SELECTED STUDIES OF THE PRINCIPLE OF RELATIVE FREQUENCY IN LANGUAGE

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SELECTED STUDIES OF THE PRINCIPLE OF RELATIVE FREQUENCY IN LANGUAGE

 $\mathbf{B}\mathbf{Y}$

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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. 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 unwieldly 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.

Cambridge, Massachusetts January 6, 1932

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. 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. Herman, 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). 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 p. For though the p lacks the increment of explosiveness of the tenuis, it can more than compensate for this lack by a prolonged duration (e. g. pp). 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

	ŧ	đ	k	g	Þ	b
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	r.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 t's than t's, more t's than t'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 d. And conversely, if the sound becomes relatively rarer, it may add to its increments. In this fashion a d may become a d, a d, or a d. 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 \eth . 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.

viously 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, 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: Etudes 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 602 2 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/t	b/p	g/k	cj/cç	t3/tf	tz/ts
lenis media fortis tenuis aspi-	6.18 %	2.37 %	2.58 %	2.69 %	2.44 %	2.63 %
rata	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	:	348
Second			302
Third		••••	378
Fourth			620
Entering	; "	(*)	349
			20.0

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.

躯 母 韶 母 表

注	英政	英文	羅馬	Wade 系 統	Count	%
4	þ	Ъ	b	p	887	2.37
×	pc	P	р	P _c	210	.56
~	m	m	m	nı	815	2.18
E	f	f	f	f	395	1.06
Ħ	7	7	v	w	•	.00
57	ğ	đ	đ	t	2306	6.18
*	tc	t	t	t ^c	958	2.56
3	n	n	n	n	371	.99
77	1	1	1	1	1096	2.93
«	ğ	g	g	k	965	2.58
7	kc	k	k	k,	382	1.02
元	ŋ	ŋ	q	(終)	220	-59
7	x	x	h	h	781	2.09
H	6:0	cj	j	ch	1005	2.69
4	eçc	cç	ch	eli ^c	389	1.04
-	n	p	п	n	117	.31
T	ç	ç	sh	hs	423	1.13
134	ត្ស	t3	j	ch	912	2.44
1	tje	tſ	ch	ch ^c	458	1.23
P	1	1	sh	sh	1714	4.59
8	3	3	r	j	552	1.48

					,	
注	茂殿	英克メ	羅馬	Wade	Count	%
ग	(#S	tz	tz	ts, ¹ tz	98 3	2.63
7	tgc	ts	ts	t's, ¹t'z	522	1.40
2	8	8	8	s, 1 ₈₈	877	2.35
E	3	3	r	ih	1302	3-49
۲,	Z	z	E	ŭ	321	.86
-	i	ì	i	i	2717	7.28
×	u	u	u	wu, -u5	1381	3.70
น	У	y	ü	yü, -ü	363	-97
Y	α	đ	8.	a	794	2.13
Z.	ò	٥	0	o, (8)26	1199	3.21
此	θ	Ð	е	ê	279	∙75
ŧ	9	8	8	ê	264	.71
77	ВĬ	ai	ai	ai	673	1.80
	ēţ	ei	ei	ei	115	.31
幺	goy	αo	80	80	580	1.55
Z	öņ	ou	ou	ou	341	.91
25	an	an	an	an	615	1.65
4	ən	9 n	en	ê n	879	2.35
龙	αŋ	aŋ	вq	ang	492	1.32
2	Aŋ	əŋ	ва	êng	420	1.31
几	92	19	er	er	106	.28

- 1 (Wade 系統的 tz, t'z, ss 三式專用在 fi 號前)
- ² 在 Wade 系統最新標準, "ベエ, ラエ, (元) エ, アエ" 都照<u>京</u>音拼作 "-ê." Giles 大字典選是同的 "o"
- * 在國音的 カ, エ, ろ, カ; ル, 4; ロ セ, ム 後的 に, × に 不混。在 Wade 系統一律拼 o. 只有 «, ゔ, 」, り 後有用 uo 的拼法.
 - 4 在 Wade 系統, ク, タ, ロ, に 後的 ×ム 一律作 êng.
 - 5 一 連號示前有聲母用的.
 - 6()括號示 Wade 系統除拼法不同外,並且證音與于國音的.

注	萬	萬寬火	羅馬	Wade	Count	%
Y	iα	ia	ia	ya, -ia	260	.70
-E	įδ	io	io	(yüeh, -üeh)	174	-47
tt	įè	ie	ſе	yeh, -ieh	300	.80
- 5	jar	iai	iai	yai, (ieh)	79	.21
- %	iaov	iao	iao	yao, -iao	694	1.86
- X	iu	iu	iu	yu, -iu	593	1.59
- 15,	įεn	i€n	ien	yen, -ien	865	2.32
یا	in	in	in	yin, -in	442	1.18
一龙	įαŋ	iaŋ	iaq	yang, -iang	406	1.09
	iŋ	iŋ	iq	ying, -ing	491	1.32
×Υ	ųα	ud	ua	Wa, -118	62	.17
×ε	Йо	110	uo	wo, -uo, (o) ³	583	1.56

			_			
注	萬殿	英元メ	羅馬	Wade	Count	%
×Ħ	Ţa[uai	uai	wai, -nai	78	.21
×	ŭġĭ	uei	uei	wei, -ui	523	1.40
X5	<u>uan</u>	uan	uan	wan, -uan	326	.87
×ч	uən	uən	uen	wen, -un	169	-45
×±	йqi	uaŋ	naq	wang, -uang	95	.25
×4	vŋ	oŋ	oq	(wêng), ung, (êng) [‡]	718	1.92
ഥ론	ğδ	χo	üo	-üeh	٥	.00
шŧ	ўè	yе	tie	yüch, -üch	49	.13
山岑	ğεn	yen	iien	yüan, -iian	93	.25
ដង	yn	yn	ün	yün, -ün	45	.12
ᆈᅩ	įvŋ	ioŋ	poi	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 "bughouse" 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

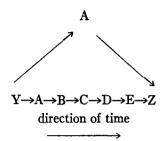
of a species begins to develop, if it has an embryonic stage at all, it rehearses, as we all know, the entire previous essential history of its species in abbreviated order. There is no essential difference between an amoeba distending its wall for a food particle, a dog digging for a bone, a child reaching 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 elsewhere 1 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, \rightarrow V W Y A B C D E Z \rightarrow ; with the abbreviation the events run \rightarrow V W Y A Z \rightarrow 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 everyday; 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. 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.

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 analysis of the frequency of occurrence in American newspapers of selections totalling 43,000 words (exclusive of numerals and proper names). I have not used F.W. Kaeding's 5 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							End	LISH	LATIN OF PLAUTUS			
Number of Occur- rences	Nunber of Words	Numbe	er of Word	ls with	their S	yllal	oles	Number of Occurrences	Number of Words	Number of Occurrences	Number of Words	Average number of Syllables
ı	2046	(3151	1571 ²	144 ³	144	15	16	ı	2976	1	5429	(3.23)
2	494	(110 _l	358 ²	233	34)			2	1079	2	1198	(2.92)
3	216	(59 ¹	1472	98	14)			3	516	3	492	(2.77)
4	100	(241	73 ²	3³)				4	294	4	299	(2.05)
5	99	(391	58²	28)				5	212	5	161	(2.60)
6	66	(241	412	13)				6	151	6	126	(2.53)
7	41	(16 ₁	25 ²)	•				7	105	7	87	(2.39)
8	25	(101	142	13)				8	84	8	69	(2.44)
9	30	(131	15 ²	18	14)			9	86	9	54	(2.35)
10	20	(131	7 ²)					10	45	10	43	(2.32)
II I2	25 22	(14 ¹	11 ²)					11	40 27	11	44 36	(2.29)
	10	(15 ¹	7 ²) 4 ²)						37	1	-	(2.30)
13 14	14	(7 ¹	7 ²)					13	25 28	13	33 31	(2.30) (2.09)
15	13	(51	8 ²)					15	26	15	13	(2.07)
16	10	(4 ¹	5 ²	1 ⁴)				16	17	16	25	(2.40)
17	10	(6 ¹	4 ²)	-,				17	18	17	2I	(2.00)
18	6	(21	4 ²)					18	10	18	21	(2.04)
19	5	(4 ¹	12)					19	15	19	11	(2.18)
20	5	(5 ²)	•					20	16	20	15)	• -,
21	4	(31	12)					21	13	21	10	
22	2	(2 ¹)	•					22	11	22	8 }	(0)
23	5	(4 ¹	13)					23	6	23	8	(2.08)
26	3	(2 ¹	12)					24	8	24	9)	
28	4	(3 ¹	12)					25	6	25	11)	
29	4	(11	3 ²)					26	10	26	7	
30	6	(4 ¹	2 ²)					27	9	27	9 }	(2.00)
32	6	(4 ¹	2 ²)					28	6	28	12	(2.00)
33	2	(11	12)					29	5	29	4	
34	I							30	4	30	4)	
35	I							31	6	31	8)	
36 27	I I	(1 ²)						32	4 6	32	3	
37 38	I	$\begin{pmatrix} 1^2 \end{pmatrix}$						33	2	33	6 }	(2.05)
41	4	(1)						34 35	5	34 35	3	(2.03)
43	2	(2 ²)						36	3	36	5	
44	2	(11	12)					37	2	37	7	
45	3	(I ¹	2 ²)					39	2	38	2)	
46	ī	` -	-,					40	4	39	4	
47	2							41	i	40	3	
50	1	(1 ²)						42	7	41	3	
52	I							43	I	43	4	
55	2							44	4	44	1	
57	1							45	I	45	1	
58	1							46	2	46	1	
60	I							47	5	47	3	
66	2	(I1	12)					48	1	48	1 }	(1.70)
68	I							49	3	49	I	
72	I							50	3	50	2	
73	I							51	I	51	2	
75	I							52	3	53	4	
78 8-	I							54	I	54	I	
81 82	I							55	I	55	I	
83 101	1 2							56 58	1 2	56 58	2	
101	12	(12 ¹)						60	2 1	61	1 2	
		(12)						1 35		"	3 J	
13248	3332 err	or .8%						61-429	0 71	62-514	. 71	(1.40)
-0-7-	000- 011	/0						1 9	- ,-	, ,-4		(T-)

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 ab² 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:

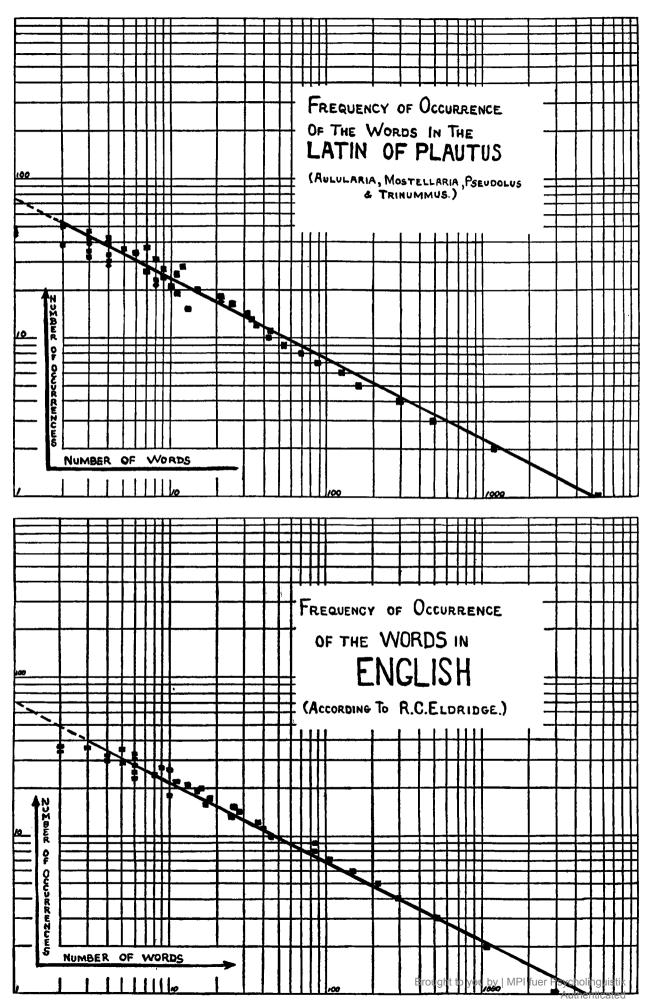
(1) the natural probability of error; (2) the fact that they are based on written language and not spoken or thought, and hence the authors of the selections, in making any erasure for re-writing, have artificially distorted what was the normal course of events.

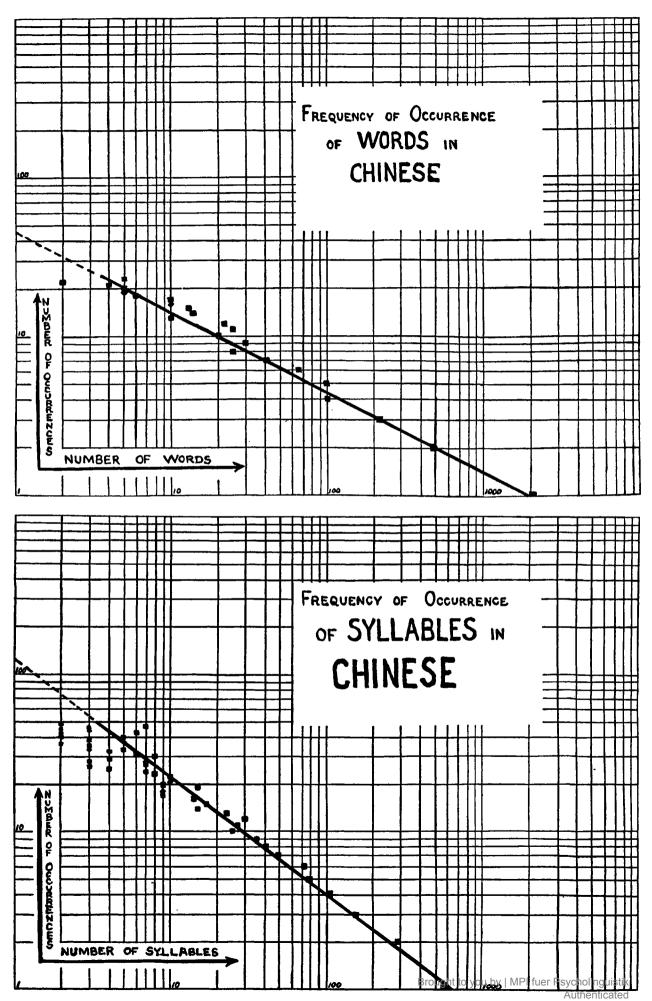
You may ask, "why did you not also plot the words with high frequencies which, according to the lists on page 23, would make the diagonal line suddenly jump, and not follow the straight line of the formula $ab^2 = k$ in the way you indicate by the dotted line on all three charts? For Plautus, for example, 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





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 68	intro ille	55	ea	43
est ut	473 445	sed esse	170 160	edepol guidem	92 91	aedis homo	68 67	ab	54 53	facere sine	43
te	443 408	nam	169	a	88	quo	66	ei	53	aurum	43 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
mihi	305	ne.	129	ex	83	haud (hau)		hanc	50	magis	40
tu tibi	300	ubi mi	123	etiam hinc	81	argentum istuc	62 62	nec i	50	dare igitur	39
qui	296 295	modo	122 114	huc	79 78	res	62	meo	49 48	malum	39 39
atque	275	quae	113	sit	78	at	61	faciam	47	nomen	39
nunc	250	rem	108	de	77	quis	61	immo	47	dicam	39 38
quod	245	quom	102	illi	77	scio	61	pater	47	numquam	38
hic	212	haec	IOI	hunc	76	sis	58	nihil	46	•	_
a d	199	sunt	98	is	75	illum	56	pol	45		
_,	. •					ur 37 Times				"il.:	
al	01	eam		ergo	me	eam	omnes		quem	sibi	
				5 Wo	rds Occ	ur 36 Times					
		eum		heus	met		potest		_l uasi		
		cam		neus	шес	.is]	potest	4	luasi		
				3 Wo	rds Occ	ur 35 Times					
			animun	1	fuit		ор	eram			
				¢ 177.	nda Onn	94 Times					
		_			ras Occ	ur 34 Times				•	
ae	dibus	do	num	illic		lubet		ops	ecro	quoi	
				4 Wo	rds Occ	ur 33 Times					
		•	caussa	enim	ı	ero		tuom			
				8 M	orde Oe	cur 32 Times					
				5 111							
			apud		on	nnia		tam			
				8 Wo	rds Occ	ur 31 Times					
ipsu	ıs	quaeso	senez	sic sic		simul	tua	m	tuo	uideo	
		4					-				
				4 Wo	rds Occ	ur 30 Times					
		1	domi	hac		per		potius			
				4 Wo	rds Occ	ur 29 Times					
			erit	nim	is	re		satis			
			0220	*****				04412			
				12 Wo	ords Occ	cur 28 Times					
au	ıtem	em		factu	m	habeo		illu	đ	tum	
da	abo	equ	ıidem	foras		ibi		tect	um	uero	

			9 Words	Occur 27 Times		
animo intus	mecun postqu		profecto quando	quicquam	uel	umquam
			7 Words	Occur 26 Times		
argenti	dico	homi	nes priu	s tua	unde	usque
			11 Word	s Occur 25 Times		
age	habes		inquam	probe	seruos	tuos
aps	ibo		minas	quoque	suo	CLOD
			9 Words	Occur 24 Times		
adeo erus	mulier ob	em	p a cto perii	qur	sese	tamen
			8 Words	Occur 23 Times		
ais	ante	cedo	fui	istaec	licet nil	uenit
			8 Words	Occur 22 Times		
fieri	istic	Iuppiter	o	post	tute uide	unum
			10 Words	s Occur 21 Times		
habet	ilico		ni	opera	quos	scis
hasce	metuo		nolo	opinor		
			15 Words	o Occur 20 Times		
eccum facit	gratia: homin		ipse ire	mores omnibus	primum qua	recte siet
faenus	illam		miser			
			11 Words	Occur 19 Times		
dote fidem	filio homin	i	minus omnis	sint solus	suom Tranio	una
			A4 W7 1	0 40 50		
amicum	dic		facis	nemo	quibus	tace
audio	dicere		has	nummum	rei	uiginti
caue cras	diem egome	t	istum multo	quas	suam	uxorem
			04 771	O 4# //		
adest	di x i		fac	noui	opus	possum
dedit	eho		fecit	numquid	opus t	sim.
dies diu	erat erum		inmortales inter	nunciam	peregre	uti
diu	erum		IIICI			
1	a11			Occur 16 Times	• •	
abiit agam	filiam filium		isti malam	omnium Philolaches	priu'quam Pseudole	salue semper
bona	fore		manu	placet	quisquam	uerbis
caput dedi	illo inde		negoti nescio	porro	· -	
2001	mgc					
_				Occur 15 Times		
aedes facio	lepide loqui		med nempe	num oportet	patrem quidquid	satin uerba
item	wqui		Tompo	oportet	quiuquiu	acrna

31 Words Occur 14 Times

		· · · · ·	Occur 14 Times						
adulescens	dudum	foro	malo	plus	Simo				
aequom	eius	forum	mane	quantum	tui				
-	epistulam	his			tuis				
aetatem			manus	sat					
arbitror	faxo	idem	meis	sciam	uelim				
cenam	fores	mali	pectore	scire	uolt				
dicis									
		99 Words	Occur 13 Times						
		33 Wolds	Occur 13 Times						
actutum	certum	eugae	illa	minis	oculis				
agis	ecquid	facinus	istis	minus	rebus				
animus	egone	facta	istoc	multa	salutem				
argento	eiius	fiat	loquere	nobis	Stasime				
auri	estis	fide	manum	nusquam	uides				
boni	etsi	filius	manum	nasquan	uidos				
bom	CUSI	mus							
		36 Words	Occur 12 Times						
alii	007	dotem	iussit	officium	00011070				
aliud	cor corde			2 1 1 2	sequere				
		eloquar	leno	pudet	sumbolum				
amicam	det	facias	maxume	quamquam	tantum				
apage	dicas	faciunt	meae	quemquam	ted				
Charmides	dicta	genus	molestus	saluom	uelle				
consilium	die	illuc	nimium	senem	uobis				
		44 777 1	0 44 50						
		44 Words	Occur 11 Times						
aduorsum	capite	Награх	minae	praedicas	seruom				
aetate	certe	hicquidem	modis	puere	solet				
	cupio	illis	multum	quadraginta	tandem				
ago alium	dem		mutuom	reddam	ueniat				
	dixit	ingenio							
ament		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	ha bitat	misero	quidum	tene				
censeo	Euclio	hisce	miserum	quoniam	tuae				
censeo coquom	Euclio face	hisce istam	miserum nostrum	quoniam saluos	tuae uiam				
					_				
coquom	face forte	istam	nostrum	saluos	uiam				
coquom coquos	face	istam iube	nostrum omnem	saluos sane	uiam uidetur				
coquom coquos da	face forte	istam iube	nostrum omnem	saluos sane	uiam uidetur				
coquom coquos da	face forte	istam iube lenoni	nostrum omnem palam	saluos sane	uiam uidetur				
coquom coquos da	face forte frugi	istam iube lenoni	nostrum omnem	saluos sane	uiam uidetur				
coquom coquos da	face forte	istam iube lenoni	nostrum omnem palam	saluos sane	uiam uidetur				
coquom coquos da datur	face forte frugi	istam iube lenoni 54 Words (nostrum omnem palam Occur 9 Times	saluos sane soror	uiam uidetur ultro				
coquom coquos da datur abeo	face forte frugi dedisse	istam iube lenoni 54 Words (gratia	nostrum omnem palam Occur 9 Times morem	saluos sane soror perdant Phoenicium	uiam uidetur ultro Scapha				
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87 Words Occur 7 Times

accipere actumst aequomst amica amicus aquam arbitratu audacter Callicles certo certumst contra coqui credere dabit	date deaeque deos dici dicito dictis e ecastor eloquere epistula erga eri eris faciat facito	factis fecisse ferre filiae foris frater genere illius intellego Louis ius lege Lesbonicum locum manibus	mater maxumam misere misit more nequiquam nulla nummo nuptias nuptiis omne optume partem patre	patris peto plane potes propter quanti queo quinque quisque repperi responde sciunt seni seruo	sex sient spes suis taceas uelis uenire uia uino uiuere uiuo uix usquam utrumque
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126 Words Occur 6 Times

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

161 Words Occur 5 Times

299 Words Occur 4 Times

299 Words Occur 4 Times							
abeam	clam	facto	magno	parui	scelesta		
abeat	clanculum	factumst	maiorem	pati	sceleste		
abin	cogito	factus	malae	patiar	scilicet		
addecet	commodum	famam	maxumum	pauci	scimus		
aderit	conduxit	feram	Megadorus	pauper	sermone		
adhuc	consili	ferat	meliust	pedes	sies		
adueni	consilio	ferunt	memini	penes	signum		
adueniens	corruptum	filia	menses	perdidi	simile		
aduenientem	credidi	filiai	meque	perge	similis		
adulescente	credis	frustra	meridie	periisse	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	suamque		
aliquantum	datum	habeam	mittere	populi	Surus		
aliqualitum	daturum	habui	mitti	populo	tabellas		
aliquid	deceat	hae	mones	populo	taceo		
alter	dedero	heia			talentum		
alteri	Delphium	heri	moram mortalem	possit			
alterum	demum	hen heu	mortalem mortalis	potare	temperi		
	denuo	hosce		pote	tempestas		
amant	denuo deum	nosce illae	mortuost muliere	potero	tempus		
amator	deum dicat	illaec		potui	tergum		
ambo			munus	potuit	totus		
ambula	dictum	indicium	nemini	prae	tris		
amo	diues	inimicum	nomine	praeda	tune		
animi	divitias	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	duçit	istinc	oblitu <u>s</u>	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	quoiius	uiuis		
cantharum	experiar	liceat	ornata	quoius	unguentis		
capere	exsequi	licebit	ornatus	redeam	uolturios		
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
a bite	aliter	attat	cetera	contempla	debentur
accedam	allatum	attuli	ceteris	copiast -	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
a gito	antiquom	bibere	concessero	curem	dis
agnum	anus	Calidore	condimentis	curo	diuinis
agro	apstrudam	Callicli	condiunt	curram	diuites
aĥ	apstulerit	canem	conductus	cursuram	dixeram
aha	apstuli	capio	congrediar	custodes	dixisti
aiebant	aram	capitis	conloquar	damni	dixti

492 Words Occur 3 Times — Continued

		492 Words Occur	3 Times — Continu	ed	
doleo	gratias	lucri	optumumst	propemodum	speciem
dolis	gregem	macellum	optumus	propero	spero
dolo	gynaeceum	machaera	orationem	prosus	sponden
dolum	habeat	magisque	orator	proxuma	stas
dominum	haben	magnufice	oro	proxumum	stulta
donicum	habeto	malas	otiose	publico	sumam
dormit	habitatio	malos	otium	puer	sumes
dotis	habitet	maneam	paenissume	puero	summis
drachumam	haeret	matrem	paenitet	pugṇam	sumptus
dubitas	herbas	matrimonium	pallium	pulchre	super
duint	homine	maxuma	parata	quaeris	surge
dulce	hominibus	mel	parentes	quaeritas	suspicer
eat	honorem	mendaciis mendacium	parietes	quaerunt	tabellis
ebrium ecfecta	hospes	mendacium mentiar	parum	quaestioni	tanta
ecferri	hostis ianua	messis	paucis paullo	quattuor	temere terram
edim	ianua	messis metu		queat	tetigi
edunt	ibit	mihique	pauperem peccaui	quicquid quicum	tibis <i>t</i>
egere	ignoscas	milite	pecudes	quidam	totae
eget	illinc	militis	peculio	quoquam	tria
ehem	illorum	miseram	pecunia	quoquam 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	innoxium	mox	perdit	recta	uelint
eu	inops	mulieres	perductet	reddere	uelit
eueniat	insanum	mulierum	pergam	regem	uelut
eueniunt	insidiis	nate	perpetuom	reliquit	uenalem
exemplis	insipientio r	nato	pessum	reperire	uendidisse
existumat	interdius	nauem	pessumis	repudium	uenerit
exit	interea	necauit	petas	roges	ueni
expeto	inuenire	neget	Philolachet em	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 facturus	iubet iudicem	nostram nostris	poscam	scibo	uicino
facturus factust	Iuno	nouisse	poscere	scite sei	uictu uidentur
fallaciis	iure	nouos	posco posset	Seleucia	uidentui uidet
familia	iusserat	nullum	possies	sempiternum	uidet uillam
familiam	iussero	nullus	posthac	senecta	uirgo
fassu's	iussi	numerum	postulat	sententiam	uiuom
faxis	lanios	nummos	postules	serio	uiuos
fecero	laudant	occasionem	postulet	sero	uitium
feres	lenonis	occepisti	poteris	seruat	ullum
ferme	lepidis	occulto	potior	seruatum	unguenta
flagitium	lepidum	occupatus	praeceptis	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
futurum <i>st</i>	ligna.	opperiar	profectus	soles	uter
gerere	liquet	opseruare	promisit	sollicitat	utor
gestio	lubeant	opsignatas	promitte	somnis	utut
graphicum	lubenter	opsonium	promittere	somno	uxores
		1198 Words	Occur Twice		
abducere	accepti	actum	adgrediar	adulescentia	agitat
abduceres	acceptum	adde	adgrediar adiit	aduorsus	agitat

abducere abduceres	accepti acceptum	actum adde	adgrediar adiit	adulescentia aduorsus	agitat agninis
abduceret	accersam	addideris	adlegauit	aduortas	agundae
abeamus	accerse	adducam	admisit	aegre	agunt
abeas	accessit	a dduxi	admoenire	aegrotant	aiunt
abibam	accipias	adea <u>m</u>	adsiet	aequius	aliae
abierit	accipiat	adeas	adsiste	aequo	alieno
abire	accubas	adferre	adsum	agedum	alienum
accepi	accubat	adferret .	adueniat	agerem	aliorum
accepit	acerrume	adfinem	aduenire	agimus	aliquanto

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

nominat paullum iamdudum iura potis memorem ihis iusseram mendacia noua pauperi praecipio nouistin pauperibus praedices ignem iuuentute mensa iuues meopte nouit pauperiem praedones ignis ignobilis iuxta mercatus nudius peccatis praemium illac labore mercedem nugari pecauisse praequam nugator illas labra mercedis peculi praesensit nullust pecuniam praestituta illast labris mercimoni illequidem Bummus pedem praeterea lacrumas merenti numquis nutricem praeterire illisce lacrumis peiiurum meres prandium illos laetus meriti peiorem imagine lapidem pellegam primo merui obiurigem principium pellegere imaginem latum meruisti obnoxius peni imperas legionem metuas occasiost 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 perdere probrum impetraui libere mina occupabo impleuisti liberi minimi occupes perdiderit prohibet perdis improbi liberis minimo ocius proin impulsu linguam minore octoginta . perditum -promam incedere liquido odi perditus promus mira incenatus litterae odos perduci miror propius perductorem proprium Pseudolust publice offendet litterarum misereat incipit perduint indeque loca. miseria olant indicem misericordia locare olere pergin pergulam publicum indignum locaui missa oleum indiligens loces mitto omitte periclis pudeat indoctus loci mittunt omnino periclum pudere industria locis modi onera periere pudico inest locus molestos onerabo perierint pudicum ineunte longior molestum onustos perierit pugna pulchra infamiam longius molestumst operae periimus longum pulchrum infectum moneo opes periisti infelix lubeat perlubens pultando monere opperiri opportune infitias lubido monitum permities pultare lubidost ingeni opsignatum permitto pultas montis ingere inhiat purpura luco mora optes perpetuo optestor purpuram lucro morata persegui ludis optigere peruorse purus inicere moriuntur inimici Lysiteli optigit puteo mortui pessumi maiore maledictis optuere putes inimicis mulieri pessumo puteum inopia mulieris optulit petat Inopiam malest muliones optumi petimus putus quadrilibrem malitia petito Philolachi inprobi mulos opulento inprobior mamma-madere multas opulentus quaerere inprobum mammia munditiis orare **Philtonis** quaeritat inprudens mancupio mundo oratio pignori quaesti pinguior Piraeum inpune mandatum murenam oratum quaestione inpure mandauit Orcus quaestum narrauero mani inquito natali ores placere qualis inridere manta natalis ornamenta places quandoquidem inrides manufestarium natum ornatu plagis quanta insciens mastigia nauci otio planissume quanto plateam Plautus mauellem institui necesse palmam quantumst intemperiae maxumast necne para querere quicquamst interest mearum parant negas pluris quidlubet interuisam meast neges paratus plurumum mecastor parce intra quiesce nego poeta pollicitust inueniam media nemost parcum quietus inueniat medio nequeam popli quippini parcus Megadoro parsimoniam inuenio nequeas porta quit participem quoia melior io nequis portam meliora porticum Iouem nequiter participes auoiuis ipsusne meliores nescias partitudo possem quonam memineris irem 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 гареге itur memorare noli patronus potesse ratione iubeam memoras noluit paullisper potestate ratu'

		1196 Words Occur	I wice — Continuea		
rectam	scitum	soluta	sycophanta	tuto	uisne
rectius	scorta.	somnias	sycophantam	tutum	uisum
red	scortis	somnum	sycophantari	ualere	uiues
reddet	scortum	sonitu	sycophantast	uales	uiuet
reddite	scripsit	sorori	sycophantiae	ualet	uiuit
redditur	scriptam	spectatores	sycophantiam	uapulabis	uiuitur
redeat	scriptum	spernit	sycophantias	ubinam	uiuont
redii	semel	stabulum	tacere	uectus	ulciscar
rediisse	semul	Staphyla	tactiost	uehicla	ulcisci
redit	senatu	Stasimus	talentis	uehit	ullo
re fer	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	sumbolu <i>st</i>	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	uoltu
sacra	sescenta	sumpsit	tertius	uicini	uoluisse
sacrum	seu	sumptum	test	uicinia	uoluntate
saeuiter	sextus	superfit	tetigistin	uicinum	uorte
saginam	sicine	suppetat	Thensauro	uicinus	uortit
saluam	siem	Surorum	thensauros	uicisti	uosmet
salus	Siluani	surrupias	tigna	uictor	uoster
salutat	Simia	surrupui	time	uictum	uostras
salutis	similem	surrupuisti	tis	uictumas	uotat
sanus	Simonem	suscenseo	tolerare	uigila	uotet
sapiens	sitis	suscensui	tot	uile	urbem
sapit	sitne	suscita	tota	uincam	usui
sarcinam	sodalem	suspendere	totidem	uincunt	utamur
satine	solere	suspicarier	traho	uini	utendam
scelestiorem	solide	suspicio	triduom	uiris	utere
scibas	solio	suspicionem	Trinummo	uirtutem	utimur
sciet	solitum	suspicor	turba	uirum	utram
scires	solitun	sutor	turbare		

5429 Words Occur Once

	UZZU WOLGS COOM CHOC								
abalienare abalienarier	abituru's abitus	accubans accubantis	adaxint adcurare	adfero adferrier	adiurasti adiutorem				
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	accumbe	additum	adfines	adiuuare				
abducet	acceperam	accumbere	additur	adfini	adiuuas				
abducito	acceperim	accurarier	adduc	adfinitate	adlegatu				
abducitur	acceperis	accurassis	adducerem	adfinium	adlicere				
abducturum	accepto	accusas	adducite	adflictas	adloquar				
abducturus	acceptor	accusem	adduint	adflicter	adloqui				
abduxisse	accersat	accusites	addunt	adfligi	admemordit				
aberat	accersunt	acerui	adduxit	adfuerunt	adminiclum				
aberis	accesseris	aceti	adegero	adglutinant	admittam				
abes	accessi	acidissumi	ademit	adgrediundust	admonitus				
abeundum	accessio	acie	aderat	adhibendust	admordere				
abeunt	accheruntis	acrem	adero	adhibet	adorna				
abierunt	accidisse	acriorem	adesses	a dhibete	adpetit				
abhinc	accidunt	acriter	adessuriuit	a dibit	adplicare				
abibo	acciperem	acrius	adeste	adigit	adplaudere				
abiectas	accipi'	acta	adeundi	a dii	adportas				
abiero	accipient	actam	adeunt	adiisse	adposita				
abiisse	accipies	actast	adfatim	adiisti	adprime				
abiisses	accipite	acturu's	adfec t at	adimerem	adprobare				
abiisti	accipito	acturus	adfer	adimit	adpropera				
abimus	accolae	aculeus	adferat	adit	adsedero				
abiret	accommodem	acutis	adferet	adiungit	adsentabor				
abit	accuba	adaeque	adferetur	adiunxeris	adsentari				

adsentatrix agitant amoliri Asia auidos apsens adsequere agninam amolirier apsinthium Asiam auidum apsolue adsequitur agno amore asini anis adsidam agnos amores apstandust asinis auius adsidui agnus amori apsterreres asinos auo adsiduo agrumque amorin apstine asinus auom adsint agundam amouerem apstineant aspecta auorsari ahena apstineas aspellit auortere adsistite amouerim adsit abenum amoueris anstinebit asperneris auosque aduenae aihas anstineo aspexerit aureos amones aiebas apstinere aureum aduenam amplectare aspexi aspicedum albitudinem aurichalco aduenat amplexator apstrudat apstrudebat aduenerit aurium alere ampliuscule aspicere aduento aleret angina apstrudere aspiciam aurufex Alexandrina aduentum anginam apstrusisse aspicio aurumque adulescentiae Alexandrum angiporta apstulero asseres auscultabo adulescentiaeque anguillast apstulerunt assus auscultant algu adulescentis aliato animae apstulisti ast auscultas adulescentulum alicubi animati astate auscultate apsumpta adulescentulust astitisse alieis anime apsumpti auscultes adulescentum alienas animis apsumptum astiterunt ausum adulta alienatur animumque aquai astrinxeris ausus adultam alienis animu' aquilinis astute autumas aduocare aliouorsum animust atriensem autumaui ara advocato Arabia atriensi autumet aliqua anne aliquantisper Arabiam auxili aduorsari atriis annis auxiliarier aduorsatrix aliquos annona Arabiast atrum aduorsatus auxilium attactam aliquot annorum araneas aduorsis alis annus araneis attatae babae aliunde antecesseris arbiter Racchas aduortam Attica arbitrabare aduortes allata antemnas Atticam balineas aduortetis allatast anteueniat arbitramini Atticis balineis aduorti allatust arbitrantur attigatis Ballione anteperta aduortitis alligem antepotens arbitrarem attinere Ballionia aduortito alteras anteueni arbitrarer attingere **Ballionis** altercatio arbitrarier attuleris ballista aduorto anteueniam arbitraris auaritiam barba aedem alternae Anthrax aedificantur altero antidibo arbitratus auctorem barbare aedificatio altrim antidit arbitremini auctoritas barbarus aedificato altrinsecus Antimachus arbitremur auctorque basilica aedificiis alumnus antiqua arbitrentur aucupes basilicum aedilium aluom antiquae arbitrer aucupet bat aegritudine amabas arbore audacem bellator antiquam aegritudinem bellatores arbores amantes audacia antiquis bellum audaciast amantis aegritudo antiquo arce arcessam audacior helua aegroti amarem antiquos heluae Aegypto amaret anu' arcessas audax Aegyptum aemulos amarumque anui arcessebat audeam beluata amata anuli arcessere audeant benefacta amato aperient arcesserem audeat benefactis aequa aequali amatori aperio architectonem audebit beneficio aequalis amatur aperitin arculam audias beneuolente aequiperabilis ambabus aperiuntur arcularii audiens beneuolentibus aequiperet ambae apertas arcum audies beneuolentis aequissumum ambages apiscitur ardus audietis benigneque aequomque ambiguo Apollo argentaria audireque benigniorem apparabas aequos ambiguom argentata audisses benignitate ambitio aerumnas apparere argentea auditin benignius apparet aerumnis ambobus argenteis auditum benignum appellabis betam Aeschinum ambulatis argenteos auditores appellasses Aeschrodora amburet argentost audiueris bibe appellat aestate amicas argutust audiuimus biberis argumentaque amicissumam appellaueras bibes aetatis audiuisti appellem amicissume audiuit bibisti aetatula Argus aetatulam amicitia appetit bibito argute auem. argutias amicorum bibitur aeternum apponam auferas argutum amictus hihunt afluam appone auferat amicu's hifariam agant apponito arma auferre Agathoclem bilingui amicust apponunt armis auferres Agathocli amiseris apscedam artae aufert bitere blanda agebat amiserit apscedere artes aufugiat agetis amitto apscedite artibus aufugisse blande augebis blandiloquentuamnem apscesserit artoptam agitandumst amnis apsconditum asellum aui lus

blandis cantas cauto circumspectat comis concepisti blanditerne cantat cautos circumspectatrix comitatem conciet circumstabant comitati blanditur cantharus cecidit conciliabulum blandius cantheriis cecidero circumuectus comitem conciliati Cecropio blandus cantores circumuortant commeatum conciliauerit blandust cantrices commemini cedis circumuortor concilies blitum caperratam cedodum commeminit concinnat ris capessere cistellatrices hombax commemora conclani cedunt commemorabilem honan capesses celebra citis conclania bonasque capitale citust celem commemorant concluium bone capitali celete ciuem commemoras conclusos Capitolio bonisne celerem ciui commemoratum concordior bonist capitur celeri ciuis commemoraui concexit capiundas bonumst celerior ciuitate commendaueras concredere capram bos celeriter clama commendauit concrederet bouem capsit celerius clamitatiost commensi concredidi bracchia capta celes clamo commentu's concreditum bracchium captandumst celo clamores commentus concreditums! brassicam captas celocem clara commerci concreduo breuis captat claram commercam concubinatum сепаепе capti breuem cenandum claro commerita concubium bubula captio clarum commeritum cenas concustodiui captioni bubulam cenati claudam commerui condemnabo bubulcitarier captum cenaverat claudus commigrauit condiam bubuli capturum cenavero clauem comminatu's condicio **bubulis** captus cenes clauim comminiscere condicione bubus cara censebit clauis comminiscor condidici bucaedae carbunculus censebo clementi commissurum condigne bustirape carcerem censet clepe commixtam condimentumst carent commodi conditam censetur cliens caculam condite сатео censione clientes commodis carinarii commodius cadas censu clitellas conditum cadere cariora census clueant commonerier conditums! cado carissumum centuriata cluear commoni condiuero cadum carissumust commonitu' condormiuimus cepero cluent caeca carnaria cepisse cluentibus commoror conducatur clupeum carnarium conducebas caecus commune cepit cepolendrum conduce clupeus caedere carnuficium communem conducta caedite Caros ceram coagmenta communi Cercobulus conductast caedito carum cecilendrum communia caedundum conductum caruisse Cerconicus coctam communicesque caeno cassidem Cererin coctaque communis conducunt caenum caste Cereris coctumst commutauit condulpicant castigabilem cogatis certast commutemus condus caeruleos cogere calamitatis castigabit certior commuto conduxi calamo castigare certis cogit comoedia conectite castigatum certissumus cogitando comparebas confeci calator calceolarii castrandum certius cogitas comparem conferam calet casum cogitate compares conferemus certos Calidori catam certust cogitato comparet confessu' cogitatumst Calidoro catapirateria compecti confessu's cerussa cogitaui compecto Calidorus cataractria ceterae confestim compellarem compellat callent cogitet conficiet cati ceteros conficimus callet catum cetum cognati compellit confidentem Callias catus Chares cognatum Charmidatus confidenter caudicali Callidamatem compendium cognomenta cognosce compilor confidenterque Callidamati caueam Charmidei Callidemides caueant Charmidi coimus complexust confidentia callidiorem cauebo chlamyde colere compluris confidentiae Callimarchus cauendum chlamydem colitis compositums: confidentiloquius Callinicus cauendumst chorago Collabus comprehendite confidit Calliphone Chrysidem compressiones confige caueo collo cauerem Callippus cibo collum compressisse confirmabimus cibust confirmare callum caueres colorem comprimere cicimandro Campanica cauero coloris comprimenda confit Campans cauet Ciliciam columen comprimor confiteor cauillam comprimunda confodere campos cinaedus comburere cancer caupones circiter comedent conare confringit candefacere causificor comederit circumcirca conatus confudit circumdari concastigabo confugere candida caussam comedis candido caussast circumducam comedunt concedere confugiant circumducat confugisti candorem comesse concelebrare cante congerronem cautiost concenturiat cantantem circumduce comessum circumspectabam congerrones cantari cautiores comessurus concenturio

deridebo decorari congerunt contemplat costae cupidum congestae contemplo cottabi cupiebam dedecorant derideo congestum decorum conteram cottidianumst cupienter derideri congialem conterere cottidie cupies decretums! deridiculum congliscat contiens coxerint cuppes decumus deripiamus congrediri crassam decumo desedisti contigit curabit congrio continens crassas curabitur decus deserat dedas congrione continere crassis curabo deserere crassitudine dederam congrum contione curant deseres cohiberent controllam crastini curantur dederamque deseret conicere controuorsia crastinum curata deducam deseruerunt conject. contuderunt curatam defaecato deseruit creas defaecatumst deseruitque conjectura crebri contui curate contumeliam curatiost defendat conjuent crebro desideres desidia credatis defetigo conjunctus conturbabunt curatum credibile desidiam conlaudant contutu curani deficatam 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 desponderi curis degam conlocata dego dehibuisti despondes convenimus creduas curre conlocaui conuenire crepent currendumst despondi dehinc despondisti conlocem conuenisse creta currenti conlocet convenistin crimen curriculum deices despondit conlocutu's conueniundust deiuuare desponsatam crimina curro conlutulentet conventum criminaret deis desquama cursim conqueritur delatum destinant conuicium crinis cursori conqueror conninae Crinnus delectauerit destinat CHISH conquiescere delicatu's destinatam croccibat conuiui CHTHO conquiescito deliciis conuocaui destiteris cruci custodem cruciabiliter conquiniscet deliciisque conuocem custodelam destitisti conquiniscito desubito conuoco cruciatu custos deliquimus cyathum conrepserit copi cruciatum deliquit deterior conscius copiaest cruciatur dabam Delphio deteriorem conscribito copiam cruda dabimus Delphis deterrui conscriptam crudum dabisne deluctaui deterruma copias conscriptis copulantur cruminam deludam detexit dabunt detexitque consectarier dabuntur coquas crura deludis consenserunt coquant cruricrepidae detexundam damnare demas cubandumst consequere coquat damnoseis demeret detraxe conseruauit coquinare cubat damnum demeritas detrudi conseruorum cubem danistam demerui detrusti coquite consident coquo' cubiculum danisticum deminuam detuli coquont corbulis considero deturbauit cubitare dant demonstratae consignabo cucule demonstretis deu' daret consignemus consiliis corcotarii deueneris cuculus datetur demoserat corcotis Dareum devenires cudere demumst corculum culcitulam consilist datam demutant denincis consistam deuincit cordique culina datare demutauit coriandrum consistunt culleis dataria denegem deuinxer**e** consociauit Corinthiensem culleo datas denis deuorari consolatur corio culpari datat denos deuoravi conspexeris cornibus culpent datis dentatum deuoret conspexi culpes denumerato deuorsum cornu datu conspicari cornua cummam daturu's denumerauero deuorteris conspicere corolla datus deuortor cumque deorsum conspicor corollas cumulatissume deorum dexteram dea constituatur coronam debebas cunctae deosque dexteras constitueram depellar diabathrarii coronas cunctam debent Diapontius constrictis corpora cunctis debeo dependi constringam corporis cunctos debere deperit dicebat consudaueris cunila deplorabundus dicendumst corporum deberet consuetudine corpus cunis debes deprome dicet deblaterauisti dicetis consuctudines corrigere cupi' deponat deportatum consuetum corrigis cupiam debuit dicimus deportere cupias decedam consulas corrumpat dicisne cupidae deposiuit corrumpe consului decent dicitur depromi corrumpi contabefacit cupide deceret dictator contechnatus corrumpiter depromptum dictatorem Cupidinem decidunt contemnam dictitatur corrupisse cupido deciens depugnat corruptor contemnit Cupido declaramus deputas dictu contemnor dictums! cornom cupidos declinaui derepente

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

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

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

mordicibus lepidi luci malificus meministin minitare lepidissume lucrifugas malim meminit minor morer luctator lepidissumum memorarier minusculum malique mori mirabilis lepido luculentum malitîam memorat morigerae lepidus lucus malitiast memorato mirare morigeru's ludam malorum memoret mirari morior leto leuem ludere malumque memoriam miremini morologis ludibundus malum*st* mirimodis moros leues men leuiorem ludicram mendacem mirumst morosos malust libella ludificabo mammicula mendaciloquius mis mors libellai ludificat mandasse mendaciloquom Misargyrides morsiunculae libellam ludificatorem mandatast mendax miscent mortales libello ludificatu¹ mandatus mendicabula misceres mortarium liberam ludificatust mandatust mendicare misces mortem liberant ludificauerit maneat mendice misera mortua liberasse ludificetur manebo mendicis miserae mortuam liberasso ludimus manere miseras mortuo mendico liberast ludiust manesne mendicus misereret mostra liberat ludus manicas mens misereri mostrare lumbrice maniplatim liberate mensam miserescat moueant liberaui lupos mansi mense miseri moues mensulam liberet lupus mantant miseriae mouet liberorum luscus manubrium mensum miseriis mucci liberosque lustrantur manufesta mentire miseritumst mula libertam lutitant manulearii mulcari miserius mentis libertas manuleatam mentitust miseros mulcet hito lutost libram manumst meosque miserrume muli mulierculam libro lutum manuplares mequidem miserrumeis licentiam luxantur manuplaris mera miserrumus mulieremque licetne Luxuriae mare merast miserumst mulsi licetque Lyconides mari mercatum misi multabo lictumst macchaera maria mercatura misisse multae misissem multam lignean maccidem maris mercaturan misisset limbularii Macedoni maritumis mercedest multasque limen Macedonia Massici mercimonio missus multauit mastigiae lineam Macedoniensem mercist misti multi mittatur multiloquom linguis Macedonius materiae merear multipotenti linteones macerant matronae mitteres merendam linteum macero matronarum mitteret multoque merens matronis linum macet merere mittimus munera Machaerio linquere matula meret mittis munerigeruli meretricis machinas matulam mittit liqueant murmurat liquida murobatharii mactant mixtum matura meretricium liquidust mactari maturam meretur modesti murrinam liquitur macto maturate merita modestia murum litationem madeam mauelim meritam modestiam musice litem madefactatis mauelis meritus modicis mussari litteram madent mauelit meritust moenia mussitabas litteras madeo mauis meruerunt Molas mutabit litterasque madet mauolo molestam meruisse mutam locassem madide molestiaeque maxumas merum muttire locassim madidum maxumi messem molestu's mutuam madulsam locata maxumist messim molestust mutuis locos maerens meai metere molles mutums# locost maerore mean metimur mollior myropolae molliter locuples maeroris meaque metit nac locutus maestitiaeque Medea metuant mollitiis nactus maestitudoque longae mediam molocinarii metuculosa naenia longi longissuma maestust medicabo metuebam mone nanctu's medicamento mage magisterio metuenda moneas nare longo loquaces monendu's narrabit medico metuis magnas meditabar narrabo metus monet loquendi magnisque meditabor meu's monstra narras loquentis magnuficus meditati migrare monstrare narrat meditatum loquerer magnus migrat monstres narrato loqueris maiiores meditatus mihin montem narraui lora malaque medullitus milia montes narret loris maledicis mehercle miliens moramur narro lubeat malefacta Melinum militariis natalem morare lubentissumo malefice mellam militaris moratur nati lubitum maleficos mellillae militem moratus natu lubuit maleficum memento miluinis morbo natura lucem maleque meminerunt miluom morbum naui lucernam malesuada meministi miluos morbus nauis

nebulam paritas nouam obrepat onerem optumis necdum nouarum obrepseris oneris opturat parricida obrepsisti necessitas nouas onus opulentiae parsi obsonas operaest parsimonia necullum nonercam onulentiores obuenerit opulentissumus negabas operamque narsimoniae noueris negabo nouerisne obuoluto operast orabo parsis obuortat negauit nouerit operi orant parsissem neglegens nouicium occasiuncula operiri orasque parta neglegentes nouorum occedamus operito oratione partas neglegentiam occepistis opibus orationis parte nox neglegere noxia occepit opifex oratiost particeps negotiis occeptumst opinione nu orauit partum negotio nubant occessit oporteat ordinem parturit occideret orditur negotiosus! nubent opperiam parua negotist nucem occiderit opperiare ordo paruis negotiumst nuda occidimus opperibor paruisti оте occidit orgiorum oritur nugacissume paruolus nent. opperire Neptuni occidor nugae opperitur paruom nugamini oriundi Neptuno paruomst occipiam opperitus nequamst nugare occipiat opplebo ornatum pascite nugatorem nequaquam occipitio oppletae ossa passim nequeat nugatori occisa oppletus ostendam passum opponam nequeunt nugatorias occisus ostentarier pastum Neri nugatorium occlusa **Opportunitas** ostendi patagiarii nugatur occlusae ostentat pateant neruo opportunius nesciam nugigerulis occlusioremque opportunum ostio patefeci nesciat nugis occlusti opportunus otiosse patere nescioquid nulli occulant oppressiunculae otiosus paterer nescioquo nulli# occultabo opprimat oues paternam opprimitur nullumst occultandaest ouis paterni nesciunt Daterque opprobra numeras occultatum pacem neutrubi opprobrarier patibulatum nidoricupi numeratae occultassis pacisci nihilist patientia numeratis occultum oppugnando pacta patientissumums! pactam nimiae numeratum occulunt oppugnas nimias nummis occupassis opsaeptast pactast patinis pactionem nimioque nummorum occupato opscurasse patior nimirum numnam occupatu's opsecraueram paedagogus patiunda niteant numqui occupauit opsecrauisset paenulast patiundumst nitidior nundinalest occupias opsecrauit palamst patres opsequentem nitidiuscule nuntiaret occurrit pallam patria pallas patrium nitidiusculum nuntias occurro opsequentis ocelle patrone nitorem nuntiate opsequi pallio palliolatim nituntur nunties ocello opserendo patrono niue nuntiet ocellu's opseri palliost patronum nobilest nuntietur oculata opseruabo palpum pauca nobilis nuntii oculeus opseruauit panem paucas oculicrepidae panis nuntium opseruemus pauciores nobiscum nupsisti panticesque pantopolium pauciorum opsessor noceas oculisque noceat nupta oculus opseueris paucorum nocet nuptiae oderit opsidione papauerem paue -paullulum papillarum noctem nusquamst odiosas opsignatam noctes nutrice odiossaeque opsignato parabit pauperant opsisti noctis nutrix odiosus parabo pauperculum obambulatum odorem opsit , parare pauperioris noenum nolebam obdormiui odores opsonate parasite pauperiorum nolint obducam offendam opsanari parasitos pauperis nolit obest officio opsonauit . parasitus pauperrumum obicere nolui offigantur opsoni parat paupertate offuciam nominabo obicias opsoniumque paratae paupertatem nomini obicitur offusam opstant parata*st* pauperum opstinauit obiciunt paratis pauxillo oggerunt nonum pauxillulo opstringit obiectare ohe paratragoedat noram pauxillum noscitat obiectas olent opstrinxero paratum obiectast oleo peccarim nosco optegere paraui рагсеге optemperem nosque objectent oles peccata nosse obiectes oliui optemperas parcior peccatum obiurgandus nossem oliuom optines parcissumum peccauisti Olympico nostramne obiurgans optio parcunt pectori nostri oblectem omine optrudere parent peculiaris nostr*or*um oblinam omittis optrunco parerem pedisequa oblitum omnibust optuerier pedisequos nostrost pari pariant nota obnoxios onerabi' optumam peiiurare notis obnoxiosae onerat optumas parietem peiiurauisti notisque oboluisti onere optumasi parietum peiiure

peiiuri petet pergite pluma -peiiurissume pergitin petis plumbeos plumbeum peiiurius pergraecaminei petitum peiius pergraecamini Phanisce plura peior pergraecari pharetram pluribus plurimis Peliam pergraphicus Philemo pellego pergunt Philemoni pluris perhibeatur pellerem Philippeum plurumae pellis pericli Philippus plurumi pellucet periclumst Philolache plurumis Philolachei pendam periclo plurumos pendeant periculo Philolachesne plusque pendens periissem Philolachete pocula pendentem periisses Philolacheti poeniceo polliceor pendes perinde **Philolachetis** pendet perire philosophatum pollicetur philosophatur Philtonem pendis pollicitatio peris pendo peristromata pollicitos pollucibiliter Polymachaeropenetrarem peritissumus Phoenicio perlongumst permadefecit penetraui Phrugia plagidem Polymachaerophyrgio penetrauit penitus permanascere pice pensilem permanauit picis plagidi polypos picta pernam peperceris pictam peperisse pernegare ponam peperit pernegat pictum ponat perambula pernego -pictura pondo peracuit pernoui pietas ponere ponitur perbene pernouit pietati perbitere pietatis pernix Ponto Pontum perbonam perperam pigere perpessu's perbono pigmentum ponunt perpeti perbonum pigra popularem percepi perpetiar pila populares percoles perpetion pilum populum percontabere porcinam perpetraui pinguiorem porge poriciam percontari pipulo Pirenam perpetuae percontarier perpetuat perplacent perculsus# pirum porrectam perplexarier percussi piscator porrexi percussisses perpluant piscatu portast percussit piscatum perpluit portenditur percutiam perpluont piscium porticus perdat perpotasse pistillum portitorem perde perpotaui pistor portitores perderes perscrutabor pistrino portitori perdidero perscrutatus pius portorium perdidici perscrutaui placari portu perdidisse persentiscat placeam portum perdita persequor placeant poscas perdoces perspecta placenda posce perspexi perdocte placeo poscerem placidast perduellibus perspicue posceret perduellis pertegito placido poscis perduim perterruit plagas posineris pertimescit perduxerunt plagigera posiui plagigeruli plagipatidae pertundat pereat posses peregri perturbat possidere peregrina pertussum planam possidet peregrinos peruenant plateae possiet plaudite peregrinum perueneris possimus peregrinus peruenerit plaudo possumus perendie peruenisti plaudunt poste perendinum peruiamst plaustrorum posterorum pereo peruigilat plausum posticulo perfacile peruium plebi posticulum perfeceris peruolgatumst plenas posticum perferam pessulis pleno postidea perfidiam plenum pessuma postulare perfidias Postumus pessumu's plenus perfidiis peste plerique pota perfossor petaso plora potandus perfrigefacit petasus plorans potantis pergere pete plorat potarier

praeuortere prandero

potate precator potatum prehendam potem prehenderit poterat prehendunt poteriis prehensi poterit premam pretium Doterunt potestas pretiumst potestatem primaria poti primoribus potiatur primus potiorem principi potitus priuatae potuisti priuatum praebeo priuos praeberi proauo praecellet probasse praecepi probest praecepta probior praeceptor probiores praecidam procedere procellae praecipere processerunt praecipitauit praecipitem processi praecipue processit praecipuos procreandis praecurram procudam praedae procurator praedatoribus procures praedicem prodegeris prodi praedicet praedicitur prodigi praediti prodire praedo prodit praefectum profanum praefectus profecturus praeficio profero praefulcior proferto proferunt praegnatem praehiberem profesto praemandatum proficisci praemature profugiens praemostrauit profundere praemostro Praenestinus progigni prognatum praeoccupabo progredimino praeoptauisti progreditur prohibeas praeponeres praeripiam prohibere praerodat prohibes praerodatis prohibessis praesagibat prohibessit praesegmina promat praesensisset promere praesentaria promeres promerita praesentariis praesentarium promi praesentem promiscam praesentes promiseram praesertim promisisse praesidebo promissi praestat promittitis praestinem promptas pronuper praestitutast praesto propemodo praestolabor properant praestrigiator properare praeterhac properate praeuortar properatos! praeuortaris properes

prandio

prata

properet

propinare

propinqua

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propior putidum relinqui sapies auotumo reuocamus relinguo propitia puto quouis remocas sarcina radebat propitii reliquiae reu'que sarcinatores propolae ouadrigis radicibus remisit Rhadamantem sarcire proprio quaedamst rapacidarum remittam rides sarciri remittat ridetis propterea sarmenta guaen rapax rapiam ridicularia Sarsinatis propromptu quaepiam remitte prorogare quaepiamst rapi' remittere ridicule sarta satellites prorogatur quaeq' rapitur remoramque riuabo proscinditur quaequomque raptas remorantur rogamus satias prosilui quaeram raptores remoratur rogandi satietate prosint quaerat rationesque renuntiabo rogant satius prospere quaere ratis renuntiantur rogare satiust propereque quaerebas saucaptidem rauim renuntiare rogat prospicere quaererem reantur renuntiatum rogaturu's sauiis prostibulum quaerite rear renuntii roget sauium rogitant quaeritem rebitur prostituam saxo reor prostituat quaeritemus reparcunt saxum recens rogito recenti repente ruant scabrae prosum quaeritet proterritum quaerito recepit repentino rubicundo scaenam prothyme ructare quaeritur recipiam reperias scaeuast recharmida protinus quaerundum reperiatur ructus scalpurrire protollet quaesso recita reperiri ruere scandit reperit protractum quaestio recludat rufus Scaphae proueniant rumicem quaestus reclude repertam Scapham recommentatu's scapulis prouenit quaeuis repetas rumori prouidero quali recomminiscar repetundi ruont scatat Recordatu' prouinciae qualine repetunt rustici scelera prouinciam qualubet recten reposcam rusticus scelestae prouincias quamobrem recurre reposco rusus scelestam recursem sacerrumus scelestion DTOUGCAS quamue repperero redactus# sacrilege repperissem scelestum prouorsus quantas reddat quantillo reprehendam scelestu's Drox sacris reddatur redderem quantillum sacruficassem scibis reprehende proxumam reprehendit sciens proxumas quantis saeclo scindant redderes saeculum proxume quaquam reprehensi reddes scindere proxumum*st* quaque reputes saepissume scintillam proxumus quartus reddeturne reputo saeuiendum pube quasique reddi requiritas saeuomque scirpea reddidi publicae quassas rere sagina scita publicisne reddit resciscat sagittas scitis quater quempiam redditae resciuerit sagittatis scitius pueros reddituru's sagittis puerum quemque resciui scitne resciuisse querimonia redditurus saliat pugnabo scito pugnis pulchram queunt reddundum resciuisti salicto scitust. quian reddunt resecroque salillum sciui pulchrior auibam redduxit resignatas salit sciuin pulchriores quiddam redemi Salsipotenti scortantur resonat redhibere quiddamst salsis scribam pulchrius respicere scribuntur redierit respiciam saluae pulmento quietae quieto saluete scrobes pulmentum rediero respicis respondeam saluomque pulpamentis quinam rediget scrutari pultabit quinauicenaria redigunt respondeat saluom*st* scurra pultadum quincto rediit respondendi Salus scurras salutabant pultandi quingentos redipisci respondeo scuta pultaui quinis reditio respondi salutant secat quintibi pultem redito respondisset salutare secreto pultiphagus rediturum salutas sectatur quintus responset pumex qui's reducem responsiones salute sector quisquamst referam responsum saluti secunda pumiceos quoad referas restat salutigerulos securi pungit quocum referret saluto securim Punica restim quodam restinguas puplicis refers sanae sedebas quoiam restio sanctast sedem refertur pure restiteras sedens quoidam sanctumst purget reges sandaligerulae quoii sedent restitit purigant regi sedentarii restituis purpurata quoipiam reginae sanein purpurissum quoiuismodi sedet regione retinere Sangarionem quoium regno retineri sanguinis seduxi puta regredere relictae putas quoiumst retullit sapiat seges putat quomodo retunsast sapienter segnities segregant putatur auopiam relicui retunsumst sapienti sapientia putefacit quotiens relicuos reueniat segregent putent quotumas relinques reuenit sapientiam segreges

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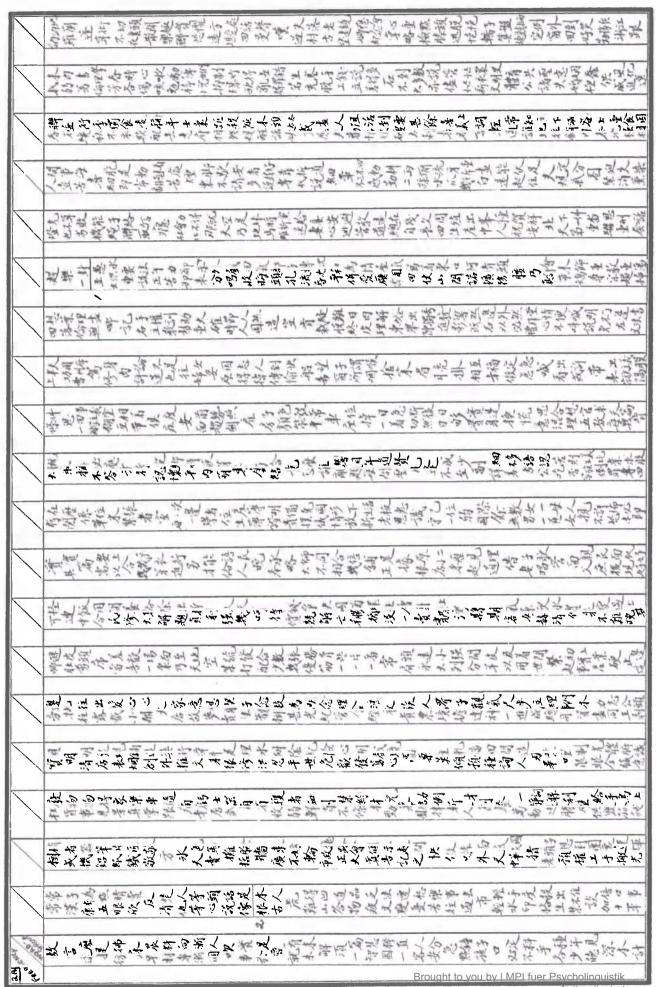
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APPENDIX C

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觀十分擬職落前蘇本衛門正公正照衛親少以獨聯相以御其十七十姓及衛子衛用去河衛十十七十姓及衛門衙官衙門日衙官奏其御日衙門衙	神寺
村工打印你在御倉御受後京尚前蘇於城北府仍有失佐处理而数於軍祖也以衛不禁細人果進打日你在御倉御官職官以後以後有以後知及於軍祖也以衛不禁軍	凝於
任者故庭随物於城馬東縣不見提上賴明斯替母有在你好決至機同衛衛子心深格問其奏其後遇知谷城馬東縣不禁謹及關例附替母有在你好決不嚴同衛衛之口民務	水水
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三月久之放小然分後翰原易為食仍完通原請大律理員之一等交易通事祖之對如此	有多
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真随種生性銀份養財在職所并名稱刀物的許姓立即開外問分为鄉族會損禁婦及取以	林孝
銀一衛大科或行数大の中引成人称日在大量公子和高者有事員五不中無完人不	見ば
路若此嗣并極如治朝以身就及題へ九年少河南部上極城中南光八四行野寺已東於四部等の後於	र्ष भूभ
打印比這年三日發調新受按東等對公園生想活及各年後林師四編的中旗與百九門衙	.e. ÷
他的女子但與便致初點至求于新住等於富處查班科問罷天禄打城無回年令律以今日	1000
解鎮海好收飯食也就以明确心機凝為祖規機准同起可擬語義由告該也有限更作領非	美麗
之用三二時行完各年像多旗題四龍樓出大山以明仍同事家館的多個湖南村本人生日	は数
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和國教諭祖職更連訴職具 可以仍然為察內引司保報令顧過以為獨協相上孝是國縣野 深水相小身被前式沒污了飲得人可難害惶思異笑然不言是二年遭明分相福奉不理田不可的所申明本俱本是這人以得學一例内頭洪欽父女等自由同事使子科論馬走該化林 有教城嗣法招举闻窮城巡私仍察死天毅分通情長能強人男得至傳百發令江美聽群題有致成而法謂成同之如其日真以正然知并有好衛所身近子通想來在在今南州着群題 提例申押公民国致配養任正相衛子殊各項之惡引倒己根上怪民体光衛籍以掛并各谷 心者作過少次即通氣也造成好所係風路以降牙間咨詢及禁間衛腳重統知用辦及顧路歐 領棒批雜就女孫來銀逐發務都察外聽陳調幹到察也圖陳因鄉 其蘇鄉到兩極較東傷無難發來仍為須被到於納出得避然以以順即衛衛或奏以於 好好 惟嫉為却花動於倘才翻放註納衛衛在城門落并将鎖以并行仍然為再上格除奏并在母衛疾者即花到以情才翻放抵明衛衛在城門落并除城以其等巧容成本東不能後外頭等 祖後禁題面在程及同數及付数分割者处失此個罪難回打在我遊後在御奉夏國無之時 非然在翻掛者粮氣考生必經等那就打奪好在衛山計後人見者好有小相又稱上口東到不能問題所以問以不得以及情以人情以本律一工的問辦孫口想圖 祖民聯知問母都鎮城里禁口就知在及守所刀民人極能顧倒告民知惟禁室人順野食即 一大海仙者亦造领改真母名亦理知其名都作者自私籍重齊神者事法若什成近衛以布水學軍張丹事在沒利知差以直客祭倒若己既息未以上流見到照之数出千次日同南本京 在成造明并前撑點尽項完的小龍并其為前指外顧今節坊有分心清引不言以撒專以在成者與其前者以明在了以此各次取納在以為人罪外引使即度分為天司以撒專以 海面通見置川此強有沒再來和光例獨指例提此名衛城剛性比繁正於以以即鄉祖院 物恐頭顏表人臨沒好倒機具真似聽知其行犯非連衛神特的助婚 推訓帽告在京南心聯部安次臣衛發係城提明指納以等辦御母鄉至丹流於鎮在城子頭推明祖高乙子况上該印寧次臣福發係城提明指納以清辦御母鄉上丹風凉鎮止原面即 称想指替納帕熱相稱權與俱新衛呈小門府張係及海與不敢我一面養傷深窮絕患智頭與在等納伯養是情權健衛衛生中有行為很受力人身待後國百國魚用也得人只力 粮品情反事故情是律朵并御因谷瓜日若施但土州前記四衙衛由祖際課歌榜解兩

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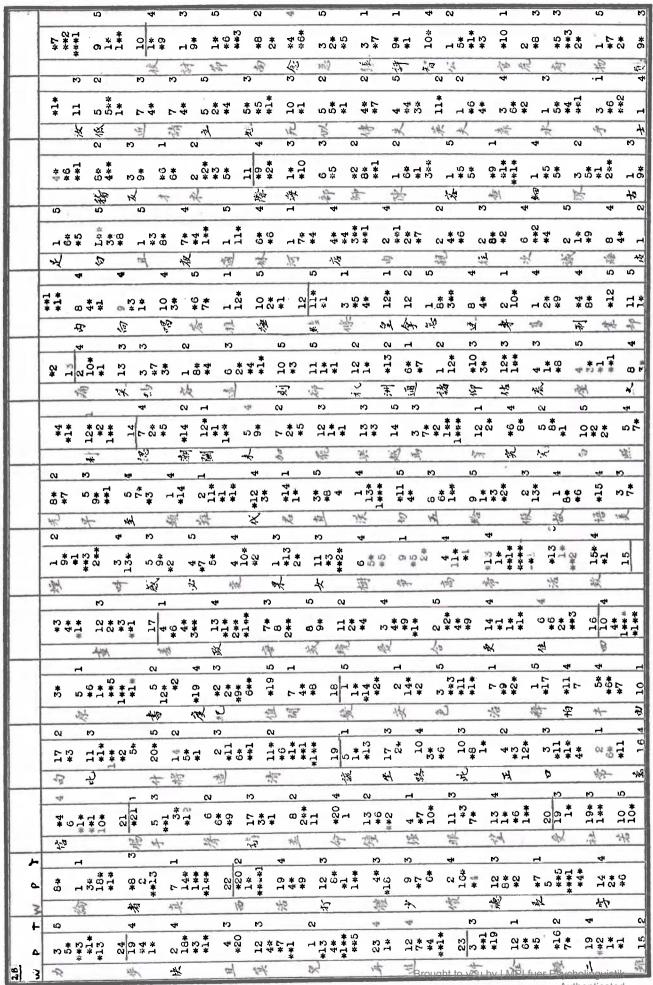
数不問納然到城子然在海南縣衛衛朝教衙徹庭等所以見人其任問以為問旗者然在班內好衛衛朝教衙衛衛者以以見人 祭標此以衣數照直衛衛衛并可大用以敬称章弘左照傳對右部例問題 各种門衙衛軍衙行留中衛相特心守指旗城法河場上發初入在日本西 弘祥阿随城發和前者惟姓內四朝以納聖親出也可也都明好和前鄉祖師即所随城後提出了老住也也有為故機假是提出一日都張百姓在既 衛軍面打法打氣追奏紀人為以混山住無同本河用降石新衛并終情及衛軍面接犯打官四四姓官為以罪等民務成知鄉直衛即該該軍禁持及 不同情忍為有國家等節以劉付請其形能面近送所直之温大東古部不 效難門各在在馬軍壓任者有時值一男次然弥科板象以引應作職走福以前以於同為見料以存之也有什么以外計時為之分等同任党之日 批解擬驗類也訴盖能不自非無到此外中必留就您宣右地奪總想高好他敢徒發問此間後遇兵長直掛尚 本料者成如其弘弘智朝是發有四四百木可請應實該五五果職有都侵 柳祖原茶和即用如何知各無城在人類此鄉題有見至於器且銀內比 性两一直明後辰比而不第三类指下户格想通一民男恪快久建一一等関係共節日天下有外便二点有出面門外管鄉土流完是快長直流指野

APPENDIX D

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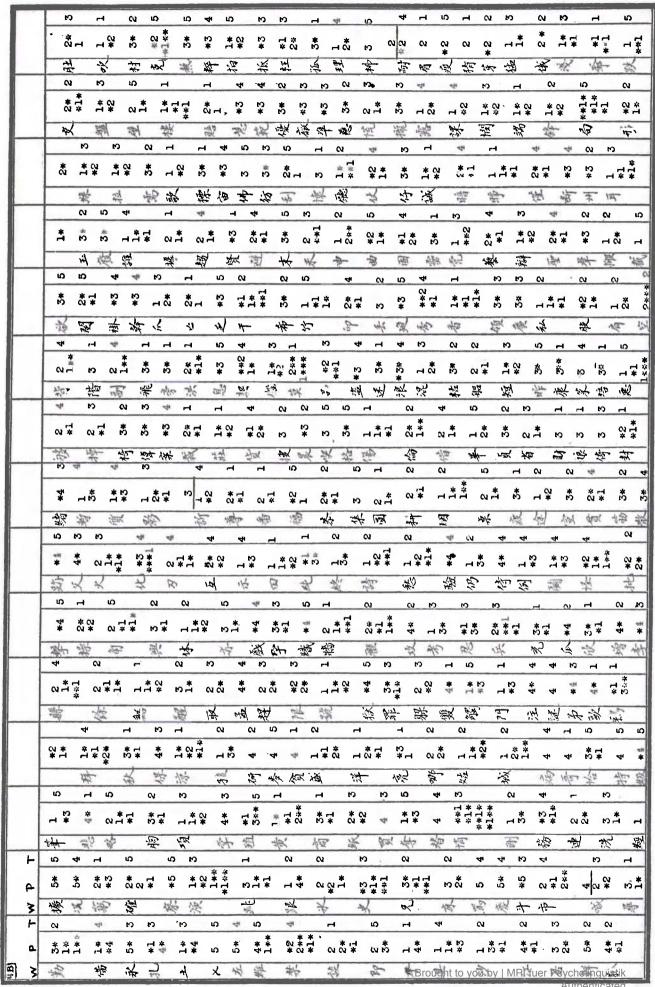
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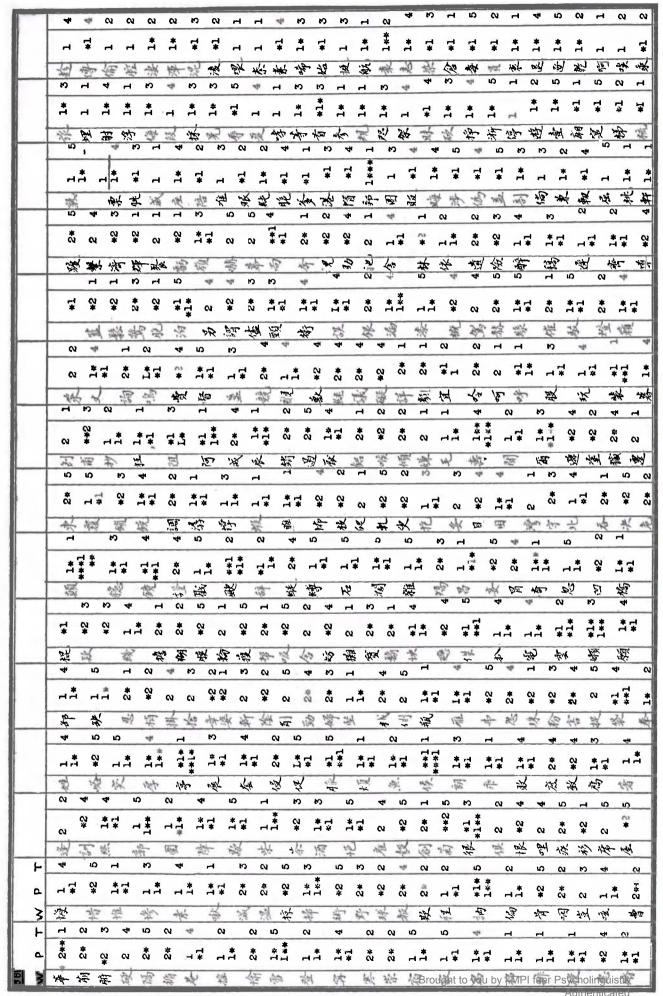
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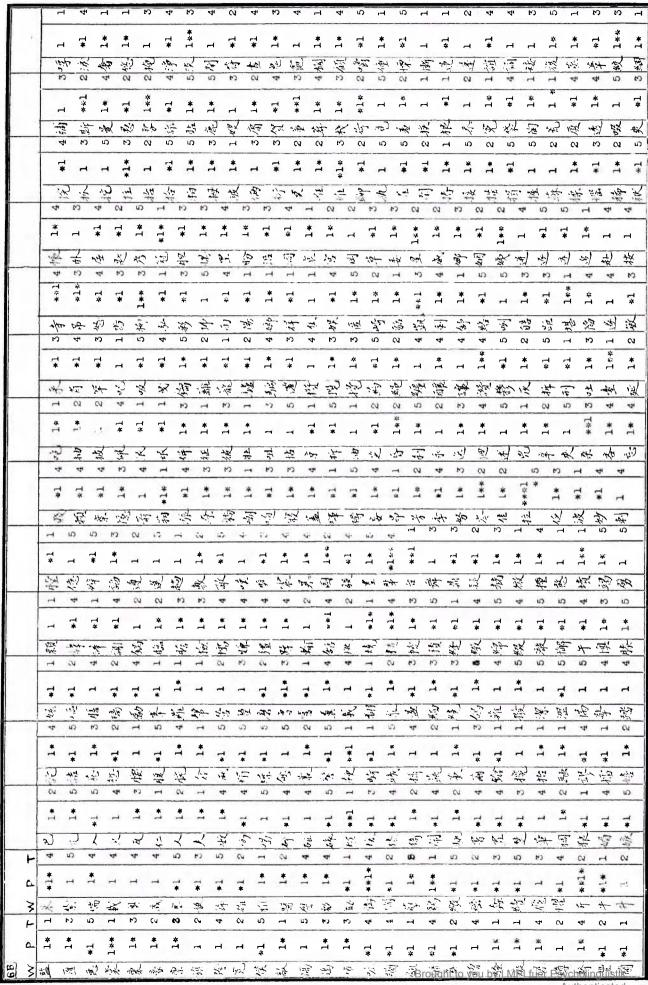


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(+为) 胡通輝: 嵌後的一課(+六) 珞中山: 民族主義(+大) 珞中山: 方衛階級與不等

(十三) 陳獨考: 勞働者豐语(十四) 张慰慈: 政治學大綱

(1) 先战逃亡 (九) 沈從之:同志的煙中的故事 (十) 截髮

失服的一文

(+=) (±

(六) 章大笑: 留學的目的與方法

K)胡適:新恩潮的文義

表中共有二十段白話文由以下論文中插錄出来:

78

D 樂節級: 服治或服熟 四 繁然六 (綠山山巡海) 三 藏如酒: 遊運 无感類

(四) 給羅蘭的一封信 日禁紹創:索點

Brondy to Act of Act 表中的拼音化於處 植元江先生的 國語正告字縣 告行係用萬國語古書等縣 音符係用萬國語