERSITY OF PLANTS AND ANIMALS FROM A COMMON ANCESTRY THROUGH THE WORKING OF NATURAL LAWS IN THE SAME WAY FOR ALL TYPES OF ORGANISM. DARWIN DEVELOPED HIS THEORY OF “NATURAL SELECTION” FROM 1838 ONWARDS AND WAS WRITING UP HIS “BIG BOOK” ON THE SUBJECT WHEN ALFRED RUSSEL WALLACE SENT HIM A VERSION OF VIRTUALLY THE SAME THEORY IN 1858. THEIR SEPARATE PAPERS WERE PRESENTED TOGETHER AT AN 1858 MEETING OF THE LINNEAN SOCIETY OF LONDON. AT THE END OF 1859, DARWIN’S PUBLICATION OF HIS “ABSTRACT” AS ON THE ORIGIN OF SPECIES EXPLAINED NATURAL SELECTION IN DETAIL AND IN A WAY THAT LED TO AN INCREASINGLY WIDE ACCEPTANCE OF DARWIN’S CONCEPTS OF EVOLUTION AT THE EXPENSE OF ALTERNATIVE THEORIES. THOMAS HENRY HUXLEY APPLIED DARWIN’S IDEAS TO HUMANS, USING PALEONTOLOGY AND COMPARATIVE ANATOMY TO PROVIDE STRONG EVIDENCE THAT HUMANS AND APES SHARED A COMMON ANCESTRY. SOME WERE DISTURBED BY

12/16

THE CRUCIAL BREAK FROM THE CONCEPT OF CONSTANT TYPOLOGICAL CLASSES OR TYPES IN BIOLOGY CAME WITH THE THEORY OF EVOLUTION THROUGH NATURAL SELECTION, WHICH WAS FORMULATED BY CHARLES DARWIN IN TERMS OF VARIABLE POPULATIONS. DARWIN USED THE EXPRESSION “DESCENT WITH MODIFICATION” RATHER THAN “EVOLUTION”. PARTLY INFLUENCED BY AN ESSAY ON THE PRINCIPLE OF POPULATION (1798) BY THOMAS ROBERT MALTHUS, DARWIN NOTED THAT POPULATION GROWTH WOULD LEAD TO A “STRUGGLE FOR EXISTENCE” IN WHICH FAVOURABLE VARIATIONS PREVAILED AS OTHERS PERISHED. IN EACH GENERATION, MANY OFFSPRING FAIL TO SURVIVE TO AN AGE OF REPRODUCTION BECAUSE OF LIMITED RESOURCES. THIS COULD EXPLAIN THE DIVERSITY OF PLANTS AND ANIMALS FROM A COMMON ANCESTRY THROUGH THE WORKING OF NATURAL LAWS IN THE SAME WAY FOR ALL TYPES OF ORGANISM. DARWIN DEVELOPED HIS THEORY OF “NATURAL SELECTION” FROM 1838 ONWARDS AND WAS WRITING UP HIS “BIG BOOK” ON THE SUBJECT WHEN ALFRED RUSSEL WALLACE SENT HIM A VERSION OF VIRTUALLY THE SAME THEORY IN 1858.

10/13

THE CRUCIAL BREAK FROM THE CONCEPT OF CONSTANT TYPOLOGICAL CLASSES OR TYPES IN BIOLOGY CAME WITH THE THEORY OF EVOLUTION THROUGH NATURAL SELECTION, WHICH WAS FORMULATED BY CHARLES DARWIN IN TERMS OF VARIABLE POPULATIONS. DARWIN USED THE EXPRESSION “DESCENT WITH MODIFICATION” RATHER THAN “EVOLUTION”. PARTLY INFLUENCED BY AN ESSAY ON THE PRINCIPLE OF POPULATION (1798) BY THOMAS ROBERT MALTHUS, DARWIN NOTED THAT POPULATION GROWTH WOULD LEAD TO A “STRUGGLE FOR EXISTENCE” IN WHICH FAVOURABLE VARIATIONS PREVAILED AS OTHERS PERISHED. IN EACH GENERATION, MANY OFFSPRING FAIL TO SURVIVE TO AN AGE OF RE-

9/12

PRODUCTION BECAUSE OF LIMITED RESOURCES. THIS COULD EXPLAIN THE DIVERSITY OF PLANTS AND ANIMALS FROM A COMMON ANCESTRY THROUGH THE WORKING OF NATURAL LAWS IN THE SAME WAY FOR ALL TYPES OF ORGANISM. DARWIN DEVELOPED HIS THEORY OF “NATURAL SELECTION” FROM 1838 ONWARDS AND WAS WRITING UP HIS “BIG BOOK” ON THE SUBJECT WHEN ALFRED RUSSEL WALLACE SENT HIM A VERSION OF VIRTUALLY THE SAME THEORY IN 1858. THEIR SEPARATE PAPERS WERE PRESENTED TOGETHER AT AN 1858 MEETING OF THE LINNEAN SOCIETY OF LONDON. AT THE END OF 1859, DARWIN’S PUBLICATION OF HIS “ABSTRACT” AS ON THE ORIGIN OF SPECIES EXPLAINED NATURAL SELECTION IN DETAIL AND IN

*Mbasi njohja e dinjitetit të lindur të të drejtave të barabarta dhe të patjetërsueshme të të gjithë anëtarëve të familjes njerëzore është themeli i lirisë, drejtësisë dhe paqes në botë; mbasi mosrespektimi dhe përbuzja e të drejtave të njeriut ka cuar drejt akteve barbare, të cilat kanë ofenduar ndërgjegjen e njerëzimit, dhe mbasi krijimi i botës në të cilën njerëzit do të gëzojnë lirinë e fjalës, të besimit dhe lirinë nga frika e skamja është proklamuar si dëshira më e lartë e cdo njeriu; mbasi është e nevojshme që të drejtat e njeriut të mbrohen me dispozita juridike, kështu që njeriu të mos jetë i shtrënguar që në pikën e fundit t'i përvishet kryengritjes kundër tiranisë dhe shtypjes; mbasi është e nevojshme që të nxitet zhvillimi i marrëdhënieve miqësore midis kombeve; mbasi popujt e Kombeve të Bashkuara vërtetuan përsëri në Kartë besimin e tyre në të drejtat themelore të njeriut, në*

Albanian

*Pidades silmas, et inimkonna kõigi liikmete väarikuse, nende võrdsuse ning võõrandamatute õiguste tunnustamine on vabaduse, õigluse ja üldise rahu alus; ja pidades silmas, et inimõiguste põlastamine ja hülgameine on viinud barbaarsusteni, mis piinavad inimkonna südametunnistust, ja et sellise maailma loomine, kus inimestel on veendumuste ja sõnavabadus ning kus nad ei tarvitse tunda hirmu ega puudust, on inimeste üllaks püüdluseks kuulutatud; ja pidades silmas vajadust, et inimõigusi kaitseks seaduse võim selleks, et inimene ei oleks sunnitud viimase abinõuna üles tõusma türannia ja rõhumise vastu; ja pidades silmas, et on vaja kaasa aidata sõbralike suhete arendamisele rahvaste vahel ja; pidades silmas, et ühinenud rahvaste perre kuuluvad rahavad on põhikirjas kinnitanud oma usku inimese põhiõigustesse, inimisiksuse väarikusse ja väärtusse ning meeste ja naiste*

Estonian

*Overwegende, dat erkenning van de inherente waardigheid en van de gelijke en onvervreemdbare rechten van alle leden van de mensengemeenschap grondslag is voor de vrijheid, gerechtigheid en vrede in de wereld; overwegende, dat terzijdestelling van en minachting voor de rechten van de mens geleid hebben tot barbaarse handelingen, die het geweten van de mensheid geweld hebben aangedaan en dat de komst van een wereld, waarin de mensen vrijheid van meningsuiting en geloof zullen genieten, en vrij zullen zijn van vrees en gebrek, is verkondigd als het hoogste ideaal van iedere mens; overwegende, dat het van het grootste belang is, dat de rechten van de mens beschermd worden door de suprematie van het recht, opdat de mens niet gedwongen worde om in laatste instantie zijn toevlucht te nemen tot opstand tegen tyrannie en onderdrukking; overwegende, dat het van*

Dutch

*Kun ihmiskunnan kaikkien jäsenten luonnollisen arvon ja heidän yhtäläisten ja luovuttamattomien oikeuksiensa tunnustaminen on vapauden, oikeudenmukaisuuden ja rauhan perustana maailmassa, kun ihmisoikeuksia on väheksytty tai ne on jätetty huomiota vaille, on tapahtunut raakalaistekoja, jotka ovat järkyttäneet ihmiskunnan omaatuntoa, ja kun kansojen korkeimmaksi päämääräksi on julistettu sellaisen maailman luominen, missä ihmiset voivat vapaasti nauttia sanan ja uskon vapautta sekä elää vapaina pelosta ja puutteesta, kun on välttämätöntä, että ihmisoikeudet turvataan oikeusjärjestyksellä, jotta ihmisten ei olisi pakko viimeisenä keinona nousta kapinaan pakkovaltaa ja sortoa vastaan, kun on tähdellistä edistää ystävällisten suhteiden kehittymistä kansojen välille, kun Yhdistyneiden Kansakuntien kansat ovat peruskirjassa vahvistaneet uskonsa ihmisten*

Finnish

*Considérant que la reconnaissance de la dignité inhérente à tous les membres de la famille humaine et de leurs droits égaux et inaliénables constitue le fondement de la liberté, de la justice et de la paix dans le monde, considérant que la méconnaissance et le mépris des droits de l'homme ont conduit à des actes de barbarie qui révoltent la conscience de l'humanité et que l'avènement d'un monde où les êtres humains seront libres de parler et de croire, libérés de la terreur et de la misère, a été proclamé comme la plus haute aspiration de l'homme, considérant qu'il est essentiel que les droits de l'homme soient protégés par un régime de droit pour que l'homme ne soit pas contraint, en suprême recours, à la révolte contre la tyrannie et l'oppression, considérant qu'il est essentiel d'encourager le développement de relations amicales entre nations, considérant que dans la charte*

French

*Tekintettel arra, hogy az emberiség családja minden egyes tagja méltóságának, valamint egyenlő és elidegeníthetetlen jogainak elismerése alkotja a szabadság, az igazság és a béke alapját a világon, tekintettel arra, hogy az emberi jogok el nem ismerése és semmibevevése az emberiség lelkiismeretét fellázító barbár cselekményekhez vezetett, és hogy az ember legfőbb vágya egy olyan világ eljövetele, amelyben az elnyomástól, valamint a nyomortól megszabadult emberi lények szava és meggyőződése szabad lesz, tekintettel annak fontosságára, hogy az emberi jogokat a jog uralma védelmezze, nehogy az ember végső szükségében a zsarnokság és az elnyomás elleni lázadásra kényszerüljön, tekintettel arra, hogy igen lényeges a nemzetek közötti baráti kapcsolatok kifejeződésének előmozdítása, tekintettel arra, hogy az Alapokmányban az Egyesült Nemzetek né-*

Hungarian

*Da die Anerkennung der angeborenen Würde und der gleichen und unveräußerlichen Rechte aller Mitglieder der Gemeinschaft der Menschen die Grundlage von Freiheit, Gerechtigkeit und Frieden in der Welt bildet, da die Nichtanerkennung und Verachtung der Menschenrechte zu Akten der Barbarei geführt haben, die das Gewissen der Menschheit mit Empörung erfüllen, und da verkündet worden ist, daß einer Welt, in der die Menschen Rede- und Glaubensfreiheit und Freiheit von Furcht und Not genießen, das höchste Streben des Menschen gilt, da es notwendig ist, die Menschenrechte durch die Herrschaft des Rechtes zu schützen, damit der Mensch nicht gezwungen wird, als letztes Mittel zum Aufstand gegen Tyrannei und Unterdrückung zu greifen, da es notwendig ist, die Entwicklung freundschaftlicher Beziehungen zwischen den Nationen zu fördern,*

German

*Það ber að viðurkenna, að hver maður sé jafnborinn til virðingar og réttinda, er eigi verði af honum tekin, og er þetta undirstaða frelsis, réttlætis og friðar í heiminum. Hafi mannréttindi verið fyrir borð borin og lítilsvirt, hefur slíkt haft í för með sér siðlausar athafnir, er ofboðið hafa samvizku mannkynsins, enda hefur því verið yfir lýst, að æðsta markmið almennings um heim allan sé að skapa veröld, þar sem menn fá í notið málfrelsis, trúfrelsis og óttaleysis um einkalíf afkomu. Mannréttindi á að vernda með lögum. Að öðrum kosti hljóta menn að grípa til þess örprifaráðs að rísa upp gegn kúgun og ofbeldi. Það er mikilsvert að efla vinsamleg samskipti þjóða í milli. Í stofnskrá sinni hafa Sameinuðu þjóðirnar lýst yfir trú sinni á grundvallaratriði mannréttinda, á göfgi og gildi mannsins og jafnrétti karla og kvernna, enda munu þær beita sér fyrir félagslegum framförum og betri lífsaf-*

Icelandic



*De Bhrí gurb é aithint dínte dúchais agus chearta comhionanna do-shannta an uile dhuine den chine daonna is foras don tsaorise, don cheartas agus don tsíocháin sa domhan, de Bhrí gur thionscain a neamhaird agus an mí-mheas ar chearta an duine gníomhartha barbartha a chuir uafás ar choinsias an chine daonna, agus go bhfuil forógartha gurb é meanmarc is uaisle ag an gcoitiantacht saol a thabhairt i réim a bhéarfas don duine saoirse chainte agus chreidimh agus saoirse ó eagla agus ó amhgar, de Bhrí go ndearna pobail na Náisiúin Aontaithe sa Chairt dearbhú athuair ar a gcreideamh i gcearta bunúsacha an duine, i ndínit agus i bhfiúntas pearsan an duine agus i gcearta comhionanna fear agus bean, agus gur chinneadar tacú leis an ascnamh sóisalach agus réim maireachtana níos fearr a thabhairt i gcrích faoi shaoirse níos fairsinge, de Bhrí gur ghabhadar na Stát-Chomhaltaí faoi chuing*

Celtic

*Da anerkjennelsen av menneskeverd og like og umistelige rettigheter for alle medlemmer av menneskeslekten er grunnlaget for frihet, rettferdighet og fred i verden, da tilsidesettelse av og forakt for menneskerettighetene har ført til barbariske handlinger som har rystet menneskehetens samvittighet, og da framveksten av en verden hvor menneskene har tale- og trosfrihet og frihet fra frykt og nød, er blitt kunngjort som folkenes høyeste mål, da det er nødvendig at menneskerettighetene blir beskyttet av loven for at menneskene ikke skal tvinges til som siste utvei å gjøre opprør mot tyranni og undertrykkelse, da det er viktig å fremme utviklingen av vennskapelige forhold mellom nasjonene, da De Forente Nasjoners folk i Pakten på ny har bekreftet sin tro på grunnleggende menneskerettigheter, på menneskeverd og på like rett for menn og kvinner og har besluttet å*

Norwegian

*Considerato che il riconoscimento della dignità inerente a tutti i membri della famiglia umana e dei loro diritti, uguali ed inalienabili, costituisce il fondamento della libertà, della giustizia e della pace nel mondo; considerato che il disconoscimento e il disprezzo dei diritti umani hanno portato ad atti di barbarie che offendono la coscienza dell'umanità, e che l'avvento di un mondo in cui gli esseri umani godano della libertà di parola e di credo e della libertà dal timore e dal bisogno è stato proclamato come la più alta aspirazione dell'uomo; considerato che è indispensabile che i diritti umani siano protetti da norme giuridiche, se si vuole evitare che l'uomo sia costretto a ricorrere, come ultima istanza, alla ribellione contro la tirannia e l'oppressione; considerato che è indispensabile promuovere lo sviluppo di rapporti amichevoli tra le Nazioni; considerato che i popoli delle*

Italian

*Zważywszy, że uznanie przyrodzonej godności oraz równych i niezbywalnych praw wszystkich członków wspólnoty ludzkiej jest podstawą wolności, sprawiedliwości i pokoju świata, zważywszy, że nieposzanowanie i nieprzestrzeganie praw człowieka doprowadziło do aktów barbarzyństwa, które wstrząsnęły sumieniem ludzkości, i że ogłoszono uroczyste jako najwznioślejszy cel ludzkości dążenie do zbudowania takiego świata, w którym ludzie korzystać będą z wolności słowa i przekonań oraz z wolności od strachu i nędzy, zważywszy, że konieczne jest zawarowanie praw człowieka przepisami prawa, aby nie musiał—doprowadzony do ostateczności—uciekać się do buntu przeciw tyranii i uciskowi, zważywszy, że konieczne jest popieranie rozwoju przyjaznych stosunków między narodami, zważywszy, że Narody Zjednoczone przywróciły swą wiarę w*

Polish

*Considerando que o reconhecimento da dignidade inerente a todos os membros da família humana e dos seus direitos iguais e inalienáveis constitui o fundamento da liberdade, da justiça e da paz no mundo; considerando que o desconhecimento e o desprezo dos direitos do Homem conduziram a actos de barbárie que revoltam a consciência da Humanidade e que o advento de um mundo em que os seres humanos sejam livres de falar e de crer, libertos do terror e da miséria, foi proclamado como a mais alta inspiração do Homem; considerando que é essencial a proteção dos direitos do Homem através de um regime de direito, para que o Homem não seja compelido, em supremo recurso, à revolta contra a tirania e a opressão; considerando que é essencial encorajar o desenvolvimento de relações amistosas entre as nações; considerando que, na Carta, os povos das Nações*

Portuguese

*Vo vedomí že uznanie prirodzenej dôstojnosti a rovných a neodcudzite ľných práv členov ľudskej rodiny je základom slobody, spravodlivosti a mieru na svete, že zneuznanie ľudských práv a pohrdanie nimi viedlo k barským činom, ktoré urážajú svedomie ľudstva, a že vybudovanie sveta, v ktorom ľudia, zbavení strachu a núde, budú sa tešiť slobode prejavu a presvedčenia, bolo vyhlásené za najvyšší cieľ ľudu, že je nutné, aby sa ľudsk práva chránily zákonom, ak nemá byť človek donúteý uchýliť sa, keď všetko ostatné zlyhalo, k odboju proti tyranii a útlaku, že je nutné podporovať rozvoj priateľských vzťahov medzi národmi, že ľud Spojených národov zdoraznil v Charte znovu svoju vieru v základné ľudské práva, v dôstojnosť a hodnotu ľudskej osobnosti, v rovnaké práva mužov a žien a že sa rozhodol podporovať sociálny pokrok a vytvoriť lepšie životné pod-*

Slovak

*Considerînd că recunoaşterea demnităţii inerente tuturor membrilor familiei umane şi a drepturilor lor egale şi inalienabile constituie fundamentul libertăţii, dreptăţii şi păcii în lume, considerînd că ignorarea şi dispreţuirea drepturilor omului au dus la acte de barbarie care revoltă conştiinţa omenirii şi că făurirea unei lumi în care fiinţele umane se vor bucura de libertatea cuvîntului şi a convingerilor şi vor fi eliberate de teamă şi mizerie a fost proclamată drept cea mai înaltă aspiraţie a oamenilor, considerînd că este esenţial ca drepturile omului să fie ocrotite de autoritatea legii pentru ca omul să nu fie silit să recurgă, ca soluţie extremă, la revoltă împotriva tiraniei şi asupririi, considerînd că este esenţial a se încuraja dezvoltarea relaţiilor prieteneşti între naţiuni, considerînd că în Cartă popoarele Organizaţiei Naţiunilor Unite au proclamat din nou credinţa lor în drepturile fun-*

Romanian

*Considerando que la libertad, la justicia y la paz en el mundo tienen por base el reconocimiento de la dignidad intrínseca y de los derechos iguales e inalienables de todos los miembros de la familia humana, Considerando que el desconocimiento y el menosprecio de los derechos humanos han originado actos de barbarie ultrajantes para la conciencia de la humanidad; y que se ha proclamado, como la aspiración más elevada del hombre, el advenimiento de un mundo en que los seres humanos, liberados del temor y de la miseria, disfruten de la libertad de palabra y de la libertad de creencias, Considerando esencial que los derechos humanos sean protegidos por un régimen de Derecho, a fin de que el hombre no se vea compelido al supremo recurso de la rebelión contra la tiranía y la opresión, Considerando también esencial promover el desarrollo de relaciones amistosas*

Spanish

*Enär erkännandet av det inneboende värdet hos alla medlemmar av människosläktet och av deras lika och oförytterliga rättigheter är grundvalen för frihet, rättvisa och fred i världen, enär ringaktning och förakt för de mänskliga rättigheterna lett till barbariska gärningar, som upprört mänsklighetens samvete, och enär skapandet av en värld, där människorna åtnjuta yttrandefrihet, trosfrihet samt frihet från fruktan och nöd, kungjorts som folkens högsta strävan, enär det är väsentligt för att icke människan skall tvingas att som en sista utväg tillgripa uppror mot tyranni och förtryck, att de mänskliga rättigheterna skyddas genom lagens överhöghet, enär det är väsentligt att främja utvecklandet av vänskapliga förbindelser mellan nationerna, enär Förenta Nationernas folk i stadgan ånyo uttryckt sin tro på de grundläggande mänskliga rättigheterna, den enskilda människans*

Swedish

*Gan mai cydnabod urddas cynhenid a hawliau cydradd a phriod holl aelodau'r teulu dynol yw sylfaen rhyddid, cyfiawnder a heddwch yn y byd, gan i anwybyddu a dirmygu hawliau dynol arwain at weithredoedd barbaraidd a dreisiodd gydwybod dynolryw, a bod dyfodiad byd lle y gall pob unigolyn fwynhau rhyddid i siarad a chredu a rhyddid rhag ofn ac angau wedi ei gyhoeddi yn ddyhead uchaf y bobl gyffredin, gan fod yn rhaid amddiffyn hawliau dynol a rheolaeth cyfraith, os nad yw pob unigolyn dan orfod yn y pendraw i wrthryfela yn erbyn gormes a thrais, gan fod yn rhaid hyrwyddo cysylltiadau cyfeillgar rhwng Cenhedloedd, gan fod pobloedd y Cenhedloedd Unedig yn y Siarter wedi ail ddatgan ffydd mewn hawliau sylfaenol yr unigolyn, mewn urddas a gwerth y person dynol ac mewn hawliau cydradd gŵr a gwagedd, ac wedi penderfynu hyrwyddo cynnydd cymdeithasol*

Welsh

*İnsanlık ailesinin bütün üyelerinde bulunan haysiyetin ve bunların eşit ve devir kabul etmez haklarının tanınması hususunun, hürriyetin, adaletin ve dünya barışının temeli olmasına, insan haklarının tanınmaması ve hor görülmesinin insanlık vicdanını isyana sevkeden vahşiliklere sebep olmuş bulunmasına, dehşetten ve yoksulluktan kurtulmuş insanların, içinde söz ve inanma hürriyetlerine sahip olacakları bir dünyanın kurulması en yüksek amaçları olarak ilan edilmiş bulunmasına, insanın zulüm ve baskıya karşı son çare olarak ayaklanmaya mecbur kalmaması için insan haklarının bir hukuk rejimi ile korunmasının esaslı bir zaruret olmasına, uluslararası dostça ilişkiler geliştirilmesini teşvik etmenin esaslı bir zaruret olmasına, birleşmiş Milletler halklarının, Antlaşmada, insanın ana haklarına, insan şahsının haysiyet ve değerine, erkek ve kadınların eşitliğine olan imanlarını bir kere*

Turkish

*Hãy trao cho nhau muôn ngày yêu dấu. Hãy trao cho nhau hạnh phúc lẫn thương đau. Trời cao đất rộng. Một mình tôi đi. Một mình tôi đi. Đời như vô tận. Một mình tôi về. Một mình tôi về, với tôi. Người ngồi xuống xin mưa đầy. Trên hai tay cơn đau dài. Người nằm xuống nghe tiếng ru. Cuộc đời đó có bao lâu mà hững hờ. Nghe xót xa hằn lên tuổi trời. Trẻ thơ ơi, tin buồn từ ngày mẹ cho mang nặng kiếp người. Đi sao nặng nề kiếp người nhỏ bé. Xa xăm ngọn cờ quê nhà vắng gió. Tôi không kẻ thù nên đau từ độ. Tóc úa là nhờ những tháng âu lo. Người đâu mất người. Đời tôi gốc đại. Tự làm khô héo tôi đây. Chiều hôm thức dậy. Ngồi ôm tóc dài. Chập chờn lau trắng trong tay. Một quá thân ta này. Tìm đến chiếc ghế nghỉ ngơi. Một quá thân ta này. Nằm xuống với đất muôn đời. Tóc em từng sợi nhỏ. Rớt xuống đời làm sóng lênh đênh. Gió sẽ mừng vì tóc em bay. Cho mây hờn ngủ quên*

Spanish

MBASI NJOHJA E DINJITETIT TË LINDUR TË TË DREJTAVE  
TË BARABARTA DHE TË PATJETËRSUESHME TË TË GJITHË  
ANËTARËVE TË FAMILJES NJERËZORE ËSHTË THEMELI I LIRISË,  
DREJTËSISË DHE PAQES NË BOTË; MBASI MOSRESPEKTIMI DHE  
PËRBUZJA E TË DREJTAVE TË NJERIUT KA CUAR DREJT AKTEVE  
BARBARE, TË CILAT KANË OFENDUAR NDËRGJEGJEN E NJERËZIM-  
IT, DHE MBASI KRIJIMI I BOTËS NË TË CILËN NJERËZIT DO TË  
GËZOJNË LIRINË E FJALËS, TË BESIMIT DHE LIRINË NGA FRIKA E  
SKAMJË ËSHTË PROKLAMUAR SI DËSHIRA MË E LARTË E CDO  
NJERIU; MBASI ËSHTË E NEVOJSHME QË TË DREJTAT E NJERIUT  
TË MBROHEN ME DISPOZITA JURIDIKE, KËSHTU QË NJERIU TË  
MOS JETË I SHTRËNGUAR QË NË PIKËN E FUNDIT T'I PËRVISHET  
KRYENGRITJES KUNDËR TIRANISË DHE SHTYPJES; MBASI ËSHTË

Albanian

PIDADES SILMAS, ET INIMKONNA KÕIGI LIIKMETE VÄÄRIKUSE,  
NENDE VÕRDSUSE NING VÕÕRANDAMATUTE ÕIGUSTE TUN-  
NUSTAMINE ON VABADUSE, ÕIGLUSE JA ÜLDISE RAHU ALUS; JA  
PIDADES SILMAS, ET INIMÕIGUSTE PÕLASTAMINE JA HÜLGA-  
MINE ON VIINUD BARBAARSUSTENI, MIS PIINAVAD INIMKONNA  
SÜDAMETUNNISTUST, JA ET SELLISE MAAILMA LOOMINE, KUS  
INIMESTEL ON VEENDUMUSTE JA SÕNAVABADUS NING KUS  
NAD EI TARVITSE TUNDA HIRMU EGA PUUDUST, ON INIMESTE  
ÜLLAKS PÜÜDLUSEKS KUULUTATUD; JA PIDADES SILMAS VA-  
JADUST, ET INIMÕIGUSI KAITSEKS SEADUSE VÕIM SELLEKS, ET  
INIMENE EI OLEKS SUNNITUD VIIMASE ABINÕUNA ÜLES TÕUS-  
MA TÜRANNIA JA RÕHUMISE VASTU; JA PIDADES SILMAS, ET  
ON VAJA KAASA AIDATA SÕBRALIKE SUHETE ARENDAMISELE

Estonian

OVERWEGENDE, DAT ERKENNING VAN DE INHERENTE WAAR-  
DIGHEID EN VAN DE GELIJKE EN ONVERVREEMDBARE RECHTEN  
VAN ALLE LEDEN VAN DE MENSENGEMEENSCHAP GRONDSLAG  
IS VOOR DE VRIJHEID, GERECHTIGHEID EN VREDE IN DE WERELD;  
OVERWEGENDE, DAT TERZIJDESTELLING VAN EN MINACHTING  
VOOR DE RECHTEN VAN DE MENS GELEID HEBBEN TOT BAR-  
BAARSE HANDELINGEN, DIE HET GEWETEN VAN DE MENSHEID  
GEWELD HEBBEN AANGEDAAN EN DAT DE KOMST VAN EEN  
WERELD, WAARIN DE MENSEN VRIJHEID VAN MENINGSUIT-  
ING EN GELOOF ZULLEN GENIETEN, EN VRIJ ZULLEN ZIJN VAN  
VREES EN GEBREK, IS VERKONDIGD ALS HET HOOGSTE IDEAAAL  
VAN IEDERE MENS; OVERWEGENDE, DAT HET VAN HET GROOT-  
STE BELANG IS, DAT DE RECHTEN VAN DE MENS BESCHERMD

Dutch

KUN IHMISKUNNAN KAIKKIEN JÄSENTEN LUONNOLLISEN AR-  
VON JA HEIDÄN YHTÄLÄISTEN JA LUOVUTTAMATTOMIEN  
OIKEUKSIENSA TUNNUSTAMINEN ON VAPAUDEN, OIKEUDEN-  
MUKAISUUDEN JA RAUHAN PERUSTANA MAAILMASSA, KUN  
IHMISOIKEUKSIA ON VÄHEKSYTTY TAI NE ON JÄTETTY HUO-  
MIOTA VAILLE, ON TAPAHTUNUT RAAKALAISTEKOJA, JOTKA  
OVAT JÄRKYTTÄNEET IHMISKUNNAN OMAATUNTOA, JA KUN  
KANSOJEN KORKEIMMAKSI PÄÄMÄÄRÄKSI ON JULISTETTU  
SELLAISEN MAAILMAN LUOMINEN, MISSÄ IHMISET VOIVAT  
VAPAASTI NAUTTIA SANAN JA USKON VAPAUTTA SEKÄ ELÄÄ  
VAPAINA PELOSTA JA PUUTTEESTA, KUN ON VÄLTTÄMÄTÖNTÄ,  
ETTÄ IHMISOIKEUDET TURVATAAN OIKEUSJÄRJESTYKSELLÄ,  
JOTTA IHMISTEN EI OLISI PAKKO VIIMEISENÄ KEINONA NOUSTA

Finnish

CONSIDÉRANT QUE LA RECONNAISSANCE DE LA DIGNITÉ INHÉRENTE À TOUS LES MEMBRES DE LA FAMILLE HUMAINE ET DE LEURS DROITS ÉGAUX ET INALIÉNABLES CONSTITUE LE FONDEMENT DE LA LIBERTÉ, DE LA JUSTICE ET DE LA PAIX DANS LE MONDE, CONSIDÉRANT QUE LA MÉCONNAISSANCE ET LE MÉPRIS DES DROITS DE L'HOMME ONT CONDUIT À DES ACTES DE BARBARIE QUI RÉVOLTE LA CONSCIENCE DE L'HUMANITÉ ET QUE L'AVÈNEMENT D'UN MONDE OÙ LES ÊTRES HUMAINS SERONT LIBRES DE PARLER ET DE CROIRE, LIBÉRÉS DE LA TERREUR ET DE LA MISÈRE, A ÉTÉ PROCLAMÉ COMME LA PLUS HAUTE ASPIRATION DE L'HOMME, CONSIDÉRANT QU'IL EST ESSENTIEL QUE LES DROITS DE L'HOMME SOIENT PROTÉGÉS PAR UN RÉGIME DE DROIT POUR QUE L'HOMME NE SOIT PAS

French

TEKINTETTEL ARRA, HOGY AZ EMBERISÉG CSALÁDJA MIND-EN EGYES TAGJA MÉLTÓSÁGÁNAK, VALAMINT EGYENLŐ ÉS ELIDEGENÍTHETETLEN JOGAINAK ELISMERÉSE ALKOTJA A SZABADSÁG, AZ IGAZSÁG ÉS A BÉKE ALAPJÁT A VILÁGON, TEKINTETTEL ARRA, HOGY AZ EMBERI JOGOK EL NEM ISMERÉSE ÉS SEMMIBEVEVÉSE AZ EMBERISÉG LELKIISMERETÉT FELLÁZÍTÓ BARBÁR CSELEKMÉNYEKHEZ VEZETETT, ÉS HOGY AZ EMBER LEGFŐBB VÁGYA EGY OLYAN VILÁG ELJÖVETELE, AMELYBEN AZ ELNYOMÁSTÓL, VALAMINT A NYOMORTÓL MEGSZABADULT EMBERI LÉNYEK SZAVA ÉS MEGGYŐZŐDÉSE SZABAD LESZ, TEKINTETTEL ANNAK FONTOSSÁGÁRA, HOGY AZ EMBERI JOGOKAT A JOG URALMA VÉDELMEZZE, NEHOGY AZ EMBER VÉGSŐ SZÜKSÉGÉBEN A ZSARNOKSÁG ÉS AZ ELNYOMÁS ELLENI

Hungarian

DA DIE ANERKENNUNG DER ANGEBORENEN WÜRDE UND DER GLEICHEN UND UNVERÄUSSERLICHEN RECHTE ALLER MITGLIEDER DER GEMEINSCHAFT DER MENSCHEN DIE GRUNDLAGE VON FREIHEIT, GERECHTIGKEIT UND FRIEDEN IN DER WELT BILDET, DA DIE NICHTANERKENNUNG UND VERACHTUNG DER MENSCHENRECHTE ZU AKTEN DER BARBAREI GEFÜHRT HABEN, DIE DAS GEWISSEN DER MENSCHHEIT MIT EMPÖRUNG ERFÜLLEN, UND DA VERKÜNDET WORDEN IST, DASS EINER WELT, IN DER DIE MENSCHEN REDE- UND GLAUBENSFREIHEIT UND FREIHEIT VON FURCHT UND NOT GENIEßEN, DAS HÖCHSTE STREBEN DES MENSCHEN GILT, DA ES NOTWENDIG IST, DIE MENSCHENRECHTE DURCH DIE HERRSCHAFT DES RECHTES ZU SCHÜTZEN, DAMIT DER MENSCH NICHT GEZWUNGEN WIRD, ALS LETZTES

German

ÞAÐ BER AÐ VIÐURKENNA, AÐ HVER MAÐUR SÉ JAFNBORINN TIL VIRÐINGAR OG RÉTTINDA, ER EIGI VERÐI AF HONUM TEKIN, OG ER ÞETTA UNDIRSTAÐA FRELSIS, RÉTTLÆTIS OG FRÍÐAR Í HEIMINUM. HAFI MANNRÉTTINDI VERIÐ FYRIR BORÐ BORIN OG LÍTILSVIRT, HEFUR SLÍKT HAFT Í FÖR MEÐ SÉR SIÐLAUSAR ATHAFNIR, ER OFBOÐIÐ HAFI SAMVIZKU MANNKYNSINS, ENDA HEFUR ÞVÍ VERIÐ YFIR LÝST, AÐ ÆÐSTA MARKMIÐ ALMENNINGS UM HEIM ALLAN SÉ AÐ SKAPA VERÖLD, ÞAR SEM MENN FÁI NOTIÐ MÁLFRELSIS, TRÚFRELSIS OG ÓTTALEYSIS UM EINKALÍF AFKOMU. MANNRÉTTINDI Á AÐ VERNDA MEÐ LÖGUM. AÐ ÖÐRUM KOSTI HLJÓTA MENN AÐ GRÍPA TIL ÞESS ÖRÞRIFARÁÐS AÐ RÍSA UPP GEGN KÚGUN OG OFBELDI. ÞAÐ ER MIKILSVERT AÐ EFLA VINSAMLEG SAMSKIPTI ÞJÓÐA Í MILLI. Í STOFNSKRÁ SINNI HAFI

Icelandic



DE BHRÍ GURB É AITHINT DÍNTE DÚCHAIS AGUS CHEARTA  
 COMHIONANNA DO-SHANNTA AN UILE DHUINE DEN CHINE  
 DAONNA IS FORAS DON TSAORISE, DON CHEARTAS AGUS DON  
 TSÍOCHÁIN SA DOMHAN, DE BHRÍ GUR THIONSCAIN A NEAM-  
 HAIRD AGUS AN MÍ-MHEAS AR CHEARTA AN DUINE GNÍOM-  
 HARTHA BARBARTHA A CHUIR UAFÁS AR CHOINSIAS AN CHINE  
 DAONNA, AGUS GO BHFUIL FORÓGARTHA GURB É MEANMARC  
 IS UAISLE AG AN GCOITANTACHT SAOL A THABHAIRT I RÉIM  
 A BHÉARFAS DON DUINE SAOIRSE CHAINTE AGUS CHREIDIMH  
 AGUS SAOIRSE Ó EAGLA AGUS Ó AMHGAR, DE BHRÍ GO NDEAR-  
 NA POBAIL NA NÁISIÚIN AONTAITHE SA CHAIRT DEARBHÚATH-  
 UAIR AR A GCREIDEAMH I GCEARTA BUNÚSACHA AN DUINE, I  
 NDÍNIT AGUS I BHFIÚNTAS PEARSAN AN DUINE AGUS I GCEARTA

Celtic

DA ANERKJENNELSEN AV MENNESKEVERD OG LIKE OG UMIS-  
 TELIGE RETTIGHETER FOR ALLE MEDLEMMER AV MENNESK-  
 ESLEKTEN ER GRUNNLAGET FOR FRIHET, RETTFERDIGHET OG  
 FRED I VERDEN, DA TILSIDESETTELSE AV OG FORAKT FOR MEN-  
 NESKERETTIGHETENE HAR FØRT TIL BARBARISKE HANDLINGER  
 SOM HAR RYSTET MENNESKEHETENS SAMVITTIGHET, OG DA  
 FRAMVEKSTEN AV EN VERDEN HVOR MENNESKENE HAR TALE-  
 OG TROSFRIHET OG FRIHET FRA FRYKT OG NØD, ER BLITT KUN-  
 NGJORT SOM FOLKENES HØYESTE MÅL, DA DET ER NØDVENDIG  
 AT MENNESKERETTIGHETENE BLIR BESKYTTET AV LOVEN FOR  
 AT MENNESKENE IKKE SKAL TVINGES TIL SOM SISTE UTVEI Å  
 GJØRE OPPRØR MOT TYRANNI OG UNDERTRYKKELSE, DA DET  
 ER VIKTIG Å FREMME UTVIKLINGEN AV VENNSKAPELIGE FOR-

Norwegian

CONSIDERATO CHE IL RICONOSCIMENTO DELLA DIGNITÀ INER-  
 ENTE A TUTTI I MEMBRI DELLA FAMIGLIA UMANA E DEI LORO  
 DIRITTI, UGUALI ED INALIENABILI, COSTITUISCE IL FONDAMEN-  
 TO DELLA LIBERTÀ, DELLA GIUSTIZIA E DELLA PACE NEL MON-  
 DO; CONSIDERATO CHE IL DISCONOSCIMENTO E IL DISPREZZO  
 DEI DIRITTI UMANI HANNO PORTATO AD ATTI DI BARBARIE CHE  
 OFFENDONO LA COSCIENZA DELL'UMANITÀ, E CHE L'AVVENTO  
 DI UN MONDO IN CUI GLI ESSERI UMANI GODANO DELLA LIB-  
 ERTÀ DI PAROLA E DI CREDO E DELLA LIBERTÀ DAL TIMORE E  
 DAL BISOGNO È STATO PROCLAMATO COME LA PIÙ ALTA AS-  
 PIRAZIONE DELL'UOMO; CONSIDERATO CHE È INDISPENSABILE  
 CHE I DIRITTI UMANI SIANO PROTETTI DA NORME GIURIDICHE,  
 SE SI VUOLE EVITARE CHE L'UOMO SIA COSTRETTO A RICOR-

Italian

ZWAŻYWSZY, ŻE UZNANIE PRZYRODZONEJ GODNOŚCI  
 ORAZ RÓWNYCH I NIEZBYWALNYCH PRAW WSZYSTKICH  
 CZŁONKÓW WSPÓLNOTY LUDZKIEJ JEST PODSTAWĄ WOL-  
 NOŚCI, SPRAWIEDLIWOŚCI I POKOJU ŚWIATA, ZWAŻYWSZY,  
 ŻE NIEPOSZANOWANIE I NIEPRZESTRZEGANIE PRAW CZŁOW-  
 IEKA DOPROWADZIŁO DO AKTÓW BARBARZYŃSTWA, KTÓRE  
 WSTRZĄSNĘŁY SUMIENIEM LUDZKOŚCI, I ŻE OGŁOSZONO  
 UROCZYŚCIE JAKO NAJWZNIOŚLEJSZY CEL LUDZKOŚCI DĄŻE-  
 NIE DO ZBUDOWANIA TAKIEGO ŚWIATA, W KTÓRYM LUDZIE  
 KORZYSTAĆ BĘDĄ Z WOLNOŚCI SŁOWA I PRZEKONAŃ ORAZ Z  
 WOLNOŚCI OD STRACHU I NĘDZY, ZWAŻYWSZY, ŻE KONIEC-  
 ZNE JEST ZAWAROWANIE PRAW CZŁOWIEKA PRZEPISAMI  
 PRAWA, ABY NIE MUSIAŁ –DOPROWADZONY DO OSTATEC-

Polish

CONSIDERANDO QUE O RECONHECIMENTO DA DIGNIDADE INERENTE A TODOS OS MEMBROS DA FAMÍLIA HUMANA E DOS SEUS DIREITOS IGUAIS E INALIENÁVEIS CONSTITUI O FUNDAMENTO DA LIBERDADE, DA JUSTIÇA E DA PAZ NO MUNDO; CONSIDERANDO QUE O DESCONHECIMENTO E O DESPREZO DOS DIREITOS DO HOMEM CONDUZIRAM A ACTOS DE BARBÁRIE QUE REVOLTAM A CONSCIÊNCIA DA HUMANIDADE E QUE O ADVENTO DE UM MUNDO EM QUE OS SERES HUMANOS SEJAM LIVRES DE FALAR E DE CRER, LIBERTOS DO TERROR E DA MISÉRIA, FOI PROCLAMADO COMO A MAIS ALTA INSPIRAÇÃO DO HOMEM; CONSIDERANDO QUE É ESSENCIAL A PROTEÇÃO DOS DIREITOS DO HOMEM ATRAVÉS DE UM REGIME DE DIREITO, PARA QUE O HOMEM NÃO SEJA COMPELIDO, EM SUPREMO RECURSO, À RE-

Portuguese

VO VEDOMÍ ŽE UZNANIE PRIRODZENEJ DÔSTOJNOSTI A ROVNÝCH A NEODCUDZITE L'NÝCH PRÁV ČLENOV L'UDSKEJ RODINY JE ZÁKLADOM SLOBODY, SPRAVODLIVOSTI A MIERU NA SVETE, ŽE ZNEUZNANIE L'UDSKÝCH PRÁV A POHRDANIE NIMI VIEDLO K BARBARSKÝM ČINOM, KTORÉ URÁŽAJÚ SVEDOMIE L'UDSTVA, A ŽE VYBUDOVANIE SVETA, V KTOROM L'UDIA, ZBAVENÍ STRACHU A NÚDZE, BUDÚ SA TEŠIŤ SLOBODE PREJAVU A PRESVEDČENIA, BOLO VYHLÁSENÉ ZA NAJVVYŠŠÍ CIEĽ L'UDU, ŽE JE NUTNÉ, ABY SA L'UDSK PRÁVA CHRÁNILY ZÁKONOM, AK NEMÁ BYŤ ČLOVEK DONÚTEÝ UCHÝLIŤ SA, KEĎ VŠETKO OSTATNÉ ZLYHALO, K ODBOJU PROTI TYRANII A ÚTLAKU, ŽE JE NUTNÉ PODPOROVAŤ ROZVOJ PRIATEĽSKÝCH VZŤAHOV MEDZI NÁRODMI, ŽE L'UD SPOJENÝCH NÁRODOV ZDORAZNIL

Slovak

CONSIDERÎND CĂ RECUNOAȘTEREA DEMNITĂȚII INERENTE TUTUROR MEMBRILOR FAMILIEI UMANE ȘI A DREPTURILOR LOR EGALE ȘI INALIENABILE CONSTITUIE FUNDAMENTUL LIBERTĂȚII, DREPTĂȚII ȘI PĂCII ÎN LUME, CONSIDERÎND CĂ IGNORAREA ȘI DISPREȚUIREA DREPTURILOR OMULUI AU DUS LA ACTE DE BARBARIE CARE REVOLTĂ CONȘTIINȚA OMENIRII ȘI CĂ FĂURIREA UNEI LUMI ÎN CARE FIINȚELE UMANE SE VOR BUCURA DE LIBERTATEA CUVÎNTULUI ȘI A CONVINGERILOR ȘI VOR FI ELIBERATE DE TEAMĂ ȘI MIZERIE A FOST PROCLAMATĂ DREPT CEA MAI ÎNALTĂ ASPIRAȚIE A OAMENILOR, CONSIDERÎND CĂ ESTE ESENȚIAL CA DREPTURILE OMULUI SĂ FIE OCROTITE DE AUTORITATEA LEGII PENTRU CA OMUL SĂ NU FIE SILIT SĂ RECURGĂ, CA SOLUȚIE EXTREMĂ, LA REVOLTĂ ÎMPOTRIVA TIRANIEI ȘI

Romanian

CONSIDERANDO QUE LA LIBERTAD, LA JUSTICIA Y LA PAZ EN EL MUNDO TIENEN POR BASE EL RECONOCIMIENTO DE LA DIGNIDAD INTRÍNSECA Y DE LOS DERECHOS IGUALES E INALIENABLES DE TODOS LOS MIEMBROS DE LA FAMILIA HUMANA, CONSIDERANDO QUE EL DESCONOCIMIENTO Y EL MENOSPRECIO DE LOS DERECHOS HUMANOS HAN ORIGINADO ACTOS DE BARBARIE ULTRAJANTES PARA LA CONCIENCIA DE LA HUMANIDAD; Y QUE SE HA PROCLAMADO, COMO LA ASPIRACIÓN MÁS ELEVADA DEL HOMBRE, EL ADVENIMIENTO DE UN MUNDO EN QUE LOS SERES HUMANOS, LIBERADOS DEL TEMOR Y DE LA MISERIA, DISFRUTEN DE LA LIBERTAD DE PALABRA Y DE LA LIBERTAD DE CREENCIAS, CONSIDERANDO ESENCIAL QUE LOS DERECHOS HUMANOS SEAN PROTEGIDOS POR UN RÉGIMEN DE DERECHO,

Spanish

ENÄR ERKÄNNANDET AV DET INNEBOENDE VÄRDET HOS ALLA MEDLEMMAR AV MÄNNISKOSLÄKTET OCH AV DERAS LIKA OCH OFÖRYTTERLIGA RÄTTIGHETER ÄR GRUNDVALEN FÖR FRIHET, RÄTTVISA OCH FRED I VÄRLDEN, ENÄR RINGAKTNING OCH FÖRAKT FÖR DE MÄNSKLIGA RÄTTIGHETERNA LETT TILL BARBARISKA GÄRNINGAR, SOM UPPRÖRT MÄNSKLIGHETENS SAMVETE, OCH ENÄR SKAPANDET AV EN VÄRLD, DÄR MÄNNISKORNA ÅTNJUTA YTTRANDEFRIHET, TROSFRIHET SAMT FRIHET FRÅN FRUKTAN OCH NÖD, KUNGJORTS SOM FOLKENS HÖGSTA STRÄVAN, ENÄR DET ÄR VÄSENTLIGT FÖR ATT ICKE MÄNNISKAN SKALL TVINGAS ATT SOM EN SISTA UTVÄG TILLGRIPA UPPROR MOT TYRANNI OCH FÖRTRYCK, ATT DE MÄNSKLIGA RÄTTIGHETERNA SKYDDAS GENOM LAGENS ÖVERHÖGHET,

Swedish

GAN MAI CYDNABOD URDDAS CYNHENID A HAWLIAU CY-  
DRADD A PHRIOD HOLL AELODAU'R TEULU DYNOL YW SYLFAEN  
RHYDDID, CYFIAWNDER A HEDDWCH YN Y BYD, GAN I ANWY-  
BYDDU A DIRMYGU HAWLIAU DYNOL ARWAIN AT WEITHRE-  
DOEDD BARBARAIDD A DREISIODD GYDWYBOD DYNOLRYW,  
A BOD DYFODIAD BYD LLE Y GALL POB UNIGOLYN FWYNHAU  
RHYDDID I SIARAD A CHREDU A RHYDDID RHAG OFN AC ANGAU  
WEDI EI GYHOEDDI YN DDYHEAD UCHAF Y BOBL GYFFREDIN,  
GAN FOD YN RHAIÐ AMDDIFFYN HAWLIAU DYNOL A RHEO-  
LAETH CYFRAITH, OS NAD YW POB UNIGOLYN DAN ORFOD  
YN Y PENDRAW I WRTHRYFELA YN ERBYN GORMES A THRAIS,  
GAN FOD YN RHAIÐ HYRWYDDO CYSYLL TIADAU CYFEILLGAR  
RHWNG CENHEDLOEDD, GAN FOD POBLOEDD Y CENHED-

Welsh

Texts

İNSANLIK AİLESİNİN BÜTÜN ÜYELERİNDE BULUNAN HAYSIYE-  
TİN VE BUNLARIN EŞİT VE DEVİR KABUL ETMEZ HAKLARININ  
TANINMASI HUSUSUNUN, HÜRRIYETİN, ADALETİN VE DÜNYA  
BARIŞININ TEMELİ OLMASINA, İNSAN HAKLARININ TANINMA-  
MASI VE HOR GÖRÜLMESİNİN İNSANLIK VİCDANINI İSYANA  
SEVKEDEN VAHŞİLİKLERE SEBEP OLMUŞ BULUNMASINA, DE-  
HŞETTEN VE YOKSULLUKTAN KURTULMUŞ İNSANLARIN, İÇİNDE  
SÖZ VE İNANMA HÜRRIYETLERİNE SAHİP OLACAKLARI BİR  
DÜNYANIN KURULMASI EN YÜKSEK AMAÇLARI ORALAK İLAN  
EDİLMİŞ BULUNMASINA, İNSANIN ZULÜM VE BASKIYA KARŞI  
SON ÇARE OLARAK AYAKLANMAYA MECBUR KALMAMASI İÇİN  
İNSAN HAKLARININ BİR HUKUK REJİMİ İLE KORUNMASININ ES-  
ASLI BİR ZARURET OLMASINA, ULUSLARARASINDA DOSTÇA IL-

Turkish

HÃY TRAO CHO NHAU MUÔN NGÀY YÊU DẤU. HÃY TRAO CHO  
NHAU HẠNH PHÚC LẼN THƯƠNG ĐAU. TRỜI CAO ĐẤT RỘNG.  
MỘT MÌNH TÔI ĐI. MỘT MÌNH TÔI ĐI. ĐỜI NHƯ VỎ TẪN. MỘT  
MÌNH TÔI VỀ. MỘT MÌNH TÔI VỀ, VỚI TÔI. NGƯỜI NGỒI XUỐNG  
XIN MƯA ĐẦY. TRÊN HAI TAY CƠN ĐAU DÀI. NGƯỜI NẪM XUỐNG  
NGHE TIẾNG RU. CUỘC ĐỜI ĐÓ CÓ BAO LÂU MÀ HỮNG HỒ. NGHE  
XÓT XA HẸN LÊN TUỔI TRỜI. TRẺ THƠ ƠI, TIN BUỒN TỪ NGÀY  
MẸ CHO MANG NẶNG KIẾP NGƯỜI. ĐI SAO NẶNG NỀ KIẾP NGƯỜI  
NHỎ BÉ. XA XÃM NGỌN CỜ QUÊ NHÀ VẮNG GIÓ. TÔI KHÔNG KỂ  
THÙ NÊN ĐAU TỪ ĐỘ. TÓC ÚA LÀ NHỜ NHỮNG THÁNG ÂU LO.  
NGƯỜI ĐÂU MẤT NGƯỜI. ĐỜI TÔI NGỐC DẠI. TỰ LÀM KHÔ HÉO  
TÔI ĐÂY. CHIỀU HÔM THỨC DẬY. NGỒI ÔM TÓC DÀI. CHẬP CHỜN  
LAU TRẮNG TRONG TAY. MỆT QUÁ THÂN TA NÀY. TÌM ĐẾN

Spanish

texts :

<https://vietnamesetypography.com/type-recommendations/> and Wikipedia

Regular



*excel·lència*

*excel·lència*

*EXCEL·LÈNCIA*

*EXCEL·LÈNCIA*

*bíjna*

*bíjna*

*BÍJNA*

*BÍJNA*

*sugşugaţ*

*sugşugaţ*

*SUGŞUGAŢ*

*SUGŞUGAŢ*

*FUßBALL*

*FUßBALL*

*0123456789**0123456789**0123456789**0123456789**01234/56789**0123456789/0123456789 11/1/11**12a 34o No.56**12<sup>a</sup> 34<sup>o</sup> N<sup>o</sup>56**·H·{[(H)]}--H—<«H»»**·H·{[(H)]}--H—<«H»»**fi fl ff ffi ffl**fi fl ff ffi ffl**fb fh fk**fb fh fk*