

Á Â Ã Ä Å Æ Ç È É Ê Ë

Ä Ä À Á Â Ã Ä Å Æ Ç È É Ê Ë

Æ Á Â Ã Ä Å Æ Ç È É Ê Ë

Ð Ñ Ò Ó Ô Õ Ö × Ø Ù Ú Û Ü Ý Þ ß à á â ã

E E E E E E E E E E E E E E E E

E E E E E E F G G G G G

G H H H H H H H H H H H

I I I I I K L L L L L

LjŁṀṀṄṄṄJŃŃŇ
ŇṄṄṄjṄṄŃOÓŎÔ
ÓŎŎŎŎŎŎŎŎŎŎ
ÒŎŎŎŎŎŎŎŎŎŎ

Ó ó Ò Ò Ø Ø Õ Õ Õ Õ

ŒPpQRŔŘŖŖŖŖ

R S Š ſ Ş ş ß

Ə T F İ Ĭ Ī Ĵ Ů Ű Ų

Û Ü Ü Û Ü Ü Ú Ú Ú Û Ü
Ũ Ũ Ũ Ũ Ũ Ũ Ũ Ũ Ũ Ũ Ũ Ũ Ũ Ũ Ũ Ũ
Ŵ Ŵ Ŵ Ŵ Ŵ Ŵ Ŵ Ŵ Ŵ Ŵ Ŵ Ŵ Ŵ Ŵ Ŵ Ŵ
Ý Ý Ý Ý Ý Ý Ý Ý Ý Ý Ý Ý Ý Ý Ý Ý

èéẽəƒǦǦǦǦǦǦǦǧĥĥĥ
ĥĥĥĥĥĥĥĥĥĥĥĥĥĥĥĥĥ
ĥĥĥĥĥĥĥĥĥĥĥĥĥĥĥĥĥ
ĥĥĥĥĥĥĥĥĥĥĥĥĥĥĥĥĥ

**múnünyùnùñú'ú'u'
nǐ~ńĩŋī̄ņıũñvẃ
wḥw`xγγ́γ̂ğȳ̀ȷ̆
ÿzzzżzfßfffi ffi**

flff^a°π012345678

90123456789₀123

4567890123456789⁰1

234567890123456789

ÇçĈĉ\$đ€ƒƑĞƑƑ££

ƆNƆƆƆƆƆƆƆƆƆƆƆƆƆƆƆƆƆƆƆƆƆƆƆƆ

—×÷=≠><≥≤±≈¬~^

ø∞∫ΩΔΠΣ√∂μ%

% ◊ @ & ¶ § © ® ™ ° /

"/ ! + e ≠ € № @'

**HHAAHHÆHHVBHHCHHDHHEHHFHGGHHHHHHIHHJHHKHHLHHŁHHMHH
HHNNHHŊHHNOHHŃHHØHHŒHHPRHHŔHHQHHRHHSSHßHHƏHHTHH
HHUHHŮHHVHHWHHXHHYHHZHHaHHæHHbHHcHHdHHđHHd’HH
HHďHHeHHfHHgHHhHHĥHHiHHjHHkHHκHHlHHl’HHłHHmHHnHH
HHŋHHoHHŏHHøHHœHHpHHŕHHqHHrHHsHHßHHtHHuHHŭHHvHH
HHwHHxHHyHHzHH0HH1HH2HH3HH4HH5HH6HH7HH8HH9HH₀HH
HH₁HH₂HH₃HH₄HH₅HH₆HH₇HH₈HH₉HHºHH¹HH²HH³HH⁴HH⁵HH⁶HH⁷HH
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‡ HH
OOAOOÆOOBOOCOODOOEOOFOOGOHOOOIOOJOOKOOLOOŁOO
OOMOONOOŊOOOŃOOØOOŒOOPOOŔOOQOOROOSOOßOO
OOƏOOTOOUOOŮOOVOOWOOXOOYOOZOOaOOæOObOOcOOdOO
OOđOOd’OOďOOeOOfOOgOOhOOĥOOiOOjOOkOOκOOlOOl’OOłOO
OOmOOnOOŋOOoOOŏOOøOOœOOpOOŕOOqOOrOOsOOßOOtOO
OOuOOŭOOvOOwOOxOOyOOzOO0OO1OO2OO3OO4OO5OO6OO7OO
OO8OO9OO₀OO₁OO₂OO₃OO₄OO₅OO₆OO₇OO₈OO₉OOºOO¹OO²OO**

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

nnAnnÆnnBnnCnnDnnEnnFnnGnnHnnInnJnnKnnLnnŁnnMnnNnnŊnnOnn
nnŒnnØnnƆennPnnPnnQnnRnnSnnßnnðnnTnnUnnŮnnVnnWnnXnnYnn
nnZnnannænnbnncnnđnnðnnđnnđnnennfnngnnhnnĥnninnjnnknnknnlnnlġnn
nnŧnnmnnnnnnŋnnnonnnŋnnønnœnnpnnþnnqnnrnnrsnnßnnŧnnunnnŭnnvnnwnn
nnxnnynnznn0nn1nn2nn3nn4nn5nn6nn7nn8nn9nn₀nn₁nn₂nn₃nn₄nn₅nn₆nn
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

ooAooÆooBooCooDooEooFooGooHoolooJooKooLooŁooMooNooŊooOoo
ooŒooØooƆooPooPooQooRooSooßooðooTooUooŮooVooWooXoo
ooYooZooaoœooboochoodoođood’oodđooeofoogooĥooioojookoo
ookoolool’ootoomoonooŋoooooŋooøooœoopooþooqoorooßootoo

00u00u'00v00w00x00y00z00000100200300400500600700800900,00
00_00100200300400500600700800900⁰00¹00²00³00⁴00⁵00⁶00⁷00⁸00⁹00.00
00,00:00;00...00!00;00?00¿00•00•00*00//00\00(00)00{00}00[00]00-00
00-00-00,00,,00“00”00‘00’00«00»00<00>00 00+00-00×00÷00=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
00800900⁰00¹00²00³00⁴00⁵00⁶00⁷00⁸00⁹00¹/₂00¹/₄00³/₄00.00,00
00:00;00...00!00;00?00¿00•00•00*00#00//00\00(00)00{00}00[00
00]00-00-00-00,00,,00“00”00‘00’00«00»00<00>00”00’00¢00¢00
₣00⌘00\$00đ00€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

HH AHO AOO	HH NHONOO	HH YHO YOO	HH₆HO₆OO	HH!HO!OO
HH ÆHO ÆOO	HH ŊHO ŊOO	HH ZHO ZOO	HH₇HO₇OO	HH;HO;OO
HH BHO BOO	HH OHO OOOO	HH 0HO 0OOO	HH₈HO₈OO	HH?HO?OO
HH CHOCOO	HH O'HO O'OO	HH 1HO 1OO	HH₉HO₉OO	HH₂HO₂OO
HH DHODOO	HH ØHO ØOO	HH 2HO 2OO	HH⁰HO⁰OO	HH·HO·OO
HH ÐHO ÐOO	HH ĆHO ĆOO	HH 3HO 3OO	HH¹HO¹OO	HH•HO•OO
HH EHO EOO	HH PHO POO	HH 4HO 4OO	HH²HO²OO	HH*HO*OO
HH FHO FOO	HH ꝤHO ꝤOO	HH 5HO 5OO	HH³HO³OO	HH/HO/OO
HH GHO GOO	HH QHO QOO	HH 6HO 6OO	HH⁴HO⁴OO	HH\HO\OO
HH HHO HOO	HH RHO ROO	HH 7HO 7OO	HH⁵HO⁵OO	HH(HO(OO
HH ĦHO ĦOO	HH SHOSOO	HH 8HO 8OO	HH⁶HO⁶OO	HH)HO)OO
HH IHO IOO	HH ВHO ВOO	HH 9HO 9OO	HH⁷HO⁷OO	HH{HO{OO
HH JHO JOO	HH ƏHO ƏOO	HH₀HO₀OO	HH⁸HO⁸OO	HH}HO}OO
HH KHO KOO	HH THOTOO	HH₁HO₁OO	HH⁹HO⁹OO	HH[HO[OO
HH LHO LOO	HH UHO UOO	HH₂HO₂OO	HH.HO.OO	HH]HO]OO
HH L'HO L'OO	HH VHO VOO	HH₃HO₃OO	HH,HO,OO	HH-HO-OO
HH ŁHO ŁOO	HH WHOWOO	HH₄HO₄OO	HH:HO:OO	HH-HO-OO
HH MHO MOO	HH XHO XOO	HH₅HO₅OO	HH;HO;OO	HH-HO-OO

HH,HO,OO	HH/HO/OO	nninoioo	nnsnosoo	nn9no9oo
HH,,HO,,OO	HH†HO†OO	nnjnojoo	nnßnoßoo	nn₀no₀oo
HH“HO“OO	HH‡HO‡OO	nnknokoo	nnťnotoo	nn₁no₁oo
HH”HO”OO		nnκnokoo	nnunouoo	nn₂no₂oo
HH’HO’OO	nnanoaoo	nnlnoloo	nnvnovoo	nn₃no₃oo
HH’HO’OO	nnænoæoo	nnl’no’oo	nnwnowoo	nn₄no₄oo
HH«HO«OO	nnbnoboo	nnťnotoo	nnxnoxoo	nn₅no₅oo
HH»HO»OO	nncnocoo	nnmnomoo	nnynoyoo	nn₆no₆oo
HH<HO<OO	nn dnodoo	nnnnonoo	nnznzoo	nn₇no₇oo
HH>HO>OO	nnďnod’oo	nnηnoηoo	nn0no0oo	nn₈no₈oo
HH HO OO	nnđnođoo	nnonoooo	nn1no1oo	nn₉no₉oo
HH@HO@OO	nnđnođoo	nnσ’noσ’oo	nn2no2oo	nn⁰no⁰oo
HH&HO&OO	nnenoeoo	nnønoøoo	nn3no3oo	nn¹no¹oo
HHηHOηOO	nnənoəoo	nnœnoœoo	nn4no4oo	nn²no²oo
HH\$HO\$OO	nnfnofoo	nnpnopoo	nn5no5oo	nn³no³oo
HH©HO©OO	nn gnogoo	nnþnoþoo	nn6no6oo	nn⁴no⁴oo
HH®HO®OO	nnnnonoo	nnqnoqoo	nn7no7oo	nn⁵no⁵oo
HH™HO™OO	nnħnoħoo	nnrnoroo	nn8no8oo	nn⁶no⁶oo

nn⁷no⁷oo
nn⁸no⁸oo
nn⁹no⁹oo
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©no©oo
nn[®]no[®]oo
nn[™]no[™]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 Ycsaŷe 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**

„æ.æ,æ;æ:æ!æ?æ;æ;æ-æ-æ-æ-æ'æ'æ'æ'æ“æ“æ”æ”æ”æ”æ'æ'æ*
æ•æ•æ(æ)æ[æ]æ{æ}æ«æ»æ»æ«æ©æ@æ&æ®æ™æ\æ/æ
„b.b,b;b:b!b?b;b;b-b-b-b-b'b'b'b'b“b“b”b”b”b”b'b'b*b•b•b(b)
b[b]b{b}b«b»b»b«b©b@b&b®b™b\b/b
„c.c,c;c:c!c?c;c;c-c-c-c-c'c'c'c'c“c“c”c”c”c”c'c'c*c•c•c(c)c[c]c{c}
c«c»c»c«c©c@c&c®c™c\c/c
„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
„ð.ð,ð;ð:ð!ð?ð;ð;ð-ð-ð-ð-ð'd'ð'd'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'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'đ'đ“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

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

[illegible]

[illegible]

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

[illegible]

[illegible]

„z.z,z;z:z!z?z;ziZ-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;žžžž-žž-žž-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;əəəə-əə-əə-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;AiA-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;ĄiĄ-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;ÆiÆ-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;BiB-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;CiC-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;DiD-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

„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

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

„J.J,J;J:J!J?J;J;J-J-J-J-J-J'P'P'P'P'P“P“P”P”P”P”P’P'P*J.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

„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;tztt-t-t-t-t't't't'“t”t”t”t”t’t’t’t*t.o.t(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;_iN₂N-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

[illegible]

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
**„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\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**
**„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[?]0Ç0ç0Ĉ0ĉ0𐀀0\$0đ0€0ƒ0Ģ0[?]0κ0Ł0ℓ0N0P0P0Ŕ0[?]0£

0?0?0W0¥0

1?1?1Ç1ç1Ĉ1ĉ1\$1đ1€1f1Ġ1?1K1Ł1Ń1N1P1P1ř1?1£1?1?1W1¥1

2?2?2Ç2ç2Ĉ2ĉ2\$2đ2€2f2Ġ2?2K2Ł2Ń2N2P2P2ř2?2£

2?2?2W2¥2

3?3?3Ç3ç3Ĉ3ĉ3\$3đ3€3f3Ġ3?3K3Ł3Ń3N3P3P3ř3?3£

3?3?3W3¥3

4?4?4Ç4ç4Ĉ4ĉ4\$4đ4€4f4Ġ4?4K4Ł4Ń4N4P4P4ř4?4£

4?4?4W4¥4

5?5?5Ç5ç5Ĉ5ĉ5\$5đ5€5f5Ġ5?5K5Ł5Ń5N5P5P5ř5?5£

5?5?5W5¥5

6?6?6Ç6ç6Ĉ6ĉ6\$6đ6€6f6Ġ6?6K6Ł6Ń6N6P6P6ř6?6£

6?6?6W6¥6

7?7?7Ç7ç7Ĉ7ĉ7\$7đ7€7f7Ġ7?7K7Ł7Ń7N7P7P7ř7?7£

7?7?7W7¥7

8?8?8Ç8ç8Ĉ8ĉ8\$8đ8€8f8Ġ8?8K8Ł8Ń8N8P8P8ř8?8£

8?8?8W8¥8

9?9?9Ç9ç9Ĉ9ĉ9\$9đ9€9f9Ġ9?9K9Ł9Ń9N9P9P9ř9?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 þjóðirnar lýst yfir trú sinni á grundvallaratriði mannréttinda, á göfgi og gildi mannsins og jafnrétti karla og kvernna, enda munu þær beita sér fyrir félagslegum

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

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 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 hần 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 ngốc dại. 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 dên. Gió sẽ mừng vì tóc em bay. Cho

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;

Albanian

PIDADES SILMAS, ET INIMKONNA KÕIGI LIIKMETE VÄÄRIKUSE, NENDE VÕRDSUSE NING VÕÕRANDAMATUTE ÕIGUSTE TUNNUSTAMINE ON VABADUSE, ÕIGLUSE JA ÜLDISE RAHUALUS; 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 FONDAMENT 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 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 ÆÐS- TA MARKMIÐ ALMENNINGS UM HEIM ALLAN SÉ AÐ SKAPA VERÖLD, ÞAR SEM MENN FÁI NOTIÐ MÁLFRELSIS, TRÚFREL- SIS 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 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

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 ĽUDSKÉ 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 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 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 LẼN 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^a 34^o N^o56****•H•{[(H)]}--H—◄◄H»»****•H•{[(H)]}--H—◄◄H»»*****fi fl ff ffi ffl******fi fl ff ffi ffl******fb fh fk******fb fh fk***