

**SELECTED STUDIES OF
THE PRINCIPLE OF RELATIVE
FREQUENCY IN LANGUAGE**

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SELECTED STUDIES OF THE PRINCIPLE OF RELATIVE FREQUENCY IN LANGUAGE

BY

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INTRODUCTION

THE present paper, consisting of the results of several investigations subvened by liberal grants from the General Education Board's Appropriation for Studies in the Humanities, deals with the *Principle of Relative Frequency*, a general theory of language first advanced publicly by me in 1929.¹ The investigation of the theory, which began some years before publication in 1929, had even by that time reached such proportions that in the original article I could include only such material as I deemed especially salient for the demonstration of the new hypothesis. Since then, the material has again increased considerably, not only from my own independent research, but likewise from the comments and suggestions kindly tendered by critics both here and abroad. Hence again, my space compels only selected studies, a selection which is designed in part to increase the illustrative material, in part to penetrate further into the analysis of that material, and in part to extend the limits of the very theory itself. The carefully deliberated arrangement is, however, such that I hope the reader casually perusing the following pages will sense the fundamental organic unity of the underlying principle. The unity of the *Principle of Relative Frequency*, its ramifications and scope, its bearing on the theory of *Gestalt Psychology* on the one hand and the theory of *Psychoanalysis* on the other, and its general implications both linguistic and otherwise, I am at present combining into a modest volume to appear in the immediate future.

It is because of this volume that I now include as appendices all the essential source material upon which the argument of the following pages is based. Only after the most careful discussion of the matter with colleagues and with the Chairman of the General Education Board's Appropriation was it decided to print this unwieldy evidence. If, as they say, the Chinese phonetic transcriptions in the appendix and the lists of the Chinese words and syllables arranged according to frequency of occurrence prove themselves of interest and value to those working on grammars, readers, or stenographic systems in Chinese, and if the list of all words occurring in four of Plautus' plays, arranged according to frequency of occurrence, together with the cards with line references for each word (deposited in the Harvard College Library) should prove of value for one working on Plautus, all of that is incidental to the purpose of their inclusion here. Perhaps that is more than a sufficient justification. I however include them solely that there should be no doubt as to the method used for the results and as to the veracity of the results obtained, for these results offer overwhelming proofs of the *Principle of Relative Frequency*. Though the evidence they give represents but a small portion of the total evidence available, yet it is of such a nature as to establish at least certain aspects of the theory beyond a shadow of a doubt.

It is needless to say that it would have been impossible for me to gather the ensuing material without the help of loyal assistants. The tediousness and need of accuracy of the work called for almost superhuman patience. One who has never attempted such an investigation will never understand the enormous debt of thanks I owe to Mr. Kan Yu Wang, Mr. H. Y. Chang, Miss Dorothy Priest, Miss Mary Campbell, and my wife for their assistance, assistance which would have been mainly impossible without the generous subvention of the General Education Board's Appropriation for Studies in the Humanities.

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¹ G. K. Zipf, "Relative Frequency as a Determinant of Phonetic Change," *Harvard Studies in Classical Philology*, Vol. XL (1929), pp. 1-95.

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PART I

The Principle of Relative Frequency in Respect to Chinese Phonology

THE present paper sets forth the results of an investigation undertaken chiefly to determine whether or not the modern vernacular of Peking, China, agrees with Indo-European tongues in substantiating the *Principle of Relative Frequency*. That an oriental language would offer valuable and final evidence was apparent likewise to others.¹ And that of the many oriental languages, Chinese, or, more particularly, the dialect of modern Peking, would be the most ideal from almost every angle, I hope to make clear in the ensuing paragraphs.

But before proceeding to the evidence, it would be wise to review in brief the main points of the theory which the evidence seems to support. For the theory of *Relative Frequency*, unlike every other linguistic theory, does not look for the causes of linguistic changes in climate, geography, vocal organs, childhood mispronunciations, and so on, but simply maintains that any change in a given language is brought about by the inherent structure of that language itself. The gist of the theory is that any element of speech which occurs in spoken language more frequently than some other similar element demands less emphasis or conspicuousness than that other element which occurs more rarely. In other words, what is expected does not need or receive the emphasis or conspicuousness of the relatively less expected. A few examples will perhaps make this clearer.

The ever recurring endings of a word do not generally need as much emphasis as the root; the verbal auxiliaries, being more frequent, usually do not demand or receive as much emphasis as the main verb; so too the article less than its noun. The general tendency toward abbreviation, syncope, toward the fusion of endings, suffixes, prefixes, auxiliaries, articles, and particles offers further possibilities of proof. In fact this seems to me the very crux of *Satzphonetik*, as I hope will be apparent to the reader in Part Two of this paper. If one goes deeper than the word, however, and takes a paradigm which has some endings rigidly accented and others regularly without accent, one will find that accent is coupled with comparative rarity of occurrence, while lack of accent is invariably linked with high frequency of usage.²

In the light of all this, I formulated the *Principle of Relative Frequency*: The accent or degree of conspicuousness of any word, syllable, or sound is inversely proportionate to the relative frequency of that word, syllable, or sound, among its fellow words, syllables, or sounds in the stream of spoken language. As any element's usage becomes more frequent, its form tends to become less accented, or more easily pronounceable, and *vice versa*.

¹ Cf. Ed. Hermann, *Philologische Wochenschrift*, Vol. 51 (1931), p. 602.

² For a detailed discussion of supporting evidence, cf. Zipf, *op. cit.*, pp. 5 ff. In support of these views, cf. Elise Richter *Archiv für das Studium der neueren Sprachen*, Vol. 157 (1930), pp. 291 ff. Against these views cf. Ed. Hermann, *op. cit.*, pp. 599 ff. As I expect soon to be able to point out, the e-o gradation in the o-declension and thematic verbs is the answer to Professor Hermann's shrewd question.

This principle becomes extremely important in respect to sounds (phonemes).¹ For strangely enough sounds, as we shall see, differ decidedly in degree of conspicuousness. The voiced aspirate *dh* for example is more conspicuous, both phonetically and acoustically, than the media *d*, since it has everything the *d* possesses, plus the additional *increment of aspiration*. Because of this additional *increment of aspiration*, the *dh* is more difficult to pronounce than a *d* and, likewise, more audible to the hearer: in other words, it is both phonetically and acoustically more conspicuous. So too a lenis or a fortis *d* is more conspicuous than the correspondingly lenis or fortis tenuis *t*, since the *d* possesses everything the *t* has, plus the *increment of voice*. In a like manner, the affricate *ts* is phonetically and acoustically more conspicuous than a *t*, because in addition to the *t* it has a following spirant. But we can say nothing in respect to the relative conspicuousness of a spirant, for example the *ʃ*. For though the *ʃ* lacks the *increment of explosiveness* of the tenuis, it can more than compensate for this lack by a prolonged duration (e. g. *ʃʃʃ*). Obviously this arrangement of the dentals can be correspondingly extended to labials, palatals, velars, or indeed to any other or every other sound which will similarly admit of a comparative analysis.

That the conspicuousness of a sound is only determinable relative to another sound has seemed to some critics of this theory unfortunate. But in spite of the brilliant work of modern experimental phonetics, phoneticians have not yet discovered any method which can give for any sound, let alone for every sound, either the actual absolute amount of energy required for its pronunciation, or an absolute measure either of its audibility or its psychic conspicuousness. And it is doubtful that such a measure will ever be found. For this conspicuousness depends to a large degree upon the amplitude or loudness, a thing which varies greatly in words, and therefore in sounds, according to the mood or emotional state of the speaker. But in regard to the relative conspicuousness of a sound, the arrangement of *dh* to *d*, *d* to *t*, and *ts* to *t* is satisfactory. For regardless of how loudly or softly an individual speaks, a lenis or fortis *d*, let us say, will be both more audible and more difficult to pronounce than the correspondingly lenis or fortis *t*.

And now, if we can say that a lenis or fortis media is more conspicuous than a correspondingly lenis or fortis tenuis, analysis of language should show, if the *Principle of Relative Frequency* be correct, that the less conspicuous tenuis should occur in cursive language more frequently than the

	<i>t</i>	<i>d</i>	<i>k</i>	<i>g</i>	<i>p</i>	<i>b</i>
Bulgarian	7.54 %	3.55 %	2.98 %	1.46 %	2.82 %	1.32 %
English	7.13	4.31	2.71	.74	2.04	1.81
Russian	7.49	3.42	3.49	1.10	2.19	1.76
Italian	7.02	4.74	3.63	.41	2.78	.89
Swedish	7.64	5.48	3.52	2.50	1.20	1.32
Hungarian	7.18	3.30	5.72	2.45	1.04	1.71
German	6.42	3.75	2.24	1.84	1.30	1.34
French	6.28	3.55	4.81	.76	3.54	1.39
Czech	5.60	3.73	3.93	.15	3.52	1.86
Spanish	4.27	5.20	3.82	.07	2.64	2.05
Sanskrit	6.65	2.85	1.99	.82	2.46	.46
Greek	7.58	2.87	4.07	1.74	3.38	.49
Latin	7.72	3.41	3.71	.96	2.01	1.40

¹ For the sake of those who prefer the word *phoneme*, an extremely useful philological term which does not yet enjoy the frequency of usage it deserves, let me say that the older and more generally used word *sound* which I shall adhere to in this paper may be replaced throughout this paper by the word *phoneme* without modifying my meaning in the slightest degree. By *sound changes* I mean, as practically every investigator of this field now means, *phoneme changes*. For the meaning of *phoneme* see Leonard Bloomfield, "A Set of Postulates for the Science of Language," *Language*, Vol. II (1926), 157. In addition one may profitably consult Edward Sapir, "Sound Patterns in Language," *Language*, Vol. I (1925), 37.

more conspicuous media. In other words, we should expect in counting the sounds of a reasonably long piece of colloquial prose to find by actual count the tenues more numerous than their corresponding mediae — more *t*'s than *d*'s, more *k*'s than *g*'s, more *p*'s than *b*'s.

The table on page 2, reprinted from my original article, illustrates that this is strikingly true.¹ And the conclusions to be drawn from the table are clear.

When, either because of change of the frequency of usage of words in the folk vocabulary, or because of the addition of new or the deletion of hitherto familiar words, the relative frequency of a sound increases, the sound tends to become less conspicuous, either by diminishing the conspicuousness of one or more of its increments, or by abandoning one or more of its increments entirely. So a fortis *d* may become a lenis *d*, or even a *t*. And conversely, if the sound becomes relatively rarer, it may add to its increments. In this fashion a *t* may become a *d*, a *th*, or a *ts*; or a lenis *d* may become a fortis *d* or a *dh*. In this fashion sound shifts take place.

The German and Scandinavian *b* are examples of the former. Having become more frequent than *p*, as our table shows, the German and Scandinavian *b* have weakened in both their increment of voice and explosiveness, and have become a sound not very different from a softly voiced English *p*. Spanish likewise exhibits a similar change with its *d*, which, because of its excessive frequency, has in most positions lost its *increment of explosion* and become an *ð*. Hence it happens that the same fundamental sounds in various languages may vary in degree of explosiveness, amount of aspiration, or voice. Some critics believe this variation vitiates the *Principle of Relative Frequency*. On the contrary, it would be highly odd, as will appear below, if this variation were not there. For a more complete discussion of the table I must however refer the reader to the original article. Let us turn now to the objections that have been made to the table, inasmuch as the present Chinese data are intended to answer most, if not all, of them.

The first objection is by far the most frequent, namely that the statistics do not represent phonetic transcriptions. To this may I say again that the figures in the table for some of the languages do represent actual phonetic transcriptions; for some of them only approximate phonetic transcriptions; and for some, notably those for the dead languages, in considering letters as sounds, come as close to a phonetic transcription as we shall ever obtain. It is commonplace to say that our alphabets are not phonetically exact. But, in so saying, let us not forget that our alphabets in general, especially in regard to consonants, do not always utterly and completely disregard phonetic equivalents, representing, as it were, no earthly connection with the actual pronunciation. Sanskrit, as a matter of fact, is so exact in its alphabet that one might safely say that it is truly a phonetic writing. But be that as it may. If the reader is not impressed by the incontestable correlation of the percentages in the table, he may disregard the table on whatever grounds he wishes. But he may not discard the Chinese statistics on the ground of phonetic transcription, for the Chinese statistics represent careful and exact phonetic values; the transcriptions themselves are included in the appendix.

The second objection deals with *conspicuousness*.² It has been objected that a sound which is easy for one person to pronounce may be difficult for another, meaning by this that a German, for example, finds the English *th* more difficult than does an Englishman. But this again has nothing to do with the *Principle of Relative Frequency*. Just as the relative frequency of a sound means the frequency of the sound relative to the other sounds of the same dialect and ob-

¹ Zipf, *op. cit.*, p. 61. The various sources of these statistics and control figures, together with a criticism of the method by which the statistics were obtained, are given on pp. 42 ff.

² Cf. E. Hermann, *op. cit.*, p. 602.

vously not to sounds in general, so too the conspicuousness of any sound is relative only to the conspicuousness of other sounds in the same dialect. It would be absurd to think that this law should work for *t* in general and *d* in general; a fortis *t*, as said before, may be more conspicuous than a lenis *d*. If so, it should be less frequent than the *d*. Moreover it is not likely that any sound or group of sounds will be as easy for a speaker to utter or a hearer to perceive as a sound or sounds of the native speech pattern. If the reader wishes, he may discard the previous table on the somewhat doubtful grounds that a French *t*, for example, is pronounced in many ways, and add that the striking correlation is nothing but random chance. But he may not discard the Chinese figures for that reason; for the analysis has been restricted to the modern vernacular dialect of Peking.

The third, and I think the last, serious objection, is that the same sound varies in intensity, and hence conspicuousness, according to the nature of the surrounding sounds. This is undoubtedly true. As Professor Elise Richter points out,¹ among other excellent examples, the German *p* at the beginning of a word, between syllables, and at the end of a word represents three different and phonetically distinct sounds; she indicates that the percentages for German *p* are, therefore, not valid until these *p*'s are each segregated. She suggests recourse to experimental phonetics. It has also been suggested by another that I avoid the issue entirely by using the word *phoneme* instead of *sound*, implying thereby that sounds whose difference is detectable only by the skillful reading of a recording apparatus may be regarded for linguistic purposes as identical sounds. I myself had hoped to avoid this troublesome issue on page 41 of the original article by stating that when a sound became more frequent, and therefore tended to diminish in conspicuousness, its weakening would first commence in those positions where surrounding sounds were propitious for a weakening. For example, if a *b*, becoming too frequent, tended to lose, let us say, its *increment of voice*, it would in all probability lose it sooner and easier if surrounded by voiceless sounds, than it would between vowels; it would be more apt to lose its voice in *gebst* or *hebst* than in *geben* or *heben*. And if one considers language as something dynamic, something living, and one happened to record the language phonetically as a gradual weakening were taking place, one could not reasonably say that the *Principle* failed to function simply because a difference of articulation was observable in different positions.

However, there is an easier way to refute the phoneticist than by attempting to demonstrate to him that the very phenomena he points to as disproof are in reality an essential part of the working of the *Principle*. Let us take rather a language where this problem does not arise and test its consonants. Let us examine the dialect of Peking, which is monosyllabic in structure. In the dialect of Peking, a consonant is used only at the beginning of a syllable and is always followed by a vowel. There is no such thing as a final consonant. The language, being essentially monosyllabic, offers no serious problem of intersyllabic consonants. In respect to the position of the consonant, everything is absolutely constant. There is nothing to consider but the actual conspicuousness of the sound.

Nor is there any difficulty in determining which consonant in each pair is more conspicuous. Even the earliest romanizations show it; all phoneticists agree about it; it is at once evident to anyone listening to a native of Peking speak. The fortis tenuis aspirata is decidedly more conspicuous than the faint lenis media.² For so weak is the voice in the lenis media, that there is doubt as to whether it should best be transcribed with a Roman media or tenuis (e. g. by a *b* or *p*). And so strong is the aspiration and force of the tenuis, that several of the transcriptions indicate it

¹ *Op. cit.*, pp. 293 ff.

² For a careful and thorough discussion of Chinese phonetics, see Bernhard Karlgren: *Études sur la phonologie chinoise*, Leyden and Stockholm, 1915, pp. 223 ff.

with a following °, (e. g. p°, k°, t°, etc., as in the Wade System). For my own transcriptions I have used the phonetic system recommended by Chao,¹ purely for its greater simplicity and brevity: the media is used to represent the lenis, the tenuis transcribes the fortis tenuis aspirata. But that the reader may not be confused, the percentages for all sounds in the tables on pages 6 and 7 indicate the four different ways in current use for transcribing Chinese sounds.

And so the Chinese figures will be an answer to every criticism made of this portion of the theory. If Professor Hermann on page 602² does not find it strange that the sounds of most of the languages agree roughly in percentages, inasmuch as they go back to the same dialect four thousand years ago, such an argument, as strained as it seems to me, drops when one considers Chinese. If Professor Hermann on page 603, in concluding his criticism, expresses his surprise, after all, that the tenues should be generally more frequent than their corresponding mediae, and wonders at the reason, let him look at these figures and remember that on page 599 he did, after all, concede that the theoretical side of the argument appeared incontestable.

In the light of the *Principle of Relative Frequency*, the faint *lenes mediae* should be decidedly more frequent than their corresponding *fortes mediae aspiratae*, and they are:

	d/i	b/p	g/k	cj/cç	tʃ/tʃ	tz/ts
lenis media	6.18 %	2.37 %	2.58 %	2.69 %	2.44 %	2.63 %
fortis tenuis aspirata	2.56	.56	1.02	1.04	1.23	1.40

May it be observed that likewise in Chinese the dentals (cerebrals) are decidedly more frequent than the labials or gutturals.³ In the event that one be interested in the number of occurrences of all sounds, he will find in the tables, on pages 6 and 7, the actual number of occurrences together with the individual percentages according to the various systems of transcription. The column with an X at the top is Chao's recommended phonetic system which is used in the transcriptions given in full in Appendix B.

The figures are based on a transcription of twenty selections of colloquial Chinese, each selection one thousand syllables or ideographs long. The transcription reads from left to right; each square contains a Chinese ideograph representing a syllable. In the upper left hand corner of each square is the number of that syllable in the selection of a thousand syllables; the number at the lower right is the tone of the word (*, 1, 2, 3, 4); and underneath is the phonetic transcription for each syllable. The tones and transcriptions are according to Dr. Yuen Ren Chao's *A Phonetic Dictionary of the Chinese National Language*, Shanghai (1926), the Commercial Press. Though Chao gives all the transcriptions for each word, my transcriptions in the appendix use only the "Broader System of International Phonetic Symbols" based upon "L'écriture phonétique internationale exposé populaire," published by the International Phonetic Association.

¹ See *infra*.

² *Op. cit.*

³ See Fu Lu: *Etude Experimentale sur les tons du Chinois*, Paris and Peking, 1925, p. 105, for a transcription, according to a different system, of 255 Peking words. The frequency of the consonants in Lu's transcription indicates the same relationship as my own and can be considered a control.

In the 20,000 syllables, there are 20,000 vowels, and 17,338 consonants. The number of tones are as follows:

First	tone	.....	3484
Second	"	.....	3028
Third	"	.....	3783
Fourth	"	.....	6209
Entering	" (*)	.....	3496

20,000

The names of the twenty different writings from each of which a selection of one thousand connected syllables was taken are given in Chinese on the last plate (7B) of Appendix D.

聲母韻母表

注	萬	萬	羅	Wade	Count	%	注	萬	萬	羅	Wade	Count	%
	嚴	寬	馬	系統				嚴	寬	馬			
ㄅ	b	b	b	p	887	2.37	ㄆ	t ₁ s	tz	tz	ts, t ₂ z	983	2.63
ㄆ	p ^c	p	p	p ^c	210	.56	ㄆ	t ₁ s ^c	ts	ts	t ^c s, t ^c z	522	1.40
ㄇ	m	m	m	m	815	2.18	ㄇ	s	s	s	s, s ₁ ss	877	2.35
ㄇ	f	f	f	f	395	1.06	ㄇ	ʒ	ʒ	r	ih	1302	3.49
ㄏ	v	v	v	w	0	.00	ㄏ	z'	z'	z	ü	321	.86
ㄏ	q	d	d	t	2306	6.18	ㄏ	i	i	i	i	2717	7.28
ㄏ	t ^c	t	t	t ^c	958	2.56	ㄏ	u	u	u	wu, -u ⁵	1381	3.70
ㄏ	n	n	n	n	371	.99	ㄏ	y	y	ü	yü, -ü	363	.97
ㄏ	l	l	l	l	1096	2.93	ㄏ	α	d	a	a	794	2.13
ㄏ	g	g	g	k	965	2.58	ㄏ	ò	o	o	o, (ò) ^{2 6}	1199	3.21
ㄏ	k ^c	k	k	k ^c	382	1.02	ㄏ	e	e	e	è	279	.75
ㄏ	q	q	q	(缺)	220	.59	ㄏ	è	e	e	è	264	.71
ㄏ	x	x	h	h	781	2.09	ㄏ	a ₁	a ₁	a ₁	a ₁	673	1.80
ㄏ	ci ₁	cj	j	ch	1005	2.69	ㄏ	e ₁	e ₁	e ₁	e ₁	115	.31
ㄏ	ci ₁ ^c	ci ₁	ch	ci ₁ ^c	389	1.04	ㄏ	ao ₁	ao	ao	ao	580	1.55
ㄏ	p	p	n	n	117	.31	ㄏ	ou ₁	ou	ou	ou	341	.91
ㄏ	q	q	sh	hs	423	1.13	ㄏ	an	an	an	an	615	1.65
ㄏ	t ₁	t ₃	j	ch	912	2.44	ㄏ	en	en	en	èn	879	2.35
ㄏ	t ₁ ^c	t ₁	ch	ch ^c	458	1.23	ㄏ	a ₁ ŋ	a ₁ ŋ	a ₁ q	a ₁ ŋ	492	1.32
ㄏ	ʃ	ʃ	sh	sh	1714	4.59	ㄏ	a ₁ ŋ	e ₁ ŋ	e ₁ q	èŋ	420	1.31
ㄏ	ʒ	ʒ	r	j	552	1.48	ㄏ	er	er	er	er	106	.28

¹ (Wade 系統的 tz, tʃ, ss 三式專用在 ti 號前)

² 在 Wade 系統最新標準, “ㄨㄛ, ㄛㄛ, (ㄨ)ㄛ, ㄩㄛ” 都照原音拼作 “-o.” Giles 大字典還是同的 “o”

³ 在國音的 ㄉ, ㄊ, ㄋ, ㄌ; ㄏ, ㄑ; ㄒ ㄑ, ㄌ 後的 ㄨ, ㄨㄛ 不混。在 Wade 系統一律拼 o。只有 ㄨ, ㄩ, ㄩ, ㄩ 後有用 uo 的拼法。

⁴ 在 Wade 系統, ㄅ, ㄆ, ㄇ, ㄏ 後的 ㄨㄛ 一律作 eng。

⁵ 一連號示前有聲母用的。

⁶ () 括號示 Wade 系統除拼法不同外, 並且讀音異于國音的。

注	萬嚴	萬寬 X	羅馬	Wade	Count	%
-ㄩ	iɔ	iu	ia	ya, -ia	260	.70
-ㄛ	iò	io	io	(yüeh, -üeh)	174	.47
-ㄜ	iè	ie	ie	yeh, -ieh	300	.80
-ㄞ	iaɪ	iai	iai	yai, -ieh)	79	.21
-ㄞ	iaou	iao	iao	yao, -iao	694	1.86
-ㄨ	iu	iu	iu	yu, -iu	593	1.59
-ㄝ	ien	ien	ien	yen, -ien	865	2.32
-ㄞ	in	in	in	yin, -in	442	1.18
-ㄞ	iɔŋ	iaŋ	iaŋ	yang, -iang	406	1.09
-ㄞ	iŋ	iŋ	iŋ	ying, -ing	491	1.32
×ㄩ	uɔ	ua	ua	wa, -ua	62	.17
×ㄛ	uo	uo	uo	wo, -uo, (o) ³	583	1.56

注	萬嚴	萬寬 X	羅馬	Wade	Count	%
×ㄞ	uai	uai	uai	wai, -nai	78	.21
×ㄞ	uei	uei	uei	wei, -ui	523	1.40
×ㄞ	uan	uan	uan	wan, -uan	326	.87
×ㄞ	uen	uen	uen	wen, -un	169	.45
×ㄞ	uaŋ	uaŋ	uaŋ	wang, -uang	95	.25
×ㄞ	uŋ	uŋ	uŋ	(wêng), ung, (êng) ⁴	718	1.92
ㄞ	yo	yo	ho	-üeh	0	.00
ㄞ	ye	te	te	yüeh, -üeh	49	.13
ㄞ	yen	ten	ten	yüan, -üan	93	.25
ㄞ	yn	ün	ün	yün, -ün	45	.12
ㄞ	ioŋ	ioŋ	ioŋ	yung, -iung	114	.30

PART II

Relative Frequency, Abbreviation, and Semantic Change

THE present study deals with the problem of semantic change and is intended to show the relationship between semantic change and abbreviation. Much has been written on the subject of semasiology by linguists, psychologists, and philosophers, yet, as far as I know, little or nothing has been done from the angle of abbreviation. And believing that abbreviation is the very crux of the matter, I prefer to disregard, for the present, all previous investigations of the subject and to build up my present theory by a consideration of the obvious examples of semantic change such as they occur in the everyday language of an individual — of any individual, be he old or young, wise or foolish, sick or well, mad or sane. In the ensuing pages much will be said about the “meaning” of words and a very great deal about the “emotional quality and intensity” of words, domains hitherto and for no good reason considered primarily proper for the philosopher and psychologist. But since these properties of words are, to my mind, not divorced from abbreviation, as incomprehensible as that may seem to the reader at this time, I shall keep this paper within the limits of linguistics, and try to avoid first, an intricate portrait of what is considered the nature of human mind, and secondly, the eternal question of the relationship of the “symbolic” to the “real,” hoping, thereby, to escape two knotty problems which invariably spell the downfall of semasiologists who begin with a contemplation of mind or reality.

For frankly, we know nothing about the nature of human mind and very little about reality. There are theories to be sure, but these theories conflict so gravely that a frank examination of the facts of language will, in my belief, be more apt to throw light on the process of mind than theories of mind on the process of language. For the facts of language are the facts of language, just as the facts of gravitation are the facts of gravitation. And just as we should smile at a physicist who devoted his time to explaining how much more picturesque nature would be if gravitation followed the inverse cube instead of the inverse square, so we should smile at the person who spends his time trying to persuade us that “correct” language should be of this nature and not of that. Hence, how one *should* express oneself is of no concern in this paper, but rather how one *does* express oneself. To be sure, the reader will occasionally glimpse behind my statements the thoughts of others. The reason I do not interlard the present paper with references to the investigations of others is not that I do not willingly concede that the works of others have often been either an inspiration or a re-assurance, and that without them this theory of abbreviation would have prospered more slowly, but rather that this theory for better or for worse should stand on its own feet without resting in any way upon authority.

Before proceeding further, there is another point to be considered inasmuch as this paper is addressed primarily to linguists. The theory of *Relative Frequency* is a statistical law and, as such, falls within the laws of probability. Let us review, briefly, what is meant in part by probability. When the odds are even, it means that either eventuality covered by the odds may

happen; when the odds are ten to one, it means that either eventuality may happen; when the odds are a trillion to one, either eventuality still may happen, and it is no disproof of a law, based on probability, if that remote chance should take place. The entire *Principle of Relative Frequency* is based on probability. Sound changes are too general and consistent to allow that sound laws are anything but basic, dynamic, pervasive laws; but the exceptions are numerically too abundant and conflicting that they may all be charged without further evidence to the account of prehistoric linguistic substrata or prehistoric dialectal divergences. One cannot deny the possible influence of linguistic substrata and remote dialectal divergences; but that pure chance plays some rôle in sound change likewise cannot be disregarded. For, after all, how else can one explain the enormous diversity following upon any major sound shift?

I allude to all this now because some have taken exception to the *Principle of Relative Frequency* simply because it is statistical. For statistics are hateful to the human mind; they are painfully definite for the group without being particularly definite for the individual. Undoubtedly, a primary law which knows no fluctuation within itself is pleasanter. If nature had consulted man in the matter, we should all have suggested primary laws, from the instinctive fear that some day Whirl might otherwise become king, forgetting first of all that even in a statistical law it is difficult for Whirl to become complete king, forgetting, likewise, that in many personalities Whirl does seem in a way to be king. But nature did not consult us in the matter and has seen fit to let the laws of chance govern vast portions of the basic order of the physical universe, as well as no small amount of the biological. You may disregard the *Principle of Relative Frequency* because you do not consider the statistics significant; you cannot discard it, however, on the grounds that a statistical law is not respectable. And so with the critics who have resented the mathematical nature of this theory, and whose names I here omit, I can only agree that it is perhaps not pleasant to know that all colors go back to three primary colors, that all matter is reducible to protons and electrons in motion, yet nature really seems to have been so bold as to decide these difficulties without asking for the philologist's exquisite opinion. And now to the matter at hand.

There are four important characteristics which are easily recognizable in words, perhaps not all four in every word, but certainly there are words which have at least one and even more, nor are the characteristics so unusual that the reader will not recognize them as important. The first is *meaning*, that elusive attribute of a word, so important and yet often so hard to describe. Secondly, there is *quality*, by which I mean that a word may represent something desirable for the ego (*positive quality*) or something undesirable for the ego (*negative quality*). "Honor" is generally positive; "death" generally negative. Thirdly, words have emotional *intensity*, which is nothing more than value: comparatively speaking, the *intensity* indicates how much we should like to obtain the positive or how much we should like to avoid the negative. The fourth characteristic I shall call *order*; and for the present, let us consider order nothing more than the word's part of speech, — adverb, noun, etc. I shall not try to define these four characteristics further here, but by examining the processes of semantic change try to make clearer my understanding both of their nature and of their importance in semantic change.

By semantic change I shall mean a change whereby one symbol is temporarily or permanently substituted for another. Examples are without number. Calling a "man" a "dog," a "woman" a "peach," the "moon" a "candle," may be considered temporary semantic changes, until their use in this sense becomes so frequent and general that the original primary meaning of "dog," "peach," and "candle" becomes secondary to the new primary meaning of a particular kind or aspect of "man," "woman," and "moon." When a given substitution occurs but rarely, we call the change a *metaphor*. However, as the given substitution becomes ever more frequent and gen-

eral, the originally rare meaning of the word finally becomes a sub-meaning, a co-integral part of the word, a *connotation*. In this fashion, "kid," at one time "a young goat," came to have the *connotation* "child" or "boy." Why "kid" was ever substituted for "child" or "boy" need not concern us now; it is simply self-evident that once substituted the permanency of the substituted meaning depends largely, if not entirely, upon the frequency of occurrence of the word with the substituted meaning.

This one thing we must remember, since it is important for any study of semantic change, that there is no fixed boundary between *metaphor* or *connotation*. It is disputable whether "nut" is merely a *metaphor*, or whether by now "queer person" is not a *connotation* of "nut." Likewise, there is no definite law establishing for all time what is the primary meaning or denotation of a word and what its secondary meaning or meanings, the connotations. If we take the word "bug-house" as an example, it is questionable whether the primary meaning is "insane asylum," or "house for the preservation or propagation of bugs."

In determining the primary meanings of words, one is apt to feel that either the original meaning or the oldest meaning or the aptest meaning is decisive. But that none of these are final is evident from the fact that often at a given moment the original or oldest meaning is either obsolescent, obsolete, or indeed even entirely unknown. Whatever "lord" means today, it certainly does not mean as in Old English "guardian of the loaf." And as for aptness of designation, one can bring forth examples without limit to illustrate the frequent inaptness of designation. If one takes "cocktail," "high-ball," "marshmallow," "bootleg," without examining the special history of each word and without knowing what the words refer to, one would simply be at utter loss to guess their meaning. Age, derivation, and appropriateness must be all discarded if one seeks the absolute in the meaning of a word. Sometimes they explain the primary meaning; sometimes not. To my mind, it is highly doubtful that there is an absolute primary meaning over any period of time, or within a group of individuals. One gains best insight into meaning by examining shifts of meaning, — semantic changes.

The temporary, semi-permanent, and permanent semantic changes, for so I shall henceforth designate the sliding scale from metaphor through connotation to complete and irrevocable substitution, differ among themselves only in respect to degree of probability. The greater the probability that any given word when used will have the derived or secondary meaning instead of the primary meaning, the greater the degree of permanency of the semantic change. Every vocabulary at any time reflects these various stages of semantic development in its words so clearly that the semasiologist may rightly say that *meaning* is shifting and determinable in respect to primarity only by the relative frequency of usage. And this frequency of use likewise explains our feelings about the importance of the original meanings or the fitting meanings of words. For often these meanings remain primary. Yet that original meanings or apt meanings so often continue to remain primary meanings is simply because of a favoring probability. And it is this favoring probability as we shall see that prevents every temporary semantic change from automatically becoming permanent, thereby replacing the older meanings.

"Ham" means to us a kind of meat, to a theatrical circle a "poor actor"; "lamb" means to us a kind of animal, to the racketeer a "guillible person." And so we might proceed with many words whose primary meanings, or the permanency of whose semantic changes, varies between different social, occupational, regional, cultural circles. A permanent semantic change in one circle may be only temporary or unheard of in another. Hence, permanency is really a relative affair, primarily relative to a given circle in which it enjoys a preponderant relative frequency of usage. A person is a member of many circles, — his family, his office, his club, the circle covered by his journals, his church, — and this free interlocking is the conservative influence in language. For within a given

circle a certain meaning, arrived at by semantic change, may, because of the rights of relative frequency, be undisputed king, and yet in other circles be unheard of. Indeed, a word may have a different, decided primary meaning in every different circle and yet, when one measures the relative frequency of occurrence of meanings in the large group which includes all the other circles, find that all these local primary meanings are insignificant. Anything that tends to hinder the free interlocking of these social and occupational circles, whether the impediment be caused by nature in the form of rivers, oceans, mountains, deserts, and the like, or by man himself through custom barriers, hostile feelings, different and separated market centers, travel, differences in culture and religion, and the like, will tend to remove the conservative influence of the large group and cause the language to drift apart slowly into dialects. Each small circle broken from the whole pursues its semantic changes unhindered until its vocabulary as used becomes more and more unintelligible to a separated circle. If the changed frequency of the changed vocabulary upsets the inner balance of vowels and consonants, as explained in Part One, phonetic changes may add to the cleavage. One circle cannot expand at the expense of others, or one circle cannot isolate itself from all others without upsetting the stability of meaning, which is based on the relative frequency or relative probability of occurrence.

The Norman invasion of England or the Middle Ages in Germany exemplify the consequences of an expanding circle and of contracting circles. Conservative change in language is found where the status remains fairly fixed through time, and is not at all connected with the amount of slang in the language. For all languages have slang; if the slang of today does not *in toto* become the good usage of tomorrow, it is not because slang is not older or not more appropriate than good usage, for it is often very old and its usage reflects its suitability. Language in good usage has the laws of chance to thank for its longevity, and not, contrary to the belief of schoolmasters, any inherent venerability or suitability. This is, to my mind, an explanation of the phenomena covered by Johannis Schmidt's *Wellentheorie*, and is the basis of anything important in the current theories on linguistic substrata. However a word may receive its meaning, and whether the meaning is original or appropriate or not, the permanency of the meaning and of the word itself is ultimately a matter of *Relative Frequency*. The primary meaning simply is the customary or usual meaning. A word may change its meaning over night. Yet only those semantic changes are likely to remain which are of service to a decided majority. The meaning of a word is far from stable. But let us turn to a consideration of just what a word is.

A word, whether it be written, spoken, felt, or thought is at root, regardless of the degree of attendant consciousness, a mental event. To be sure, sometimes it may be perceptibly accompanied by gestures of the vocal cords or other members of the body, or, as in the case of pure thinking, it may not. In itself, a word is nothing but an event in time. The meaning is supplied by the mind of the speaker and the mind of the auditor, if there be an auditor. The meanings do not necessarily need to agree between speaker and auditor, nor is there necessarily a consistency of meaning for the speaker or hearer over a period of time. Now "cat" means "feline animal," now it means "woman." If the mental event is in the mind of the speaker, the word is an expression; if in the mind of the auditor, a perception, regardless of the age, wisdom, experience, training, health, or sanity of either. The definition of a word as a mental event applies to every living organism that has language. "Correct" meaning or "proper" meaning of a word signifies nothing more than that the circle or circles in which that meaning enjoys high relative frequency seem to you, because you are or are not in them, "proper" and "correct."

But though a word exists both as a perception and as an expression, I shall henceforth, as far as possible, consider it only as an expression, — not because it is more interesting or important as an expression, but because a word is always an expression, even in an hallucination, though not

always a perception. Furthermore, let us continue our examination for convenience by first examining only the spoken word. For the spoken word is a mental event which is always accompanied by perceptible gestures. By gestures, I do not mean primarily gestures of the hands, legs, arms, but rather certain small gestures of the membranes and tissues of the throat, mouth, lips, lungs, — phonetic gestures. Yet that is not all. The circulation of the blood, breathing, and other basic physiological processes, though not restricted to the spoken word, are also an extremely essential part of a spoken word and I shall call them *substrata gestures*.¹

We have these *substrata gestures*, which are an essential part of the spoken word and which, as far as we can see, are a constant escort of mental events through life, varying to be sure in their activity according to the nature of the mental event. But of the mental event we know nothing more than it is connected with meaning and that the same meaning is not always linked with the same *phonetic gestures* or the same *substrata gestures*. Taking the spoken word as standard, that is, that part of the spoken word which we shall call *phonetic gestures*, we find that the meaning may vary from metaphor through connotation; likewise, the *substrata gestures* may vary denoting, thereby, an emotion differing both in *quality* and *intensity*. The mental event contains something more than meaning; it contains both *quality* and *intensity* in addition; it contains the momentary appraisal of the meaning.

By *quality*, I mean the nature of the mental event, whether the mental event expressing the meaning at a given time is *positive* or *negative*. If the mental event seems ultimately to be on the one hand a reaching out into environment to grasp in any fashion for some support for the organism from the environment, the mental event has a *positive quality*. If, on the other hand, the mental event is a shrinking back from environment to escape and to defend the organism from the environment, the mental event has a *negative quality*. That these qualities exist in language is indisputable. It is likewise indisputable that they exist as part and parcel of the mental event and *substrata gestures*. Though the quality of a word may differ from speaker to speaker and from time to time with the same speaker, yet it is, none the less, exclusively a part of the mental event. *Quality* like *meaning* is subjective; yet *quality* is not *meaning*. The quality of a word is part of what we shall call the inner vividness of a word. The remaining part of inner vividness is what we loosely call *intensity*.

To make inner vividness clearer, let us take the word "cat" for an example, as any given person may use it at any given time. Disregarding the meaning of the word at that time, the quality will be either negative or positive. That is, "cat" will to that person at that time be either desirable for the ego, or undesirable, or neutral, or more positive than negative, or more negative than positive. In other words, the mental event "cat" may be colored by desire or fear, or by neither, or a mixture of the two where one or neither may prevail. In addition to this quality is the intensity. If the quality is anxiety, the intensity is the amount of anxiety at that time with that person. The more the anxiety, the greater I shall call the intensity. The same holds true of desire, or a mixture of anxiety and desire, or of fear, remorse, or hatred. How low the intensity of a mental event may be is problematical. But that it may go so high as to derange or destroy the

¹ These basic physiological processes — the functioning of nerves, lungs, liver, heart, and the like — which I call *substrata gestures*, are concomitant with the mental event, and intimately linked with it. If the mental event varies suddenly in emotional intensity, the activity of the *substrata gestures* is apt to vary: sudden wrath or anxiety, and a sudden change in heart-beat and rapidity of breathing. Whether the wrath or anxiety causes the change in the *substrata gestures*, or whether the change in the *substrata gestures* causes the wrath or anxiety, it is hard to say. Much has been argued on each side. It is sufficient for the purposes of this paper to assume that the mental processes and the physiological processes are concomitant, without an attempted inquiry into which comes first in time or importance. If the reader finds this procedure arbitrary, let him miss several meals and notice the emotional condition of his mind; and having done so, let him wait until he is beset with worry and anxiety, and notice the condition of his appetite.

organism is not unheard of. All this is contained in the inner vividness of the mental event "cat." As to the meaning, it may have meant "feline animal," or "woman," or any number of things.

As meaning may fluctuate, so too may quality and intensity fluctuate. Each one may vary among persons, or within the same person from time to time. Even if there is no instrument to measure intensity, or record quality, our experience tells us that they are not necessarily constant. The word "whiskey" may be uttered with desire in one individual and with aversion in another. Within twelve hours the same person may shift from high desire to complete aversion. In fact, if it were possible for a person to compile the words he uses and the occasions at which he uses them in expressing himself, he would be surprised to see the differences in meaning, quality, and intensity of many of the words over a period of time. Yet I believe he would be equally surprised to find that these fluctuations in meaning and inner vividness were not absolutely at random, as he might expect from a day to day observation. Though it is conceivable that a word has a different meaning every time it occurs, yet it is probable that many words will have but a few meanings and will show among those meanings decided preferences; the meanings will arrange themselves as primary, secondary, etc., even though there be competing meanings for the first, second, third place.

So, too, the positive or negative quality of a word, though it may be randomly shifting for some words, certainly with other words will show a decided preference for either the positive or negative or a certain mixture of the two. Like meaning, quality may not be invariably constant, but like meaning, it may have a marked tendency or preference.

In the like manner, the intensity, although it too may fluctuate greatly for some words, should for others show a tendency toward a more marked stability, high or low. To be sure, a man while starving might use "bread" with a considerably higher intensity than he would while walking by a bakery shop after dinner. Yet though these fluctuations may be great, depending upon the varying situations, still you would hardly be willing to say that from day to day the meanings, qualities, and intensities of your words vary absolutely at random. So, too, you cannot say that they do not vary at all, estimating meanings, qualities, intensities as they are at the beginning and at the end of a period of time — a day, a month, a year, a decade, a score of years, a life-time. If the *inner vividness* for many words does not fluctuate at all over a given period, or if it fluctuates a great deal over a period of time, this may be symptomatic of a serious mental condition. Yet no matter how serious the mental condition of the individual, the events of his mind would constitute language.

In light of the above, we may say then of inner vividness that for a considerable group of individuals at one time, or for a single individual over a considerable period of time, words in spite of all their fluctuations show a tendency toward a preference of meaning, toward a stability of quality, whatever the quality may be, and toward a constancy of intensity. To be sure, we have no positive way of knowing whether or not this applies to all events of the mind, since we have no way of examining mind except through its expressions, and we can only appreciate expressions of the mind when they have something approaching a preference for meaning, a stability of quality, and a constancy of intensity. But that it is in general true for the mental events of spoken language is crystal clear, since all communication depends upon a tacit "acceptation" of primary meanings, qualities, and intensities. The "accepted" meanings need only be approximate, likewise the qualities and intensities, varying more or less as they do from individual to individual. But that there is a general agreement somewhere is evidenced by the very existence of dictionaries. In other words, the usual meaning is the usual meaning, the usual quality the usual quality, the usual intensity the usual intensity. We are again in the field of probability.

And even in cases where the spoken language is not what we normally consider communication, that is, in the case of the language of a person raving with madness or delirium, still this language over a period of time reveals to the skillful observer a certain consistency of meaning, quality, and intensity — perhaps at utter variance with the “accepted” inner vividness — yet none the less, fairly consistent, relative to the patient.

And even where speech is not accessory to mental expression, that is, in our dreams and phantasies, though the meanings of the symbols are illusive even to the dreamer, and the qualities and intensities far from obvious, yet the great specialists in that field have made it clear that some of the symbols tend to recur with a consistency of inner vividness, not only frequently consistent to the individual, but sometimes consistent over great groups of people.

As a matter of fact, there must be a rough consistency of inner vividness throughout life, even though the mental event is in no way perceptible. At least, every living mortal assumes a day to day consistency both in himself and in others. We assume that we shall like and dislike tomorrow what we like and dislike today; that we shall think and feel and “reason” tomorrow as we think and feel and “reason” today. We expect the same of others; and yet our surprises, disappointments, and sudden fears show that in this we are often mistaken. It is not only that external conditions alter, but we, likewise, change, change where to all intents and purposes externals are identical. *Inner vividness* is only something approximate, something that varies within a range; something constant enough so that life and society can generally function with an amazing degree of orderliness, yet something fluctuating enough so that life and society generally function also with an amazing amount of conflict and friction.

What has all this to do with semantic change, the reader may ask. It is the propelling cause behind semantic change. We have seen how meaning may shift; this illustrates why meanings do shift, why one word is substituted for another at all. When a mental event, from whatever cause, deviates decidedly from the normal in quality or intensity, another word may be substituted which more nearly approaches the quality and intensity dictated by the exigencies of the moment. This is not the whole story of semantic change, but it is by far the most significant part, for the similarity in quality and intensity is to my mind far more important in the substitution than similarity in meaning. In calling a “woman” a “peach,” or a “cat,” or a “rose,” or a “bitch,” or a “vampire,” or a “mouse,” are we in the last analysis doing much more than simply substituting the quality and perhaps intensity (I say advisedly “perhaps”) of “peach,” “cat,” “rose,” “bitch” and so forth? Surely there can be little doubt about the substitution of quality. One would rarely refer endearingly to a person as “pest-house.”

How great a rôle the accepted intensity of the substituted word plays in the substituting is problematical. I am of the opinion that it is in many cases negligible. For in many instances of substitution, the substituted word has normally only a mild or indifferent intensity, and the intensity of the substitution arises much more from the fact that an unusual epithet has been bestowed than that it is an epithet of unusual intensity. I am far from convinced that a word of normally high emotional intensity, such as “bitch,” is selected for substitution because of its high emotional intensity; I believe rather that its present high emotional intensity has arisen from former sporadic substitution of unpleasant nature, — a seemingly paradoxical proposition which we shall presently develop.

When asked or desiring to give the clear meaning of an event, we do not normally “substitute”; we “explain.” Definition, exposition, synthesis, analysis, or whatever else you are inclined to put under the heading of logical explanation, seem to me primarily a question of order or sequence of words. In “explanation” it is a matter of using the “accepted” meaning and “accepted” inner vividness as far as possible. Occasionally in “explanation” there is *metaphor* and

connotation. But are not *metaphor* and *connotation*, that is, semantic change, rather used to convey vividness than clarity? Is it not true that the more an explanation is in the world of *metaphor*, which is the world of feeling, the less likely it is that the auditor will follow, or, if he follows, the less likely that he will lend to the words the meaning with which the speaker intends to endow them? For with *metaphor*, by its very nature, the primary meaning is not to prevail. But with explanation, clarity depends upon a fairly strict adherence to "accepted" meaning and "accepted" inner vividness, and if I may here say so, upon a comprehensible order — coherence.

This is then really the very problem of semantic change, the relationship between emotional intensity and clarity of meaning. Though we cannot define emotional intensity or clarity of meaning, we are all conscious of what they are; and I believe the solution to the riddle is to be found in what I term "order." Order, as I shall later explain and define it, is the essential difference between high intensity and clear meaning. Such a statement is in itself utterly meaningless. I mean that clarity tends to collect around "normal" order, and intensity around abnormal or "broken" or unusual order. I do not say there is any causal relationship, I simply state what I hope to show is a fact. The more primary the meanings, the more fixed the qualities, the more normal the order, the lower will be the concomitant intensity. In other words, the usual is not emotionally intense, a proposition which is certainly not unheard of. Hence, intensity, like meaning, must somehow, even though only remotely, be connected with relative frequency. Though absolutely nothing is known definitely about order other than that it is everywhere extremely important, let us proceed to examine the facts of order as far as language reveals them.

Every language has a pattern, so rigid that certain small violations of the pattern may lead instantly to obfuscation or incomprehensibility. And yet the pattern is so loose and supple that an individual within his pattern may describe his entire consciousness, regardless of what it be. But there is no divine decree behind a linguistic pattern, though the schoolmaster is rare who does not believe so. If we compare pattern with pattern, putting one language beside another, we find nearly every conceivable order represented in the various patterns — adjectives generally precede in one, follow in another; verbs precede in one, follow in another; inflectional suffixes are added in one, prefixes in another, neither in a third. If one looks at linguistic patterns, one is forced to conclude that here, if anywhere, the usual order is the usual order. We say "the black horse" instead of "horse black the," because it makes better sense; yet the reason it makes better sense is not because of divine decree, but because the order is more usual.

Again, exactly what normal order is, I, for one, do not know. When one says normal order, one means usual order. When one speaks of the normal course of events, one means the usual course of events. When the order of certain events becomes so fixed that one does not even think of the possibility of changing, we refer to those events in that crystallized order as habit. Again, there is obviously no divine decree behind order, although the temptation is always great to assume that our habits, or our arrangement of events in the flow of time, is "proper" and "correct." The more often in the past a certain event preceded or succeeded another certain event or events at a relatively approximate interval in the flux of time, the more we are inclined to consider those events as being in a fixed order and expect they will continue to occur in the future in the like arrangement. When A is always followed by B, or B always preceded by A, we say that A and B relative to each other are in firm sequential order; and judging from our past experience, we postulate the same for the future. The less fixed the order in the past, the less positively do we prognosticate the arrangement in the future. Let us express this feeling in different terms: the more often that two or more events occur in a certain sequential order in the stream of time, the more fixed we consider those events in order. In other words, briefly, the greater the relative frequency

of an event in a certain sequence or sequences rather than in no sequence, the more fixed the order of the event.

This is first of all true regardless of causal relationship, whatever causal relationship may mean. If great portions of life processes are found in a causal relationship in a sense other than that outlined by the theory of *Relative Frequency*, the above statement of order will still hold true, in spite of the fact that "causation" should be found the basic factor of arrangement. Secondly, the definition of order does not necessitate the organism's "comprehension" of the inner arrangement or of the possible appropriateness of the order. "I planted a seed, a tree grew, and here is an apple from the tree." Seed, tree, apple, are in fixed normal sequence, even though we cannot explain the connecting steps. The reason we say that planting a seed and after a certain interval plucking an apple is reasonable and understandable is not that it is in the least understandable or reasonable according to our present knowledge, but that it is usual. Let a man marry his grandmother and it is incomprehensible to us; let a man beget a child and most of us do not wonder an instant about the processes involved. And yet, one is as much or as little reasonable and understandable as the other. We make a greater stir about the one than the other because it is less usual. Not a small amount of human experience may be lined up behind the acid statement that the greater the relative frequency the less the ado. And can we not say that one of the reasons that a pleasant thing becomes unpleasant to us is because it suddenly becomes too frequent or too rare in our life, or in the wrong order? "There is a time for all things." And does not the comprehensibility of the event become clouded, and isn't the meaning of the event unsettled by sudden shifts in frequency? Just as every event has some kind of quality and some "meaning," so, too, every event of mind must have a degree of determinacy of order. Every event must be preceded and succeeded by another event, from the first event to the last event, whenever that may be. There is then no harm in estimating future probabilities of sequence from past occurrences. And yet we also have breaches in normal order.

Every word has syntactical possibilities and limitations; a word is unthinkable except as somehow ordered in the stream of time. Any breach against usual order tends to unsettle the stability of both quality and meaning, and to increase the emotional intensity. A breach in order does not cause the unsettling, for one may just as reasonably commence with an unexpected emotional intensity and find order deranged. One may argue the causal relationship until the end of time; broken order is simply emotional intensity; emotional intensity is simply broken order — they are concomitant. One is definable only in terms of the other. You may consult all the specialized works on emotion you will; you may read investigations intended to measure, investigations intended to analyze, investigations intended to cure. We talk daily about emotions — yet what are they? There is no part of the brain reserved for them; what we consider the "causes" of them can arise in the lungs, liver, or in the mind itself. They can have a source anywhere. All definitions of the emotions seem to gravitate about the proposition that emotion is inalienably connected with conflict. Is there any harm in saying that conflict is broken order, a deviation from whatever cause, from the normal course of events? Do not your greatest sorrows, greatest fears, greatest joys come from an unexpected change in the habitual course of events? Is not the intensity of the emotion greater, the greater and more unexpected the deviation? Yet as the unexpected event recurs more and more, — in fact becomes less unexpected and more usual, in fact more and more a matter of course, — does not the intensity correspondingly diminish? Of course there are flash-backs, but we expect that in probability. But the greater the relative frequency, the less the likelihood of flash-backs. And if to our above factors of meaning, quality, intensity, and order, we add likewise gradients of attention, fatigue, volition, as we shall when all of this is

brought together in one volume, a certain sense of every-day reality will begin to collect around the *Principle of Relative Frequency*.

But what is order, you may ask? Order, as used here, is but the sequence of events. In the sequence of the events A, B, C, D, E, the greater the determinacy, in the light of probability, with which one event and not another appears immediately or at a certain interval instead of less immediately or at an uncertain interval, or not at all, before or after another event, the more fixed the order of those events. After the degree of probability of a certain sequence becomes so great that the likelihood of non-occurrence in that sequence becomes negligible, we begin to speak phenomenologically of *causation*.

The reader may rebel at this definition, partly because he feels that Whirl may become king, and partly because order may with passing time become very determined. As to Whirl, let me say that with order so defined Whirl's chances of partial or complete regency in human personalities are, of course, definitely existent, and numerous human beings behind or not behind locked doors give pitiful evidence to the veracity of this statement. The objection of constantly greater determinacy of certain sequences at the expense of others is just as valid. When, out of all possible events arranged according to probability of occurrence, one event instead of any of the others occurs, that event fractionally increases, thereby, its probability of re-occurrence by correspondingly diminishing the probability of the others. So it is that with passing years an individual, regardless of his species, becomes more fixed and set in his ways, and a new order or a new intensity or a new quality suffices to annihilate him, even though it be only of a slight degree of deviation from the normal, so slight that in the individual's youth he would have adjusted himself to it comparatively easily.

And why does not language become so crystallized, for language represents this order *par excellence*? It does. But the great thing that saves language from becoming entirely crystallized is *abbreviation*. For when the sequence A, B, C, D, E becomes so fixed that whenever A occurs the odds are enormous that B, C, D, E will follow, the economy of language abbreviates B, C, D, E, using only A. So, too, when the odds are in favor of B, or C, or D, or E, so that when any one or more of them occur, it or they will occur in this sequence, that symbol or those symbols may stand for the sequence. There is nothing in the nature of meaning that it cannot be contained in one symbol rather than in another or others, provided that it once becomes established either by abbreviation or semantic change, which are to all intents and purposes the same thing. When for the sequence A, B, C, D, E one of the symbols therein contained is substituted, we call it *abbreviation*, when an outside symbol *X* is substituted, we call it semantic change. I speak of symbols advisedly; a symbol is something that stands for something else. But I shall show that a symbol is also a mental event. The conservative tendency which causes abbreviation is the same tendency which maintains the abbreviation and tends to prevent regression to the original sequence which, wherever it may exist after it has been abbreviated, contains the meaning attached to the new symbol. And so the symbol arising from abbreviation may combine with other symbols arising from abbreviation until a fixed sequence arises, and a new abbreviation takes place — abbreviation upon abbreviation *ad infinitum*. If we delve into the roots of a symbol, we may hit strata after strata of symbols in ever more fixed and crystallized order. When does one finally reach reality, do you ask? I likewise ask. The order may become so firm as to be subconscious, instinctive, to be reflexive, to be structural — these are the *substrata gestures*, of which the permutations and combinations in time make up consciousness. Where is reality? Go even into cell structure and you are still in the field of symbolism.

For as we review the development of life, as far as it is known to us, we see that these abbreviations of sequences arising by chance have led to the greatest variety of species. And as a member

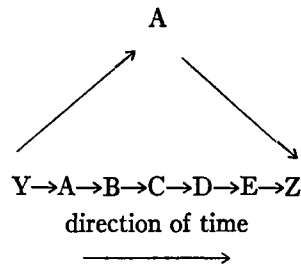
of a species begins to develop, if it has an embryonic stage at all, it rehearses, as we all know, the entire previous essential history of its species in *abbreviated order*. There is no essential difference between an amoeba distending its wall for a food particle, a dog digging for a bone, a child reaching for a cookie, and an old man crying for bread. They are all reacting to their environment in a different pattern with different relative frequencies. As the relative frequency becomes greater, the likelihood of definite inheritability becomes greater. You do not need to think your hand is less a symbol than your words simply because you can perceive the material substance in the one. The essential development, movement, gesture, ordering in your hand are really important; the molecules are replaced remarkably often throughout life. Look at your hand in the light of evolution and consider it a slowly developing abbreviation of manifold gestures of defense and aggression therein centered, becoming ever more crystallized in the order of its development and functions, all intimately connected, like a word, with the whole ego. Indeed, we might go on indefinitely with this theory, regarding physical disease as interrupted or broken essential physiological order, regarding mental disease as broken or interrupted instincts or habits, showing that our intelligence and reason, of which we are so proud, have been obtained at the expense of the stability of instinctive process, a bargain of the past which, as our propensities for drugs and narcotics indicate, is not now always unanimously considered wise. And it is fitting that such a theory of life should come from the philologist, even though his expression of it would be somewhat facilitated by using terms of the *Gestalt* and *Freudian* systems of psychology, those two powerful systems which have so greatly aided our understanding of ourselves.

The modern theoretical linguist has a position of natural advantage. He finds his evidence all sorted and classified for him, evidence going back thousands of years and extending over millions of square miles, the record of billions of mortals, studied and orderly arranged by some of the most brilliant minds of the last and present centuries. And though he works alone he has at his hand the fruits of investigation and speculation of the modern psychologists, physicists, chemists, philosophers to encourage and point the way. Yet the greatest and most unique advantage he has in the very nature of his material. He can observe both by looking into himself and at others. The problem of change and mutation is the same for him as for the biologist; but the linguist can observe mutations taking place in his very lifetime without subjecting his object of experiment to a strain which, in being great enough to break established order, may be more than sufficient to annihilate the object. However, all of this is easy to say. Let us now turn to the proof. For the great problem is how we can demonstrate that this theory of abbreviation and the functional relationship of order and emotion is true. And the great impediment to proof is the question of what in all language shall we take as a basic unit for measurement.

For there has never been agreement as to what the unit of language is. One may argue equally plausibly for sounds, syllables, words, phrases, clauses, sentences, and so forth, and each one of these units is serviceable, depending upon the nature of the problem. Yet there is no common basic unit which unites phonology with morphology, with syntax, with semantic change. We have no measuring rods, scales, or watches to shift pints into pounds, or hours into meters. Taking sounds as a unit, we find evidence to support the contention that the greater the relative frequency, the less the conspicuousness, as defined and illustrated in Part One of this paper. Taking syllables as a unit, every philologist is willing to concede that increased frequency of usage is apt to wear away the syllable. And elsewhere¹ I have shown that syllabic accent — that great support of form — is apt to diminish with increasing frequency. But when we come to words, let alone phrases, clauses, and sentences, we are frankly at our wits' ends. What is the common unit that will include all these?

¹ Zipf, *op. cit.*, pp. 5 ff.

The common unit is a time triangle. When I say that A is an abbreviation for A B C D E, a sequence which happened to be preceded by event Y and followed by event Z, I have really said that the abbreviation A is a short cut through time from Y to Z, and have given thereby an example of a time triangle:



Y A Z is shorter than Y A B C D E Z. If one substitutes an outside symbol, X (semantic change) for the sequence, Y X Z is still shorter in time than Y A B C D E Z. It is shorter because one event intervenes instead of five. The sum of Y A + A Z is shorter than Y A B C D E Z.¹ If the reader wonders at this, let me assure him that I am not measuring by solar time, even though solar time ultimately belongs most decidedly in the picture. I can make the time of this triangle clearer to you by a little experiment.

Let me lock you in an enclosure from which sun and starlight are excluded. I shall take your watch, but in return I shall give you everything you ask for, except any object by which you can deduce solar time. Is the experiment clear? Now as long as you are entertained there, you will find time short; while you are bored, you will find time long. Is that not true? But, according to what measure is it long or short? I think you will admit that your feelings about slowness or swiftness of passing time have little or nothing to do with a clock, but everything to do with the nature and intensity of your emotions at the time.

Now, that subjective stream of time according to which you say that a given portion of your life seemed long or short, seemed to pass especially slowly or rapidly, is the same stream of time in which I shall say that the unit of language forms a time triangle. I shall call it *psychic time*. I shall say the unit of language is a mental event which in turn is a *time triangle* in *psychic time*. "But this *psychic time* is not absolute like clock time. How can you use it as a measure?" It is just exactly as little absolute as clock time; that is precisely the point of the matter. In going from Y to Z by means of A, it takes less time than from Y to Z by means of A B C D E. And since time is merely that by means of which we measure velocity, we may, therefore, say that the mental event A, being the interval between Y and Z, is relatively faster than A B C D E, being also the interval between Y and Z.

Without the abbreviation, the events of your mind run, let us say, →V W Y A B C D E Z→; with the abbreviation the events run →V W Y A Z→ and the only way you can tell from the stream of consciousness that abbreviation has taken place (or semantic change, if one uses X instead of A) is that there is a sudden acceleration between Y and Z. If Y and Z in turn are likewise abbreviations or substitutions and thereby enjoy acceleration, there is then no way of telling

¹ Cf. A. S. Eddington: *The Nature of the Physical World*, New York, Macmillan (1930), pp. 111 ff., for a clear and popular description of the time triangle in physics. This book, together with A. N. Whitehead's *Symbolism, Its Meaning and Effect*, New York, Macmillan (1927), and Kurt Koffka's *The Growth of the Mind*, New York, Harcourt Brace (1928), together with many happy discussions of Freudian principles with Professor H. A. Shaw at Harvard, have been helpful to me in revamping and expressing the *Principle of Relative Frequency*, though it has often been impossible to reconcile some of the more speculative theories of the *Gestalt* with the facts of language.

that A is an abbreviation except from the fact that it does not slow down. I need not point out that V W Y A Z are loosely ordered mental events, and should they through relative frequency of occurrence become sufficiently crystallized to justify abbreviation, and should some other event than A be used for the abbreviation, and should A likewise disappear from other sequences by the same process, A may utterly disappear from consciousness, and simply be carried on in essence by the abbreviating symbols. This is the structure of language to my mind. And "meaning" is really what lies behind, or if you will, below the symbols. But before we proceed to *quality* and *intensity* of mental events, let us sum up what we have said on the basis of our assumptions: *the greater the relative determinacy of order, the less the relative speed, and vice versa*. Though this is an astonishing statement, I shall, none the less, prove that it is true, as an analysis of language will show.

Now, it follows from what we have said before that the greater the relative acceleration, the greater the proportionate emotion, for emotion is but a lack of determinacy of order. V W Y A Z are less determined in order than V W Y A B C D E Z, even though A B C D E are the only events in determined sequence. It seems almost as if the persons who coined "abbreviation" and "emotion" were somehow conscious of the Principle of Relative Frequency. What happens to A B C D E while abbreviated, I do not know (nor do you). But that they are not annihilated forever is evidenced by their chance occurrence again in that sequence in the stream of consciousness. Surely such an exposition explains the significance of order, intensity, and meaning, but it leaves *quality* out of the picture. And yet *quality* is most important, for it furnishes the motive.

One may proceed from A to B for one of several reasons. It may be an escape from A because A is unpleasant (in which case A has a negative quality); or one may proceed from A to B because B is more pleasant (in which case B is more positive or is just as positive with a greater degree of intensity). We may speak of *negative* as *fear* and *positive* as *desire*. And these two well recognized qualities, as roughly as they are here stated, are really the propelling motives behind the sequence of events. With a proper understanding of quality, we can ultimately gain great light on this theory from previous studies of the *neurosis*, and, if this theory of emotion be correct, throw a great deal of light on the study of the *neurosis*. The reader may not understand the important rôle of quality in life. He may say that he can understand why an individual should want to put a negative event behind him, or flee from a low positive intensity to a higher positive intensity, but why should he wish to leave a very high positive intensity for something else?

In simple words, you have said "I can see why a person wants to escape an unpleasant event, or leave a pleasant event for a more pleasant event, but I cannot see why he should want to leave a very pleasant event for one which is less pleasant." In short, why don't we always do just what we like most to do? A very frequent question in this world! Let us try to answer it according to *Relative Frequency*. Let us assume that the event has a high positive intensity, + A. Now let us assume that there are, likewise, + B and + C, different, but approximate in intensity. Let us now restrict our activity to them: + A + B + C + C + B + A + B + C + B, etc. Being limited to three events, they can have only a limited number of permutations. No matter how hard you try, with passing time they will develop sequences, and with the high relative frequency of the sequences, order will become more crystallized. With increased crystallization or determinacy of order, emotional intensity begins to decrease. And after the intensity diminishes far enough it will be less than the emotional intensity of events other than A, B, C, and to these other events you then proceed. For as you conceded a moment ago, you can easily understand passing from pleasant event or events to more pleasant events.

If you would like to experiment in the matter, pick out the most delicious article of diet, or the most exquisite piece of music, or the most refreshing form of exercise, mental or physical, and con-

fine yourself to it day on end, week on end. You will become tired of it? I agree. Fatigue is a function of relative frequency and serves to keep you from increasing the relative frequency too fast, as I hope to explain when I have more available space. But in spite of the fact that you are becoming tired of your favorite dish of lobster that you have eaten daily for ten days, continue eating lobster for another ten days. And now how do you feel about lobster? So you are sick of it and don't want another! After a further ten days of forceful feeding of lobster you would most definitely not want any more at all. The erstwhile high positive intensity has become a high negative intensity. This is surely an every-day phenomenon, familiar to all. Over-indulgence brings satiety. And yet, to my mind, it is nothing but too rapid acceleration of the relative frequency. The attendant derangement of the *substrata gestures* which may be broadly termed sickness, whether it be an upset stomach or cancer of the skin, is in my opinion in the last analysis due to nothing more than a breach in crystallized order, from whatever source or *trauma* that you wish. In increasing the relative frequency of lobster you have broken the strict order of the every-day; it is both the increased frequency of the one and the broken order of the other that leads to the resultant trouble. Certainly the fault is not with the lobster; for customary activities are appallingly different among individuals and everywhere we notice that what is food for one may be poison for another. It is regrettable to me that right at this point where the physiological, mental, and evolutionary aspects of the *Principle of Relative Frequency* are becoming so pertinent we must return to linguistic considerations. But before returning to linguistic considerations, let me say here for the sake of any mathematician who may plan to formulate the ensuing data more exactly, the ability of the highly intense positive to become the highly intense negative, in my opinion, introduces the devil into the formula in the form of $\sqrt{-1}$. And now to linguistics.

Highly emotional mental events are rare. If they are of negative quality, they tend to be rare because of a natural desire to avoid them. If they are positive, they tend to occur rarely because of their tendency to shrink in emotional intensity when their frequency increases. And they by the same token tend to be manifold in variety. For nothing can intervene between mental events except mental events; and these intervening mental events will be positive or negative or neutral, and subject to the same general laws of abbreviation. This tendency of mental events to be rare and manifold in variety I shall call the *life tendency*. In simple terms it is the tendency to increase experience by a hazardous seeking for the new. But, opposing the *life tendency*, which increases variety, is abbreviation which reduces number when frequency increases. I shall call this tendency to decrease number and variety by abbreviation when relative frequency increases, the *death tendency*, being willing to agree if the reader insists that this is roughly identical with Freud's *death instinct*, though I have no space to argue the point. *Life tendency* and *death tendency* are constantly counterbalancing each other, — emotional intensity on the one hand versus the stability of meaning and order on the other. As I look at life, I think one can say that the one tendency takes us from our mothers' womb and with passing time hands us over more and more to the other tendency which gives us surcease in the grave. In many ways we seem to be like the physical universe, which we are told expands only to contract. But be that as it may. If it be true that there is this balance in mind between the rare occurrence of many dissimilar events and the frequent occurrence of a small number of events, this balance is the basic law of life as well as mind. Let us translate the law into terms of language.

Let us take the word "automobile," and remember that we shall use as our measure the time triangle. Shall we call the sounds the events? If you like; there are eight of them and the sequence is A B C D E F G H. These sounds occur in other sequences, but their order in this sequence, as in other sequences, is very fixed, and the emotional intensity of any one is practically nil. Sounds are meaningless if not fixed in sequences. And each sound represents particular ges-

tures of various organs of the mouth, plus the substrata gestures. The phonetic gestures are crystallized in arrangement and sequence in time. As a sound increases in relative frequency, these gestures are abbreviated more and more, losing, thereby, what I call *conspicuousness*. Shall we take syllables as the events? There are four syllables in "automobile" and the sequence may be referred to as L M N O which is really an abbreviation of A B C D E F G H which are substrata when the measurement is of syllables. L, M, N, and O each occur elsewhere presumably. Though fairly crystallized, accent tends in the long run to hover about the relatively rare as I have shown elsewhere.¹ Let us assume that the sequence L M N O, for one reason or another, becomes relatively more frequent. Any one, two, or three of the mental events may be abbreviated, those going first which are less essential, that is, which occur in more other sequences. So we may take "auto," or "bil" (as in Icelandic) for example. If "au," or "aut," or "to," or "mo" do not occur as abbreviations, it may be because they are already abbreviations or symbols of something else and would lead to confusion, or it may be simply chance. Can we shorten "auto" further? Yes, by semantic change, we can substitute "car." This tendency toward abbreviation and substitution is evidenced by the tendency of short words to be frequent and long words rare.²

But now let us take the word "automobile" as a single symbol, X, and consider, as substrata, syllables as well as sounds. Very good, but then we must have a stream of words in which the symbol X occurs among its fellows so that we may estimate its frequency. If all we have said about *Relative Frequency*, abbreviation, and semantic change be true, then in examining a sufficient number of words in the stream of language, we should expect to find many different words occurring relatively rarely, and only a few occurring relatively frequently. That would be the proof of the pudding; and it happens to be true, regardless of how inflected or uninflected the language may be.

I have investigated the words of 20,000 syllables of modern colloquial Chinese of Peking (the same selections of which the sounds were examined in Part One). The actual words with their frequency of occurrence are to be found in Appendix C. I have investigated the frequency of occurrence of all words in Plautus' *Aulularia*, *Mostellaria*, *Trinummus*, and *Pseudolus*,³ and the words together with the number of their occurrences may be found in Appendix A. In addition, I have taken R. C. Eldridge's analysis⁴ of the frequency of occurrence in American newspapers of selections totalling 43,990 words (exclusive of numerals and proper names). I have not used F. W. Kaeding's⁵ elaborate investigations of the German language because unfortunately his results are not in a form serviceable to statistics. But Kaeding agrees (page 54 ff.) with my own results and those of Eldridge, that many words occur rarely, and only a few frequently. Below are tabulated the number of words and the times of their occurrence, in Chinese, English, and Latin — that is, in a negligibly inflected, in a slightly inflected, and in a fairly highly inflected language, so selected for their importance for future work. Under each language the left-hand column gives the number of times the word occurs, the right-hand column gives the number of words, each one of which occurs that many times. In parentheses after the number of words in Chinese and Latin are given the number of syllables. For Chinese the actual number of words in each frequency which have one, two, three, etc., syllables is given with a small number at the upper right to desig-

¹ See *supra*, p. 1.

² See *infra*, p. 23.

³ According to the Oxford edition. The elision of *est* with a preceding word is indicated by italics (*e. g. inopiast*); the elision of *es* is indicated by apostrophe (*e. g. pessumu's*). Differences in vowel quantity were not recorded, nor would their consideration seriously alter the statistics, as the reader will see for himself by examining the list of words in the Appendix.

⁴ R. C. Eldridge: *Six Thousand Common English Words*, copyright 1911, privately printed at Niagara Falls, New York.

⁵ F. W. Kaeding: *Häufigkeitswörterbuch der deutschen Sprache*, Steglitz, bei Berlin, 1898.

CHINESE					ENGLISH		LATIN OF PLAUTUS			
Number of Occurrences	Number of Words	Number of Words with their Syllables			Number of Occurrences	Number of Words	Number of Occurrences	Number of Words	Average number of Syllables	
1	2046	(315 ¹	1571 ²	144 ³	14 ⁴	1 ⁵	1 ⁶	1	5429	(3.23)
2	494	(110 ¹	358 ²	23 ³	3 ⁴			2	1198	(2.92)
3	216	(59 ¹	147 ²	9 ³	1 ⁴			3	492	(2.77)
4	100	(24 ¹	73 ²	3 ³				4	299	(2.05)
5	99	(39 ¹	58 ²	2 ³				5	161	(2.60)
6	66	(24 ¹	41 ²	1 ³				6	126	(2.53)
7	41	(16 ¹	25 ²					7	87	(2.39)
8	25	(10 ¹	14 ²	1 ³				8	69	(2.44)
9	30	(13 ¹	15 ²	1 ³	1 ⁴			9	54	(2.35)
10	20	(13 ¹	7 ²					10	43	(2.32)
11	25	(14 ¹	11 ²					11	44	(2.29)
12	22	(15 ¹	7 ²					12	36	(2.30)
13	10	(6 ¹	4 ²					13	33	(2.30)
14	14	(7 ¹	7 ²					14	31	(2.09)
15	13	(5 ¹	8 ²					15	13	(2.07)
16	10	(4 ¹	5 ²	1 ⁴				16	25	(2.40)
17	10	(6 ¹	4 ²					17	21	(2.09)
18	6	(2 ¹	4 ²					18	21	(2.04)
19	5	(4 ¹	1 ²					19	11	(2.18)
20	5	(5 ²						20	15	
21	4	(3 ¹	1 ²					21	10	
22	2	(2 ¹						22	8	
23	5	(4 ¹	1 ²					23	8	(2.08)
26	3	(2 ¹	1 ²					24	9	
28	4	(3 ¹	1 ²					25	11	
29	4	(1 ¹	3 ²					26	7	
30	6	(4 ¹	2 ²					27	9	
32	6	(4 ¹	2 ²					28	12	(2.00)
33	2	(1 ¹	1 ²					29	4	
34	1							30	4	
35	1							31	6	
36	1							32	4	
37	1	(1 ²						33	6	
38	1	(1 ²						34	6	(2.05)
41	4							35	5	
43	2	(2 ²						36	3	
44	2	(1 ¹	1 ²					37	2	
45	3	(1 ¹	2 ²					39	2	
46	1							40	4	
47	2							41	1	
50	1	(1 ²						42	7	
52	1							43	1	
55	2							44	4	
57	1							45	1	
58	1							46	1	
60	1							47	3	
66	2	(1 ¹	1 ²					48	1	(1.70)
68	1							49	1	
72	1							50	2	
73	1							51	2	
75	1							52	4	
78	1							54	1	
81	1							55	1	
83	1							56	2	
101	2							58	1	
102-905	12	(12 ¹						60	1	
13248	3332	error	.8%					61	3	
								61-4290	71	
								62-514	71	(1.40)

nate the number of syllables, thus permitting us to see the tendency of long words to occur rarely, which we should expect from the *Principle of Relative Frequency* and Abbreviation. Where the number of syllables is not marked, the words are monosyllables. In Latin the parentheses embrace the average number of syllables of all the words having the given occurrence.

The astonishing thing about this marked tendency is not that it is new — for it is well-known among linguists and as self-evident as gravitation. The astonishing thing is that it should occur to anyone to build up a law of language and mind upon it. But even more astonishing it is that, like gravitation, there is not only a pull toward abbreviation, but the pull toward abbreviation varies in an orderly fashion as the frequency increases. That is, regardless of whether the language is highly inflected or not (and this is very important to show the functional interrelationship of morphology and syntax), the number of words decreases with a marked similarity upon increase of usage. But the overwhelming disclosure is this, that the formula for abbreviation is $ab^2 = k$, a formula exactly identical to that of gravitation.

For we can plot these figures on double logarithmic charts, marking off on the horizontal axis the actual number of words which occur at a given frequency, and marking off on the vertical axis the frequency with which the words occur. The charts for the words in Plautus and English are given opposite on page 25. The upper chart on page 26 is for Chinese words. The lower chart on page 26, for Chinese syllables, should be disregarded. The reasons for its inclusion are given below. The diagonal line represents the formula $ab^2 = k$, and the reader can judge for himself if this does not pass through the indicated points with reasonable closeness.

The deviations from the line ab^2 are in all three cases remarkably slight. If it deviates in English at the very low frequencies, that is because Eldridge omitted proper names and numerals which are as much words as any of the others. But the slight deviation is due to two other causes: (1) the natural probability of error; (2) the fact that they are based on written language and not spoken or thought, and hence the authors of the selections, in making any erasure for re-writing, have artificially distorted what was the normal course of events.

You may ask, "why did you not also plot the words with high frequencies which, according to the lists on page 23, would make the diagonal line suddenly jump, and not follow the straight line of the formula $ab^2 = k$ in the way you indicate by the dotted line on all three charts? For Plautus, for example, you did not include words which occurred more often than fifty times. And so too, correspondingly, for English and Chinese."

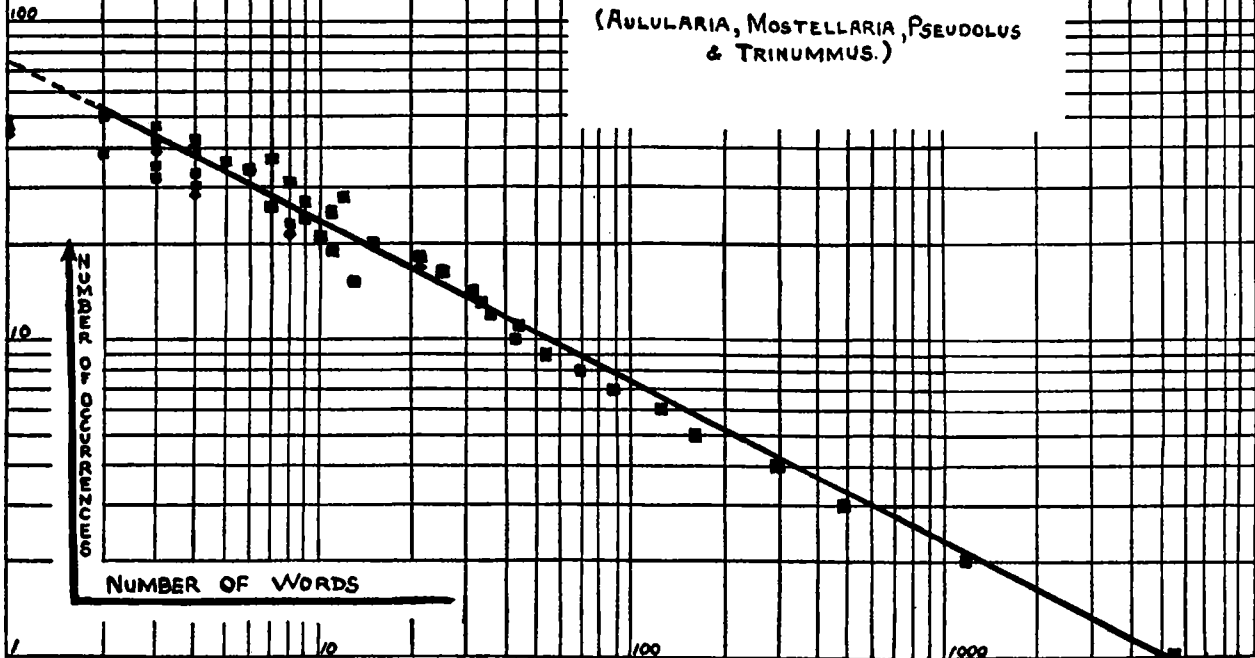
You will find that the line would jump at exactly that point where, according to the formula, fractional words are called for. I shall call this the *scattering point* and it is where the problems of syntax, morphology, and semantic change meet. For when we say that *the square of the frequency of occurrence times the number of words possessing that frequency remains constant*, we must perforce have, with high frequencies, fractional words which do not exist. This demand of the formula for fractional words is represented by the sudden spurt of frequency with ever greater intervals in between.

The chart for Chinese syllables I include here simply because the present publication seemed ideal for the inclusion (in Appendix D) of the frequency lists of Chinese syllables and tones, of which I shall make future use in attempting to show that the degree of inflection of a language is possible of rough computation.

It is with true regret that my space now necessitates conclusion, without my even broaching the question of language as a perception. If one chooses to regard what I call a sequence as a *Gestalt*, or to compare my definition of emotion with that of the Freudian school, well and good. That I have not done so myself is partly because I wished the *Principle of Relative Frequency* to

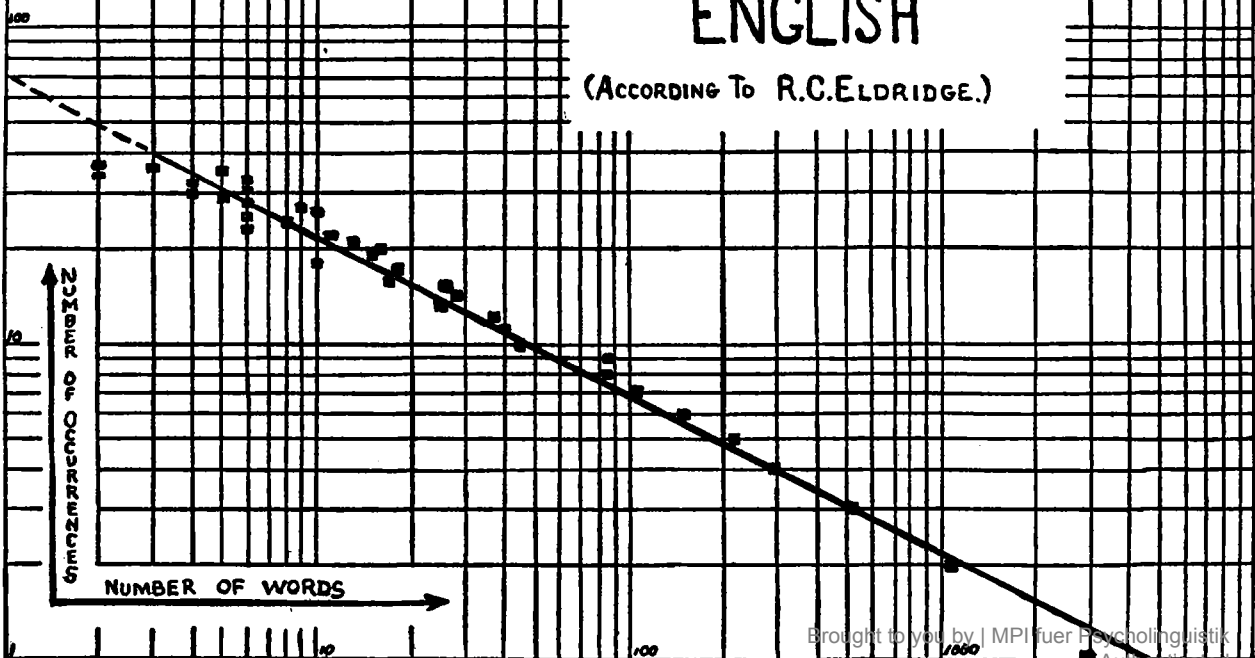
FREQUENCY OF OCCURRENCE OF THE WORDS IN THE LATIN OF PLAUTUS

(AULULARIA, MOSTELLARIA, PSEUDOLUS
& TRINUMMUS.)

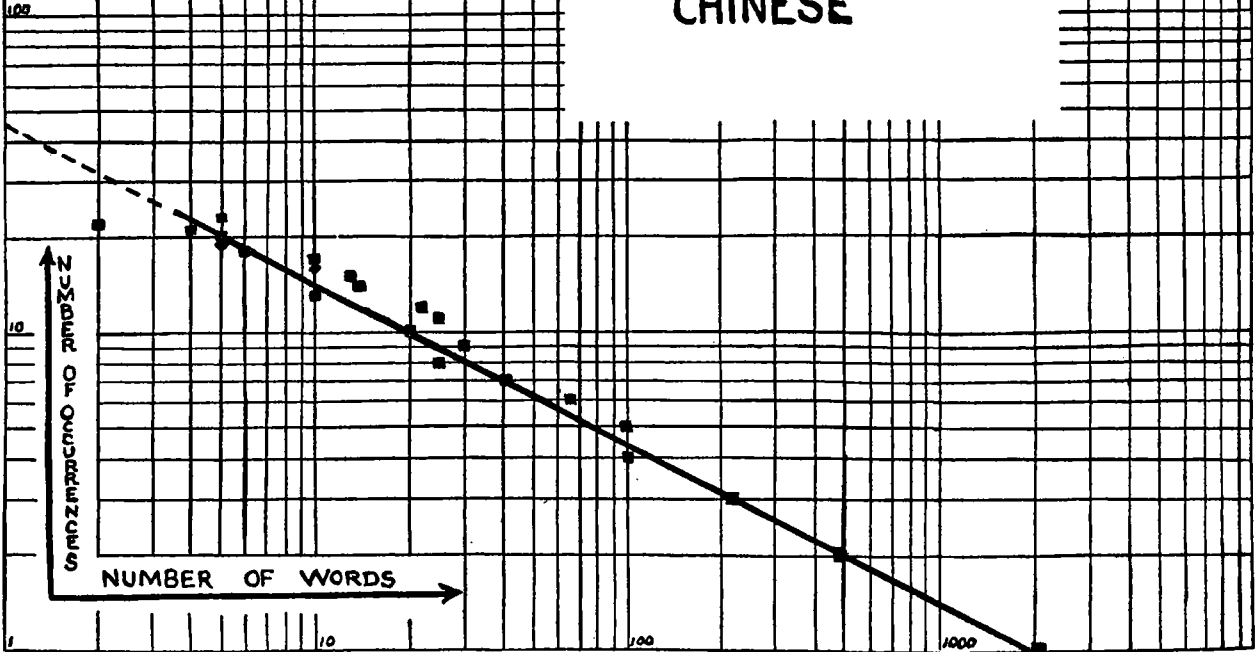


FREQUENCY OF OCCURRENCE OF THE WORDS IN ENGLISH

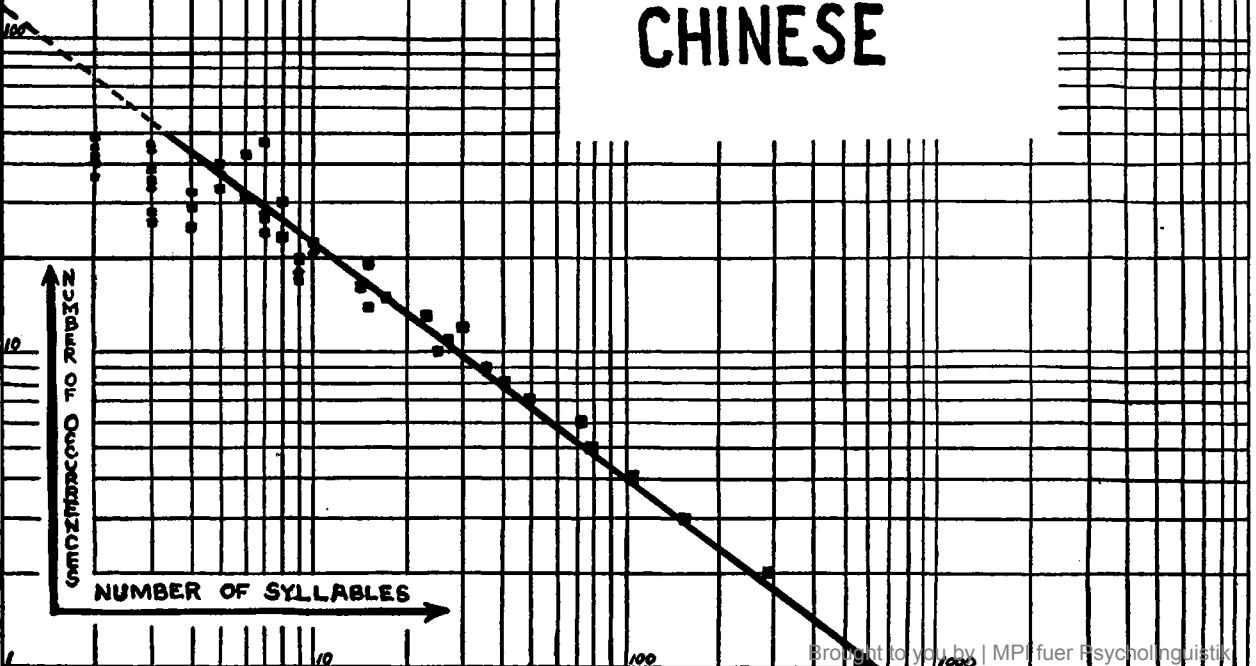
(ACCORDING TO R.C. ELDRIDGE.)



FREQUENCY OF OCCURRENCE OF WORDS IN CHINESE



FREQUENCY OF OCCURRENCE OF SYLLABLES IN CHINESE



stand on its own feet, and partly because some of the theories of the *Gestalt*, as I understand them, definitely do not agree with the phenomena of language as I observe them.

And as we have argued of words, so we may argue of phrases, clauses, sentences, regarding in turn the phrase, the clause, the sentence, as the symbol, and considering the words as substrata, even though in doing this, order and abbreviation play a less perceptible rôle. The word seems roughly to be that unit of consciousness in which the degree of determinacy of order and the intensity of emotion are within such a range as to be both perceptible. And where does the *Principle of Relative Frequency* stop? It stops where neither order nor value are existent. In other words it is all pervasive in life. I believe that from the single cell to the most highly organized society of individuals the law prevails that Frequency times Conspicuousness is Constant.

APPENDIX A

FREQUENCY OF OCCURRENCE OF WORDS

In Plautus' *Aulularia*, *Mostellaria*, *Pseudolus*, and *Trinummus*

quid	514	iam	191	quin	94	uolo	74	male	56	nos	44
ego	506	hoc	188	sum	94	di	72	meum	56	dum	43
me	482	quam	170	nisi	93	bene	70	intro	55	ea	43
est	473	sed	170	edepol	92	aedis	68	ille	54	facere	43
ut	445	esse	169	quidem	91	homo	67	ab	53	sine	43
te	408	nam	169	a	88	quo	66	ei	53	aurum	41
et	373	id	159	cum	88	uis	66	eo	53	pro	41
si	349	neque	145	es	86	an	64	mea	53	uos	41
in	338	ita	140	aut	84	hominem	64	se	51	credo	40
non	308	hercle	134	hodie	84	quia	64	uerum	51	huic	40
mihī	305	ne	129	ex	83	haud (hau)	63	hanc	50	magis	40
tu	300	ubi	123	etiam	81	argentum	62	nec	50	dare	39
tibi	296	mi	122	hinc	79	istuc	62	i	49	igitur	39
qui	295	modo	114	huc	78	res	62	meo	48	malum	39
atque	275	quae	113	sit	78	at	61	faciam	47	nomen	39
nunc	250	rem	108	de	77	quis	61	immo	47	dicam	38
quod	245	quom	102	illi	77	scio	61	pater	47	numquam	38
hic	212	haec	101	hunc	76	sis	58	nihil	46		
ad	199	sunt	98	is	75	illum	56	pol	45		

7 Words Occur 37 Times

abi eam ergo meam omnes quem sibi

5 Words Occur 36 Times

eum heus meus potest quasi

3 Words Occur 35 Times

animum fuit operam

6 Words Occur 34 Times

aedibus domum illic lubet opseco quoi

4 Words Occur 33 Times

caussa enim ero tuom

3 Words Occur 32 Times

apud omnia tam

8 Words Occur 31 Times

ipsus quaeso senex sic simul tuam tuo uideo

4 Words Occur 30 Times

domi hac per potius

4 Words Occur 29 Times

erit nimis re satis

12 Words Occur 28 Times

autem em factum habeo illud tum
dabo equidem foras ibi tecum uero

9 Words Occur 27 Times

animo intus	mecum postquam	profecto quando	quicquam	uel	umquam
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7 Words Occur 26 Times

argenti	dico	homines	prius	tua	unde	usque
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11 Words Occur 25 Times

age aps	habes ibo	inquam minas	probe quoque	seruos suo	tuos
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9 Words Occur 24 Times

adeo erus	mulierem ob	pacto perii	zur	sese	tamen
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8 Words Occur 23 Times

ais	ante	cedo	fui	istaec	licet	nil	uenit
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8 Words Occur 22 Times

feri	istic	Iuppiter	o	post	tute	uide	unum
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10 Words Occur 21 Times

habet hasce	ilico metuo	ni nolo	opera opinor	quos	scis
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15 Words Occur 20 Times

eccum facit faenus	gratiam hominum illam	ipse ire miser	mores omnibus	primum qua	recte siet
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11 Words Occur 19 Times

dote fidem	filio homini	minus omnis	sint solus	suom Tranio	una
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21 Words Occur 18 Times

amicum audio caue cras	dic dicere diem egomet	facis has istum multo	nemo nummum quas	quibus rei suam	tace uiginti uxorem
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21 Words Occur 17 Times

adest dedit dies diu	dixi eho erat erum	fac fecit inmortales inter	noui numquid nunciam	opus opus? peregre	possum sim uti
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25 Words Occur 16 Times

abiit agam bona caput dedi	filiam filium fore illo inde	isti malam manu negoti nescio	omnium Philolaches placet porro	priu'quam Pseudole quisquam	salue semper uerbis
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13 Words Occur 15 Times

aedes facio item	lepide loqui	med nempe	num oportet	patrem quidquid	satim uerba
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31 Words Occur 14 Times

adulescens	dudum	foro	malo	plus	Simo
aequom	eius	forum	mane	quantum	tui
aetatem	epistulam	his	manus	sat	tuis
arbitror	fazo	idem	meis	sciam	uelim
cenam	fores	mali	pectore	scire	uolt
dicis					

33 Words Occur 13 Times

actutum	certum	eugae	illa	minis	oculis
agis	ecquid	facinus	istis	minus	rebus
animus	egone	facta	istoc	multa	salutem
argento	eiuis	fiat	loquere	nobis	Stasime
auri	estis	fide	manum	nusquam	uides
boni	etsi	filii			

36 Words Occur 12 Times

alii	cor	dotem	iussit	officium	sequere
aliud	corde	eloquar	leno	puget	sumbolum
amicam	det	facias	maxume	quamquam	tantum
apage	dicas	faciunt	meae	quemquam	tandem
Charmides	dicta	genus	molestus	saluom	uelle
consilium	die	illuc	nimum	senem	uobis

44 Words Occur 11 Times

aduorsum	capite	Harpax	minae	praedicas	seruom
aetate	certe	hicquidem	modis	puere	solet
ago	cupio	illis	multum	quadraginta	tandem
alium	dem	ingenio	mutuom	reddam	ueniat
ament	dixit	istas	neu	rogitas	uera
amor	esset	loquor	ostium	rogo	uerbum
Ballio	fateor	mala	postea	scin	uidi
bonum	fit				

43 Words Occur 10 Times

amico	decet	habent	meas	probus	sororem
ausculta	emit	habere	miles	Pseudolus	sumus
bono	epistulas	habitat	miserio	quidum	tene
censeo	Euclio	hisce	miserum	quoniam	tuae
coquom	face	istam	nostrum	saluos	uiam
coquos	forte	iube	omnem	sane	uidetur
da	frugi	lenoni	palam	soror	ultra
datur					

54 Words Occur 9 Times

abeo	dedisse	gratia	morem	perdant	Scapha
ac	eas	habeas	moribus	Phoenicium	sequor
aduenit	ere	istac	moror	posse	sicut
ait	exemplum	istos	natus	propera	sub
aliam	extemplo	melius	nihili	Pseudolum	terra
continuo	faciant	mentem	nimio	quoiquam	tun
cruce	feci	merito	nugas	redde	uirtute
dari	fiet	mille	obuiam	redi	uolui
dat	fuge	modum	optimum	roga	uolunt

69 Words Occur 8 Times

accipe	aulam	eos	magna	pectus	rus
admodum	cape	facile	magnum	pedibus	scias
adulescentem	censes	feceris	malus	perdidit	sermonem
aedium	cito	fecisti	mei	Philo	spondeo
agas	consilia	gaudeo	mirum	postulas	stulte
agat	conuenit	gnatus	negotium	potin	thensaurum
ain	credam	hos	nequam	pridem	uah
alia	debet	huius	occidi	propere	uideor
aliquem	ducere	ibidem	omni	quaero	uitam
amicis	ecquis	iste	oppido	rationem	uostra
attinet	eheu	it	os	ruri	utrum
audire	eorum	Lesbonice			

87 Words Occur 7 Times

accipere	date	factis	mater	patris	sex
actumst	deaeque	fecisse	maxumam	peto	sient
aequomst	deos	ferre	misere	plane	spes
amica	dici	filiae	misit	potes	suis
amicus	dicito	foris	more	propter	taceas
aquam	dictis	frater	nequiquam	quanti	uelis
arbitratu	e	genere	nulla	queo	uenire
audacter	ecastor	illius	nummo	quinque	uia
Callicles	eloquere	intellego	nuptias	quisque	uino
certo	epistula	Iouis	nuptiis	repperi	uiuere
certumst	erga	ius	omne	responde	uiuio
contra	eri	lege	optume	sciunt	uix
coqui	eris	Lesbonicum	partem	seni	usquam
credere	faciat	locum	patre	seruo	utrumque
dabit	facito	manibus			

126 Words Occur 6 Times

accepisti	ausculto	Fides	manifesto	praeter	sortem
adire	Callidamates	foret	Megadore	prope	speculo
aduenis	censeas	foribus	meos	proxumo	st!
adulescenti	cuncta	fuerit	mortuom	Pseudolo	subito
aeque	cura	gnatam	mulier	quapropter	sui
agere	dabis	gnato	multis	quippiam	summo
agit	dabitur	hem	namque	quisquis	sumptu
agrum	dederis	hominis	negat	quouiusmodi	taces
alio	des	homost	neminem	ratio	teneo
alios	do	horum	nequeo	rogas	tibicinam
alius	domo	ingenium	nescis	rusum	tribus
alteram	dos	interim	nostras	salua	uendidit
amabo	ducam	Ioni	nouom	sapis	uenio
amare	duco	ipsum	oculos	scelestus	uiden
amat	duo	ipsum	olim	scies	uidere
amicos	egestatem	itidem	pax	scit	uiri
amoris	emi	iubeo	petit	secum	uita
amplius	etiamne	loquitur	placide	sedulo	uocant
aperite	faceres	lubens	possis	sentio	uoles
audi	facies	ludos	postremo	sin	usus
audin	facite	maiorum	praedico	soleo	utinam

161 Words Occur 5 Times

abis	canes	gentium	mentionem	petunt	sinam
accepisse	cena	geram	metuam	Philippum	sino
adfnitatem	cesso	geras	metum	Philolachem	siquidem
aduenio	coctum	gnate	militi	pistrinum	solli
aduenisse	condicionem	habe	minime	possim	strenue
aduorte	culpam	habuit	multos	possunt	stultus
aes	dedisti	hi	neuis	postulo	suos
aetati	dicant	huius	nihilo	potissimum	tamquam
ager	dignum	iamne	noctu	praedam	tenes
agitur	dimidium	incedit	noster	pretio	Theopropides
aibat	disperii	inimicos	nostra	principio	totum
aiio	dixeris	inprobis	nostrae	probo	triginta
aliis	docte	inspicere	nullam	proinde	uae
aliquis	doctum	iratus	nuptum	properas	uideas
amantem	ecce	itast	occasio	quaerit	uidisse
amanti	eras	lenonem	opere	quidque	uin
amet	estne	lepida	oportuit	quique	uirginem
amicitiam	exi	loco	optuma	quorum	uitae
amorem	fabulam	loquar	optumo	redeo	ullam
anum	faxint	Lysiteles	ordine	rerum	unam
apscede	fero	Macedonio	paene	reuortar	uoluit
apsente	fides	magister	pariter	saepe	uortant
Athenis	floci	magnam	patri	sciant	uortat
auferam	fuat	magnis	patriam	secus	uox
boues	fur	malis	pessume	sententia	urbe
Calliclem	furem	maxumo	petam	serui	uzor
Callipho	futurum	Megaronides	petere	seruitutem	

299 Words Occur 4 Times

abeam	clam	facto	magno	parui	scelesta
abeat	clanculum	factumst	maiolem	pati	sceleste
abin	cogito	factus	malae	patiar	scilicet
addecet	commodum	famam	maximum	pauci	scimus
aderit	conduxit	feram	Megadorus	pauper	sermone
adhuc	consili	ferat	melius	pedes	sies
adueni	consilio	ferunt	memini	penes	signum
adueniens	corruptum	filia	menses	perdidi	simile
aduenientem	credidi	filiai	meque	perge	similis
adulescente	credis	frustra	meridie	pernisse	simus
aetas	culpa	furcifer	metuont	periit	solent
agedum	cures	fures	meumst	perit	solum
agite	currere	gloriam	minoris	Philematium	specta
agitis	damno	gnatae	miseret	piget	speculum
aiebat	danunt	gnati	miseris	placeat	Strobile
alias	dapsilis	gnatum	mittam	Polymachaero-	sua
alicunde	dato	gradum	mitte	plagides	suumque
aliquantum	datum	habeam	mittere	populi	Surus
aliquid	daturum	habui	mitti	populo	tabellas
aliquo	deceat	hae	mones	possint	taceo
alter	dedero	haia	moram	possit	talentum
alteri	Delphium	heri	mortalem	potare	temperi
alterum	demum	heu	mortalis	pote	tempestat
amant	denuo	hosce	mortuost	potero	tempus
amator	deum	illae	muliere	potui	tergum
ambo	dicat	illaec	munus	potuit	totus
ambula	dictum	indicium	nemini	prae	tris
amo	diues	inimicum	nomine	praeda	tune
animi	diuitias	iniuriam	noscere	praesens	ualide
aperit	dolos	insidias	nostro	praesenti	uellem
apstulisse	domino	interii	nouisti	preti	uelles
argumenta	dormitum	inuitus	nouo	procul	ueneris
astant	duas	ipsa	noxiam	proloqui	ueniam
astat	duce	istanc	nullo	promisi	uenisse
attulit	ducit	istinc	oblitus	pueri	ueri
audes	eadem	itaque	occepi	pultabo	uesperum
audis	ecfodiam	iubes	occlude	quaeras	uicissim
aula	egon	laborem	oculi	quamuis	uideam
auro	emisse	leges	oh	quidnam	uidisti
bis	erilem	legibus	onustam	quiduis	uinum
bonae	erili	lenone	oppidum	quindecim	uir
bonam	esses	Lesbonico	oras	quippe	uirgini
bonis	Euclionis	liber	orat	quispiam	uiros
caelum	euenit	liberauit	ornamentis	quouiis	uiuis
cantharum	experiar	liceat	ornata	quouis	unguentis
capere	exsequi	licebit	ornatus	redeam	uoltrius
caueas	extra	litteris	ostende	refert	uoluptas
Charmidem	facilius	longe	pactum	reliqui	uostram
circumducere	facinora	ludo	par	saltem	uostrum
ciues	factiones	magni	pars	sapio	uterque

492 Words Occur 3 Times

abduxit	aio	argentario	carnufex	conloqui	danista
abest	alibi	argenteam	centum	conspicio	darem
abii	aliquam	arraboni	certa	consulere	data
abite	aliter	attat	cetera	contempla	debentur
accedam	allatum	attuli	ceteris	copias	decem
Accheruntem	altera	audiui	ceterum	coquere	deinde
accipiam	amabit	aufer	cibum	cordi	deliciae
adesse	amabunt	auribus	circumspice	cornicem	demissis
adfinis	amatorem	ausim	cluet	credat	dentes
aduecti	amicae	auxilio	coepit	crederet	detur
aduenienti	amice	Ballionem	colas	credideris	dices
aduentu	amittat	beluam	comissatum	crepuit	dicit
aduorsa	angiportum	beneficium	comoediis	crux	dicto
aduortite	antehac	beneuolentem	compellabo	cupit	dignu's
aedificare	antidhac	bibam	concedam	curare	dique
agito	antiquom	bibere	concessero	curem	dis
agnum	anus	Calidore	condimentis	curo	diuinis
agro	apstrudam	Callicli	condiunt	curram	diuites
ah	apstulerit	canem	conductus	cursorum	dixeram
aha	apstuli	capio	congregiar	custodes	dixisti
aiebant	aram	capitis	conloquar	damni	dixi

492 Words Occur 3 Times — *Continued*

doleo	gratias	lucri	optimums†	propemodum	speciem
dolis	gregem	macellum	optumus	propere	spero
dolo	gynaecum	machaera	orationem	prosus	sponden
dolum	habeat	magisque	orator	proxuma	stas
dominum	haben	magnifice	oro	proximum	stulta
donicum	habeto	malas	otiose	publico	sumam
dormit	habratio	malos	otium	puer	sumes
dotis	habitet	maneam	paenissume	puero	summis
drachumam	haeret	matrem	paenitet	pugnam	sumptus
dubitas	herbas	matrimonium	pallium	pulchre	super
duint	homine	maxuma	parata	quaeris	surge
dulce	hominibus	mel	parentes	quaeritas	suspicer
eat	honorem	mendaciis	parietes	quaerunt	tabellis
ebrium	hospes	mendacium	parum	quaestioni	tanta
ecfecta	hostis	mentiar	paucis	quattuor	temere
ecferri	ianua	messis	paullo	queat	terram
edim	ianuam	metu	pauperem	quicquid	tetigi
edunt	ibit	mihique	peccau	quicum	tibis†
egere	ignoscas	milite	pecudes	quidam	totae
eget	illinc	militis	peculio	quoquam	tria
ehem	illorum	miseram	pecunia	quoquo	trium
elocutus	illunc	morae	peius	ratem	tuas
emoriar	impera	mortuis	pendere	recipere	tuorum
empta	imperium	mortuos	perdas	recipe	tutelam
eram	inanis	mos	perdidisti	recipit	uale
erus	inoxium	mox	perdit	recta	uelint
eu	inops	mulieres	perductet	reddere	uelit
eueniat	insanum	mulierum	pergam	regem	uelut
eueniunt	insidiis	nate	perpetuom	reliquit	uenalem
exemplis	insipientior	nato	pessum	reperire	uendidisse
existumat	interdius	nauem	pessumis	repudium	uenerit
exit	interea	necauit	petas	roges	ueni
expeto	inuenire	neget	Philolachetem	sacruficem	uenimus
expetunt	inuentum	Neptune	pietatem	saluere	ueniunt
exturbauit	inuito	nequior	pigeat	sapere	uerberas
fabri	ipsam	neuolt	piscis	sauia	uerbero
fabula	istae	noctesque	placent	scelerum	uestis
fabulae	istunc	nonne	plenam	scelus	uetera
fabulare	ite	nosce	pone	sciat	ueteres
fabularier	ito	nosmet	poplo	scibam	uetus
facie	iubet	nostram	poscam	scibo	uicino
facturus	iudicem	nostris	poscere	scite	uictu
factus†	Iuno	nouisse	posco	sei	uidentur
fallaciis	iure	nouos	posset	Seleucia	uidet
familia	iusserat	nullum	possies	sempiternum	uillam
familiam	iussero	nullus	posthac	senecta	uirgo
fassu's	iussi	nummum	postulat	sententiam	uiuom
faxis	lanios	nummos	postules	serio	uiuos
fecero	laudant	occasionem	postulet	sero	uitium
feres	lenonis	occepisti	poteris	seruat	ullum
ferme	lepidis	oculto	potior	seruatum	unguenta
flagitium	lepidum	occupatus	praecipis	seruem	ungulis
fori	Lesbonici	oculum	praesente	seruet	uno
formido	lex	odio	praetorem	seruis	unus
Fortuna	liberos	olet	primumdum	simitu	uoltis
fugiam	liberum	opino	prior	sinas	uolumus
fustibus	liceret	oportere	probum	sola	uostrorum
futurums†	ligna	opperiar	profectus	soles	uter
gerere	liquet	opseruare	promisit	sollicitat	utor
gestio	lubeat	opsignatas	promitte	somnis	utut
graphicum	lubenter	opsonium	promittere	somno	uxores

1198 Words Occur Twice

abducere	accepti	actum	adgrediar	adulescentia	agitat
abduces	acceptum	adde	adiit	aduorsus	agninis
abduceret	accersam	addideris	adlegauit	aduortas	agundae
abeamus	accese	adducam	admisit	aegre	agunt
abeas	accessit	adduxi	admoenire	aegrotant	arunt
abibam	accipias	adeam	adsiet	aequius	aliae
abierit	accipiat	adeas	adsiste	aequo	alieno
abire	accubas	adferre	adsum	agedum	alienum
accepi	accubat	adferret	adueniat	agerem	aliorum
acceptit	acerrume	adfinem	aduenire	agimus	aliquanto

1198 Words Occur Twice — *Continued*

aliqui	audis	clamoris	cupis	eampse	faenori
alto	aunculo	clitellarios	curas	ebrius	fallaciam
amans	aunculus	cogita	curassis	eccere	fallacias
amantum	aurem	cogitare	curriculo	ecfecero	falso
amara	auris	cogites	dabin	ecfecturum	fama
amas	auspicio	cognatos	dares	ecficiam	famem
amatores	ausu's	cognosco	das	ecfodiebam	familiae
amatoribus	autument	coloniam	daturin	edicam	familiarem
ambas	autumo	columine	debetur	edico	familiaribus
ambos	bacchanal	colunt	deceptus	edictionem	fano
ambulacrum	Ballioni	comedit	decretum	edidi	fanum
ames	beatus	comes	dedam	edit	fastidit
amici	beneuolens	comes†	dederat	edixit	fatere
amisisti	benigne	comitia	dederim	educat	fatetur
amolimini	bibat	commendau	dedimus	eduxi	faxim
amoue	bibite	commentus†	dedistin	egeris	faxit
amplexabere	bibite	comminisci	dedita	egredere	fecerit
ancillas	bonaque	committam	deferam	egreditur	fecisset
angiporto	bonus	commoda	deferre	eire	femina
angulos	bonus†	commode	defodit	eiulans	fert
animai	cadam	commutet	defrudau	eloquor	fidei
animam	caedes	compedis	deludificatus†	emere	fiducia
animatus	caelo	compendi	demonstrauit	emigrauit	fiduciae
animos	Calidorum	concede	demutabo	emptae	fidus
anno	calidum	conceptis	denique	emunxti	fieret
annon	Callicle	conciliarem	dent	enicasso	fiunt
annuos	callidum	concrepuit	derisum	enicem	fles
annum	canto	condalium	deseram	eodem	foldere
anu	capiam	condam	deserunt	eosdem	foedus
aperi	capias	condecet	desinat	erant	fretus
aperis	capiat	condidi	desponde	erimus	fretus
appareat	capitur	condimenta	despondisse	errabo	frugem
appellabo	capillum	condio	deuorti	erras	frumentum
appellare	capiti	condita	dice	erunt	fu
apscessero	caram	conducibile	diceret	eruom	fuerant
apsentem	Carysto	conductor	dicunt	essent	fuerat
apsenti	cassam	confer	differam	esto	fugiat
apsoluam	castigatorem	confido	digitum	Euclionem	fugis
apsolutos	cauere	confregi	dignam	Euclioni	fumus
apsque	caui	confregit	dignis	eumpse	funditus
apstuleras	caussae	conspectu	dignus†	eumque	fustem
apstuleris	caussaes†	conspectum	dignus	euocem	futura
apstulit	cautum	conspicatus	discipulis	exanimatus	gallo
aqua	cedit	consuadet	distrahitur	excruciari	gallum
arbitrare	celata	consulis	diui	exercitor	gaudiis
arbitrari	celatum	consulit	diuidere	existumo	gere
arbitro	cenat	consutis	diuinam	exite	gerit
arborem	censeam	conueniant	diuitem	exitium	germanam
arca	censeat	conueniunt	diuitiis	exorare	gesserit
arcano	censebam	conuiuorum	dixerit	exorari	gesta
argentarium	censen	conuiuas	dixero	exoritur	gladium
argumento	censui	conuiuus	dixin	exornauit	gloriosum
arte	cera	copia	dixisse	experior	gnata
artem	cerebrum	coque	doce	experiri	grandem
artibu'	cernitur	coquinatum	docta	expetis	grandis
artis	certi	coquinum	docuit	expetit	gulam
aspice	certiorem	coquo	doctos	exprobras	gutturum
aspicias	cerussam	coram	dolet	exsolatum	habebus
asta	ceteri	corium	doli	expectatus	haberem
astas	Charine	cornix	dolorem	expectetis	haberi
astato	Charinus	corona	dominus	exstinguere	habitare
astu	Charmide	corrumpit	domis†	exta	habito
astutum	chlamydate	coruos	dono	fabrorum	harum
Athenas	chlamydatus	crapulam	dormiam	faceram	harunc
atramento	circum	credant	dormiens	faciamus	hastis
attulerit	circumspicedum	credas	dormitet	faciet	herba
attulisti	cita	crede	dormiunt	facilem	hoccine
auaritia	citius	crederem	dotatae	faciles†	honore
auarus	ciuibus	cribrum	duc	faciundum	honoris
auctor	ciuitas	crucior	ducat	factae	hortum
audacissimum	clamas	cubitum	ducis	facti	hospitem
auferen	clamat	cultrum	duorum	facturum	hospitium
auferri	clamitant	cuncti	duritia	factu's	hostibus
augent	clamore	cupiat	eae	faenore	

1198 Words Occur Twice — *Continued*

iamdudum	iura	memorem	nominat	paullum	potis
ibis	iusseram	mendacia	noua	pauperi	praecipio
ignem	iuuentute	mensa	nouistin	pauperibus	praedices
ignis	iuues	meopte	nouit	pauperiem	praedones
ignobilis	iuxta	mercatum	nudius	peccatis	praemium
illac	labore	mercedem	nugari	pecauisse	praequam
illas	labra	mercedis	nugator	peculi	praesensit
illast	labris	mercimoni	nullust	pecuniam	praestituta
illequidem	lacrumas	merenti	nummus	pedem	praeterea
illisce	lacrumis	meres	numquis	peiiurum	praeterire
illos	laetus	meriti	nutricem	peiozem	prandium
imagine	lapidem	merui	obiurigem	pellegam	primo
imaginem	latum	meruisti	obnoxius	pellegere	principium
imperas	legionem	metuas	occasios†	peni	priorem
imperatumst	legiones	metuere	occidam	penus	probant
imperauit	lepidam	metuit	occidis	pepulit	probare
imperia	Lesbonicus	mihimet	occidisti	percontabor	probiorem
impero	libera	mihist	occipias	percontare	probis
impetratum	liberare	militarem	occludam	perconteris	probos
impetraui	libere	mina	occupabo	perdere	probrum
impleuisti	liberi	minimi	occupes	perdiderit	prohibet
improbi	liberis	minimo	ocius	perdis	proin
impulsu	linguam	minore	octoginta	perditum	promam
incedere	liquido	mira	odi	perditus	promus
incenatus	litterae	miror	odos	perduci	propius
incipit	litterarum	misereat	offendet	perductorem	proprium
indeque	loca	miseria	olant	perduint	Pseudolust
indicem	locare	miseriordia	olere	pergin	publice
indignum	locaui	missa	oleum	pergulam	publicum
indiligens	loces	mitto	omitte	periclis	pudeat
indoctus	loci	mittunt	omnino	periculum	pudere
industria	locis	modi	onera	periere	pubico
inest	locus	molestos	onerabo	perierint	puicum
ineunte	longior	molestum	onustos	perierit	pugna
infamiam	longius	molestumst	operae	periimus	pulchra
infectum	longum	moneo	opes	periisti	pulchrum
infelix	lubeat	monere	opperiri	perlubens	pultando
infitias	lubido	monitum	opportune	permities	pultare
ingeni	lubidos†	montis	opsignatum	permitto	pultas
ingere	luco	mora	optes	perpetuo	purpura
inhiat	lucro	morata	optestor	persequi	purpuram
inicare	ludis	moriuntur	optigere	peruorse	purus
inimici	Lysiteli	mortui	optigit	pessumi	puteo
inimicis	maiore	mulieri	optuere	pessumo	putes
inopia	maledictis	mulieris	optulit	petat	puteum
Inopiam	males†	muliones	optumi	petimus	putus
inprobi	malitia	mulos	opulento	petito	quadrilibrem
inprobior	mamma-madere	multas	opulentus	Philolachi	quaerere
inprobum	mammia	munditiis	orare	Philonis	quaeritat
inprudens	mancupio	mundo	oratio	pignori	quaesti
inpune	mandatum	murenam	oratum	pinguior	quaestione
inpure	mandauit	narruero	Orcus	Piraeum	quaestum
inquito	mani	natali	ores	placere	qualis
inridere	manta	natalis	ornamenta	places	quandoquidem
inrides	manufestarium	natum	ornatu	plagis	quanta
insciens	mastigia	nauci	otio	planissime	quanto
institui	mauellem	necesse	palmam	plateam	quantumst
intemperiae	maxumast	necne	para	Plautus	querere
interest	mearum	negas	parant	pluris	quicquamst
interuisam	meast	neges	paratus	plurimum	quidlubet
intra	mecastor	nego	parce	poeta	quiesce
inueniam	media	nemost	parcum	pollicitust	quietus
inueniat	medio	nequeam	parcus	popli	quippini
inuenio	Megadoro	nequeas	parsimoniam	porta	quit
io	melior	nequis	participem	portam	quoia
Iouem	meliora	nequiter	participes	porticum	quouiis
ipsusne	meliores	nescias	partitudo	possem	quonam
irem	memineris	nescioquem	parumper	postid	quondam
ista	meminisse	nescit	parumst	postilla	quot
istius	memor	neue	patinae	postis	radicitus
isto	memora	nilne	patinas	postremum	rape
itane	memorant	nimisque	patrissat	potat	rapere
itur	memorare	noli	patronus	potesse	ratione
iubeam	memoras	noluit	paullisper	potestate	ratu'

1198 Words Occur Twice — *Continued*

rectam	scitum	soluta	sycophanta	tuto	uisne
rectius	scorta	somnias	sycophantam	tutum	uisum
red	scortis	somnum	sycophantari	ualere	uiures
reddet	scortum	sonitu	sycophantast	uales	uiuet
reddite	scriptam	sorori	sycophantiae	ualet	uiuit
redditur	scriptam	spectatores	sycophantiam	uapulabis	uiuitur
redeat	scriptum	spernit	sycophantias	ubinam	uiuont
redii	semel	stabulum	tacere	uctus	ulciscar
rediisse	semul	Staphyla	tactios†	uehicla	ulcisci
redit	senatu	Stasimus	talentis	uehit	ullo
refer	senatum	statum	tali	uellet	ullus
referre	sene	stimulis	tangere	uenalis	umbra
regiones	senes	sto	tangerem	uendas	umbram
regionibus	sentit	stultitia	tantis	uendidi	uni
renuntiant	seque	stultitiam	tantisper	uenis	uocare
reperio	sequimini	suae	tanto	uentrem	uocas
repperisse	sermo	subdole	tantumdem	uentri	uocat
repperisti	sermonibus	subolet	teneam	Venu'	uoce
repudies	seruant	sumbolust	tenebras	uenusta	uocem
respexis	seruas	sume	tenent	uerberibus	uociuas
respice	seruassint	sumet	teneor	uerborum	uoco
respicias	seruiam	summa	tenet	uereor	uocor
restas	seruio	summas	tergi	uestem	uolat
rex	seruire	summos	tergo	uias	uolentibus
rogitem	seruit	sumne	tertiam	uiatico	uoluisse
sacra	sescenta	sumpsit	tertius	uicini	uoluntate
sacrum	seu	sumptum	test	uicinia	uorte
saeuiter	sertus	superfit	tetigistin	uicinum	uortit
saginam	sicine	suppetat	Thensauro	uicinus	uosmet
saluam	siem	Surorum	thensauros	uicisti	uoster
salus	Siluani	surrupias	tigna	uictor	uostras
salutat	Simia	surrupui	time	uictum	uotat
salutis	similem	surrupuisti	tis	uictumas	uotet
sanus	Simonem	suscenseo	tolerare	uigila	urbem
sapiens	sitis	suscensui	tot	uile	usui
sapit	sitne	suscita	tota	uincam	utamur
sarcinam	sodalem	suspendere	totidem	uincunt	utendam
satine	solere	suspiciarier	traho	uini	utere
scelestiorem	solide	suspicio	triduom	uiris	utimur
scibas	solio	suspicionem	Trinummo	uirtutem	utram
sciet	solitum	suspikor	turba	uirum	
scires	solitun	sutor	turbare		

5429 Words Occur Once

abalienare	abiturus	accubans	adaxint	adfero	adiurasti
abalienarier	abitus	accubantis	adcurare	adferrier	adiu torem
abalienatur	abripite	accubes	adderes	adfert	adiutrice
abdiderunt	abrogant	accubitum	addidero	adfertur	adiutum
abducant	abusus	accubo	addidit	adferto	adiuua
abducas	accederes	accumbas	addito	adfigi	adiuuabere
abducat	accedito	accumbere	additum	adfines	adiuuare
abducet	acceperam	accumbere	additur	adfini	adiuuas
abducito	acceperim	accurariet	adduc	adfnitate	adlegatu
abducitur	acceperis	accurassis	adducere	adfnium	adlicere
abducturum	accepto	accusas	adducite	adfnictas	adloquar
abducturus	acceptor	accusem	adduint	adfnictet	adloqui
abduxisse	accersat	accusites	addunt	adfliger	admemordit
aberat	accersunt	acerui	adduxit	adfluunt	adminiclum
aberis	accesseris	aceti	addegero	adglutinant	admittam
abes	accessi	acidissumi	ademit	adgrediundust	admonitus
abeundum	accessio	acie	aderat	adhibendust	admordere
abeunt	accheruntis	acrem	adero	adhibet	adorna
abierunt	accidisse	acriorem	adesses	adhibete	adpetit
abhinc	accidunt	acriter	adessuriuit	adibit	adplicare
abibo	acciperem	acrius	adeste	adigit	adplaudere
abiectas	accipi'	acta	adeundi	adii	adportas
abiero	accipient	actam	adeunt	adiisse	adposita
abiisse	accipies	actast	adfatum	adiisti	adprime
abiisses	accipite	acturu's	adfectat	adimerem	adprobare
abiusti	accipito	acturus	adfer	adimit	adpropora
abimus	accollae	aculeus	adferat	adit	adsevero
abiret	accommodem	acutis	adferet	adiungit	adsentabor
abit	accuba	adaeque	adferetur	adiunxeris	adsentari

5429 Words Occur Once — *Continued*

adsentatrix	agitant	amoliri	apsens	Asia	aidos
adsequere	agninam	amolirier	apsinthium	Asiam	aidum
adsequitur	agno	amore	apsolue	asini	ais
adsidam	agnos	amores	apstandus†	asinis	aiuis
adsidui	agnus	amori	apsterreres	asinus	aio
adsiduo	agrumque	amorin	apstine	asinus	aiom
adsint	agundam	amouerem	apstineant	aspecta	aiorsari
adsistite	ahena	amouerim	apstineas	aspellit	aiortere
adsit	ahenum	amoueris	apstinebit	asperneris	aiosque
aduenae	aibas	amoues	apstineo	aspexerit	aiuros
aduenam	aiebas	amplectare	apstinere	aspexi	aiurem
aduenat	albitudinem	amplexator	apstrudat	aspicium	aiurichalco
aduenerit	alere	ampliuscule	apstrudebat	aspicere	aiurium
aduento	aleret	angina	apstrudere	aspiciam	aurufex
aduentum	Alexandrina	anginam	apstrusisse	aspicio	aurumque
adulescentiae	Alexandrum	angiporta	apstulero	assereris	auscultabo
adulescentiaequae	algu	anguilla†	apstulerunt	assus	auscultant
adulescentis	aliato	animae	apstulistis	ast	auscultas
adulescentulum	alicubi	animati	apsumpta	astate	auscultate
adulescentulus†	alieis	anime	apsumpti	astitisse	auscultes
adulescentum	alienas	animis	apsumptum	astiterunt	ausum
adulta	alienatur	animumque	aquai	astrinxeris	ausus
adultam	alienis	animus†	aquilinis	astute	autumas
aduocare	aliouorsum	anne	ara	atriensem	autumaui
aduocato	aliqua	annis	Arabia	atriensi	autumet
aduorsari	aliquantisper	annona	Arabiam	atriis	auxili
aduorsatrix	aliquos	annorum	Arabias†	atrum	auxiliarier
aduorsatus	aliquot	annus	araneas	attactam	auxilium
aduorsis	alis	annus	araneis	attatae	babae
aduortam	aliunde	antecesseris	arbitr	Attica	Bacchas
aduortes	allata	antemnas	arbitrabare	Atticam	balineas
aduortetis	allatas†	anteueniat	arbitramini	Atticis	balineas
aduorti	allatus†	anteperta	arbitrantur	attigatis	Ballione
aduortitis	alligem	antepotens	arbitrarem	attinere	Ballionia
aduortito	alteras	anteueni	arbitrarer	attingere	Ballionis
aduorto	altercatio	anteueniam	arbitrarier	attuleris	ballista
aedem	alternae	Anthrax	arbitraris	auaritiām	barba
aedificantur	altero	antidibo	arbitratus	auctorem	barbare
aedificatio	altrim	antidit	arbitremini	auctoritas	barbarus
aedificato	altrinsecus	Antimachus	arbitremur	auctoritas	basilica
aedificiis	alumnus	antiqua	arbitrentur	aucupes	basilicum
aedilium	aluom	antiquae	arbitrer	aucupet	bat
aegritudine	amabas	antiquam	arbore	audacem	bellator
aegritudinem	amantes	antiquis	arbores	audacia	bellatores
aegritudo	amantis	antiquo	arce	audacias†	bellum
aegroti	amarem	antiquos	arcessam	audacior	belua
Aegyptio	amaret	anu†	arcessas	audax	beluae
Aegyptum	amarumque	anui	arcessebat	audeam	beluata
aemulos	amata	anuli	arcessere	audeant	benefacta
aequa	amato	aperient	arcesserem	audeat	benefactis
aequali	amatori	aperio	architectonem	audebit	beneficio
aequalis	amatur	aperitin	arculam	audebit	beneficio
aequiperabilis	ambabus	aperiuntur	arcularii	audias	beneuolentibus
aequiperet	ambae	apertas	arcum	audies	beneuolentis
aequissimum	ambages	apiscitur	ardus	audietis	beneuolentis
aequomque	ambiguo	Apollo	argentaria	audireque	benigneque
aequos	ambiguom	apparabas	argentata	audisses	benignitate
aerumnas	ambitio	apparere	argentea	auditin	benignus
aerumnis	ambobus	apparet	argenteis	auditum	betam
Aeschinum	ambulatis	appellabis	argenteos	auditores	bibe
Aeschrodora	amburet	appellasses	argutus†	audiueris	biberis
aestate	amicas	appellat	argumentaque	audiuimus	bibes
aetatis	amicissumam	appellaueras	Argus	audiuisti	bibisti
aetatula	amicissume	appellem	argute	auem	bibito
aetatulam	amicitia	appetit	argutias	auferas	bibitur
aeternum	amicorum	apponam	argutum	aufferat	bibunt
afluam	amicus	apponito	arma	aufferre	bifariam
agant	amicus†	apponunt	armis	aufferes	bilingui
Agathoclem	amiseris	apscedam	artae	aufert	biter
Agathocli	amiserit	apscedere	artes	aufugiat	blanda
agebat	amitto	apscedite	artibus	aufugisse	blande
agetis	amnem	apscesserit	artoptam	augebis	blandiloquentu-
agi	amnis	apsconditum	asellum	ai	lus
agitandum†					

5429 Words Occur Once — *Continued*

blandis	cantas	cauto	circumspectat	comis	concepisti
blanditerne	cantat	cautos	circumspectatrix	comitatem	conciēt
blanditur	cantharus	cecidit	circumstabant	comitati	conciabulum
blandius	cantheriis	cecidero	circumuectus	comitem	conciati
blandus	cantores	Cecropio	circumuortant	commeatum	conciauerit
blandus†	cantrices	cedis	circumuortor	commemini	conciiles
blitum	caperratam	cedodum	cis	commeminit	concinat
bombax	capessere	cedunt	cistellatrices	commemora	conclauī
bonan	capesses	celebra	citis	commemorabilem	conclauia
bonasque	capitale	celem	citus†	commemorant	concluium
bone	capitali	celere	ciuem	commemorās	conclusos
bonisne	Capitolio	celerem	ciui	commemoratūm	concordior
bonis†	capitur	celeri	ciuis	commemorauī	concexit
bonumst	capiundas	celerior	ciuitate	commendaueras	concedere
bos	capram	celeriter	clama	commendauit	concederet
bouem	capsit	celerius	clamitatio†	commensi	concredidi
bracchia	capta	celes	clamo	commentu's	concreditu†
bracchium	captandumst	celo	clamores	commentus	concreditu†
brassicam	captas	celocem	clara	commerci	concreduo
breuis	captat	cenaene	claram	commeream	concupinatum
breuem	capti	cenandum	claro	commerita	concupium
bubula	captio	cenās	clarum	commeritum	concustodiui
bubulam	captioni	cenati	claudam	commerui	condemnabo
bubulcitarier	captum	cenaverat	claudus	commigrauit	condiam
bubuli	capturum	cenauero	clauem	comminatu's	condicio
bubulis	captus	cenēs	clauim	comminiscere	condicione
bubus	cara	censebit	clauis	comminiscor	condidici
bucaedae	carbunculus	censebo	clementi	commissurum	condimentumst
bustirape	carcerem	censet	clepe	commixtam	conditam
c'	caerent	censetur	cliens	commodi	condite
caculam	careo	censione	clitellas	commodis	conditum
cadas	carinarii	censu	clueant	commodius	conditumst
cadere	cariora	censu	cluear	commonerier	condiuero
cado	carissimum	centuriata	cluent	commoni	condormiuimus
cadum	carissimus†	cepero	cluentibus	commonitu'	conducatur
caeca	carnaria	cepisse	cluentibus	commoror	conducebas
caecus	carnarium	cepit	clupeum	commune	conduce
caedere	carnuficium	cepolendrum	clupeus	communem	conducta
caedite	caros	ceram	coagmenta	communi	conductast
caedito	carum	Cercobulus	cecilendrum	communia	conductum
caedundum	caruisse	Cerconicus	coctam	communicesque	conducunt
caeno	cassidem	Cererin	coctaque	communis	conduplicant
caenum	caste	Cererin	coctumst	commutauit	condus
caeruleos	castigabilem	Cererin	cogatis	commutemus	conduxi
calamitatis	castigabit	Cererin	cogere	commuto	conectite
calamo	castigare	Cererin	cogit	comoedia	confeci
calator	castigatum	Cererin	cogitando	comparebas	conferam
calceolarii	castrandum	Cererin	cogitas	comparem	conferebas
calet	casum	Cererin	cogitate	comparet	confessu'
Calidori	catam	Cererin	cogitato	compecti	confessu's
Calidoro	catapirateria	Cererin	cogitatumst	compecto	confestim
Calidorus	cataractria	Cererin	cogitauit	compellarem	conficiet
callent	cati	Cererin	cogitet	compellit	conficimus
callet	catum	Cererin	cognati	compellit	confidentem
Callias	catus	Chares	cognatum	compendium	confidenter
Callidamatem	caudicali	Charmidatus	cognomena	compilator	confidenterque
Callidamati	caueam	Charmidei	cognosce	complexus†	confidentia
Callidemides	caueant	Charmidi	coimus	compluris	confidentiae
callidiorem	cauebo	chlamyde	colere	compositumst	confidentiloquius
Callimarchus	cauendum	chlamydem	colitis	comprehendite	confidit
Callinicus	cauendumst	chorago	Collabus	compressiones	confige
Calliphone	caueo	Chrysidem	collo	compressisse	confirmabimus
Callippus	cauerem	cibo	collum	comprimere	confirmare
callum	caueres	cibus†	colorem	comprimenda	confit
Campanica	cauero	cicimandro	coloris	comprimor	confiteor
Campans	cauet	Ciliciam	columen	comprimunda	confodere
campos	cauillam	cinaedus	comburere	conare	confringit
cancer	caupones	circiter	comedent	conatus	confudit
candefacere	causificor	circumcirca	comederit	concastigabo	confugere
candida	caussam	circumdari	comedis	concedere	confugiant
candido	caussas†	circumducam	comedunt	concelebrare	confugisti
candorem	caute	circumducat	comesse	concenturiat	congerronem
cantantem	cautios†	circumduce	comessum	concenturio	congerrones
cantantem	cautiores	circumspectabam	comessurus		

5429 Words Occur Once — *Continued*

congerunt	contemplat	costae	cupidum	decorari	deridebo
congestae	contemplo	cottabi	cupiebam	dedecorant	derideo
congestum	conteram	cottidianum st	cupienter	decorum	derideri
congiam	conterere	cottidie	cupies	decretum st	deridiculum
congliscat	contiens	coxerint	cuppes	decumus	deripiamus
congregari	contigit	crassam	curabit	decumo	desedisti
congrio	continens	crassas	curabitur	decus	deserat
congrione	continere	crassis	curabo	dedas	deserere
congrum	contione	crassitudine	curant	dederam	deseres
cohiberent	controllam	crastini	curantur	dederamque	deseret
conicere	controuorsia	crastinum	curata	deducam	deseruerunt
coniecit	contuderunt	creas	curatam	defaecato	deseruit
coniectura	contui	crebri	curate	defaecatum st	deseruitque
coniuent	contumeliam	crebro	curatio st	defendat	desideres
coniunctus	conturbabunt	credatis	curatum	defetigo	desidia
conlaudant	contutu	credibile	curai	deficam	desidiam
conlaude	conuenerat	crediderim	curer	deformata	desine
conlegit	conuenero	credidero	curiae	defossa	desiste
conlibitum	conueni	credier	curialium	defrudes	desistum
conligatis	conueniam	credito	curio	defrustratur	despoliator
conligi	conueniat	creditum	curiosam	defrutum	despondeat
conlinunt	conueniebatne	crediturus	curis	degam	desponderi
conlocata	conuenuimus	creduas	curre	dego	despondes
conlocauit	conuenire	crepent	currendum st	dehibuisti	despondi
conlocem	conuenisse	creta	currenti	dehinc	despondisti
conlocet	conuenistin	crimen	curriculum	deices	despondisti
conlocutu's	conueniundum st	crimina	curro	deiuuare	despondit
conlutulentet	conuentum	criminet	cursum	deis	desquama
conqueritur	conuicium	crinis	cursori	delatum	destinant
conqueror	conuiuiae	Crinnus	curso	delectauerit	destinatam
conquiescere	conuiuui	croccibat	custodem	delicatu's	destiteris
conquiescitur	conuocauit	cruci	custodelam	deliciis	destitisti
conquiniscet	conuocem	cruciabiliter	custos	delicis	desubito
conquiniscito	conuoco	cruciatur	cyathum	deliquimus	deterior
conrepperit	copi	cruciatum	dabam	deliquit	deteriorem
consciis	copias st	cruciatur	dabimus	Delphio	deterri
conscribito	copiam	cruda	dabisne	Delphis	deterroma
conscriptam	copias	crudum	dabunt	deluctauit	deterum
conscriptis	copulantur	cruminam	dabuntur	deludam	deterum
consecrari	coquas	crura	dabuntur	deludis	deterum
consecrari	coquant	cruricrepidae	damnare	demas	deterum
consequere	coquat	cubandum st	damnoseis	demeret	deterum
conseruauit	coquinare	cubat	damnum	demerit	deterum
conseruorum	coquite	cubem	danistam	demerui	deterum
consident	coquo'	cubiculum	danisticum	deminuam	deterum
considero	coquont	cubitare	dant	demonstratae	deterum
consignabo	corbulis	cucule	daret	demonstretis	deterum
consignemus	corcotarii	cuculus	daretur	dempserat	deterum
consiliis	corcotis	cuculum	Dareum	demum st	deterum
consiliis st	corculum	culcitulam	datam	demutant	deterum
consistam	cordique	culina	datam	demutauit	deterum
consistunt	coriandrum	culleis	dataria	denegem	deterum
consociauit	Corinthiensem	culleo	datas	denis	deterum
consolatur	corio	culpari	datat	denos	deterum
conspexeris	cornibus	culpant	datat	dentatum	deterum
conspexi	cornu	culpes	datu	denumerato	deterum
conspicari	cornua	cummam	daturu's	denumerauero	deterum
conspicere	corolla	cumque	datus	deorum	deterum
conspicor	corollas	cumulatissime	dea	deosque	deterum
constituatur	coronam	cunctae	debebas	depellat	deterum
constituatur	coronas	cunctam	debent	dependi	deterum
constrictis	corpora	cunctis	debeo	deperit	deterum
constringam	corporis	cunctos	debere	deplorabundus	deterum
consudaueris	corporum	cunila	deberet	deprome	deterum
consuetudine	corpus	cunis	debes	deponat	deterum
consuetudines	corrige	cupi'	deblaterauisti	deportatum	deterum
consuetum	corrigit	cupiam	debut	deportere	deterum
consulas	corrumpat	cupias	decedam	deposiuit	deterum
consului	corrumpet	cupidae	decent	depromi	deterum
contabefacit	corrumpit	cupide	deceret	depromptum	deterum
contechnatus	corrumpit	Cupidinem	decidunt	depugnat	deterum
contemnam	corrupisse	cupido	decians	deputat	deterum
contemnunt	corruptor	Cupido	declaramus	derepente	deterum
contemnor	coruom	cupidos	declinaui		deterum

5429 Words Occur Once — *Continued*

dictura	doctior	eandem	elleborum	essu	existuma
dicturum	doctis†	eant	eloqui	este	existumas
didici	doctius	eapse	elotum	estur	exit
diebus	docuisset	eaque	eludificatus	euasurus†	exmouetis
dieculae	doctrinam	eatenus	elue	euenat	exoptatissime
diei	doctus	ebeat	eluito	eueniant	exoptem
dierecta	docuit	ebibere	emam	eueniet	exoriatur
dierecte	dolent	ebibit	emat	euenisse	exorariet
dierecti	dolerem	ebore	eme	eueniunt	exordiri
differant	doleres	ebrio	ementitus	euentus	exorem
difficile†	doletne	ebrios	emeram	eugepae	exornas
difficilis	doliarem	ebrius†	emeras	eundem	exornata
digitis	dolium	ebur	emeres	Eunomia	exornatis
digitos	dolore	eburata	emerit	eunt	exornatum
dignissimum†	dolose	eccam	emeritum	euoca	exornauero
dilectum	dolosus†	eccas	emicare	euocabo	exornetur
diluont	domare	eccillam	emigra	euocadam	exorno
dimidiam	domini	eccillum	emigrauius	euocarem	exortus
dimidium†	domiusque	eccos	emisimus	euocate	exossabo
diminuam	domos†	ecfeceris	emisset	euoluam	exotica
Dionysia	dona	ecfecissem	emissiciis	euomunt	expediam
Diphilo	donabo	ecfecisset	emistin	euortat	expediant
Dircam	donatis	ecfectum	emite	euortisset	expelle
disceptator	dormias	ecferantur	emittam	euortit	expensi
discidium	dormiat	ecfercite	emittar	euortit	expenso
disciplinas†	dormibo	ecferendum	emittat	exaedificaret	experieret
discipulam	dormitarent	ecferet	emittere	exaedificatas	expertem
discipulina	dormitas	ecfert	emitti	exaedificauisset	expertus
disciplinariae	dormitator	ecficere	emittis	examussim	expetam
discipulos	dormitatur	ecficio	emolumentum	exaudiat	expetant
disco	dorsum	ecfici†	emoriri	exballistabo	expetas
disconducit	dotata	ecficit	emortuaem	excesseris	expetebant
discrucior	dotatam	ecfoderis	emortuam	excetra	expetessam
discunt	dotes	ecfodio	emortui	exciderunt	expiare
discupio	dotibus	ecfugi	emortuom	exciet	expletis
disperdidit	drachuma	ecfugias	emortuos	excipies	explicatam
dispertirem	drachumarum	ecfugiet	empti	excissos	exploratorem
dispertiriet	drachumis	ecqua	emptum	exciuit	expolitae
dispertiuisti	drachumissent	ecquam	enica	exclamat	expoliunt
dispuet	dromo	ecquas	enicet	exclamem	expostulare
disputa	duarum	ecquem	enitor	excludito	expotum
disputaui	dubiis	edemus	enixe	excruciant	expressam
disputata	dubitem	edentulae	enumquam	excrucior	exprobrem
disque	ducas	edes	enuntiare	excucurrerit	expugnatum
dissignata	ducant	edi	eon	excurato	expugnaui
dissimulabam	ducendi	ediscat	eosne	excusare	expugno
dissimulabo	ducenos	edisne	eos†	excusemus	exputem
dissimulando	ducentae	edixeram	epistulasque	excutedum	exquare
dissuadetur	ducerem	edoceam	epithecam	excutiunt	exquiratur
distractio	duces	edoceas	epulae	exdorsua	exquire
distraxissent	duci	eductam	equidem	exeat	exquirendi
distringam	ducito	egerint	equo	exedint	exquirere
disturba	ducitur	egerit	equos	exegerim	exradicitus
diitiis	ductarem	egestas	eradicarier	exegit	exsignauero
ditior	ductarier	egetne	erepsisti	exemi	exsiliatis
diuidam	ducunt	egetur	erile	exempla	expectabam
diuides	ducuntur	egi	erillis	exemplo	expectare
diuidi	duim	egisti	eripes	exercitum	expectat
diuis	duit	egit	eriperes	exercitum	expectatior
diuitior	dulcia	egredior	eripuit	exercitus	expecto
diuo	dulciferum	egrediuntur	errasse	exeundum	expecto
diuom	duobus	eidem	errata	exheredem	expuant
diuorse	duos	eine	erret	exhibam	exstat
diuorti	duplicis	eiusmodi	erret	exhibent	exstillent
diutius	dura	elabitur	errore	exhibes	extinctum
dixerim	duraui	electili	erumne	exibo	extingui
diximus	durius	elegans	erunt	exigas	exstruito
dixis	dux	Eleusium	esca	exigat	exsulatum
dixistis	duxeris	eliciunt	escas	exigere	exsurge
dixtine	eademque	eligi	escendisti	exii	exsurrexi
doceas	eadem†	elinguandam	esne	exillis	extempulo
docent	eaepsae	elixus	essetne	exin	extentatum
docet	eamque	elleborosus†	essitabunt	exinde	exterger
doctam	eamus			exis	extimueras

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extis	feras	fluont	fuitne	glandium	hereditas
extolli	feratur	foco	fulguritae	gloriae	heres
extollunt	ferebat	focum	fullo	gnaruris	hesternum
extrudit	ferentarium	fodi	fullones	graderere	hiberna
extrusisti	feret	foedarim	fullonius	gradibus	hicin
extudi	feriam	foede	fulmentas	gradietur	hicine
exturba	ferias	follem	fundamento	gradu	hiemem
exturbasti	ferio	fontem	fundamentum	Graece	hilari
exuuiis	ferit	forabunt	fundes	grandinem	hilarus
exussum	ferocem	forent	fundis	grandibo	Hilurica
faba	ferratile	formai	fundus	grandior	hircum
faber	ferreis	formicis	fungaris	graphice	hircus
fabris	ferret	formidas	fungatur	graphicus	hirquina
fabrum	ferriteri	formidosas	fungi	gratiae	hiscunt
fabulabimur	ferriterium	fors	fungino	gratiasque	historiam
fabulatas	ferritribaces	fortasse	fungit	gratiis	hiulca
fabulor	ferrum	fortem	furandum	gratis	hocine
facete	ferretur	fortis	furatum	gratulator	hodies
facetis	feruefaciunt	fortiter	furcilles	gratum	holera
faciebat	feruont	fortuito	furibus	grauabor	holitores
faciem	festinate	fortunabunt	furinum	grauaris	holus
facient	festine	fortunam	furum	grauem	hominis
facillumum	festinet	fortunas	furtificas	grauis	homo's
facimus	festino	fortunatam	fusti	grauda	homunculi
facin	festo	fortunataque	galea	grauior	honeste
facinorum	feta	fortunatas	Gallicis	grauiter	honestet
facitis	fiam	fortunate	gallina	grauius	horno
factam	fiamus	fortunatorum	gallinacea	greges	Honor
factio	fictor	fortunatus	gallinacio	Grumio	honoris
factiosum	fictorem	fortunatu's	gallinacius	gurgulios	honos
factius	ficturae	frangat	gallinae	gustare	hora
factos	fideli	frangere	gallus	gustato	horriola
factu	fideliam	frangitis	garrire	gustauerit	horridularum
facturi	fidelis	frate	gaudeant	gutta	horti
facunde	fidelitasque	fratrem	gaudeas	guttam	hospite
faeceos	fidelitatem	fratri	gaudent	gymnasium	hospiti
faenoris	fideliter	fraude	gaudere	gymnastica	hostias
faenusculum	Fidi	fraudem	gaudia	habeant	hosticas
falas	fidicinas	fraudenta	gaudiisque	habebam	hostilibus
fallaciae	fido	fraudente	gaudium	habebis	hostisne
fallere	fierem	fraus	gemitu	habemur	huccine
fallis	fierent	fricari	gemitu	habeon	huiusmodi
fallunt	fieres	frigida	genera	habitas	humanis
falsa	filias	frit	generes	habitatum	humanis
falsidicum	finem	frons	generibus	habitauit	huncine
falsis	firma	frontem	generum	habitent	iaceam
falson	firmiora	frugalior	geniumque	habiti	iaceant
famae	firmiorem	frumentariis	gens	habituum	iacebis
famas	firmitate	frumento	gentium	habiturus	iacentem
fame	firmitatem	frumentum	genua	habitus	iacentis
fameque	firmum	frustramini	genuerunt	habuerim	iacere
fames	firmus	frustrationes	gerat	habuisti	iacitur
famigeratio	fissile	frutex	geratur	habuitne	iactari
famigeratori	fissorum	fuant	gerebat	haecine	iamque
famigeratorum	fixae	fuas	geretur	haec	ibam
familiariter	flabelliferae	fuco	germana	hahae	ibas
fartim	flagitabere	fue	gerae	hahahae	ibat
fas	flagitare	fueram	gerundum	hallec	ibis
fatear	flagitator	fueris	Geryonaceo	hamum	ibitur
fauces	flagiti	fuerunt	gessi	hapalopside	ictus
faucis	flagitio	fugam	gessisse	hara	idcirco
fausta	flagris	fugat	gessit	hariolus	identidem
faxem	flagritribae	fugatis	gestam	harpaga	ideo
febrim	flammarii	fugere	gestant	harpagatum	idne
fecerim	flare	fugereque	gestandus	harpagauit	idoneum
fecerunt	fleam	fugin	gestas	Harpage	idoneus
fecimus	flens	fugit	gestas	harpago	Iasonem
felat	flentem	fugitat	gestire	Hedylium	ignarissumis
feliciterque	fleuris	fugitiuam	gestis	herbasque	ignauis
felix	floccum	fugitiue	gestores	herbis	ignauia
feminas	floreas	fugitiuos	gignitur	hercles	ignauiam
feniculum	fluctibu'	fugitorem	glabrae	Herculem	ignauissimus
ferant	fluctus	fuigiunt	glabriorem	Hercules	ignauom
ferare	fluctusque	fuisti	gladio	Herculi	ignaus

5429 Words Occur Once — *Continued*

ignorandus†	incomodi	iniurium	integumentum	iocus	laetitia
ignosco	incommoditates	iniuste	intellegam	Ionica	laetitiās
ignota	incommodum	inlexit	intellegas	Ioue	laeto
ignotam	inconciliare	inlocabilem	intellegere	ipsissimus	laeua
iisti	inconciliastin	inluuies	intellegis	ipso	laeuam
ilicet	inconsultu	inmanem	intellegit	ipson	lamberas
illanc	inreputauit	inmemor	intempestiuos	ira	lamentare
illess†	incumbat	inmemorem	intende	iram	lanarius
illicines†	incursent	inmoene	interbibere	irasci	lanii
illic'†	incus	inmortale	interbitat	irati	languorem
illine	incuses	inmortalia	intercedat	irato	lanterna
illist	incuties	inmundus	intercepi	iratum	lapi
illoc	indagator	inmundus	interduim	ires	lapidi
imago	indaget	inmuni	interdum	iret	laqueo
imber	indauidisse	inmunis	interfecero	isque	Larem
imbre	indauiduerit	innocentem	interficiant	isse	large
imbremque	indicabis	inopem	interfieri	ist	largiri
imbres	indicant	inopias†	interibi	istacin	largiter
imbricesque	indicare	inopia	interiit	istacine	largitu's
imbrim	indicassis	inpium	interimam	istest	Lari
imbuas	indice	inportunam	interminatust	istiusmodi	laruae
immigrat	indidem	inpoti	intermissum	istocine	lasciuae
immigraui	indidi	inpransus	intermortui	istorum	laserpici
immutare	indidit	inproba	interpellatio	itan	lassus
immutassis	indignis	inprobae	interpolare	iterant	late
impellere	indipisces	inprobe	interpoles	iterari	latebis
imperabo	indipiscor	inprobiores	interpretari	iterum	latebricolarum
imperata	inducti	inprobissimum	interpretes	itidemque	latebris
imperator	indoles	inprudenter	interrogare	itinerā	latebrose
imperatum	indomito	inprudenti	interrumpere	iturus†	latent
imperauerim	indotata	inpudens	interstringam	iubeat	latera
imperes	indotata	inpudice	interuias	iubebis	lates
imperis	indotatas	inpurae	interuorteret	iubebo	latitabat
imperio	induitur	inpurate	intestina	iuben	latiu'
imperiosus	indunt	inpuris	intestinis	iubent	latrocinatum
imperitas	indusiarii	inque	instituta	iuberes	latu
impertio	industriāe	inquinaui	intolerabiles	iubeto	latuit
impertit	industriis	inquit	intolerandum	iucundum†	lauabo
impetrabilis	industrior	inrideas	introierit	iudex	lauat
impetrabit	induxeris	inrideat	intuli	iudicare	lauatio
impetrare	induxerunt	inridet	intuor	iudicium	lauationem
impetrari	in'	inriqua	inuasit	iudico	lauatum
impetrassere	inepte	inructas	inueneris	iugis	laudari
impluat	ineptus	insaniam	inuenerit	iuisse	laudas
impluit	ineuscheme	insaniaeque	inuenero	iunculae	laudasse
imponam	infamis	insanin	inueni	iurando	laudauisse
imponas	infecta	insanis	inuenias	iurandum	laudem
imponentur	infectores	insatietatibus	inuenies	iurauistin	laudent
imposisse	infensae	inscendam	inuenietis	iuratori	laudis
impulsor	inferi	insciente	inuenimus	iuratus	laudo
impulsore	inferiorem	inscita	inuenires	iussisse	Lauerna
impune	infert	inscite	inuenisse	iusta	lauri
inanem	infidelis	inscitissimus	inuenisti	iustus	lauris
inaniis	infidum	inscribit	inuento	iuuabo	laurit
inaniilogistae	infit	insepultum	inuentu	iuiuas	lauraque
incedo	infortunio	inseruibis	inuenturum	iuiuerit	lectae
incedunt	infortunium	inseruire	inuentu's	iuiuentis	lectisterniator
incenati	infumo	insidiantur	inuestigare	iuiuentem	lecto
incendes	ingenia	insimulas	inuideat	iuxtaque	lectus
incendor	ingenuom	insipientis†	inuidet	labella	lectus†
inceptat	ingerimus	inspectas	inuidere	labellis	legam
incerta	ingredere	inspectasque	inuides	labitur	legerit
incerti	ingrediri	insperata	inuidia	laborent	legerupa
incerto	ingreditur	inspice	inuidus	labores	legerupam
incertum†	inhiauit	inspiciat	inuisam	labori	legioni
incessi	inhonestis	instipulatus	inuisis	laboris	legis
incidi	inibis	instrenuos	inuitet	labos	lemniscos
incipissis	inicit	instruere	inuoca	Lacina	lenam
incitas	iniecisti	insula	inuoco	Laconicam	lenoniam
inclementer	iniimus	insulas	inuolem	lacrumam	lenonium
inclutae	inimico	insulsum	inutilem	lacrumans	lenonium†
incohatam	inimicus	insuper	iocaris	lactibus	lenonius
incolae	iniquiore	integra	ioculo	laetantem	lenonum
incommode	iniuria		iocum	laetificantur	lepidus†

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lepidi	luci	malificus	meministin	minitare	mordicibus
lepidissume	lucrifugas	malim	meminit	minor	morer
lepidissimum	luctator	malique	memorariet	minusculum	mori
lepido	luculentum	malitiam	memorat	mirabilis	morigerae
lepidus	lucus	malitiaſt	memorato	mirare	morigeru's
leto	ludam	malorum	memoret	mirari	moriur
leuem	ludere	malumque	memoriam	miremini	morologis
leues	ludibundus	malumſt	men	mirimodis	moros
leuiorem	ludicram	maluſt	mendacem	mirumſt	morosos
libella	ludificabo	mammicula	mendaciloquus	mis	mors
libellai	ludificat	mandasse	mendaciloquom	Misargyrides	morsiunculae
libellam	ludificatorem	mandataſt	mendax	miscent	mortales
libello	ludificatu'	mandatus	mendicabula	misceres	mortarium
liberam	ludificatuſt	mandatuſt	mendicare	miscet	mortem
liberant	ludificauerit	maneant	mendicere	miseria	mortua
liberasse	ludificetur	manebo	mendicis	miseriae	mortuam
liberasso	ludimus	manere	mendico	miseras	mortuo
liberaſt	ludiuſt	manesne	mendicus	misereret	mostra
liberat	ludus	manicas	mens	misereri	mostrare
liberate	lumbrice	maniplatim	mensam	miserescat	moueant
liberaui	lupos	mantant	mense	miseri	moues
liberet	lupus	mantant	mensulam	miseriae	mouet
liberorum	luscus	manubrium	mensum	miseriis	mucci
liberosque	lustrantur	manufesta	mentire	miseritumſt	mula
libertam	lutitant	manulearii	mentis	miserius	mulcari
libertas	luto	manuleatam	mentituſt	miseros	mulcet
libram	lutoſt	manumſt	meosque	miserrume	muli
libro	lutum	manuplares	mequidem	miserrumeis	mulierculam
licentiam	luxantur	manuplaris	mera	miserrumus	mulieremque
licetne	Luxuriae	mare	merast	miserumſt	mulsi
licetque	Lyconides	mari	mercatum	misi	multabo
lictumſt	macchaera	maria	mercatura	misisse	multae
lignean	maccidem	maris	mercaturan	misisse	multam
limbularii	Macedoni	maritumis	mercedest	misisset	multasque
limen	Macedonia	Massici	mercimonio	missus	multauit
lineam	Macedoniensem	mastigiae	merciſt	misti	multi
linguis	Macedonius	materiae	merear	mittatur	multiloquom
linteones	macerant	matronae	merendam	mitteres	multipotenti
linteum	macero	matronarum	merens	mitteret	multoque
linum	macet	matronis	merere	mittimus	munera
linquere	Machaerio	matula	meret	mittis	munerigeruli
liqueant	machinas	matulam	meretricis	mittit	murmurat
liquida	mactant	maturam	meretricium	mixtum	maurobatharii
liquiduſt	mactari	maturam	meretur	modesti	murrinam
liquitur	macto	maturate	merita	modestia	murum
litationem	madeam	mauelim	meritam	modestiam	musice
littem	madefactatis	mauelis	meritus	modicis	mussari
litteram	madent	mauelit	merituſt	moenia	mussitabas
litteras	madeo	mauis	meruerunt	Molab	mutabit
litterasque	madet	mauolo	meruisse	molestam	mutam
locassem	madide	maxumas	merum	molestiaeque	muttire
locassim	madidum	maxumi	messem	molestu's	mutuam
locata	madulsam	maxumiſt	messim	molestuſt	mutuis
locos	maerens	meai	metere	molles	mutumſt
locost	maerore	meaque	metimur	mollior	myropolae
locuples	maeroris	Medea	metit	molliter	nac
locutus	maestitiaequae	Medea	metuant	mollitiis	nactus
longae	maestitudoque	mediam	metuculosa	molocinarii	naenia
longi	maestuſt	medicabo	metuebam	mone	nanctu's
longissima	mage	medicamento	metuenda	moneas	nare
longo	magisterio	medico	metuis	monendu's	monerabit
loquaces	magnas	meditabar	metus	monet	narrabo
loquendi	magnisque	meditabor	meu's	monstra	narras
loquentis	magnificus	meditati	migrare	monstrare	narrat
loquerer	magnus	meditatum	migrat	monstres	narrato
loqueris	maiiores	meditatus	mihin	montem	narraui
lora	malaque	medullitus	milia	montes	nartet
loris	maledicis	mehercle	miliens	moramur	narro
lubeat	malefacta	Melinum	militariis	morare	natalem
lubentissumo	malefice	mellam	militaris	moratur	nati
lubitum	maleficos	mellillae	militem	moratus	natu
lubuit	maleficum	memento	miluinis	morbo	natura
lucem	maleque	meminerunt	miluom	morbum	nau
lucernam	malesuada	meministi	miluos	morbus	nauis

5429 Words Occur Once — *Continued*

nebulam	nouam	obrepat	onerem	optumis	paritas
neccum	nouarum	obrepseris	oneris	opturat	parricida
necessitas	nouas	obrepseris	onus	opulentiae	parsi
necullum	nouercam	obsonas	operaest	opulentiores	parsimonia
negabas	noueris	obuenerit	operamque	opulentissimus	parsimoniae
negabo	nouerisne	obuoluto	operast	orabo	parsis
negauit	nouerit	obuortat	operi	orant	parsissem
neglegens	nouicium	occasiuncula	operiri	orasque	parta
neglegentes	nouorum	occedamus	operito	oratione	partas
neglegentiam	nox	occepistis	opibus	orationis	parte
neglegere	noxia	occepit	opifex	oratioſt	particeps
negotiis	nu	occeptumſt	opinione	orauit	partum
negotio	nubant	occessit	oporteat	ordinem	parturit
negotiosuſt	nubent	occideret	opperiam	orditur	parua
negotiſt	nucem	occiderit	opperiare	ordo	paruis
negotiumſt	nuda	occidimus	opperibor	ore	paruisti
nent.	nugacisſume	occidit	opperire	orgiorum	paruolus
Neptuni	nugae	occidit	opperitur	oritur	paruom
Neptuno	nugamini	occipiam	opperitus	oriundi	paruomſt
nequamſt	nugare	occipiat	opplebo	ornatum	pascite
nequaquam	nugatorem	occipitio	oppletae	ossa	passim
nequeat	nugatori	occisa	oppletus	ostendam	passum
nequeunt	nugatorias	occisus	opponam	ostentari	pastum
Neri	nugatorium	occlusa	Opportunitas	ostendi	patagiarii
neruo	nugatur	occlusae	opportunitas	ostentat	patentat
nesciam	nugigerulis	occlusioremque	opportunitas	ostio	patefeci
nesciat	nugis	occlusti	opportunitas	otiose	patere
nescioquid	nulli	occulant	opportunitas	otiosus	paterer
nescioquo	nulliu'	occultabo	opportunitas	oues	paternam
nesciunt	nullumſt	occultandaest	opportunitas	ouis	paterni
neutrubi	numeras	occultatum	opportunitas	pacem	paternam
nidoricipi	numerae	occultassis	opportunitas	pacisci	paternam
nihilis	numeratis	occultum	opportunitas	pacta	paternam
nimiae	numeratum	occulunt	opportunitas	pactam	paternam
nimias	nummis	occupassis	opportunitas	pactast	paternam
nimioque	nummorum	occupato	opportunitas	pactionem	paternam
nimirum	numnam	occupatu's	opportunitas	paedagogus	paternam
niteant	numqui	occupauit	opportunitas	paenulaſt	paternam
nitidior	nundinalis	occupias	opportunitas	palamſt	paternam
nitidiuscule	nuntiar	occurrit	opportunitas	pallam	paternam
nitidiusculum	nuntias	occurro	opportunitas	pallas	paternam
nitorem	nuntiate	occele	opportunitas	pallio	patrone
nituntur	nunties	ocello	opportunitas	pallioliatim	patrone
niue	nuntiet	ocellu's	opportunitas	pallioſt	patrone
nobileſt	nuntietur	oculata	opportunitas	palpum	patrone
nobilis	nuntii	oculeus	opportunitas	panem	patrone
nobiscum	nuntium	oculicrepidae	opportunitas	panis	patrone
noceas	nupsisti	oculisque	opportunitas	panticesque	patrone
noceat	nupta	oculus	opportunitas	pantopolium	patrone
nocet	nuptiae	oderit	opportunitas	papauerem	patrone
noctem	nusquamſt	odiosas	opportunitas	papillarum	patrone
noctes	nutrice	odiosaeque	opportunitas	parabit	patrone
noctis	nutrix	odiosus	opportunitas	parabo	patrone
noenum	obambulatum	odorem	opportunitas	parare	patrone
nolebam	obdormiui	odores	opportunitas	parasite	patrone
nolint	obducam	offendam	opportunitas	parasitos	patrone
nolint	obest	officio	opportunitas	parasitus	patrone
nolui	obicere	offigantur	opportunitas	parat	patrone
nominabo	obicias	offuciam	opportunitas	paratae	patrone
nomini	obicitur	offusam	opportunitas	parataſt	patrone
nonum	obicunt	oggerunt	opportunitas	paratis	patrone
noram	obicitare	ohe	opportunitas	paratragoedat	patrone
noscitat	obicetas	olent	opportunitas	paratum	patrone
nosco	obictaſt	oleo	opportunitas	parauit	patrone
nosque	obictecent	oles	opportunitas	parcere	patrone
nosse	obictes	oliui	opportunitas	parcior	patrone
nossem	obiurgandus	oliuom	opportunitas	parcisſumum	patrone
nostramne	obiurgans	Olympico	opportunitas	parcunt	patrone
nostrum	oblectem	omine	opportunitas	parent	patrone
nostrorum	oblinam	omittis	opportunitas	parerem	patrone
nostruſt	oblitum	omnibuſt	opportunitas	parietem	patrone
nota	obnoxios	onerabi'	opportunitas	parietem	patrone
notis	obnoxiosae	onerat	opportunitas	parietem	patrone
notisque	oboluiſt	onere	opportunitas	parietem	patrone

5429 Words Occur Once — *Continued*

peiiuri	pergite	petet	pluma	potate	precator
peiiurissume	pergitin	petis	plumbeos	potatum	prehendam
peiiurius	pergraecaminei	petitum	plumbeum	potem	prehenderit
peiius	pergraecamini	Phanisce	plura	poterat	prehendunt
peior	pergraecari	pharetram	pluribus	poteris	prehensi
Peliam	pergraphicus	Philemo	plurimis	poterit	premam
pellego	pergunt	Philemoni	pluris	poterunt	pretium
pellerem	perhibeatur	Philippeum	plurimae	potestas	pretiumst
pellis	pericli	Philippus	plurimi	potestatem	primaria
pellucet	periciumst	Philolache	plurimis	poti	primoribus
pendam	periculo	Philolachei	plurimos	potiatur	primus
pendeant	perissem	Philolachesne	plusque	potiorem	principi
pendens	perissem	Philolachete	pocula	potitus	priuatae
pendentem	perissem	Philolacheti	poeniceo	potuisti	priuatum
pendes	perinde	Philolachetis	polliceor	praebeo	prios
pendet	perire	philosophatum	pollicetur	praebere	proauo
pendis	peris	philosophatur	pollicitatio	praecllet	probasse
pendo	peristromata	Philonem	pollicitos	praecepi	probasse
penetrarem	peritissimus	Phoenicio	pollucibiliter	praecepta	probiior
penetraui	perlongumst	Phrugia	Polymachaero-	praeceptor	probiore
penetrauit	permadefecit	phyrigio	plagidem	praeacidam	procedere
penitus	permanascere	pice	Polymachaero-	praecipere	procellae
pensilem	permanauit	pice	plagidi	praecipitauit	processerunt
peperceris	pernam	picta	polypos	praecipitem	processi
peperisse	pernegare	pictam	ponam	praecipue	processit
peperit	pernegat	pictum	ponat	praecipuos	procreandis
perambula	pernego	pictura	pondo	praecurram	procuram
peracuit	pernoui	pietas	ponere	praedae	procurator
perbene	pernouit	pietati	ponitur	praedatoribus	procures
perbitere	pernix	pietatis	Ponto	praedicem	prodegeris
perbonam	perperam	pigere	Pontum	praedicet	prodi
perbono	perpessu's	pigmentum	ponunt	praedicitur	prodigi
perbonum	perpeti	pigra	popularem	praediti	prodire
percepi	perpetiar	pila	populares	praedo	prodit
percoles	perpetior	pilum	populum	praefectum	profanum
percontabere	perpetraui	pinguiorem	porcinam	praefectus	profecturus
percontari	perpetuae	pipulo	porge	praeficio	profero
percontarier	perpetuat	Pirenem	porciam	praefulcior	proferto
perculsusst	perplacent	pirum	porrectam	praegnatem	proferunt
percussit	perplexarier	piscator	porrexi	praehiberem	profesto
percussisses	perpluant	piscatu	portast	praemandatum	proficisci
percussit	perpluit	piscatum	portenditur	praemature	profugiens
percutiam	perpluunt	piscium	portitorem	praemostrauit	profundere
perdat	perpotasse	pistillum	portitores	praemostro	progigni
perde	perpotauit	pistor	portitores	Fraenestinus	prognatum
perderes	perscrutabor	pistrino	portitori	praecooccupabo	progredimino
perdidero	perscrutatus	pious	portorium	praeoptauisti	proreditur
perdidici	perscrutauit	placari	portu	praepones	prohibeas
perdidisse	persentiscat	placeam	portum	praeripiam	prohibere
perdita	persequor	placeant	poscas	praerodat	prohibes
perdoce	perspecta	placenda	posce	praerodatis	prohibessis
perdocte	perspexi	placeo	poscerem	praesagibat	prohibessit
perduellibus	perspicue	placidasst	posceret	praesegmina	promat
perduellis	pertegito	placido	poscis	praesensisset	promere
perduim	perterruit	plagas	posuieris	praesentaria	promeres
perduxerunt	pertimescit	plagigera	posiui	praesentariis	promerita
pereat	pertundat	plagigeruli	posses	praesentarium	promi
peregri	perturbat	plagipatidae	possidere	praesentem	promiscam
peregrina	pertussum	planam	possidet	praesentes	promiseram
peregrinos	peruenant	plateae	possiet	praesertim	promississe
peregrinum	perueneris	plaudite	possimus	praesidebo	promissi
peregrinus	peruenerit	plaudo	possumus	praestat	promittitis
perendie	perueneristi	plaudunt	poste	praestinem	promptas
perendinum	peruiamst	plaustrorum	posterorum	praestitustst	pronuper
pereo	peruigilat	plausum	posticulo	praesto	propemodo
perfacile	peruium	plebi	posticulum	praestolabor	properant
perfeceris	peruulgatumst	plenas	posticum	praestrigiator	properare
perferam	pessulis	pleno	postidea	praeterhac	properate
perfidiam	pessuma	plenum	postulare	praeuortar	properatosst
perfidias	pessumu's	plenus	Postumus	praeuortaris	properes
perfidis	peste	plerique	pota	praeuortere	properet
perfosser	petaso	plora	potandus	prandero	propinare
perfrigefacit	petasus	plorans	potantis	prandio	prandio
pergere	pete	plorat	potarier	prata	propinquate

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propior	putidum	quotumo	relinqui	reuocamus	sapiēs
propitia	puto	quouis	relinquo	reuocas	sarcina
propitii	q	radebat	reliquiae	reu'que	sarcinatores
propolae	quadrigis	radicibus	remisit	Rhadamantem	sarcire
proprio	quaedam <i>s</i>	rapacidarum	remittam	rides	sarciri
propterea	quaen	rapax	remittat	ridetis	sarmenta
propromptu	quaepiam	rapiam	remitte	ridicularia	Sarsinatis
prorogare	quaepiam <i>s</i>	rapi'	remittere	ridicule	sarta
prorogatur	quaeq'	rapitur	remoramque	riuabo	satellites
proscinditur	quaequomque	raptas	remorantur	rogamus	satias
prosilui	quaeram	raptores	remoratur	rogandi	satietate
prosint	quaerat	rationesque	renuntiabo	rogant	satius
prosperē	quaere	ratis	renuntiantur	rogare	satius <i>s</i>
propereque	quaerebas	rauim	renuntiare	rogat	saucaptidem
prospicere	quaerem	reantur	renuntiatum	rogaturu's	sauis
prostibulum	quaerite	rear	renuntii	roget	saium
prostituam	quaeritem	rebitur	reor	rogitant	saxo
prostituāt	quaeritem <i>s</i>	recens	reparcunt	rogito	saxum
prosum	quaeritet	recenti	repente	ruant	scabrae
proterritum	quaerito	recepti	repentino	rubicundo	scaenam
prothyme	quaeritur	recipiam	reperias	ructare	scaeuast
protinus	quaerundum	recharmida	reperiat	ructus	scalpurrire
protollet	quaesso	recita	reperiri	ruere	scandit
protractum	quaestio	recludat	reperit	rufus	Scaphae
proueniant	quaestus	reclude	repertam	rumicem	Scapham
prouenit	quaeuīs	recommentatu's	repetas	rumori	scapulis
prouidero	quali	recomminiscar	repetundi	ruont	scatā
prouinciae	qualine	Recordatu'	repetunt	rustici	scelera
prouinciam	qualubet	recten	reposcam	rusticus	scelestae
prouincias	quamobrem	recurre	reposco	rusus	scelestam
prouocas	quamue	recursem	repperero	sacerrumus	scelestior
prouorsus	quantas	redactus <i>s</i>	repperissem	sacrilege	scelestum
prox	quantillo	reddat	reprehendam	sacris	scelestu's
proxumam	quantillum	reddatur	reprehende	sacrificassem	scibis
proxumas	quantis	redderem	reprehendit	saeclo	sciens
proxume	quaquam	redderes	reprehensi	saeculum	scindant
proxumum <i>s</i>	quaque	reddes	reputes	saepissime	scindere
proxumus	quartus	reddeturne	reputo	saeuendum	scintillam
pube	quasiq̄ue	reddi	requiritas	saeuomque	scirpea
publicae	quassas	reddidi	rere	sagina	scita
publicisne	quater	reddit	resciscat	sagittas	scitis
pueros	quempiam	redditae	resciuerit	sagittatis	scitius
puerum	quemque	reddituru's	resciui	sagittis	scitne
pugnabo	querimonia	redditurus	resciuisse	saliat	scito
pugnis	queunt	reddundum	resciuisti	salicto	scitust
pulchram	quian	reddunt	rescroque	salillum	sciuī
pulchrior	quibam	redduxit	resignatas	salit	sciui
pulchriores	quiddam	redemi	resonat	Salsipotentii	scortantur
pulchrius	quiddam <i>s</i>	redhibere	respicere	salsis	scribam
pulmento	quietae	redierit	respiciam	saluae	scribuntur
pulmentum	quieto	rediero	respicis	saluete	scribes
pulpamentis	quinam	rediget	respondeam	saluomque	scrutari
pultabit	quinauicenaria	redigunt	respondeat	saluom <i>s</i>	scurra
pultadum	quinto	rediiit	respondendi	Salus	scurras
pultandi	quingentos	redipisci	respondeo	salutabant	scuta
pultai	quinis	reditio	respondi	salutant	secat
pultem	quintibi	redito	respondisset	salutare	secreto
multiphagus	quintus	rediturum	responset	salutas	sectatur
pumex	qui's	reducem	responsiones	salute	sector
pumiceos	quisquam <i>s</i>	referam	responsum	saluti	secunda
pungit	quoad	referas	restat	salutigerulos	securi
Punica	quocum	referret	restim	saluto	securim
puplicis	quodam	refert	restinguas	sanae	sedebas
pure	quoiam	refertur	restio	sanctas <i>s</i>	sedem
purget	quoidam	reges	restiteras	sanctum <i>s</i>	sedens
purigant	quoui	regi	restitit	sandaligerulae	sedent
purpurata	quoipiam	reginae	restituis	sancin	sedentarii
purpurisum	quoui <i>s</i> modi	regione	retinere	Sangarionem	sedet
puta	quoium	regno	retineri	sanguinis	seduxi
putas	quoium <i>s</i>	regredere	retullit	sapiat	seges
putat	quomodo	relictae	retunsas <i>s</i>	sapienter	segnities
putatur	quopiam	relicui	retunsum <i>s</i>	sapientia	segregant
putefacit	quotiens	relicuos	reueniat	sapientiam	segreges
putent	quotumas	relinques	reuenit		

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Seleuciam	sinito	speres	suauisaiatio	supsequar	tecta
semita	sintne	spernere	suauitate	supsequere	tectum
senectus	siquid	spernis	Subballio	supsequitur	tectus
senectuti	siris	Sphaerio	subblandiebar	supsequor	tegam
senis	sistendae	splendorem	subdituom	supsiet	tegit
senserim	sistere	spolia	subducemus	supstruont	tegoribus
senserit	sisti	spoliem	subducta	suram	teguas
sensi	sita	sponsione	subegero	surdu'	telam
sensim	sitasf	sponte	subegi	Sure	temerarium
sensit	siti	spoondi	subest	surgam	temeti
sententiasque	situm	spurcificum	subeunt	surgedum	temperabo
sentiat	situmsf	sta	subigere	surgunt	temperei
sepeliui	situsf	stabile	subigis	suris	tempestatem
septem	siue	stabit	subigit	Suro	tempestates
septumas	siueris	stacta	subigor	surrupere	tempta
sepulcro	sobrie	stamus	subitosf	surruperem	temptat
sequitur	sobriu'	stant	subitum	surruperent	temptau
sera	socco	Stasimum	sublegam	surruperes	temptusf
serere	socerum	stat	subleui	surruperet	ten
sermonatus	socienno	statin	subleuit	surrupio	tendant
sermones	sociofraude	statis	sublinat	surrupuisse	teneas
sermoni	socordiamque	statuam	sublingulo	surrupuit	teneat
sermonisque	Socratem	statuisti	subniger	suscenseas	tenebris
serua	sodalis	statur	subolebat	suscenses	teneris
seruanda	sodalitate	sternuas	subolem	suspendito	teneto
seruando	sodes	stilis	subueni	suspensium	tenetur
seruari	sol	stimulatricem	subuenisset	suspiciamini	tenuisti
seruasso	solam	stimulatrici	subuenisti	suspicientur	teque
seruator	solas	stimulorum	subuenit	suspicietur	tequidem
seruauero	sole	stimulum	succreuere	suspicione	ter
seruau	soleam	stipendium	sucophantis	sustinent	terere
seruauisti	soleant	stipularier	sudor	sustinet	terginum
serue	solearii	stirpe	sues	susum	teritur
seruent	soleas	stolide	sulco	sutores	terminos
seruiant	soleatis	stolidius	sumas	sycophantae	terras
seruitum	solitus	strata	sumen	sycophantiose	terrestris
seruitus	solitu's	stratioticum	sumere	symbolo	territas
seruitutis	solstitiali	stratioticus	sumeret	Syrus	terta
seruiui	solstitialis	stratu'	summam	taberna	tertio
seruiunt	soluam	strenui	summatum	tabernaculo	tertium
seruorumque	soluere	strenuom	summus	tabernam	terunt
seruosne	soluite	strenuosos	sumpsero	tabulas	testem
sescentae	solutum	strepitusf	sumpsi	tacebo	testesf
sesquipede	solutumsf	strigibus	sumpsimus	tacete	testudineum
seuerumque	somniatis	Strobilus	sumpsisse	tacet	taciturnitatis
seuocas	somniauit	Strobilus	sumpti	taciturnitatis	tactu'
sexaginta	somnu'	Strolum	sumptibus	tactu'	taesumsf
sextum	sonant	stropharii	sumptui	taesumsf	taeterrume
sibique	sonat	strophiiis	sumptumque	taeterrume	taetriorem
Sibulla	sonitum	structa	sumptumsf	taetrius	tale
siccoculum	sonitus	studeat	sumptusque	taetrius	talenta
siccus	sopor	studeo	supellex	tale	talento
Sicyone	sorbereque	studes	superant	taletas	tametsi
Sicyonem	sorbitione	studet	superare	tantam	tangam
Sicyoni	sororis	stultam	superauit	tangeres	tangite
signis	sors	stulti	superbe	tantam	tantas
signo	sospitalis	stultiloquentiam	superbum	tantillo	tantillo
silentio	sospitent	stultis	supercilium	tantam	tantillum
Silvano	sparsa	stultitiae	superi	tantas	tanton
simia	spatium	stultitiasf	superiores	tantas	tantu
Simiae	specieque	stultitiis	supero	tantas	tantumsf
Simiam	specimen	stultius	superstes	tantas	tappetia
Simoni	spectabit	stultum	suppeditat	tantas	tardus
simulacrumque	spectant	stultu's	suppetant	tantas	tarpezitae
simulant	spectare	suadeam	suppingi	tantas	tarmes
simulas	spectato	suadeas	supplex	tantas	taurus
simulauit	spectatorum	suades	supplicabo	tantas	taurum
simules	specto	suadetur	supplicat	tantas	techinae
simultatem	speculabor	suas	supplicatum	tantas	
simulter	speculatum	suasore	supplicium	tantas	
sinapis	speculatur	suauis	suppositicum	tantas	
sincerum	speculoclaras	suauis	supremi	tantas	
singillatim	Spemne	suauis	supremum	tantas	
sinistera	speras	suauis	supremus	tantas	

5429 Words Occur Once — *Continued*

timidus	tuaique	uein	uicerit	uisitatus	uoluptates
timorem	tuamst	ueis	uici	Visso	uoluptati
timui	tuapte	uela	uicine	uisu'	uoluptati'
tinnis	tuast	uelintne	uicinos	uiuam	uoluptatibu'
tinnit	tuisque	uellent	uicit	uiuamus	uoluptatum
tintinnabulis	tuli	uellicat	uictibus	uiuat	uolutaui
tintinnabulum	tulissent	ueluti	uictis	uiue	uomitum
titubanti	tumultuosos	uenales	uictitabam	uiuito	uorem
titubes	tunc	uenalium	uictitare	uite	uorsa
titubet	tunica	uenderes	uictoria	uitia	uorsabatur
tolerabis	tunicam	uendidisti	uictorum	uitilena	uorsari
toleres	tunicas	uendito	uicturaque	uitio	uorsatur
toleret	tuomst	uenditurum	uictust	uitulinam	uorso
tollat	tuost	uendundust	uideare	uituperarier	uorsoriam
tollet	turanne	ueneficæ	uideat	uituperas	uorsus
tonsilia	turbæ	ueneficu's	uideatur	uium	uorsute
tonsor	turbant	uenenis	uidebis	uiuere	uorsutus
totas	turbat	ueneram	uidebo	uixerit	uorterit
totust	turbauimus	uenerare	uidebunt	uiximus	uorterit
totos	turbauit	uenerim	uidelicet	uixisse	uorti
tractare	turbellas	uenias	uidendum	uixit	uortitur
tractat	turbidasst	uenient	uidendumst	ulciscare	uostræ
tractauit	turbidos	ueniet	uideon	Vlixem	uostrarum
traderem	turbines	uenibit	uideri	Vlixes	uostro
tradiderunt	turbino	uenisse	uideto	ulmearum	uostros
tradier	turget	ueniret	uidetque	ulmeis	uotem
trado	turpes	ueniri	uideturne	ultimas	uotes
tragulam	turpi	uenisti	uidit	umerum	urbani
trahere	turpilucricupi-	uenitne	uigilans	umiditate	urbanus
trahere	dum	uenti	uigilanti	unae	urbis
trahi	turpitudinem	uentriosus	uigilas	uncti	urit
Tranione	tuquidem	uenturum	uigiliam	unctitant	urnam
Tranium	turtures	uentus	uigilias	unctiusculo	uspiam
tranquilla	tu's	uenustates	uigiliis	unctor	usquamst
tranquille	tus	uerberabilissime	uigilo	undam	usquequaque
transcendere	tusculum	uerberare	uilest	undique	usquin
transeat	tutin	uerberari	uilliores	unguem	ussuræ
transfigi	tutor	uerberarier	uillissimumst	unguendam	ussust
transigam	uaginam	uerberate	uim	unguis	usu
transiges	ualeat	uerberausti	uinarium	ungulas	usum
transmarinus	ualen	uerbeream	uincere	uniuorsis	usura
transuorsum	ualent	uerberonem	uinces	uniuorsum	usurpári
transuorsus	ualeo	uerbist	uincite	unos	usurpauí
treceni	ualete	uerbo	uinciti'	uoca	usust
trecentis	ualui	uerbumst	uinctam	uocabo	utar
tribu'ne	ualuisti	uereare	uinctus	uocari	utare
tricas	ualuistin	uerecundari	uindex	uocauerit	utenda
triduo	uana	uerecundiam	uinolentum	uoces	utendumst
triennio	uanidicis	uerumst	uiolarii	uocis	uterum
triennium	uapulem	uerus	uirgarum	uocitantur	utile
trifur	uapulo	uesanum	uirginis	Volcano	utibiles
trifurcifer	uaria	uestibulum	uirgis	uolebam	utile
triplici	uasa	uestipica	uiris	uolebas	utitur
triplicis	uasís	uestitu	uiritim	uolgo	utra
tristi	uastities	uestitu's	uirium	uolpes	utramque
trisueros	uaticinamini	ueterem	uiro	uolsus	utrique
triuenefica	uberi	ueterem	uirtus	uolturium	utrisque
triuerunt	uberrume	ueteris	uirtuti	uolueram	utrumuis
triumphe	uberrumos	uetulae	uirtutibus	uoluere	uxorio
trina	ubiquomque	uexillum	uirtutis	uoluimus	Xytilis
triplicia	uecturam	ui	uisam	uoluisses	zamiam
Troianum	uehar	uiaticum	uise	uoluisti	zonarii
Truthus	uehementer	uicem	uisitata	uolup	zonarius
tuaeque	uehunt				

APPENDIX B

人	生	甚	慶	事	最	苦	呢	實	嗎	不	是	老	嗎	死	嗎	都	不	是	我
21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40
人	生	甚	慶	事	最	苦	呢	實	嗎	不	是	老	嗎	死	嗎	都	不	是	我
說	人	生	慶	事	的	事	最	實	於	身	上	背	種	一	種	未	米	的	是
41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60
任	人	生	龍	音	的	難	莫	苦	於	若	能	安	失	難	失	未	米	的	是
61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80
病	死	乃	生	獨	是	難	的	事	苦	親	的	人	很	得	意	不	不	老	我
81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
算	甚	慶	慶	獨	凡	事	人	生	在	世	陰	一	有	便	年	天	應	不	我
101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120
做	的	乃	事	依	的	事	沒	有	做	充	便	像	千	戰	斤	擔	擔	苦	的
121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140
壓	在	肩	欠	再	苦	逃	有	的	了	為	甚	麼	人	國	為	受	那	良	心
141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160
責	備	不	欠	要	逃	人	沒	沒	慶	慶	聽	答	人	怨	的	的	一	事	事
161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180
沒	得	辦	欠	了	人	人	有	沒	有	這	連	這	人	的	思	思	沒	有	報
181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200
答	得	罪	欠	了	人	人	有	沒	慶	慶	連	這	人	的	恩	恩	沒	有	報
201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220
幾	不	不	欠	見	他	他	甚	甚	任	任	為	為	國	國	國	面	面	他	地
221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240
的	不	不	欠	他	他	他	甚	甚	任	任	為	為	國	國	國	面	面	他	地
241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260
因	自	自	欠	對	於	於	甚	甚	任	任	為	為	國	國	國	面	面	他	地
261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280
於	於	於	欠	對	於	於	甚	甚	任	任	為	為	國	國	國	面	面	他	地
281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300
我	我	我	欠	對	於	於	甚	甚	任	任	為	為	國	國	國	面	面	他	地
301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320
乃	乃	乃	欠	有	有	有	甚	甚	任	任	為	為	國	國	國	面	面	他	地
321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340
我	我	我	欠	有	有	有	甚	甚	任	任	為	為	國	國	國	面	面	他	地
341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360
自	自	自	欠	有	有	有	甚	甚	任	任	為	為	國	國	國	面	面	他	地
361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380
自	自	自	欠	有	有	有	甚	甚	任	任	為	為	國	國	國	面	面	他	地
381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400
自	自	自	欠	有	有	有	甚	甚	任	任	為	為	國	國	國	面	面	他	地
401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420
的	的	的	欠	有	有	有	甚	甚	任	任	為	為	國	國	國	面	面	他	地
421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440
的	的	的	欠	有	有	有	甚	甚	任	任	為	為	國	國	國	面	面	他	地

801	而	203	已	802	亦	803	亦	804	不	805	不	806	亦	807	亦	808	亦	809	亦	810	亦	811	亦	812	亦	813	亦	814	亦	815	亦	816	亦	817	亦	818	亦	819	亦	820	亦	821	亦	822	亦	823	亦	824	亦	825	亦	826	亦	827	亦	828	亦	829	亦	830	亦	831	亦	832	亦	833	亦	834	亦	835	亦	836	亦	837	亦	838	亦	839	亦	840	亦	841	亦	842	亦	843	亦	844	亦	845	亦	846	亦	847	亦	848	亦	849	亦	850	亦	851	亦	852	亦	853	亦	854	亦	855	亦	856	亦	857	亦	858	亦	859	亦	860	亦	861	亦	862	亦	863	亦	864	亦	865	亦	866	亦	867	亦	868	亦	869	亦	870	亦	871	亦	872	亦	873	亦	874	亦	875	亦	876	亦	877	亦	878	亦	879	亦	880	亦	881	亦	882	亦	883	亦	884	亦	885	亦	886	亦	887	亦	888	亦	889	亦	890	亦	891	亦	892	亦	893	亦	894	亦	895	亦	896	亦	897	亦	898	亦	899	亦	900	亦	901	亦	902	亦	903	亦	904	亦	905	亦	906	亦	907	亦	908	亦	909	亦	910	亦	911	亦	912	亦	913	亦	914	亦	915	亦	916	亦	917	亦	918	亦	919	亦	920	亦	921	亦	922	亦	923	亦	924	亦	925	亦	926	亦	927	亦	928	亦	929	亦	930	亦	931	亦	932	亦	933	亦	934	亦	935	亦	936	亦	937	亦	938	亦	939	亦	940	亦	941	亦	942	亦	943	亦	944	亦	945	亦	946	亦	947	亦	948	亦	949	亦	950	亦	951	亦	952	亦	953	亦	954	亦	955	亦	956	亦	957	亦	958	亦	959	亦	960	亦	961	亦	962	亦	963	亦	964	亦	965	亦	966	亦	967	亦	968	亦	969	亦	970	亦	971	亦	972	亦	973	亦	974	亦	975	亦	976	亦	977	亦	978	亦	979	亦	980	亦	981	亦	982	亦	983	亦	984	亦	985	亦	986	亦	987	亦	988	亦	989	亦	990	亦	991	亦	992	亦	993	亦	994	亦	995	亦	996	亦	997	亦	998	亦	999	亦	1000	亦
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602 是 shì 3	603 志 zhì 4	604 起 qǐ 3	605 戰 zhàn 4	606 第 dì 4	607 道 dào 4	608 也 yě 4	609 是 shì 4	610 無 wú 4	611 可 kě 3	612 如 rú 4	613 何 hé 4	614 的 de 4	615 事 shì 4	616 情 qíng 2	617 以 yǐ 4	618 强 qiang 2	619 大 dà 4
620 京 jīng 1	621 國 guó 2	622 家 jiā 4	623 都 dōu 2	624 者 zhě 4	625 兵 bīng 4	626 力 lì 4	627 撞 zhuàng 4	628 張 zhāng 4	629 鎮 zhèn 4	630 士 shì 4	631 所 suǒ 4	632 族 zú 2	633 也 yě 3	634 民 mín 2	635 也 yě 3	636 强 qiang 2	637 多 duō 4
638 人 rén 2	639 道 dào 2	640 的 de 4	641 偏 piān 4	642 见 jiàn 4	643 異 yì 4	644 制 zhì 4	645 異 yì 4	646 人 rén 2	647 工 gōng 2	648 家 jiā 4	649 如 rú 4	650 竟 jìng 4	651 尊 zūn 1	652 的 de 4	653 種 zhǒng 4	654 多 duō 4	655 背 bèi 4
656 人 rén 2	657 道 dào 2	658 的 de 4	659 清 qīng 4	660 都 dōu 2	661 這 zhè 4	662 控 kòng 4	663 控 kòng 4	664 這 zhè 4	665 舉 jǔ 4	666 界 jiè 4	667 就 jiù 4	668 今 jīn 4	669 今 jīn 4	670 今 jīn 4	671 後 hòu 4	672 都 dōu 2	673 背 bèi 4
674 得 de 2	675 生 shēng 4	676 制 zhì 4	677 度 dù 4	678 如 rú 4	679 良 liáng 4	680 良 liáng 4	681 控 kòng 4	682 這 zhè 4	683 舉 jǔ 4	684 界 jiè 4	685 就 jiù 4	686 今 jīn 4	687 今 jīn 4	688 後 hòu 4	689 都 dōu 2	690 背 bèi 4	691 背 bèi 4
692 得 de 2	693 一 yī 4	694 同 tóng 4	695 會 huì 4	696 去 qù 4	697 工 gōng 2	698 作 zuò 4	699 控 kòng 4	700 這 zhè 4	701 家 jiā 4	702 種 zhǒng 4	703 的 de 4	704 悲 bēi 4	705 何 hé 4	706 打 dǎ 2	707 人 rén 2	708 背 bèi 4	709 背 bèi 4
710 得 de 2	711 一 yī 4	712 同 tóng 4	713 會 huì 4	714 去 qù 4	715 工 gōng 2	716 作 zuò 4	717 控 kòng 4	718 這 zhè 4	719 家 jiā 4	720 種 zhǒng 4	721 的 de 4	722 悲 bēi 4	723 何 hé 4	724 打 dǎ 2	725 人 rén 2	726 背 bèi 4	727 背 bèi 4
728 得 de 2	729 一 yī 4	730 同 tóng 4	731 會 huì 4	732 去 qù 4	733 工 gōng 2	734 作 zuò 4	735 控 kòng 4	736 這 zhè 4	737 家 jiā 4	738 種 zhǒng 4	739 的 de 4	740 悲 bēi 4	741 何 hé 4	742 打 dǎ 2	743 人 rén 2	744 背 bèi 4	745 背 bèi 4
746 得 de 2	747 一 yī 4	748 同 tóng 4	749 會 huì 4	750 去 qù 4	751 工 gōng 2	752 作 zuò 4	753 控 kòng 4	754 這 zhè 4	755 家 jiā 4	756 種 zhǒng 4	757 的 de 4	758 悲 bēi 4	759 何 hé 4	760 打 dǎ 2	761 人 rén 2	762 背 bèi 4	763 背 bèi 4
764 得 de 2	765 一 yī 4	766 同 tóng 4	767 會 huì 4	768 去 qù 4	769 工 gōng 2	770 作 zuò 4	771 控 kòng 4	772 這 zhè 4	773 家 jiā 4	774 種 zhǒng 4	775 的 de 4	776 悲 bēi 4	777 何 hé 4	778 打 dǎ 2	779 人 rén 2	780 背 bèi 4	781 背 bèi 4
782 得 de 2	783 一 yī 4	784 同 tóng 4	785 會 huì 4	786 去 qù 4	787 工 gōng 2	788 作 zuò 4	789 控 kòng 4	790 這 zhè 4	791 家 jiā 4	792 種 zhǒng 4	793 的 de 4	794 悲 bēi 4	795 何 hé 4	796 打 dǎ 2	797 人 rén 2	798 背 bèi 4	799 背 bèi 4
800 得 de 2	801 一 yī 4	802 同 tóng 4	803 會 huì 4	804 去 qù 4	805 工 gōng 2	806 作 zuò 4	807 控 kòng 4	808 這 zhè 4	809 家 jiā 4	810 種 zhǒng 4	811 的 de 4	812 悲 bēi 4	813 何 hé 4	814 打 dǎ 2	815 人 rén 2	816 背 bèi 4	817 背 bèi 4
818 得 de 2	819 一 yī 4	820 同 tóng 4	821 會 huì 4	822 去 qù 4	823 工 gōng 2	824 作 zuò 4	825 控 kòng 4	826 這 zhè 4	827 家 jiā 4	828 種 zhǒng 4	829 的 de 4	830 悲 bēi 4	831 何 hé 4	832 打 dǎ 2	833 人 rén 2	834 背 bèi 4	835 背 bèi 4
836 得 de 2	837 一 yī 4	838 同 tóng 4	839 會 huì 4	840 去 qù 4	841 工 gōng 2	842 作 zuò 4	843 控 kòng 4	844 這 zhè 4	845 家 jiā 4	846 種 zhǒng 4	847 的 de 4	848 悲 bēi 4	849 何 hé 4	850 打 dǎ 2	851 人 rén 2	852 背 bèi 4	853 背 bèi 4
854 得 de 2	855 一 yī 4	856 同 tóng 4	857 會 huì 4	858 去 qù 4	859 工 gōng 2	860 作 zuò 4	861 控 kòng 4	862 這 zhè 4	863 家 jiā 4	864 種 zhǒng 4	865 的 de 4	866 悲 bēi 4	867 何 hé 4	868 打 dǎ 2	869 人 rén 2	870 背 bèi 4	871 背 bèi 4
872 得 de 2	873 一 yī 4	874 同 tóng 4	875 會 huì 4	876 去 qù 4	877 工 gōng 2	878 作 zuò 4	879 控 kòng 4	880 這 zhè 4	881 家 jiā 4	882 種 zhǒng 4	883 的 de 4	884 悲 bēi 4	885 何 hé 4	886 打 dǎ 2	887 人 rén 2	888 背 bèi 4	889 背 bèi 4
890 得 de 2	891 一 yī 4	892 同 tóng 4	893 會 huì 4	894 去 qù 4	895 工 gōng 2	896 作 zuò 4	897 控 kòng 4	898 這 zhè 4	899 家 jiā 4	900 種 zhǒng 4	901 的 de 4	902 悲 bēi 4	903 何 hé 4	904 打 dǎ 2	905 人 rén 2	906 背 bèi 4	907 背 bèi 4
908 得 de 2	909 一 yī 4	910 同 tóng 4	911 會 huì 4	912 去 qù 4	913 工 gōng 2	914 作 zuò 4	915 控 kòng 4	916 這 zhè 4	917 家 jiā 4	918 種 zhǒng 4	919 的 de 4	920 悲 bēi 4	921 何 hé 4	922 打 dǎ 2	923 人 rén 2	924 背 bèi 4	925 背 bèi 4
926 得 de 2	927 一 yī 4	928 同 tóng 4	929 會 huì 4	930 去 qù 4	931 工 gōng 2	932 作 zuò 4	933 控 kòng 4	934 這 zhè 4	935 家 jiā 4	936 種 zhǒng 4	937 的 de 4	938 悲 bēi 4	939 何 hé 4	940 打 dǎ 2	941 人 rén 2	942 背 bèi 4	943 背 bèi 4
944 得 de 2	945 一 yī 4	946 同 tóng 4	947 會 huì 4	948 去 qù 4	949 工 gōng 2	950 作 zuò 4	951 控 kòng 4	952 這 zhè 4	953 家 jiā 4	954 種 zhǒng 4	955 的 de 4	956 悲 bēi 4	957 何 hé 4	958 打 dǎ 2	959 人 rén 2	960 背 bèi 4	961 背 bèi 4
962 得 de 2	963 一 yī 4	964 同 tóng 4	965 會 huì 4	966 去 qù 4	967 工 gōng 2	968 作 zuò 4	969 控 kòng 4	970 這 zhè 4	971 家 jiā 4	972 種 zhǒng 4	973 的 de 4	974 悲 bēi 4	975 何 hé 4	976 打 dǎ 2	977 人 rén 2	978 背 bèi 4	979 背 bèi 4
980 得 de 2	981 一 yī 4	982 同 tóng 4	983 會 huì 4	984 去 qù 4	985 工 gōng 2	986 作 zuò 4	987 控 kòng 4	988 這 zhè 4	989 家 jiā 4	990 種 zhǒng 4	991 的 de 4	992 悲 bēi 4	993 何 hé 4	994 打 dǎ 2	995 人 rén 2	996 背 bèi 4	997 背 bèi 4
998 得 de 2	999 一 yī 4	1000 同 tóng 4	1001 會 huì 4	1002 去 qù 4	1003 工 gōng 2	1004 作 zuò 4	1005 控 kòng 4	1006 這 zhè 4	1007 家 jiā 4	1008 種 zhǒng 4	1009 的 de 4	1010 悲 bēi 4	1011 何 hé 4	1012 打 dǎ 2	1013 人 rén 2	1014 背 bèi 4	1015 背 bèi 4

可	湖	洲	之	後	在	上	的	會	張	氣	分	充	全	消	了	
ko	xu	zhou	zhi	xou	zai	shang	de	hui	zhang	qi	fen	chong	quan	xiao	le	
了	慶	在	巧	們	頭	的	社	會	力	所	精	成	的	低	氣	
le	qing	zai	qiao	men	tou	de	she	hui	li	suo	jing	cheng	de	di	qi	
壓	周	緊	我	我	們	的	自	由	競	第	的	社	會	所	積	
ya	zhou	jin	wo	wo	men	de	zi	you	jing	di	de	she	hui	suo	ji	
成	氣	都	迫	開	了	使	覺	得	有	一	的	也	就	稀	薄	
cheng	qi	du	bo	kai	le	shi	jue	de	you	yi	de	ye	jiu	xi	bo	
得	要	沒	有	由	家	制	度	真	會	快	到	這	一	登	而	
de	yao	mei	you	you	jia	zhi	du	zhen	hui	kuai	dao	zhe	yi	deng	er	
且	子	東	住	我	的	我	天	小	會	你	的	歷	歷	仙	了	
qie	zi	dong	zhu	wo	de	wo	tian	xiao	hui	ni	de	li	li	xian	le	
也	心	想	一	想	在	出	這	兩	個	的	房	子	者	不	能	
ye	xin	xiang	yi	xiang	zai	chu	zhe	liang	ge	de	fang	zi	zhe	bu	neng	
社	過	這	不	滿	是	的	成	個	精	精	了	經	潛	的	開	
she	guo	zhe	bu	man	shi	de	cheng	ge	jing	jing	le	jing	qian	de	kai	
家	生	許	更	生	會	的	個	個	要	除	這	個	社	會	的	
jia	sheng	xu	geng	sheng	hui	de	ge	ge	yao	chu	zhe	ge	she	hui	de	
為	因	為	個	很	重	個	個	個	個	天	這	個	社	會	的	
wei	yin	wei	ge	hen	zhong	ge	ge	ge	ge	tian	zhe	ge	she	hui	de	
係	有	是	由	這	兩	個	係	係	係	係	這	個	係	係	的	
xi	you	shi	you	zhe	liang	ge	xi	xi	xi	xi	zhe	ge	xi	xi	de	
低	氣	發	一	採	而	往	道	道	道	依	氣	下	五	的	水	
di	qi	fa	yi	cai	er	wang	dao	dao	dao	yi	qi	xia	wu	de	shui	
分	會	會	不	會	蒸	是	會	會	會	會	會	會	會	會	人	人
fen	hui	hui	bu	hui	zheng	shi	hui	hui	hui	hui	hui	hui	hui	hui	ren	ren
所	強	還	可	強	還	還	可	可	可	可	可	可	可	可	月	月
suo	qiang	wan	ke	qiang	wan	wan	ke	ke	ke	ke	ke	ke	ke	ke	Yue	Yue
個	歷	也	持	他	當	當	是	是	是	是	是	是	是	是	明	明
ge	li	ye	chi	ta	dang	dang	shi	shi	shi	shi	shi	shi	shi	shi	ming	ming
於	期	一	個	必	上	上	看	看	看	看	看	看	看	看	地	地
yu	qi	yi	ge	bi	shang	shang	kan	kan	kan	kan	kan	kan	kan	kan	di	di
生	意	看	某	和	和	和	某	某	某	某	某	某	某	某	世	世
sheng	yi	kan	mei	he	he	he	mei	mei	mei	mei	mei	mei	mei	mei	shi	shi
史	到	快	工	業	業	業	業	業	業	業	業	業	業	業	業	業
shi	dao	kuai	gong	ye	ye	ye	ye	ye	ye	ye	ye	ye	ye	ye	ye	ye
方	快	快	業	業	業	業	業	業	業	業	業	業	業	業	業	業
fang	kuai	kuai	ye	ye	ye	ye	ye	ye	ye	ye	ye	ye	ye	ye	ye	ye
工	業	業	業	業	業	業	業	業	業	業	業	業	業	業	業	業
gong	ye	ye	ye	ye	ye	ye	ye	ye	ye	ye	ye	ye	ye	ye	ye	ye

40 洲, xu	42 聽, tīng	44 慣, guān	46 般, bān	48 一, yī	50 一, yī	52 分, fēn	54 一, yī	56 天, tiān	58 一, yī	60 一, yī	62 一, yī	64 一, yī	66 一, yī	68 一, yī	70 一, yī	72 一, yī	74 一, yī	76 一, yī	78 一, yī	80 一, yī	82 一, yī	84 一, yī	86 一, yī	88 一, yī	90 一, yī	92 一, yī	94 一, yī	96 一, yī	98 一, yī	100 一, yī
40 湖, hú	42 說, shuō	44 這, zhè	46 的, de	48 且, qiě	50 是, shì	52 十, shí	54 八, bā	56 世, shì	58 紀, jì	60 中, zhōng	62 家, jiā	64 的, de	66 景, jǐng	68 象, xiàng	70 計, jì	72 工, gōng	74 子, zǐ	76 當, dāng	78 中, zhōng	80 當, dāng	82 當, dāng	84 當, dāng	86 當, dāng	88 當, dāng	90 當, dāng	92 當, dāng	94 當, dāng	96 當, dāng	98 當, dāng	100 當, dāng
40 洲, zhōu	42 聽, tīng	44 這, zhè	46 的, de	48 且, qiě	50 是, shì	52 十, shí	54 八, bā	56 世, shì	58 紀, jì	60 中, zhōng	62 家, jiā	64 的, de	66 景, jǐng	68 象, xiàng	70 計, jì	72 工, gōng	74 子, zǐ	76 當, dāng	78 中, zhōng	80 當, dāng	82 當, dāng	84 當, dāng	86 當, dāng	88 當, dāng	90 當, dāng	92 當, dāng	94 當, dāng	96 當, dāng	98 當, dāng	100 當, dāng
40 洲, zhōu	42 聽, tīng	44 這, zhè	46 的, de	48 且, qiě	50 是, shì	52 十, shí	54 八, bā	56 世, shì	58 紀, jì	60 中, zhōng	62 家, jiā	64 的, de	66 景, jǐng	68 象, xiàng	70 計, jì	72 工, gōng	74 子, zǐ	76 當, dāng	78 中, zhōng	80 當, dāng	82 當, dāng	84 當, dāng	86 當, dāng	88 當, dāng	90 當, dāng	92 當, dāng	94 當, dāng	96 當, dāng	98 當, dāng	100 當, dāng

801們 mon	802每 mei	803天 t'ien	804早 zao	805上 shang	806着 zhuo	807奇 qi	808做 zuo	809工 gong	810夫 fu	811總 zong	812在 zai	813黑 hei	814鐘 zhong	815後 hou	817下 xia	818午 wu	819散 san	820工 gong
是 shi	算 suan	點 dian	鐘 zhong	計 ji	真 zhen	起 qi	起 qi	已 yi	經 jing	經 jing	有 you	點 dian	鐘 zhong	鐘 zhong	了 le	午 wu	散 san	工 gong
34少 shao	在 zai	他 ta	們 men	在 zai	工 gong	作 zuo	時 shi	間 jian	當 dang	中 zhong	要 yao	點 dian	點 dian	鐘 zhong	下 xia	午 wu	散 san	工 gong
812是 shi	813算 suan	814點 dian	815鐘 zhong	816計 ji	817真 zhen	818起 qi	819做 zuo	820工 gong	821夫 fu	822總 zong	823在 zai	824黑 hei	825鐘 zhong	826後 hou	827下 xia	828午 wu	829散 san	830工 gong
35是 shi	36算 suan	37點 dian	38鐘 zhong	39計 ji	40真 zhen	41起 qi	42做 zuo	43工 gong	44夫 fu	45總 zong	46在 zai	47黑 hei	48鐘 zhong	49後 hou	50下 xia	51午 wu	52散 san	53工 gong
815是 shi	816算 suan	817點 dian	818鐘 zhong	819計 ji	820真 zhen	821起 qi	822做 zuo	823工 gong	824夫 fu	825總 zong	826在 zai	827黑 hei	828鐘 zhong	829後 hou	830下 xia	831午 wu	832散 san	833工 gong
834是 shi	835算 suan	836點 dian	837鐘 zhong	838計 ji	839真 zhen	840起 qi	841做 zuo	842工 gong	843夫 fu	844總 zong	845在 zai	846黑 hei	847鐘 zhong	848後 hou	849下 xia	850午 wu	851散 san	852工 gong
853是 shi	854算 suan	855點 dian	856鐘 zhong	857計 ji	858真 zhen	859起 qi	860做 zuo	861工 gong	862夫 fu	863總 zong	864在 zai	865黑 hei	866鐘 zhong	867後 hou	868下 xia	869午 wu	870散 san	871工 gong
872是 shi	873算 suan	874點 dian	875鐘 zhong	876計 ji	877真 zhen	878起 qi	879做 zuo	880工 gong	881夫 fu	882總 zong	883在 zai	884黑 hei	885鐘 zhong	886後 hou	887下 xia	888午 wu	889散 san	890工 gong
891是 shi	892算 suan	893點 dian	894鐘 zhong	895計 ji	896真 zhen	897起 qi	898做 zuo	899工 gong	900夫 fu	901總 zong	902在 zai	903黑 hei	904鐘 zhong	905後 hou	906下 xia	907午 wu	908散 san	909工 gong
910是 shi	911算 suan	912點 dian	913鐘 zhong	914計 ji	915真 zhen	916起 qi	917做 zuo	918工 gong	919夫 fu	920總 zong	921在 zai	922黑 hei	923鐘 zhong	924後 hou	925下 xia	926午 wu	927散 san	928工 gong
929是 shi	930算 suan	931點 dian	932鐘 zhong	933計 ji	934真 zhen	935起 qi	936做 zuo	937工 gong	938夫 fu	939總 zong	940在 zai	941黑 hei	942鐘 zhong	943後 hou	944下 xia	945午 wu	946散 san	947工 gong
948是 shi	949算 suan	950點 dian	951鐘 zhong	952計 ji	953真 zhen	954起 qi	955做 zuo	956工 gong	957夫 fu	958總 zong	959在 zai	960黑 hei	961鐘 zhong	962後 hou	963下 xia	964午 wu	965散 san	966工 gong
967是 shi	968算 suan	969點 dian	970鐘 zhong	971計 ji	972真 zhen	973起 qi	974做 zuo	975工 gong	976夫 fu	977總 zong	978在 zai	979黑 hei	980鐘 zhong	981後 hou	982下 xia	983午 wu	984散 san	985工 gong
986是 shi	987算 suan	988點 dian	989鐘 zhong	990計 ji	991真 zhen	992起 qi	993做 zuo	994工 gong	995夫 fu	996總 zong	997在 zai	998黑 hei	999鐘 zhong	1000後 hou	1001下 xia	1002午 wu	1003散 san	1004工 gong

60	1	他	61	打	62	也	63	跟	64	狠	65	也	66	呀	67	父	68	呢	69	是	70	終	71	日	72	警	73	他	74	做
601	602	603	604	605	606	607	608	609	610	611	612	613	614	615	616	617	618	619	620	621	622	623	624	625	626	627	628	629	630	
biē	shē	shē	shē	shē	shē	shē	shē	shē	shē	shē	shē	shē	shē	shē	shē	shē	shē	shē	shē	shē	shē	shē	shē	shē	shē	shē	shē	shē	shē	
601	602	603	604	605	606	607	608	609	610	611	612	613	614	615	616	617	618	619	620	621	622	623	624	625	626	627	628	629	630	
他	他	他	他	他	他	他	他	他	他	他	他	他	他	他	他	他	他	他	他	他	他	他	他	他	他	他	他	他	他	

一	體	這	的	個	字	最	能	說	明	我	們	的	個	了	係	了	五	官	四	肢
1	12	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41
fu	tu	tu	gou	gou	tu	zuei	no1	fu	mi1	no	men	di	di	gou	se	u	guan	se	se	tu
臟	頭	筋	骨	種	種	配	合	而	後	成	一	個	得	了	體	能	分	字	有	肢
120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140
120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140
好	這	是	的	出	甚	一	部	止	是	的	把	我	們	的	我	這	合	那	就	是
141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161
141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161
好	這	是	的	出	甚	一	部	止	是	的	把	我	們	的	我	這	合	那	就	是
162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182
好	這	是	的	出	甚	一	部	止	是	的	把	我	們	的	我	這	合	那	就	是
183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203
好	這	是	的	出	甚	一	部	止	是	的	把	我	們	的	我	這	合	那	就	是
194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214
好	這	是	的	出	甚	一	部	止	是	的	把	我	們	的	我	這	合	那	就	是
215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235
好	這	是	的	出	甚	一	部	止	是	的	把	我	們	的	我	這	合	那	就	是
236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256
好	這	是	的	出	甚	一	部	止	是	的	把	我	們	的	我	這	合	那	就	是
257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277
好	這	是	的	出	甚	一	部	止	是	的	把	我	們	的	我	這	合	那	就	是
278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298
好	這	是	的	出	甚	一	部	止	是	的	把	我	們	的	我	這	合	那	就	是
299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319
好	這	是	的	出	甚	一	部	止	是	的	把	我	們	的	我	這	合	那	就	是
320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340
好	這	是	的	出	甚	一	部	止	是	的	把	我	們	的	我	這	合	那	就	是
341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361
好	這	是	的	出	甚	一	部	止	是	的	把	我	們	的	我	這	合	那	就	是
362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382
好	這	是	的	出	甚	一	部	止	是	的	把	我	們	的	我	這	合	那	就	是
383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403
好	這	是	的	出	甚	一	部	止	是	的	把	我	們	的	我	這	合	那	就	是
404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424
好	這	是	的	出	甚	一	部	止	是	的	把	我	們	的	我	這	合	那	就	是

牛	致	用	的	方	法	又	是	各	不	同	近	幾	代	有	用	時
761	762	763	764	765	766	767	768	769	770	771	772	773	774	775	776	777
778	779	780	781	782	783	784	785	786	787	788	789	790	791	792	793	794
795	796	797	798	799	800	801	802	803	804	805	806	807	808	809	810	811
812	813	814	815	816	817	818	819	820	821	822	823	824	825	826	827	828
829	830	831	832	833	834	835	836	837	838	839	840	841	842	843	844	845
846	847	848	849	850	851	852	853	854	855	856	857	858	859	860	861	862
863	864	865	866	867	868	869	870	871	872	873	874	875	876	877	878	879
880	881	882	883	884	885	886	887	888	889	890	891	892	893	894	895	896
897	898	899	900	901	902	903	904	905	906	907	908	909	910	911	912	913
914	915	916	917	918	919	920	921	922	923	924	925	926	927	928	929	930
931	932	933	934	935	936	937	938	939	940	941	942	943	944	945	946	947
948	949	950	951	952	953	954	955	956	957	958	959	960	961	962	963	964
965	966	967	968	969	970	971	972	973	974	975	976	977	978	979	980	981
982	983	984	985	986	987	988	989	990	991	992	993	994	995	996	997	998
999	1000															

201 面	202 是	203 曹	204 州	205 府	206 城	207 武	208 赫	209 赫	210 皇	211 的	212 粘	213 孔	214 奕	215 殘	216 邊	217 明	218 白	219 方	220 繞	
X 481	221 店	222 漏	223 漏	224 吊	225 下	226 三	227 字	228 字	229 字	230 雷	231 雷	232 寫	233 寫	234 寫	235 封	236 射	237 信	238 賞	239 了	
240 來	241 差	242 兩	243 銀	244 子	245 盤	246 子	247 子	248 子	249 子	250 去	251 去	252 後	253 後	254 後	255 兩	256 天	257 方	258 知	259 這	
L 100	260 家	261 係	262 係	263 關	264 鎖	265 鎖	266 大	267 大	268 大	269 子	270 子	271 內	272 內	273 內	274 人	275 見	276 不	277 看	278 這	
280 是	281 他	282 中	283 道	284 亦	285 不	286 能	287 得	288 得	289 見	290 見	291 問	292 不	293 不	294 不	295 提	296 提	297 來	298 在	299 播	
300 上	301 題	302 道	303 道	304 倉	305 倉	306 倉	307 倉	308 倉	309 倉	310 倉	311 倉	312 倉	313 倉	314 倉	315 倉	316 倉	317 倉	318 倉	319 倉	320 倉
320 齊	321 歸	322 東	323 東	324 東	325 東	326 東	327 東	328 東	329 東	330 東	331 東	332 東	333 東	334 東	335 東	336 東	337 東	338 東	339 東	340 東
340 也	341 也	342 也	343 也	344 也	345 也	346 也	347 也	348 也	349 也	350 也	351 也	352 也	353 也	354 也	355 也	356 也	357 也	358 也	359 也	360 也
360 且	361 且	362 且	363 且	364 且	365 且	366 且	367 且	368 且	369 且	370 且	371 且	372 且	373 且	374 且	375 且	376 且	377 且	378 且	379 且	380 且
380 裏	381 裏	382 裏	383 裏	384 裏	385 裏	386 裏	387 裏	388 裏	389 裏	390 裏	391 裏	392 裏	393 裏	394 裏	395 裏	396 裏	397 裏	398 裏	399 裏	400 裏
400 奉	401 奉	402 奉	403 奉	404 奉	405 奉	406 奉	407 奉	408 奉	409 奉	410 奉	411 奉	412 奉	413 奉	414 奉	415 奉	416 奉	417 奉	418 奉	419 奉	420 奉
420 奉	421 奉	422 奉	423 奉	424 奉	425 奉	426 奉	427 奉	428 奉	429 奉	430 奉	431 奉	432 奉	433 奉	434 奉	435 奉	436 奉	437 奉	438 奉	439 奉	440 奉
440 奉	441 奉	442 奉	443 奉	444 奉	445 奉	446 奉	447 奉	448 奉	449 奉	450 奉	451 奉	452 奉	453 奉	454 奉	455 奉	456 奉	457 奉	458 奉	459 奉	460 奉
460 奉	461 奉	462 奉	463 奉	464 奉	465 奉	466 奉	467 奉	468 奉	469 奉	470 奉	471 奉	472 奉	473 奉	474 奉	475 奉	476 奉	477 奉	478 奉	479 奉	480 奉
480 奉	481 奉	482 奉	483 奉	484 奉	485 奉	486 奉	487 奉	488 奉	489 奉	490 奉	491 奉	492 奉	493 奉	494 奉	495 奉	496 奉	497 奉	498 奉	499 奉	500 奉
500 奉	501 奉	502 奉	503 奉	504 奉	505 奉	506 奉	507 奉	508 奉	509 奉	510 奉	511 奉	512 奉	513 奉	514 奉	515 奉	516 奉	517 奉	518 奉	519 奉	520 奉
520 奉	521 奉	522 奉	523 奉	524 奉	525 奉	526 奉	527 奉	528 奉	529 奉	530 奉	531 奉	532 奉	533 奉	534 奉	535 奉	536 奉	537 奉	538 奉	539 奉	540 奉
540 奉	541 奉	542 奉	543 奉	544 奉	545 奉	546 奉	547 奉	548 奉	549 奉	550 奉	551 奉	552 奉	553 奉	554 奉	555 奉	556 奉	557 奉	558 奉	559 奉	560 奉
560 奉	561 奉	562 奉	563 奉	564 奉	565 奉	566 奉	567 奉	568 奉	569 奉	570 奉	571 奉	572 奉	573 奉	574 奉	575 奉	576 奉	577 奉	578 奉	579 奉	580 奉
580 奉	581 奉	582 奉	583 奉	584 奉	585 奉	586 奉	587 奉	588 奉	589 奉	590 奉	591 奉	592 奉	593 奉	594 奉	595 奉	596 奉	597 奉	598 奉	599 奉	600 奉
600 奉	601 奉	602 奉	603 奉	604 奉	605 奉	606 奉	607 奉	608 奉	609 奉	610 奉	611 奉	612 奉	613 奉	614 奉	615 奉	616 奉	617 奉	618 奉	619 奉	620 奉

用	刀	站	站	而	連	成	了	自	的	人	自	可	以	他
ti	dao	ts'e	ts'e	er	da	ti	liao	tz	sa	z'm	tz	ko	i	da
殺	加	卷	卷	心	了	自	殺	的	原	會	覺	忘	林	的
sa	cja	ioj	ioj	sin	liao	tz	sa	d	yen	xuei	cjo	tan	ioj	di
但	緣	無	無	刺	了	一	刀	寬	枉	了	性	一	言	志
dan	yen	u	u	ts'i	liao	ts'i	dao	uen	uoi	dao	siy	u	uan	ts'ən
樣	法	總	總	好	心	情	的	每	當	懼	剗	項	頌	邊
ioj	fa	tz'oi	tz'oi	xaj	sin	ts'ij	di	mei	daŋ	ciy	gwa	ci'oi	ci'oi	bin
時	我	是	是	了	一	半	那	樣	地	恐	不	敢	發	聲
ci'oi	ci'oi	ts'oi	ts'oi	liao	ts'oi	ban	ma	ioj	di	koi	bu	fan	fa	ʃon
叫	喊	是	是	時	聽	清	馬	淡	頭	故	有	馬	浪	湯
ci'oi	xan	ts'oi	ts'oi	ʃon	tiŋ	ci'oi	ma	lo	doŋ	gu	li	ma	loŋ	doŋ
學	難	一	一	浪	蕩	去	騎	刺	頭	時	他	先	他	訓
ci'oi	ti	ts'oi	ts'oi	loŋ	doŋ	ci'oi	ci'oi	ti	toŋ	ʃon	da	ʃon	da	paŋ
東	瓜	用	利	的	皮	草	瓜	地	得	熟	末	業	系	人
doŋ	gwa	ioj	li	di	pi	ts'oi	gwa	di	xuei	ʃon	lo	ci'oi	si	ʃon
時	他	師	娘	示	他	東	頭	裂	是	不	把	未	未	下
ʃon	da	ʃon	loŋ	ʃon	da	doŋ	doŋ	fa	ʃon	ʃon	ba	lo	lo	ʃon
在	東	果	然	經	了	家	頭	發	當	時	手	未	未	下
tz'ei	doŋ	gwa	ʃon	ci'oi	liao	ci'oi	doŋ	fa	doŋ	ʃon	ʃon	lo	lo	ʃon
刺	頭	正	然	倫	當	家	頭	時	不	不	手	未	未	下
ti	toŋ	ʃon	ʃon	ci'oi	doŋ	ci'oi	doŋ	fa	ʃon	ʃon	ʃon	lo	lo	ʃon
來	也	也	在	聲	回	快	當	發	是	是	師	甚	甚	事
la	da	da	tz'ei	ʃon	gwa	gwa	doŋ	fa	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon
情	咸	也	也	頂	手	回	了	時	不	不	同	裏	裏	事
ʃon	xan	da	da	ʃon	ʃon	xuei	liao	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon
象	對	於	於	板	起	起	F	去	結	春	人	上	上	事
ʃon	duei	da	da	ʃon	ʃon	ʃon	ʃon	ci'oi	ci'oi	ʃon	ʃon	ʃon	ʃon	ʃon
直	進	和	和	一	一	點	出	來	在	時	對	頭	頭	的
ʃon	bi	ʃon	ʃon	ʃon	ʃon	ʃon	tu	ʃon	ʃon	ʃon	dui	toŋ	toŋ	ʃon
路	馬	和	和	居	居	點	也	況	有	感	只	覺	覺	事
ʃon	ma	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon
客	人	和	和	每	每	進	理	髮	是	是	也	也	也	事
ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon
有	有	趣	趣	每	每	進	理	髮	是	是	也	也	也	事
ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon
雨	心	中	中	因	因	即	使	不	是	是	也	也	也	事
ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon
跌	跌	跌	跌	且	且	一	手	持	是	是	也	也	也	事
ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon
發	發	發	發	或	或	頸	部	大	動	動	切	切	切	事
ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon	ʃon

了 3 li 3	每 3 mei 3	個 4 ge 4	肥 4 fei 4	都 4 du 4	那 4 na 4	在 4 zai 4	逐 4 zhu 4	漸 4 jian 4	復 4 fu 4	髮 4 fa 4	的 4 de 4	那 4 na 4	種 4 zhong 4	感 4 gan 4	覺 4 jue 4	中 4 zhong 4	經 4 jing 4	過 4 guo 4	了 3 li 3
一 3 yi 3	地 4 di 4	種 4 zhong 4	求 4 qiu 4	日 4 ri 4	誰 4 shui 4	的 4 de 4	掙 4 zheng 4	木 4 mu 4	以 4 yi 4	後 4 hou 4	頭 4 tou 4	月 4 yue 4	見 4 jian 4	念 4 nian 4	覺 4 jue 4	靈 4 ling 4	只 3 zhi 3	不 4 bu 4	了 3 li 3
一 3 yi 3	地 4 di 4	種 4 zhong 4	再 4 zai 4	的 4 de 4	也 4 ye 4	不 4 bu 4	龍 4 long 4	入 4 ru 4	閣 4 ge 4	起 4 qi 4	末 4 mo 4	一 3 yi 3	着 4 zhe 4	接 4 jie 4	一 3 yi 3	了 3 li 3	慕 4 mu 4	像 4 xiang 4	了 3 li 3
是 4 shi 4	看 4 kan 4	的 4 de 4	的 4 de 4	款 4 kuan 4	兵 4 bing 4	向 4 xiang 4	他 4 ta 4	九 4 jiu 4	不 4 bu 4	示 4 shi 4	曾 4 zeng 4	的 4 de 4	是 4 shi 4	他 4 ta 4	又 4 you 4	想 4 xiang 4	到 4 dao 4	的 4 de 4	了 3 li 3
清 4 qing 4	小 3 xiao 3	個 4 ge 4	的 4 de 4	的 4 de 4	的 4 de 4	在 4 zai 4	連 4 lian 4	似 4 si 4	似 4 si 4	裏 4 li 4	的 4 de 4	的 4 de 4	是 4 shi 4	他 4 ta 4	到 4 dao 4	到 4 dao 4	到 4 dao 4	的 4 de 4	了 3 li 3
早 4 zao 4	那 4 na 4	個 4 ge 4	的 4 de 4	的 4 de 4	的 4 de 4	在 4 zai 4	昌 4 chang 4	現 4 xian 4	現 4 xian 4	的 4 de 4	的 4 de 4	的 4 de 4	是 4 shi 4	他 4 ta 4	到 4 dao 4	到 4 dao 4	到 4 dao 4	的 4 de 4	了 3 li 3
右 4 you 4	手 4 shou 4	個 4 ge 4	的 4 de 4	的 4 de 4	的 4 de 4	在 4 zai 4	起 4 qi 4	看 4 kan 4	看 4 kan 4	的 4 de 4	的 4 de 4	的 4 de 4	是 4 shi 4	他 4 ta 4	到 4 dao 4	到 4 dao 4	到 4 dao 4	的 4 de 4	了 3 li 3
眉 4 mei 4	前 4 qian 4	的 4 de 4	的 4 de 4	的 4 de 4	的 4 de 4	在 4 zai 4	起 4 qi 4	看 4 kan 4	看 4 kan 4	的 4 de 4	的 4 de 4	的 4 de 4	是 4 shi 4	他 4 ta 4	到 4 dao 4	到 4 dao 4	到 4 dao 4	的 4 de 4	了 3 li 3
早 4 zao 4	當 4 dang 4	的 4 de 4	的 4 de 4	的 4 de 4	的 4 de 4	在 4 zai 4	起 4 qi 4	看 4 kan 4	看 4 kan 4	的 4 de 4	的 4 de 4	的 4 de 4	是 4 shi 4	他 4 ta 4	到 4 dao 4	到 4 dao 4	到 4 dao 4	的 4 de 4	了 3 li 3
好 4 hao 4	笑 4 xiao 4	的 4 de 4	的 4 de 4	的 4 de 4	的 4 de 4	在 4 zai 4	起 4 qi 4	看 4 kan 4	看 4 kan 4	的 4 de 4	的 4 de 4	的 4 de 4	是 4 shi 4	他 4 ta 4	到 4 dao 4	到 4 dao 4	到 4 dao 4	的 4 de 4	了 3 li 3
到 4 dao 4	到 4 dao 4	的 4 de 4	的 4 de 4	的 4 de 4	的 4 de 4	在 4 zai 4	起 4 qi 4	看 4 kan 4	看 4 kan 4	的 4 de 4	的 4 de 4	的 4 de 4	是 4 shi 4	他 4 ta 4	到 4 dao 4	到 4 dao 4	到 4 dao 4	的 4 de 4	了 3 li 3
亮 4 liang 4	到 4 dao 4	的 4 de 4	的 4 de 4	的 4 de 4	的 4 de 4	在 4 zai 4	起 4 qi 4	看 4 kan 4	看 4 kan 4	的 4 de 4	的 4 de 4	的 4 de 4	是 4 shi 4	他 4 ta 4	到 4 dao 4	到 4 dao 4	到 4 dao 4	的 4 de 4	了 3 li 3
給 4 gei 4	給 4 gei 4	的 4 de 4	的 4 de 4	的 4 de 4	的 4 de 4	在 4 zai 4	起 4 qi 4	看 4 kan 4	看 4 kan 4	的 4 de 4	的 4 de 4	的 4 de 4	是 4 shi 4	他 4 ta 4	到 4 dao 4	到 4 dao 4	到 4 dao 4	的 4 de 4	了 3 li 3
我 4 wo 4	我 4 wo 4	的 4 de 4	的 4 de 4	的 4 de 4	的 4 de 4	在 4 zai 4	起 4 qi 4	看 4 kan 4	看 4 kan 4	的 4 de 4	的 4 de 4	的 4 de 4	是 4 shi 4	他 4 ta 4	到 4 dao 4	到 4 dao 4	到 4 dao 4	的 4 de 4	了 3 li 3
我 4 wo 4	我 4 wo 4	的 4 de 4	的 4 de 4	的 4 de 4	的 4 de 4	在 4 zai 4	起 4 qi 4	看 4 kan 4	看 4 kan 4	的 4 de 4	的 4 de 4	的 4 de 4	是 4 shi 4	他 4 ta 4	到 4 dao 4	到 4 dao 4	到 4 dao 4	的 4 de 4	了 3 li 3
我 4 wo 4	我 4 wo 4	的 4 de 4	的 4 de 4	的 4 de 4	的 4 de 4	在 4 zai 4	起 4 qi 4	看 4 kan 4	看 4 kan 4	的 4 de 4	的 4 de 4	的 4 de 4	是 4 shi 4	他 4 ta 4	到 4 dao 4	到 4 dao 4	到 4 dao 4	的 4 de 4	了 3 li 3

終	了	班	同	事	們	喜	笑	播	心	總	算	勉	的	過	住	了
tsɔŋ	le	ban	tɔŋ	sɔ	mən	f	sɪə	tən	sɪn	tɔŋ	suan	mɛn	dɪ	o	tsu	le
思	家	自	是	進	部	之	後	天	天	眼	看	着	事	們	工	作
sɪ	ciə	tsɔ	tsɔŋ	tsɪn	bu	tsɔ	xəu	tɛn	tɛn	tɛn	kən	tsɔ	tsɔ	niə	ŋoŋ	tsɔ
覺	的	不	各	自	歸	家	懷	煩	情	緒	不	禁	起	幸	有	陳
ɟɪ	dɪ	dɪ	gɔ	tsɪ	ŋə	ciə	xuəi	fəŋ	tsɪŋ	sy	bu	ciŋ	xu	fɪ	u	tsɔn
君	作	不	覺	得	分	在	孤	居	然	然	和	地	志	不	同	不
ciŋ	tsɔ	bu	ciə	də	fən	tɛ	gu	suei	ʒən	ʒən	xo	də	tsɪ	bu	tɔŋ	bu
自	相	互	哀	我	現	一	寒	居	然	然	也	要	晚	回	家	去
tsɔ	sɪŋ	tsɔ	tsɔŋ	ciə	tsɪn	tsɪ	tɛn	ciŋ	ʒən	ʒən	le	də	uən	xuəi	ciə	ciə
會	種	使	我	覺	在	隻	我	夜	難	難	的	孤	鳥	鳥	鳥	鳥
tsɔ	tsɔŋ	sɪ	ciə	tsɪ	tɛ	tsɔ	xən	le	li	li	dɪ	gu	gu	gu	gu	gu
啾	鳴	老	地	的	苦	若	我	將	志	來	強	道	道	發	發	發
tsɪ	ciə	tsɔ	dɪ	dɪ	ku	tsɔ	ŋo	tɛŋ	tsɔn	tsɔn	tsɔ	də	də	tsɪ	tsɪ	tsɪ
小	離	家	回	有	歸	裏	未	喝	嗎	嗎	強	食	食	口	飯	飯
tsɪ	tsɪ	ciə	xu	tsɪ	ŋə	li	tsɔ	xo	ma	ma	tsɔ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ
去	在	在	家	店	預	裏	痛	覺	時	時	會	的	的	接	接	接
tsɪ	tsɪ	tsɪ	ciə	dɪn	tsɪ	li	tsɔ	sɪ	tsɪ	tsɪ	xu	dɪ	dɪ	tsɪ	tsɪ	tsɪ
被	外	在	地	上	時	京	睡	覺	習	習	然	面	面	不	不	不
tsɪ	tsɪ	tsɪ	dɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ
起	每	逢	七	的	的	的	感	傷	回	回	看	的	的	那	那	那
tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ
家	家	七	的	的	的	的	該	傷	回	回	看	的	的	那	那	那
ciə	ciə	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ
裏	中	的	的	的	的	的	天	天	天	天	天	天	天	天	天	天
tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ
回	家	的	的	的	的	的	天	天	天	天	天	天	天	天	天	天
tsɪ	ciə	dɪ	dɪ	dɪ	dɪ	dɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ
那	不	在	如	心	的	的	懷	中	中	中	中	中	中	中	中	中
tsɪ	bu	tsɪ	tsɪ	tsɪ	dɪ	dɪ	xuəi	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ
那	的	的	的	的	的	的	母	母	母	母	母	母	母	母	母	母
tsɪ	dɪ	dɪ	dɪ	dɪ	dɪ	dɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ
到	的	的	的	的	的	的	母	母	母	母	母	母	母	母	母	母
tsɪ	dɪ	dɪ	dɪ	dɪ	dɪ	dɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ
到	的	的	的	的	的	的	母	母	母	母	母	母	母	母	母	母
tsɪ	dɪ	dɪ	dɪ	dɪ	dɪ	dɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ
明	日	我	的	的	的	的	母	母	母	母	母	母	母	母	母	母
tsɪ	tsɪ	tsɪ	dɪ	dɪ	dɪ	dɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ
了	的	的	的	的	的	的	母	母	母	母	母	母	母	母	母	母
tsɪ	dɪ	dɪ	dɪ	dɪ	dɪ	dɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ	tsɪ
30.	30.	30.	30.	30.	30.	30.	30.	30.	30.	30.	30.	30.	30.	30.	30.	30.

世 shì	界 jiè	上 shàng	是 shì	些 xiē	甚 shèn	最 zuì	有 yǒu	用 yòng	最 zuì	貴 guì	他 tā	的 de	呢 ne	必 bì	有 yǒu	一 yī	班 bān	糊 hú	
金 jīn	人 rén	說 shuō	皇 huáng	帝 dì	最 zuì	貴 guì	我 wǒ	們 men	最 zuì	為 wéi	他 tā	的 de	呢 ne	必 bì	有 yǒu	一 yī	班 bān	糊 hú	
貴 guì	有 yǒu	用 yòng	皇 huáng	帝 dì	最 zuì	貴 guì	我 wǒ	們 men	最 zuì	為 wéi	他 tā	的 de	呢 ne	必 bì	有 yǒu	一 yī	班 bān	糊 hú	
工 gōng	食 shí	人 rén	最 zuì	有 yǒu	用 yòng	最 zuì	我 wǒ	們 men	最 zuì	為 wéi	他 tā	的 de	呢 ne	必 bì	有 yǒu	一 yī	班 bān	糊 hú	
糧 liáng	的 de	是 shì	那 nà	有 yǒu	用 yòng	最 zuì	我 wǒ	們 men	最 zuì	為 wéi	他 tā	的 de	呢 ne	必 bì	有 yǒu	一 yī	班 bān	糊 hú	
書 shū	的 de	人 rén	做 zuò	有 yǒu	用 yòng	最 zuì	我 wǒ	們 men	最 zuì	為 wéi	他 tā	的 de	呢 ne	必 bì	有 yǒu	一 yī	班 bān	糊 hú	
統 tǒng	做 zuò	官 guān	的 de	有 yǒu	用 yòng	最 zuì	我 wǒ	們 men	最 zuì	為 wéi	他 tā	的 de	呢 ne	必 bì	有 yǒu	一 yī	班 bān	糊 hú	
木 mù	匠 jiàng	水 shuǐ	匠 jiàng	漆 qī	運 yùn	方 fāng	世 shì	界 jiè	不 bù	是 shì	是 shì	皇 huáng	帝 dì	呢 ne	必 bì	有 yǒu	一 yī	班 bān	糊 hú
工 gōng	人 rén	送 sòng	到 dào	遠 yuǎn	方 fāng	世 shì	界 jiè	不 bù	是 shì	是 shì	皇 huáng	帝 dì	呢 ne	必 bì	有 yǒu	一 yī	班 bān	糊 hú	
月 yuè	的 de	功 gōng	勞 láo	這 zhè	方 fāng	世 shì	界 jiè	不 bù	是 shì	是 shì	皇 huáng	帝 dì	呢 ne	必 bì	有 yǒu	一 yī	班 bān	糊 hú	
人 rén	的 de	工 gōng	鐵 tiě	這 zhè	方 fāng	世 shì	界 jiè	不 bù	是 shì	是 shì	皇 huáng	帝 dì	呢 ne	必 bì	有 yǒu	一 yī	班 bān	糊 hú	
匠 jiàng	小 xiǎo	工 gōng	我 wǒ	們 men	便 biàn	機 jī	世 shì	界 jiè	不 bù	是 shì	是 shì	皇 huáng	帝 dì	呢 ne	必 bì	有 yǒu	一 yī	班 bān	糊 hú
工 gōng	人 rén	等 děng	坐 zuò	有 yǒu	用 yòng	最 zuì	我 wǒ	們 men	最 zuì	為 wéi	他 tā	的 de	呢 ne	必 bì	有 yǒu	一 yī	班 bān	糊 hú	
有 yǒu	人 rén	柱 zhù	子 zǐ	因 yīn	是 shì	最 zuì	我 wǒ	們 men	最 zuì	為 wéi	他 tā	的 de	呢 ne	必 bì	有 yǒu	一 yī	班 bān	糊 hú	
是 shì	能 néng	工 gōng	的 de	人 rén	是 shì	最 zuì	我 wǒ	們 men	最 zuì	為 wéi	他 tā	的 de	呢 ne	必 bì	有 yǒu	一 yī	班 bān	糊 hú	
決 jué	生 shēng	存 cún	如 rú	此 cǐ	是 shì	最 zuì	我 wǒ	們 men	最 zuì	為 wéi	他 tā	的 de	呢 ne	必 bì	有 yǒu	一 yī	班 bān	糊 hú	
能 néng	工 gōng	有 yǒu	做 zuò	工 gōng	是 shì	最 zuì	我 wǒ	們 men	最 zuì	為 wéi	他 tā	的 de	呢 ne	必 bì	有 yǒu	一 yī	班 bān	糊 hú	
說 shuō	工 gōng	是 shì	那 nà	樣 yàng	是 shì	最 zuì	我 wǒ	們 men	最 zuì	為 wéi	他 tā	的 de	呢 ne	必 bì	有 yǒu	一 yī	班 bān	糊 hú	
想 xiǎng	都 dōu	不 bù	是 shì	得 de	是 shì	最 zuì	我 wǒ	們 men	最 zuì	為 wéi	他 tā	的 de	呢 ne	必 bì	有 yǒu	一 yī	班 bān	糊 hú	
覺 jué	友 yǒu	不 bù	是 shì	有 yǒu	用 yòng	最 zuì	我 wǒ	們 men	最 zuì	為 wéi	他 tā	的 de	呢 ne	必 bì	有 yǒu	一 yī	班 bān	糊 hú	
見 jiàn	在 zài	現 xiàn	們 men	最 zuì	有 yǒu	用 yòng	最 zuì	我 wǒ	們 men	最 zuì	為 wéi	他 tā	的 de	呢 ne	必 bì	有 yǒu	一 yī	班 bān	糊 hú

900 方 fān	901 面 miàn	902 者 zhě	903 的 de	904 做 zuò	905 工 gōng	906 的 de	907 計 jì	908 人 rén	909 快 kuài	910 快 kuài	911 悟 wù	912 自 zì	913 已 yǐ	914 有 yǒu	915 用 yòng	916 貴 guì	917 金 jīn	918 世 shì	919 界 jiè
400 勞 lāo	401 動 dòng	402 二 èr	403 悟 wù	404 學 xué	405 步 bù	406 悟 wù	407 是 shì	408 第 dì	409 理 lǐ	410 理 lǐ	411 在 zài	412 在 zài	413 在 zài	414 在 zài	415 在 zài	416 在 zài	417 在 zài	418 在 zài	419 在 zài
500 勞 lāo	501 動 dòng	502 悟 wù	503 悟 wù	504 悟 wù	505 悟 wù	506 悟 wù	507 悟 wù	508 悟 wù	509 悟 wù	510 悟 wù	511 悟 wù	512 悟 wù	513 悟 wù	514 悟 wù	515 悟 wù	516 悟 wù	517 悟 wù	518 悟 wù	519 悟 wù
600 勞 lāo	601 動 dòng	602 悟 wù	603 悟 wù	604 悟 wù	605 悟 wù	606 悟 wù	607 悟 wù	608 悟 wù	609 悟 wù	610 悟 wù	611 悟 wù	612 悟 wù	613 悟 wù	614 悟 wù	615 悟 wù	616 悟 wù	617 悟 wù	618 悟 wù	619 悟 wù
700 勞 lāo	701 動 dòng	702 悟 wù	703 悟 wù	704 悟 wù	705 悟 wù	706 悟 wù	707 悟 wù	708 悟 wù	709 悟 wù	710 悟 wù	711 悟 wù	712 悟 wù	713 悟 wù	714 悟 wù	715 悟 wù	716 悟 wù	717 悟 wù	718 悟 wù	719 悟 wù
800 勞 lāo	801 動 dòng	802 悟 wù	803 悟 wù	804 悟 wù	805 悟 wù	806 悟 wù	807 悟 wù	808 悟 wù	809 悟 wù	810 悟 wù	811 悟 wù	812 悟 wù	813 悟 wù	814 悟 wù	815 悟 wù	816 悟 wù	817 悟 wù	818 悟 wù	819 悟 wù
900 勞 lāo	901 動 dòng	902 悟 wù	903 悟 wù	904 悟 wù	905 悟 wù	906 悟 wù	907 悟 wù	908 悟 wù	909 悟 wù	910 悟 wù	911 悟 wù	912 悟 wù	913 悟 wù	914 悟 wù	915 悟 wù	916 悟 wù	917 悟 wù	918 悟 wù	919 悟 wù

在	真	三	不	可	的	假	能	把	所	見	的	據	實	此	實	而	後	以	表	假	設	一	理	是
4	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21
tzai 4	tsai 4	san 3	bu 4	ko 4	di 4	ci 4	nei 4	ba 4	so 4	tsai 4	di 4	tsai 4	tsai 4	tsai 4	tsai 4	li 4	tsai 4	li 4	li 4	li 4	li 4	li 4	li 4	li 4
211	211	211	211	211	211	211	211	211	211	211	211	211	211	211	211	211	211	211	211	211	211	211	211	211
在	真	三	不	可	的	假	能	把	所	見	的	據	實	此	實	而	後	以	表	假	設	一	理	是
4	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21
tzai 4	tsai 4	san 3	bu 4	ko 4	di 4	ci 4	nei 4	ba 4	so 4	tsai 4	di 4	tsai 4	tsai 4	tsai 4	tsai 4	li 4	tsai 4	li 4	li 4	li 4	li 4	li 4	li 4	li 4
211	211	211	211	211	211	211	211	211	211	211	211	211	211	211	211	211	211	211	211	211	211	211	211	211

這	這	一	天	早	晨	我	上	學	去	時	侯	己	很	遲	了	心	中	很	怕	先
zhe4	zhe4	yi1	tian1	zao3	chen2	wo3	shang4	xue2	qu4	shi2	hou4	ji3	hen3	chi2	le3	xin1	zhong1	hen3	pa1	xian1
生	的	要	罵	況	且	漢	天	春	春	先	生	說	過	今	天	他	要	考	我	們
sheng1	de2	yao4	ma4	kuang4	ju2	han4	tian1	chun1	chun1	xian1	shuo1	guo1	jin1	tian1	ta1	yao4	kao3	wo3	men2	造
動	裏	動	外	言	文	邵	我	一	是	個	字	去	不	記	得	罷	我	你	到	這
dong4	li3	dong4	wai4	yan2	wen2	shao2	wo3	yi1	shi2	ge2	zi2	qu4	bu4	ji3	de2	ba4	wo3	ni2	dao4	氣
如	聽	此	清	溫	裏	遠	想	連	的	雞	上	兩	玩	一	天	兒	唱	得	怪	好
ru2	ting1	ci3	qing1	wen2	li3	xuan2	sxiang1	lian2	de2	ji1	shang4	liang2	wan2	yi1	er2	ni2	de2	guai1	hao3	
野	把	野	外	裏	的	緊	程	都	去	人	在	那	裏	裏	牆	市	政	示	我	都
ye3	ba1	ye3	wai4	li3	de2	jin3	cheng2	du1	qu4	ren2	zai4	na2	li3	li3	qiang2	shi2	zheng2	shi2	wo3	du1
動	不	動	真	迅	的	我	年	不	到	的	的	息	壞	壞	開	平	我	學	堂	心
dong4	bu4	dong4	zhen1	xun4	de2	wo3	nian2	bu4	dao4	de2	de2	xi1	huai1	huai1	kan1	ping2	wo3	xue2	tang2	心
那	見	那	暗	個	了	我	又	不	到	的	的	息	壞	壞	開	平	我	學	堂	心
na2	jian4	na2	an4	ge2	le3	wo3	you4	bu4	dao4	de2	de2	xi1	huai1	huai1	kan1	ping2	wo3	xue2	tang2	心
這	在	這	傳	想	今	氣	又	不	到	的	的	息	壞	壞	開	平	我	學	堂	心
zhe4	zai4	zhe4	chuan2	xiang1	jin1	qi2	you4	bu4	dao4	de2	de2	xi1	huai1	huai1	kan1	ping2	wo3	xue2	tang2	心
去	打	打	聽	一	口	候	到	到	到	到	到	到	到	到	到	到	到	到	到	到
qu4	da3	da3	ting1	yi1	kou3	hou4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4
上	課	課	的	的	的	的	的	的	的	的	的	的	的	的	的	的	的	的	的	的
shang4	ke4	ke4	de2	de2	de2	de2	de2	de2	de2	de2	de2	de2	de2	de2	de2	de2	de2	de2	de2	de2
鐵	戒	趁	這	這	這	這	這	這	這	這	這	這	這	這	這	這	這	這	這	這
tie2	jie4	chen2	zhe4	zhe4	zhe4	zhe4	zhe4	zhe4	zhe4	zhe4	zhe4	zhe4	zhe4	zhe4	zhe4	zhe4	zhe4	zhe4	zhe4	zhe4
想	到	到	到	到	到	到	到	到	到	到	到	到	到	到	到	到	到	到	到	到
xiang1	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4
到	到	到	到	到	到	到	到	到	到	到	到	到	到	到	到	到	到	到	到	到
dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4	dao4
一	塊	塊	上	上	上	上	上	上	上	上	上	上	上	上	上	上	上	上	上	上
yi1	kuai1	kuai1	shang4	shang4	shang4	shang4	shang4	shang4	shang4	shang4	shang4	shang4	shang4	shang4	shang4	shang4	shang4	shang4	shang4	shang4
那	那	那	上	上	上	上	上	上	上	上	上	上	上	上	上	上	上	上	上	上
na2	na2	na2	shang4	shang4	shang4	shang4	shang4	shang4	shang4	shang4	shang4	shang4	shang4	shang4	shang4	shang4	shang4	shang4	shang4	shang4
去	去	去	臉	臉	臉	臉	臉	臉	臉	臉	臉	臉	臉	臉	臉	臉	臉	臉	臉	臉
qu4	qu4	qu4	lian3	lian3	lian3	lian3	lian3	lian3	lian3	lian3	lian3	lian3	lian3	lian3	lian3	lian3	lian3	lian3	lian3	lian3
我	我	我	說	說	說	說	說	說	說	說	說	說	說	說	說	說	說	說	說	說
wo3	wo3	wo3	shuo1	shuo1	shuo1	shuo1	shuo1	shuo1	shuo1	shuo1	shuo1	shuo1	shuo1	shuo1	shuo1	shuo1	shuo1	shuo1	shuo1	shuo1
一	旦	旦	但	但	但	但	但	但	但	但	但	但	但	但	但	但	但	但	但	但
yi1	dan4	dan4	dan4	dan4	dan4	dan4	dan4	dan4	dan4	dan4	dan4	dan4	dan4	dan4	dan4	dan4	dan4	dan4	dan4	dan4

具	於	大	神	去	犧	牲	的	戶	以	中	國	人	的	圖	結	力	只
能	精	宗	而	止	遠	沒	有	據	張	到	換	換	我	說	民	族	主
義	族	國	道	當	的	在	外	國	便	不	適	當	外	國	人	言	民
族	和	家	有	分	別	在	文	中	民	族	的	名	詞	是	哪	選	哪
造	字	簡	兩	兩	種	笑	釋	一	是	有	的	一	是	國	家	家	是
釋	即	多	如	會	會	互	的	我	就	種	組	織	之	分	開	但	是
指	學	人	而	言	一	限	我	們	必	很	多	不	容	麼	是	國	是
本	與	族	國	家	相	呢	的	是	作	多	一	開	甚	麼	是	國	是
當	有	在	一	說	界	國	我	們	必	一	何	以	甚	麼	是	國	是
甚	族	民	我	說	民	呢	就	是	中	自	自	泰	甚	麼	是	國	是
在	在	國	不	過	國	國	就	為	中	自	自	泰	甚	麼	是	國	是
國	有	有	成	一	國	家	就	外	中	自	自	泰	甚	麼	是	國	是
個	有	界	頂	國	家	之	就	有	中	自	自	泰	甚	麼	是	國	是
現	上	世	上	強	的	國	就	有	中	自	自	泰	甚	麼	是	國	是
人	結	本	合	說	人	家	就	有	中	自	自	泰	甚	麼	是	國	是
國	以	在	國	說	民	之	就	有	中	自	自	泰	甚	麼	是	國	是
當	再	香	是	英	國	領	就	有	中	自	自	泰	甚	麼	是	國	是
是	中	的	人	參	在	在	就	有	中	自	自	泰	甚	麼	是	國	是
族	便	適	當	像	加	在	就	有	中	自	自	泰	甚	麼	是	國	是
國	族	表	當	像	印	度	就	有	中	自	自	泰	甚	麼	是	國	是
國	族	表	當	像	印	度	就	有	中	自	自	泰	甚	麼	是	國	是

各	工	代	表	諸	君	今	天	在	此	開	個	會	是	效	各	國	
的	工	來	慶	祝	世	界	各	國	通	的	的	的	的	界	各	國	
的	工	為	甚	慶	要	紀	念	今	天	的	一	呢	就	是	因	為	
美	國	人	在	三	十	九	年	以	前	的	天	合	了	許	多	的	
大	工	在	各	域	市	巡	行	要	求	本	工	人	動	作	工	八	
點	鐘	息	八	點	鐘	教	育	求	點	打	前	後	到	無	度		
的	的	後	來	這	種	要	求	求	利	全	美	工	便	把	每		
年	的	天	作	為	勞	於	節	節	人	末	念	後	是	了	歐		
洲	各	的	工	人	對	是	本	國	的	紀	家	也	照	美	國	工	
人	一	的	要	求	也	是	一	樣	的	勝	家	也	是	節	國	由	
此	推	的	歐	洲	推	行	全	世	界	相	傳	今	便	了	世	界	
各	國	行	通	行	的	一	個	紀	念	日	所	天	成	這	個	紀	
念	日	是	界	相	我	至	今	個	念	了	戰	國	成	人	通	行	
的	一	我	念	目	們	中	體	中	工	人	末	祝	我	家	的	一	
日	這	們	也	本	眼	全	通	是	各	該	慶	視	們	們	中	國	
工	人	天	也	慶	道	道	道	界	各	日	慶	的	我	各	國	的	
工	人	作	要	知	道	道	道	已	各	最	慶	世	是	甚	甚	地	
第	一	先	要	知	道	道	道	工	所	在	慶	的	是	甚	甚	地	
位	知	道	要	道	道	道	道	人	甚	的	處	的	是	甚	甚	地	
道	中	國	道	家	現	在	所	在	處	的	處	位	是	甚	甚	地	
道	中	國	道	家	現	在	所	在	處	的	處	位	是	甚	甚	地	
道	中	國	道	家	現	在	所	在	處	的	處	位	是	甚	甚	地	
道	中	國	道	家	現	在	所	在	處	的	處	位	是	甚	甚	地	
道	中	國	道	家	現	在	所	在	處	的	處	位	是	甚	甚	地	

是 4	3	中 3	最 4	弱 4	的 4	國 4	家 4	受 4	各 4	國 4	的 4	種 4	種 4	壓 4	追 4	所 4
處 4	地 4	位 4	最 4	的 4	地 4	位 4	中 4	國 4	現 4	在 4	所 4	這 4	這 4	櫃 4	女 4	隸 4
地 4	地 4	地 4	民 4	的 4	地 4	位 4	遠 4	要 4	低 4	得 4	多 4	方 4	方 4	高 4	鹿 4	是 4
日 4	日 4	日 4	有 4	地 4	是 4	法 4	國 4	的 4	殖 4	民 4	地 4	麗 4	麗 4	安 4	南 4	在 4
國 4	國 4	國 4	有 4	呢 4	呢 4	簡 4	高 4	直 4	沒 4	有 4	地 4	的 4	的 4	地 4	位 4	各 4
國 4	國 4	國 4	他 4	作 4	是 4	高 4	高 4	麗 4	是 4	有 4	日 4	本 4	本 4	奴 4	隸 4	安 4
南 4	南 4	南 4	當 4	奴 4	但 4	強 4	高 4	麗 4	安 4	奴 4	了 4	是 4	是 4	做 4	國 4	國 4
的 4	的 4	的 4	奴 4	一 4	個 4	個 4	國 4	的 4	奴 4	國 4	中 4	中 4	中 4	奴 4	國 4	國 4
做 4	做 4	做 4	奴 4	隸 4	凡 4	個 4	和 4	的 4	奴 4	國 4	由 4	由 4	由 4	做 4	國 4	國 4
都 4	都 4	都 4	奴 4	這 4	個 4	個 4	列 4	強 4	奴 4	國 4	由 4	由 4	由 4	做 4	國 4	國 4
世 4	世 4	世 4	奴 4	這 4	個 4	個 4	列 4	強 4	奴 4	國 4	由 4	由 4	由 4	做 4	國 4	國 4
是 4	是 4	是 4	奴 4	這 4	個 4	個 4	列 4	強 4	奴 4	國 4	由 4	由 4	由 4	做 4	國 4	國 4
的 4	的 4	的 4	奴 4	這 4	個 4	個 4	列 4	強 4	奴 4	國 4	由 4	由 4	由 4	做 4	國 4	國 4
地 4	地 4	地 4	奴 4	這 4	個 4	個 4	列 4	強 4	奴 4	國 4	由 4	由 4	由 4	做 4	國 4	國 4
位 4	位 4	位 4	奴 4	這 4	個 4	個 4	列 4	強 4	奴 4	國 4	由 4	由 4	由 4	做 4	國 4	國 4
本 4	本 4	本 4	奴 4	這 4	個 4	個 4	列 4	強 4	奴 4	國 4	由 4	由 4	由 4	做 4	國 4	國 4
除 4	除 4	除 4	奴 4	這 4	個 4	個 4	列 4	強 4	奴 4	國 4	由 4	由 4	由 4	做 4	國 4	國 4
都 4	都 4	都 4	奴 4	這 4	個 4	個 4	列 4	強 4	奴 4	國 4	由 4	由 4	由 4	做 4	國 4	國 4
是 4	是 4	是 4	奴 4	這 4	個 4	個 4	列 4	強 4	奴 4	國 4	由 4	由 4	由 4	做 4	國 4	國 4
把 4	把 4	把 4	奴 4	這 4	個 4	個 4	列 4	強 4	奴 4	國 4	由 4	由 4	由 4	做 4	國 4	國 4
奴 4	奴 4	奴 4	奴 4	這 4	個 4	個 4	列 4	強 4	奴 4	國 4	由 4	由 4	由 4	做 4	國 4	國 4
的 4	的 4	的 4	奴 4	這 4	個 4	個 4	列 4	強 4	奴 4	國 4	由 4	由 4	由 4	做 4	國 4	國 4
命 4	命 4	命 4	奴 4	這 4	個 4	個 4	列 4	強 4	奴 4	國 4	由 4	由 4	由 4	做 4	國 4	國 4
前 4	前 4	前 4	奴 4	這 4	個 4	個 4	列 4	強 4	奴 4	國 4	由 4	由 4	由 4	做 4	國 4	國 4
是 4	是 4	是 4	奴 4	這 4	個 4	個 4	列 4	強 4	奴 4	國 4	由 4	由 4	由 4	做 4	國 4	國 4
在 4	在 4	在 4	奴 4	這 4	個 4	個 4	列 4	強 4	奴 4	國 4	由 4	由 4	由 4	做 4	國 4	國 4
比 4	比 4	比 4	奴 4	這 4	個 4	個 4	列 4	強 4	奴 4	國 4	由 4	由 4	由 4	做 4	國 4	國 4
個 4	個 4	個 4	奴 4	這 4	個 4	個 4	列 4	強 4	奴 4	國 4	由 4	由 4	由 4	做 4	國 4	國 4
法 4	法 4	法 4	奴 4	這 4	個 4	個 4	列 4	強 4	奴 4	國 4	由 4	由 4	由 4	做 4	國 4	國 4
和 4	和 4	和 4	奴 4	這 4	個 4	個 4	列 4	強 4	奴 4	國 4	由 4	由 4	由 4	做 4	國 4	國 4

校	會	道	呢	民	有	十	天	今	君	昔	長	女	子	師	範	閉	十	七	周	年	紀	念
ciào	huì	dào	ne	min	you	shi	tian	jin	jun	xi	chang	nu	zi	shi	fan	kai	shi	zhou	nian	ji	nian	nian
4	4	4	4	4	4	4	4	4	4	4	4	3	2	3	3	3	3	3	2	2	2	2
會	道	呢	民	有	十	天	今	君	昔	長	女	子	師	範	閉	十	七	周	年	紀	念	
這	現	個	那	皇	滿	了	中	那	一	樂	離	情	的	後	以	都	是	中	國	三	皇	人
zhe	xian	ge	na	huang	man	le	zhong	na	yi	le	li	qing	de	hou	yi	du	shi	zhong	guo	san	huang	ren
4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
這	現	個	那	皇	滿	了	中	那	一	樂	離	情	的	後	以	都	是	中	國	三	皇	人
在	國	呢	民	有	十	天	今	君	昔	長	女	子	師	範	閉	十	七	周	年	紀	念	
zai	guo	ne	min	you	shi	tian	jin	jun	xi	chang	nu	zi	shi	fan	kai	shi	zhou	nian	ji	nian	nian	
4	4	4	4	4	4	4	4	4	4	4	3	2	3	3	3	3	3	2	2	2	2	2
在	國	呢	民	有	十	天	今	君	昔	長	女	子	師	範	閉	十	七	周	年	紀	念	
沒	有	十	滿	了	中	那	一	樂	離	情	的	後	以	都	是	中	國	三	皇	人	滿	了
mei	you	shi	man	le	zhong	na	yi	le	li	qing	de	hou	yi	du	shi	zhong	guo	san	huang	ren	man	le
4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
沒	有	十	滿	了	中	那	一	樂	離	情	的	後	以	都	是	中	國	三	皇	人	滿	了
沒	有	十	滿	了	中	那	一	樂	離	情	的	後	以	都	是	中	國	三	皇	人	滿	了
沒	有	十	滿	了	中	那	一	樂	離	情	的	後	以	都	是	中	國	三	皇	人	滿	了

奴 nú	國 guó	國 guó	滿 mǎn	被 bèi	割 gē	人 rén	不 bù	許 xǔ	國 guó	事 shì	因 yīn	為 wéi	那 nà	個 gè	時 shí	候 hòu	的 de	中 zhōng
是 shì	的 de	的 de	人 rén	家 jiā	家 jiā	的 de	我 wǒ	們 men	沒 méi	有 yǒu	從 cóng	今 jīn	以 yǐ	後 hòu	不 bù	滿 mǎn	的 de	的 de
國 guó	家 jiā	家 jiā	國 guó	家 jiā	家 jiā	的 de	家 jiā	的 de	國 guó	家 jiā	們 men	都 dōu	有 yǒu	一 yí	個 gè	家 jiā	家 jiā	和 hé
有 yǒu	關 guān	的 de	的 de	呢 ne	於 yú	有 yǒu	道 dào	對 duì	是 shì	有 yǒu	的 de	一 yí	個 gè	大 dà	家 jiā	庭 tíng	學 xué	生 shēng
受 shòu	先 xiān	的 de	的 de	知 zhī	於 yú	有 yǒu	庭 tíng	有 yǒu	於 yú	有 yǒu	的 de	尊 zūn	敬 jìng	師 shī	長 cháng	愛 ài	學 xué	學 xué
校 xiào	的 de	於 yú	任 rèn	家 jiā	有 yǒu	有 yǒu	種 zhǒng	任 rèn	這 zhè	在 zài	這 zhè	親 qīn	愛 ài	家 jiā	庭 tíng	的 de	的 de	任 rèn
對 duì	於 yú	於 yú	一 yí	的 de	的 de	以 yǐ	責 zé	任 rèn	君 jūn	我 wǒ	們 men	的 de	國 guó	家 jiā	是 shì	便 biàn	甚 shèn	是 shì
萬 wàn	得 de	呢 ne	後 hòu	中 zhōng	四 sì	當 dāng	成 chéng	立 lì	在 zài	華 huá	民 mín	國 guó	這 zhè	個 gè	民 mín	國 guó	便 biàn	是 shì
象 xiàng	呢 ne	們 men	的 de	中 zhōng	四 sì	萬 wàn	萬 wàn	萬 wàn	有 yǒu	中 zhōng	有 yǒu	萬 wàn	一 yí	半 bàn	是 shì	男 nán	女 nǚ	從 cóng
我 wǒ	呢 ne	們 men	的 de	中 zhōng	四 sì	萬 wàn	萬 wàn	萬 wàn	有 yǒu	中 zhōng	有 yǒu	萬 wàn	一 yí	半 bàn	是 shì	男 nán	女 nǚ	從 cóng
半 bàn	呢 ne	們 men	的 de	中 zhōng	四 sì	萬 wàn	萬 wàn	萬 wàn	有 yǒu	中 zhōng	有 yǒu	萬 wàn	一 yí	半 bàn	是 shì	男 nán	女 nǚ	從 cóng
前 qián	呢 ne	們 men	的 de	中 zhōng	四 sì	萬 wàn	萬 wàn	萬 wàn	有 yǒu	中 zhōng	有 yǒu	萬 wàn	一 yí	半 bàn	是 shì	男 nán	女 nǚ	從 cóng
男 nán	呢 ne	們 men	的 de	中 zhōng	四 sì	萬 wàn	萬 wàn	萬 wàn	有 yǒu	中 zhōng	有 yǒu	萬 wàn	一 yí	半 bàn	是 shì	男 nán	女 nǚ	從 cóng
都 dōu	呢 ne	們 men	的 de	中 zhōng	四 sì	萬 wàn	萬 wàn	萬 wàn	有 yǒu	中 zhōng	有 yǒu	萬 wàn	一 yí	半 bàn	是 shì	男 nán	女 nǚ	從 cóng
的 de	呢 ne	們 men	的 de	中 zhōng	四 sì	萬 wàn	萬 wàn	萬 wàn	有 yǒu	中 zhōng	有 yǒu	萬 wàn	一 yí	半 bàn	是 shì	男 nán	女 nǚ	從 cóng
來 lái	呢 ne	們 men	的 de	中 zhōng	四 sì	萬 wàn	萬 wàn	萬 wàn	有 yǒu	中 zhōng	有 yǒu	萬 wàn	一 yí	半 bàn	是 shì	男 nán	女 nǚ	從 cóng
原 yuán	呢 ne	們 men	的 de	中 zhōng	四 sì	萬 wàn	萬 wàn	萬 wàn	有 yǒu	中 zhōng	有 yǒu	萬 wàn	一 yí	半 bàn	是 shì	男 nán	女 nǚ	從 cóng
行 xíng	呢 ne	們 men	的 de	中 zhōng	四 sì	萬 wàn	萬 wàn	萬 wàn	有 yǒu	中 zhōng	有 yǒu	萬 wàn	一 yí	半 bàn	是 shì	男 nán	女 nǚ	從 cóng
三 sān	呢 ne	們 men	的 de	中 zhōng	四 sì	萬 wàn	萬 wàn	萬 wàn	有 yǒu	中 zhōng	有 yǒu	萬 wàn	一 yí	半 bàn	是 shì	男 nán	女 nǚ	從 cóng
君 jūn	呢 ne	們 men	的 de	中 zhōng	四 sì	萬 wàn	萬 wàn	萬 wàn	有 yǒu	中 zhōng	有 yǒu	萬 wàn	一 yí	半 bàn	是 shì	男 nán	女 nǚ	從 cóng
一 yí	呢 ne	們 men	的 de	中 zhōng	四 sì	萬 wàn	萬 wàn	萬 wàn	有 yǒu	中 zhōng	有 yǒu	萬 wàn	一 yí	半 bàn	是 shì	男 nán	女 nǚ	從 cóng
呢 ne	們 men	的 de	中 zhōng	四 sì	萬 wàn	萬 wàn	萬 wàn	萬 wàn	有 yǒu	中 zhōng	有 yǒu	萬 wàn	一 yí	半 bàn	是 shì	男 nán	女 nǚ	從 cóng

APPENDIX C

一班子同處... 孔教... 山... 興... 國... 果... 任... 于... 王... 華... 人... 真... 難... 路... 抑... 價... 解... 之...

現在所以最個所很... 的...

切加開 達 穿 行 不 切 化 建 頭 最 顯 越 竟 覽 耀 方 處 遠 思 回 變 聲 嘆 丈 暮 老 鏡 柳 德 會 心 重 點 頭 脫 忙 忙 子 輩 總 歸 空 洞 外 倒 笑 掛 梁 江 跟
 木 的 句 喜 理 學 春 時 心 收 初 薄 剛 制 竹 序 生 端 若 生 手 錢 說 在 不 到 數 說 管 忙 沒 又 體 骨 共 聖 志 烟 登 供 成 思 已
 辭 安 行 季 菊 金 老 稱 年 士 來 近 程 池 木 頭 武 義 人 阻 活 到 聖 甚 餘 善 義 詞 臣 帝 知 已 下 酒 卷 工 重 食 因
 人 立 苦 者 細 即 常 翻 翻 若 煙 東 脚 不 許 多 說 事 代 說 無 事 不 成 焉 料 而 孫 兩 流 水 不 斷 白 遠 起 任 夫 規 武 周 繁 清 葉
 先 不 為 機 能 手 轉 時 隱 力 伴 既 至 是 外 情 所 給 妻 心 迴 答 道 題 自 長 四 生 產 中 人 祝 安 北 天 第 重 難 重 州 泰 詠
 趙 樂 一 卦 王 聖 水 聖 法 十 力 卻 示 人 必 收 時 聖 孔 流 香 味 子 情 愛 履 國 四 仗 小 周 諸 換 務 勝 乃 忘 草 場 專 宗 越 掉 影
 四 落 倫 無 哪 記 名 王 親 制 功 大 確 昨 人 因 造 空 肯 裁 悅 終 皮 理 兼 舉 階 進 影 既 石 以 必 離 心 不 叫 說 明 不 是 喜
 上 功 用 解 身 內 論 不 是 狂 婦 妻 原 得 特 傳 倫 船 香 可 所 用 槍 未 看 月 卦 相 幸 假 意 喊 看 或 帶 來 既 腹
 峰 思 一 端 互 帶 俱 疾 安 面 趨 則 危 子 色 殺 帝 車 位 掉 一 看 切 然 日 時 著 具 是 換 慌 意 混 理 五 致 度 真 引
 大 亦 不 合 三 行 認 壞 平 內 有 身 角 點 乞 忘 前 題 每 例 聖 兒 七 不 至 副 詳 嘉 語 公 吃 香 額 倒 專 專 西
 在 閱 保 單 位 來 報 者 宜 政 運 者 宜 專 明 備 先 國 步 下 話 報 志 識 已 往 翰 除 無 數 女 一 姓 人 視 不 許 怨 未 即
 實 實 而 需 以 合 戰 穿 進 勇 非 俗 人 晚 春 略 大 不 相 幾 鋪 正 梅 標 原 二 種 見 理 情 子 歌 管 而 入 度 後 現 幻
 下 建 中 合 內 診 大 解 題 頭 系 強 幾 心 符 價 既 解 之 稱 後 一 查 龍 之 期 君 各 赫 清 介 來 不 難 改 專
 哪 壯 勇 席 當 者 一 衆 乃 天 空 某 行 如 數 肆 傷 亦 些 片 香 常 有 水 大 列 分 羊 以 用 世 禁 起 事 者 硬 止 患
 是 一 往 出 反 心 心 一 家 意 思 與 子 念 鼓 為 失 念 理 合 理 取 者 眾 境 境 過 祥 一 道 成 既 同 習 畫 同 王 利
 賢 明 清 店 教 城 外 作 推 又 身 依 修 洪 忽 平 世 危 敵 發 跡 心 高 身 英 傾 種 種 詞 人 為 華 口 限 眼 人 慎 念 誠
 衰 勿 勿 尋 家 單 車 道 自 語 士 宗 自 有 雙 者 血 寸 某 終 才 兒 不 幼 倒 斤 才 寸 套 一 鞦 解 利 至 路 手 馬 上
 樹 英 機 認 歌 鐵 欲 不 水 大 畫 權 程 牆 康 不 輪 車 既 正 大 真 吾 託 之 快 似 味 外 天 華 猜 老 預 權 工 子 廠 充
 常 漢 子 為 無 背 景 反 省 他 茅 心 說 像 根 古 荒 難 山 答 物 疲 又 變 是 苦 枉 過 市 乾 水 印 格 生 集 設 加 倍 口 事
 致 言 應 是 佛 承 衆 料 向 漸 人 吹 實 是 營 就 未 解 須 一 智 國 一 名 女 忽 驚 子 口 必 不 料 手 種 年 見 本 計

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幾句信學吸夜西遠勤年達持相听評死論界短一百一一一更發一一而一得一悲恰朝遠祥
 不其獨碗許好年幾本下截是中久切君陣付一棍陣唯陣子家一坐路非走句反却莫已鐘
 轉目應本工頭文或能文嚼八長一到境間日孩真辯勤識子無搗亂聽放然究介勞裝各持燕猴
 並用作使耳開中飯斗高點平不報報步思一致作推是時起運仗是肩非科那及得非不足中
 能難羞含拜使迫具聽春人可力言互過畢是處則說對語學訂力進是漢曾得尚少列派
 用魯勤種建問足肯從弄粉構齊策州久奪子種筆跡純力取適積專起非氣等成氏氣是
 使乾協又中手聯手不木公在幾下家起司各所寫牌奪送玉兩通寫懶情備窮不存履偏
 德慶承關力着代關物產色兩行醫憂最燥西足並一射撞無棠開畢履體說情看宜偽寫誦
 標屬床所酌大權好居顏美教那省儘時裝不認論沙集獲風一止姑攜看取配謝習速江秋
 跳出動國士級第家且頑邊老碑習者知着上談兄弟壯送塔報斬止桌吞使而送日最跟筆碎
 覆有私愁吟天吹疆露依瓶好喝萬真工賦倉禮授令飯做散秦注入土人頂止聖士傑身元笑高
 小歌遊子氣或子記本相到遮平着堅結隨此未語地今中壘絲精子則洋生根做肯開傷佔
 處開時况石勝專禮給風坑有復時征下朗芬任無從按偏山水老保沒房嫩新那銀尊口花賦署
 湖南戶流絕妙洲全裝靜滿不走平各款口好與止亮立裝產品羞人夜房位西鋪過水竟好面破
 暗暮女連為天柏法遠樓夫充着和勝航撲黑扁豆和未眼值委讓空抽望尊壯觀陶何延高
 幸身造向行可馬惡傲李風馬也向志是聲長壽爾守生陸幅更倍亮話白昏案向查賞好帝
 經熟房諸歲分崇力舉燕非向切是即守物是運貞之解走竟工工學則於鮮能上下句兒
 可讀做數皮自班公而記異離敢春難吞得仁小習尾搖情唯跌界淡無荷心欠知北點吐仙若乘燕院
 接魚夫上現使李醫運搖引三被休高城容嗽散信宮論去通承仍像禮東盤恭不更河便小靈
 飛縣雲劫別高相步農中督咽佳忘熱昌偉蓋陣果路轉代德概勝轉百不派修無敵司買踐無

舟楫政識... 深為相... 宿... 概... 情... 心... 同... 詩... 推... 破... 可... 進... 憤... 一... 猛... 寺... 物... 往... 指... 安...

歡喜不慣知微
諸軍橫快
幸然村洞物幾
傳使陳翻
數不
宿教有益
子得
賦
國
况
憂人

學備此小寂
味生
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APPENDIX D

力	步	快	且	真	兒	再	進	中	一	氣	早	至	頰	難	成	君	直	浪	切	五	給	假	激	培	美	
3	24	4	3	4	4	2	3	4	4	2	4	3	5	4	3	3	4	1	4	5	4	4	4	10	1	
*5	*13	*1*	*20	*3	*1*	*7	*1	*16	*17	*3	*13*	*5*	*7	*10*	*13	*15	*4	*9	*5	*2	*11	*13	*15*	*1		
綸	者	真	西	活	打	體	少	儉	聰	長	亭	向	必	楚	果	女	樹	帶	高	帝	活	款	煙	叫	感	
5	4	4	3	3	2	4	4	3	3	5	4	3	4	3	3	3	4	4	5	4	4	4	4	4	4	
8*	*8	*2	*20	*19	*12	*8*	*7	*10*	*16*	*17	*9*	*13*	*5*	*7*	*2	*11	*6	*5	*2*	*4	*11	*13	*15*	*1		
1	3	1	2	4	1	5	1	5	1	5	1	5	4	3	3	3	4	1	4	5	4	4	4	4	4	
3	*5	*12*	*19	*2	*7	*4*	*8	*18	*2	*3*	*3*	*12*	*4*	*19*	*2	*18	*14*	*2	*14*	*2	*3*	*17*	*6	*10*		
原	嘉	慶	杞	值	開	髮	安	色	治	釋	怕	干	向	必	楚	果	女	樹	帶	高	帝	活	款	煙	叫	感
2	5	2	3	2	5	1	3	3	1	3	3	3	5	4	3	3	4	1	4	5	4	4	4	4	4	
3	*12*	*2	*19	*2	*7	*4*	*8	*18	*2	*3*	*3*	*12*	*4*	*19*	*2	*18	*14*	*2	*14*	*2	*3*	*17*	*6	*10*		
原	嘉	慶	杞	值	開	髮	安	色	治	釋	怕	干	向	必	楚	果	女	樹	帶	高	帝	活	款	煙	叫	感
2	5	2	3	2	5	1	3	3	1	3	3	3	5	4	3	3	4	1	4	5	4	4	4	4	4	
3	*12*	*2	*19	*2	*7	*4*	*8	*18	*2	*3*	*3*	*12*	*4*	*19*	*2	*18	*14*	*2	*14*	*2	*3*	*17*	*6	*10*		
原	嘉	慶	杞	值	開	髮	安	色	治	釋	怕	干	向	必	楚	果	女	樹	帶	高	帝	活	款	煙	叫	感
2	5	2	3	2	5	1	3	3	1	3	3	3	5	4	3	3	4	1	4	5	4	4	4	4	4	
3	*12*	*2	*19	*2	*7	*4*	*8	*18	*2	*3*	*3*	*12*	*4*	*19*	*2	*18	*14*	*2	*14*	*2	*3*	*17*	*6	*10*		
原	嘉	慶	杞	值	開	髮	安	色	治	釋	怕	干	向	必	楚	果	女	樹	帶	高	帝	活	款	煙	叫	感
2	5	2	3	2	5	1	3	3	1	3	3	3	5	4	3	3	4	1	4	5	4	4	4	4	4	
3	*12*	*2	*19	*2	*7	*4*	*8	*18	*2	*3*	*3*	*12*	*4*	*19*	*2	*18	*14*	*2	*14*	*2	*3*	*17*	*6	*10*		
原	嘉	慶	杞	值	開	髮	安	色	治	釋	怕	干	向	必	楚	果	女	樹	帶	高	帝	活	款	煙	叫	感
2	5	2	3	2	5	1	3	3	1	3	3	3	5	4	3	3	4	1	4	5	4	4	4	4	4	
3	*12*	*2	*19	*2	*7	*4*	*8	*18	*2	*3*	*3*	*12*	*4*	*19*	*2	*18	*14*	*2	*14*	*2	*3*	*17*	*6	*10*		
原	嘉	慶	杞	值	開	髮	安	色	治	釋	怕	干	向	必	楚	果	女	樹	帶	高	帝	活	款	煙	叫	感
2	5	2	3	2	5	1	3	3	1	3	3	3	5	4	3	3	4	1	4	5	4	4	4	4	4	
3	*12*	*2	*19	*2	*7	*4*	*8	*18	*2	*3*	*3*	*12*	*4*	*19*	*2	*18	*14*	*2	*14*	*2	*3*	*17*	*6	*10*		
原	嘉	慶	杞	值	開	髮	安	色	治	釋	怕	干	向	必	楚	果	女	樹	帶	高	帝	活	款	煙	叫	感

3	1	2	5	5	4	5	3	3	1	4	5	4	1	5	1	2	3	2	3	1	5
2*	1	1*	2	3*	2	1*	3*	3	1	2*	3	2	2	2	2	2	1*	2	2	1*	1*
肚	吹	材	克	熱	釋	拘	振	枉	孤	理	神	耐	眉	瘦	荷	芽	極	俄	淺	希	跌
2	3	5	1	1	4	4	4	2	3	3	3	3	4	4	3	1	2	5	2	5	2
2*	1*	1*	2	1*	1*	1*	3	3	3*	3	3	2	1*	3*	1	2*	1	2*	1*	2*	1*
文	盤	盤	樓	點	巷	苑	優	敵	準	慈	恍	概	露	課	懶	端	鋒	句	形		
3	3	2	1	1	4	5	3	5	1	2	4	3	1	4	1	4	4	2	3		
2*	1*	1*	2	3*	1	2	3*	3	3	2*	1	3	1*	1*	2	1*	2*	1*	3	3	1
操	拉	忠	歌	標	窗	佛	仿	刮	懷	飛	仗	仔	誠	暗	晴	陸	浙	州	耳		
2	5	4	1	4	1	4	5	3	2	5	4	1	3	4	3	4	2	2	5		
1*	3*	3*	1	1*	2	1*	3	2*	1	3*	2	**1	1	2**	2	1*	1*	2*	1*	3	1
玉	履	推	堪	趨	賢	避	木	木	中	曲	團	靈	究	養	辯	聖	辜	懶	誠		
5	5	4	4	3	1	5	2	2	5	4	2	5	4	1	3	3	2	2	2	2	2
3*	2*	1	3	3	1	2*	1	3	1	1*	1*	2*	1	3	**2	1	1*	1*	2*	1*	2*
欲	閱	掛	斧	爪	亡	乏	干	布	竹	印	去	迴	秀	香	領	廣	私	股	肩	空	
4	1	4	1	1	1	5	4	3	1	3	4	1	4	3	2	2	3	5	1	4	1
2	1*	3	2	1**	3*	3*	2*	1*	3	**2	1*	2**	1*	2**	**1	3	3*	3*	3	3	1
待	階	副	飛	旁	決	息	起	傑	英	品	盜	遠	浪	況	粒	船	短	昨	康	萊	培
4	3	2	3	4	1	1	4	2	2	5	5	1	2	4	5	2	3	1	1	3	1
2	1	2	3*	3*	3	2*	1	1*	2	1*	2*	3	3	3*	1	1*	1*	2	3	3	3
被	押	竹	傳	菜	裁	莊	贊	復	晨	映	格	陽	倫	惜	羊	頁	有	耐	浪	倚	封
3	4	4	3	4	4	1	1	5	2	5	1	2	2	2	5	1	2	2	4	2	4
4	1	3	1	3	1	2	2*	1	2	2*	1	2*	2	1	1	1*	1**	2	1*	3*	1
騎	暫	質	影	新	專	番	編	拳	集	團	耕	開	泉	庭	途	宜	質	曲	散		
5	3	3	4	4	4	4	1	1	2	2	2	2	4	2	4	4	4	4	4	2	
1	4	2	1*	1*	2*	1	3	1	1*	2*	1*	3*	1	2	**1	1	2*	1*	2*	2	
勤	父	火	化	刃	互	示	田	純	終	詩	愁	驗	仍	侍	例	蘭	性	批			
5	1	5	2	2	5	4	3	5	1	2	2	3	3	3	3	1	2	1	2	3	
4	2	2	1*	1*	3	1*	4	3*	1	**1	2*	1*	4*	1	3*	1*	3*	2*	1*	4*	1
學	控	制	興	休	亦	感	字	織	牆	雅	效	考	忍	兵	元	瓜	吹	增	李		
4	2	1	2	3	4	3	3	1	5	3	3	1	5	1	4	4	3	1	1		
2	1*	2	1*	1	1*	2	3	1*	2	2*	1	1*	2	*4	3*	1*	2	4*	4*	1*	3**
購	餘	然	醒	取	孟	趙	限	號	獄	罪	解	雙	饜	門	注	謎	名	歌	琴		
4	1	3	1	2	2	5	1	2	1	1	2	2	2	2	4	1	5	5	5		
2	1	1*	1*	3*	1	4*	1*	2*	1	3*	4	4	4	1	1*	2*	1	3*	4	4	1
拜	秋	保	涼	狼	何	麥	貧	盛	洋	亮	哪	姪	城	病	哥	恰	持	級			
5	1	5	2	3	3	5	1	3	3	5	4	3	2	4	4	1	3	3	3	1	
1	3	4*	2	1*	1*	2	4*	1	3**	1*	1*	2**	3*	1	2*	2	4	1	3	1	
筆	悲	略	胸	項	字	遊	黃	商	瓶	買	奪	替	情	剛	務	連	洗	經			
5	4	1	5	5	3	1	2	2	3	2	2	2	2	4	4	3	4	3	1		
5*	5*	2*	2*	1	5	1*	1**	1*	1*	2	1*	3*	1*	1*	3	2*	5	5*	5	2	1
獲	況	蕩	確	察	演	此	跟	冰	史	兒	來	馬	慶	斗	市	誠	尋				
2	4	3	3	3	5	4	5	4	1	5	1	4	2	2	3	2	2	2	2		
3*	1*	1*	4	5*	1*	4	5	4*	1**	2*	2*	1	3*	1	4*	1	1*	3	4*	1	

