

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 Æ É Ê Ë Ì Í Î Ï Ñ Ò Ó Ô Õ

Ö × Ø Ù Ú Û Ü Ý Æ É Ê Ë

Ě Ě Ě Ě Ě Ě Ě Ě Ě Ě Ě Ě Ě
 Ě Ě Ě Ě Ě Ě Ě F G Ć Ć Ć
 Ć Ć H H H H H H H H H H H H H H H
 Ī Ī Ī Ī K K L L L L L L L L L L L L L L L

Ł M M N N N J Ń Ń Ń N N
 N N j N Ń O Ó Ŏ Ô Õ Ö
 Ò Ó Œ Ë Ì Í Î Ï Ñ
 Ő Ű Ų Ŵ Ŷ Ÿ Ź Ž Ž Ž

\bar{O}
 Q
 \cancel{O}
 \cancel{O}
 \tilde{O}
 \tilde{O}
 \ddot{O}
 $\overset{12}{O}$
 OEP

P Q R R' R'' R''' R'''' R''''' R'''''' S S'

Š š Š Š Š Š Š Š Š ß Ɖ Ƨ Ƨ

T T T T U Ú Ů Û Ü Ü

à á â ã ä å æ ç è é ê ë ì í î ï ð ñ ò

æ á é ħ b c ć č ȣ ċ ĉ ċ d đ d' đ

đ đ đ ž e é ě ě ě ê ê ê ê ê ê ê

è ë ê é è é ê ē ē ì è é ê ð ò ò f g g

[illegible]

Ơ Ờ Ở Ỡ Ớ Ỡ Ồ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ
 Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ
 Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ
 Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ Ỡ

ū ü ŷ ű ã ä v w w' w'' w\ x
 y ý û ü ý ý\ ÿ ? - ~ z ź ž žż ż f ß
 ffffi ffl fifl ffa o π 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 0 1 2 3 4 5 6 7 8

9 / 1 / 2 1 / 4 3 / 4 . , : ; . . . ! ; ? ¿ · • * # /

\ · • () { } [] () { } [] _ _ _ _ _

ø ∞ ∫ Ω Δ Π Σ √ ∂ μ % ‰

◊ @ & ¶ § © ® ™ ° ′ ″ ‖ ⁄ ℓ

‡ € № @

HHAHHÆHHBHHCHHDHHEHHFHHGHHHHHHIHHJHHKHHLHHŁHHMHH
 HHNHHŊHHOHHŒHHØHHŒHHPHHþHHQHHRHHSHHßHHðHHTHH
 HHUHHŮHHVHHWHHXHHYHHZHHaHHæHHbHHcHHdHHďHHd'HH
 HHđHHeHHfHHgHHhHHħHHiHHjHHkHHkHHlHHl'HHłHHmHHnHH
 HHŋHHoHHŏHHøHHœHHpHHþHHqHHrHHsHHßHHtHHuHHůHHvHH
 HHwHHxHHyHHzHH0HH1HH2HH3HH4HH5HH6HH7HH8HH9HH₀HH
 HH₁HH₂HH₃HH₄HH₅HH₆HH₇HH₈HH₉HH⁰HH¹HH²HH³HH⁴HH⁵HH⁶HH⁷HH
 HH⁸HH⁹HH.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
 OOAOOÆOOBOOCOODOOOEOOFFOOGOOHOOIOOJOOKOOLOOŁOO
 OOMOONNOONŊOOOOOOŒOOØOOŒOOPOOþOOQOOROOSOOßOO
 OOðOOTOOUOOŮOOVOOWOOXOOYOOZOOaOOæOObOOcOOdOO
 OOďOOd'OOđOOeOOfOOgOOhOOħOOiOOjOOkOOkOOlOOl'OOłOO
 OOmOOnOOŋOOoOOŏOOøOOœOOpOOþOOqOOrOOsOOßOOtOO
 OOuOOůOOvOOwOOxOOyOOzOO0OO1OO2OO3OO4OO5OO6OO7OO
 OO8OO9OO₀OO₁OO₂OO₃OO₄OO₅OO₆OO₇OO₈OO₉OO⁰OO¹OO²OO

00³00⁴00⁵00⁶00⁷00⁸00⁹00.00,00:00;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

nnAnnÆnnBnnCnnDnnEnnnFnnGnnHnnInnnJnnKnnLnnŁnnMnnNnnNnnOnn
nnŒnnØnnƆennPnnßnnQnnRnnSnnßnnΘnnTnnUnnŮnnVnnWnnXnnYnn
nnZnnannænnbnnccnnndnnðnnđnnñnnennfnngnnhnnħnniinnjnnknnknnlnnl’nn
nnłnnmnnnnnnŋnnonnnōnnønnœnnpnnþnnqnnrnnssnnßnnstnnunnnŭnnvnnwnn
nnxnnynnnznnOnn1nn2nn3nn4nn5nn6nn7nn8nn9nn₀nn₁nn₂nn₃nn₄nn₅nn₆nn
nn₇nn₈nn₉nn⁰nn¹nn²nn³nn⁴nn⁵nn⁶nn⁷nn⁸nn⁹nn.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

ooAooÆooBooCooDooEooFooGooHoolooJooKooLooŁooMooNooNooOoo
ooŒooØooƆEooPooßooQooRooSooßooΘooTooUooŮooVooWooXoo
ooYooZooaooæooboocoodoođood’oodđooeoofoogooħooioojookoo
ookoolool’ooltoomoonoonŋoooooðooøooœoopoopooqoorooosoofootoo

00u00ŭ00v00w00x00y00z00000100200300400500600700800900_00
00_100_200_300_400_500_600_700_800_900^000^100^200^300^400^500^600^700^800^900.00
00,00:00;00...00!00j00?00ç00•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_100_200_300_400_500_600_700
00_800_900°00¹00²00³00⁴00⁵00⁶00⁷00⁸00⁹00½00¼00¾00.00,00
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€00ƒ00ℱ00₫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"00ł00e00Nº00

HHAHOOA00	HHNHONOO	HHYHOYOO	HH ₆ HO ₆ OO	HH!HO!OO
HHÆHOÆOO	HHŊHONŊOO	HHZHOOZOO	HH ₇ HO ₇ OO	HH¡HO¡OO
HHBHOOB00	HHOHOOO00	HH0HO0O00	HH ₈ HO ₈ OO	HH?HO?OO
HHCHOOCOO	HHŒHOŒOO	HH1HO1OO	HH ₉ HO ₉ OO	HH¿HO¿OO
HHDHOODOO	HHØHOØOO	HH2HO2OO	HH ⁰ HO ⁰ OO	HH·HO·OO
HHÐHOÐOO	HHŒHOŒOO	HH3HO3OO	HH ¹ HO ¹ OO	HH•HO•OO
HHEHOOEOO	HHPHOPOO	HH4HO4OO	HH ² HO ² OO	HH*HO*OO
HHFHOOFOO	HHṖHOṖOO	HH5HO5OO	HH ³ HO ³ OO	HH/HO/OO
HHGHOOGOO	HHQHOOQOO	HH6HO6OO	HH ⁴ HO ⁴ OO	HH\HO\OO
HHHHOOHOO	HHRHOOROO	HH7HO7OO	HH ⁵ HO ⁵ OO	HH(HO(OO
HHḤHOḤOO	HHSHO SOO	HH8HO8OO	HH ⁶ HO ⁶ OO	HH)HO)OO
HHIHOOIOO	HHḂHOḂOO	HH9HO9OO	HH ⁷ HO ⁷ OO	HH{HO{OO
HHJHOJOO	HHḐHOḐOO	HH ₀ HO ₀ OO	HH ⁸ HO ⁸ OO	HH}HO}OO
HHKHOKOO	HHTHOTOO	HH ₁ HO ₁ OO	HH ⁹ HO ⁹ OO	HH[HO[OO
HHLHOLOO	HHUHOUOO	HH ₂ HO ₂ OO	HH.HO.OO	HH]HO]OO
HHĹHOĹOO	HHVHOVOO	HH ₃ HO ₃ OO	HH,HO,OO	HH-HO-OO
HHŁHOŁOO	HHWHOWOO	HH ₄ HO ₄ OO	HH:HO:OO	HH-HO-OO
HHMHOMOO	HHXHOOXOO	HH ₅ HO ₅ OO	HH;HO;OO	HH-HO-OO

HH,H0,00	HH H0 00	nninoioo	nnsnosoo	nn9no9oo
HH,,H0,,00	HH†H0†00	nnjnojoo	nnßnoßoo	nn ₀ no ₀ oo
HH“H0“00	HH‡H0‡00	nnknokoo	nntnotoo	nn ₁ no ₁ oo
HH”H0”00		nnknokoo	nnunouoo	nn ₂ no ₂ oo
HH‘H0‘00	nnanoaoo	nnlnoloo	nnvnovoo	nn ₃ no ₃ oo
HH’H0’00	nnænoæoo	nnl’hol’oo	nnwnowoo	nn ₄ no ₄ oo
HH«H0«00	nnbnoboo	nn‡no‡oo	nnxnoxoo	nn ₅ no ₅ oo
HH»H0»00	nncnocoo	nnmnomoo	nnynoyoo	nn ₆ no ₆ oo
HH<H0<00	nnndnodoo	nnnnnonoo	nnznzoo	nn ₇ no ₇ oo
HH>H0>00	nnnd’nod’oo	nnŋnoŋoo	nn0no0oo	nn ₈ no ₈ oo
HH H0 00	nnďnoďoo	nnonoooo	nn1no1oo	nn ₉ no ₉ oo
HH@H0@00	nnđnođoo	nnoŋnoŋoo	nn2no2oo	nn ⁰ no ⁰ oo
HH&H0&00	nnenoeoo	nnønoøoo	nn3no3oo	nn ¹ no ¹ oo
HH¶H0¶00	nnənoəoo	nnœnoœoo	nn4no4oo	nn ² no ² oo
HH§H0§00	nnfnofoo	nnpnopoo	nn5no5oo	nn ³ no ³ oo
HH©H0©00	nnngnogoo	nnþnoþoo	nn6no6oo	nn ⁴ no ⁴ oo
HH®H0®00	nnnnnonoo	nnqnoqoo	nn7no7oo	nn ⁵ no ⁵ oo
HH™H0™00	nnћnoћoo	nnrnoroo	nn8no8oo	nn ⁶ no ⁶ oo

nn ⁷ no ⁷ oo	nn{no{oo	nn@no@oo
nn ⁸ no ⁸ oo	nn}no}oo	nn&no&oo
nn ⁹ no ⁹ 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
nnjnojoo	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(o	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 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 lct Idj
 ler lft lga lhe lie ljo lke lln lmo lno lon lpl lqu lrt lss lta lut lve lwa lxe
 lyo lzo Jap Jbo Jct Jdj Jer Jfn Jgu Jhe Jie Jjl Jkl Jln 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 Ps
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 Zygote

\cup $*$
 \dots \cdot \cdot

„a.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™a\a/a
„ă.ă,ă;ă:ă!ă?ă;ăjăz-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?ǎǎǎǎ-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

„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]ä{ä}

ǎ«ǎ»ǎ»ǎ«ǎ©ǎ@ǎ&ǎ®ǎ™ǎ\ǎ/ǎ

„ă.ă,ă;ă:ă!ă?ăăăăă-ă-ă-ă'ă'ă'ă'ă"ă"ă"ă"ă"ă"ă"ă'ă'ă*ă.ă•ă(ă)ă[ă]ă{ă}

ˆ«ˆ»ˆ»ˆ«ˆ©ˆ@ˆ&ˆ®ˆ™ˆ\ˆ/ˆ

„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}

«»«»«©«@«&«®«™«\«/«

„ă.ă,ă;ă:ă!ă?ăjăă-ă-ă-ă'ă'ă'ă'ă"ă"ă"ă"ă"ă"ă"ă'ă'ă'*ă.ă•ă(ă)ă[ă]ă{ă}

â«â»â»â«â©â@â&â®â™â\â/â

„a.a,a;ā:ā!ā?ā;ā;ā-ā-ā-ā'ā'ā'ā'ā“ā“ā”ā”ā”ā'a'a'a*a·ā(a)ā[ā]ā{ā}

«»«»«©«@«&«®«™«\«/«

„æ.æ,æ;æ:æ!æ?æjæzæ-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

„ć.ć,ć;ć:ć!ć?ć|ćżć-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|čžč-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

„ď.ď,ď;ď:ď!ď?ď|ďžď-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

„d'.d',d';d':d'!d'?d'|d'žd'-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'

„đ.đ,đ;đ:đ!đ?đ|đžđ-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|eže-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|éžé-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|ěžě-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

„é.é,é;é:é!é?é|éžé-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

„ê.ê,ê;ê:ê!ê?ê|êžê-ê-ê—ê'ê'ê'ê'ê“ê“ê”ê”ê”ê”ê”ê'ê'ê*ê.ê•ê(ê)ê[ê]ê{ê}

[illegible]

[illegible]

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{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]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[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)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/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?rjrzr-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?řjrzř-ř-ř—ř'ř'ř'ř'ř“ř“ř”ř”ř”ř'ř'ř*r•ř•ř(ř)ř[r]ř{ř}
ř«ř»ř»ř«ř©ř@ř&ř®ř™ř\ř/ř
„ř.ř,ř;ř:ř!ř?řjrzř-ř-ř—ř'ř'ř'ř'ř“ř“ř”ř”ř”ř'ř'ř*r•ř•ř(ř)ř[ř]ř{ř}
ř«ř»ř»ř«ř©ř@ř&ř®ř™ř\ř/ř
„s.s,s;s:s!s?sjsz 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?šjzš-š-š—š'š'š'š'š“š“š”š”š”š'š'š*s•š•š(š)š[š]š{š}
š«š»š»š«š©š@š&š®š™š\š/š
„ß.ß,ß;ß:ß!ß?ßjzß-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?tjtzt-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?tjtzt-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?tjtzt-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?ujuz 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
„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\u/ų
„ú.ú,ú;ú:ú!ú?úįúųú-ú-ú—ú'ú'ú'ú'ú“ú“ú”ú”ú”ú”ú’ú’ú’ú*ú•ú•ú(ú)ú[ú]ú{ú}
ú«ú»ú»ú«ú©ú@ú&ú®ú™ú\u/ú
„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\u/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\u/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\u/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\u/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\u/y
„ȳ.ȳ,ȳ;ȳ:ȳ!ȳ?ȳįȳųȳ-ȳ-ȳ—ȳ'ȳ'ȳ'ȳ'ȳ“ȳ“ȳ”ȳ”ȳ”ȳ”ȳ’y’y’y’y*y•ȳ•ȳ(ȳ)ȳ[ȳ]ȳ{ȳ}
ȳ«ȳ»ȳ»ȳ«ȳ©ȳ@ȳ&ȳ®ȳ™ȳ\u/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\u/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?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.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

„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

„Ð.Ð,Ð;Ð:Ð!Ð?Ð;Ð;Ð-Ð-Ð-Ð-Ð'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

„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

„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

„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'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?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'

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

„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?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/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®O™O\O/O
„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/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\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/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)

Β[Β]Β{Β}Β«Β»Β»Β«Β©Β@Β&Β®Β™Β\Β/Β
„Τ.Τ,Τ;Τ:Τ!Τ?Τ|Τ;Τ-Τ-Τ-Τ'Τ'Τ'Τ'Τ“Τ“Τ”Τ”Τ”Τ'Τ'Τ*Τ.Τ•Τ(Τ)Τ[Τ]
Τ{Τ}Τ«Τ»Τ»Τ«Τ©Τ@Τ&Τ®Τ™Τ\Τ/Τ
„Τ.Τ,Τ;Τ:Τ!Τ?Τ|Τ;Τ-Τ-Τ-Τ'Τ'Τ'Τ'Τ“Τ“Τ”Τ”Τ”Τ'Τ'Τ*Τ.Τ•Τ(Τ)Τ[Τ]
Τ{Τ}Τ«Τ»Τ»Τ«Τ©Τ@Τ&Τ®Τ™Τ\Τ/Τ
„Υ.Υ,Υ;Υ:Υ!Υ?Υ|Υ;Υ-Υ-Υ-Υ'Υ'Υ'Υ'Υ“Υ“Υ”Υ”Υ”Υ'Υ'Υ*Υ.Υ•Υ
(Υ)Υ[Υ]Υ{Υ}Υ«Υ»Υ»Υ«Υ©Υ@Υ&Υ®Υ™Υ\Υ/Υ
„Υ.Υ,Υ;Υ:Υ!Υ?Υ|Υ;Υ-Υ-Υ-Υ'Υ'Υ'Υ'Υ“Υ“Υ”Υ”Υ”Υ'Υ'Υ*Υ.Υ•Υ
(Υ)Υ[Υ]Υ{Υ}Υ«Υ»Υ»Υ«Υ©Υ@Υ&Υ®Υ™Υ\Υ/Υ
„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
„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¢0¢0£0¤0\$0đ0€0f0¢0 0K0ℳ0℥0N0P0P0₹0 0£

0 0 0₩0¥0

1 1 1¢1¢1£1¤1\$1đ1€1f1¢1 1K1ℳ1℥1N1P1P1₹1 1£1 1 1₩1¥1

2 2 2¢2¢2£2¤2\$2đ2€2f2¢2 2K2ℳ2℥2N2P2P2₹2 2£

2 2 2₩2¥2

3 3 3¢3¢3£3¤3\$3đ3€3f3¢3 3K3ℳ3℥3N3P3P3₹3 3£

3 3 3₩3¥3

4 4 4¢4¢4£4¤4\$4đ4€4f4¢4 4K4ℳ4℥4N4P4P4₹4 4£

4 4 4₩4¥4

5 5 5¢5¢5£5¤5\$5đ5€5f5¢5 5K5ℳ5℥5N5P5P5₹5 5£

5 5 5W5¥5
6 6 6¢6¢6¢6¤6\$6\$6€6f6¢6 6K6ℓ6ℏ6N6P6P6₹6 6£
6 6 6W6¥6
7 7 7¢7¢7¢7¤7\$7\$7€7f7¢7 7K7ℓ7ℏ7N7P7P7₹7 7£7 7 7W7¥7
8 8 8¢8¢8¢8¤8\$8\$8€8f8¢8 8K8ℓ8ℏ8N8P8P8₹8 8£
8 8 8W8¥8
9 9 9¢9¢9¢9¤9\$9\$9€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 developed his theory of

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 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.

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. 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

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

9/12

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

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

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 SPE-

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. THEIR SEPARATE

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

9/12

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

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 dinjitetin dhe

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 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 väärikusse ja väärtusse ning meeste ja naiste võrdõiguslikkusesse

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 het groot-

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 perusoikeuksiin,

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 les

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 semmibevétele 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 népei újból hitet

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, da die Völker der Vereinten

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 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 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 framförum og betri lífsafkomu með auknu

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 bhéarfais 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 ar-

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 Nazioni Unite hanno riafferma-

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 podstawowe prawa człowie-

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 protecção 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 Unidas

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 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 ľudsk práva chránily zákonom, ak nemá byť človek donúteý uchýliť sa, keď všetko ostatné zlyhalo, k odboju proti tyránii 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 podmienky za väčšej slobody, že členské štáty

Slovak

Considerând că recunoaşterea demnităţii inerente tuturor membrilor familiei umane şi a drepturilor lor egale şi inalienabile constituie fundamentul libertăţii, dreptăţii şi păcii în lume, considerând 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, considerând 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, considerând că este esenţial a se încuraja dezvoltarea relaţiilor prieteneşti între naţiuni, considerând că în Cartă popoarele Organizaţiei Naţiunilor Unite au proclamat din nou credinţa lor în drepturile fundamentale ale omului,

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 entre las naciones, Con-

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 värdighet och värde

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 gydwbybod 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 gwraedd, ac wedi penderfynu hyrwyddo cynnydd cymdeithasol a safonau byw gwell mewn

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 oralak 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, Antlaşma- da, insanın ana haklarına, insan şahsının haysiyet ve değerine, erkek ve kadınların eşitliğine olan imanlarını bir kere daha ilan etmiş olmalarına

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. Mệt quá thân ta này. Tìm đến chiếc ghế nghỉ ngơi. Mệt quá thân ta này. Nằm xuống với đất muôn đời. Tóc em từng sợi nhỏ. Rớt xuống đời làm sóng lên dềnh. Gió sẽ mừng vì tóc em bay. Cho mây hờn ngủ quên trên vai. Đời vẽ trong tôi một ngày.

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 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

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 SELISE 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 TÜRANIA JA RÕHUMISE VASTU; JA PIDADES SILMAS, ET ON VAJA KAASA AIDATA SÕBRALIKE SUHETE ARENDAMISELE RAHVASTE VAHEL

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 DE MENS BESCHERMD WORDEN DOOR DE

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 VII-MEISENÄ KEINONA NOUSTA KAPINAAN PAKKOVALTAA JA SOR-

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 CONTRAINT, EN SU-

French

TEKINTETTEL ARRA, HOGY AZ EMBERISÉG CSALÁDJÁ MINDEN EGYES TAGJA MÉLTÓSÁGÁNAK, VALAMINT EGYENLŐ ÉS ELIDE-GENÍTHETETLEN 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 KÉ-

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

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 SAMEINUÐU

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 BARBAR-THA 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 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 COMHION-

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

Norwegian

Texts

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

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 DAŻENIE 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 UCIS-

Polish

Regular

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 HOMEN 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

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 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

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 ASUPRIRII, CONSIDERÎND CĂ ESTE

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

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 VÄSEN-

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

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 HÖR 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 KALMAMASI İÇİN İNSAN HAKLARININ BİR HUKUK REJİMİ İLE KORUNMASININ ESASLI BİR ZARURET OLMASINA, ULUSLARARASINDA DOSTÇA İLİŞKİLER GELİŞTİRİLMESİNİ TEŞ-

Turkish

HÃY TRAO CHO NHAU MUÔN NGÀY YÊU DẤU. HÃY TRAO CHO NHAU HẠNH PHÚC LẦN 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 NẪM XUỐNG NGHE TIẾNG RU. CUỘC ĐỜI ĐÓ CÓ BAO LÂU MÀ HỮNG HỜ. NGHE XÓT XA HẸN LÊN TUỔI TRỜI. TRỂ 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 ĐAU 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 NÀY. TÌM ĐẾN CHIẾC GHẾ NGHỈ

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^a 34^o N^o56

·H·{[(H)]}--H—<«H»»

·H·{[(H)]}--H—<«H»»

fi fl ff ffi ffi

fi fl ff ffi ffi

fb fh fk

fb fh fk