

Sumerisch

Ancient Ideogram	Old Babylonian Cuneiform Script	New Assyrian Cuneiform Script	Meaning
			Bird
			Fish
			Donkey
			Ox
			Sun Day
			Wood
			Plough
			Boomerang
			to go

Fig. 65b

Hethitisch



ih



uh



ka



ke



ki



ku



ak



ek



ik



uk



la



le



li



lu



al



el



il



ul



ma



me



mé



mi



mu



am



em



im



um



na



ne



né



ni



nu



an



en



in



un



pa



pe



pi



pu



ap



ep



ip

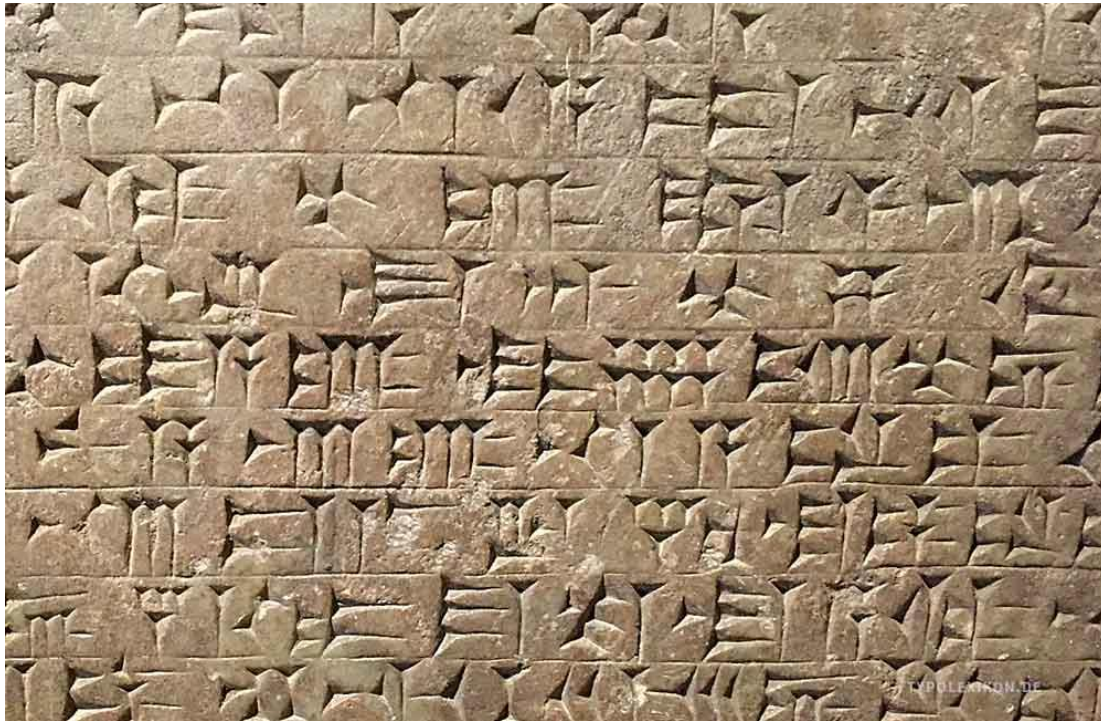


up



ra

Neuassyrisch



<https://www.typolexikon.de/schriftgeschichte/>; Okt. 2018

Ägyptische Hieroglyphen I



https://de.wikipedia.org/wiki/Ägyptische_Hieroglyphen

Ägyptische Hieroglyphen II



https://de.wikipedia.org/wiki/Ägyptische_Hieroglyphen

Phönizisches Alphabet

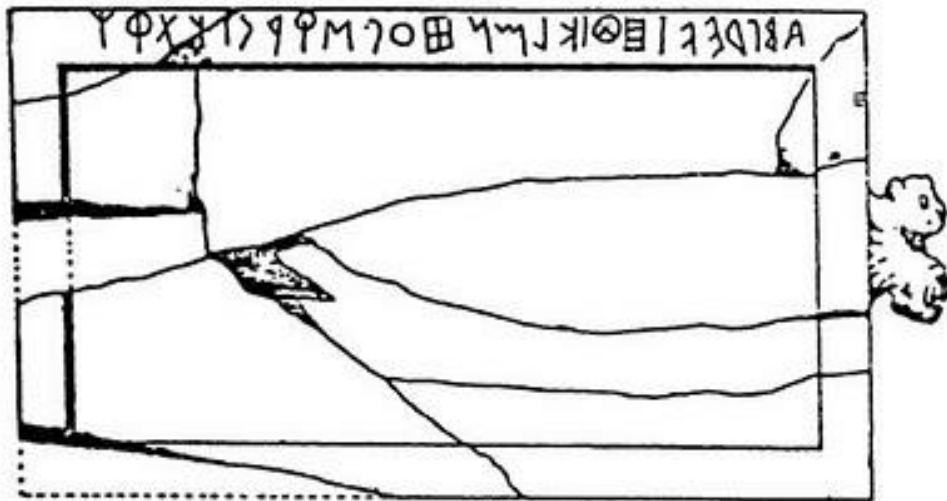
							
Z Zayin Weapon	W Waw Hook	H He Window	D Daleth Door	G Gimel Camel	B Beth House	' Aleph Ox	
							
N Nun Fish	M Mem Water	L Lamedh Ox-Goad	K Kaph Palm of Hand	Y Yodh Hand	T Teth Unknown	H Heth Fence	
							
T Taw Mark	SH Shin Tooth	R Resh Head	Q Qoph Monkey	S Sadhe Fishhook	P Peh Mouth	' Ayin Eye	S Samekh Support

The Phoenician Alphabet ~ 1250 BC

Vase mit (west-)griechischem Alphabet



Etruskisch

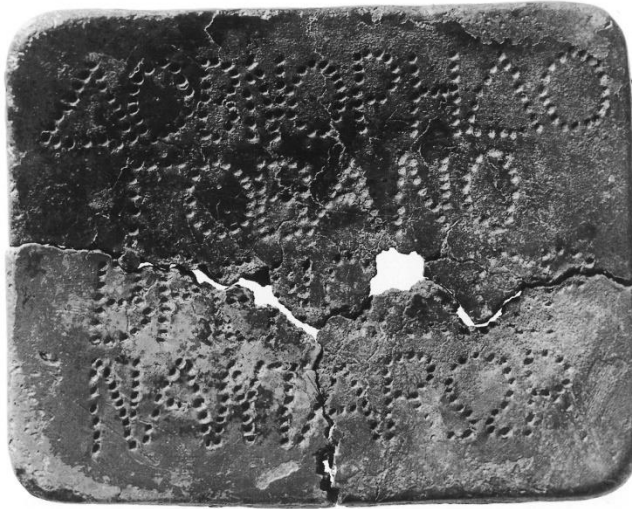


Altlatein: Lapis Satricanus (Weihinschrift)



[...]iei steterai Popliosio
Valesiosio svdales Mamartei.

Keltisch: Zinktäfelchen von Bern, etwa 1. Jahrhundert vor



ΔΟΒΝΟΡΗΔΟ ΓΟΒΑΝΟ ΒΡΕΝΟΔΩΡ ΝΑΝΤΑΡΩΡ

Dobnoredo Gobano Brenodor Nantaror

http://de.wikipedia.org/wiki/Berner_Zinktafel

http://en.wikipedia.org/wiki/Bern_zinc_tablet

Caelius-Inschrift, Jahr 9 (Grabinschrift)



Caelius-Inschrift, Jahr 9 (Grabinschrift)



M(arco) Caelio T(iti) f(ilio) Lem(onia tribu) Bon(onia)

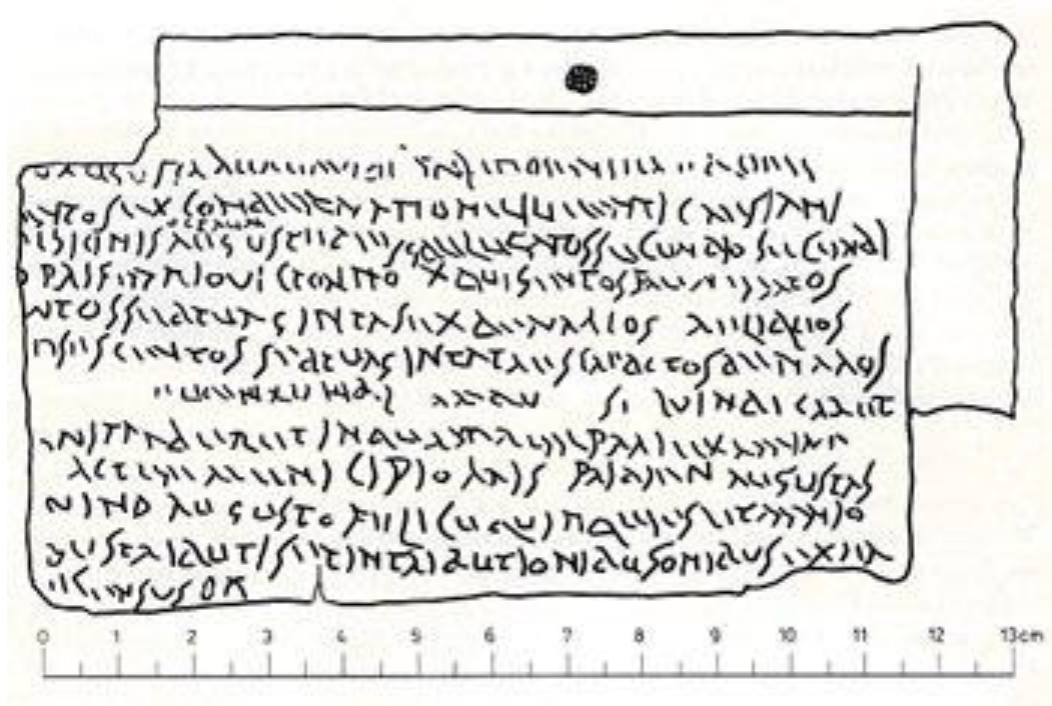
[l] o(rdini) leg(ionis) XIIIX ann(or)um LIII s(emissis)

[ce]cidit bello Variano ossa

[i]nferre licebit P(ublius) Caelius T(iti) f(ilius)

Lem(onia tribu) frater fecit

Latein, Schreibtäfelchen, 2. Jh., Rechtsdokument



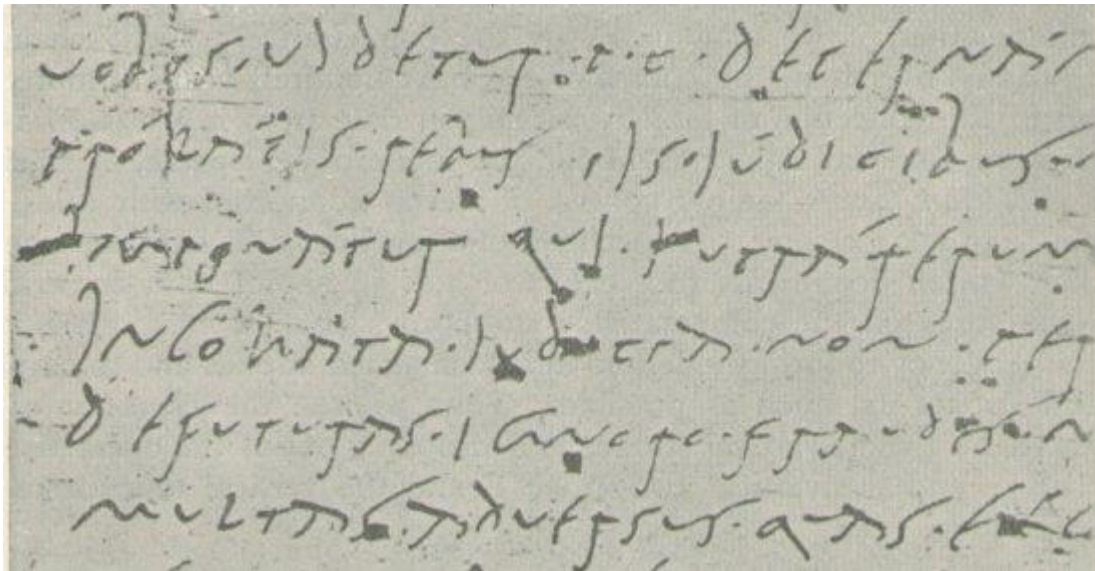
Zeile 9: actum municipio Aris pridie n(onas) Augustas

Inschrift, 1. Jahrhundert: Verschriftung von Langvokalen



augustó · sacr · / a · a · lúcij · a · filij · men · / proculus · et · iúliánus · / p · s · / dédicatióne ·
decuriόνibus · et · / augustálibus · cénam · dedérunt.

Handschrift, 1. Jahrhundert: Verschriftung von Langvokalen



Zum Beispiel 2. Zeile rechts: iúdicibus

Spätantike, Mitte 4. Jahrhundert



PROPAGATORI · IMPERII

ROMANI · Domino · Nostro

FLavio · IVLio · CONSTANTIO · MAXIMO

TOTO · ORBE · VICTORI · AC ·

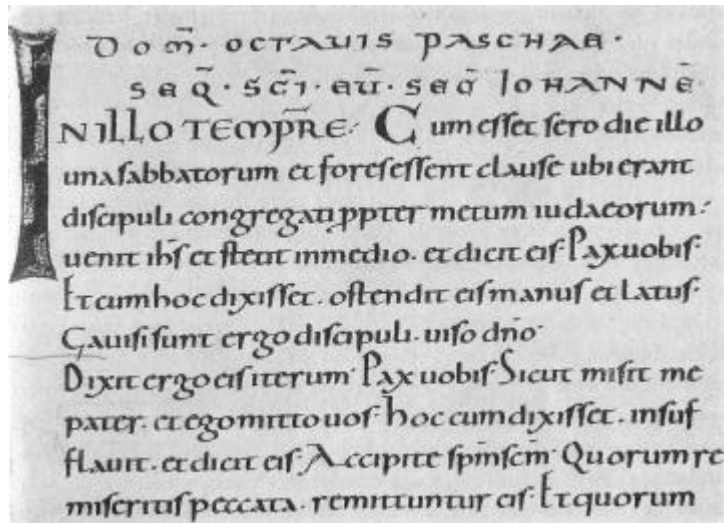
TRIVMFATORI · SEMPER · AVGusto ·

MEMMIVS · VITRASIVS · ORFITVS · Vir · Clarissimus ·

ITERVM · PRAEFectus · VRBI · IVDex · SACrarum · COGNitionum

TERTIVM · Devotus · Numini · MaiestatiQue · EIVS ·

Karolingische Minuskel



Reichenau, um 990

Quelle: <https://www.univie.ac.at/gonline/htdocs/site/...>; Okt. 2018

Schrift aus der Gotik

nocte, **E**t erit tanq̃ lignū qđ plātanū iste
secus decursus aq̃e: qđ fructū suū dabit in
tpe suo **E**t foliū ei⁹ nō defluet: ⁊ oīa q̃cūq̃
faciet p̃sperabūt, **N**ō sic impij nō sic sed
tanq̃ puluis quē picit ventus a facie terre,
Ideo non resurgit impij in iudicio: neq̃
p̃cōres in cōsilio iustor̃ **Q**uī nouit dñs
viā iustor̃: ⁊ iter impior̃ p̃ibit, **G**loria **P**

Antiqua (Italien; etwa 1495)

explicabo; non tanq̃ recenseatur. Igitur; cum illum multa in umbra sedentem comperissem; ita initium interpellandi eum feci. PETRVS BEMBVVS FILIVS. Diu quidem pater hic sedes; & certe ripa haec uiuens; quam populi tuae istae densissimae inumbrant; & fluuius alit; alio quanto frigidior est fortasse, q̃ sit satis.

BERNARDVS BEMBVVS PATER. Ego uero filii nusi iam esse libentius soleo; q̃ in hac cum ripae, tum arborum, tum etiam fluminis amoenitate; neq; est, quod uereare, nequid nobis frigus hoc noceat, praesertim in tanto aestatis ardore: Sed fecisti tu quidem perbene; qui me ab iis cogitationibus reuocasti; quas & libentissime semper abiicio, cum in Nonianum uenitur; et nunc quidem nobis nescio quo pacto furtim irreplerant non modo non uocantibus, sed etiam inuitis.

BEMBVVS FILIVS. Derep. sci licet cogitabas aliquid, aut certe detrium

<https://de.wikipedia.org/wiki/Antiqua>

W H E N in the Course of human Events, it becomes necessary for one with another, and to assume among the Powers of the Earth, the Nature's God entitle them, a decent Respect to the Opinions of Mankind to the Separation.

WE hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness. That to secure these Rights, Governments are instituted among Men, deriving their just Powers from the Consent of the Governed, that whenever any Form of Government becomes destructive of these Ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its Powers on such Form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient Causes; and accordingly all Experience has shown that Mankind are more disposed to suffer, while Evils are sufferable, than to right themselves by abolishing the Forms to which they are accustomed. But when a long Train of Abuses and Misuses has converged, leading to the absolute Necessity of reforming, in the most extensive Sense of the Word, a Disrespect to the Rights of the People, and a Contempt of the Petitions of Representatives, have evinced a Design to reduce them under absolute Despotism, a prudent People, who are able to judge for themselves, will soon be sensible of the Ingratitude and Treachery of such a Design, and will in the first Instance, by the most effectual Resistance, oppose it; and when this Resistance is insufficient, they will, with a firm and unanimous Consent of the whole People, throw off such Government, and in the Name of the God of Liberty, set up a new Government, laying its Powers on such Form, as to them shall seem most likely to effect their Safety and Happiness.

HE has refused his Assent to Laws, the most wholesome and necessary for the public Good.

HE has forbidden his Governors to pass Laws of immediate and pressing Importance, unless by suspending the usual Forms, and when so suspended, he has utterly neglected to attend to them.

HE has refused to pass other Laws for the Accommodation of large Districts of People, unless by suspending the usual Forms, and when so suspended, he has utterly neglected to attend to them.

HE has called together Legislative Bodies at Places unusual, uncomfortable, and distant from the habitations of the People, for the sole Purpose of fatiguing them into Compliance with his Measures.

HE has dissolved Representative Houses repeatedly, for opposing with manly Firmness his Invasions on the Rights of the People.

We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness, that to secure these Rights, Governments are instituted among Men, deriving their just Powers from the Consent of the Governed, that whenever any Form of Government becomes destructive of these Ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its Powers on such Basis, and in such Form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient Causes; and accordingly all Experience has shown that Governments have never been changed without the Consent of the People. But when a long Train of Abuses and Usurpations, which have in every Stage oppressed the People, have evinced a Design to reduce them under absolute Despotism, it is their Right to throw off such Government, and to provide new Guards for their future Security. Such has been the patient Sufferance of these States to Tyranny, and such the Necessity of reforming them, that the People have been obliged to alter their former Systems of Government. The History of the present King of Great Britain is a History of repeated Injuries and Usurpations, having in direct Object the Establishment of an absolute Tyranny over these States. To prove that the British Government is a Tyranny, and that it is necessary for the public Good to alter it, is the Design of this Declaration.

He has refused to pass other Laws for the Accommodation of large Districts of People, to the Legislature, a Right inestimable to them, and formidable to Tyrants only.

HE has called together Legislative Bodies at Places unusual, uncomfortable, and distant from the People, fatiguing them into Compliance with his Measures.

He has dissolved Representative Houses repeatedly, for opposing with manly Firmness h

Gebrochene Schrift (Fraktur) vs. Antiqua (19. Jahrhundert)

Bur Geschichte der fête des fous.

Das Narrenfest (fête des fous), oder wie es auch genannt wurde, das Eselsfest (fête de l'âne), hängt unstreitig zusammen einerseits mit den ähnlichen Possen der Vaganten und Goliarden sowie mit dem Feste des Kinderbischofes, andererseits mit den mehr weltlichen Charakter bewahrenden Lustbarkeiten der Fastnacht und des Carnevals. Während aber Fastnacht und Kinderfest sich so

Quelle: <http://blogs.reinhardt.edu/history/fun-with-fonts/>; Okt. 2018

Zahlzeichen (Ziffern)

Brahmi 		—	=	≡	+	μ	Ϸ	7	5	7
Hindu 	0	१	२	३	४	५	६	७	८	९
Arabic 	•	١	٢	٣	٤	٥	٦	٧	٨	٩
Medieval 	O	I	2	3	℞	ϥ	6	Λ	8	9
Modern	0	1	2	3	4	5	6	7	8	9

© G. Sarcone, www.archimedes-lab.org

Quelle: <http://www.archimedes-lab.org/numeral.html>