

MODERN SUITE



Shinntype

CELEBRATING the new typography of the 1830s, Nick Shinn has readdressed the history of sans and serif, questioning the convention that modernism in type is predicated on twentieth century art.

Cover:

Rain, Steam, and Speed—The Great Western Railway

TURNER, Joseph Mallord William

Oil on canvas, 91 × 121.8 cm., before 1844

ModernSuite

THE TWO faces which comprise the Modern Suite are based on types from the middle of the 19th century.

Scotch Modern is a revival of a typeface likely by George Bruce, found in the book *New York State Cabinet of Natural History*, published in Albany in 1873. This beautiful genre of type, so popular during the Victorian era, was derided by advocates of both the Arts & Crafts movement and 20th century modernists, and has never been properly adapted to hot metal, phototype, or digital media—until now. For the first time in over 100 years, the full range of typographic expression is possible in this style, with two size-specific variants, and small caps. The OpenType fonts support Western and CE encodings, Cyrillic (with Bulgarian alternates) and Polytonic Greek. There are many special features, including italic swash capitals.

SCOTCH MODERN

SCOTCH MODERN DISPLAY is a headline font. SCOTCH MODERN is optimized for 10 pt. Correspondences with *Figgins*: cap height, italic angle, and also x-height with *Figgins Bold*. SCOTCH MICRO is optimized for 7 pt, but may be used comfortably at larger sizes.

Scotch Modern Display
 Scotch Modern
Scotch Modern Italic
 Scotch Modern Bold
Scotch Modern Bold Italic

Scotch Micro
Scotch Micro Italic
 Scotch Micro Bold
Scotch Micro Bold Italic

THE FIRST sans serif types were made in London in the early 19th century. They were severely modern: uncase (all caps) and bold. The Figgins foundry, inventor of the term sans serif, showed a fine example in its specimen of 1836. It was a novel design which mixed geometric and grotesque characteristics. The geometric idea was not developed and died out, to be rediscovered in the 1920s with faces like *Futura*. The bold weight of *Figgins Sans* is a close revival of the original, with the addition of a lower case which retains its partly geometric, partly grotesque quality. The family is rounded out with other weights and an italic, and extended into Cyrillic and Greek, all executed in what is assumed to be as authentic a manner as possible, given the hypothetical nature of the exercise.

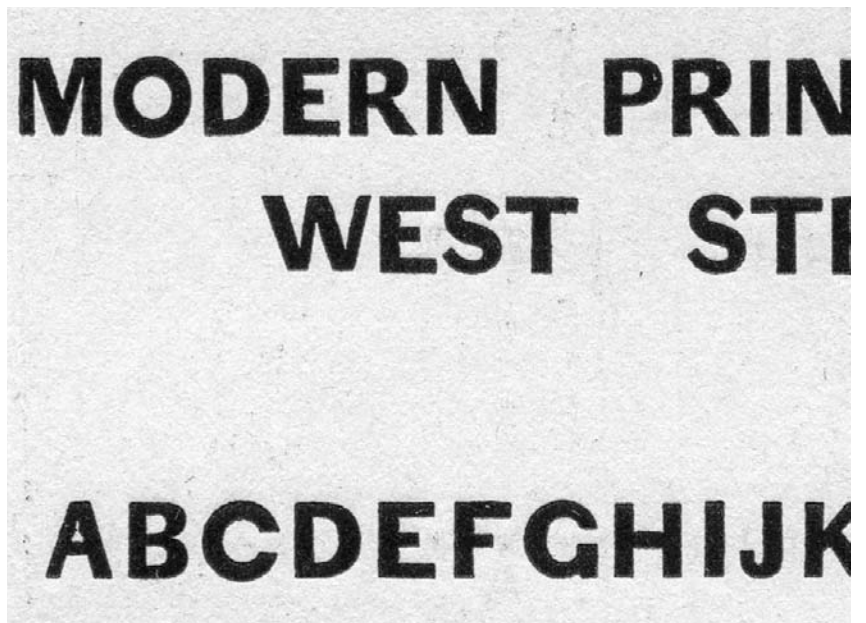
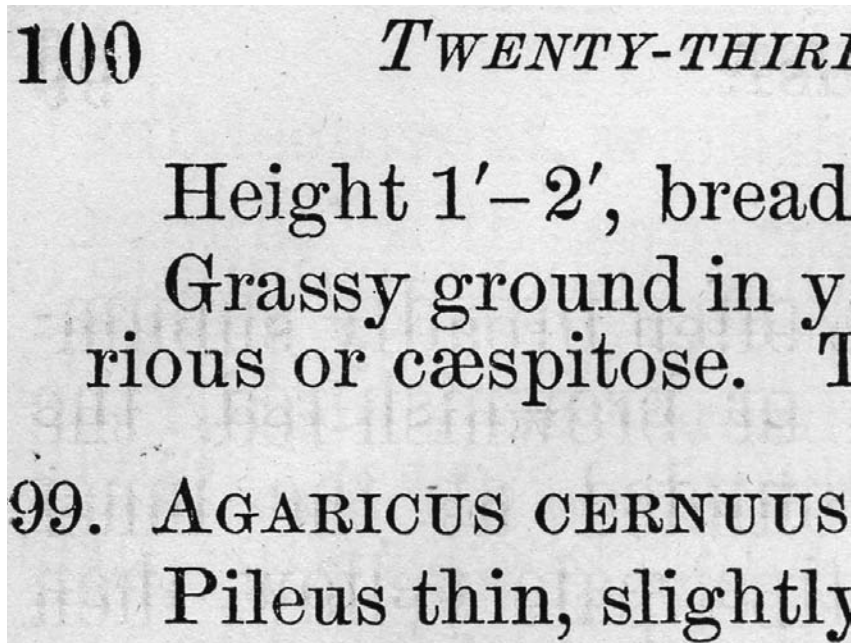
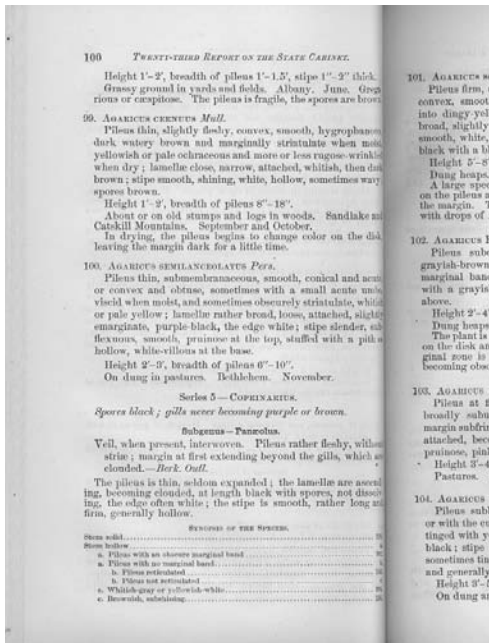
Figgins Sans and *Scotch Modern* are an integrated type system, with corresponding characters, OpenType features, and matched proportions across the full range of fonts.

FIGGINS SANS

FIGGINS SANS BOLD has the same x-height, cap height, and extender height as *Scotch Modern* and *Scotch Modern Display*. FIGGINS SANS REGULAR has a smaller x-height than *Figgins Sans Bold* or *Scotch Modern*, but has the same visual weight. FIGGINS SANS ITALIC has the same degree of slant, 20°, as the *Scotch Modern* italics.

Figgins Sans Extra Bold
Figgins Sans Bold
 Figgins Sans Regular
Figgins Sans Italic





New York State Cabinet of Natural History, 23rd Annual Report for the Year 1869, Weed, Parsons and Company, Printers, Albany, 1873. Board covers, 308 pp, medium 8vo.

Specimen of Printing Types, V. & J. Figgins, London, 1836. Board covers, crown 8vo.

Authenticity

A ROMANTIC NOTION: *Scotch Modern* has been bezier-drawn by eye, with the aid of a loupe; no scans, no tracing. This method addresses the situation described by Stanley Morison in *A Tally of Types*:

“The task of renovating or recreating a design from old impressions is the most difficult of all. The effect of impressing upon damp paper, of worn type, and of the spread of ink, have to be reckoned with; and great skill is needed if, while removing blurred outlines, the subtleties of the original engraving are not to be lost.”

Algorithmic digitization of metal type is unsatisfactory, as the transition to uniform shapes occurs from characters which vary in design from size to size, and in quality from impression to impression: the systematic averaging of “ideal” letterforms leads to blandness.

Rather than faith in the veracity of a photographic model (mere simulacrum), *Scotch Modern* relies on the authenticity of “still life” drawing.

The Scotch, the Modern, and the Scotch Modern

THE SCOTCH was a genre derived from the work of the English punch cutter Richard Austin for the Scottish foundries of William Miller and Alexander Wilson, c. 1812. A more conservative version of modernism than the severe continental types of Didot & c, its large, bracketed serifs gave it a transitional air, and, as Austin explained in his Imperial Foundry specimen of 1819, a greater durability, with more amenability to the burgeoning practice of stereotyping.

Austin's enlargement of the serifs and lessening of the aperture prompted the evolution of the Scotch Modern, mid century.

While the impetus behind the Modern style, most often identified with Didot and Bodoni's types, is understood to be rationalism aligned with neoclassical austerity and clarity, the Scotch Modern that emerged from Austin's influence was a more complex beast.

Certainly it had the high contrast, vertical stress, hairlines and fine serifs of the Modern. And in its homogenization of character width (e.g. narrowed M, widened S) it went a step further—with the italic even approximating the character count of the roman, a far cry from oldstyle. However, its bulging curves and furred ball terminals, and its expansive serifs (e.g. the erect tail of the a and R) are something else again. One might almost say post-modern.

It would be tempting to dismiss these forms as decoration, were it not for their practicality. The Victorians' display type may have been ornate, but their text type was functional, the stuff of railway timetables. In America, the Scotch Modern was the primary style employed in the transition to mass literacy, as mass media emerged in the final decades of the 19th century. It must have been eminently readable.

Austin understood the success of the French Modern in exploiting the new technology of harder steel, smoother paper, and blacker ink:

"...it was judged expedient to re-model the alphabet to render them [letters] more agreeable to the improved state of printing..."

but he addressed its fragility,

"...for how can it be expected that types cut nearly as thin as the edge of a razor can retain their form for any reasonable length of time, either to produce good work, or remunerate the Printer for his labour?"

"The hair lines being now below the surface of the main strokes of the letters, the Printer, in order to get an impression of all parts of the face, is obliged to use a softer backing, and additional pressure. This ... militates against all good printing; for in forcing the paper down to meet the depressed part of the face, it at the same time takes off the impression of part of the sides, as is evident from the ragged appearance of printing from such types."

By lengthening serifs so they almost touch—within and between letters—the Scotch Modern distributed pressure, lessening wear and the distortions of stretched paper, while protecting the delicacy of internal hairlines. In as much as previous revivals of this genre have equalized the thickness of hairlines and serifs, they have failed to capture its essence and functionality.

It has lately been assumed that the Scotch Modern's tiny apertures are dysfunctional, impractical both for printing—liable to fill in—and for reading, where openness of counters is deemed a virtue. Shinntype's Scotch Modern refutes this. With today's high resolution printing, apertures remain open, and the face's legibility is considered to be as peerless as when it brokered the coming of mass literacy.



Modern

- Open counter
- Marked transition of contrast from horizontal to vertical

Scotch

- Small aperture
- Smooth transition of contrast

Scotch Modern

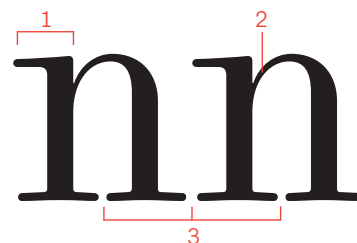
- Tiny aperture
- Abrupt transition of contrast
- Lighter weight
- Compact



LEFT TO RIGHT: *Scotch Modern Display*, *Scotch Modern*, and *Scotch Micro*. Optical sizes: Display is finer and Micro heavier, bigger on the em, and with a larger x-height and shorter descenders.



Both Scotch Modern and Figgins Sans have a subtle softening—"a little off the arris"—in imitation of the trace of the letterpress process. It is assumed that such an appearance was anticipated by the punch cutters, and integrated into the design of their characters. Now, with high resolution offset lithography, this essential effect can be repeated.



Scotch Modern has:

1. Wide serifs
2. Joint hairlines finer than serifs
3. Small, even aperture

A B C D E F G

H I J K L M N

O P Q R S T U

V W X Y & Z

£ \$ 1 2 3 4 5 6 7 8 9 0

a b c d e f g g h i j

k l m n o p q r s

t u v w x y z ? !

1234567890

№ 1234567890

1234567890



AaBCDEEFGH

IJKLMMNNOPQ

RSTUVWXY&Z

1234567890 

А Б В Г Д Е Ж З
И Й К Л М Н О
П Р С Т У Ф Х Ц
Ч Щ Ъ Э Ю Я Ж
1 2 3 4 5 6 7 8 9 0 €
а б в г д е ж з й к
л м н о п р с т у ф
х ц ч щ ъ э ю я ж

Α Β Γ Δ Ε Ζ Η

Θ Ι Κ Λ Μ Ν

Ξ Ξ Ο Π Ρ Σ Τ

Υ Φ Χ Ψ Ω

1 2 3 4 5 6 7 8 9 0 €

α β γ δ ε ζ η θ ι

κ λ μ ν ξ ο π ρ ρ ς

σ τ υ φ φ χ ψ ω δ ς

A B C D E F G

H I J K L M N

O P Q R S T U

V W X Y & Z

\$ 1 2 3 4 5 6 7 8 9 0

a b c d e f g g h i j

k l m n o p q r

s t u v w x y z ? !

A B C D E F G

H I J K L M N

O P Q R S T U

V W X Y & Z

\$ 1 2 3 4 5 6 7 8 9 0

a b c d e f f g h i j

k l m n o p q r

s t u v w x y z ? !

A B C D E F G

H I J K L M N

O P Q R S T U

V W X Y & Z

\$ 1 2 3 4 5 6 7 8 9 0

a b c d e f g g h i j

k l m n o p q r

s t u v w x y z ? !

A B C D E F G

H I J K L M N

O P Q R S T U

V W X Y & Z

\$ 1 2 3 4 5 6 7 8 9 0

a b c d e f f g h i j

k l m n o p q r

s t u v w x y z ? !

A B C D E F G

H I J K L M N

O P Q R S T U

V W X Y & Z

\$ 1 2 3 4 5 6 7 8 9 0

a b c d e f g g h i j

k l m n o p q r

s t u v w x y z ? !

A B C D E F G
H I J K L M N
O P Q R S T U
V W X Y & Z
\$ 1 2 3 4 5 6 7 8 9 0
a b c d e f f g h i
j k l m n o p q r
s t u v w x y z ? !

A B C D E F G
H I J K L M N
O P Q R S T U
V W X Y & Z
\$ 1 2 3 4 5 6 7 8 9 0
a b c d e f g g h i j
k l m n o p q r
s t u v w x y z ? !

A B C D E F G
H I J K L M N
O P Q R S T U
V W X Y & Z
\$ 1 2 3 4 5 6 7 8 9 0
a b c d e f f g h i
j k l m n o p q r
s t u v w x y z ? !

A B C D E F G

H I J K L M N

O P Q R S T U

V W X Y & Z

\$ 1 2 3 4 5 6 7 8 9 0

a b c d e f g g h i j

k l m n o p q r

s t u v w x y z ? !

A B C D E F G

H I J K L M N

O P Q R S T U

V W X Y & Z

\$ 1 2 3 4 5 6 7 8 9 0

a b c d e f f g h i j

k l m n o p q r

s t u v w x y z ? !

ABCDEFGFG

HIJKLMN

OPQRSTU

VWXY&Z

\$1234567890

abcdefghijklmnop

qrstuvwxyz

!@#%&'()*+,-./:;<=>?!

A B C D E F G

H I J K L M N

O P Q R S T U

V W X Y & Z

\$ 1 2 3 4 5 6 7 8 9 0

a b c d e f g g h i j

k l m n o p q r

s t u v w x y z ? !

96

The forma

48

The formal qualities

36

The formal qualities of a typ

24/26

The formal qualities of a typeface energize, facilitate and inform the typographic lay-

18/21

The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers will

10/12

The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers will leverage the attributes of carefully selected fonts to maximize

9/12

The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers will leverage the attributes of judiciously chosen fonts to maximize

8/9.5

The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers will leverage the attributes of judiciously chosen fonts to maximize the

7/8

The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers will leverage the attributes of carefully selected fonts to enhance the personality of the page, thereby standing out from the crowd. The formal qualities of a typeface energize, facilitate and inform the typographic layout.

6/8

The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers will leverage the attributes of judiciously chosen fonts to maximize the personality of the page, thereby standing out from the crowd. The formal qualities of a typeface energize, facilitate and inform the typographic layout.

5/6.5

The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers will leverage the attributes of judiciously chosen fonts to maximize the personality of the page, thereby standing out from the crowd. The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers will leverage the attributes of judiciously chosen fonts to maximize the personality of the page, thereby standing out from the crowd. The formal qualities of a typeface energize, facilitate and inform the typographic layout.

20 PT. MAJOR CHARACTERS, LATIN

abcdefghijklmnopqrstuvwxyz(\$1234567890)

ABCDEFGHIJKLMNOPQRSTUVWXYZ

\$1234567890 €1234567890% £1234567890°

ABCDEFGHIJKLMNOPQRSTUVWXYZ 1234567890

(\$€£¥©) 113121357 {=×+-±÷<>'"} ---

ÆÆæŁłłPpÞðĊĊœØøøßßß fi fl ff ffi ffl fj ffj

¶*†‡§ ©®™ [«»‹›,„“””] ¡;•.,;:…!?! \ | / ➤ ➦ ➧ ➨ ➩ ➪ ➫ ➬ ➭ ➮ ➯ ➰ ➱ ➲ ➳ ➴ ➵ ➶ ➷ ➸ ➹ ➺ ➻ ➼ ➽ ➾ ➿

96
The forma

48
The formal qualities

36
The formal qualities of a typ

24/26
The formal qualities of a typeface energize, facilitate and inform the typographic lay-

18/21
The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers will

10/12
The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers will leverage the attributes of carefully selected fonts to maximize

9/12
The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers will leverage the attributes of judiciously chosen fonts to maximize

8/9.5
The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers will leverage the attributes of judiciously chosen fonts to maximize the

7/8
The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers will leverage the attributes of carefully selected fonts to enhance the personality of the page, thereby standing out from the crowd. The formal qualities of a typeface energize, facilitate and inform the ty-

6/8
The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers will leverage the attributes of judiciously chosen fonts to maximize the personality of the page, thereby standing out from the crowd. The formal qualities of a typeface energize, facilitate and inform the typographic

5/6.5
The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers will leverage the attributes of judiciously chosen fonts to maximize the personality of the page, thereby standing out from the crowd. The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers will le-

20 PT. MAJOR CHARACTERS, LATIN

abcdefghijklmnopqrstuvwxyz (\$1234567890)
ABCDEFGHIJKLMNPOQRSTUVWXYZ
\$1234567890 €1234567890% £1234567890°
ABCDEFGHIJKLMNPOQRSTUVWXYZ 1234567890
(\$€£¥¢) ¹¹³¹²¹³⁵⁷/₂₄₄₃₃₈₈₈₈ {=×+-±÷<>'"} ---
ÆÆæŁŁłPpĐĐđĈĈœØøßßß fi fl ff ffi ffl fj fff
¶+‡§ ©®™ [«»‹›,, “””] i·•.,;:…! ? \// ►►►*

96

The formal

48

The formal qualities of a

36

The formal qualities of a typeface

24/26

The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled

18/21

The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers will leverage the at-

14/15

The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers

12/15

The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers will lever-

10/11

The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers will leverage the attributes

9/10

The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers will leverage the attributes of carefully selected fonts to enhance the personality of the page, thereby standing out from

8/10

The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers will leverage the attributes of judiciously chosen fonts to maximize the personality of the page, thereby standing

7/8

The formal qualities of a typeface energize, facilitate and inform the typographic layout. Skilled typographers will leverage the attributes of judiciously chosen fonts to maximize the personality of the page, thereby standing out from the crowd. The

24 PT. MAJOR CHARACTERS, LATIN

abcdefghijklmnopqrstuvwxyz (\$1234567890)

ABCDEFGHIJKLMN OPQRSTUVWXYZ

\$1234567890 €1234567890% £1234567890°

ABCDEFGHIJKLMN OPQRSTUVWXYZ 1234567890

(\$€£¥¢) ½¼¼¾¾¾¾¾¾¾¾¾¾ {=×+-±÷<>'"} ---

ÆÆæŁłłPpĐđĈĉœØöøßßß fi fl ff ffi ffl fj ffj

¶*†‡§ ©®™ [«»‹›„“”] ¡¿•.,;:…! ? \ | / ►►►

OPENTYPE FEATURES

DEFAULT

¿Luna (en flor)
De €2 rostro?

¿Luna (en flor)
De €2 rostro?

Upper and lower case: LIGATURES is on by default in Adobe InDesign, Illustrator and Photoshop, and in Quark XPress. (*Figgins* has no ligatures.)

SMALL CAPS

¿LUNA (EN FLOR)
DE €2 ROSTRO?

¿LUNA (EN FLOR)
DE €2 ROSTRO?

Applying SMALL CAPS doesn't alter any default characters except lower case letters, the assumption being that this feature is really Caps with Small Caps.

ALL SMALL CAPS

¿LUNA (EN FLOR)
DE €2 ROSTRO?

¿LUNA (EN FLOR)
DE €2 ROSTRO?

As well as letters, ALL SMALL CAPS brings up same-height versions of currency symbols, some punctuation, and proportional lining figures.

ALL CAPS

¿LUNA (EN FLOR)
DE €2 ROSTRO?

¿LUNA (EN FLOR)
DE €2 ROSTRO?

ALL CAPS adjusts figures and major currency symbols to cap height, raises the vertical alignment of some punctuation, and adds word space.

ORDINALS & SUPERIORS

\$²⁹⁹ 4th Mlle[®] †‡(2)
\$²⁹⁹ 4th Mlle[®] †‡(2)

\$²⁹⁹ 4th Mlle[®] †‡(2)
\$²⁹⁹ 4th Mlle[®] †‡(2)

ORDINALS and SUPERIORS/SUPERSCRIPIT for abbreviations in many languages. Traditional reference marks included as both full size and SUPERSCRIPIT glyphs.

INFERIORS/SUPERIORS & NUMERATOR/DENOMINATORS

O₂ O₂ E=mc²/c²
O₂ O₂ E=mc²/c²

O₂ O₂ E=mc²/c²
O₂ O₂ E=mc²/c²

SUPERIOR and INFERIOR figures. As a larger alternative, NUMERATOR and DENOMINATOR may be used. (Nb. these are rendered redundant by FRACTION.)

SWASH

A visit to EDINBURGH CASTLE

Scotch Modern italics have a discreet SWASH effect, good for all-cap setting.

STYLISTIC SET 1

BEFORE: Changes the feeling of text by setting an alternate form of 'g' in roman, and an alternate 'f' in italic.

AFTER: Changes the feeling of text by setting an alternate form of 'g' in roman, and an alternate 'f' in italic.

BEFORE: Changes the feeling of text by setting an alternate form of 'g' in roman, and an alternate 'f' in italic.

AFTER: Changes the feeling of text by setting an alternate form of 'g' in roman, and an alternate 'f' in italic.

BEFORE: *Changes the feeling of text by setting an alternate form of 'g' in roman, and an alternate 'f' in italic.*

AFTER: *Changes the feeling of text by setting an alternate form of 'g' in roman, and an alternate 'f' in italic.*

STYLISTIC SET 2

BEFORE: (*Scotch*) *Modern*

AFTER: (*Scotch*) *Modern*

BEFORE: (*Scotch*) *Modern*

AFTER: (*Scotch*) *Modern*

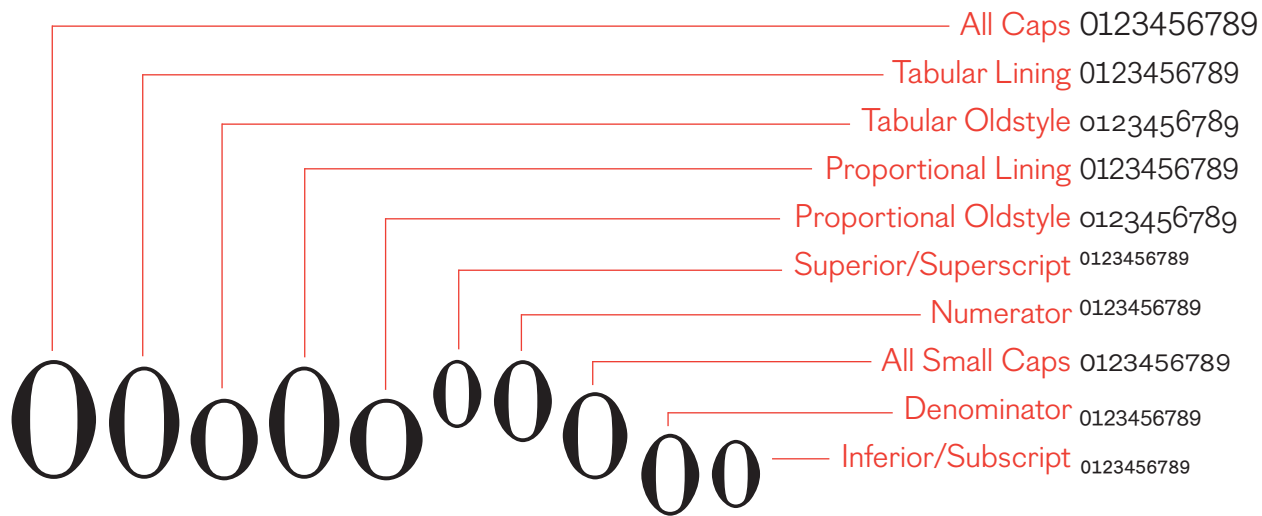
In the italic fonts, this feature inserts roman parentheses – for the classic typographic treatment. These “round brackets” are comprehensively kerned.

UNICASE/TITLING

UNICASE DISPLAY

UNICASE/TITLING sets all small caps with lower case a, e, m and n. Scotch Modern Display only.

FIGURE STYLES



LETTER-FIGURE MATCH-UPS

VINCENT FIGGINS (1766-1844) ALL CAPS
 Figures are cap height, broad, and kerned.

Vincent Figgins (1766-1844) TABULAR LINING
 Default for upper and lower case. Slightly shorter than cap height.

Vincent Figgins (1766-1844) TABULAR OLDSTYLE
 Same width as tabular lining.

Vincent Figgins (1766-1844) PROPORTIONAL LINING
 Fitted and kerned.

Vincent Figgins (1766-1844) PROPORTIONAL OLDSTYLE
 An anachronism, but quite nice.

VINCENT FIGGINS (1766-1844) (CAPS WITH) SMALL CAPS
 Tabular Lining figures are the default.

VINCENT FIGGINS (1766-1844) ALL SMALL CAPS
 Small cap proportional lining figures are the default.

TABULAR FIGURES have the same width (M/2) in these seven fonts: Scotch Modern Regular, Italic, Bold, and Bold Italic, and Figgins Regular, Italic and Bold. TAB FIGURES in the four Scotch Micro fonts have the same width.

TYPEFACE COMPARISON

VINCENT FIGGINS (1766-1844)	VINCENT FIGGINS (1766-1844)
Vincent Figgins (1766-1844)	Vincent Figgins (1766-1844)
Vincent Figgins (1766-1844)	Vincent Figgins (1766-1844)
Vincent Figgins (1766-1844)	Vincent Figgins (1766-1844)
Vincent Figgins (1766-1844)	Vincent Figgins (1766-1844)
VINCENT FIGGINS (1766-1844)	VINCENT FIGGINS (1766-1844)
VINCENT FIGGINS (1766-1844)	VINCENT FIGGINS (1766-1844)
<i>VINCENT FIGGINS (1766-1844)</i>	<i>VINCENT FIGGINS (1766-1844)</i>
<i>Vincent Figgins (1766-1844)</i>	<i>Vincent Figgins (1766-1844)</i>
<i>Vincent Figgins (1766-1844)</i>	<i>Vincent Figgins (1766-1844)</i>
<i>Vincent Figgins (1766-1844)</i>	<i>Vincent Figgins (1766-1844)</i>
<i>Vincent Figgins (1766-1844)</i>	<i>Vincent Figgins (1766-1844)</i>
VINCENT FIGGINS (1766-1844)	VINCENT FIGGINS (1766-1844)
VINCENT FIGGINS (1766-1844)	VINCENT FIGGINS (1766-1844)

FRACTION STYLE DEFAULTS

NUT FRACTIONS Half, quarters, thirds and eighths.	ARBITRARY FRACTIONS Large with lining figures, small with old-style figures and small caps.	ALL CAPS Fraction style sits on the baseline.
$2\frac{1}{2}$	$2\frac{13}{26}$ $2\frac{13}{26}$	$2\frac{1}{2}$
$2\frac{1}{2}$	$2\frac{13}{26}$ $2\frac{13}{26}$	$2\frac{1}{2}$
$2\frac{1}{2}$	$2\frac{13}{26}$ $2\frac{13}{26}$	$2\frac{1}{2}$
$2\frac{1}{2}$	$2\frac{13}{26}$ $2\frac{13}{26}$	$2\frac{1}{2}$

CHANGING FROM DEFAULT
 To change from *nut* fractions to *arbitrary*, select **TITLING**.

Stylistic sets

SCOTCH MODERN

1. MONOCULAR G	g ġ ģ ĥ ħ g ġ ģ ĥ ħ	, , Polytonic apostrophe
3. SCRIPT FORMS	θ φ κ ρ θ φ κ ρ	
4. ARCHAIC	Σ π σ ς C ϖ ε ε	
5. CLASSICAL LIGATURES	ou ou̇ oü oủ oů oű oǔ ou̍ ou̎ oȕ ou̐ oȗ ou̒ ou̓ ou̔ ou̕ ou̖ ou̗ ou̘ ou̙ ou̚ oư ou̜ ou̝ ou̞ ou̟ ou̠ ou̡ ou̢ oụ oṳ ou̥ ou̦ ou̧ oų ou̩ ou̪ ou̫ ou̬ oṷ ou̮ ou̯ oṵ ou̱ ou̲ ou̳ ou̴ ou̵ ou̶ ou̷ ou̸ ou̹ ou̺ ou̻ ou̼ ou̽ ou̾ ou̿ ou̿̄ ou̿̅ ou̿̆ ou̿̇ ou̿̈ ou̿̉ ou̿̊ ou̿̋ ou̿̌ ou̿̍ ou̿̎ ou̿̏ ou̿̐ ou̿̑ ou̿̒ ou̿̓ ou̿̔ ou̿̕ ou̖̿ ou̗̿ ou̘̿ ou̙̿ ou̿̚ oư̿ ou̜̿ ou̝̿ ou̞̿ ou̟̿ ou̠̿ ou̡̿ ou̢̿ oụ̿ oṳ̿ ou̥̿ ou̦̿ ou̧̿ oų̿ ou̩̿ ou̪̿ ou̫̿ ou̬̿ oṷ̿ ou̮̿ ou̯̿ oṵ̿ ou̱̿ ou̲̿ ou̳̿ ou̴̿ ou̵̿ ou̶̿ ou̷̿ ou̸̿ ou̹̿ ou̺̿ ou̻̿ ou̼̿ ou̿̽ ou̿̾ ou̿̿	
6. IOTA SUBSCRIPT	Αι Αι Αι Αι Αι Αι Αι Αι Αι Αι Ηι Ηι Ηι Ηι Ηι Ηι Ηι Ηι Ηι Ωι Ωι Ωι Ωι Ωι Ωι Ωι Ωι Ωι Αι Αι Αι Αι Αι Αι Αι Αι Αι Ηι Ηι Ηι Ηι Ηι Ηι Ηι Ηι Ηι Ωι Ωι Ωι Ωι Ωι Ωι Ωι Ωι Ωι	
7. MEDIAL BETA*	β β	
7. SERBIAN†	б б	
8. BULGARIAN‡	Ж К Ќ Л Љ Ў Ф Ў Ж К Ќ Л Љ Ў Ф Ў б в г д ж к ќ л љ њ џ п т ф ц ч цы ш щ ъ ѱ ю Ж К Ќ Л Љ Ў Ф Ў Ж К Ќ Л Љ Ў Ф Ў б в г д ж к ќ л љ њ џ п т ф ц ч цы ш щ ъ ѱ ю	

SCOTCH MODERN ITALIC

1. F & ESZETT	f β f β	, , Polytonic apostrophe
2. PARENTHESES	() ()	
4. ARCHAIC	Σ π σ ς C ϖ ε ε	
5. CLASSICAL LIGATURES	ou ou̇ oü oủ oů oű oǔ ou̍ ou̎ oȕ ou̐ oȗ ou̒ ou̓ ou̔ ou̕ ou̖ ou̗ ou̘ ou̙ ou̚ oư ou̜ ou̝ ou̞ ou̟ ou̠ ou̡ ou̢ oụ oṳ ou̥ ou̦ ou̧ oų ou̩ ou̪ ou̫ ou̬ oṷ ou̮ ou̯ oṵ ou̱ ou̲ ou̳ ou̴ ou̵ ou̶ ou̷ ou̸ ou̹ ou̺ ou̻ ou̼ ou̽ ou̾ ou̿	
6. IOTA SUBSCRIPT	Αι Αι Αι Αι Αι Αι Αι Αι Αι Αι Ηι Ηι Ηι Ηι Ηι Ηι Ηι Ηι Ηι Ωι Ωι Ωι Ωι Ωι Ωι Ωι Ωι Ωι Αι Αι Αι Αι Αι Αι Αι Αι Αι Ηι Ηι Ηι Ηι Ηι Ηι Ηι Ηι Ηι Ωι Ωι Ωι Ωι Ωι Ωι Ωι Ωι Ωι	
7. MEDIAL BETA*	β β	
7. SERBIAN†	б г д н т б г д н т	
8. BULGARIAN‡	Ж К Ќ Л Љ Ў Ф Ў Ж К Ќ Л Љ Ў Ф Ў б в г д ж к ќ л љ њ џ ю Ж К Ќ Л Љ Ў Ф Ў Ж К Ќ Л Љ Ў Ф Ў б в г д ж к ќ л љ њ џ ю	

* The default beta is *not* replaced when it is the first letter in a word.

† Serbian alternates are activated automatically in Adobe CS3 applications by means of language tags embedded in the fonts. However, for use in other applications such as CS2 and earlier, they are also provided in Stylistic Sets, which also groups these special characters in the glyph palette.

MISCELLANEOUS DETAILS

WORD SPACING FOR CAPITALS

ALL CAPS in *Figgins* replaces the normal space by a three-per-em 'thick space'.

SUBSTITUTES A WIDER WORD SPACE IN ALL CAPS NORMAL

SUBSTITUTES A WIDER WORD SPACE IN ALL CAPS ALL CAPS

IN PROPORTION WITH THE NORMAL SPACE IN SMALL CAPS

AMPLE SMALL CAPITALS

Noticeably larger than x-height, the small caps of the Modern Suite are intended primarily for setting ALL SMALL CAPS and acronyms.

Xxx Xx^x Xxx X^{xx}

EVEN FIT

Positive kerning of round-round combinations gives *Figgins Sans* a cool, measured tone. At display size it tracks tighter without letter collisions.

Smooth Colour
Smooth Colour -30

REFERENCE MARK WIDTH

The six traditional reference marks have the same width, for tidy alignment in footnotes.

* Asterisk	* Asterisk
† Dagger	† Dagger
‡ Double Dagger	‡ Double Dagger
§ Section	§ Section
Parallel	Parallel
¶ Paragraph	¶ Paragraph



BY THE BOOK

The Euro symbol of *Figgins Sans Regular* conforms exactly to the European Commission's specification of 1997.

GERMAN FEATURES

Uppercase sharp S and capitals with lowered umlaut.

ßß ßß ßß ßß ßß ßß ßß ßß

ÄÖÜ ÄÖÜ ÄÖÜ ÄÖÜ ÄÖÜ ÄÖÜ ÄÖÜ ÄÖÜ

NEATNESS OF VERTICAL PARAMETERS

The Modern Suite is designed to accommodate solid setting. Although this practice is now somewhat unusual, it was a typographic norm in the era which these types reference, and consequently informs the vertical proportions and metrics of the fonts in several ways—whatever the leading.

Set solid, there is a hair of space between descenders and ascenders/caps on the next line.

Set solid, there is a hair of space between descenders and ascenders/caps on the next line.

Set solid, there is a hair of space between descenders and ascenders/caps on the next line.

Wh Wh Wh Wh

“Th “Th Th” Th”

Miss M^{lle} 2nd 2^{ème}

ÉÉÉ ÉÉÉ ÉÉÉ ÉÉÉ

\$3⁹⁹ \$3⁹⁹ \$3⁹⁹ \$3⁹⁹

(p^l) (p^l) (p^l) (p^l)

There is an equivalence of cap height and ascender height.

Quote marks are aligned with the top of capitals and ascenders.

Ordinals and superiors are aligned with the top of capitals/capital figures.

Lower case and small cap accents fit below cap height; cap accents are shallow.

Dollar price-style using superiors with cap figures (ALL CAPS command).

Parentheses and brackets are full descender-to-ascender height.

THE MODERN SUITE has extensive character coverage in Latin, Cyrillic and Greek scripts, supporting setting in every European language and many more from around the world, with further support for setting classical and mediæval texts.

Small capitals are provided in all fonts, for all alphabetic characters in the three main scripts of Latin, Cyrillic, and Greek (with the exception of polytonic).

Design

ALTHOUGH *SCOTCH MODERN* stems from a quite specific American style, it could just as easily have originated in a 19th century Cyrillic specimen, and its appearance in that script and Latin would have been practically the same, such was the consistently defined, international presence of the Scotch, in both roman and italic.

The Greek fonts are not quite so rooted in precedent, due to the lack of both a strong “roman+italic” binary system, and a sans tradition, in the 19th century—the Greek type of the era being a lively script. Nonetheless, the traditional forms have been used, given discipline and repose in the upright fonts (following the “Elsevier” serif style), and allowed a cursive freedom for the italics, employing variant letter forms for marked contrast.

Specimens in sixty languages

THE TEXT THAT occupies the final fifteen pages of this specimen, set 9 on 12 in *Scotch Modern* and *Figgins Sans*, Regular and Italic, is an excerpt from the United Nations *Universal Declaration of Human Rights*.

The Unicode Consortium shows model glyphs for the individual characters listed in its code pages, and this proved invaluable in developing the character sets. However, the *Declaration* has taken things a step further, by enabling the Modern Suite glyphs to be fine-tuned to setting in specific languages, with particular attention being paid to the color and fit of accents.

The full text of the *Declaration* is at <http://www.unhchr.ch/udhr/index.htm>

CODE PAGES

MAC OS

Roman
Central Europe
Croatian
Cyrillic
Greek
Icelandic
Romanian
Turkish
Ukrainian

MS WINDOWS

1252 Latin 1
1250 Eastern European
1251 Cyrillic
1253 Greek
1254 Turkish
1257 Baltic

PARATYPE

101/201 Western
102/202 Central European
103/203 Turkish
104/204 Baltic
121/221 Greek Monotonic
122/222 Greek Polytonic
151/251 Cyrillic Standard
154/254 Cyrillic Asian
158/258 Old Russian
161/261 Cyrillic Accented

ISO 8859

Latin 1 Western Europe
Latin 2 Central Europe
Latin 3 Tu, Malt, Gal, Esp
Latin 4 Baltic
Latin 5 Turkish
Latin 6 Scandinavian
Latin 7 Baltic 2
Latin 8 Celtic
Cyrillic
Greek

IBM—EBCDIC

37 USA
273 Germany
277 Denmark, Norway
278 Finland, Sweden
280 Italy
282
284 Spain, Latin America
285 United Kingdom
297 France
500 International
871 Iceland
875 Greek
1025 Cyrillic
1047 Open Systems
1112 Baltic
1122 Estonia

IBM—PUBLISHING

361 International
382 Austria, Germany
383 Belgium
385 Canada (French)
386 Denmark, Norway
387 Finland, Sweden
388 France
389 Italy
391 Portugal
392 Spain
393 Latin America
394 United Kingdom
395 United States

OTHER

Harwell Greek No. 2

LANGUAGES by script

LATIN

Afrikaans
Albanian
Azerbaijani
Basque
Breton
Catalan
Chamorro
Corsican
Croatian
Czech
Danish
Dutch
English
English (Old)
English (Middle)
Esperanto
Estonian & Setu
Faroese
Filipino
Finnish
Flemish
French
Frisian
Galician
Gaelic (Irish)
Gaelic (Scots)
German
Haitian
Hausa
Hungarian
Icelandic
Indonesian
Javanese
Italian
Latin
Latvian
Lithuanian
Luxembourgish
Malagasay
Malay
Maltese
Maori
Norwegian (Nynorsk)
Norwegian (Bokmål)
Occitan
Oromiffa
Polish
Portuguese
Rhaeto-Romance
Sami
Sardinian
Serbian
Slovak
Slovenian
Sorbian Lower
Sorbian Upper
Spanish
Swedish
Turkish
Turkmen
Tswana
Uzbek
Vlach
Walloon
Welsh
Zulu

Transliteration

Arabic
Devanagari
Gothic

CYRILLIC

Abazin
Adyghe
Avar
Azeri
Bashkir
Belorussian
Bosnian
Bulgarian
Buryat
Chechen
Dargwa
Dungan
Ingush
Kabardian/Cirkassian
Kalmyk
Karakalpak
Kazakh
Kirghiz
Lak
Macedonian
Mongolian
Mordvin
Nanai
Nenets (Yurak)
Nivkh
Nogai
Russian
Selkup
Serbian
Tabasaran
Tadzhik
Tatar Volgaic
Touva (Soyot)
Turkmen
Uighur
Ukrainian
Uzbek

GREEK

Greek

ЕВГЕНИЙ ОНЕГИН

АЛЕКСАНДРА ПУШКИНА (1832)

Глава Четвертая

XXVIII

Конечно, вы не раз видали
 Уездной барышни альбом,
 Что все подружки измарали
 С конца, с начала и кругом.
 Сюда, назло правописанью,
 Стихи без меры, по преданью
 В знак дружбы верной внесены,
 Уменьшены, продолжены.
 На первом листике встречаешь
Qu'écritez-vous sur ces tablettes,
 И подпись: *t. à v. Annette;*
 А на последнем прочитаешь:
*«Кто любит более тебя,
 Пусть пишет далее меня».*

...Скакать верхом в степи суровой?
 Но конь, притупленной подковой
 Неверный зацепляя лед,
 Того и жди, что упадет.
 Сиди под кровлею пустынной,
 Читай: вот Прадт, вот W. Scott.
 Не хочешь? — поверяй расход,
 Сердись иль пей, и вечер длинный
 Кой-как пройдет, а завтра тож,
 И славно зиму проведешь.

Манифест Коммунистической партии

К. МАРКС – Ф. ЭНГЕЛЬС (1848)

18:

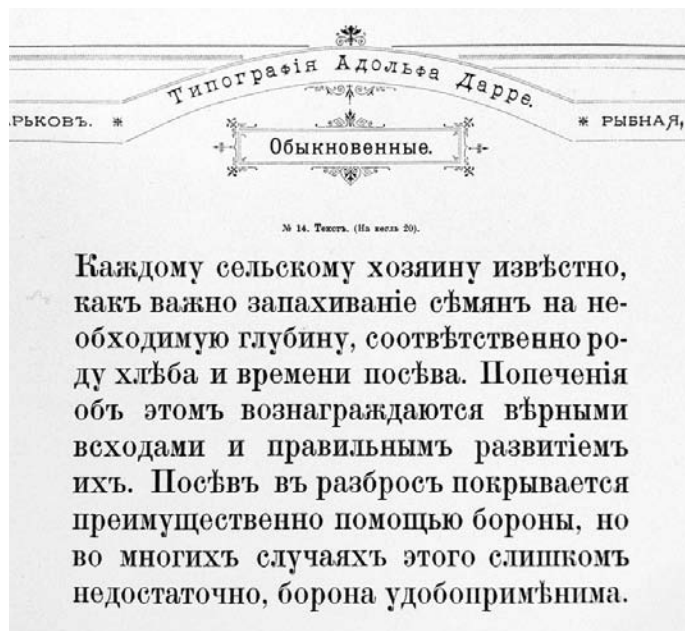
Буржуазия не может существовать, не вызывая постоянно переворотов в орудиях производства, не революционизируя, следовательно, производственных отношений, а стало быть, и всей совокупности общественных отношений. Напротив, первым условием существования всех прежних промышленных классов было сохранение старого способа производства в неизменном виде. Беспрестанные перевороты в производстве, непрерывное потрясение всех общественных отношений, вечная неуверенность и движение отличают буржуазную эпоху от всех других. Все застывшие, покрывшиеся ржавчиной отношения, вместе с сопутствующими им, веками освященными представлениями и воззрениями, разрушаются, все возникающие вновь оказываются устарелыми, прежде чем успевают окостенеть. Все сословное и застойное исчезает, все священное оскверняется, и люди приходят, наконец, к необходимости взглянуть трезвыми глазами на свое жизненное положение и свои взаимные отношения.

LEFT

In his verse-novel *Eugene Onegin*, Alexander Pushkin italicizes, quotes French, and name-drops Walter Scott and Byron's *Childe Harold*—requiring roman and italic of both Cyrillic and Latin script. Scotch Modern is well suited.

BELOW

An excerpt from the *Communist Manifesto* of Karl Marx and Friedrich Engels, set in Figgins Sans.



ABOVE: A sample from the 1888 specimen of Harkov (now Kharkiv, Ukraine) typefounder Adolf Darre, showing the close relationship between the Western Scotch Modern style and Cyrillic type of the 1880s.

BELOW: Details from three books published in Russia during the late 19th century, showing the consistency of the Cyrillic Scotch Modern letterform in different typefaces.

До 1-го декабря 1894 г. выш
 Копперфильдъ, переводъ В. Л.
 третій — Холодный домъ, п
 ереводъ подъ редакціей А. В.
 аревой. Большія ожиданія, пер
 й другъ, переводъ подъ редак

андръ получилъ и выслали для
 ояне, по поводу товъ. Для побѣди
 332), подносятъ всего Эгейскаго
 обѣду при Исѣ но, не могла имѣ

живетъ своею собственной жизнью. В
 кой мѣры словесное выраженіе извѣсте
 сомнѣнія, весьма важны, и отъ выра
 мственнаго, а вмѣстѣ съ тѣмъ и куле
 замѣченной неспособности нѣкоторы
 ислами выше 3 или 5, должно об
 одность орудія не позволяетъ предпола
 вивущей руки. Намъ постоянно прих

ΟΙΚΟΥΜΕΝΙΚΗ ΔΙΑΚΗΡΥΞΗ ΓΙΑ ΤΑ ΑΝΘΡΩΠΙΝΑ ΔΙΚΑΙΩΜΑΤΑ

10 ΔΕΚΕΜΒΡΙΟΥ 1948

ΠΡΟΟΙΜΙΟ

Ἐπειδὴ ἡ ἀναγνώριση τῆς ἀξιοπρέπειας, πὺ ἐῖναι σύμφυτη σὲ ὄλα τὰ μέλη τῆς ἀνθρώπινης οἰκογένειας, καθὼς καὶ τῶν ἴσων καὶ ἀναπαλλοτριωτῶν δικαιωμάτων τους ἀποτελεῖ τὸ θεμέλιο τῆς ἐλευθερίας, τῆς δικαιοσύνης καὶ τῆς εἰρήνης στὸν κόσμο.

Ἐπειδὴ ἡ παραγνώριση καὶ ἡ περιφρόνηση τῶν δικαιωμάτων τοῦ ἀνθρώπου ὀδήγησαν σὲ πράξεις βαρβαρότητας, πὺ ἐξεγείρουν τὴν ἀνθρώπινη συνείδηση, καὶ ἡ προοπτικὴ ἑνὸς κόσμου ὅπου οἱ ἄνθρωποι θὰ εἶναι ἐλεύθεροι νὰ μιλοῦν καὶ νὰ πιστεύουν, λυτρωμένοι ἀπὸ τὸν τρόπο καὶ τὴν ἀθλιότητα, ἔχει διακηρυχθεῖ ὡς ἡ πιὸ ὑψηλὴ ἐπιδίωξη τοῦ ἀνθρώπου.

Ἐπειδὴ ἔχει οὐσιαστικὴ σημασία νὰ προστατεύονται τὰ ἀνθρώπινα δικαιώματα ἀπὸ ἕνα καθεστῶς δικαίου, ὥστε ὁ ἄνθρωπος νὰ μὴ ἀναγκάζεται νὰ προσφεύγει, ὡς ἔσχατο καταφύγιο...

Ἡ ΓΕΝΙΚΗ ΣΥΝΕΛΕΥΣΗ

Διακηρύσσει ὅτι ἡ παρούσα Οἰκουμενικὴ Διακήρυξη τῶν Δικαιωμάτων τοῦ Ἄνθρώπου ἀποτελεῖ τὸ κοινὸ ἰδανικὸ στὸ ὁποῖο πρέπει νὰ κατατείνουν ὄλοι οἱ λαοὶ καὶ ὄλα τὰ ἔθνη, ἔτσι ὥστε κάθε ἄτομο καὶ κάθε ὄργανο τῆς κοινωνίας, μὲ τὴν Διακήρυξη αὐτὴ διαρκῶς στὴν σκέψη, νὰ καταβάλλει, μὲ τὴν διδασκαλία καὶ τὴν παιδεία, κάθε προσπάθεια γιὰ νὰ ἀναπτυχθεῖ ὁ σεβασμὸς τῶν δικαιωμάτων καὶ τῶν ἐλευθεριῶν αὐτῶν, καὶ νὰ ἐξασφαλιστεῖ προοδευτικὰ, μὲ ἐσωτερικὰ καὶ διεθνῆ μέσα, ἡ παγκόσμια καὶ ἀποτελεσματικὴ ἐφαρμογὴ τους, τόσο ἀνάμεσα στοὺς λαοὺς τῶν ἰδίων τῶν κρατῶν μελῶν ὅσο καὶ ἀνάμεσα στοὺς πληθυσμοὺς χωρῶν πὺ βρίσκονται στὴν δικαιοδοσία τους.

As in Latin and Cyrillic, Greek character shapes are consistent between Scotch Modern and Figgins.

The upright Greek styles have a calm repose, in keeping with the modern style. The stance is, indeed, upright, with a fair amount of symmetry—providing a distinct contrast with the italics, which exhibit the lively script quality of traditional Greek fonts.

CAPITALIZATION

ευρωπαϊκὴ τρούκα ➤ ΕΥΡΩΠΑΪΚΗ ΤΡΟΪΚΑ
ευρωπαϊκὴ τρούκα ➤ ΕΥΡΩΠΑΪΚΗ ΤΡΟΪΚΑ

The ALL CAPS and SMALL CAPS features remove and substitute diacritics where appropriate. (Polytonic excluded.)

GREEK AND LATIN MIXED; REGULAR, ITALIC AND SMALL CAPS

* ΤSOUCHLOS, K. I. [ΤΣΟΥΧΛΟΣ, Κ. Ι.] 1984. *Οἱ Τσακωνεσ στο '21* (*The Tsakonians in 1821*). Athens: Ἀδελφότης Κυνουριέων. 86 pp. {H}

Account of Tsakonian activities in the Greek Revolutionary War.

ΤSOUCHLOS, K. I. [ΤΣΟΥΧΛΟΣ, Κ. Ι.] 1993. *Λαογραφικὰ τῆς Τσακωνιάς: δημοτικὰ τραγούδια, μοιρολόγια, θρύλοι, παραδόσεις, ἠθῆ, ἔθιμα, δοξασίες, δεισδαμονίες, ἀνέκδοτα, παροιμίες στὴν τσακωνικὴ καὶ στὴν νεοελληνικὴ*. (*Tsakonian Folklore: folk songs, laments, legends, traditions, mores, customs, beliefs, superstitions, jokes, proverbs in Tsakonian and Modern Greek*.) Athens. 212 pp. {TC}

Per title; a few songs and texts in Tsakonian, the majority in Modern Greek. Texts collected from the 1950s on.

ΤSOUCHLOS, E. [ΤΣΟΥΧΛΟΣ, Ε.] 1956. Ἐκθεσις Ἱστορικὴ Ἐμμανουήλ Τσοῦχλου (Historical Account, by Emmanuel Tsochlos). *Χρονικὰ τῶν Τσακῶνων* 1: 36-42. {H}

Description by participant of activities in the Greek Revolutionary War; edited by T. Vagenas, originally published in 1886.

* ΤΖΑΒΕΛΛΑΣ, Φ. [ΤΖΑΒΕΛΛΑΣ, Φ.] 1937a. Λεωνίδιον, ἡ καρδιά τῆς Τσακωνιάς (Leonidion, the heart of Tsakonia). *Νεολόγος* (Tripoli) 257.

* ΤSOUCHLOS, K. I. [ΤΣΟΥΧΛΟΣ, Κ. Ι.] 1984. *Οἱ Τσακωνεσ στο '21* (*The Tsakonians in 1821*). Athens: Ἀδελφότης Κυνουριέων. 86 pp. {H}

Account of Tsakonian activities in the Greek Revolutionary War.

ΤSOUCHLOS, K. I. [ΤΣΟΥΧΛΟΣ, Κ. Ι.] 1993. *Λαογραφικὰ τῆς Τσακωνιάς: δημοτικὰ τραγούδια, μοιρολόγια, θρύλοι, παραδόσεις, ἠθῆ, ἔθιμα, δοξασίες, δεισδαμονίες, ἀνέκδοτα, παροιμίες στὴν τσακωνικὴ καὶ στὴν νεοελληνικὴ*. (*Tsakonian Folklore: folk songs, laments, legends, traditions, mores, customs, beliefs, superstitions, jokes, proverbs in Tsakonian and Modern Greek*.) Athens. 212 pp. {TC}

Per title; a few songs and texts in Tsakonian, the majority in Modern Greek. Texts collected from the 1950s on.

ΤSOUCHLOS, E. [ΤΣΟΥΧΛΟΣ, Ε.] 1956. Ἐκθεσις Ἱστορικὴ Ἐμμανουήλ Τσοῦχλου (Historical Account, by Emmanuel Tsochlos). *Χρονικὰ τῶν Τσακῶνων* 1: 36-42. {H}

Description by participant of activities in the Greek Revolutionary War; edited by T. Vagenas, originally published in 1886.

* ΤΖΑΒΕΛΛΑΣ, Φ. [ΤΖΑΒΕΛΛΑΣ, Φ.] 1937a. Λεωνίδιον, ἡ καρδιά τῆς Τσακωνιάς (Leonidion, the heart of Tsakonia). *Νεολόγος* (Tripoli) 257.

Roman, Italic, Latin, Greek: these four styles are designed to produce the same text colour, yet each with quite distinct texture.

Text: Nick Nicholas

GREEK REGULAR

DEFAULT + POLYTONIC APOSTROPHE + SSO1

ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε:
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.
ἀλλ' οὐδ' ὣς ἐτάρους ἐρρύσατο, ἰέμενός περ:
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἥελίοιο
ἦσθιον: αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπέ καὶ ἡμῖν.

ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε:
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.
ἀλλ' οὐδ' ὣς ἐτάρους ἐρρύσατο, ἰέμενός περ:
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἥελίοιο
ἦσθιον: αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπέ καὶ ἡμῖν.

' > ' ' > '

+ POLYTONIC APOSTROPHE + SCRIPT FORM VARIANTS + SSO1 + SSO3

ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε:
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.
ἀλλ' οὐδ' ὣς ἐτάρους ἐρρύσατο, ἰέμενός περ:
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἥελίοιο
ἦσθιον: αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπέ καὶ ἡμῖν.

ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε:
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.
ἀλλ' οὐδ' ὣς ἐτάρους ἐρρύσατο, ἰέμενός περ:
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἥελίοιο
ἦσθιον: αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπέ καὶ ἡμῖν.

Υ > υ
θ > θ θ > θ
κ > κ κ > κ
ν > ν
π > π
ρ > ρ ρ > ρ
Υ > υ

+ POLYTONIC APOSTROPHE + SCRIPT FORM VARIANTS + CLASSICAL LIGATURES + SSO1 + SSO3 + SSO5

ἄνδρα μοι ἔννεπε, μῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε:
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.
ἀλλ' ἔδ' ὣς ἐτάρους ἐρρύσατο, ἰέμενός περ:
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
νήπιοι, οἳ κατὰ βῆς Ὑπερίονος Ἥελίοιο
ἦσθιον: αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπέ καὶ ἡμῖν.

ἄνδρα μοι ἔννεπε, μῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε:
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.
ἀλλ' ἔδ' ὣς ἐτάρους ἐρρύσατο, ἰέμενός περ:
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
νήπιοι, οἳ κατὰ βῆς Ὑπερίονος Ἥελίοιο
ἦσθιον: αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπέ καὶ ἡμῖν.

σ + τ = ς
ο + υ = ς
σ + τ = ς
ο + υ = ς

+ POLYTONIC APOSTROPHE + SCRIPT FORM VARIANTS + CLASSICAL LIGS + ABBREVIATION* + ARCHAIC VARIANTS SSO1 + SSO3 + DISC. LIGS + SSO4

ἄνδρα μοι ἔννεπε, μῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε:
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.
ἀλλ' ἔδ' ὣς ἐτάρους ἐρρύσατο, ἰέμενός περ:
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
νήπιοι, οἳ κατὰ βῆς Ὑπερίονος Ἥελίοιο
ἦσθιον: αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπέ καὶ ἡμῖν.

ἄνδρα μοι ἔννεπε, μῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε:
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.
ἀλλ' ἔδ' ὣς ἐτάρους ἐρρύσατο, ἰέμενός περ:
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
νήπιοι, οἳ κατὰ βῆς Ὑπερίονος Ἥελίοιο
ἦσθιον: αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπέ καὶ ἡμῖν.

π > π π > π
σ > σ σ > σ
ς > ς ς > ς
Σ > Σ Σ > Σ
καὶ > καὶ καὶ > καὶ
*The καὶ abbreviation is not included in the SSO5 stylistic set with the classical ligatures, but IS included with them as a DISCRETIONARY LIGATURE.

DEFAULT + POLYTONIC APOSTROPHE + SSO1

ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
 πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε:
 πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
 πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
 ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.
 ἀλλ' οὐδ' ὣς ἐτάρους ἐρρύσατο, ἰέμενός περ:
 αὐτῶν γὰρ σφετέρησιν ἀτασθαλίησιν ὄλοντο,
 νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἥελίοιο
 ἦσθιον: αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
 τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπέ καὶ ἡμῖν.

ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
 πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε:
 πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
 πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
 ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.
 ἀλλ' οὐδ' ὣς ἐτάρους ἐρρύσατο, ἰέμενός περ:
 αὐτῶν γὰρ σφετέρησιν ἀτασθαλίησιν ὄλοντο,
 νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἥελίοιο
 ἦσθιον: αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
 τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπέ καὶ ἡμῖν.

' > ' ' > '

+ POLYTONIC APOSTROPHE + SCRIPT FORM VARIANTS + SSO1 + SSO3

ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
 πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε:
 πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
 πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
 ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.
 ἀλλ' οὐδ' ὣς ἐτάρους ἐρρύσατο, ἰέμενός περ:
 αὐτῶν γὰρ σφετέρησιν ἀτασθαλίησιν ὄλοντο,
 νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἥελίοιο
 ἦσθιον: αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
 τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπέ καὶ ἡμῖν.

ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
 πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε:
 πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
 πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
 ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.
 ἀλλ' οὐδ' ὣς ἐτάρους ἐρρύσατο, ἰέμενός περ:
 αὐτῶν γὰρ σφετέρησιν ἀτασθαλίησιν ὄλοντο,
 νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἥελίοιο
 ἦσθιον: αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
 τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπέ καὶ ἡμῖν.

Y > Y'

+ POLYTONIC APOSTROPHE + SCRIPT FORM VARIANTS + CLASSICAL LIGATURES + SSO1 + SSO3 + SSO5

ἄνδρα μοι ἔννεπε, μῦσα, πολύτροπον, ὃς μάλα πολλὰ
 πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε:
 πολλῶν δ' ἀνθρώπων ἴδεν ἄσρα καὶ νόον ἔγνω,
 πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
 ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.
 ἀλλ' ἐδ' ὣς ἐτάρος ἐρρύσατο, ἰέμενός περ:
 αὐτῶν γὰρ σφετέρησιν ἀτασθαλίησιν ὄλοντο,
 νήπιοι, οἳ κατὰ βῆς Ὑπερίονος Ἥελίοιο
 ἦσθιον: αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
 τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπέ καὶ ἡμῖν.

ἄνδρα μοι ἔννεπε, μῦσα, πολύτροπον, ὃς μάλα πολλὰ
 πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε:
 πολλῶν δ' ἀνθρώπων ἴδεν ἄσρα καὶ νόον ἔγνω,
 πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
 ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.
 ἀλλ' ἐδ' ὣς ἐτάρος ἐρρύσατο, ἰέμενός περ:
 αὐτῶν γὰρ σφετέρησιν ἀτασθαλίησιν ὄλοντο,
 νήπιοι, οἳ κατὰ βῆς Ὑπερίονος Ἥελίοιο
 ἦσθιον: αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
 τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπέ καὶ ἡμῖν.

σ + τ = ς

ο + υ = ϝ

σ + τ = ς

ο + υ = ϝ

+ POLYTONIC APOSTROPHE + SCRIPT FORM VARIANTS + CLASSICAL LIGS + ABBREVIATION* + ARCHAIC VARIANTS SSO1 + SSO3 + DISC. LIGS + SSO4

ἄνδρα μοι ἔννεπε, μῦσα, πολύτροπον, ὃς μάλα πολλὰ
 πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε:
 πολλῶν δ' ἀνθρώπων ἴδεν ἄσρα καὶ νόον ἔγνω,
 πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
 ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.
 ἀλλ' ἐδ' ὣς ἐτάρος ἐρρύσατο, ἰέμενός περ:
 αὐτῶν γὰρ σφετέρησιν ἀτασθαλίησιν ὄλοντο,
 νήπιοι, οἳ κατὰ βῆς Ὑπερίονος Ἥελίοιο
 ἦσθιον: αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
 τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπέ καὶ ἡμῖν.

ἄνδρα μοι ἔννεπε, μῦσα, πολύτροπον, ὃς μάλα πολλὰ
 πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε:
 πολλῶν δ' ἀνθρώπων ἴδεν ἄσρα καὶ νόον ἔγνω,
 πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
 ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.
 ἀλλ' ἐδ' ὣς ἐτάρος ἐρρύσατο, ἰέμενός περ:
 αὐτῶν γὰρ σφετέρησιν ἀτασθαλίησιν ὄλοντο,
 νήπιοι, οἳ κατὰ βῆς Ὑπερίονος Ἥελίοιο
 ἦσθιον: αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
 τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπέ καὶ ἡμῖν.

π > π̄ π > π̄

σ > σ̄ σ > σ̄

ς > ς ς > ς

Σ > Σ̄ Σ > Σ̄

καὶ > κᾱ καὶ > κᾱ

*The καὶ abbreviation is not included in the SSO5 stylistic set with the classical ligatures, but IS included with them as a DISCRETIONARY LIGATURE.

ENGLISH

UNIVERSAL DECLARATION OF HUMAN RIGHTS

PREAMBLE

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

WHEREAS DISREGARD and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want

UNIVERSAL DECLARATION OF HUMAN RIGHTS

PREAMBLE

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

WHEREAS DISREGARD and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

FRENCH

DÉCLARATION UNIVERSELLE DES DROITS DE L'HOMME

PRÉAMBULE

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

DÉCLARATION UNIVERSELLE DES DROITS DE L'HOMME

PRÉAMBULE

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

SPANISH

DECLARACIÓN UNIVERSAL DE DERECHOS HUMANOS

PREÁMBULO

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

DECLARACIÓN UNIVERSAL DE DERECHOS HUMANOS

PREÁMBULO

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,

GERMAN

DIE ALLGEMEINE ERKLÄRUNG DER MENSCHENRECHTE

PRÄAMBEL

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

DIE ALLGEMEINE ERKLÄRUNG DER MENSCHENRECHTE

PRÄAMBEL

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,

DUTCH

UNIVERSELE VERKLARING VAN DE RECHTEN VAN DE MENS

PREAMBULE

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

UNIVERSELE VERKLARING VAN DE RECHTEN VAN DE MENS

PREAMBULE

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

DANISH

VERDENSERKLÆRINGEN OM MENNESKERETTIGHEDERNE

INDLEDNING

Da anerkendelse af den mennesket iboende værdighed og af de lige og ufortabelige rettigheder for alle medlemmer af den menneskelige familie er grundlaget for frihed, retfærdighed og fred i verden,

DA TILSIDESÆTTELSE af og foragt for menneskerettighederne har ført til barbariske handlinger, der har oprørt menneskehedens samvittighed, og da skabelsen af en verden, hvor menneskene nyder tale- og trosfrihed og frihed for frygt og nød, er blevet forkyndt som

VERDENSERKLÆRINGEN OM MENNESKERETTIGHEDERNE

INDLEDNING

Da anerkendelse af den mennesket iboende værdighed og af de lige og ufortabelige rettigheder for alle medlemmer af den menneskelige familie er grundlaget for frihed, retfærdighed og fred i verden,

DA TILSIDESÆTTELSE af og foragt for menneskerettighederne har ført til barbariske handlinger, der har oprørt menneskehedens samvittighed, og da skabelsen af en verden, hvor menneskene nyder tale- og trosfrihed og frihed for frygt og nød, er blevet forkyndt som folkenes højeste mål,

ITALIAN

DICHIARAZIONE UNIVERSALE DEI DIRITTI UMANI

PREAMBOLO

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

DICHIARAZIONE UNIVERSALE DEI DIRITTI UMANI

PREAMBOLO

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

PORTUGUESE

DECLARAÇÃO UNIVERSAL DOS DIREITOS HUMANOS

PREÂMBULO

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,

DECLARAÇÃO UNIVERSAL DOS DIREITOS HUMANOS

PREÂMBULO

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

ICELANDIC

MANNRÉTTINDAYFIRLÝSING SAMEINUÐO ÞJÓÐANNA

INNGANGSORÐ

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.

MANNRÉTTINDAYFIRLÝSING SAMEINUÐO ÞJÓÐANNA

INNGANGSORÐ

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.

FINNISH

IHMISOIKEUKSIEN YLEISMAAILMALLINEN JULISTUS

JOHDANTO

*Kun ihmiskunnan kaikkien jäsenten luonnollisen arvon ja heidän yhtäläisten ja luovuttamattomien oikeuksien-
sa 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

IHMISOIKEUKSIEN YLEISMAAILMALLINEN JULISTUS

JOHDANTO

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

SWEDISH

ALLMÄN FÖRKLARING OM DE MÄNSKLIGA RÄTTIGHETERNA

INGRESS

Eftersom erkännandet av det inneboende värdet hos alla som tillhör människosläktet och av deras lika och obestridliga rättigheter är grundvalen för frihet, rättvisa och fred i världen,

EFTERSOM ringaktning och förakt för de mänskliga rättigheterna har lett till barbariska gärningar som har upprört mänsklighetens samvete, och då skapandet av en värld där människorna åtnjuter yttrandefrihet, trosfrihet och frihet från fruktan och nöd har tillkännat

ALLMÄN FÖRKLARING OM DE MÄNSKLIGA RÄTTIGHETERNA

INGRESS

Eftersom erkännandet av det inneboende värdet hos alla som tillhör människosläktet och av deras lika och obestridliga rättigheter är grundvalen för frihet, rättvisa och fred i världen,

EFTERSOM ringaktning och förakt för de mänskliga rättigheterna har lett till barbariska gärningar som har upprört mänsklighetens samvete, och då skapandet av en värld där människorna åtnjuter yttrandefrihet, trosfrihet och frihet från fruktan och nöd har tillkännagivits som folkens högsta strävan, EFTERSOM det är väsentligt för att människorna inte som

NORWEGIAN

DEN INTERNASJONALE FRÅSEGNA OM MENNESKERETTANE

INNLEIING

Då det å godkjenne det naturlege menneskeverdet med like og umissande rettar for alle menneske på jorda er grunnlaget for friedom, rettferd og fred i verda,

OG DÅ HÅN OG VØRDSLØYSE mot menneskerettane har ført til barbariske handlingar som har skaka samvitet til menneskeretta, er framvoksteren i den verda der menneska skal ha talefridom og trusfridom og vere løyste frå otte og naud, kunngjord som det høgste målet for kvart menneske,

DEN INTERNASJONALE FRÅSEGNA OM MENNESKERETTANE

INNLEIING

Då det å godkjenne det naturlege menneskeverdet med like og umissande rettar for alle menneske på jorda er grunnlaget for friedom, rettferd og fred i verda,

OG DÅ HÅN OG VØRDSLØYSE mot menneskerettane har ført til barbariske handlingar som har skaka samvitet til menneskeretta, er framvoksteren i den verda der menneska skal ha talefridom og trusfridom og vere løyste frå otte og naud, kunngjord som det høgste målet for kvart menneske, OG DÅ det er nødvendig at menneskerettane blir verna om

POLISH

POWSZECHNA DEKLARACJA PRAW CZŁOWIEKA

PREAMBUŁA

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 korzystają

POWSZECHNA DEKLARACJA PRAW CZŁOWIEKA

PREAMBUŁA

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 korzystają będą z wolności słowa i przekonań oraz z wolności od strachu i nędzy,

CZECH

VŠEOBECNÁ DEKLARACE LIDSKÝCH PRÁV

ÚVOD

U vědomí toho, že uznání přirozené důstojnosti a rovných a nezcizitelných práv členů lidské rodiny je základem svobody, spravedlnosti a míru ve světě,

ŽE ZNEUZNÁNÍ LIDSKÝCH PRÁV a pohrdání jimi vedlo k barbarským činům, urážejícím svědomí lidstva, a že vybudování světa, ve kterém lidé, zbavení strachu a nouze, se budou těšit svobodě projevu a přesvědčení, bylo prohlášeno za nejvyšší cíl lidu,

ŽE JE NUTNÉ, aby lidská práva byla chráněna zákonem, nemá-li být člověk donucen uchýlovat se, když vše

VŠEOBECNÁ DEKLARACE LIDSKÝCH PRÁV

ÚVOD

U vědomí toho, že uznání přirozené důstojnosti a rovných a nezcizitelných práv členů lidské rodiny je základem svobody, spravedlnosti a míru ve světě,

ŽE ZNEUZNÁNÍ LIDSKÝCH PRÁV a pohrdání jimi vedlo k barbarským činům, urážejícím svědomí lidstva, a že vybudování světa, ve kterém lidé, zbavení strachu a nouze, se budou těšit svobodě projevu a přesvědčení, bylo prohlášeno za nejvyšší cíl lidu,

ŽE JE NUTNÉ, aby lidská práva byla chráněna zákonem, nemá-li být člověk donucen uchýlovat se, když vše ostatní

HUNGARIAN

AZ EMBERI JOGOK EGYETEMES NYILATKOZATA

BEVEZETŐ

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 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

AZ EMBERI JOGOK EGYETEMES NYILATKOZATA

BEVEZETŐ

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 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,

SLOVAK

VŠOBEČNÁ DEKLARÁCIA LUDSKÝCH PRÁV

ÚVOD

Vo vedomí že uznanie prirodzenej dôstojnosti a rovných a neodcudziteľných práv členov ľudskej rodiny je základom slobody, spravodlivosti a mieru na svete,

ŽE ZNEUZNANIE LUDSKÝCH PRÁV a pohrdanie nimi viedlo k barbarským činom, ktoré urážajú svedomie ľudstva, a že vybudovanie sveta, v ktorom ľudia, zbavení strachu a núdze, budú sa tešiť slobode prejavu a presvedčenia, bolo vyhlásené za najvyšší cieľ ľudu,

ŽE JE NUTNÉ, aby sa ľudská práva chránili zákonom, ak nemá byť človek donútený uchýliť sa, keď všetko

VŠOBEČNÁ DEKLARÁCIA LUDSKÝCH PRÁV

ÚVOD

Vo vedomí že uznanie prirodzenej dôstojnosti a rovných a neodcudziteľných práv členov ľudskej rodiny je základom slobody, spravodlivosti a mieru na svete,

ŽE ZNEUZNANIE LUDSKÝCH PRÁV a pohrdanie nimi viedlo k barbarským činom, ktoré urážajú svedomie ľudstva, a že vybudovanie sveta, v ktorom ľudia, zbavení strachu a núdze, budú sa tešiť slobode prejavu a presvedčenia, bolo vyhlásené za najvyšší cieľ ľudu,

ŽE JE NUTNÉ, aby sa ľudská práva chránili zákonom, ak nemá byť človek donútený uchýliť sa, keď všetko ostatné zlyhalo, k

RUSSIAN

ВСЕОБЩАЯ ДЕКЛАРАЦИЯ ПРАВ ЧЕЛОВЕКА
ПРЕАМБУЛА

Принимая во внимание, что признание достоинства, присущего всем членам человеческой семьи, и равных и неотъемлемых прав их является основой свободы, справедливости и всеобщего мира; и

ПРИНИМАЯ ВО ВНИМАНИЕ, что пренебрежение и презрение к правам человека привели к варварским актам, которые возмущают совесть человечества, и что создание такого мира, в котором люди будут иметь свободу слова и убеждений и будут свободны от страха и нужды, провозглашено как высокое

ВСЕОБЩАЯ ДЕКЛАРАЦИЯ ПРАВ ЧЕЛОВЕКА
ПРЕАМБУЛА

Принимая во внимание, что признание достоинства, присущего всем членам человеческой семьи, и равных и неотъемлемых прав их является основой свободы, справедливости и всеобщего мира; и

ПРИНИМАЯ ВО ВНИМАНИЕ, что пренебрежение и презрение к правам человека привели к варварским актам, которые возмущают совесть человечества, и что создание такого мира, в котором люди будут иметь свободу слова и убеждений и будут свободны от страха и нужды, провозглашено как высокое стремление людей; и

UKRAINIAN

ЗАГАЛЬНА ДЕКЛАРАЦІЯ ПРАВ ЛЮДИНИ
ПРЕАМБУЛА

Беручи до уваги, що визнання гідності, яка властива всім членам людської сім'ї, і рівних та невід'ємних їх прав є основою свободи, справедливості та загального миру; і

БЕРУЧИ ДО УВАГИ, що зневажання і нехтування правами людини призвели до варварських актів, які обурюють совість людства, і що створення такого світу, в якому люди будуть мати свободу слова і переконань і будуть вільні від страху і нужди, проголошено як високе прагнення людей; і

ЗАГАЛЬНА ДЕКЛАРАЦІЯ ПРАВ ЛЮДИНИ
ПРЕАМБУЛА

Беручи до уваги, що визнання гідності, яка властива всім членам людської сім'ї, і рівних та невід'ємних їх прав є основою свободи, справедливості та загального миру; і

БЕРУЧИ ДО УВАГИ, що зневажання і нехтування правами людини призвели до варварських актів, які обурюють совість людства, і що створення такого світу, в якому люди будуть мати свободу слова і переконань і будуть вільні від страху і нужди, проголошено як високе прагнення людей; і

БЕРУЧИ ДО УВАГИ, що необхідно, щоб права людини охоронялися силою закону з метою забезпечення того,

BULGARIAN

ВСЕОБЩА ДЕКЛАРАЦИЯ ЗА ПРАВАТА
НА ЧОВЕКА

ПРЕАМБЮЛА

Като взе предвид, че признаването на достойнството, присъщо на всички членове на човешкия род, на техните равни и неотменими права представлява основа на свободата, справедливостта и мира в света,

КАТО ВЗЕ ПРЕДВИД, че пренебрегването и неуважаването на правата на човека доведоха до варварски деяния, които потресоха съвестта на човечеството, и че създаването на един свят,

ВСЕОБЩА ДЕКЛАРАЦИЯ ЗА ПРАВАТА
НА ЧОВЕКА

ПРЕАМБЮЛА

Като взе предвид, че признаването на достойнството, присъщо на всички членове на човешкия род, на техните равни и неотменими права представлява основа на свободата, справедливостта и мира в света,

КАТО ВЗЕ ПРЕДВИД, че пренебрегването и неуважаването на правата на човека доведоха до варварски деяния, които потресоха съвестта на човечеството, и че създаването на един свят, в който хората ще се радват на свобода на словото и

SERBIAN

ОПШТА ДЕКЛАРАЦИЈА О ПРАВИМА ЧОВЕКА
УВОД

Пошто је признавање урођеној достојанствија и једнаких и неотуђивих права свих чланова људске породице темељ слободe, правде и мира у свету;

ПОШТО ЈЕ НЕПОШТОВАЊЕ и презирање права човека водило варварским поступцима, који су вређали савест човечанства, и пошто је стварање света у којем ће људска бића уживати слободу говора и веровања и бити слободна од страха и немаштине проглашено као највиша тежња сваког човека;

ОПШТА ДЕКЛАРАЦИЈА О ПРАВИМА ЧОВЕКА
УВОД

Пошто је признавање урођеној достојанствија и једнаких и неотуђивих права свих чланова људске породице темељ слободe, правде и мира у свету;

ПОШТО ЈЕ НЕПОШТОВАЊЕ и презирање права човека водило варварским поступцима, који су вређали савест човечанства, и пошто је стварање света у којем ће људска бића уживати слободу говора и веровања и бити слободна од страха и немаштине проглашено као највиша тежња сваког човека;

MACEDONIAN

УНИВЕРЗАЛНА ДЕКЛАРАЦИЈА ЗА ЧОВЕКОВИТЕ ПРАВА

ПРЕАМБУЛА

Бидејќи признавањето на вроденото достоинство, и на еднаквите и неотуѓиви права на сите членови на човештвото се темелите на слободата, правдата и мирот во светот;

БИДЕЈЌИ непочитувањето и омаловажувањето на човековите права резултираа со варварски постапки што претставуваат навреда на човековата совест и бидејќи создавањето на свет во кој луѓето ќе ја уживаат слободата на говор и убедување и ќе бидат

УНИВЕРЗАЛНА ДЕКЛАРАЦИЈА ЗА ЧОВЕКОВИТЕ ПРАВА

ПРЕАМБУЛА

Бидејќи признавањето на вроденото достоинство, и на еднаквите и неотуѓиви права на сите членови на човештвото се темелите на слободата, правдата и мирот во светот;

БИДЕЈЌИ непочитувањето и омаловажувањето на човековите права резултираа со варварски постапки што претставуваат навреда на човековата совест и бидејќи создавањето на свет во кој луѓето ќе ја уживаат слободата на говор и убедување и ќе бидат ослободени од стравот

BELARUSIAN

УСЕАГУЛЪНАЯ ДЭКЛАРАЦЫЯ ПРАВОЎ ЧАЛАВЕКА

ПРЭАМБУЛА

Прымаючы пад увагу, што прызнанне годнасці, якая ўласціва ўсім членам чалавечай сям'і, і роўных і неад'емных правоў іх з'яўляецца асновай свабоды, справядлівасці і ўсеагульнага міру; і

ПРЫМАЮЧЫ ПАД УВАГУ, што грэбаванне і пагарда да правоў чалавека прывялі да варварскіх актаў, якія абураюць сумленне чалавецтва, і што стварэнне такога свету, у якім людзі будуць мець свабоду слова і перакананняў і будуць свабодныя

УСЕАГУЛЪНАЯ ДЭКЛАРАЦЫЯ ПРАВОЎ ЧАЛАВЕКА

ПРЭАМБУЛА

Прымаючы пад увагу, што прызнанне годнасці, якая ўласціва ўсім членам чалавечай сям'і, і роўных і неад'емных правоў іх з'яўляецца асновай свабоды, справядлівасці і ўсеагульнага міру; і

ПРЫМАЮЧЫ ПАД УВАГУ, што грэбаванне і пагарда да правоў чалавека прывялі да варварскіх актаў, якія абураюць сумленне чалавецтва, і што стварэнне такога свету, у якім людзі будуць мець свабоду слова і перакананняў і будуць свабодныя ад страху і галечы, абвешчана як високае імкненне людзей; і

BOSNIA

ОПШТА ДЕКЛАРАСИЈА О ПРАВИМА ЧОВЈЕКА УВОД

Будући да су признавање урођеног достојанства и једнаких и неотуђивих права свих чланова људске обитељи темелј слободe, правде и мира у свијету,

БУДУЋИ да су непоштивање и презирање права човјека имали за последицу акте, који су грубо вријеђали савјест човјечанства, и будући да је стварање свијета у којем ће људска биђа уживати слободу говора и вјеровања и слободу од страха и несташнице било проглашено као највиша тежња обичних људи,

ОПШТА ДЕКЛАРАСИЈА О ПРАВИМА ЧОВЈЕКА УВОД

Будући да су признавање урођеног достојанства и једнаких и неотуђивих права свих чланова људске обитељи темелј слободe, правде и мира у свијету,

БУДУЋИ да су непоштивање и презирање права човјена имали за последицу акте, који су грубо вријеђали савјест човјечанства, и будући да је стварање свијета у којем ће људска биђа уживати слободу говора и вјеровања и слободу од страха и несташнице било проглашено као највиша тежња обичних људи,

БУДУЋИ да је битно да права човјена буду заштиђена

GREEK

ΟΙΚΟΥΜΕΝΙΚΗ ΔΙΑΚΗΡΥΞΗ ΓΙΑ ΤΑ ΑΝΘΡΩΠΙΝΑ ΔΙΚΑΙΩΜΑΤΑ

ΠΡΟΟΙΜΙΟ

Επειδή η αναγνώριση της αξιοπρέπειας, που είναι σύμφυτη σε όλα τα μέλη της ανθρώπινης οικογένειας, καθώς και των ίσων και αναπαλλοτριωτών δικαιωμάτων τους αποτελεί το θεμέλιο της ελευθερίας, της δικαιοσύνης και της ειρήνης στον κόσμο.

ΕΠΕΙΔΗ Η ΠΑΡΑΓΝΩΡΙΣΗ και η περιφρόνηση των δικαιωμάτων του ανθρώπου οδήγησαν σε πράξεις βαρβαρότητας, που εξεγείρουν την ανθρώπινη συνείδηση, και η προοπτική ενός κόσμου όπου οι

ΟΙΚΟΥΜΕΝΙΚΗ ΔΙΑΚΗΡΥΞΗ ΓΙΑ ΤΑ ΑΝΘΡΩΠΙΝΑ ΔΙΚΑΙΩΜΑΤΑ

ΠΡΟΟΙΜΙΟ

Επειδή η αναγνώριση της αξιοπρέπειας, που είναι σύμφυτη σε όλα τα μέλη της ανθρώπινης οικογένειας, καθώς και των ίσων και αναπαλλοτριωτών δικαιωμάτων τους αποτελεί το θεμέλιο της ελευθερίας, της δικαιοσύνης και της ειρήνης στον κόσμο.

ΕΠΕΙΔΗ Η ΠΑΡΑΓΝΩΡΙΣΗ και η περιφρόνηση των δικαιωμάτων του ανθρώπου οδήγησαν σε πράξεις βαρβαρότητας, που εξεγείρουν την ανθρώπινη συνείδηση, και η προοπτική ενός κόσμου όπου οι άνθρωποι θα είναι ελεύθεροι να μιλούν και να πιστεύουν, λυτρωμένοι από τον

KAZAKH

АДАМ ҚҰҚЫҚТАРЫНЫҢ ЖАЛПЫҒА
БІРДЕЙ ДЕКЛАРАЦИЯСЫ

ПРЕАМБУЛА

Адам баласы үйелменінің барлық мүшелеріне тән қадір-қасиетін, құқықтарының теңдігі мен тартып алынбайтындығын тану, бостандық пен әділдіктің және жалпыға бірдей бебітшіліктің негізі болып табылатынына назар аудара омырып,

АДАМ ҚҰҚЫҚТАРЫНА деген елемеушілік, менсінбеушілік адам баласы арының зығырданын қайнататын тағылық жағдайға әкеліп соғатынына

АДАМ ҚҰҚЫҚТАРЫНЫҢ ЖАЛПЫҒА
БІРДЕЙ ДЕКЛАРАЦИЯСЫ

ПРЕАМБУЛА

Адам баласы үйелменінің барлық мүшелеріне тән қадір-қасиетін, құқықтарының теңдігі мен тартып алынбайтындығын тану, бостандық пен әділдіктің және жалпыға бірдей бебітшіліктің негізі болып табылатынына назар аудара омырып,

АДАМ ҚҰҚЫҚТАРЫНА деген елемеушілік, менсін-беушілік адам баласы арының зығырданын қайнататын тағылық жағдайға әкеліп соғатынына және дүние жүзі адамдары сөз бен наным-сенім бостандықтарына ие

MONGOLIAN (KHALKHA)

ХҮНИЙ ЭРХИЙН
ТҮГЭЭМЭЛ ТУНХАГЛАЛ

ОРШИЛ

Хун төрөлхтөний гэр бүлийн бүх гишүүнд угаас заяасан нэр төр болон тэдний тэгш, салшгүй эрхийг хүлээн зөвшөөрөх нь эрх ёлоо, шударга ёс, бүх нийтийн энх тайвны үндэс мөнхийг иш үндэс болгон,

ХҮНИЙ ЭРХИЙГ ҮЛ ТООМСОРЛОХ, басамжлах нь зон олны жигшлийг төрүүлсэн балмад үлйдэлд хүргэж байсан бөгөөд хүмүүс үг хэл, итгэл үнэмшилтэй байх, эрх ёлөөтэй, айх аюулгүй,

ХҮНИЙ ЭРХИЙН
ТҮГЭЭМЭЛ ТУНХАГЛАЛ

ОРШИЛ

Хун төрөлхтөний гэр бүлийн бүх гишүүнд угаас заяасан нэр төр болон тэдний тэгш, салшгүй эрхийг хүлээн зөвшөөрөх нь эрх ёлоо, шударга ёс, бүх нийтийн энх тайвны үндэс мөнхийг иш үндэс болгон,

ХҮНИЙ ЭРХИЙГ ҮЛ ТООМСОРЛОХ, басамжлах нь зон олны жигшлийг төрүүлсэн балмад үлйдэлд хүргэж байсан бөгөөд хүмүүс үг хэл, итгэл үнэмшилтэй байх, эрх ёлөөтэй, айх аюулгүй, гаёигдал зовлонгүй делхий ертөнцийг бий болгох нь хүн ардын эрхэм дээд эрмэлзлэл мөн хэмээн үзэж,

AZERBAIJANI

İNSAN HÜQUQLARI HAQQINDA
ÜMUMİ BƏYANNAMƏ

PREAMBULA

Bəşər ailəsinin bütün üzvlərinə xas olan ləyaqət hissinin və onların bərabər və ayrılmaz hüquqlarının tanınmasının azadlıq, ədalət və ümumi sülhün əsası olduğunu nəzərə alaraq,

İNSAN HÜQUQLARINA etinasızlıq və nifrətin bəşəriyyəti dəhşətə gətirən barbarizm hərəkətlərinə səbəb olduğunu və insanların söz və etiqad azadlığına malik, qorxu və ahtiyacdən azad olduqları dünyanın yaradılmasının bəşəriyyətin ən ali istəyi

İNSAN HÜQUQLARI HAQQINDA
ÜMUMİ BƏYANNAMƏ

PREAMBULA

Bəşər ailəsinin bütün üzvlərinə xas olan ləyaqət hissinin və onların bərabər və ayrılmaz hüquqlarının tanınmasının azadlıq, ədalət və ümumi sülhün əsası olduğunu nəzərə alaraq,

İNSAN HÜQUQLARINA etinasızlıq və nifrətin bəşəriyyəti dəhşətə gətirən barbarizm hərəkətlərinə səbəb olduğunu və insanların söz və etiqad azadlığına malik, qorxu və ahtiyacdən azad olduqları dünyanın yaradılmasının bəşəriyyətin ən ali istəyi olduğunu nəzərə alaraq,

TURKISH

İNSAN HAKLARI EVRENSEL BEYANNAMESİ
ÖNSÖZ

İnsanlık ailesinin bütün üyelerinde bulunan haysiyetin ve bunların eşit ve devir kabul etmez haklarının tanınması hususunun, hürriyetin, adaletin ve dünya barışının temeli olmasına,

İNSAN HAKLARININ TANINMAMASI ve hor görülmesinin insanlık vicdanını işyana 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,

İNSAN HAKLARI EVRENSEL BEYANNAMESİ
ÖNSÖZ

İnsanlık ailesinin bütün üyelerinde bulunan haysiyetin ve bunların eşit ve devir kabul etmez haklarının tanınması hususunun, hürriyetin, adaletin ve dünya barışının temeli olmasına,

İNSAN HAKLARININ TANINMAMASI ve hor görülmesinin insanlık vicdanını işyana 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,

İNSAN ZULÜM VE BASKIYA karşı son çare olarak ay aklanmaya mecbur kalmaması için insan haklarının bir hukuk rejimi ile

CATALAN

DECLARACIÓ UNIVERSAL DE DRETS HUMANS

PREÀMBUL

Considerant que el reconeixement de la dignitat inherent i dels drets iguals i inalienables de tots els membres de la família humana és el fonament de la llibertat, la justícia i la pau en el món,

CONSIDERANT QUE el desconeixement i el menyspreu dels drets humans han originat actes de barbàrie que han ultratjat la consciència de la humanitat; i que s'ha proclamat com l'aspiració més elevada de tothom l'adveniment d'un món on els éssers humans, deslliurats del temor i la misèria, puguin gaudir de llibertat

DECLARACIÓ UNIVERSAL DE DRETS HUMANS

PREÀMBUL

Considerant que el reconeixement de la dignitat inherent i dels drets iguals i inalienables de tots els membres de la família humana és el fonament de la llibertat, la justícia i la pau en el món,

CONSIDERANT QUE el desconeixement i el menyspreu dels drets humans han originat actes de barbàrie que han ultratjat la consciència de la humanitat; i que s'ha proclamat com l'aspiració més elevada de tothom l'adveniment d'un món on els éssers humans, deslliurats del temor i la misèria, puguin gaudir de llibertat d'expressió i de creença,

ASTURIAN

DECLARACIÓN UNIVERSAL DE LOS DERECHOS HUMANOS

CONSIDERANCIAS PREVIAS

Visto que la libertad, la xusticia y la paz en mundu softitense na reconocencia de la dignidá intrínseca y de los derechos iguales y inayenables de tolos miembros que formen la familia humana;

VISTO QUE DESCONOCER o facer de menos los derechos humanos foi la causa d'actos xabaces y dañibles pa la conciencia de la humanidá, y que se proclamó, comu aspiración cimera del home, el llogru d'un mundu onde los seres humanos, llibres del mieu y de la llacera, go-

DECLARACIÓN UNIVERSAL DE LOS DERECHOS HUMANOS

CONSIDERANCIAS PREVIAS

Visto que la libertad, la xusticia y la paz en mundu softitense na reconocencia de la dignidá intrínseca y de los derechos iguales y inayenables de tolos miembros que formen la familia humana;

VISTO QUE DESCONOCER o facer de menos los derechos humanos foi la causa d'actos xabaces y dañibles pa la conciencia de la humanidá, y que se proclamó, comu aspiración cimera del home, el llogru d'un mundu onde los seres humanos, llibres del mieu y de la llacera, gocen de la llibertá de palabra y de la llibertá de creyencies;

ROMANIA

DECLARAȚIA UNIVERSALĂ A DREPTURILOR OMULUI

PREAMBUL

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

DECLARAȚIA UNIVERSALĂ A DREPTURILOR OMULUI

PREAMBUL

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,

IRISH

DEARBHÚ UILE-CHOITEANN CEARTA AN DUINE

BROLLACH

De bhrí gurb é aithint dínite 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 GURB 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

DEARBHÚ UILE-CHOITEANN CEARTA AN DUINE

BROLLACH

De bhrí gurb é aithint dínite 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 GURB 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 ó eagla agus ó amhgar,

SLOVENIAN

SPLOŠNA DEKLARACIJA ČLOVEKOVIH PRAVIC

PREAMBULA

Ker pomeni priznanje prirojenega človeškega dostojanstva vseh članov človeške družbe in njihovih enakih in neodtujljivih pravic temelj svobode, pravičnosti in miru na svetu;

KER STA ZANIKANJE in teptanje človekovih pravic pripeljala do barbarskih dejanj, žaljivih za človeško vest, in ker je bila stvaritev sveta, v katerem bi imeli vsi ljudje svobodo govora in verovanja in v katerem ne bi živeli v strahu in pomanjkanju, spoznana za najvišje prizadevanje človeštva;

SPLOŠNA DEKLARACIJA ČLOVEKOVIH PRAVIC

PREAMBULA

Ker pomeni priznanje prirojenega človeškega dostojanstva vseh članov človeške družbe in njihovih enakih in neodtujljivih pravic temelj svobode, pravičnosti in miru na svetu;

KER STA ZANIKANJE in teptanje človekovih pravic pripeljala do barbarskih dejanj, žaljivih za človeško vest, in ker je bila stvaritev sveta, v katerem bi imeli vsi ljudje svobodo govora in verovanja in v katerem ne bi živeli v strahu in pomanjkanju, spoznana za najvišje prizadevanje človeštva;

KER JE NUJNO POTREBNO, da se človekove pravice zavarujejo z močjo prava, da človek ne bi bil prisiljen zatekati se v

LATVIAN

VISPĀRĒJĀ CILVĒKA TIESĪBU DEKLARĀCIJA

PREAMBULA

Ievērojot, ka visiem cilvēku sabiedrības locekļiem piemītotās paaciedās un viđu vienlīdzīgu un neatņemamu tiesību atziņšana ir brīvības, taisnīguma un vispārēja miera pamats, un

IEVĒROJOT, ka cilvēku tiesību necienošana un nicināšana noved pie barbariskiem aktiem, kas izraisa sašutumu cilvēces apziņā, un ka tādas pasaules radīšana pasludināta kā cilvēku augstākie centieni, kurā cilvēkiem būs vārda un pārliecības brīvība un tie būs brīvi no bailēm un trūkuma, un

VISPĀRĒJĀ CILVĒKA TIESĪBU DEKLARĀCIJA

PREAMBULA

Ievērojot, ka visiem cilvēku sabiedrības locekļiem piemītotās paaciedās un viđu vienlīdzīgu un neatņemamu tiesību atziņšana ir brīvības, taisnīguma un vispārēja miera pamats, un

IEVĒROJOT, ka cilvēku tiesību necienošana un nicināšana noved pie barbariskiem aktiem, kas izraisa sašutumu cilvēces apziņā, un ka tādas pasaules radīšana pasludināta kā cilvēku augstākie centieni, kurā cilvēkiem būs vārda un pārliecības brīvība un tie būs brīvi no bailēm un trūkuma, un

IEVĒROJOT, ka nepieciešams, lai cilvēka tiesības aizsargātu likuma spēks un cilvēks nebūtu spiests izmantot kā pēdējo

LITHUANIAN

VISUOTINĖ ŽMOGAUS TEISIŲ DEKLARACIJA

PREAMBULĖ

Atsižvelgdama į tai, kad visiems žmonių giminės nariams būdingo orumo ir lygių bei neatimamų teisių pripaįinimas yra laisvės, teisingumo ir taikos pasaulyje pagrindas;

ATSIŽVELGDAMA Į TAI, kad žmogaus teisių visiškas nepaisymas ir niekinimas pastūmėjo vykdyti barbariškus aktus, piktinančius žmonijos sąžinę, o sukūrimas pasaulio, kuriame žmonės turės žodžio ir įsitikinimų laisvę ir bus išlaisvinti iš baimės ir skurdo pančių, paskelbtas kaip kilniausias žmogaus siekimas;

VISUOTINĖ ŽMOGAUS TEISIŲ DEKLARACIJA

PREAMBULĖ

Atsižvelgdama į tai, kad visiems žmonių giminės nariams būdingo orumo ir lygių bei neatimamų teisių pripaįinimas yra laisvės, teisingumo ir taikos pasaulyje pagrindas;

ATSIŽVELGDAMA Į TAI, kad žmogaus teisių visiškas nepaisymas ir niekinimas pastūmėjo vykdyti barbariškus aktus, piktinančius žmonijos sąžinę, o sukūrimas pasaulio, kuriame žmonės turės žodžio ir įsitikinimų laisvę ir bus išlaisvinti iš baimės ir skurdo pančių, paskelbtas kaip kilniausias žmogaus siekimas;

ATSIŽVELGDAMA Į TAI, jog būtina reikia, kad žmogaus

ESTONIAN

INIMÕIGUSTE ÜLDDEKLARATSIOON

PREAMBULA

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

INIMÕIGUSTE ÜLDDEKLARATSIOON

PREAMBULA

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

MALTESE

STQARRIJA UNIVERSALI DWAR IL-JEDDIJET TAL-BNIEDEM

DAHLA

Billi l-għarfien tad-diniità proprja tal-membri kollha tal-familja umana u tad-drittijiet tagħhom ugwali li ma jistgħux jittehdulhom hu ssies tal-helsien, tal-ħaq u tal-paċi fid-dinja,

BILLI T-TKASBIR U Ż-ŻEBLIH tal-jeddijiet tal-bniedem ġabu magħhom għemejjel kiefra li wegħghu l-kuxjenza ta' l-umanità, u l-miġja ta' dinja fejn il-bnedmin ikunu hielsa li jtkellmu u jemmnu, me' lusa mill-biza' u mill-miżerja, kienet proklamata bhala l-oghla xewqa

STQARRIJA UNIVERSALI DWAR IL-JEDDIJET TAL-BNIEDEM

DAHLA

Billi l-għarfien tad-diniità proprja tal-membri kollha tal-familja umana u tad-drittijiet tagħhom ugwali li ma jistgħux jittehdulhom hu ssies tal-helsien, tal-ħaq u tal-paċi fid-dinja,

BILLI T-TKASBIR U Ż-ŻEBLIH tal-jeddijiet tal-bniedem ġabu magħhom għemejjel kiefra li wegħghu l-kuxjenza ta' l-umanità, u l-miġja ta' dinja fejn il-bnedmin ikunu hielsa li jtkellmu u jemmnu, me' lusa mill-biza' u mill-miżerja, kienet proklamata bhala l-oghla xewqa tal-bniedem,
BILLI HU ESSENZJALI LI L'JEDDIJET tal-bniedem ikunu mharsa

ALBANIAN

DEKLARATA E PERGJITHSHME MBI TE DREJTAT E NJERIUT

HYRJE

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 çuar 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

DEKLARATA E PERGJITHSHME MBI TE DREJTAT E NJERIUT

HYRJE

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 çuar 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 çdo njeriu;

WELSH

DATGANIAD CYFFREDINOL O HAWLIAU DYNOL

RHAGAIR

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,

DATGANIAD CYFFREDINOL O HAWLIAU DYNOL

RHAGAIR

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

BRETON

DISKLERIADUR HOLLVEDEL GWIRIOU MAB-DEN

RAKGER

O vezañ ma'z eo war anaout an dellezegezh enstag ouzh holl izili an denelezh hag o gwirioù par ha diwerzhus eo diazezet ar frankiz, ar reizhded hag ar peoc'h,

O VEZAÑ MA'Z EO war dizanaout ha dismegañsiñ gwirioù mab-den eo bet ganet an aktoù a varbariezh a sav koustiañs mab-den en o enep, ha ma'z eo bet embannet eo donedigezh ur bed a vo ennañ gant an dud frankiz da gomz ha da grediñ, dieubet ma vint diouzh ar spont hag an dienez, a zo mennad uhelañ mab-den,

DISKLERIADUR HOLLVEDEL GWIRIOU MAB-DEN

RAKGER

O vezañ ma'z eo war anaout an dellezegezh enstag ouzh holl izili an denelezh hag o gwirioù par ha diwerzhus eo diazezet ar frankiz, ar reizhded hag ar peoc'h,

O VEZAÑ MA'Z EO war dizanaout ha dismegañsiñ gwirioù mab-den eo bet ganet an aktoù a varbariezh a sav koustiañs mab-den en o enep, ha ma'z eo bet embannet eo donedigezh ur bed a vo ennañ gant an dud frankiz da gomz ha da grediñ, dieubet ma vint diouzh ar spont hag an dienez, a zo mennad uhelañ mab-den,

LATIN

DECLARATIONEM HOMINIS IURIUM UNIVERSAM

EXORDIUM

Omnium humanae gentis partium perspecto et cognito consensum fidemque propriae dignitatis atque iurium, quae omni tempore aequa et paria esse debent nec alienari possunt, totius terrae libertatis iustitiae pacis esse initium;

HOMINIS IURIUM perspecto et cognito contemptum et neglegentiam ea facinora atrocia tulisse ut morum humanorum conscientiam religionemque minuerint, atque etiam aetatis initium, qua omnes homines loquendi

DECLARATIONEM HOMINIS IURIUM UNIVERSAM

EXORDIUM

Omnium humanae gentis partium perspecto et cognito consensum fidemque propriae dignitatis atque iurium, quae omni tempore aequa et paria esse debent nec alienari possunt, totius terrae libertatis iustitiae pacis esse initium;

HOMINIS IURIUM perspecto et cognito contemptum et neglegentiam ea facinora atrocia tulisse ut morum humanorum conscientiam religionemque minuerint, atque etiam aetatis initium, qua omnes homines loquendi libertate et credendi utantur, nihil terroris indigentiaeque timentes, maximum, quod

LUXEMBOURGISH

UNIVERSAL-DEKLARATIOUN VUN DE MËNSCHERECHTER

PRÄAMBEL

Well d'Unerkennung vun der Dignitéit, déi all Mëmber vun der Mënschefamill gebuer as, a vu sänge gläichen an onersetzleche Rechter de Fëllement vun der Fräiheet, der Gerechtegheet an dem Fridden an der Welt as,

WELL ET DO, wou d'Mënscherechter nët unerkannt an nët respektéiert gin, zu barbareschen Akte koum, déi d'Gewësse vun der ganzer Mënschheet revoltéieren a well d'Schafe vun enger Welt, an deer d'Mënschen d'Fräiheet vum Wuert a vum Glaf hun, an deer se fräi

UNIVERSAL-DEKLARATIOUN VUN DE MËNSCHERECHTER

PRÄAMBEL

Well d'Unerkennung vun der Dignitéit, déi all Mëmber vun der Mënschefamill gebuer as, a vu sänge gläichen an onersetzleche Rechter de Fëllement vun der Fräiheet, der Gerechtegheet an dem Fridden an der Welt as,

WELL ET DO, wou d'Mënscherechter nët unerkannt an nët respektéiert gin, zu barbareschen Akte koum, déi d'Gewësse vun der ganzer Mënschheet revoltéieren a well d'Schafe vun enger Welt, an deer d'Mënschen d'Fräiheet vum Wuert a vum Glaf hun, an deer se fräi si vu Fuurcht an Nout, als dem

NORWEGIAN (BOKMÅL)

VERDENSERKLÆRINGEN OM MENNESKERETTIGHETENE

INNLEDNING

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,

VERDENSERKLÆRINGEN OM MENNESKERETTIGHETENE

INNLEDNING

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

ROMANI

SA THEMENQI DEKLARÀCIA E MANUSIKANE HAKAJENQIRI

ANGLIVAK

Dikhindor so o prinzaripen e manušenqe somandrune demnimnasqoro thaj e barabar aj bixasaraver hakaja savorre zenengere and-i manušíkani famélia si i bàza e mestimnasqi, e čaće krisaqi aj e ačhōmnasqi and-i lùmia,

DIKHINDOR SO o bango prinzaripen thaj o ústavipen e manušíkane hakajenqo ligarde zi nesave zuklimata, save dukhaven o ilo ta o vogi e manušíkanimnasqo,

DIKHINDOR SO o avipen jekhe lumiaqo, anda savi e

SA THEMENQI DEKLARÀCIA E MANUSIKANE HAKAJENQIRI

ANGLIVAK

Dikhindor so o prinzaripen e manušenqe somandrune demnimnasqoro thaj e barabar aj bixasaraver hakaja savorre zenengere and-i manušíkani famélia si i bàza e mestimnasqi, e čaće krisaqi aj e ačhōmnasqi and-i lùmia,

DIKHINDOR SO o bango prinzaripen thaj o ústavipen e manušíkane hakajenqo ligarde zi nesave zuklimata, save dukhaven o ilo ta o vogi e manušíkanimnasqo,

DIKHINDOR SO o avipen jekhe lumiaqo, anda savi e manuša šaj vakeren aj pačan mestes so mangan thaj anda savi nanaj te

BASQUE

GIZA ESKUBIDEEN ALDARRIKAPEN UNIBERTSALA HITZAURREA

Kontuan izanik munduko askatasuna, justizia eta bakea giza familiako kide guztien berezko duintasunean eta eskubide berdin eta ukaezinetan oinarritzen direla;

KONTUAN IZANIK giza eskubideak ez ezagutzearen eta gutxiestearen ondorioz, giza kontzientziari irain egiten dioten basakeriak gertatu izan direla; eta gizon-ema-kumeek, beldur eta gabezia orotik aske, hitz egiteko askatasuna eta sinesmen-askatasuna izango dituzten munduaren etorrera aldarrikatu dela gizakiaren hel-

GIZA ESKUBIDEEN ALDARRIKAPEN UNIBERTSALA HITZAURREA

Kontuan izanik munduko askatasuna, justizia eta bakea giza familiako kide guztien berezko duintasunean eta eskubide berdin eta ukaezinetan oinarritzen direla;

KONTUAN IZANIK giza eskubideak ez ezagutzearen eta gutxiestearen ondorioz, giza kontzientziari irain egiten dioten basakeriak gertatu izan direla; eta gizon-emakumeek, beldur eta gabezia orotik aske, hitz egiteko askatasuna eta sinesmen-askatasuna izango dituzten munduaren etorrera aldarrikatu dela gizakiaren helburu nagusi;

CORSICAN

DICHJARAZIONI UNIVIRSALI DI I DIRITTI DI L'OMU INTROITU

Cunsidarendu ch'ellu ci voli à ricunnoscia a dignità propria di tutti i membri di a famiglia umana è i so diritti pari ed inalienabili par ch'elli sianu fundati a libertà, a ghjustizia è a paci ind'u mondu,

CUNSIDARENDU CHÌ, ùn cunniscendu o sprizzendu i diritti di l'omu, si hè ghjuntu à atti barbari ch'è a cuscenza umana ni hè rivoltata, è ch'ella hè stata chjamata a spiranza più alta di l'omu quilla di fà nascia un mondu duva elli saranu libari l'omi di parlà è di creda, libarati

DICHJARAZIONI UNIVIRSALI DI I DIRITTI DI L'OMU INTROITU

Cunsidarendu ch'ellu ci voli à ricunnoscia a dignità propria di tutti i membri di a famiglia umana è i so diritti pari ed inalienabili par ch'elli sianu fundati a libertà, a ghjustizia è a paci ind'u mondu,

CUNSIDARENDU CHÌ, ùn cunniscendu o sprizzendu i diritti di l'omu, si hè ghjuntu à atti barbari ch'è a cuscenza umana ni hè rivoltata, è ch'ella hè stata chjamata a spiranza più alta di l'omu quilla di fà nascia un mondu duva elli saranu libari l'omi di parlà è di creda, libarati da u tarrori è da e miseria,

CROATIAN

OPĆA DEKLARACIJA O PRAVIMA ČOVJEKA UVOD

Budući da su priznavanje uroćenog dostojanstva i jednakih i neotućivih prava svih članova ljudske obitelji temelj slobode, pravde i mira u svijetu,

BUDUĆI DA SU NEPOŠTOVANJE i preziranje prava čovjeka imali za posljedicu akte, koji su grubo vrijećali savjest čovječanstva i budući da je stvaranje svijeta u kojem će ljudska bića učivati slobodu govora i vjerovanja i slobodu od straha i nestašice bilo proglašeno kao najviša tećnja obićnih ljudi,

BUDUĆI DA JE BITNO da prava čovjeka budu

OPĆA DEKLARACIJA O PRAVIMA ČOVJEKA UVOD

Budući da su priznavanje uroćenog dostojanstva i jednakih i neotućivih prava svih članova ljudske obitelji temelj slobode, pravde i mira u svijetu,

BUDUĆI DA SU NEPOŠTOVANJE i preziranje prava čovjeka imali za posljedicu akte, koji su grubo vrijećali savjest čovječanstva i budući da je stvaranje svijeta u kojem će ljudska bića učivati slobodu govora i vjerovanja i slobodu od straha i nestašice bilo proglašeno kao najviša tećnja obićnih ljudi,

BUDUĆI DA JE BITNO da prava čovjeka budu zaštićena vladavinom prava, kako čovjek ne bi bio primoran da kao za

FAROESE

HEIMSYVIRLÝSING UM MANNARÆTTINDI INNGANGUR

Tað verður at viðurkenna, at menniskjuni er virðing íborin, og at allir limir mannaættarinnar eiga somu ómissiligu rættindi, og hetta er stöðid undir frælsi, rættvísi og friði í heiminum.

HAR SUM MANNARÆTTINDINI hava verið fyrri vanbýti og vanvirðing, hevur tað havt við sær ræðuligar gerðir, sum hava skakað samvitsku mannaættarinnar, og ein heimskipan, har sum fólk nýtur talu- og trúarfrælsi og frælsi frá ótta og neyð, hevur verið boðað sum menniskjunar hægsta mið og mál.

HEIMSYVIRLÝSING UM MANNARÆTTINDI INNGANGUR

Tað verður at viðurkenna, at menniskjuni er virðing íborin, og at allir limir mannaættarinnar eiga somu ómissiligu rættindi, og hetta er stöðid undir frælsi, rættvísi og friði í heiminum.

HAR SUM MANNARÆTTINDINI hava verið fyrri vanbýti og vanvirðing, hevur tað havt við sær ræðuligar gerðir, sum hava skakað samvitsku mannaættarinnar, og ein heimskipan, har sum fólk nýtur talu- og trúarfrælsi og frælsi frá ótta og neyð, hevur verið boðað sum menniskjunar hægsta mið og mál.

TAÐ VARDAR ALMIKIÐ UM, mannaættindi verða vard við lógum, um fólk ikki skal verða noytt til sum evstu ráð at taka til

GALICIAN

DECLARACIÓN UNIVERSAL DOS DEREITOS DAS PERSOAS

PREÁMBULO

A liberdade, a xustiza e a paz no mundo teñen por base o recoñecemento da dignidade intrínseca e dos dereitos iguais e inalienables de tódolos membros da familia humana;

O DESCOÑECEMENTO e o menosprezo dos dereitos da persoa orixinaron actos de barbarie aldraxantes para a conciencia da humanidade; proclamouse, como a aspiración máis elevada da persoa, o advento dun mundo no que os seres humanos, liberados do temor

DECLARACIÓN UNIVERSAL DOS DEREITOS DAS PERSOAS

PREÁMBULO

A liberdade, a xustiza e a paz no mundo teñen por base o recoñecemento da dignidade intrínseca e dos dereitos iguais e inalienables de tódolos membros da familia humana;

O DESCOÑECEMENTO e o menosprezo dos dereitos da persoa orixinaron actos de barbarie aldraxantes para a conciencia da humanidade; proclamouse, como a aspiración máis elevada da persoa, o advento dun mundo no que os seres humanos, liberados do temor e da miseria, disfruten da liberdade de palabra e da liberdade de crenzas;

SARDINIAN

DECLARATZIONE UNIVERSALE E SOS DERETOSDE S'ÒMINE

INTROITU

Cunsiderende chi su reconnoschimentu de sa dinnidade inerente a totu sos membros de sa familia umana e de sos deretos issoro eguales e inalienàbiles costituit su fundamentu de sa libertade, de sa zustissia e de sa paghe in su mundu,

CUNSIDERENDE CHI su misconnoschimentu e su dispretziu de sos deretos de s'òmine ant zutu a atziones de barbaridade chi bulluzant sa cussèntzia de s'umanidade e chi sa bènnida de unu mundu in ue sos èsseres uma-

DECLARATZIONE UNIVERSALE E SOS DERETOSDE S'ÒMINE

INTROITU

Cunsiderende chi su reconnoschimentu de sa dinnidade inerente a totu sos membros de sa familia umana e de sos deretos issoro eguales e inalienàbiles costituit su fundamentu de sa libertade, de sa zustissia e de sa paghe in su mundu,

CUNSIDERENDE CHI su misconnoschimentu e su dispretziu de sos deretos de s'òmine ant zutu a atziones de barbaridade chi bulluzant sa cussèntzia de s'umanidade e chi sa bènnida de unu mundu in ue sos èsseres umanos ant a esser lìberos de faeddare e de crear, liberados dae su terrore e dae sa misèria,

ESPERANTO

UNIVERSALA DEKLARACIO DE HOMAJ RAJTOJ ANTAŬKONSIDEROJ

Pro tio, ke agnosko de la esenca digno kaj de la egalaj kaj nefordoneblaj rajtoj de ĉiuj membroj de la homara familio estas la fundamento de libero, justo kaj paco en la mondo,

PRO TIO, ke malagnosko kaj malestimo de la homaj rajtoj rezultigis barbarajn agojn, kiuj forte ofendis la konsciencan de la homaro, kaj ke la efektiviĝo de tia mondo, en kiu la homoj ĝuos liberecon de parolo kaj de kredo kaj liberiĝon el timo kaj bezono, estas proklamita kiel la plej alta aspiro de ordinaraj homoj,

UNIVERSALA DEKLARACIO DE HOMAJ RAJTOJ ANTAŬKONSIDEROJ

Pro tio, ke agnosko de la esenca digno kaj de la egalaj kaj nefordoneblaj rajtoj de ĉiuj membroj de la homara familio estas la fundamento de libero, justo kaj paco en la mondo,

PRO TIO, ke malagnosko kaj malestimo de la homaj rajtoj rezultigis barbarajn agojn, kiuj forte ofendis la konsciencan de la homaro, kaj ke la efektiviĝo de tia mondo, en kiu la homoj ĝuos liberecon de parolo kaj de kredo kaj liberiĝon el timo kaj bezono, estas proklamita kiel la plej alta aspiro de ordinaraj homoj,

PRO TIO, ke nepre necesas, se la homoj ne estu devigitaj,

SCOTTISH GAELIC

GAIRM CHOITCHEANN AIR COIRICHEAN A' CHINNE-DAONNA

ROI-RADH

Do bhrìgh 's gu bheil e air aideachadh gu bheil dualchas nàdarra agus còirichean neo-sgaraichte uile bhuill a' chinne-daonna na stèidh airson saorsa, ceartas agus sìth an t-saoghail,

DO BHRÌGH 's gun do dh' adhbharaich a bhith a' cur còirichean dhaoine ann an suarachas gnìomhan borba a shàraich cogaisean, a bhith air an cleachdadh, agus gum bheil an latha air teachd anns am bi saor-labhartas, saor chreideamh agus saorsa bho eagal agus dìth air a

GAIRM CHOITCHEANN AIR COIRICHEAN A' CHINNE-DAONNA

ROI-RADH

Do bhrìgh 's gu bheil e air aideachadh gu bheil dualchas nàdarra agus còirichean neo-sgaraichte uile bhuill a' chinne-daonna na stèidh airson saorsa, ceartas agus sìth an t-saoghail,

DO BHRÌGH 's gun do dh' adhbharaich a bhith a' cur còirichean dhaoine ann an suarachas gnìomhan borba a shàraich cogaisean, a bhith air an cleachdadh, agus gum bheil an latha air teachd anns am bi saor-labhartas, saor chreideamh agus saorsa bho eagal agus dìth air a ghairm mar àrd-mhiann an t-sluaigh choitcheann,

VLACH

DECLARATSIA UNIVERSALĂ
TI-NDREPTURLI-A OMLUI

ZBOR NĂINTI

Ti-atsea că pricânuștearea-a nâmuziljei nativă shi-ndrepturli egali shi nealienabili-a tutâlor membrilji-a taifâljei a omlui easti fimelju-a li-bertatiljei, a-ndripta-tiuljei shi-a irinjiljei din lumi,

TI-ATSEA CĂ NITINJISEAREA shi atimusearea-a-andrepturor a omlui dutsea la comportâri barbari cari u prusvulisea sinidisea-a uminitatiljei, sh-ti-atsea că adrariljei lumi tu cari iatsâli umineshtsâ va s-hârseascâ di libertatea di zbor shi pisti shi va s-hibâ liberi di firca

DECLARATSIA UNIVERSALĂ
TI-NDREPTURLI-A OMLUI

ZBOR NĂINTI

Ti-atsea că pricânuștearea-a nâmuziljei nativă shi-ndrepturli egali shi nealienabili-a tutâlor membrilji-a taifâljei a omlui easti fimelju-a li-bertatiljei, a-ndriptatiuljei shi-a irinjiljei din lumi,

TI-ATSEA CĂ NITINJISEAREA shi atimusearea-a-andrepturor a omlui dutsea la comportâri barbari cari u prusvulisea sinidisea-a uminitatiljei, sh-ti-atsea că adrariljei lumi tu cari iatsâli umineshtsâ va s-hârseascâ di libertatea di zbor shi pisti shi va s-hibâ liberi di firca shi urfanjea easti proclamată ti nai ma analtul ideal a cafi unlui om,

UZBEK

INSON HUQUQLARI UMUMJAHON
DEKLARATCIYASI

PREAMBULA

Inson oilasi barcha a'zolariga hos bo'lgan qadr-qimmat hamda ularning teng va ajralmas huquqlarini tan olish erkinlik, adolat va yalpi tinchlikning asosi bo'lishini e'tiborga olib,

INSON HUQUQLARINI mensimaslik va oeq-osti qilish odamzod vijdonini o'rtaetgan vahshiylarcha qilmishlarga olib kelganini xamda kishilar so'z va maslak erkinligi sohibi bo'lib, qo'rquv va muhtojlikdan holi bo'lib yashaydigan duneni byned etish odamlarning nufuzli

INSON HUQUQLARI UMUMJAHON
DEKLARATCIYASI

PREAMBULA

Inson oilasi barcha a'zolariga hos bo'lgan qadr-qimmat hamda ularning teng va ajralmas huquqlarini tan olish erkinlik, adolat va yalpi tinchlikning asosi bo'lishini e'tiborga olib,

INSON HUQUQLARINI mensimaslik va oeq-osti qilish odamzod vijdonini o'rtaetgan vahshiylarcha qilmishlarga olib kelganini xamda kishilar so'z va maslak erkinligi sohibi bo'lib, qo'rquv va muhtojlikdan holi bo'lib yashaydigan duneni byned etish odamlarning nufuzli itilishi, deb e'lon qilinganligini e'tiborga olib, INSON SO'NGGI chora sifatida zulm va istibdodga qarshi

WALLOON

DÉCLARACION UNIVERSÈLE
DÈS DREÛTS D'LOME

IL A STU AD'MÈTU 'NE FÈYE PO TOTES:

Qui l'fondemint dè-l'libètè, dè-l djustice èt dè-l'pàye tot-avâ l'monde, c'èst l'rik'nohnance dè-l'dignité qu'èst l'prôpe di tos lès-omes èt dè d'reûts égâls qu'ils ont èt qu'on n'èlzi pout mèskeure;

QUI L'FÊT' DÈ N'IN RIK'NOHE ou dè foler âs pîds les dreûts d'l'ome ont k'dû sacwants a rabahî èt brutâlizer l's-ôtes d'ine tèle manîre qui l'consynce di l'ûmanité ènn'a stu révoltêye;

QUI L'PUS GRAND ÈSPWÉR DÈS DJINS, c'èst

DÉCLARACION UNIVERSÈLE
DÈS DREÛTS D'LOME

IL A STU AD'MÈTU 'NE FÈYE PO TOTES:

Qui l'fondemint dè-l'libètè, dè-l djustice èt dè-l'pàye tot-avâ l'monde, c'èst l'rik'nohnance dè-l'dignité qu'èst l'prôpe di tos lès-omes èt dè d'reûts égâls qu'ils ont èt qu'on n'èlzi pout mèskeure;

QUI L'FÊT' DÈ N'IN RIK'NOHE ou dè foler âs pîds les dreûts d'l'ome ont k'dû sacwants a rabahî èt brutâlizer l's-ôtes d'ine tèle manîre qui l'consynce di l'ûmanité ènn'a stu révoltêye;

QUI L'PUS GRAND ÈSPWÉR DÈS DJINS, c'èst l'avén'mint d'on monde wice qui lès-omes sèront libes dè djâser èt dè creûre,

HAITIAN

DECLARASYON INIVESEL DWA DE LOM

ENTWODIKSYON

Lè nou konsidere ke, paske yo rekonèt ke diyite ki nan nannan tout moun ak dwa egal ego yo ki pa sa van, se baz epi inaliénables constitue le fondement de la libète, de la jistis epi deak lapè nan le mond entye,

LÈ NOU KONSIDERE KE, paske yo pa rekonèt epi ke yo méeprize dwa de lom, sa mennen move zak ki revolte la konsians limanite, epi tou ke wè yon tan kote tout moun ap lib pou you pale ak pou yo kwè, paske yo pap nan laperez ak la misè, tan sa-a yo rele li pi gwo ambisyon lom ka genyen,

DECLARASYON INIVESEL DWA DE LOM

ENTWODIKSYON

Lè nou konsidere ke, paske yo rekonèt ke diyite ki nan nannan tout moun ak dwa egal ego yo ki pa sa van, se baz epi inaliénables constitue le fondement de la libète, de la jistis epi deak lapè nan le mond entye,

LÈ NOU KONSIDERE KE, paske yo pa rekonèt epi ke yo méeprize dwa de lom, sa mennen move zak ki revolte la konsians limanite, epi tou ke wè yon tan kote tout moun ap lib pou you pale ak pou yo kwè, paske yo pap nan laperez ak la misè, tan sa-a yo rele li pi gwo ambisyon lom ka genyen,

LÈ NOU KONSIDERE KE li enpòtan ke dwa de lom fok yo

FILIPINO

PANDAIGDIG NA PAGPAPAHAYAG NG MGA KARAPATAN NG TAO

PANIMULA

Sapagkat ang pagkilala sa katutubong karangalan at sa pantay at di-maikakait na mga karapatan ng lahat ng nabibilang sa angkan ng tao ay siyang saligan ng kalayaan, katarungan at kapayapaan sa daigdig.

SAPAGKAT ANG PAGWAWALANG-BAHALA at paglalapastangan sa mga karapatan ng tao ay nagbunga ng mga gawang di-makatao na humamak sa budhi ng sangkatauhan, at ang pagdatal ng isang daigdig na ang mga tao ay magtatamasa ng kalayaan sa pagsasalita at

PANDAIGDIG NA PAGPAPAHAYAG NG MGA KARAPATAN NG TAO

PANIMULA

Sapagkat ang pagkilala sa katutubong karangalan at sa pantay at di-maikakait na mga karapatan ng lahat ng nabibilang sa angkan ng tao ay siyang saligan ng kalayaan, katarungan at kapayapaan sa daigdig.

SAPAGKAT ANG PAGWAWALANG-BAHALA at paglalapastangan sa mga karapatan ng tao ay nagbunga ng mga gawang di-makatao na humamak sa budhi ng sangkatauhan, at ang pagdatal ng isang daigdig na ang mga tao ay magtatamasa ng kalayaan sa pagsasalita at ng kaligtasan sa pangamba at

INDONESIAN

PERNYATAAN UMUM TENTANG HAK-HAK ASASI MANUSIA

MUKADIMAH

Menimbang bahwa pengakuan atas martabat alamiah dan hak-hak yang sama dan mutlak dari semua anggota keluarga manusia adalah dasar kemerdekaan, keadilan dan perdamaian di dunia,

MENIMBANG BAHWA mengabaikan dan memandang rendah hak-hak asasi manusia telah mengakibatkan perbuatan-perbuatan bengis yang menimbulkan rasa kemarahan hati nurani umat manusia, dan terbentuknya suatu dunia tempat manusia akan mengecap

PERNYATAAN UMUM TENTANG HAK-HAK ASASI MANUSIA

MUKADIMAH

Menimbang bahwa pengakuan atas martabat alamiah dan hak-hak yang sama dan mutlak dari semua anggota keluarga manusia adalah dasar kemerdekaan, keadilan dan perdamaian di dunia,

MENIMBANG BAHWA mengabaikan dan memandang rendah hak-hak asasi manusia telah mengakibatkan perbuatan-perbuatan bengis yang menimbulkan rasa kemarahan hati nurani umat manusia, dan terbentuknya suatu dunia tempat manusia akan mengecap kenikmatan kebebasan berbicara dan be-

JAVANESE

PRANYATAN UMUM NGENANI HAK-HAK ASASI (UMAT) MANUNGSA

PAMBUKA/MUKADIMAH

Manimbang manowo ngakoni marang martabat alamiah sarta hak-hak kang padha lan pinasthi ing saben warganing kulawarga umat manungsa, mujudake landhesaning kamardikan, kaadilan sarta bedhamening donya.

MANIMBANG MENAWA nyingkur lan nganggep remeh hak-hak umat manungsa bisa njalari tandang tanduk kasar lan wengis kang nuwuhake rasa runtik atine umat manungsa, lan kabangune donya dadi papaning

PRANYATAN UMUM NGENANI HAK-HAK ASASI (UMAT) MANUNGSA

PAMBUKA/MUKADIMAH

Manimbang manowo ngakoni marang martabat alamiah sarta hak-hak kang padha lan pinasthi ing saben warganing kulawarga umat manungsa, mujudake landhesaning kamardikan, kaadilan sarta bedhamening donya.

MANIMBANG MENAWA nyingkur lan nganggep remeh hak-hak umat manungsa bisa njalari tandang tanduk kasar lan wengis kang nuwuhake rasa runtik atine umat manungsa, lan kabangune donya dadi papaning umat manungsa bisa ngrasakake lan ngalami nikmating bebas medhar panemu lan bebas ngrasuk

MALAY

PERISYTIHARAN HAK ASASI MANUSIA SEJAGAT

MUKADDUMAH

Bahawasanya pengiktirafan keutuhan kemuliaan dan hak samarata serta asasi yang tak terpisah bagi seluruh umat manusia adalah asas kebebasan, keadilan dan kedamaian dunia.

BAHAWASANYA PENGABAIAAN serta penghinaan terhadap hak asasi manusia telah pun mengakibatkan tindakan terkutuk yang telah melanggar perasaan hati umat manusia, dan munculnya sebuah dunia di mana manusia akan menikmati kebebasan berucap dan

PERISYTIHARAN HAK ASASI MANUSIA SEJAGAT

MUKADDUMAH

Bahawasanya pengiktirafan keutuhan kemuliaan dan hak samarata serta asasi yang tak terpisah bagi seluruh umat manusia adalah asas kebebasan, keadilan dan kedamaian dunia.

BAHAWASANYA PENGABAIAAN serta penghinaan terhadap hak asasi manusia telah pun mengakibatkan tindakan terkutuk yang telah melanggar perasaan hati umat manusia, dan munculnya sebuah dunia di mana manusia akan menikmati kebebasan berucap dan menganut kepercayaan serta kebebasan dari rasatakut dan citarasa telah pun diisytiharkan sebagai aspirasi

AFRIKAANS (SOUTH AFRICA)

UNIVERSELE VERKLARING VAN MENSEREGTE AANHEF

Aangesien erkenning vir die inherente waardigheid en die gelyke en onvervreembare reg van alle lede van die menslike ras die basis vir vryheid, geregtigheid en vrede in die wereld is;

AANGESIEN minagting vir menseregte barbaarse daade wat die gewete van die mens aangetas het en die aanvang van 'n wereld waarin mense vryheid van spraak, geloof, vrees en behoefte het, gesien word as die hoogste aspirasie van die gemiddelde mens;

AANGESIEN dit noodsaaklik is dat menseregte deur

UNIVERSELE VERKLARING VAN MENSEREGTE AANHEF

Aangesien erkenning vir die inherente waardigheid en die gelyke en onvervreembare reg van alle lede van die menslike ras die basis vir vryheid, geregtigheid en vrede in die wereld is;

AANGESIEN minagting vir menseregte barbaarse daade wat die gewete van die mens aangetas het en die aanvang van 'n wereld waarin mense vryheid van spraak, geloof, vrees en behoefte het, gesien word as die hoogste aspirasie van die gemiddelde mens;

AANGESIEN dit noodsaaklik is dat menseregte deur die wet beskerm word ten einde te voorkom dat mense nie gedwing

HAUSA (CAMEROON, CHAD, GHANA, NIGER)

MUHIMMIN JAWABIN DA MAJALISAR DINKIN DUNIYA

GABATARWA

Ganin cewa yanci da adalci da zaman lafiya ba za su girku a duniya ba, sai in an amince da cewa: dukkan yan-adam suna da mutunci, kuma suna da hakkoki na kowa daidai da na kowa, wadanda ba za a iya kwace musu ba,

GANIN CEWA ba abin da ya sa aka aikata abubuwa irin na lokacin jahiliyya wadanda ke tada hankalin duniya gaba-daya, illa rashin sanin hakkokin dan-adam da rena su. Ganin kuma cewa an bayyana cewa: muhim-

MUHIMMIN JAWABIN DA MAJALISAR DINKIN DUNIYA

GABATARWA

Ganin cewa yanci da adalci da zaman lafiya ba za su girku a duniya ba, sai in an amince da cewa: dukkan yan-adam suna da mutunci, kuma suna da hakkoki na kowa daidai da na kowa, wadanda ba za a iya kwace musu ba,

GANIN CEWA ba abin da ya sa aka aikata abubuwa irin na lokacin jahiliyya wadanda ke tada hankalin duniya gaba-daya, illa rashin sanin hakkokin dan-adam da rena su. Ganin kuma cewa an bayyana cewa: muhimmin gurin da yan-adam suka sa gaba shi ne, bayan sun kubuta daga tsananin iko da wahala,

MALAGASY (MADAGASCAR)

FANAMBARANA IRAISAM-PIRENENA MOMBA NY ZON'OLOMBELONA

SASIN-TENY

Heverina fa ny fankatoavana ny fahamendrehana'olombelona sy ny zony mitovy ary tsy azo tohintoninina dia anisan'ny fototry ny fahafahana, ny rariny ary ny fandriam-pahalemanana eran-tany, Heverina fa ny tsy fahafantarana sy fanaovana tsinintsinona ny zon'olombelona dia mitarika amin'ny fihetsika feno habibiana mampikomy ny fieritreretany mpiara-belona.

NY FAMETRAHANA TONTOLO VAOVAO ; hivelaran'ny

FANAMBARANA IRAISAM-PIRENENA MOMBA NY ZON'OLOMBELONA

SASIN-TENY

Heverina fa ny fankatoavana ny fahamendrehana'olombelona sy ny zony mitovy ary tsy azo tohintoninina dia anisan'ny fototry ny fahafahana, ny rariny ary ny fandriam-pahalemanana eran-tany, Heverina fa ny tsy fahafantarana sy fanaovana tsinintsinona ny zon'olombelona dia mitarika amin'ny fihetsika feno habibiana mampikomy ny fieritreretany mpiara-belona.

NY FAMETRAHANA TONTOLO VAOVAO ; hivelaran'ny olona afaka eo amin'ny filazana ny hevitra sy ny finoana, ary tsy voagejan'ny tahotra sy ny fahoriana no hetaheta lehibe

OROMIFFA (ETHIOPIA)

LABSII WALII-GALA MIRGOOTA NAMUMMAA SEENSA

Ulfinni fi wal-qixxummaan ilmoo namaa kan uummattoota hundaa akka ifatti kabajamu gochuun bu'ura bilisummaa, haqaa fi nageenya addunyaa waan ta'eef;

MIRGA NAMUMMAA irra ijjechuun yookaan tuffachuun yeroo hunda jeequmsa badiisa fidu uumee uummata kan dheekamsiisu waan ta'eef, akkasumas addunyaa haaraa kan uummanni ishee wal-qixxummaadhaan, bilisummaa yaadaa fi amantii argatanii, yaaddoo fi dhaba irraa birmaduu ta'anii gammachuudhaan akka jiraatan gochuun hawwii fi fedha uummattoota addun-

LABSII WALII-GALA MIRGOOTA NAMUMMAA SEENSA

Ulfinni fi wal-qixxummaan ilmoo namaa kan uummattoota hundaa akka ifatti kabajamu gochuun bu'ura bilisummaa, haqaa fi nageenya addunyaa waan ta'eef;

MIRGA NAMUMMAA irra ijjechuun yookaan tuffachuun yeroo hunda jeequmsa badiisa fidu uumee uummata kan dheekamsiisu waan ta'eef, akkasumas addunyaa haaraa kan uummanni ishee wal-qixxummaadhaan, bilisummaa yaadaa fi amantii argatanii, yaaddoo fi dhaba irraa birmaduu ta'anii gammachuudhaan akka jiraatan gochuun hawwii fi fedha uummattoota addunyaa waan ta'eef;