

Á Â Ã Ä Å Æ Ç È É  
À Á Â Ã Ä Å Æ Ç È É  
Å Å Æ É Ê Ë Ì Í Î Ï  
Ĉ Ċ Ď Ž Đ Ğ Ğ Ğ Ğ

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 ú û ü ý ÿ ÿ Ĥ Ħ Ĩ Ĭ Ĵ Ķ ĸ Ĺ Ļ Ľ

Ł Ł Ł Ł Ł Ł Ł Ł Ł Ł Ł Ł Ł Ł Ł Ł Ł Ł Ł Ł

**L'LLjLŁMNNJ**

**Á Â Ã Ä Å Æ Ç È É**

ó ö ő ó ő ó ő ő ő ő

ô õ ö ò ó ô õ ö ò ó

Ō Ŏ Ő Ő Ó Ò Ȯ Ȯ Ō  
Ŏ Ő Ő Ő Œ P P Q R R R  
R R R R S S S S S S S S  
S S S S ß ð T F T T T T U

[illegible]



[illegible]







***fflfi flff<sup>a</sup>°π012345***

***67890123456789***

***0123456789012345678***

***9012345678901234567***





**% ◊ @ & ¶ § © ® ™ ° /**

**"/ ! + e ≠ € N ° @**

**HHAAHÆHHVBHHCHHDHHEHHFHGGHHHHHHIHHJHHKHHLHHŁHHMHH  
HHNNHHŊHHNOHHŌHHØHHŒHHPRHHŔHHQHHRHHSSHßHHƏHHTHH  
HHUHHŮHHVHHWHHXHHYHHZHHaHHæHHbHHcHHdHHđHHd’HH  
HHďHHeHHfHHgHHhHHĥHHiHHjHHkHHκHHlHHl’HHłHHmHHnHH  
HHŋHHoHHŋ’HHøHHœHHpHHŕHHqHHrHHsHHßHHtHHuHHŭHHvHH  
HHwHHxHHyHHzHH0HH1HH2HH3HH4HH5HH6HH7HH8HH9HH₀HH  
HH₁HH₂HH₃HH₄HH₅HH₆HH₇HH₈HH₉HH⁰HH¹HH²HH³HH⁴HH⁵HH⁶HH⁷HH  
HH⁸HH⁹HH. HH, HH: HH; HH... HH! HH; HH? HH₂ 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  
OOAOOÆOOBOOCOODOOOEOOFOOGOHOOOIOOJOOKOOLOOŁOO  
OOMOONOOŊOOOŌOOØOOŒOOPOOŔOOQOOROOSOOßOO  
OOƏOOTOOUOOŮOOVOOWOOXOOYOOZOOaOOæOObOOcOOdOO  
OOđOOd’OOďOOeOOfOOgOOhOOĥOOiOOjOOkOOκOOlOOl’OOłOO  
OOmOOnOOŋOOoOOŋ’OOøOOœOOpOOŕOOqOOrOOsOOßOOtOO  
OOuOOŭOOvOOwOOxOOyOOzOO0OO1OO2OO3OO4OO5OO6OO7OO  
OO8OO9OO₀OO₁OO₂OO₃OO₄OO₅OO₆OO₇OO₈OO₉OO⁰OO¹OO²OO**

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

nnAnnÆnnBnnCnnDnnEnnFnnGnnHnnInnJnnKnnLnnŁnnMnnNnnŊnnOnn  
nnŒnnØnnƆennPnnPnnQnnRnnSnnßnnðnnTnnUnnŮnnVnnWnnXnnYnn  
nnZnnannænnbnncnnđnnðnnđnnđnnennfnngnnhnnĥnninnjnnknnknnlnnlġnn  
nnŧnnmnnnnnnŋnnnonnnŋnnønnœnnpnnþnnqnnrnnrsnnßnnŧnnunnnŭnnvnnwnn  
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!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†nn‡nn

ooAooÆooBooCooDooEooFooGooHoolooJooKooLooŁooMooNooŊooOoo  
ooŒooØooƆooPooPooQooRooSooßooðooTooUooŮooVooWooXoo  
ooYooZooaoøooḃoocooodoođood’oodđooeofoogooĥooioojookoo  
ookoolool’ootoomoonooŋoooooŋooøooœoopooþooqoorooßootoo

00u00u'00v00w00x00y00z00000100200300400500600700800900,00  
00\_00100200300400500600700800900<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

000100200300400500600700800900,00\_00100200300400500600700  
00800900<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  
Œ00⌘00\$00đ00€00f00F00Ğ00K00£00Ł00ħ00N00P00P00P00P00₹00  
00£00W00¥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”00ℓ00ℰ00Nº00



<b>HHAHOA00</b>	<b>HHNHON00</b>	<b>HHYHOY00</b>	<b>HH<sub>6</sub>HO<sub>6</sub>00</b>	<b>HH!HO!00</b>
<b>HHÆHOÆ00</b>	<b>HHŊHOŊ00</b>	<b>HHZH0Z00</b>	<b>HH<sub>7</sub>HO<sub>7</sub>00</b>	<b>HH;HO;00</b>
<b>HHBHOBO0</b>	<b>HHOH0O00</b>	<b>HH0HO000</b>	<b>HH<sub>8</sub>HO<sub>8</sub>00</b>	<b>HH?HO?00</b>
<b>HHCHOC00</b>	<b>HHO'HOO'00</b>	<b>HH1HO100</b>	<b>HH<sub>9</sub>HO<sub>9</sub>00</b>	<b>HH<sub>2</sub>HO<sub>2</sub>00</b>
<b>HHDHOD00</b>	<b>HHØHOØ00</b>	<b>HH2HO200</b>	<b>HH<sup>0</sup>HO<sup>0</sup>00</b>	<b>HH·HO·00</b>
<b>HHÐHOÐ00</b>	<b>HHĈHOĈ00</b>	<b>HH3HO300</b>	<b>HH<sup>1</sup>HO<sup>1</sup>00</b>	<b>HH·HO·00</b>
<b>HHEHOE00</b>	<b>HHPHOP00</b>	<b>HH4HO400</b>	<b>HH<sup>2</sup>HO<sup>2</sup>00</b>	<b>HH*HO*00</b>
<b>HHFHOF00</b>	<b>HHṘHOṘ00</b>	<b>HH5HO500</b>	<b>HH<sup>3</sup>HO<sup>3</sup>00</b>	<b>HH/HO/00</b>
<b>HHGHOG00</b>	<b>HHQH0Q00</b>	<b>HH6HO600</b>	<b>HH<sup>4</sup>HO<sup>4</sup>00</b>	<b>HH\HO\00</b>
<b>HHHHOH00</b>	<b>HHRH0R00</b>	<b>HH7HO700</b>	<b>HH<sup>5</sup>HO<sup>5</sup>00</b>	<b>HH(HO(00</b>
<b>HHĦHOĦ00</b>	<b>HHSHOS00</b>	<b>HH8HO800</b>	<b>HH<sup>6</sup>HO<sup>6</sup>00</b>	<b>HH)HO)00</b>
<b>HHIH0I00</b>	<b>HHᚅHOᚅ00</b>	<b>HH9HO900</b>	<b>HH<sup>7</sup>HO<sup>7</sup>00</b>	<b>HH{HO{00</b>
<b>HHJHOJ00</b>	<b>HHƏHOƏ00</b>	<b>HH<sub>0</sub>HO<sub>0</sub>00</b>	<b>HH<sup>8</sup>HO<sup>8</sup>00</b>	<b>HH}HO}00</b>
<b>HHKHOK00</b>	<b>HHTHOT00</b>	<b>HH<sub>1</sub>HO<sub>1</sub>00</b>	<b>HH<sup>9</sup>HO<sup>9</sup>00</b>	<b>HH[HO[00</b>
<b>HHLHOL00</b>	<b>HHUHOU00</b>	<b>HH<sub>2</sub>HO<sub>2</sub>00</b>	<b>HH.HO.00</b>	<b>HH]HO]00</b>
<b>HHĹHOĹ00</b>	<b>HHVHOV00</b>	<b>HH<sub>3</sub>HO<sub>3</sub>00</b>	<b>HH,HO,00</b>	<b>HH-HO-00</b>
<b>HHŁHOŁ00</b>	<b>HHWHOW00</b>	<b>HH<sub>4</sub>HO<sub>4</sub>00</b>	<b>HH:HO:00</b>	<b>HH-HO-00</b>
<b>HHMHOM00</b>	<b>HHXH0X00</b>	<b>HH<sub>5</sub>HO<sub>5</sub>00</b>	<b>HH;HO;00</b>	<b>HH-HO-00</b>

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

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

***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 Ycsaÿe 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 riefer  
 ‚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 lie 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  
Psaltery 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?ajaz-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

„ä.ä,ä;ä:ä!ä?äjzä-ä-ä—ä’ä’ä’ä’ä“ä“ä”ä”ä”ä’ä’ä’ä\*ä•ä•ä(ä)ä[ä]

ä{ä}ä«ä»ä»ä«ä©ä@a&ä®ä™ä\ä/ä

„å.å,å;å:å!å?äjzå-å-å—å’å’å’å’å“å“å”å”å”å’å’å’å\*å•å•å(å)å[å]

å{å}å«å»å»å«å©å@a&å®å™å\å/å

„ǎ.ǎ,ǎ;ǎ:ǎ!ǎ?ǎjzǎ-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@a&ǎ®ǎ™ǎ\ǎ/ǎ

„ă.ă,ă;ă:ă!ă?ăjză-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@a&ă®ă™ă\ă/ă

„â.â,â;â:â!â?âjzâ-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@a&â®â™â\â/â

„ǎ.ǎ,ǎ;ǎ:ǎ!ǎ?ǎjzǎ-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@a&ǎ®ǎ™ǎ\ǎ/ǎ

„q.q,q;q:q!q?qjzq-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

„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  
„ć.ć,ć;ć:ć!ć?ć;ć;ć-ć-ć-ć-ć’ć’ć’ć’ć“ć“ć”ć”ć”ć”ć’ć’ć\*ć•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’č\*č•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/d  
„ð.ð,ð;ð:ð!ð?ð;ð;ð-ð-ð-ð-ð’d’ð’d’ð’d“ð“ð”ð”ð”ð”ð’d’ð’d\*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’d’ď’d’ď’d“ď“ď”ď”ď”ď”ď’d’ď\*ď•ď•ď’  
(ď)d[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’d’đ’d’đ’d“đ“đ”đ”đ”đ”đ’d’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\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.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?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

**„ě.ě,ě;ě:ě!ě?ě;ě₂ě-ě-ě—ě³ě’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™ělě/ě**

**,,f.f,f;f:f!f?fifzf-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**

„5.5,5;5:5!5?5i5i5-5-5-5'5'5'5'5“5“5”5”5”5'5'5\*5.5•5(5)5[5]  
5{5}5«5»5»5«5©5@5&5®5™5\5/5

[illegible]

**,,.h.h,h;h:h!h?hjhzh-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**

**,,ħ.ħ,ħ;ħ:ħ!ħ?ħ;ħ₂ħ-ħ-ħ-ħ'ħ'ħ'ħ'ħ“ħ“ħ”ħ”ħ”ħ’ħ’ħ\*ħ.ħ•ħ(ħ)  
ħ[ħ]ħ{ħ}ħ«ħ»ħ»ħ«ħ©ħ@ħ&ħ®ħ™ħ\ħ/ħ**

[illegible]

„İ.İ,İ;İ:İ!İ?İjİğİ-İ-İ-İİİİİİ“İ“İ”İ”İ”İ”İİİİ\*İ•İ(İ)İ[İ]İ{İ}

**İKİ»İ»İKİ©İ@İ&İ®İ™İ\İ/İ**

**„j.j.j.j:j?jj&j-j-j-i'j'i'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?k<sub>j</sub>k<sub>z</sub>k-k-k-k-k'k'k'k'k"k"k"kk"kk"kk'k'k\*k.k•k(k)**

***k[k]k{k}k«k»k»k«k©k@k&k®k™k\k/k***

**,.1.,1;:!!?|\_|-/-P!q'q'q'p'p'p'p'p'\*!..l(())[]{}**

**|<|>|>>|<<|©|@|&|®|™|\|/|**

[illegible]

***!<>>!>>!<<!'©!@!&!®!'™!'\\!/'***

**,.t.t,t;t:t!!?;t;t;t-t-t-t-!''!'!'!"'P'P'P'P'P'P!\*+..t(t)t[t]t{t}**

**t«t»t»t«t©t@t&t®t™t\ t/t**

**,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»m»m«m©m@m&m®m™m\***

***m/m***

**,n.n,n;n:n!n?njnzn-n-n--n'n'n'n'n“n”n’n”n’n’n’nn\*n·n•n(n)**

***n[n]n{n}n«n»n»n«n©n@n&n®n™n\n/n***

**„ň.ň,ň;ň:ň!ň?ň;ň;ň-ň-ň-ň'ň'ň'ň'ň“ň”ň”ň”ň’ň’ň’ň\*ň.ň•ň(ň)**

**ň[ň]ň{ň}ň«ň»ň»ň«ň©ň@ň&ň®ň™ň\ň/ň**

„0.0,0;0:0!0?0j0z0-0-0-0'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  
„ô.ô,ô;ô:ô!ô?ô;ô¿ô-ô-ô-ô'ô'ô'ô'ô“ô“ô”ô”ô”ô”ô'ô'ô'ô\*ô.ô.ô(ô)ô[ô]  
ô{ô}ô«ô»ô»ô«ô©ô@ô&ô®ô™ô\ô/ô'  
„ô.ô,ô;ô:ô!ô?ô;ô¿ô-ô-ô-ô'ô'ô'ô'ô“ô“ô”ô”ô”ô”ô'ô'ô'ô\*ô.ô.ô(ô)ô[ô]  
ô{ô}ô«ô»ô»ô«ô©ô@ô&ô®ô™ô\ô/ô'  
„ô.ô,ô;ô:ô!ô?ô;ô¿ô-ô-ô-ô'ô'ô'ô'ô“ô“ô”ô”ô”ô”ô'ô'ô'ô\*ô.ô.ô(ô)ô[ô]  
ô{ô}ô«ô»ô»ô«ô©ô@ô&ô®ô™ô\ô/ô'  
„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\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&σ®σ™σ\σ/σ'  
„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\ő/ő'  
„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'  
„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/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\p/p

[illegible]



[illegible]

„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  
„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»ž»ž«ž©ž@ž&ž®ž™ž\ž/ž  
„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/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  
„Ą.Ą,Ą;Ą:Ą!Ą?Ą;Ą;Ą-Ą-Ą-Ą-Ą'A'A'A'A“A“A”A”A”A”A”A'A'A\*A.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?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/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/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

„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/D  
„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/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/F  
„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«G»G»G«G©G@G&G®G™G\G/G  
„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}H«H»H»H«H©H@H&H®H™H\H/H  
„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«I»I»I«I©I@I&I®I™I\I/I  
„J.J,J;J:I!J?J;J;J-J-J-J-J-J-I'J'J'J'J“J“J”J”J”J”J”J\*I.J•J(I)J[J]J{J}  
J«J»J»J«J©J@J&J®J™J\J/J  
„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»K»K«K©K@K&K®K™K\K/K  
„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®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'»L'«L'©L'@L'&L'®L'™L'\L'/L'

**„t.t,t;t:t!t?t;tz;-t-t-t't't'“t”t”t”t’t’t\*t.o(t)t[t]**

**£{£}£«£»£»£«£©£@£&£®£™£\£/£**

**„M.M,M;M:M!M?M;M₂M-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/N***

„0.0,0;0:0!0?0;0;0-0-0-0’0’0’0’0“0“0”0”0”0”0’0’0\*

0•0•0(0)0[0]0{0}0«0»0»0«0©0@0&0®0™0\0/0

**„0.0;0;0:0!0?0;0₂0-0-0—0’0’0‘0‘0“0“0”0”0”0”0”0”**

**Ō'ō\*ō.ō.ō(ō)ō[ō]ō{ō}ō«ō»ō»ō«ō©ō@ō&ō®ō™ō!**

**σ/σ'**

„0.0,0;0:0!0?0;0;0-0-0-0'0'0'0'0“0“0”0”0”0”0'0'0\*

0.0.0(0)0[0]0{0}0«0»0»0«0©0@0&0®0™0\0/0

„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**

**..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/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**  
**„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\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**

**„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**  
**„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**  
**„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 Ç 0 ç 0 Ć 0 ¤ 0 \$ 0 đ 0 € 0 f 0 Ğ 0 0 K 0 Ł 0 Ń 0 N 0 P 0 P 0 Ŕ 0 0 £**

**0 0 0W0¥0**

**1 1 1Ç1ç1Ĉ11\$1đ1€1f1Ĝ1 1K1Ł1ł1N1P1P1ř1 1£1 1 1W1¥1**

**2 2 2Ç2ç2Ĉ22\$2đ2€2f2Ĝ2 2K2Ł2ł2N2P2P2ř2 2£**

**2 2 2W2¥2**

**3 3 3Ç3ç3Ĉ33\$3đ3€3f3Ĝ3 3K3Ł3ł3N3P3P3ř3 3£**

**3 3 3W3¥3**

**4 4 4Ç4ç4Ĉ44\$4đ4€4f4Ĝ4 4K4Ł4ł4N4P4P4ř4 4£**

**4 4 4W4¥4**

**5 5 5Ç5ç5Ĉ55\$5đ5€5f5Ĝ5 5K5Ł5ł5N5P5P5ř5 5£**

**5 5 5W5¥5**

**6 6 6Ç6ç6Ĉ66\$6đ6€6f6Ĝ6 6K6Ł6ł6N6P6P6ř6 6£**

**6 6 6W6¥6**

**7 7 7Ç7ç7Ĉ77\$7đ7€7f7Ĝ7 7K7Ł7ł7N7P7P7ř7 7£**

**7 7 7W7¥7**

**8 8 8Ç8ç8Ĉ88\$8đ8€8f8Ĝ8 8K8Ł8ł8N8P8P8ř8 8£**

**8 8 8W8¥8**

**9 9 9Ç9ç9Ĉ99\$9đ9€9f9Ĝ9 9K9Ł9ł9N9P9P9ř9 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 or-**

**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**

**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**

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 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**

**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**

**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 SELEC-**



**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**

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**

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**

9/12

**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**

**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**

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 hülgamine 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, inimisik-**

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**

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 tähdelistä edistää ystävällisten suhteiden kehittymistä kansojen välille, kun Yhdistyneiden Kansakuntien kansat ovat peruskirjassa vahvis-**

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**

French

**Tekintettel arra, hogy az emberiség családjá 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 Alapok-**

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**

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 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 hafa Sameinuðu þjóðdirnar lýst yfir trú sinni á grundvallaratriði mannréttinda, á göfgi og gildi mannsins og jafnrétti karla og kvernna, enda munu þær beita sér fyrir félagslegum**

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***

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***

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***

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***

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**

Portuguese

**Vo vedomí že uznanie prirodzenej dôstojnosti a rovných a neod-  
cudzite lných práv členov ľudskej rodiny je základom slobody,  
spravodlivosti a mieru na svete, že zneuznanie ľudských práv a  
pohrdanie nimi viedlo k barbarským činom, ktoré urážajú svedomie  
ľudstva, a že vybudovanie sveta, v ktorom ľudia, zbavení strachu  
a núdze, budú sa tešiť slobode prejavu a presvedčenia, bolo vy-  
hlásené za najvyšší cieľ ľudu, že je nutné, aby sa ľudsk práva chránily  
zákonom, ak nemá byť človek donútený uchýliť sa, keď všetko ostat-  
né zlyhalo, k odboju proti tyranii a útlaku, že je nutné podporovať  
rozvoj priateľských vzťahov medzi národmi, že ľud Spojených náro-  
dov 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**

Slovak

**Considerînd că recunoaşterea demnităţii inerente tuturor mem-  
brilor familiei umane şi a drepturilor lor egale şi inalienabile consti-  
tuie fundamentul libertăţii, dreptăţii şi păcii în lume, considerînd că  
ignorarea şi dispreţuirea drepturilor omului au dus la acte de bar-  
barie care revoltă conştiinţa omenirii şi că făurirea unei lumi în care  
fiinţele umane se vor bucura de libertatea cuvîntului şi a convinger-  
ilor 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 împo-  
triva 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**

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 dere-  
chos 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, dis-  
fruten de la libertad de palabra y de la libertad de creencias, Consid-  
erando 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, Con-  
siderando también esencial promover el desarrollo de relaciones**

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 rättigheter-**

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 barbaraid 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 gwragedd, ac wedi penderfy-**

Welsh

Texts

**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 oralak ilan edilmiş bulunmasına, insanin 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**

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 dầm. 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 cỏ quê nhà vắng gió. Tôi không kẻ thù nên đau từ độ. Tóc úa là nhờ những tháng âu lo. Người đầu 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 dềnh. Gió sẽ mừng vì tóc em bay. Cho**

Spanish

Regular

**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;**

Albanian

**PIDADES SILMAS, ET INIMKONNA KÕIGI LIIKMETE VÄÄRIKUSE, NENDE VÕRDSUSE NING VÕÕRANDAMATUTE ÕIGUSTE TUNNUSTAMINE ON VABADUSE, ÕIGLUSE JA ÜLDISE RAHU ALUS; JA PIDADES SILMAS, ET INIMÕIGUSTE PÕLASTAMINE JA HÜLGAMINE 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 VÕIMSELLEKS, ET INIMENE EI OLEKS SUNNITUD VIIMASE ABINÕUNA ÜLES TÕUSMA TÜRANNIA JA RÕHUMISE VASTU; JA PIDADES SILMAS, ET ON VAJA KAASA AIDATA SÕBRALIKE SUHETE**

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 IDEAAAL VAN IEDERE MENS; OVERWEGENDE, DAT HET VAN HET GROOTSTE BELANG IS, DAT DE RECHTEN 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 VÄLTÄMÄTÖNTÄ, ETTÄ IHMISOIKEUDET TURVATAAN OIKEUSJÄRJESTYKSELLÄ, JOTTA IHMISTEN EI OLISI PAKKO**

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**

French

**TEKINTETTEL ARRA, HOGY AZ EMBERISÉG CSALÁDJA MIN-DEN EGYES TAGJA MÉLTÓSÁGÁNAK, VALAMINT EGYENLŐ ÉS ELIDEGENÍTHETETLEN JOGAINAK ELISMERÉSE ALKOTJA A SZ-ABADSÁG, AZ IGAZSÁG ÉS A BÉKE ALAPJÁT A VILÁGON, TEKIN-TETTEL 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 ELLE-**

Hungarian

**DA DIE ANERKENNUNG DER ANGEBORENEN WÜRDE UND DER GLEICHEN UND UNVERÄUSSERLICHEN RECHTE ALLER MITGLIE- DER 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 HA- BEN, 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 HÖCH- STE STREBEN DES MENSCHEN GILT, DA ES NOTWENDIG IST, DIE MENSCHENRECHTE DURCH DIE HERRSCHAFT DES RECHT- ES ZU SCHÜTZEN, DAMIT DER MENSCH NICHT GEZWUNGEN**

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 BORIÐ BORIN OG LÍTILSVIRT, HEFUR SLÍKT HAFT Í FÖR MEÐ SÉR SIÐLAUSAR ATHAFNIR, ER OFBODIÐ HAFI SAMVIZKU MANNKYNSINS, ENDA HEFUR ÞVÍ VERIÐ YFIR LÝST, AÐ ÆÐS- TA 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 KÚ- GUN OG OFBELDI. ÞAÐ ER MIKILSVERT AÐ EFLA VINSAMLEG**

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 GCOITANTACHT SAOL A THABHAIRT I RÉIM A BHÉARFAS DON DUINE SAOIRSE CHAINTÉ 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**

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 SAMVIT-TIGHET, 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**

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**

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 UROCZYŚCIE 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 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,**

Portuguese

**VO VEDOMÍ ŽE UZNANIE PRIRODZENEJ DÔSTOJNOSTI A ROVNÝCH A NEODCUDZITE L'NÝCH PRÁV ČLENOV ĽUDSKEJ RODINY JE ZÁKLADOM SLOBODY, SPRAVODLIVOSTI A MIERU NA SVETE, ŽE ZNEUZNANIE ĽUDSKÝCH PRÁV A POHRDANIE NIMI VIEDLO K BARBARSKÝM ČINOM, KTORÉ URÁŽAJÚ SVEDOMIE ĽUDSTVA, A ŽE VYBUDOVANIE SVETA, V KTOROM ĽUDIA, ZBAVENÍ STRACHU A NÚDZE, BUDÚ SA TEŠIŤ SLOBODE PREJAVU A PRESVEDČENIA, BOLO VYHLÁSENÉ ZA NAJvyšší CIEĽ ĽUDU, ŽE JE NUTNÉ, ABY SA ĽUDSKÁ 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**

Slovak

**CONSIDERÎND CĂ RECUNOAȘTEREA DEMNITĂȚII INERENTE TUTUROR MEMBRILOR FAMILIEI UMANE ȘI A DREPTURILOR 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 RE-**

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**

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 GE-**

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 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 RHAIID 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 RHAIID HYRWYDDO CYSYLLTIADAU CYFEILLGAR RHWNG CENHEDLOEDD, GAN FOD**

Welsh

Texts

**İNSANLIK AİLESİNİN BÜTÜN ÜYELERİNDE BULUNAN HAYSIYETİN VE BUNLARIN EŞİT VE DEVİR KABUL ETMEZ HAKLARININ TANINMASI HUSUSUNUN, HÜRRİYETİN, ADALETİN VE DÜNYA BARIŞININ TEMELİ OLMASINA, İNSAN HAKLARININ TANINMAMASI VE HOR GÖRÜLMESİNİN İNSANLIK VİCDANINI İSYANA SEVKEDEN VAHŞİLİKLERE SEBEP OLMUŞ BULUNMASINA, DEHŞETTEN VE YOKSULLUKTAN KURTULMUŞ İNSANLARIN, İÇİNDE SÖZ VE İNANMA HÜRRİYETLERİNE SAHİP OLACAKLARI BİR DÜNYANIN KURULMASI EN YÜKSEK AMAÇLARI ORALAK İLAN EDİLMİŞ BULUNMASINA, İNSANIN ZULÜM VE BASKIYA KARŞI SON ÇARE OLARAK AYAKLANMAYA MECBUR KALMASI İÇİN İNSAN HAKLARININ BİR HUKUK REJİMİ İLE KORUNMASININ ESASLI BİR ZARURET OLMASINA, ULUSLARARASIN-**

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 NÀM 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 HỒM THỨC DẬY. NGỒI ÔM TÓC DÀI. CHẬP CHỜN LAU TRẮNG TRONG TAY. MỆT QUÁ THÂN TA**

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***