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Los Angeles

Southern Exposure:

Latin Americans View The United States

(1783-1900)

A dissertation submitted in partial satisfaction of the
requirements for the degree Doctor of Philosophy
in History

by

John Gordon Farrell

2015

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2015

ABSTRACT OF THE DISSERTATION

**Southern Exposure:
Latin Americans View the United States
(1783-1900)**

by

John Gordon Farrell

Doctor of Philosophy in History

University of California, Los Angeles, 2015

Professor William R. Summerhill, Chair

This dissertation examines the writings of Latin Americans who traveled to the United States between 1783 and 1900 and wrote about their experiences. It aims to provide an intellectual and cultural history of Latin America, as seen through the lens of elite Latin Americans' perceptions of the emerging United States. The seventy-six travelers whose eighty-nine texts I examine comprise slightly more than half of the total number of such travelers identified. Employing text-analysis software, I have mined their published writings to compile data that specify the travelers' substantive interests in and observations concerning the United States. Such interests are expressed as nouns.

The 18,943 nouns used in the texts are presented so that we learn not only which were employed by individual authors, but also which were used by how many of the other writers comprising the sample. We can now specify what substantive matters (persons, places, things, ideas) caught the travelers' interest or were on their minds, how often they mentioned each of these words in their texts, how many of their fellow travelers used the same words, and in what percentage of the total texts those same words appeared. Thus, we can know as never before what Latin Americans were actually thinking about the United States during the era addressed – from the dawn of the First Republic to its emergence as hemispheric hegemon and global empire. These findings provide quantitative data to support (or refute) the sort of qualitative judgments that have heretofore lacked measurable certainty.

I also place the travelers in the context of their time and place, with chapters addressing the validity of travelers as historical sources, the highly influential social and intellectual status of many of the travelers, late eighteenth- and nineteenth-century Latin American intellectual history, and the originally complementary yet soon antagonistic philosophical perspectives held in Latin and Anglo-America towards the end of the nineteenth century. In an appendix, I provide biographies of each of the travelers whose works are addressed. Another appendix lists travelers whose works are not examined here, many of whom merit at least equal scholarly attention.

The dissertation of John Gordon Farrell is approved.

Teófilo F. Ruíz

Efraín Kristal

William R. Summerhill, Committee Chair

University of California, Los Angeles

2015

This work is dedicated to the memory of my father

GORDON FARRELL
(1905-1980)

Whose extraordinary gift for teaching Spanish was generously
proffered upon countless students over many decades,

Who served with distinction as U.S. cultural attaché in Argentina,

Who pioneered the teaching of languages via the medium of television,

Who insisted I continue to speak the language I first spoke,

And who,

by revealing to me that to which I had been willfully blind,
at last opened my eyes to the wonders of Latin America and its people.

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In the course of my work on this dissertation, not to mention the years of study leading up to it, I am indebted to far more people than can be mentioned here. Here are only a few of them. Many have been omitted to protect the innocent.

Dr. José C. Moya, original chair of my committee, is the genius responsible for suggesting that I write this dissertation, though he no doubt had in mind one better realized. Nonetheless, I forgive him. Even when he packed his bags and took off for New York City, I still thought well of him. UCLA's loss is Barnard's gain. Moreover, once the revolution revolves yet again, Dr. Moya may yet recover the excellent Bayamo cigar factory that was to have been his patrimony. That's when I'll be quick to remind him how much I enjoy puffing a *puro*.

Dr. William R. Summerhill not only very graciously agreed to chair my committee when Dr. Moya found himself called to colder climes, he also was the first professor to ask me to deliver lectures in his absence, during one of his several Brazilian research sojourns. I have always been grateful to him for that, not only for the trust he showed in me, but also for the self-confidence that his generous gesture instilled. Quite suddenly, he gave me to believe that someday soon I might even presume to actual authority. What's more, after closing his office door and opening the window, he has even on occasion offered me an excellent cigar.

Dr. Teófilo F. Ruíz – *otro hijo de “La Isla Siempre Fiel”* – has long been considered to rank among the greatest teachers ever to grace a college campus. When I still didn't know any of this, I stumbled upon one of Teo's lectures – was it Witchcraft or Festivals? – and my life was changed. From that day to this, my greatest academic goal has been to present, if only once in my life, the sort of lecture that Teo provides every day. More than that, somehow to conjure the gentle humanity and

constant encouragement he offers to everyone he encounters, not to mention the chocolates and sherry that he dispenses so profligately.

Dr. Lauren Robin Derby (and which one *is* her real first name?) has brightened many lives, including mine, ever since she first arrived at UCLA. I twice had the pleasure of being one of her teaching assistants, as well as attending her class on Cuba and several of the Caribbean conferences she has so effectively and gracefully organized over the years. All this and more she has accomplished while writing an award-winning book. Moreover, she deserves at least half the credit for producing three beautiful children. Plus, what with the occasional, lurking *chupacabra* in attendance, she and Andy throw terrific parties.

Dr. Efraín Kristal, when he was even younger and even more ambitious than today, once delivered a lecture to the faculty association at a high school where I happened to be teaching English to immigrants. It was very generous of him to do so. I greatly doubt that any of us had in recent memory been exposed to so keen an intellect expressed with such casual brilliance. As a result of listening to him that day, I was inspired to return to the groves of academe. Once I did, I was even fortunate enough to take a class or two with him. I will never be able to thank him enough.

Dr. Stephen Bell, although he still insists on dressing like a member of the English gentry just down to London for the day, has nonetheless adapted admirably to Southern California. One of his first such adaptations was agreeing to serve on my committee. No doubt he now worries that all such service may last as long as this has. I can assure him (as if he hasn't learned already) that most graduate students wrap it up far faster than I have. And don't forget: Dr. Rodríguez de Francia held Aimé Bonpland hostage for an even more interminable stretch.

Dr. Kevin Terraciano, a font of ever refreshing faith and fortitude, taught me how hopeless it is to understand (much less teach) the history of modern Latin America without constant reference to

that of its colonial past. Moreover, I may yet take him up on his offer to teach me Nahuatl. Or is it Mixtec? Zapotec?

Dr. James W. Wilkie not only very generously chose to employ me as a reader, but also to invite me to participate in several of the many and varied Mexico-related conferences that he has so skillfully organized over the years.

Dr. Patricia Juarez-Dappe was kind enough to insist that I participate on academic panels that she chaired at various professional conferences, thus advancing my career rather more than my meager contributions may have merited. She is also the first and only instructor I have ever known to deliver an entire lecture while seated cross-legged (a la Buddha) on a desk set high upon a stage. And a stunning performance it was. Moreover, a devoted daughter of the Southern Hemisphere, “Pato” was the first to show me what the world truly looks like upside-down.

Dr. Sofia Martos, not satisfied with her UCLA Ph.D., insisted upon going on to garner a J.D. from NYU. I used to like her a lot, but this was simply over the top, a needlessly excessive gesture. OK, Sofia, we get it. You’re the best. You really are. What’s more, it will no doubt soon be time to install another “wise Latina” on the *Corte Suprema*. At least, we can be sure she will not lack historical perspective.

Dr. Hillel Eyal, as we know, can rustle up one scrumptious *wienerschnitzel*, in his sleep. He can also down an extraordinary quantity of *caipirinhas* without once failing to cite Max Weber to advantage, all the while responding to the profoundly moving cello of Jacques Morelenbaum. Let us hope that someday soon he will also convince Bibi that discretion can sometimes prove the better part of valor.

Dr. Ann Marie Davis finished her dissertation long ago, even while encountering and charming her devoted Scott, with whom she has produced two splendid sons. Prior to these rather

more accomplished manifestations of her graceful genius, Ann Marie made a habit of keeping me sane by means of the occasional lunches that we shared, usually at the Anderson School's Café Roma. I always suspected she had her antennae out for a potential CEO. She insisted that the food was simply better. As usual, she was right.

One other former graduate student more than merits mention in the annals of those who made life worth living for me in those years. Dr. Jenna Gibbs, now happily ensconced in Florida, was sufficiently generous to skive with me on a regular basis. Those were among the happiest indiscretions of my academic career. Jenna was just the sort of pal to cheer a fellow all too often down. Those of you who don't yet know the meaning of the word should skive more often.

Several of the ever-attentive and extraordinary staff members of the UCLA History Department deserve special mention. Among these are (or were) Barbara Bernstein, Deborah Dauda, Nancy Dennis, Jinny Oh, Sheila Patel, Eboni Shaw, and Tammy Van Wagoner. Ultra-super-special mention is now made (and none too soon) to honor the truly splendid Hadley Porter, without whose guidance and support no recent UCLA history graduate student would have received a Ph.D. Surely, not I. Thank you for everything, Dear Hadley. Not to mention all the other members of the departmental staff who, repeatedly choosing to be humane rather than officious, so often lifted a burden or brightened a day, not only for myself but for countless other students.

During the course of my doctoral studies at UCLA, I have been fortunate to receive financial support from several sources. Among these was the UCLA Latin American Center, which generously helped fund two research trips to Cuba, as well as one to Uruguay and another to Chile. I also enjoyed recurring support from FLAS for my study of Portuguese. My tuition and other expenses were very generously covered by the History Department, in return for which I was further provided the joy of teaching undergraduate sections, as well as several more advanced seminars,

most of which I would have done just for the fun of it. Finally, Dr. Allen Johnson, Dr. Teófilo Ruíz, and Dr. Peter Reill were all exceptionally generous in providing me the opportunity to serve as a research assistant.

Early in the process of writing this dissertation, I was honored to be selected a Fulbright-IIIE Fellow to Argentina, which helped immensely to further my research in libraries and archives in that country, as well as in Uruguay and Chile. I am greatly indebted to both the Institute of International Education and to the Argentine Fulbright Commission for their confidence in me. I also want to thank the Fulbright staff in Buenos Aires, especially Executive Director Norma González and Assistant Executive Director Laura Moraña, as well as all my fellow fellows in Argentina, 2005.

In Córdoba, I was received most graciously by María del Carmen Ferreyra de Sánchez Bretón, known to all who know and love her as “Chichina.” Not only did she take it upon herself to share with me a wealth of anecdotes and insights from her singularly well-lived life, she also merits recognition as an accomplished historian, editor of one of the books my research examines, *The Gold Rush Diaries of Ramón Gil Navarro*, her great-grandfather.

I twice conducted research in Cuba, first in 2001, again in 2004. In both instances, my research was supported by a travel grant from the UCLA Latin American Institute. In Cuba, at the *Biblioteca Nacional José Martí*, research librarian Miriam Jorge Pino was both exceptionally helpful and extraordinarily kind. I recall, at one point, her buying me a pastry purveyed by an eager entrepreneur. Surely, she could ill afford even so small an expense on her meager income, yet she very generously presented me that pastry, even as I remained far too engrossed in my ever-so-important research to thank her appropriately. I try to now.

In the same vein, I must note the remarkable dedication of Dr. Oscar Zanetti Lecuona, at that time president of the Cuban *Instituto de Historia*. (The sponsorship of such an academic or

professional society is required in order for a foreigner to pursue research in Cuban archives or libraries.) I met Dr. Zanetti at 9:00 am on the morning after a Force 5 hurricane had passed directly over Havana. To get to the institute, I slogged for half an hour through rain-drenched, flooded streets blocked by fallen trees and downed wires, not really expecting much upon arrival, since I had been unable to reach him by telephone. I rang the side-door bell, as his e-mail two weeks previously had instructed. I rang it again. At last, a hollow-eyed, exhausted, bedraggled man opened the door. I judged him to be in his mid-to-late fifties. He wore running shoes. His pants were rolled to the knee. A sweat-stained, soiled tank top was all that covered his chest. He extended his hand, thanked me for keeping our appointment, and very graciously led me upstairs to a spacious office. There he took pains to prepare two cups of sweet Cuban coffee. As we sipped our coffee, he apologized for his somewhat less-than-formal attire. As it happened, he and a skeleton crew (most of the staff were on summer vacation) had been up all night, securing the institute's holdings of antique books and other historical materials against the onslaught of the hurricane. A very few people, all night long, in the dark, getting all the books and other patrimonial articles out of harm's way. By dawn's early light, they saw they had managed to save the institute's holdings. Then he had waited for me.

He listened thoughtfully to my plans, made many excellent suggestions about how I might best pursue my research, recommended several experts with whom I might speak, signed the papers authorizing my access to Cuban archives and libraries, then – after more than twenty-four straight hours at his post – asked if there were anything else that he might do for me. I have never seen a more impressive manifestation of professional responsibility.

As scholars who have conducted research in Cuba can attest, almost nothing is successfully accomplished there on short notice, certainly not without the invaluable assistance of a dedicated and accomplished *jinetera*. Though the word is often translated as “hustler,” even “prostitute,” my own

experience leads me to prefer a more subtle meaning, that of “wrangler, rider, jockey,” a local person able and willing to “run interference” for the visitor and/or “show them the ropes.” During both of my trips to Cuba, I was most fortunate to enjoy the company, advice, and counsel of Anía Rojas Molina, a longtime resident of *Habana Vieja* and *jinetera por excelencia*. Without her guidance, assistance, encouragement, and good humor, I would have been unable to accomplish much of anything. What did it cost me? Beyond a few meals and drinks, a yellow songbird in a wicker cage.

In Santiago de Cuba and its archives, many people helped me and were generous with their time, insights, and knowledge. I thank them all for their unfailing generosity, kindness, and enthusiasm for my work. Among countless others, I want to thank especially Dr. Olga Portuondo Zúñiga, descendant of a celebrated and accomplished Cuban family, herself one of the country’s preeminent historians, who very generously passed an entire afternoon on her veranda with me, discussing history while we watched the tropical rains soak the earth.

Finally, in relation to Cuba and research, I still fondly recall the image of fellow UCLA graduate student, now Dr. José Ortega, as he hefted a case of beer onto his shoulder and we meandered through a crowd of shoppers in Havana’s *Manzana de Gómez*. We were off to spend a very pleasant evening emptying much of that case at José’s Vedado rental. There he did his best to dissuade me from “going native” too quickly.

I am greatly indebted to Dr. Zoe Borovsky, Librarian for Digital Research and Scholarship at UCLA’s Center for Digital Humanities, for demonstrating the utility of the WordSmith software, her wisdom in recommending it to me, and her extraordinary skill and diligence in its application to my research, not to mention her patience with my relative ignorance of and ineptitude in such technologically challenging endeavors.

In Mexico, over the last nine years, I have made many friends. A few of them are even *gringos*. Among these, four merit special mention. All of them live in Pátzcuaro, Michoacán, resident expatriates of the better sort.

Victoria Ryan, whose many immense kindnesses to me belie the fact that her great-grandfather was a notorious robber-baron, has not only been a source of constant encouragement, but has also helped to save my life on at least three occasions. She has also taken it upon herself to keep me appropriately humble, refusing even to acknowledge the fact that I might one day be an actual Ph.D. Victoria insists the letters BSP are more appropriate. (All right, if you insist: “Big Smarty Pants.”)

Oriana Wickenkamp, whose abundant humanity and passionate devotion to the cause of social justice serve as inspiration to all who know her, has long been a devoted friend and an exemplary role model for us all. Plus, she sure can down her share of margaritas.

Jed Horne and Jane Wholey, gifted and accomplished writers both, who divide their time between Pátzcuaro and New Orleans, not to mention a bunch of other fascinating places, have not only proven endlessly encouraging, but have also promised to host a NOLA party for me once I am finally, duly hooded. Since I shall then be officially a “Dr. John,” they have foolishly agreed to employ the legendary New Orleans musician of the same name to play at our celebration. (Or maybe just his CDs. Who can be sure anymore?) Let them be duly warned: I intend to hold them to their extravagantly generous promise.

While we’re on the Mexico tangent, I must not fail to acknowledge the exemplary professional expertise and humane encouragement afforded me by Dr. José Mota Lemus, chief of cardiology at Morelia’s Star Médica Clinic, not to mention the emergency ministrations performed

by Dr. James Hemp, exceptional cardio-vascular surgeon at Scripps Green Hospital, La Jolla, California. Together, they gave me the gift of renewed life.

My sisters, Susan Farrell and Carla Farrell, have both been exceptionally supportive of my latest academic efforts. Susan could well relate to my many challenges, as she herself had recently earned a doctorate in Health Services Research, Policy, and Administration. Carla could empathize because she had spent much of her journalistic career ducking bullets and avoiding death squads during the Central American wars of the 1980s – an experience that has much in common with surviving the rigors of advanced academe.

Mothers-in-law, so often the butt of vain attempts at feeble humor, are seldom acknowledged in a dissertation preface. In my case, any such omission would do an immense disservice. Ever since we first met, when she herself was a UCLA graduate student, Dr. Betty Edwards has offered me immeasurable kindness and constant encouragement, even and especially when I least expected it. This is all the more remarkable when one considers that, since her own days as a struggling student, Dr. Edwards has gone on to publish many best-selling books based on her ground-breaking research, books that have won her a well-deserved, global reputation as a leading figure at the nexus of brain research and arts education. Indeed, she has become something of an accidental guru. Exactly why so remarkable a woman of such international stature, widely perceived professional and personal excellence, would bother to have much at all to do with me continues to astonish. But that's Betty.

Mention must be made of the long-standing support and friendship of my brother-in-law Brian Bomeisler. An accomplished artist and renowned art instructor, Brian is an irrepressible font of creativity. In my opinion, his greatest and most aesthetically ennobling creations are his daughters, my two highly intelligent, stunningly beautiful, and very funny nieces – Sophie Rose

Bomeisler and Francesca Violet Bahari Bomeisler – both of whom brighten my life immensely whenever I have the good fortune to encounter them.

Three people whose inspiration and encouragement propelled me along the road to academic achievement have my particular esteem, admiration, and gratitude:

Some twenty-seven years ago, the late Dr. Holly Wyatt Walter (1968-1995) was awarded a Rhodes scholarship to study at St. Antony's College, Oxford. In the course of otherwise rather tedious journalistic duties, I was assigned to interview her. We forged a friendship that continued over several years. A rising star in the field of international relations, Holly more than once sacrificed her own interests on my behalf. Along with everyone else who knew her, I was thunderstruck and terribly dismayed to learn of her sudden, tragic death. It was she who first suggested to me that I might pursue an academic career. I wish she could be with us now to celebrate my belated achievement of her vision.

For many years, I enjoyed the good fortune to share a bond of friendship with the late Dr. Susan Gilmore Steiner (1940-2012). I owe Susan a great debt, not only for her support of my academic ambition, but also for her kindness to me personally. Some years ago, in Mexico, I suffered a sudden, severe aortic dissection. She rushed me to an excellent clinic, made certain that I was correctly diagnosed, immediately got us on a plane back to Los Angeles, all this after having studied Spanish for only a single month. The outcome proved unlikely: I survived a cardio-vascular trauma that is almost always fatal. Five years later, Susan courageously confronted an inoperable tumor of the brain. I wish I could have done for her as much as she once did for me.

Finally, forever, Anne Bomeisler Farrell, my wife of thirty-five years, beloved friend for even longer, surely deserves and even more surely has my eternal gratitude and undying devotion. We first met when I was still a callow youth and she, though several years my junior, already a

supremely wise Old Soul. Anne's keen intelligence, radiant beauty, and compelling warmth swept me off my feet. To this day, I am still striving to recover the whimsical, juvenile, self-centered poise I so often manifested prior to our meeting. She, of course, refuses to countenance any such foolishness.

Through all the years I have been blessed to know her – even as she scaled the pinnacle of her profession – Anne has proven steadfast beyond measure. She has always believed in me, never for a moment doubted that I would achieve my goals, continually exhorted and encouraged me, all the while being sure to keep life light and keep me loose.

This latter gift of hers – based on remarkable resilience and all-but-constant good humor – proved especially welcome during the darkest hours of my illness and surgery. When I was certain I would die, Anne constantly assured me how very wrong I was, not to mention how terribly silly even to consider such a morbid notion. With iron determination, she has always insisted that I see the glass (at least) half full, always kept me looking on the bright side. Like her little orphaned namesake, optimistic despite it all, Anne constantly reminds me that tomorrow is certain to be better than today. And come to think of it, today is not half bad.

Over the past few years especially, Anne has contributed more than any other person to my intellectual, emotional, and physical wellbeing. Her wisdom, love, compassion, and tenderness sustain me. I will never be able to repay the debt I owe her. Nonetheless, for as long as I live, I shall try.

* * *

EDUCATION

2004: University of California, Los Angeles, M.A. History, Latin America
2001: University of California, Los Angeles, M.A. Latin American Studies, History/Literature
1965: University of Michigan, Ann Arbor, B.A. English Literature, History minor

ACADEMIC/PROFESSIONAL EMPLOYMENT

SANTA MONICA COLLEGE: 2004 to 2014, Adjunct Professor: *Latin America: Independence to the Present; Latin America: Colonial History; Mexico: Independence to the Present; World Civilizations II: 1500 CE to the Present; World Civilizations I: Origins to 1500 CE; United States: 1865 to the Present; Western Civilization: 1500 CE to the Present.*

CALIFORNIA STATE UNIVERSITY LOS ANGELES: 2009, 2011, 2015, Instructor, History, Latin American Studies. (*Latin American Cultural History: 1914 - Present; Cuba & the World*)

UCLA: From 2002 to 2007, taught in various capacities in the History Department. Seminars included *The Actual Ernesto: Life, Times, Ideas, and Actions of Ernesto "Che" Guevara*, and *Emerging Republics, Evolving Responses: Latin American Leaders View the United States, 1810-1900*. From 2003 to 2007, was a Teaching Associate for Professors Derby, von Glahn, Rapp, and Chambers, for these courses: *Latin American Social History; World History: 500-1750; Latin American Social History*; and *Western Civilization*. In 2002 and 2003, was a Teaching Assistant for Professors Derby, Summerhill, and Terraciano, for these courses: *Latin American Social History; Political Economy of Latin American Underdevelopment*; and *Colonial Latin America*. Served as Research Assistant for Professor Ruiz (History, 2004-05), and Professor Johnson (Anthropology, 2001). Reader (2002-05) for History 160B, 129A, 159B, 173, 171.

PUBLICATIONS AND PRESENTATIONS

Contributed to the *Encyclopedia of Iberian-American Relations* (J. Michael Francis, Editor Santa Barbara: ABC Clio Publishing, Inc., 2005), entries (10,650 words) on Travel Literature; Southern Cone Settlement; Luso-American Literary Relations; Censorship in Brazil; Censorship in Spanish America; and Hidalgo.

Participated in conferences and on panels including Southwestern History Association Conference, San Antonio, 2006; "Latin American Travelers as Historical Sources," Fulbright Regional Conference, Santiago, Chile, 2005; "Some Southern-Cone Travelers in the United States, 1816-1898," Southwestern History Association Conference, San Antonio, 2003; "Educational and Cultural Impacts of Globalization," PROFMEX International Conference: "México y Políticas Públicas," Morelia, Mexico, 2000. Between 2002 and 2005, presented guest lectures in the History Department, including Mexican Revolution (three lectures); Modern Brazil (seven lectures); Political Economy of Latin American Underdevelopment (lecture on independence movements).

Translator for *Frida Kahlo, Diego Rivera, and 20th-Century Mexican Art: The Jacques and Natasha Gelman Collection*, a 25,000-word museum exhibition catalogue presenting works by Kahlo, Rivera, Siqueiros, Orozco, Mérida, Tamayo, Izquierdo, et al., Museum of Contemporary Art San Diego, 2000 (Spanish to English); *Strange New World: Art and Design from Tijuana/Extraño Nuevo Mundo: Arte y diseño desde Tijuana*, various entries totaling 15,000 words in exhibition catalogue presenting works in various media by Tijuana-based artists, Museum of Contemporary Art San Diego, 2006 (primarily Spanish to English).

Writer, editor, and journalist since 1968. Author, *Ben Weingart & Weingart Foundation*, biography of a rags-to-riches entrepreneur and history of Weingart Foundation, 2002; with Dr. Gerald Nadler and Prof. Shozo Hibino, co-wrote *Breakthrough Thinking* (Prima Publications, 1989 and 1994), a Book-of-the-Month Club alternate selection, and *Creative Solution Finding* (Prima Publications, 1994); wrote text and dialogue for the Simon Wiesenthal Center for Holocaust Studies Museum of Tolerance, Los Angeles; commissioned by James Gardner Studios, London (1990-1991); biographical novel in progress: the life, work, and time of the preeminent architect of the Italian Renaissance, Filippo Brunelleschi of Florence.

Editor for biographies by Armond Fields (McFarland & Company, Inc.): *Maude Adams*, 2004; *Sophie Tucker*, 2003; *Fred Stone: The Original Scarecrow of Oz*, 2001; *James J. Corbett: American Hero*, 2000; *Eddie Foy: America's Clown Prince*, 1999; *Lillian Russell: A Biography of America's Beauty*, 1998; and *Katharine Dexter McCormick* (Greenway Press, Inc.), 2002. Edited *The Watts Towers of Los Angeles*, the life and art of Simon Rodia, sculptor of the Watts Towers, Getty Conservation Institute, 1997; and *House of Eternity: The Tomb of Nefertari*, the life, times, and art in the tomb of wife of Egyptian Pharaoh Ramses II, Getty Conservation Institute, 1996. Contributing Editor: *Quarterly Journal of the California-Mexico Project*, School of International Relations, University of Southern California, 1990-92; editor and principal writer: *Freedom of Expression for Mexican Journalists*, a report for PEN International, June 1992, with Alberto Manguel (PEN Canadian Centre) and Ellen Saenger (Canadian Committee to Protect Journalists). Worked with Dr. Betty Edwards to edit the manuscript of her book *Drawing on the Right Side of the Brain* (J.P. Tarcher/Penguin, 1979); three million copies sold, translated into twelve languages.

As staff writer for the University of Southern California (1986-90), published some 300 feature articles (1,200 to 3,500 words). Also published fifteen freelance articles (2,000 to 7,500 words) for a variety of magazines (1979-86). As a journalist, published fifty freelance articles (800 to 2,000 words) in a variety of daily newspapers, based on three years of travel (1968-71) in some 40 countries, throughout Central and South America, Africa, Europe, and Asia.

HONORS, AWARDS & DISTINCTIONS

Fulbright-IIE Fellowship, research in Argentina (2005). FLAS Fellowships: Portuguese Language and Latin American Area Studies (2004-05); Portuguese Language (2000). In 2000-01, received a Tinker Field Research Grant/Latin American Center, UCLA, for research-related travel in Cuba. Between 2002 and 2008, received teaching fellowships in the UCLA Department of History; and grants for research in Chile, Uruguay, and Cuba. Marguerite Eyer Wilbur Foundation individual grant (1992-93), "Provided to those who have demonstrated unique accomplishments or promise in humane literature, particularly history, religion, and political philosophy." President, PEN Center USA West (1989-90); Board 1986-90, 1991-92). Chair, Santa Barbara Chapter, Amnesty International (1983-85); Board (1980-85). Professional affiliations include the American Historical Association; Conference on Latin American History; Latin American Studies Association; American Federation of Teachers.

LANGUAGES

Fluent in Spanish; reading knowledge in Portuguese; functional in Italian and French.

TRAVEL

Have traveled extensively worldwide (45 countries), including Afghanistan, Argentina, Austria, Belgium, Bolivia, Brazil, Canada, Chile, Colombia, Costa Rica, Cuba, Dahomey (Benin), Ecuador, El Salvador, England, France, French Polynesia, Germany, Ghana, Greece, Guatemala, Honduras, India, Iran, Italy, Ivory Coast, Kenya, Liberia, Mali, Mexico, Nicaragua, Pakistan, Panama, Peru, Portugal, Scotland, Senegal, Spain, Tanzania, Togo, Turkey, Uganda, Uruguay, Venezuela, Yugoslavia.

CHAPTER ONE

INTRODUCTION

Francisco Miranda came to see what he might learn about the struggle to win independence from European powers. Eduardo Wilde came as part of a world tour about which he was writing for the Buenos Aires newspaper, *La Nación*. Between Miranda in 1783 and Wilde in 1900, some 143 other Latin Americans traveled to the United States and wrote about their experiences.

Among these were such renowned political leaders as Simón Bolívar of Venezuela, Domingo Faustino Sarmiento of Argentina, and José Martí of Cuba, not to mention Dom Pedro II, Emperor of Brazil. Leading literary figures such as José Maria de Heredia of Cuba, Vicente Pérez Rosales of Chile, and Rubén Darío of Nicaragua could not fail to record their experiences in and opinions concerning the United States. Joining such luminaries in the task of attempting to describe for fellow Latin Americans something of the great republic to the north were somewhat less renowned pilgrims such as Rafael Moré, a Cuban who bicycled 2,000 miles through North America in 1895, and Ramón Gil Navarro, an Argentine exiled to Chile who came north in 1850 to try his luck in the California gold fields.

These remarkable travelers included heads of state, diplomats, businessmen, students, journalists, artists, exiles, and adventurers. They further included six extraordinary women. All of them had in common an uncommon curiosity about the social, cultural, political, and economic realities of life in the United States. As they attempted to understand the people, places, institutions, and values that they encountered, then to explain and interpret them for their fellow Latin Americans, they revealed as much or more about themselves and other Latin

Americans of their time and place – their intellectual, social, and cultural assumptions – as they revealed about the United States.

The 145 travelers I have identified came from fourteen different countries: Argentina, Brazil, Chile, Colombia, Cuba, Ecuador, Guatemala, Haiti, Mexico, Nicaragua, Peru, Puerto Rico,¹ Uruguay, and Venezuela. Not surprisingly, given the island's proximity to the United States, the largest number of travelers, thirty-eight, came from Cuba, and the next largest cohort, thirty, from Mexico. Surprising is the relatively large number of travelers who came from the Southern Cone, so distant from the United States. This group includes twenty Argentines, nine Chileans, and one Uruguayan. Apart from Cuba and Mexico, only Venezuela, relatively close to the United States, approaches Argentina in the number of its citizens (nineteen) who visited the United States and published their views. Other nations range from Colombia's eleven to Brazil's five to Ecuador's two to Haiti's one.

Of the fourteen countries that produced writers whose works I examine, Cuba (26%), Mexico (21%), Argentina (14%), and Venezuela (13%) comprised the lion's share. Cuba, Mexico, and Venezuela did so presumably due to their relative proximity to the United States. So many citizens of Argentina may have been drawn to the U.S. in part because of a familiar climate, shared experiences, and common values – that is, by natural inclination.

THE WORK AT HAND

This dissertation seeks to discover not only what Latin Americans thought about the United States during the late eighteenth and nineteenth centuries, but also what Latin Americans were thinking about themselves, as they confronted several of the major issues of their eras. While by no means all, several of the correspondents sought to mirror the Frenchman Alexis de

Tocqueville, with whose two-volume *Democracy in America* they were quite likely familiar. For example, many of the travelers took a particular interest in the U.S. penal system, visiting various penitentiaries, just as Tocqueville had presented such a study of the penal system in a democratic republic as the official pretext for his 1831 journey.²

Again like Tocqueville, many of the travelers concerned themselves with large questions. For example: “the triumph of equality over liberty; the tyranny of the majority; ‘the pressure...of the minds of all on the intelligence of each, of the group or ethnic mentality over citizens’ freedom of action,’ an ‘individualism’ that – as it reaches its culmination, as it lets people become not intoxicated by their autonomy but drunk on their independence – spurs them to sever the ties that bind them to one another and to the body politic...reduces them to the ‘innumerable crowd of men, all alike and equal, turned in upon themselves in a restless search for those petty, vulgar pleasures with which they fill their souls...’”³

Indeed, several of the “philosopher-travelers,” as they were first characterized by Jean-Jacques Rousseau in a note in his *Discourse on the Origin of Inequality*, followed Tocqueville’s method. Like that of the Frenchman, it was a “modern form of reportage where attention to detail, the taste for personal encounters and circumstances [attempts to draw] valid links between the slightest variation of a journey in an unknown country and the eternal (or new) principles of what was not yet called sociological thought.”⁴

Among the issues our travelers considered were questions of democracy, cultural values, ethnicity, modernity, and hegemony. Related questions pertain to government and institutions, politics, equality, class, religion, education, gender, relations between the sexes, sexual morality, race, slavery, immigration, commerce and industry, agriculture, technology, political influence, military power, and cultural imperialism. Though not all Latin American observers spoke to all

of these topics, it is nonetheless possible to extract from their observations some prevalent attitudes, to identify and elaborate perceptions that were generally held by Latin Americans who based their opinions on personal experience of the United States.

I aim to analyze not only the published products, but also the producers. The visitors whose works I have chosen derive mainly from the educated elite of Latin America. It cannot be claimed that their perspectives reflect the whole of Latin American society, since the sample excludes representatives of the great majority of the Latin American population – largely illiterate indigenous peoples, *mestizos*,⁵ *mulatos*,⁶ and African-Americans, whether “freedmen” or slaves.⁷ Nevertheless, it can be argued that the sample I examine accurately represents the views of those Latin Americans who took an active interest in the United States or, for that matter, in life beyond their own local and national borders.

Most of my subjects possessed the education to take an interest and the financial means or self-confidence to pursue that interest. As a result of these assets, as well as their published writings, they were exceptionally influential within their own and in other Latin American countries. Of the group as a whole, it may be said that to a remarkable degree, they molded national and hemispheric perceptions, powerfully influencing Latin American politics, diplomacy, literature, journalism, and education. Thus, despite the relatively narrow band of society the sample represents, these travelers can legitimately be said to be opinion makers and thus represent then-prevailing Latin American attitudes towards the United States.

Many historians of Latin America employ as sources the accounts written by Anglo-American travelers in Latin America or the dispatches sent to Washington by U.S. diplomats. Yet, the reverse perspective is rarely considered. Consequently, we know much more about what

Anglo-Americans thought of their Latin neighbors than vice versa, especially before the twentieth century.

My work examines the perceptions of Latin Americans who traveled or resided in the United States and recorded their impressions between the years 1783 and 1900. Precisely how did its southern neighbors perceive the emerging United States during the course of its foundation and early development? Why were these perceptions formed? How did they evolve?

In this regard, the work is intellectual history. At the same time, it is also social and cultural history, since my intent is at once to reveal who these observers were, how they perceived the United States, and how they came to arrive at their conclusions. The study assumes that their stated perceptions of characteristic aspects of the United States will reveal at least as much about Latin America and Latin Americans of the time as they do about the United States. In reversing the usual roles of observer and observed – of “us” and “the other” – I aim to increase knowledge regarding Latin America and Latin Americans as well as to enhance Latin Americans’ and Anglo-Americans’ knowledge of their historical selves.

Of the 145 such visitors identified, I examine in detail the writings of a representative sample of seventy-six who left us their written observations. Their accounts range from published articles and books to personal diaries. The authors of these texts range from the renowned to the relatively obscure. Taken together they present a characteristic sample of elite opinion in Latin America over the course of more than a century. Moreover, although the great majority of these travelers did derive from political, social, and economic elites, not all did. Nor, even within perceived elites, could they all be considered equally privileged. Indeed, some came from distinctly humble economic origins.

Their attitudes and opinions no doubt varied by geographic origin. They also changed over time, especially during the latter half of the nineteenth century. Attitudes and opinions changed in relation to events within Latin America, but also (and significantly) in relation to events in and actions of the United States, particularly with regard to Latin American nations.

For many of the travelers, the trend evolved from positive toward negative – a trend that extended through much of the twentieth century and in many ways continues to the present day. Particularly given the almost universally positive Latin American attitude toward the early United States – hailed as a beacon of liberty and temple of republican (antimonarchical) values – this increasingly negative perception of the United States is striking. Why did Latin Americans sour on the initial promise of the United States, the first and exemplary republic of the hemisphere? How did it come to pass that, as early as 1828, Simón Bolívar, who combined in his singular person many of the finest attributes of Washington, Jefferson, and Madison, not to mention Thomas Paine, came to believe that the United States seemed “destined by Providence to plague [Latin] America with misery in the name of liberty.”⁸

By the end of the nineteenth century, much of the good will and admiration with which opinion-making Latin Americans had approached the United States less than a hundred years before had been discarded by them and/or squandered by Anglo-Americans. The prescient doubts of Bolívar concerning a latent U.S. urge toward hemispheric hegemony had been transformed into the starkly perceived, immediate dangers and antipathies of Martí,⁹ Darío,¹⁰ and Rodó.¹¹

Refined Latin American social and cultural elites came to view the United States through an increasingly negative lens – witness the immensely influential essay *Ariel*, written by the Uruguayan José Enrique Rodó in 1900, which set the pattern for elite discourse through much of

the twentieth century. At the same time, while Rodó contrasted the spiritual and aesthetic values of truth and beauty (as embodied by the ethos of Latin American elites) to crass, materialist values (as embodied by the United States), an emerging Latin American middle-class as well as elite, positivist technocrats in Mexico, Brazil, and elsewhere continued to look upon the United States less as a political and philosophical model than as an exemplar of modernity: order, progress, and the manifest virtues of applied science and technology.

Indeed, it remains to be seen whether or not less exceptional and erudite travelers, those of perhaps lesser intellectual and artistic gifts – the normal Latin American observer – actually shared the diminished hopes and increasingly negative opinions of the more politically astute, culturally conscious, and aesthetically refined elites. For at the same time, in the latter years of the nineteenth century – the apogee of positivist philosophy in ruling circles – increasing numbers of upper- and even middle-class Latin Americans, especially Cubans and Mexicans, began choosing to send their sons to study in the United States.

What does this tell us of the tensions between traditional and emerging economic elites in late nineteenth-century Latin America? What does it imply about the increasing Latin American fascination with “modernity,” especially U.S. technological skills and organizational expertise?

HISTORIOGRAPHY

While some limited, country-specific work in this vein has appeared in the last three decades, no such comprehensive effort has yet been undertaken. Recent work includes that of David Viñas, who has written extensively on Argentine travelers,¹² Emanuel Carballo’s study of Mexican travelers in the United States,¹³ and Estuardo Nuñez’s overview of Latin American travelers in several countries of the Western hemisphere.¹⁴

Two wider-ranging examinations, those of José de Onís¹⁵ and Elizabeth Rezner Daniel,¹⁶ both date from the 1950s. These two works, while especially helpful in laying a bibliographical foundation for my study, consider only Spanish-American writers, omitting their Brazilian counterparts. Moreover, both address the sources from a literary, not a historical, perspective. Both Onís and Rezner Daniel primarily concern themselves with demonstrating and evaluating literary links between the Americas, specifically, between the non-British, English-speaking peoples of the north and the Spanish-speaking peoples to the south.

For example, while Onís (1952) was concerned with revealing the attitudes of Latin Americans toward various aspects of life in the United States, he did not limit himself to those making firsthand observations, choosing instead to include political writers and literary critics with no personal experience of their northern neighbor. My study is at once narrower and deeper, treating only those Latin Americans who had personal experience of the United States. Rezner Daniel's dissertation (1959) was presented seven years after publication of Onís's book, which she considerably amplifies. Her fundamental interest, however, remains the same as his: to examine the presence of Latin American literary people in the early United States and to document their relations with their cultural counterparts in the north. While both Onís and Daniel deserve credit for expanding upon the earlier preoccupation with political, economic, and diplomatic relations to focus instead on intellectual and cultural contacts, only in a cursory and relatively random fashion does either of these scholars specify the impressions of the visitors. Though both attempt to be comprehensive in their surveys, neither is particularly systematic in approach. Moreover, both omit from their studies several travelers whose presence in the United States has since come to light. Finally, both Onís and Rezner Daniel present their findings almost entirely in narrative form.

RATIONALE FOR THE STUDY & CONTENT OF THE CHAPTERS

Though I owe an obvious debt to both Onís and Rezner Daniel, primarily in their identification of a significant number of the travelers whose ideas and opinions I now address, my approach is different. I aim to discover words whose recurring usage suggests themes of common interest and indicates precisely how the emerging United States was perceived by its southern neighbors during the course of its foundation and early development. From specific words used repeatedly by the travelers, this work seeks to distill interests, attitudes, and convictions that, during the era addressed, may be considered characteristically Latin American.

Chapter One introduces the enquiry.

Chapter Two examines travel literature from a critical and theoretical perspective. What do we learn from studying travelers and their accounts? What are we less likely to learn with certainty? In relation to the theoretical literature, why is this topic significant?

Chapter Three, presenting a social history of Latin American visitors to the United States, addresses precisely who these travelers were, placing them in historical context, as regards contemporary events in their own lands, in Latin America generally, in Europe, and in the United States.

Chapter Four traces the ideological foundations of Latin American independence, rooted firmly in the Enlightenment of the eighteenth century.

Chapter Five presents an intellectual history of Latin America during the nineteenth century, from independence to the twentieth century.

Chapter Six examines the evolving ideas and ideals of Latin American elites, from which group the great majority of our travelers derived, as Latin America emerged into increasingly direct contact with Anglo-America and the world, from about 1870 to 1900.

Chapter Seven addresses the same time frame for the travelers' destination, the post-Civil War United States, intent upon territorial expansion, ever seeking to increase its global stature, especially by securing and maintaining political and economic hegemony in the Western Hemisphere.

Chapter Eight discusses what aspects of the United States most captured the attention of the travelers and what they made of their experiences.

Chapter Nine offers my conclusion.

Several appendices follow: Appendix A offers a biographical sketch for each of the travelers. Appendix B specifies the frequency of nouns used by each of the individual travelers. Appendix C specifies the frequency of nouns used by all of the travelers combined. Appendix D presents a list of others identified as having traveled in the United States during the years 1783-1900, whose interests and findings are not included in the current study. I hope other scholars may find this list useful in advancing their own work. Appendix E presents various maps that delineate the extent of United States' territory at different times between 1783 and 1900.

AN ESSENTIAL DISTINCTION

Since several of the travelers whose texts are here examined were well-known literary figures whose writing naturally lends itself to literary analysis, it seems essential to emphasize that I do not seek to engage in close readings or other literary scholarship. This work is a historical, not a literary, endeavor. Though it cannot and should not avoid thoughtful reading of

the texts, it seeks to discover historical patterns and processes, as revealed in the views of a significant number of observers, not the idiosyncratic perceptions of a few outstanding individuals.

Major artists are, by definition, uncommon. Their very genius generally makes them exceptional. Acute sensitivity and keen perception often put them ahead of their time. Indeed, in the quest to determine broadly held perspectives, the views of seminally creative people can prove a distinct disadvantage. Consequently, a strictly literary approach seems insufficient for an inquiry into broadly held perceptions. To approximate what Latin Americans in general were thinking, a relatively large, though still manageable, sample of observers is essential. In this dissertation, my primary aim is not to qualify, but to specify and quantify.

METHODOLOGY

My method entails examining the texts in question; identifying recurring words that suggest common themes; placing the writers in historical and intellectual context; and distilling from their observations salient perceptions that, during the time period addressed, may be considered characteristically Latin American. To aid in later comparison and contrast of the travelers' perspectives, I have identified five successive historical eras, each of which seems to mark a shift in Latin American perception of and attitude toward the United States: (1) the late vice-regal era (1783-1808); (2) the early republican era of Latin American independence (1808-1830); (3) the era of the *caudillos* (1830-1860); (4) the era of national consolidation (1860-1895); and (5) the era of the Spanish-Cuban-American War (1895-1900).

The obvious hypothesis is a correlation between increasingly aggressive U.S. (Anglo-Saxon) political, military, economic, and socio-cultural penetration of Latin America and a

change in attitude on the part of many Latin American elites towards the U.S., from one of respect, admiration, and fraternal sentiment to one of fear, suspicion, and reflexive antagonism. For this perspective, the visionary Martí was an unparalleled champion, yet he was not alone. Such alienation occurred in large measure among precisely those educated elites who otherwise had most in common with such proclaimed U.S. values as freedom, republican government, democratic society, and economic opportunity.

From the larger sample of 145 travelers identified, I selected seventy-six in order to make the study more manageable. Their selection was somewhat random, but not entirely so. Although the more readily available texts usually took precedence, I did take pains to see that the ultimate sample included travelers from each of the various nations in the larger sample, in relative proportion to their representation there. For example, in the larger sample of 145 travelers, twenty were from Argentina. In the current sample of seventy-six, fourteen are from Argentina. The same attempt at achieving proportionality holds true for the other nations of Latin America. In the larger sample of 145, thirty travelers came from Mexico; in the current sample, fourteen. In the larger sample, six women were represented; in the smaller, two. The ratios are not precise, but an effort was made to hold them close to the proportions reflected in the larger sample.

For the seventy-six selected travelers, I photocopied a total of eighty-eight texts they had published. Several travelers published two texts: Raimundo Cabrera, Rafael Pombo, Vicente Quesada, Domingo Faustino Sarmiento, Carlos Trelles, Benjamin Vicuña Mackenna, and Eduardo Wilde. In the case of the prolific and highly influential Martí, six separate texts were examined. The photocopies of these published texts were then digitally scanned to create OCR (optical character recognition) computer files. Those eighty-eight texts (files) were then electronically searched, using the WordSmith¹⁷ program to discover recurring words that reveal

perceptions and attitudes concerning thematic variables of interest. For example, on the subject of technology, words that repeatedly arose included railroads, canals, steamships, bridges, and the like. On the subject of government, such words as republic, federal, democracy, vote, etc., were often repeated.

In this way, I was able to derive quantitative data that aid in the development of an intellectual profile of Latin American visitors to the United States. At the least, this method can tell us much about what was on their minds during their time in the United States, what *substantive* matters held their interest or caught their attention. It seems worth noting that, in Spanish, the English word “noun” translates as “*sustantivo*.”¹⁸ Ultimately, only nouns were considered.

Omitted from consideration were all other parts of speech – verbs, adjectives, adverbs, conjunctions, prepositions, etc. Although certain such words, especially adjectives, might have proven useful, only in a very general sense could a specific adjective be related to a particular noun. Thus, a choice was made in favor of discovering the essence of the travelers’ interests.

Also omitted were any words (including nouns) mentioned fewer than three times. This limit was imposed for two reasons: (1) persons, places, or things mentioned only once or twice were not likely to have been of major significance to the traveler; (2) to include nouns mentioned only once or twice would have more than doubled the size of the sample, thus extending the inquiry far beyond my means and energies, while providing returns of minimal significance.

In the event, I chose to examine only the first 500 words repeatedly occurring in a given text. Almost invariably, this number of words would extend sufficiently to include most words mentioned three times or more. I further culled the resulting list of some 40,000 words to include only nouns. On average, this reduced the number of words considered to about 215 per text.

Thus, I derived a sample of some 18,940 words, all of them nouns, all of them used three times or more within their individual texts.

Due to the parameters of the WordSmith program, the eighty-eight texts had to be divided into three separate categories by language: Spanish (74), English (10); Portuguese (4). Texts in each of these three languages comprise their own separate corpus of words. Had I sufficiently considered this limitation of the WordSmith program (and, to my knowledge, all similar programs), I would have chosen to examine only texts in a single language, no doubt Spanish.

For more on the exigencies of applying this methodology, please see the first several pages of Chapter Eight.

SIGNIFICANCE OF THE RESEARCH

The historical significance of the connection between the United States and Latin America is difficult to exaggerate. As José Moya once observed, the number of scholarly studies of this hemispheric relationship, so numerous that they could fill the shelves of a good-sized library, clearly attests to its importance. Most such studies, however, deal with politics, economics, and diplomacy. Fewer address culture; and when they do, their scope is often restricted to the influence of U.S. culture on Latin Americans or to Anglo-Americans' impressions of their southern neighbors.

Thus, the results of my research are potentially important in several ways. The results will illuminate how its Latin American neighbors perceived the United States over the course of the northern republic's foundation and early development. In doing so, the results will reveal Latin Americans to Anglo-Americans, at the same time that Latin Americans are revealed to

themselves. My findings may also shed light upon some larger questions. Among these: how hegemonic power develops and proceeds; how subaltern peoples are likely to perceive and respond to it; how these two factors have impacted the relationship between Anglo-America and Latin America.

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¹ The identification of Puerto Rico as a country is deliberate, since the island was a separate Spanish colony during all but two of the 118-year period covered here. The choice is also made in deference to the Puerto Rican traveler included in my sample, Eugenio María de Hostos y Bonilla, an indefatigable proponent of independence for his native land, as well as for Cuba. In 1903, Hostos instructed that his remains should be buried in Santo Domingo until the day when Puerto Rico became wholly independent.

² Bernard-Henri Levy, *American Vertigo: Traveling America in the Footsteps of Tocqueville* (New York: Random House, 2006), 5.

³ *Ibid.*, 5-6.

⁴ *Ibid.*, 7.

⁵ A *mestizo* was the offspring of a more or less white European (whether a *criollo* * or a *peninsular* *) and an indigenous person. With rare exception, the male of the generating couple was European, the female indigenous. Given the dominant relationship of European to indigenous, the coupling was most often to a significant degree rapacious. Such miscegenation in Latin America led to the establishment of an elaborate caste system based on skin tone and other physical characteristics. Originally numbering sixteen, the possible categories increased over time to result in at least sixty-four officially recognized potential combinations of the races. By the end of the colonial period (c. 1820), the number had increased to more than 100.

Caste impacted every aspect of life, from what clothing or accessories someone could wear to how much he or she had to pay in taxes. (Naturally, people of lower caste were required to pay more in taxes and tribute than people of higher rank.) Moreover, each caste had its own array of privileges and restrictions, at once stipulated in law and manifested by custom. Economic standing, however, could readily alter strict adherence to caste.

For more on this convoluted classification of racial admixture, see, among others: Twinam, Ann. *Public Lives, Private Secrets: Gender, Honor, Sexuality, and Illegitimacy in Colonial Spanish America* (Stanford: Stanford University Press, 1999); Carrera, Magali M. *Imagining Identity in New Spain: Race, Lineage, and the Colonial Body in Portraiture and Casta Paintings* (Austin: University of Texas Press, 2012); Twinam, Ann. *Purchasing Whiteness: Pardos, Mulattos, and the Quest for Social Mobility in the Spanish Indies* (Stanford: Stanford University Press, 2015).

* For definitions of *criollo* and *peninsular*, see Chapter One, Notes 22 and 30, respectively.

⁶ A *mulato* was the offspring of a more or less white European (whether a *criollo* or a *peninsular*) and a black African. With rare exception, the male of the generating couple was European, the female African. Given the nature of the master/slave relationship, almost always, the coupling was inherently rapacious.

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* For definitions of *criollo* and *peninsular*, see Chapter One, Notes 22 and 30, respectively.

⁷ Africans were first brought to the New World as individual, household slaves accompanying Spanish or Portuguese masters, in the early sixteenth century. The indigenous people of the Americas, whom these Africans often oversaw on behalf of their masters, considered such Africans to be "Black Spaniards." In these early years of

the Iberian colonization of the Americas, Africans were respected and prized by Iberians, especially Spaniards, for their skills in horsemanship and their ability to work precious metals. From the mid-sixteenth through the mid-nineteenth centuries, Africans were imported by the millions to be sold as slaves in the Americas. Many of these worked on plantations in Brazil, Venezuela, Colombia, Peru, Cuba, Haiti, Dominican Republic, and Puerto Rico. Many African-Americans won their freedom as infantry soldiers during the wars of independence, 1810-1824. In Cuba/Puerto Rico and Brazil, slavery continued until 1886 and 1888 respectively.

For more on Africans in the Americas see, among others: Klein, Herbert S. *African Slavery in Latin America and the Caribbean* (Oxford: Oxford University Press, 1986); Tannenbaum, Frank. Introduction by Franklin W. Knight. *Slave and Citizen: The Classic Comparative Study of Race Relations in the Americas* (Boston: Beacon Press, 1992); Knight, Franklin W. *The African Dimension in Latin American Societies* (New York: Macmillan, 1974); Andrews, George Reid. *Afro-Latin America, 1800-2000* (Oxford & New York: Oxford University Press, 2004); Dantas, Mariana L. R. *Black Townsmen: Urban Slavery and Freedom in the Eighteenth-Century Americas* (New York: Palgrave-Macmillan / St. Martin's Press, 2008); McKnight, Kathryn Joy and Leo J. Garofalo. *Afro-Latino Voices: Narratives from the Early Modern Ibero-Atlantic World, 1550-1812*. (Indianapolis: Hackett Publishing, 2009).

⁸ *Simón Bolívar: The Hope of the Universe*, J.L. Salcedo-Bastardo, ed. (Paris, United Nations Educational, Scientific, and Cultural Organization, 1983), 291, in a letter to Colonel Patrick Campbell, British Chargé d' Affaires in Bogotá. At the time (August, 1829), Bolívar was attempting to convince the British to become more engaged in support of the emerging Latin American republics, in part as a counterweight to the growing influence and power of the United States, which Bolívar rightly foresaw as a potential antagonist to the principles of non-intervention and national sovereignty in Latin America.

⁹ José Martí (1853-1895) was an exiled Cuban poet, essayist, journalist, independence leader, and political visionary, as well as a conspicuous precursor of literary modernism in Latin America. For more biographical information on Martí, see Appendix A.

¹⁰ Rubén Darío (1867-1916) was a widely traveled, much celebrated Nicaraguan poet and essayist, considered the foremost practitioner of literary modernism in Latin America. For more biographical information on Darío, see Appendix A.

¹¹ José Enrique Rodó (1872-1917) was an Uruguayan essayist and journalist. His exceptionally influential essay *Ariel*, first published in 1900, set the tone for much of Latin American intellectual and artistic endeavor in the early-to-mid-twentieth century.

¹² David Viñas, *De Sarmiento a Dios: viajeros argentinos a USA*, 1. ed. (Buenos Aires: Editorial Sudamericana, 1998). See also *USA: viajeros, turistas y testigos argentinos*. [Domingo Faustino Sarmiento... et al.; selección y prólogo David Viñas] (Buenos Aires: Ediciones Instituto Movilizador de Fondos Cooperativos, 1997).

¹³ *¿Que país es este?: los Estados Unidos y los gringos vistos por escritores mexicanos de los siglos XIX y XX*, Emmanuel Carballo, comp., with the collaboration of Pablo Piccato... et al.]. 1 ed. En Sello Bermejo, Xoco (México, D.F.: Consejo Nacional para la Cultura y las Artes, 1996).

¹⁴ *Viajeros hispanoamericanos: temas continentales*, Eduardo Nuñez, comp., prologue, and bibliography. (Caracas: Biblioteca Ayacucho, 1989).

¹⁵ José de Onís, *The United States As Seen By Spanish American Writers, 1776-1890*. (New York: Hispanic Institute in the United States, 1952).

¹⁶ Elizabeth Rezner Daniel, "Spanish American travelers in the United States before 1900: a study in inter-American literary relations," dissertation, Department of Spanish, University of North Carolina, 1959.

¹⁷ WordSmith is a type of PC software capable of discovering word patterns within documents. It is published by [Lexical Analysis Software Ltd](http://www.lexicalanalysis.com/), and [Oxford University Press](http://www.oxfordjournals.org/). Interested scholars can find more information at <http://www.lexically.net/wordsmith>.

¹⁸ A *sustantivo* is “a word that serves to designate living beings or physical or mental things.” A noun is “a word that serves to designate a person, place, or thing.”

CHAPTER TWO

TRAVELERS' ACCOUNTS AS HISTORICAL SOURCES

Travelers' accounts have long been used as historical sources. From the late-thirteenth-century memoirs of Marco Polo, to the mid-fourteenth-century reminiscences of Abu Abdullah Muhammad Ibn Battuta and those of his contemporary Sir John Mandeville, to the Renaissance travelogues of Paolo Montegazza, to the late-eighteenth-century and nineteenth-century narratives of Mungo Park and Richard Burton, to the twentieth-century writings of T.E. Lawrence, accounts of foreign lands presented by intrepid travelers have, despite the limitations of the genre, been a staple of historical research.

During the colonial era in Latin America, several celebrated accounts sought to interpret the New World for Iberian audiences, generally limited to the monarch, the court, and literate ecclesiastics and nobles. Indeed, Latin American travel literature may be said to have begun with Columbus's dispatches to Ferdinand and Isabella, surely considered worthy historical sources. Other such early reports include Pero Vaz de Caminha's description of the Portuguese discovery of Brazil in 1500. Preeminent among works relating early explorations is *Los Naufragios y Comentarios (Castaways)* by the Spanish explorer, Alvar Nuñez Cabeza de Vaca, audacious if unfortunate on both continents of the New World.

During colonial times, several writers, primarily Spanish and Portuguese, described their experiences in the Americas. Many of these works, including several written by English, French, and Italian authors, were collected and edited by Irving Leonard in *Colonial Travelers in Latin America*. Among others, the collection includes: Gaspár de Carvajal's 1542 account of the

Spanish discovery of the Amazon; an account of the 1767 expulsion of the Jesuits from Paraguay written by Louis Antoine de Bougainville; the journey of Francesco Carletti to South America and Mexico in 1594-1596; and Concolorcorvo's (Alonso Carrió de la Vandra) 1773 description of his travels by ox cart through Argentina to Peru.

A Frenchman, Acarete du Biscay, published his observations as a would-be secret agent while traveling from Buenos Aires to Potosí in the late seventeenth century. The English naturalist, Charles Darwin, famously observed the flora and fauna of the Southern Cone in 1832-1833, while developing his theory of the origin of species. Perhaps the greatest of all the early modern works was that of the German naturalist Alexander von Humboldt, who, with the French botanist Aimé Bonpland, traveled through much of Latin America from 1799 to 1805.

From about 1800 onward, almost exclusively, European or Anglo-American travelers, writing for audiences in their home countries, have produced the accounts used as historical sources. Indeed, all of the accounts previously mentioned merely set the stage for an explosion of travel literature, much of it Latin American-based, during the nineteenth century.

During the early nineteenth century, the independence of most Latin American nations provided fertile fields in which to indulge the wanderlust of romantic Europeans, notably French and Germans, but particularly the British. Even the occasional citizen of the United States ventured south of the border and lived to write about it. What many of these literary travelers had in common was an overweening condescension toward the distinctly "other" Latin Americans, whom they tended to perceive as quaint and exotic, if not actually "barbaric." Latin Americans, these writers assured their readers, were entirely distinct from their "civilized" observers. Perhaps predictably, the British predominated in this perspective.

Because the British were the first and foremost to explore commercial opportunities in the independent nations of Latin America, British authors took the lead in Latin American travel literature, especially in the first half of the nineteenth century. During the second half of the century, authors from the United States came to replace British travelers, who shifted to African and Asian climes as the focus of British imperial endeavors evolved. Meanwhile, the French and Germans were eager participants in both the literary and imperial adventures.

Literary scholar Mary Louise Pratt has demonstrated a link between northern European and U.S. imperial efforts and the popularity of travel writing with audiences in the European and Anglo-American metropolis. Not only were most travel authors likely to display the then-prevailing presumptions and arrogance of their race and class, not to mention the male gender, they were also actively engaged in reassuring their audiences of the superiority of their own way of life and that of North Atlantic peoples generally. Pratt notes that the nineteenth-century European shift from maritime to interior exploration coincided with the emergence of natural history as a structure of knowledge. One result seems to have been the characteristic attitude of European and Anglo-American travelers—a tendency to observe Latin Americans as one might examine an intriguing hothouse specimen, alluring yet undeniably alien. Such writers tended to view Latin Americans as distinctly different from the accepted and familiar norm, as disparate from their observers as the sparrow from the penguin, or the harmless garden snake from the lethal anaconda.

Pratt and other scholars argue that much of Latin American travel writing was an attempt to reaffirm metropolitan authority in its own terms. From this perspective, travel writing often intentionally served to maintain the metropolitan presumptions. It was designed to meet the need of northern Europeans and Anglo-Americans to view Latin Americans as existing on the

periphery of “civilization,” thus to justify a mission to civilize and develop the “backward” Latin Americans, a perspective eerily parallel to that held by sixteenth-century Iberians.

Perhaps the most egregious writer in this sorry vein was the eighteenth-century French naturalist Georges-Louis Leclerc, Comte de Buffon. Without ever having visited the New World, the count took it upon himself to postulate that Nature in the Americas was inferior to that of Eurasia, that all inhabitants of the Americas, especially (but by no means exclusively) its indigenous inhabitants, were in fact degenerate to the point of being classifiable as sub-humans. Buffon attributed this supposed degeneracy of American animals, vegetation, and human beings largely to the effects of the miasmatic swamps and dense forests of the New World.¹ As noted by the French philosopher and journalist Bernard-Henri Lévy, Buffon went so far as to postulate the “corruption of souls and bodies” in America and to blame it on the “excessive humidity of its climate.”²

The lifting of travel restrictions that had characterized the previously impenetrable Iberian colonies, at the same time that northern European and U.S. economic and political influence was being asserted throughout the world, greatly increased both the number of travelers and public interest in their published writings. Improvements in transportation and communication, as well as steadily increasing international trade and commerce, led to a corresponding rise in the number of travelers, who often followed a trail that paralleled their countrymen’s economic investments and geopolitical interests.

Although sailing ships had been vulnerable to piracy and shipwreck, faster and cheaper steam-driven vessels could carry increased numbers of travelers in relative comfort and safety. Diminished dangers and delays encouraged travelers to head for Latin America. As the century progressed, merchants, engineers, mineralogists, agronomists, missionaries, and military men, as

well as curious tourists, superseded pioneering naturalists and explorers. Safer travel and more reliable transportation brought travelers in greater numbers; but they tended to stay less time than earlier travelers did, so their accounts were often correspondingly superficial.

Mexico and Brazil, the largest countries with the largest populations, proved the most attractive destinations, followed by Argentina and Peru. Because of its proximity to the United States, as well as the construction of north/south railways in the late nineteenth century, Mexico was an obvious priority for U.S. travelers, as well as for British tourists, who could now easily extend their sojourns in the United States to include a comfortable rail excursion to the even more exotic nation immediately to the south.

Travel accounts took various forms, from diaries to compilations of letters, from third-person narratives to autobiographical texts. Most were published as books after journey's end, but some were published *en route* as occasional dispatches to newspapers or magazines back home. In any case, the writer was more likely to be published if he or she hewed to the accepted perspective of the audience: well-bred people of the upper-middle class. As a result, a travel narrative generally reflected the class, race, and gender assumptions and prejudices of its author's time and place, though some writers could be remarkably open-minded.

However limited by the prevailing ideologies of the metropolis, when thoughtfully observed and carefully read, travel narratives can reveal much about life in Latin America. Beyond the enlightenment gained and pleasure derived from "armchair travel," such accounts can provide the reader with a fresh perspective, from an eye naïve in the best sense, which is to say, not jaded. If the author is essentially ethnocentric, callow, presumptuous, or ignorant, such a perspective, however fresh, grows quickly tedious and proves misleading. However, if the traveler is unassuming, open to experience, curious, and well informed, the account of such

travels can provide insights otherwise inaccessible. If the traveler is also a gifted writer, the reader, sharing vital experience vividly perceived, may find both heart and mind exalted.

Despite the ethnocentric presumptions of many of the travelers, others wrote commentaries at once accurate and insightful. Nonetheless, even as they themselves strove to emulate European and Anglo-American standards and values, Latin American elites resented the too-often patronizing tone of these critiques and remained acutely sensitive to writings that stressed the shortcomings of Latin American societies.

Differences of class, race, and culture, not to mention language, made it difficult for travelers, usually people of status and means, to meet and relate to Latin Americans who did not themselves pertain to the upper-middle class or the elite. Except on the frontiers of Iberian civilization in the Americas, travelers' contacts with the lower or even middle classes proved severely limited, consisting of brief encounters with hotel clerks, porters, street vendors, servants, or slaves. Under these circumstances, the complexity of questions of ethnicity, class, race, and gender in Latin America often escaped the understanding of foreigners, especially those whose time in Latin American societies was limited or whose travels were rushed.³

Some of the more unusual (and the more interesting) travel accounts of the nineteenth century were written by women. Female authors tended to provide insight into gender relations and domestic arrangements often missing from the writing of their male counterparts, who generally seemed more concerned with describing the harsh climate and extreme physical obstacles their travels required them to overcome. In fact, it is primarily, if not exclusively, through female authors that one can learn about the lives of Latin American women in any way beyond the merely superficial.⁴

One reason for this strictly gendered perspective is that male writers, even if they were interested in Latin American domestic society, were likely excluded from familiar contact with Latin American women of the *gente decente*.⁵ Another reason may be that a disproportionate number of male travelers were likely homosexual. As Pratt observes, several such authors, including Humboldt, seem to have chosen a life of travel in no small measure to escape the marital expectations of their native lands, as well as for the fact that, in travel, exclusively male companionship was the norm.⁶

As noted by Pratt, the nature of the literary market in the imperial nations of the eighteenth and nineteenth centuries demanded that such travel writing provide entertaining accounts of foreign peoples deemed to be somehow exotic, that is, markedly different from writer and readers—not “us” but “the other.” The exoticism had to do with several factors perceived to be characteristic of the people and societies being observed. Such factors included customs considered to be unusual, sometimes merely charming or quaint, more likely absurd or ridiculous, often benighted or brutal. Among other areas of interest, such perceived exoticism frequently had to do with the nature of authority, both public and private, the practice of religion, class distinctions, race relations, gender relations, and the lure of the culturally forbidden erotic.⁷

With rare exception, the customs of Asian, African, and Latin American people, most of them of darker skin tone than their observers, were perceived as inferior to those of white, generally Protestant Europeans and Anglo-Americans. However intriguing the writer might find the exotic people and societies being observed, European or Anglo-American values and supposed virtues provided an always-available bulwark against the seduction of the “inferior” exotic. Even when part of the attraction of the literary work was the opportunity it offered otherwise culturally repressed readers to imagine themselves “going native” along with the

author, such intrepid luminaries of the genre as the British African explorers Mungo Park (*Travels in the Interior Districts of Africa*, 1799) and Richard Burton (*Lake Regions of Central Africa*, 1860), after adapting to or even adopting local customs of necessity, nonetheless reverted to (appropriate) form upon their fortunate return to “civilization.”⁸

An essential aspect of these works, by which generations of eighteenth- and nineteenth-century Europeans and Anglo-Americans came to learn of lands and people not their own, was that such works tended to reveal at least as much about their writers and readers as about the lands and people being observed, described, defined. Relatively seldom did they provide keen analysis or thoughtful perception of the exotic “other.” Often, however, they provided a remarkably penetrating, if inadvertent, portrait of the intellectual, social, and cultural assumptions and presumptions of the observer – that is, of themselves and their own cultures.

Pratt is concerned with the question of how travel and exploration writing actually produced the concept of “the rest of the world” for European (and, I would add, U.S.) readers, at particular points in what she views as the expansionist trajectory of the European (and, I would add, Anglo-American) powers. “How has it produced Europe’s differentiated conceptions of itself in relation to something it became possible to call ‘the rest of the world’?”⁹

Of course, during the nineteenth century, European instincts to define all others in terms that were significant mainly, if not exclusively, to Europeans and Anglo-Americans, was reinforced by the fact that the West directly dominated the great majority of the planet. During this period of European expansion, from 1815 to 1914, that is to say, from the defeat of Napoleon to the beginning of World War I, European nations increased their direct political dominion “from about 35 percent of the earth’s surface to about 85 percent of it.”¹⁰ Surely, for such a minority of the world’s population to rule over such a majority made it seem natural to

Europeans that they had every right to define others in European terms. This *droit de seigneur* seemed to apply not only in Latin America, but even more so in the Middle East, Asia, and Africa.

As Edward W. Said observes in his magisterial work of intellectual history, *Orientalism*: “The construction of identity...involves the construction of opposites and ‘others’ whose actuality is always subject to the continuous interpretation and re-interpretation of their differences from ‘us.’ Each age and society re-creates its ‘Others.’”¹¹

Such arrogance towards “others” unlike “us” demands certain assumptions, if not presumptions. According to Said, during the nineteenth century, as far as the West was concerned, “an assumption had been made that the Orient and everything in it was, if not patently inferior to, then in need of corrective study by the West.”¹²

Said grapples with the concept of the so-called “White Man’s Burden,” the ideology that during the late eighteenth and nineteenth centuries so animated wave upon wave of primarily British and French but also Belgian, German, Italian, and U.S. colonial masters, especially in the Middle East, Africa, and Asia.¹³ This culturally and racially arrogant mission is dignified, notes Said, by the fact that the iconic White Man perceives his activities as being not merely for profit; indeed, earthly gain is hardly more than coincidental to his quest. In this, of course, the White Man of the nineteenth century has much in common with the Spanish conquistador of the sixteenth. Both justify their amassing of wealth and power by reference to their religious duty to propagate the benefits of Western, Christian, “civilized” values. Whether in the sixteenth century or the nineteenth, whether to proselytize on behalf of Catholic or Protestant Christianity, living the White Man’s destiny, “left one little time for idle speculation on origins, causes, historical logic.”¹⁴

Said notes that Kipling himself, not to mention his concept of the heroically burdened White Man, was the product of complex circumstances, both historical and cultural. Two such circumstances are of particular interest to Said, as regards Orientalism, and to my own inquiry regarding travel writing, especially concerning nineteenth-century Latin America.

One such historical and cultural circumstance is:

the culturally sanctioned habit of deploying large generalizations by which reality is divided into various collectives; languages, races, types, colors, mentalities, each category being not so much a neutral designation as an evaluative interpretation. ... This opposition was reinforced not only by anthropology, linguistics, and history but also, of course, by the Darwinian theses on survival and natural selection, and – no less decisive – by the rhetoric of high cultural humanism.¹⁵

It was the official character of their cultural literacy, argues Said, that gave writers such as Ernest Renan and Thomas Arnold the right to generalize about race. Secure in the presumption that “our” values were “liberal, humane, correct,” they were free to feel sustained by scholarly and artistic traditions of “*belles-lettres*, informed scholarship, rational inquiry” shared by all cultivated Europeans and White Men.¹⁶

“The other circumstance common to the creation of the White Man and Orientalism,” Said contends:

is the ‘field’ commanded by each, as well as the sense that such a field entails peculiar modes, even rituals, of behavior, learning, and possession. Only an Occidental could speak of Orientals, for example, just as it was the White Man who could designate and name the coloreds, or nonwhites. ... behind each statement there resonated the tradition of experience, learning, and education that kept the Oriental-colored to his position of *object studied by the Occidental-white*, instead of vice versa.¹⁷

European and Anglo-American travel writers generally shared in these comfortable presumptions stemming from the “burden” they so manfully (and womanfully) chose to bear. Whether in the Orient or in Latin America, they were at once sustained and constrained by the ethnocentric presumptions of their historical era. With rare exception (Robert Louis Stevenson

and Joseph Conrad leap to mind) did nineteenth-century travel writers supersede the genre. Seldom, at least until the twentieth century, did such writers as T.E. Lawrence, E.M. Forster, Graham Greene, Lawrence Durrell, Christopher Isherwood, Peter Matthiessen, Joan Didion, Bruce Chatwin, Sybille Bedford, or Pico Iyer seek in cultures less “advanced” than their own a source of wisdom or enlightenment. Moreover, such exceptions were usually intentional (and gifted) practitioners of literature, not travel writers *per se*. Rare enough in the twentieth century, in the nineteenth, such an impulse, much less a conscious inclination, was almost entirely absent from the genre.

As Said explains, “Even the most imaginative writers of an age, men like Flaubert, Nerval, or Scott, were constrained in what they could either experience of or say about the Orient.”¹⁸ This was so, Said argues, because Orientalism – the academically institutionalized tendency for Europeans and other Westerners to objectify, measure, specify, and thus attempt to dominate the mysterious and seductive Orient – “was ultimately a political vision of reality whose structure promoted the difference between the familiar (Europe, the West, ‘us’) and the strange (the Orient, the East, ‘them’). ... Orientals lived in their world, ‘we’ lived in ours.”¹⁹ Said goes on to note that “a certain freedom of intercourse was always the Westerner’s privilege; because his was the stronger culture, he could penetrate, he could wrestle with, he could give shape and meaning to” the world of the other.²⁰

Said’s focus, of course, is on the Orient; but his argument is equally applicable to and valid for Latin America in the nineteenth century, particularly in those areas specified by Pratt as “the contact zone,” the places where Europeans and Anglo-Americans came to objectify, measure, specify, and thus attempt to dominate a mysterious, seductive, and, one must add, potentially vastly lucrative Latin America. The potential for economic exploitation is essential to

note, whether in the Middle East, Asia, and Africa during the eighteenth and nineteenth centuries, Latin America in the nineteenth and twentieth centuries, or, for that matter, Latin America from the sixteenth through the eighteenth centuries, during the Spanish colonial era. In all of these places and eras, the potential for economic exploitation was always at least as compelling as the urge towards romantic adventure, scientific exploration, or religious conversion. Pratt, for example, specifies as influential in creating a European vision of the Latin American “other” the travel writings of those Europeans she places within the “capitalist vanguard,” dispatched to the presumably uncharted lands of recently independent Latin America in search of new markets and raw materials for exploitation by European capitalist interests.

In the nineteenth century, the privileged penetration to which Said refers was, at least in Latin America, primarily economic. However, from the sixteenth through the eighteenth centuries (the era of Spanish colonial domination, particularly during the sixteenth century), the penetration had been not only economic but also quite literal, as the propagation of a *mestizo* (mixed European and indigenous) race in Latin America became a deliberate policy of the conquistadors, if not always the Crown. It was implemented through a continuous rape of indigenous women, a culturally and politically based sexual presumption at once systematic and whimsical. Of course, Spanish and Portuguese colonial masters regularly perpetrated the same sexual presumption upon slave women imported as cheap labor from Africa.

Said laments that such characteristically presumptuous and privileged objectification constricts the vocabulary and limits the vision of Europeans in relation to the Orient, leading to a constructed reality “both anti-human and persistent. Its scope, as much as its institutions and all-pervasive influence, lasts up to the present.”²¹

As nineteenth-century travel writing tended to objectify, generalize about, and thus dehumanize the Latin American “other,” so that even the best writers of the era found themselves at least somewhat constrained by the essentially political construction of “us” vs. “them,” it remained highly unusual for any European or Anglo-American to approach Latin American society and culture from the perspective of an intellectual, social, or cultural equal. Rarer yet in the European and Anglo-American consciousness, if not entirely alien to it, was the notion that the shoe of penetrative, analytical presumption might be placed upon the other foot, that the self-congratulatory observer might suddenly come to be the unwittingly observed.

Yet, even as European and U.S. travelers were examining the exotic peoples, climes, and customs of Latin America, Latin Americans were traveling to Europe and the United States, many of them with much the same impulse and interests as their European and U.S. counterparts – to observe, describe, analyze, and interpret for themselves and for Latin American audiences the “exotic” peoples, climes, and customs of Europe and the United States. Many more went to Europe than to the United States. Europe—especially France, but also Italy, Germany, and England—was a natural destination for those seeking to expose themselves to the best of Western culture. The European “Grand Tour,” if not always at so conspicuous a level of consumption, was as much a staple of higher education among Latin American elites as among Anglo-American.

Latin Americans’ reasons for traveling to the United States were not of the same order. During the late eighteenth and early nineteenth centuries, the U.S. did not even begin to rival Europe as a destination for cultural enlightenment. In other areas of interest, however, the U.S. was perceived to be at least equal to Europe, if not far in advance. First and foremost, especially for Latin Americans who had only recently thrown off the yoke of Spanish imperial repression,

the U.S. was a political inspiration, the unique exemplar of republican (anti-monarchical) values and virtues. If France was the country most advanced in terms of culture, Italy the repository of the western tradition in art, and Germany increasingly pre-eminent in philosophy and science, England was the antithesis and long-time enemy of the colonial Spanish regime. At the same time, England was itself a colonial power, not to mention a monarchy, however constitutionally constrained. These were characteristics that, except in their economic potential, did not much appeal to the liberal republican patriots who had led the fight for independence from Spain.

In specifying the problems faced by Latin American *criollo*²² elites upon their gaining independence, Pratt observes:

“Independence” was not a known process, but one being improvised in the Americas even as they wrote. ... In this sense, Spanish America at independence was indeed a New World on its way down a path of social experimentation for which the European metropolis provided little precedent. The elites empowered to construct new hegemonies in América were challenged to imagine many things that did not exist, including themselves as citizen-subjects of republican América.²³

The ideal model upon which to base the design of the new Latin American republics had to be, by definition, both American and a republic. But for the anomalous African-American republic of Haiti, excluded from consideration by most Latin American elites on the basis of racial prejudice, only one nation, the fledgling United States of America, met those fundamental requirements.

Beyond offering a political model as a bastion of liberty, equality, and democracy, the United States also soon distinguished itself as a model of modernity, economic development, public education, and civic organization. Though issues of ethnicity, race, and slavery assailed the United States, these were problems also faced by the emerging Latin American nations. In short, apart from its obvious cultural shortcomings, the United States was a natural destination

for Latin American travelers interested in observing and analyzing firsthand a possible model for the political, social, and economic development of their own lands and peoples.

In their observations about the United States, Latin American travelers, like their European and U.S. counterparts, revealed at least as much about themselves and their own intellectual, social, and cultural values as they did about the national specimen observed. In part, as with all travel writings, this was a function of the inherent limitations of the genre as a historical source regarding the intellectual, social, and cultural values of the *observed*, as opposed to those of the *observer*. Even with the shoe now on the other foot, the “other,” it turned out, was more often a creation and reflection of the observer than an accurate or historically valid depiction of the observed.

* * *

The limitations of travel accounts as historical sources for the lands and peoples observed derive from several problems inherent to the genre. For one thing, viewed in this way, most travel accounts are obviously biased. Yet, precisely because they tend to be biased regarding the people and societies observed, travel accounts generally provide highly accurate depictions of the intellectual, social, and cultural values of the observer. In his or her writings, the “stranger in a strange land” is naturally drawn to record not the ordinary, but rather the extraordinary. Not only that which is extraordinary in relation to his or her own land, society, and culture, but also that which stands out, attract attention, and thus may well be atypical of the land, society, and culture observed. Indeed, if it is a truism that one finds what one looks for, then what one seeks in travel is clearly crucial in assessing the value of travel literature as a historical source for the

culture and society observed. Even more crucial, then, is the question: Why is the traveler looking for that which he or she seeks? The answer to that question almost always reflects a projection of the traveler's own values. Thus, the mirror of travel accounts reflects most accurately the intellectual, social, and cultural history of the traveler's home country, which unwittingly and unintentionally becomes the land most profoundly explored and revealed.²⁴

Another reason that travel accounts are suspect as historical sources for the countries visited is that most travel accounts, almost by definition, are written by authors "just passing through." As a result, such writers seldom truly merit the honorific "author," since their views can seldom, if ever, be accepted as authoritative. At best, in attempting to represent faithfully the people and societies experienced, travel writers can provide only anecdotal evidence, a relatively superficial portrait – a preliminary sketch, as it were. To go deeper, to present even generally accurate, much less profound, observations would require more time, greater language facility, and a longer familiarity with the people and societies observed than is generally the case. Of course, exceptions do occur, usually as the result of an exceptional observer, a man or woman of recognized genius. In this regard, the French aristocrat Alexis de Tocqueville is an obvious exemplar. Among the present sample, probably the best example of such an exceptional observer, one whose observations are not only keen, but also profound, would be the exiled, nineteenth-century Cuban poet, author, journalist, political organizer, and revolutionary leader José Martí.

The case of the remarkable Martí is further instructive of the difference between a travel writer and an exile, one who, usually of financial necessity, writes about the land and people who shelter him or her from persecution. The perceptions of the exile, naturally often clouded by nostalgia, can either embrace the new land and customs unequivocally or find in them little of

value compared to what he or she has been forced to leave behind. One measure of Martí's greatness is that he managed to overcome both of these extreme tendencies, praising that in the United States which he found worthy, rejecting and warning of that which he found abhorrent and dangerous to Latin American aspirations.

In *Culture and Imperialism*, Said notes the manner in which nineteenth-century British imperialism treated its "white colonies," such as Australia and Ireland, whose inhabitants were generally despised by the British, considered irredeemable in terms of gaining a secure and respected place within British society, but nonetheless a considerable cut above colored peoples, whether the "niggers" of Africa or the "wogs" of Asia.²⁵ In this arrogant hierarchy of degradation, Latin America was assigned an intermediate position. Certainly, in Latin America, there were plenty of *indios*, *mestizos*²⁶, blacks, and *mulatos*²⁷ for Europeans and Anglo-Americans (not to mention, *criollo* elites) to despise. Yet, at the same time, there existed a self-identified, European (if Iberian) elite, jealous (if hypocritically so) of its *pureza de sangre* or "purity of blood."²⁸ Indeed, these *criollo* elites, the major beneficiaries of the Latin American wars of independence, were almost exclusively the hosts of European and Anglo-American travelers in Latin America, a reality that proved conceptually and ideologically confusing to guests and hosts alike.

Worth noting here are some of the reasons for the confusion experienced by European and Anglo-American travelers in Latin America toward the Latin American elites who would, soon enough, as travelers in Europe and the United States, reverse the lens of social and cultural criticism to observe and analyze their own "others." European (especially British) and Anglo-American travelers (only recently British colonial subjects themselves) brought with them to late-eighteenth- and nineteenth-century Latin America certain cultural and social assumptions.

One specification of such assumptions is offered by Said, in the words of the French advocate of colonialism, Jules Harmand:

It is necessary, then, to accept as a principle and point of departure the fact that there is a hierarchy of races and civilizations, and that we belong to the superior race and civilization, still recognizing that, while superiority confers rights, it imposes strict obligations in return. The basic legitimation of conquest over native peoples is the conviction of our superiority, not merely our mechanical, economic, and military superiority, but our moral superiority. Our dignity rests on that quality, and it underlies our right to direct the rest of humanity. Material power is nothing but a means to that end.²⁹

Yet, the hegemonic attitude goes beyond the sort of easy cultural presumptions of European colonialism in the Middle East, Africa, and Asia. It is rooted in attitudes ingrained in the British, for example, for centuries prior to their arrival on the Latin American scene. These attitudes have to do with differences of historical perspective, religion, government, and economic systems, which had contributed to three centuries of geo-political rivalry between Spain and England long before Pratt's "capitalist vanguard" ever set foot on Latin American soil. The long-standing differences, the mutual (though particularly English) devaluing of the "other," are at the root of the stark distinctions between the so-called Black Legend and White Legend of Spanish conquest and colonial dominion in the New World almost from the earliest years of the sixteenth century. They are further rooted in English vs. Spanish rivalry over the fabulous mineral wealth of the Americas, which led to decades if not centuries of English predations upon Spanish fleets transporting the monopolized wealth of the Americas (or as much of it as they could manage to defend from the assaults of English chartered privateers such as Francis Drake and Harry Morgan) to the coffers of the Spanish crown in Cadiz and Seville. Such piracy was in turn the result of ideological dispute over the right to New World exploitation, a right the Spanish and Portuguese considered to be exclusively theirs, originally based on the papal bull of

the Spanish-born Pope Alexander VI (Rodrigo Borgia) in 1493, then on the 1494 Treaty of Tordesillas, sanctioned by Pope Julius II (Giuliano della Rovere) in 1506.

Of course, the authority of any pope to rule in matters ecclesiastical, much less worldly, was about to be rejected out-of-hand by the English monarchy, which led in turn to another great dichotomy between Spanish and English cultures: religion. Here, each culture and society was, indeed, mutually perceived as the “other,” through years, decades, and centuries of Reformation and Counter-Reformation. In this realm especially, assumptions about slavish devotion to a corrupt, self-serving papacy, on the one hand, along with the manifest hypocrisies of its army of morally lax, deceitful, and manipulative priests and bishops, as opposed to the high-minded, self-disciplined, largely self-taught application of rigorous Protestantism by devout and faithful followers of Henry VIII and his royal, ecclesiastical successors, led to mutual assumptions and antipathies.

Fundamental differences of religion (and its political application over centuries) led in turn to the attendant distinctions between individualistic and communal social and economic traditions, habits, and instincts. Meanwhile, English monarchy came to be increasingly constrained and limited, while the Spanish crown remained relatively absolute. These disparate forms of government tended to reflect and be reflected by differing economic systems. On the one hand, the Spanish system was mercantilist, monopolistic, and under the direct control of the crown, through its Council of the Indies. On the other, the English system increasingly evolved towards capitalism, competition, and relatively free enterprise. Suffice to say that, especially during the early-to-mid nineteenth century, when British, post-independence economic penetration of Latin America began to take hold, both sides of the cultural divide, both Latinos and Anglos, as it were, had reason to see themselves as quite distinct from the “other.”

At the same time, Latin American elites had themselves recently defeated the Spanish crown, hated Spanish *peninsulares*³⁰ even more than did the British, and, especially among the urban, liberal elites who had generally been the prime movers of the independence wars, maintained advanced, European notions of republicanism, which, however, antithetical to the British point of view concerning government, proved quite conducive to the advancement of British economic interests. Moreover, Latin American elites, whether urban and liberal or rural and conservative, or the occasional, anomalous recombination of these basic defining attributes, were, to the European and Anglo-American travelers they hosted, not only wealthy and hospitable, but also, although the travelers were generally loath to admit it, surprisingly cultured, genteel, graceful, even elegant and aristocratic. Finally, guests and hosts alike shared a mutual, ethnocentric assumption of superiority *vis-à-vis* the “lower races.” In the case of the Latin American elites, this assumption informed their own abhorrence of the indigenous, *mestizo*, African, and *mulato* masses, not to mention the even more despicable *zambos*,³¹ an attitude shared by their European and Anglo-American guests, who generally extended it to any “native” whose pigmentation was darker or cheek bones higher or nose flatter or lips thicker than their own.³²

Here again, the encounter between Latin American elites and European and/or Anglo-American travelers proved confusing. For if, in Said’s interpretation of Joseph Conrad, the essence of the colonizing, imperial impulse is the urge to dominate and appropriate the wealth of those with darker complexions and flatter noses, “not a pretty thing when you look into it too much,”³³ the Latin American elites, if sometimes of a slightly darker skin tone, bore an undeniably straight-nosed, thin-lipped, high-browed resemblance to the sort of creature that an Anglo-American or European had little choice but to regard as a human being of a higher (if

certainly not the highest) order. Whether the Latin American elites' slightly darker skin tone placed them a rung or two lower than Irish and Australians on the British hierarchy of inferior races, or whether the fact that the Latin Americans had not been convicted under British law was considered to their credit, is a calculation beyond the ethnographically evaluative skills of the present writer.

What seems clear is that European and Anglo-American travelers in Latin America, especially the British, saw in the Latin American elites, if not perfect replications of their own imperial selves, at least useful surrogates, able and willing to dominate the lower sort of natives – indigenous, *mestizos*, Africans, *mulatos*, *zambos* – as indeed they had for centuries, this time, however, on behalf of foreign economic interests. In post-independence Latin America, the British, soon to be followed by their U.S. cousins, seldom sought actual physical domination of lands and peoples. As dedicated capitalists, they quickly recognized the cost-efficiency inherent to the proposition: Latin American *criollo* elites as a class could easily be enlisted as intermediary factors in the imperial economic enterprise, thus saving Europeans and Anglo-Americans considerable time and trouble, not to mention blood and treasure.

For their parts, Latin American elites undoubtedly saw the economic value inherent to the opportunity proffered by European and Anglo-American interests, so eager to invest in the newly independent republics. Though Latin American elites were seldom if ever gullible in this regard, knowing well that they would be dealing with asymmetric economic and (if it came to that) military power, the deals offered were, for the elites if not the rest of the Latin American peoples, generally attractive. After some fifteen years of struggle to break the bonds of Spanish imperial rule, the new republics were, almost without exception, deeply in debt as a result of having had to borrow, often from British and U.S. financial interests, to finance their wars of independence.

Moreover, almost everywhere, the wars had gravely reduced the productive capacity of the Latin American economies. Livestock were widely slaughtered to feed armies; horses were lost in battle in great numbers; fields had been left untilled as peons, slaves, and masters alike volunteered for or were conscripted into the armies of rebellion. Above all, mines had fallen into disrepair, many of them flooded beyond any hope of further utility, absent an influx of capital on a scale unavailable to Latin American economies devastated by the independence wars.

Thus, both necessity (external debt) and opportunity (internal improvements) argued for and often compelled the elites' acceptance of the terms on which Europeans and Anglo-Americans sought to exploit Latin America's economic potential. And who better to help them do so than the very class that had been themselves exploiting that potential for centuries, either directly or as surrogate/factors for Spanish imperial interests? After all, the Latin American elites of the nineteenth century were generally the economic, social, and cultural heirs, if not the direct descendants, of the sixteenth-century conquistadors. They had ruled the lands and peoples of Latin America for centuries. The elites themselves, not to mention their European and Anglo-American traveler/guests, saw these once-removed Spanish *hidalgos* and professional men as the natural—at least, surrogate—rulers of the new republics and their potentially vast wealth.

It was what has since come to be known as a “win/win” situation. Both sides to the bargain undoubtedly believed they were doing the other side a favor, while at the same time benefiting themselves. Of course, at least economically and militarily, the better part of power was always on the side of the Europeans and Anglo-Americans. Yet, as Said notes with no little irony: “The rhetoric of power all too easily produces an illusion of benevolence when deployed in an imperial setting.”³⁴

What is remarkable is that much the same rhetoric was entirely familiar to the Latin American elites, whose Spanish and Portuguese forbears had quite successfully employed it for the previous three centuries. For it was they, the sixteenth-century Spanish and Portuguese conquerors of the New World, every bit as much as the nineteenth-century European and Anglo-American imperialists, who, in Said's formulation, first said to the "natives": "We Westerners will decide who is a good native or a bad, because all natives have sufficient existence by virtue of our recognition. We created them, we taught them to speak and think, and when they rebel they simply confirm our views of them as silly children."³⁵ This was almost precisely the rhetoric of the sixteenth-century Spanish and Portuguese imperialists, understood quite well by their descendants. Less well understood and never entirely accepted in regards to themselves was the corollary that, Said notes, Europeans and Anglo-Americans felt toward Latin Americans, namely, "that independence is to be wished for them so long as it is the kind of independence *we* approve of. Anything else is unacceptable and, worse, unthinkable."³⁶

"In this view, the outlying regions of the world have no life, history, or culture to speak of, no independence or integrity worth representing without the West,"³⁷ [read nineteenth-century Europeans and Anglo-Americans]. This part of the implied bargain, though readily accepted by Latin American elites with reference to those other Latin Americans – the mixed-race majority – whom they perceived to be their inferiors, was never entirely accepted by the elites with reference to themselves. Nonetheless, in their eagerness to achieve modernity and acceptance as equals by Europeans and Anglo-Americans, many Latin American elites of the nineteenth century did often view themselves, or at least their societies, as somehow, at least in some ways, inferior to Europeans and Anglo-Americans. This was the rhetoric of imperialism purveyed by Europeans and Anglo-Americans, applied externally against Latin American elites,

applied internally by those same elites against their own populations, and presented in both cases as a lamentable if unavoidable result of their benighted Spanish cultural heritage. In both cases, this perception of relative inferiority fed upon an idea present, as Said astutely asserts, since at least the time of the Greeks and their “barbarians.”³⁸

In short, both sides to the bargain being struck throughout the independent Latin American republics, as well as the independent Empire of Brazil, agreed on their fundamental worldview. The Latin American elites may not have been completely “White Men” in the view of the European and Anglo-American imperialists. Nonetheless, despite the denial of full “whiteness” to them on the part of the more racist of the European and Anglo-American imperialists, Latin American elites undoubtedly shared with their imperialist, capitalist vanguard guests a Western and White heritage only partially adulterated by their Catholicism and physical proximity to a Moorish heritage. After all, as Said notes, during the nineteenth century, not even so great an artist as Conrad, without doubt a critic of imperialism, could imagine Africa, India, or South America absent the civilizing, if ever bloody, hand of the imperialist reformers, could not imagine that the lives and cultures of “lesser” peoples had integrities that superseded or might someday reject imperial control.³⁹

* * *

By the mid-1820s, Latin Americans, with the exception of Cubans and Puerto Ricans, had won their independence from Spain and Portugal. Almost immediately, primarily Britain but also France and soon enough the United States began to unleash a wave of travelers distinct from the previous romantic adventurers, scientists, and artists. This new wave of characteristically

gimlet-eyed observers comprised what Pratt calls the “capitalist vanguard,” travelers in the employ of European and Anglo-American enterprises who were charged with finding economic opportunities potentially ripe for exploitation. These were the travelers hosted by the Latin American elites. As Pratt points out, in the travel accounts of the capitalist vanguard, “The elites are frequently praised for their hospitality, their aristocratic way of life, and their appreciation of Europeans. Spanish American society in general, however, is relentlessly indicted for backwardness, indolence, and, above all, the ‘failure’ to exploit the resources surrounding it.”⁴⁰

It seems to have almost entirely escaped the notice of these largely supercilious travelers that much of Latin America had only very recently emerged from terribly bloody and economically devastating wars of independence, conflicts that were fundamentally civil wars, with all the attendant horrors of internecine combat. Nonetheless, as Pratt observes, these willfully ignorant travelers were quick to apply “the anti-esthetic of neglect” not only to the Latin American landscape, but also to its social life.

One such traveler complains: “While nature has been profuse in her blessings, the inhabitants have been neglectful in improvement of them.” Notes another: “The greater proportion of the lands lie fallow; they would, however, produce considerable crops, if the inhabitants were less indifferent. No encouragement can rouse them from their indolent habits and usual routine.” Yet another: “The people out of the villages, although living on the most fertile ground, and having nothing to do, never cultivate the smallest spot.” Pratt notes that the “maximizing, extractive paradigm of capitalism is presupposed, making a mystery of subsistence and non-accumulative lifeways.”⁴¹

Pratt’s pages are replete with examples of how travelers’ accounts generally reflect more of the writer’s intellectual, cultural, and social assumptions than they reveal those of the people

observed. It is not only the Latin Americans' supposed refusal to work that offends European and Anglo-American sensibilities, but also more specifically "the failure to rationalize, specialize, and maximize production."⁴² Travelers of the capitalist vanguard view with dismay and ill-concealed disdain almost all that does not directly reflect the values and standards of contemporary European and Anglo-American life, among these, such morally reprehensible tendencies as the failure to enclose and fence properties, to separate weeds from crops, to diversify crops, and to "preserve the breed," whether in animals or human beings.⁴³

Criollo elites, particularly in the interior provinces, are further taken to task by capitalist vanguard travelers for their lack of modern habits of consumption. However picturesque the provincial landscapes encountered by travelers, they almost invariably complained of "*criollo* indifference to the virtues of comfort, efficiency, cleanliness, variety, and taste."⁴⁴ Especially in the interior, travelers find the Latin American accommodations to be wretched, habits of hygiene (or lack thereof) disgusting, transportation impossibly difficult to acquire, delays intolerable, table manners and sleeping quarters horrifying, employees certain to be lazy and dishonest. "Filthy habits" are constantly observed, especially among provincial women. Indeed, even in Lima, one of the most advanced of colonial Latin American cities, many travelers found the Limeñas rather less than compellingly attractive. One such male traveler declared himself to be shocked that the "slovenly and dirty" women of Lima smoked cigars and never wore stays.⁴⁵

Astonishing, until one considers carefully the "immense flexibility of this normalizing, homogenizing rhetoric of inequality,"⁴⁶ is the extent to which such hypocritical language almost exactly mirrors that used to describe the directly colonized peoples and cultures of the Middle East, Asia, and Africa—precisely the same perspectives Said notes concerning Orientalism. European and Anglo-American travelers in Latin America, who considered themselves to be

engaged in the same “civilizing mission” as their brethren on other non-European, non-North American continents, applied the same presumptuous perspective and rhetoric of inequality to Latin American *hacendados*, *estancieros*, plantation owners, import/export businessmen, small traders, and many other distinctly non-indigenous people as they applied to indigenous, African, or mixed-race cultures and societies. Even if the *criollo* elites were clearly white in skin-tone, at least until the very late nineteenth century, they were seldom if ever fully accepted as “White Men,” in the sense intended by Kipling and critically analyzed by Said.

Such rhetoric of inequality, Pratt asserts, rejects anyone or any place whose way of life appears to reject the capitalist principles of maximization and rationalization of industrial production, along with the economic, cultural, and social tenets of commodity capitalism. She notes that, as the capitalist vanguard travelers made their way through Latin America, they could have noted all around them, had they chosen to look, or indeed been capable of looking with unprejudiced eyes, labor-intensive forms of economic, cultural, and social servitude that gave the lie to their pervasive judgments of indolence and lassitude among the great majority of Latin Americans. Indeed, this judgment could not be honestly applied to most Latin Americans, not even to all of their *criollo* elite hosts, who, much like their traveler guests, did in fact have a culturally engrained proclivity to avoid and disdain manual labor, if not always physical exertion.⁴⁷

As Pratt emphasizes, in order to witness the energetic reality of Latin American labor, European and Anglo-American travelers had only to open their eyes to the very *silletteros* who carried those same travelers across the Andes on their backs. Indeed:

Most travelers in the Andes saw firsthand such spectacles as indigenous miners living lives of unspeakable misery toward certain death in the frigid, mercury-poisoned mines of the Cordillera. Such counterevidence posed little problem to the essentializing imperial

eye. One needed only to see a person at rest to bear witness, if one chose, to the trait of idleness. One needed only to see dirt to bear witness to the trait of uncleanness. This essentializing discursive power is impervious until those who are seen are also listened to.⁴⁸

Most nineteenth-century European and Anglo-American travelers in Latin America (and, Pratt argues, the capitalist vanguard in particular) rejected the very notion of subsistence farming, non-monetary exchange, and self-sustaining regional economies. The economic and moral imperative was obvious to them: Latin American economic, social, and cultural reality must be radically altered “from an indolent, undifferentiated, uncleanly mass lacking appetite, hierarchy, taste, and cash, into wage labor and a market for metropolitan consumer goods.”⁴⁹

While these values and aspirations were shared by many Spanish- and Portuguese-American *criollos*, especially those among the liberal, urban elites (if less so among the generally more conservative owners of vast rural estates), neither liberal nor conservative Latin American elites entirely adopted as their own the vision of the capitalist vanguard travelers. They did not entirely leap to the bait reflected in what Pratt has called “the commodifying, greed-glazed gaze of the English engineers.”⁵⁰ Latin American *criollo* elites, even conservative elites, were generally more than willing to work side-by-side, if not entirely hand in glove, with the vanguard travelers of European and Anglo-American capitalist interests; but they sought to do so on terms as favorable as possible to themselves, if seldom to the indigenous, *mestizo*, African, and *mulato* laboring masses in their evolving, emerging, self-consciously modernizing republics.⁵¹

Latin American elites, particularly the travelers to whose writings this work has reference, sought above all (and, in a sense, still seek) the approbation of the Europeans and Anglo-Americans, beginning with the travelers whom they hosted in the nineteenth century. They seek to be accepted as white Americans, ultimately aspiring to the privileged status of

Kipling's "White Man." Having largely thrown off the yoke of Spanish colonial repression, they sought to found an independent American society and culture, even as they strove to retain European values and white supremacy. Beset as they were by persistent European and Anglo-American attempts at economic, social, and cultural penetration, as well as occasional and sometimes—especially in the cases of Cuba and Puerto Rico—persistent Spanish efforts to maintain or re-impose colonial control and exploitation, not to mention U.S. military and economic aggression against Mexico, Cuba, and elsewhere, Latin American *criollo* elites were also highly vulnerable to the often violent demands of the laboring and exploited masses within the emerging societies that, after independence, they themselves presumed to rule.

As Pratt attests, this Latin American *criollo* attempt to "Europeanize," while not becoming entirely "European," proved to be no easy matter:

The *criollos* were obliged to grapple with the blatant neocolonialist greed of the Europeans they so admired, and with the claims for equality of the subordinated indigenous, *mestizo*, and American majorities, many of whom had fought in the wars of independence. Within *Criollo* ranks, liberals faced powerful conservative forces which, though favoring independence, opposed such changes as free trade, abolition, secular education, or even republicanism itself.⁵²

The challenges faced by Latin American *criollo* elites were immense, not only during the independence struggles, but perhaps even more so after independence. There was no real road map available. The only model even remotely applicable was the United States of America to the north, an emerging nation that posed its own challenges to Latin American nations. By the 1890s, José Martí, arguing for his vision of "Our America," which is to say a uniquely Latin American consciousness, would warn of U.S. imperial ambitions in the Americas. A longtime resident of New York City, the exiled Martí reminded his fellow Latin Americans that he knew whereof he spoke because, for a decade and more, he had lived "in the belly of the beast."⁵³ As

Simón Bolívar himself had noted as early as August 1829, quite apart from European powers, the United States seemed “destined by Providence to plague [Latin] America with misery in the name of liberty.”⁵⁴

The process of independence was unknown, indeed unknowable, except as discovered in the process. The path could only be delineated in the walking. Thus, experimentation, improvisation were the obvious order of the day. The only certainty, as apparent in Latin America as it was in Anglo-America, was that the process of independence required “embarking on a future that was quite beyond the experience of European societies.”⁵⁵

Spanish America (and even Brazil) in the early-to-mid-nineteenth century was, once again, “a New World on its way down a path of social experimentation for which the European metropolis provided little precedent.”⁵⁶ Latin American elites, challenged to imagine, create, and implement this new world, would soon turn for inspiration, if not precise emulation, to the First Republic to the north.

Meanwhile, despite their intellectual and cultural proclivity towards the French, their economic and industrial admiration for the British, Latin American elites did not simply and without criticism adopt in its entirety the quantifying, rationalizing, maximizing industrial vision that the capitalist vanguard sought to impose. Pratt notes that the English and French travel writers of the early-to-mid-nineteenth century were indeed read in Latin America. Their observations and ideas were duly noted, even quoted; and the lettered elites, *letrados* such as Andrés Bello, even translated portions of the travel writings of Europeans, whose views were understandably not always well received.⁵⁷ Challenged by history to decolonize their own cultures, effectively subjugate indigenous, *mestizo*, African, and *mulato* majorities, and establish themselves as a legitimate ruling class, all the while imagining, creating, and implementing a

historical experiment of continental, indeed hemispheric, scale, Latin American elites sought to develop an ideology supportive of their perceived republican mission.

In pursuit of such an ideology, they often turned to an even earlier European yet essentially American esthetic, that of the wondrous natural wealth and staggering physical and spiritual power of their lands, a utopian vision of “yeoman farmers” (if ultimately elitist and latifundist)⁵⁸ first fostered by Humboldt and later, in 1826, by Andrés Bello in his American ode “*La agricultura en la zona tórrida*” (“Agriculture in the Torrid Zone”). Bello’s vision for the Latin American future is reminiscent not only of Humboldt in Latin America but also of Jefferson in the United States. According to Pratt, Bello’s vision, much like Jefferson’s, was neither industrial, urban, nor mercantile but instead, agrarian and non-capitalist. Admitting of neither mining nor commerce, it was fundamentally pastoral and agricultural.⁵⁹

Even two generations later, José Martí, reflected such a vision in his appreciation of his fellow Cuban poet, José María de Heredia, whom Martí described as “the first poet of America.” Mirroring this Humboldtian esthetic, Martí described Heredia’s verse as being “volcanic like [America’s] bowels and serene like her heights.”⁶⁰ To Martí, Heredia exemplified “the difference between a forest and a garden: in the garden everything is polished, pruned, graveled.... Who dares to enter a jungle with an apron and a pruning knife?”⁶¹ The European vision was obviously not entirely applicable to vast continents at once volcanic and serene.

Indeed, Latin American elites, notes Pratt, often went considerably beyond Humboldt. In this vision of the Latin American elites, Humboldt’s overwhelmingly wild and naturally savage land was imagined as the site of race wars and ethnocentric genocide. For, of course, whether politically liberal or conservative, Latin American elites had no intention that their wars of independence should become actual social revolutions.

The wars did provide new opportunities for capable and audacious *mestizo* provincials to advance themselves, sometimes, as in the cases of José Antonio Páez of Venezuela, José Rafael Carrera of Guatemala, or Manuel Isidoro Belzú of Bolivia, all the way to the presidency of their new republics. In general, however, despite widespread repudiation of African slavery in exchange for slaves' participation in the armies of independence, even the staunchest of Latin American republican elites had no intention of overturning longstanding relations, customs, and habits of property, labor, and social hierarchy. With the exception of Haiti in the late eighteenth and very early nineteenth centuries, Latin American independence, even in the view of its most liberal champions, was never intended to embody radical revolution.

As Pratt specifies:

Liberal projects like Bolívar's met with ferocious resistance from traditionalist elite sectors; radical projects got nowhere. Popular uprisings, which were frequent, were suppressed. With respect to the subjugated indigenous peoples, slaves, disenfranchised *mestizo* and colored sectors, and women of all groups, the independence wars and their aftermath for the most part reconfirmed white male dominance, catalysed Eurocapitalist penetration, and often intensified exploitation.⁶²

One result was the conversion on a massive scale of interior lands that had mainly been, under Spanish colonial rule, either owned or controlled by indigenous peoples, into private property that could be bought, sold, mortgaged, or simply expropriated. The end result was the creation of *haciendas* and *estancias* that required the labor of great numbers of landless, debt-ridden wage earners who had previously been self-sustaining and, thus, from the point of view of Latin American elites, intolerably free. Needless to say, these newly indentured wage earners derived almost exclusively from the *mestizo* and/or *mulato* ethnic groups: for example, the *peones* of Mexico; the *llaneros* of Venezuela; the *gauchos* of Argentina; and the *vaqueiros* of northeastern Brazil, now employed in the service of or otherwise economically attached to the

post-colonial landed elites. As Pratt points out, *llaneros* and *gauchos*,⁶³ “cowboys” previously the exemplars of a romantic lifestyle quintessentially wild and free, were now legally attached to particular ranches, a state of dependency manifest by their being required to carry a sort of internal passport, without which they were subject to immediate arrest and conscription into the armed forces of the new republics.⁶⁴

Clearly, in the sense that such new laws tended to rationalize labor and maximize production, they could be applauded by the European and Anglo-American capitalist vanguard. From the Latin American point of view, however, such laws clearly contradicted anti-colonial and egalitarian values that the Latin American republics had presumably been created to promote. Yet, what alternative readily presented itself to the Latin American elites? As early as 1826, Bolívar himself had identified what he considered a blood-curse casting a foreboding shadow over the future of Latin America:

We are the vile offspring of the predatory Spaniard who came to America to bleed her white and to breed with his victims. Later the illegitimate offspring of these unions joined with the offspring of slaves transported from Africa. With such racial mixture and such a moral record can we afford to place laws above leaders and principles above men?⁶⁵

Bolívar’s doubts and frustrations were echoed two decades later by Domingo Faustino Sarmiento in his book *Viajes* [Travels], one of the first books of travel observations published by a Latin American. Sarmiento, whose earlier classic *Facundo: Civilization and Barbarism* was an intentional attempt to imagine a self-image for the Latin American elites, one defined and expressed in opposition to the indigenous, *mestizo*, and *mulato* “other,” the barbarous hordes of illegitimate progeny so lamented by Bolívar, despaired of what was essentially the same problem.⁶⁶

Such awareness would lead Sarmiento to adopt the United States as model for his homeland. Thus, twenty years later, as President of Argentina, Sarmiento, in excessive imitation, championed policies designed to eradicate the indigenous populations of central and southern Argentina. Moreover, his genocidal campaign against the Pampa Indians led to the even greater dissolution of the independent *gaucho* life.

In a more positive vein, Sarmiento also advocated and implemented an extensive system of public education (again based on a U.S. model, that of Horace Mann) and encouraged European immigration in order to dilute, if not eradicate, what Pratt calls the “inheritance of bastard obscurity”⁶⁷ that had once so troubled Bolívar. This race-linked quandary also perplexed Sarmiento’s fellow Argentines Esteban Echeverría (1805-1851) and José Mármol (1818-1871), as well as proving a lifelong preoccupation for Sarmiento himself. The irony is that, despite or perhaps in part because of his compulsive efforts, the freedom-loving *gaucho* lifestyle was adopted as part of the lettered Argentine culture. Indeed, thanks to, among others, José Hernández, author of the epic poems celebrating the mythical *gaucho* Martín Fierro, Argentine national tradition came to embrace spiritually and esthetically precisely what Sarmiento and his presidential successors managed to eradicate in actuality.⁶⁸

In relation to the present inquiry, however, is the fact that, with his 1849 publication of *Viajes*, Sarmiento became one of the first Latin Americans to reverse the lens of travel writing, turning it upon not only Europe (France, Italy, Spain, England) and North Africa, but also the United States. He was among the first to publish his observations of the “other” in book form. Thus, among the first to put the shoe of travel writing squarely on the other foot.

* * *

The great age of travel literature written by Europeans and Anglo-Americans about Latin America roughly coincides with not only the end of the Latin American wars of independence, but also the nascent stages of the Age of Empire, generally specified to have existed from about 1870 to 1914. This time frame, however, refers only to empire in the heyday of the Northern European and North American colonial powers, not to mention Russia, Ottoman Turkey, and Japan.

Not only did Northern European (especially British and French) imperial urges pre-date the so-called Age of Empire, but Spain and Portugal had held extensive empires in the New World from the earliest days of the sixteenth century, some 350 years prior to the global zenith of empire. Moreover, though less extensive (and less wealthy) than Spanish and Portuguese holdings, “There were established English offshore interests in Ireland, America, the Caribbean, and Asia from the sixteenth century on.”⁶⁹

What made the nineteenth-century Age of Empire different from any preceding time in recorded history was the astonishingly global scope of the imperial enterprise. Such extensive and pervasive global empire did not, however, burst forth full-blown. As noted by both Pratt and Said, empire was invariably preceded by the presence of an authoritative European observer. This precursor of empire might be variously a traveler, a scientist, an artist, a merchant. Soon enough, adventure, science, and art gave way to more practical concerns, as enterprising Europeans and Anglo-Americans sought financial opportunity above all. Enter at this point, especially in Latin America, the wave of travelers identified by Pratt as the “capitalist vanguard.” The hope for profit was paramount, as it had been for the Spanish and Portuguese three centuries earlier. Immense potential profits in spices, dyes, sugar, cotton, gold, silver, tin, coffee, rubber,

and other primary products as well as slaves fueled European interest in Latin America. Yet, again following the Iberian imperial model, there was more than simply profit to animate the nineteenth-century urge to imperialism and colonialism.

At this juncture, especially since a clear understanding of the terms is essential to understanding the nineteenth-century Latin American political, economic, social, and cultural context, it would be well to define the words in question. Said's definitions fit: "‘Imperialism’ means the practice, the theory, and the attitudes of a dominating metropolitan center ruling a distant territory; ‘colonialism,’ which is almost always a consequence of imperialism, is the implanting of settlements on distant territory."⁷⁰

Empire, then, need not imply political and military dominance. Nor does imperialism, defined by Michael Doyle as "the process or policy of establishing or maintaining an empire,"⁷¹ necessarily imply colonial possessions. The dominance in question may as soon be economic, even cultural. As Said notes, "In our time, direct colonialism, has largely ended; imperialism, as we shall see, lingers where it has always been, in a kind of general cultural sphere, as well as in specific political, ideological, economic, and social practices."⁷² By the late 1820s, at the end of almost two decades of independence wars, such an economic and cultural imperialism is what lay in store for most of the emerging Latin American nations, no longer colonies, not quite yet viable republics.

For most Latin Americans – certainly for the indigenous, *mestizo*, African, and *mulato* majorities, but also for the elite minorities ruling in collaboration with European and Anglo-American economic interests—the end of Spanish or Portuguese colonial rule did not mean the end of imperialism. What Said writes with reference to the newly independent African and Asian

nations of the mid-twentieth century applies with equal significance to the emerging Latin American republics of the 1830s:

[T]he triumphant natives soon enough found that they needed the West and that the idea of total independence was a nationalist fiction designed mainly for what [Frantz] Fanon calls the ‘nationalist bourgeoisie,’ who in turn often ran the new countries with a callous, exploitative tyranny reminiscent of the departed masters.⁷³

Too often, the Latin American elites hosting the European and Anglo-American travelers of the capitalist vanguard proved at least as eager as their greedy guests to exploit the mineral, commodity, and cheap labor resources of their new nations. It was almost as if the elites, insecure in their own tenuous position as “quasi-white men” in the eyes of the imperialists, were determined to show themselves capable of equal or greater cultural arrogance and exploitative capacities.

In lauding Joseph Conrad’s 1898 novella *Heart of Darkness* as the perfect reflection of this nineteenth-century imperialist attitude, Said notes the significance of the fact that Conrad’s narrator/protagonist Marlow tells the tale of his quest for the brilliant yet mad Kurtz in the Congo to a group comprised largely of people from the world of business. According to Said, this is Conrad’s way of emphasizing the fact that during the 1890s “the business of empire, once an adventurous and often individualistic enterprise, had become the empire of business.”⁷⁴ Earlier in the century, at the foundation of that empire of business, Latin American elites had clearly felt the urgent need, both for themselves and for the new republics they ruled, to be fully invested, at least as junior partners, in the great imperial enterprise.

Two things are important to note. First, especially among the British, who, in their eagerness finally to obliterate Spanish economic hegemony in the New World, generally supported the independence efforts of San Martín and Bolívar, the impulse to imperial profit was

at play earlier in the nineteenth century in Latin America than it was in other regions. Second, the British (and soon their Anglo-American cousins) were quick to realize that, with Latin American elites eager to enlist in and lend their services to the imperial enterprise, there was no need physically to dominate Latin America. It was sufficient to exert economic influence upon the political decisions of the day. Meanwhile, European military might was essential to the imperial endeavors in the Middle East, Africa, and Asia and there more profitably employed. In Latin America, the “natives” could be dominated by the *criollo* elites, long accustomed to the role, to the benefit of Europeans and Latin American elites alike. At the same time, there was also a geo-political advantage to the Europeans, given the previously widely ignored doctrine proclaimed by U.S. President James Monroe, which warned Europeans not to intervene politically and militarily in American, that is, Western Hemisphere affairs.

As for the United States, its own imperial designs were quickly evident to Europeans and Latin Americans alike. Said agrees with Richard Van Alstyne that “in the United States, it is almost heresy to describe the nation as an empire.”⁷⁵ And yet, notes Said, Van Alstyne:

shows that the early founders of the Republic, including George Washington, characterized the country as an empire, with a subsequent foreign policy that renounced revolution and promoted imperial growth. [Van Alstyne] quotes one statesman after another arguing, as Reinhold Niebuhr put it caustically, that the country was ‘God’s American Israel,’ whose ‘mission’ was to be ‘trustee under God of the civilization of the world.’⁷⁶

According to Van Alstyne whose perspective is echoed by Walter LaFeber,⁷⁷ from the beginning, the United States was based on the idea of “an *imperium*, a dominion, state or sovereignty that would expand in population and territory, and increase in strength and power.”⁷⁸ In the territory controlled by the United States, as it expanded from the Atlantic seaboard toward

the Pacific Ocean throughout the nineteenth century, native peoples, whether dislodged or exterminated, were invariably dominated.

Of course, a considerable portion of what is now U.S. national territory, today comprising all or parts of the states of Texas, Oklahoma, Colorado, New Mexico, Arizona, Utah, Nevada, and California, was seized from Mexico in the so-called Mexican-American War (1845-48), known more accurately in Latin America as the War of North American Aggression, which cost Mexico fully half of its territory. Once the continental land mass and its indigenous peoples had been dealt with by the United States, increasingly distant lands came to be considered and officially designated as vital to U.S. interests, thus, places to be intervened in, fought over, occupied.

As Said notes, however, U.S. insistence on its own exceptionalism, its special position in the world, its inherent altruism, and the opportunity afforded by its hegemony has been so influential – at least within official U.S. circles – that the concept and ideology of “imperialism” has until recently rarely been applied to U.S. acts of political, military, economic, and cultural domination.⁷⁹ This is remarkable, especially given the fact that U.S. imperial presumption was by no means limited to the Caribbean or Central America, but even before the end of the nineteenth century extended military interventions as far south as Brazil (1894), Argentina (1890), and Chile (1891), as far west as the islands of Hawaii (1874, 1889, 1893) and the Philippines (1899), not to mention the “Halls of Montezuma” (1846-48, 1859, 1866, 1876) and the “Shores of Tripoli” (1801-1805).

Indeed, as Said observes, to the present day, U.S. attitudes towards the inherent “greatness” of its own people and government policies, towards racial hierarchy, and especially towards the perils inherent to other revolutions (its own being considered unique and

consequently impossible to duplicate anywhere else) have remained fairly constant.⁸⁰ This astonishingly hypocritical perspective surely held sway in the nineteenth century, despite the fact that, until after World War II, U.S. policy was officially opposed to imperialism elsewhere in the world, that is, anywhere apart from its own perceived domain.

What, indeed, makes the U.S. somehow less sordid in its imperial adventures than Britain or France, than Holland, Belgium, Germany, for that matter, than Spain or Portugal? Whether politically, militarily, economically, or culturally, from at least the mid-nineteenth century, has not United States policy generally presupposed that its “manifest destiny” was to rule the world? Thus, from the early years of the nineteenth century, Europeans, Anglo-Americans, and Latin American elites alike embraced the ideology of imperialism. What precisely was the ideology that they chose to embrace?

According to Said, two central ideas regarding imperialism held sway in the nineteenth century and still hold sway: “one was the great power’s right to safeguard its distant interests even to the point of military invasion; the second was that lesser powers were also lesser peoples, with lesser rights, morals, claims.”⁸¹ This attitude was pervasive throughout the imperial nations, at all levels of society. Even among the presumably most knowledgeable and most sensitive—intellectuals, artists, writers—almost no one took issue with the fundamental presumptions of European superiority. Certainly, one was unlikely to find resistance to the idea among Latin American elites, all too eager to be considered acceptable by the sort of people self-proclaimed to be the rightful rulers of the world – the Western, white, (Protestant) Christian, male, European and Anglo-American elites.

Latin American elites, many of them liberal and republican, had no doubts concerning their own natural right to rule the “inferior” races of Latin America. This proved especially true

as the liberal elites came to embrace the Positivist doctrines of Auguste Comte and Herbert Spencer, not to mention their Social Darwinist corollaries, so much in vogue in Europe by the mid-to-late nineteenth century. Yet, the elites were all the more determined that they were never to be classified into inferior status by Europeans and Anglo-Americans. What better way to ensure acceptance than to embrace even more enthusiastically the very tenets of exclusion and hierarchy purveyed by European and Anglo-American imperialists?

In this attitude, Latin American elites were in the best of company. Witness the perspective of the celebrated British liberal philosopher John Stuart Mill: “The sacred duties which civilized nations owe to the independence and nationality of each other, are not binding towards those to whom nationality and independence are certain evil, or at best a questionable good.”⁸² As Said notes, such ideas were not original to Mill. Indeed, such imperial presumption was “already current in the English subjugation of Ireland during the sixteenth century and...[such ideas] were equally useful in the ideology of English colonization in the Americas.”⁸³

Frantz Fanon keenly etches the suicidal dilemma of the colonized (and, I would argue, quasi-colonized) peoples. “Colonialism is not satisfied merely with holding a people in its grip and emptying the native’s brain of all form and content. By a kind of perverted logic, it turns to the past of the people, and distorts, disfigures and destroys it.”⁸⁴

This is piercingly reminiscent of the Spanish and Portuguese cultural attitude towards the indigenous, *mestizo*, African, and *mulato* peoples of the New World whom they themselves colonized directly and who, after independence, continued to be dominated by the Latin American elites. It is equally applicable to the European and Anglo-American attitude fairly indiscriminately applied in the nineteenth century to Latin American elites and their “lesser

peoples” alike. Moreover, all too often, it seems to have accurately delineated the attitude of the Latin American elites to many if not all of the cultural habits and customs they themselves had derived from their Spanish forebears.

“On the unconscious plane,” notes Fanon, “colonialism therefore did not seek to be considered by the native as a gently loving mother who protects her child from a hostile environment, but rather as a mother who unceasingly restrains her fundamentally perverse offspring from managing to commit suicide and from giving free rein to its evil instincts.”⁸⁵

The imperialist logic, of course, is brilliantly, indeed blindingly, circular, if not completely tautological. In Said’s words:

We are dominant because we have the power (industrial, technological, military, moral), and they don’t, because of which they are not dominant; they are inferior, we are superior...and so on and on.⁸⁶

This is, of course, precisely the same “civilizing mission” perceived so keenly by the sixteenth century Spanish and Portuguese, the original Latin American colonizers and imperialists, with their Vatican-imposed obligation to convert the heathens—the moral and spiritual price exacted in return for material wealth extracted.

Latin American *criollo* elites, therefore, knew well the suppositions and requirements of empire. Imperialism, its mores and standards, had been bred into their bones for at least 300 years. The same Western and Eurocentric attitudes that animated European and Anglo-American imperialism in the nineteenth century had propelled Iberian conquistadors from Cortés and Pizarro to Cabral, and far beyond. Latin American *criollo* elites were their direct descendants, if not always by blood, often enough, and certainly as regards moral and ethical attitudes towards “lesser” races.

If the high age of globe-girdling European and Anglo-American imperialism was heralded by late-eighteenth- and early-nineteenth-century travelers' accounts and began in earnest in the 1870s, then its Iberian antecedent took root in the very early 1500s. In any event, by the nineteenth century, overseas conquest, rapacity, and exploration, whether military, scientific, or commercial, had been a more or less continuous process in Europe for several centuries prior to the so-called Age of Imperialism, "that period when nearly everyone in Europe and [Anglo-] America believed himself or herself to be serving the high civilizational and commercial cause of empire."⁸⁷

Surely, the Latin American elites, in relation to the "lesser peoples" of Latin America, saw themselves to be serving that cause, as they had been for 300 years. Even more surely, Latin American elites held, at best, a precarious position in the imperial enterprise, from the point of view of Europeans and Anglo-Americans. In part, this was due to the fact that Latin American elites were Iberian by heritage, which, as among the southernmost of Europeans (and Catholics, at that), left them decidedly on the outside of what was essentially a Northern European (and Protestant) imperial project. For what Said has described as "an undeterred and unrelenting [Northern] Eurocentrism was essential to the imperial expansion of the nineteenth century."⁸⁸

Thus, culturally, as well as politically and economically, the imperial enterprise proceeded not only to exploit, but also systematically to devalue its colonial (or quasi-colonial) possessions. Inherent to this assumption of superiority and its attendant discourses is the related assumption, especially in Europe and the United States, that the "lesser peoples" will know their place and so keep silent. They may be incorporated into the globe-girdling imperial system, their elites may even sometimes, if only as "junior partners," be included. Rarely, if ever, do the

imperial masters admit that colonized people, at any social level, should actually be heard from, listened to, have their ideas known, their humanity and intelligence acknowledged.⁸⁹

Latin American elites, traveling both to Europe and the United States and, what is more, having the temerity actually to write their observations and analyses of the imperialists on their own home grounds, deftly turned the tables on a fundamental assumption of nineteenth-century imperialism and its attendant preoccupation with accounts of travel in exotic lands. That they were the first of the “colonized” people to do so is not surprising, given their advanced levels of education and erudition, not to mention their natural inclinations to consider themselves the cultural, if not political and economic, equals of the imperialist specimens upon whom they now determined to reverse the lens of inquiry.

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¹ Despite his many valid and insightful contributions to natural history, Buffon (1707-1788), much like DePauw, argued that the Americas were lacking in large and powerful creatures and that even American human beings were inferior to their European counterparts. This led Thomas Jefferson, while United States' envoy in Paris in 1786, urgently to request that John Sullivan, a Revolutionary War general and governor of New Hampshire, send to France "the skin, the skeleton, and the horns of the Moose, the Caribou, or Elk ... but most especially those of the moose." When Sullivan fulfilled the commission, Jefferson presented the moose trophy to the *Jardin du Roi* (King's Garden), the natural history center where Buffon was superintendent, in order to refute his anti-American theory. [See "Jefferson, Buffon, and the Mighty American Moose." Thomas Jefferson Foundation, *Monticello Newsletter*, vol. 13, no. 1; Spring 2002. <http://www.monticello.org/sites/default/files/inline-pdfs/2002smse.pdf>]

² Bernard-Henri Levy, *American Vertigo: Traveling America in the Footsteps of Tocqueville* (New York: Random House, Inc., 2006), 8.

³ *Impressions of Latin America*, edited by Frank MacShane, presents a wide-ranging sample of travel writings, extending from the late sixteenth to the twentieth century. Included are works by celebrated authors such as Herman Melville (Galapagos Islands), Richard Henry Dana (Cuba), W. H. Hudson (Argentina), R. B. Cunningham Graham (Argentina), Rudyard Kipling (Brazil), John Reed (Mexico), D. H. Lawrence (Mexico), and Aldous Huxley (Guatemala), among many others.

⁴ Among these are the several collected and edited by June E. Hahner, in her volume *Women Through Women's Eyes*. Included are works by Maria Graham (Chile and Brazil), Flora Tristán (Peru), Fanny Calderón de la Barca (Mexico), Fredrika Bremer (Cuba), Adele Toussaint-Samson (Brazil), Elizabeth Agassiz (Brazil), Ina von Binzer (Brazil), Fanny Chambers Gooch (Mexico), Helen Sanborn (Guatemala), and Marguerite Dickins (Paraguay). Marjorie Agosin and Julie H. Levison published a similar volume, *Magical Sites: Women Travelers in nineteenth Century Latin America*, which includes several accounts omitted by Hahner.

⁵ *Gente decente*, literally "decent people," is the Spanish-language term used to indicate members of the self-proclaimed "better" families of Latin American society, almost all of them white, with a few *mestizos* included. These would almost certainly be people of property, whether landed gentry, respected professionals, or exceptionally successful merchants. The term would also include ranking members of the clergy and military. It would generally exclude manual tradesmen, many of them *mestizos*, and certainly exclude indigenous people and slaves. Although indigenous nobility were, especially in the sixteenth century, often afforded a certain status within Spanish society, they were not of Iberian descent. Thus, unless they legally married into the ranks of Spanish society, they would not be considered among the *gente decente*.

⁶ Mary Louise Pratt, *Imperial Eyes: Travel Writing and Transculturation* (New York: Routledge, 1992), 240.

⁷ *Ibid.*, 81-84, 86-107.

⁸ *Ibid.*, 71-85, 87, 202, 204-205.

⁹ *Ibid.*, 5.

¹⁰ Edward W. Said, *Orientalism* (New York: Random House, 1978), 241.

¹¹ *Ibid.*, 332.

¹² *Ibid.*, 40-41.

¹³ Originally written to celebrate British Queen Victoria's Diamond Jubilee in 1898, Rudyard Kipling's poem "The White Man's Burden" was withheld until published in *McClure's* magazine in 1899. At that time, it was modified to refer to the U.S. victory in the Spanish-American War, with the additional subtitle: "The United States and the Philippine Islands."

¹⁴ Said, *Orientalism*, 227.

¹⁵ *Ibid.*

¹⁶ *Ibid.*

¹⁷ *Ibid.*, 228.

¹⁸ Ibid., 43.

¹⁹ Ibid., 43-44.

²⁰ Ibid., 44.

²¹ Ibid., 43-44.

²² The Spanish noun *criollo* is used to specify a more or less white, Spanish-speaking inhabitant of the Americas who was born in the New World. *Criollo* is not equivalent to the English-language Creole, who was generally an obvious *mulato*, whereas *criollos* took pains to emphasize their *pureza de sangre*, the supposed purity of a white, essentially European bloodline. For a definition of the *criollo*'s chief antagonist, the *peninsular*, see this chapter, note 30, below.

²³ Pratt, 175-176.

²⁴ See, the concluding lines of "Little Gidding," the last of *Four Quartets* by T.S. Eliot (London: Faber and Faber, 1942):

*We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.*

²⁵ Said, Edward W., *Culture and Imperialism* (New York: Random House, 1994), xiv-xv.

²⁶ See Chapter One, footnote 5.

²⁷ See Chapter One, footnote 6.

²⁸ Eager to distinguish themselves from *mestizos* and *mulatos*, *criollos* took pains to emphasize their *pureza de sangre*, the supposed purity of a white, essentially European bloodline, running unbroken through their legitimate families, from their forebears' first arrival in the New World to the present. Nonetheless, a great many, if not most, *criollo* males also had illegitimate children by indigenous, *mestiza*, black, or *mulata* women.

²⁹ Said, *Culture and Imperialism*, 17, citing Harmand, in Philip D. Curtin, ed., *Imperialism* (New York: Walker, 1971), 294-95.

³⁰ The Spanish noun *peninsular* is used to specify a white, Spanish-speaking inhabitant of the Americas who was born in the Iberian Peninsula. Derogatory versions of the term included *chapeton* and *gachupín*. The opposite, a more or less white Spanish-speaking inhabitant of the Americas who was born in the New World, was called a *criollo*. For political, social, and economic reasons, *peninsulares* and *criollos* generally viewed one another with antipathy. *Criollos* particularly despised *peninsulares* because, after the Bourbon Reforms, especially those following Spain's defeat by England in the Seven Years' War (1756-1763), although *criollos* held noble titles and wealth, they were banned from the highest administrative offices, in favor of *peninsulares*. The Bourbon Spanish crown preferred that its colonies be administered by *peninsulares* in part to attempt to put an end to the increasing autonomy that its American possessions had enjoyed under Hapsburg rule. For a definition of the *peninsular*'s chief antagonist, the *criollo*, see this chapter, note 22, above.

³¹ A *zambo* (pronounced "sambo") was the offspring of an indigenous person and an African.

³² In their attitude of disdain for the masses, Latin American elites were hardly alone during the late-eighteenth and nineteenth centuries. It is worth recalling that there existed in the early United States a powerful movement toward plutocracy, led by such "patriots" as Alexander Hamilton, who maintained at the Constitutional Convention of 1787 that the United States should have a king, not a president. John Adams, Hamilton's Federalist ally, claimed that the United States would achieve stability only if ruled by an aristocracy. John Jay, presiding officer of the Constitutional Convention, later Chief Justice of the Supreme Court, argued that "the people who own the country ought to govern it." All three were, like many of their Latin American counterparts, deeply fearful of what Adams called "the rabble." While Jefferson and Madison had more faith in the common people and democracy, many of the "Founding Fathers" of the United States in fact despised and feared the great majority of their "children." Similarly, several of the early leaders of Latin American independence, among them José de San Martín of Argentina and Bernardo O'Higgins of Chile, also

preferred monarchy to democracy. For his part, Bolívar, though often accused of monarchical and/or dictatorial ambitions, especially in his ultimately futile attempts to cement the Grand Colombian alliance, generally insisted on constitutional, republican government, albeit led by those perceived as most fit to lead, that is, the educated, propertied, and well-born.

³³ Said, *Culture and Imperialism*, frontispiece and 60, quoting Conrad, *Heart of Darkness*.

³⁴ *Ibid.*, xvii.

³⁵ *Ibid.*, xviii.

³⁶ *Ibid.*, xviii.

³⁷ *Ibid.*, xix.

³⁸ *Ibid.*, xxv.

³⁹ *Ibid.*, xviii.

⁴⁰ Pratt, 150.

⁴¹ *Ibid.*, 151.

⁴² *Ibid.*.

⁴³ Here, it should be noted that the Latin American *criollo* elites' insistence on purity of bloodline, so as to be able to claim exclusively European roots, extended only to their official families and legitimate offspring. *Criollo* men seldom if ever hesitated to scatter their seed as widely as possible, the only evident urge to self-restraint deriving from the relative comeliness of the indigenous, *mestiza*, African, or *mulata* recipient of their munificence, the pleasure of her company, or at least her sexual talents and receptivity.

⁴⁴ *Ibid.*

⁴⁵ *Ibid.* This assessment, notes Pratt, is dramatically contradicted by Flora Tristan, a female traveler who spent several years in the company of Limeñas. It is, however, indicative of the culturally presumptuous ways in which most European and Anglo-American travelers, the great majority of them male, approached Latin American culture and society.

⁴⁶ *Ibid.*, 153.

⁴⁷ *Ibid.*

⁴⁸ *Ibid.*

⁴⁹ *Ibid.*, 155.

⁵⁰ *Ibid.*, 178.

⁵¹ *Ibid.*, 155.

⁵² *Ibid.*, 175.

⁵³ A more literal and complete translation of Martí's views concerning the Latin American ambitions of the United States is: "I have lived within the monster and I know its entrails; my sling is David's." In this sense, "entrails" refers to the essential character of the monster – both in the sense of "immense" and in the sense of "ferocious" – namely, the United States, as revealed in its most predatory instincts towards Latin America. Martí used the phrase in an unfinished letter to a Mexican friend, Manuel Mercado. The letter, dated May 18, 1895, was written in Dos Ríos Camp, near Santiago, Cuba, where Martí was fighting for Cuban independence against the troops of imperial Spain. The day after writing this letter, Martí was killed in combat.

⁵⁴ Simón Bolívar in a letter to Colonel Patrick Campbell, British Chargé d' Affaires in Bogotá, in *Simón Bolívar: The Hope of the Universe* (Paris, United Nations Educational, Scientific, and Cultural Organization, 1983), 291.

⁵⁵ Pratt, 175.

⁵⁶ Ibid., 176.

⁵⁷ Ibid., 172-175.

⁵⁸ Ibid., 172-178. A *latifundista* was (and still is) the owner of a vast rural estate, such as a *hacienda* or an *estancia*, generally worked by landless peasants attached to the estate and dependent on the landowner as their *patrón*. The root word, *latifundia*, derives from the Latin of the second century BCE, first used to describe the same phenomenon among patricians of the late Roman republic.

⁵⁹ Pratt, 178.

⁶⁰ Ibid., 183.

⁶¹ Ibid.

⁶² Ibid., 188.

⁶³ *Llanero* is the term used on the grassland plains (*llanos*) of central Venezuela and eastern Colombia. *Gaúcho* is the equivalent on the lush *pampas* of Uruguay and central Argentina. *Vaqueiro* on the semi-arid *sertão* of northeastern Brazil. All three words signify “cowhand,” almost always a man of mixed race and consequently low social status.

⁶⁴ Pratt, 188.

⁶⁵ Simón Bolívar in a letter to Francisco de Paula Santander, quoted in Pratt, *Imperial Eyes*, p. 189, citing John Lynch, *The Spanish American Revolutions 1808-1826* (New York: W.W. Norton, 1986), 250.

⁶⁶ Domingo Faustino Sarmiento, *Viajes*, Prologue by Roy Bartholomew, Colección Clásicos Argentinos, (Buenos Aires: Editorial de Belgrano, 1981), 22. Cited in Pratt, 189. Translation, Pratt.

⁶⁷ Pratt, 193.

⁶⁸ Ibid.

⁶⁹ Ibid., 83.

⁷⁰ Ibid., 9.

⁷¹ Michael Doyle, *Empires* (Ithaca: Cornell University Press, 1986), 45.

⁷² Said, *Culture and Imperialism*, 9.

⁷³ Ibid., 19.

⁷⁴ Ibid., 23.

⁷⁵ Richard Van Alstyne, *The Rising American Empire* (New York: St. Martin's Press, 1974), 6.

⁷⁶ Said, *Culture and Imperialism*, 295.

⁷⁷ Walter LaFeber, *The New Empire: An Interpretation of American Expansion* (Ithaca: Cornell University Press, 1963), vii; 1-5. As LaFeber observes in his preface: “[There are] two conclusions implicit in this work. First, the United States did not set out on an expansionist path in the late 1890's in a sudden, spur of the moment fashion. The overseas empire that Americans controlled in 1900 was not a break in their history, but a natural culmination. Second, Americans neither acquired this empire during a temporary absence of mind nor had the empire forced upon them.”

⁷⁸ Van Alstyne, 1.

⁷⁹ Said, *Culture and Imperialism*, 8.

⁸⁰ Ibid. See also Michael H. Hunt, *Ideology and U.S. Foreign Policy* (New Haven: Yale University Press, 1987), 17-18. Hunt observes: “By the early twentieth century, three core ideas relevant to foreign affairs had emerged, and they collectively began to wield a strong influence over policy. The capstone idea defined the American future in terms of an active quest for national greatness closely coupled to the promotion of liberty. ... A second element in the ideology defined attitudes toward other peoples in terms of a racial hierarchy. ... The third element defined the limits of

acceptable political and social change overseas in keeping with the settled conviction that revolutions, though they might be a force for good, could as easily develop in a dangerous direction. ... Now tightly interrelated and mutually reinforcing, these core ideas could provide national leaders with a clear and coherent vision of the world and the American place in it.”

⁸¹ Ibid., 36.

⁸² Mill, John Stuart *Principles of Political Economy*, Vol. 3, ed. J.M. Robson (Toronto, University of Toronto Press, 1965), 693, quoted in Said, *Culture and Imperialism*, 80.

⁸³ Said, *Culture and Imperialism*, 80.

⁸⁴ Frantz Fanon, *The Wretched of the Earth*, trans. Constance Farrington (New York: Grove Press, 1968), 210, cited in Said, *Culture and Imperialism*, 237-238.

⁸⁵ Ibid., 214, cited in Said, *Culture and Imperialism*, 237-238.

⁸⁶ Said, *Culture and Imperialism*, 106.

⁸⁷ Ibid.

⁸⁸ Ibid., 221-222.

⁸⁹ Ibid., 50.

CHAPTER THREE

LATIN AMERICAN TRAVELERS IN THE UNITED STATES

The three generations of Latin Americans whose writings I examine were a remarkable lot. They lived at a time of extraordinary changes, political events that overthrew one of the greatest empires then known, an empire (and a way of life) that had endured 300 years. They lived through wars of independence that raged for almost twenty years, across the length and breadth of one and a half continents. With rare exception, having won their independence, they often saw the anti-colonial conflicts devolve into internecine battles that bled their societies for another thirty years, battles usually resolved only with the intervention of a *caudillo*¹ and the imposition of authoritarian dictatorship. (In some instances, those same essential conflicts continue to exact a toll into the present). Latin Americans then embarked upon another thirty or so years of national consolidation and modernization that effectively formed the nation-states we know today.

Obviously, no one person of the group experienced all the hallmarks of the late-eighteenth and nineteenth centuries. Nor did they all experience any one of the highlights of their day and age. Yet, as a group, over the generations, they all shared certain enduring (if evolving) attitudes and outlooks characteristic of their class. It was a class – educated, refined, proud to the point of arrogance, traditionally sure of itself, yet suddenly at sea – that experienced, with the political, social, and economic upheavals of their time, uncertainties and challenges previously unimaginable. Without fundamentally undermining their self-assurance, these traumatic changes did cause Latin American elites to question themselves and their societies as seldom, if ever,

before. From the late eighteenth through the nineteenth century, they searched for answers, striving to master the world they had inherited, determined to comprehend the larger world to which they were now exposed and which they were now, in part, responsible for shaping.

As noted by Federico de Onís, nineteenth-century Latin America was consumed by the conflict inherent to the eighteenth-century Enlightenment's impact upon the world of previous centuries. To a large extent, nineteenth-century Latin America can best be understood within "the development and the effects of this new historic process...the contact between these two spiritually contradictory worlds, and their accommodation and concordance within the Hispanic mind and institutions."² Even France, England, and Germany, those nations that comprised the vanguard of Enlightenment thought and were consequently the masters of modern Europe:

the ideology of the Enlightenment...had to struggle with the forces of the past which they bore within themselves and which had been in conflict with the new tendencies ever since the Renaissance. The crisis, however, was much sharper in the Hispanic nations, where to the rivalry between the old and the new there was added the fact that the new came to be identified with what was foreign and the old, with the national.³

A relatively short, by no means exhaustive list of major political events of the period will suffice as a measure of the challenges and opportunities faced by Latin American elites: the U.S. War of Independence; the French Revolution; the Haitian Revolutionary War; the Napoleonic Wars in Europe, especially the Napoleonic invasion of Iberia; the Latin American Wars of Independence; the Mexican loss of Texas and its annexation by the United States; the Mexican-American War (known in Mexico as the War of North American Aggression), resulting in the loss of half the Mexican national territory to the United States; civil wars between liberals and conservatives throughout much of Latin America; intermittent attempts by Spain to regain control of its former colonies (Mexico, 1829; Dominican Republic, 1861-65; Peru/Chile, 1864-66); repeated European and U.S. invasions of various Latin American nations, including French

occupation of Mexico; the 1848 revolutions in Europe; wars and border conflicts such as those between Brazil and Argentina over Uruguay (1825-1828), between Argentina and Uruguay, and then Brazil, (1842-1852), between Paraguay and Brazil/Argentina/Uruguay (1864-1870), between Chile and Peru/Bolivia (1836-1839) and (1879-1884); countless internal conflicts, generally between liberal (urban) and conservative (rural) interests; attendant upheavals concerning the role of the Catholic Church in Latin American societies; continued resistance among indigenous peoples to domination by whites; continued resistance among Africans and *mulatos* to slavery in Brazil and Cuba/Puerto Rico; the century-long rise of global imperialism, led by British, French, and U.S. forces; economic penetration, primarily by British, French, and U.S. interests; the dependence upon monoculture, export-oriented economies imposed by the logic of global capitalism; the related, apparently unavoidable link between foreign debt and economic development; the increasing geopolitical interest of the United States in the Caribbean; and the invasion of Cuba by the United States, hypocritically presented as a fraternal endeavor to help Cuba rid itself of Spanish domination. All of these, as well as many other daunting events, challenged Latin American elites through the course of the late eighteenth and nineteenth centuries.⁴

Moreover, the elites confronted these new challenges after centuries of relative isolation from the political and economic forces at play in the world beyond Iberian and Latin American shores. As a result of Spanish and Portuguese mercantilist economic policies designed to bind the colonies exclusively to the Iberian mother countries, despite long-standing Latin American involvement in smuggling and other illicit activities designed to circumvent the self-serving policies of the metropolises, at the dawn of the nineteenth century Latin American economies

found themselves at a definite disadvantage in relation to the more dynamic, free-enterprise economies of Northern Europe and the United States.

Despite adamant political differences with their colonial masters, the white, educated elites who led the independence movements of Spanish America manifested the same economic, cultural, and social presumptions apparent in the Iberian Peninsula. Certainly, they “felt that their wealth and education made them the rightful political leaders of their countries.”⁵ To a degree, many of them had held this belief even prior to independence. This assumption of superiority, reflected in the notion that republicanism did not inherently imply democracy, that liberty did not inherently imply equality and fraternity, was soon demonstrated in the elites’ treatment of indigenous populations throughout Spanish America.⁶

Another disadvantage faced by the elites lay in the relative isolation of Latin America from the Enlightenment ideas and ideals sweeping Europe from the mid-eighteenth century. Yet, even in Brazil, which had no printing press until the arrival of the royal Bragança court in 1808, the ideas of Voltaire, Rousseau, and the *encyclopedistes* were not unknown among educated men, the sons of the great plantation owners sent to Coimbra in Portugal for their university education, then on to French institutions for what amounted to graduate school.⁷ In Spanish America, which boasted a university in Santo Domingo by 1538, in Mexico City and Lima by 1551, and in Córdoba [Argentina] by 1613,⁸ despite the malevolent, malevolent oversight of the Inquisition, there existed even greater familiarity with Enlightenment texts among educated elites. As previously noted, from about 1750, in both Spanish and Portuguese courts, official policy encouraged whatever “useful” knowledge could be derived from Enlightenment works.

To this end, as in Iberia, numerous groups were formed to study methods of applying recent scientific discoveries so as to modernize economic activity, thus making it more profitable

– a goal entirely approved by the enlightened despots of the mid-to-late eighteenth century. Civil in nature but operating with the formal approbation of colonial regimes, such autonomous, private academies were usually established under the appellation of “Economic Society of Friends of the Country” (*Sociedad Económica de Amigos del País*) or, as in Brazil, the *Sociedade Científica de Rio do Janeiro*, founded in 1772.⁹ Usually economic in their primary focus, these organizations were licensed by royal authority and often received some official patronage in their quest to discover and disseminate the many benefits of applied science. Once the “useful” was embraced, however, it proved difficult to suppress what might officially be considered frivolous, dangerous, or downright heretical.

One of the first enlightened, non-Iberian Europeans to make direct and sustained contact with Latin Americans at the turn of the nineteenth century was Baron Alexander von Humboldt of Prussia, who, with his French botanist companion, Aimé Bonpland, traveled through much of Latin America from 1799 to 1804. In his writings on Latin America, Humboldt lauded the elites of Spanish America for their intellectual acumen and remarked upon their interest in advancing education. “This progress is indeed very remarkable at Mexico, Havana, Lima, Santa Fe [de Bogotá], Quito, Popayán and Caracas,” Humboldt noted.¹⁰ While he observed that “of all these great cities, Havana bore the greatest resemblance to those of Europe in customs, refinements of luxury and the tone of society, and that in Havana the state of politics and their influence on commerce was best understood,”¹¹ Humboldt reserved his greatest praise for Mexico City, noting that “No city of the new continent, without even excepting those of the United States, can display such great and solid scientific establishments as the capital of Mexico.”¹² Humboldt was impressed by the symmetry he observed in Mexican buildings, their stones perfectly hewn, ornamentations and reliefs exquisitely chiseled and sculpted, maintaining that the major

buildings of Mexico City would have equaled or surpassed those in the most fashionable sections of Berlin or Paris. He attributed this evidence of architectural excellence to the theory and practice advanced at the Mexican Academy of Painting and Sculpture, being more than pleasantly surprised to note that education for those accepted to the academy was free. In 1802, just prior to Humboldt's visit, the director of the academy, Manuel Tolsá, had himself cast an equestrian statue of Spanish king Carlos IV that Humboldt considered to be the largest such work accomplished in the western world since the days of the Roman Empire.¹³ Clearly awed by Mexican skill in art and architecture, Humboldt was similarly impressed with the recent advancement of scientific knowledge in Spanish-America. He asserts that, under Kings Carlos III and IV, great progress has been made in study and knowledge of the physical sciences.

For example, he maintained that, during this time, "No European government has sacrificed greater sums to advance the knowledge of the vegetable kingdom than the Spanish government."¹⁴ Though Humboldt could not help but notice the vast material, educational, and social gaps between Latin American rich and poor, he considered that the living conditions of Mexican Indians seemed generally better than those of serfs in Russia and Prussia.¹⁵

As Humboldt's observations suggest, the liberal republican ideologues of the Latin American revolutions, even instinctive monarchists like San Martín and O'Higgins, were surely familiar with the major texts of the Enlightenment, all the more so with the derivative texts of the United States independence effort. The Latin American population at large, however, especially those who lived beyond the cities, was not. Thus, largely illiterate, suspicious of change, dependent on a mainly conservative clergy for guidance in matters both ecclesiastical and secular, the Latin American masses were not easily inspired by the great republican ideas of the age. As a result, republican elites often asked too much of the masses. In an over-used phrase

that is here precisely accurate, Latin American liberal elites were often politically and ideologically ahead of their time.

Nonetheless, with the help of the masses and, sometimes, as in Mexico, with the active participation of conservatives less enamored of republican ideals than eager to profit from free trade and the expulsion of Iberian *peninsulares*, Latin Americans, elites and common folk, liberals and conservatives, radical republicans and crypto-monarchists alike, at immense cost in both blood and treasure, finally succeeded in winning independence. In effect, the *criollos* – American-born Iberians acknowledged as white, though often actually *mestizo* and *mulato* – succeeded in wresting dominance from their respective Iberian crowns and from the Iberian-born residents of the New World, the despised *peninsulares* – known derogatorily as *chapetones* in South America, *gachupines* in Mexico, *reinois* in Brazil – who had generally monopolized administrative offices and other political appointments in the Americas, to the perceived economic detriment of *criollo* elites, not to mention their aggrieved pride. It was now up to the *criollo* elites, no longer the crown or its viceroys and other administrative officials, to guide the destiny of Latin America, or more precisely, of its various republics, since Bolívar’s dream of unity proved elusive. The question of the century: Where to turn for models?

From Mexico in the north to Chile and Argentina in the south, from the Caribbean to the Andean highlands, there was great diversity among the various Spanish colonies. As Tarragó observes, had Latin American elites chosen to take note, this diversity was clearly apparent in the variety of traditional, regional music and dances, as well as in popular costumes.¹⁶

Once independence had been won, most “progressive” Spanish Americans, grateful for English moral, financial, and military support, were already or soon became staunch Anglophiles. In literary circles, Sir Walter Scott was the paragon. Soon enough, however,

coincidental with a decline in English commercial interest attendant to England's increased imperial responsibilities and opportunities in Africa and India, Latin Americans became unabashed Francophiles where culture was concerned. Indeed, it is from this time – the mid-nineteenth century – that the term “Latin America” derives. Spanish Americans had soured on England, yet still rejected Spain and Spanish culture. Most of them were not culturally comfortable with the United States, instead embracing the Latin (or Roman) connection suggested by France, especially under Louis Napoleon, who was eager to cement alliances with and influence over the new Latin American republics, however possible. Soon, Spanish American and Brazilian writers adopted Victor Hugo, Honoré de Balzac, and Émile Zola as their favored literary models, manifesting a cultural dependency even stronger in the visual arts and classical music.¹⁷

Thus, “[the] Battle of Ayacucho [the last great battle of the independence wars, December 9, 1824] brought to an end the role of the Spanish monarchy in America (except for Cuba and Puerto Rico), but it did not bring about economic independence, the rule of law or the social equality that the independence leaders claimed as their goals. It did not even bring about the development of an Americanism in the arts and letters.”¹⁸ While newly independent Latin Americans were quick to discard cultural influences perceived to be Iberian, more “modern” European aesthetic standards, especially those of France, proved magnetically attractive.

And yet, despite the compelling influence of French artistic models, Latin American literature of the mid-to-late nineteenth century strove to preserve its essentially American nature. Whatever the literary style adopted – romanticism, realism, naturalism, parnassianism, symbolism – the styles adopted were also adapted by Latin American authors, who employed

local scenarios, expressions, and themes to produce idiosyncratically American works. Tarragó stresses that:

Romantic novels like *Cumandá*, by the Ecuadorian Juan León Mera (1832-1894); realist sagas like that of the Chilean Alberto Blest-Gana (1830-1920), who in his novels attempted to describe Chilean upper-class circles from the time of Chile's war of independence to the 1890's; and naturalistic novels like *Dom Casmurro*, by the Brazilian Joaquim Machado de Assis (1839-1908) are more than imitations of European models.¹⁹

Nonetheless, despite the acutely American awareness of such literary artists, for the great majority of elite Latin Americans, in terms of culture there was little doubt that France set the global standard. In terms of scientific achievement, it was Germany; and in terms of industrialization and economic success, England. All of these aspects of development were crucial and had long been recognized as such.²⁰ Essential, however, and now the *sine qua non*, was political development. How were the governments of the new Latin American political entities to be organized?

Although the wars of independence had been fought for republican ideals, by the mid-1820s, considerable doubt existed as to whether Latin Americans, born and bred to Iberian traditions of absolute monarchy, were indeed capable of self-government on the republican model.²¹ Indeed, there was really only one such New World model extant, at least only one deemed worthy of (at least partial) emulation (other than the overwhelmingly African Haiti). To Latin American elites, long determined to demonstrate their *pureza de sangre* – the official whiteness of their blood – there was only one exemplary republic in the New World: the United States of America. It “represented the American flowering, and, therefore, a living example for the Hispanic Americans, of this new conception of life which had been growing in them since the eighteenth century.”²²

From the very beginning, in 1783, even before the United States had been securely established in the eyes of the world, Latin Americans such as the Venezuelan Francisco Miranda journeyed north to observe, consult, and learn how to go about establishing a viable republic. During the Latin American wars of independence, Latin American travelers were often preoccupied with immediate necessity, more focused on gaining financial support for their own independence efforts or winning diplomatic advantage *vis-à-vis* Spain. These efforts were often hampered by the fact that Spain, as the long-time enemy of England, had assisted the United States in its own efforts at independence. Moreover, the United States was engaged with Spain in negotiations to purchase Florida and was still very much involved in recurring hostilities with England, hostilities that rose to the level of open war from 1812 to 1815. The fledgling republic to the north, even had it wished to aid the embattled Latin American republicans, could ill afford to antagonize further a potential business partner and ally in Spain. At the same time, on the part of United States officials, there seems often to have existed an inherent reticence to accord their southern neighbors the same status as dedicated republicans that the United States so readily accorded itself.

As Edward Said explains, the American [i.e., United States'] experience was, from the earliest days of the "republic," founded upon the idea of an *imperium*, ever expanding, ever increasing in population, territory, strength, and power.²³ In the early nineteenth century, and surely thereafter, a certain arrogance, pretension, or snobbery, at least a suspicion, in regard to Latin Americans seems to have pervaded the newly independent Yankees as much as it pervaded their English cousins. Though the term was not actually coined until the 1850s,²⁴ Latin Americans were, after all, in the Anglo-American view, "Latin" before they were "Americans." As much as Latin American republicans despised the Spanish, Latin Americans themselves,

republicans or not, were, in Yankee eyes, tarred with the same brush as the Spanish, bearing all the scars of the Black Legend²⁵ long purveyed by the British and Dutch against the Spanish. Moreover, Latin Americans were Catholics, always a suspect religion to the descendants of Puritans, for whom even Anglican Protestants retained too close a resemblance to unrepentant Papists.²⁶

Still, throughout the later years of the Latin American struggle for independence, Latin American ministers plenipotentiary were welcomed in the rough-hewn capital village of Washington,²⁷ though they seem much to have preferred the more sophisticated ambience and more comfortable lodgings available in New York or Philadelphia. Indeed, one such minister (precursor to an ambassador, when full diplomatic relations are not yet in place), José María de Alvear, minister plenipotentiary for the Argentine Confederation, began his diplomatic career under a republican government, then continued to represent Argentine interests under the dictatorship of Juan Manuel de Rosas for almost thirty years, finally resigning his post in the early 1850s as the much admired and well respected dean of the Washington diplomatic corps.

As can be inferred from the case of Alvear, whose palatial family residence is today a five-star hotel in Buenos Aires, early travelers to the United States were almost invariably persons of high status in their respective lands, heroes of the revolutionary struggle, often persons of great wealth or exceptional education, frequently both. Even in momentarily dire financial or political straits, they were entirely at ease in meeting with the highest officials of the U.S. government or the most fabled financiers. For example, in search of political and financial support for his patriotic cause, the Chilean independence leader José Miguel Carrera Verdugo met with U.S. President James Madison; James Monroe, Secretary of State under Madison; and John Jacob Astor, among the wealthiest capitalists of the day.²⁸ If not military and/or diplomatic

leaders such as Alvear and Carrera, they might be literary lights, such as José María Heredia of Cuba, considered by many to have been the premier poet of early-nineteenth-century Latin America.²⁹ Whether their vocation or motivation for travel was political, military, commercial, literary, or almost any combination thereof, these were accomplished men and women of obviously generous gifts and the naturally attendant self-confidence. At least as much as the celebrated Founding Fathers of the United States, these early Latin American travelers to the United States were, within their own societies, decidedly the “best and brightest.” And they knew it.

As noted by Chasteen, “[d]uring the colonial period, [such Latin American men] were a handful of literate, white, upper-class males who stood almost inevitably within reach of the social levers of power. Gradually, however, the circle of literacy widened...and the social boundaries...became less precise.”³⁰

Indeed, though they almost always kept their eyes open and their opinions open to change, it can be said that these early travelers, due in no small measure to their privileged status within their own societies, approached the United States with the presumption characteristic of early European and Anglo-American travelers in Latin America. Remarkably similar was their ability initially to assume that the way things should be done was the way they themselves were accustomed to doing them within their own societies. At the same time, they were generally much more willing than Europeans or Anglo-Americans traveling in Latin America to look for and find aspects of the host society that they could imagine were applicable within their native lands. Was this because the United States so easily outshone most positive aspects of Latin American societies? Or was it due to the fact that these well-educated, well-bred, self-confident

men and women were naturally more open to the possibility of their own societal imperfections than were the vainglorious British or their Yankee cousins?

* * *

As mentioned previously, most leaders of the Latin American independence wars tended toward liberalism. Although specific aspects of Latin American liberalism would evolve over the course of the nineteenth century, the majority of our travelers can also be characterized as liberal in their political and economic perspectives, if not always their social attitudes. By the end of the nineteenth century, Latin American liberalism developed from a perspective focused on a more “spiritual,” anti-monarchical attitude rooted in late-eighteenth-century concepts of the Rights of Man, to a more materialistic perspective based on the tenets of a global market economy.

One significant aspect of the liberal outlook changed little, however, and then only to harden through the course of the century: an adamant anti-clericalism, in response to the centuries-old alliance between Iberian royal families and the profoundly conservative Roman Catholic Church. Although some travelers professed and maintained loyalty to the Church, most did not. Within their own countries, they were often active in promoting laws and policies intended to diminish ecclesiastical power and influence, and their political point of view tended to be proudly and firmly secular. For example, Antonio Nariño, precursor of independence in Colombia, worked as a royal bureaucrat in the late colonial era, even as he translated and published Thomas Paine’s *Declaration of the Rights of Man*, which provided the intellectual basis for *criollo* resistance to royal rule.³¹

Later, as their efforts to diminish Church influence bore legislative fruit and agnosticism, if not outright atheism, came to prevail among learned Latin Americans, intellectuals assumed many of the roles that had previously pertained exclusively to the established Church.³² This secularization of moral authority occurred even in the face of conservative complaints that the centuries-old influence of the Church was the only cement that adhered the various levels of Latin America's highly stratified societies. Liberal *pensadores* often donned the mantle of moral arbiters, as well as political and intellectual guides for their countrymen. Rama notes that several of these new spiritual guides "worked tenaciously to enhance the public dignity of intellectuals and even to cloak themselves in a sacred aura...as an antidote to the discordant materialism and spiritual bankruptcy of modern mass society."³³

It is worth noting that, at the time of independence and for at least the succeeding generation of conservative *caudillo* rule, an influential and not insignificant sector of the *criollo* population did not accept the assumptions and policies pursued by the new republican governments. These governments of the early independence era (generally during the 1820s) usually represented not the interests of rural people, whether wealthy or not, but drew their support mainly from plantation owners and export-import businessmen in provincial and national capital cities, as well as major ports. Rural interests considered these early republican governments to be the product of men devoid of religious beliefs, liberals who proclaimed that Catholicism represented ignorance and outmoded economic theory. As Tarragó emphasizes: "This kept alive the issue of federalism versus centralism as a cause for civil wars between Liberals (federalists when they were not in power) and Conservatives (consistently centralists) in most of Spanish America throughout the nineteenth century."³⁴

For the most part, however, the relative absence of spiritual guidance that resulted from the diminished influence and power of the Church led later nineteenth-century Latin American liberals to promote what Rama calls the “self-aggrandizing utilitarianism” of Positivism, even as the more profound thinkers among them – Martí is an obvious exemplar³⁵ – produced “fiery indictments against the ideology that introduced material interests as primary motives of human behavior and proffered modernist hedonism as its loftiest end.”³⁶ Even before the dangers posed by the United States became increasingly apparent, Latin American intellectuals warned against the “passive Europeanization,” particularly the flagrant Francophilia, so attractive to Latin America elites. According to Rama, “the most lucid thinkers strove to fashion more inclusive, syncretic cultural models that might reconcile the irresistible attractions of universalism with the maintenance of national traditions and the existing grid of social values.”³⁷

* * *

Not all of the Latin American nations were independent by 1830. Conspicuously absent from the list of new republics was Cuba, “the ever-faithful isle,” which, despite an active independence movement, remained officially loyal to Spain throughout the years of the 1810-1824 independence wars. Similarly, Puerto Rico also maintained its ties to the metropolis/mother country.

In South America, the largest of all the political entities, Brazil, experienced a unique and uniquely fortunate destiny beginning in the fateful year of 1807. When Napoleon invaded Iberia, soon to capture the Bourbon King of Spain, Carlos IV, and his heir apparent, Ferdinand VII, the Bragança family and its entire Portuguese royal court hastily trooped onto ships protected by a

British fleet and escaped to Brazil. In Rio de Janeiro, the Prince Regent, Dom João, declared Brazil, graced as it was by his royal presence, to be a kingdom co-equal to Portugal. When he returned to Lisbon some ten years later, his son, Dom Pedro I, at his father's suggestion, remained in Brazil for another decade. In January 1822, resisting the importuning of the Portuguese *córtes* (parliament) that he, too, return to Lisbon, Pedro I famously declared "Fico!" (I stay!), and nine months later issued the official Cry of Ipiranga (Independence or Death!) proclaiming Brazil to be an empire, independent of Portugal. Thus, though not a republic until 1889, by 1822 the constitutional monarchy of Brazil had declared itself independent of Portuguese colonial dominance.

It should not escape notice that the two major countries that did not declare their independence as republics – the empire of Brazil and the colony of Cuba – were also the two countries in which the economies were most dependent upon plantation agriculture and slave labor. They were also the two countries where the ratio of Africans and *mulatos* to whites was most heavily weighted towards people of color. In the Spanish colonies apart from Cuba, the ratios of whites to blacks and *mulatos* were slanted much more in favor of whites.

Thus, while the liberal republican elites who generally led the independence wars were, in fact, ideologically opposed to slavery, they were also able to offer slaves their freedom in return for fighting in the armies of independence, without running the risk that the prospect of armed slaves posed in Cuba and Brazil, especially so soon after the ferocious Haitian revolution of 1791-1804. Moreover, since the Latin American wars of independence (just as in the United States) were almost invariably led by men of wealth and established social position, Cuba and Brazil, where *criollo* leaders were almost entirely members of the planter/slave-holding elites, were much less likely to support armed insurrection, for economic as well as political reasons.

As a consequence, through the course of the nineteenth century, Brazilians who traveled to the United States were less likely to be seeking a political model than were their Spanish-speaking colleagues, more likely to be seeking a model for economic development. Cubans, on the other hand, sought both political and economic models in the United States. The planter elites, for the most part, sought economic guidance. Indeed, the Cuban sugar plantations themselves were regarded as models of productivity and efficiency. It was on a Cuban sugar plantation, for example, that the first steam locomotive railway in Latin America was installed in 1837, only eleven years after the first commercial railway was installed in the United States. Moreover, many Cuban plantation owners and their economic allies sought and actively encouraged political annexation by the United States. After the U.S. Civil War (1861-1865) and the demise of slavery in the United States, the prospect of annexation became less appealing. However, this cadre of the Cuban economic elite remained interested primarily in the modernity and technology characteristic of the United States. Another group, republican patriots, who were generally middle- and upper-middle-class professionals, sought financial and political support in the United States for armed insurrection against Spain.

* * *

The Latin American elites who traveled to the United States were privileged not only economically and socially, but also in a vein directly related to their social and economic status: education. Moreover, their education was profoundly Latin American in character. Until the late nineteenth century and the rise of Positivist educational philosophy, Latin American education was founded on an Iberian model, one that relied primarily, if not exclusively, on the humanities

– language, literature, poetry, rhetoric, history, philosophy, and law, with some mathematics and geometry but little science other than medicine. The ability to read and, above all, to write, within a centuries-old tradition of what Angel Rama has called “the lettered city,” gave Latin American elites a privileged and honored place within their own societies. This status was something more than that accorded to the literate in Anglo-Saxon domains. In the Latin American colonial tradition, *letrados*, the literate, secular intellectuals employed in the bureaucracy of empire, held almost priest-like status. Indeed, many of their antecedents in such imperial posts had been clerics.

In the New World of the Iberian colonies, primarily the Spanish colonies, the written word – especially the graceful and formally elegant word – was the essential ingredient that created order out of chaos. “In Spanish colonial society, it took on an almost sacred power and authority, where it remained so rare and closely linked to royal authority.”³⁸ If an event, transaction, assessment, sentiment, or experience was not formally written about, it had not entirely existed.³⁹ Thus, in their highly exclusive ability to manipulate writing in societies largely illiterate, the *letrados* quickly gained political and social ascendancy. After the wars of independence, as the official influence of the Catholic Church declined, the *letrados*, high priests of the “secondary religion of letters,” were poised to fill the gap.

At the same time, as the *letrados*, who comprised the extensive bureaucratic apparatus of the colonial empire, adapted to the new realities of republican political, administrative, social, and cultural life, opportunities also arose for them to serve as public spokespersons for the plethora of new groups in the civic spheres, contributing to impassioned debates on the pressing public issues of the day. A profusion of newspapers, magazines, and books appeared in Latin American societies, often eager to publish the travel accounts submitted by celebrated men of

letters. When not traveling, drafting legal documents, making patriotic speeches, or delivering partisan opinions via newspapers, these same *letrados*, were often occupied in writing “the essays, fiction, and verse that compose the various national literary canons of Latin America.”⁴⁰

Partly because of the wars of independence and the civil conflicts between (generally urban) liberals and (generally rural) conservatives that often ensued, education and literacy only slowly expanded, usually remaining available only to the privileged elites until the end of the nineteenth century. Whereas, during the colonial era, the *letrados* had comprised a relatively small and narrow group of literate, white, upper-class men, by the early nineteenth century some non-elite men and women had learned not only to read, but also to write. Later in the century, as the tenets of Positivist philosophy became paramount, the circle of lettered power and influence widened to include “engineers, physicians, or agronomists whose training emphasized applied science rather than rhetoric, literature, history, or law.”⁴¹

In fulfilling the primary requirement of keeping order in the Spanish colonies (the better to control those distant colonies), *letrados* first had to imagine the Spanish colonial city – almost always in the orderly grid pattern favored by the Spanish crown – then to administer the city in an equally orderly and predictable fashion. Like the overwhelming majority of Latin American intellectuals, *letrados* were quintessentially urban men. It was as impossible to think of them without the cities they inhabited and greatly shaped, as it was to think of Latin American cities without the *letrados*.⁴²

Planned urbanism in Spanish America permeated the social life of *criollo* and *peninsular* alike.⁴³ In the words of the French historian Pierre Chaunu, unlike the “incrementally advancing” frontier of European settlement apparent in the United States or Brazil,

the Spanish Conquest was a frenetic gallop across continental immensities – along nearly ten thousand kilometers of mountains, rivers, and tropical forests – leaving in its wake a scattering of cities, isolated and practically out of communication from one another, while the territory between the new urban centers continued to be inhabited almost solely by the dismayed indigenous populations.⁴⁴

Thus was the ancient Greek perspective that contrasted “us” to “them” reiterated, delineating absolute differences between the civilized inhabitants of the city and the lesser beings who ran amok beyond its walls, barbarians by definition.⁴⁵

Deriving as they did from such a pervasive and powerful tradition of letters, it was natural for nineteenth-century Latin American travelers not only to observe, analyze, and interpret, but to commit their thoughts to paper, for the benefit of posterity, but also to actualize their own experience and lend it permanence.⁴⁶

In several cases among the travelers examined here, not only were they *letrados*, in itself something greater than being merely “lettered,” they were also – within their own societies and beyond their own borders as well – considered worthy of the honorific *pensador*. To be a *pensador*, a thinker, was to be many things, few of which correspond to any honorific bestowed today in Anglo-America. Perhaps the closest approximation to the role would be that of “public intellectual,” the sort of person called upon, indeed, required to comment upon and lend direction to the great public debates and discourses of the day. The honor of the title, however, extended considerably beyond the level of quotidian punditry. A *pensador*, like the lesser *letrado*, would not only earn a living (if he or she had to be concerned with that) by means of his or her pen, he or she would also be among the leading intellectuals and literary artists of the day. So that, when Domingo Faustino Sarmiento commented on the government, society, and culture of the United States, he did so not merely as an astute observer with the ability to communicate clearly his

impressions, but as the celebrated author of *Facundo: Civilization and Barbarism*, to whom attention must be paid.⁴⁷

Similarly, if José María Heredia, the most revered Latin American poet of the early nineteenth century, wrote an *Ode to Niagara*, his point of view – quite apart from its aesthetic excellence – was understood to be replete with philosophical profundity, not simply tourist brochure hyperbole. When living in the United States for fifteen years towards the end of the nineteenth century, José Martí dispatched his scores of columns, essays, commentaries, poems regarding this country, its customs, and its people to newspapers throughout Latin America, these were known to reflect not merely the opinions of a respected journalist, but those of a major literary artist, considered to be the progenitor of modernism in Latin American verse, not to mention one of the premier political theorists and freedom fighters of his generation.

In the artistic and literary vein, the same could be said of the Nicaraguan poet Rubén Darío, the Mexican journalist and essayist Justo Sierra, the Chilean novelist Alberto Blest Gana, the Brazilian historian Manoel Oliveira Lima, the Mexican poet Amado Nervo, the Argentine author and diplomat Miguel Cané, the Uruguayan writer and educator José Pedro Varela, the Chilean writer and politician Benjamín Vicuña Mackenna, among many others. The list of leading *pensadores* among my sample is extensive. To a degree difficult to comprehend today, their opinions mattered, not only within their own countries, but also beyond their national borders, often throughout Latin America. The ideas of the *pensadores* resonated, not just in their respective capital cities, but also throughout most of the Western Hemisphere, and beyond.

However tempting it may be to a twenty-first-century reader to dismiss these men and women as social, political, economic elites, thus elitists, thus unrepresentative of the great majority of Latin American societies, the masses of indigenous, *mestizos*, Africans, and *mulatos*,

so facile a judgment is at once misleading and misguided. Undeniably, such writers led a privileged existence. At the same time, they usually did their best to make the most of their advantages, not only to advance their own careers, but also to serve their emerging countries, indeed, humanity at large. No, as a rule, they were not common men and women. They were, with no irony intended, the “best and brightest”; and prior to the emergence of a Latin American middle class in the late nineteenth and early twentieth centuries, their ideas percolated through Latin American societies to permeate the consciousness of those less fortunate and less well traveled than they.

Though several of them sought mightily to bridge the gap, the *letrados* were, nonetheless, acutely aware of the distance that separated them from the rest of Latin American society. They were well aware of their assigned role as defenders of the true linguistic faith, holding their ground at a philological Thermopylae, against the barbarian, “unlettered throng that made up the immense majority of the [Latin American] population.”⁴⁸

As noted previously, in the Iberian culture particularly, during the early modern period, “writing took on an almost sacred aura, and doubly so in American territories where it remained so rare and so closely linked with royal authority.”⁴⁹ This had something to do with the Iberian tradition of ecclesiastical learning as the bulwark of civilization, also something to do with the exclusive role of priests as intermediaries between God and humankind in the Catholic Church. In contrast to the utilization of the Bible to teach reading and writing in the English colonies of North America, in the Spanish and Portuguese colonies of Central and South America, even the most devout of ordinary parishioners were not allowed to read the Bible.⁵⁰ Fundamentally, the fact that the vernacular language of Latin America – which seldom appears in writing until the late nineteenth century – separated the written from the merely spoken word resulted in a “wide

and enduring gap” between the highly detailed codes of law prescribed by the *letrados* and the often anarchic confusion of the actual societies for which the *letrados* were called upon to legislate.⁵¹

On the few occasions that popular language does appear, it is most often when an offended *letrado* inveighs against the supposed clumsiness of spoken New World Spanish or makes pointed example of its garrulous informality, above all, its “unfettered innovation,” equated with the “ignorance, corruption, and barbarism” of the mass of common people.⁵²

At the end of the day, throughout Latin America, the white, European ruling class, whether *criollo* or *peninsular*, was fundamentally defined by only two distinguishing characteristics: land ownership (and/or the right to tribute labor) and language. The absence of the need to perform manual labor signified political and economic dominance. Cultural dominance depended exclusively (and precariously) on language. Without property, without refined language, even a “white” man was at risk of plunging precipitously into the undifferentiated *mestizo* or *mulato* masses.⁵³

For all their autonomy, however, not to mention their remarkable flexibility as intellectual “guns for hire,” *letrados*, especially those who embraced, however tentatively, the republican cause, found themselves constrained by the same political maelstrom confronting all Latin Americans during the wars of independence. Even as royal power diminished and royal authority waned, *letrados* who enlisted in the cause of independence discovered that most non-white Latin Americans were loath to surrender so readily the royal protection they had traditionally enjoyed under the colonial authorities. In fact, most indigenous, *mestizo*, black, and *mulato* Latin Americans quite sensibly favored the royalists, traditionally less rapacious than the land- and labor-hungry *criollo* elites.⁵⁴

Even after the necessary concessions had been made to seduce the colored majority to the cause of independence – as early as 1816, Bolívar offered freedom to slaves who enlisted in his republican armies – the *letrados* were called upon to use their skills to keep the political and social changes attendant to independence within limits considered appropriate by the white *criollo* elites.⁵⁵ This same presumption concerning their own inherent superiority and indispensable skills led many of the *letrados* to serve the emergent wave of post-independence *caudillos*⁵⁶ as readily as they had adapted to serving the liberal republican patriots after centuries of faithful devotion to the interests of the crown.⁵⁷ The post-independence substitution of *criollo letrados* for peninsular bureaucrats in administrative posts throughout the Spanish American New World (excluding Cuba and Puerto Rico) led to other pressing needs. With independence came an expansion of state institutions, especially centered on the creation and sustenance of legislatures, provincial as well as national. Not only were there seldom sufficient funds to staff adequately these new positions, there were few if any schools to train succeeding generations of American-born *letrados*. Indeed, according to Rama, the clamor for education rivaled even that for liberty, since the “organization of an educational system was indispensable to the political and administrative order.”⁵⁸

The wisest among the *letrados*, men such as Simón Rodríguez, Andrés Bello, and (in the subsequent generation) Domingo Faustino Sarmiento and José Pedro Varela, recognized that liberty itself was impossible without writing. Consequently, public education became a central focus of the developing Latin American republics, especially after the 25-to-30-year spell of dictatorial *caudillo* rule that seemed to follow naturally in the politically and socially chaotic wake of independence. Since, after twenty years of independence struggles, Latin American economies were at best stagnant, this was not education focused on economic development – that

would come later in the century with the Positivist thrust – but rather on simply providing the essential skills of reading and writing to a sufficiently large percentage of the population to comprise an effective electorate.⁵⁹

Of course, this was no easy task in societies bludgeoned and bled by decades of civil war. If a far-reaching vision of a more flexible language was essential to the creation of national, American literatures, those actually burdened with the power of decision may be forgiven for focusing more on the basics – reading, writing, arithmetic – rather than on the sort of education that would lead people (the great majority of them functionally illiterate at any level of refinement) to think critically. This latter was the vision of Simón Rodríguez, the fundamentally influential and beloved tutor of the young Simón Bolívar, who abandoned his otherwise highly respected tutor's far-ranging perception in favor of a more immediately practical Lancastrian system of primary education.⁶⁰

Under the new, practically oriented educational regimen, “*letrados*, especially the doctors of law, became targets of criticism in a variety of venues – from the popular periodicals published in Mexico...to the broadsides and dime novels on *gauchesque* themes appearing in the Río de la Plata.”⁶¹ Several of the most severe critics were themselves intellectuals. In Uruguay, for example, the educational reformer José Pedro Varela, one of the travelers sampled, attacked lawyers as producing little of tangible value to society, merely talking, formulating laws, and covering reality with gilded rhetoric.⁶² Varela denounced “the spirit of the university [that] accepts this order of things, reserving to itself privileges and honors that it believes to be great victories, while leaving the rest of society to languish under a despotic government.”

Rationalists like Varela, soon to become positivists in their ideological orientation, criticized *letrados* for having served too eagerly the *caudillos* who ruled for some thirty years

after independence. Such intellectuals had often sought access to power at the expense of principle, flattering and promoting such tyrants as Rosas in Argentina, Páez in Venezuela, and Santa Anna in Mexico. In Colombia, wrote José María Samper in 1862, liberal and conservative intellectuals alike were so eager for control of the government that they simply alternated in power.⁶³

The point was well taken. Yet, soon enough, the same rationalist reformers who decried power-hungry intellectuals would, once having donned the newly fashionable raiment of positivism, proclaim their own indispensability to the emerging and ever more powerful centralized state. Mexico, during the quasi-electoral, thirty-year rule of “president-for-life” Porfirio Díaz – ably and eagerly served by a legion of modernizing intellectuals known as *científicos* – would come to epitomize this recurrent tendency of the highly educated to gravitate toward a power equal to their own presumption of superiority.

During the era of modernization, which began about 1880 and continued for at least two decades into the twentieth century, the growth of urban centers, export economies, and demographic expansion combined to increase demand for technical education. During this time, almost all of the capital cities of Latin American republics doubled or tripled in population.⁶⁴ Yet the cities remained as they had been conceived: bureaucratic centers, in which commerce and industry played a decidedly minor role.⁶⁵

Most of the lettered, educated elites applied themselves to one or more of three professions in which their services were essential: education, diplomacy, or journalism, of which only the last offered any real independence from government policies and financial support. “The press was the direct beneficiary of the educational reform laws that had extended literacy to new sectors of the population. ... The immediate result was a spate of opportunistic and often

sensationalist publications.”⁶⁶ Continuing a tradition rooted in the Romantic period, most newspapers and magazines had a specific political ideology and maintained that perspective in their pages. Consequently, notes Rama, “most journalists received their most important compensation in the form of political spoils – i.e., access to public employment or elected office in the wake of partisan victory – so that, in practice, their independence from the state had narrow limits.”⁶⁷

This Latin American perspective existed (and continues to exist) in stark contrast to the corresponding, oppositional U.S. myth of the “self-made man.” Despite the exceptions of the *caudillo* “man on horseback” and the supposedly anarchic individuality of certain other extraordinary Latin American men and women, Latin Americans generally had “little faith in their ability to confront and overcome the enormous weight of institutionalized power.”⁶⁸ Certainly this is true relative to the traditional U.S. myth, which perceives the individual and the power of individual effort in highly positive terms. In direct contradiction, the Latin American collective perception is based “on an acute sense of individual helplessness in the face of monolithic state power.”⁶⁹

Characteristically, Latin Americans adapted and modified European and U.S. doctrines and philosophies to suit their own political and cultural traditions. For example, it can be persuasively argued that Latin Americans rejected the individualistic Romanticism of Germany in favor of the social Romanticism of France – French author Victor Hugo was a literary lion of hemispheric proportions in Latin America – because French Romanticism was more akin to the Latin American collectivist culture. Similarly, the positivism of Auguste Comte and Herbert Spencer became widely popular in Latin America because it provided a modern and universal analysis in line with the traditional Latin American focus on corporate groups and classes.⁷⁰

The academy, long-recognized ladder of social ascendancy, began to scale new and more specific heights, providing access to new peaks of public endeavor.⁷¹ Where the university had once confined itself to producing bureaucrats, legislators, and government officials, it now broadened its interests and its scope, the better to participate in efforts of modernization and national integration. Engineers, geologists, economists, sociologists, as well as medical doctors, now took their place beside the traditional graduates in law. At the same time, in an era of increasing liberal agnosticism, the academy arrogated many of the functions previously reserved for the church.⁷² As faith in science waxed and religious belief waned, writers took it upon themselves to offer spiritual guidance to society, at least to literate society. Encouraged by such French *penseurs* as Ernst Renan (1823-92), Jean Marie Guyau (1854-88), and Paul Bourget (1852-1935), Latin American writers provided:

a secular doctrine adapted to the circumstances and partially replacing the clergy as ‘keepers of souls’ – in the phrase preferred by José Enrique Rodó to describe the central project of his literary generation. Physicians of the spirit, humanist priests for a new day, they stepped into the place left vacant by the decay of the established church, that formidable partner of regal power since the earliest days of colonization.⁷³

As self-designated spiritual guides to society, writers strove to “enhance the public dignity of intellectuals and even to cloak themselves in a sacred aura...as an antidote to the discordant materialism and spiritual bankruptcy of modern mass society.”⁷⁴ This perception of society, especially of U.S. society and values, was crystallized persuasively in Rodó’s celebrated essay *Ariel*, first published in 1900, a work that set the tone for much of Latin American literary, artistic, and intellectual production in the twentieth century to come.

This was a far cry from the “shining city on a hill” attitude with which Latin American elites had viewed the young United States – first republic of the hemisphere – a hundred years

earlier. Yet, much had changed. Although, by the end of the nineteenth century, peace generally prevailed in Latin America and both Cuba (1886) and Brazil (1888) had finally abolished slavery, U.S. imperialism, which had first revealed itself to Mexicans in 1835 (Texas) and 1845-48 (the future states of New Mexico, Arizona, Nevada, Colorado, Utah, and California), now caught the attention of all Latin America. Not only had the United States intervened in the Cuban war of independence from Spain so as to impose its own will on that island, as well as Puerto Rico, not to mention the Philippines, half a world away, Colombia had lost its northernmost province (Panama) in a politically and economically motivated fraud instigated by the United States in anticipation of constructing the Panama Canal. All this was soon to be followed by frequent U.S. armed intervention in much of the Caribbean basin.⁷⁵ Clearly, the United States now saw itself as a modern Rome and the Caribbean as its own Mediterranean “Roman lake.”

Among the first to recognize this danger was the Cuban poet/patriot José Martí. While living in the United States, sending journalistic dispatches through much of Latin America, Martí, with his concept of “*nuestroamericanismo*” (our Americanism) sounded a clarion call throughout the continent.

Martí advanced his ideas in various newspaper articles, particularly those written at the time of the First Pan-American Conference convened in 1889 in Washington, D.C. In the face of palpable evidence regarding the expansionist intentions of the United States, long nourished by the doctrine of Manifest Destiny, and in view of the unequal struggle likely to result from any resistance to U.S. imperialism, Martí appealed for solidarity among Latin Americans. The only defense against the U.S. expansionism lay in unity – both among Latin American nations and within each nation – against the common enemy.⁷⁶

Martí’s “*nuestroamericanismo*” proved consequential throughout the hemisphere, nowhere more so than in Mexico, though there in a peculiar and surprising way. Martí’s notion implied precisely the sort of multi-class alliance that he proposed in Cuba to throw off the

Iberian yoke. Such an egalitarian perspective, however, did not sit well in Mexico, understandably even more sensitive than Cuba to the likelihood of U.S. political, economic, and military intervention. Porfirio Díaz and his *científico* sycophants employed the threat from the north to squelch resentment of his rule among the lower classes. Invocation of the Yanqui menace proved persuasive for most Mexican intellectuals, who saw in it sufficient reason to justify their acquiescence in the economically and socially repressive, positivist, “order and progress” *Porfiriato*. Indeed, Justo Sierra – a leading Mexican intellectual of the day – justified Díaz’s decision to contract with U.S. railroad concerns to construct Mexico’s railway system not only for its fostering of national unity, but also as a way to avoid political and economic annoyances among powerful interests to the north, irritants that might well goad the U.S. to further direct intervention in Mexican affairs.⁷⁷

* * *

At the same time that cities were rapidly and greatly increasing in population, Latin American cultural traditions and urban surroundings were also undergoing traumatic transformation. Almost overnight, wealth generated by import-export commerce all but obliterated the familiar colonial architecture that urban elites had known in their youth, replacing it with an elegant cityscape based on the widely admired Parisian style promulgated by Baron Haussmann little more than a generation before. As a result of this modernizing impulse, lifelong residents of Mexico City, Buenos Aires, and Rio de Janeiro experienced an intense disorientation at once material and spiritual.⁷⁸ Especially in capital cities, traditional, colonial, Iberian forms gave way to the self-consciously modern, national, and *faux-French*.⁷⁹ This rapid national

consolidation and bourgeois economic expansion also favored working-class urban dwellers, providing them with new educational, social, and financial opportunities, especially available to those who organized in labor unions. Nonetheless, such modernization still depended heavily on widespread political, economic, cultural, and physical repression of the rural poor, whether indigenous, *mestizos*, recently freed slaves in Cuba and Brazil, or other marginalized, mixed-race, rustic types like the *caboclos* of northeastern Brazil, the *llaneros* of Venezuela, or the *gauchos* of Argentina and Uruguay.⁸⁰

As Rama notes, “rural cultures were everywhere withering, to one degree or another, under the extending influence of urban civilization, and everywhere urban intellectuals hurried to collect endangered oral traditions.”⁸¹ In their emphasis on preserving the essence of rural cultures and promoting a nationalist perspective, Latin American writers recapitulated a process that had occurred half a century earlier in Europe, under the influence of different methodological perspectives but in response to the same Romantic propositions (i.e., the importance of folk traditions in national identity) and, at least partially, in response to the same socioeconomic conditions (e.g., the consolidation of a bourgeois order).⁸²

Steeped in Romanticism yet eager to adopt and adapt the ideas and standards of Modernism, the high priests of Latin American culture remained resolutely urban. Leading artists of the age seemed determined to ignore the natural splendors of their own continent, preferring Niagara to Iguazú, the Mississippi to the Amazon, the Hudson to the Magdalena, Orinoco, Paraná. Though they continued to sing the praises of the American landscape, it was vistas of Anglo-, not Latin, American natural wonders that most inspired them. True, Latin American sights were seldom easy to observe, the experiences difficult and sometimes dangerous to attain, yet something beyond simple convenience and safety seems to be at issue. If the Latin American

travelers considered here had the vision and the courage to venture into a distant, unknown country (the United States) with an alien culture, wherein, for the most part, they neither spoke nor understood the language, why would they not venture into the unknown expanses of their native lands? These were, after all, much closer at hand and presumably less expensive to reach.

In part, no doubt, they overlooked the splendors of their own lands because their accustomed milieu was traditionally and tenaciously urban. In part because, as liberals and republicans, they tended to find all things Anglo-American superior to anything Latin American, which still smacked to them of the despised colonial era of Iberian domination. Thus, with their wars of independence only a few decades in the past, often with their own lands under the tyrannical rule of despotic *caudillos* (typically, not gentlemen like themselves, but hard and brutal men of the savage interior), they preferred to sing the praises of a successful republican model.

For example, the Venezuelan poet Antonio Pérez Bonalde's *Poema del Niágara* (1880) was introduced by a paean to author and subject by José Martí, who had often sung the praises of his countryman and fellow poet, José María Heredia (1803-1839). It was Heredia's own *Niágara*, an ode composed more than fifty years earlier, which would compel scores of Latin American travelers – Pérez Bonalde among them – to visit the celebrated American cataract. Though a potent precursor of poetic modernism, Martí had drunk deeply from the springs of North American transcendentalism that refreshed the likes of Whitman and Emerson, both of whom were very positively profiled by Martí in articles he wrote for Latin American publications.⁸³ In their own lands, however, few if any of the major writers of the age followed Thoreau into the wilds to live in solitude and directly experience the transcendent forces of

nature.⁸⁴ Despite the *costumbrista* vogue for local color in the fiction of the day, most Latin American writers remained essentially and determinedly urban.⁸⁵

One of the most successful, both artistically and financially, was José Hernández, author of the Argentine epic poem *The Gaucho Martín Fierro* (1872), soon to be followed by *The Return of Martín Fierro* (1879). Not only did Hernández include a prologue specifying the extensive research he had conducted concerning the dying culture of the gauchos – a tribute to the academic expectations of his urban, literate audience – he actually wrote much of his magisterial work while living in a Buenos Aires hotel immediately adjacent to the Plaza de Mayo, the central space of Argentine urban culture and political authority.⁸⁶

In the last third of the nineteenth century, as liberalism evolved into positivism and romanticism was abandoned for modernism, Latin American writers remained committed to one idea that bridged the gap between the worlds of literature and politics. As a rule, they were champions of the belief – rooted in French thought during Latin American independence, nourished by nineteenth-century liberalism, and entirely antithetical to the parallel Anglo-American notion – namely, that political affairs are best conducted by men of letters. Exemplars of this Latin American perspective are such statesmen as Domingo Faustino Sarmiento of Argentina, Benjamín Vicuña Mackenna of Chile, and José Martí of Cuba, as well as Martí's fellow anti-monarchists and Cuban patriots Felix Varela, José de la Luz y Caballero, José Antonio Saco, and Juan Clemente Zenea, not to mention such politically engaged Mexican writers as Federico Gamboa, José Lopez Portillo, Justo Sierra, Amado Nervo, and Guillermo Prieto. If in the age of modernism this Latin American ideal became more diffuse, it also came to be embraced by a more expansive array of devotees. The great majority of Latin American intellectuals of the late nineteenth century maintained that participation in politics was natural to

the literary vocation.⁸⁷ Even some fifty years into the twentieth century, the notion was so widely and deeply held that sociologist C. Wright Mills considered it “a defining factor in Latin American life.”⁸⁸

“Turn-of-the-century [Latin American] intellectuals sought to achieve a lofty perspective, where national destinies could be viewed in a universal context.”⁸⁹ Not only did they warily watch and warn of the hegemonic instincts of the United States, they also viewed with dismay the prospect of passive Latin American acceptance of European standards and values that inevitably threatened local Latin American traditions. This was a decided change from earlier liberal attempts to impose European and Anglo-American values on Latin American societies. As Martí noted insightfully: “During the years of [*caudillo*] tyranny, the republics have overcome their previous incapacity to recognize the true elements of the country, to derive from them a form of government, and to govern therewith.”⁹⁰

Likewise, increased educational opportunities expanded late nineteenth century literary circles to include, along with children of privilege, offspring of artisans and small merchants, office clerks, and even, in a few significant cases, of slaves, who generally found employment in one of two places: writing speeches and legislation for politicians, or writing journalism for newspapers and magazines.⁹¹ This was a class increasingly dependent “on government resources – whether indirectly, in the exercise of liberal professions closely linked to the state in various ways, or directly, through public employment in education, administration, or diplomacy.”⁹² As projects of national consolidation and economic expansion proceeded apace, often advancing hand in glove, whoever controlled the central state had far more resources with which to win the favor and support of intellectuals generally, and literary artists in particular.

A great many of our travelers were directly involved in the political life of their countries, and several of them first published their first-hand observations of the United States as serial installments in the periodical press, later collected and edited into books. These sometimes focused on quotidian adventures in the alien land to the north, sometimes, and more prestigiously, on the U.S. as an object lesson in political philosophy, a field of inquiry newly popular in late-nineteenth century Latin America, one that had widely displaced theology and metaphysics. As Rama points out, “The study of political philosophy normally went hand in hand with keen attention to history and often attempted to generate theories of the state applicable to Latin American circumstances.”⁹³

Since all but a very few of these travelers were male, and many of them rather young, it is worth noting that in addition to their social and political observations, they took particular and generally favorable (if often astonished) note of Anglo-American women. They tended to find the outgoing, self-confident, frankly flirtatious nature of U.S. women, especially young, unmarried women, in positive contrast to the more diffident character of Latin American women, publicly reserved by custom and habit if not nature, ever attended by a chaperone, jealously overseen by brother, father, fiancée, or husband. While Latin American travelers gallantly stipulate that the friendly, easy-going attitude displayed by U.S. women did not generally correlate to easy virtue, they nonetheless tend greatly to admire the freedom of thought, bold self-expression, physical grace, and inherent lack of fear – whether of physical peril or social approbation – reflected in the refreshing naturalness of U.S. women. Of course, one cannot help but note, the Anglo grass looked greener to these Latin observers, just as Anglo men still tend to find the coy, exotic, Latin beauties irresistibly attractive.

* * *

The great majority of Latin American travelers arrived in the United States by ship. Though this may seem an obvious fact, it is surprising how few Mexicans and Central Americans, less than a handful, traveled overland. The voyage by ship took increasingly less time as the century progressed and technology improved. For example, in 1816, Miguel Carrera Verdugo of Chile required ten weeks to complete his voyage from Buenos Aires to Annapolis, Maryland. By 1850, the Argentine Ramón Gil Navarro, embarking from Concepción in central Chile, took about seven weeks to arrive in San Francisco, gateway to the California gold fields.

Two years later, Benjamín Vicuña Mackenna of Chile – fleeing a death sentence imposed for his part in the attempted ouster of Chilean President Manuel Bulnes – took the same amount of time to reach San Francisco. In order to reach the Atlantic Coast, however, Vicuña Mackenna wisely chose to avoid the rigors and dangers of North American Indian Territory. Rather than travel overland from California, Vicuña Mackenna embarked by sailing ship from San Francisco to Acapulco (long a major port in the trade between the Spanish Philippines and Iberia). Passage from San Francisco to Acapulco aboard a coastal steamship took only a single week. From Acapulco, he traveled up from the Pacific coast by mule to Mexico City, then down again by mule to Veracruz on the Gulf of Mexico, before embarking from that city to New Orleans, an eight-day voyage by sailing schooner. In New Orleans, Vicuña Mackenna booked passage on a steam-propelled paddle-wheel riverboat, wending his way up the Mississippi, thence the Ohio as far as Cincinnati. That leg of his trip lasted less than a week. From there he traveled by canal barge, riverboat, and stagecoach to reach Boston, New York, Philadelphia, and Washington, along the way making the obligatory pilgrimage to Niagara Falls.⁹⁴

From the 1850s on, steamships diminished the romance of ocean sailing, while at the same time decreasing the required time and increasing both reliability and safety. Similarly, the North American transcontinental railroad completed in 1869 made travel from one coast to another relatively fast, comfortable, and safe. In 1876, the trip between San Francisco and New York, which in 1852 had taken Vicuña Mackenna two months to complete, attended by considerable risk and discomfort, now took Dom Pedro II, Emperor of Brazil, a mere eight days, in ease and even luxury. By the end of the century, in 1898, the Argentine foreign correspondent Eduardo Wilde made the same transcontinental journey of 3,333 miles in less than five.

In large measure due to the increasing comfort and safety of transportation and accommodation, as the century progressed, the average age of the travelers increased. During the first quarter of the century, the average age of the travelers was only thirty. By the last quarter century, the average age had increased to thirty-eight.

As the comfort, convenience, and safety of travel increased, so too did the number of women traveling. One of the first to arrive (1862) was Eduarda Mansilla de García, wife of the Argentine consul in Washington, niece of the recently deposed dictator Juan Manuel de Rosas, intrepid traveler, and an exceptionally able writer, one of perspicacity, charm, and wit.

Several travelers arrived from or continued on to Europe, visiting parts of the relatively bumptious United States as something of an afterthought on a larger and more ambitious tour of more refined and sophisticated lands. Among these were Domingo Faustino Sarmiento (Argentina), José Pedro Varela (Uruguay), Eduardo Wilde (Argentina), Vicente Pérez Rosales (Chile), and Eduarda Mansilla de García (Argentina). Indeed, it seems that the farther from the United States was the point of departure, the more likely the journey was to include other countries.

Once in the United States, until after mid-century, the primary modes of transportation were horse, horse-drawn stagecoach, canal barge, or riverboat. Although the journeys were demanding, several Latin Americans comment on the relative abundance and comparative splendor of the inns and hotels available to travelers in the United States.⁹⁵

A Spanish-language guidebook,⁹⁶ published *circa* 1859, focused primarily on New York City and State, offering detailed information on hotel accommodations, restaurants, theaters, parks, tipping⁹⁷ and other local customs, including how to avoid annoyances and dangers.⁹⁸ Yet it also provided a plethora of similarly indispensable advice concerning transportation to and from all major U.S. cities, as well as extensive data on such themes as history, demographics, commerce, climate, public buildings, consulates, banks, periodicals, telegraph companies, educational institutions, the fine arts, minerals, fisheries, forests, wild animals, salaries, customs regulations, courts, libraries, medical facilities, Catholic churches, and cemeteries, not to mention what to do on a Sunday in New York, what to expect on a boat trip up the Hudson (“the Rhine of North America”), and of course, the wonders of Niagara.

Beyond New York and its more or less immediate attractions, oceanic shipping schedules were listed for voyages between New York City and England, France, Germany, California (via Panama), and New Orleans (via Havana). The guidebook further recorded inter-urban distances, rivers, lakes, ports, canals, railroads, etc., in thirty-four states, the District of Columbia, and five territories (Nebraska, New Mexico, Washington, Utah, and Indian Territory). Some 300 pages in length, the book was also replete with advertisements, among these, pitches for English language lessons, bilingual dictionaries, bookstores, stationery supplies, jewelers, photographic supplies and equipment, steam-driven machinery of all sorts, hair dyes, rubber goods, pharmacies, homeopathic remedies, sewing machines, pianos, and firearms. The expense of compiling,

editing, printing, publishing, and selling such a product was no doubt considerable; clearly, there existed a potentially lucrative market of Latin American travelers.

Curiously, although all southern states were included in the guidebook just mentioned, Latin American travelers in my sample seem to have shown little interest in travel to states of the Deep South, except for those along the banks of the Mississippi River, readily accessible by steamboat. During the first half of the century, travel was no doubt difficult in the almost exclusively rural interior of southern states, difficult especially for the mainly urban Latin Americans who chose to visit the United States. During the years just before the Civil War, such travel was perhaps inadvisable. During the war itself, it was likely suicidal. After the war, it was undoubtedly depressing and relatively uninteresting to largely urban travelers, except perhaps to Cubans and Brazilians, both of which countries maintained the institution of slavery until the late 1880s.

* * *

By the turn of the nineteenth century, under the influence of Enlightenment thought, the centuries-long essential interest in and preoccupation with theology and metaphysics, a focus attendant to a time when the leading intellectuals of the era were almost exclusively ecclesiastics, had given way to an intellectual predilection for “useful knowledge.” By 1810, the most useful knowledge of all, useful in the sense of its being immediately applicable to the demands of life in Latin America, was that to be discovered in the intellectual and practical exploration of political philosophy. The wars of independence exhausted but by no means eradicated this intellectual focus among the (largely urban) elites, from which were drawn the political liberals of the day. Nonetheless, during the reactionary era of the conservative *caudillos* (roughly 1825 to 1855),

almost everywhere in Latin America, liberals were out of favor, out of power, and more often than not in exile from the nations whose independence they had done so much to win.

It was not until after 1850 that a second generation of liberals – educated, urban professionals, often of a literary bent – returned to positions of power and influence. Characteristically, they saw public education as essential to the formation of a body politic capable of benefiting from republican government. Thus, the doors of the academy were incrementally opened to talented and ambitious individuals whose birth had been not into elite families but into the middle, lower-middle, and even the lowest classes, indigenous and freed slaves. Although the traditionally privileged still figured prominently in their number, increasingly, the intellectual elites came to include the children of “artisans, petty merchants, [and] office clerks...”⁹⁹

By the last three decades of the nineteenth century, throughout Latin America, liberal, modernizing governments were dedicated to a process of national unification and the promotion of national identity, a commitment that demanded significantly expanded educational opportunities. Both because liberals preferred the urban environment and because conservative landowners generally held sway in the countryside, most such opportunities came to be concentrated in the cities.¹⁰⁰

With the controversy of monarchical versus republican government having been resolved in favor of the latter, the traditional, educated elites further realized that what was required now was not the sort of education favored even in the recent past: a curriculum featuring metaphysics, law, and literature. Instead, emerging Latin American nations should provide the sort of education that focused more on tangible realities, as opposed to the idealistic and spiritual concerns of early to mid-nineteenth-century romanticism. At the very least, what romanticism

remained would be less of the individualistic sort and more of the social sort favored by European writers such as Victor Hugo, Honoré de Balzac, and Émile Zola. This social awareness, in conjunction with a nationalist commitment, led, in turn, to a renewed emphasis on and preoccupation with “useful knowledge” strangely reminiscent of the Bourbon and Pombaline Reforms of the late colonial era. Such an education related directly to the conquest of the physical environment, the production of material wealth, and the general thrust toward “modernity.”

As knowledge became increasingly complex and necessarily specialized, it was obvious that few individuals, no matter their intellectual gifts or rigorous application to study, could encompass all that it was now necessary to know. Thus, many of the young men (and even some women) gradually admitted to the ranks of the elites were less interested or expert in general matters of philosophy and law than they were in the specialized fields of architecture, engineering, sociology, medicine, economics, and geology. One consequence of this new emphasis on the practical and the material, as opposed to the idealistic and spiritual, was that towards the end of the nineteenth century, many of those who traveled to the United States were less interested in matters of political philosophy, mutual respect between nations, or even national sovereignty than they were in how to advance their nations economically and technologically, in a head-long rush to join the “modern” world.

Even if one were Mexican (“Poor Mexico, so far from God, so close to the United States.”),¹⁰¹ Cuban, Nicaraguan, or Colombian – all of these peoples with territory overtly coveted by powerful interests in the United States – economic, political, social, cultural, or even military dominance came to matter less than simply being “in the game,” a player in the markets of global (read: imperialistic) capitalism. Such practically oriented travelers as Pastor Obligado

(Argentina), Francisco J. San Román (Chile), and José de Frías y Jacott (Cuba) were willing to leave political and moral issues to other, more idealistic Latin Americans such as José Martí (Cuba) and Rubén Darío (Nicaragua), both leading poets of their age. A dichotomy between those educated in rhetoric, law, and literature, on the one hand, and those educated in applied sciences, on the other, goes far in explaining why, even as U.S. foreign policy became increasingly belligerent and presumptuous, indeed rapacious, toward Latin America, many influential Latin Americans continued to view the United States favorably as a model of development, if not politically or culturally, then surely economically and materially.

In most of Latin America, the mid-to-late nineteenth century was a time of intense economic expansion, the great majority of it based on monocultural commodities and raw materials produced all but exclusively for export. Except for the War of the Triple Alliance (1865-1871) pitting Paraguay against the combined forces of Brazil, Uruguay, and Argentina, and the War of the Pacific (1879-1884), in which Chile emerged victorious against the allied nations of Peru and Bolivia, it was also a time of relative peace throughout Latin America. Even the wars that did occur can be said to have had a generally liberalizing effect. For example, although the War of the Triple Alliance had a destabilizing impact on the Brazilian Empire by greatly increasing the size, power, and influence of the Brazilian military, while providing military officers with a new sense of their own importance to the national project, many of these newly self-aware professional military men took up the Positivist philosophy of Auguste Comte.

As Tarragó points out, that increasingly popular ideology “condemned monarchy and the Catholic religion as backward and obsolete.”¹⁰² At the same time, the war had seen black slaves and freedmen swell the ranks of the army, *mulatos* serve as non-commissioned officers, and people of color generally demonstrate their loyalty to the state and comport themselves

courageously in battle. Thus, at the conclusion of the war, many military officers took up the cause of abolitionism in Brazil. By 1887, just prior to the abolition of slavery and the almost immediately succeeding end of the Empire and the proclamation of the First Republic of Brazil, military officers were flatly refusing orders to track down and capture runaway slaves.¹⁰³

Contemporaneous economic progress and peace led to demographic expansion. Burgeoning internal populations increasingly migrated from countryside to major cities, regional and national capitals alike, joined in Argentina, Uruguay, Chile, and Brazil by immense numbers of European immigrants. Urban areas flourished, to the detriment of rural development. Indeed, economic and educational opportunities abounded for the rising middle class in cities, only at the cost of economic stagnation and political repression for the rural peasantry. Yet such hardships in the countryside were hardly shared by the rural *latifundista* landowners, the *hacendados* (Mexican agro-businessmen), *estancieros* (Argentine and Uruguayan ranchers), *fazendeiros* (Brazilian coffee and sugar planters) by whom the rural poor, whether *peones*, *gauchos*, or African slaves were repressed and to whom they were constantly indebted and/or otherwise legally bound.

Generally, Latin American liberal intellectuals of the late nineteenth century deemed such social and political costs to be necessary, if not essential, to the economic and material progress they both coveted and required. Most of these apostles of modernization eagerly embraced the Positivist principles of Auguste Comte and Herbert Spencer, whose Social Darwinist theories so neatly justified the dominance of both traditional and emerging Latin American elites within their own nations. Exemplary in this regard was the Mexican historian and sociologist Justo Sierra, *primer inter pares* of the *científicos* serving the regime of “president-for-life” Porfirio Díaz.¹⁰⁴

This period of intense modernization, incipient industrialization, and import-export commerce, dependent as it was on intensified rural repression, nonetheless provided both economic and educational opportunities to the urban lower sectors, chiefly to those considered most politically volatile: organized labor. The deliberate expansion of public education, primarily if not exclusively an urban phenomenon, provided at least the hope of upward economic and social mobility, the prospect of joining an increasingly significant middle class.¹⁰⁵

* * *

To recapitulate, Latin American travelers to the United States were generally enlightened, well-educated members of the elite classes in their various nations. Many of them were keenly interested in matters of political philosophy, literature, culture, race, class, gender, economics, modernization, sociology, and technology. Several were literary lights, leading diplomats, major politicians, even heads of state, many of these consciously seeking models of political and economic development in the United States. The majority, however, were men and women of more quotidian concerns, intelligent, curious, adventurous, eager to experience first-hand the world outside their own countries simply for the fascination of the journey and the pleasure it afforded them.

In any case, the travelers to whom we have reference all chose to *write* about their observations and experiences. In that sense, at least, they were unusual, since it can safely be assumed that many other late-eighteenth- and nineteenth-century Latin Americans visited the United States and either lacked the time, the talent, or the sense of inherent authority to commit their thoughts to paper and then successfully publish their works.

As the nineteenth century progressed, it can be generally said that the fundamental interests of most of the travelers evolved from a primary concern with matters of political philosophy to a primary concern with matters of sociology, economics, and the attendant thrust toward modernity, technology, and participation in global markets. Their educational interests followed a similar course of development, from an early, wide-ranging, eclectic interest based on the study of law, rhetoric, history, and literature, to a later, more focused interest in more tangible and more specialized subjects, such as engineering, geology, agronomy, medicine, architecture, and the like.

At the same time, as the end of the nineteenth century approached, even as many Latin Americans of the emerging, middle class meritocracy cast their lots with the modernity and global markets exemplified and dominated by the United States, exceptional men of genius such as José Martí, Rubén Darío, and José Enrique Rodó – all of them echoing the doubts expressed seven decades earlier by Simón Bolívar – adopted a hemispheric perspective and warned their Latin American compatriots about the dangers and potential pitfalls of too close an alliance with the economically, politically, and militarily powerful, not to say presumptuous, “Colossus of the North.”

This dichotomy of perspective would reverberate throughout the twentieth century, continuing even to the present day.

* * *

¹ A *caudillo* is the quintessential “man on horseback,” an authoritarian leader who imposes order upon what is perceived to be political and economic chaos. During the 25-30 years following the independence wars, most of the emerging nations of Latin America were led by such men – generally from the interior provinces of their respective nations, paternalistic, charismatic, with private armies of client ruffians to intimidate political enemies and impose the *caudillo*’s will upon the populace. Generally, *caudillos* were conservative in their political instincts. Though they might themselves be educated, they had the “common touch” and so were often supported by the masses, as well as by the owners of large estates and the hierarchy of the Catholic Church. Their opponents tended to be members of the urban, educated elites. *Caudillos* could be either centralist or federalist, depending upon the political expediency of the moment; but they generally were instrumental in the consolidation of national identity. Among their primary functions were to impose order upon fragmented societies and to protect private property.

² Federico de Onís, “Introduction,” *Latin America and the Enlightenment*, Arthur P. Whitaker, ed. (Ithaca: Cornell University Press, 1942), xii.

³ *Ibid.*, xi-xii.

⁴ *Ibid.*, xiii.

⁵ Rafael E. Tarragó, *The Pageant of Ibero-American Civilization: An Introduction to its Cultural History* (Lanham, MD: University Press of America, Inc., 1995), 73.

⁶ *Ibid.*, 73-74.

⁷ Roland D. Hussey, “Traces of French Enlightenment in Colonial Spanish America,” *Latin America and the Enlightenment*, Arthur P. Whitaker, ed. (Ithaca: Cornell University Press, 1942), 30.

⁸ During the colonial period, from 1538 to 1812, a total of thirty-eight universities, twenty-five of which survived, were founded in Spanish America. Jesuits administered most of these, patterned on the University of Salamanca, itself founded in 1218. Many more *colegios* or secondary schools were also founded in Spanish America, as well as in Brazil. No universities were founded in Brazil until the early nineteenth century. Approximately 150,000 university degrees were awarded in Spanish America during the colonial era. By contrast, Harvard University, the first in Anglo-America, was founded in 1636. [Wallace Fuentes, Myrna Ivonne, “Universities,” entry in *Iberia and the Americas: Culture, Politics, and History*, 3 vols., J. Michael Francis, editor (Santa Barbara, CA: ABC-CLIO, 2005)].

⁹ John Tate Lanning, “Aspects of the Enlightenment in Brazil,” *Latin America and the Enlightenment*, Arthur P. Whitaker, ed. (Ithaca: Cornell University Press, 1942), 113.

¹⁰ Tarragó, 51. Over several pages, Tarragó cites Alexander von Humboldt, from the celebrated scientist and traveler’s *Political Essay on the Kingdom of New Spain* (London, 1811).

¹¹ *Ibid.*

¹² *Ibid.*, 52.

¹³ *Ibid.*

¹⁴ *Ibid.*

¹⁵ *Ibid.*, 53.

¹⁶ *Ibid.*, 78.

¹⁷ Ibid., 78-79.

¹⁸ Ibid., 72.

¹⁹ Ibid., 79.

²⁰ Arthur P. Whitaker, “The Dual Role of Latin America in the Enlightenment,” *Latin America and the Enlightenment*, Arthur P. Whitaker, ed. (Ithaca: Cornell University Press, 1942), 17-20. With reference to official Spanish acceptance of Enlightenment ideas and writings and their application to the New World colonies of the Bourbon Spanish Crown, Whitaker states that by the 1780s: “In Spain, that zeal for historical writing which Becker has described as one of the stigmata of the Enlightenment led to the promising enterprise of Juan Bautista Muñoz, whom [in 1779] the court commissioned to write a new history of the New World; a Spanish translation of Adam Smith’s *Wealth of Nations* was published at Madrid and was dedicated to the King’s Chief Minister; and the climax came in 1789 when the court sent out an ambitious politico-scientific mission, headed by Alejandro Malaspina, to gather data on which a thoroughgoing reform of the Spanish régime in America was to be based.” [17] Whitaker goes on to note the impact of the French Revolution and the reaction it provoked against Enlightenment thought, especially in the Spanish Empire. Still: “The first volume of Muñoz’s *Historia del Nuevo Mundo* was published in 1793; but the work was then suspended and it was never resumed. In 1795, Malaspina was disgraced and imprisoned, the reports of his politico-scientific expedition were scattered and many of them destroyed, and the [Spanish] court abandoned all serious thought of reform in America.” As it turned out, Whitaker observes: “The ferment that the court itself had encouraged could not be stopped, and, as it proved, the alternative to reform was revolution.” [19] Nonetheless, Whitaker views late-eighteenth-century Bourbon efforts at New World reform as essential precursors to political developments in nineteenth-century Latin America: “In its active role, the new Latin America inherited some of the zeal for reform, humanitarianism, and useful knowledge that had animated the eighteenth-century philosophers; and this remnant constituted the core of the Latin American liberalism of the nineteenth century.” [20]

²¹ For the views of Simón Bolívar in this regard, see Chapter Two, note 65, and Chapter Five, note 4.

²² Onís, xiii.

²³ Edward W. Said, *Culture and Imperialism*. (New York: Vintage Books/Random House, 1994).

²⁴ During the 1830s, French economist Michel Chevalier first postulated that those parts of the Americas where Latin-based Romance languages prevailed – primarily French, Spanish, and Portuguese – constituted a “Latin race” that was naturally allied with “Latin Europe,” as opposed to “Teutonic Europe,” “Anglo-Saxon America,” or “Slavic Europe.” In the 1850s, Chevalier’s notion was taken up by French Emperor Louis Napoleon (Napoleon III, r. 1848-1873). It was in his realm that the term “Latin America” was first widely used. Napoleon III was eager to rekindle and extend the imperial glory that France had experienced under his uncle, Napoleon Bonaparte. To that end, Napoleon III sought to imply a cultural connection between France and the Americas, especially Mexico, where he promoted the adventure of the Austrian Archduke Maximilian of Hapsburg, who briefly reigned as Emperor Maximilian I of Mexico (1864-67). This concept of a “Latin America” soon found favor with mid-to-late nineteenth century intellectuals and politicians in the former Spanish and Portuguese colonies, who were estranged from their colonial rulers and attracted to the manifest virtues and delights of French culture. Today, “Latin America” is generally used to refer to those independent nations of the Americas where Spanish, Portuguese, and French are widely and officially, though not universally, spoken. (French Canada and French-speaking Caribbean nations are generally excluded. Puerto Rico, though not an independent nation, is often included, as is Haiti.) Of course, the entire concept is Eurocentric in the extreme, ignoring the fact that many of these nations have large populations that primarily speak an indigenous language and/or reflect either indigenous or African cultures.

²⁵ The “Black Legend” was first described in 1914 by the Spaniard Julián Juderías in his book *La leyenda negra y la verdad histórica* (*The Black Legend and Historical Truth*). The book took issue with the prevalent, primarily British Hispanophobia and anti-Catholicism of the Early Modern period. That attitude, which served Protestant, capitalist

England the more readily to excoriate its longtime imperial rival, Catholic and mercantilist Spain, depicted Spaniards as cruel, intolerant fanatics, especially in regards to their conquest of the Americas, their administration of American colonies, and the effects of the Spanish Inquisition, portrayed as extremely prejudiced and horrifically brutal. However self-serving and hypocritical, such Anglo-Saxon perceptions of Spain and Spanish rule in the Americas were in large measure extrapolated from texts published by fervent protectors of indigenous Americans, such as the Spanish priests Bartolomé de Las Casas (*A Short Account of the Destruction of the Indies, 1542*) and Vasco de Quiroga.

²⁶ There was, however, a historically ironic aspect to late-eighteenth-century invocation of the Black Legend against Latin Americans, who were, after all, seeking to promote secular, republican government in the Americas. According to Whitaker, it is worth noting that:

“the Enlightenment does mark a new and peculiarly interesting stage in the history of the Black Legend. In its first stage, its founder, [sixteenth-century Spanish friar Bartolomé de] Las Casas, had used it to discredit secular government in America in order to establish the control of the Church over it. In the second stage, the Legend had been exploited by the foreign enemies of Spain, among whom many were Protestants seeking to discredit Roman Catholicism. Now, in the third stage, the philosophers of the Enlightenment used the Black Legend as a weapon in their assault on all revealed religion, Protestant as well as Roman Catholic; in other words, reversing the purpose of its founder, Las Casas, and broadening its field of action, they employed the Legend to discredit ecclesiastical power and establish secular power in unchallenged control of human affairs throughout their world.” Arthur P. Whitaker, “The Dual Role of Latin America in the Enlightenment,” *Latin America and the Enlightenment*, Arthur P. Whitaker, ed. (Ithaca: Cornell University Press, 1942), 8.

²⁷ Eduarda Mansilla de García, *Recuerdos de viaje* (Buenos Aires: Imprenta de Juan A. Alsina, 1882), 71; 75; 92; 97-99; 186-187. Mansilla de García was the niece of the recently deposed Argentine *caudillo* dictator Juan Manuel de Rosas, as well as the wife of the first secretary of the Argentine legation in Washington in the early years of the Lincoln administration, some thirty years after the Latin American wars of independence. Among her observations about the United States’ capital city, even at that late date: “Its streets, exceedingly wide and unpaved, were almost impassable, in summer for the dust, and in winter for the mud and snow.” [71] “In 1860, nothing was sadder and more dismal than the appearance of Pennsylvania Avenue where it entered the capital of the union...with [its] wooden shacks, others of misshapen stone; but all of them equally ugly.” [75] “Although [her destination] was situated a short distance from Pennsylvania Avenue, it was impossible not to encounter atrocious mud holes, to plunge into the deepest pits, where the wheels of the carriages would bury themselves, and sometimes run the risk of having to abandon the imprisoned vehicle...or muddy oneself up the eyes.” [92] Lamenting the lack of theaters, promenades, public monuments, commercial traffic, or tramways in this “saddest of cities,” [99] Mansilla de García notes that “the only means of locomotion consisted of some small, dirty, rattletrap omnibuses, arduously dragged along by starving, mangy, pitiful horses. Taxis were of the same caliber.” [98] “In that time, the capital of the union was considered by diplomats to be a kind of backwater, and with reason...European agents and even Americans never ran afoul of Pennsylvania Avenue...without exclaiming: ‘When will we leave this horrible city?!’” [97] In the Washington of the early 1860s, Mansilla de García observes, cows and pigs ambled freely through the streets at all hours, and she recounts with bemused astonishment the evening when, after an extended embassy soirée, a 70-year-old Brazilian colleague, seeing her home in the ill-lit city, broke a leg as he stumbled over a black cow sleeping on the steps of the Argentine legation, “under the protection of our flag.” [186-187] Translations mine.

²⁸ José Miguel Carrera Verdugo, *Diario de viaje a Estados Unidos de América*, José Miguel Barros, ed. (Santiago de Chile: Editorial Universitaria, 1996). Madison: 12, 16, 32, 92. Monroe: 16, 40, 43, 104. Astor: 63, 64, 66, 70, 71, 84, 85, 86, 109, 110.

²⁹ In a speech at New York City’s Hardman Hall on November 30, 1889, José Martí observed of Heredia: “El temple heroico de su alma daba al verso constante elevación, y la viveza de su sensibilidad le llevaba, con cortes e interrupciones felicísimas, de una impresión a otra. Desde los primeros años habló él aquel lenguaje a la vez exaltado y natural, que es su mayor novedad poética.”

“The heroic temper of his soul lent constant distinction to his verse; and with the most fortunate of asides and digressions, his vibrant sensibility carried him from one impression to the next. From his earliest years, he spoke that language, at once exalted and natural, that is his greatest poetic innovation.” [Translation mine.]

³⁰ John Charles Chasteen, “Introduction,” Angel Rama, *The Lettered City*, John Charles Chasteen, trans. (Durham: Duke University Press, 1996), xii.

³¹ Angel Rama, *The Lettered City*, John Charles Chasteen, trans. (Durham: Duke University Press, 1996), 40.

³² *Ibid.*, 58.

³³ *Ibid.*, 79.

³⁴ Tarragó, 74.

³⁵ Martí’s concept of *Nuestra América* (Our America) – that is, a self-consciously and deliberately united Latin America, as opposed to Anglo-America – appealed for Latin American unity in the face of expansionist aggressions by the United States. Martí published many articles in Latin American newspapers promoting this concept, which he presented as antidote to the self-serving intentions of the U.S.-sponsored First Pan-American Conference, convened in Washington, D.C., on October 2, 1889. He argued that, in view of the overwhelming political, economic, and military advantages of the United States against any single Latin American nation, the only defense against the long-held U.S. doctrine of a belligerent Manifest Destiny and the imperialism inherent to the Monroe Doctrine was solidarity among all Latin Americans, both among the various nations and within each nation. Internally, Martí’s radical *nuestroamericanismo* argued for political alliance across class lines, not the easiest of compromises to effect in highly stratified Latin American societies. This was especially true in Mexico, which had suffered the most from U.S. interventions, yet where Positivist *científicos* such as Justo Sierra defended the policies of Porfirio Díaz, policies that greatly benefited the elites and somewhat benefited the emerging middle class, both at the expense of the rural poor. Throughout Latin America, the middle class generally favored incremental reform over radical revolution, preferring to view themselves as capable of ascending to the exalted status of the elites rather than as struggling to avert descending to the ignominious level of the impoverished masses. [Rama, 90-93.]

³⁶ Rama, 94.

³⁷ *Ibid.*, 81.

³⁸ *Ibid.*, 24.

³⁹ *Ibid.*, 6-7.

⁴⁰ Chasteen, John Charles, introduction to Rama, x-xi.

⁴¹ Chasteen, John Charles, introduction to Rama, xii.

⁴² Rama, 15.

⁴³ *Ibid.*, 10.

⁴⁴ *Ibid.*, 11.

⁴⁵ *Ibid.*

⁴⁶ The instinct to record their observations precisely led many nineteenth-century travelers to keep diaries during their journeys. Notable among the current sample is the Argentine Ramón Gil Navarro, who daily recorded his

adventures in the California goldfields. The tradition continued well into the twentieth century, most famously in the case of another adventurous Argentine traveler, Ernesto “Che” Guevara.

⁴⁷ Tarragó, 77. As Tarragó points out, Sarmiento, although born into a humble provincial family, raised by a pious mother, and educated by his uncle, a priest, “was as elitist, centralist, and secularist as anyone can be. He not only denigrated the Spanish past of the River Plata region, but also the native Indians and the black population. He believed that in order for Spanish America to progress it needed a white population (preferably from northern Europe). In Sarmiento’s emotional way of looking at things, Spain represented backwardness, and the Catholic religion obscurantism, while England, the United States, and Protestantism stood for all that is good and all that should be adopted by progressive Spanish Americans.”

⁴⁸ Rama, ____

⁴⁹ *Ibid.*, 24.

⁵⁰ *Ibid.*, 29.

⁵¹ *Ibid.*, 30.

⁵² *Ibid.*, 31.

⁵³ *Ibid.*, 33.

⁵⁴ Javier Ocampo López “El proceso político, military, y social de la Independencia” in *Manual de la historia de Colombia* (Bogotá: Instituto Colombiano de la Cultura, 1978-79), 2: 57, quoted in Rama, 40-41.

⁵⁵ *Ibid.* According to Rama, *letrados* not only were challenged by the need for adapting to changes themselves, but also for “gradually reining in political movements that had temporarily escaped from their control, reasserting their influence over the rebellious masses and over the self-aggrandizing opportunists among their own midst as well.” Indeed, many of the less scrupulous *letrados* used federalism within the new republics as an “ideological cloak” to make demands that essentially advanced their own bureaucratic careers, at the expense of the interests of their fellow citizens. In effect, the same self-serving instincts that had only decades earlier pitted Latin American *criollo* elites against peninsular Spaniards were too often at play.

⁵⁶ For a definition of *caudillos*, see note 1, this chapter.

⁵⁷ Rama, 41. As Rama notes: “The *letrados* thus acted as an ‘adjustable bridle,’ its reins slipping easily from the hands of viceroys into the grip of the newly powerful *caudillos*, the generals on horseback who replaced the liveried servants of monarchy in the aftermath of independence. Now, the task of the city of letters was to draft new laws, edicts, regulations, and above all, constitutions for emerging independent states.”

⁵⁸ *Ibid.*, 41-42.

⁵⁹ *Ibid.*, 43-44. Moreover, the language reformers of mid-nineteenth century Spanish America assiduously applied themselves to altering the previous norms of the ossified written Spanish so jealously preserved by colonial and early independence *letrados*. The gap between commonplace speech and that of “official” Spanish, notes Rama, “presented a pedagogical problem, since it made writing more difficult to learn for speakers of the ordinary American idiom, but there was also a higher theoretical purpose for undertaking orthographic reform. Independence in matters of writing would complement the political independence already achieved and lead to the creation of a national literature.”

⁶⁰ Joseph Lancaster (1778-1838) developed a system of education that he called “monitorial.” A similar system devised by Andrew Bell (1753-1832) was called “mutual instruction.” In both such systems, students of all ages and

levels of education are taught simultaneously, with older, more advanced students helping to teach the younger and less advanced. Lancaster based his system on the belief that “he who teaches, learns.” The “Lancastrian” system allows for the rapid, inexpensive education of large numbers of students, precisely what seemed to be required during the early years of Latin American republics. Second-generation liberals, however, eschewed Lancaster’s system in favor of that promulgated by Horace Mann, in which students are divided into groups by age and taught by the lecture method.

⁶¹ Rama, 50.

⁶² Ibid.

⁶³ Ibid., 51.

⁶⁴ Ibid.

⁶⁵ Ibid., 51-52.

⁶⁶ Ibid., 56-57.

⁶⁷ Ibid., 52.

⁶⁸ Ibid., 55.

⁶⁹ Ibid. This contradiction seems to derive directly from the means with which and the manner whereby the lands of Anglo-America and Latin America were first conquered and settled. The earliest North American Pilgrims, for example, were acting in their self-interest, in opposition to the English crown and its established religion. The Spanish conquistadors and Portuguese donatary captains were acting with the blessings and best wishes of the royal houses of Iberia.

⁷⁰ Ibid., 56.

⁷¹ Ibid., 75.

⁷² Ibid., 58.

⁷³ Ibid., 78-79.

⁷⁴ Ibid., 79.

⁷⁵ Ibid., 76.

⁷⁶ Ibid., 90. As do many exiles struggling to survive in an alien culture, not to mention major literary artists, Martí showed himself to be, to a certain extent, a man of complexity and contradiction. While dedicating his life to the independence of Cuba from Spain – as well as the looming threat of U.S. hegemony – Martí was employed by a U.S. import-export firm seeking to penetrate Latin American markets. In this sense, as he would later attest, Martí had indeed lived “in the belly of the beast.”⁷⁶ [See Chapter One, Note 53.] As much because of as despite this acute awareness, Martí “came to grips with the threat that U.S. expansionism posed to Spanish American nations, whom he exhorted to shake off economic dependence and to galvanize their populations in an effort for national integrity and Hispanic solidarity.” [See Tarragó, 82.]

⁷⁷ Rama, 90-91.

⁷⁸ Ibid., 69.

⁷⁹ Ibid., 69.

⁸⁰ Ibid., 68.

⁸¹ Ibid., 63.

⁸² Ibid., 65. One measure of the impact that urban transformation had on the lives of Latin American elites was the plethora of books that now emerged to evoke a past still vividly remembered but already evanescent. Among these literary milestones were *Tradiciones peruanas* (Peruvian Traditions) by Ricardo Palma; *México a través de los siglos* (Mexico Through the Centuries) by Vicente Riva Palacio; for Santiago, Chile, *Recuerdos del pasado* (literally, “Memories of the Past;” published in English as *Times Gone By*) by Vicente Pérez Rosales; and for Buenos Aires, *La gran aldea* (The Great Village) by Lucio V. López. [See Rama, 71.]

⁸³ Ibid., 61. Indeed, late in the nineteenth century, Martí was unusual among Latin American writers in his celebration of natural themes.

⁸⁴ In this regard, Horacio Quiroga of Uruguay and Argentina, only twenty-two years old at century’s end, is a rare exception to the rule.

⁸⁵ Ibid., 61.

⁸⁶ Though Hernández had himself worked as a *gaucho* and served in the border wars, the plaza where he chose to write, at the very heart of Latin America’s most quintessentially urban capital, was (and remains) the antithesis of the rural frontier of the southern pampas. Yet, written in the eight-syllable rhythm characteristic of the rural, improvised ballads known as *payadas*, the lines of Hernández’s epic came to be proudly and passionately committed to memory by precisely the illiterate country folk he had championed from his privileged, somewhat patronizing, urban perspective. Thus, the work of a resolutely urban writer came to evoke and reflect an essentially rural national identity and culture. Historians especially sought to “glorify patriotic heroes, placing them above partisan factions and making them symbols of a national spirit,” so as to produce “a unified narrative of order and progress, a story of the gradual maturation of the nation, structured to advance the purposes of centralized power.” [See Rama, 66.]

⁸⁷ Ibid., 83.

⁸⁸ Ibid., 77.

⁸⁹ Ibid., 80.

⁹⁰ Martí, José, cited in Rama, 87 .

⁹¹ Ibid., 89.

⁹² Ibid., 88.

⁹³ Ibid., 85-86. Nowhere were leading intellectuals more drawn to the seductive realms of power than in Mexico during the thirty-five-year authoritarian rule of Porfirio Díaz, who eagerly welcomed them into his inner circle. [See Rama, 87-88]. Among the foremost practitioners of political philosophy was the historian-sociologist Justo Sierra. When not traveling in the United States, Sierra ably served as a leading *científico* and intellectual apologists for the Díaz regime. While many of his peers in other Latin American countries were railing against the hedonism engendered in what they believed was a materialistic ideology, Sierra focused on interpreting Mexican national identity, developing his hypotheses of social and political reality in a series of essays that first appeared in the periodical press prior to being published as books. Sierra’s penetrating analysis of Mexican national identity, first published as journalism, was later

presented in more permanent form. The first was the long essay “México social y político” (1899). The second, a multi-volume work *Evolución política del pueblo mexicano* (1900-1902). [See Rama, 86.]

⁹⁴ Remarkable, if not astonishing, is the fact that, of the 76 travelers here examined, at least twenty made the considerable effort to reach Niagara Falls. The falls were considered a not-to-be-missed wonder of Nature, inspiring raptures both poetic and prosaic. Yet few, if any, of these travelers had bothered to make their way to cataracts at least as marvelous within Latin America. The falls of Iguazú – discovered by Europeans in 1524, on the river of the same name, close above the Paraná, at the juncture of Argentina, Brazil, and Paraguay – disgorge at peak flow more than twice as much water as does Niagara and are at least equally as majestic, if not more so. Yet none of our sample of Latin American travelers compares Niagara to Iguazú, suggesting that none of them had yet experienced the Latin American marvel, perhaps even heard of it. Granted that travel up the Paraná was not a simple matter, neither was it impossible. The fact is that, especially in the first half of the nineteenth century, it was characteristic of Latin American elites that they tended to consider Anglo-American splendors superior to any similar marvels in Latin America. Moreover, the Cuban poet José María de Heredia’s sublime and celebrated *Ode to Niágara* had made the falls a must-see destination.

⁹⁵ “The [hotels] of the United States are renowned throughout the world for their expansive size, convenience, comforts, and elegance. The sumptuousness of many of them is almost incredible, and one can rely on all possible means to satisfy amply and promptly whatever need or whim. The usual price, from one end of the country to the other, is two or two-and-a-half dollars, and from one-and-a-half to two [dollars] in boarding houses. If the traveler requires any further room, one pays extra, the same practice pertaining at meals with regard to the wine, which is always rather dear.” *Guía del viajero en los estados unidos: libro indispensable para las personas que hablan español* [United States Travel Guide: An Indispensable Book for People Who Speak Spanish]. (New York: J. Durand, c.1859), 5-6, translation mine.

⁹⁶ *Guía del viajero en los estados unidos: libro indispensable para las personas que hablan español* [United States Travel Guide: An Indispensable Book for People Who Speak Spanish]. (New York: J. Durand, c.1859).

⁹⁷ *Ibid.*, 6, translation mine: “In America it is not the custom, as it is in Europe, to tip the help in hotels, although it is natural to do so when they are employed in some purely personal service or when the traveler fancies some rare dish that is unfortunately absent from the menu.”

⁹⁸ *Ibid.*, 301-303. Among the many pieces of sound advice purveyed in the guidebook – presented as equally valid in the populous cities of both the Americas – were the following travel advisories, translation mine:

- Avoid recent acquaintances who offer friendship too readily;
- Avoid stores with colorful banners advertising discounts, in which one sees, behind the counter, a well-dressed man, replete with cheap jewelry, who, in an obstinate voice, seems ready to ruin himself, giving away things that appear to be very valuable, such as gold watches, chains, pens, etc., for much less than nothing;
- Don’t carry much money in your wallet, and even though you may be quite expert with the currency, don’t accept bills as change;
- Avoid placing bets of any kind and any game of chance, including lotteries;
- Pay no attention to the anguished or wretched girls who, mainly at night, attempt to gain the sympathy of strangers;
- Do not frequent those offices that always provide notice of thousands of well-paying, easy jobs that are miraculously vacant...for which information you need pay only one dollar;
- Avoid disputes with drivers concerning carriage rentals, because they’re the worst. Nobody takes a hack without first setting a definitive fee;
- Don’t walk at night along dark or out-of-the-way streets;

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- Avoid crowds, especially in taverns, theaters, and at fires;
 - Don't talk much, but look at and listen to all you can;
 - Be very alert wherever you see the sign "Beware of Pickpockets";
 - Don't shout; nor smoke indoors; nor in the presence of women; nor descend stairs in a showy or boisterous manner, a widespread fault and one often noted among the nationals;
 - Always stand aside whenever you hear the shouting of firemen, and avoid any encounter with them, with as great a dread as if they were an artillery brigade;
 - Always go first to the principal hotels, then look for a more suitable boardinghouse;
 - Do not become too familiar with the female owners of boardinghouses, nor with their daughters or nieces, because they are women who usually know more than they let on;
 - Remember the adage, "When in Rome, do as the Romans do," and seek the reason behind what you see before you complain about it;
 - Don't greet a person to whom you have not been introduced, so as not to appear ridiculous, nor during a business visit speak of anything other than your business;
 - Learn the laws of the state with regards to the fair sex, unless you want a court to insist that you become a righter of wrongs before you even know what hit you.
 - In the land of "time is money," don't count on their providing any service just because you have a pretty face;
 - Promptly combat any chill whatsoever; even the slightest breeze "may not blow out a candle, but can well kill a man";
 - In matters about which he is not informed, do not trust a countryman of Don Quixote [a Spaniard];
 - Don't have trivial love affairs at home, for you will learn the outcome at City Hall.
 - Don't make too much a fool of yourself, even if you are one.

⁹⁹ Rama, 94

¹⁰⁰ Ibid., 97

¹⁰¹ This memorably sardonic phrase, a succinct lament for the geopolitical fate of the nation, is usually attributed to Mexican President Porfirio Díaz: "*Pobre México, tan lejos de Dios, tan cerca de los Estados Unidos.*" Díaz was so quoted by an Anglo-American journalist towards the end of his three-decade tenure as president. The phrase has also been variously attributed to Nemesio Garcia Naranjo (1883-1962), Mexican intellectual, journalist, congressional deputy, and Secretary of Education, as well as to Mexican President Sebastián Lerdo de Tejada, in office 1872-1876. The phrase has occasionally been rendered: "Poor Mexico, so far from God, so close to Hell."

¹⁰² Tarragó, 69.

¹⁰³ Ibid., 69.

¹⁰⁴ Rama, 86.

¹⁰⁵ Ibid., 68.

CHAPTER FOUR

THE TRAVELERS' LENS (Part One):

Ideological Foundations of Latin American Independence

The ideological roots of Latin American independence movements were secured firmly in the fertile soil of the eighteenth-century Enlightenment. As did Anglo-Americans and Frenchmen, not to mention Haitians, Latin Americans based their independence movements on the ideas of Descartes, Newton, Locke, Rousseau, Voltaire, Montesquieu, and others.¹ Significantly, however, “the Enlightenment in Latin America was much more than a mere preparation for the anti-colonialism and political independence movement of the early nineteenth century.”²

This chapter examines various interpretations of the ideological forces behind the wars of independence in Latin America, placing the independence movements in a context of intellectual history that includes not only Latin America, but also Europe and North America. It argues that, while Latin American elites were geographically isolated from direct contact with the turbulent currents of late-eighteenth-century European and North American political upheaval, they were nonetheless acutely aware of the intellectual trends of the age and astute in applying these to their own political realities when the times required action and the opportunities arose.

* * *

Latin Americans were indeed familiar with officially proscribed books such as those of the Abbé Raynal and other French *philosophes*. These books arrived in spite of Bourbon and

Pombaline reform laws, which were more often than not honored in the breach.³ Many Latin American independence leaders admired and drew inspiration from such clarion documents of antimonarchical republican liberty as Thomas Jefferson's *Declaration of Independence* in the United States (1776) and Thomas Paine's *Common Sense* (1776) or Lafayette's *Declaration of the Rights of Man and of the Citizen* in France (1789). All of these documents were published in Spanish and circulated in Spanish America. Bolívar, for one, had learned these concepts at the metaphoric knee of his tutor Simón Rodríguez.⁴ Even prior to the urge for actual independence, several Latin American writers had already demonstrated an affinity for Enlightenment ideas. Among such may be noted friar Camilo Henríquez in Chile, the Peruvian Jesuit Juan Pablo Viscardo y Guzmán, publicist Antonio Nariño in New Granada, and the most celebrated and widely traveled precursor of Latin American liberty, the Venezuelan Francisco de Miranda.⁵ The intellectual and political activities of these men validated the writings of enlightened Europeans and North Americans. Latin Americans, however, approached these ideas, and the political issues that derived from them, in ways altogether their own.

As noted by Charles C. Griffin in "The Enlightenment and Latin American Independence," since the mid-twentieth century, two major changes have occurred in the original perspective on Latin American independence, which, in reference to the Enlightenment, has come to be perceived as misleading and simplistic. The new view, promulgated by Ernst Cassirer, Carl Becker, and others, stressed the fact that the philosophical and scientific aspects of Enlightenment thought were more important and more pervasive in Latin America than were the political. This view would emphasize the impact of Descartes, Locke, and Newton over that of Montesquieu, Voltaire, and Rousseau. Moreover, to the extent that the political influence of Enlightenment thought made itself felt in Latin America, its primary effect was to support efforts

at Bourbon and Pombaline reform of the established order, efforts that might as well have suggested the benefits of enlightened despotism as republican independence.⁶

The emergence of social and economic history has also served to alter the originally prevailing view of the importance of political aspects of Enlightenment ideas. This has tended to emphasize the conflicting economic interests of groups in various colonial regimes, as well as conflicts between social and racial groups, inherently diverging interests that paved the way for ultimate Creole acceptance of independence as the most attractive alternative. At the same time, the contribution made by newly-founded learned societies has come to the fore. These societies, along the lines of the *amigos del país*, were often related to Masonic lodges, existed outside the established university systems, and afforded men so inclined the opportunity to discuss the latest developments not only in ideas, but also (and more importantly) in the pursuit of useful knowledge based on the application of human reason to practical problems.⁷

Griffin notes additional reasons for the expanded view of the impact of Enlightenment thought in Latin America. As regards the beginning of the revolutions in the Southern Cone, for example, some historians have come to view this through the lens of constitutional crisis in the Spanish empire. These writers suggest that, at the beginning, the idea of independence played no role whatsoever. In Chile and La Plata, they assert, subjects of the Spanish crown, whether Creole or peninsular, originally claimed to act in the name of their imprisoned monarch, Ferdinand VII, and maintained their right to pursue resistance to Napoleon autonomously, as did Spanish nationalists in Iberia. Only later, these writers insist, did the notion of actual independence emerge.⁸

Other historians claim that Enlightenment political thought came to Spanish America mainly via Spanish authors and Spanish liberals who opposed Creole independence. Still others

have come to emphasize the anti-autocratic traditions of the Spanish medieval heritage, according to which monarchy was limited and royal authority contractually based. Despite centuries of Habsburg and Bourbon absolutism, it is claimed, this proto-liberal tradition emerged anew as inspiration for the Spanish liberalism and constitutionalism that opposed Napoleon's invasion of Spain, whether such opposition manifested itself in Iberia or in America.⁹

Even more tenuous seems the claim made that the ideological roots of independence may be found in the writings of the seventeenth-century Jesuit Francisco Suarez, who argued that royal power, though deriving from God, was based upon the consent of the governed. Since this view was never generally accepted either in Spain or in America, since the Jesuits were expelled from America at least a generation prior to independence movements, and since university professors in Spanish America had to swear that they did not teach the political principles of the exiled Jesuits, historians who make this claim seem to be stretching somewhat more than even the unfortunate victims of the Inquisition.¹⁰

Rather than try to determine a causal relationship between the Enlightenment and Latin American independence movements, historians such as Griffin prefer to suggest ways in which the ideas of the Enlightenment were manifested during the time of independence in Latin America. This approach implies that far more significant than political theories and principles was an Enlightenment-based "faith in reason as the guide for the human spirit in its search for truth."¹¹ Faith in reason was exalted above all other authority, whether that of absolute monarchy, the Church, or classical philosophy. Well prior to the independence movements, such a faith was in evidence in the major universities of Spanish America, as well as at Coimbra, the Portuguese academy attended by scions of the Brazilian elite. Young men trained at such

institutions in the late eighteenth century became in maturity the leaders of independence movements during the early nineteenth century.¹²

Whether or not they had actually read Rousseau, Voltaire, and Montesquieu, they shared the passion of the age for useful knowledge – commerce, agriculture, history, morality – and an attendant devotion to promote public primary education. Independence leaders also tended to recognize the rights of and favor political and cultural accommodation with the indigenous populations. This was evidenced by Hidalgo in Mexico, San Martín in Peru, and the legislature of Gran Colombia. Even greater was the independence movement's commitment to the emancipation of African American slaves, who were released from bondage in Mexico, La Plata, Chile, and gradually in Colombia as well. Only in Peru and Brazil, where the institution was economically entrenched, did slavery persist beyond independence. Among the newly independent nations (except in Brazil), the slave trade was effectively eliminated. These specific policies stemmed from a fundamental basis of Enlightenment thought: the belief in progress, based on the rational application of the human mind.¹³

During the independence movements, most revolutionary governments were too preoccupied with desperate battles, personal rivalries, and precarious finances to put many policies into practice. There was, however, a general tendency for governments to try to foster economic growth and develop economic resources. Evidence of this particular commitment to the idea of progress can be found in Argentina under Rivadavia, Chile under O'Higgins, and Colombia under Santander, as well as Brazil under João VI. In these same countries, efforts were made to develop or further institutions of advanced education and culture. Similarly, several independence-era governments – Argentina under Rivadavia is a prime example – opposed the legal and ecclesiastical privileges of the established Church. In all these ways, Latin American

independence movements can be seen to reflect policies and practices of European governments during the Enlightenment.¹⁴

Nonetheless, it is important to realize that the Enlightenment's insistence on employing reason to justify political institutions does not necessarily lead to liberal republicanism and representative government, much less to full democracy. Questioning the traditional authority of Church or state could as easily, perhaps even more easily, lead to enlightened absolutism or to an essentially oligarchic constitution, as in England. It was only the Rousseau branch of political Enlightenment, as extended by Thomas Paine and others, that insisted on the ideas of the social contract, popular sovereignty, and democracy. Indeed, prior to the Napoleonic invasion of Iberia in 1808, the main impact of the political ideas of the Enlightenment had been to encourage more rational and efficient (that is, more profitable) administration of their American possessions by the enlightened ministers of the Bourbon and Braganza dynasties, chief among them the Marques de Pombal of Portugal and José de Gálvez of Spain. Ironically, some of their ambitious colonial collaborators in late-eighteenth-century projects of ever more efficient empire would later become early leaders of American independence movements.¹⁵

Prior to 1808, the revolutionary impact of Enlightenment political ideas – despite the diligent and valiant propaganda efforts of Miranda – was relatively minor. For that matter, Miranda's proposed scheme for Latin American government was not particularly democratic. In any event, the general response in Latin America to the ideas of the French Revolution, especially to its excesses – no doubt greatly exacerbated by the events of the Haitian Revolution – was decidedly negative.¹⁶

After 1808, political ideas previously perceived as radical gained increasing acceptance in Latin America. Like their contemporaries in Europe and especially North America, Latin American elites shared:

a rational approach to learning and to the solution of human problems, a concern for economic development and progress, interest in education and useful knowledge, and a tendency to clash with the principle of authority in church and state – these were all manifest at different times and places in Latin America between 1808 and 1826.¹⁷

Still, the degree of fervor with which such ideas were embraced varied widely, from the initially avid *abrazo* of Hidalgo in Mexico and Bolívar in New Granada, to the rather tepid reception in Argentina and Chile, to evident indifference in Brazil. Artigas, the ardent democrat in Uruguay was an exception, but one without direct authority during these early years. In Argentina and Chile, the Creole aristocracy were reformers insistent on political autonomy, but hardly democratic in their instincts. Despite the best efforts of such proponents of liberal democracy as Mariano Moreno, the forces of oligarchy still prevailed. Meanwhile, in Mexico, with the executions of Hidalgo and Morelos, and despite the urgings of the iconoclastic liberal Fray Servando Teresa de Mier, conservative forces under Iturbide carried the day. In most Latin American independence movements, it would take years for democratic idealism to emerge as the prevailing political opinion, and then only for a while.¹⁸

After 1815, the forces of radical democracy were in full retreat. Pueyrredón in Argentina, O'Higgins in Chile, San Martín in Peru, Bolívar in Venezuela and Colombia, while continuing to pay lip service to democratic ideals, functioned increasingly as enlightened despots, in part due to the pressures of war. Especially in war, independence leaders agreed, republics were vulnerable, weak, and unstable. Only a strong executive could effectively forestall anarchy. Especially given the social, racial, and geographical heterogeneity of the nascent republics, centralized authority had to be established and maintained against centrifugal forces that

threatened Latin American founding fathers' visions of independence. Even in Brazil, Pedro I rejected the constitution drafted by a constituent assembly in favor of one he had drafted himself, which maintained the emperor's power over the legislature. These conflicting forces of federalism and centralism, liberalism and conservatism, urban and rural – differently configured in different locations – would play out over at least the subsequent fifty years of Latin American history.¹⁹

* * *

In “The Dual Role of Latin America in the Enlightenment,” Arthur P. Whitaker points out that to study the Enlightenment in Latin America is to study it at the periphery (American colonies) of the periphery (Iberia) of its intellectual and political center – France, England, and Germany. He finds three points essential to understanding the impact of the Enlightenment in Latin America.

First, he notes that hindsight leads us to consider the Enlightenment as a socially and politically progressive force, yet in fact, it was at least equally supported in circles that were politically and socially conservative. Indeed, in its pursuit of useful knowledge, the Enlightenment was often employed “for the very purpose of fortifying the political and social status quo.”²⁰ Moreover, it was in this aspect of its ideals that the Enlightenment was most fully manifest in Ibero-America.

Second, he stresses the progress of the Enlightenment in Germany and Italy, as he finds close relations between enlightened thought in these countries and in Spain. In this regard, he

notes the important role played by Germany in advancing useful knowledge, not only in Spain, but also in the entire Hispanic world, during the latter part of the eighteenth century.²¹

Third, Whitaker's emphasis on the Enlightenment's passion for useful knowledge leads him to emphasize that existing universities "were for the most part indifferent if not hostile to the Enlightenment and, in fact, did not then carry on the research activities which were so necessary to the promotion of useful knowledge."²² Thus, he maintains that the diffusion of enlightened ideas and values depended largely on newly created special institutes and academies, among these, the Academy of Sciences in Paris and the Royal Society of London.

Bearing in mind these three key points, Whitaker proceeds to elaborate on what he perceives to be a dual role played by Latin America in regards to the Enlightenment. This duality is explained in its passive and active aspects.

The passive role is defined as "Exhibit A in the chamber of horrors"²³ of the French *philosophes*. Chief among these was the Abbé Guillaume Thomas Francois Raynal, whose immensely popular book, *Histoire des Indes*, was first published in 1770 and went through fifty-four editions prior to 1800. Whitaker sees Raynal's work as largely synthetic, an entertaining popularization of themes and ideas already prevalent among the enlightened *philosophes*. Moreover, these ideas themselves were "merely a revised edition of the Black Legend sketched in the sixteenth century by Bartolomé de Las Casas and elaborated by many willing hands in other countries in the seventeenth century."²⁴ Now, ironically and characteristically, the *philosophes* turned Las Casas's argument on its head. Where he had argued against Spanish secular dominion in the Indies, in favor of ecclesiastical efforts to protect indigenous peoples and their cultures from murderous, rapacious, and greedy conquistadors, two centuries later – after the legend had long been exploited by Protestant enemies of Spain to discredit Roman

Catholicism – *philosophes* used it to discredit ecclesiastical power generally, in a frontal assault on all faith-based religion, whether Protestant or Catholic.²⁵

The *philosophes*' fundamental assumption was that Spain and its empire were strongholds of ecclesiastical obscurantism. Whitaker sees this assumption as mistaken and notes that not even the expulsion of the Jesuits from Hispanic America in 1767 – a policy implemented in the spirit of the Enlightenment by the Conde de Aranda and others – could shake the “well-reasoned” belief of the *philosophes* that Spain was hopelessly retrograde in its social and political systems. Whitaker sees such prejudice on the part of the *philosophes* as not only deeply flawed in its logic, but also poor reward to Spaniards for their positive contributions to the Enlightenment, both in Spain and in Latin America.²⁶

He then turns to the active role that Iberian peoples played in the Enlightenment. Here, Whitaker notes that, just as the Enlightenment was waxing brilliant at its French and English cores, both countries were gaining influence in the Iberian Peninsula – France in Spain, England in Portugal. Of the two, Spain proved the more receptive to Enlightenment ideas. This meant that, in America, the impact of Enlightenment ideas was greater (and different) in the Spanish colonies than in Brazil. Spain was so receptive precisely because it was acutely aware of its decline, relative to other European nations, over the course of the preceding century. In fact, Spain was eager for new ideas, even political and religious, so long as they didn't undermine the existing order. Spain, notes Whitaker, was especially open to the Enlightenment's zest for useful knowledge. Immediate, beneficial application of such practical ideas could be made, for one obvious example, in the economically crucial mining industries of Hispanic America to increase production of gold and silver, as well as the mercury essential to the process of extracting and refining the latter.²⁷

Over the course of the eighteenth century, Spain witnessed a significant scientific revival, the foundation of several special academies and institutes, and the publication of many books that manifested the Enlightenment. Among these were the works of the prolific polymath Padre Benito Jerónimo Feijóo y Montenegro in the early eighteenth century to those of José Cadalso y Vázquez, whose writings had much in common with those of Montesquieu, towards the end of the century. Other leading lights include scientists and travelers such as the Sevillian Antonio de Ulloa and José Celestino Mutis of Cádiz, as well as the Frenchman Charles de la Condamine and the redoubtable Prussian Baron Alexander von Humboldt, along with his French associate Aimé Bonpland. All of these enlightened scientists contributed to a Latin American intellectual and cultural climate that grew increasingly open to a variety of new ideas, including, ultimately, the political.²⁸

According to Whitaker, it was the Germans more than the French or English from whom the Spanish-speaking peoples acquired what was to them the most attractive benefit to be derived from the Enlightenment: useful knowledge. In this regard, the new academies and institutes played a key role, for it was in these new institutions that the research leading to practical applications of new knowledge was accomplished. Among these was the academy of natural sciences founded in 1760 by the Conde de Peñaflorida in the Basque town of Azcoitia, close to the French border and thus providing easy access to French ideas. The academy soon enjoyed the patronage of Grimaldi, the king's chief minister, who converted it into the celebrated Sociedad de Amigos del País. Upon the expulsion of the Jesuits, the academy became a center for anti-clerical and materialistic studies, the first secular school established in Spain. Its success led liberals throughout Spain to establish similar institutions in Madrid, Valencia, Seville, and some forty smaller urban centers.²⁹

The Spanish court, in 1785, sent Fausto and Juan José de Elhuyar, both of whom had already studied in France and Germany, to pursue further studies at the German school of mines in Freiburg. Fausto de Elhuyar later organized two German scientific and mining missions to Latin America, one to Mexico, one to Peru. Fausto himself led the mission to Mexico, where he resided more than twenty years and later encountered Humboldt, who praised his contributions to the promotion of the natural sciences there. In Peru, the German mission was headed by Baron von Nordenflicht, who also spent some twenty years in Latin American residence, along with his associate, the scientist Thaddeus Haenke, who was to pass the rest of his life in South America.³⁰

Whitaker observes that when Humboldt arrived on Latin American shores, he was following a trail blazed by many fellow Germans. Humboldt rightly portrayed Latin Americans as much more enlightened than the readers of the Abbé Raynal had been led to believe. Yet, despite his valiant efforts at altering the focus of European perceptions concerning Latin America, Humboldt's accounts came too late to correct prevailing European concepts. Soon, Latin American independence movements would turn from the scientific to the political aspects of Enlightenment thought, and Europe itself would be caught up in decades of continental war.³¹

The German contribution to Spanish science, says Whitaker, is evidence of the fact that the Spanish empire was open to and eager for many aspects of Enlightenment thought, an intellectual ferment that had been encouraged and supported by the Spanish Crown. Further examples include the rise of Cartesian enquiry over the scholasticism of the past and a boom in historical writing, one of the hallmarks of the Enlightenment. A new history of the New World was commissioned by the Spanish court from Juan Bautista Muñoz; a Spanish translation of Adam Smith's *Wealth of Nations* was published in Madrid; and, in 1789, the court dispatched

Alejandro Malaspina as head of a commission to gather data on which to base a thorough reform of Spanish administration in Latin America.³²

Malaspina's ultimately ill-fated mission provides evidence of the extent to which the Spanish government was committed to enlightened principles of humanitarianism and the diffusion of useful knowledge, as well as of Italian involvement in the spread of Enlightenment principles. Like Columbus three centuries before, Malaspina was an Italian long in the service of the Spanish Crown. After six years of expedition in the New World, he returned to Madrid and proposed radical reforms in the Spanish administration of Latin America. Meanwhile, however, the excesses of the French Revolution had soured the Spanish court against their more enlightened impulses. Malaspina, denounced as an ambitious, meddling foreigner, was disgraced and imprisoned. Needless to add, the court turned a blind eye and deaf ear to any further suggestions of American reform.³³

Yet, the flame of intellectual fervor that the court itself had ignited and nurtured could not be extinguished. Revolution ultimately proved the only alternative to repressed reform. Even though the wars of independence predictably obliterated some Enlightenment ideals, enough remained to produce a positive effect on both the passive and active aspects of Latin America's relation to the Enlightenment. Thanks in large part to Humboldt, and despite the horrors of pervasive military conflicts, European opinion towards Latin America evolved to be much more favorable in the nineteenth century than it had been in the eighteenth. At the same time, the Enlightenment's devotion to reason as the basis of reform, its humanitarian values, and its passion for useful knowledge combined to constitute an ideological beacon for Latin American liberalism throughout the nineteenth century.³⁴

* * *

In “Some Inter-American Aspects of the Enlightenment,” Harry Bernstein, whose focus is on the development of inter-American relations and ideological affinities, concurs with Griffin and Whitaker in stressing the significance of useful knowledge as the Enlightenment’s primary contribution to Latin American intellectual life. “The Enlightenment in Spanish America, as in Europe,” he notes, “supplanted scholastic speculation by experimental investigation.”³⁵

Although the political and moral ideas of Jefferson and Paine were later invoked as inspiration for Latin American declarations of independence from Spain, it was less those two worthies than Franklin, that paragon of practicality, who most deeply impressed Latin Americans.³⁶ Bernstein observes that Franklin was the first North American to attain membership in the Spanish Academy of History at Madrid. No doubt, in part, this reflected his celebrity at the Bourbon court in Paris. In any event, as a result, his scientific work was welcomed in Spanish America, not only by the Spanish government, but also by Latin Americans.

At the same time, often through less official channels, North American newspapers, journals, political pins and pendants, as well as copies of the Declaration of Independence and the U.S. Constitution made their way into Latin America. This traffic in ideas had begun in the early eighteenth century with attempts by Puritan proselytizers Cotton Mather and Samuel Sewall to forge common religious bonds with Latins. Franklin epitomized the scientific avenue of inter-American intellectual life. Finally, the ideological affinities became political, “as when Mariano Moreno in December 1810 incorporated into the *Gaceta de Buenos Aires* Jefferson’s

defense of the future of Americans, as a young, virile people, written in his ‘Notes on Virginia.’”³⁷

Bernstein points out that during the generation of American independence, from 1783 to 1823, relations between the two continents developed largely in an atmosphere of war and revolution. At different times during these years, British and French blockades cut off Latin America from European markets and materials. Thus, necessity gave birth to invention; and the need for useful knowledge, not to mention war materiel and other practical resources, led to closer ties between the two Americas. In both English- and Spanish-speaking America, “practical problems were no less important than matters of rights, progress of man, and experimentalism.”³⁸

After independence was generally won, and as the nineteenth century progressed, Latin America turned back toward Europe, both for ideas and for resources; and the U.S. grew increasingly preoccupied with its own development and territorial expansion. Still, in the initial contacts between the U.S. and Latin peoples of America, attempts to debunk the “Black Legend” fostered so assiduously by the English were not only implicit, but occasionally explicit as well.³⁹

* * *

John Tate Lanning, too, has little patience with the view that Latin America was an intellectual backwater. In “The Reception of the Enlightenment in Latin America,” he argues that almost every aspect of this conventional interpretation should, on the basis of careful scrutiny, be sharply revised. Colonial-era statutes barring importation of certain books should not be taken seriously as indicative of their absence in the New World. He sees the censorship of the Inquisition as “essentially bureaucratic and ineffectual.”⁴⁰

Lanning makes two key points. First, “while almost every precursor faced both the opposition of inertia and repressive action, the Enlightenment, once introduced, prevailed over the static and reactionary forces everywhere.”⁴¹ Second:

instead of a cultural lag of three centuries behind Europe, there was an hiatus in the Spanish colonies of approximately one generation from European innovator to American academician. Indeed, as the eighteenth century passed, the gap became less and less. It was eighty-five years after the death of Descartes before Cartesianism began to be taught openly in the New World, but Newton was an accepted institution almost within a decade of his death. The pioneer work of Jean Baptiste Lamarck on evolution was published in 1802 and was the subject of academic speculation in America the next year. Between 1780 and 1800, with fair allowance for transportation and isolation, the lag ceased to exist.⁴²

As to the first point, Lanning notes that in 1791, when the Spanish government distributed a treatise on mining, it circulated at the same time a listing of the new scientific terminology recently agreed by the French Academy. Even if the Inquisition had in fact been as efficient as has too often been presumed, there still existed officially acceptable media by which to transfer and disseminate many aspects of Enlightenment thought in the Americas. These generally flourished from 1726 and the publication of Feijo’s eclectic *Cartas eruditas* to 1810 and Hidalgo’s revolutionary *Grito de Dolores*.

Moreover, Lanning deems it unfair to inveigh “against the thwarting of Enlightenment in eighteenth-century America as if it ought to have been in the eighteenth century what it is in Europe in the twentieth.”⁴³ He notes caustically that if France was so far in advance of America, why did Voltaire find it necessary to plead with his countrymen “to crush the infamous” vestiges of the old, even as Latin Americans were quietly accepting the new?

Examination of Latin American university archives reveals that colonial professors were widely and deeply familiar with existing currents of European thought. Indeed, almost

everywhere in Latin America, Enlightenment science and philosophy were regularly transmitted to university students.⁴⁴

As a result, in several Latin American colonial-era universities, for almost a century there prevailed a dual system of scientific pedagogy, one that embraced both old and new thought as acceptable hypotheses. This *de facto* policy of “double truth” can be viewed either as evidence of the powerful inertia of long-existing university statutes or as evidence of the broad appeal of Enlightenment thought, which ultimately prevailed everywhere. Meanwhile, notes Lanning, “most moderns were astute enough to blend their doctrines with the conventional formulas either to avoid disastrous open clashes or because they were actually part liberal and part conservative.”⁴⁵

Lanning maintains that Latin Americans embraced the “climate of opinion” that sought to measure all experience by the “constant and universal principles of nature.” The principle and practice of methodical doubt arose as the primary tenet of modern science, in direct opposition to the Aristotelian notion of philosophical authority. “Nothing was more terrifying to these men than the formulation of nature’s laws without reference to nature.”⁴⁶

Lanning goes on to specify several works published in Latin America that were inspired by this late-eighteenth-century devotion to Newton and measurement of all reality with reference to observable nature. Among such devotees was the Peruvian scholar Dr. José Baquíjano y Carrillo, Conde de Vista Florida, soon to become an idol of Latin American liberals, one of the first to extend his enthusiasm for Newton to include the open espousal of natural law in the realm of politics.

Toribio Rodríguez de Mendoza Collantes testified that students at Lima’s Convictory of San Carlos had studied and been examined in natural philosophy and natural law for more than

twenty years. Two years later, Newton was publicly praised for “correcting experience with calculation,” thus having repaired the defects of Descartes. “Where statute sustained outmoded tests in physics,” maintains Lanning, “the courses languished and the professors introduced the new in the old Aristotelian garb or taught it privately.”⁴⁷

American adherents of Newtonian thought rejected all that was not evident to the senses. Sensationalism, defined as the insistence that only evidence of the senses had validity in a search for truth, became the ultimate test. The Frenchman Etienne Bonnot, Abbé de Condillac, was the most celebrated purveyor of the new reasoned faith that believed only those impressions that resulted from the impact of environment upon the senses. Condillac’s numerous Latin American disciples rather naturally came to agree with Locke that “the spiritual and physical man were ‘one harmonious whole’ in nature.”⁴⁸

Lanning stresses that, although economic limitations led to a relative lack of physical experiment on the part of Latin Americans, the fundamental idea of experimental science had nonetheless triumphed, since methodical doubt was now enshrined as the hallmark of the process that led to reliable truth. Moreover, he notes, experiment was nowhere routine at that time. And, despite a relative lack of funds:

at the turn of the century, no imperial government could even closely approximate the sums spent by the Spanish government upon the expeditions of Mutis, Ruiz, Pavón, Dombey, Sessé, Moziño, Longinos, and Malaspina to discover the secrets of nature.⁴⁹

This is not to deny that there existed, especially after the French Revolution, active and organized opposition to Enlightened thought. Indeed, it was considerable and articulate, especially as the Inquisition began again to take a proactive role in Latin American intellectual affairs. In 1780, the illustrious Peruvian scholar José Baquíjano y Carrillo suffered the humiliation of having a panegyric oration of his confiscated and burned. He was later indicted

by the Inquisition for possessing prohibited books. Nonetheless, he was never actually punished until his popularity seemed to challenge that of the viceroy and invite rebellion. At that point, Baquijano y Carrillo was indeed suppressed. Yet, Lanning contends, matters seldom reached so volatile a juncture. Potential repression existed only in the danger zone between Enlightened thought and political activity in opposition to the perceived interests of the Spanish Crown.

* * *

In Alexander Marchant's "Aspects of the Enlightenment in Brazil," we learn that between 1650 and 1779, there arose in Portugal as elsewhere numerous independent learned societies, both literary and historical, outside the existing universities. Despite the occasional inclusion of the adjective *real* (royal) in their titles, they were financially supported by neither Church nor Crown. These took as their model not French but Italian societies of the time, tended to concern themselves with the glories of the classical past, and were aristocratic in two senses. First, their members considered themselves to be the intellectual elite of Portugal. Second, they often met in the palace of a nobleman and under his protection.

As Enlightened thought developed, however, these societies, some twenty in number throughout Portugal, were soon outmoded and surpassed in their importance by new groups based on a more contemporary French model. According to Marchant, "French influence in letters and criticism widely penetrated Portugal only after the *Arcadia lusitania* [under the patronage of Pombal] had superseded the [pre-existing] academies."⁵⁰

Given that Portugal was somewhat less "enlightened" than Spain, which was itself behind France, Germany, and England, even Italy, it is not surprising that Enlightenment ideas first

reached Brazil with the return of Brazilian students and other travelers. After study at Coimbra University in Portugal, many students, sons of the Brazilian elites, made their way to France – seen as a sort of cultural finishing school – before returning home to begin adult life. Partly as a result, unlike Spanish America, Brazil at this time tended to tap France, not Germany, as its font of useful knowledge.

Marchant finds two general impressions in gauging the extent of Enlightened thought in Brazil. First, contrary to an assumption previously widespread, the Enlightenment did indeed occur in Brazil. Second, relative to that in the entirety of Spanish America, the Brazilian version may be deemed small in quantity and poor in quality. If, however, one chooses to compare the Brazilian enlightenment with that which occurred in regions of Spanish America comparable in size and population, for example, Mexico alone, then Brazilian achievements may be judged as the “inferior of only a few and the equal of several regions of Spanish America.”⁵¹

In Brazil, Marchant has reference to six such academies. Four were founded between 1724 and 1759. Two were founded between 1779 and 1786. In the first era, these largely mirrored the contemporary Portuguese models; they were more concerned with classical literary and historical studies than with the study of more immediately pressing concerns.⁵²

By 1756, the future direction of Brazilian academies was indicated in the work of Matheus de Saraiva, a member of the Academia dos Felizes, which met in the palace of the governor of Brazil. His book, the *Polianthe brazilica*, “was a work of its time, a combination of medicine and history written to describe the endemic and epidemic diseases of Brazil and their remedies.”⁵³ Here we can discern the beginning of the quest for useful knowledge, for what could be more useful in the climate of Brazil than a study of tropical disease?

The next such group to interest Marchant is the *Academia dos Renascidos*. This academy, whose name was intended to protest obscurantist ideas, was formed in Bahia in 1759, but disbanded after only fifteen meetings because the governor suspected it of conspiracy against the state. Here we may find evidence of a suspicion harbored sooner in Brazil than in Spanish America, though, in the case of the *Renascidos*, it seems to have been less a political than a personal decision, as the director of the academy was out of favor with the governor. What is perhaps more instructive is that among its forty effective members were twenty-one priests, five soldiers, and one businessman. The rest were government officials. This group, too, planned to compile a collaborative history of Brazil; but its plans were aborted by the governor's pique.

Increasingly, as the end of the century approached, both official approbation and personal interest began to favor useful over abstract knowledge, applied science over pure. The contents of at least one extensive private library at this time revealed a predilection for the study of medicine, the science of assaying metals, and agriculture.

Marchant considers the 1771 founding of the *Sociedade scientifica do Rio de Janeiro* to have marked a distinct change in the nature of Brazilian academies. The Viceroy at the time, the Marques de Lavradio, in concert with his personal physician, José Henrique Ferreira, founded the *sociedade* to examine questions of natural history, physics, chemistry, agriculture, medicine, surgery, and pharmacy.⁵⁴

In Minas Gerais, in the 1780s, relates Marchant, Claudio Manoel da Costa, "as one of the best-educated men of his town, had often served the governors of Minas as secretary, but he found himself out of favor with one of them, Luiz da Cunha Menezes, and resigned."⁵⁵ Disagreeing with the governor, but unable to express his opinion freely, da Costa resorted to a model well known in contemporary Europe, that of Montesquieu's *Lettres persanes*. "In his

thirteen *Cartas Chilenas*, his invented writer describes Minas under the guise of Chile, and, sketching customs and government with detachment and malicious wit, produces a picture as strange as that of the France seen by Montesquieu's *Persians*.”⁵⁶ Da Costa's choice of ridicule as a means of political criticism, after a famous French literary model, presaged a later effort to translate, not only a poem by Voltaire, but also Adam Smith's *Wealth of Nations*.

A similarly striking example of French Enlightenment influence in colonial Brazil could be found in the library of Canon Luiz Vieira. In his collection of some three to four hundred volumes, ninety-odd books were religious, as might be expected in the library of a priest. Among these appeared works in French or by French authors, but none of them revolutionary. Two by Bousset, religious dictionaries, and other works expressing a conservative view were placed side by side with the Jesuit Claude Francois Nonnotte's *Les erreurs de Voltaire* in three volumes.⁵⁷

In 1779, a name change ensued for the *Sociedade científica*, henceforth to be known as the *Sociedade literaria do Rio de Janeiro* and now under the protection of the succeeding viceroy, Vasconcellos e Souza, but still in fact devoted to scientific endeavor, particularly applied science. By 1787, its president reported that members had successfully undertaken studies of:

an eclipse of the moon, the heat of the earth, an analysis of water, a method of extracting ink from wood, the therapeutic value of friction, and the damage done to the human system by the use of brandy and spirituous liquors. Such achievements he found especially pleasing, for he thought the purpose of any such society as his to be that cultivation of the arts from which public benefit would result.⁵⁸

As the French revolution progressed, however, and as Brazil reeled from its own rebellious plots – the “Mineiros (Tiradentes) Conspiracy” in Minas Gerais, the “Rio Conspiracy,” and the “Tailors’ Conspiracy” in Bahia – the times grew less propitious for learned societies with a French bent. The next viceroy, the Conde de Rezende, came to fear that the

Sociedade literaria was sheltering Jacobin revolutionaries. He soon shut it down and had its members arrested.⁵⁹

At the end of the century, academies and their members alike were suspected of revolutionary political tendencies. In several cases, academies were summarily disbanded and their members arrested for possession, or even suspected possession, of French political writings. Yet, despite the official repression, political agitation based on the ideas and phrases of French and U.S. libertarians became familiar in major Brazilian cities. Thus, even political elements of Enlightenment thought formed part of the discourse regarding the form that government in Brazil should take after the arrival of the Braganza court in 1808 and – after his famous “Fico!” – similarly significant in determining the form of government under Dom Pedro I.

* * *

Examining the influence of French works throughout Latin America, Roland Hussey (“Traces of French Enlightenment in Colonial Hispanic America”) concurs with Marchant concerning the connection between the increasingly political bent of French Enlightenment philosophy, which had evolved from moral philosophy to political economy and the late-eighteenth-century political conspiracies in Brazil. Although intellectual life there was less developed than in Spanish America:

the presence of many men in Brazil who had studied at Montpellier, and of a few like Manoel Ferreira da Camara Bittencourt e Sá, who had been in Paris and elsewhere in Europe, would justify the assumption of [a French] influence. It can be proved chiefly in the existence of a French, or ‘Arcadian,’ school of literature, in records of conspiracies, and in the notable activities of secret societies.⁶⁰

Hussey finds that the numerous secret societies, ostensibly for literary purposes, often had a political tinge and some were “almost certainly” Masonic. He notes that ten Masonic lodges existed in the French university city of Montpellier when it was a magnet for Brazilian students, not to mention those from Portugal. Though it is difficult to prove, some scholars maintain that there were Masons in Rio de Janeiro as early as the mid-eighteenth century, and that they backed the Mineira [Tiradentes] conspiracy of 1789.⁶¹ Hussey believes that the Tiradentes conspiracy, despite some French literary inspiration, was based more on the tangible example of the United States than it was on French abstractions. Once the French revolution broke out, however, French influence became the stronger.

The conspiracy at Rio (1794) brought out charges that the accused, at their Academy, “always talked of France and its rebellion with praise, always attacking religion,” and that they spoke “with approval of the present regime in France.” The conspiracy of Bahia (1798) had the avowed purpose of establishing a “democratic government” and “shows plainly that French political ideas were growing.”⁶²

Turning his attention to Hispanic America, Hussey finds that, although English influence was strong in Mexico, Chile, and La Plata, French influence was almost everywhere greater than that of any other foreign nation. An obvious if essential caveat is that, in all countries, outlying provinces were less affected than were major cities; yet French influence prevailed widely, even beyond urban centers.⁶³

This holds true even though the Enlightenment – despite a French basis in the works of Bodin, Montaigne, Descartes, and Gassendi – had English sources in the thought of Bacon and Newton, significantly in the “sensationalism” of Hobbes and Locke, especially as popularly interpreted in Spanish by Padre Feijóo and furthered by the French Abbé de Condillac. Early on,

French Jansenism, however theologically conservative, contributed greatly to the demise of Aristotelian authority, ultimately to be replaced by reliance on knowledge acquired through the senses.⁶⁴

Like other scholars, Hussey takes pains to point out that, contrary to prejudicial assumptions of the *leyenda negra* fostered mainly by the English, and even though Portugal was behind Spain in this regard, the Enlightenment was widely current throughout Iberia:

The Spanish Jesuit Antonio Eximeno was an enthusiast for Locke and Condillac. The Peruvian-born Olavide and the Francophile Aranda, both of them Masons, were typical of a host of enlightened men in Spanish office. The Spanish government offered less opposition than might be supposed, though it proscribed violently heretical or revolutionary writings, and its policy grew more rigid at the time of the French Revolution.⁶⁵

The Indexes of 1790 and 1805 prohibited all or part of the works of numerous enlightened writers. “But most of the decrees appeared after the named works had long been in circulation, and were only slightly effective.”⁶⁶

After listing some twenty writers whose works were in part or in whole prohibited in Spain and Hispanic America, Hussey compiles an equally long list of like-minded authors whose works were apparently never proscribed. Moreover, “one or more of those of Bossuet, Brisson, Buffon, Condillac, Filangieri, Hume, Jaquier, La Fontaine, Locke, Marmontel, Montaigne, Pascal, Verney, and Voltaire were published with Spanish imprints.” While admitting that some of the imprints may have been false, Hussey astutely notes that they would not have been published in Spanish at all unless publishers had felt assured of a Spanish-speaking market.⁶⁷

Moreover, he emphasizes, by about 1770, enlightened doctrines had become the norm in Spain, as evidenced by the fact that Spanish universities, finally including even the venerable Salamanca, had begun to modernize curricula to include the philosophy of Bacon, Locke,

Gassendi, Descartes, Newton, and Condillac. By then, Hussey maintains, the Inquisitors themselves had become “about as much Jansenists, or better said, Voltairists, as the suspects.”⁶⁸

As for Portugal, where cultural and intellectual contact was more with England than with France, the thrust to modernity was weaker than in Spain; but changes were nonetheless under way. Hussey notes that even unsuccessful attempts to modernize university curricula demonstrated a familiarity with the writings of Bacon and Newton. Later, from about 1750 to 1777, mainly under Chief Minister the Marques de Pombal, notable advances occurred. Pombal’s *Arcádia de Lisboa* was meant precisely to foster the thought of the Enlightenment; and the new doctrines, especially those in the more useful and less controversial natural sciences, spread rapidly and widely. In 1772, five years before Pombal’s removal from office, a new statute ensured they would be taught at Coimbra University.⁶⁹

Returning to a favored theme, Hussey observes that Freemasonry, which had first entered Portugal some forty years before, was by now common among army officers and members of the elite. Although both enlightened thought and Freemasonry were persecuted during the political reaction that occurred upon the fall of Pombal, neither disappeared. Indeed, in 1779, Pombal’s *Arcadia* was succeeded by the new *Academia real das ciências*; and Portuguese Freemasons were awarded a national Grand Lodge in 1804.⁷⁰

Having accounted for the Enlightenment in Iberia, Hussey then asks how these ideas came to Latin America. The answer, he contends, is primarily through the legitimate and well-organized book trade. Also significant was the great number of merchants, scientists, and other emigrants from Iberian shores, not to mention the exclusive coterie of well-educated Americans who traveled to Spain, Portugal, Italy, France, Germany, and England. Especially in Brazil, the lack of a university:

caused a large proportion of the intellectuals of that colony to attend Coimbra, often with further study at Montpellier and sometimes elsewhere in France. Spanish Americans who studied or traveled in Europe vary all the way from obscure scholars to later leaders for independence.⁷¹

“Ideas,” observes Hussey, “were ineradicably carried in migrating heads, and scientific apparatus and books made part of many men’s baggage to America.”⁷² Moreover, during the last half-century, few high officials who were sent to America, whether of Church or State, were themselves reactionary. Indeed, “so many of them revealed modernism, and insistence on experimental science in their comments on education, that they must have belonged entirely to the Enlightenment.”⁷³

Within the colonies, Hussey considers that foreign contacts were also strong. Contrabandists, for example, were an almost constant presence nearly everywhere. During periods of war when trade with Spain was cut by blockade, they even achieved a quasi-legal status. Fully legal, indeed often sponsored by the Spanish Crown, were the voyages of discovery and the countless scientific missions that occurred during the late eighteenth century. These brought to Latin American shores such learned Europeans as Frezier, Bougainville, Feuillé, La Condamine, Jussieu, Chappe d’Auteroche, Haenke, Nordenflycht, Helm, Loeffling, Jacquin, Humboldt, and Bonpland. Finally, in the very early nineteenth century, French expatriates from Louisiana, after annexation by the United States, and Haiti, after revolution, often found refuge in Cuba, Venezuela, and Mexico.⁷⁴

Many of these French [and other European] contacts,” observes Hussey, “inseminated Hispanic Americans with the Enlightenment. Once sown, it spread widely among Americans who had never been in Europe and perhaps had never seen a Frenchman. The Peruvian Peralta and the Mexican Alzate never left their native lands, but they corresponded with members of the Academy of Sciences in Paris after contacts with French visitors.”⁷⁵

Not to be dismissed was the simple traffic of ideas and books among learned Latin Americans. This occurred regularly, whether in periodicals, discussions in cafés and salons, more formal literary associations, or through the mutual borrowing and lending of books. Records of the Inquisition make frequent mention especially of such habits of informal lending libraries:

One can only speculate on how many other cases escaped detection, as he reads that in 1768 the receiver of the tribunal of the Inquisition in Mexico sold books seized from others as prohibited, and that the Argentine Maciel, as Comisario of the Inquisition in Buenos Aires, read the works which he seized from others.⁷⁶

A reading knowledge of French and the use of French books were common among the elites during the last fifty years of the colonial era. So fashionable did French culture and ideas become that “French ideas and ideals were warmly advocated or admired by many who knew them only through intermediaries.”⁷⁷

Even before the half-century mark had been reached, the eclectic Feijóo was widely read and greatly admired. Jesuits in Quito seem to have taught Descartes, Newton, and Leibnitz by 1736. In La Plata, Muriel was advancing similarly enlightened ideas by 1749. In his 1748 account of an earthquake in Lima, the Peruvian José Eusebio de Llano Zapata made reference to Boyle, Gassendi, Duhamel, Godin, and the *Memoires* of the French Academy of Sciences.⁷⁸

Over the next quarter century, several Latin Americans, among them Llano Zapata, starting in 1758, began to attack the concept of Aristotelian authority. Others soon joined his effort in Peru, Venezuela, and Buenos Aires.

As the century grew older, focus on the works of the founders of the Enlightenment was gradually supplemented, if not supplanted, by those of the developers of enlightened ideas, especially Condillac and the natural scientists. At the same time, Latin American scholars and their students became almost synonymous with the numerous politically and economically liberal *Sociedades económicas de amigos de la patria* (Economic Societies of Friends of the

Country) that were increasingly founded throughout Hispanic America during the last years of the colonial era:

The flowering of all that had gone before occurred after 1775. Many of the scholars already named lived on, and were joined by a galaxy of now famous teachers and editors: Rodríguez de Mendoza, Baquíjano and Unánue in Lima; Mutis, Caldas, and Socorro Rodríguez in Bogotá; Espejo in Quito; Terrazas in Chuquisaca; Salas in Santiago; Montero and Chorroarín in Buenos Aires; Marrero in Caracas; Caballero in Havana; and Jacobo Villaurrutía in Guatemala and Mexico. Around them clustered satellites hardly less brilliant; from their classrooms came the famous generation that won their nations' independence....⁷⁹

* * *

In *The First America: The Spanish Monarchy, Creole Patriots, and the Liberal State*, D.A. Brading takes as his overarching theme the emergence of Creole patriotism during the eighteenth and early nineteenth centuries. He sees Creole intellectual self-awareness (and self-defense) as natural responses to European Enlightenment texts that denigrated America and Americans, particularly Spanish Americans.

Various European “enlightened” writers in the mid-to-late eighteenth century held that the texts based on eyewitness observations by Spanish conquistadors and Indians alike were unreliable guides to the actual history of Spanish America. Moreover, they maintained that the New World itself was unhealthy and degenerate in terms of geology, flora, fauna, and the mixed-race humans it had produced. To some extent, this included most if not all of the Creole elites. At much the same time, Creole elites in Spanish America were inundated with new waves of largely Catalonian and Basque immigration, with such *peninsulares* – however actually inferior they might be to American contestants – snapping up the plum administrative positions under Bourbon reform measures.

Denied opportunities for advancement in the secular field, Creoles turned in great numbers to the ecclesiastical. Moreover, scorned and disdained by French, English, and Spanish alike, Spanish American Creoles looked to the ancient past, particularly to such texts as Fray Juan de Torquemada's *Monarquia indiana* and *Comentarios reales de los incas* by the Inca Garcilaso de la Vega, to validate their own sense of "nostalgia for both the heroic epoch of the conquest and the exotic grandeur of the native empires."⁸⁰

Brading's purpose is to demonstrate that:

no matter how much Spanish America depended on Europe for its art forms, literature, and general culture, its chroniclers and patriots succeeded in creating an intellectual tradition that, by reason of its engagement with the historical experience and contemporary reality of America, was original, idiosyncratic, complex, and quite distinct from any European model.⁸¹

Brading traces at some length this Creole quest for an American identity, distinct from the Spanish imperial presumptions and the French and English intellectual arrogance alike. He examines the works of several late-eighteenth-century European "enlightened philosophers," among them the Spaniard Antonio de Ulloa, the Englishman William Robertson, and the Frenchmen Corneille DePauw and Georges-Louis Leclerc, Comte de Buffon, as well as their notorious compatriot, the Abbé Raynal. The thesis they may all be said to have held in common is that America and Americans, whether Indian or Creole (not to mention African), were degenerate and inferior as compared to Europe and Europeans. "For the Spanish Americans," notes Brading, "still subject to the Bourbon dynasty, the Enlightenment's attack proved all the more hurtful, since its combination of climatic determinism and historical skepticism wounded their patriotic tradition at every point."⁸²

Three Creole patriots in particular rose in defense of their hemisphere's physical and cultural heritage. While noting the absence of a Peruvian champion, Brading specifies the

patriotic responses of Juan de Velasco, an Ecuadorian; Francisco Javier Clavijero, a Mexican; and Antonio de León y Gama, also Mexican. All three men were Jesuits; Velasco and Clavijero were both exiled in Europe.

In 1789, Juan de Velasco, in his *Historia del reino de Quito*, launched a fierce attack against the insulting attitude of the Europeans, that “modern sect of anti-American philosophers” who devised “chimerical systems.” In response to their charges concerning the inferiority in quality and quantity of American species of fauna, Velasco compiled extensive lists of animal species present in Ecuador alone. Whether in Europe or America, he noted, size and strength of species varied by province, not to mention kingdom or hemisphere; so it was impossible to generalize. Velasco defended the Indians, maintaining that good and evil character could be found in every climate. Especially in the highlands, natives were healthy and hardworking, appearing ignorant only for lack of access to education. He even cited cases of Indians who were more than qualified to attend university had the law permitted them to do so. Their language was sufficiently subtle to express abstract concepts of Christian theology. In their own religion, they worshipped a Creator and believed in the immortality of the soul. Robertson’s assessments notwithstanding, what need had they for commerce or private property, when the Inca empire had been organized as an extended family, with all members subject to the paternal authority of the Inca? The empire boasted more than twenty cities, the remains of which could be found in every part of the Andean highlands. No one who had seen these could ever doubt that Peruvians had been “cultivated and civilized for many centuries.”⁸³

Francisco Javier Clavijero, a Mexican Jesuit exiled in Italy, composed his *Historia antigua de México* (1780-81) “to serve my country in the best possible way and to restore splendor to a truth which has been obscured by an incredible mob of modern writers on

America.”⁸⁴ Robertson was a particular target for Clavijero. He had to “vindicate the Mexican tradition of enquiry into the native past in face of a seemingly authoritative, often critical restatement of the imperial school’s perspective.”⁸⁵ To do so, he discredited the historians of the Baroque era in whom Robertson had invested, in favor of early Franciscan writers such as Sahagún as well as later authors such as Siquenza y Góngora, Gemelli Careri, and Boturini. In particular, he praised the work of several sixteenth-century Indian and *mestizo* historians, whose manuscripts he had studied in Jesuit libraries.⁸⁶

Clavijero’s complex and subtle work succeeded in defending the character and status of the Mexican people, Creole and Indian alike. He convincingly endowed his country with a distinguished, even glorious, past. At the same time, he masterfully defended the historiographical tradition of New Spain, especially the unique availability there of codices and manuscripts otherwise inaccessible to historians. At every turn, Clavijero took pains to “affirm the veracity, sophistication, and variety of Indian ‘paintings.’”⁸⁷ In all, he presented a persuasive image of Tolteca-Mexica society as a civilization.⁸⁸

Antonio de León y Gama published the first systematic interpretation of the monolithic sculpture of the goddess Coatlicue and the great stone disc unearthed in the *zócalo* of Mexico City in 1790, since then come to be known as the Aztec Calendar. In the words of the professor of scholastic theology who, as official censor, approved of León y Gama’s work, *Descripción histórica y cronológica de las dos piedras*, the text ably refuted the writings of Raynal, Robertson, Buffon, de Pauw and other “enlightened philosophers” who had sought to place “the Indian nation at the level closest to that of the beasts and the most stupid brutes.”⁸⁹ According to Brading, León y Gama’s research was in large measure based on the writings of sixteenth-century native annalists, who all had written in Nahuatl. León y Gama substantiated the claim

made by Clavijero that Mexico itself contained sufficient sources to reconstruct its ancient history.⁹⁰

Speaking specifically of Clavijero and Garcilaso de la Vega, Brading provides a characterization equally applicable to all the Creole patriotic historians:

Their common enemy was the imperial tradition of historiography that started with Oviedo, Sepúlveda, and Gómara, reached an early climax with Acosta and Herrera, only to be revived and restated by Pauw, Buffon and Robertson. To establish the image of the Incas and Aztecs as civilized nations, they followed Las Casas in framing a comparison no matter how moderate, with the Romans and Greeks. Indian society and religion was purged of all demonic associations and its natural virtue brought into high relief.⁹¹

Brading maintains that the emerging tradition of Creole patriotism – which may be considered a New World enlightened response to European Enlightenment attacks – set the social, cultural, and intellectual stage for the more overtly political writings of the independence era. He takes care to notice that in the writings of Alexander von Humboldt (a paragon of European Enlightenment virtues and so a credible eyewitness whose testimony could not easily be dismissed) – especially in their praise of the erudition of Creole elites and the vigor of Latin American geography, flora, and fauna – prepared the field for Europeans to more readily accept the ideas and ideals promulgated by Latin American patriots during the first two decades of the nineteenth century.

In support of his argument, Brading examines the intricately intersecting lives and writings of several Creole patriots and other supporters of the cause of Latin American independence, among them, Juan Pablo Vizcardo y Guzmán, (Peru); José María Blanco y Crespo, a.k.a. Joseph Blanco White, a native of Seville; Mariano Moreno (La Plata); Manuel Lorenzo Vidaurre (Peru); Dominique de Pradt, a Frenchman; Miguel Hidalgo y Costilla (Mexico); José María Morelos (Mexico); Fray Servando Teresa de Mier (Mexico); and “The Liberator” himself, Simón Bolívar (Venezuela and Hispanic South America).

Over the fifty years from 1780, when Viscardo y Guzman published his *Carta dirigida a los españoles americanos*, the first public call for Latin American home rule, to 1830, when Bolívar died, Brading traces the impact of both Old World and New World Enlightenment ideas and values on men who were personally involved in the independence movements. Ironically, in this pantheon, it is the supreme being, Bolívar, who proves least the exemplar of a specifically Creole patriotism. Indeed, as Brading notes, between the ages of sixteen and twenty-three, the wealthy young man who would come to be known as “The Liberator” spent almost seven years imbibing the exhilarating waters of European enlightenment directly from their sources, as he and his tutor, Simón Rodríguez, assayed a European Grand Tour through Spain, France, and Italy, partaking of European society at the highest levels. During these travels, the young Bolívar avidly studied the canonical texts of the Enlightenment, which, along with the events he witnessed, led him to pledge allegiance to “the creed of classical republicanism.”⁹² Moreover, Bolívar’s classical republicanism, Brading observes, entailed far more than the mere repudiation of monarchy. His was a secular philosophy holding that true virtue could be achieved only as an intellectually engaged and politically active citizen of a republic.⁹³

As regards the irony of the Old World classicist Bolívar’s being the paragon of New World Creole virtue, Brading leaves the last word for Enrique Rodó, who, some eighty years after the end of the independence era, remarked of Bolívar that The Liberator:

combined the roles of Artigas, San Martín, and Moreno. In terms reminiscent of Carlyle, Rodó concluded that Bolívar ‘personified all that is characteristic and essential in our [Latin American] history. He is the clay of America moved by the breath of [European] genius.’⁹⁴

* * *

In *Democracy in Latin America, 1760-1900*, Carlos A. Forment examines the tension between reason and passion in Latin American societies. Forment presents a system of colonial administration that deliberately divided Latin American society along racial-ethnic lines and on the basis of corporate estates. Forment notes that, according to Alexander von Humboldt, this was a socio-political strategy used by the absolutist Spanish state, especially the Bourbon state, to maintain law and order.⁹⁵

Forment observes that, given this state of social dissension, religious confraternities tended to provide the single most important and most common type of association in Latin America. Although they were restricted to members of the same racial-ethnic stock, and often comprised of people in the same profession or trade, such confraternities provided elites and commoners alike a space in which to socialize outside their homes and places of work. This contributed to the Latin American tendency to “make sense of their differences in public life” on the basis of Catholic terminology, “in the same way that today most scholars and citizens resort to economic terminology to make sense of theirs.”⁹⁶

Catholic doctrine recognized and sought to reconcile the difference between “divine determination” and “human agency.” Thus, within the Catholic world – especially given the Enlightenment’s devotion to man’s exercise of reason based on experienced sensation – the tension between rational faith and irrational passion was received as far more than an individual dilemma. Before Latin Americans could successfully entertain the notion of independence, or even home rule, it was essential for them to demonstrate that they were sufficiently rational to be able to direct their own political affairs.⁹⁷

Unlike European writers such as Buffon, Robertson, de Pauw, and others, who had claimed that Latin American insufficiency was the result of biological and natural factors,

Spanish officials of Church and state saw the problem as endemic to Latin American culture and social institutions. Significant among these were social habits of interracial intimacy (indigenous or African wet nurses for elite children) and outright miscegenation, for centuries a staple of colonial life. In this regard, Forment notes:

in the late 1770s, state officials across Latin America approved and implemented the Royal Pragmatic Code, aimed at curbing interracial and interethnic breeding. From that point on, children would have to present evidence documenting their racial-ethnic stock and secure authorization from their parents and parish priests.⁹⁸

Under these guidelines, indigenous peoples – called the “natural ones” – were considered “irrational” and legally treated as underage minors would be among the “people of reason.” Indeed, it was held by Spanish officials that colonial peoples as a whole did not yet meet the criteria for a “society,” which was described by Spain’s Royal Academy as a “gathering of rational persons.” Thus, in the late eighteenth century, Latin Americans and the lives they led were consistently portrayed as irrational and, consequently, unworthy and incapable of self-government. Adding insult to injury, according to the official Spanish perspective, “commoners and plebeians in Spain were deemed higher up in the ‘the Great Chain of Being’ than any colonial person.”⁹⁹

This oppressive state of affairs, Forment suggests, was a significant factor in the ultimate choice for independence. As early as 1780, in his *Carta dirigida a los españoles americanos*, Viscardo y Guzman had proclaimed:

Spain has been a malevolent tutor, and has grown accustomed to living at the expense of its pupils. She is terrified that the time will soon come when nature, reason, and justice require that we put an end to this tyranny and demand emancipation. Nature has placed a vast ocean between us to separate Peru from Spain. A child who lives far away from its parents would be a dolt if it always waited to hear from them before deciding anything.¹⁰⁰

Nonetheless, Forment maintains, Latin Americans were at pains to explain themselves in Catholic terms and to demonstrate their “rationality.” They accomplished this through

application of the Jesuit doctrine of probabilism, derived in the sixteenth century in response to the European discovery of the New World. In accordance with probabilism, the Church encouraged believers of clear conscience:

to exercise their judgment and follow the most ‘probable’ path toward the good when dealing with situations that were not adequately accounted for by any existing doctrine. When dealing with novelty, practical judgment was a better guide to human affairs than religious dogma.¹⁰¹

First promulgated by Jesuits, the doctrine of probabilism was nonetheless taught by Franciscans and other orders, as well as secular clerics, throughout Latin America. By the time that orthodox theologians (mainly Jansenists) and Spanish officials had conspired to expel the Jesuits from Latin America and campaign against the doctrine as sacrilegious, seductive, and subversive, it was too late to turn the tide. Probabilism was so embedded as a social and moral habit among elites and non-elites alike that officials of Church and state were unable to overcome its “pernicious” effects. Forment argues that it was precisely this doctrine that provided Latin Americans with “the narrative resources to proclaim themselves rational adults.”¹⁰²

Moreover, examining uprisings in Mexico and Peru, he argues that it was the theological and social habit of probabilism, at least as much as the competing political ideologies of regalism vs. communitarianism, that, after the French invasion of Iberia, profoundly altered the perception of self for Latin Americans and encouraged them to proclaim not only their right to be respected as rational adults, but also, ultimately, their political independence. Thus, Forment points out how the Enlightenment norms of the value of human reason and direct sensory experience, filtered through a Catholic worldview and applied to local situations, decisively impacted independence movements in Latin America.

* * *

In *How to Write the History of the New World: Histories, Epistemologies, and Identities in the Eighteenth-Century Atlantic World*, Jorge Cañizares-Esguerra traces the development of “patriotic epistemologies” that led to the formation among Latin Americans of identities separate from those of their Iberian metropolises. He seeks to discover how the idea of an America distinct from Spain or Portugal began to emerge in the minds of Latin Americans before they even began to consider the possibility of independence.

In a wide-ranging study, Cañizares-Esguerra takes much of his inspiration from Brading, especially the latter’s concern with Creole patriotism, for example, his study in *The Origins of Mexican Nationalism* of the work of Francisco Javier Clavijero. Cañizares-Esguerra accepts Brading’s thesis that Creole patriotism originated in the late sixteenth and early seventeenth centuries, when the Crown reneged on its earlier commitment to foster a class of Spanish landed nobility in America, as well as the subsequent Creole focus on the secular branch of the Church, which they came to dominate. Stressing that such clerics as the Ecuadorian Juan de Velasco and the Mexican Clavijero typified the Spanish American antiquarians who sought to refute the views of such skeptical Europeans as Buffon, DePauw, and Robertson, Cañizares-Esguerra notes that “the historiography that the clerical Creoles produced sought to transform the ‘colonies’ into ‘kingdoms,’ part of a loosely federated Spanish universal monarchy, each endowed with a glorious past. Clavijero’s history of ancient Mexico was no exception.”¹⁰³

Controversy increased during the mid-to-late eighteenth century, when enlightened Europeans such as Buffon, de Pauw, Robertson, Raynal, and even Adam Smith asserted that early Spanish witnesses to Amerindian societies had been either mistaken or intentionally lying.

In 1776, an article by the [Dutch] geographer Samuel Engel proposed standards for evaluating the trustworthiness of travel reports. He, too, argued that early Spanish accounts were rather less than credible:

[Raynal's] argument was simple: ignorant soldiers and clerics had been the first to explore America. Had philosophers such as Buffon and Montesquieu visited the New World while it was still in its pristine, unspoiled state, knowledge of its lands and people would have survived. Unfortunately, however, the first Europeans ashore were ignorant religious fanatics, who not only failed to understand the peoples they encountered but bludgeoned them to death. The unreliability of the early European reports lay in the nature of the witnesses.¹⁰⁴

Raynal insisted that unless “philosophical” observers (ideally if not exclusively French and English) were allowed to enter Spanish America and study its ruins, the histories of indigenous peoples would surely be lost forever. Battle was joined over the crucial issue: upon whose sources and whose authority should Latin American history be written?

Cañizares-Esguerra notes that early-eighteenth-century histories of writing had already discredited non-alphabetic sources, largely because Egyptian and Chinese pictographic sources challenged the authority of Christian Biblical interpretations. Consequently, non-alphabetic scripts of Mesoamerican and Andean peoples had come to be similarly derided and linked in European thought with primitive and consequently unreliable observations. Witnesses never before doubted were suddenly considered to be untrustworthy.

Spain and Spanish officials, far from contesting the enlightened theories of the French and English, actually “took the lead in the effort to do away with old sources and narratives on the American past.”¹⁰⁵ In the process, Bourbon monarchs and their colonial officials conspired to denigrate much of the previous scholarship accomplished by early colonial authors.

Spanish American scholars, mainly Creole clerics, disputed the Euro-centric perspective, arguing that, if Latin American history had been misunderstood, it was because early European

observers had lacked the requisite linguistic skills and practical knowledge of Native Americans correctly to interpret and evaluate the sources. Nonetheless, Cañizares-Esguerra maintains, “The Spanish American Enlightenment was a deeply original and creative movement, and was not limited simply to mirroring or contesting European ideas.”¹⁰⁶

Cañizares-Esguerra explains that, when the persona of the philosophical traveler emerged as the European ideal, it was not British Americans, who had been equally maligned by the newly popular Euro-centric theories, but rather Latin Americans, primarily Mexicans, who responded, not only in polemic, but by creating alternative theories and practices of appropriate scholarship.¹⁰⁷

In support of his position, Cañizares-Esguerra makes detailed reference to the work of three mid-eighteenth-century Mexican authors who, between 1750 and 1780, first began to outline the insights essential to the discourse of patriotic epistemology: Juan José de Eguiara y Eguren (1696-1763); Mariano Fernández de Echeverría y Veytia (1718-1780); and José Joaquín Granados y Gálvez (1734-1794). He next addresses the scholarship and writings of such Jesuits in exile as Clavijero and Velasco, both of whom “sought to undermine the reliability of foreign authors and travelers, both emphasized the trustworthiness of religious witnesses, and both focused on the importance of observers knowing the Amerindian languages.”¹⁰⁸

Cañizares-Esguerra further examines the work of Creole clerics who deviated from certain elements of the patriotic epistemology, such as the Chilean Juan Ignacio Molina:

Molina’s surprising departure from the Creole Jesuit critique of the epistemological limitations of the foreign traveler was related to the fact that Chile had traditionally fared well in most European travel accounts. Chile had long been a peripheral colonial outpost, sparsely populated by Spaniards, a land whose climate most learned travelers found benign, and whose original Araucanian inhabitants were portrayed as courageous republican warriors. [Molina’s] embrace of accounts by foreign witnesses was, however, tempered by a forceful critique of armchair philosophers and system builders such as de Pauw.¹⁰⁹

In his final chapter, Cañizares-Esguerra takes his argument a step further by analyzing four antiquarian controversies that occurred during the 1780s and 1790s in New Spain. First, he addresses the debate triggered by the discovery of the celebrated “Solar Stone” (Aztec Calendar) in the *zócalo* of Mexico City. The ensuing debate, Cañizares-Esguerra maintains, “demonstrates that the Spanish American Enlightenment was not merely a belated reflection of ideas first tried out in Europe. Representatives of the Enlightenment in New Spain who participated in the debate were explicitly attempting to develop a critique of Euro-centric epistemologies.”¹¹⁰

Second, he addresses the practical political dimensions of the Spanish American Enlightenment by analyzing the debate that took place in New Spain concerning the whereabouts of the Boturini collection of antiquarian Mesoamerican texts, one of the greatest collections of indigenous sources ever assembled. Cañizares-Esguerra argues that, despite continuing demands from Spanish officials, the collection never left New Spain for the European metropolis precisely because Creole patriot scholars and others connived and conspired to keep it in New Spain, where it could be fully appreciated and successfully interpreted.

Third, Cañizares-Esguerra returns to the debate concerning the monolithic stones found in the *zócalo* of Mexico City to examine the clash between competing forms of Spanish American scholarship – the old and the new – “maintaining that the traditions of the Baroque did not disappear but had a lasting and powerful influence in the late-colonial period.”¹¹¹ Fourth, he turns to yet another antiquarian debate of the late-eighteenth century, the one surrounding the discovery of the ruins of Palenque. The discovery of the ruins in the jungles of Guatemala “pitted a ‘philosophical’ methodology based on the insights of the northern European social sciences against a patriotic, ‘baroque’ paradigm and sheds light on the lasting religious preoccupations of the Creole-clerical elites of Spanish America.”¹¹²

Particularly as regards Palenque, yet similarly in all of the antiquarian debates addressed, Cañizares-Esguerra ably demonstrates “how Creoles deployed the discourse of patriotic epistemology to undermine the authority of foreigners who dared to get involved.”¹¹³ In so doing, he reveals from an intriguing angle that late-eighteenth-century Latin American Creoles were, perhaps unwittingly yet often with exquisite self-consciousness, in scholarly as well as political arenas, laying the groundwork for the independence movements that would soon engulf the continent.

* * *

If the ideological foundation of Latin American independence movements can be found in the Enlightenment of the eighteenth century, the historiography clearly indicates that the nature of the connection was neither obvious nor simple. While Latin Americans did indeed find inspiration for their political independence in the ideas of Descartes, Newton, Locke, Rousseau, Voltaire, Montesquieu, and other European illuminati, they can equally be said to have adapted Enlightenment ideals to a reality uniquely Latin American, even more specifically unique to particular provinces, captaincies, and vice-royalties.

What is all the more clear is that political independence was only one of the many impacts of the Enlightenment on Latin America. Social and cultural impacts may be considered, if not as dramatic, at least equally profound. For had the social and cultural changes wrought by the Enlightenment not first prepared the field, it seems doubtful that the battle for political independence could have been successfully joined.

Moreover, while European and North American influences were surely felt, Latin American Creole elites, particularly the better educated and intellectually adept among them,

seized upon and expeditiously employed the ideas and ideals prevalent in the Atlantic world to win their political freedom from colonial power. In so doing, Latin Americans belied the Eurocentric notion – amazingly, still extant in largely Anglo-American realms of ignorance – that they were somehow inferior or derivative. When the times required action and the opportunities arose, Latin Americans proved to be fully and radiantly “enlightened.”

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¹ Roland D. Hussey, "Traces of French Enlightenment in Colonial Hispanic America," *Latin America and the Enlightenment*, Arthur P. Whitaker, ed. (Ithaca: Cornell University Press, 1961), 48.

² Arthur P. Whitaker, "Prefatory Note," *Latin America and the Enlightenment*, Arthur P. Whitaker, ed. (Ithaca: Cornell University Press, 1961), vi.

³ Charles C. Griffin, "The Enlightenment and Latin American Independence," *Latin America and the Enlightenment*, Arthur P. Whitaker, ed. (Ithaca: Cornell University Press, 1961), 120.

⁴ *Ibid.*, 121.

⁵ *Ibid.*

⁶ *Ibid.*, 122.

⁷ *Ibid.*, 122-123.

⁸ *Ibid.*, 123.

⁹ *Ibid.*, 124.

¹⁰ *Ibid.*, 125.

¹¹ *Ibid.*, 126.

¹² *Ibid.*, 127-128.

¹³ *Ibid.*, 128-130.

¹⁴ *Ibid.*, 131-134.

¹⁵ *Ibid.*, 134-135.

¹⁶ *Ibid.*, 136.

¹⁷ *Ibid.*, 141.

¹⁸ *Ibid.*, 137.

¹⁹ *Ibid.*, 138-139.

²⁰ Whitaker, 6.

²¹ *Ibid.*

²² *Ibid.*

²³ *Ibid.*

²⁴ *Ibid.*, 8.

²⁵ Ibid.

²⁶ Ibid., 9.

²⁷ Ibid., 11-12.

²⁸ Ibid., 12.

²⁹ Ibid., 13-14.

³⁰ Ibid., 14-15.

³¹ Ibid., 15-16.

³² Ibid., 16-17.

³³ Ibid., 17-19.

³⁴ Ibid., 19-20.

³⁵ Harry Bernstein, "Some Inter-American Aspects of the Enlightenment," *Latin America and the Enlightenment*, Arthur P. Whitaker, ed. (Ithaca: Cornell University Press, 1961), 53.

³⁶ Ibid., 56.

³⁷ Ibid., 64.

³⁸ Ibid., 65.

³⁹ Ibid., 67-68. Bernstein refers to an 1811 review of Humboldt's *Political Essay on the Kingdom of New Spain*, which appeared in the *New York Medical Repository*: "Nothing has been a more trite and erroneous subject of vulgar remark than the ignorance of the lazy Dons. This silly cant has been imitated in our country from the English. It has been so frequently repeated and so widely proclaimed that many of our honest patriots sincerely believe the Spaniards are by a great difference their inferiors. This is a miserable and unworthy prejudice. A moderate inquiry will evince that New Spain has produced a full proportion of respectable observers and of valuable writings. And as to public spirit and patronage it has been manifested in the endowments of learned institutions and in the encouragement of scientific men to an extent of which no parallel exists in our state of society."

⁴⁰ John Tate Lanning, "The Reception of the Enlightenment in Latin America," *Latin America and the Enlightenment*, Arthur P. Whitaker, ed. (Ithaca: Cornell University Press, 1961), 72.

⁴¹ Ibid., 89.

⁴² Ibid., 89-90.

⁴³ Ibid., 74.

⁴⁴ Ibid., 82.

⁴⁵ Ibid., 84.

⁴⁶ Ibid., 78.

⁴⁷ Ibid., 79-80.

⁴⁸ Ibid., 80.

⁴⁹ Ibid., 81.

⁵⁰ Alexander Marchant, "Aspects of the Enlightenment in Brazil," *Latin America and the Enlightenment*, Arthur P. Whitaker, ed. (Ithaca: Cornell University Press, 1961), 98.

⁵¹ Ibid., 115.

⁵² Ibid., 99-100. As Marchant relates: "The first was the *Academia dos Esquecidos*, founded in Bahia in 1724 by the viceroy of Brazil, Menezes. It met under his patronage and in his palace. Its principal work was to be a history of Brazil written by all the members, to be made up of studies in natural, ecclesiastical, political, and military history. Unfortunately, the work that was done was lost when the ship that was to carry the manuscripts to Portugal for printing was burned at the dock."

⁵³ Ibid., 100.

⁵⁴ Ibid. Marchant goes on to specify, "Not only did the speakers deal with surgery, with all the branches of natural history, and with physics, chemistry, pharmacy, and agriculture; they dwelt in particular on botany and on the profit that in Brazil could be drawn from further study of it. Indeed botany seems to have been of absorbing interest, for the society had its botanical garden and Ferreira carried out experiments in useful botany. The academy later began promoting the growing of silkworms and imported twelve cases of young mulberry plants to be given to worthy and interested persons with full instructions for feeding the worms on them when in leaf. In addition, it corresponded with the royal academy of science in Sweden."

⁵⁵ Ibid., 106-107.

⁵⁶ Ibid.

⁵⁷ Ibid., 107-108. And yet, as Marchant observes: "...the picture of the Canon as a conservative man is not sustained by examination of the rest of his books. He had the key to his polyglot collection in his choice of seven dictionaries: Portuguese-French, Portuguese-Latin, Tuscan-Castilian, French-English, French-Italian, and German-French-Latin, together with two tomes of the first volume of a *Nouveau dictionnaire*, an English grammar, a Latin thesaurus, and a volume of Greek roots written in Latin. Prepared with works like these, there would be little that the Canon would be unable to read."

⁵⁸ Ibid., 104.

⁵⁹ Ibid., 112. Indeed, there may have been rather more than official paranoia at work. As Marchant notes: "Several of the men tried by the government for revolutionary conspiracy in Bahia in 1798 owned books that revealed an enlightened attitude as well as French influence. Barata de Almeida had a small library of thirty-one titles. Three volumes of Condillac and one of *Théorie des êtres sensibles* by the Jesuit François Para du Phanjas were followed by two works on agriculture and four French works on chemistry. A history of revolutions in republican Rome and a fragment on Fabius and Cato, taken in conjunction with a history of English America by Des Thouilles, suggests the course of his thoughts."

⁶⁰ Hussey, 43-44.

⁶¹ Ibid., 44.

⁶² Ibid., 44-45.

⁶³ Ibid., 47-48.

⁶⁴ Ibid., 24. Hussey elaborates: “These ideas, first powerfully advocated in France by Voltaire, were taken up and developed by a generation of thinkers, in all fields, but especially in the social sciences. They lead ultimately to ‘revolutionary philosophy.’ The so-called *Encyclopédistes* and the French branch of Freemasonry were especially active in popularization and dissemination of the political aspects.”

⁶⁵ Ibid., 24-25.

⁶⁶ Ibid.

⁶⁷ Ibid., 25-26.

⁶⁸ Ibid., 26.

⁶⁹ Ibid., 27.

⁷⁰ Ibid.

⁷¹ Ibid., 30.

⁷² Ibid., 28.

⁷³ Ibid., 29.

⁷⁴ Ibid., 31-32.

⁷⁵ Ibid., 33.

⁷⁶ Ibid., 33-34.

⁷⁷ Ibid., 35.

⁷⁸ Ibid., 35-36.

⁷⁹ Ibid., 37-38.

⁸⁰ D.A. Brading, *The First America: The Spanish Monarchy, Creole Patriots, and the Liberal State, 1492-1867* (Cambridge: Cambridge University Press, 1991), 2.

⁸¹ Ibid., 5.

⁸² Ibid., 447.

⁸³ Ibid., 448.

⁸⁴ Ibid., 450.

⁸⁵ Ibid., 455.

⁸⁶ Ibid., 454.

⁸⁷ Ibid. As Brading relates: “In defense of the Indian, Clavijero drew distinctions between the descendants of the Mexica and less advanced tribes. He admitted that, even in the highlands of Peru and Central Mexico, contemporary Indians no longer generally resembled their noble ancestors, while in outlying areas, such as

the wilds of Baja California, they were frankly savages. But who, he asked, ‘would recognize in the contemporary Greeks, groaning under the rule of the Ottoman Turks, the descendants of Plato and Pericles?’”

⁸⁸ Ibid., 460.

⁸⁹ Ibid., 462.

⁹⁰ Ibid., 463. Brading goes on to observe that Leon y Gama’s work: “... constituted a triumphant vindication of a tradition of inquiry into the native past of Mexico which had been initiated by the Franciscans, assisted by their Indian collaborators at the College of Santa Cruz Tlatelolco, continued by native and *mestizo* annalists of the late sixteenth century, and thereafter transmitted by the line of Creole patriots that started with [Fernando de Alva] Ixtlilxochitl and Sigüenza y Góngora.”

⁹¹ Ibid., 461.

⁹² Ibid., 609.

⁹³ Ibid., 610-611. As Brading maintains: “Of Bolívar’s commitment to classical republicanism there can be no doubt. By all accounts, he was a free-thinker who admired Voltaire and spurned Christianity. Moreover, his letters were peppered with allusions to Brutus and Sulla, to Lycurgus and Solon, to Camillus and Caesar. Where Mexican patriots turned to the figures of Cuauhtémoc, Quetzalcoatl, and Las Casas for inspiration, Bolívar’s imagination constantly dwelt on the austere examples presented by Plutarch, Montesquieu, and Livy.”

⁹⁴ Ibid., 620.

⁹⁵ Alexander von Humboldt, *Political Essays on the Kingdom of New Spain*, vol. 1 (London, 1811), 259-62. Cited in Carlos A. Forment, *Democracy in Latin America, 1760-1900* (Chicago: University of Chicago Press, 2003), 46.

⁹⁶ Forment, 49.

⁹⁷ Ibid., 51.

⁹⁸ Ibid., 55.

⁹⁹ Ibid., 60.

¹⁰⁰ Ibid., 62.

¹⁰¹ Ibid., 64.

¹⁰² Ibid.

¹⁰³ Jorge Cañizares-Esguerra, *How To Write the History of the New World: Histories, Epistemologies, and Identities in the Eighteenth-Century Atlantic World* (Stanford: Stanford University Press, 2001), 205.

¹⁰⁴ Ibid., 12.

¹⁰⁵ Ibid., 7.

¹⁰⁶ Ibid., 9.

¹⁰⁷ Ibid., 210.

¹⁰⁸ Ibid., 253.

¹⁰⁹ Ibid.

¹¹⁰ Ibid., 267.

¹¹¹ Ibid., 268.

¹¹² Ibid.

¹¹³ Ibid.

CHAPTER FIVE

THE TRAVELERS' LENS (Part Two):

Intellectual History of Nineteenth-Century Latin America

The intellectual history of Latin America, especially that of Hispanic America, from independence until the early twentieth century, was characterized by competing philosophical doctrines, all of which were employed primarily in an attempt to distinguish Latin America from its Iberian heritage. Since Latin American *pensadores*¹ have often been literary men, certain of these ideologies were manifest as well in literary movements. Significantly, the same philosophies were understood differently in different countries, leading to different applications.

As an Anglo-American historian has observed:

“No countries attach more importance to their intellectual elite than do the Latin American republics. It is as natural for them to have confidence in the great figures in whom their culture has flowered as it is for us to rely proudly on the machine which is the symbol of our civilization.”²

This chapter examines various philosophical doctrines that were entertained in Latin American intellectual circles from the end of the colonial era to the early twentieth century. It argues that, while several different ideologies were applied in the attempt to exorcise the ghost of colonial dominance, the positivism of Auguste Comte and Herbert Spencer was employed definitively to break the intellectual bonds with the metropolis, particularly with Spain. By the early twentieth century, however, as the aggressively expanding United States came to threaten Latin Americans both physically and culturally, the continental patriotism of Martí and the

modernism of Darío and Rodó focused Latin American attention on the looming threat of an ideological hegemony at once more potent than the Iberian and closer at hand.

* * *

Leaders of the independence movements were generally men whose thought was guided by the European Enlightenment of the eighteenth century. Though largely the work of such northern European thinkers as Descartes, Newton, Locke, Rousseau, Voltaire, and Montesquieu, the Enlightenment also had its champions and practitioners in Iberia. Late-eighteenth-century policies of both the Bourbon (Spanish) and Braganza (Portuguese) courts supported the diffusion of Enlightenment ideals that did not directly challenge the authority of the Crown. While royal support for enlightened thought waned with the excesses of the French Revolution, both dynasties – primarily through their chief ministers Galvéz and Pombal – sought to modernize their realms and to make more efficient and more profitable the administration of their colonies. Especially favored was the search for and diffusion of useful knowledge – that which resulted from the study of commerce, agriculture, history, morality, as opposed to the broader philosophical questions of metaphysics.

Useful knowledge might be put to rapidly beneficial ends. Such attitudes were prevalent among Latin American elites in the years leading up to independence. When they fled Napoleon and escaped to Brazil in 1808, the Braganza dynasty actually brought with them these “benign” Enlightenment ideals as well as the funds to finance their realization. As for Hispanic Americans, with the fall of the Bourbons in Spain and the imprisonment of Ferdinand VII, they were increasingly drawn to the overtly political enlightened manifestos of Thomas Jefferson in

the United States and Thomas Paine in the U.S. and France. On similar ideas, often with similar texts, they based their own founding declarations.

As the independence struggles progressed, however, and their own educations in the practical realities of power proceeded, these champions of liberty and the rights of man were often compelled by the events and forces they confronted to impose government by fiat and resort to dictatorial rule. Even Bolívar, the independence leader most formally trained in Enlightenment thought and the values of classical republicanism, “displayed no compunction in massacring prisoners of war and later mused that he had probably ordered more men to be executed than had Napoleon.”³ Moreover, at the end of almost twenty years of constant warfare and unprecedented carnage, The Liberator doubted his accomplishments, saw America as ungovernable, and lamented that all he had managed to accomplish was to “plough the sea.”⁴

“No one,” said Andrés Bello, “loved liberty more sincerely than General Bolívar, but he, like everybody else, was caught up in the nature of things. Independence was necessary for liberty, and the champion of independence was and had to be a dictator. Hence the apparent and necessary contradictions that characterized his acts.”⁵

* * *

Why did so little really change? Why did Latin American independence movements not result in the radiant dawn of liberty so profoundly cherished and fervently desired by the independence leaders themselves? Why had cynical, reactionary forces almost everywhere risen to seize the power that idealistic, liberal independence leaders intended to establish as the birthright of free peoples? These were the questions asked by the generation of Latin American *pensadores* that succeeded the independence leaders. The fundamental answer they agreed upon

was that the fault lay less with the original champions of liberty than with the nature of the Hispanic-American peoples. Sarmiento, elegantly blunt, proclaimed, “The evil is within us!”⁶

“Complete disorder followed the revolution of independence,” wrote Bilbao, “and with that disorder the urgency for any kind of order arose in the minds of the Hispanic Americans, including the liberators, who were forced to establish dictatorships when they had promised complete liberty.”⁷

With rare exceptions, these *pensadores* posited, Hispanic Americans had not been mentally prepared for freedom. More than three centuries of exploitative Spanish rule had left them with instincts ill-suited to liberty. Spain, monarchical and theocratic, was so deeply rooted in the mentality of most Hispanic Americans that they were unable to develop as free men. The habits and instincts essential to self-government were already second nature to North Americans, left largely to their own devices by English colonial policy. In the North, when political independence was required, British-American intellectual independence had long since been achieved. Hispanic-American political emancipation had proven futile because intellectual emancipation had not yet occurred.⁸

“The North Americans,” Zea observes:

did not have to free themselves from habits and customs inherited during the colonial period. They did not have to stop being English. The habits and customs they had inherited from the English, instead of being an obstacle to the attainment of their liberties, were the best stimulant and the principal reason for their success.⁹

The second-generation liberals agreed that the habits and customs inherited by North Americans from the English had prepared them naturally for independence. Just the opposite was true for Hispanic Americans and their cultural inheritance from Spain. Spanish habits and customs had fostered a colonial culture of dependent patronage and, even after political independence, led inevitably to a new colonialism.

In the words of Andrés Bello:

“We snatched the scepter from the monarch, but we did not rid ourselves of the Spanish spirit: our congresses obeyed, without knowing it, Gothic inspirations...even our soldiers, adhering to a special code, which was in opposition to the principle of equality before the law, revealed the predominance of the ideas of the same Spain whose banner they had trampled.”¹⁰

Concerning Argentina, the exiled Esteban Echeverría affirmed, “American social emancipation can only be attained by repudiating the heritage which Spain has left us.”¹¹ He saw his colonial homeland as having been “separated from Europe by an ocean and walled in by a prohibitive system, with the Inquisition in its midst. Hispanic America vegetated in darkness.”¹² After independence, confronted by the reaction led by Rosas, Echeverría observed: “The arms of Spain no longer oppress us, but its traditions still weigh us down.”¹³

Trained to obedience, long accustomed to autocratic and theocratic rule, most Hispanic Americans experienced the freedom of independence as intolerable chaos. From the fear of chaos arose the urgent desire for order. With order came the counter-revolution.¹⁴

As Zea observes:

“This reaction [to the liberal political agenda] immediately sought allies in all possible areas. There began to appear the ecclesiastical-military reaction, an exponent of the conservative forces in Mexico, the provincial *caudillos* with their followers in Argentina, and the *pelucones* or conservatives in Chile. The church and army together soon took it upon themselves to establish the only order advantageous to their interests. This order was none other than the Spanish, but without Spain.”¹⁵

For most Hispanic Americans, says Zea, certainly for the ambitious *caudillos*, the ideals of liberty and democracy were simply pretexts by which aggressively to pursue the right to govern, that is, according to the Spanish conquistadorial tradition, “to impose their wills upon the wills of others.”¹⁶ The specifics of the conflicts mattered little. Whether “Unitarians against Federalists in Argentina, *pelucones* against *pipiolos* in Chile, Federals and Centralists in

Mexico, Colombia, Venezuela, and other countries; no matter who won, the spirit inherited from Spain soon reappeared.¹⁷

The parties now contesting power represented abiding interests that had long animated colonial Hispanic Americans: the lust for personal dominance, the rule of the *caudillo*, exploitation, absolutism, fanaticism.

“Every Hispanic American, whatever banner he followed, aspired only to political control, to the elimination of those who did not think as he did. ... Hispanic America had thus become, through the work and influence of its conquerors, one of the last bulwarks of theocratic and feudal imperialism.”¹⁸

As for the feudal aspect of Spanish imperialism, it had warped the Hispanic-American mentality against the fundamental engine of social progress: a respect for labor. Lastarria observed that in Hispanic America, only Indians, *mestizos*, and African slaves were employed as workmen. These unfortunates were condemned to hard physical labor as a result of their degradation, through conquest and enslavement. Work itself thus came to be considered a degrading punishment. This, said Lastarria, is “the reason that the immoral and pernicious custom of scorning all those who devote their labors to industry has been perpetuated to our day.”¹⁹

Regarding the theocratic aspect of Spanish imperialism, as Bilbao observed:

“‘Catholicism is the religion of South America. The republican form of government was the political policy of South America.’ Catholicism denied the fundamental principles of a republic, the sovereignty of the people and the sovereignty of reason in all men. For its part, ‘republicanism denies the dogma which imposes blind obedience upon it,’ and likewise it does not recognize any authority which forces it to give such obedience.”²⁰

This fundamental conflict of interests and beliefs occurred in a culture based on that of medieval Spain, where, as the Mexican José Luis Mora said, “there was a marked tendency to create corporations and to accumulate about them privileges and exemptions from the common law.” Most Spaniards, not to mention most Hispanic Americans, could imagine themselves and

take action only within the framework of such corporate privileges. The feeling of corporate solidarity invariably trumped the nascent concept of nationalism.²¹ “To have discussed ‘the national interests’ with this type of man,” said Mora, “would have been like speaking to him in Hebrew. He did not recognize, nor could he recognize, any interests other than those of the special group or groups to which he belonged, and he would have sacrificed, in order to uphold them, those of the rest of society....”²²

* * *

Thus, after independence had been won, inherent conflicts ensued between the forces of progress and those of retrogression. In a new world of proclaimed equality, the clergy and the military strove to maintain, indeed enhance, their long-standing privileges. In response, liberal governments, whether they existed early on, such as in Argentina under Rivadavia in the 1820s, or some thirty years later, such as in Mexico under Juarez and Lerdo, sought to seize Church property not used for ecclesiastical purposes, abolish the special corporate courts reserved for the clergy and the military, extend public education independent of the clergy, suppress monastic orders, promote absolute freedom of opinion, treat foreigners as equal to citizens in matters of civil law, and establish juries of citizens in criminal cases. Zea sees the struggle, therefore, as having been “between one force which upheld the interests of a group and another which sought the protection of public interest.”²³

To agree seemed impossible. A choice had to be made. “Either Catholicism triumphs,” [said Bilbao], ‘and monarchy and theocracy rule America, or republicanism triumphs, with free

reason and the religion of law dominating the conscience of every man.' A feudal monarchy or a liberal republic!"²⁴

The dreadful Iberian duality of dominance or subservience, a duality fostered by the Spanish conquistadorial culture, led to the assumption that the future would be defined by mutually exclusive, antagonistic values that must be resolved, never compromised. For Hispanic Americans to progress, they would have to eradicate their colonial heritage, reject it utterly. A choice must be made: the past or the future.

"It was necessary to choose one or the other; it was necessary to renounce the future or the past. Republicanism or Catholicism, shouted the Chilean Francisco Bilbao. Democracy or Absolutism, civilization or barbarism, were the choices given by Domingo Sarmiento. Liberalism or tyranny, there was no other choice; it was one or the other."²⁵

In the event, notes Zea, "Hispanic-American mentality, conditioned to obey the theocratic power of the kings of Spain, was unable to recognize any authority that was not invested with such trappings."²⁶ Consequently, the new generation of Latin American liberals confronted reaction wherever they turned. In Argentina, Rosas had forced out the over-reaching Rivadavia. In Venezuela, Páez, the uncouth *llanero*, was in charge. In Paraguay, Francia had established himself in apparent perpetuity. In Mexico, Iturbide had usurped the revolution of Hidalgo and Morelos. In Cuba and Puerto Rico, not even political independence had yet been contested.²⁷

Nonetheless, the new generation determined to accomplish in education what the liberators had in the political arena. These new men had little in common with the political partisans then in conflict; they did not seek power for its own sake. They considered politics only as a relatively base means to their lofty end: the reeducation of the people. By means of education, they would complete the work of the liberators. Their standard was liberalism. But the form of government was less important than its content. To them, liberalism was less a

political banner than a program of education and social action. The end they sought was nothing less than the transformation of Hispanic-American man.²⁸

* * *

Who were these second-generation liberals? They included such political and intellectual leaders as Esteban Echeverría (1805-1851), Juan Bautista Alberdi (1810-1884), and Domingo Faustino Sarmiento (1811-1888) in Argentina; José Victorino Lastarria (1817-1888) and Francisco Bilbao (1823-1865) in Chile; the Ecuadorian Juan Montalvo (1832-1889); the Peruvian Manuel González Prada (1844-1918); the ubiquitous Venezuelan Andrés Bello (1781-1865); the Cuban José de la Luz y Caballero (1787-1853); and the Mexican José María Luis Mora (1794-1850), among others.²⁹

Romantic in their ideals, they were liberals, progressives, instinctive positivists. Most of them would soon become formal adherents to the positivism of Auguste Comte and Herbert Spencer. Given the cultural reality that Latin Americans confronted, these men saw their urgent task as being less the political, more the mental emancipation of their peoples.

The preceding generation had achieved political autonomy from Spain. The new generation had a new standard: intellectual autonomy.³⁰ In the words of Echeverría: “Liberty without education could only bring anarchy.”³¹ Thus, “America could no longer be conquered by arms, but by ideas.”³²

Lastarria’s personal justification is characteristic of his generation:

“Finding myself exposed to being ruined forever by persecutions of the government, which at that time did not pardon its adversaries, I thought it was useless to keep up an unequal fight: I thought it better to devote myself to study and to the education of youth,

because only in this field was I permitted to satisfy my ambition to be useful to my country. I gave up politics and withdrew to the schools.”³³

The first step was to convince Hispanic Americans that they had a destiny. The new liberals emphasized the search for a common identity, a common goal. These thoughts led naturally to the need for developing a uniquely Latin American culture – literature, grammar, philosophy.³⁴

Cultural independence from Europe was essential; for Spain was a part of Europe, and Europe maintained the feudal – and imperial – spirit. “That same Europe had bombarded the coasts of Chile and Peru and had invaded Mexico in the name of civilization. America had nothing to learn from that Europe. America would have to turn its attention to itself.”³⁵

Yet which America to consider? As Crawford records:

The persistent problems that presented themselves were: Why are we different from the United States? What shall be our relation to the northern republic and to Europe? How did we get to be what we are, and what is our destiny as a people and as a continent? There is no exaggeration in proclaiming these to be the most constant preoccupations of the Latin American thinkers for over a century.³⁶

* * *

By the fourth decade of the nineteenth century, Latin Americans had at their disposal a variety of sometimes complementary, often contradictory philosophical currents, all of which strove to replace the Enlightenment philosophy of the Encyclopedists. Among these competing philosophies were ideology, French traditionalism, eclecticism, utilitarianism, the ideas of the Scottish school, and the romantic socialism of the French philosopher Claude Henri de Rouvroy, Comte de Saint-Simón. It was largely on the basis of these doctrines that the new

generation of Latin American liberals would seek to effect the intellectual emancipation of their peoples.³⁷

“We must,” Alberdi maintained:

formulate a philosophy based on our needs. And these needs, the problems which they pose, are those relative to liberty and the rights and privileges in the social and political order. Therefore, American philosophy must be essentially political and social in its objectives, ardent and prophetic in its instincts, synthetic and organic in its method, positive and realistic in its procedures, republican in its spirit and destiny....³⁸

From all the philosophical systems available to them, Latin American *pensadores* took what served their purposes. Particularly sympathetic was the social romanticism of Saint-Simón. This had, however, little to do with European socialism. Latin American socialism, at this time, was romantic and individualistic, fundamentally bourgeois.

From French eclectic spiritualism, the new liberals derived their emphasis on the originality, individuality, and integrity of the human spirit, given the historical and geographical circumstances in which it exists. The Germans Herder and Hegel, in the main interpreted by the Frenchmen Cousin and Leroux, taught the importance of history in the development of the spirit. This led the second-generation liberals of Hispanic America to pay closer attention to their own historical and social reality. Though they perceived this reality as largely negative, at the moment, they learned to search within it for the positive elements on which to base its reform. Throughout this effort, they were adamant always to bear in mind the reality of Hispanic America, not the ideal to which the independence leaders had been so erroneously devoted. The second-generation leaders were characteristically more cautious of reality, even as they came to terms with it.³⁹

In adapting their doctrines to reality, Hispanic-American *pensadores* learned especially the value of flexibility. In this way, they intended to avoid the pitfalls of the political liberators,

whom they deemed to have been excessively utopian. Passionately devoted to their ideals, the liberators had failed because they could not grasp reality.

Though the new generation remained devoted to the fundamental tenets of Enlightenment liberalism, intellectual awareness and life experience encouraged them to practice a less rigorously formal and doctrinaire liberalism, one more adapted to the particular circumstances of the Latin American reality. For example, notes Zea, “The ideologist’s analysis made by reason was compensated for by the romantic’s intuitive analysis. To individualism, devoid of history, was joined romantic socialism, which knows that man, as an individual, is not enough.”⁴⁰

At the same time, the common sense of the Scottish School tempered their romantic enthusiasm, making them more cautious. As Zea puts it, “They dreamed, but at the same time they considered carefully the domain where such dreams were to be fulfilled. They were not disposed to suffer any more disillusion.”⁴¹

Utilitarianism, as proposed by Jeremy Bentham and James Mill, further advanced the practicality of the new liberals. In order to attain “the greatest happiness for the greatest number,” they carefully analyzed the motivation of the individuals who comprised Latin America. This effort uncovered defects that could only be corrected by means of education. Each individual, properly educated, must remain free to determine his own happiness and, in so doing, contribute to the happiness of society in general. Hispanic Americans must be taught to strive for industrialization and the wealth that derives from personal effort. This new attitude must eventually replace the traditional instincts of patronage, currying of favor from public officials and other wealthy individuals, and especially the deeply engrained mania for holding

public office, with its attendant prestige and opportunity for self-enrichment by graft and corruption.⁴²

“All these diverse currents,” explains Zea:

French traditionalism with its conservative spirit, eclecticism with its historic sense, Saint-Simónianism and its preoccupation with society, ideology, the Scottish school, and utilitarianism and its preoccupation with the experimental and positive would prepare the way for the adoption of positivism.⁴³

The new emancipators already shared a spirit previously seldom apparent among Hispanic Americans. Their outlook was at once positive and practical. Indeed, the concept of positivism, as opposed to the purely theoretical, had already been proposed by the Mexican José Luis Mora as early as 1833. Mora and his intellectual and spiritual compatriots began to consider the need to establish a formal philosophy to replace the prevailing Hispanic-American colonial attitude, thus making a new order conceivable and ultimately possible. Soon, serendipitously, these men discovered the formal philosophy they were seeking, to which their spirits were already predisposed.⁴⁴

Before they actually began to study Comte, they had read about his work in the writings of Émile Littré on French philosophy. As soon as formal positivism came to be known in Hispanic America, men such as Mora, Sarmiento, Alberdi, Lastarría, and other members of their generation accepted it enthusiastically. This, they recognized, was the philosophy whose principles they had instinctively understood and maintained without formal study. Positivism had long existed in their minds. Once they formally discovered it, these men embraced it with passionate hearts.⁴⁵

The target was scholasticism, the philosophy employed by the Church to justify Catholicism rationally. Scholasticism organized the Catholic mind; it complemented and

completed the political project of Spain and Portugal in the New World- – that is, the colonization of Ibero America. For this reason, it was necessarily anathema.⁴⁶

“The contradiction became immediately evident: liberty in a liberal sense did not correspond to what was understood as liberty in Catholicism. The people could not be both liberal and Catholic at the same time. It was a matter of two contradictory conceptions of the world.”⁴⁷

Of course, scholasticism had long been under attack in Europe, assaulted by the philosophical doctrines that had been undermining, if not destroying, Catholic pretensions since the early eighteenth century. Among these were Cartesianism, sensualism, eclecticism, ideology, and utilitarianism, as well as the pervasive influence of the Enlightenment itself. All of these aided Latin American liberals in resisting and combating scholasticism, which they regarded as a colonial doctrine. None of these, however, was to gain the importance of positivism.⁴⁸

* * *

While all the other philosophies served to negate the tenets of scholasticism, consequently helping to liberate the minds of Latin Americans and break the bonds of colonially imposed intellectual habits, positivism presented itself as more than a mere negation. True to its name, positivism seemed to be a doctrine capable of completely replacing scholasticism, doing so along lines that would reinforce the essential liberal doctrine of individual freedom.⁴⁹

Zea notes that while other philosophies were regarded as destructive, as instruments of combat, positivism was considered constructive, an instrument of order, the prerequisite of

progress. Thus, positivism came to be viewed as a redeeming doctrine, the road to intellectual emancipation. Latin Americans saw in it an instrument suitable for achieving intellectual emancipation, if not entirely from Europe, then certainly from Iberia. It was capable of producing a new intellectual order that would extend to the political and social arenas. This new intellectual order would replace that of stultifying scholasticism, the one to be eradicated. And so, positivism might bring down the curtain on decades of violence, political and social chaos.⁵⁰

According to Comte's *Cours de philosophie positive* (1830-1842), "the social organism progressed through three stages, culminating in the triumph of scientific attitudes." Comte referred to this ultimate stage of social development as "positive politics." The duty of leaders was to ensure a climate of order, within which progress could be fully realized. Later thinkers refined Comte's organic vision of human society to focus on factors of race and environment as deterministic.⁵¹ The essence of positivism's appeal to Latin American leaders lay in its implication that, as Echeverría proclaimed: "man is perfectible, society is perfectible, the human race is perfectible."⁵² In the face of all the ills besetting Latin American societies, positivism provided a uniquely hopeful prognosis.

Although it is valid to speak generically of Hispanic-American positivism, it is more accurate to depict the doctrine specifically. There were, for example, distinct brands of Mexican, Argentine, Uruguayan, Chilean, Peruvian, Bolivian, and Cuban positivism. True to the second-generation liberals' determination to analyze carefully the reality with which they dealt, there were always, in each national interpretation, problems peculiar to the particular nation.⁵³

Yet, while they took care to analyze specific realities, they clearly had in mind a generic model. For the new generation, the educators, the United States of North America was the

paragon of the liberal spirit they were determined to inculcate in Hispanic America. This spirit, they considered, was innate to the Anglo-Saxons. “Freedom of thought, as an inborn right, as the right of rights,” said Bilbao, “characterizes the origin and development of society in the United States.”⁵⁴

In the North American, this freedom of thought had led inevitably to a spirit of individual freedom and, with it, individual responsibility. It was precisely this spirit that positivist educators sought to inculcate.

In lamenting the then-prevailing mentality of Latin Americans, Alberdi ably stated the relationship that they perceived between freedom and progress:

“If just one youth, instead of arguing about the honor of receiving a salary as an employee or agent or salaried servant of the state, would prefer to remain master of himself in the management of his farm or rural property, the country from then on would be on the road to greatness, liberty, and true progress.”⁵⁵

Pithy as ever, Sarmiento chimed in:

“Yankee civilization was the work of the plow and the primer; South American civilization was destroyed by the cross and the sword. There they learned to work and to read, here we learned to idle and to pray.”⁵⁶

Bilbao emphatically joined the chorus of the converted:

“Their free individual and political life and all of its marvels depend upon the sovereignty of the individual and upon the rational basis for this sovereignty: freedom of thought.... What a contrast with South America, with what was Spanish America!”⁵⁷

As Sarmiento insisted, only the new England – North America – could be their model if Hispanic Americans were truly determined to keep pace with history, not only to progress but to excel. At the same time, they must always remember to bear in mind their own peculiar characteristics, their own reality, which could not be eliminated, only adapted.

For example, Mexicans followed positivism in an attempt to end the almost constant political chaos that kept them in all but perpetual turmoil. Argentines found in the philosophy a

doctrine adept at eliminating the mentalities of absolutism and tyranny under which they had long suffered. Chileans saw in positivism a practical means of transforming liberal ideals into reality. Uruguayans embraced positivism as a moral doctrine of sufficient appeal to close the era of corruption and military rebellions. Peru and Bolivia alike turned to positivism for encouragement after suffering catastrophic defeat in their war with Chile. Cubans, still colonials, found in positivism justification for their urge toward independence. In every country, positivism was seen as a radical response to an intellectual, political, and social reality that was threatening to overwhelm Latin Americans.⁵⁸

In none of the Hispanic-American countries did the French positivism of Auguste Comte reign unalloyed; it was invariably combined with English positivism, primarily as interpreted by Herbert Spencer. Indeed, Spencer's view came to predominate over Comte's.⁵⁹ Moreover, all of the Hispanic-American interpretations of positivism rejected Comte's "religion of humanity." In this aspect, Hispanic Americans differed from Lusitanic, as the Brazilian interpretation of positivism embraced Comte's humanistic appeal.⁶⁰ In Chile, the brothers Lagarrigue tried unsuccessfully to elicit support for Comtian sociocracy; elsewhere in Hispanic America, it proved to have no appeal at all. In Cuba, it was especially rejected for fear that Comte's humanitarian religion might have a negative impact on the revolutionary drive for independence.

Liberal Cuban educators were concerned to provide their students with ideas that would prepare them for independence and inculcate the will to seize it at the earliest opportunity. Educators were well aware that, for these purposes, certain doctrines were more suitable than others. The positivism of Comte, they feared, especially his idea of a semi-theological order, might have precisely the opposite of the effect intended, influencing students to conform to

existing Cuban reality. By contrast, Spencer posited a doctrine of evolution culminating in the total freedom of the individual. Moreover, Spencer applied a scientific analysis to social reality. Both these aspects of Spencer's thought, as distinct from that of Comte, lent themselves to recognition of the evils of colonial rule and justified the Cuban urge to independence.⁶¹

As is evident from the example of Cuba, the use made of positivism by Latin American liberal *pensadores* varied in relation to the reality encountered in specific countries. Obviously, in Cuba, the preference for English positivism related directly to the political ends pursued by educators who promoted independence. In Mexico, Gabino Barreda's educational reforms promoted Comte; yet, in politics, Spencer and his English colleagues prevailed and provided theoretical elements for the Porfiriato. Similarly, in Argentina, French positivism was favored in education, English in politics and the administration of government. Uruguay's preference was for the Anglo-Saxon version; while, in Chile, both Comte and Spencer were embraced, both perceived as essentially liberal doctrines. The same was true elsewhere in Hispanic America: Venezuela, Colombia, Ecuador, Peru, Bolivia, and Paraguay.⁶²

In part, the Hispanic-American preference for Spencer over Comte, especially in the realm of politics, derived from the fact that the need for intellectual emancipation was more urgent and more dramatic in Hispanic America than in Lusitanic. "In their struggle for freedom," notes Zea, "the Hispanic Americans always reacted violently; they always tried to eradicate once and for all any influence which they considered foreign. They attempted to destroy all traces of their so-called colonial heritage."⁶³

In this sense, it can be said that Hispanic Americans attempted actively to modify their reality, while Brazilians, having experienced far less severe a rupture with the colonial metropolis, were content simply to adapt themselves to the reality of independent Brazil. "The

Brazilians,” explains Zea, “adopted only those aspects of positivism which their reality required. It was reality itself which demanded this doctrine, and not the doctrine which sought to impose itself upon reality.”⁶⁴

* * *

Education was the first weapon in the arsenal of the positivists. Yet there was another: immigration. This had particular appeal in Brazil and the countries now known as the Southern Cone – Argentina, Chile, Uruguay. To the positivists, especially in nations with low rates of population relative to land mass, the promotion of immigration was a natural consequence of Alberdi’s celebrated dictum: “To govern is to populate.”⁶⁵ Immigrants were needed not merely to fill wide-open spaces; in Hispanic America, at least, they were needed to rectify the evils apparent in a body politic comprised largely of unreconstructed Creoles, *mestizos*, and *mulatos*, the result of Spaniards and Creoles mixing with races considered to be inferior. European immigrants – specifically, northern Europeans – had made the United States great.⁶⁶

Yet, in order to attract these preferred immigrants, imbued with the Protestant work ethic and a sense of individual freedom and responsibility, Church and State in Hispanic America must be kept strictly separate. Freedom of religion was essential. As Alberdi himself saw it: “In order to attract those peoples to our midst, it will be necessary to allow them to bring their religion, and not force them to leave their altars on the doorsteps of the republic.”⁶⁷

While generally favoring the admission of individual Europeans, many liberals and conservatives alike distrusted the intentions of European states, fearing that Europe would try to regain its former colonies. Of course, such invasion was less likely to occur as the new

Hispanic-American states grew stronger. In a sense, then, liberals perceived the promotion of immigration as a race against time. The danger of European invasion would evaporate once Hispanic-American states were as strong as the United States.⁶⁸

While wary of European intentions, Hispanic-American *pensadores* considered that the European desire for reconquest only served to affirm the backward state of European political morality. The Mexican Gabino Barreda, among others, held that Europe stood in opposition to the progressive march of the positive human spirit.⁶⁹

Hispanic-American rejection of Europe as a model of political morality would increase markedly with the French invasion of Mexico in 1862. The new generation of Hispanic-American liberals believed that Europe could now less than ever serve as a model for Latin American development or even be of much use in the solution of Latin American problems.

Chileans Lastarria and Bilbao were especially incensed. Bilbao was adamant:

“France, whom we have loved so much, what has she done [but] betray and bombard Mexico. Mexico had finally arrived at the supreme moment of its regeneration: you submerge it again in the horrors of war in an alliance with priests and traitors, and you place upon the ruins of Puebla the farce of an empire. England, oh, England! What is the nation of powdered wigs and rapacious lords doing in India? Blood and exploitation, despotism and conquest. It also appeared for a moment in Mexico and offered three ships to Maximilian. Away with what you call European civilization. Europe cannot civilize itself, and yet it wants to civilize us. Europe with its social and political action, with its dogma, its morality, its diplomacy, its institutions and doctrines, is the very opposite of America.... There monarchy, feudalism, theocracy, castes, and ruling families; here democracy. In Europe the practice of conquest; in America, its abolition.... In Europe all the superstitions, all the fanaticisms, all the institutions of error, all the miseries, and anachronisms of history accumulated among peoples made servile and fanatical for glory and power; in America the purification of history, the religion of justice which permeates.”⁷⁰

In his passionate denunciation, Bilbao echoed the thinking of Bolívar’s tutor, Simón Rodríguez, who, foreshadowing Martí and Rodó, had concluded:

“Our America should imitate...neither Europe, which has no practical skill in politics and is corrupt in its customs and defective in its entirety, nor the United States, whose circumstances are entirely different. ... Our America must be original.”⁷¹

In this, Chileans especially would differ with Argentines, above all the brilliant if sycophantic Sarmiento, who felt that the United States should serve as precise model. Even Alberdi sought to promote an Argentine system of education that would take much from the United States. This would favor the exact sciences over the moral. Geologists and naturalists would take precedence over lawyers and theologians. Commerce and industry were appropriate subjects for study. And the clergy must keep hands off.

“Our youth,” said Alberdi:

must be educated for the industrial life; and to accomplish that, it must be taught the arts and sciences associated with industry. Our South American man must be educated to overcome the great and overwhelming enemy of our progress: great empty spaces, material backwardness, and the brutish and primitive nature of our continent.⁷²

Such words as “brutish” and “primitive” today seem obvious code for racial prejudice against Indians and *mestizos*, not to mention Africans. And even according to the times, Sarmiento was frankly racist in his appraisal of Argentina’s present reality and future opportunity.

By contrast, Chileans disagreed with Sarmiento as to the burden of *mestizaje* and racial questions in general. The fundamental idea, Lastarria insisted, had originated in Europe as justification for the violent conquest of Hispanic America. Now European absolutism was again trying to dominate Latin America, this time with the false choice of, as Sarmiento so pithily put it, civilization or barbarism.⁷³

In Mexico, too, despite (or perhaps because of) its huge territorial losses to the militarily aggressive United States, the Yankee model came to be preferred in all things. This was increasingly the case after the French invasion of 1862. As José Luis Mora saw it, Mexican

education should develop men devoted to industry, the only source of liberty and personal happiness. Such valued and productive labor was also seen as the antidote to the anarchy of intransigent political rivalry. “Work, industry, and wealth,” said Mora, “make men truly and solidly virtuous.”⁷⁴

Again, the Chileans – at a relatively safe remove from the Northern Colossus – took issue. Faithful to the liberal spirit, Lastarria refused to accept industrial wealth and material well-being as sufficient response to the need for intellectual emancipation. He did not see them as necessarily progressive. Egocentric effort failed to provide even for its own welfare. What was necessary, Lastarria insisted, was to help others; above all, to enlighten them. “We had to reject,” he said, “the perverse doctrine which held that material progress and the predominance of wealth are the only elements of a political order.”⁷⁵

Without an enlightened populace, he argued, material progress could not be relied upon to produce liberal and democratic nations on the Anglo-Saxon model. Indeed, a new form of despotism might well arise instead. The theocratic despotism of the past would be replaced by plutocratic despotism. Colonialism would rise again. Prescient in his critique, Lastarria foresaw the North American neo-colonial arrogance of the late nineteenth and early twentieth centuries – a rapidly approaching time when, as Zea suggests, “the cross and the sword would be replaced by gold and bayonets.”⁷⁶

Lastarria’s compatriot, Bilbao, said of the United States: “We shall not scorn, but rather we shall absorb, everything worthwhile in North-American spirit and life.”⁷⁷

At the same time, he encouraged his countrymen not to forget that virtue was not the exclusive domain of the Anglo-Saxons. Though Hispanic Americans had great faults, they

harbored as well compensatory virtues. The key would be to emphasize the good qualities while remedying whatever faults they could.⁷⁸

Bilbao also prophetically sensed that the United States would try to dominate Hispanic America. He saw the northern bird of prey as ever extending its claws “in that hunt which it has undertaken against the south.... Yesterday it was Texas, then it was the north of Mexico...and then Panama.”⁷⁹

Speaking of the United States that Hispanic Americans found admirable, Bilbao said:

“Free thought, self-government, moral freedom, and a land open to immigration were the reasons for its growth and its glory. This was a heroic moment in its annals. Everything increased: wealth, population, power, and liberty. ... [But] by scorning traditions and systems and creating a spirit which devours time and space by looking at themselves and finding themselves so great, they have fallen into the temptation of Titan, convinced that they were the arbiters of the earth and even the possessors of Olympus.”⁸⁰

* * *

The Hispanic-American nation that would experience most directly and pervasively the impact of the new U.S. hegemony was Cuba. Still a colony of Spain, the “ever faithful isle” was nonetheless entertaining seductive notions of infidelity. True to the positivist standard, a thorough analysis of existing reality, Cuba’s patriots were carefully preparing for eventual independence.

Cuba’s expectations, notes Zea, were reflected in the labors of patriotic scholars. Realizing that the times were not yet auspicious, they determined sensibly to place the horse before the cart, to achieve first what politically independent Hispanic Americans were still struggling to achieve: intellectual emancipation. “They won over and educated Cubans to the cause of liberty. Education preceded arms; the teacher preceded the soldier.”⁸¹

Cubans did not desire a hasty independence. They believed their island was not ready for independence in the fullest meaning of the word. The first field of battle would be the classroom. Meanwhile, in the political arena, their goal was not to break with Spain, but rather to reach an accommodation that would manifest a greater respect for Cuba's particular problems and conditions.⁸²

The men who mentally prepared Cubans for independence included José Agustín Caballero (1765-1835); Felix Varela (1788-1853); José Antonio Saco (1797-1879); José de la Luz y Caballero (1800-62); and Enrique José Varona (1849-1933). Their thought and aspirations for the nation were ultimately synthesized in the exemplar of Cuban patriotism, José Martí (1853-1895).

Saco opposed the colonial regime, but was also opposed to revolution. He equally opposed the idea, popular in moneyed circles, of annexation by the United States. He felt that annexation, with the Cuban people as yet unprepared to overcome their heritage of colonial oppression and slavery, would effect nothing more than a change in masters. Before Cuba could successfully exist as a free nation, its people must overcome their instincts to subjugation. Saco lamented the fact that white Cubans scorned manual labor as fit only for slaves, preferring to devote themselves exclusively to the professions considered honorable.⁸³

Much like Saco, Luz y Caballero saw the pressing need to free Cubans from the heritage of Spain and slavery. He strove to overcome the self-defeating, colonial habits engrained in the Cuban culture. Luz y Caballero sought:

to open new careers to the youth of our country condemned to consecrate itself exclusively to law, to medicine, or to idleness; to spread scientific knowledge, to perfect the manufacture of our products, and to profit from our natural resources; to facilitate the acquisition of knowledge for every enterprise which depends on physical and mathematical sciences and to contribute to the advancement of the liberal and mechanical arts.⁸⁴

Luz y Caballero determinedly opposed the influence of the eclectic philosopher, Victor Cousin. It was, the Cuban maintained, a step backward, and one that tended to preclude a better future.

This philosophy [eclecticism] presented history as the visible government of God, whence came the belief that everything was as it should be and that everything was in its place. This is the way historical reality was because it should be this way and no other. Cuba, governed despotically by the captains-general, living off slavery and slave trade, with a white population governed by the saber and a black population governed by the lash, was the best of all regimes, an expression of divine government, and, therefore, good. All historical facts, the good as well as the bad, could be justified. As far as Cuba was concerned, the only justifiable historical facts were purely negative, the evils that she suffered.⁸⁵

Luz y Caballero saw Cousin's French eclecticism as reviving all the old prejudices of Spanish scholasticism. Moreover, it could easily justify a reality opposed to Cuban liberty. It was essential to combat eclecticism with a philosophy that would both challenge its acceptance of a self-defeating reality and sustain the ideals of Cuban liberty. Eclecticism led its adherents "to stagnate by one's own will...to contravene the invariable law of human progress...to protect against progress itself...to deny the past and close the doors to the future."⁸⁶

Luz y Caballero and his positivist compatriots claimed Cuban reality as their own to define, orient, direct, and ultimately transform. They rebelled against a degrading and intolerable reality. They did so first by educational means. When no other way lay open, they resorted to armed struggle. But only once the Cuban people had been intellectually and morally prepared.⁸⁷

* * *

During the first half of the nineteenth century, though positivism was gaining favor among Latin American intellectuals and men of letters, their personal and literary instincts remained, with those of the original emancipators but for San Martín, decidedly romantic. The historical transition from European colony to independent republic (or, in the case of Brazil, from colony to independent empire) corresponds broadly to the beginning of a transition from an aesthetic of neo-classicism, which itself had only recently replaced the baroque, to romanticism in the arts. Triumphant romanticism became the characteristic mode of the new era, particularly in literature.⁸⁸ Romanticism's "combination of political passion and private sentimentality would make a particularly lasting impact on Latin American literature and art generally precisely because it corresponded to the early decades in the history of the new republics."⁸⁹

Of course, The Liberator himself, Simón Bolívar, was a supremely romantic figure, one who naturally appealed to the artists and intellectuals of his day.

"The pre-independence and independence period in Spanish America was an age of travelers, intellectuals, journalists, poets and revolutionaries. Many men were all these things by turns or at one and the same time, and they embodied the Americanist concept by living, learning, working and fighting in other men's countries, like Byron, who called his yacht *Bolívar* and longed to go to America, and Garibaldi, who did go, and who wore an American poncho as a mark of rebellion to the end of his days."⁹⁰

The second-generation Argentines, Alberdi and Sarmiento among them, were inspired by the work of Echeverría, who wrote the first self-consciously romantic poems in Spanish. Echeverría had spent the years 1826-1830 in Paris, imbibing the passionate works of Schiller, Goethe, and Byron – antithetical to the cool rationality of neo-classicism. Nonetheless, while still instinctively romantic – witness Echeverría and his *Dogma socialista* – the second-generation liberals were determined to realize their ideals by first confronting Latin American

reality, which, according to the tenets of positivism, they would analyze scientifically. Then, and only then, could they expect successfully to build their nations as legitimate republics.

The reality faced by the second-generation liberals was that Latin America was a vast and largely empty continent, overwhelmingly rural, with mining its only significant industry. Most of its cities were small and colonial in appearance. Apart from Rio de Janeiro, the seat of Imperial Brazilian government and culture, only Mexico City, Havana, and Salvador da Bahia were inhabited by more than 100,000 souls. Everyone else lived mainly in the countryside, which was usually either tropically torrid, geographically isolated by mountains, or both.

As Franco notes, "...there were two cultures in Latin America: an orally transmitted rural culture, tenacious of the past and untouched by recent European trends, and an urban minority culture which took its cues from Europe."⁹¹ Moreover, the inhabitants of rural areas, when not African slaves or *mulatos*, were generally *mestizo* or Indian, while most urban dwellers were of decidedly lighter pigmentation. Isolated racially, geographically, socially, economically, culturally, and intellectually, rural people were susceptible to control and manipulation by both regional *caudillos* and the Church. The project of the era – to build new republics with new cultures – was obviously overwhelming.

In a sense, then, positivism can be seen as a logical extension of the romantic impulse. What could be more romantic than to determine to remake intellectually and culturally an entire continent and more? Even the positivist insistence on prior comprehension of and adjustment for existing reality, its scientific and empirical aspect, only intensified the attraction of the romantic impulse. For the individual realities of a score of different countries now had to be rigorously analyzed and specifically comprehended. The endeavor was immense. In its impulse to accomplish the seemingly impossible, it was also immensely romantic.

* * *

Meanwhile- – if the age of the rampant *caudillo* was drawing to a close, if in Argentina Rosas had finally been defeated and in Mexico the era of Santa Anna had been brought to a welcome end, and if in Brazil relative stability (along with slavery) still prevailed- – the fundamental issue of whether or not the liberal political and economic project would proceed was still very much in doubt. The second-generation liberals remained strong supporters of constitutional government, the rule of law, and the separation of powers, positions with which even staunch conservatives found little to disagree. Conservative landowners, who stood to profit from such a program, similarly often supported the liberal economic policy of free trade, low tariffs, and European immigration. When it came to the role of the Church, however, the two groups parted company, emphatically and often violently.

Liberals equated the church with the most egregious abuses of the colonial regime. Conservatives saw it as a bulwark of society and moral behavior, so they fought fiercely against liberal attempts to weaken the traditional privileges of the Church.

Liberals, of course, favored republican government. Although many Hispanic-American conservatives were willing to accept a republic as the price of independence, significant numbers continued to favor some form of monarchy, which seemed to be working well in Brazil. In Mexico, for example, the original liberal revolution under Hidalgo and Morelos had been taken over by Iturbide and conservative forces, which had soon gone monarch shopping in Europe. After the turmoil of the Santa Anna decades, and the loss of half of Mexico's national territory, Mexican conservatives sided with Lucas Alamán (1792-1853) in calling for the stability they believed would ensue with a monarch as head of state. They would staunchly

maintain their beliefs through the initial presidency of the liberal Benito Juárez (1806-1872), succeed in installing Maximilian, Archduke of Austria, on the throne from 1864 to 1867, lose power to Juárez, Sebastian Lerdo de Tejada (1823-1889), and the liberals again, then ultimately achieve the stability they so desired with the three-decades-long reign of the initially liberal but thoroughly autocratic Porfirio Díaz (1830-1915).

Except in Argentina, where the roles had long been reversed, Liberals generally favored provincial autonomy and individual rights over centralized government. Conservatives generally championed the goal of a strong state under centralized control by the military and the bureaucracy. Nonetheless, as regards the powers appropriate to a central government, it should be noted that few political leaders proved more “conservative” than those liberals who gained executive authority.

Conservatism in Latin America was a basically reactionary ideology, responding to liberal practices that were considered harmful or destructive to traditional values and social relationships that conservatives believed were appropriately hierarchical and exclusive. Chief among these were the *fueros*, whereby members of certain corporate groups, primarily the clergy and the military, could not be tried in civil courts but were rather tried only in ecclesiastical or military courts, in other words, by their similarly privileged peers.⁹²

Liberals and conservatives clashed throughout Latin America, especially when liberals won control of government and proceeded to impose the primacy of state over church. Characteristic were policies to curb the wealth and economic power of the church (usually the forced sale of church properties not used for ecclesiastical purposes); the suppression of religious orders; the promotion of freedom of religion, mainly so as to attract non-Catholic immigrants; the secularization of public education; and civil marriage. Even the Pope’s

condemnation of liberalism in 1864 could not stem the tide. By the 1870s, liberalism was generally on the ascendant, even in Brazil and Cuba, both of which were engaged in the process of gradual emancipation of slaves. Colombia, however, proved a notable exception to the rule. There, by the 1880s, conservatives gained control of government and proclaimed Catholicism the official state religion, a policy that effectively reversed the usual liberal positions with regard to church property, public education, and marriage.⁹³

* * *

Meanwhile, in Argentina, under a constitution drafted by Alberdi, with Sarmiento as minister of education and later president of the republic, in a land where the Church was not as strong as it was elsewhere, liberals and conservatives alike seemed more concerned with national consolidation, eradication of the Indian menace, the promotion of immigration, and the accumulation of national and personal wealth. Though Argentine implementation of positivism was never as exacting as it was in Mexico, Brazil, or Chile, it nonetheless partook of Comte's essential vision of human society, focusing on race and environment as determining factors, especially as modified by Spencer's social Darwinism, a touchstone for Sarmiento.

Positivism (which taught that the first duty of political leaders was to ensure a climate of social order within which progress could best be realized) was, in Latin America, often philosophically allied with the utilitarianism of Jeremy Bentham (1748-1832). It held that the proper role of government was to promote "the greatest good for the greatest number." In practice, however, as utilitarian positivist policies succeeded in producing relatively stable and prosperous nations, it became evident that the number of those who might realistically expect to

share in the fruits of this economic success was strictly limited to the elites, whether liberal or conservative, and to the emerging white-collar middle class. Certainly, the beneficial results of the positivist program were not intentionally extended to the masses, whether mixed-race or indigenous, least of all to freed slaves, and merely by coincidence to immigrants. Only if they approached social and economic problems scientifically, which is to say cold-bloodedly, could leaders hope to achieve the level of progress apparent in Europe and the United States. Material wealth, progress, industrialization, all these could readily be obtained, if at a certain price. Above all, order must take precedence over freedom.

As a result of the selective adoption of positivism as an animating philosophy by liberals throughout Latin America beginning in the 1840s, between 1880 and 1900, advances were apparent throughout the hemisphere. “A new Hispanic America seemed to arise,” observes Zea. “It was now an order based upon science, an order concerned with the education of its citizens and the attainment for them of the greatest material comfort.”⁹⁴

The manifestations of this new liberal perspective – a new reality – were readily apparent: railroads, industry, progress, optimism, wealth. Liberty, democracy, progress (and, of course, order) were all based on the scientific analysis of positivism. Latin America was on the rise. The dreams and ideals of the liberators were everywhere reaching fulfillment.⁹⁵

At the same time, discontent, however stifled, increased. Many came to see gross materialism and egotism as hallmarks of the age. The education that was to save society had not yet been made available to all. Leisure and comfort, though generally increased, were similarly restricted commodities. Soon, great new gulfs of social distinction emerged. Self-serving oligarchies controlled politics and public offices for the exclusive benefit of their own economic interests. Hand in glove with the new economic and political oligarchies, new

tyrannies imposed themselves – the thirty-five year reign of Porfirio Díaz, an obvious case in point.

Although new technologies gave rise to new industries, largely foreign financial interests, primarily British and North-American, controlled both. The oligarchies and the growing *bourgeoisie* alike seemed to be instruments sworn to the service of the European and North American powers they so eagerly aped. Liberalism and democracy seemed to evaporate in favor of a colonial spirit thought to have been long repudiated. Though now rather suavely disguised, the old colonial forces remained dominant, in the service of neo-colonial imperialism. The old, institutional enemies of liberalism – the military and the church – often continued to foster retrogression, in alliance with the interests of oligarchs and bourgeois elements, themselves beholden to economic and political interests ensconced in foreign, neo-colonial, imperial powers. Despite the best efforts of dedicated liberal educators marching under the banner of positivism and progress, the same old evils achieved resurrection. Whereas Hispanic America had managed to throw off the yoke of Spanish political domination, it now found itself, however progressive and scientific, nonetheless a vassal of essentially foreign economic and financial interests.⁹⁶

“The problem seemed insoluble,” notes Zea. “Hispanic America again appeared, as in the past, divided into two great parts, one still facing a colonial past, the other looking toward a future without a reality.”⁹⁷

After decades of internal strife had finally been overcome, the obeisance paid to order and control (so antithetical to the romantic impulse of their early years) led Latin American leaders to complicate their task by waging large-scale wars on one another. Such forays into the projection of national power included the War of the Triple Alliance (1864-1870), in which

Argentina, Brazil, and Uruguay joined forces against Paraguay, and the War of the Pacific (1879-1883), in which Chile triumphed over Peru and Bolivia. Even for the victors, these military interludes generally proved a sobering experience.

At much the same time, from about 1870 on, Latin Americans were increasingly involved in and connected to the world beyond their borders, indeed their continent. With increasing intensification and division of labor, as well as the integration of Latin American export economies with a rapidly evolving international economic system, even interior regions of economically successful states were impacted by the outside world.

In Argentina, the positivist views of Alberdi, Sarmiento, and others triumphed after the downfall of Rosas in 1852. The nation soon called upon Sarmiento to implement his plans for a system of public education based on that of Horace Mann in the United States. In 1868, Sarmiento, a romantic in literature, a positivist in political philosophy, was elected president of the Argentine republic. Soon, the positivist analysis of Argentine reality, particularly the Social Darwinism of Spencer, combined with emerging technologies – railroads, the telegraph, repeating rifles – to eradicate the Pampa Indians, open vast expanses of rural land for ranching and agriculture, and launch a burgeoning export economy. Ranching, agriculture, and meat packing plants, in conjunction with government-encouraged immigration, made Argentina one of the richest nations in the world by the turn of the century. At the same time, the influx of immigrants, primarily from Spain and Italy, brought new social and political theories, chief among them socialism, anarchism, and anarcho-syndicalism.

Socialism had taken root in Chile as early as 1850, championed by Bilbao. In Argentina, a Socialist Party was first organized in 1896 and endured through the 1930s. Also founded by European immigrants, Socialist parties appeared in Uruguay in 1910 and in Chile by 1912.

These Socialist parties advocated a philosophy based on the redistribution of wealth, but chose to advance their program through non-violent electoral channels, as opposed to revolutionary action. Revolution was the chosen path of the anarchists, who advocated the destruction of the state and its replacement by a communal society, as well as the anarcho-syndicalists, who sought more or less the same ends, with a general strike of trade unions as their weapon of choice.

Socialism appealed largely to progressive elites and middle class citizens, but failed to attract many workers due in part to its lack of a truly revolutionary agenda. The deportation of anarchist leaders and the failure of anarcho-syndicalist general strikes in Argentina, Brazil, and Chile during the second decade of the twentieth century, as well as the emergence of Communist parties after 1917, effectively eliminated anarchism and anarcho-syndicalism as political and ideological forces. At the same time, beginning in the 1890s, the emerging white-collar middle class founded Radical parties to promote its interests in Argentina and Chile.

Especially in Peru and Mexico, where many White intellectuals considered the Indian a serious obstacle to progress, *indigenismo* emerged during the second decade of the twentieth century. Some of its adherents favored the integration of indigenous peoples into mainstream society; others looked to the heritage of indigenous peoples for guidance in solving their countries' social, political, and economic problems.

In Peru, the leading *indigenista* intellectuals and politicians were the socialist José Carlos Mariátegui (1894-1930) and Victor Raúl Haya de la Torre (1895-1979), who would later be instrumental in founding the APRA, a political movement and party based on the values of "Indoamerica." Both of them were powerfully influenced by Manuel González Prada (1848-1918), a revolutionary politician and prolific writer who advocated anarchism and literary

modernism, as well as the recreation of the Peruvian state on the basis of indigenous models. One of the outstanding figures of the period, González Prada had repeatedly warned that the concept of Peruvian nationality must be extended to include the Indian masses. “Our type of government,” he insisted, “is nothing but a great lie because a state in which two or three million individuals live outside the law is not worthy of the name of a democratic republic.”⁹⁸ In Mexico, *indigenismo* proved a major cultural force after the consolidation of the revolution during the 1920s, as witnessed in the murals of Diego Rivera (1886-1957), José Clemente Orozco (1883-1949), and David Alfaro Siqueiros (1898-1974), all of whom enjoyed the patronage of José Vasconcelos and his Ministry of Education.

Nonetheless, during the latter decades of the nineteenth century, Latin Americans, at least the ruling elites who controlled national governments, were determined to progress and prosper, to partake of the profits of the world capitalist system, to be self-consciously up-to-date, and to eradicate, dominate, or effectively ignore the indigenous and mixed-race inhabitants, not to mention slaves, who lived within their borders. On the whole, in a material sense, the positivist project succeeded. Indeed, it can be argued, positivism succeeded too well.

In a culture whose artists have tended to prefer passion, spontaneity, and intuition to the cool self-discipline of neo-classicism or the calculated detachment of realism, positivism, by its very achievements, created an inevitable backlash. Its materialist preoccupation, as well as its stuffy authoritarianism, tended to devalue art. The economically and politically successful philosophy “denied the artist’s right to a central position, denied even that art was important; saw it, rather, like everything else, in instrumental terms, as entertainment, ornamental, decorative, diversionary.”⁹⁹ Toward the end of the nineteenth century, to positivists, art had become superfluous. Such a notion, of course, would have been heretical to those second-

generation emancipators who, in their youth, had been passionate idealists, so passionate and so romantic as to embrace a philosophy that they deemed capable of achieving the impossible – the utter transformation of Latin American society and culture. Now, new artists and *pensadores* arose to challenge the prevailing positivist doctrine.

* * *

Precursors of modernism included José Hernandez (1834-86), Manuel González Prada (1848-1918), and above all José Martí (1853-95). The Argentine Hernández, author of the *gauchesque* epic poem *Martín Fierro* (1872) and its sequel, *La Vuelta de Martín Fierro* (1879), was among the first to tap a nativist current fundamentally opposed to positivism and to reflect “the romantic impulse to commune with the spirit of the folk.”¹⁰⁰ Hernández, in portraying the mixed-race *gaucho* as epic hero, directly challenged both the policies of the positivists and the cultural perspective a younger Sarmiento had espoused in *Facundo* (1845).

González Prada, the Peruvian author of *Páginas libres* (1894) and *Horas de lucha* (1908), rejected the values of his country’s ruling elite, calling instead for a new republic inclusive of indigenous peoples and based in large measure on indigenous values. He founded a literary circle that promoted *indigenismo*, and encouraged the novelist Clorinda Matto de Turner (1852-1909), whose celebrated book *Aves sin nido* (1889) examined the plight of Indians in Peru.

Martí, as a poet:

stands as one of the greatest of all time in Spanish, for his remarkable combination of simplicity, ingenuity, and vigour, appearing classical even when his verse was in reality intricate and innovative. In prose, he was one of the great stylists of the period. As the supreme journalist of the era, Martí had the ability to coin phrases which have become part of Spanish American culture.¹⁰¹

Martí especially would play a seminal role in the emerging Latin American consciousness.

As Crawford explains:

[Since] the themes of Latin American thought are chiefly ethical, pedagogical, social, and political, the test of effectiveness is the formation of a minority that in Toynbee's terms is 'creative,' that has a solution and attempts to make it operative in the national life. It is only a step from the themes of the *pensadores*' writing to action in the political arena, and most Latin American writers have wished to take this step.¹⁰²

In the nineteenth century, after Bolívar, the thinker who best epitomizes this characteristic link between Latin American thought and action on a hemispheric scale is Martí. For him, the independence of Cuba, to which he was devoted in full measure, was only a first step toward a comprehensive, continental vision. Martí dreamed not only of Cuba, but also of America, indeed, a specifically Latin America, "Our America."

Martí was more the man of action...there were no hesitations, no reserves, no qualifications in his affirmations and negations. But he was also an artist and an intellect fertile in ideas. Ideas were for him weapons in the fight for a better world, in which freedom for Cuba was the first step. To preach this gospel and to redeem America, this was his obsession and his mission.¹⁰³

Crawford sees Martí as a practical mystic, a realistic utopian.

He took up again the dreams of freedom and union that had been dreamed by Bolívar and inspired others with them. He hoped for a benevolent attitude on the part of the United States, and eventually for some kind of union in the whole Hemisphere, but never for a situation in which Latin America would be the vassal.¹⁰⁴

Martí considered economics to be primarily an ethical matter. The key aspect of his economic thought was love; "for love," he said, "is the only force that builds, and the only ethical justification of force."¹⁰⁵ For Martí, without economic justice, there could be no liberty for all.

Martí's thought is exemplary of the progress of Latin American consciousness, "from enthusiasm for the ideals of the French Revolution, the rights of man, to the ideals of socialism, which he understood to mean an emphasis upon man's duties [to his fellow man]."¹⁰⁶ This

emphasis on reciprocal rights and obligations presaged Martí's belief in a hemispheric solution to the problem confronted by Latin American thinkers for almost a century. By now, however, even as he conspired against Spain for Cuban independence, Martí clearly recognized that the chief antagonist was no longer an ocean away.

In his essay '*Nuestra América*' ('Our America')...he came to grips with the threat that United States expansionism posed to Spanish American nations, whom he exhorted to shake off economic dependence and to galvanize their populations in an effort for national integrity and Hispanic solidarity.¹⁰⁷

All three artists and intellectuals were politically active. Hernández, parlaying his fame and popularity as an author, served in the legislature and played an important role in Argentine politics. González Prada called for the alliance of intellectuals and workers in Peru. Martí, an indefatigable conspirator against Spanish rule in Cuba, died in combat against the imperial foe and is considered the father of Cuban independence. Yet the literary movement that their writing anticipated and in part transcended was adamantly apolitical.

* * *

"*Modernismo*" was first proclaimed by its prophet and high priest Rubén Darío (1867-1916), Nicaraguan by birth, who traveled widely throughout Latin America, as well as in Europe. His compilation of poems, *Azul*, published in 1888, first made modernism visible to the Latin American public. Yet, the movement's insistence on the primacy of aesthetic values over all political concerns can be misleading, for:

...on closer examination *modernismo* was less apolitical than some critical mythologies suggests. In contrast to the romantic period, politics was expelled from the poetry itself. But most of the *modernista* poets maintained close relationships with leading *pensadores*; many were anarchists or socialist; almost all were nationalists and anti-imperialists.¹⁰⁸

The modernists generally took inspiration from French cultural values.¹⁰⁹ Yet modernism was far more than “French poetry in Spanish.” It was a rejection of Spanish cultural values, which modernists felt to be still mired in a medieval tradition. “In throwing off once and for all the Spanish cultural heritage – indeed, in reversing the process by beginning to influence the mother country – they paved the way for the full literary modernization of the [Hispanic-American] continent....”¹¹⁰

For modernists:

Spanish language and poetic form were inadequate for the expression of their new sensibility. ... The conflict was not so much between pure Castilian and American Spanish as an ideological conflict between a language that had failed to develop with the modern world and their own spiritual and aesthetic experience.¹¹¹

Darío, whose poetic gifts produced “morally opaque but aesthetically diaphanous” verse, made a:

contribution to the cosmopolitan element within modern Spanish American culture...as great as Martí’s contribution to its specifically Americanist side: Martí universalized all things American; Darío Americanized all things universal. Between them they effectively systematize the movement and the era.¹¹²

This chapter, however, is less concerned with the aesthetics of modernist poetry and prose than with what the rise of modernism as a recognized and self-conscious movement among Latin American literary artists reveals about the intellectual history of the age. By the last decade of the nineteenth century, “positivism, still advocating orderly progress, after several generations in which revolutionary thought had barely existed in the continent, gave way to more explicitly political ideologies, as early socialist parties formed,” soon to be followed by anarchist, anarcho-syndicalist, and communist parties.¹¹³

Sixty years before, positivists had believed that they had found the intellectual doctrine by which they could transform Latin America into a modern, industrial state, at the same time

liberating themselves from the social and cultural influence of Spain. “But what Latin American positivists failed to perceive was that no imported system could transform Latin America into a modern state so long as the social structure was feudal or oligarchic.” Moreover, worldwide financial crises in the 1890s had revealed the evils and dangers of the new industrial and financial system, as well as its advantages. Precisely at this moment, modernism burst onto the scene.¹¹⁴

“Art is a religion,” modernists proclaimed. “The poet, a worshipper of the eternal ideal.”¹¹⁵ Not only did France supply all that Spain lacked aesthetically – a literature that opened up new vistas of experience; a language flexible enough to express it – it also provided an environment that encouraged the artist.¹¹⁶ “Long before writing, many of the Modernists had already had proof in the hard arena of experience of the cruelties and dangers of a world in which money or force ruled.”¹¹⁷ Several of them had suffered the loss of family fortune or position. Even though Hispanic America was on the periphery of the capitalist world, they knew too well that a new and threatening force was looming over their societies. As Martí had put it, with reference to the United States: “I know the monster, I have lived in its entrails.”¹¹⁸

Franco notes that it was the “cash nexus, destructive of all other human relations,”¹¹⁹ which the artist feared most. The condemnation of materialism is a constant modernist refrain, common to poets otherwise as disparate as Darío and Martí, who viewed poetry itself quite distinctly. For his part, Martí maintained:

Poetry is the work both of the bard and of the people who inspire him.... Poetry is durable when it is the work of all. Those who understand it are as much its authors as those who make it. To thrill all hearts by the vibrations of your own, you must have the germs and inspirations of humanity. To walk among the multitudes who suffer, with love in your heart and song on your lips, you must hear all the groans, witness all the agonies, feel all the joys and be inspired with the passions common to all. Above all, you must live among a suffering people.¹²⁰

Darío, in stark contrast, sees the poet as a “tower,” a “lightning conductor,” a “breakwater,” standing apart from the rest of humanity. Yet, despite this elitism, despite the fact that modernists generally disdained political action or social involvement, and precisely because of their disgust with contemporary society, many were drawn to socialist and anarchist movements, as was the young novelist Leopoldo Lugones (1874-1938) in Argentina. For his part, Darío revealed his own sympathy for socialism in a letter to the Chilean poet, Emilio Rodríguez Mendoza: “The path of artistic socialism does not displease me because it represents the reaction against the oppression of modern life. But you don’t forget, and you are right, that art is essentially aristocratic.”¹²¹

Modernism gave voice to the dissatisfaction of many intellectuals with the prevailing crudity and vulgarity of the mechanistic, materialistic culture fostered by positivism. In response, modernists proclaimed the value of a humanistic and cultured Latin American tradition. “If their influence did not spread throughout the whole of society,” notes Franco, “on the cultured elite it was decisive.”¹²²

In 1898, three years after Martí (upon his return to Cuba to foment revolution) was cut down by Spanish bullets at the Battle of Dos Ríos, the United States arrogated the Cuban nationalist movement by invading the island, ostensibly to help liberate it from Spain. Motivated by what he perceived to be Anglo-Saxon aggression against Latin America, the Uruguayan José Enrique Rodó (1871-1917) began to write his epoch-making essay, *Ariel*.

* * *

In 1900, at the zenith of *modernismo*, Rodó inaugurated the twentieth century with a scathing assault on the cultural barbarism epitomized by the United States, a perspective that

soon came to typify Latin American thought. “Rodó’s serene prose, with the clarity of line of a Greek temple, [lay] the foundation for the debate to follow and reestablished the dignity of art after its devaluation by Positivist philosophy.”¹²³ Given the nature of his argument, even certain phrases he employed, it seems certain that Rodó took inspiration from Martí’s own essay “*Nuestra América*” (1891), which had earlier drawn attention to the chasm between U.S.-style utilitarian materialism and Latin American values founded on spirituality.

There was no denying that Rodó was an aesthete and an elitist. As Crawford notes, “Once in conversation he remarked, ‘But these men are not writers! They are men of thought, and nothing more. Above all, the writer must know how to say things beautifully.’”¹²⁴ Yet, if his style and approach to art had much in common with Darío, his soul stood clearly with Martí.

“In the exquisite refinement of his culture,” writes Crawford, “in his love for truth and for beauty...Rodó seemed to multitudes to be the writer Latin America had been waiting for.”¹²⁵ Elitist and Hellenistic as it was, *Ariel* challenged the value of North American culture just as the United States rose rampant to proclaim supremacy, first within the hemisphere, soon enough throughout the world. “Rodó’s rhetoric influenced a whole generation of Spanish American students and intellectuals and acted as a unifying force which put an end to positivism and ranged the whole of Latin America as one cultural and spiritual entity against the Anglo-Saxon colossus of the north.”¹²⁶

Rodó argued persuasively, indeed, he demonstrated in aesthetically compelling fashion, that:

the ideal of the beautiful makes no appeal to the descendant of the stern Puritans, and he is not concerned with thought or the true in any absolute sense, but only as a solution of the present and practical problem. ... All her war on ignorance has only made the United States a half-educated nation, in which the highest forms of culture languish.¹²⁷

This new doctrine brought full circle and completed the original emancipators’ idealistic project, especially that of Bolívar, who, even as he fought to unify the Americas against

imperial Spain, presciently warned Hispanic America of the looming threat presented by an aggressively expansionist and presumptuous United States. For good or ill, after *Ariel*, most Latin American *pensadores*, however committed they might be to the modernization of their societies, were equally wary of being culturally devoured by the hegemonic Anglo-Saxon nation to the north.

Joy for the liberation of Cuba and Puerto Rico, last of the remaining Spanish colonies in the New World, was soon overshadowed by the knowledge that the United States now actively sought a sphere of influence south of its borders. Latin Americans would, over the next decade and a half, witness, among other incursions, the U.S. commercial penetration of Central American “banana republics,” the U.S.-backed “independence” of Panama, previously a province of Colombia, and the U.S. occupation of Nicaragua. The United States, once the paragon of positivist virtue, so eagerly aped by well-intentioned Latin American leaders, now clearly considered itself, as Secretary of State Richard Olney proclaimed, “practically sovereign on this continent” and able to interpose itself at will.¹²⁸

Prior to 1898, observes Franco, many Latin American intellectuals had concerned themselves primarily with the promotion of their particular national cultures. After 1898, however, more and more of them began to assume a continental perspective.¹²⁹

The catalyst was, of course, Rodó’s *Ariel*. Conceived and published in the immediate aftermath of the Spanish-Cuban-American War, the essay derived its immense popularity, Franco suggests, from the fact that it expressed precisely what Latin American intellectuals already believed and wanted to hear. Crawford agrees, noting that the constant positivist panegyrics to the United States, having raised a din for decades among Latin American intellectuals, were bound to elicit a reaction of cultural affirmation. “At least part of [Rodó’s]

success in writing the pillow-book of a generation of Latin American youth is due to his having spoken the eagerly awaited word.”¹³⁰

While not denying the virtues of the United States,¹³¹ Rodó warns that it is fatally easy to slip “from admiration to imitation,” as had most of those who then led and governed Latin America. “The example of the strong, he says, has much to teach us, and we must not close our eyes to foreign experience. But to go so far as to give up our own essential nature – that is another matter, and [Rodó] calls a halt.”¹³² From Rodó’s perspective, the positivists, in their pursuit of progress having agreed to imitate the United States, had long since made a fatal bargain.

Taking his symbolism from Shakespeare, Rodó presented Ariel as the “noble and winged part of the spirit.” Caliban – an obvious trope for the United States – typified gross materialism and surfeit of sensuality. Yet, a power concerned solely with material wealth could only remain forever mediocre.¹³³

Rodó presented a cultural solution to essentially economic and political challenges. He did not deny the need for economic progress and educational opportunity for all, but he saw these as mere prerequisites for a greater endeavor. Latin Americans must dedicate themselves to something beyond the material, they must strive to achieve non-personal goals, seek spiritual ideals such as the Greek concept of beauty, the Christian concept of charity. It was precisely the idealism of Rodó’s solution that appealed to the essentially romantic Latin American spirit. Editions of *Ariel* were eagerly purchased, read, and re-read by intellectuals throughout Hispanic America.

In contrasting a warm America of Spanish origin with a cold, utilitarian America of the North, Rodó proclaimed the virtues of a spontaneous, idealistic South. He provided a

continental ideal, one that could bind separate nations together in a joint cultural enterprise and inspire individuals with a surpassing sense of purpose.

At a celebration marking the hundredth anniversary of Chilean independence, Rodó expressed his essential philosophy:

I have always believed that in our America [Martí's phrase] it was not possible to speak of many fatherlands [the project of positivist nationalists] but rather of one great, single country; I have always believed that in America, more than anywhere else, it behooves us, without destroying this idea of a fatherland, to make it greater and wider and purify it of all that is narrow and negative...and raise above the idea of the nation, the idea of America.¹³⁴

* * *

Throughout Hispanic America, *Arielismo* challenged an increasingly debilitated positivism as the prevailing intellectual doctrine. A new idealism replaced that of the philosophy that had ultimately failed to provide its promised panacea and had too often led, as in Mexico, to unimaginative conformity and socially stultifying repression. If order must come before progress, too harsh an imposition of order, with too little progress for too many, no longer held any appeal.

The case of Mexico was instructive. There, where the *científicos* had provided the ideology for the *Porfiriato*, the slogan was still "Order and Progress." Yet, order meant the oppression of the rural poor; and progress was measured in the excessive well-being of relatively few. Within a short while, the Mexican Revolution would overthrow the Díaz regime, yet the stage would be set by an intellectual revolt that rejected positivism in favor of a return to metaphysical speculation and the exploration of alternative philosophies.¹³⁵

The Mexican Revolution of 1910 occurred in response to the thirty-four year reign of Porfirio Díaz, perhaps the most successful purveyor of positivist ideals in Latin American

history. Though based on intimidating violence, political cynicism, and economic corruption, the *Porfiriato* dictatorship was supported ideologically by the tenets of positivism, particularly its belief in the necessity of creating and maintaining order as a prerequisite for achieving progress. Under the guidance of the *científicos*, led by Justo Sierra, there was a strong strain of utilitarianism in the application of positivist theory, not to mention Social Darwinism.¹³⁶ Thus, even in Mexico, where *mestizo* and Indian had long played an active part in national life, where the Liberal President Benito Juárez had been a full-blooded Zapotec, many early-twentieth-century intellectuals were still dominated by deterministic and Darwinistic thinking on racial matters.

In fact, just as their ancestors had a century before, many elite and middle-class Mexicans of the time apparently feared Indian uprisings and possible race wars.¹³⁷ Perhaps as a result, the Diaz regime's efforts to attract European immigration proved largely unsuccessful, despite its policy of usurpation of traditionally Indian lands for redistribution to foreign capitalists and self-serving land surveyors.

* * *

In Brazil, characteristically, intellectual doctrines, like most other phenomena, developed more gently than in Hispanic America. "What had happened swiftly and violently, convulsively and unevenly [in Spanish America] happened more organically – more closely following European models – in Brazil."¹³⁸

This Brazilian anomaly resulted from a lesser sense of political and military urgency, since independence had occurred without violent rupture. Indeed, with a member of the

Portuguese royal family of Braganza on the Brazilian imperial throne, the transition from colony to independent state was seamless. For the first three decades after independence, Brazilians were at peace, in a political environment far more stable than that experienced by most Hispanic Americans. Ideological conflicts between liberals and conservatives, centralists and federalists, urban and rural elites, even between the proponents of slavery and abolitionists, not to mention among northeastern, central, and southern regions all generally took place within a more or less agreed context of national identity.

The constitutionally ordained “moderating power” of the emperor tended to keep political rivalries in check and contribute to the stability of government. The positivist program did not have to build from relative scratch a national consciousness and socio-economic agenda. The army, the officer corps of which was already replete with devotees of Auguste Comte, proved a relatively progressive institution, especially during and after the War of the Triple Alliance against Paraguay (1864-1870). And the Church, though a socially and politically significant institution, was ultimately under the control of Emperor Pedro II, a “benevolent and free-thinking man.”¹³⁹

Unfortunately for the Braganzas, towards the end of the nineteenth century, the imperial family managed to alienate both the Church and slave-owning elites – the former by supporting the Free Masonry that the Church abhorred, the latter by acquiescing in the ultimate abolition of slavery without compensation in 1888. When the army – inspired by the educator, republican leader, and positivist theorist Benjamin Constant Botelho de Magalhaes – moved to overthrow the Emperor, no one chose to defend imperial rule. A republic was declared, its new flag emblazoned with the positivist motto: “Order and Progress.”

In the early twentieth century, while the rest of Latin America was embroiled in the ideological and artistic turmoil of *Modernismo* and *Arielismo*, Brazilians were preoccupied with the establishment and consolidation of their new republic. Moreover, with their economy closely linked to that of Britain, their culture overwhelmingly oriented toward France, Brazilians seemed to be at once too busy and too secure to share the fears of political, military, and cultural domination by the United States then pervasive in Hispanic-American intellectual circles.

Nonetheless, there had been and were impressive *pensadores* in Brazil, beginning with the liberal Andrada e Silva brothers, Martín Francisco, Antonio Carlos, and José Bonifácio (1763-1838), the latter having served as both chief minister under Pedro I and tutor to the young Pedro II. Among these also must be counted Joaquim Nabuco (1849-1910), the “finest flower of Brazilian civilization, abolitionist, admirable writer of prose and poetry, beloved diplomat....”¹⁴⁰ Joaquim María Machado de Assis (1839-1908), a novelist, poet, and short story writer, “classic and Olympic artist, gentle satirist, and perfect stylist,” was considered the country’s greatest man of letters.¹⁴¹ The Anglophilic liberal and republican Ruy Barbosa de Oliveira (1849-1923) “was a world in himself, and amazes his disciples, as loyal and lyrical as those attracted by any South American thinker; for them he was the greatest writer, the greatest orator, the greatest linguist, and the greatest lawyer of his time.”¹⁴² Twice a candidate for President of the Republic, Barbosa distinguished himself internationally as a champion of juridical equality among sovereign states. In 1908, he founded the Brazilian Academy of Letters and served as its president for more than a decade.

One cannot omit Euclides da Cunha (1866-1909), whose *Os Sertoes* is considered one of the Brazilian masterworks. Combining geography, sociology, history, and fiction, da Cunha

tells the story of the government's 1896-97 military campaign against the town of Canudos to suppress and ultimately eradicate the followers of the religious mystic, Antonio Conselheiro, in the backlands of the Northeast. Though moved by both the plight and the bravery of the defenders of Canudos, whom he admires despite their obvious racial degeneration as a result of ill-advised miscegenation, da Cunha remains a positivist and social Darwinist, believing that, whatever statesmen do, the course of history will ever be the same: "...strong nations will expand along the lines of least resistance, and...weak ones cannot stop them."¹⁴³ As Franco notes: "He assumed the superiority of the European way of life and the desirability of bringing the *sertanejos* into an up-to-date nation pledged to 'progress.'"¹⁴⁴

* * *

From the era of independence to its disillusioned yet still hopeful aftermath, and through the three-decade-long barbarity of *caudillo* rule; from republican idealism and liberal politics to conservative reaction to socialist utopias; from eradication of the Indian menace to proclamation of indigenous values; from devoted atheism to soulless orthodoxy; from spiritual purity to material excess and back again; from struggling against Spain to confronting their essential Creole nature (not to mention the *mestizo*, the *mulato*, and the black); from obsessive nationalism to a vision of continental solidarity in opposition to Anglo-Saxon arrogance; from the velvet transition of Portuguese colony to Brazilian empire; from the violent evolution of an "ever faithful isle" to a mutinous colony in bloody rebellion; from slavery to freedom; from red to white to black and all the colors in between – the long, nineteenth century journey of Latin Americans, ever seeking to be guided by profound ideas and philosophical systems, was long,

painful, arduous, yet essentially optimistic. As they found their intellectual way from the eighteenth to the twentieth century, from colonial dependence to political independence to ambiguous economic success to cultural self-consciousness and spiritual awareness, Latin Americans, especially their ruling elites – far more so than their northern neighbors – were constantly guided by the power of ideas and ideals.

It was progress they desired. A progress that required astonishing effort to define, much less achieve. Yet, throughout the journey, Latin Americans manifested a devotion to systematic knowledge as their source of inspiration.

The Mexican José Vasconcelos, among the leading *pensadores* of the twentieth century, perhaps put it best:

“From thought alone are derived the humblest as well as the highest forms of progress; by thought alone can we hope for redemption, meaning by ‘thought,’ obviously, not only cold reasoning, but the whole mystical notion of existence, with all its anguish, its delights, and its splendor.”¹⁴⁵

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¹ The term *pensador* [literally, “thinker”] includes yet surpasses the concept of *letrado* or “lettered man.” A *pensador* was almost always a published writer, typically one who expressed his opinions on the issues of the day. In current understanding, “public intellectual” may be the closest approximation of *pensador*.

² William Rex Crawford, *A Century of Latin American Thought* (Cambridge: Harvard University Press, 1967), 3.

³ D.A. Brading, *The First America: The Spanish Monarchy, Creole Patriots, and the Liberal State, 1492-1867* (Cambridge: Cambridge University Press, 1991), 610.

⁴ Charles C. Griffin, “The Enlightenment and Latin American Independence,” *Latin America and the Enlightenment*, Arthur P. Whitaker, ed. (Ithaca: Cornell University Press, 1961), 130. Bolívar wrote to his esteemed former comrade-in-arms, the Ecuadorian General Juan José Flores, on November 9, 1830. Some seven weeks later, a bitterly disillusioned Bolívar would be dead from tuberculosis, among other ailments. It was a time of physical, emotional, and psychological suffering for “The Liberator,” his political hopes dashed by events that he himself had inadvertently precipitated, forces that he, more than any other man, had been responsible for unleashing. The context of the oft-cited quotation is as follows: “You know that I have ruled for twenty years, and from these I have derived only a few certainties: (1) America is ungovernable, for us; (2) Those who serve a revolution plough the sea; (3) The only thing one can do in America is to emigrate; (4) This country will fall inevitably into the hands of the unbridled masses and then pass almost imperceptibly into the hands of petty tyrants, of all colours and races; (5) Once we have been devoured by every crime and extinguished by utter ferocity, the Europeans will not even regard us as worth conquering; (6) If it were possible for any part of the world to revert to primitive chaos, it would be America in her final hour.” Simón Bolívar, Vicente Lecuna, ed., *Cartas del Libertador*, 10 vols., (Caracas: Litografía del Comercio, 1929-30), ix, 376.

⁵ Leopoldo Zea, *The Latin American Mind [Dos Etapas del Pensamiento en Hispanoamérica]*, James H. Abbot and Lowell Dunham, trans. (Norman: University of Oklahoma Press, 1963), 61.

⁶ *Ibid.* 54.

⁷ *Ibid.* 66.

⁸ *Ibid.* 8-9.

⁹ *Ibid.*, 65.

¹⁰ *Ibid.*, 37.

¹¹ *Ibid.*, 39.

¹² *Ibid.*, 45.

¹³ *Ibid.*, 41.

¹⁴ *Ibid.*, 56.

¹⁵ *Ibid.*, 38.

¹⁶ *Ibid.*, 41-42.

¹⁷ *Ibid.*, 43.

¹⁸ *Ibid.*, 44.

¹⁹ *Ibid.*, 58.

²⁰ *Ibid.*, 50.

²¹ *Ibid.*, 52.

²² *Ibid.*, 53.

²³ *Ibid.*, 51-52.

²⁴ *Ibid.*, 50.

²⁵ Ibid., 12-13.

²⁶ Ibid., 59.

²⁷ Ibid., 73. Zea notes Bilbao's observation of the times: "Every force looks upon itself as a power, every power authority, every authority infallible, and every infallibility declares itself logically incapable of error, and every infallibility adores itself and establishes its legitimacy. Deviation is no longer possible. Opposition is an offense, despotism is sacred, and obedience a duty."

²⁸ Ibid., 68.

²⁹ Ibid., 40.

³⁰ Ibid.

³¹ Ibid., 62.

³² Ibid., 47.

³³ Ibid., 72.

³⁴ Ibid., 19-20.

³⁵ Ibid., 20.

³⁶ Crawford, 5.

³⁷ Zea, 20-21.

³⁸ Ibid., 104.

³⁹ Ibid., 24.

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² Ibid., 25.

⁴³ Ibid.

⁴⁴ Ibid., 129.

⁴⁵ Ibid.

⁴⁶ Ibid., 26.

⁴⁷ Ibid., 67.

⁴⁸ Ibid., 26.

⁴⁹ Ibid.

⁵⁰ Ibid., 26-27.

⁵¹ James D. Henderson, Helen Delpar, Maurice P. Brungardt, and Richard N. Weldon, eds., *A Reference Guide to Latin American History* (Armonk, NY: M.E. Sharpe, 2000), 333.

⁵² Crawford, 18.

⁵³ Zea, 29.

⁵⁴ Ibid., 77.

⁵⁵ Ibid., 80-81.

⁵⁶ Ibid., 82.

⁵⁷ Ibid., 83.

⁵⁸ Ibid., 28-29.

⁵⁹ Ibid., 33.

⁶⁰ Ibid., 29.

⁶¹ Ibid., 32.

⁶² Ibid., 30.

⁶³ Ibid., 28.

⁶⁴ Ibid., 29.

⁶⁵ Juan Bautista Alberdi, a liberal exiled under the regime of the Argentine *caudillo* Juan Manuel de Rosas, later proved to be a leading architect of the Argentine Republic. Alberdi's 1852, book *Bases y puntos de partida para la organización política de la república argentina* (Bases and Points of Departure for the Political Organization of the Argentine Republic), lay the intellectual groundwork for the Argentine Constitution of 1853, which lasted some 100 years. Alberdi's guiding dictum was derived from his firmly held (and frankly racist) belief that Latin America could make rapid economic, political, social, and cultural "progress" only by radically diminishing the relative demographic impact of its indigenous, African, and mixed race populations. To achieve that end, he called for massive immigration, but of a specific, exclusionary sort: "Why have I said that in South America, to govern is to populate...? Because to populate...is to instruct, to educate, to moralize, to improve the race; it is to enrich, to civilize, to strengthen and to affirm the liberty of the country, giving it the intelligence and the customs of a government of its own, as well as the means to implement it. ... To populate is to enrich when one populates with people knowledgeable in industry and accustomed to the sort of work that produces and enriches. To populate is to civilize when one populates with civilized people, which is to say, with civilized European people. For that reason, I have said in the Constitution that the government should promote European immigration. But to populate is not to civilize, but rather to brutalize, when one populates with Chinese and with Asian Indians and with Africans." Juan Bautista Alberdi, *Argentina 1852: Bases y Puntos de Partida Para la Organización Política de la República Argentina* (Barcelona: Linkgua Ediciones, 2006). Translation, the publisher.

⁶⁶ Zea, 85.

⁶⁷ Ibid.

⁶⁸ Ibid., 86.

⁶⁹ Ibid., 93.

⁷⁰ Ibid., 94-95.

⁷¹ Ibid., 95.

⁷² Ibid., 122.

⁷³ Ibid., 92.

⁷⁴ Ibid., 123.

⁷⁵ Ibid., 125.

⁷⁶ Ibid., 126.

⁷⁷ Ibid., 98.

⁷⁸ Ibid., 97.

⁷⁹ Ibid.

⁸⁰ Ibid., 98.

⁸¹ Ibid., 106.

⁸² Ibid., 110-111.

⁸³ Ibid., 108-109.

⁸⁴ Ibid., 113.

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- ⁸⁵ Ibid., 115-116.
- ⁸⁶ Ibid., 117-119.
- ⁸⁷ Ibid., 121.
- ⁸⁸ Leslie Bethel, ed., *A Cultural History of Latin America: Literature, Music, and the Visual Arts in the nineteenth and twentieth Centuries* (Cambridge: Cambridge University Press, 1998), 3-4.
- ⁸⁹ Ibid., 5.
- ⁹⁰ Ibid.
- ⁹¹ Jean Franco, *The Modern Culture of Latin America: Society and the Artist*. (London: Frederick A. Praeger, 1967), 4.
- ⁹² *A Reference Guide to Latin American History*, 332.
- ⁹³ Ibid., 387.
- ⁹⁴ Zea, 33.
- ⁹⁵ Ibid., 33-34.
- ⁹⁶ Ibid.
- ⁹⁷ Ibid., 34.
- ⁹⁸ Franco, 46.
- ⁹⁹ *A Cultural History of Latin America*, 64.
- ¹⁰⁰ Ibid., 41.
- ¹⁰¹ Ibid., 61.
- ¹⁰² Crawford, 10.
- ¹⁰³ Ibid., 232.
- ¹⁰⁴ Ibid., 233.
- ¹⁰⁵ Ibid., 234.
- ¹⁰⁶ Ibid., 236.
- ¹⁰⁷ Rafael E. Tarragó, *The Pageant of Ibero-American Civilization: An Introduction to its Cultural History*. (Lanham, MD: University Press of America, 1995), 82.
- ¹⁰⁸ *A Cultural History of Latin America*, 60.
- ¹⁰⁹ As noted by Bethel, et al.: “[France] lured Latin Americans not only for the obvious positive reasons – the enlightenment, the Revolution, the continuous ability to produce artistic schools with precise philosophies and practices – but also for equally obvious negative ones: it was Latin, but not Spanish or Portuguese; and it was modern, but not Anglo-Saxon.” *A Cultural History of Latin America*, 65.
- ¹¹⁰ Ibid.
- ¹¹¹ Franco, 15-16.
- ¹¹² *A Cultural History of Latin America*, 66.
- ¹¹³ Ibid., 99.
- ¹¹⁴ Franco, 12-13.
- ¹¹⁵ Ibid., 14.
- ¹¹⁶ Ibid., 17.

¹¹⁷ Ibid., 19.

¹¹⁸ Crawford, 231.

¹¹⁹ Franco, 20.

¹²⁰ Ibid., 22.

¹²¹ Ibid., 25.

¹²² Ibid., 38.

¹²³ *A Cultural History of Latin America*, 81.

¹²⁴ Crawford, p. 80.

¹²⁵ Ibid.

¹²⁶ *A Cultural History of Latin America*, 135-136.

¹²⁷ Crawford, 85.

¹²⁸ Franco, 40.

¹²⁹ Ibid., 41.

¹³⁰ Crawford, 79.

¹³¹ No little of Rodó's persuasiveness stems from the pains he takes to give the devil his due. Among the virtues that Rodó attributes to Anglo-Americans are a love of liberty and a recognition of the dignity of labor, along with their characteristic practicality, industry, and optimism. He further notes that North Americans build not only factories, but also schools and churches.

¹³² Crawford, 84.

¹³³ Franco, 50-51.

¹³⁴ Crawford, 88.

¹³⁵ Franco, 54.

¹³⁶ As Franco notes: "The dictatorship of Porfirio Díaz favoured the White Mexican and the foreigner; yet Mexico's racial composition was such that the presence of the Indian could scarcely be ignored. The more levelheaded intellectuals...generally trusted to education to bring the Indian into the nation. Justo Sierra roundly asserted his belief in the Mestizo as a dynamic factor in Mexican history and also in the educability of the Indian. But his views were not shared by all contemporary thinkers." Franco, 47.

¹³⁷ Ibid., 46.

¹³⁸ *A Cultural History of Latin America*, 71.

¹³⁹ Tarragó, 69.

¹⁴⁰ Crawford, 190.

¹⁴¹ Ibid.

¹⁴² Ibid.

¹⁴³ Ibid., 194.

¹⁴⁴ Franco, 45.

¹⁴⁵ Crawford, 299.

CHAPTER SIX

EMERGING LATIN AMERICA (1870-1900):

The Power of Ideas and Ideals

At the same time that Latin America was advancing economically, politically, socially, and culturally, discontent, however stifled, increased. Many came to see gross materialism and egotism as hallmarks of the age. The education that was to save society had not yet been made available to all. Leisure and comfort, though generally increased, were similarly restricted commodities. Soon, great new gulfs of social distinction emerged. Self-serving oligarchies controlled politics and public offices for the all but exclusive benefit of their own interests. Hand in glove with the new economic and political oligarchies, new tyrannies imposed themselves – the thirty-five-year reign of Mexican president Porfirio Díaz an obvious case in point.

Although new technologies gave rise to new industries, largely foreign financial interests, primarily British and Anglo-American, controlled both. The oligarchies and the growing bourgeoisie alike seemed to be instruments sworn to the service of the European and Anglo-American powers they so eagerly aped. Liberalism and democracy seemed to evaporate in favor of a colonial spirit thought to have been long repudiated. Though now rather suavely disguised, the old colonial forces remained dominant, in the service of neo-colonial imperialism. The old, institutional enemies of liberalism – the military and the Church – often continued to foster retrogression, in alliance with the interests of oligarchs and bourgeois elements, themselves beholden to economic and political interests ensconced in foreign, neo-colonial, imperial powers. Despite the best efforts of dedicated liberal educators marching under the banner of positivism and progress, the same old evils achieved resurrection. Whereas Hispanic America had managed

to throw off the yoke of Spanish political domination, it now found itself, however progressive and scientific, nonetheless a vassal of essentially foreign economic and financial interests.¹

“The problem seemed insoluble,” notes Zea. “Hispanic America again appeared, as in the past, divided into two great parts, one still facing a colonial past, the other looking toward a future without a reality.”²

After decades of internal strife had finally been overcome, the obedience paid to order and control, so antithetical to the romantic impulse of their early years, led Latin American leaders to complicate their task by waging large-scale wars on one another. Such forays into the projection of national power included the War of the Triple Alliance (1864-1870), in which Argentina, Brazil, and Uruguay joined forces against Paraguay, and the War of the Pacific (1879-1883), in which Chile triumphed over Peru and Bolivia. Even for the victors, these military interludes generally proved a sobering experience.

At much the same time, from about 1870 on, Latin Americans were increasingly involved in and connected to the world beyond their borders, indeed their continent. With increasing intensification and division of labor, as well as the integration of Latin American export economies with a rapidly evolving international economic system, even interior regions of economically successful states were impacted by the outside world.

Franco stresses the significance of the fact that, in the late eighteenth and early nineteenth centuries, Latin American culture, as it had for the previous three centuries, was peripheral at best, deliberately marginalized by the cultural hegemony of metropolitan Europe. Whether as colonies that existed for the sole benefit of the mother country or as impudent former colonies that had rebelled against the mother country, Latin American nations were and remained culturally dependent, relatively bereft not only of university and publishing facilities, but also

absent a national literary tradition in which to realize their work. By necessity, Latin American writers relied largely on self-education, either that provided second-hand by reading imported books or that acquired first-hand by the direct experience of foreign travel.³ Denied the firm foundation of a national literature as a vista onto other cultures, until the later nineteenth-century Latin Americans generally found themselves viewing their own cultures from a European perspective. “Moreover,” as Franco notes, “literary education, while it acquainted them with many aspects of human experience, did not give any sense of what it meant to be a Peruvian or a Chilean or an Argentinian.”⁴

Latin American writers of the nineteenth century, even as they engaged passionately in the development of individual national identities (a process not without its violent aspects) had little choice but to become inter-nationalists – not only Peruvian, Chilean, or Argentinean, but also Latin Americans – and travelers of necessity.

In nineteenth-century-Latin America, notes Franco, colonial-era cultural variations among the various regions were:

emphasized and exaggerated as the new republics strove to affirm their separate identities, often resorting to war, aggression, or chauvinistic shows of force to create patriotic sentiment. This nationalism is reflected in [Latin American] literature. Yet even at the height of nationalism, the writers of the continent maintained contact, exchanged ideas, and were often animated by a sense of solidarity with “Latin America” which transcended narrow nationalisms.⁵

Whether languishing in bitter exile or actively in search of an elusive, continental consciousness, nineteenth-century Latin American writers were tenacious pilgrims. The Argentine Sarmiento passed years in Chile, traveled through the United States and Europe, and died in Paraguay; his countryman Echeverría was exiled to Uruguay; the Puerto Rican Hostos roamed throughout Latin America and the Caribbean; the Cuban Martí lived in Mexico, Venezuela, and Guatemala, not to mention fourteen years in the United States; his countryman

Heredia found refuge in the United States and Mexico; the Nicaraguan Darío lived in Guatemala, Chile, and Argentina. Their common language, Spanish, certainly eased the way for these and other writers to live and work in countries other than their own.⁶

Although both Martí and Darío (the former politically, the latter poetically) each advanced the concept of hemispheric cultural solidarity, Franco notes that it was not until the very end of the nineteenth century – all but simultaneously with the U.S. imperial thrust into Cuba, Puerto Rico, Panama and elsewhere in Latin America – that the notion of a hemispheric unity was widely embraced:

With Rodó, the supranational idea assumed even greater importance and writers consciously began to promote the intellectual unity of the continent. The foundation of the *América* publishing house by Blanco Fombona, the foundation of the *Mundial* magazine in Paris are but two examples of the practical interpretation of this ideal.⁷

In spite of the difficulties of their cultural isolation, or perhaps because of them, early-nineteenth-century Latin American *pensadores* felt they possessed a uniquely valuable national asset – their own superior erudition – that could and should be brought to bear on the social and political problems of their day. In the nascent republics, absent an acknowledged nobility or a sufficiently powerful educated elite, the writer was required to be at once “prophet, critic and architect of the new society.”⁸

Such a perspective, which would seem wildly disproportionate, indeed laughably narcissistic, in Anglo-America had in Latin America a sound and reasonable precedent. In the late eighteenth century, as American-born Latin Americans grew increasingly conscious of their grievances against the Iberian crowns, it had been intellectuals who had made the key contributions to the growing anti-monarchical attitude. At that crucial moment, Franco observes:

Wealthy young men could not be prevented from going abroad and visiting France or North America where they had free access to forbidden books. Moreover, whereas at one time friars and priests, the most educated members of the community, were the ones most

likely to possess prohibited literature, there is evidence in the late eighteenth century of widespread reading of such works by a middle class of laymen, which included musicians, silversmiths, and cooks. Dangerous ideas thus percolated to far greater sections of the population.⁹

On the basis of such new ideas, the Latin American republics had been born. So it was entirely natural for the cultural heirs of such precursors of independence to assume as their right and embrace as their obligation a leading role in the development of their respective republics.

At the time, however, European writers such as Montesquieu were avowing that new republics ought not adapt their constitutions to pre-existing, abstract patterns, but should rather allow their laws to develop naturally, organically so as to conform not to a universal ideal, but to the specific variety of actual conditions, respecting as much as possible existing political, social, and cultural traditions. If in the political realm this proved to be sound advice, it came to be further applied in the literary and artistic. Self-proclaimed *Americanos* “became less concerned with fitting their experience into universal forms than in finding their own original expression.”¹⁰

Unfortunately, this culturally salutary prescription had a less than beneficial political effect, as many of the new republics took their inclination toward specificity too far. Encouraged by colonial traditions and mercantilist policies that forced them to communicate more often and more directly with the metropolis than with one another, the new republics began squabbling and skirmishing among themselves (or interior provinces with central governments), which led to severe political and social repercussions. A thirty-year era of widespread, authoritarian rule by *caudillos* led to the persecution and exile of intellectuals. Before long, many such writers came to raise their instinctive perspective of elite leadership beyond the self-defeating limits of national boundaries, which were, in any case, often ill-defined and sometimes artificially imposed.

For such writers, who were instinctively and historically politically engaged, literature and politics were thus closely linked, a connection nourished and enhanced by the forums of discussion in which they met socially and professionally: *tertulias* (salons), literary clubs, bookstores, and cafés. These exclusive intellectual circles discussed not only poems and novels, but also political programs and plans. Among such groups was the influential Cuban literary circle meeting in the house of Domingo Del Monte, a group “as dedicated to the cause of freedom as it was to the creation of a Cuban literature.”¹¹ In Argentina, the program of the literary *Asociación de Mayo* was not only social and cultural, but also political: to overthrow the regime of the conservative *caudillo*, Juan Manuel de Rosas. In 1842, Chileans founded the *Sociedad Literaria* to instill in the body politic a sense of national pride through the medium of literature. Similarly, after Peru’s humiliating losses in the War of the Pacific, Manuel González Prada sought to reform and revitalize his country by means of a politically active literary circle. Much of the writing that emanated from such groups was overtly political; almost all of it was invested with a sense of purpose that transcended the solely literary. Indeed, it was widely believed that in order to be worthy of the name of literature, writing should not only explore and entertain, but also “civilise [sic], educate or even serve as an instrument of [social and political] reform.”¹²

Despite their devotion to the cause of nation-building, however, many Latin American *pensadores* felt dissatisfied with and distanced from their own national societies for the very fact that they culturally surpassed the great majority of their compatriots. On at least one fundamental level – that of literacy – their own talents and intellect unavoidably marginalized them. The very skills and gifts they offered to the nation served to cut them off from communication with most of their fellow citizens. As Franco deftly observes: “When Einstein discovered the theory of

relativity he did not have to start teaching mathematics in order to explain what he meant. There were plenty of people able to understand his theory and share his excitement.”¹³ Unfortunately, Latin American writers had almost no one (except, perhaps, one another) with whom to share their new literary discoveries. Before a writer might convey the marvels of the latest literary vogue – Romanticism, Modernism, Naturalism, Realism – first, the still largely illiterate prospective audience had to be taught to read and write.¹⁴

As Franco notes:

Throughout the nineteenth century, [Latin American] writers were engaged in a desperate struggle to match their literary sophistication with their crude environment. Not surprisingly, they often felt happier among their literary peers in Europe and some became exiles either out of choice or necessity. José María Heredia, José Martí, [Rubén] Darío, Alberto Blest Gana – these are only a few who lived for a long period of their adult life outside Latin America.¹⁵

Moreover, by the 1840s, writers were encouraged to travel by the very European literary theories that they held in high esteem. For those who sought to convey the American experience, whether local, regional, national, or hemispheric, came the news that philosophers increasingly proclaimed that knowledge derived first and most reliably from the impressions of the senses, direct, personal observation of phenomena, not from academic knowledge borrowed from long-dead adepts. No longer would such fuddy-duddies simply be taken at their word in deference to their celebrated reputations. Experiment was now the order of the day, the logical evolution of the enlightened, scientific revolution: examination, not scholasticism. Sensory evidence was held to be infinitely more valuable than rote knowledge of canonical texts and the citation of recondite, superannuated savants, hoary authorities, and once venerable virtuosi.¹⁶

Essential to understanding the evolution of Latin American political thought are the links between the implicit socialism of Bentham’s Utilitarianism, the explicit socialism of Saint-Simonianism, the sociology of Comte’s Positivism, and the Social Darwinism of Spencer.

Appropriately, these philosophies evolved, each from its antecedent. For example, Saint-Simon used the term “Positive policy” as early as 1820. Similarly, the Argentine political theorist Juan Bautista Alberdi referred to social science early on. In 1837, Alberdi specified: “The science that seeks a general law for the harmonious development of society is social science.”¹⁷

Even prior to the wars of independence, Latin American thinkers strove to overcome entrenched Iberian scholasticism, reflective of what Comte would later label the “theological stage” of human knowledge – itself evolved from fetishism through polytheism to monotheism – in order to achieve and embrace what Comte called the “metaphysical stage,” one based on abstract thought, on reason. Next would come the Positive stage, wherein human knowledge would be based on science, in which all theories would be tested by rigorous application of the scientific method, maintained to be the only certain way to know and understand the universe, including human societies. During the struggle for independence, as well as much of the succeeding age of the *caudillos* – Latin American literature “aimed to contradict the metaphysical stage dialectically and to arrive, through science as diffused by the Enlightenment, at that Positivist philosophy which affirms progress in the new society as an immediate reality.”¹⁸

In 1844, a protégé of Andres Bello and José Victorino Lastarria, the radical liberal Chilean Francisco Bilbao (1823-1865), published in Lastarria’s journal *El Crepúsculo* (The Dawn) his essay *Sociabilidad chilena* (The Civics of Chilean Society), which excoriated Spanish heritage in the New World. “Slavery, degradation: that is in the past,” proclaimed Bilbao. “Our past is Spain. Spain is the Middle Ages. The Middle Ages are composed, body and soul, of Catholicism and feudalism.”¹⁹

This judgment did not sit well with the Catholic Church. Tried for abuse of the press, Bilbao was expelled from Chile’s *Instituto Nacional* and soon exiled to France. There, he was

embraced by the philosopher-priest Hugues-Felicité Robert de Lamennais (1782-1854), befriended by other influential liberals, and completed his studies at the College de France under the tutelage of Edgar Quinet (1803-1875) and Jules Michelet (1798-1874). Six years later, having witnessed the Paris Spring of 1848, Bilbao returned to Chile with well-burnished prestige. There, in 1850, he founded not only the journal *El Amigo del País* (Friend of the Country), which opposed both the Catholic Church and the conservative government of President Manuel Montt, but also the Saint-Simonian *Sociedad de la Igualdad* (Society of Equality), which grew to boast 3,000 members and which conservatives castigated as a haunt for men “without God or law.”²⁰ In order to be admitted to the Society, one had to answer three questions in the affirmative: “Do you recognize the sovereignty of reason as the authority of authorities? Do you recognize the sovereignty of the people as the basis of all policy? Do you recognize love and universal brotherhood as the moral way of life?”²¹

By 1851, the Church had excommunicated Bilbao; and his Society of Equality had been declared illegal. That same year, he and other members of his society launched an uprising that held some sections of the capital for a time but was ultimately put down by Montt’s conservative government. Bilbao spent three months hiding in Valparaiso, and then escaped to Peru, never to return to Chile, yet constant in his dedication to the dispossessed.²²

Lastarria, Bilbao’s early publisher, proved not quite as loyal to Comte as did Bilbao to Saint-Simon. Lastarria preached Positivism, but finally abandoned Comte for the French philosopher’s embrace of Louis Napoleon’s *coup d’état* against republican government. Nor could Lastarria abide the fact that Comte’s Positivist religion included Paraguay’s dictatorial Dr. Francia among its three secular saints of Latin America. No doubt, Lastarria was more favorably inclined toward Comte’s other two Latin American demigods: Simón Bolívar and Toussaint

L'Ouverture; or perhaps he simply deplored the aging Comte's *volte-face* from philosophy to religion. In any event, in 1873, when Lastarria inaugurated his Positivist Academy of Fine Arts, he replaced Comte's motto of "Love, Order, and Progress" with the less ethereal if somewhat oxymoronic maxim "Liberty and Order."²³

In Colombia, Salvador Camacho Roldán (1827-1900), one of the travelers whose views of the United States are studied here, established a chair of sociology at the University of Bogotá as early as 1862. Meanwhile, the poet, essayist, and sociologist Rafael Núñez (1823-94), twice elected to the presidency of Colombia, lyricist of the national anthem, and champion of a constitution that endured 100 years, "broadened Spencer's philosophy in Colombia, where the English brand of Positivism awakened an immediate echo."²⁴

In Mexico, Gabino Barreda, precursor of Porfirian Positivism, adhered to the teachings of Comte in a way that "implied the possibility of an enlightened absolutism in America which already had a working model in [the 18th-century reign of] Charles III," while Justo Sierra Méndez, Minister of Public Instruction and Fine Arts, established the national university [UNAM] and doubled the number of primary and secondary schools.²⁵ As had been the case a century earlier, under the enlightened despotism of the Bourbon Reforms, the Porfiriato proved a progressive, vigorous, modern regime, perhaps poor in social justice, paltry in economic equality, but "rich in railroads, telegraphs, academies, and urban elegance,"²⁶ not to mention foreign investments.

However, argues Arciniegas, given the impositions of Porfirian Mexico, as well as Conservative-dominated Colombia, what is little understood about latter-day Positivism, especially in its English, Spencerian incarnation, is that:

Spencer was not seeking order imposed by despotism. He believed in peaceful evolution and abhorred the violent contradictions of revolutionary dialectics. His sociology offered

a point of view on people and societies, which was opposite to the political struggles and the cult of the hero that have filled the history of nations. In his new picture, based on the theory of progress, the new peoples had a social value in terms of human experience, which Spencer analyzed by the rules of science. He was as much interested in a community of Indians as in English society.²⁷

Although the enlightened republicans who successfully prosecuted the wars of independence were more often than not liberal in their ideology – in favor of personal, political, religious, and economic liberties – they were less successful in consolidating liberal thought in the new republics than they had been in securing independence from Iberian colonial rule. For the first thirty years after independence, from roughly 1830 to 1860, conservative *caudillos* ruled almost everywhere in Spanish America. In Brazil, even though Emperor Pedro II was himself a liberal, as often as not he sided with conservative economic elites in his exercise of the so-called “moderating power” of the emperor – a uniquely Brazilian fourth branch of constitutional authority. Even after mid-century, when second-generation liberals began to reassert political power over conservatives, in many parts of Latin America, especially rural areas, little had changed since colonial days. In particular, the social structure remained stubbornly traditional, largely excluding people of color from the ranks of the elites. In this regard, liberals often proved more than a little hypocritical, their deeds seldom matching their words when it came to practical applications of their ideology and its call for “liberty, equality, fraternity.”

As Franco emphasizes, throughout rural Latin America:

Large estates, absentee landlords, exploited and illiterate peasantry formed the scaffolding of each country’s economy, the shopkeeping [sic] and professional classes being for the most part isolated in urban enclaves. Instead of looking to the Spanish administration, the landowning classes now resorted to the caudillo or a military leader to maintain an often-precarious status quo, having little interest in improving the lot of the masses.²⁸

Calls for social change came almost exclusively from liberal intellectuals, but such calls were often tempered by the instinctive racism then common among white elites, whether

conservative or liberal. Some paladins of liberal ideology, like the Peruvian Manuel González Prada, were themselves members of the rural landowning elite; most, however, were urban-based professionals or members of the commercial community. In Mexico, liberal intellectuals like Ignacio Ramírez and Guillermo Prieto, and in Argentina, Domingo Faustino Sarmiento and Barolomé Mitre, sought social change. Yet, such changes were mainly in the promotion of more widespread educational opportunity, not the immediate providence of political, social, or economic equality.²⁹

In part, second-generation liberals could argue, their inability to impose a thoroughly liberal regime in Latin America stemmed from the fact that the conditions that had given rise to the European liberalism that they so admired – industrialization, an economically and politically powerful middle class, etc. – did not yet exist in Latin America. Thus, an emphasis on free trade, *laissez-faire* economics, and individualism, was premature, as Latin American liberals had learned to their chagrin during the post-independence rise of the *caudillos*. Thus, mid-nineteenth century, second-generation liberals focused instead on the social, economic, and political power of the Catholic Church. Not only was the Latin American Church a major landlord (with most of its real estate entailed so that it could never be alienated, that is, placed on the market), but the Church also dominated the educational system. “To the liberals,” Franco explains, “the Church was a fortress of feudalism and obscurantism and if she could be weakened or deprived of her power, progress in other fields would then be achieved.”³⁰

Thus, anti-clericalism became a key component of liberal movements throughout Latin America. In Mexico, liberal legislative attacks on the Church such as the Ley Juárez (1855) and the Ley Lerdo (1856) so undermined its traditional authority that the result was the War of the Reform between Mexican liberals and conservatives, and foreign intervention by French

Emperor Napoleon III and his Austrian puppet, Archduke Maximilian von Habsburg, prior to the ultimate liberal triumph in 1867.³¹ In Ecuador, liberalism struggled against the “fanatically Catholic” dictator, Gabriel García Moreno.³² In Colombia, liberals proposed the most radically liberal constitution in all of Latin America, only to be displaced by outraged conservatives, supported by the Church.

Yet, even when successful, liberalism did not always produce the expected social benefits. For example, in Mexico, the abrogation of Church privileges under the Ley Juárez and the confiscation of Church lands under the Ley Lerdo, as well as communally-held indigenous lands, the latter measure intended to stimulate the Mexican economy by promoting more efficient agriculture, providing increased revenue to the government, and providing collateral and rents to the new owners (individuals, as opposed to corporations) had unintended, detrimental consequences. Wealthy speculators snatched up most of the lands thus made available for sale by the liberal government, an unforeseen effect that greatly benefited the rich and in no way alleviated the miserable lot of the poor.³³

Despite the efforts of liberal social reformers, it would be external, economic factors that produced the greatest changes in mid-to-late nineteenth-century Latin America. European and Anglo-American industrial expansion required that capitalists find sources of raw materials, opportunities for a return on investment, and ultimately new markets for the manufactures that their enterprises were producing in such numbers as to cause an economically and politically dangerous glut. Foreign industrialists discovered a solution for all three of these needs in Latin America, where elites – the only sector of society to benefit directly and immediately from such commerce – proved equally eager to accommodate them.

In the last decades of the century, foreign capital began to flow into the mining industries, into railways and transport systems. “Latin America became the supplier of raw materials and food products such as coffee, sugar, cereals, and meat to the expanding populations of the Old World. Inevitably there was an increase of prosperity among a few sectors, reflected in prestige building and the importation of luxury products.”³⁴

Latin American liberals soon found themselves in the sometimes awkward position of advocating liberty, equality, and fraternity, while at the same time promoting the sort of free markets and *laissez-faire* economics that, for the great majority of their countrymen, almost always had the opposite effect. Devoted as they were to ideology, second-generation liberals cast about for a new philosophy that might ease their discomfiture and alleviate embarrassment. In a creative synthesis of French and English positivism, liberals found precisely the philosophy they required.³⁵

For liberals, positivism had the advantage of providing assurance of industrial, commercial, and urban progress, accounting for the backwardness of Latin America, especially its rural indigenous, African, and mixed-race majorities, while at the same time providing both hope for the future and reason to accept the current superiority of white elites, liberals as well as conservatives. Comte and Spencer combined to view society as an evolving organism, one in which progress was inevitable, though hardly immediate. After all, it took time for the “fittest” to survive; meanwhile, those who prevailed at any given moment of social evolution did so because they deserved to prevail. This was all part of the natural order of things, as verified by the ultimate authority: science. It was the order of things not only as they were, but also as they were meant to be.

As Franco notes, like liberalism before it, positivism served at once to advance both the cause of social progress and to promote reaction to that progress. Along the way, Latin American liberals would find in positivism, a propitious, mid-nineteenth-century link between the previous liberalism of the late-eighteenth and early-nineteenth centuries and the incipient late-nineteenth and early-twentieth century political philosophies of socialism and anarchism. All these ideologies seemed to evolve naturally from their predecessors. All offered a much-hoped-for social – thus, political and economic – panacea.³⁶

In both France and England, positivism emerged as a middle-class ideology. Originating in France with Auguste Comte, who first published his *Cours de Philosophie Positive* in 1830, positivism was further developed in England in the 1860s by Herbert Spencer, who adopted Comte's ideas and tucked them deftly into the theoretical structure proposed by Charles Darwin, whose *On the Origin of Species* was first published in 1859.

Central to both philosophers was the idea of progress – a progress as inevitable in human society as in the natural world, of which society was clearly a logical extension. Comte viewed such progress chiefly in intellectual terms; the society that he envisioned progressed from ancient, priest-ridden superstition regarding natural phenomena to a more positive perspective, in which supernatural metaphysics surrendered to sensory experience, scientific experiment, and laws based on direct observation of phenomena. Spencer took Comte a significant step further, applying Darwin's insights to synthesize a concept of evolution as the fundamental principle not only of the physical world, not only of the human mind, but also of human cultures and societies. "Spencer saw progress from simple to complex entities as being the basic law of the universe, a feature alike of biological evolution, of human consciousness, of societies and of institutions."³⁷

Positivist ideas found fertile ground and flourished in Latin America, where second-generation liberals like Domingo Faustino Sarmiento (Argentina), José Victoriano Lastarria (Chile), and Ignacio Ramírez (Mexico) had previously paved the way, stressing the value of practical knowledge, technical skill, and industrial progress. In these and other countries, especially Chile, Uruguay, and Cuba, positivism played an increasingly significant intellectual role. Positivists – which is to say rapidly evolving liberals – proved progressive in their insistence upon intellectual demystification over metaphysical obfuscation. Yet, these same “progressives” could now readily transform themselves into apologists for a status quo all but intolerable to the great majority of their compatriots.³⁸

“Terms drawn from biological evolutionism like the ‘survival of the fittest’ [Spencer’s phrase, not Darwin’s], the belief in the inevitability of progress, provided excellent justification for the elite [to remain] in power.”³⁹ No matter, claimed the positivists; no one can fairly be judged at fault simply for honoring the “laws of nature.”

Late nineteenth-century Mexico under Porfirio Díaz and Argentina under the successors of Sarmiento provide illuminating cases in point. Although government policies did little to ameliorate the plight of the poor, indeed, largely changed it only for the worse, while those same policies legitimized the accumulation of great fortunes among the elite and provided some opportunities for the emerging urban middle-class, both in Argentina (by Sarmiento) and in Mexico (by the *científico* Ministers of Education Gabino Barredo and Justo Sierra), great strides were made in the field of public education. Meanwhile, however, the fundamental social, political, and economic structure – predominantly feudal – remained largely in place. So, while positivism encouraged public education (“universal, compulsory, free, and secular” in the Argentine version), almost everywhere in Latin America, it also allowed “the elite...[to]

maintain a good conscience by supporting a vague idea of inevitable progress whilst doing nothing to alter the structure [of society].”⁴⁰

Meanwhile, positivist rulers bent upon realizing rapid economic and technological manifestations of “progress,” invariably at the cost of providing a socially and politically repressive “order,” vied with one another to create a climate alluring, indeed seductive, to foreign investors by offering them lucrative financial and political concessions. What Franco calls this “orgy of progress” resulted in impressive, short-term, material benefits – railroads, port facilities, electricity, communications – but only in return for placing much of the national patrimony, including agricultural lands and mineral rights, in the hands of foreign companies, usually British, U.S., or French. At the same time, several Latin American countries, notably Chile and Argentina, experienced major economic crises resulting from financial speculation by foreigners, as well as their own well-heeled citizens.⁴¹

In Argentina, the positivist views of Alberdi, Sarmiento, and others triumphed after the downfall of Rosas in 1852. The nation soon called upon Sarmiento to implement his plans for a system of public education based on that of Horace Mann in the United States. In 1868, Sarmiento, a romantic in literature, a positivist in political philosophy, was elected president of the Argentine republic. Soon, the positivist analysis of Argentine reality, particularly the Social Darwinism of Spencer, combined with emerging technologies – railroads, the telegraph, repeating rifles – to eradicate the Pampa Indians, open vast expanses of rural land for ranching and agriculture, and launch a burgeoning export economy. In conjunction with government-encouraged immigration, ranching, agriculture, and meat packing plants made Argentina, by the turn of the century, one of the richest nations in the world. At the same time, the influx of

immigrants, primarily from Spain and Italy, brought new social and political theories, chief among them socialism, anarchism, and anarcho-syndicalism.

Socialism had taken root in Chile as early as 1850, championed by Bilbao. In Argentina, a Socialist Party was first organized in 1896 and endured through the 1930s. Also founded by European immigrants, Socialist parties appeared in Uruguay in 1910 and in Chile by 1912. These Socialist parties advocated a philosophy based on the redistribution of wealth, but chose to advance their program through non-violent electoral channels as opposed to revolutionary action. Revolution was the chosen path of the anarchists, who advocated the destruction of the state and its replacement by a communal society, as well as the anarcho-syndicalists, who sought more or less the same ends, with a general strike of trade unions as their weapon of choice.

Socialism appealed largely to progressive elites and middle-class citizens, but failed to attract many workers due in part to its lack of a truly revolutionary agenda. During the second decade of the twentieth century, the deportation of anarchist leaders and the failure of anarcho-syndicalist general strikes in Argentina, Brazil, and Chile as well as the emergence of Communist parties after 1917 effectively eliminated anarchism and anarcho-syndicalism as political and ideological forces. At the same time, beginning in the 1890s, the emerging white-collar middle class founded so-called Radical parties to promote its interests in Argentina and Chile.

Especially in Peru and Mexico, where many White intellectuals considered the Indian a serious obstacle to progress, *indigenismo* emerged during the second decade of the twentieth century. Some of its adherents favored the integration of indigenous peoples into mainstream society; others looked to the heritage of indigenous peoples for guidance in solving their countries' social, political, and economic problems.

In Peru, the leading *indigenista* intellectuals and politicians of the early twentieth century were to be the socialist José Carlos Mariátegui (1894-1930) and Victor Raúl Haya de la Torre (1895-1979), who would later be instrumental in founding the APRA (American Revolutionary Popular Alliance), a democratic socialist political movement and party based on the values of “Indoamerica.” Both Mariátegui and Haya de la Torre were powerfully influenced by Manuel González Prada (1848-1918), a revolutionary politician and prolific writer who advocated anarchism and literary modernism, as well as the recreation of the Peruvian state on the basis of indigenous models.

One of the outstanding figures of the late nineteenth century, González Prada had repeatedly warned that the concept of Peruvian nationality must be extended to include the Indian masses. “Our type of government,” he insisted, “is nothing but a great lie because a state in which two or three million individuals live outside the law is not worthy of the name of a democratic republic.”⁴² In Mexico, *indigenismo* proved a major cultural force after the consolidation of the revolution during the 1920s, as witnessed in the murals of Diego Rivera (1886-1957), José Clemente Orozco (1883-1949), and David Alfaro Siqueiros (1898-1974), all of whom enjoyed the patronage of José Vasconcelos and his Ministry of Education.

Nonetheless, during the latter decades of the nineteenth century, Latin Americans, at least the ruling elites who controlled national governments, were determined to progress and prosper, to partake of the profits of the world capitalist system, to be self-consciously up-to-date, and to eradicate, dominate, or effectively ignore the indigenous and mixed-race inhabitants, not to mention slaves, who lived within their borders. On the whole, in a material sense, the positivist project succeeded. Indeed, it can be argued, positivism succeeded too well.

In a culture whose artists have tended to prefer passion, spontaneity, and intuition to the cool self-discipline of neo-classicism or the calculated detachment of realism, positivism – by its very achievements – created an inevitable backlash. Its materialist preoccupation, as well as its stuffy authoritarianism, tended to devalue art. The economically and politically successful philosophy “denied the artist’s right to a central position, denied even that art was important; saw it, rather, like everything else, in instrumental terms, as entertainment, ornamental, decorative, diversionary.”⁴³

Toward the end of the nineteenth century, to positivists, art had become superfluous. Such a notion, of course, would have been heretical to those second-generation emancipators who, in their youth, had been passionate idealists, so passionate and so romantic as to embrace a philosophy that they deemed capable of achieving the impossible – the utter transformation of Latin American society and culture. Now, new artists and *pensadores* arose to challenge the prevailing positivist doctrine.

* * *

The Latin American philosophical/political evolution through the course of the nineteenth century from liberalism to positivism to socialism and anarchism – all of these various ideologies intending to manifest ever-increasing “progress” – was reflected in the literature of the later nineteenth century, whether romantic, realist, naturalist, or modernist. If no single “movement” can be said to have prevailed, certain tendencies are apparent. Franco categorizes these broadly. First, she identifies a “humanist” literature that assails fanaticism and dictatorship. Here, her exemplar is the Ecuadorian, Juan Montalvo (1832-89). Second, a “radical” literature that sees salvation only in a transformation of the social structure to include all races and sectors; here, she

notes the work of the Peruvian Manuel González Prada (1848-1918) and the Cuban José Martí (1853-95). Third, a literature that “reflected rather than advocated” social change, such as the realist and naturalist novels of, among others, the Chilean Alberto Blest Gana (1830-1920) and the Argentines Eugenio Cambaceres (1843-1888) and Miguel Cané (1851-1905).⁴⁴

About 1885, *Modernismo* emerged to overcome centuries of stultifying Iberian literary tradition. The movement, which flourished for some fifty years, found its John The Baptist in José Martí (1853-95), its Jesus in Rubén Darío (1867-1916), its St. Paul in José Enrique Rodó (1871-1917), as well as a battalion of somewhat lesser disciples, such as the Colombian José Asunción Silva (1865-96), the Cuban Julián del Casal (1863-1893), the Mexican Manuel Gutiérrez Najera (1859-1895), and his countryman Amado Nervo (1870-1919), who contributes to the current sample.

Martí and Silva, the vanguard of *Modernismo*, were at once the rear guard of Romanticism.⁴⁵ Martí, the Cuban political rebel, proved no less a revolutionary in his poetry. *Modernismo* itself was revolutionary, challenging Spanish literature at every turn, declaring Latin American independence from Spanish literary tradition.⁴⁶ Both poetically and politically a constant champion of freedom, Martí personified the essence of not only *Cuba Libre*, but *Nuestra América Libre*. Darío declared that Martí’s literary endeavor outshone that of anyone else, in Spain or America. As Arciniegas observes, Martí “revolutionized poetry, free of the sin of outside influences. His was original sin.”⁴⁷

Martí’s compelling lyricism was inspired by his vision of a self-consciously Latin America, one rooted in freedom from all outside influences, as well as liberty from internal sources of repression, whether literary or political. Thus, he rebelled not only against Spain but also against the censorial dictatorships of Mexico under Porfirio Díaz, Guatemala under Justo

Rufino Barrios, and Venezuela under Antonio Gúzman Blanco. And he sounded a clarion warning – one soon to be echoed by Rodó – against the impending political and cultural imposition of the United States, in which, paradoxically, he found not only political safe haven, but also the freedom to write as he chose.⁴⁸ Yet Martí never wavered in his dedication to the formidably Latin America he envisioned and defended against the presumption of the Anglo-American incipient hegemon.

“However great this America may be, and however consecrated it may be to the free men of the America in which Lincoln was born, to us in the depths of our hearts, the America in which Juárez was born is greater, and no one can blame us for it, nor think ill of us for it, because it is ours, and because it has been more unfortunate.”⁴⁹

PRECURSORS OF *MODERNISMO*

Outstanding among the precursors of Latin American modernism were José Hernández (1834-86), Manuel González Prada (1848-1918), and, above all, José Martí (1853-95).

The Argentine Hernández, author of the *gauchesque* epic poem *Martín Fierro* (1872) and its sequel, *La Vuelta de Martín Fierro* (1879), was among the first to tap a nativist current fundamentally opposed to positivism and reflect “the romantic impulse to commune with the spirit of the folk.”⁵⁰ Hernández, in portraying the mixed-race *gaucho* as epic hero, directly challenged both the policies of the positivists and the cultural perspective a younger Sarmiento had espoused in *Facundo* (1845).

González Prada, the Peruvian author of *Páginas libres* (1894) and *Horas de lucha* (1908), rejected the values of his country’s ruling elite, calling instead for a new republic inclusive of indigenous peoples and based in large measure on indigenous values. He founded a literary circle that promoted *indigenismo* and encouraged the novelist Clorinda Matto de Turner (1852-1909), whose celebrated novel *Aves sin nido* (1889) examined the plight of Indians in Peru.

Yet, Martí clearly rose above the rest.

As a poet, [Martí] stands as one of the greatest of all time in Spanish, for his remarkable combination of simplicity, ingenuity and vigour [sic], appearing classical even when his verse was in reality intricate and innovative. In prose, he was...one of the great stylists of the period. As the supreme journalist of the era, Martí had the ability to coin phrases which have become part of Spanish American culture.⁵¹

Martí especially would play a seminal role in the emerging Latin American consciousness. As Crawford explains:

[Since] the themes of Latin American thought are chiefly ethical, pedagogical, social, and political, the test of effectiveness is the formation of a minority that in Toynbee's terms is 'creative,' that has a solution and attempts to make it operative in the national life. It is only a step from the themes of the *pensadores*' writing to action in the political arena, and most Latin American writers have wished to take this step.⁵²

In the nineteenth century, after Bolívar, the thinker who best epitomizes this characteristic link between Latin American thought and action on a hemispheric scale is Martí. For him, the independence of Cuba, to which he was devoted in full measure, was only a first step toward a comprehensive, continental vision. Martí dreamed not only of Cuba, but also of America, indeed, a specifically *Latin America* – “Our America.”

Martí was more the man of action...there were no hesitations, no reserves, no qualifications in his affirmations and negations. But he was also an artist and an intellect fertile in ideas. Ideas were for him weapons in the fight for a better world, in which freedom for Cuba was the first step. To preach this gospel and to redeem America, this was his obsession and his mission.⁵³

Crawford sees Martí as a practical mystic, a realistic utopian:

He took up again the dreams of freedom and union that had been dreamed by Bolívar and inspired others with them. He hoped for a benevolent attitude on the part of the United States, and eventually for some kind of union in the whole Hemisphere, but never for a situation in which Latin America would be the vassal.⁵⁴

Martí considered economics to be primarily an ethical matter. The key aspect of his economic thought was love, “for love,” he said, “is the only force that builds, and the only

ethical justification of force.”⁵⁵ For Martí, without economic justice, there could be no “liberty for all.”

The Latin American *modernismo* whose intellectual architect was Rodó, whose artistic apotheosis was Darío, hailed as its potent progenitor Martí. As Franco declares: “There has been no finer Latin American than this Cuban....”⁵⁶ Not only did Martí fight actively for independence, at the risk and ultimately the loss of his life; he also looked far beyond his native shores “to a free and integrated America in which each man’s true worth and dignity could be recognized.”⁵⁷

Although he sacrificed his private life and love of family on the altar of the struggle for independence, Martí was no fanatic. Indeed, he was a great and wise man, an “old soul,” one whose voluminous correspondence, extensive travel diaries, and myriad articles published throughout the Americas manifest insatiable curiosity and exquisite critical judgment concerning all aspects of human experience. Perhaps even as much as his dedication to Cuban independence, he was concerned with the destiny of Latin America as a whole – an entity that he defined as *Nuestra América*.⁵⁸

Beyond his warnings of the threat posed by U.S. power, Martí proved especially visionary and prophetic about race. He saw the opportunity inherent in the fusion of indigenous and Hispanic to form a triumphantly *mestizo* culture.⁵⁹ In an age of officially celebrated, “scientifically” justified racism, Martí “refused to identify men by their colour [sic], believing that true men, white or black, will ‘treat each other with faith and kindness because they love virtue.’”⁶⁰

Yet, Martí’s profound vision extended beyond geopolitics, culture, and race, beyond matters of literary aesthetics, to embrace as well the *raison d’être* appropriate to an intellectual

and artist. In his determination to pursue a higher goal than mere *bienestar físico* [physical well-being], he predated Rodó. As Martí wrote in his poem “*Odio el mar*” [I Hate the Sea]: “*Lo que me duele no es vivir; me duele vivir sin hacer bien*” [Living does not pain me; it pains me to live without doing good].⁶¹ For Martí, even in the throes of acute suffering – the longing of the exile for his homeland leaps to mind – life is still good. “Good is the earth, existence is holy. And in the same sorrow, new reasons for living are found.” [*Buena es la tierra, la existencia es santa. Y en el mismo dolor, razones nuevas se hallan para vivir*].⁶²

Unlike Darío and Rodó, whose devotion to beauty betrayed no little elitism and a conscious inclination for what might be called the neo-Baroque, Martí emphasized the simple and direct.⁶³ His verses, Martí declared, were written “*en mi propia sangre*” [in my own blood] not in “*tinta de academias*” [academic ink].⁶⁴

Moreover, Martí, before almost anyone else, realized that “form, language and content were an indivisible unity and that each subject had its unique poetic mould [sic].”⁶⁵ Consequently, there existed a compelling need to renew and revitalize the Spanish language.⁶⁶ If, while fighting for Cuban independence, he had not been killed in battle at Dos Ríos, Martí would almost certainly have been recognized as “the first great twentieth-century poet, for he developed true originality...” especially in his posthumously published *Versos libres* [Free Verses].⁶⁷ Not only in his poetry, but also in his prose “language becomes the true instrument for the thought it must express.”⁶⁸ Of all the late-nineteenth century Latin American writers, “only Martí...significantly enriched and transformed the sources on which he drew.”⁶⁹ To Martí, art was neither a plaything nor a weapon; rather, it was a simple and profound expression of the total human experience, “communicable because universal.”⁷⁰

A similarly dedicated nineteenth-century freedom fighter and accomplished writer was the Puerto Rican intellectual Eugenio María de Hostos (1839-1903). Philosopher, lawyer, sociologist, and educator, the peripatetic Hostos traveled widely throughout the Western Hemisphere, always promoting the cause of Puerto Rican independence, along with his larger vision of Caribbean unity, a *Confederación Antillana* (Antillian Confederation) comprising Puerto Rico, the Dominican Republic, and Cuba – all three independent from Spain – as well as the United States. Although his dream was not destined for immediate realization, Hostos shared with Martí a constant devotion to the cause of Caribbean independence and Latin American cultural community.

As a student in Madrid (1857-1869), Hostos took an active role in the struggle of the Glorious Revolution to establish a Spanish Republic. When, under the Republican Constitution of 1869, Spain still refused independence to its Caribbean colonies, he left Spain for the United States. At that same time, in Havana, a sixteen-year-old Martí had been condemned to six years at hard labor for treason against Spain.

Hostos predated Martí in New York exile, where Hostos joined the Cuban Revolutionary Committee and edited the journal *Revolución*. Promoting complete Latin American independence from Spain, he traveled tirelessly through the U.S., France, Colombia, Peru, Chile, Argentina, Brazil, Venezuela, the Dominican Republic, Cuba, and the Danish colony of St. Thomas (now part of the U.S. Virgin Islands). Renowned for his sociological and educational expertise, he was also an indefatigable champion for the abolition of slavery, respect for Chinese laborers, and the rights of women, particularly in the realm of higher education.

Returning to the United States in 1898, Hostos failed in his effort to convince U.S. authorities, among them President McKinley, to grant independence to his native Puerto Rico.

Like that of Martí, Hostos's life exemplifies the fact that, "[a]s citizens of a Spanish colony, [late nineteenth-century Caribbean] writers were almost of necessity thrown into the political combat, since no self-respecting man could accept this inferior status."⁷¹ Choosing to be buried in Santo Domingo rather than in a Puerto Rico under U.S. control, Hostos wrote his own epitaph, one that could as easily stand as tribute to Martí: "I wish that they will say: 'In that island [Puerto Rico] a man was born who loved truth, desired justice, and worked for the good of humanity.'"⁷²

Martí's thought is exemplary of the progress of Latin American consciousness, "from enthusiasm for the ideals of the French Revolution, the rights of man, to the ideals of socialism, which he understood to mean an emphasis upon man's duties [to his fellow man]."⁷³ This emphasis on reciprocal rights and obligations presaged Martí's belief in a hemispheric solution to the problem confronted by Latin American thinkers for almost a century. By now, however, even as he conspired against Spain for Cuban independence, Martí clearly recognized that the chief antagonist was no longer an ocean away. As Tarragó notes:

In his essay 'Nuestra América' ('Our America,' 1891)...he [Martí] came to grips with the threat that United States expansionism posed to Spanish American nations, whom he exhorted to shake off economic dependence and to galvanize their populations in an effort for national integrity and Hispanic solidarity.⁷⁴

All three of the artists and intellectuals who functioned as the primary precursors of *modernismo* were politically active. Hernández, parlaying his fame and popularity as an author, served in the national legislature and played an important role in Argentine politics. González Prada called for the alliance of intellectuals and workers in Peru. Martí was an indefatigable conspirator against Spanish rule in Cuba, died in combat against the imperial foe, and is considered the father of Cuban independence. Yet the literary movement that their writing anticipated and in part transcended was adamantly apolitical.

MODERNISMO

Nicaraguan by birth, Rubén Darío (1867-1916) traveled widely throughout Latin America, as well as in Europe and the United States. In 1888, he published *Azul*, a compilation of poems and prose that first made *modernismo* visible to the Latin American public and anointed Darío its prophet and high priest. “Art is a religion,” modernists proclaimed. “The poet, a worshipper of the eternal ideal.”⁷⁵

Fifty years before, positivists had believed that they had found the intellectual doctrine by which they could transform Latin America into a modern, industrial state, at the same time liberating themselves from the social and cultural influence of Spain. “But what Latin American positivists failed to perceive was that no imported system could transform Latin America into a modern state so long as the social structure was feudal or oligarchic.”⁷⁶ Moreover, financial crises in the 1870s and 1880s had revealed the evils and dangers of the global, capitalist industrial and financial system, as well as its advantages. Precisely at this moment, *modernismo* burst onto the scene.⁷⁷

Latin American modernists generally took inspiration from French cultural values. As Martin notes:

[France] lured Latin Americans not only for the obvious positive reasons – the enlightenment, the Revolution, the continuous ability to produce artistic schools with precise philosophies and practices – but also for equally obvious negative ones: it was Latin, but not Spanish or Portuguese; and it was modern, but not Anglo-Saxon.⁷⁸

Yet *modernismo* was far more than “French poetry in Spanish.” It was a rejection of Spanish cultural values, which Latin American modernists felt to be still mired in a medieval tradition. Not only did France supply all that Spain lacked aesthetically – “a literature that opened up new vistas of experience; a language flexible enough to express this” – it also provided an environment that encouraged the artist.⁷⁹

“In throwing off once and for all the Spanish cultural heritage – indeed, in reversing the process by beginning to influence the mother country – they paved the way for the full literary modernization of the [Hispanic-American] continent....”⁸⁰ For Latin American modernists:

Spanish language and poetic form were inadequate for the expression of their new sensibility. ... The conflict was not so much between pure Castilian and American Spanish as an ideological conflict between a language that had failed to develop with the modern world and their own spiritual and aesthetic experience.⁸¹

The Latin American modernist movement, however, was far more than an insistence on the primacy of aesthetic values over all political concerns:

[O]n closer examination Modernismo was less apolitical than some critical mythologies suggests. In contrast to the romantic period, politics was expelled from the poetry itself. But most of the modernista poets maintained close relationships with leading pensadores; many were anarchists or socialists; almost all were nationalists and anti-imperialists.⁸²

Darío, whose poetic gifts produced “morally opaque but aesthetically diaphanous”⁸³ verse, made a:

contribution to the cosmopolitan element within modern Spanish American culture... as great as Martí’s contribution to its specifically Americanist side: Martí universalized all things American; Darío Americanized all things universal. Between them, they effectively systematize the movement and the era.⁸⁴

The concern of this chapter, however, is less with the aesthetics of modernist poetry and prose than with what the rise of *modernismo* as a recognized and self-conscious movement among Latin American literary artists reveals about the intellectual history of the age. By the last decade of the nineteenth century, “[p]ositivism, still advocating orderly progress, after several generations in which revolutionary thought had barely existed in the continent, gave way to more explicitly political ideologies, as early socialist parties formed,” soon to be followed by anarchist, anarcho-syndicalist, and communist parties.⁸⁵

“Long before writing, many of the Modernists had already had proof in the hard arena of experience of the cruelties and dangers of a world in which money or force ruled.”⁸⁶ Several of

them had suffered the loss of family fortune or position. Even though Hispanic America was on the periphery of the capitalist world, they knew too well that a new and threatening force was looming over their societies. As Martí had put it, with reference to the United States: “I know the monster, I have lived in its entrails.”⁸⁷

It was the “cash nexus, destructive of all other human relations,”⁸⁸ notes Franco, which the artist feared most. The condemnation of materialism is a constant modernist refrain, common to poets otherwise as disparate as Darío and Martí, who viewed poetry itself quite distinctly.

For his part, Martí maintained:

Poetry is the work both of the bard and of the people who inspire him.... Poetry is durable when it is the work of all. Those who understand it are as much its authors as those who make it. To thrill all hearts by the vibrations of your own, you must have the germs and inspirations of humanity. To walk among the multitudes who suffer, with love in your heart and song on your lips, you must hear all the groans, witness all the agonies, feel all the joys and be inspired with the passions common to all. Above all, you must live among a suffering people.⁸⁹

In stark contrast to Martí, Darío sees the poet as a “tower,” a “lightning conductor,” a “breakwater,” standing apart from the rest of humanity. Yet, despite this elitism, and despite the fact that modernists generally disdained political action or social involvement, precisely because of their disgust with contemporary society, many were drawn to socialist and anarchist movements, as was the young novelist Leopoldo Lugones (1874-1938) in Argentina.⁹⁰ For his part, Darío revealed his own sympathy for socialism in a letter to the Chilean poet, Emilio Rodríguez Mendoza: “The path of artistic socialism does not displease me because it represents the reaction against the oppression of modern life. But you don’t forget, and you are right, that art is essentially aristocratic.”⁹¹

Modernism gave voice to the dissatisfaction of many intellectuals with the crudity and vulgarity of the prevailing Anglo-Saxon culture fostered by a quantifying, mechanistic,

materialistic positivism. Some fifty years earlier, the celebrated French traveler, Alexis de Tocqueville had foreseen during his own North American journey the pervasive impact of materialism on citizens of the fledgling United States, soon to be no longer a republic worthy of emulation, but a rapacious empire intent upon disseminating its quantitative value system throughout the Americas.⁹²

In response, Latin American modernists proclaimed the higher value of their own qualifying, humanistic, spiritual tradition. “If their influence did not spread throughout the whole of society,” notes Franco, “on the cultured elite it was decisive.”⁹³

As Martí advanced the sorrowfully prescient vision of the United States first intuited by Bolívar, so did Rodó expand upon their commonly held view that Anglo-America was at least as much to be feared as admired. Yet, with less than perfect faith that the course of action he proposed would reach fruition, Rodó nonetheless suggested an alternative. If Latin America, *Nuestra América*:

makes itself a repository of spirit, of beauty, of fruitful leisure, of a democracy with an aristocracy to direct it, it will be the pedestal on which the figure of Ariel may be mounted. A true Statue of Liberty in contrast with the one in New York, which was a gift to a people without a soul.⁹⁴

The United States, Rodó asserted, was utilitarian with a lower case “u.” Not in the sense that Bentham had intended, quite the opposite. Instead, as Utilitarianism (evolved to Saint-Simonian Socialism, evolved to Positivism) crossed the North Atlantic, it somehow arrived bereft of its essential poetry, stripped of all idealistic aspects. In the United States, everything was measured, quantified, including humanity itself. The United States, claimed Rodó, “lacks kindness; it believes that it can rewrite Genesis to the formula of ‘Washington plus Edison’ and so occupy the first page itself.”⁹⁵ Rodó concurred with Comte: “in questions of the intellect, of

morality, of sentiment, it would be mad to pretend that numbers could substitute for quality in any case.”⁹⁶

Rodó published his essay *Ariel* at the height of Theodore Roosevelt’s Latin American aggressions. The Great White Hunter’s imperial adventures, projecting his bombastic Protestant faith of “Manifest Destiny” around the Caribbean, baptizing despised brown peoples there and beyond with the blows of his “Big Stick,” walking none too softly in the process, caused widespread indignation in Latin America. The United States’ domineering arrogance in seizing the Colombian province of Panama demonstrated with stunning clarity what Rodó had portrayed as the barbarous Caliban’s self-indulgent sensuality. Soon after, Rubén Darío would write in his “Ode to Roosevelt”: “And though you count on everything, you lack one thing: God!”⁹⁷

* * *

If Spanish-American modernism can be defined in such a way as significantly to unify so disparate a group of highly individual writers, who better to attempt this bit of alchemy than Rubén Darío himself. With the publication of *Azul* (1888), Darío became the champion and linchpin of the entire movement, not only for his own brilliant and illuminating literary innovations, but also because of his wide-ranging travels throughout the Americas, in the course of which he linked literary artists of the various republics and provided them with a mutual sense of aesthetic unity and spiritual solidarity. According to its acknowledged high priest and patron saint, Latin American modernist literature comprised three essential characteristics: first, repudiation of overt advocacy of moral precepts; second, emphasis on beauty as the ultimate and

most worthy goal; third, the desire to liberate poetry from the constraints of its traditional forms.⁹⁸

Though several indirect influences helped to shape the modernist consciousness, perhaps the most direct was that of Victor Hugo, especially his “view of the poet as a seer who could predict the future and who also mediated between the divine and the earthly.”⁹⁹ Here, the modernists diverged from their potent precursor, Martí, so dedicated to the struggle for Cuban independence that he sacrificed his life in its pursuit. Indeed, most previous Latin American poets had devoted themselves first to a political struggle in the belief that, before literature could flourish, society must change. This was perhaps true in Cuba, politically some eighty years behind the rest of Spanish America in realizing its republican vision. For most modernists, however, eager to create art within societies at once blessed with the benefits of political independence yet cursed by the burdens of positivist materialism, political struggle seemed increasingly pointless and self-defeating. For them, art came first. The poet was infinitely superior to the politician, even the statesman. Modernists utterly rejected bourgeois positivist society, including any attempt to overthrow it politically. They were radical non-conformists, rejecting conventions of dress and behavior, defying propriety and decorum, renouncing all superficiality, manifesting a radical social alienation.¹⁰⁰

Antithetical to the positivist perspective, modernists found little solace in the inexorable advance of science, which they saw as having undermined traditional beliefs while providing no compensatory sense of human purpose, nothing to satisfy the spiritual cravings of humanity. “Survival of the fittest” rang hollow to their ears. The only goals sought by positivists were material – mere prosperity – to the modernists, a banal and utterly unworthy effort.¹⁰¹

On behalf of his modernist brethren, Darío raised a clarion call: “*Hay que declarar la guerra al egoísmo. Hay que rehabilitar el ensueño y la fe.*” [War must be declared on egotism. Reinstated must be reverie and faith.]”¹⁰²

Reverie. Faith. The unknown. The immeasurable.

Not quantifiable “progress,” but existential quality.

This was precisely the realm of human experience that positivists most feared and in which their philosophy foundered. Yet, to modernists, this was not only common ground, but also sacred territory.

In pursuit of this compelling fascination, many turned to spiritualism, seizing upon esoteric philosophies and occult beliefs. Not to mention, sex. Modernists noted with no little satisfaction, indeed elation, that certain eastern philosophies exalted carnal union between male and female as a mystical symbol of the infinite, the all-encompassing embrace of the universe. Surely, egotism and cruelty were greater sins than sexual gratification. Such a penchant for bacchanalian revel was unlikely to appeal to dour positivists, committed as they were to “order and progress.” Yet to modernists, “the affirmation of joy in sexuality and in sensual experience was one way of meeting the threat of alienation in an [increasingly] industrial society.”¹⁰³

ARIELISMO

In 1898, three years after Martí, upon his return to Cuba to foment revolution, was cut down by Spanish bullets at the Battle of Dos Ríos, the United States arrogated the Cuban national independence movement by invading the island, ostensibly to help liberate it from Spain. Motivated by what he perceived to be Anglo-American aggression against Latin America, the Uruguayan José Enrique Rodó (1871-1917) began to write his epoch-making essay, *Ariel*.

In 1900, at the zenith of *modernismo*, Rodó inaugurated the twentieth century with a scathing assault on the cultural barbarism epitomized by the United States, a perspective that soon came to typify Latin American thought. Although Rodó himself had never traveled to the Colossus of the North, given the nature of his argument, even certain phrases he employed, it seems certain that he took inspiration from Martí's *Nuestra América* ("Our America," 1891), which had earlier drawn attention to the chasm between U.S.-style utilitarian materialism and Latin American values founded on spirituality. "Rodó's serene prose, with the clarity of line of a Greek temple...lay the foundation for the debate to follow and reestablished the dignity of art after its devaluation by Positivist philosophy."¹⁰⁴

There was no denying that Rodó was an aesthete and an elitist. As Crawford notes, "Once in conversation he remarked, 'But these men are not writers! They are men of thought, and nothing more. Above all, the writer must know how to say things beautifully.'"¹⁰⁵ Yet, if his style and approach to art had much in common with Darío, his soul stood clearly with Martí.

"In the exquisite refinement of his culture," writes Crawford:

in his love for truth and for beauty, in his balance between the humanistic tradition of European culture and the needs of American life, Rodó seemed to multitudes to be the writer Latin America had been waiting for. He had extracted from all books not dull learning but living wisdom that could be the guide of noble and aspiring souls.¹⁰⁶

Elitist and Hellenistic, Rodó's *Ariel* challenged the merit and consequence of a relatively tawdry Anglo-American culture precisely at the historical moment when the United States first blustered its way toward hemispheric (soon to be global) hegemony. The impact of his essay was immediate, pervasive, and profound. "Rodó's rhetoric influenced a whole generation of Spanish American students and intellectuals and acted as a unifying force that put an end to positivism and ranged the whole of Latin America as one cultural and spiritual entity against the Anglo-Saxon colossus of the north."¹⁰⁷

Rodó maintained that:

the ideal of the beautiful makes no appeal to the descendant of the stern Puritans, and he is not concerned with thought or the true in any absolute sense, but only as a solution of the present and practical problem. . . . All her war on ignorance has only made the United States a half-educated nation, in which the highest forms of culture languish.¹⁰⁸

This new doctrine brought full circle and completed the original emancipators' idealistic project, especially that of Bolívar who, even as he fought to unify the Americas against imperial Spain, presciently warned Hispanic America of the looming threat presented by an aggressively expansionist and presumptuous United States. For good or ill, by 1900 most Latin American *pensadores*, however committed they might be to the modernization of their societies, were equally wary of being culturally devoured by the hegemonic Anglo-Saxon nation to the north.

Joy for the liberation of Cuba and Puerto Rico, last of the remaining Spanish colonies in the New World, was soon overshadowed by the knowledge that the United States now actively sought a sphere of influence south of its borders. Over the next decade and a half, Latin Americans would witness, among other incursions, the U.S. commercial and military penetration of Central American "banana republics,"¹⁰⁹ the U.S.-brokered "independence" of Panama (previously a province of the supposedly sovereign nation of Colombia); and the long-standing U.S. military occupation of Nicaragua. The United States, once the paragon of republican positivist virtue, so eagerly aped by well-intentioned Latin American leaders, now clearly considered itself, as Secretary of State Richard Olney proclaimed, "practically sovereign on this continent" and able to interpose itself at will.¹¹⁰

Prior to 1898, observes Franco, many Latin American intellectuals had concerned themselves primarily with the promotion of their particular national cultures. After 1898, however, more and more of them began to assume a continental perspective.

Intellectuals began to stress the common racial and cultural bonds of Latin America and the great difference between the Mediterranean and Latin tradition in which it had its roots and the Anglo-Saxon tradition from which the culture of the United States stemmed. The stress on Latin America as an identity, rather than on narrow nationalism, is one of the main features of intellectual life after 1900....¹¹¹

The catalyst was, of course, Rodó's *Ariel*. Conceived and published in the immediate aftermath of the Spanish-American War, the essay derived its immense popularity, Franco suggests, from the fact that it expressed precisely what Latin American intellectuals already believed and thus wanted to hear.¹¹²

Two years before the end of the century, José Martí's fondest dream and most perverse nightmare coincided. Cuba, free at last from Spain, had fallen even more deeply under the influence of its hegemonic neighbor, the United States. The same could be said, indeed more so, about Hostos's native Puerto Rico, not to mention the Philippines, far distant yet long associated with Spanish America via the Manila galleons that for centuries had plied the Pacific to and from the port of Acapulco.

The sudden geopolitical upheaval of the Spanish-American War manifested stunning changes in the New World balance of power. Even after independence, Spain had remained a threat to its former colonies, invading Mexico in 1829 and Peru in 1862. It had been a clear and present danger to Caribbean patriots such as Hostos and Martí. Yet it was a relatively old and distant threat, while the boisterous, belligerent Anglo-Saxon power presented a more ominous and immediate challenge. Its potentially smothering embrace existed far too close for comfort. Moreover, the U.S. was industrially preeminent and vastly richer than any other nation in the western hemisphere. Consequently, though for decades Latin American intellectuals, especially those in the liberated republics, had rejected Iberian models in favor of European or Anglo-American, they now slid precipitously into the proverbial slough of despond. Naturally, they had

longed to see Cuba freed from Spanish colonial power. Just as naturally, they rued the fact that the island's liberation had been, at least in part, a result of U.S. intervention. The U.S. victory was seen as proof of positivist, "scientific" racial theories that relegated mixed-race societies – as were those of almost all Latin American nations – to inferiority, relative to the more racially exclusive Anglo-Saxon power to the north.¹¹³

For Latin American intellectuals, then, the turn of the twentieth century presented a bleak prospect. Until, at the stroke of his pen, a twenty-eight-year-old Uruguayan essayist proffered an audacious and distinctly new perspective.

Rodó dedicated his immensely influential secular sermon, *Ariel*, to the youth of the American continent. Drawing upon Shakespeare's *The Tempest*, he contrasted the positivist, utilitarian, materialist perspective favored by Anglo-Americans with what were to his mind the infinitely superior virtues of the classical Western tradition, especially Greek and Christian European culture. Each of these held to a superlative ideal. For the Greeks, the supreme value had been beauty; for the Christians, charity. In both instances, the ideal had been dispassionate, impartial, and unselfish. Rodó acknowledged the instinctive, selfish part of human nature; yet he insisted that the more highly evolved person "transcended instinct and learned to act unselfishly and from the highest of motives."¹¹⁴

In *Ariel*, Rodó challenged young people to reject the gross, material blandishments of Mammon, so zealously pursued in Anglo-America, in favor of the more ethereal, spiritual element of human nature, which Rodó identified with Latin America. By no means did Rodó reject entirely Anglo-American culture; indeed, he found it in many ways not only useful, but also worthy. Yet he maintained that the evolutionary nature of man led beyond Anglo-American obsession with the material to a quintessentially Latin American devotion to the spiritual. He

believed (and convinced succeeding generations of Latin American intellectuals and artists) that natural selection – the *sine qua non* of positivism – would itself lead inevitably to the development and ultimate triumph of such a morally superior human being. Hoisting positivism on its own petard, Rodó thus defined his ethereal Ariel – the noble, soaring aspect of humanity, epitome of spirituality, antithesis of Anglo-American materialism:

Ariel is the rule of reason and feeling over the low stimulus of irrationality; it is generous enthusiasm, the high and disinterested motive in action, spirituality in culture, vivacity and wit in intelligence – the ideal term to which human selection ascends, rectifying in higher man the tenacious vestiges of Caliban, symbol of sensuality and lewdness, with the persevering chisel of life.¹¹⁵

For Rodó, as for Darío and his modernist disciples, the Greek ideal of beauty implied more than simple aesthetic appreciation. In and of itself, they maintained, beauty carried moral force – not merely delight, but *gravitas*. Since beauty was a natural form of harmony, while evil epitomized the absence of harmony, one who truly loved and valued beauty could not act in an evil manner.¹¹⁶

Rodó challenged the youth of America to raise their sights beyond mere material prosperity, in the quest for a loftier, essentially spiritual goal. His Caliban, the United States, exemplified the dangers of an exclusively utilitarian specialization, in the quest for riches fueled by selfishness and greed. Despite having achieved an enviable level of material wealth and technical proficiency, Rodó insisted, the United States had contributed to humankind neither any great art, nor any general scientific principle. In the United States, art existed only to serve commerce. Scientific truth was never discovered, merely applied.¹¹⁷

Without deep traditions to direct her, this nation has not been able to substitute for the inspiring ideal of the past a high and disinterested concept of the future. It lives for the immediate reality of the present and subordinates all its activity to the selfishness of personal and collective wellbeing.¹¹⁸

Whereas Crawford agrees with Franco that Rodó's vision succeeded so brilliantly because he told Latin American intellectuals what they most wanted to hear,¹¹⁹ Franco then suggests something more: *Ariel* presented them with what they most *needed* to hear. "Perhaps," she observes, "[*Ariel*] is simply a compendium of attitudes that were forced on intellectuals by the very fact that they were powerless to act or to affect the destiny of their continent except in the realm of ideas."¹²⁰

Not every intellectual, after all, epitomized patriotic zeal, tenacious will, and intrepid courage, as did Martí. But a great many, in the face of the increasing military, economic, and cultural hegemony of the United States were moved to do something. And Rodó provided the prescription:

- The identification of the United States with utilitarianism, and conversely the identification of Latin America with a noble and more realistic continental ideal.
- The notion that the nations of Latin America formed a cultural unity and that their roots were in Mediterranean civilisation [*sic*].
- That the task of the intellectual was to set a high example, both in the moral and the cultural spheres.
- That the task of the intellectual was not only the creation of a Latin American culture but also the preservation of the culture of the past.
- That societies were shaped by guiding ideas.
- The importance of education both as a training for the intellectual elite and also as a means of improving the masses.¹²¹

Crawford notes that the constant positivist panegyrics to the United States, having raised a din for decades among Latin American intellectuals, were bound to elicit a reaction of cultural affirmation. "At least part of [Rodó's] success in writing the pillow-book of a generation of Latin American youth is due to his having spoken the eagerly awaited word."¹²²

While not denying the virtues of the United States,¹²³ Rodó warns that “it is fatally easy to slip from admiration to imitation,”¹²⁴ as had most of those who then led and governed Latin America. “The example of the strong, he says, has much to teach us, and we must not close our eyes to foreign experience. But to go so far as to give up our own essential nature – that is another matter, and [Rodó] calls a halt.”¹²⁵ From Rodó’s perspective, the positivists, in their pursuit of progress having agreed to imitate the United States, had long since made a fatal Faustian bargain.

Taking his symbolism from Shakespeare, Rodó presented Ariel as the “noble and winged part of the spirit.” Caliban – an obvious trope for the United States – typified gross materialism and surfeit of sensuality. Yet, a power concerned only with material wealth could only remain forever crass and mediocre.¹²⁶

Rodó proposed a cultural solution to essentially economic and political challenges. He did not deny the need for economic progress and educational opportunity for all, but he saw these as mere prerequisites for a greater endeavor. Latin Americans must dedicate themselves to something beyond the material, they must strive to achieve non-personal goals, seek spiritual ideals such as the Greek concept of beauty, the Christian concept of charity. It was precisely the idealism of Rodó’s solution that appealed to the essentially romantic Latin American spirit. Editions of *Ariel* were eagerly purchased, read, and re-read by intellectuals throughout Hispanic America.

In contrasting a warm, spiritual America of Iberian origin with a cold, utilitarian America of the North, Rodó proclaimed the virtues of a spontaneous, idealistic South. He provided a continental ideal, one that could bind separate nations together in a joint cultural enterprise and inspire individuals with a surpassing sense of purpose.

At a celebration marking the hundredth anniversary of Chilean independence, Rodó expressed his essential philosophy:

I have always believed that in our America [Martí's phrase] it was not possible to speak of many fatherlands [the project of positivist nationalists] but rather of one great, single country; I have always believed that in America, more than anywhere else, it behooves us, without destroying this idea of a fatherland, to make it greater and wider and purify it of all that is narrow and negative...and raise above the idea of the nation, the idea of America.¹²⁷

A NEW ATTITUDE

According to Franco, the key to the appeal of Rodó's doctrine of *Arielismo* lay in the fact that, although a particular Latin American nation might suffer a relative paucity of cultural tradition, the combined achievement of Latin American countries was indeed impressive.¹²⁸ "The concept of a Latin American identity arising from the cultural unity of the sub-continent," she observes, "was perhaps Rodó's most important contribution to the ideology of his day and was to be taken up by his contemporaries."¹²⁹

Throughout Hispanic America, *Arielismo* challenged an increasingly debilitated positivism as the prevailing intellectual doctrine. A new idealism replaced that of the philosophy that had ultimately failed to provide its promised panacea and had too often led, as in Mexico, to unimaginative conformity and socially stultifying repression. If order must come before progress, too harsh an imposition of order, with too little progress for too many, no longer held any appeal.

The case of Mexico was instructive. There, where the *científicos* had provided the ideology for the Porfiriato, the slogan was still "Order and Progress." Yet, order meant the oppression of the rural poor; and progress was measured in the excessive well-being of relatively few. Within a short while, the Mexican Revolution would overthrow the Díaz regime, yet the

stage would be set, in significant measure, by an intellectual revolt that rejected positivism in favor of a return to metaphysical speculation and the exploration of alternative philosophies.¹³⁰

The Mexican Revolution of 1910 occurred in response to the authoritarian extravaganza of Porfirio Díaz, perhaps the most successful purveyor of positivist ideals in Latin American history. Though based on intimidating violence, political cynicism, and economic corruption, the *Porfiriato* dictatorship was supported ideologically by the tenets of positivism, particularly its belief in the necessity of creating and maintaining order as a prerequisite for achieving progress. Under the guidance of the *científicos*, there was a strong strain of utilitarianism, not to mention Social Darwinism, in the application of positivist theory.

“The dictatorship of Porfirio Díaz,” explains Franco:

favoured [sic] the White Mexican and the foreigner; yet Mexico’s racial composition was such that the presence of the Indian could scarcely be ignored. The more levelheaded intellectuals...generally trusted to education to bring the Indian into the nation. [Justo] Sierra roundly asserted his belief in the *mestizo* as a dynamic factor in Mexican history and also in the educability of the Indian, but his views were not shared by all contemporary thinkers.¹³¹

Thus, even in Mexico, where *mestizo* and Indian had long played an active role in national life, where the Liberal President Benito Juárez had been a full-blooded Zapotec, many early-twentieth-century intellectuals were still dominated by deterministic and Darwinist thinking on racial matters. In fact, just as their ancestors had a century before, many elite and middle-class Mexicans of the time apparently feared Indian uprisings and possible race wars.¹³² Perhaps as a result, the Díaz regime’s efforts to attract European immigration proved largely unsuccessful, despite its policy of usurpation of traditionally Indian lands for redistribution to political cronies, foreign capitalists, and self-serving land surveyors.

THE BRAZILIAN ANOMALY

At the turn of the twentieth century, while elites in the rest of Latin America were embroiled in the ideological and artistic turmoil of *Modernismo* and *Arielismo*, Brazilians were preoccupied with the establishment and consolidation of their new republic. Moreover, with their economy closely linked to that of Britain, their culture overwhelmingly oriented toward France, Brazilians seemed to be at once too busy and too secure to share the fears of political, military, and cultural domination by the United States then pervasive in Spanish-American intellectual circles.

Nonetheless, there had been and were impressive *pensadores* in Brazil, beginning with the liberal Andrada e Silva brothers, Martín Francisco, Antonio Carlos, and José Bonifácio (1763-1838), the latter having served both as chief minister under Pedro I and tutor to the young Pedro II. Among these also must be counted Joaquim Nabuco (1849-1910), “finest flower of Brazilian civilization, abolitionist, admirable writer of prose and poetry, beloved diplomat....”¹³³, whose writings contribute to the current sample. Joaquim María Machado de Assis (1839-1908), novelist, poet, and short story writer, “classic and Olympic artist, gentle satirist, and perfect stylist,” was considered the country’s greatest man of letters.¹³⁴

The Anglophile liberal and republican Ruy Barbosa de Oliveira (1849-1923) “was a world in himself, and amazes his disciples, as loyal and lyrical as those attracted by any South American thinker; for them he was the greatest writer, the greatest orator, the greatest linguist, and the greatest lawyer of his time.”¹³⁵ Twice a candidate for President of the Republic, Barbosa distinguished himself internationally as a champion of juridical equality among sovereign states. In 1908, he founded the Brazilian Academy of Letters and served as its president for more than a decade.

One cannot omit Euclides da Cunha (1866-1909), whose *Os Sertões* (English title: *Rebellion in the Backlands*) is considered one of the Brazilian masterworks. Combining geography, sociology, history, and fiction, da Cunha tells the story of the government's 1896-97 military campaign against the town of Canudos to suppress and ultimately eradicate the followers of the religious mystic, Antonio Conselheiro, in the drought-blighted backlands of the Northeast. Though moved by both the plight and the bravery of the defenders of Canudos, whom he admires despite their obvious racial degeneration as a result of ill-advised miscegenation, da Cunha remains a positivist and Social Darwinist, believing that, whatever statesmen do, the course of history will ever be the same: "...strong nations will expand along the lines of least resistance, and...weak ones cannot stop them."¹³⁶ As Franco notes: "He assumed the superiority of the European way of life and the desirability of bringing the *sertanejos* into an up-to-date nation pledged to 'progress.'"¹³⁷

In Brazil, there was less sense of urgency for new artistic and intellectual perspectives because Brazilian independence had occurred without violent rupture.¹³⁸ Indeed, with a member of the Portuguese royal family of Bragança on the Brazilian imperial throne, the transition from colony to independent state had been seamless. For the first three decades after independence, Brazilians were largely at peace, in a political environment far more stable than that experienced by most Hispanic Americans. Ideological conflicts between liberals and conservatives, centralists and federalists, urban and rural elites, even between the proponents of slavery and abolitionists, not to mention among northeastern, central, and southern regions all generally took place within a more or less agreed context of national identity.

The constitutionally ordained "moderating power" of the emperor tended to keep political rivalries in check and contribute to the stability of government. The positivist program did not

have to build from relative scratch a national consciousness and socio-economic agenda. The army, the officer corps of which was already replete with devotees of Auguste Comte, proved a relatively progressive institution, especially during and after the War of the Triple Alliance against Paraguay (1864-1870). And the Church, though a socially and politically significant institution, was ultimately under the control of Emperor Pedro II, a “benevolent and free-thinking man.”¹³⁹

Unfortunately for the Braganças, towards the end of the nineteenth century, the imperial family managed to alienate both the Church and slave-owning elites – the former by supporting the Free Masonry that the Church abhorred, the latter by acquiescing in the ultimate abolition of slavery without compensation in 1888. When the army – inspired by the educator, republican leader, and positivist theorist Benjamin Constant Botelho de Magalhaes – moved to overthrow the emperor, almost no one chose to defend imperial rule. A republic was declared, its new flag emblazoned with the positivist motto: “Order and Progress.”

CONCLUSION

Unlike da Cunha, Rodó believed that Latin America’s destiny was better than that of the exclusively materialistic United States, precisely because Latin America was Latin. Her roots plunged deep into the fertile ground of those classical Mediterranean cultures that had pledged allegiance to the banner of beauty. If, in the New World, these Latin nations, now loyal as well to democratic principles, could provide their citizens equality of opportunity through education, it was inevitable that the better sort of men would rise to guide *Nuestra América* to a future filled with glory. This would be a glory neither political nor material, but social, cultural, aesthetic, and spiritual. In short, a glory of the sort for which the best of humanity were destined.¹⁴⁰

For decades after the publication of *Ariel*, Rodó's moral vision would serve as guiding beacon for Latin American intellectuals and artists. Even modernist poets, devoted to beauty primarily as an aesthetic principle, engaged Rodó's notion of beauty as the apotheosis of truth and goodness.

As Darío wrote of the United States:

You are rich. You have joined the cult of Hercules to that of Mammon, and lighting up the road of easy conquest, Liberty raises its torch in New York.... But our America, which had poets from the ancient times of Netzahualcóyotl,¹⁴¹ who consulted the stars, who knew the Atlantides, whose name comes to us in echoes from Plato, which from the remotest period of its existence, lives on light, fire, perfume and love... this America...lives.¹⁴²

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¹ Ibid.

² Leopoldo Zea, *The Latin American Mind*, 34.

³ Jean Franco, *An Introduction to Spanish-American Literature*, 347.

⁴ Ibid., 348.

⁵ Ibid., 351.

⁶ Ibid., 352.

⁷ Ibid.

⁸ Ibid., 348.

⁹ Ibid., 26.

¹⁰ Ibid., 27.

¹¹ Ibid., 348.

¹² Ibid., 348-349.

¹³ Ibid., 348.

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Ibid., 28.

¹⁷ Germán Arciniegas, *Latin America: A Cultural History*, 385.

¹⁸ Ibid.

¹⁹ Arciniegas, 386.

²⁰ Ibid.

²¹ Ibid.

²² Janet Burke and Ted Humphrey, *Nineteenth-Century Nation Building and the Latin American Intellectual*, 102-103.

²³ Arciniegas, 387. As Arciniegas further notes: “‘Liberty and Order’ [also] became the motto of Colombia’s coat of arms. In Brazil, a great center of Positivism, ‘Order and Progress’ was inscribed on her flag. Gabino Barreda in Mexico chose ‘Liberty, Order, and Progress.’”

²⁴ Ibid., 391.

²⁵ Ibid., 389-390.

²⁶ Ibid., 390.

²⁷ Ibid., 391.

²⁸ Franco, *An Introduction to Spanish-American Literature*, 92.

²⁹ Ibid.

³⁰ Ibid., 93.

³¹ These events call to mind Diderot's celebrated dictum, after an insight originally proposed by Meslier: "Man will never be free until the last king is strangled with the entrails of the last priest."

³² Franco, *An Introduction to Spanish-American Literature*, 93.

³³ Ibid.

³⁴ Ibid., 92.

³⁵ Ibid., 93.

³⁶ Ibid.

³⁷ Ibid., 94.

³⁸ Ibid.

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ Ibid., 95.

⁴² Franco, *The Modern Culture of Latin America*, 46.

⁴³ Gerald Martin, "Literature, Music and the Visual Arts, 1870-1930," in *A Cultural History of Latin America: Literature, Music and the Visual Arts in the 19th and 20th Centuries*, ed. Leslie Bethell (Cambridge, UK: Cambridge University Press, 1998), 64.

⁴⁴ Franco, *An Introduction to Spanish-American Literature*, 95.

⁴⁵ Arciniegas, 469.

⁴⁶ Ibid., 463.

⁴⁷ Ibid., 465.

⁴⁸ Ibid., 466.

⁴⁹ Ibid. The words are from "Mother America," a speech presented to the Latin American Literary Society of New York on 19 December 1889. In attendance were delegates to the contemporaneous Pan-

American conference in Washington, political leaders from throughout Latin America. Martí took the opportunity to warn them about imperial tendencies he saw to be increasing in the United States.

⁵⁰ Martin, in *A Cultural History of Latin America*, ed. Leslie Bethell, 41.

⁵¹ *Ibid.*, 61.

⁵² Crawford, 10.

⁵³ *Ibid.*, 232.

⁵⁴ *Ibid.*, 233.

⁵⁵ *Ibid.*, 234.

⁵⁶ Franco, *An Introduction to Spanish-American Literature*, 103.

⁵⁷ *Ibid.*

⁵⁸ *Ibid.*, 104.

⁵⁹ In this prescient awareness, Martí proved to be not only precursor to Darío's *modernismo*, but also to *indigenismo* and the vision of a *raza cósmica* promoted by José Vasconcelos, revolutionary Mexico's Promethean Secretary of Public Education.

⁶⁰ Franco, *An Introduction to Spanish-American Literature*, 105.

⁶¹ *Ibid.*, 105. The lines are from Martí's poem "Odio el mar" [I Hate the Sea], in his collection *Versos libres* [Free Verse], published posthumously in 1913.

⁶² *Ibid.*, 105. Again, from "Odio el mar," published in *Versos libres*.

⁶³ *Ibid.*, 107. "*Amo la sencillez, y creo en la necesidad de poner el sentimiento en formas llanas y sinceras.*" [I love simplicity, and I believe in the necessity of putting feeling into plain and sincere forms.] These lines appear in Martí's preface to his collection *Versos sencillos* [Simple Verses], published in 1891. The translation is Franco's.

⁶⁴ *Ibid.*, 107. These lines appear in Martí's preface to *Versos libres*. The preface is entitled "Mis versos" [My poems].

⁶⁵ *Ibid.*, 107.

⁶⁶ *Ibid.*, 349.

⁶⁷ *Ibid.*, 111.

⁶⁸ *Ibid.*, 112.

⁶⁹ *Ibid.*, 118.

⁷⁰ *Ibid.*

⁷¹ *Ibid.*, 103.

⁷² Library of Congress (Hispanic Reading Room) “Eugenio María de Hostos y Bonilla (1839-1903): Biography” <http://www.loc.gov/rr/hispanic/1898/hostos.html> (accessed: 2/18/15).

⁷³ Crawford, 236.

⁷⁴ Tarragó, 82.

⁷⁵ Franco, *The Modern Culture of Latin America*, 14.

⁷⁶ *Ibid.*, 12-13.

⁷⁷ *Ibid.*

⁷⁸ Martin, in *A Cultural History of Latin America*, ed. Leslie Bethell, 65.

⁷⁹ Franco, *The Modern Culture of Latin America*, 17.

⁸⁰ Martin, in *A Cultural History of Latin America*, ed. Leslie Bethell, 65.

⁸¹ Franco, *The Modern Culture of Latin America*, 15-16.

⁸² Martin, in *A Cultural History of Latin America*, ed. Leslie Bethell, 60.

⁸³ *Ibid.*, 66.

⁸⁴ *Ibid.*

⁸⁵ *Ibid.*, 99.

⁸⁶ Franco, *The Modern Culture of Latin America*, 19.

⁸⁷ Crawford, 231.

⁸⁸ Franco, *The Modern Culture of Latin America*, 20.

⁸⁹ *Ibid.*, 22. The words are from the preface to Martí’s *Versos Sencillos*. The translation is Franco’s.

⁹⁰ In later life, Lugones would embrace fascism with equal fervor.

⁹¹ Franco, *The Modern Culture of Latin America*, 25.

⁹² de Tocqueville, *Democracy in America*, Book II, Chapter 15, 145. “The materialists are offensive to me in many respects; their doctrines I hold to be pernicious, and I am disgusted at their arrogance. If their system could be of any utility to man, it would seem to be by giving him a modest opinion of himself; but these reasoners show that it is not so; and when they think they have said enough to prove that they are brutes, they appear as proud as if they had demonstrated that they are gods.

“Materialism, among all nations, is a dangerous disease of the human mind; but it is more especially to be dreaded among a democratic people because it readily amalgamates with that vice which is most familiar to the heart under such circumstances. Democracy encourages a taste for physical gratification; this taste, if it become excessive, soon disposes men to believe that all is matter only; and materialism, in its turn, hurries them on with mad impatience to these same delights; such is the fatal circle within which democratic nations are driven round. It were well that they should see the danger and hold back.”

⁹³ Franco, *The Modern Culture of Latin America*, 38.

⁹⁴ Arciniegas, 488.

⁹⁵ Ibid.

⁹⁶ Ibid.

⁹⁷ Ibid., 489.

⁹⁸ Franco, *An Introduction to Spanish-American Literature*, 119.

⁹⁹ Ibid., 122.

¹⁰⁰ Ibid.

¹⁰¹ Ibid., 123.

¹⁰² Ibid. [Translation mine.]

¹⁰³ Ibid., 124.

¹⁰⁴ Martin, in *A Cultural History of Latin America*, ed. Leslie Bethell, 80-81.

¹⁰⁵ Crawford, 80.

¹⁰⁶ Ibid.

¹⁰⁷ Martin, in *A Cultural History of Latin America*, ed. Leslie Bethell, 135-136.

¹⁰⁸ Crawford, 85.

¹⁰⁹ Wikipedia. "O. Henry." en.wikipedia.org. http://en.wikipedia.org/wiki/O._Henry (accessed 2/18/2015). The first recorded use of this somewhat less than felicitous phrase is said to have been by the celebrated Anglo-American short-story writer William Henry Porter (aka O. Henry). In 1896, Porter was sojourning in Honduras, whither he had repaired with no little alacrity in order to avoid prosecution on a charge of bank embezzlement. According to Malcolm D. MacLean: "While holed up in a Trujillo hotel for several months, [O. Henry] wrote [his story] *Cabbages and Kings*, in which he coined the term 'banana republic' to describe [Honduras], a phrase subsequently used widely to describe a small, unstable tropical nation in Latin America with a narrowly focused, agrarian economy." [See: Malcolm D. MacLean, "O. Henry in Honduras," *American Literary Realism, 1870-1910* 1/3, 1968: 36-46.]

¹¹⁰ Franco, *The Modern Culture of Latin America: Society and the Artist*, 40.

¹¹¹ Ibid., 41.

¹¹² Ibid., 50.

¹¹³ Franco, *An Introduction to Spanish-American Literature*, 158.

¹¹⁴ Ibid., 159.

¹¹⁵ Ibid. The translation is Franco's. The words appear on page 1 (paragraph 3) of Rodo's *Ariel*.

¹¹⁶ Ibid.

¹¹⁷ Ibid., 160.

¹¹⁸ Ibid. The translation is Franco's. The words appear about two-thirds of the way through Rodo's essay, in the section that begins: "*La concepción utilitaria, como idea del destino humano, y la igualdad en lo mediocre...*" [The utilitarian conception, as an idea of human destiny, and equality in mediocrity.... Translation mine.]

¹¹⁹ Crawford, 79-80.

¹²⁰ Franco, *An Introduction to Spanish-American Literature*, 160.

¹²¹ Ibid., 160-161.

¹²² Crawford, 79.

¹²³ Ibid., 84.

¹²⁴ Ibid.

¹²⁵ Ibid.

¹²⁶ Franco, *The Modern Culture of Latin America*, 50-51.

¹²⁷ Crawford, 88.

¹²⁸ Franco, *The Modern Culture of Latin America*, 52. Arciniegas concurs. If in nineteenth-century France, he observes, the Romanticism of Victor Hugo was superseded by Emile Zola's Naturalism, in late-nineteenth- and early-twentieth-century Latin America, the *Modernismo* of Martí, Darío, and Rodó would give way to the Naturalism and Realism of Latin American writers such as the Chilean Alberto Blest Gana (1830-1920), the Uruguayan Horacio Quiroga (1878-1937), the Ecuadorian Jorge Icaza (1906-1978), the Mexicans Gregorio López y Fuentes (1895-1966) and Martín Luis Guzmán (1887-1976), the Peruvian Ciro Alegria (1909-1967), and the Guatemalan Miguel Ángel Asturias (1899-1974), as well as many other Latin American writers. In the works of such novelists – appropriately, given the geography and terrain of Latin America – Nature itself becomes a dominant character, one that humbles the humans who struggle to survive within it. [See Arciniegas, 481.]

¹²⁹ Franco, *The Modern Culture of Latin America*, 52.

¹³⁰ Ibid., 54.

¹³¹ Ibid., 47.

¹³² Ibid., 47.

¹³³ Crawford, 190.

¹³⁴ Ibid.

¹³⁵ Ibid.

¹³⁶ Ibid., 194.

¹³⁷ Franco, *The Modern Culture of Latin America*, 45.

¹³⁸ Martin, in *A Cultural History of Latin America*, ed. Leslie Bethell, 71.

¹³⁹ Tarragó, 69.

¹⁴⁰ Franco, *An Introduction to Spanish-American Literature*, 160.

¹⁴¹ Netzahualcóyotl (1402-1472) was the celebrated philosopher, warrior, lawgiver, architect, poet/king of Texcoco, a powerful city-state on the eastern shores of the lake of the same name. His people were not Mexica (Aztec), but Alcolhua. The Mexica capital of Tenochtitlán lay off the opposite, western shores of the lake. Netzahualcóyotl ruled as *tlatoani* of Texcoco from 1431 until his death. Under his leadership, Texcoco flourished as a renowned center of intellectual achievement that has elicited comparison with Athens at the height of its fame. He is considered the wisest man ever to have ruled over the Valley of Anahuac. Today, the image of Netzahualcóyotl graces the Mexican 100 peso note. On that bill is a poem of his, translated from his native Nahuatl: "I love the song of the mockingbird / Bird of four hundred voices / I love the color of the jade stone / And the enervating perfume of flowers / But more than all I love my brother: Man."

¹⁴² Franco, *An Introduction to Spanish-American Literature*, 161. The translation is Franco's. The words are Dario's, from his "Ode to Roosevelt," in the collection *Cantos de vida y esperanza* [Songs of Life and Hope], published in 1905

CHAPTER SEVEN

EMERGING ANGLO-AMERICA (1870-1900):

The Power of Machines, Money, and Markets

Most of the travelers whose views are addressed here visited the United States after the U.S. Civil War (1861-65). Early in the nineteenth century, those liberal republicans most likely to be interested in gaining first-hand knowledge of Anglo-America were immediately and directly involved in the all-consuming effort to win independence from Spain and Portugal. From about 1830, when the independence struggle had finally, for the most part, reached a successful conclusion, to about 1860, when the reactionary age of the *caudillos* drew to a close, most second-generation liberals were engaged in opposing the *caudillos* and usually in exile, most often in other Latin American nations, less often in Europe, relatively seldom in the United States.

In part, this relative lack of interest in the United States can be seen as a result of the already aggressive assertion of U.S. national interest in its drive from the Atlantic coast toward the Pacific. From Jefferson's Louisiana Purchase of 1803, to the advance of Anglo-Americans west of the Appalachians and Adirondacks into what would soon enough be known as the *Midwest*, on to U.S. support for the secessionist tendencies of slave-holding Anglo-Americans in Tejas, the northern portion of the Mexican state of Coahuila, the aggressively expansionist instincts of independent Anglo-America were already apparent. By 1845, with the U.S. invasion of Mexico that penetrated to Mexico City in the south and California in the west, Anglo-

American intentions became painfully obvious to any Latin American who chose to pay attention.

Once the dust of their headlong westward thrust had settled, Anglo-Americans largely focused their political interests on the unresolved issues of slavery and states' rights, while Latin Americans began to address systematically the need for nation-building, resolution of their own race-based social issues, and economic expansion. By 1865, with the end of the U.S. Civil War, the end of *caudillo* rule in most of Latin America, and the triumph of Mexican liberal republicanism over conservative monarchy and French intervention, Latin American interest in travel to the United States – and the relative ease with which it could now be accomplished – had greatly increased.

At that point, with the liberal Union triumphant over the conservative Confederacy in the United States, with urban and industrial interests having prevailed over rural and agricultural, with the advent and ruthless application of technologies – barbed wire, railroads, telegraph, repeating rifles – against sparsely settled indigenous peoples of the plains and deserts, the United States and certain Latin American nations – notably Mexico, Argentina, and Chile – came to have much in common.

Most U.S. leaders assumed, as did Latin American elites of the same era, that the philosophical tenets of August Comte's positivism, which saw human society as an evolving organism, bolstered by Herbert Spencer's Social Darwinism, which extended the theory of "survival of the fittest" to humankind, argued conclusively that whichever nation possessed the ability to accomplish something to its own advantage should do so and had every right to do so. Indeed, any nation that failed to take aggressive action in its own self-interest, much less chose to

act altruistically, would prove pathetically “unscientific,” not to mention lose out in the inevitable evolutionary struggle.

Even in the development of industrial production capacity, in which the U.S. enjoyed a competitive advantage of hundreds of millions in capital and several decades in experience – specifically, those of the Latin American independence wars and the *caudillo* era – Latin Americans were determined to progress. Thus, even as the United States lost (or squandered) much of its appeal as a political model for Latin Americans, it rapidly gained in attraction as an economic model. In this economic sphere, especially in terms of its relations with Latin America, the United States succeeded all too well.

As noted by historian Walter LaFeber, the forty years preceding the 1890s “provided the roots of [U.S.] empire, not the fruit.” Come the last decade of the 19th century, proselytizers of empire such as Frederick Jackson Turner, Josiah Strong, Brooks Adams, and Alfred Thayer Mahan “systematically reformulated and publicized the nature of this empire, when the [Benjamin] Harrison-[James G.] Blaine policies outlined most explicitly the strategy of the empire, and, finally, when the depression of 1893 acted as the catalyst to these developments of a half century.”¹

Turner in particular stressed the significance of the disappearance of the continental western frontier, which he saw as having been essential to the economic support requisite to political and social democracy.² He and other intellectuals, recognizing the logic inherent to Positivism, especially as interpreted by Spencer, promoted Social Darwinism as justification for two increasingly popular ideas: “the use of military force in the struggle for survival; and cooperation with Great Britain to pave the way for the future assumption of power by the most fit of all the species, the Anglo-Saxon.”³

Spencerian Social Darwinism intensified the already virulent strain of Anglo-Saxon supremacy that had evolved from U.S. romanticism and nationalism. “Paradoxically,” observes LaFeber:

Americans could justify disposing their glut of goods and capital with the argument that the United States, blessed with so many of God’s gifts, had the right to spread them around the world. In doing so, some writers candidly admitted that this was necessary also to save their own system from either anarchy or socialism.⁴

Such observations concerning commercial, not necessarily territorial, expansion were seconded by leading statesmen of the age, beginning as early as the U.S. Civil War. Secretaries of State who supported U.S. overseas commercial, if seldom political, expansion included the far-sighted William Seward, purchaser of Alaska as a stepping-stone to Asian markets, not to mention the potential absorption of Canada; Hamilton Fish, who tried but failed to win Senate approval of Ulysses S. Grant’s attempt to annex the Dominican Republic; James G. Blaine, who focused much of his effort on the promotion of a U.S. dominated Pan-Americanism; and Richard Olney, who negotiated the Orinoco River boundary dispute between Great Britain and Venezuela and also considerably expanded the prevailing interpretation of the Monroe Doctrine; as well as many other men who held the foreign affairs portfolio from 1865 to century’s end.

Until the 1890s, the progression of U.S. overseas influence developed relatively slowly and was not without ideological obstacles. A fundamental tenet and hallowed tradition of U.S. foreign policy had long been that U.S. leaders ought not to attempt to extend their political institutions beyond continental shores. This traditional perspective largely continued to carry the day despite the efforts of such aggressive advocates of expansionism as John Fiske and Senator Henry Cabot Lodge of Massachusetts. Fiske, an immensely popular public speaker, compellingly

fused the concepts of expansionism, Anglo-Saxon supremacy, and Social Darwinism in his celebrated 1885 article and lecture, both entitled “Manifest Destiny.”⁵

To acquire political control of extra-continental territories – overseas colonies – would fly in the face of U.S. republican values and expose the First Republic of the Western Hemisphere to the predictable fate of the Roman Republic: its ultimate defeat and dissolution as an empire.⁶ Leading anti-annexationists, such as Secretary of State and Treasury Walter Quintin Gresham, anti-imperialism activist Edward Atkinson, and Senator Carl Schurz of Missouri, among others, argued that U.S. expansion into noncontiguous territories would prove the ruin of the Constitution and traditional “American” society.⁷

Nonetheless, although they staunchly opposed direct political annexation, all three were strong advocates of economic and commercial expansion, a position that, by the 1890s, in the face of severe economic depression and consequent political and social upheaval in the United States, would render their anti-annexationist position untenable, if not irrelevant.⁸ Despite the fact that economic interests overseas might lead to precisely the sort of political and military “entanglements” against which George Washington had warned from the earliest days of the republic, perhaps resulting in foreign wars, not even the staunchest anti-annexationist could deny that “access to foreign markets had become essential to U.S. prosperity, indeed to the very survival of its capitalist economic system and attendant political institutions.”⁹

In the realm of foreign affairs, as the productivity of U.S. farms and factories burgeoned with the technological advances of the post-Civil War industrial revolution, President Ulysses S. Grant and Secretary of State Hamilton Fish spent less time dealing with far-flung Asian beachheads in the Pacific than they did in the commercial and geopolitical penetration of Latin America. In contrast to Canada, a vast territorial expanse that remained a target for expansion of

the Union, Latin America was – at least, after the successful aggression of the Mexican-American War (1845-1848) – generally viewed in commercial, not territorial, terms. Evidently, both Latin American republican elites and their Anglo-American counterparts agreed that the two Americas were culturally so distinct as to make their political union less than desirable.

“Instead,” notes LaFeber, “the United States launched a four-pronged attack bearing all the characteristics of the new empire.” Soon enough, the vectors of this projection of U.S. influence became clear: attempted control of certain Caribbean islands, important for their strategic locations and raw materials; investment, notably in the new southwestern frontier of Mexico and Central America, by American capitalists; trade expansion, especially along lines which anticipated the blueprints offered later by [Secretaries of State] James G. Blaine and Frederick T. Frelinghuysen; and American control of an Isthmian canal.¹⁰

Although, in the immediate aftermath of the Civil War, there had been occasions to note the resolute nature of U.S. territorial expansionism – Secretary of State William Seward’s purchase of Alaska from Russia, President Ulysses S. Grant’s congressionally thwarted attempt to purchase the Dominican Republic as a refuge (or dumping ground) for freed slaves – the drive to annex territory (Hawaii, Midway Island, Samoa) did not proceed apace until the economic depression of 1893-97 led a critical mass of U.S. business and political leaders to conclude that the U.S. faced a dilemma: It had to find a way to secure markets for its excess economic production or face the threat of socialist revolution from displaced and dispossessed laborers, those who had first been drawn from Europe and East Coast cities by the lure of “free” land in the Far West, only to find themselves too late for the land-grab and without work on the railroads or in mining camps.

As LaFeber points out:

[t]he accelerating communication and transportation revolution, growing agrarian unrest, violent labor strikes, and the problems arising from increasing numbers of immigrants broke upon puzzled and frightened Americans in a relatively short span of time. Many of them clutched the belief of the closing or closed frontier in order to explain their dilemma.¹¹

Yet the most unsettling aspect of the dilemma was its logical conclusion: “Given the assumption that expansion across the western frontier explained past American successes, the solution for the present crisis now became apparent: either radically readjust the political institutions to a nonexpanding society or find new areas for expansion.”¹²

Beginning in the 1870s, continuing through the 1880s, violent labor and agrarian protests provided corroborating evidence for the warnings of leading authorities that the social and economic benefits of an expansive frontier could no longer be assumed. Americans were shocked. “The New York Times, New York Graphic, and Minneapolis Tribune agreed with Harper’s: ‘It is the business of the State, that is, of the people, to prevent disorder of the kind that we saw in the summer, by removing the discontent which is its cause.’”¹³

As noted by LaFeber, the threat of violent revolution, the fear of marauding bands of angry, jobless men, were palpable in U.S. ruling circles during the 1890s. Especially in the West, where the social safety-valve of the frontier had so precipitously clogged, roving bands of unemployed laborers, desperate men with nothing to lose, haunted the dreams of Eastern financiers, industrialists, railroad magnates, oil barons, and politicians of all stripes. The same mechanization that since the end of the Civil War had so greatly increased U.S. productivity, both agrarian and industrial, led to a surplus so excessive that almost no knowledgeable observer believed that it could ever be consumed by the domestic market alone.

LaFeber argues that U.S. overseas expansion in the late nineteenth century occurred in direct response to the closing of the continental western frontier, which had previously provided relief for social tensions among the economically disadvantaged, whether immigrant or native-born, and the perceived need for foreign markets, not only to absorb surplus production in the United States, but also to alleviate social and economic pressures. U.S. academic, military, and religious writers, as well as economic and political leaders, were all but unanimous in their fear that such pressures could lead to class warfare, if not actual revolution, in the United States, particularly in light of the successive economic depressions that had bludgeoned U.S. society in 1873-78, 1882-85, and 1893-97, during the era of the “robber-barons.”

Historians Frederick Jackson Turner (“Frontier Thesis,” presented 1893) and Brooks Adams (*The Law of Civilization and Decay*, published 1895), and U.S. Navy Captain and naval historian Alfred Thayer Mahan (*The Influence of Sea Power Upon History, 1660-1783*, published 1890), each in his own way, made the intellectual case for overseas expansion. To the impact of such respected academicians, LaFeber adds the influence of the widely popular preacher Josiah Strong (*Our Country*, published 1885), whose best-selling book purveyed a compelling concoction of “manifest destiny” and the “white man’s burden,” all in the service of an evangelical Protestant missionary zeal dedicated not only to increasing the number of happy souls at play (and work) in the fields of the Lord, but also to expanding U.S. commercial opportunities and economic interests.

LaFeber observes that the preacher warned of several imminent threats to U.S. society. Among these were immigrants, especially those who professed Roman Catholicism, intemperance, the immorality inherent to urban existence, and Mormonism, all of which perils Strong envisioned as combining into a single, supremely evil force: socialism. Indeed, he raised

a veritable Jeremiad against socialists, who sought “to solve the problem of suffering without eliminating the factor of sin.”¹⁴

If the Reverend Strong proved passionate in his adamant antipathy to socialism, cooler heads – at least, less perfervid minds – offered more practical reasons for pursuing markets beyond the continental borders of the United States. On February 21, 1890, the New York Tribune, owned by Whitelaw Reid, the 1892 vice-presidential nominee of the Republican Party, editorialized:

The views of the American people have grown with their growing empire.... Today we produce of manufactures more than any two nations of Europe; of agriculture more than any three, and of minerals more than all together. The necessity for new markets is now upon us and, with it, the necessity for cultivating close commercial and political relations with the rapidly growing nations of South America and Australia and with the newly awakened empires of China and Japan. As a prime condition of this extending influence, the duty of controlling the Isthmian routes is clear to every intelligent mind.... To render that control sufficient, the sovereignty of Caribbean territory and of Hawaii is absolutely necessary.¹⁵

Violent labor versus capital disputes were hardly unknown in the United States. The Chicago Haymarket Massacre of 1886 (about which José Martí wrote with typically penetrating brilliance¹⁶) was only the most widely publicized of such events. After the Panic of 1893, both the political influence and fear of radical labor factions increased. Among these were the Molly Maguires¹⁷, the Populists¹⁸, and the Railway Union¹⁹ led by Eugene V. Debs, not to mention a variety of Socialist parties.²⁰

In the summer of 1894, Coxe’s Army of the unemployed, known formally as the Commonweal in Christ, marched out of the West across the country to descend on Washington and make heard their demands for public works’ employment. An allied faction with similar demands was known as Hogan’s Army.²¹ Although both these bands failed to accomplish their

ends, they did manage to provoke armed intervention by federal troops, a precursor of events to come during the Pullman Strike later that year.

According to LaFeber, “[t]he depression struck this wage-earning class with devastating force. One contemporary observer²² later wrote:

“Through some curious psychological impulse, the notion of a general crusade of squalor spread all through the country; and from every quarter of the West and the Southwest, bands of ragged, hungry, homeless men appeared.” Symbolically, labor armies, as the Coxey and Hogan groups, began their slow march eastward to Washington – the movement which signaled that the great American frontier no longer attracted but now repelled the discontented of the nation. The *Nation* exclaimed that “mobs” controlled the entire state of California. The socialist wing came within a breath of taking the control of the American Federation of Labor away from Samuel Gompers’ moderate followers. One business reporter²³ cried, “The greatest industrial struggle ever begun in this country, if not in the world, is in progress here.”²⁴

U.S. President Grover Cleveland [second term, 1893-97] confronted the challenge of not only somehow reigniting the economy, but also doing so in the face of serious political and social threats. Radicals and conservatives alike attacked as inept and insufficient the administration’s response to the depression (the most serious experienced to that time) and to the protests that ensued. By the summer of 1894, official Washington was in turmoil; the War Department frenzied, with officers’ leaves abruptly cancelled. The Treasury Department called up special troops to defend branch offices in New York and Chicago.²⁵ In all quarters, the times were perceived as increasingly desperate.

LaFeber notes that “[r]ailroad magnate James J. Hill wrote the Secretary of War Daniel Lamont that ‘the reign of terror...exists in the large centres.’ Fearful though many business leaders were, when troops were sent into the fray to smash several strikes, some wealthy men questioned President Cleveland’s forceful response. *Bankers’ Magazine* opined that the administration had set a “very dangerous precedent” in using federal forces. If Populists or

corporate tycoons were to gain direct control of the government and resort to the same methods, class warfare might ensue. At the same time, the noted pacifist David Starr Jordan hailed Cleveland for “having done his plain duty” in crushing the strike of Pullman workers and their labor movement allies. The president of a major New York loan and trust company urged the president to increase the forces of the standing army from 25,000 to at least 200,000.²⁶

The Cleveland administration believed the only way out of the economic and social morass was to ship U.S. agricultural and industrial surpluses to world markets. Leading spokesmen for the business community were quick to agree with a solution they themselves had proposed. Almost without exception, U.S. leaders sought the rapid resolution of labor and agrarian discontent so as to avoid what otherwise seemed inevitable social and political revolution.

In this regard, two senators were especially succinct in their declarations. Anthony Higgins of Delaware proclaimed: “We have already arrived at the end of our land for homesteads.... To-day the needy American youth...will have to seek his fortune in some other field, and to manufacturers and to commerce, rather than to agriculture, will our growing population have to apply itself.”²⁷ Orville Platt of Connecticut, who would later lend his name to the amendment of U.S. hegemony forced upon newly “independent” Cubans, asserted: “It is to the ocean that our children must look, as they have once looked to the boundless West. ... The future of this country, so far as growth, development, progress, and civilization are concerned, lies outside of us largely.”²⁸

Moreover, if the solution to U.S. economic and social problems was to be found in foreign markets, then, as a matter of national interest, the State Department would have to foster and defend U.S. business interests and commercial ventures in those markets.²⁹ Indeed,

Cleveland's Secretary of State, the noted anti-annexationist Walter Quintin Gresham, proved an enthusiastic proponent of the policy. According to LaFeber, Gresham was obsessed by the "glutted wealth" of the country. In August 1892, Gresham declared that "labor-saving machinery" had given capital an unprecedented advantage over labor. The great problem, as Gresham saw it: "What is an equitable division of the joint product of capital and labor, and who is to decide the question?"³⁰

Despite his eager quest for new markets, Gresham drew a clear distinction between economic expansion and territorial imperialism. Like many anti-imperialists of the era, he feared that the acquisition of non-contiguous territories would prove the death of the first American republic, just as it had ruined republican Rome. "A free government," Gresham insisted, "cannot pursue an imperial policy. We acquire territory with the sole expectation of bringing it into the Union as a State."³¹

In 1893, soon after the beginning of the second Cleveland administration, the onset of the most severe depression to that date provided persuasive arguments for the construction of a battleship navy, the compelling need to create jobs for U.S. workers, and the urge to develop and defend foreign markets for surplus U.S. products. All three causes were fortified by the awareness that competition for commercial and territorial influence might well lead to war against Great Britain.³²

Indeed, England was usually portrayed as "the harridan who blocked the approaches to the sorely needed Latin American markets."³³ Yet, whichever European commercial rival proved most vexing at any given moment, in the U.S. there was the increasing assumption that no matter the agricultural, industrial, and commercial prowess of the nation, "the United States needed

strategic bases if it hoped to compete successfully with government-supported European enterprises in Asia and Latin America.”³⁴

Besides Gresham’s State Department, other influential entities within the Cleveland administration recognized and promoted the need for overseas commercial expansion. Among these was the Bureau of American Republics, established at the Inter-American Conference of 1889-90 promoted by Gresham’s predecessor as Secretary of State, James G. Blaine. During his tenure as Secretary, Blaine had considered not only commercial expansion, but also the political, social, and cultural implications of such expansion. Blaine’s vision was of a “hemispheric system based on peaceful intercourse, arbitral procedures for the settlement of disputes, and conferences that would deal with general inter-American issues.” This reflected a “momentous change” in the U.S. perception of Latin America. “Formerly concerned primarily with the exclusion of European powers, the United States now assumed a positive and constructive role in order to garner the benefits of peace and prosperity for the entire hemisphere, and especially for itself.”³⁵

In July 1890, Senator Gilbert Ashville Pierce of North Dakota proposed a reciprocity amendment to the tariff agreements then being negotiated with Latin American nations.³⁶ In a speech in September of that year, Pierce specified what had long been observed in geopolitical circles: “Whoever commands the sea commands the riches of the world and consequently the world itself.”³⁷ According to LaFeber, Pierce believed the reciprocity amendment he proposed aimed at, “not to be too sanguine or hopeful, ultimately commanding the world.”³⁸

Indeed, Harrison’s Secretary of the Navy, Benjamin F. Tracy, went further in the promotion and projection of U.S. naval power. With a world-class, bicoastal fleet of twenty battleships, complemented by cruisers and torpedo boats, Tracy emphasized: “The nation that is ready to strike the first blow, will gain an advantage which its antagonist can never offset.”³⁹

Though such a commanding navy would surely prove expensive, Tracy saw this cost as unavoidable, merely “the premium paid by the United States for the insurance of its agricultural wealth and its growing industries.”⁴⁰ Tracy went on to predict that future U.S. naval action would most likely occur in the Caribbean and the Pacific, both theaters where U.S. interests had rapidly increased and were now “too important to be left longer unprotected.”⁴¹ In an interview published in 1891, Tracy prophesized: “The sea will be the future seat of empire. And we shall rule it as certainly as the sun doth rise.”⁴²

As LaFeber notes, such glorification of military power sprang from a variety of sources. Among these were the Social Darwinist belief that struggle determined the survival of the fittest, the complementary philosophy of Nietzsche, Bismarck’s success in expanding and consolidating the German state, and “the fear of some Americans that with the disappearance of the rough-and-tumble frontier their fellow countrymen were becoming flabby.”⁴³

This last anxiety contributed to both the physically rugged reality and vigorous political myth of Theodore Roosevelt and his “Rough Riders,” soon to win fame in the U.S. effort to “liberate” Cuba. At the time of Tracy’s 1891 prophecy, Roosevelt was an ambitious, energetic, if little-known U.S. Civil Service Commissioner; but he would soon rise to the offices of Assistant Secretary of the Navy, Governor of New York, and Vice-President before succeeding McKinley in the White House.

Once having accepted the mutually reinforcing theses proposed by Turner, Adams, Strong, and Mahan, it became apparent that:

the foundation of an expansive policy is a nation’s productive capacities that produce vast surpluses; these surpluses should preferably be sold in non-colonial areas in order to lessen political irritations; and sea power in the form of battleships enters the scheme to provide and protect lines of communication and to settle the conflicts which inevitably erupt from commercial rivalry, thus ensuring access to foreign markets for the surplus goods.⁴⁴

The Blaine-Harrison-Tracy vision of a hegemonic U.S. influence in Latin- as well as Anglo-America was vigorously opposed in articles published throughout Latin America by José Martí, who, as a journalist, attended the first International Conference of American States (Pan-American Conference) in 1889-90 and saw through Blaine's intentions from the start. By 1891, the Bureau of American Republics, established at the conference:

had become an integrated part of the State Department and served principally as a collector of commercial information for American businessmen. The director of the bureau reminisced in 1895 that the United States had originally backed the bureau in 1890 in order "to extend what was aptly called 'Reciprocity with a Club.'"⁴⁵

Even before the turbulent, confrontational, and violent events of 1894, President Cleveland's annual message of December 4, 1893, the equivalent of today's State of the Union address, reflected an increasing U.S. interest in Latin American affairs, not to mention the capacity to influence them. Cleveland noted that many recent events had made clear the urgent need for cruising vessels, specifying revolutions in Nicaragua, Guatemala, Costa Rica, Honduras, even Brazil and Argentina, that had "endangered American interests." As a result, the Navy had been forced to divert ships in its Bering Sea fleet to serve in Latin American waters.⁴⁶

Fears of the explosive potential of U.S. social discontent led directly, if somewhat hesitantly, to the realization that, in order to avoid class warfare at home, the United States would have to assure itself of reliable, all-but-exclusive markets abroad. This realization was further impelled by the awareness that the major European competitors of the United States were not at all restrained in assuring themselves access to global markets. England, France, and Germany were all active in the Middle East, Africa, and Asia, not to mention Latin America. The domestic and foreign advances of German Chancellor Otto von Bismarck, successes based on

international projection of a unified, nationalistic geopolitical vision, were especially apparent to all.

In the United States, for a political class imbued with George Washington's aversion toward overseas adventures and "entangling alliances," the political and economic exigencies of the 1890s posed a cruel dilemma. As LaFeber observes, "nonexpansion [sic] threatened economic and political stagnation, but further expansion could worsen the abscesses already festering on a sick body politic."⁴⁷

The solution was obvious:

Expansion in the form of trade instead of landed settlement ultimately offered the answer to this dilemma. This solution, embodied in the open-door philosophy of American foreign policy, ameliorated the economic stagnation (which by Turner's reasoning led to the political discontent), but it did not pile new colonial areas on an already overburdened governmental structure.⁴⁸

To "smooth the highway" to commercial opportunities, as well as from sources of raw materials, the U.S. embarked upon the construction and launching of a battleship navy capable of not only patrolling the sea lanes, protecting U.S. interests and investments, but also intimidating European rivals in the potentially lucrative markets of China and Japan (from the U.S. perspective, not the Far East, but the Far West, a logical extension of the continental frontier), as well as Latin America. These ambitions (perceived as essential domestic political issues) as well as economic interests required the construction and control of an inter-oceanic canal (ultimately built in Panama, not Nicaragua or southern Mexico). Such a canal would not only allow for rapid maneuver of U.S. naval vessels, extending its military power to the Pacific, Hawaiian Islands, and Far East, but also, viewed as even more significant at the time, provide for transit of ships carrying U.S. commerce to foreign markets. The canal would allow U.S. products to reach Asian markets in competitive time with European commerce steaming via Suez, at the same time it

provided direct, inexpensive, secure, and more rapid commercial access to the Pacific Coast markets of Latin America, opening these markets to U.S. commerce at a significant advantage over European rivals.

To defend the sea-lanes to and from such a canal, the U.S. warned other nations away from the Hawaiian Islands. As early as 1893, U.S. president Grover Cleveland attempted to annex the islands; his successor, McKinley, would succeed in 1898. To the end of protecting commercial interests in Asia, the U.S. clung tenaciously to its foothold in Samoa, in the face of competition from England, France, and Germany. The U.S. further insisted on European powers' adherence to the Open-Door Policy providing equal access to markets in China. Finally, in 1898, the U.S. decided to insist that Spain cede to it the entirety of the Philippines, not simply naval bases, which would have proven unacceptably vulnerable without control of the surrounding territory.

Beyond the isthmian canal, Pacific coaling stations and *entrepots* for other supplies were needed. These were found in Hawaii, Midway Island, Samoa, and ultimately in the Philippines. In the Caribbean, a U.S. Navy coaling station was completed in 1896 at Key West, Florida. Within a decade, other U.S. stations would exist at Guantánamo Bay, Cuba; Puerto Rico; and independent Panama. Previously, U.S. ships would generally be accommodated at stations in British Jamaica (Kingston) and Colombia (Cartagena or Colon).⁴⁹ Indeed, nearby Latin American markets, not those of distant Asia, were the prize most readily accessible to and so most eagerly sought by U.S. commercial, agricultural, and industrial concerns eager to combat the hemispheric “encroachments” of British and French rivals.

LaFeber notes that, in the years leading up to the Spanish-(Cuban)-American War (1895-1898), the U.S. – claiming hegemonic rights under the Monroe Doctrine so derided by European

powers – played increasingly significant roles in settling political disputes or protecting U.S. citizens and interests in Argentina (1890), Haiti (1891), Chile (1891), Brazil (1894), and Nicaragua (1894, 1896, 1898, 1899), as well as the border dispute between British Guiana and Venezuela (1895-96) along the Orinoco River, and a similar dispute between France and Brazil (1896) in the estuary of the Amazon. Both waterways led deep into the interior of Latin American nations, providing access if not yet to immense markets, then surely to a wealth of raw materials.

None of these factors were lost on the U.S. press and public. The *New York Tribune* contrasted the U.S. reliance on a mere phrase in the Monroe Doctrine with European actual penetration of South American territories and their conversion into commercial dependencies of European powers. LaFeber cites the *Atlanta Constitution*'s warning that the United States had to “draw the line or ‘suffer [British and French] imperialism to overrun Central and South America.’”⁵⁰ In fact, the Cleveland administration had already formulated a Latin American foreign policy designed to accomplish and defend the objectives of U.S. businessmen. As LaFeber notes, the climax of this policy came during the Venezuelan crisis of 1895.⁵¹

Ultimately, the practically unlimited markets of Asia beckoned U.S. policy makers and business interests. Yet the immediate need was to secure those Latin American markets much closer to home. Especially with regard to the re nascent agricultural production of U.S. southern states, this strategy suggested an urgent need to pursue the construction and exclusive control of an inter-oceanic canal. In the context of such political and economic exigencies, the U.S. decision to seize the strategic initiative and intervene in the all-but-resolved Cuban war of independence from Spain (1895-98) seems not at all surprising, indeed, entirely predictable.

Surely, had he survived the war for independence from Spain, it would have come as no surprise to the Cuban patriot José Martí, a fourteen-year resident of the United States, who warned not only his fellow Cubans but all Latin Americans about the dangers of U.S. political and economic hegemony over *Nuestra América* (Our America), a theme soon developed aesthetically by Rubén Darío and culturally by José Enrique Rodó. Although this theme of a self-consciously “Latin” America was not prevalent among Latin American elites until the early 20th century, it was clearly evident in the literary and political vision of these three early masters of Modernismo, among others, as the nineteenth century was drawing to a close.

As Cuban independence forces, including many thousand recently freed slaves, grew increasingly successful in their guerrilla challenge to Spanish rule of the island, and as the ruthless, “drain the sea” tactics of forced reconcentration practiced by Spanish Governor General Valeriano Weyler were widely publicized in the U.S. press, the rebel cause became increasingly popular in the United States, across the political spectrum. Secretary of State Olney noted in a letter written in September 1896 that politicians were “setting their sails...to catch the breeze” of U.S. popular support for the rebel cause.⁵² On the left, Populists, who supported the candidacy of Democrat William Jennings Bryan⁵³ in the election of 1896, favored U.S. intervention in the Spanish-Cuban war because they hoped that the cost of such a military engagement would require the U.S. Treasury to abandon the gold standard in favor of silver. This would, they reasoned, not only alleviate the financial burdens of the depression, but also have the beneficial effect of making U.S. goods more affordable in Latin American and other overseas markets.⁵⁴

For their part, conservatives in the U.S. feared that, whether Spain retained colonial control of Cuba or offered it autonomy within a Spanish sphere of influence, any continued Spanish presence would lead to the ultimate victory of Cuban patriot – that is, “radical” – forces.

LaFeber finds that, in order to combat this threat, U.S. conservatives proclaimed a growing enthusiasm for intervention. On March 23, 1898, the U.S. consul in Santiago wrote that, regardless of their nationality, almost all property holders there were eager for annexation of Cuba by the United States, since they saw scant hope for stable government under either a Spanish or a Cuban regime. The consul, however, was quick to note that U.S. intervention would not be popular among the masses [read: people of color].⁵⁵

President McKinley received a letter from “a gentleman of high standing, who has close personal relations with influential Cubans who have favored the rebellion,” so described by Levi P. Morton, former Vice-President under Benjamin Harrison. The letter, notes LaFeber:

warned that the rebellion had to end quickly or the radical classes would come to power. The writer believed that educated and wealthy backers of the rebellion now wanted either annexation or autonomy under American control. “They are most pronounced in their fears,” he continued, “that independence, if obtained, would result in the troublesome, adventurous and non-responsible class” seizing power.⁵⁶

Of course, it was precisely these same “troublesome, adventurous, non-responsible” types who had undertaken the costs and risks of the rebellion in the first place. Indeed, those Cubans who now chose to turn their backs on patriot leadership are reminiscent of no one so much as the condescending Tories who fled the future United States for Canada once such “radical” types as George Washington, John Adams, and Thomas Jefferson successfully prosecuted their war against the British.

Nonetheless, by April 1898, with the explosion in Havana harbor of the battleship U.S.S. *Maine*, the United States found a sufficiently convincing pretext for intervention in the Cuban war of independence. For the ensuing sixty years, the U.S. would dominate Cuba’s politics and economy, while Cubans provided a ready market for U.S. manufactures.

* * *

In *American Imperialism: A Speculative Essay*, historian Ernest R. May considers four different viewpoints, all attempting to answer to the perplexing question of how and why, with the Spanish-(Cuban)-American War, the United States came to abandon a principle that had, from the first, been fundamental to U.S. foreign policy. For a nation that was itself born of an anti-colonial struggle, that foreign policy was essentially anti-colonial. Even in calling for Cuba's independence from Spain in a declaration of war, the U.S. Congress denied "any disposition or intention to exercise sovereignty, jurisdiction, or control over"⁵⁷ Cuba. May notes the obvious paradox that the same congress chose to end the war by annexing both Puerto Rico and the Philippines, as well as exercising political and/or economic dominion over Cuba for two generations, not to mention – to this day – the Hawaiian Islands. May cites Samuel Flagg Bemis's observation that, in view of U.S. foreign policy traditions, both before and after 1898-99, this patently colonial gambit was a "great aberration."⁵⁸ Yet, the fact remains that, despite its insistence that it fought the war not for national aggrandizement but to free Cuba from Spanish tyranny, at the end of the nineteenth century the United States did extend its political control to overseas territories both distant and close at hand and did so through the imposition of arms.

Like LaFeber, May concurs that, despite long-standing political traditions, "by and large...religious and business periodicals both registered approval of colonial expansion."⁵⁹ In attempting to understand why politicians came to agree with such missionary and commercial zeal, May ignores what he considers less worthy explanations, including "versions that stress Providence, the westward trend, or inherent tendencies in capitalism." Beyond such somewhat superficial arguments, May finds four scholarly efforts to answer the question, each emphasizing

a different factor.⁶⁰ The factors identified are U.S. expansionism, Social Darwinism, national psychology, and economic crises.

Frederick Merk, historian of U.S. expansionism, argues that the lure of the western frontier had long played an important role in U.S. society, and that by 1845, at the onset of the Mexican-American war, it had come to counterbalance the venerable anti-colonial tradition. In *Manifest Destiny and Mission in American History*, notes May, Merk “describes two schools of thought.... One... favored the acquisition of territory in order to increase the nation’s wealth and power. The other laid more stress on America’s mission as the exemplar of democracy and individual liberty.”⁶¹

As early as the mid-19th century, after the victories of generals Zachary Taylor and Winfield Scott in the Mexican-American war, partisans of the “Manifest Destiny” school had come to favor taking all or most of Mexico as spoils of war, while those in the “Missionary” school preferred taking only sparsely inhabited tracts of land, which proved to be the actual outcome of the war. Soon enough, the “Manifest Destiny” school evolved into the imperialist perspective, while the “Mission” school persisted as anti-imperialism, two rather evenly matched antagonists. The events of 1898-1899, however, served to empower the expansionist tradition.⁶²

Julius Pratt focuses on the impact of Positivist Social Darwinism, based largely on the interpretation of August Comte purveyed by Herbert Spencer – “the idea of an endless struggle testing each nation’s fitness to survive.” In *Expansionists of 1898* and other writings, Pratt sees the aberrant expansionism of the 1890s as following a different rationale than before the U.S. Civil War.⁶³ As May explains, based on Spencer’s Darwinian premise, “the United States had to seize whatever share of the earth it could, for not to do so would give advantages to rivals and in

the long run would lead to defeat, decay, and decline. Expansion presented itself not as an open choice but as a necessity dictated by stern scientific law.”⁶⁴

May observes that Spencer’s premise was already widely accepted, not only in England, Europe, and Latin America, but also in the United States, where in addressing domestic social and economic issues, clergymen and other commentators often referred to the “struggle for survival” and applied such maxims as “survival of the fittest.”⁶⁵ In the popular imagination, these assumptions soon spread beyond U.S. continental boundaries. Expansionists emphasized the fact that naval technology had shifted from sailing vessels to steamships. Absent coaling stations in distant ports, the U.S. would soon find itself at a perilous disadvantage. The chance to acquire such *entrepots* was presented by the Spanish war, not only in the Caribbean, but also in the far Pacific. Moreover, if the U.S. did not seize the fortuitous opportunity, potential rivals would no doubt snatch such precious outposts.⁶⁶ Moreover, notes May, overseas expansion seemed to offer the opportunity for the advance of evangelical Protestant Christianity – by the dictums of Social Darwinism, also a species struggling for survival – over Roman Catholicism (read: Latin Americans) and heathenism (read: pagan Pacific Islanders).⁶⁷

In his essay “Cuba, the Philippines, and Manifest Destiny,” Richard Hofstadter emphasizes psychic forces at work on the U.S. national mentality. By this interpretation, expansionism is simply a single aspect of a nationwide “psychic crisis.” Hofstadter argues that the corporatization of the United States’ economy, producing ever larger, more powerful, increasingly bureaucratized accumulations of capital, led to failed labor protests such as the violently suppressed Homestead (1892) and Pullman (1894) strikes, as well as political movements widely perceived as radical, including the Populist Party and the Bryan Democrats. With the closing of the “free-land” frontier proclaimed by Frederick Jackson Turner, Hofstadter

observes, many middle-class urbanites grew at once anxious about the pent-up frustrations and radical actions of discontented workers, alarmed at the burgeoning power of big business, and fearful of the consequences of class warfare between rich and poor. For distressed Americans of all economic classes, Hofstadter argues, “war with Spain and annexation of distant islands represented an escape from reality – madcap behavior comparable to that of disturbed adolescents.”⁶⁸

Each of these three perspectives examined by May is instructive as far as it goes. Taken together, they are all the more illuminating. The fourth thesis, however, that of Walter LaFeber, seems most individually persuasive and most convincing across the board. In *The New Empire*, LaFeber stresses economic factors, especially the need to access foreign markets for U.S. surplus production, so as to avoid social and political revolution among the unemployed and class warfare between the wealthy and the dispossessed.

Like Pratt, LaFeber views the post-Civil War United States’ expansionism as fundamentally distinct from that of earlier generations. LaFeber, however, sees the basic dichotomy as being between an earlier, largely agrarian economy of yeoman farmers and a later, largely industrial economy of corporate producers, where even agriculture was geared to the production of surplus commodities. “[B]usinessmen now captained the country and set their sights on markets rather than land. Whether manufacturers, merchants, or investors, they feared lest America’s multiplying factories produce more than Americans could buy.”⁶⁹ Especially as European nations erected tariff barriers against U.S. goods and commodities, U.S. business interests clamored for colonies and/or spheres of (at least) economic influence. Though this view began to gain favor as early as the late 1870s, it became all the “more attractive when the domestic market suddenly shrank in the panic of 1893.”⁷⁰

In any event, it becomes clear that the U.S. submission to colonial expansionism, however long it might remain a latent virus in the body politic, was in fact not a chronic condition, but rather a brief and acute reaction to the various stimuli – Manifest Destiny, Social Darwinism, psychic crisis, economic and thus social necessity – enumerated above. As May points out, after the adventure of the Spanish-[Cuban]-American War (although brief relapses of imperialist fever occurred: the Platt Amendment to the Cuban Constitution⁷¹, the intervention in the Colombian province of Panama and acquisition of the Canal Zone⁷², the Roosevelt Corollary⁷³ to the Monroe Doctrine), the tide of public and political opinion turned decisively against any further acquisition of overseas territory. As May observes: “The nation’s expansion as a colonial power effectively came to an end as of 1899 or 1900.”⁷⁴ Indeed, he notes: “After 1900 scarcely a congressman or newspaper editor raised his voice in favor of further colonial extension. Imperialism as a current in American public opinion appeared to be dead.”⁷⁵

Yet, May offers an important caveat, especially significant to the current enquiry: “When we speak of [U.S.] public opinion about colonies in the 1890s, we mean, probably, opinion circulating within a comparatively well-to-do, well-educated, well-read, and politically active public, numbering less than 3 million and living mostly in cities.”⁷⁶ In other words, precisely the same demographic attributes that characterize the majority of elite Latin American, liberal republican, positivist travelers whose opinions we examine here. It is worth noting that, if so relatively small a group of influential citizens – editors, bankers, capitalists, employers, clergymen, judges – could have so extensive an impact on U.S. public policy at the time, how much greater must have been the political impact and intellectual influence of such well-traveled, well-informed, Latin American elites in their own countries, where a far smaller percentage of

their fellow citizens were exposed to the larger world, even to the various regions within their own nations, even, for that matter, able to read.

To return to the fundamental question, however: why did public opinion in the United States turn so abruptly in favor of colonial expansion and then, just as abruptly, if not more so, return to the traditional U.S. reticence toward overseas “entanglements”? May’s focus in this regard is the theater of the Philippines, as distant and foreign a land as any the United States was likely to encounter. The Hawaiian Islands, 5,300 miles closer to the United States, yet still 2,500 miles distant from the shores of California, seemed an essential nautical stepping-stone to the Philippines, and so to the markets of China and Japan, were the Philippines to be taken from Spain.

May poses the question: “With most leaders of [U.S.] opinion initially opposing imperialism, how and why did a swelling public come to support the taking of the Philippines?”⁷⁷ He finds the answer in a synergistic combination of the trends and events espoused by Merk, Pratt, Hofstadter, and LaFeber, plus some astute observations of his own. May’s subsequent observations have more to do with the sudden denouement of the U.S. imperial impulse.

When it came to Hawaii or the Philippines, May agrees with Merk that “many Americans may have called up memories of Manifest Destiny.”⁷⁸ At the same time, as Pratt has emphasized, Manifest Destiny blended with Social Darwinism to produce a heady cocktail of impulsive imperialism. Moreover, notes May, “[m]any editorials in church organs described America’s alternatives as expansion or decline. Mingling Calvinism and Darwinism, many also portrayed expansion as predestined.”⁷⁹

To these conditions noted by Merk and Pratt, May adds his own observation of the “new conditions created by technological developments,” a reality noted by “many periodicals” of the late nineteenth century. For example, “[c]alling for annexation of the Philippines, the *Baptist Union* remarked: ‘The century that is just closing has brought with it great changes. There are no longer any far-off lands. . . . Steam and electricity have well-nigh blotted out distance.’”⁸⁰

May concurs with both Pratt and LaFeber that “the business press constantly emphasized the nation’s need for new commercial opportunities. Echoing this theme, business organizations urged the government to help open foreign markets.”⁸¹ Though he seems clearly to favor the explanations of Merk, Pratt, and LaFeber, May does not discount Hofstadter’s thesis that underlying some of the suddenly positive response to imperialism in U.S. public opinion there may have existed impulses not entirely rational.⁸²

May regards it as certainly “conceivable that worry over social status translated itself somehow into approval of colonialism, and hence that the ‘psychic crisis’ entered into play along with the Manifest Destiny tradition, Social Darwinism, technological change, and yearning for new markets.”⁸³ Yet to these he adds and emphasizes changes that had occurred in European, especially English, attitudes toward imperialism. In 1898, May recounts:

the fashionableness of imperialism abroad cropped up again and again in American commentary. When [the] *Chicago Times-Herald* came out for expansion, its editorial pointed to the English example and the pro-expansionist advice of such men as Henry Norman. The *Baptist Home Mission Monthly*, speaking of Spain’s expulsion from the Philippines as a *sine qua non*, asserted, “Nothing short of this will satisfy the enlightened public sentiment of this country – and of England.” [Historian and U.S. Senator from Indiana] Albert J. Beveridge called for advancing into the world “as our mother has told us how.”⁸⁴

Prominent anti-annexationists quickly joined the polemic. Professor William Graham Sumner of Yale, for example, although a staunch promoter of Social Darwinism, “spoke uncompromisingly against even temporary acquisition of Philippine territory. In opposing

imperialism,” adds May, “[Sumner] took the same position taken by Herbert Spencer in England.”⁸⁵

By 1898, however, the countervailing arguments of even the most celebrated anti-annexationists had little if any apparent effect. U.S. supporters of Philippine annexation applauded the arguments of prominent European imperialists, especially Englishmen, such as Archibald Philip Primrose, Fifth Earl of Rosebery and British Prime Minister; businessman, politician, and British Colonial Secretary Joseph Chamberlain; British journalist and politician Sir Henry Norman; and the literary lion of British imperialism, Rudyard Kipling. Such champions of the British expansionist, colonial thrust, against which the United States had forged itself hardly a century before, now were the opinion leaders most enthusiastically followed by their Anglo-American progeny.⁸⁶

To many of their fellow citizens, U.S. imperialists may well have “seemed more vigorous and more forward-looking, as well as more in harmony with newer currents abroad.”⁸⁷ In urging an expansionist, frankly colonial foreign policy, notes May, U.S. “imperialists pressed varying lines of argument, some emphasizing power and advantage, others duty and destiny, still others ills at home worse than those that might be flown to.”⁸⁸ In any event, notes May, imperialists were favored with the pithiest slogans and simplest exhortations. “Those predisposed toward expansion found it easier to trot out catch phrases such as ‘Manifest Destiny,’ ‘survival of the fittest,’ and ‘vast markets of Asia.’”⁸⁹

In such a hothouse atmosphere of colonial expansionism, exacerbated by the virile frenzy of war, even the original intent not to expand into Cuban territory, officially proclaimed by Congress in its 1898 declaration of war against Spain, soon fell by the wayside. The *New York Tribune* editorialized in favor of taking not only the Philippines, but also Cuba. Regardless of the

war resolution's disavowal of any such intention, regardless of whether Cuban intervention had been a wise decision, once having intervened, asserted publisher Whitelaw Reid, "we made ourselves responsible for improving the situation, and...we cannot leave Cuba till that is done."⁹⁰ Reid argued that Cubans would surely benefit from U.S. political control. Moreover, construction of an inter-oceanic canal would be advanced by a dominant U.S. presence in the Caribbean. Finally, with a canal in place, the U.S. could hope for "mercantile control of the Pacific Ocean."⁹¹

By the Treaty of Paris, signed December 10, 1898, and ratified by the U.S. Senate on February 6, 1899, Spain ceded four colonial outposts of almost 400 years duration to the United States. The treaty granted the United States indefinite colonial authority over the Philippines, Guam, and Puerto Rico. In Cuba, the United States was to exercise temporary administrative authority, the details of which would be negotiated between civilian representatives of Cuba and military representatives of the United States. In Cuba, the treaty took effect on April 11, 1899, with Cubans attending only as observers.

The civil government of Cuba did not gain "independence" until May 20, 1902, when the United States military government ceded formal jurisdiction. In the event, however, the United States imposed severe restrictions on Cuban sovereignty, among these, prohibiting the right to conclude alliances with other countries. The United States further extracted a perpetual lease of Guantánamo Bay, originally for use as a naval coaling station. Finally, and most tellingly, through the Platt Amendment⁹² to the Cuban Constitution of 1902, the United States reserved for itself the right to intervene at will in Cuban political and military affairs.

Suggesting the possibility of future annexations of foreign territories, Assistant Secretary of State David J. Hill, then the second-ranking officer in the State Department, urged that

American policy be thought of not as expansion or imperialism but as “the extension of civilization.” Such a view, notes May, “became more and more widely held.”⁹³

Reflective of this sudden change in attitude in favor of U.S. territorial imperialism were the observations of the press. These included articles and editorials favoring annexation in a wide-range of newspapers and periodicals.⁹⁴ Such comments in the press, together with new books published by Brooks Adams, Charles A. Conant, and Josiah Strong, all widely known proponents of imperial expansion, all of them “forecasting ultimate American dominion over most of the Pacific and East Asia, suggested that the events of 1898-99 merely marked the beginning of America’s career as a colonial power.”⁹⁵ Surely, notes May:

the Senate’s [two-thirds] vote to annex the Philippines provided a starting point for a new consensus favorable to future colonial expansion. For about a year afterward such a consensus seemed in the making, foreshadowing a time when Hawaii and the Philippines would stand as merely the first members of a vast and growing colonial empire.⁹⁶

Yet, it did not turn out that way. The 1900 Democratic presidential candidate William Jennings Bryan decided to attack McKinley’s foreign policy as imperialist. In response, the Republican ticket of McKinley and Theodore Roosevelt foreswore any intention of further territorial acquisition.⁹⁷ “[T]he White House announced that Cuban independence could be expected shortly.... The administration, they conceded, believed in expansion, but only in the expansion of American trade and influence.”⁹⁸

May points to four factors that resulted in a shift back toward the traditional perspective, one that opposed the possession of actual colonies, as opposed to potential markets: “The complexities of the colonial issue, the Philippine insurrection, the Boer War, and the turn in foreign liberal opinion combined to have a powerful effect on members of the American establishment.”⁹⁹

Particularly influential was Filipino “resistance to the blessings of liberty.”¹⁰⁰ Under guerrilla leader Emilio Aguinaldo, Filipinos militantly opposed U.S. occupation of the islands. As May notes, “severe fighting continued in the Philippines until well into 1901” and “[f]ear that the same kind of war might erupt in Cuba clearly had some quieting effect on ardor for annexation, especially since the army had no troops with which to fight it.”¹⁰¹

Hardly less influential was the contemporaneous guerrilla war in southern Africa between Britain and the Boer republics (1899-1902). The locally rooted Boers inflicted several costly and humiliating defeats on the British. To ultimately prevail after a series of grueling and exceptionally bloody campaigns, Britain was required to commit some 300,000 troops to contend with an enemy numbering less than 75,000. Although Filipino insurgents were handicapped by a lack of arms and munitions, to U.S. forces that never totaled more than 44,000 combat troops in the Philippines, this 4-1 ratio required for British success in Africa must have seemed daunting.¹⁰² Moreover, notes May, as they followed the grim course of the Boer War, “many Englishmen and Europeans lost their romantic ideas about imperialism.”¹⁰³

At the same time, a new anti-imperialist doctrine came to appeal to liberal intellectuals. As expressed in the British economist John A. Hobson’s 1902 book, *Imperialism*, this new doctrine, abundantly supported by statistics, held that the financial rewards of colonies primarily accrued to capitalists, yielding relatively little for producers or shippers. In the United States, most of the foreign policy establishment believed that access to and protection of markets for surplus production had become a legitimate function of government, if only to avoid the social upheaval attendant to economic depression. The imperial provision of handsome returns, if not guaranteed profits primarily for the benefit of capitalists, seemed rather less justifiable.¹⁰⁴ All of

these factors combined to dampen the ardor for imperialism originally aroused by the “splendid little war”¹⁰⁵ with Spain.

Although the urge to muscular dominance over foreign lands did not completely disappear,¹⁰⁶ the lurid drumbeat for imperial adventure rapidly diminished. Even so vigorous and vociferous a promoter of U.S. expansionism as Theodore Roosevelt soon had second thoughts. In April 1900, Roosevelt wrote: “The more I have looked into the Boer War, the more uncomfortable I have felt about it.”¹⁰⁷ When, in 1905, at the “request” of Dominican politicians, Roosevelt sought to assume control over the national finances of the Dominican Republic, the U.S. Senate blocked his efforts. The president maintained: “I have about the same desire to annex it as a gorged boa-constrictor might have to swallow a porcupine wrong-end-to.”¹⁰⁸ As for the Philippines, soon after the election of 1904, Roosevelt wrote to Charles William Eliot, president of Harvard University: “Whenever the [Philippine] islands can stand alone, I shall be only too glad to withdraw.”¹⁰⁹

As May notes, once its acute fever for imperialism had broken, the United States quickly reverted to form, suppressing the urge for extra-continental territorial acquisition: “Speaking again with a common voice, the establishment said clearly that tradition, economic interest, domestic conditions, and the teachings of social science all argued against colonialism.”¹¹⁰

* * *

Ironically, an essential element of the U.S. social and political upheavals of the 1890s was rooted in what many Latin American positivists took to be a potential salvation for their own countries: European immigration. Especially travelers from the Southern Cone countries of

Argentina, Chile, and Uruguay, not to mention southern Brazil, tended to view immigration as a solution to what they perceived as a problem – an excess of indigenous and African-descended citizens. In Chile and Argentina, leaders such as Montt and Sarmiento, among others, went so far as to propose the all-but-total eradication of their indigenous populations – Mapuche (Araucanian), Pampa, and Patagonian – so as to open territories for settlement by European yeoman farmers, an anti-indigenous policy modeled persuasively by the rapidly expanding and economically burgeoning United States. This frankly genocidal policy found favor with many “liberal” and modernizing positivists wherever it was numerically feasible. Indeed, given the racism inherent to the age, only the overwhelming numbers of indigenous peoples in Mexico, Guatemala, Ecuador, Peru, and Bolivia, as well as their traditional utility as low-to-no-wage labor, argued against similar policies of extermination in those countries.

What seems to have escaped the notice of Latin American positivists is that even in the United States, the influx of talented, hard-working, self-reliant Europeans, even northern Europeans (as indeed, prior to the 1890s, most U.S. immigrants were), in the absence of sufficient land to provide them with long-term incentive or industrial jobs to provide minimal, short-term sustenance, did not lead to the desired economic stimulus, social stability, and racial “improvement.” Quite to the contrary, it was jobless (and politically conscious) northern Europeans who precipitated the industrial strikes and agricultural unrest so evident during the 1890s in the United States. In South America, especially in temperate climes, the immigration so fervently desired and so assiduously courted, although largely southern European in origin, would lead to similar social upheavals. For among the immigrants to South America were workingmen accustomed to European class struggle – socialists, anarchists, anarcho-syndicalists, communists – political radicals of every conceivable stripe. As their economic desperation grew

commensurate with their political instincts and class-consciousness, such immigrants would prove equally troublesome in Latin America as they had been in the United States, perhaps more so. For in Latin America, there was less inclination and opportunity to relieve the consequent social and economic pressures by resort to foreign wars, a privilege largely reserved in the Western Hemisphere to the incorrigibly bellicose United States.

* * *

In *Race Over Empire: Racism and U.S. Imperialism, 1865-1900*, Eric T. L. Love, finds another highly significant reason why the United States chose, for the most part, not to seize extra-continental colonies. As Love sees it, the overriding reason that U.S. policymakers rejected outright imperialism was race. From the beginnings of the republic, he notes, through the nineteenth century and well beyond:

[R]acism upheld social hierarchies and systems of privilege and oppression based on the conviction that whites were, by every measure, superior to all nonwhite people. In short, the principal goal of the late-nineteenth century racial social order was the exclusion of those racial and ethnic groups cast as “nonwhite” from equal access to and participation in America’s economic, political, social, and cultural mainstream.¹¹¹

Love emphasizes the prevailing “conviction that nations – in particular, great nations – should be racially and culturally homogenous.”¹¹² Citing the Naturalization Act of 1790, in which Congress first defined the terms of U.S. citizenship, a status granted exclusively to whites, Love maintains that despite the post-Civil War extension of citizenship to black males, there still existed in the mid-to-late nineteenth century “the common prejudice that bi- or multiracial democracy was inconceivable, that it was the formula for an irrepressible social, political, and racial catastrophe.”¹¹³

Certainly, President Grant acknowledged this reality as he struggled to overcome congressional hostility to his 1870 plan to annex Santo Domingo, now the Dominican Republic. In the aftermath of the Civil War, with Southern states resisting Northern efforts at political and social reconstruction, Grant viewed the taking of Santo Domingo as a way to advance reconciliation between North and South, restore Southern social tranquility, and resolve the “Negro question.” Although racial prejudice was “senseless,” it nonetheless existed. Annexation of Santo Domingo would provide at once a safety valve for post-war antipathy among white Americans and a safe haven for black Americans. After all, the president observed, the island was “capable of supporting the entire colored population of the United States, should it choose to emigrate.”¹¹⁴

Grant was no imperialist. Despite (or perhaps because of) having served as a lieutenant during the 1845-48 war against Mexico, he considered that conflict to have been “one of the most unjust ever waged by a stronger against a weaker nation.”¹¹⁵ In his *Personal Memoirs*, Grant condemned the United States for disgraceful arrogance in prosecuting an unprovoked invasion, one in which the republic had rejected its own principles to follow “the bad example of European monarchies in not considering justice in their desire to acquire additional territory.”¹¹⁶

Yet, even while averse to the concept of imperial expansion, Grant was eager to conclude a treaty for the purchase of the resource-rich and strategic Caribbean enclave. He argued that, if the United States did not annex Santo Domingo, a European power – Britain was clearly implied – would surely attempt to do so, in contravention of “our oft repeated Monroe doctrine.”¹¹⁷ He emphasized its advantageous position astride essential naval routes. Santo Domingo, Grant maintained was “the gate of the Carib[b]ean Sea, and in the line of transit to the Isthmus of

Darien... destined at no distant day to be the line of transit for half the commerce of the world.”¹¹⁸

In pleading his case to the Senate, Grant stressed the island’s “unequaled fertility,” claiming that nearly half of Hispaniola (specifically, the Dominican half) was overgrown with “the most valuable timbers known to commerce.” The island offered Americans “all the exports of the equatorial region” – dyes, tropical fruits, not to mention “the two great necessities of every family, sugar and coffee,” which would, under U.S. dominion, “be cheapened by nearly one half.”¹¹⁹

He even made the case that U.S. dominion over Santo Domingo would strike a blow for the abolition of slavery in the western hemisphere. Since the United States purchased some 70 percent of Cuban exports and a large percentage from Brazil, it thus remained the most significant supporter of an odious institution for the abolition of which it had just fought an immensely costly civil war. Moreover, once Santo Domingo was controlled by the technologically proficient United States, slave labor elsewhere in the region would soon prove unprofitable and ““that hated system of enforced labor’ would quickly wither and die.”¹²⁰

The British did indeed make formal inquiries as to Grant’s intentions with regard to Santo Domingo. The British minister plenipotentiary, Sir Edward Thornton, informed his government that, although Grant envisioned the island-nation as a future state in the union, Secretary of State Hamilton Fish opposed the plan, based on his personal belief that ““however possible it might be for the United States to annex countries inhabited by the Anglo-Saxon race and accustomed to self-government, the incorporation of...the Latin race would be but the beginning of years of conflict and anarchy.”¹²¹

Among the U.S. foreign policy establishment evidence of such racial prejudice is extensive and persuasive. For example, Fish had traveled to Cuba some fifteen years earlier, in 1855. Later, he observed that, although he had been enchanted by the climate, scenery, and natural productivity of the island, he considered its human inhabitants to be vile. “‘With its present population,’ he said, ‘the island of Cuba will be anything else than a desirable acquisition to the United States, and...I can see no means of getting rid of a population of some 450,000 called white but really [of] every shade and mixture of color, who own all of the land on the island.’”¹²²

Such racism was common at the time and, if later rendered more “scientific,” hardly less common as the nineteenth century drew to a close. In much the same way that positivist racial theory was popular among elites in Latin America, in the United States, the theories of race and climate promulgated by Harvard biologist Louis Agassiz appealed to numerous powerful disciples in the mid-nineteenth century. According to Agassiz and his theory of polygenism – contested by Darwin and his theory of evolution – the various races of humanity were actually separate species endowed with separate attributes, each destined by its Creator to inhabit a certain territory and climatic zone. Here each “species” was best suited to exist; to this original homeland each would naturally return when free to choose.

“In this scheme,” Love explains, “the Anglo-Saxon race’s domain was the earth’s temperate northern zones, its God-given domain. The darker races, lackadaisical and uncivilized by nature, were, to this scientist, created specifically for the torrid zone.”¹²³ Agassiz was a prolific writer and lecturer, “lionized in social and intellectual circles from Boston to Charleston.”¹²⁴ He was especially celebrated among Southern slave owners, for his theory could be interpreted as legitimizing a belief that the Negro manifested a lower standard of humanity.

Agassiz and his theory of races as separate species proved influential in the Senate's refusal to ratify Seward's 1866 treaty to purchase the Caribbean islands of St. Thomas and St. John, the Danish West Indies. Henry Adams observed that, by smothering several such imperial gambits, Congress in effect established its own policy of empire, "the principle of which was soon to find utterance in a concise formula: 'No annexation in the tropics.'"¹²⁵

Although many considered Seward¹²⁶ to be reckless and unethical in his apparently insatiable thirst for new territory, especially when he tried to annex noncontiguous lands, Congressional antipathy to Seward's projects grew all the more intense when his objectives were "islands in the 'tropical' zone inhabited by inferior, uncivilized, dark-skinned races."¹²⁷ Alaska, however, at least offered the advantage of providing a base for the eventual annexation of Canada, a fact that won Seward's Folly the support of Charles Sumner and Horace Greeley. Expansion to the north, the east, or even the Pacific west did not entail the same troublesome racial and religious fears inherent to a southern thrust. However irresistible the allure of the Caribbean as an "American Lake," expansion there "was another matter entirely, complicated by history, tradition, ancient beliefs about European 'blood' withering in hot climates, and the presence there of millions of nonwhite people."¹²⁸

Though Seward had succeeded in Alaska, he had failed in his efforts to annex territory in the Caribbean – the Danish West Indies; a naval base in Samaná Bay, Santo Domingo – as well as his attempt to annex the Hawaiian Islands, a project botched as well by Grover Cleveland in 1893 and not successfully accomplished until 1898, under McKinley, by which time the urgent need for a "stepping-stone" to the Philippines had become apparent to all. Moreover, though the indigenous Hawaiians were undeniably "colored," they were neither black, nor Catholic. Thus,

on grounds of race and religion alike, they offered greater opportunity for ultimate conversion to democratic principles and the profession of Protestant Christianity.

Certainly, issues of race and racism were not absent from the 1870 Senate debate on Grant's proposed purchase of Santo Domingo. Although the success of Confederate blockade runners during the Civil War had clearly demonstrated that the United States would need a Caribbean base in any future war, despite the reasonable price and the apparent willingness of the Dominican population (at least, the political class) to be annexed by the United States, the most telling objections to the ratification of Grant's treaty were racial and racist in nature.¹²⁹ Not only were the Dominicans portrayed, due to their Negro blood, as exemplifying the inherently, irreversibly lowly nature of all tropical peoples, but they would also, if annexed, eventually and inevitably become a state of the Union. Thus, Dominicans would be U.S. citizens, politically, if not socially, equal to their white fellow citizens. By the logic of the day, at least that which prevailed among establishment elites, this seemed an intolerable outcome.¹³⁰

Moreover, claimed opponents of the treaty, the annexation of half the island of Hispaniola (Santo Domingo) would surely result in annexation of the other half (Haiti) as well. Love cites a report in the London *Spectator* that observed that the Senate was sure to bear in mind that "the vote of the island, if once annexed and admitted to the system, would cancel that of a million whites in the House of Representatives, that in fact a seventh of the House would be returned by coloured men." Such an increase in the "dark electorate" would be "an incident the genuine American tolerates, but does not as yet cordially approve." Under such circumstances, the *Spectator* concluded, the Senate was certain to defeat the treaty, since "the dread of the negro is on all politicians."¹³¹

Two of the most influential opponents to the Santo Domingo treaty were Missouri Senator Carl Schurz, a fierce anti-imperialist who, prior to his immigration to the United States, had taken part in the European uprisings of 1848, and Massachusetts Senator Charles Sumner, not only a dedicated opponent of imperial expansion (with the exception of his support of Seward's Folly), but also, ironically, a fervent abolitionist and leader of the anti-slavery cause in years leading to the Civil War.

Schurz explained to Grant that he opposed the Santo Domingo annexation because “acquisition and possession of such tropical countries with indigestible, unassimilable [*sic*] populations would be highly obnoxious to the nature of our republican system of government; it would greatly aggravate the racial problems we had already to contend with; these tropical islands would, owing to their climatic conditions, never be predominantly settled by people of Germanic blood.”¹³² Moreover, the peoples of Santo Domingo, owing to their racially endowed characteristics, could not be trusted to govern themselves, much less take part in governing the Union, while for the United States to govern them by force would fly in the face of its own republican principles.¹³³

On the floor of the Senate, the better to defeat the annexationist project, Schurz exploited racial prejudice against the Dominicans, a concoction of races and non-Protestant religions – African, French, Spanish, and Haitian, not to mention Catholic and quasi-animist. Thus, Dominicans were doubly alien to the “American” way. All these detrimental attributes, Schurz claimed, had led to a history of violent upheaval. According to Love:

The senator maintained that the Dominicans were strangers to democracy, that “like the people of Mexico and other Spanish colonies,” they had “thoroughly demonstrated their incapacity for self-government.” Indeed, he asserted, “their whole history was a history of revolutions.” He condemned the Dominicans as “immoral, vicious, and lazy,” people who “have no interests in common with us.”¹³⁴

Schurz went on to claim that republican government had never yet prevailed in the tropics and never would, due to the principles of nature and climate propounded by Agassiz. An Anglo-Saxon living in the tropical zone would be unavoidably “enervated by the climate, demoralized by association, and would, instead of raising the natives to his scale, inevitably sink to their level.”¹³⁵

Schurz painted a lurid picture of tropical annexation as a slippery slope to Anglo-Saxon degradation, and then he proceeded skillfully to grease the skids of imagination. “Have you thought of what this means?” asked Schurz:

Imagine Manifest Destiny to have swallowed up Mexico also; and you will not be able to stop when you are once on the inclined plane. And then fancy ten or twelve tropical States added to the southern States we already possess; fancy the Senators and Representatives of ten or twelve millions of tropical people, people of the Latin race mixed with Indian and African blood; people who...have neither language, nor traditions, nor habits, nor political institutions, nor morals in common with us; fancy them sitting in the Halls of Congress, throwing the weight of their intelligence, their morality, their political notions and habits, their prejudices and passions, into the scale of destinies of this Republic...fancy this, and then tell me, does not your imagination recoil from the picture?¹³⁶

Senator Sumner’s opposition to the proposed treaty was to some extent surprising, since he had been among the strongest of abolitionists and was considered a staunch advocate for racial equality. Yet the *New York Herald* reported that Sumner opposed acquisition of the Dominican Republic because “the people were a turbulent, treacherous race, indolent and not disposed to make themselves useful to their country or to the world at large.” He went on to maintain that “the character of the people would render acquisition of their country undesirable.” In a later article, the *Herald* noted that Sumner’s opposition to the proposed treaty seemed to be based on the fact that he “did not appear to have so high an opinion of the specimens of sable humanity found in these regions as he has of his own [black] countrymen.”¹³⁷

To Sumner, a champion for the abolition of slavery and a paladin of racial harmony in the United States, beyond the nation's then-existing borders, the question of race became critical. As Love notes, to Sumner, annexation of the Dominican Republic would be not only wrong, but also impractical. Differences in history, as well as the laws of nature, argued against it. Sumner proclaimed that the United States was "an Anglo-Saxon Republic, and would ever remain so by the preponderance of that race." By contrast, the West Indies were "colored communities" where the "black race was predominant." Basing his views not only on the theories of Agassiz, but also those of Plato and Aristotle, who saw the various races of humanity as intended for distinct climatic zones, Sumner proclaimed: "To the African belongs the equatorial belt and he should enjoy it undisturbed."¹³⁸

Rather than annex the Dominican Republic, argued Sumner, the United States should create there a protectorate, "giving them moral support and counsel, as well as aid them in establishing a firm and energetic republican government of their own." He expected that, in due time, the Caribbean islands would comprise a "free confederacy, in which the black race should predominate."¹³⁹

Requiring a two-thirds majority for passage, Grant's treaty to annex the Dominican Republic was defeated in the Senate by a vote of 28 to 28. Not until repeated economic recessions – 1876-78, 1882-85, 1893-97 – had undermined the U.S. economy and led to the fear of insurrection would overseas expansion into tropical (read: "Negro") territories again be seriously considered.¹⁴⁰

The caveat not to expand into "tropical zones" resulted from the widely held belief that the United States already had more than enough newly minted citizens of African heritage, people who, it went without saying, had over centuries of chattel slavery somehow lost the habit

of self-governance. This hesitance on the part of U.S. leaders to annex tropical lands and people of color was exacerbated by the fact that most Latin Americans were at least nominally Roman Catholic, a religion generally suspect to Protestants, who considered Catholics, accustomed as they were to being led by priests, instinctively communal as opposed to individual, to be relatively ignorant and so inherently incapable of democratic self-governance.

In the case of farther-flung Pacific territories, especially the Hawaiian Islands, inhabited by Polynesian peoples – undoubtedly colored, but not African – the scales were tipped towards annexation by such peoples’ not being Catholic, thus presumably more open to Protestant conversion. In the Philippines, although local elites were predominantly Catholic, the general population was in large measure Muslim or animist. In any case, the strategic naval base of Manila Bay could not be successfully held without also dominating the surrounding territory and other islands in the archipelago. Moreover, the Philippines provided convenient access to the lucrative markets of China and Japan.

Love maintains that “[t]he war in the Philippines, together with the pre- and postwar fairs and expositions¹⁴¹ that celebrated America’s political, cultural, and (white) racial supremacy, reaffirmed the image of the savage, barbaric, heathen occupiers of the world’s torrid zones and waste places.”¹⁴² Moreover, once the expansive, westward thrust of Manifest Destiny had reached its continental limits:

The Pacific held irresistible attractions: deep-water harbors and raw materials of all kinds – plentiful, practical, exotic, and rare – that American genius and industry would transform into spectacular wealth. There was the bewitching lure of the legendary China market. Along a less materialistic arch, the Pacific contained islands and continents thick with heathen races waiting to be led out of their spiritual darkness, scrubbed clean, clothed, civilized, and Christianized.”¹⁴³

Doubtless, these same instincts of naked avarice, ever enveloped in the radiant raiment of freedom, democracy, and progress (read: opportunity for profitable exploitation of people,

natural resources, and markets), seemed equally essential to late nineteenth-century U.S. interest in Latin America.¹⁴⁴

Love points out that, at the same time, race relations within the United States had come to be defined by “policies of separation, segregation, disfranchisement, immigration restriction, and exclusion.” Among these were state and local Jim Crow laws, which provided for segregation in public facilities in the South; the 1875 Mississippi Plan, by which the Democratic Party conspired to drive Northern “carpetbaggers” out of Southern states by intimidation and violence and either suppressed or purchased sufficient black votes to regain gubernatorial and legislative political control from the Republicans; and the Supreme Court’s 1896 decision in *Plessy v. Ferguson*, which upheld the constitutionality of racial segregation and the doctrine of “separate but equal.”¹⁴⁵ In short, if it could possibly avoid doing so, the United States was in no mood to assume direct political responsibility over people of color.¹⁴⁶

Much as the British had learned that they could reap the benefits of commercial dominance in most of Latin America without bearing the burden of actual colonial control, the United States adopted a new policy that, for the most part, eschewed outright annexation. This provided the best of both worlds. The U.S. could maintain hemispheric hegemony without the White Man’s Burden at once celebrated and lamented by Rudyard Kipling, “the more daunting or politically hazardous responsibilities over their ‘new caught sullen peoples, half Devil and half child.’”¹⁴⁷

Of course, given the characteristically English attitude of disdain toward the Irish, it goes without saying that Catholics, however absent of pigmentation they might be, were never to be considered fully “White.” Moreover, however much Latin American elites strove to deny it officially, after 300 years of colonial domination, the bloodlines of most of the peoples of Latin

America were at least to some extent racially mixed, a fact that influential U.S. policymakers such as Fish – Governor of New York and a U.S. Senator prior to his appointment as Grant’s Secretary of State – found difficult to ignore.¹⁴⁸

In any event, Love reminds us:

The impenetrable and largely (though never completely) unquestioned conviction that the United States was a white nation and that every advance, domestic and foreign, should be pursued for the exclusive benefit of white citizens insinuated itself into and shaped every important expansionist project of the nineteenth century, and all constituted formations of a racial – and racist – social order.¹⁴⁹

* * *

Largely in concert with LaFeber, historian Howard Zinn begins his book *The 20th Century* with ample evidence of the late nineteenth-century U.S. drive toward hegemony in Latin America, as well as the Pacific. Zinn concurs that the economic crisis that began in 1893 convinced the political and economic elite that U.S. agricultural and industrial producers urgently required overseas markets, not only to solve the problem of lack of domestic consumption, but also to keep at bay the specter of class warfare. Moreover, the sort of foreign adventure and muscular male exertion that so appealed to Theodore Roosevelt might redirect toward an external enemy at least some of the angry energy previously invested in strikes and protest movements, thus uniting working-class people with the government and its armed forces, rather than against them.¹⁵⁰

Zinn emphasizes, however, that overseas expansion was hardly a new idea. Even prior to the Mexican-American War, the Louisiana Purchase had propelled U.S. interests toward Pacific shores. Moreover, the Monroe Doctrine, issued in 1823, despite the fact it was derided and largely ignored by European powers, clearly showed that the United States considered its sphere

of influence to extend not only west but also south, toward the fledgling independent republics of Latin America,¹⁵¹ which were to be “protected,” if not asphyxiated, by its fraternal embrace. At least in part, it was Monroe’s presumption that led Simón Bolívar to maintain “the United States...seems destined by providence to plague [Latin] America with misery in the name of liberty.”¹⁵²

In this somewhat oblique prediction, Bolívar proved both observant and prescient. As specified in a U.S. Department of State paper prepared for testimony to the U.S. Senate, between 1798 and 1900, U.S. armed forces intervened a total of 103 times in the affairs of other countries. Fifty of these instances occurred in Latin America.¹⁵³ By the 1890s, not only had there been numerous overseas “probes and interventions” by U.S. armed forces, but the attendant “ideology of expansion” extended beyond military, political, and business circles to persuade farmers as well.¹⁵⁴

Senator Henry Cabot Lodge of Massachusetts argued his case for expansion with impeccable logic. For the sake of U.S. commerce, an Isthmian canal should be built; for the protection of that canal, as well as to assure commercial supremacy in the Pacific, the Hawaiian islands should be taken and U.S. influence in Samoa should be at least maintained, if not enhanced. Protection of the canal on the Caribbean side demanded control of Cuba. All this was self-evident to Lodge.¹⁵⁵

Moreover, he noted:

The great nations are rapidly absorbing for their future expansion and their present defense all the waste places of the earth. It is a movement which makes for civilization and the advancement of the race. As one of the great nations of the world the United States must not fall out of the line of march.¹⁵⁶

Naturally, the advancement of the human race in such “waste places” as Samoa, Hawaii, Nicaragua, Panama, and Cuba would be led by Teutonic and Anglo-Saxon peoples. To many

among the U.S. political and economic elites, Columbia University political scientist John Burgess was only stating the obvious when he declared that these peoples are “particularly endowed with the capacity for establishing national states...they are entrusted...with the mission of conducting the political civilization of the modern world.”¹⁵⁷

In early 1897, Senator Albert Beveridge of Indiana put the case even more succinctly: “American factories are making more than the American people can use; American soil is producing more than they can consume. Fate has written our policy for us; the trade of the world must and shall be ours.”¹⁵⁸

Assuredly, Theodore Roosevelt – Assistant Secretary of the Navy and crucial to the promotion of the world-class naval force envisioned by historian and Admiral Alfred Thayer Mahan – agreed with Lodge, Beveridge, and Burgess, not only in their geopolitical vision, but also in their unapologetic racism. Indeed, referring to the Cleveland administration’s decision not to annex Hawaii when offered a golden opportunity to do so by Protestant missionaries and pineapple satrap Sanford Dole, who had established their own government after overthrowing that of Hawaiian Queen Liliuokalani, Roosevelt derided Cleveland’s vacillation as “a crime against white civilization.” To the Naval War College, Roosevelt proclaimed: “All the great masterful races have been fighting races.... No triumph of peace is quite so great as the supreme triumph of war.”¹⁵⁹

Through most of the 1890s, fear of dark-skinned peoples seems to have animated U.S. political elites, as it did much of U.S. society at large. One of the reasons that the Cleveland administration was not keen to intervene on behalf of Cuban independence efforts was its fear that a Cuban patriot victory over Spain might lead to the establishment of two Cuban republics: one white, one black. Moreover, the black republic might well dominate.¹⁶⁰ Playing upon

these racial fears, no doubt in an attempt to stay the threat of U.S. intervention in the Cuban war, the Spanish minister to the United States, Enrique Dupuy de Lome, wrote to Cleveland

Administration Secretary of State Richard Olney:

In this revolution, the negro element has the most important part. Not only the principal leaders are colored men, but at least eight-tenths of their supporters....and the result of the war, if the Island can be declared independent, will be a secession of the black element and a black Republic.¹⁶¹

Not everyone saw matters of the day through such a racist prism. Harvard philosopher William James – along with Mark Twain one of the leaders of the U.S. Anti-Imperialist League¹⁶² – scorned Roosevelt as one who “gushes over war as the ideal condition of human society, for the manly strenuousness which it involves, and treats peace as a condition of blubberlike and swollen ignobility, fit only for huckstering weaklings, dwelling in gray twilight and heedless of the higher life....”¹⁶³

In 1900, with the Spanish war won, Cuba’s independence squelched, China’s doors forced open to unrestricted foreign trade by Western imperial commerce, the Boers locked in bloody conflict with the British, and the Philippine nationalist insurrection on its way to annihilation by the United States, Twain would write of the age – its greed, its racist presumption, its religious and cultural aggression, its self-serving delusions – with scathing sarcasm:

I bring you the stately matron named Christendom, returning bedraggled, besmirched, and dishonored from pirate raids in Kiao-Chou, Manchuria, South Africa, and the Philippines, with her soul full of meanness, her pocket full of boodle, and her mouth full of pious hypocrisies.¹⁶⁴

Nonetheless, Roosevelt and his muscular, expansionist vision would carry the day. Just prior to the launching of the Spanish-American war, an editorial in the *Washington Post* seemed to relish the “joy of fighting” as much as did Roosevelt:

A new consciousness seems to have come upon us – the consciousness of strength – and with it a new appetite, the yearning to show our strength.... [W]e are animated by a new sensation. We are face to face with a strange destiny. The taste of Empire is in the mouth of the people even as the taste of blood in the jungle....¹⁶⁵

In 1898, the alliance between U.S. political and commercial interests (sometimes avowed explicitly, more often paid tacit obeisance), one that would govern U.S. international relations from then to the present day, was acknowledged by the Department of State:

It seems to be conceded that every year we shall be confronted with an increasing surplus of manufactured goods for sale in foreign markets if American operatives and artisans are to be kept employed the year around. The enlargement of foreign consumption of the products of our mills and workshops has, therefore, become a serious problem of statesmanship as well as of commerce.¹⁶⁶

Of course, given such a perceived confluence of interests, when diplomacy proves insufficient in defense of commerce,¹⁶⁷ military intervention is to be expected. Likewise, military intervention is predictable wherever religious zealots and racists presume to govern in the name of “civilization.”

To the extent that overseas expansion was considered essential for economic success as well as political and social tranquility, expansionist policies, even those predicated upon war, could achieve broad-based appeal. In turn, such policies would prove even more appealing when couched in altruistic, even heroic, terms – for example, coming to the aid of Cuban rebels in their valiant struggle against Spanish colonial rule. By 1898, after three years of conflict (not to mention the earlier Ten Years’ War of 1868-1878), Cuban rebels were on the threshold of victory in their effort to win independence. Over those three years, expansionist interests in the United States had managed to turn national opinion in favor of armed intervention.¹⁶⁸

In large part, this was due to Cuba’s economic potential, long a source of keen interest among U.S. businessmen. In 1896, President Cleveland alluded to those interests, which were

not only long-standing, but also rising acutely. As much as \$50 million of U.S. capital was invested in Cuban plantations, railroads, mining, and other enterprises. From 1889 to 1893, the volume of U.S.-Cuba trade increased by 60 percent, reaching \$103 million.¹⁶⁹

As for the succeeding McKinley administration, though its plans for Cuba did not include independence, neither was McKinley keen to intervene directly in the Cubans' struggle against their centuries-long colonial master. Indeed, the administration had instructed its minister to Spain to attempt to settle the war because it "injuriously affects the normal function of business, and tends to delay the condition of prosperity."¹⁷⁰ Nonetheless, notes Zinn, by the spring of 1898, McKinley and leading U.S. business interests came to realize that their fundamental objective – to have Spain out of Cuba – would probably prove impossible without going to war. Moreover, their larger goal – to secure U.S. military and economic influence over Cuba – could not be assured by leaving the matter up to Cuban rebels to determine. Thus, only direct U.S. military intervention would suffice.¹⁷¹

This grew increasingly obvious after the explosion and sinking of the *U.S.S. Maine* at Havana in February 1898.¹⁷² Despite the fact that no evidence could determine conclusively who or what had been responsible for the explosion that cost the lives of 268 U.S. servicemen, the urge to martial action surged. Previously opposed to U.S. intervention in the Cuban war, the *New York Commercial Advertiser* was soon demanding it on behalf of "humanity and Love of freedom, and above all, the desire that the commerce and industry of every part of the world shall have full freedom of development in the whole world's interest."¹⁷³ In this vein, the forces of militant Protestantism, democracy, and capitalism combined to evangelize in favor of imperial adventure.

Obviously, certain special interests would benefit directly from war. The iron, steel, coal, and transportation sectors could expect to prosper, not to mention the purveyors of side arms, rifles, ammunition, artillery, projectiles, and other military ordnance. These latter had especially been thronging the Department of the Navy, under the effective leadership of Theodore Roosevelt, where a spirit of belligerence had prevailed since the explosion of the *Maine*.¹⁷⁴ Men with money to invest were eager for the opportunities for profit that war would surely afford them. Banker Russell Sage noted: “There is no question as to where the rich men stand.”¹⁷⁵ Support for war among leading capitalists was reflected in a survey that reported that such plutocrats as John Jacob Astor, William Rockefeller, Thomas Fortune Ryan, and J.P. Morgan were all “feeling militant.”¹⁷⁶ Massachusetts Senator Henry Cabot Lodge reported to McKinley that “bankers, brokers, businessmen, editors, clergymen,” indeed, “everybody... [among] the most conservative classes” wanted the U.S. to take definitive action to resolve the Cuban question.¹⁷⁷

Less immediate though ultimately forthcoming was the support of much of organized labor. Despite their early and earnest sympathy for the Cuban rebels, most unions opposed U.S. expansionism, whether in Hawaii or Cuba.¹⁷⁸ A notable exception was the United Mine Workers, which came out in favor of U.S. intervention after the sinking of the *Maine*. Nonetheless, most unions were initially opposed to the war.¹⁷⁹ *The Craftsman*, official publication of the American Federation of Labor in Connecticut, cast a skeptical eye upon the growing hysteria for belligerence:

A gigantic...and cunningly devised scheme is being worked ostensibly to place the United States in the front rank as a naval and military power. The real reason is that the capitalists will have the whole thing and, when any workingmen dare to ask for the living wage...they will be shot down like dogs in the street.¹⁸⁰

Most socialists opposed the war.¹⁸¹ The Socialist Labor Party, through its newspaper *The People*, insisted that freedom for Cuba was “a pretext” and claimed that the McKinley administration and its Congressional allies sought a war to “distract the attention of the workers from their real interests.” Other socialist organs concurred.

Nonetheless, once war was declared, most trade unions went along on the frenzied patriotic ride. Samuel Gompers, head of the American Federation of Labor, proclaimed the war against Spain to be “glorious and righteous.” Not least among the reasons that labor came to support the war was the increased prosperity created by such organized belligerence. For example, the United Mine Workers noted with satisfaction that conditions were better than ever in recent memory in the coal and iron trades.¹⁸²

The Western Labor Union, founded to organize workers “irrespective of occupation, nationality, creed, or color” in the aftermath of the Leadville miners’ strike of 1896-97, took a more radical, class-conscious stance than the moderate, AFL-affiliated United Mine Workers. A precursor of the International Workers of the World (IWW), the Western Labor Union contended in 1898 that the annexation of Hawaii during the Spanish war proved that “the war which started as one of relief for the starving Cubans has suddenly changed to one of conquest.”¹⁸³

Certainly, the war resulted in more jobs and higher wages for workers; but it also brought with it higher prices, resulting in a 20 percent decrease in their purchasing power. Moreover, since no income tax then existed, the workers found that, in large measure, they themselves were financing the war through increased taxes on sugar, molasses, tobacco, and other commodities they deemed pleasurable, if not essential.¹⁸⁴ With a generally insightful and sometimes unyielding analysis of labor’s interest (or lack thereof) in the Cuban war, workers in the United States vindicated owners’ concern about labor’s social and political volatility and the urgent need

to distract and redirect the anger of workers if the U.S. political and economic systems were to survive.

In April 1898, as Congress was debating its response to McKinley's request to authorize war against Spain, Senator Henry M. Teller of Colorado – perhaps less moved by anti-imperialist sensibilities than by the desire to protect his state's sugar beet interests from Cuban cane sugar competition – proposed an amendment recognizing the independence of the people of Cuba and specifying that the United States had no intention of annexing the island. This Teller Amendment was attached to the resolution authorizing war. Yet, when McKinley presented his armistice ultimatum to Spain, he made no mention of Cuban independence.¹⁸⁵ Nonetheless, although its effect would soon enough be overridden by the Platt Amendment, coercively inserted into the Cuban Constitution of 1902 and giving the United States the right to intervene at will in Cuban political and military affairs, the Teller Amendment and its professed disinterest in imperial advantage did achieve one salutary effect: when U.S. troops landed in Cuba, they were generally welcomed by Cuban rebel forces.

Nonetheless, when it came time to claim victory, U.S. Army General William Shafter chose not to return the respect shown his troops by Cuban patriots, who had taken part in several decisive battles, including that of San Juan Hill, just outside the chief eastern city of Santiago. He specifically forbade rebel forces from entering the city, excluding them from participation in the ceremonies marking Spanish surrender. Indeed, to the U.S. military, the Cuban rebel army seemed hardly to exist. When the Spanish surrendered, no Cuban patriot was asked to confer on the terms or even to sign the document. Adding injury to insult, Shafter told his Cuban counterpart, General Calixto García, that Spanish civil authorities would remain at their posts in the Santiago municipal offices.¹⁸⁶

On the heels of military triumph came the unleashed rapacity of U.S. capital. According to Zinn, the commercial occupation of Cuba began simultaneously with military occupation. “Merchants, real estate agents, stock speculators, reckless adventurers, and promoters of all kinds of get-rich schemes flocked to Cuba by the thousands. Seven syndicates battled each other for control of the franchises for the Havana Street Railway....”¹⁸⁷ Cuba’s 10 million acres of virgin forest were of particular appeal to U.S. lumber interests. Railroads, mines, and sugar plantations attracted similar attention. United Fruit Company bought 1.9 million acres of sugar land for some twenty cents per acre. The American Tobacco Company made a lucky strike. In the immediate aftermath of the war, U.S. capitalists invested \$30 million in Cuba. By 1901, at least 80 percent of Cuba’s mineral wealth was in U.S. hands, mainly those of Bethlehem Steel.¹⁸⁸

None of this would have surprised Martí had he survived the Cuban war of independence long enough to witness U.S. intervention. Nor did it escape the notice of such travelers as Manuel Ugarte, José María Vargas Vila, Amado Nervo, or Rubén Darío, not to mention the Uruguayan critic José Enrique Rodó, whose influential essay *Ariel* was first published in 1900. In their disdain for rampant Anglo-American materialism, Rodó and many Latin American observers of the impending twentieth century agreed with that most Anglophile of expatriate novelists, Henry James. Upon returning to his native land in 1904, James saw the United States as a “huge Rappacini garden, rank with each variety of the poison-plant of the money passion.”¹⁸⁹

Nor would Martí have been shocked to learn that the United States, despite the fig leaf of the Teller Amendment, had determined to dominate Cuba politically, as well as economically. Anti-annexationist protestations to the contrary, by early 1901, U.S. Secretary of War Elihu Root was already busy drafting several articles to serve as guidelines for U.S. Cuban policy, soon to

be publicly presented by Senator Orville Platt. Attached as a rider to a U.S. Army appropriations bill in February 1901, the Platt Amendment would soon be foisted upon the Cuban constituent assembly for incorporation into the Cuban Constitution of 1902 – the price of U.S. military withdrawal from the island.¹⁹⁰

In the event, this extortion was resisted, not only by the Cuban assembly but also by activists in the United States. A meeting of the American Anti-Imperialist League at Boston's Faneuil Hall vehemently denounced the Platt Amendment. George Boutwell of Massachusetts, a former Congressman, Senator, and Governor, as well as former U.S. Secretary of the Treasury, declared: "In disregard of our pledge of freedom and sovereignty to Cuba we are imposing on that island conditions of colonial vassalage."¹⁹¹

In Havana, fifteen thousand Cubans marched on the Constitutional Convention in a torchlight procession, protesting the proposed amendment as a blatant abrogation of Cuban sovereignty and independence. Observing the throng, General Leonard Wood, chief of the U.S. occupation forces, assuaged McKinley: "The people of Cuba lend themselves readily to all sorts of demonstrations and parades, and little significance should be attached to them."¹⁹²

Nonetheless, the Cuban Constitutional Convention resisted U.S. pressures. A committee report of the assembly noted that to include the Platt Amendment, which effectively allowed U.S. intervention at will, would be "equivalent to handing over the keys to our house so that they can enter it at any time, whenever the desire seizes them, day or night, whether with good or evil design."¹⁹³ Such a situation would result in Cubans' having only "feeble and miserable governments...condemned to live more attentive to obtaining the blessings of the United States than to serving and defending the interests of Cuba...."¹⁹⁴ The Cuban report called U.S. insistence on naval bases and coaling stations "a mutilation of the fatherland."¹⁹⁵

In conclusion, the committee declared:

A people occupied militarily is being told that before consulting their own government, before being free in their own territory, they should grant the military occupants who came as friends and allies, rights and powers which would annul the sovereignty of these very people. That is the situation created for us by the method which the United States has just adopted. It could not be more obnoxious and inadmissible.¹⁹⁶

Based on its report, on April 12, 1901, the Cuban Constitutional Convention rejected the Platt amendment by a vote of 18 to 10 – 64 percent opposed. Over the next several weeks, however, U.S. political, economic, and military pressures took their toll. After repeated rejections of the amendment, on June 12, 1901, the convention voted to adopt it. The vote was 16 to 11, with four abstentions – 52 percent now in favor.¹⁹⁷

As General Wood wrote to Theodore Roosevelt, recently promoted to succeed the assassinated McKinley: “There is, of course, little or no independence left Cuba under the Platt Amendment.”¹⁹⁸ Not only did the amendment make Cuba a U.S. protectorate; it would also serve to encourage U.S. expansionism and hegemony in Latin America for decades to come.

Six months after the cessation of hostilities in Cuba, two months since the signing of a peace treaty between the United States and Spain, a celebratory banquet – with 400 waiters and 2,000 guests, the largest in U.S. history to that date – was hosted by W.B. Plunkett, a textile tycoon. Among the jovial diners were President McKinley and his Postmaster General, Charles Emory Smith. McKinley insisted: “No imperial designs lurk in the American mind.” Smith declared: “What we want is a market for our surplus.”¹⁹⁹

Anti-imperialist League leader William James took issue with what he called: “the cold pot grease of McKinley’s cant....”²⁰⁰ In such duplicitous rhetoric as that of McKinley and Smith, one can clearly discern the roots of the self-serving distinction that haunts expansionist U.S. foreign policy to the present day: a false dichotomy between colonies and spheres of

influence, between political and economic imperialism, between direct political and military domination and indirect domination via control of markets.²⁰¹

Yet, expansionist policies did not go unopposed. One measure of the success of labor unions, socialists, and allied political organizations, as well as the Anti-Imperial League, was that, when the Treaty of Paris ending the war with Spain was debated in early 1899, nationwide mass protests against annexation of the Philippines had an impact on the U.S. Senate. When the Senate finally voted to ratify the treaty, it passed by only a single vote.²⁰²

* * *

This, then, in significant measure, was the United States that Latin American travelers encountered, from soon after the U.S. Civil War until the turn of the twentieth century. It was a nation emerging as a global economic and military power. In those inextricably related regards, it proved compellingly attractive to Latin American elites, many of whom desired few things more than for their own nations to emulate the perceived success of the United States. To others, fewer in number, the last three decades of the nineteenth century served more to elucidate the dangers of largely unregulated financial, industrial, and agricultural development, the potential perils of excessively mechanized production, the spiritual erosion of a predominantly materialistic culture, and the pitfalls of unprincipled political presumption, not to mention racial prejudice. Yet, despite all dangers, difficulties, and doubts, Latin Americans, as they had from the earliest years of the Anglo-American republic, came north to see for themselves.

* * *

¹ Walter LaFeber, *The New Empire: An Interpretation of American Expansion, 1860-1898* (Ithaca and London: Cornell University Press, 1963), 61.

² LaFeber, 95.

³ LaFeber, 98.

⁴ LaFeber, 99.

⁵ LaFeber, 99.

⁶ LaFeber, 209.

⁷ LaFeber, 412.

⁸ LaFeber, 415.

⁹ LaFeber, 412-415.

¹⁰ LaFeber, 36.

¹¹ LaFeber, 64.

¹² LaFeber, 67.

¹³ LaFeber, 16.

¹⁴ LaFeber, 77.

¹⁵ LaFeber, 147.

¹⁶ See “The Funeral of the Haymarket Martyrs,” published in several English-language anthologies of Martí’s works, among them, *José Martí Reader: Writings on the Americas*, Deborah Shnookal and Mirta Muñiz, eds. (Melbourne: Ocean Press, 2007), 93-102.

¹⁷ The “Molly Maguires” were a clandestine group of mainly immigrant Irish coal miners in the anthracite mines of Pennsylvania during the mid-to-late 19th century. The group had roots in the struggle of Irish Catholic peasants against British Protestant landlords in the “old country,” and its members were accused of using violent tactics previously employed in Ireland, this time against mine owners, managers, and the Coal and Iron Police, Pinkerton and other agents who served the owners as a private police force in the United States. Alleged members of the “Molly Maguires” were feared as radical workers sworn to secrecy, given to violent tactics, and capable of personal vendettas against owners whose policies and practices they opposed.

¹⁸ The Populists (or People’s Party) were a short-lived but influential U.S. political party that existed formally between 1891 and 1908. Its adherents were mainly poor, white farmers in the South and the plains states of the Midwest. In 1896, the Democratic Party supported the Populists’ candidate for president, William Jennings Bryan of Nebraska. Populists were generally in favor of policies that supported poor people over elites, evolving interests over established, and rural areas over urban. Populists proved radical crusaders for the virtues and values of an agrarian lifestyle. Thus, they voiced antagonism to railroads, banks, and similar elite groups ensconced mainly in Eastern cities; and their policies were hostile to such interests.

¹⁹ The American Railway Union (ARU), founded in Chicago in 1893, was one of the first industrial unions in the United States and the largest union of its time. Unlike the craft unions of the American Federation of Labor, led by Samuel Gompers, the Railway Union, led by Eugene V. Debs, followed a policy of enrolling all railroad workers, regardless of their craft or specific expertise. The ARU proved victorious in the Great Northern Railway strike of 1893, but was defeated and destroyed in the Pullman Strike of 1894. ARU members refused to handle any trains that included Pullman sleeper cars, and there was widespread public support for Pullman workers in their dispute with the company. However, the Pullman Company obtained a sweeping injunction against the strike, under the rationale that the trains also carried the U.S. mail and thus the strike was in restraint of trade, a violation of the Sherman Anti-Trust Act. President Cleveland called in 20,000 federal troops to repress the strikers and run the railways, the Pullman Company fired all union organizers, and Debs and six other ARU leaders served six months in prison for their efforts. There, Debs immersed himself in the writings of Karl Marx and other socialists and emerged to form the Social Democratic Party, under whose auspices he ran for president five times, beginning in 1900.

²⁰ LaFeber, 68.

²¹ LaFeber, 68.

²² The contemporary observer to whom LaFeber refers was Harry Thurston Peck in his book *Twenty Years of the Republic, 1885-1905* (New York, 1907).

²³ The views of the business reporter were published in *Economist*, July 21, 1894, page 893.

²⁴ LaFeber, 174.

²⁵ LaFeber, 174.

²⁶ LaFeber, 175.

²⁷ LaFeber, 235.

²⁸ LaFeber, 235.

²⁹ LaFeber, 197.

³⁰ LaFeber, 199.

³¹ LaFeber, 201.

³² LaFeber, 233-34.

³³ LaFeber, 203.

³⁴ LaFeber, 412.

³⁵ LaFeber, 106.

³⁶ Such reciprocity required that Latin American nations whose products were allowed to enter the United States at minimal tariff rates reciprocate by providing similarly low rates to U.S. products.

³⁷ Senator Pierce (ND). *Congressional Record*, 51st Cong. (Sept. 3, 1890) p. S9605-9613. Available from: LexisNexis® Congressional; Accessed: 2/12/15.

³⁸ LaFeber, 116-17.

³⁹ LaFeber, 123.

⁴⁰ LaFeber, 123-24.

⁴¹ LaFeber, 124.

⁴² LaFeber, 126-7.

⁴³ LaFeber, 98.

⁴⁴ LaFeber, 93.

⁴⁵ LaFeber, 202.

⁴⁶ LaFeber, 202.

⁴⁷ LaFeber, 68.

⁴⁸ LaFeber, 69.

⁴⁹ According to naval historian Mark L. Hayes, toward the end of the 19th century, three sources of coal were generally available to naval squadrons: friendly bases, neutral ports, and collier ships. Under international law, neutral nations were permitted (but not required) to provide ships of belligerent nations enough coal to reach the nearest friendly port. As regards the range of U.S. Navy ships at the time, Hayes notes: "The endurance of a ship depended on a number of circumstances, such as bunker capacity, the amount of coal stored on deck, the quality of coal, how many boilers were lit, and the ship's speed while under way. Most major warships of the U.S. fleet had an operational range in the neighborhood of 4000 nautical miles, or just over two weeks of continuous steaming at ten knots." [See Mark L. Hayes, "War Plans and Preparations and Their Impact on U.S. Naval Operations in the Spanish-American War," Naval Historical Center Paper, presented at *Congreso Internacional Ejército y Armada en El 98: Cuba, Puerto Rico y Filipinas*, 23 March 1998.

⁵⁰ LaFeber, 196.

⁵¹ LaFeber, 196. In the case of the Venezuelan border dispute, it is worth noting that, although the Venezuelan government had sought U.S. assistance in resolving the dispute, in the event, the U.S. dealt almost exclusively with Britain. Given U.S. participation, the matter was resolved to Venezuela's satisfaction, the British relinquishing their claim to a point of land that controlled the mouth of the Orinoco River system, a claim not made until gold had been discovered in the disputed interior territories. Yet the commission established to set the newly agreed border at first included no Venezuelan member, only two U.S. commissioners, two British, and a Russian expert on international law. A single Venezuelan was later added, but only after vehement protests from the Latin American nation. Venezuela had sought arbitration of its border dispute with Britain for more than fifty years, finally succeeded in achieving this modest goal, only to find its position undermined and its sovereignty ignored, not only by a European power, but also by its American neighbor.⁵¹ By the end of 1896, when British Ambassador to the United States Julian Pauncefote and U.S. Secretary of State Richard Olney signed the Venezuelan border treaty, it no longer required a genius of Martí's stature to recognize the inherently presumptuous nature of U.S. ambitions in the hemisphere. [LaFeber, 278]

⁵² LaFeber, 290.

⁵³ In a speech at the Democratic Convention of 1896, Bryan urged that the United States abandon the gold standard and accept the free coinage of silver (the proposed ratio of silver to gold being 16 to 1) so as to increase the amount of money in circulation and thus lighten the burdens of debt borne by cash-poor farmers and other manual laborers. At the end of his speech, considered the most celebrated in U.S. political history, Bryan famously proclaimed: “You shall not press down upon the brow of labor this crown of thorns. You shall not crucify mankind upon a cross of gold.”

⁵⁴ LaFeber, 290.

⁵⁵ LaFeber, 388.

⁵⁶ LaFeber, 389.

⁵⁷ Ernest R. May, *American Imperialism: A Speculative Essay*, 3. The reference is to the Teller Amendment, proposed by Senator Henry Moore Teller (Republican, Colorado). Amending President McKinley’s request for a Declaration of War against Spain, the amendment, in its totality, specified: “That the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction, or control over said island [Cuba] except for the pacification thereof, and asserts its determination, when that is accomplished, to leave the government and control of the island to its people.” With Teller’s amendment, on April 19, 1898, both houses of Congress adopted the joint resolution calling for Cuban independence from Spain and authorizing the president to use force to achieve that end. The Senate voted 42 to 35 in favor; the House, 311 to 6. The resolution was forwarded to the White House and signed by President McKinley the following day. [Senator Teller (CO). *Congressional Record*, 55th Cong., 2nd sess. (April 19, 1898) p. S4071. See also, Senator Teller (CO). *Congressional Record*, 55th Cong., 2nd sess. (April 16, 1898) p. S3954. Available from: LexisNexis® Congressional; Accessed: 2/12/15.]

⁵⁸ May, 3-4.

⁵⁹ May, 6.

⁶⁰ May, 7.

⁶¹ May, 7-8.

⁶² May, 8.

⁶³ May, 8.

⁶⁴ May, 9.

⁶⁵ Although often attributed to Charles Darwin (1809-1882), the phrase “survival of the fittest” was actually coined by Positivist philosopher Herbert Spencer (1820-1903), who applied Darwin’s theory to human society. Darwin preferred the term “natural selection.”

⁶⁶ May, 9.

⁶⁷ May, 9.

⁶⁸ May, 10.

⁶⁹ May, 10.

⁷⁰ May, 13.

⁷¹ The Platt Amendment (submitted February 25, 1901) was an amendment to a joint resolution of the U.S. Congress, crafted by Secretary of State Elihu Root and proposed by U.S. Senator Orville H. Platt of Connecticut. It specified conditions for the removal of U.S. troops from Cuban soil after the Spanish-American War, defined the terms of U.S.-Cuban relations for the subsequent thirty-three years, restricted Cuban rights to formulate foreign policy and commercial relations, and gave legal status to U.S. claims to certain Cuban territories to be used for coaling and naval stations, a stipulation that resulted in the U.S. obtaining the perpetual lease for a naval base at Guantánamo Bay. The intent of the Platt Amendment was to contravene the Teller Amendment to the 1898 Declaration of War against Spain, under which the United States had denied any territorial or political ambitions in Cuba. According to the Platt Amendment, the United States reserved the right to intervene politically and militarily in Cuba whenever it saw fit. Thus, it had the effect of abrogating Cuban independence and national sovereignty. For this reason, the Cuban Constitutional Convention then meeting rejected the amendment several times. However, the amendment was finally accepted as inevitable and incorporated into the Cuban Constitution of 1902. The vote was 16 to 11, with four abstentions. Under the Platt Amendment, the U.S. intervened directly in Cuban affairs from 1906 to 1909, as well as in 1912, 1917-1922, and 1933. Moreover, the constant threat of intervention allowed the U.S. to control Cuban political and economic affairs until President Franklin Roosevelt enunciated the Good Neighbor policy in 1934. A new Cuban Constitutional Convention unilaterally eliminated the Platt Amendment from the Cuban Constitution of 1940. [Senator Platt (CT). *Congressional Record*, 56th Cong., 2nd sess. (February 25, 1901) p. S2954. Available from: LexisNexis® Congressional; Accessed: 2/12/15.]

⁷² As early as 1534, Charles V, Holy Roman Emperor and King of Spain, ordered that a survey be made to examine the feasibility of a trans-oceanic canal through the territory known as Panama. A failed attempt was made by the Kingdom of Scotland in 1698 to develop an overland trade route through the Darien Gap. Alessandro Malaspina drew up plans for a canal during his expedition of 1788-1793. In 1850, a company formed by U.S. shipping magnate William H. Aspinwall leased a railroad right-of-way across the Isthmus of Panama to facilitate trans-oceanic shipment, the impetus for which had been greatly accelerated by the discovery of gold in California. By 1903, the need for a canal to facilitate a two-ocean navy (and so, great-power status) for the United States had become increasingly apparent to U.S. policy-makers. Although Ferdinand de Lesseps, celebrated French architect of the Suez Canal, had failed in an earlier attempt to construct a Panama canal during the 1880s, the Theodore Roosevelt Administration determined to forego competing options across Mexico's Tehuantepec Peninsula or Nicaragua via Lake Managua, in favor of the Panama route. De Lesseps French company continued to maintain its Panama facilities, while it sought a buyer for its rights, existing facilities, and equipment. In June, 1902, the U.S. Senate voted in favor of a U.S. project, provided the necessary rights could be obtained. To that end, the United States entered into negotiations with the government of Colombia. In March, 1903, the U.S. Senate ratified an agreement by which Colombia would grant the U.S. a renewable lease in perpetuity (Hay-Herran Treaty); but the Colombian Senate did not agree to the treaty. At the urging of Philippe Bunau-Varilla, chief engineer and a major stockholder in the remnants of the French company, the Roosevelt administration encouraged politically engaged citizens in Panama, then the northernmost province of Colombia, to secede from the distant Bogotá government and declare their independence. U.S. warships blocked Colombian forces from arriving to quell the uprising. Bunau-Varilla, who claimed to represent the new government of Panama, sold the French concession for a canal to the United States. The U.S. paid Bunau-Varilla's company a total of some \$50 million for the right-of-way, the work already accomplished, plus equipment and existing surveys. The new government of Panama received \$10 million, plus an annual fee. In 1921, in compensation for the loss of its territory, Colombia settled for \$10 million, plus \$250,000 per year for several years. By 1914, the canal was completed. It remained under U.S. control until 1999, when the canal and the land through which it passed reverted to Panama by treaty with the United States.

⁷³ The Roosevelt Corollary to the Monroe Doctrine was a policy enunciated by U.S. President Theodore Roosevelt, first in the spring of 1904, again in his State of the Union message in December of that year. At the time, the government of the Dominican Republic owed some \$32 million to European nations, several of which were willing to intervene militarily to enforce their right to repayment. Asserting the Monroe Doctrine, by which the United States sought to preclude European intervention in the

Americas, Roosevelt declared that henceforth the United States would act as a hemispheric policeman to maintain international law and to guarantee the payment of debts by Latin American nations. Under the policy, the United States presumed to oversee the foreign and fiscal policies of Latin American nations, stating it would not allow military actions by European nations in the Western Hemisphere, even for the purpose of debt collection. Thus, the United States would remain the primary military and political power in the region. The first test of the policy was in the Dominican Republic in early 1905. The United States asserted that it would guarantee the territorial integrity of the Latin American nation against European powers, at the same time that it assumed responsibility for customs duties collection on Dominican shores. Fifty-five percent of the customs receipts would be used to retire the Dominican debt; the remainder would be applied to Dominican government purposes. Perturbed with Roosevelt for his unilateral Panamanian land-grab in 1903, the U.S. Senate rejected the Dominican treaty in its original form, but Roosevelt went ahead with his plan; and a new version of the treaty finally won approval in 1907. The Roosevelt Corollary was subsequently used to justify U.S. interventions in Cuba (1906-1909); Nicaragua (1909-1910, 1912-1925, and 1926-1933); Haiti (1915-1934); and again the Dominican Republic (1916-1924), primarily to control approaches to the Panama Canal.

⁷⁴ May, 14.

⁷⁵ May, 14-15.

⁷⁶ May, 24.

⁷⁷ May, 192.

⁷⁸ May, 192.

⁷⁹ May, 193.

⁸⁰ May, 193.

⁸¹ May, 193-194. For example, the New York State Bankers' Association resolved: "Our capacity to produce far exceeds our capacity to consume. The home market can no longer keep furnaces in blast or looms in action. [So] That capital may earn its increment and labor be employed, enterprise must contend in the markets of the world, for the sale of our surplus products."

⁸² May, 194. In support of the Hofstadter hypothesis, May observes: "Several years of severe depression had brought declines in sales, fees, commissions, and salaries, causing many in the middle class to falter in their lockstep with the Joneses. Those actually falling back felt themselves encroached upon by advancing immigrant minorities, deemed to be socially inferior. As Hofstadter and others have argued, the resultant heightened anxiety could have had an influence not only on the movement for war with Spain but on later responsiveness to imperialism."

⁸³ May, 195.

⁸⁴ May, 196.

⁸⁵ May, 200-201.

⁸⁶ May, 198.

⁸⁷ May, 198.

⁸⁸ May, 198.

⁸⁹ May, 203.

⁹⁰ May, 199-200.

⁹¹ May, 200. May later observes that Senator William Pierce Frye of Maine, “implying that any policy except retention of the Philippines would be sacrilegious,” asserted: “God opened the door, pushed us in, and closed it. No man on earth or angel in heaven can now take us out.” [*Literary Digest*, XIX (August 19, 1899), 213.] Even so firm an opponent of U.S. extra-continental possessions as Senator Henry Moore Teller of Colorado, who had inserted into the Congressional declaration of war against Spain the phrases promising independence to Cuba, now changed his tune. Teller’s new position? “The American flag is capable of giving to those people American law, American freedom, American progress, and enabling them to share in prosperity with us as well as in American glory.” [Senator Teller (CO). *Congressional Record*, 55th Cong., 3 sess. (January 30, 1899) S327. Available from: LexisNexis® Congressional; Accessed: 2/12/15.] Both senators are quoted in May, 203-204.

⁹² For an extended description of the Platt Amendment, see Note 71, this chapter.

⁹³ May, 207-208.

⁹⁴ May, 208-209. For example, in August 1899, the *Literary Digest* noted that: “Considerable change in public sentiment has appeared during the last few months with regard to Cuba’s future government, and where a year and a half ago the American press was almost unanimous in calling for Cuban independence, there is now a strong undercurrent of opinion in favor of annexation.” May further records that the new flow of public opinion gathered strength through the autumn of 1899: “The Boston *Herald*, the New York *Journal of Commerce*, the Chicago *Inter-Ocean*, and dailies in Ohio, Minnesota, Missouri, Texas, South Dakota, and Oregon came out for reversal of the promise of independence. [The Chicago *Times-Herald* asserted that ‘annexation would be a blessing’ [for Cuba]. Though [President William] McKinley did not commit himself, he said in December 1899 that Cuban independence should not be ‘a hasty experiment.’”

⁹⁵ May, 209.

⁹⁶ May, 215.

⁹⁷ May, 210-211.

⁹⁸ May, 212.

⁹⁹ May, 221.

¹⁰⁰ May, 218.

¹⁰¹ May, 218.

¹⁰² Timothy K. Deady, “Lessons from a Successful Counterinsurgency: The Philippines, 1899-1902,” in *Parameters*, U.S. Army War College Quarterly, Spring 2005, 53-68.

¹⁰³ May, 218.

¹⁰⁴ May, 220.

¹⁰⁵ So designated by soon-to-be Secretary of State John Milton Hay, in a letter to Theodore Roosevelt, July 27, 1898.

¹⁰⁶ May, 213. According to May: “Once in a while came an echo of ‘the imperial theme’ of 1898-99. When Panama seceded from Colombia [1903] and leased a canal zone to the United States, one or two newspapers mentioned the possibility of making Panama itself a colony. St. Clair McKelway continued in the Brooklyn *Eagle* to advocate annexation of Cuba and other Caribbean islands. Henry King, the editor of the St. Louis *Globe-Democrat*, campaigned for colonizing Haiti and the Dominican Republic. Theirs were, however, isolated voices.”

¹⁰⁷ May, 222.

¹⁰⁸ May, 214.

¹⁰⁹ May, 222.

¹¹⁰ May, 223.

¹¹¹ Eric T.L. Love, *Race Over Empire: Racism and U.S. Imperialism, 1865-1900*, xii.

¹¹² Love, xii.

¹¹³ Love, xiii.

¹¹⁴ Love, 45.

¹¹⁵ Love, 42.

¹¹⁶ Love, 43.

¹¹⁷ Love, 44.

¹¹⁸ Love, 44.

¹¹⁹ Love, 44.

¹²⁰ Love, 44-45.

¹²¹ Love, 49. What was left unsaid by Thornton, if probably not by Fish, is that the Dominicans were by this calculus twice cursed: not only were they “Latin,” they were also largely black. In fact, no matter how “white” Latin American elites considered themselves to be, members of the Anglo-American establishment all-but-invariably viewed even the most well-bred and wealthy of Latin Americans as to some extent inferior, based on their relatively “dusky” hue, not to mention their almost exclusively Roman Catholic religion. Of course, it must be noted that, with rare exception – Bolívar and Martí are obvious exemplars; Sarmiento quite the contrary – most Latin American elites also perceived their own darker-skinned compatriots, whether indigenous or African in heritage, to be culturally and racially inferior.

¹²² Love, 39. By 1869, with Fish’s expansionist predecessor as Secretary of State, William Seward, making a final lunge toward Caribbean empire, this time an attempt to purchase the island of St. Thomas from Denmark, a move that Fish opposed, Fish confided to his friend and fellow anti-expansionist, Massachusetts Senator Charles Sumner: “[St. Thomas] is one of the most God-forsaken islands I ever saw... The island contains about fifteen thousand inhabitants and the great majority of them... are filthy looking negroes.”

¹²³ Love, 31.

¹²⁴ Love, 32.

¹²⁵ Love, 28.

¹²⁶ A geopolitical visionary at least a generation ahead of his time, Seward had succeeded in purchasing Alaska, if at the expense of stinging ridicule. Love notes that not only was Alaska generally viewed as “Seward’s Folly,” but “[t]o the *New York Herald’s* reckoning it was ‘utterly worthless and good for nothing... a land of snow, icebergs, Esquimaux men and dogs.’” [*New York Herald*, 1 April 1867] *The Nation* magazine condemned Seward for “‘saddling us with a frozen desert of a colony.’ Its editor... declared: ‘We do not want far-distant, detached colonies, nor ice and snow territories, nor Esquimaux fellow citizens.’” [Armstrong, William M., *E.L. Godkin and American Foreign Policy: 1865-1900*. New York: Bookman Associates, 1957, 105] Both reports are quoted in Love, 32.

¹²⁷ Love, 29.

¹²⁸ Love, 33.

¹²⁹ Love, 43.

¹³⁰ Love, 41.

¹³¹ Love, 49.

¹³² Love, 53-54.

¹³³ Love, 54-55. Love further notes that Schurz’s anti-imperialist argument actually reflects the racial assumptions that then prevailed among white citizens, North and South: “that racial homogeneity was the prerequisite characteristic of a republic; that white racial limitations, fixed by nature and dictated along the lines of climate separating the temperate and tropical zones, made Santo Domingo unsuitable for settlement by people of ‘Germanic blood’ and therefore a worthless, wasteful acquisition for the United States; and that alien people of color could not be trusted with citizenship. Taking the island-republic could only result in calamity for the administration, the party, and the nation.”

¹³⁴ Love, 59.

¹³⁵ Love, 60.

¹³⁶ Love, 67. To Grant’s former secretary of the interior, Jacob Cox, such vigorous opposition to Caribbean annexation was cause for celebration. Love remarks that Cox congratulated Schurz for having placed “squarely before the country” the most crucial issue: “that extension into tropical regions is proven by all experience to be dangerous to republican institutions.” Like Schurz, Cox noted, he also opposed “any attempt to dilute our republicanism with an admixture of West Indian, of Mexican, or of South American turbulence.” [Love, 67-68]

¹³⁷ Love, 56.

¹³⁸ Love, 57.

¹³⁹ Love, 58. Sumner’s fundamental argument against annexation, however, an argument he viewed as “vast in importance and conclusive in character,” was that such annexation was forbidden by the very laws of nature, climate, and race. The island of Hispaniola was, he asserted, “situated in tropical waters and occupied by another race, of another color, [thus, it] never can become a permanent possession of the United States. ... Already by a higher statute is that island set apart to the colored race. It is theirs by right of possession, by their sweat and blood mingling with the soil, by tropical position, by its burning sun, and by unalterable laws of climate. Such is the ordinance of Nature, which I am not the first to recognize.” [See Love, 65-66.]

¹⁴⁰ After the Spanish-(Cuban)-American war, with the U.S. in possession of Cuba, Puerto Rico, Guam, and the Philippines, the Supreme Court ruled in the so-called Insular Cases, decided early in the 20th century, that the Constitution does not necessarily follow the flag. Specifically, the court ruled that full constitutional rights did not automatically extend to all areas under U.S. control. Not only had the U.S. at last succeeded in annexing the Hawaiian Islands, but it had also to determine the legal structure of its hegemony over the territories recently taken from Spain. In the Insular Cases, the U.S. Supreme Court held that the Constitution did indeed extend to those recently acquired territories. It applied fully, however, only in already incorporated territories such as Alaska and Hawaii. In the new, unincorporated, previously Spanish territories, the Constitution applied only partially. In other words, notes Love, “the Supreme Court determined that the Constitution, specifically the Bill of Rights, did not follow the flag, extending automatically to the inhabitants of distant places. In short, the court gave the president and Congress a free hand to carry out a grand expansionist project: to seize and annex distant places, to govern their populations as they saw fit.” [See Love, 197]

¹⁴¹ Preeminent among these were the U.S. Centennial Exposition of 1876, held in Philadelphia, and the World’s Columbian Exposition (Chicago World’s Fair) of 1893. Ironically, both celebratory events coincided with the most devastating economic depressions known to date. Nonetheless, both attracted Latin American travelers eager to explore these expositions’ hagiographic paeans to democracy and progress.

¹⁴² Love, 199.

¹⁴³ Love, 31.

¹⁴⁴ In regard to national confidence and the attendant, mid-to-late-nineteenth-century urge toward an even greater “Manifest Destiny,” Love offers a brilliantly illuminating anecdote reflective of the temper of the times: “Lecturing in the spring of 1880, the writer John Fiske recalled from the legends of the Civil War a story of expatriate Americans living in Paris and a dinner party ‘at which were propounded sundry toasts concerning not so much the past and present as the *expected* glories of the great American Nation.’ Each celebrant praised ‘the unprecedented bigness of our country,’ and at the same time all looked forward to the end of the war, expecting that peace would breathe new life into and restore the nation’s expansionist traditions. The vast borders of 1865, commended by the first guest, were, said the next, ‘far too limited a view of the subject.’ The key was to look forward, ‘to the great and glorious future which is prescribed for us by Manifest Destiny and the Anglo-Saxon race. Here’s to the United States,’ he said, ‘bounded on the north by the North Pole, on the [s]outh by the South Pole, on the east by the rising and on the west by the setting sun.’ The party responded with a shout of jubilant, emphatic applause. The next guest to speak, ‘a very serious man from the Far West,’ insisted that if manifest destiny was the issue and not the historic past or present, then all the old, narrow limits – even the earthly ones – must be cast off entirely. He raised his glass to a vision of a United States ‘bounded on the north by the Aurora Borealis, on the south by the procession of equinoxes, on the east by primeval chaos, and on the west by the Day of Judgment!’” [See Love, 27.]

¹⁴⁵ Love, 199.

¹⁴⁶ Love, 200. Once U.S. policymakers “learned that the benefits of empire could be had without the entanglements attached to race,” they were more than willing to retreat from plans for actual colonization. For example, when Theodore Roosevelt successfully schemed to annex the Colombian territory that came to be known as the Canal Zone, despite national political support for doing so, the United States chose not to take all of Panama, only enough territory to build, maintain, and defend the proposed canal. As Love observes: “The Americans surveyed, occupied, built, and fortified that part of a distant, alien, tropical country they needed and avoided annexing the people around it. This was not an accident.”

¹⁴⁷ Love, 200. The reference is to Kipling’s poem “The White Man’s Burden: The United States and The Philippine Islands.” Originally composed in 1897 to celebrate the Diamond Jubilee of British

Queen Victoria, the poem was withheld at that time, retitled, rewritten as required, and published in the February 1899, edition of *McClure's Magazine*, a popular U.S. periodical, just as the U.S. Senate considered ratification of the Treaty of Paris ending the war with Spain. In the poem, Kipling exhorted the United States to take up and bear the altruistic “burdens” of empire, as Britain and other European nations were so eagerly doing elsewhere. In a letter to Senator Henry Cabot Lodge, Theodore Roosevelt praised Kipling’s political perspective, while panning his poetry. Nonetheless, Kipling’s verses survive to the present day as a more or less persuasive paean to the imperial ethos.

¹⁴⁸ As he none-too-eagerly sought to win Senate approval of Grant’s move to annex Santo Domingo, Fish instructed Grant’s private secretary Orville E. Babcock to collect data on “the number of whites, of pure Africans, of mulattoes, and of other mixtures of the African and Caucasian races; of Indians, and of the crosses between them and whites and Africans respectively.” [See Love, 38.]

¹⁴⁹ Love, xiii. This instinctive attitude of exclusion based on race and religion, if [with the exception of Haiti] newly promulgated as regards foreign affairs, was nothing new in terms of domestic policy. As evidence, Love provides: “More instances where white predominance (often based on a narrow, peculiar, exclusionary understanding of *whiteness*) was the ‘master passion’ risen out of the historical landscape like jagged massifs: General George Washington’s order to forbid the enlistment of black troops during the Revolution (and its ratification by the Continental Congress); the Alien and Sedition Acts; the government’s refusal to extend recognition of independent Haiti, the ‘black republic;’ the Indian wars, followed by federal removal and containment policies; at mid-century, the anti-Irish, anti-Catholic paranoia and the popular fear of creeping ‘popery’; the grave ‘threats’ to Anglo-Saxonism which gave birth to the nativist Know-Nothing Party; the failure of the ‘all Mexico’ movement following the Mexican War; and the policies of exclusion and oppression – based on race, ethnicity, nationality, religion, and ideology – seen after 1877....”

¹⁵⁰ Howard Zinn, *The 20th Century*, 1.

¹⁵¹ Zinn, 1-2.

¹⁵² *Simón Bolívar: The Hope of the Universe*, José Salcedo Bastardo, editor; prologue by Arturo Uslar Pietri. (Paris: UNESCO, 1983), 292. This astute and prescient observation was made in a letter from Bolívar to Colonel Patrick Campbell, British Chargé d’Affaires in Bogotá, 5 August 1829.

¹⁵³ Zinn, 2. “Instances of the Use of United States Armed Forces Abroad [1798-1945]” (presented by Secretary of State Dean Rusk to a Senate committee in 1962 to cite precedents for the use of armed force against Cuba). For a revised version, updated in 1975 by the Foreign Affairs Division, Congressional Research Service, Library of Congress, GPO, see William Blum, *Killing Hope* (Monroe, ME: Common Courage Press, 2008), Appendix II.

¹⁵⁴ Zinn, 3.

¹⁵⁵ Zinn, 3.

¹⁵⁶ Zinn, 3.

¹⁵⁷ Zinn, 4.

¹⁵⁸ Zinn, 4.

¹⁵⁹ Zinn, 5.

¹⁶⁰ Zinn, 8-9. In 1896, Zinn notes, this racial concern was given full-voiced and eloquent expression in *The Saturday Review* of 7 March 1896 by a young British imperialist whose mother was U.S.

born – Winston Churchill. Although young Churchill professed that Spanish rule in Cuba was sinister – sometimes literally atrocious – and that Cuban rebels had the support of the people, it would no doubt be best if Spain continued to govern her long-time colony. “A grave danger represents itself,” he wrote. “Two-fifths of the insurgents in the field are negroes. These men... would, in the event of success, demand a predominant share in the government of the country... the result being, after years of fighting, another black republic” [the first being Haiti].

¹⁶¹ Zinn, 9.

¹⁶² Other well-known members included the novelist Henry James, industrialist Andrew Carnegie, former president Grover Cleveland, journalist Ambrose Bierce, and feminist and pioneering social worker Jane Addams. Twain called the Spanish-American war, especially its Philippine theater, “a mess, and a quagmire from which each fresh step renders the difficulty of extrication immensely greater. He also wrote anti-war tracts, among them, “The War Prayer,” published posthumously, and an essay “To The Person Sitting in Darkness,” published in 1901.

¹⁶³ Zinn, 5.

¹⁶⁴ Zinn, 32.

¹⁶⁵ Zinn, 3-4.

¹⁶⁶ Zinn, 4.

¹⁶⁷ Zinn, 5-6. Certainly, there were plenty of commercial interests to defend. Zinn notes that, in 1898, although 90 percent of U.S. products were sold on the domestic market, the 10 percent sold on foreign markets had a combined value of a billion dollars. Zinn cites LaFeber [*The New Empire*] to the effect that, by 1893, U.S. overseas trade was second only to that of England. Farm products – especially tobacco, cotton, and wheat – were especially dependent on foreign markets. Moreover, from 1875 to 1895, new U.S. overseas investment totaled a billion dollars. Not only businessmen, but farmers, too, looked to expansion of foreign trade as essential to their prosperity.

¹⁶⁸ Zinn, 6.

¹⁶⁹ Zinn, 8.

¹⁷⁰ Zinn, 9.

¹⁷¹ Zinn, 10.

¹⁷² LaFeber, 400. Of McKinley, LaFeber observes: “The President did not want war; he had been sincere and tireless in his efforts to maintain the peace. By mid-March, however, he was beginning to discover that, although he did not want war, he did want what only a war could provide; the disappearance of the terrible uncertainty in American political and economic life, and a solid basis from which to resume the building of the new American commercial empire.”

¹⁷³ Zinn, 10.

¹⁷⁴ Zinn, 11.

¹⁷⁵ Zinn, 11.

¹⁷⁶ Zinn, 11.

¹⁷⁷ Zinn, 11.

¹⁷⁸ Zinn, 12-13.

¹⁷⁹ Zinn, 13-14. After the explosion of the *Maine*, notes Zinn, the monthly journal of the International Association of Machinists decried the lack of public outrage about industrial accidents. The machinists observed that, although the loss of life on board the *Maine* had been a terrible outrage, “[the] carnival of carnage that takes place every day, month and year in the realm of industry, the thousands of useful lives that are annually sacrificed to the Moloch of greed, the blood tribute paid by labor to capitalism, brings forth no shout for vengeance and reparation.... Death comes in thousands of instances in mill and mine, claims his victims, and no popular uproar is heard.”

¹⁸⁰ Zinn, 13-14. In a similar vein, Bolton Hall, treasurer of the American Longshoremen’s Union, wrote to his fellow workers: “If there is a war, you will furnish the corpses and the taxes, and others will get the glory. Speculators will make money out of it – that is, out of you. Men will get high prices for inferior supplies, leaky boats, for shoddy clothes and pasteboard shoes, and you will have to pay the bill, and the only satisfaction you will get is the privilege of hating your Spanish fellow workmen, who are really your brothers and who have had as little to do with the wrongs of Cuba as you have.”

¹⁸¹ Zinn, 14.

¹⁸² Zinn, 14.

¹⁸³ Zinn, 15.

¹⁸⁴ Zinn, 14-15.

¹⁸⁵ Zinn, 11-12.

¹⁸⁶ Zinn, 16-17. García’s letter of protest to the aptly named Shafter proved a model of decorum and pointed remonstrance: “A rumor too absurd to be believed, General, describes the reason of your measures and of the orders forbidding my army to enter Santiago for fear of massacres and revenge against the Spaniards. Allow me, sir, to protest against even the shadow of such an idea. We are not savages ignoring the rules of civilized warfare. We are a poor, ragged army, as ragged and poor as was the army of your forefathers in their noble war for independence....”

¹⁸⁷ Zinn, 17.

¹⁸⁸ Zinn, 17.

¹⁸⁹ Zinn, 33. James’s literary reference is to a then well-known short story, “Rappaccini’s Daughter,” by Nathaniel Hawthorne. In the story, a medical researcher in medieval Padua fills his garden with all manner of poisonous plants, to be tended by his daughter. The daughter grows immune to the poisons, but she herself becomes toxic to other human beings. The story first appeared in Hawthorne’s 1846 collection, *Mosses From an Old Manse*. In 1865, the Boston firm of Ticknor and Fields published the collection again, under the same title. In that edition, the story “Rappaccini’s Daughter” appears in Vol. 1, 106-149.

¹⁹⁰ For an extended description of the Platt Amendment, see Note 71 this chapter. The amendment limited Cuba’s right to negotiate treaties and gave the United States the right to intervene in Cuba “for the preservation of Cuban independence, the maintenance of a government adequate for the protection of life, property, and individual liberty....” Under its terms, Cuba was also to provide the United States with coaling or naval stations at certain specified points, among these, Guantanamo Bay. [Zinn, 18. See also,

[Senator Platt (CT). *Congressional Record*, 56th Cong., 2nd sess. (February 25, 1901) p. S2954. Available from: LexisNexis® Congressional; Accessed: 2/12/15.]

¹⁹¹ Zinn, 18.

¹⁹² Zinn, 18.

¹⁹³ Zinn, 19.

¹⁹⁴ Zinn, 19.

¹⁹⁵ Zinn, 19.

¹⁹⁶ Zinn, 19.

¹⁹⁷ “Platt Amendment Rejected Again,” *New York Times*, Sunday, 14 April 1901, 20; “Cuban Acquiescence,” *New York Times*, Saturday, 14 June 1901, 5.

¹⁹⁸ Zinn, 19-20.

¹⁹⁹ Zinn, 22-23.

²⁰⁰ Zinn, 23.

²⁰¹ Several years after the Cuban war, the chief of the Bureau of Foreign Commerce of the Department of Commerce wrote about that period: “Underlying the popular sentiment... which forced the United States to take up arms against Spanish rule in Cuba, were our economic relations with the West Indies and the South American republics.... The Spanish-American War was but an incident of a general movement of expansion, which had its roots in the changed environment of an industrial capacity far beyond our domestic powers of consumption. It was seen to be necessary for us not only to find foreign purchasers for our goods, but to provide the means of making access to foreign markets easy, economical, and safe.” [Zinn, 12.]

²⁰² Zinn, 26-27.

CHAPTER EIGHT

THE TRAVELERS' FINDINGS:

What They Saw

A WORD ON METHODOLOGY

The object of this dissertation is to ascertain, by way of a computer-generated analysis of the texts examined, the chief interests and concerns of the travelers whose works are here addressed. In the process, I hope also to discover means and methods that might be applied by other historians in similar efforts to examine and analyze primary sources.

A brief overview of the problems confronted may prove useful. First, it should be noted that I was originally able to identify 145 Latin Americans who lived in or traveled through the United States between 1783 and 1900, and had written about their observations and experiences. The present work, however, examines the published writings of only about half of those travelers, a total of seventy-six. Some of these made more than one journey or wrote more than one volume about a single stay. Thus, the total number of texts examined is eighty-eight.

To some extent, the selected texts were chosen on the basis of their relative availability, keeping in mind the need to preserve a rough ratio of countries of origin equivalent to that of the larger corpus. Thus, the selection is not ideal. There were several travelers and texts I would have very much liked to include in the study yet whose texts were unavailable or available only at an excessive cost in time and/or money. Nonetheless, I was able to gather a group of eighty-eight texts, works written by slightly more than half the total number of travelers identified.

These books or articles were then each photocopied in its entirety, except for portions deemed largely irrelevant to their authors' experiences in the United States, for example, prefatory material, introductions written by others, indices, etc. The photocopied pages of each text (a total of some 20,000 pages) were then scanned, so as to be able to transmit the contents into a format of Optical Character Recognition (OCR). This format allows the texts to be "read" and analyzed by means of text analysis software. Such software is capable of discerning and specifying the letters that combine to produce individual words that further combine to produce phrases, sentences, paragraphs, etc., which in turn produce a text. In this case, such texts describe various authors' observations concerning and experiences in the United States.

There are several such programs available today capable of producing more or less similar data. Among these are OmniPage by Nuance; Finereader from ABBYY; and WordSmith by Lexical Analysis Software and Oxford University Press. I chose to use the WordSmith program.

It seems worth noting here that several costs were incurred in following this procedure: the cost in time and money of making several thousand photocopies, at roughly ten cents per page, and the cost of mechanically scanning each of those photocopied pages, at a cost of approximately seven cents per page. Considerable further costs would have been entailed if not for the fact that Dr. Zoe Borovsky, Chief Research Librarian for Electronic Media at UCLA's Charles Young Research Library, already had in hand the WordSmith program. Moreover, she was kind enough to share with me her invaluable expertise and very generously invest her time and effort in discerning how best to apply WordSmith's capabilities to my research needs.

Dr. Borovsky, to whom I owe a great debt of gratitude, was able expertly to apply the WordSmith program to the OCR texts I had in hand and, with remarkable speed and what

seemed to me relative ease, compile both individual analyses of the words used most frequently by each author and the words used most frequently by the entire body of authors. Since I had made the initial mistake of acquiring texts in three different languages – Spanish (74); English (10); Portuguese (4) – for purposes of analysis, the total of eighty-eight texts had to be separated into three distinct corpora.

Here, another caution. In my experience, the methods followed served well enough across the board, but not without creating the need to overcome problems inherent to the methodology and to the texts themselves. For example, the need to photocopy texts prior to scanning them stems from the fact that many of the texts are old, fragile, and could ill endure the rigors of the scanning process without sustaining considerable damage. Although it is certainly possible to scan a book directly, my experience indicates that it is far preferable to photocopy the original text, which allows all texts to be mechanically processed for scanning. A text is likely to sustain less damage in the process of photocopying than in the process of scanning. The older the book (text), the truer this caution becomes. In short, the newer the published text, the better, and more surely the whole process works.

Conversely, the older the published text, the more faded its print; the thinner, more fragile, or more wrinkled its pages; the more susceptible individual characters become to being broken, smeared, or otherwise less than completely legible, whether by the human eye or by machine. Such flawed lettering also appears to be a function of the quality of paper used in making the book, not to mention the quality of the printing employed, the precision of the photocopy cameras, and the brightness and/or contrast settings of the copying machine. Since some of the texts were close to 200 years old when photocopied, one can imagine the likelihood of encountering problems such as disconnected (or utterly lost) prefixes, suffixes, or parts of

hyphenated words. One can add to these dangers the difficulty of sufficiently flattening an antique text to extract a legible photocopy without doing irreparable damage to the pages of the book or its binding.

All of these obstacles present not insoluble but exceptionally time- and energy-consuming obstacles to the researcher. Thus, I recommend that this methodology be used sparingly with older texts. In general, it is better applied using later editions of older texts or more modern texts altogether. As a rule, I would say that most texts published by the mid-to-late 19th century can surmount these problems; but earlier, original texts may succumb to such dangers and difficulties, at least in part.

Which words are significant? Which should one choose, the better to grasp that which the author found important about the United States? It is perhaps a felicitous coincidence that the Spanish word for noun is *sustantivo*. Embracing the clue, I chose to focus on nouns: those substantive persons, places, or things that caught the writer's attention – in other words, the stuff the writer considered important enough to name.

VEXING QUESTIONS

The eighty-eight texts examined here were first photocopied and scanned. The text-analysis software WordSmith was then applied to the scanned texts to extract data that indicated, among other things, which specific words comprised those texts. The software also indicated to what extent those same words comprised other works within the larger corpus, defined as all texts written in the same language – Spanish, English, or Portuguese. Thus, one was able to determine not only which observed characteristics of the United States at a particular historical moment

caught the attention of a particular writer, but also the extent to which other writers in a given group shared his or her curiosity concerning such characteristics.

To accomplish this, however, one is best served by eliminating from the corpus all superfluous words, which I have chosen to define as all words except nouns. Clearly, what can be lost in this transaction is the action or state of being provided by verbs, the specificity and subtlety provided by adjectives and adverbs, the tendency towards personification provided by pronouns, as well as the flow of thought suggested by conjunctions. What is gained is the concrete certainty of substantive interest – something that stands entirely on its own, something real, permanent, enduring, as opposed to merely apparent. If a writer names something, uses a noun, we can be sure that it attracted his or her attention.

In order to render the body of data more manageable, though hardly less significant, a further assumption was made, based on extensive observation: a noun used three times or less in the totality of the work seemed unlikely to indicate significant interest. To some extent, this assumption was the result of analytical necessity. For example, if one were to include all words used in a text, the total number of words for which to account would more than double. If one were to limit analysis of a particular text to words used three times or more, the number of distinct words to examine would, with rare exception, nonetheless reach at least 500 per text. Once these 500 words were further culled to eliminate all words except nouns, the figure almost always diminished to about 200, a still substantial yet manageable quantity. Each of these nouns was considered to be significant and substantive, that is, indicative of what in the United States had caught (and held) the writer's interest.

Since the great majority of the travelers were men, relatively young men at that, and young men far from home, it should come as no surprise that many found themselves attracted to

Anglo-American women. Though the grass so often looks greener on the far side of the hill that to say so succumbs to cliché, it seems that simple novelty was not the only attraction. Indeed, the openness, freedom, and frankness of Anglo-American women (especially those of the educated class), when compared to their chaperoned Latin American peers, was often noted by our visitors with great delight and no little astonishment. In such a case, descriptive adjectives such as “beautiful, lovely, delighted, wonderful” might serve well to measure the impact that such an encounter might have provided him. Similarly, in so contentious and violent a venue as the California goldfields, so might the inclusion of such adjectives as “horrible, dead, terrible, killed, hanged, naked, drunk.” All the better, perhaps, were such words to appear in the same text, as they do in *The Gold Rush Diaries of Ramón Gil Navarro*.

In texts that combine different forms of passion and violence (patriotic and political, respectively), the Cuban poet José Martí often employs such pronouns as “we, us, ours” and adjectives including “our, free, genuine, good, generous, honest, heroic, manly, superb, empowered, human, united, loving, eloquent,” all of which are not only adjectives that evoke his political vision for his countrymen and his native land, but were also characteristics no less admired (at least in the abstract) in the United States.

Navarro and Martí are only two such writers. There are others. All things considered, however, it seems the better part of valor to exclude from analysis such relatively superfluous words, if only for want of space. Thus, as the most essential words of all – those that name persons, places, things, qualities, ideas, or actions – only nouns have been considered here.

That said, it must be noted that, to a certain extent, there was as much art as science employed in discerning some of the words in the texts. A great many of the texts analyzed were at least 150 years old. Several others were older still. The print was often faded. The pages had

darkened with time. The typeface used was sometimes antique. In short, there was no lack of obstacles to obtaining an entirely clear page from which to derive a text to analyze.

There were a few texts that could not be successfully scanned in full; thus, they could not be entirely analyzed. Moreover, there were some texts (or portions of some texts) in which the great majority of the words could be deciphered, yet some words only partially so. In perhaps half of such cases, I made my best effort to extrapolate the most likely meaning, usually from the original text or from a photocopy of the original. When I could find no way to extrapolate the meaning of a word beyond what I took to be a reasonable doubt, I chose to omit that word entirely.

There were other instances where as much art as science might be employed in the decision whether or not to include a word. Such a decision would most directly be informed by a familiarity with the totality of nouns that remained once the original list of words had been culled of adjectives, adverbs, verbs, etc. In this regard, one does well to remember that the goal is to specify nouns of interest to the writer *in relation to the United States*. Thus, if mention is made of a word that is judged likely to be of interest to the writer wherever he or she might be in the world (that is, a concept of general interest with no specific reference to the writer's presence in the United States), such a word might be omitted, for example, such words as "table, chair, soap." Similarly, if mention is made of a person, thing, or event with no specific connection to the United States (for example, "Napoleon, diamonds, Crimean War"), such words might also be excluded.

On the other hand, when mention is made of a Latin American city (Havana, Buenos Aires, Lima), on the assumption that the traveler's life is often lonely, especially that of the political exile, and so the inclusion of a reference to one's homeland is significant, such

reference is sure to be included. So, too, are references made to past or future destinations outside of North America.

True, this leaves considerable latitude for knowledge to be gained from adjectives and adverbs, which can lend a positive or negative gloss to a noun, or to a verb, adjective, or other adverb. Yet, however much a further analysis of adjectives and adverbs (duly separated and so maintained) might prove useful, it seemed far beyond the scope and resources of the current study. Conjunctions, exclamations, and most other parts of speech were similarly discarded in favor of nouns. Moreover, not all nouns have here been noted. I determined that, in order to complete the study, I would have to determine a number after which a noun would not be included in the current study. The number selected was three; that is, any noun whose usage is recorded here has been mentioned at least three times by an individual author.

The choice is somewhat arbitrary, though not entirely. The theory is that anyone might mention something once, while not considering it to be significant. After all, stumbling over an uneven portion of sidewalk does not really indicate anything very significant, whether about sidewalks or the physical grace of the walker. Even a second mention somewhere in a text might not indicate particular importance. A substantive word mentioned three times, however, seemed likely to indicate something that had definitely caught the author's attention. From the opposite perspective, less than three mentions also seemed to indicate an obvious point of diminishing returns, not only as a measure of the author's interest, but also on the present scholar's investment of time and energy.

Several other categories of words were individually noted, again to a quantity of no less than three times. Among these: (1) places visited in the United States and Canada; (2) places mentioned in Latin America and the Caribbean, often for purposes of comparison to places in the

United States; and (3) destinations mentioned in lands other than the Americas, often places the travelers had previously visited or intended to visit as they continued their journeys. Taken together, all of these provide some sense of the scope of the travelers' interests and the breadth of their experience and knowledge.

Another such category was that of surnames, including many well-known U.S. citizens with whom the travelers met and conversed, or to whom they made other reference. In either case, such mention again indicates the level of intellect, experience, and sophistication that our travelers brought to their explorations of the United States.

Yet another category that may reward examination are the many foreign-language words used by the travelers. Sometimes such words or phrases were employed in an effort to specify particularly telling Yankee-isms, such as "humbug," "go ahead," "never mind," or "flirt." Perhaps more often, foreign words were used to indicate the extent of the writer's own sophistication, especially among those *afrancesado* Latin Americans who so easily dropped a French *bon-mot* or *trois* into most every conversation or musing.

Finally, a category was reserved for words (or, better said, accumulations of letters) that proved ultimately indecipherable. Sometimes, a truncated word might prove seductively susceptible to application of a disciplined imagination, yet its actual meaning remains unverifiable. In such cases, discretion proved the better part. Other (far fewer) times, the risk seemed worth the taking. A rule of thumb developed: one should "never draw to an inside straight"; that is, apparently obvious letters should be added only at the beginning or at the end of a truncated word. Moreover, add as few letters as possible to form a word lending itself to the context at hand. If adding a single letter rather than two or three could produce a likely word, always choose the simplest solution. William of Ockham,¹ he of the razor, would surely approve.

Following these rubrics, an original total of some 40,000 words was reduced to 18,940, all of them nouns,² all of which presumably indicate those persons, places, and things that caught the attention of our Latin American visitors. Sometimes, especially in Spanish, letters that constitute a noun may also form an adjective, even a verb. In such cases, the words have been printed in red, indicating their potentially dual identities. The careful reader may easily deduce the noun. If not, any good dictionary should readily reveal it.

A METHODOLOGICAL ASSUMPTION

Ultimately, effective use of word recognition/text analysis software is as much an art as a science. For example, at the high-frequency end of the spectrum, one can find many words repeated thousands of times. These words, however, are of little if any significance to a study such as this one. In this group are the vast array of articles (a, an, the), prepositions (to, from, in, on), conjunctions (and, or, but), etc., that comprise the ligaments and sinews of a composition but tell us little of its flesh and blood, next to nothing of its heart or mind.

Conversely, at the low-frequency end of the spectrum, words may appear only a very few times. Alas, the fewer times such words appear, the greater their total quantity. Thus, in the time required to search from “Aardvark” to “Zygote,” in the “appearing once” section, one might attend more productively to almost any other task imaginable. Of course, if one finds that a considerable number of travelers all mention the word “Keokuk,” even if only once, it indicates rather clearly that a considerable number of travelers rode steamboats along the banks of the Mississippi River. Yet, would that fact not be apprehended even more clearly by the many more times that such travelers used the word “Mississippi” (even in an infinite variety of misspellings) or “vapor” (“steam,” as in steamboat)?

The task then becomes to differentiate between words of actual significance and those whose discovery in the text is not rewarded relative to the time spent in searching for them. This decision clearly partakes of a mathematical calculus; but it is also to some degree intuitive. Such intuition can only be based on logic and hard-won experience.

For example, when is a word (“general”) used as a noun (as in, a high-ranking military officer), when as an adjective (as in, “banks in general”)? Or when does a word fragment actually indicate the presence of a longer word that has been truncated, either by lax hyphenation or by computer misreading of archaic or unclear printing? Or, again, what is one to do about a word such as “mayor,” an adjective in Spanish, but a noun in English? In which sense did the author mean to employ the word?

Moreover, the current study seeks to identify recurring ideas, concepts, themes, and trends. A word that recurs no more than twice in a given text – a text often numbering many hundreds of pages – seems highly unlikely to reveal a trend, even within that given text, much less in a large group of similar texts. Discerning when to begin counting the recurrence of words usually pays valuable dividends beginning with the first noun encountered. On the other hand, determining when to stop counting is a more arbitrary decision.

For the purposes of the present study, I have determined to stop counting once a noun appears less than three times in the text. In other words, I assume that mention of a word only once or twice in the entirety of a text is not significant. This assumption is obviously open to dispute. Just as obviously, it leaves room for myriad further studies of the same texts. Any scholar wishing to pursue such a study is certain to win both my admiration and my sympathy.

FINDINGS

Appendix C presents three tables (Spanish, English, Portuguese) and three lists of words – 18,940 in total – all of them nouns. These words specify those matters that concerned the travelers enough that they wrote down their thoughts on the subjects. There are three lists because the eighty-eight texts I examined were published in three different languages: Spanish (74), English (10), and Portuguese (4). In Spanish, the seventy-four texts examined produced a sub-total of 10,635 nouns. The ten English texts examined produced a sub-total of 4,810 nouns. The four texts in Portuguese produced a sub-total of 3,495 nouns. The grand total of nouns was thus 18,940.

The first column specifies the total number of times a given noun appeared within a given corpus, defined as the body of writing produced by the travelers whose texts were published in a given language, whether Spanish, English, or Portuguese. The second column specifies the total number of texts in which a given noun appeared. (For Spanish texts, this number would be out of a body of seventy-four texts; for English, out of a body of ten texts; and for Portuguese, out of a body of four texts.) The final column specifies the percentage of a given word's appearance in the corpus. For example, the size of the English-language corpus is ten texts. If a given word appears in all ten texts, this column would display the number 100, representing 100 percent of the English-language texts.

Below is a chart that combines the results for all eighty-eight texts in all three languages, then selects certain words to produce data that specify how often a given idea or concept appears “across the board.” For an obvious example, the idea of “America,” appears many times in all of the texts. In Spanish-language texts, it appears 2,083 times; in English texts, 359 times; and in Portuguese texts, 177 times. Combining these numbers, we see that the idea of “America” arises

a total of 2,619 times in the totality of eighty-eight texts examined. Since it appears in all eighty-eight texts, it earns a percentage grade of 100%.

CATEGORIES

Having traveled as much as I have, one of the first things I discovered in the course of this research should have in no way surprised me. Nonetheless, at first glance, focused as I was on the intellectual and philosophical concerns of our travelers, I overlooked what should have been the most obvious finding of all – their much larger, essential, indeed existential challenge: the physical rigors of the travels undertaken. Naturally, when one travels, truly travels, as opposed to going “on tour,” a constant preoccupation is with securing sufficient food, drink, shelter, and transportation to survive. Without solving these problems on an almost daily basis, no traveler gets very far.

And so, recurring often in our sample are words such as “money, hotel, boarding house, hunger, thirst, meal, protection, safety, train, boat,” and the like. These are and no doubt always will be the most fundamental concerns of any traveler, especially one in an unfamiliar land, so distant from the reliable comforts of home and hearth, where one struggles to speak a foreign language. Only once they had successfully dealt with such mundane yet crucial matters could our travelers be sufficiently at ease to look around them, to take in and grapple with any knowledge, vision, or experience they had that did not directly relate to their immediate survival.

To live in so acute a state of apprehension (in both meanings of the word) is at once to wield and to confront a double-edged sword. The intrepid and emotionally resilient can find their sensibilities honed to a keen, sharply perceptive edge. Those whose nerves are more susceptible to the constant anxieties of foreign travel can suffer precisely the opposite effect.

Once having solved the problems of quotidian survival, our travelers' minds were free to pursue their natural interests and inclinations. These may be divided into almost any number of categories. In the event, I have chosen a total of twelve categories: *Quotidian Concerns*; *Government & Politics*; *Society & Culture*; *Religion*; *The Arts*; *Education*; *Geography & Resources*; *Infrastructure & Organization*; *Commerce & Industry*; *Agriculture*; *Race & Slavery*; and *Miscellaneous*, for words that seem significant but do not fit readily into any other category.

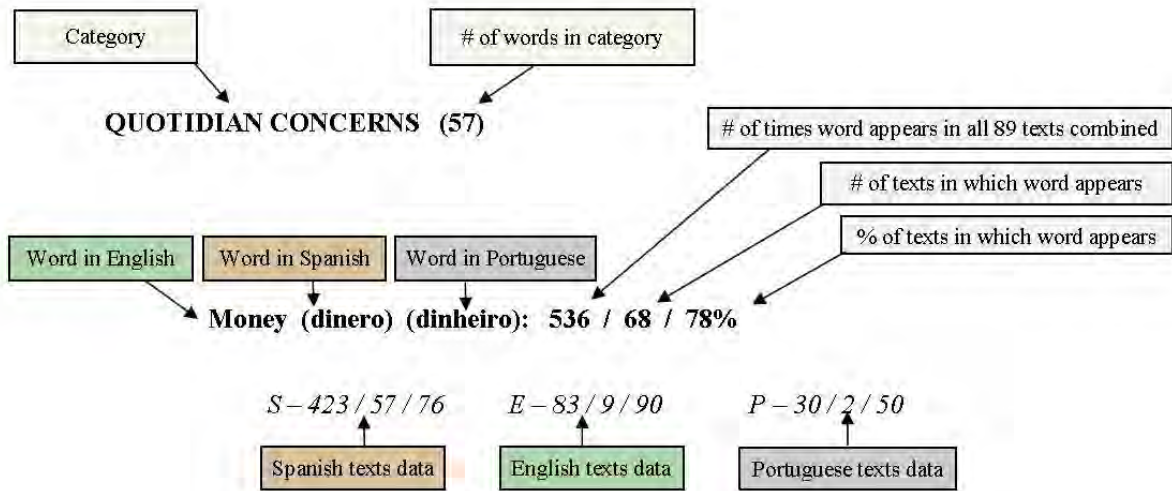
HOW TO READ THE DATA

The chart below presents a total of 587 nouns, distributed among the twelve specified categories. Many of these were selected from a list developed over the years, words I expected to find and, for the most part, did find. Others might expect to find different words. In any case, the words here listed represent a significant yet nonetheless relatively small portion of the 18,940 words that might serve a larger purpose had we “but world enough, and time.”³ (Scholars who find themselves with a surplus of both may direct their further attention to the complete list of 18,940 words in Appendix C).

Below, the first line in the first category, *Quotidian Concerns*, examines the word MONEY. In Spanish, the word is DINERO; in Portuguese, DINHEIRO. As we can see, the idea of MONEY comes up a total of 423 times in Spanish-language texts, 83 times in English-language texts, and 30 times in Portuguese-language texts. Thus, the total number of times the concept of money is mentioned in the abbreviated sample is $423 + 83 + 30 = 536$ times. The total number of texts in which the idea of MONEY is mentioned is $57 + 9 + 2 = 68$ texts. The total number of texts examined is 88. Thus, dividing 88 into 68, we achieve a percentage of 77% (rounding down from 77.3). That is the percentage of texts in which the idea of MONEY is

mentioned within the total of eighty-eight texts examined. A yellow highlight on the letter S (Spanish), E (English), or P (Portuguese) indicates that the salient word does not appear within that language group.

Here is a visual guide to the data presented immediately below:



* * *

SELECTED WORDS APPEARING IN
TOTAL CORPUS OF EIGHTY-EIGHT TEXTS

QUOTIDIAN CONCERNS (57)

Money (dinero) (dinheiro): 536 / 68 / 76%

S – 423 / 57 / 76

E – 83 / 9 / 90

P – 30 / 2 / 50

Silver (plata) (prata): 533 / 58 / 65%

S – 465 / 47 / 63

E – 32 / 8 / 80

P – 36 / 3 / 75

Dollars (dólares) (dólares): 205 / 21 / 24%

S – 62 / 11 / 15

E – 62 / 6 / 60

P – 81 / 4 / 100

Pesos (pesos) (pesos): 1895 / 62 / 70%

S – 1889 / 61 / 81

E -

P – 6 / 1 / 23

Food (comida) (jantar/jantares): 262 / 57 / 64%

S – 165 / 45 / 60

E – 48 / 8 / 80

P – 47 / 4 / 100

Hunger (hambre) (fome): 97 / 34 / 38%

S – 69 / 26 / 35

E – 11 / 5 / 50

P – 17 / 3 / 75

Thirst (sed) (sede): 65 / 36 / 40%

S – 50 / 29 / 39

E – 7 / 5 / 50

P – 8 / 2 / 50

Meal (comida) (refeição): 193 / 52 / 58%

S – 165 / 45 / 60

E – 25 / 5 / 50

P – 3 / 2 / 50

Meals (comidas) (refeições): 62 / 30 / 34%

S – 49 / 25 / 33

E – 13 / 5 / 50

P -

Breakfast (desayuno) (café da manhã): 61 / 19 / 21%

S – 24 / 15 / 20

E – 37 / 4 / 40

P -

Lunch (almuerzo) (almoço): 108 / 40 / 45%

S – 86 / 32 / 43

E – 16 / 6 / 60

P – 6 / 2 / 50

Dinner (cena) (jantar / jantares): 144 / 31 / 35%

S – 46 / 21 / 28

E – 51 / 6 / 60

P – 47 / 4 / 100

Supper (cena) (ceia): 79 / 29 / 33%

S – 46 / 21 / 28

E – 25 / 5 / 50

P – 8 / 3 / 75

Water (agua) (água): 1057 / 84 / 94%

S – 836 / 71 / 95

E – 175 / 9 / 90

P – 46 / 4 / 100

Beer (cerveza) (cerveja): 79 / 31 / 35%

S – 55 / 23 / 31

E – 20 / 5 / 50

P – 4 / 3 / 75

Wine (vino) (vinho): 324 / 63 / 71%

S – 296 / 55 / 73

E – 22 / 6 / 60

P – 6 / 2 / 50

Wines (vinos)(vinhos): 122 / 24 / 27%

S – 111 / 17 / 23

E – 8 / 5 / 50

P – 3 / 2 / 50

Whiskey (güisqui) (úisque): 10 / 5 / 6%

S -

E – 10 / 5 / 50

P –

Rum (ron) (rum): 20 / 9 / 10%

S – 7 / 4 / 5

E – 13 / 5 / 50

P -

Drink (bebida) (bebida): 79 / 22 / 25%

S – 38 / 16 / 21

E – 41 / 6 / 60

P –

Drinking (bebida) (bebidas): 59 / 26 / 29%

S – 38 / 16 / 21

E – 17 / 7 / 70

P – 4 / 3 / 75

Shelter / Refuge (albergue) (refúgio): 45 / 15 / 17%

S – 18 / 8 / 11

E – 24 / 6 / 60

P – 3 / 1 / 25

Lodge / Hostel (abrigo) (abrigo): 68 / 31 / 35%

S – 50 / 24 / 32

E – 12 / 4 / 40

P – 6 / 3 / 75

Hotel (hotel) (hotel): 958 / 80 / 90%

S – 780 / 70 / 93

E – 64 / 6 / 60

P – 114 / 4 / 100

Hotels (hoteles) (hotéis): 316 / 48 / 54%

S – 265 / 40 / 53

E – 29 / 4 / 40

P – 22 / 4 / 100

Lodging (alojamiento) (hospedagem): 108 / 31 / 35%

S – 54 / 27 / 36

E – 54 / 4 / 40

P –

Boarding (pensión) (pensão): 29 / 16 / 18%

S – 26 / 14 / 19

E – 3 / 2 / 20

P –

Boarding Houses (pensiones) (pensão): 37 / 9 / 10%

S – 24 / 7 / 9

E – 7 / 1 / 10

P – 6 / 1 / 25

Restaurant (restaurante) (restaurante): 37 / 20 / 22%

S – 37 / 20 / 27

E –

P –

Restaurants (restaurantes) (restaurantes): 13 / 12 / 14%

S – 10 / 10 / 13

E –

P – 3 / 2 / 50

Tavern (taberna) (taberna, taverna): 63 / 11 / 12%

S – 8 / 5 / 7

E – 55 / 6 / 60

P –

Taverns (tabernas) (~~tabernas, tavernas~~): 21 / 10 / 11%

S – 11 / 6 / 8

E – 5 / 4 / 40

P –

Bar (bar) (~~bar~~): 61 / 33 / 37%

S – 43 / 27 / 36

E – 18 / 6 / 60

P –

Saloon (cantina) (salão): 43 / 15 / 17%

S – 18 / 8 / 11

E – 4 / 3 / 30

P – 21 / 4 / 100

Bars (cantinas) (~~bares~~): 15 / 9 / 10%

S – 9 / 5 / 7

E – 6 / 4 / 40

P –

Police (policía) (policía): 235 / 74 / 83%

S – 193 / 66 / 88

E – 12 / 4 / 40

P – 30 / 4 / 100

Policeman (policía) (~~policia~~): 196 / 68 / 76%

S – 193 / 66 / 88

E – 3 / 2 / 20

P –

Policemen (policías) (~~policiais~~): 15 / 8 / 9%

S – 12 / 7 / 9

E – 3 / 1 / 10

P –

Guard (guardia) (guarda): 103 / 42 / 47%

S – 63 / 31 / 41

E – 24 / 7 / 70

P – 16 / 4 / 100

Guards (guardias) (~~guardas~~): 23 / 11 / 12%

S – 9 / 6 / 8

E – 14 / 5 / 50

P –

Transportation (transportación) (~~transportação~~): 15 / 8 / 9%

S – 3 / 3 / 4

E – 12 / 5 / 50

P –

Transport (transporte) (transporte): 80 / 29 / 33%

S – 65 / 24 / 32

E – 6 / 3 / 30

P – 9 / 2 / 50

Transports (transportes) (transportes): 37 / 15 / 17%

S – 30 / 10 / 13

E – 3 / 3 / 30

P – 4 / 2 / 50

Protection (protección) (proteção): 153 / 48 / 54%

S – 124 / 41 / 55

E – 29 / 7 / 70

P -

Safe (caja fuerte) (cofre): 105 / 35 / 39%

S – 89 / 29 / 39 (caja)

E – 16 / 6 / 60

P -

Safety (seguridad) (segurança): 180 / 54 / 61%

S – 153 / 48 / 64

E – 9 / 5 / 50

P – 18 / 1 / 25

Insecurity (inseguridad) (inseguridade): 8 / 7 / 8%

S – 8 / 7 / 9

E -

P -

Safeguard (salvaguardia) (salvaguarda): 12 / 10 / 11%

S – 9 / 8 / 11

E – 3 / 2 / 20

P -

Guarantee (garantía) (garantia/garantias): 69 / 32 / 36%

S - 53 / 28 / 37

E – 7 / 3 / 30

P - 9 / 1 / 25

Train (tren) (trem): 575 / 49 / 55%

S – 469 / 41 / 55

E – 40 / 5 / 50

P – 66 / 3 / 75

Trains (trenes) (trens): 208 / 42 / 47%

S – 178 / 34 / 45

E – 23 / 5 / 50

P – 7 / 3 / 75

Boat (barco) (barco): 216 / 38 / 43%

S – 143 / 28 / 37

E - 64 / 7 / 70

P – 9 / 3 / 75

Boats (barcos) (barcos): 131 / 35 / 39%

S – 77 / 25 / 33

E – 48 / 8 / 80

P – 6 / 2 / 50

Ship (buque) (navio): 630 / 66 / 74%

S – 493 / 53 / 71

E – 100 / 9 / 90

P – 32 / 4 / 100

Vessel (nave) (navio): 92 / 30 / 34%

S – 50 / 23 / 31

E – 10 / 3 / 30

P – 32 / 4 / 100

Ships (buques) (navios): 520 / 65 / 73%

S – 389 / 52 / 69

E – 91 / 9 / 90

P – 40 / 4 / 100

Vessels (naves) (navios): 110 / 28 / 32%

S – 42 / 17 / 23

E – 28 / 7 / 70

P – 40 / 4 / 100

GOVERNMENT & POLITICS (98)

America (América) (América): 2619 / 89 / 100%

S – 2083 / 75 / 100

E – 359 / 10 / 100

P – 177 / 4 / 100

(The) Americas (Américas) (~~Américas~~): 126 / 49 / 55%

S – 126 / 49 / 65

E -

P -

Hispanic America (Hispanoamérica): 31 / 10 / 11%

S – 31 / 10 / 13

E -

P -

American (Americano) (Americano): 1639 / 89 / 100%

S – 894 / 75 / 100

E – 434 / 10 / 100

P – 311 / 4 / 100

Americans (Americanos) (Americanos): 1078 / 89 / 100%

S – 640 / 75 / 100

E – 207 / 10 / 100

P – 231 / 4 / 100

American Woman (Americana) (Americana): 1301 / 89 / 100%

S – 642 / 75 / 100

E – 434 / 10 / 100

P – 225 / 4 / 100

American Women (Americanas) (Americanas): 537 / 69 / 78%

S – 243 / 55 / 73

E – 207 / 10 / 100

P – 87 / 4 / 100

South America (Sudamérica): 33 / 13 / 15%

S – 33 / 13 / 17

E –

P –

Hispanic America (Hispanoamérica): 31 / 10 / 11%

S – 31 / 10 / 13

E –

P –

North America (Norteamérica): 55 / 24 / 27%

S – 55 / 24 / 32

E –

P –

United States (Estados Unidos) (Estados Unidos): 4635 / 89 / 100%

S – 3499 / 75 / 100

E – 525 / 10 / 100

P – 621 / 4 / 100

State (estado) (estado): 2575 / 89 / 100%

S – 1911 / 75 / 100

E – 398 / 10 / 100

P – 266 / 4 / 100

States (estados) (estados): 1405 / 89 / 100%

S – 1078 / 75 / 100

E – 198 / 10 / 100

P – 129 / 4 / 100

Statesman (estadista) (estadista): 60 / 26 / 29%

S – 32 / 17 / 23

E – 10 / 6 / 60

P – 18 / 3 / 75

Statesmen (estadistas) (estadistas): 46 / 19 / 21%

S – 23 / 13 / 17

E – 10 / 4 / 40

P – 13 / 2 / 50

Statehood (soberanía) (soberanía): 77 / 27 / 30%

S – 56 / 22 / 29

E – 4 / 3 / 30

P – 17 / 2 / 50

Government (gobierno) (gobierno): 2058 / 89 / 100

S – 1494 / 75 / 100

E – 304 / 10 / 100

P – 260 / 4 / 100

Governments (gobiernos) (governos): 184 / 55 / 62%

S – 148 / 45 / 60

E – 22 / 7 / 70

P – 14 / 3 / 75

Politics (política) (política): 1048 / 87 / 98%

S – 697 / 75 / 100

E – 82 / 8 / 80

P – 269 / 4 / 100

Policies (políticas) (políticas): 206 / 45 / 51%

S – 147 / 38 / 51

E – 22 / 5 / 50

P – 37 / 2 / 50

Liberty (libertad) (liberdade): 1105 / 89 / 100%

S – 848 / 75 / 100

E – 170 / 10 / 100

P – 87 / 4 / 100

Liberties (libertades) (liberdades): 53 / 23 / 26%

S – 42 / 19 / 25

E – 6 / 2 / 20

P – 5 / 2 / 50

Democracy (democracia) (democracia): 273 / 43 / 48%

S – 125 / 37 / 49

E – 108 / 6 / 60

P – 40 / 3 / 75

Democracies (democracias) (democracias): 22 / 10 / 11%

S – 13 / 8 / 11

E -

P – 9 / 2 / 50

Constitution (constitución) (constituição): 433 / 68 / 76%

S – 273 / 57 / 76

E – 129 / 8 / 80

P – 31 / 3 / 75

Constitutions (constituciones) (constituições): 34 / 21 / 24%

S – 24 / 18 / 24

E – 10 / 3 / 30

P -

Right (derecho) (direito): 692 / 75 / 84%

S – 503 / 65 / 87

E – 189 / 10 / 100

P -

Rights (derechos) (direitos): 473 / 63 / 71%

S – 340 / 51 / 68

E – 83 / 9 / 90

P – 50 / 3 / 75

President (presidente) (presidente): 1185 / 89 / 100%

S – 783 / 75 / 100

E – 214 / 10 / 10

P – 188 / 4 / 100

Presidents (presidentes) (presidentes): 44 / 24 / 27%

S – 35 / 22 / 29

E -

P – 9 / 2 / 50

Vice-President (vice-presidente) (~~vice-presidente~~): 36 / 19 / 21%

S – 36 / 19 / 25

E -

P -

Ex-president (ex-presidente) (ex-presidentes): 15 / 7 / 8%

S – 5 / 4 / 5

E -

P – 10 / 3 / 75

Presidency (presidencia) (presidencia): 143 / 57 / 64%

S – 104 / 49 / 65

E – 21 / 5 / 50

P – 18 / 3 / 75

Congress (congreso) (congresso): 786 / 67 / 75%

S – 537 / 54 / 72

E – 168 / 10 / 100

P – 81 / 3 / 75

Congresses (congresos) (congressos): 26 / 16 / 18%

S – 23 / 15 / 20

E -

P – 3 / 1 / 25

House of Representatives

(Cámara de los Representantes) (Câmara dos Deputados): 614 / 62 / 70%

S – 240 / 50 / 67

E – 368 / 10 / 100

P – 6 / 2 / 50

Houses (Cámaras del Congreso) (Câmaras do Congresso): 271 / 41 / 46%

S – 68 / 28 / 37

E – 178 / 9 / 90

P – 25 / 4 / 100

Senate (senado) (senado): 233 / 45 / 51%

S – 151 / 35 / 47

E – 42 / 7 / 70

P – 40 / 3 / 75

Senator (senador) (senador): 152 / 39 / 44%

S – 92 / 29 / 39

E – 25 / 7 / 70

P – 35 / 3 / 75

Senators (senadores) (senadores): 91 / 34 / 38%

S – 47 / 27 / 36

E – 30 / 5 / 50

P – 14 / 2 / 50

Court (corte) (~~corte de justiça~~): 235 / 57 / 64%

S – 152 / 50 / 67

E – 83 / 7 / 70

P –

Courts (cortes) (~~cortes de justiça~~): 62 / 26 / 29%

S – 34 / 21 / 28

E – 28 / 5 / 50

P –

Tribunal (tribunal) (tribunal): 80 / 27 / 30%

S – 67 / 22 / 29

E – 4 / 2 / 20

P -- 9 / 3 / 75

Tribunals (tribunales) (tribunais): 61 / 30 / 34%

S – 41 / 24 / 32

E – 7 / 4 / 40

P – 13 / 2 / 50

Justice (justicia) (justiça): 412 / 80 / 90%

S – 279 / 69 / 92

E – 104 / 9 / 90

P – 29 / 2 / 50

Injustice (injusticia) (injustiça): 57 / 20 / 22%

S – 35 / 14 / 19

E – 13 / 5 / 50

P – 9 / 1 / 25

Judge (juez) (juiz): 160 / 43 / 48%

S – 79 / 29 / 39

E – 62 / 10 / 100

P – 19 / 4 / 100

Judges (jueces) (juizes): 128 / 37 / 42%

S – 63 / 25 / 33

E – 47 / 8 / 80

P – 18 / 4 / 100

Republic (república) (república): 1,217 / 89 / 100%

S – 979 / 75 / 100

E – 129 / 10 / 100

P – 109 / 4 / 100

Republics (repúblicas) (repúblicas): 292 / 74 / 83%

S – 250 / 68 / 91

E – 35 / 5 / 50

P – 7 / 1 / 25

Republican (republicano) (republicano): 239 / 58 / 65%

S – 143 / 46 / 61

E – 81 / 9 / 90

P – 15 / 3 / 75

Republicans (republicanos) (republicanos): 114 / 33 / 37%

S – 79 / 25 / 33

E – 14 / 5 / 50

P – 21 / 3 / 75

Republican Woman (republicana) (republicana): 165 / 34 / 38%

S – 69 / 22 / 29

E – 81 / 9 / 90

P – 15 / 3 / 75

Republican Women (republicanas) (republicanas): 48 / 26 / 29%

S – 34 / 21 / 28

E – 14 / 5 / 50

P -

Republicanism (republicanismo) (~~republicanismo~~): 36 / 11 / 12%

S – 29 / 6 / 8

E – 7 / 5 / 50

P -

Democrat (demócrata) (democrata): 78 / 18 / 20%

S – 40 / 14 / 19

E – 8 / 2 / 20

P – 30 / 2 / 50

Democrats (demócratas) (democratas): 86 / 23 / 26%

S – 51 / 18 / 24

E – 18 / 4 / 40

P – 17 / 1 / 25

Federals (federales) (fédéraux): 43 / 13 / 15%

S – 32 / 11 / 15

E – 11 / 2 / 20

P -

Federalist (federalista) (federalista): 19 / 10 / 11%

S – 9 / 6 / 8

E – 7 / 3 / 30

P – 3 / 1 / 25

Federalists (federalistas) (federalista): 8 / 5 / 6%

S – 5 / 4 / 5

E -

P – 3 / 1 / 25

Federation (federación) (federação): 55 / 22 / 25%

S – 44 / 19 / 25

E – 3 / 2 / 20

P – 8 / 1 / 25

Confederation (confederación) (confederação): 118 / 34 / 38%

S – 96 / 29 / 39

E – 13 / 3 / 30

P – 9 / 2 / 50

Confederate (confederado) (confederado): 13 / 4 / 5%

S -

E – 10 / 3 / 30

P – 3 / 1 / 25

Confederates (confederados) (confederados): 23 / 4 / 5%

S -

E – 17 / 2 / 20

P – 6 / 2 / 50

Vote (voto) (voto): 167 / 36 / 40%

S – 96 / 29 / 39

E – 58 / 6 / 60

P – 13 / 1 / 25

Votes (votos) (votos): 147 / 41 / 46%

S – 99 / 33 / 44

E – 35 / 6 / 60

P – 13 / 2 / 50

Voters (votantes) (eleitores): 42 / 11 / 12%

S – 18 / 6 / 8

E – 13 / 3 / 30

P – 11 / 2 / 50

Suffrage (sufrágio) (sufrágio): 85 / 21 / 24%

S – 53 / 16 / 21

E – 18 / 4 / 40

P – 14 / 1 / 25

Election (elección) (eleição): 225 / 48 / 54%

S – 128 / 39 / 52

E – 51 / 7 / 70

P – 46 / 2 / 50

Elections (elecciones) (eleições): 137 / 31 / 35%

S – 98 / 26 / 35

E – 29 / 4 / 40

P – 10 / 1 / 23

Reelection (reelección) (reeleição): 14 / 10 / 11%

S – 9 / 7 / 9

E – 5 / 3 / 30

P -

Political party (partido político) (partido político): 584 / 66 / 74%

S – 407 / 54 / 72

E – 109 / 10 / 100

P – 68 / 2 / 50

Party (partido) (partido): 516 / 64 / 72%

S – 407 / 54 / 72

E – 109 / 10 / 100

P –

Parties (partidos) (partidos): 155 / 33 / 37%

S – 109 / 25 / 33

E – 46 / 8 / 80

P –

Politician (político) (político): 330 / 63 / 71%

S – 234 / 55 / 73

E – 9 / 5 / 50

P – 87 / 3 / 75

Politicians (políticos)(políticos): 273 / 67 / 75%

S – 205 / 57 / 76

E – 23 / 6 / 60

P – 45 / 4 / 100

Socialism (socialismo) (socialismo): 11 / 1 / 1%

S –

E –

P – 11 / 1 / 25

Socialist (socialista) (socialista): 12 / 7 / 8%

S – 8 / 6 / 8

E –

P – 4 / 1 / 25

Socialists (socialistas) (socialistas): 3 / 3 / 3%

S – 3 / 3 / 4

E –

P –

Communism (comunismo) (comunismo): 7 / 5 / 6%

S – 4 / 4 / 5

E –

P – 3 / 1 / 25

Communist (comunista) (comunista): 5 / 5 / 6%

S – 5 / 5 / 7

E –

P –

Capitalism (capitalismo) (capitalismo): 8 / 2 / 2%

S – 3 / 1 / 1

E –

P – 5 / 1 / 25

Capitalist (capitalista) (capitalista): 6 / 5 / 6%

S – 6 / 5 / 7

E –

P –

Capitalists (capitalistas) (capitalistas): 48 / 20 / 22%

S – 42 / 18 / 24

E -

P – 6 / 2 / 50

Capitol (capitolio) (capit6lio): 177 / 41 / 46%

S – 149 / 35 / 47

E – 8 / 2 / 20

P – 20 / 4 / 100

Monument (monumento) (monument): 218 / 53 / 60%

S – 167 / 44 / 59

E – 27 / 5 / 50

P – 24 / 4 / 100

Monuments (monumentos) (monumentos): 153 / 44 / 49%

S – 133 / 36 / 48

E – 11 / 4 / 40

P – 9 / 4 / 100

Revolution (revoluci6n) (revolu6o): 492 / 62 / 70%

S – 459 / 53 / 71

E – 11 / 6 / 60

P – 22 / 3 / 75

Revolutions (revoluciones) (revolu66es): 50 / 18 / 20%

S – 37 / 14 / 19

E – 9 / 3 / 30

P – 4 / 1 / 25

Revolutionary (revolucionario) (revolucion6rio): 52 / 16 / 18%

S – 30 / 12 / 16

E – 22 / 4 / 40

P -

Revolutionaries (revolucionarios) (revolucion6rios): 45 / 13 / 15%

S – 36 / 11 / 15

E – 9 / 2 / 20

P -

War (guerra) (guerra): 1692 / 89 / 100%

S – 1154 / 75 / 100

E – 328 / 10 / 100

P – 210 / 4 / 100

Wars (guerras) (guerras): 88 / 30 / 34%

S – 64 / 25 / 33

E – 12 / 3 / 30

P – 12 / 2 / 50

Warrior (guerrero) (guerreiro): 39 / 14 / 16%

S – 36 / 12 / 16

E – 3 / 2 / 20

P -

Warriors (guerreros) (guerreiros): 26 / 16 / 18%

S – 20 / 13 / 17

E – 6 / 3 / 30

P –

Warfare (guerra) (guerra): 1367 / 81 / 91%

S – 1154 / 75 / 100

E – 3 / 2 / 20

P – 210 / 4 / 100

Warship (nave de guerra) (navio de guerra): 85 / 30 / 34%

S – 50 / 23 / 31

E – 3 / 3 / 30

P – 32 / 4 / 100

Warships (naves de guerra) (navios de guerra): 85 / 23 / 26%

S – 42 / 17 / 23

E – 3 / 2 / 20

P – 40 / 4 / 100

SOCIETY & CULTURE (126)

Civilization (civilización) (civilização): 429 / 75 / 84%

S – 325 / 70 / 93

E – 27 / 5 / 50

P – 77 / 3 / 75

Civilizations (civilizaciones) (civilizações): 31 / 12 / 14%

S – 28 / 11 / 115

E –

P – 3 / 1 / 25

Customs (costumbres) (costumes): 365 / 63 / 71%

S – 262 / 51 / 68

E – 67 / 9 / 90

P – 36 / 3 / 75

Girl (muchacha) (menina): 66 / 27 / 30%

S – 28 / 18 / 24

E – 34 / 6 / 60

P – 4 / 3 / 75

Girls (muchachas) (meninas): 93 / 32 / 36%

S – 43 / 21 / 28

E – 44 / 8 / 80

P – 6 / 3 / 75

Flirt (coqueta) (flerte): 12 / 10 / 11%

S – 12 / 10 / 13

E –

P –

Flirtation (coquetería) (flerte): 13 / 10 / 11%

S – 13 / 10 / 13

E -

P -

Woman (mujer) (mulher): 695 / 89 / 100%

S – 511 / 75 / 100

E – 85 / 10 / 100

P – 99 / 4 / 100

Women (mujeres) (mulheres): 746 / 89 / 100%

S – 468 / 67 / 89

E – 210 / 10 / 100

P – 68 / 4 / 100

Man (hombre) (homem): 2099 / 89 / 100%

S – 1382 / 75 / 100

E – 627 / 10 / 100

P – 90 / 4 / 100

Men (hombres) (homens): 2270 / 89 / 100%

S – 1468 / 75 / 100

E – 700 / 10 / 100

P – 102 / 4 / 100

Humankind (humanidad) (humanidade): 240 / 61 / 69%

S – 196 / 52 / 69

E – 15 / 5 / 50

P – 29 / 4 / 100

Humanity (humanidad) (humanidade): 229 / 59 / 66%

S – 196 / 52 / 69

E – 4 / 3 / 30

P – 29 / 4 / 100

Gentleman (caballero) (cavalheiro): 270 / 84 / 94%

S – 238 / 58 / 77

E – 23 / 7 / 70

P – 9 / 3 / 75

Gentlemen (caballeros) (cavalheiros): 134 / 49 / 55%

S – 105 / 41 / 55

E – 23 / 7 / 70

P – 6 / 1 / 25

Sir (señor) (senhor): 268 / 75 / 84%

S – 268 / 75 / 100

E -

P -

Sirs (señores) (senhores): 257 / 63 / 71%

S – 235 / 58 / 77

E – 3 / 1 / 10

P – 19 / 4 / 100

Lady (señora) (senhora): 398 / 84 / 94%

S – 299 / 71 / 95

E – 36 / 9 / 90

P – 63 / 4 / 100

Ladies (señoras) (senhoras): 392 / 79 / 89%

S – 237 / 65 / 87

E – 77 / 10 / 100

P – 78 / 4 / 100

Lady (dama) (dama): 104 / 34 / 38%

S – 56 / 21 / 28

E – 36 / 9 / 90

P – 12 / 4 / 40

Ladies (damas) (damas): 162 / 37 / 42%

S – 79 / 26 / 35

E – 77 / 10 / 100

P – 6 / 1 / 25

Misses (señoritas) (senhorinas): 82 / 34 / 38%

S – 70 / 32 / 43

E – 8 / 1 / 10

P – 4 / 1 / 25

Marriage (casamiento) (casamento): 43 / 20 / 22%

S – 14 / 11 / 15

E – 13 / 5 / 50

P – 16 / 4 / 100

Matrimony (matrimonio) (matrimonio): 68 / 27 / 30%

S – 64 / 25 / 33

E –

P – 4 / 2 / 50

Divorce (divorcio) (divorcio): 37 / 8 / 9%

S – 34 / 7 / 9

E –

P – 3 / 1 / 25

Wife (esposa) (esposa): 232 / 51 / 57%

S – 102 / 38 / 51

E – 115 / 9 / 90

P – 15 / 4 / 100

Wives (esposas) (esposas): 33 / 19 / 21%

S – 22 / 13 / 17

E – 11 / 6 / 60

P –

Husband (esposo) (esposø): 60 / 21 / 24%

S – 26 / 13 / 17

E – 34 / 8 / 80

P –

Husbands (esposos) (esposos): 24 / 10 / 11%

S – 11 / 6 / 8

E – 13 / 4 / 50

P –

Child (niño) (criança): 225 / 74 / 83%

S – 174 / 63 / 84

E – 40 / 8 / 80

P – 11 / 3 / 75

Children (niños) (filhos): 543 / 88 / 99%

S – 376 / 75 / 100

E – 124 / 9 / 90

P – 43 / 4 / 100

Childhood (niñez) (infância): 29 / 12 / 14%

S – 19 / 8 / 11

E – 5 / 3 / 30

P – 5 / 1 / 25

Infancy (infancia) (infância): 55 / 34 / 38%

S – 47 / 30 / 40

E – 3 / 3 / 30

P – 5 / 1 / 25

Daughter (hija) (filha): 241 / 53 / 60%

S – 178 / 41 / 55

E – 41 / 8 / 80

P – 22 / 4 / 100

Daughters (hijas) (filhas): 154 / 49 / 55%

S – 118 / 40 / 53

E – 23 / 5 / 50

P – 13 / 4 / 100

Son (hijo) (filho): 424 / 72 / 81%

S – 307 / 61 / 81

E – 84 / 8 / 80

P – 33 / 3 / 75

Sons (hijos) (filhos): 498 / 73 / 82%

S – 412 / 63 / 84

E – 43 / 6 / 60

P – 43 / 4 / 100

Family (familia) (família): 791 / 89 / 100%

S – 547 / 75 / 100

E – 139 / 10 / 100

P – 105 / 4 / 100

Families (familias) (famílias): 296 / 67 / 75%

S – 232 / 54 / 72

E – 44 / 9 / 90

P – 20 / 4 / 100

Ideal (ideal) (ideal): 157 / 36 / 40%

S – 119 / 28 / 37

E – 13 / 5 / 50

P – 25 / 3 / 75

Ideals (ideales) (ideais): 49 / 18 / 20%

S – 43 / 16 / 21

E – 6 / 2 / 20

P –

Idealism (idealismo) (idealismo): 18 / 5 / 6%

S – 4 / 4 / 5

E –

P – 14 / 1 / 25

Idealist (idealista) (idealista): 5 / 1 / 1%

S –

E –

P – 5 / 1 / 25

Materialism (materialismo) (materialismo): 27 / 7 / 8%

S – 23 / 5 / 7

E –

P – 4 / 2 / 50

Materialist (materialista) (materialista): 6 / 4 / 5%

S – 6 / 4 / 5

E –

P –

Value (valor) (valor): 674 / 80 / 90%

S – 590 / 70 / 93

E – 22 / 6 / 60

P – 62 / 4 / 100

Values (valores) (valores): 69 / 22 / 25%

S – 62 / 19 / 25

E – 3 / 2 / 20

P – 4 / 1 / 25

Class (clase) (classe): 601 / 76 / 85%

S – 511 / 66 / 88

E – 48 / 7 / 70

P – 42 / 3 / 75

Society (sociedad) (sociedade): 953 / 88 / 99%

S – 676 / 75 / 100

E – 161 / 10 / 100

P – 116 / 3 / 75

Societies (sociedades) (sociedades): 215 / 56 / 63%

S – 182 / 49 / 65

E – 22 / 5 / 50

P – 11 / 2 / 50

Equality (igualdad) (igualdade): 162 / 35 / 39%

S – 113 / 29 / 39

E – 28 / 5 / 50

P – 21 / 1 / 25

Inequality (desigualdad) (desigualdade): 25 / 17 / 19%

S – 17 / 13 / 17

E – 3 / 2 / 20

P – 5 / 2 / 50

Supremacy (supremacía) (supremacia): 48 / 23 / 26%

S – 25 / 18 / 24

E – 4 / 4 / 40

P – 19 / 1 / 25

Immigration (inmigración) (imigração): 226 / 30 / 34%

S – 166 / 26 / 35

E – 3 / 3 / 30

P – 57 / 1 / 25

Immigrants (inmigrantes) (imigrantes): 101 / 30 / 34%

S – 81 / 24 / 32

E – 9 / 5 / 50

P – 11 / 1 / 25

Crime (crimen) (crime): 167 / 48 / 54%

S – 112 / 39 / 52

E – 44 / 7 / 70

P – 11 / 2 / 50

Crimes (crímenes) (crimes): 63 / 27 / 30%

S – 36 / 18 / 24

E – 19 / 7 / 70

P – 8 / 2 / 50

Criminal (criminal) (eriminal): 58 / 32 / 36%

S – 48 / 28 / 37

E – 10 / 4 / 40

P –

Criminals (criminales) (eriminosos): 75 / 29 / 33%

S – 70 / 24 / 32

E – 5 / 5 / 50

P –

Penitentiary (penitenciario) (penitenciária): 95 / 35 / 39%

S – 81 / 31 / 41

E – 11 / 2 / 20

P – 3 / 2 / 50

Penitentiaries (penitenciarios) (peniteneiárias): 27 / 6 / 7%

S – 24 / 5 / 7

E – 3 / 1 / 10

P –

Jail (cárcel) (cadeia): 98 / 38 / 43%

S – 82 / 31 / 41

E – 12 / 4 / 40

P – 4 / 3 / 75

Jails (cárceles) (cadeias): 36 / 19 / 21%

S – 36 / 19 / 25

E –

P –

Prison (prisión) (prisão): 197 / 57 / 64%

S – 115 / 37 / 49

E – 21 / 6 / 60

P – 61 / 4 / 100

Prisons (prisiones) (prisões): 49 / 18 / 20%

S – 42 / 16 / 21

E – 3 / 1 / 10

P – 4 / 1 / 25

Penalty (pena) (pena): 171 / 55 / 62%

S – 142 / 48 / 64

E – 10 / 3 / 30

P – 19 / 4 / 100

Penalties (penas) (penas): 73 / 35 / 39%

S – 62 / 31 / 41

E –

P – 9 / 4 / 100

Punishment (castigo) (castigo): 70 / 31 / 35%

S – 55 / 25 / 33

E – 11 / 5 / 50

P – 4 / 1 / 25

Punishments (castigos) (castigos): 25 / 13 / 15%

S – 22 / 11 / 15

E – 3 / 2 / 20

P –

Sentence (sentencia) (sentença): 56 / 28 / 32%

S – 39 / 23 / 31

E – 12 / 4 / 40

P – 5 / 1 / 25

Sentences (sentencias) (sentenças): 24 / 12 / 14%

S – 18 / 8 / 11

E – 6 / 4 / 40

P –

Hospital (hospital) (hospital): 145 / 43 / 48%

S – 133 / 36 / 48

E – 6 / 3 / 30

P – 6 / 4 / 100

Hospitals (hospitales) (hospitais): 84 / 31 / 35%

S – 74 / 30 / 40

E -

P – 10 / 1 / 25

Hospitality (hospitalidad) (hospitalidade): 72 / 28 / 32%

S – 43 / 19 / 25

E – 19 / 6 / 60

P – 10 / 3 / 75

Medicine (medicina) (medicina): 107 / 34 / 38%

S – 83 / 26 / 35

E – 15 / 6 / 60

P – 9 / 2 / 50

Doctor (doctor) (~~doctør~~): 254 / 55 / 62%

S – 192 / 46 / 61

E – 62 / 9 / 90

P –

Doctors (doctores) (~~doctores~~): 25 / 15 / 17%

S – 17 / 10 / 13

E – 8 / 5 / 50

P –

Doctor (médico) (médicos): 181 / 58 / 65%

S – 116 / 47 / 63

E – 62 / 9 / 90

P – 3 / 2 / 50

Doctors (médicos) (médicos): 67 / 35 / 39%

S – 51 / 28 / 37

E – 8 / 5 / 50

P – 8 / 2 / 50

Law (ley) (lei): 693 / 64 / 72%

S – 552 / 52 / 69

E – 135 / 10 / 100

P – 6 / 2 / 50

Laws (leyes) (leis): 438 / 69 / 78%

S – 351 / 59 / 79

E – 87 / 10 / 100

P -

Lawyer (abogado) (advogado): 134 / 36 / 40%

S – 79 / 27 / 36

E – 38 / 6 / 60

P – 17 / 3 / 75

Lawyers (abogados) (advogados): 72 / 28 / 32%

S – 44 / 21 / 28

E – 20 / 5 / 50

P – 8 / 2 / 50

Mob (muchedumbre) (multidão): 96 / 30 / 34%

S – 56 / 22 / 29

E – 13 / 4 / 40

P – 27 / 4 / 100

Mobs (muchedumbres) (multidões): 14 / 8 / 9%

S – 11 / 7 / 9

E -

P – 3 / 1 / 25

Thief (ladrón) (ladrao): 19 / 12 / 14%

S – 13 / 10 / 13

E – 6 / 2 / 20

P -

Thieves (ladrones) (ladroes): 41 / 14 / 16%

S – 35 / 11 / 15

E – 3 / 2 / 20

P – 3 / 1 / 25

Robbery (robo) (roubo): 29 / 15 / 17%

S – 25 / 12 / 16

E – 4 / 3 / 30

P -

Robberies (robos) (roubos): 16 / 12 / 14%

S – 16 / 12 / 16

E -

P -

Bandit (bandido) (bandido): 16 / 7 / 8%

S – 5 / 4 / 5

E – 11 / 3 / 30

P -

Bandits (bandidos) (bandidos): 18 / 18 / 20%

S – 16 / 13 / 17

E – 2 / 5 / 50

P -

Authority (autoridad) (autoridade): 262 / 63 / 71%

S – 172 / 51 / 68

E – 71 / 9 / 90

P – 19 / 3 / 75

Authorities (autoridades) (autoridades): 99 / 43 / 48%

S – 78 / 35 / 47

E – 15 / 5 / 50

P – 6 / 3 / 75

Metaphysics (metafísicas) (metafisica): 6 / 7 / 8%

S – 3 / 3 / 4

E – 3 / 3 / 30

P -

Philosophy (filosofía) (filosofia): 108 / 33 / 37%

S – 71 / 26 / 35

E – 12 / 4 / 40

P – 25 / 3 / 75

Philosopher (filósofo) (filósofo): 36 / 25 / 28%

S – 23 / 14 / 19

E – 10 / 3 / 30

P – 3 / 1 / 25

Philosophers (filósofos) (filósofos): 31 / 18 / 20%

S – 16 / 13 / 17

E – 12 / 4 / 40

P – 3 / 1 / 25

Philanthropy (filantropía) (filantropia): 34 / 15 / 17%

S – 27 / 14 / 19

E -

P – 7 / 1 / 25

Philanthropist (filántropo) (filántropo): 22 / 14 / 16%

S – 19 / 11 / 15

E – 3 / 3 / 30

P -

Charity (caridad) (caridade): 174 / 38 / 43%

S – 135 / 30 / 40

E – 14 / 6 / 60

P – 25 / 2 / 50

Millionaire (millonario) (milionário): 39 / 25 / 28%

S – 26 / 14 / 19

E – 10 / 4 / 40

P – 3 / 1 / 25

Millionaires (millonarios) (milionários): 34 / 10 / 11%

S – 27 / 9 / 12

E -

P – 7 / 1 / 25

Wealth (riqueza) (riqueza): 513 / 85 / 96%

S – 365 / 71 / 95

E – 86 / 10 / 100

P – 62 / 4 / 100

Riches (riquezas) (riquezas): 102 / 40 / 45%

S – 81 / 33 / 44

E – 12 / 6 / 60

P – 9 / 1 / 25

The Poor (los pobres) (os pobres): 333 / 54 / 61%

S – 303 / 50 / 67

E -

P – 30 / 4 / 100

Poverty (pobreza) (pobreza): 96 / 31 / 35%

S – 75 / 24 / 32

E – 14 / 5 / 50

P – 7 / 2 / 50

Materialism (materialismo) (materialismo): 27 / 7 / 8%

S – 23 / 5 / 7

E -

P – 4 / 2 / 50

Dance (danza) (dança): 52 / 17 / 19%

S – 13 / 10 / 13

E – 39 / 7 / 70

P -

Ball (baile) (baile): 149 / 46 / 52%

S – 124 / 37 / 49

E – 11 / 5 / 50

P – 14 / 4 / 100

Balls (bailes) (bailes): 73 / 35 / 39%

S – 57 / 28 / 37

E – 11 / 5 / 50

P – 5 / 2 / 50

Aristocracy (aristocracia) (aristocracia): 117 / 35 / 39%

S – 58 / 28 / 37

E – 31 / 4 / 40

P – 28 / 3 / 75

Democracy (democracia) (democracia): 273 / 46 / 52%

S – 125 / 37 / 49

E – 108 / 6 / 60

P – 40 / 3 / 75

Democracies (democracias) (democracias): 22 / 10 / 11%

S – 13 / 8 / 11

E -

P – 9 / 2 / 50

Holidays (Días de Fiesta) (feriados): 122 / 39 / 44%

S – 115 / 35 / 47 (*fiesta*)

E – 7 / 4 / 40

P -

Stroll (paseo) (passeio): 287 / 53 / 60%

S – 219 / 43 / 57

E – 12 / 6 / 60

P – 56 / 4 / 100

Strolls (paseos) (passeios): 90 / 42 / 47%

S – 83 / 36 / 48

E – 3 / 3 / 30

P – 4 / 3 / 75

Garden (jardín) (jardim): 163 / 50 / 56%

S – 122 / 39 / 52

E – 27 / 8 / 80

P – 14 / 3 / 75

Gardens (jardines) (jardins): 164 / 53 / 60%

S – 133 / 41 / 55

E – 19 / 9 / 90

P – 12 / 3 / 75

Market (mercado) (mercado): 252 / 50 / 56%

S – 199 / 39 / 52

E – 29 / 8 / 80

P – 24 / 3 / 75

Markets (mercados) (mercados): 152 / 37 / 42%

S – 136 / 31 / 41

E – 7 / 3 / 30

P – 9 / 3 / 75

Park (parque) (parque): 250 / 57 / 64%

S – 220 / 48 / 64

E – 19 / 6 / 60

P – 11 / 3 / 75

Parks (parques) (parques): 131 / 27 / 30%

S – 126 / 24 / 32

E -

P – 5 / 3 / 75

Avenue (avenida) (avenida): 221 / 48 / 54%

S – 200 / 41 / 55

E – 7 / 5 / 50

P – 14 / 2 / 50

Avenues (avenidas) (avenidas): 105 / 27 / 30%

S – 92 / 22 / 29

E – 10 / 3 / 30

P – 3 / 2 / 50

Promenade (alameda) (alameda): 13 / 8 / 9%

S – 10 / 6 / 8

E – 3 / 2 / 20

P -

Promenades (alamedas) (alamedas): 23 / 12 / 14%

S – 15 / 6 / 80

E – 5 / 4 / 40

P - 3 / 2 / 50

RELIGION (41)

Religion (religión) (religião): 344 / 64 / 72%

S – 179 / 50 / 67

E – 106 / 10 / 100

P – 59 / 4 / 100

Religions (religiones) (religiões): 72 / 25 / 28%

S – 51 / 20 / 27

E – 13 / 4 / 40

P – 8 / 1 / 25

God (Dios) (Deus): 590 / 78 / 88%

S – 403 / 65 / 87

E – 146 / 9 / 90

P – 41 / 4 / 100

Gods (dioses) (deuses): 46 / 15 / 17%

S – 42 / 12 / 16

E – 4 / 3 / 30

P –

Goddess (diosa) (deusa): 24 / 18 / 20%

S – 18 / 15 / 20

E – 6 / 3 / 30

P –

Life (vida) (vida): 2076 / 89 / 100%

S – 1593 / 75 / 100

E – 289 / 10 / 100

P – 194 / 4 / 100

Lives (vidas) (vidas): 141 / 49 / 55%

S – 56 / 38 / 51

E – 74 / 8 / 80

P – 11 / 3 / 75

Living (vida) (vida): 1857 / 88 / 99%

S – 1593 / 75 / 100

E – 70 / 9 / 90

P – 194 / 4 / 100

Lifetime (vida) (vida): 1791 / 82 / 92%

S – 1593 / 75 / 100

E – 4 / 3 / 30

P – 194 / 4 / 100

Death (muerte) (morte): 542 / 82 / 92%

S – 376 / 69 / 92

E – 149 / 10 / 100

P – 17 / 3 / 75

(The) Dead One (El Muerto) (O Morto): 144 / 44 / 49%

S – 141 / 42 / 56

E –

P – 3 / 2 / 50

(The) Dead (Los Muertos) (Os Mortos): 209 / 42 / 47%

S – 112 / 32 / 43

E – 90 / 8 / 80

P – 7 / 2 / 50

Spirit (espíritu) (espírito): 314 / 25 / 28%

S – 17 / 12 / 16

E – 158 / 9 / 90

P – 139 / 4 / 100

Spirits (espíritus) (espíritos): 81 / 36 / 40%

S – 52 / 26 / 35

E – 16 / 7 / 70

P – 13 / 3 / 75

Church (iglesia) (igreja): 526 / 55 / 62%

S – 266 / 46 / 62

E – 163 / 9 / 90

P – 97 / 4 / 100

Churches (iglesias) (igrejas): 240 / 47 / 53%

S – 166 / 36 / 48

E – 47 / 7 / 70

P – 27 / 4 / 100

Priest (sacerdote) (sacerdotes): 69 / 32 / 36%

S – 40 / 22 / 29

E – 24 / 7 / 70

P – 5 / 3 / 75

Curate (cura) (cura): 62 / 29 / 33%

S – 58 / 27 / 36 (cura)

E -

P – 4 / 2 / 50

Cleric (clero) (clérigo): 45 / 17 / 19%

S – 42 / 16 / 21 (clero)

E – 3 / 1 / 10

P -

Priests (sacerdotes) (sacerdotes): 56 / 28 / 32%

S – 44 / 21 / 28

E – 7 / 4 / 40

P – 5 / 3 / 75

Minister (ministro) (ministro): 500 / 79 / 89%

S – 326 / 67 / 89

E – 61 / 9 / 90

P – 113 / 3 / 75

Ministers (ministros) (ministros): 122 / 42 / 47%

S – 72 / 34 / 45

E – 33 / 5 / 50

P – 17 / 3 / 75

Pastor (pastor) (pastor): 68 / 23 / 26%

S – 26 / 14 / 19

E – 36 / 6 / 60

P – 6 / 3 / 75

Pastors (pastores) (pastores): 23 / 11 / 12%

S – 18 / 9 / 12

E – 5 / 2 / 20

P -

Puritan (Puritano) (Puritano): 17 / 10 / 11%

S – 12 / 7 / 9

E – 5 / 3 / 30

P -

Puritans (Puritanos) (Puritanos): 59 / 23 / 26%

S – 43 / 18 / 24

E – 7 / 3 / 30

P – 9 / 2 / 50

Protestantism (Protestantismo) (Protestantismo): 28 / 12 / 14%

S – 23 / 10 / 13

E -

P – 5 / 2 / 50

Protestant (Protestante) (Protestante): 88 / 40 / 45%

S – 62 / 31 / 41

E – 16 / 6 / 60

P – 10 / 3 / 75

Protestants (Protestantes) (Protestantes): 87 / 31 / 35%

S – 59 / 26 / 35

E – 9 / 3 / 30

P – 19 / 2 / 50

Catholicism (Catolicismo) (Catolicismo): 59 / 13 / 15%

S – 59 / 13 / 17

E -

P -

Catholic (Católico) (Católico): 119 / 32 / 36%

S – 63 / 23 / 31

E – 35 / 5 / 50

P – 21 / 4 / 100

Catholic female (Católica) (Católica): 134 / 29 / 33%

S – 83 / 25 / 33

E -

P – 51 / 4 / 100

Catholic females (Católicas) (Católicas): 32 / 12 / 14%

S – 32 / 12 / 16

E -

P -

Catholics (Católicos) (Católicos): 171 / 40 / 45%

S – 121 / 31 / 41

E – 18 / 5 / 50

P – 32 / 4 / 100

Jew (Judío) (יהודי): 35 / 17 / 19%

S – 28 / 14 / 19

E – 7 / 3 / 30

P –

Jews (Judíos) (Judeus): 43 / 24 / 27%

S – 36 / 19 / 25

E – 4 / 4 / 40

P – 3 / 1 / 25

Cemetery (cementerio) (cemitério): 93 / 23 / 26%

S – 73 / 18 / 24

E – 13 / 3 / 30

P – 7 / 2 / 50

Cemeteries (cementérios) (cemitérios): 22 / 12 / 14%

S – 22 / 12 / 16

E –

P –

Charity (caridad) (caridade): 174 / 38 / 43%

S – 135 / 30 / 40

E – 14 / 6 / 60

P – 25 / 2 / 50

Charity (beneficencia) (beneficência): 60 / 25 / 28%

S – 57 / 22 / 29

E –

P – 3 / 3 / 75

Benevolence (benevolencia) (benevolência): 33 / 18 / 20%

S – 27 / 14 / 19

E – 3 / 3 / 30

P – 3 / 1 / 25

ARTS (20)

Art (arte) (arte): 479 / 63 / 71%

S – 386 / 51 / 68

E – 44 / 8 / 80

P – 49 / 4 / 100

Arts (artes) (artes): 310 / 55 / 62%

S – 269 / 44 / 59

E – 21 / 8 / 80

P – 20 / 3 / 75

Artist (artista) (artista): 108 / 42 / 47%

S – 80 / 35 / 47

E – 11 / 3 / 30

P – 17 / 4 / 100

Artists (artistas) (artistas): 95 / 37 / 42%

S – 81 / 32 / 43

E – 4 / 2 / 20

P – 10 / 3 / 75

Fine [arts] (bellas artes) (belas artes): 273 / 53 / 60%

S – 201 / 41 / 60

E – 52 / 9 / 90

P – 20 / 3 / 75

Museum (museo) (museu): 195 / 50 / 56%

S – 151 / 43 / 57

E – 11 / 4 / 40

P – 33 / 3 / 75

Museums (museos) (museus): 69 / 33 / 37%

S – 63 / 28 / 37

E – 3 / 2 / 20

P – 3 / 3 / 75

Literature (literatura) (literatura): 192 / 36 / 40%

S – 132 / 28 / 37

E – 10 / 5 / 50

P – 50 / 3 / 75

Writer (escritor) (escritor): 172 / 44 / 49%

S – 123 / 36 / 48

E – 6 / 5 / 50

P – 43 / 3 / 75

Writers (escritores) (escritores): 206 / 43 / 48%

S – 159 / 36 / 48

E – 11 / 6 / 60

P – 36 / 1 / 25

Writings (escritos) (escritos): 90 / 43 / 48%

S – 75 / 37 / 49

E – 11 / 4 / 40

P – 4 / 2 / 50

Author (autor) (autor): 383 / 70 / 79%

S – 289 / 60 / 80

E – 38 / 6 / 60

P – 56 / 4 / 100

Authoress (autora) (autora): 10 / 9 / 10%

S – 10 / 9 / 12

E -

P -

Authors (autores) (autores): 74 / 30 / 34%

S – 60 / 24 / 32

E – 3 / 3 / 30

P – 11 / 3 / 75

Poetry (poesía) (poesias): 131 / 37 / 42%

S – 106 / 29 / 39

E – 20 / 6 / 60

P – 5 / 2 / 50

Poet (poeta) (poeta): 156 / 40 / 45%

S – 112 / 30 / 40

E – 17 / 6 / 60

P – 27 / 4 / 100

Poets (poetas)(poetas): 92 / 35 / 39%

S – 66 / 27 / 36

E – 15 / 6 / 60

P – 11 / 2 / 50

Music (música) (música): 383 / 84 / 94%

S – 329 / 75 / 100

E – 54 / 9 / 90

P –

Musician (músico) (músico): 11 / 8 / 9%

S – 8 / 6 / 8

E – 3 / 2 / 20

P –

Musicians (músicos) (músicos): 32 / 20 / 22%

S – 26 / 16 / 21

E – 6 / 4 / 40

P –

EDUCATION (35)

Academy (Academia) (academia): 138 / 42 / 47%

S – 104 / 36 / 48

E – 10 / 3 / 30

P – 24 / 3 / 75

Academies (academias) (academias): 35 / 15 / 17%

S – 28 / 12 / 16

E – 4 / 2 / 20

P – 3 / 1 / 25

Education (educación) (educação): 742 / 71 / 80%

S – 539 / 60 / 80

E – 89 / 8 / 80

P – 114 / 3 / 75

Tolerance (tolerancia) (tolerância): 72 / 24 / 27%

S – 39 / 16 / 21

E – 14 / 6 / 60

P – 19 / 2 / 50

Intolerance (intolerancia) (intolerância): 29 / 13 / 15%

S – 18 / 8 / 11

E – 6 / 3 / 30

P – 5 / 2 / 50

Reading (lectura) (leitura): 249 / 54 / 61%

S – 185 / 43 / 57 (lectura)

E – 42 / 8 / 80

P – 22 / 3 / 75

Reader (lector) (leitor): 117 / 38 / 43%

S – 99 / 32 / 43

E – 8 / 2 / 20

P – 10 / 4 / 100

Readers (lectores) (leitores): 93 / 27 / 30%

S – 79 / 24 / 32

E – 6 / 2 / 20

P – 8 / 1 / 25

Writing (escritura) (escrita): 66 / 24 / 27%

S – 25 / 14 / 19

E – 37 / 8 / 80

P – 4 / 2 / 50

Mathematics (matemática) (matemáticas): 19 / 9 / 10%

S – 6 / 5 / 7

E – 10 / 3 / 30

P – 3 / 1 / 25

Science (ciencia) (ciência): 376 / 70 / 79%

S – 299 / 60 / 80

E – 18 / 6 / 60

P – 59 / 4 / 100

Sciences (ciencias) (ciências): 185 / 52 / 58%

S – 156 / 47 / 63

E – 12 / 3 / 30

P – 17 / 2 / 50

School (escuela) (escola): 520 / 85 / 96%

S – 441 / 75 / 100

E – 54 / 7 / 70

P – 25 / 3 / 75

Schools (escuelas) (escolas): 575 / 64 / 72%

S – 503 / 55 / 73

E – 44 / 7 / 70

P – 28 / 2 / 50

Schooling (enseñanza) (educação escolar): 220 / 55 / 62%

S – 216 / 52 / 69

E – 4 / 3 / 30

P -

College (colegio) (faculdade): 388 / 50 / 56%

S – 313 / 42 / 56

E – 48 / 5 / 50

P – 27 / 3 / 75

Colleges (colegios) (faculdades): 119 / 32 / 36%

S – 106 / 25 / 33

E – 7 / 5 / 50

P – 6 / 2 / 50

Seminary (seminario) (seminário): 14 / 7 / 8%

S – 11 / 5 / 7

E – 3 / 2 / 20

P -

Seminaries (seminarios) (seminários): 15 / 9 / 10%

S – 15 / 9 / 12

E -

P -

University (universidad) (universidade): 266 / 70 / 79%

S – 178 / 60 / 80

E – 33 / 7 / 70

P – 55 / 3 / 75

Universities (universidades) (universidades): 67 / 29 / 33%

S – 45 / 24 / 32

E – 4 / 3 / 30

P – 18 / 2 / 50

Apprenticeship (aprendizaje) (aprendizagem): 19 / 9 / 10%

S – 16 / 8 / 11

E -

P – 3 / 1 / 25

Master (maestro) (mestre): 189 / 55 / 62%

S – 124 / 43 / 57

E – 56 / 9 / 90

P – 9 / 3 / 75

Masters (maestros) (mestres): 139 / 37 / 42%

S – 105 / 27 / 36

E – 22 / 7 / 70

P – 12 / 3 / 75

Mastery (maestría) (mestría): 15 / 13 / 15%

S – 12 / 10 / 13

E – 3 / 3 / 30

P -

Student (estudiante) (estudante): 44 / 23 / 26%

S – 26 / 15 / 20

E – 9 / 5 / 50

P – 9 / 3 / 75

Pupil (alumno) (aluno): 49 / 18 / 20%

S – 45 / 17 / 23

E -

P – 4 / 1 / 25

Scholars (escolares) (escolares): 21 / 10 / 11%

S – 14 / 7 / 9

E – 3 / 2 / 20

P – 4 / 1 / 25

Students (estudiantes) (estudiantes): 112 / 35 / 39%

S – 71 / 24 / 32

E – 23 / 7 / 70

P – 18 / 4 / 100

Pupils (alumnos) (alunos): 193 / 26 / 29%

S – 179 / 23 / 31

E -

P – 14 / 3 / 75

Teaching (enseñanza) (ensino, ensinamento): 271 / 59 / 66%

S – 216 / 52 / 69

E – 5 / 3 / 30

P – 50 / 4 / 100

Teacher (maestro) (mestre): 145 / 53 / 60%

S – 124 / 43 / 57

E – 12 / 7 / 70

P – 9 / 3 / 75

Teachers (maestros) (mestres): 137 / 36 / 40%

S – 105 / 27 / 36

E – 20 / 6 / 60

P – 12 / 3 / 75

Professor (profesor) (professor): 247 / 54 / 61%

S – 172 / 47 / 63

E – 18 / 3 / 30

P – 57 / 4 / 100

Professors (profesores) (professores): 109 / 33 / 37%

S – 88 / 29 / 39

E -

P - 21 / 4 / 100

GEOGRAPHY & RESOURCES (19)

Resource (recurso) (recurso): 76 / 27 / 30%

S – 61 / 25 / 33

E -

P – 15 / 2 / 50

Resources (recursos) (recursos): 301 / 54 / 61%

S – 246 / 44 / 59

E – 21 / 7 / 70

P – 34 / 3 / 75

Tree (árbol) (árvore): 161 / 49 / 55%

S – 107 / 40 / 53

E – 51 / 8 / 80

P – 3 / 1 / 25

Trees (árboles) (árvores): 441 / 74 / 83%

S – 327 / 62 / 83

E – 98 / 8 / 80

P – 16 / 4 / 100

Forest (bosque) (floresta): 124 / 43 / 48%

S – 98 / 32 / 43

E – 22 / 7 / 70

P – 4 / 4 / 100

Forests (bosques) (florestas): 288 / 54 / 61%

S – 229 / 46 / 61

E – 53 / 6 / 60

P – 6 / 2 / 50

Woods (bosques) (bosques): 254 / 55 / 62%

S – 229 / 46 / 61

E – 22 / 7 / 70

P – 3 / 2 / 50

Wilderness, jungle (selva) (floresta): 61 / 23 / 26%

S – 45 / 15 / 20

E – 12 / 4 / 40

P – 4 / 4 / 100

Wildernesses, jungles (selvas) (florestas): 48 / 24 / 27%

S – 42 / 22 / 29

E -

P – 6 / 2 / 50

Wood (madera) (madeiras): 428 / 83 / 93%

S – 358 / 74 / 99

E – 62 / 7 / 70

P – 8 / 2 / 50

Firewood (leña) (lenha): 42 / 22 / 25%

S – 32 / 20 / 27

E – 10 / 2 / 20

P -

Coal (carbón)(carvão): 188 / 44 / 49%

S – 161 / 35 / 47

E – 17 / 8 / 80

P – 10 / 1 / 25

Iron (hierro) (ferro): 602 / 63 / 71%

S – 473 / 52 / 69

E – 44 / 7 / 70

P – 85 / 4 / 100

Iron (fierro) (ferro): 207 / 25 / 28%

S – 78 / 14 / 19

E – 44 / 7 / 70

P – 85 / 4 / 100

Steel (acero) (aço): 99 / 39 / 44%

S – 83 / 32 / 43

E – 16 / 7 / 70

P -

Lake (lago) (lago): 566 / 51 / 57%

S – 418 / 42 / 56

E – 102 / 5 / 50

P – 46 / 4 / 100

Lakes (lagos) (lagos): 234 / 40 / 45%

S – 192 / 33 / 44

E – 25 / 4 / 40

P – 17 / 3 / 75

River (río) (rio): 1685 / 85 / 96%

S – 1302 / 75 / 100

E – 383 / 10 / 100

P -

Rivers (ríos) (rios): 491 / 87 / 98%

S – 388 / 75 / 100

E – 90 / 9 / 90

P – 13 / 3 / 75

STRUCTURE & ORGANIZATION (30)

Organization (organización) (organização): 245 / 52 / 58%

S – 192 / 43 / 57

E – 12 / 6 / 60

P – 41 / 3 / 75

Organizations (organizaciones) (organizações): 24 / 9 / 10%

S – 9 / 5 / 7

E – 7 / 3 / 30

P – 8 / 1 / 25

Commerce (comercio) (comércio): 763 / 83 / 93%

S – 701 / 75 / 100

E – 43 / 6 / 60

P – 19 / 2 / 50

Industry (indústria) (indústria): 466 / 83 / 93%

S – 388 / 73 / 97

E – 25 / 6 / 60

P – 53 / 4 / 100

Industries (indústrias) (indústrias): 145 / 37 / 42%

S – 116 / 34 / 45

E – 3 / 2 / 20

P – 26 / 1 / 25

Factory (fábrica) (fábrica): 240 / 66 / 74%

S – 216 / 56 / 75

E – 10 / 6 / 60

P – 14 / 4 / 100

Factories (fábricas) (fábricas): 260 / 55 / 62%

S – 210 / 46 / 61

E – 30 / 5 / 50

P – 20 / 4 / 100

Telegraph (telégrafo) (telégrafo): 102 / 39 / 44%

S – 86 / 34 / 45

E – 8 / 3 / 30

P – 8 / 2 / 50

Telegraphs (telégrafos) (telégrafos): 33 / 18 / 20%

S – 33 / 18 / 24

E -

P -

Telegram (telegrama) (telegrama): 44 / 9 / 10%

S – 28 / 8 / 11

E -

P – 16 / 1 / 25

Telegrams (telegramas) (telegramas): 30 / 13 / 15%

S – 20 / 11 / 15

E – 3 / 1 / 10

P – 7 / 1 / 25

Transportation (transporte) (transporte): 86 / 31 / 35%

S – 65 / 24 / 32

E – 12 / 5 / 50

P – 9 / 2 / 50

Transports (transportes) (transportes): 37 / 15 / 17%

S – 30 / 10 / 13

E – 3 / 3 / 30

P – 4 / 2 / 50

Road (camino) (caminho): 806 / 88 / 99%

S – 668 / 75 / 100

E – 97 / 9 / 90

P – 41 / 4 / 100

Roads (caminos) (caminhos): 243 / 54 / 61%

S – 193 / 44 / 59

E – 38 / 8 / 80

P – 12 / 2 / 50

Highway (carretera) (estrada): 52 / 9 / 10%

S – 10 / 4 / 5

E – 3 / 1 / 10

P – 39 / 4 / 100

Highways (carreteras) (estradas): 20 / 6 / 7%

S – 6 / 3 / 4

E -

P – 14 / 3 / 75

Bridge (puente) (ponte): 341 / 61 / 69%

S – 293 / 51 / 68

E – 34 / 7 / 70

P – 14 / 3 / 75

Bridges (puentes) (pontes): 140 / 40 / 45%

S – 131 / 34 / 45

E – 5 / 3 / 30

P – 4 / 3 / 75

Canal (canal) (canal): 416 / 56 / 63%

S – 345 / 46 / 61

E – 44 / 6 / 60

P – 27 / 4 / 100

Canals (canales) (canais): 147 / 43 / 48%

S – 129 / 39 / 52

E – 15 / 3 / 30

P – 3 / 1 / 25

Aqueduct (acueducto) (aqueduto): 44 / 17 / 19%

S – 40 / 16 / 21

E -

P – 4 / 1 / 25

Aqueducts (acueductos) (aquedutos): 22 / 14 / 16%

S – 22 / 14 / 19

E -

P -

Stagecoach (la diligencia) (carruagem): 94 / 30 / 34%

S – 67 / 23 / 31

E – 16 / 3 / 30

P – 11 / 4 / 100

Steamship (vapor) (vapor): 924 / 82 / 92%

S – 834 / 75 / 100

E – 16 / 3 / 30

P – 74 / 4 / 100

Steamships (vapores) (vapores): 448 / 74 / 83%

S – 426 / 68 / 91

E – 4 / 2 / 20

P – 18 / 4 / 100

Steamboat (barco de vapor) (barco a vapor): 174 / 53 / 60%

S – 143 / 28 / 37

E – 22 / 2 / 20

P – 9 / 3 / 75

Steamboats (barcos de vapor) (barcos a vapor): 102 / 30 / 34%

S – 77 / 25 / 33

E – 19 / 3 / 30

P – 6 / 2 / 50

Railroad (ferrocarril) (~~ferrovia, ferroviária~~): 598 / 82 / 92%

S – 559 / 75 / 100

E – 39 / 7 / 70

P –

Railroads (ferrocarriles) (~~ferrovias, ferroviárias~~): 384 / 81 / 91%

S – 363 / 75 / 100

E – 21 / 6 / 60

P –

COMMERCE & INDUSTRY (47)

Commerce (comercio) (comércio): 763 / 83 / 93%

S – 701 / 75 / 100

E – 43 / 6 / 60

P – 19 / 2 / 50

Economy (economía) (economia): 122 / 43 / 48%

S – 98 / 37 / 49

E – 8 / 5 / 50

P – 16 / 1 / 25

Economics (economía) (economia): 117 / 40 / 45%

S – 98 / 37 / 49

E – 3 / 2 / 20

P – 16 / 1 / 25

Customs (aduana) (alfândega): 178 / 45 / 51%

S – 103 / 33 / 44

E – 67 / 9 / 90

P – 8 / 3 / 75

Business (negocio) (negócio): 261 / 64 / 72%

S – 160 / 52 / 69

E – 79 / 9 / 90

P – 22 / 3 / 75

Businesses (negocios) (negócios): 318 / 67 / 75%

S – 285 / 64 / 85

E –

P – 33 / 3 / 75

Enterprise (empresa) (empresa): 260 / 57 / 64%

S – 240 / 49 / 65

E – 13 / 5 / 50

P – 7 / 3 / 75

Enterprises (empresas) (empresas): 155 / 47 / 53%

S – 143 / 41 / 55

E – 5 / 4 / 40

P – 7 / 2 / 50

Businessman (empresario) (empresário): 30 / 16 / 18%

S – 16 / 13 / 17

E – 11 / 2 / 20

P – 3 / 1 / 25

Businessmen (empresarios) (empresários): 45 / 18 / 20%

S – 37 / 15 / 20

E – 8 / 3 / 30

P –

Bank (banco) (banco): 466 / 51 / 57%

S – 342 / 42 / 56

E – 118 / 6 / 60

P – 6 / 3 / 75

Banks (bancos) (bancos): 474 / 57 / 64%

S – 364 / 46 / 61

E – 95 / 9 / 90

P – 15 / 2 / 50

Banker (banquero) (banqueiro): 84 / 23 / 26%

S – 81 / 21 / 28

E – 3 / 2 / 20

P –

Bankers (banqueros) (banqueiros): 45 / 17 / 19%

S – 36 / 13 / 17

E – 5 / 2 / 20

P – 4 / 2 / 50

Banking (banca) (banca): 114 / 7 / 8%

S – 110 / 6 / 8

E – 4 / 1 / 10

P –

Bankruptcy (quiebra) (falência, bancarrota): 30 / 18 / 20%

S – 26 / 15 / 20 *E* – 4 / 3 / 30 **P -**

Bankruptcy (bancarrota) (falência, bancarrota): 18 / 11 / 12%

S – 14 / 8 / 10 *E* – 4 / 3 / 40 **P -**

Capital (capital) (capital): 855 / 89 / 100%

S – 675 / 75 / 100 *E* – 85 / 10 / 100 *P* – 95 / 4 / 100

Capitalists (capitalistas) (capitalistas): 48 / 20 / 22%

S – 42 / 18 / 24 **E -** *P* – 6 / 2 / 50

Investment (inversión) (investimento): 22 / 14 / 16%

S – 15 / 10 / 13 *E* – 7 / 4 / 40 **P -**

Work (trabajo) (trabalho): 1262 / 88 / 99%

S – 842 / 75 / 100 *E* – 257 / 9 / 90 *P* – 163 / 4 / 100

Labor (labor) (labor): 100 / 35 / 39%

S – 69 / 24 / 32 *E* – 23 / 9 / 90 *P* – 8 / 2 / 50

Job (obra) (obra): 919 / 84 / 94%

S – 813 / 75 / 100 *E* – 21 / 5 / 50 *P* – 85 / 4 / 100

Working (trabajos) (trabalhos): 382 / 61 / 69%

S – 282 / 51 / 68 *E* – 54 / 6 / 60 *P* – 46 / 4 / 100

Labors (labores) (fadigas): 42 / 24 / 27%

S – 29 / 19 / 25 *E* – 10 / 4 / 40 *P* – 3 / 1 / 25

Jobs (obras) (obras): 518 / 70 / 79%

S – 459 / 62 / 83 *E* – 11 / 4 / 40 *P* – 48 / 4 / 100

Worker (trabajador) (trabalhador): 49 / 22 / 25%

S – 28 / 14 / 19

E – 11 / 5 / 50

P – 10 / 3 / 75

Laborer (obrero) (operário): 103 / 36 / 40%

S – 93 / 33 / 44

E – 6 / 2 / 20

P – 4 / 1 / 25

Workman / Day Jobber (jornalero) (trabalhador): 18 / 8 / 9%

S – 4 / 3 / 4

E – 4 / 2 / 20

P – 10 / 3 / 75

Workers (trabajadores) (trabalhadores): 157 / 37 / 42%

S – 84 / 29 / 39

E – 51 / 6 / 60

P – 22 / 2 / 50

Laborers (obreros) (operários): 180 / 45 / 51%

S – 136 / 35 / 47

E – 27 / 6 / 60

P – 17 / 4 / 100

Workmen / Day Jobbers (jornaleros) (trabalhadores): 43 / 13 / 15%

S – 11 / 6 / 8

E – 10 / 5 / 50

P – 22 / 2 / 50

Labor (trabajo) (trabalho): 1262 / 88 / 99%

S – 842 / 75 / 100

E – 257 / 9 / 90

P – 163 / 4 / 100

Work (obra) (obra): 1155 / 88 / 99%

S – 813 / 75 / 100

E – 257 / 9 / 90

P – 85 / 4 / 100

Worker (trabajador) (trabalhador): 49 / 22 / 25%

S – 28 / 14 / 19

E – 11 / 5 / 50

P – 10 / 3 / 75

Workers (trabajadores) (trabalhadores): 157 / 37 / 42%

S – 84 / 29 / 39

E – 51 / 6 / 60

P – 22 / 2 / 50

Worker (obrero) (operário): 108 / 39 / 44%

S – 93 / 33 / 44

E – 11 / 5 / 50

P – 4 / 1 / 25

Workers (obreros) (operários): 204 / 45 / 51%

S – 136 / 35 / 47

E – 51 / 6 / 60

P – 17 / 4 / 100

Machine (máquina) (máquina): 285 / 85 / 96%

S – 231 / 75 / 100

E – 21 / 6 / 60

P – 33 / 4 / 100

Machines (máquinas) (máquinas): 239 / 64 / 72%

S – 209 / 54 / 72

E – 11 / 6 / 60

P – 19 / 4 / 100

Machinery (maquinaria) (maquinaria): 98 / 35 / 39%

S – 89 / 32 / 43

E – 9 / 3 / 30

P -

Machinist (maquinista) (maquinista): 13 / 8 / 9%

S – 10 / 7 / 9

E -

P – 3 / 1 / 25

Mechanism (mecanismo) (mecanismo): 52 / 21 / 24%

S – 49 / 20 / 27

E -

P – 3 / 1 / 25

Mechanisms (mecanismos) (mecanismos): 13 / 10 / 11%

S – 13 / 10 / 13

E -

P -

Mechanics (mecánicos) (mecânicos): 67 / 32 / 36%

S – 53 / 25 / 33

E – 7 / 5 / 50

P – 7 / 2 / 50

Engineer (ingeniero) (engenheiro): 82 / 25 / 28%

S – 68 / 19 / 25

E – 9 / 4 / 40

P – 5 / 2 / 50

Engineering (ingeniería) (engenharia): 32 / 25 / 28%

S – 19 / 18 / 11

E – 4 / 3 / 30

P – 9 / 4 / 100

AGRICULTURE (49)

Agriculture (agricultura) (agricultura): 245 / 46 / 52%

S – 208 / 38 / 51

E – 22 / 5 / 50

P – 15 / 3 / 75

Acre (acre) (æere): 41 / 22 / 25%

S – 28 / 18 / 24

E – 13 / 4 / 40

P –

Acres (acres) (æeres): 107 / 26 / 29%

S – 99 / 22 / 29

E – 8 / 4 / 40

P –

Land (tierra) (terra): 1579 / 89 / 100%

S – 1197 / 75 / 100

E – 242 / 10 / 100

P – 140 / 4 / 100

Lands (tierras) (terras): 418 / 55 / 62%

S – 295 / 41 / 55

E – 90 / 10 / 100

P – 33 / 4 / 100

Terrain (terreno) (terreno): 360 / 65 / 73%

S – 309 / 54 / 72

E – 18 / 7 / 70

P – 33 / 4 / 100

Terrains (terrenos) (terrenos): 123 / 41 / 46%

S – 116 / 39 / 52

E –

P – 7 / 2 / 50

Landowner (hacendado/terratiente) (proprietário de terras): 22 / 11 / 12%

S – 10 / 5 / 7

E – 6 / 4 / 40

P – 6 / 2 / 50

Landowners (hacendados/terratientes) (proprietaries de terra): 29 / 13 / 15%

S – 11 / 7 / 9

E – 6 / 5 / 50

P – 12 / 1 / 25

Farm (granja/hacienda) (fazenda, quinta): 102 / 39 / 44%

S – 85 / 31 / 41

E – 13 / 6 / 60

P – 4 / 2 / 50

Farms (granjas/haciendas) (fazendas, quintas): 63 / 31 / 35%

S – 56 / 26 / 35

E – 7 / 5 / 50

P –

Farmer (agricultor) (agricultor, fazendeiro): 35 / 21 / 24%

S – 20 / 14 / 19

E – 12 / 6 / 60

P – 3 / 1 / 25

Farmers (agricultores) (agricultores): 50 / 20 / 22%

S – 30 / 12 / 16

E – 13 / 6 / 60

P – 7 / 2 / 50

Farming (agricultura) (agricultura): 226 / 43 / 48%

S – 208 / 38 / 51

E – 3 / 2 / 20

P – 15 / 3 / 75

Hog (cerdo) (puereco, suíno): 22 / 11 / 12%

S – 22 / 11 / 15

E –

P –

Hogs (cerdos) (puerecos, suínos): 42 / 18 / 20%

S – 38 / 16 / 21

E – 4 / 2 / 20

P –

Pig (puerco) (puerecos, suínos): 31 / 12 / 14%

S – 27 / 9 / 12

E – 4 / 3 / 30

P –

Pigs (puercos) (puerecos, suínos): 11 / 9 / 10%

S – 5 / 6 / 8

E – 6 / 3 / 30

P –

Sheep (oveja) (ovelha, carneiro): 18 / 7 / 8%

S – 7 / 2 / 3

E – 11 / 5 / 50

P –

Sheep (ovejas) (ovelha, carneiro): 44 / 16 / 18%

S – 33 / 11 / 15

E – 11 / 5 / 50

P –

Cow (vaca) (vaca): 58 / 24 / 27%

S – 52 / 19 / 25

E – 6 / 5 / 50

P –

Cows (vacas) (~~vaeas~~): 73 / 23 / 26%

S – 61 / 18 / 24

E – 12 / 5 / 50

P -

Cattle (ganado) (gado): 174 / 48 / 54%

S – 150 / 39 / 52

E – 16 / 5 / 50

P – 8 / 4 / 100

Ranch (estancia) (fazenda): 37 / 21 / 24%

S – 28 / 16 / 21

E – 5 / 3 / 30

P - 4 / 2 / 50

Ranch (rancho) (~~ranchos~~): 21 / 10 / 11%

S – 16 / 7 / 9

E – 5 / 3 / 30

P -

Ranches (estancias) (~~fazendas, ranchos~~): 14 / 12 / 14%

S – 14 / 12 / 16

E -

P -

Cowboy (vaquero) (~~vaqueiro~~): 12 / 10 / 11%

S – 9 / 8 / 11

E – 3 / 2 / 20

P -

Cowboys (vaqueros) (~~vaqueiros~~): 15 / 7 / 8%

S – 8 / 6 / 8

E – 7 / 1 / 10

P -

Horse (caballo) (~~cavalho~~): 277 / 56 / 63%

S – 183 / 46 / 61

E – 94 / 10 / 100

P -

Horses (caballos) (~~cavalhos~~): 355 / 54 / 61%

S – 236 / 46 / 61

E – 119 / 8 / 80

P -

Horseman (caballero) (cavalheiro): 250 / 60 / 67%

S – 238 / 58 / 77

E – 3 / 2 / 20

P – 9 / 3 / 75

Plow (arado) (~~arado, charrua~~): 46 / 17 / 19%

S – 41 / 13 / 17

E – 5 / 4 / 40

P -

Plows (arados) (arados, charruas): 17 / 9 / 10%

S – 14 / 6 / 8

E – 3 / 3 / 30

P -

Harvest (cosecha) (colheita, safra): 134 / 39 / 44%

S – 121 / 35 / 47

E – 6 / 2 / 20

P – 7 / 2 / 50

Plant (planta) (vegetal): 78 / 37 / 42%

S – 66 / 31 / 41

E – 12 / 6 / 60

P -

Plants (plantas) (vegetales): 123 / 43 / 48%

S – 110 / 35 / 47

E – 13 / 8 / 80

P -

Plantation (plantación) (fazenda): 30 / 15 / 17%

S – 14 / 7 / 9

E – 12 / 6 / 60

P – 4 / 2 / 50

Plantations (plantaciones) (plantações): 51 / 23 / 26%

S – 36 / 17 / 23

E – 6 / 5 / 50

P – 9 / 1 / 25

Grain (grano) (grão): 88 / 35 / 39%

S – 53 / 25 / 33

E – 10 / 6 / 60

P – 25 / 4 / 100

Grains (granos) (cereais): 71 / 29 / 33%

S – 56 / 23 / 31

E – 6 / 4 / 40

P – 9 / 2 / 50

Cereal (cereal) (grão): 42 / 9 / 10%

S – 12 / 4 / 5

E – 5 / 1 / 10

P – 25 / 4 / 100

Cereals (cereales) (cereais): 74 / 24 / 27%

S – 65 / 22 / 29

E -

P – 9 / 2 / 50

Wheat (trigo) (trigo): 208 / 34 / 38%

S – 157 / 23 / 30

E – 39 / 9 / 90

P – 12 / 2 / 50

Corn (maíz) (milho): 159 / 37 / 42%

S – 132 / 30 / 40

E – 20 / 5 / 50

P – 7 / 2 / 50

Potatoes (papas) (batata): 79 / 26 / 29%

S – 64 / 21 / 28

E – 12 / 4 / 40

P – 3 / 1 / 25

Cotton (algodón) (algodão): 227 / 48 / 54%

S – 154 / 36 / 48

E – 43 / 8 / 80

P – 30 / 4 / 100

Sugar (azúcar) (açúcar): 195 / 41 / 46%

S – 135 / 32 / 43

E – 28 / 7 / 70

P – 32 / 2 / 50

Rice (arroz) (arroz): 58 / 27 / 30%

S – 36 / 19 / 25

E – 15 / 6 / 60

P – 7 / 2 / 50

Tobacco (tabaco) (tabaco): 167 / 45 / 51%

S – 130 / 34 / 55

E – 26 / 8 / 80

P – 11 / 3 / 75

RACE & SLAVERY (35)

Male slave (esclavo) (escravo): 111 / 31 / 35%

S – 41 / 19 / 25

E – 55 / 9 / 90

P – 15 / 3 / 75

Female slave (esclava) (escrava): 20 / 13 / 15%

S – 16 / 11 / 15

E -

P – 4 / 2 / 50

Slaves (esclavos) (escravos): 297 / 49 / 55%

S – 187 / 37 / 49

E – 75 / 9 / 90

P – 35 / 3 / 75

Slavery (esclavitud) (escravidão/escravatura): 350 / 49 / 55%

S – 203 / 38 / 51

E – 107 / 7 / 70

P – 40 / 4 / 100

Race (raza) (raça): 808 / 85 / 96%

S – 601 / 75 / 100 *E* – 88 / 9 / 90 *P* – 119 / 1 / 25

Races (razas) (raças): 266 / 42 / 47%

S – 201 / 36 / 48 *E* – 27 / 5 / 50 *P* – 38 / 1 / 25

Negro Man (Negro) (Negro): 357 / 60 / 67%

S – 186 / 49 / 65 *E* – 96 / 8 / 80 *P* – 75 / 3 / 75

Negro Woman / Negress (Negra) (Negra): 147 / 40 / 45%

S – 121 / 34 / 45 *E* – 7 / 4 / 40 *P* – 19 / 2 / 50

Negro Women / Negresses (Negras) (Negras): 35 / 19 / 21%

S – 31 / 17 / 23 **E -** *P* – 4 / 2 / 50

Negroes (Negros) (Negros): 391 / 61 / 69%

S – 243 / 47 / 63 *E* – 74 / 10 / 100 *P* – 74 / 4 / 100

Black Man (Negro) (Preto): 311 / 60 / 67%

S – 186 / 49 / 65 *E* – 120 / 8 / 80 *P* – 5 / 3 / 75

Black People (Negros) (Pretos): 269 / 54 / 61%

S – 243 / 47 / 63 *E* – 15 / 5 / 50 *P* – 11 / 2 / 50

White Man (Blanco) (Branco): 659 / 73 / 82%

S – 400 / 60 / 80 *E* – 221 / 9 / 90 *P* – 38 / 4 / 100

White Woman (Blanca) (Branca): 478 / 67 / 75%

S – 214 / 54 / 72 *E* – 221 / 9 / 90 *P* – 43 / 4 / 100

White Women (Blancas) (Brancas): 308 / 42 / 47%

S – 79 / 30 / 40 *E* – 221 / 9 / 90 *P* – 8 / 3 / 75

Whites (Blancos) (Branços): 226 / 46 / 52%

S – 161 / 38 / 51

E – 12 / 4 / 40

P – 53 / 4 / 100

Mastery (dominio) (dominio): 123 / 40 / 45%

S – 97 / 35 / 47

E – 3 / 3 / 30

P – 23 / 2 / 50

Horsewhip (látigo) (~~látigo, chicote~~): 26 / 12 / 14%

S – 12 / 8 / 11

E – 14 / 4 / 40

P –

Whipping (latigos/latigazo) (~~chicote, açoite, chicotada~~): 17 / 11 / 12%

S – 12 / 8 / 11

E – 5 / 3 / 30

P –

Lashes (látigos) (~~elios, chicotadas~~): 10 / 8 / 9%

S – 4 / 4 / 5

E – 6 / 4 / 40

P –

Scourge / Cat-o'-Nine Tails (azote) (~~açoite~~): 12 / 9 / 10%

S – 7 / 5 / 7 (azotes)

E – 5 / 4 / 40

P –

Scourges (azotes) (~~flagelos~~): 12 / 9 / 10%

S – 7 / 5 / 7

E – 5 / 4 / 40

P –

Punishment (castigo) (castigo): 70 / 31 / 35%

S – 55 / 25 / 33

E – 11 / 5 / 50

P – 4 / 1 / 25

Punishments (castigos) (penas): 34 / 17 / 19%

S – 22 / 11 / 15

E – 3 / 2 / 20

P – 9 / 4 / 100

Penalty (pena) (pena): 171 / 55 / 62%

S – 142 / 48 / 64

E – 10 / 3 / 30

P – 19 / 4 / 100

Penalties (penas) (penas): 71 / 35 / 39%

S – 62 / 31 / 41

E –

P – 9 / 4 / 100

Lynchings (linchamientos) (linchamentos): 8 / 3 / 3%

S – 3 / 2 / 3

E -

P – 5 / 1 / 25

Indian (indio) (~~indio~~): 93 / 36 / 40%

S – 11 / 26 / 35

E – 82 / 10 / 100

P -

Indians (indios) (índios): 390 / 56 / 63%

S – 235 / 42 / 56

E – 138 / 10 / 100

P – 17 / 4 / 100

Indigenous singular (indígena) (indígena): 47 / 17 / 19%

S – 35 / 14 / 19

E -

P – 12 / 3 / 75

Indigenous plural (indígenas) (indígenas): 33 / 20 / 22%

S – 25 / 18 / 24

E -

P – 8 / 2 / 50

Chinese People (Chinos) (~~Chinês~~): 96 / 28 / 32%

S – 80 / 24 / 32

E – 16 / 4 / 40

P -

Chinese Man (Chino) (~~Chinês~~): 66 / 24 / 27%

S – 63 / 22 / 29

E – 3 / 2 / 20

P -

Mexican (Mexicano) (Mexicano): 237 / 47 / 53%

S – 140 / 36 / 48

E – 93 / 9 / 90

P – 4 / 2 / 50

Mexicans (Mexicanos) (~~Mexicanos~~): 110 / 19 / 21%

S – 90 / 15 / 20

E – 20 / 4 / 40

P -

MISCELLANY (30)

Love (amor) (amor): 530 / 75 / 84%

S – 400 / 61 / 81

E – 82 / 10 / 100

P – 48 / 4 / 100

Loves (amores) (amores): 33 / 21 / 24%

S – 33 / 21 / 28

E -

P -

Lover (amante) (amante): 33 / 23 / 26%

S – 26 / 18 / 24

E – 7 / 5 / 50

P -

Lovers (amantes) (amantes): 28 / 22 / 25%

S – 22 / 17 / 23

E – 6 / 5 / 50

P -

Peace (paz) (paz): 566 / 69 / 78%

S – 423 / 57 / 76

E – 93 / 9 / 90

P – 50 / 3 / 75

Serenity (serenidad) (serenidade): 35 / 22 / 25%

S – 23 / 16 / 21

E – 6 / 4 / 40

P – 6 / 2 / 50

Tranquility (tranquilidad) (tranquilidade): 75 / 33 / 37%

S – 61 / 26 / 35

E – 7 / 4 / 40

P – 7 / 3 / 75

North American (Norteamericano) (Norte-Americano): 113 / 33 / 37%

S – 101 / 31 / 41

E -

P – 12 / 2 / 50

North Americans (Norteamericanos) (Norte-Americanos): 99 / 36 / 40%

S – 94 / 35 / 47

E -

P – 5 / 1 / 25

North American Woman (Norte-Americana) (Norte-Americana): 102 / 33 / 37%

S – 87 / 30 / 40

E -

P – 15 / 3 / 75

North American Women (Norte-Americanas) (Norte-Americanas): 29 / 16 / 18%

S – 29 / 16 / 21

E -

P -

Hispanic American (Hispano-Americano): 15 / 9 / 10%

S – 15 / 9 / 12

E -

P -

Hispanic Americans (Hispano-Americanos): 31 / 11 / 12%

S – 31 / 11 / 15 **E -** **P -**

Hispanic American Woman (Hispano-Americana): 15 / 7 / 8%

S – 15 / 7 / 9 **E -** **P -**

Hispanic American Women (Hispano-Americanas): 21 / 10 / 11%

S – 21 / 10 / 13 **E -** **P -**

South American (Sudamericano): 23 / 13 / 15%

S – 23 / 13 / 17 **E -** **P -**

South Americans (Sudamericanos): 15 / 8 / 9%

S – 15 / 8 / 11 **E -** **P -**

South American Woman (Sudamericana): 17 / 13 / 15%

S – 17 / 13 / 17 **E -** **P -**

South American Women (Sudamericanas): 15 / 8 / 9%

S – 15 / 8 / 11 **E -** **P -**

Latin Man (Latino): 26 / 18 / 20%

S – 26 / 18 / 24 **E -** **P -**

Latin Men / Persons (Latinos): 33 / 19 / 21%

S – 33 / 19 / 25 **E -** **P -**

Latin Woman (Latina): 108 / 28 / 32%

S – 108 / 28 / 37 **E -** **P -**

Latin Women (Latinas): 23 / 12 / 14%

S – 23 / 12 / 16 **E -** **P -**

Brazilian Man (Brasileño/Brasileiro) (Brasileiro): 66 / 9 / 10%

S – 7 / 5 / 7

E -

P – 59 / 4 / 100

Brazilian Men (Brasileños) (Brasileiros): 26 / 7 / 8%

S – 3 / 3 / 4

E -

P – 23 / 4 / 100

Brazilian Woman (Brasilera) (Brasileira): 49 / 7 / 8%

S – 5 / 3 / 4

E -

P – 53 / 4 / 100

Yankee (Yanqui / Yankee / Ianque): 325 / 79 / 89%

S – 296 / 52 / 69 (*yanqui*) *E* – 7 / 5 / 50

P – 22 / 4 / 100

Yankees (Yanquis / Yankees / Ianques): 198 / 46 / 52%

S – 183 / 40 / 53 (*yanquis*) *E* – 5 / 2 / 20

P – 10 / 4 / 100

European (Europeo) (Europeu): 200 / 47 / 53%

S – 147 / 37 / 49

E – 36 / 9 / 90

P – 17 / 1 / 25

Europeans (Europeos) (Europeus): 172 / 54 / 61%

S – 142 / 48 / 64

E – 5 / 4 / 40

P – 25 / 2 / 50

YA BASTA

So ends what seems to me the most immediately efficacious presentation of my findings. Of course, an almost endless array of possibly useful comparisons and contrasts could be drawn from the data; but to do so would entail investments in time and energy not currently available to me. Nonetheless, closer study of the data for individual travelers suggests that they might effectively be compared on subjects of mutual interest, especially when the writers represent different eras and/or geographic origins.

For example, one might compare and contrast the words used by “P” (identified only as “A Creole of Saint-Domingue”), who fought to defend his own patrimony and other Haitian plantations from rebellious slaves, to those of the Brazilian abolitionist Joaquim Nabuco, almost a century later. “P,” writing of his experiences in 1793-94, ardently hopes to secure and maintain both his plantation and his slaves. Nabuco, who had already freed his own slaves prior to the emancipating “Golden Law” of 1888, envisions a much more egalitarian future.

Both texts are comprised of approximately the same number of nouns: “P” 106; Nabuco 112. Both “P” and Nabuco are relatively young men during the times they describe. “P” is in his late ‘teens and early twenties; Nabuco, from twenty-seven to twenty-eight. Both are well born and well traveled. Both have spent time and studied in Europe and/or England. Nabuco’s concerns, however, are those of a serious man, while the dashing, young “P,” when not directly engaged in defending his own and his family’s economic interests, seems more concerned with winning the favor of the opposite sex. No doubt, the dichotomy stems at least in part from the fact that Nabuco is reflecting on his youth from a distance of decades, while the passionate “P” writes contemporaneously of the events he describes.

Since both men are extremely concerned with the issue of “Race & Slavery,” we might expect to find a considerable number of the same words mentioned in both texts. In fact, the two men employ relatively few words in common. For example, in “P’s” text, along with “dancing,” “pleasures,” “rapture,” “mistress,” and “kisses,” we find the following: victims, suffering, misery, despair, fatigue, misfortune, refugees, debris, hunger, murder, mulattoes, Africans, massacre, war. Nabuco, however, is more likely to use words such as: equality, struggle, freedom, race, pride, abolition, ideal, indemnification, responsibility, societies, tradition, conviction, inspiration, intervention.

Only five nouns appear in both texts. One of them is “fate.” It appears four times in Nabuco’s text; six times in that of “P.” Another is “country.” In “P,” 36 times; in Nabuco, 30. Alas, “country” can imply a territory with a certain government and people; or it can just as easily bring to mind a pleasant, bucolic stroll. Nabuco uses the ubiquitous “American” eighty-two times; “P,” only eight. “United States” appears a mere five times in “P’s” text; in Nabuco’s, eighty-four. Of course, when “P” was writing, the United States had officially existed for a scant five years. Similarly, “P,” though his family owned a plantation on the island of Saint-Domingue, considered himself to be French, not American. The word “reception” appears four times in each text. Yet, how exactly is the word employed? Does the writer suggest a festive gathering or the critical appraisal of a new proposal or a recent work of art.

As one can readily imagine, this sort of examination could go on for a very long time. Instead, in appendices, I offer some further ways to consider these data. Appendix C, presents a listing of all 18,940 nouns extrapolated from all eighty-eight texts. It shows the number of times that a given idea (expressed as a noun) appears in Spanish, English, or Portuguese texts, respectively. Appendix B, presents a list of the salient nouns used by each of the seventy-six

individual travelers. This listing is also separated by language, as well as by traveler. All can be accessed in exhaustive detail by referring to the usual procedures of the Excel format.

¹ William of Ockham (1287-1347) was an English Franciscan friar, a leading philosopher and theologian of his day. Perhaps his major contribution to modern science was his work in the field of efficient reasoning and the principle of parsimony in explanation and theory building. This problem-solving principle came to be known as “Occam’s [sic] Razor.” The principle states that one should always choose the answer that explains a phenomenon in terms of the fewest possible causes, factors, or variables. In other words, when choosing among competing hypotheses, choose the simplest, the one making the fewest assumptions. In the absence of certainty, the fewer assumptions made the better. To reach the fewest possible assumptions, Occam’s Razor slices away all that are not essential to reaching a potential solution to the problem at hand.

² For a further explanation of this process, see Chapter One.

³ Andrew Marvell (1621-1678), “To His Coy Mistress,” Arthur Quiller-Couch, ed. *The Oxford Book of English Verse: 1250–1900* (Oxford: Oxford University Press, 1919).

CHAPTER NINE

CONCLUSION:

What to Make of It?

METHODOLOGY

I would argue that this method could best be applied by an individual scholar only to a relatively limited number of texts. Assuming that most such texts are book-length and that many of them are quite old, as is the case with the present study, I suggest a limit of no more than forty texts. If to answer the question at hand requires that a greater number of texts be examined, I suggest that a team of scholars attend to the task in concert. Again, if more than forty texts must be examined, another useful approach would be to specify and limit the questions to be addressed. Ideally, whatever the number of texts examined, as many as possible should be acquired in their latest editions. This would greatly expedite the procedure, allowing for clearer photocopying and scanning of the texts, the more readily to extract the writers' meanings. Finally, though not essential, it would be best to acquire all texts in the same language.

SUBSTANCE

I was unable to answer many of the questions initially proposed at the beginning of this study. To analyze it as originally envisioned would have required at least twice the time and space so far committed, time and space already far in excess of that committed to the usual dissertation. Moreover, to do so would have required me to eliminate many of the chapters that provide context for the present enquiry. Without such context, in my view, there is little to be gained

from such an exercise. Unless we know something – in fact, a great deal – about the historical eras in question, we can learn little of substance from the data collected. At least, we can learn little of historical value. Context is crucial.

Within the time frame of 1783-1900, I suggest the following eras for further, more precise examination of the data that I here present: (1) the late vice-regal era (1783-1808); (2) the early republican era of Latin American independence (1808-1830); (3) the era of the *caudillos* (1830-1860); (4) the era of national consolidation (1860-1895); and (5) the era of the Spanish-Cuban-American War (1895-1900).

These eras correspond to times during which leading Latin Americans seem to have viewed the United States with distinct, clearly discernible perceptions. These attitudes largely respond not only to events in or actions taken by the United States, but also to events occurring within Latin America – the wars of independence, the time of the *caudillos*, the era of positivist philosophy and incipient modernity. Even seemingly unrelated events occurring elsewhere might have a significant impact. For example, both Anglo-America and Latin America felt the impact of the European revolutions of 1848.

It seems likely that, the longer time between such eras, the more likely we are to discern substantial differences among the various concerns expressed, ideas examined, and values held as these are reflected in the texts. For example, in the dichotomy perceived between the slave-owner “P” in the 1790s and the abolitionist Nabuco almost a century later, we expect to find differences that roughly parallel the distinct experiences of their times and lives.

In fact, in the case of “P” and Nabuco, the differences are so great that the two employ in common no more than a paltry six words. Even within so small a sample, some of those words are open to differing interpretations. Indeed, the “P”/Nabuco comparison is the more striking for

its almost complete *absence* of commonly held beliefs, ideas, or ideals. This may be due to the difference in age between the writers, their distinctly different natures, or the very different eras in which they lived. Indeed, it may prove more valuable to compare the views of travelers whose experiences, whether distinct from or similar to one another, occur within eras more closely aligned.

If the current work can be said to make a worthy contribution to the field of Latin American history, such a contribution seems most likely to be found in its having extrapolated useful data from the texts and provided a methodological framework for further study by other scholars. At the same time, I hope that the historical context I have presented will prove useful to colleagues. I hold the same hope with regard to the extensive biographical information provided in Appendix A. Finally, Appendix D, a list of travelers not included in the current sample, offers an excellent starting place for other scholars to begin to modify my work to their own ends.

* * *

APPENDIX A

TRAVELERS' BIOGRAPHIES

These brief biographies are derived from a variety of Spanish- or Portuguese-language sources, specified in the “Biographical Sources” section below. All translations are my own.

Occasionally, an English-language source was also consulted. In all cases, the sources were combined, rearranged, compressed, expanded, paraphrased, and/or in very large measure rewritten, the better to provide biographical information more likely to be of interest to the present reader or to emphasize that which I considered particularly significant in the life or work of the traveler.

The travelers are listed here in alphabetical order. With very rare exception, each traveler is first identified with his or her complete, formal name, beginning with the entire surname. In Spanish, the complete, formal surname is comprised of both the father's family name and the mother's family name. However, in less formal, everyday usage, this complete, formal name is seldom used.

Thus, according to the general rule, the 1982 Nobel Laureate in Literature is formally identified as GABRIEL GARCÍA MÁRQUEZ. His given name was GABRIEL; his father's family name was GARCÍA; his mother's family name was MÁRQUEZ.

In a less formal, everyday mode, it would be correct to identify him as GABRIEL GARCÍA or simply GARCÍA, but never as GABRIEL MÁRQUEZ or simply MÁRQUEZ, as so many Anglo-Americans erroneously do. The writer's colleagues might well refer to him as GARCÍA. His friends would most likely call him GABRIEL or use the endearing nickname “GABO.”

In actuality, most Latin Americans referred to the laureate as GARCÍA MÁRQUEZ, employing his complete, formal surname. This was so for at least three reasons: first, his global celebrity; second, a desire to honor the man; third, the fact that his primary surname, GARCÍA, is a very common name (nor is “Gabriel” especially rare). Thus, one may need to further distinguish the writer from some other Gabriel García – a priest, perhaps, or a taxi driver. This latter reason holds true with most other common surnames. For example, one of our travelers, also a well-known writer, as it happens, was named Antonio Pérez Bonalde. In the body of his biography, he is referred to as Pérez Bonalde, since men named Pérez, even Antonio Pérez, were likely to abound.

In Brazilian Portuguese, the rule for surnames seems to be that most rules exist to be broken; so anything goes. This goes a long way towards explaining why everyone loves Brazilians so much. However, in Spanish, a rule is a rule.

The country to which each traveler pertained is specified on the first line of each entry, along with his or her complete, formal identification and dates of birth and death. This is intended to make it easier for readers to research the person further if they so choose. In the first sentence of the actual biography, however, and thereafter, the traveler is identified as he or she was most likely known to the general public at the time. That is, by means of less formal identification.

At the end of the final biography – a total of seventy-six – the reader will find a listing of sources specific to each of the biographies. These are presented in alphabetical order under the short-form surname of each of the travelers. The listing combines printed and electronic sources. Thus, a reader seeking additional information concerning any of the travelers can readily find the sources I relied upon in writing his or her biography.

This specific bibliography is followed by a general, inclusive listing of all sources of biographical information for all of the travelers. In this combined bibliography, the sources are divided into two sections – printed and electronic – each of which is presented in alphabetical order.

Since almost all the biographies are based upon several different sources and since all the sources provide much the same biographical information, to insert endnotes into these brief sketches seemed excessive and somewhat pointless. The reader can safely assume that all (or at least a great preponderance) of the sources listed agree upon the facts that I present. However, the reader should not expect a comprehensive treatment of a life or the totality of its achievements. Instead, merely a sketch that aims to lend a better, if still rather limited, understanding of each of the travelers, a few of their interests and accomplishments, and something of the tenor of their times.

* * *

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ALDAO, Carlos A.
(1860-1932)
Argentina

An Argentine lawyer, judge, politician, and diplomat, **Carlos A. ALDAO** was born of a distinguished family in the northeastern provincial city of Santa Fe. He studied there at the College of the Immaculate Concepcion and later in Buenos Aires, where he earned a doctorate in law and jurisprudence.

Aldao practiced law in the capital city, served as a judge, and a justice of the Court of Appeals. In 1893, appointed first secretary of the Argentine legation in Washington, he helped establish the commission of Argentines who traveled to the United States for the arbitration of the Misiones Province border dispute with Brazil. [See the biography of Estanislao Zeballos, below.] U.S. President Grover Cleveland had been called upon to arbitrate the issue.

Aldao seized the opportunity afforded by diplomatic service to travel widely in the United States, including not only the major cities of New York, Philadelphia, Boston, and Chicago, but also the Hudson and Mississippi river valleys, many southern states, and California. His journeys extended to Europe, Russia, Siberia, Manchuria, Japan, China, Ceylon, India, the Middle East, and North Africa, as well as other Latin American nations. Upon returning to Argentina, he published a book concerning these travels and his reflections upon them and was elected to the national congress, a post he employed to refine and expand his expertise concerning Argentine/Brazilian border questions.

Aldao's views of the United States are derived from his book *Á través del mundo (Across the World)*.

* * *

**AVELAR BROTERO, João Dabney de
(1826-1859)
Brazil**

João Dabney de AVELAR BROTERO was a Brazilian lawyer, professor of law, public prosecutor, and politician. Born in Rio de Janeiro, he was the son of a Portuguese lawyer, José Maria de Avelar Brotero and Ann (Elizabeth) Dabney. His mother was the grandchild of John Bass Dabney, U.S. consul on the Portuguese island of Faial in the Azores; and his father was a great grandnephew of the distinguished Portuguese botanist, Félix de Avelar Brotero.

In 1846, João Dabney de Avelar Brotero graduated with the degree of Doctor of Laws from the Faculty of Law in Sao Paulo. The following year, he traveled to the United States to visit relatives and learn more about the U.S. side of his heritage. In 1855, he was named to the faculty of the Academy of Law in Pernambuco, where he stayed for only a year before being transferred to teach law at his alma mater in Sao Paulo. There, he was elected a deputy of the provincial legislature and president of that chamber. He was alternate general deputy for Sao Paulo in the national legislature in 1856, as well as governor of the northeastern province of Sergipe from 1857 to 1859. In March of that year, he died at the age of thirty-two.

The views of João Dabney de Avelar Brotero concerning the United States are derived from his book, *A Vida do dr. João Dabney de Avelar Brotero: Excursao aos Estados Unidos da América do Norte em 1847* (The Life of Dr. João Dabney de Avelar Brotero: Excursion to the United States of North America in 1847).

* * *

BADÍA y PADRINES, Jaime
(1796-1863)
Cuba

Jaime BADÍA, a lawyer, businessman, politician, and writer, was also a noted advocate of commercial modernization in Cuba and Spain. In 1836, he published in Matanzas a book on banks in the United States. Badía held various posts, including that of parliamentary prosecutor. He was a driving force behind the construction of the first steam railway in Latin America, approved in 1834, completed in 1837, running between the sugar plantations of Bejucal and the port of Havana. Two years later, the line was extended to the town of Guines. In 1848, Badía also promoted the first railroad to be built in Spain, a line that ran between Barcelona and Mataró in Catalonia.

Jaime Badía's views of the United States are derived from his "Cartas sobre los bancos de los Estados Unidos" (Letters on Banks in the United States).

* * *

BATRES JAUREGUI, Antonio
(1847-1929)
Guatemala

Considered the preeminent historian of Guatemala, **Antonio BATRES JÁUREGUI** was also a lawyer, jurist, literary critic, philologist, and writer on diverse scholarly topics. Born in Guatemala City, he received his primary education at a school run by the Belemite order of priests, and then went on to secondary school at the Colegio San Buenaventura. He enrolled at San Carlos de Borromeo University (Guatemala's national university and one of the first in the Americas), where he studied jurisprudence and graduated as a lawyer. He also gained facility in English, French, and Italian.

Batres Jauregui was the leading Guatemalan *letrado* (public intellectual) of his day, publishing many books and contributing articles to an extensive variety of newspapers and magazines, both within his native land and abroad. Whether as author or journalist, his preferred themes were historical and literary. Among his most significant works were *Literatura americana* (American Literature); *Estudios históricos y literarios* (Historical and Literary Studies); *Vicios del language y provincialismos* (Vices of Language and Provincialisms); *El castellano en américa* (The Spanish Language in America); *Cristóbal Colón y el nuevo mundo* (Christopher Columbus and the New World, *Biografía de Rafael García Goyena* (Biography of Rafael García Goyena); *Los indios: su historia y su civilización* (The Indians: Their History and Civilization); *Memorias de Antaño* (Memoirs of Antaño); *Literatos Guatemaltecos* (Guatemalan Writers); *José Batres Montúfar*; and *El Doctor Mariano Gálvez y su época* (Doctor Mariano Gálvez and His Era). Perhaps his best known work was the three-volume *La América Central ante la Historia* (Central America in History), which included a history of Guatemala during the 100 years from its independence until the overthrow of dictator Manuel Estrada Cabrera in 1920.

Founding member of the Guatemalan Academy of Language, Batres Jauregui was also a corresponding member of the Royal Spanish Academy, and a member of the Geographical and Historical Society of Guatemala. Among the important political positions he held were Secretary of the Society of Friends of the Country (Guatemala), Chief Justice of the Supreme Court, faculty member of the University of San Carlos (Guatemala City), and permanent member of the International Court of Justice at The Hague. He died in Guatemala City in 1929.

The views of Antonio Batres Jauregui concerning the United States are derived from his book *Estudios históricos y literarios* (Historical and Literary Studies).

* * *

BIANCHI, Alberto G.
(1859-1904)
Mexico

Alberto G. BIANCHI, playwright and journalist, was born in Mexico City. At a young age, he abandoned formal education in favor of practicing journalism. As was customary for an accomplished man of letters, he was a member of various literary and scientific societies in his native city. Bianchi's major claim to fame is as the initiator of political theater in Mexico. For one such work, *Los martirios del pueblo* (Martyrs of the People), which denounced the failings of the government and whose premiere on 23 April 1876 provoked a scandal, he was beaten and imprisoned for a year by the regime of Mexican President Porfirio Díaz. Not to be silenced, Bianchi continued to challenge power with his dramas *Patriotismo y deber* (Patriotism and Duty, 1877) and *Vampiros sociales* (Social Vampires, 1886). Other works, comedies as well as dramas, included *María, La enferma del corazón* (The Heart Patient) and *Los dos amores* (The Two Loves).

Alberto Bianchi's views of the United States are derived from his book *Los Estados Unidos: descripciones de viaje*. (The United States: Descriptions of Travel).

* * *

BLEST GANA, Alberto
(1830-1920)
Chile

Alberto BLEST GANA was a prolific writer, considered the father of the Chilean novel and one of the outstanding novelists of Latin America. Many of his works have been translated into English, French, Italian, and other languages. The son of a renowned Irish immigrant physician,

he had two brothers, Guillermo and Joaquín, both of them also writers. After graduating from the Chilean Military School as a seventeen-year-old first lieutenant, Alberto Blest Gana traveled to France to study military engineering. Four years later, he returned to Chile. The following year, promoted to full lieutenant, he was appointed an instructor of topography at the military school, where he and his students drew up a city plan for Santiago, the Chilean capital. Despite being awarded a position in the Ministry of War and Navy, he soon recognized his youthful vocation as erroneous and resigned from the military.

He was already launched upon his literary voyage, though whether his vessel of choice was to be prose or poetry had not yet been established. Finding an affinity for the novels of Balzac, Blest Gana chose in favor of prose; and he soon began serving his apprenticeship, publishing novels in serial form in such Chilean periodicals as *El Museo* (The Museum), *Revista de Santiago* (Santiago Review), *Revista del Pacífico* (Pacific Review), *El Correo Literario* (The Literary Mail), *La Semana* (The Week), and *El Ferrocarril* (The Train). Among his novels of this era, the first to be published was *Una escena social* (A Social Scene, 1853). Perhaps the most noteworthy was *El pago de las deudas* (The Payment of Debts, 1861). Other works include *La Fascinación* (Fascination, 1858), *El Primer Amor* (First Love, 1858), and *Engaños y Desengaños* (Deceptions and Disillusions, 1858), his themes often focusing on the conflicting powers of money and love. He soon mastered the technical form of the novel and published *La aritmética del amor* (Arithmetic of Love, 1860), as well as two of his early masterpieces: *Martín Rivas* (1862), still one of the most popular of Chilean novels, and *El ideal de un calavera* (A Rake's Ideal, 1863), a romp through the carefree gardens of his youth.

Despite the remarkable success of his early literary career, Blest Gana, still only thirty-two years of age, would not publish again for twenty years. In 1864, he was appointed *intendente*

(governor) of the central Chilean province of Colchagua; two years later, he was sent to Washington, D.C., as *chargé d'affaires* of the Chilean legation. He would never return to Chile. After two years, he was transferred to London, then Paris, where he served as ambassador for seventeen years. In Paris, against British opposition, he successfully negotiated Chile's participation in international postal protocols. He was also active in the purchase of arms with which to prosecute the War of the Pacific (1879-1884) and in combating in the French press the pretense of Orélie Antoine, the self-proclaimed "King of Patagonia." When Blest Gana retired from active service in 1887, he had risen to the position of dean of the diplomatic corps in Paris.

He continued to undertake occasional special European missions on behalf of Chile, but he never returned to his native land. Instead, at almost sixty years of age, he resumed writing novels, while living in Paris and Nice. First came *Durante la Reconquista* (During the Reconquest, 1897), a lengthy historical novel set in Chile during the years 1814-1817. Next, *Los Trasplantados* (The Uprooted, 1904), concerning American expatriates in Paris. At the age of seventy-nine, he published *El loco Estero* (Estero, The Mad, 1909), a charming evocation of his youth. Three years later, his last novel, *Gladys Fairchild* (1912). He died at the age of ninety and was buried in Pere Lachaise cemetery in Paris.

Alberto Blest Gana's views of the United States are derived from his book *Costumbres y viajes, páginas olvidadas* (Customs and Travels, Forgotten Pages), published posthumously.

* * *

**BOLÍVAR TINOCO, Fernando Simón
(1810-1898)
Venezuela**

Fernando BOLÍVAR was the nephew of Simón Bolívar, celebrated as “The Liberator” of much of Spanish South America. Fernando’s father was Simón Bolívar’s elder brother, Juan Vicente Bolívar, who had three natural children with his common law wife, Josefa María Tinoco del Castillo. In August 1811, returning from a fruitless arms-buying mission to the United States, Juan Vicente Bolívar drowned off the coast of Bermuda in the wreck of the brigantine *San Felipe Neri*.

After the death of his brother, Simón Bolívar provided for the widow and her family, taking a special interest in the education of one-year-old Fernando, for whom he bore exceptional affection. In 1822, when the boy turned twelve, his uncle sent him to Germantown Academy in Philadelphia for further schooling in the United States. Upon completing secondary school in 1827, Fernando was given the choice of enrolling at West Point Military Academy or at what was then known informally as Jefferson College, now the University of Virginia. Both uncle and nephew were great admirers of Thomas Jefferson, deceased only the previous year; so the choice was to send the boy south. His uncle sent with him a letter providing guidance for his instruction. One dictate was that Fernando’s education should include “modern languages, not neglecting his own.”

Unfortunately, due to the bankruptcy of the financial firm that managed his money, Fernando studied in Charlottesville for only one year. Former president James Monroe offered the young man free housing on campus, but Fernando decided to return to Venezuela. In late 1828, as private secretary, aide-de-camp, and confidential courier, he joined the staff of his uncle in Colombia, just in time to help him escape assassination at the hands of partisans of his one-

time comrade, Santander. As the disillusioned Simón Bolívar – his leadership repudiated by those to whom he had provided liberty – retreated down the Rio Magdalena (a journey evoked by Gabriel García Márquez in his novel *The General in His Labyrinth*) twenty-year-old Fernando remained at his uncle's side, even unto his untimely death at Santa Marta, in December 1830.

After his uncle's passing, which left the youth, as he later wrote, "orphaned for a second time," Fernando returned to Venezuela to join his mother, his sister Felicia, and his brother Juan. When his uncle's will was processed at probate in 1833, Fernando was not yet of sufficient age (twenty-five) to inherit. In 1834, therefore, he went to live in Europe and stayed there until 1840, when he returned to Venezuela and lived in Chirgua, near Valencia, in the state of Carabobo, on lands provided him by his uncle. In September 1842, when his uncle's remains were repatriated to Venezuela, Fernando petitioned the government of José Antonio Páez to join the official guard of honor, but his request was denied on the basis of an alleged lack of space on the schooner designated to bear the body.

In October 1843, Fernando joined his uncle's old comrade-in-arms Rafael Urdaneta and others to initiate the *Gran Sociedad Boliviana de Venezuela* (Great Bolivarian Society of Venezuela), which he served as secretary. Fernando was elected to the Venezuelan Congress for a three-year term, 1847-1850. In 1850, he published in Valencia, a pamphlet entitled *Cuestión política y filantrópica* (A Political and Philanthropic Question), which argued for the abolition of slavery. In 1853-54, he served as governor of Caracas Province. The following year, he wrote to General Tomás Cipriano de Mosquera, then the president of Nueva Granada (today Colombia), urging him to rekindle the expansive vision of Simón Bolívar and lead a movement to reconstitute the original Republic of Gran Colombia, to include Venezuela, Nueva Granada, and Ecuador, which had dissolved upon the death of "The Liberator." President Cipriano chose to

ignore Fernando's advice. In 1859, when the government of Venezuelan President Páez came under attack, Fernando supported those who successfully ousted Páez.

Shortly after the exile of Páez, Fernando again left Venezuela for Europe, living mainly in Paris and Barcelona, where he served for many years as a diplomat. In 1868, in Paris, he published *Cartas de un americano* (Letters From an American), signing himself "Rivolba" (anagram of Bolívar) to propose various liberal reforms in the Americas, among them, women's right to education, including at the university level. He employed the pseudonym again in his 1873 autobiographical memoir of his early years in the United States and service on his uncle's staff. His major literary and historical contribution, however, may well have been his 1870 editing of French General Louis Perú de La Croix's manuscript concerning the later years of Simón Bolívar. First published as *Efemérides colombianas* (Colombian Ephemera) and later as *El diario de Bucaramanga* (Diary of Bucaramanga), de La Croix's memoir became one of the most important sources for the history of Venezuela and the life of "The Liberator."

At some point in his eventful life, Fernando Bolívar married Altagracia Gautier Báez, who bore him a legitimate son. He also fathered two natural sons. Fernando remained in Europe for almost forty years, returning to Venezuela only shortly before his death in Caracas.

The views of Fernando Simón Bolívar concerning the United States are derived from his memoir *Recuerdos y reminiscencias del primer tercio de la vida de Rivolba* (Memories and Reminiscences From the First Third of the Life of Rivolba), published in 1873.

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**BORBÓN y BORBÓN, Infanta Eulalia de
(1864-1958)
Spain**

Infanta Eulalia de BORBÓN was a Princess of Spain. As such, she was heir to the remaining Spanish colonies in the New World – Cuba and Puerto Rico. Thus, for the purposes of the present study, she may be considered not only Spanish, but also Latin American.

Eulalia was born in the Royal Palace of Madrid, the youngest child of Queen Isabella II and her husband, Francisco de Asís de Borbón. Her full name was María Eulalia Francisca de Asís Margarita Roberta Isabel Francisca de Paula Cristina María de la Piedad de Borbón y Borbón.

In 1868, Eulalia was four years old when the Bourbon dynasty was briefly overthrown by Spanish republicans and her mother was forced to abdicate. Thereafter, she lived and studied in Paris, until shortly after restoration of the monarchy. She received her first communion from Pope Pius IX in Rome. Upon restoration of the monarchy in 1874, her brother assumed the throne as King Alfonso XII. Eulalia remained in Paris until 1877. When she returned to Spain, she lived at first in the palace of El Escorial with her mother, later moving to the Alcázar of Seville, then to Madrid. Later, she would cite her abrupt departures from Spain to France, then back to Spain, with all of the attendant changes imposed upon her life, as being the root of her cynical attitude towards social status and the reason she was so determined to undermine the snobbery and strictures of exalted rank.

At age twenty-two, the sprightly, blue-eyed Eulalia married her first cousin, Infante (Prince) Antonio de Orleans y Borbón. Sadly, Cousin Tony proved both fickle and extravagant. Delayed for several months due to the death of King Alfonso, their wedding mass was celebrated by the Archbishop of Seville. The royal couple spent their honeymoon at the Palacio Real de

Aranjuez. Two sons were born of their union, Alfonso and Luis Fernando. The first would prove a valiant aviator, disciplined and devoted to duty; the second, a notoriously vicious man of flamboyant self-indulgence. After the birth of the second son, as had her mother, Eulalia chose to live apart from her husband. She maintained homes in Spain and Paris, while often visiting England.

All this to say that Eulalia de Borbón was very much “to the manor born.” At the same time, she was even more a woman determined to be modern; moreover, to be free. She was surely intelligent, strong-willed; some might even say spoiled. Yet she was perhaps less petulant than determined to control her own life.

In 1893, at the age of twenty-nine, Eulalia attended the World’s Columbian Exposition (Chicago World’s Fair) as the official representative of Spain. It should be remembered that Spain’s participation was essential, since the exposition commemorated the 400th anniversary of Columbus’s discoveries in the New World. She first steamed from Spain to Cuba, and then made her way by ship and train to Washington, DC, where she was received at the White House by President Grover Cleveland. In New York, where her “glittering gowns dazzled local citizens,” she was feted by the Daughters of the American Revolution and invested as an honorary member of the DAR by dint of her relation to King Carlos III, a staunch supporter of the American War of Independence.

In almost daily letters to her mother – letters often signed quite touchingly, “I kiss your hand” and “Your most loving daughter” – Eulalia contemporaneously recorded all of these events and more. Her observations, by turns trenchant and winsome, often exasperated, provide a unique perspective on the United States as the nation was emerging to the status of world power, an emergence soon to come much at the expense of Spain. She proved especially acute regarding

the character, values, and motives of the wealthy burghers of the Windy City and their wives.

Eulalia's letters to her mother were later compiled and published as *Cartas a Isabel II, 1893: mi viaje a Cuba y Estados Unidos* (Letters to Isabel II, 1893: My Journey to Cuba and the United States).

In both New York and Chicago, she was, at first, a sensation. Society matrons outdid themselves in arranging official itineraries, lavish banquets, and splendid entertainments. For her part, Eulalia could not be bothered by such pretense. She shocked everyone by smoking...and in public. Rather than attend mass in a majestic cathedral, Eulalia prayed in a humble parish church. She wasted little if any time at grandiose social events, preferring to stroll the Midway Plaisance and eat sausages like any other person enjoying a day at the fair. Thus put off by the princess, supercilious social divas grew incensed.

On the other hand, as she matured, Eulalia became expert at making herself the preferred go-between, if not official facilitator, between rich American social climbers and European nobility. As might be expected, the Americans proved eager to demonstrate their gratitude by providing Eulalia with luxury automobiles or the occasional loan of a yacht. She became so familiar with the ways and means of wealthy Americans, not to mention so adept at courting controversy, that she even tried (unsuccessfully) to divorce her altogether superfluous husband.

During a long and eventful life, Eulalia wrote and published several other books, many of them controversial in royal circles. Under the pseudonym Comtesse de Avila, she wrote *Au fil de la vie* (The Thread of Life, 1912.) Themes on which she expressed her thoughts included education, women's independence, social equality, socialism, religion, marriage, prejudice, and tradition. When her nephew, King Alfonso XIII, demanded that she suspend publication until he

had read and approved the manuscript, Eulalia proclaimed his attitude “worthy of the Inquisition.” Needless to say, she refused.

Although never invited to Windsor Castle or Buckingham Palace, she saw to it that her sons were educated on the playing fields and in the classrooms of Eton. In May 1915, in the midst of World War I, she published an article about German Kaiser Wilhelm II in London’s *Strand Magazine*. A month later, she published the book *Court Life From Within* in both London and New York. In August 1925, she published *Courts and Countries After the War*, again in both London and New York, which contained her views on global geo-politics, especially her belief that peace between France and Germany would never be possible. In the same book, she made the telling comment about Mussolini’s Italy that, when crossing the border, passengers would hear the inevitable announcement: “*il treno arriva all’orario*” – the train is arriving on time. It proved an observation that would far outlast the fascist era.

After her income was cut off with Alfonso XIII’s 1931 abdication, Eulalia repaired to modest Parisian living quarters. In 1935, in the French capital, she published *Mémoires de S.A.R. l’infante Eulalie, 1868-1931* (Memoirs of a Spanish Princess, H.R.H. the Infanta Eulalia.) Although born into royalty and not averse to demonstrating the fact to her advantage, Eulalia held remarkably progressive attitudes, especially in light of her sex and rank. For example, she called for equality of the sexes and improving conditions for servants and other working-class men and women. At the same time, she once owned \$5,000,000 in jewels inherited from her mother. Sadly, in 1935, the jewel box “went astray in Madrid.” During the cruel and bitter Spanish Civil War (1936-39), she wrote, “We who have seen so many of our traditions crumble in the dust find our one solace in the knowledge that a new world is about to evolve.” Mistakenly, she relied upon Generalissimo Francisco Franco to bring about that new world.

In March 1958, at age 94, Eulalia died at her home in the town of Irun, Bidasoaldea region, province of Gipuzkoa, Spain. She is buried at El Escorial, in the Pantheon of the Princes.

The views of Eulalia de Borbón, Infanta of Spain, regarding the United States are derived from her book *Cartas á Isabel II, 1893: mi viaje a Cuba y Estados Unidos* (Letters to Isabel II, 1893: My Journey to Cuba and the United States).

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**BRAGANÇA e BORBÓN, Dom Pedro de Alcântara de
(1825-1891)
Brazil**

DOM PEDRO II was the second and last monarch of the Empire of Brazil. Through his father, Dom Pedro I (Pedro IV of Portugal), Pedro II was a member of the Brazilian branch of the Portuguese Royal House of Bragança (Braganza). His full name was Pedro de Alcântara João Carlos Leopoldo Salvador Bibiano Francisco Xavier de Paula Leocádio Miguel Gabriel Rafael Gonzaga de Bragança e Bourbon. In the first person, he was addressed as “Your Royal Highness” or more simply (and much more to his liking) as “Sire.” His reign endured fifty-eight years.

In 1807, the House of Bragança had fled Portugal in the face of its invasion by Napoleonic forces. When his own father returned to Portugal in 1821, it was left to Pedro I to declare Brazilian independence and to serve as the first monarch of its constitutional monarchy. Then in 1831, Pedro I also chose to return to Portugal to contest what he took to be a usurpation of its throne. He left behind his youngest son as heir to the Brazilian Empire. Pedro II was then five years old.

His father left the boy in the particular care of three people: José Bonifacio de Andrada e Silva, a brilliant intellect and loyal supporter, as guardian and personal tutor; Mariana de Verna, the boy's governess from his birth and now also his surrogate mother (the boy's blood mother had died when he was one year old); and Raphael, an Afro-Brazilian war veteran and palace employee, whom Pedro I trusted implicitly and absolutely. All would serve the boy well and faithfully, especially the latter two.

Finding solace and refuge in his books, the Prince Regent studied most of the day, had few friends his own age, and seems to have known little happiness. Meanwhile, provincial rebellions threatened to tear apart his empire long before he might consolidate his rule. The politicians who formed the Regency Council feared that the empire would soon break apart. All but desperate for a unifying force to bind together the feuding regions of a vast and disintegrating empire, the parliamentary General Assembly formally declared the fourteen-year-old Pedro to have reached his majority and proclaimed his readiness to rule. A patriotic young man with a strong sense of duty to his nation and its people, the adolescent Pedro acquiesced.

Still little more than a child, the boy found himself called upon to grow up quickly. Remarkably, he succeeded to the point that fifty years later he was seen by most Brazilians and many admirers around the world as the epitome of the enlightened monarch. With no direct authority under the constitution to impose his own ideas, he nonetheless used his constitutional "moderating power" to balance the interests and ideas of competing conservative and liberal factions to accomplish what he took to be the best interests of Brazil. Both parties experienced roughly equal time in power, and the transitions between them proved orderly and nonviolent. Both, however, represented the interests of the landholding elites; and Pedro's vision was more inclusive, as some sixty percent of Brazilians at the time were of African descent.

On this and other issues, Pedro could lead only by example; and he did so. Adamantly opposed to slavery, he freed his own slaves in 1840, when he was just fifteen. In later years, he would make a point of visiting schools, factories, barracks, and prisons to keep in touch with common citizens. On Tuesdays and Saturdays, Pedro held regularly scheduled public audiences, at which any citizen of any social class, including slaves, could attend, tell their stories, or present complaints or petitions.

At the same time, he became a sponsor of education, culture, and science. His own intellectual interests were many and ranged widely: anthropology, history, geography, geology, medicine, law, religion, philosophy, painting, sculpture, theater, music chemistry, physics, astronomy, poetry, and technology. His passion for linguistics led him constantly to study languages. He came to be able to speak and write not only Portuguese, but also Latin, French, German, English, Italian, Spanish, Greek, Arabic, Hebrew, Sanskrit, Chinese, Occitan, and Tupí, the major language of Brazil's indigenous tribes. In his palace at Sao Cristóvão, he had constructed laboratories dedicated to photography, physics, and chemistry, as well as an astronomical observatory. From his personal income, he provided scholarships for Brazilian students to study at European universities, art schools, and music conservatories. His support for education and culture won the respect of scholars and artists around the world, among them Charles Darwin, Victor Hugo, and Friedrich Nietzsche, and he counted among his personal friends Richard Wagner, Louis Pasteur, Louis Agassiz, John Greenleaf Whittier, Alexander Graham Bell, Henry Wadsworth Longfellow, Ralph Waldo Emerson, and Oliver Wendell Holmes.

He worked hard, typically sleeping only some five hours a day. Affairs of state took up the great majority of his days, reading and study the rest. As a rule, he dressed in a simple black

tailcoat, plain white shirt, trousers, and tie, eschewing full regalia but for twice a year when he was required to open and close meetings of the General Assembly. He insisted that civil servants meet high standards of morality and merit. He himself lived simply, noting, “Useless expenditure is the same as stealing from the Nation.” In 1852, he put an end to fancy dress balls and assemblies of the court. Despite entreaties that his annual income should be increased, it remained the same throughout his reign as it was in 1840. Pedro refused to have it raised.

In 1843, when he was eighteen years old, the Brazilian government arranged for Pedro a marriage-by-proxy with Princess Teresa Cristina of the Kingdom of the Two Sicilies. Upon seeing her in person, the Emperor could not hide his dismay and disillusionment. Feeling deceived and betrayed, he had to be persuaded to ratify the proxy vows at a nuptial mass.

Though there was little if any passion between them, the couple grew to respect and appreciate each other; and Pedro, a tall, robust, and strikingly handsome man, evidently fulfilled his marriage contract. Previously lonely and withdrawn, Pedro emerged as a self-confident, courteous, patient, and personable monarch, his emotions under control at all times. Still in his early twenties, he faced three major crises: putting an end to the trans-Atlantic slave trade, which he accomplished only by threatening to abdicate his throne; suppressing a revolt in the northeastern province of Pernambuco; and forging an alliance with Uruguay and disaffected Argentines that led to the overthrow of Argentine dictator Juan Manuel de Rosas, a longtime nemesis of Brazil.

The role that Pedro’s dispassionate intelligence and tenacity played in these successes led Latin Americans, as well as observers in Europe and Anglo America, to see Brazil in a new and relatively favorable light, a nation to be reckoned with, a hemispheric power, led by a monarch who respected and insisted upon liberal ideals such as freedom of speech and of the press, as

well as protection of other civil liberties. This image of Brazil under its young and attractive constitutional monarch stood in stark contrast to other Latin American nations led by dictators, as did Brazil's political stability appeal to industrially advanced nations with capital to invest. This sort of mutually advantageous relationship led Pedro to undertake the modernization of Brazil, construction of railroads, water systems, telegraph cables, paved roads, and improved port facilities. Brazil proved an even more attractive trading partner than before, especially for Britain, particularly once Pedro had successfully suppressed the slave trade.

During the War of the Triple Alliance, as well as a diplomatic confrontation with Britain, Pedro's personal tenacity led to victory with honor. In the war, Pedro rebuffed the pleas and warnings of advisors, including the cabinet, the General Assembly, and the Council of State, against his going to the front. He traveled by horse and wagon, sleeping in an army tent. At the front, he rode within rifle shot of the enemy, but the Paraguayans did not attack him. The besieged Paraguayan commander accepted the terms of surrender that Pedro offered, and his imperial presence at the front proved decisive in Brazil's repulsing the Paraguayan invasion and ultimately winning the war.

After the war, at the height of his popularity, Pedro officially proposed a "Law of the Free Womb," which would declare that any child born in to a woman enslaved would be considered free. Three years later, in 1871, the General Assembly passed his law.

Pedro and his wife voyaged to Europe and North Africa. He traveled under the name of Pedro de Alcantara, insisted on being treated informally, lodged only in hotels, took in the sights, and relished the company of scientists, artists, and intellectuals. He enjoyed being away from the responsibilities and rigors of his life in Brazil.

Among these were increasing tensions between the monarchy and the Catholic Church. While Roman Catholicism was the state religion in Brazil, the government's attendant control over the Church was increasingly resented by younger, more educated, more zealous priests. In 1872, the bishops of Olinda and Belém ordered the expulsion of Freemasons from Catholic lay brotherhoods. While in Europe, masonic orders tended to be anti-clerical and embrace atheism, in Brazil, membership in masonic orders was widespread among Catholics.

The government twice tried to convince the bishops to repeal their order, but they refused. The government brought the bishops to trial, where they were convicted and sentenced to four years at hard labor, then saw their sentences commuted by Pedro to simple confinement. Though Pedro himself was a conscientious Catholic and not a Freemason, he supported the government's position absolutely. As he saw it, freedom of thought was a fundamental civil right. The government's duty was to defend that right for all Brazilians. Thus, the issue was not to defend Freemasonry, but rather to protect legitimate civil authority. Ultimately, in 1875, the crisis was resolved when Pedro granted amnesty to the bishops and the Vatican annulled their order of expulsion.

The following year, it must have come as a pleasant relief to Pedro when he was invited to the United States to attend their centenary festivities. In Anglo America, he traveled for three months, going as far south as New Orleans, as far east as New York and Washington, as far west as San Francisco, and as far north as Toronto, then continued his journey on to Europe. He was the first foreign head of state to visit the United States, where he was hailed as "the crowned democrat."

Upon his return to Brazil, Dom Pedro found that the issue of slavery had come to a head, propelled by a younger generation of radical liberals, who wanted not only a definitive end to

slavery, but also a republic rather than a monarchy. Though it was well known that Pedro was personally opposed to slavery, though he had proved it by freeing his own inherited slaves, though he himself had ended the slave trade and encouraged the passage of the Law of the Free Womb, and though he had hoped that slavery in Brazil would die a natural death so that the agricultural economy would continue to thrive, to this new generation of radicals and young army officers, such traditional attitudes and actions seemed no longer sufficient. Moreover, they had come to take for granted Brazil's existence as a nation, thus viewing the emperor as irrelevant. His very success had the effect of making him seem increasingly redundant.

On May 13, 1888, while Pedro was in Europe for medical treatment, the General Assembly passed (and Pedro's daughter Isabel signed) the so-called Golden Law, which abolished slavery in Brazil with no compensation to slave owners. Passage of the law, however, proved politically destabilizing. Although Brazil was now viewed as an emerging power with great international prestige, Pedro's essential role in developing national unity, as well as political and economic stability, was remembered and honored neither by the emerging middle class, nor by ruling elites.

In November 1889, a group of radical republicans encouraged army officers to inform Dom Pedro that the Brazilian people no longer required his services as emperor. Dismissing all efforts by supporters to resist the *coup d'état*, Pedro willingly left for Europe. His wife died three weeks after their arrival in Portugal. A melancholy Pedro went to Cannes, then on to Paris, where he lived frugally in modest hotels, received friends, wrote in his journal, and read. In December 1891, he died of pneumonia, at the age of 66.

The French government insisted on a state funeral. Monarchs and other heads of state attended the rites; official representatives came from lands as distant as Turkey, Persia, China,

and Japan. Three hundred thousand people lined the tracks to pay their respects as the train bearing his remains to Portugal passed by. In Brazil, the great majority of people solemnly mourned his death. In 1920, the remains of Pedro and Teresa Cristina were returned to Brazil, where they rest today in a chapel in the city of Petropolis, named in honor of Pedro.

The views of Dom Pedro II of Brazil concerning the United States are derived from the book *Dom Pedro II Nos Estados Unidos: As reportagens de James O’Kelly e o Diário do Imperador* (Dom Pedro II in the United States: The Reports of James O’Kelly and the Diary of the Emperor). O’Kelly was the monarch’s press secretary during his trip to the United States.

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CABRERA y BOSCH, Raimundo
(1852-1923)
Cuba

A lawyer, writer, and patriot, **Raimundo CABRERA y BOSCH** was born in Havana but grew up in the nearby town of Guines, where he attended primary school. He won a scholarship to attend the Colegio San Francisco de Asís in Havana, where he completed his secondary school studies. At the age of seventeen, when the Ten Years’ War broke out, he tried to join the forces of the rebel leader Carlos Manuel de Céspedes but was captured by Spanish forces and imprisoned on the Isle of Pines. In 1872, he was permitted to travel to Spain to take up the study of law, and he graduated from the University of Seville the following year, returning to Cuba as an accredited lawyer who soon enjoyed considerable success. At the end of the war, he was one of the founders of the Cuban Liberal Autonomist Party and became one of its most enthusiastic proponents, winning a seat for himself as a provincial deputy for Guines.

As a journalist, his earliest efforts date from his school years.

Later, he was editor of the Guines newspaper, *La Unión* (The Union, 1878-1885). In 1887, in response to a Spanish journalist who had written a series of diatribes against the Cuban people, Cabrera published *Cuba y sus jueces* (Cuba and Her Judges), a nimble, lively, well documented book that enjoyed tremendous success in Cuba and was translated into English as *Cuba and Its People* (1896). In it, Cabrera refuted the Spaniard's errors and exposed the evils and rapacity of the Spanish administration in Cuba, at the same time that he lauded the values of Cuban intellectuals and society in general. Adroitly avoiding the pitfall of excessive praise, he produced an even-handed book, one with literary probity and civic integrity.

In 1897, while living in New York, he founded the magazine *Cuba y América* (Cuba and America), which he continued to edit from Havana beginning in 1898 and continued to lead until it ceased publication in 1917. He also headed Havana's *El Tiempo* (Time, 1909-1912) and contributed to periodicals and journals such as *El País* (The Country), *La Habana Literaria* (Literary Havana), *El Figaro* (Figaro, 1888-1895 and 1901-1922), *La República de Cuba* (The Republic of Cuba, Paris, 1896), *Revista Bimestre de La Habana* (Havana Bimonthly Review, 1911-1923), and *El Triunfo* (Triumph, 1921).

Disillusioned by the prevailing Spanish policies in Cuba, Cabrera quit the Liberal Autonomist Party in 1893, choosing to dedicate himself to his law practice and his literary work. The previous year, he had traveled to the United States; so when war broke out again in 1895, Cabrera left Cuba until the fall of the Spanish colonial regime, spending most of the war years in New York. After Cuban independence from Spain was established, for more than twenty years, he presided over the Economic Society of Friends of the Country and was also active in Havana's venerable charitable association, *Casa de Beneficencia y Maternidad* (House of Charity and Maternity). He was also a member of the Cuban National Academy of Arts and

Letters, a founding member of the Cuban Academy of History, and president of the Board of Inspectors of the University of Havana.

In 1892, in an especially juicy style, Cabrera had published *Mis buenos tiempos* (My Good Times). In 1919, he released *Mis malos tiempos* (My Bad Times), a vigorous exposé of the political events of 1917 and the excesses of President García Menocal, attempting to remain in power against the basic principles of an independent republic. This work was another great success and strong evidence of Cabrera's civic spirit, uncompromising temperament, and elevated conduct. Cabrera successfully cultivated many literary genres: poetry, essays, novels, playwriting, journalism. His writings were said to have a rhythm and an intimate manner that avoided excess, even when focused on politics. His great passion was Cuba, at whose service he put the entire wealth of his knowledge, without respite. He was persecuted for his patriotism under the colonial government and by García Menocal under the republic, yet never did his *Bad Times* sink to the level of retaliation against a mediocre president, rather it presented a clear statement of the evils that undermined the republic, so that they might be amended and institutions saved.

Among his works not previously mentioned were *Don José de la Luz y Caballero, Su Sepulcro* (Don José de la Luz y Caballero, His Tomb, 1887); *Del parque a la luna* (From the Park To the Moon, light opera, 1888); *Intrigas de un Secretario* (A Secretary's Intrigues, light opera, 1889); *Cartas a Govín* (Letters to Govín, travel impressions, 1892); *Cartas a Govín* (Letters to Govín, travel impressions, second series, 1893); *Mi vida en la manigua* (My Life in Revolt, 1898); *Cuentos míos* (My Stories, 1898); *Cartas a Estévez* (Letters to Estévez, travel impressions, 1906); *Juveniles* (poems, 1907); *Borrador de viaje* (Travel Sketch), *Medio Siglo* (Half A Century), stories and novels; *La Casa de Beneficencia y la Sociedad Económica* (The

House of Charity and the Economic Society); *Los partidos coloniales* (Colonial Political Parties); *Sombras que pasan* (Shadows That Pass); *Ideales* (Ideals); *Sombras eternas* (Eternal Shadows), these last three political novels; and *Sacando kilos* (Taking Off Weight). He was known to use the pseudonyms Jorge, Henry King, J.C. Trebejos, El andaluz Paco Mantilla, Un poeta del 68, and Coronel Ricardo Buenamar.

In 1923, Cabrera died in Havana. Shortly before his death, he was honored by a tribute presented in the National Theater.

The views of Raimundo Cabrera y Bosch concerning the United States are derived from his books, *Cartas á Govín* (Letters to Govín), and his translation, condensation, and interpretation of Andrew Carnegie's *Triumphant Democracy*, published by Cabrera as *Los Estados Unidos* (The United States).

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CABRERA de NEVARES, Miguel
(1785-1843)
Argentina/Cuba/Puerto Rico

A military officer, writer, professor, and statesman, **Miguel CABRERA DE NEVARES** was born in Valladolid, Spain. Son of a military officer, he joined the corps of cadets at the age of sixteen. As a young officer, he was posted to Cádiz when Napoleonic forces invaded Spain in 1808. In Cádiz, a stronghold of liberal, anti-monarchical if firmly patriotic ideals, he played an active role during the Peninsular War (War of Spanish Independence, 1808-1814), though it seems to have been a role characterized more by political engagement than by military heroism.

After the French presence in Spain was repulsed, Cabrera de Nevarez resigned his commission but remained in Cádiz province, assigned to the city of Sanlúcar de Barrameda in

the employ of the customs office. As a civilian, Cabrera de Nevares turned to political activity, publishing his views in the newspaper *El Duende de los Cafés* (The Spirit of the Cafés). A fanatical liberal, he opposed the reimposition of absolute monarchy after Ferdinand VII reclaimed the Spanish throne. As a result of his articles in adamant support of the Cádiz Constitution of 1812, Cabrera de Nevares was forced to flee to British Gibraltar. In the company of other liberal exiles, he then traveled in Europe, apparently meeting in Rome with Ferdinand's father, Carlos IV, to discuss his returning to Spain as a constitutional monarch.

After daring his own return to Cádiz, where he was under threat of imminent arrest and execution, Cabrera de Nevares sailed for Buenos Aires, ostensibly on commercial business. It is worth noting, however, that he stopped off in Rio de Janeiro, home to Carlota Joaquina, wife of João VI, King of Portugal, then residing in Brazil. Doña Carlota, eldest daughter of Carlos, sister of Ferdinand, was another member of the Spanish royal family whom liberals considered an acceptable option as constitutional monarch, whether in Spain or in the New World.

In Buenos Aires, while insisting that he never took part in the political intrigues of Spanish Americans, it is evident that Cabrera de Nevares almost certainly did, for he clearly ran afoul of one or another faction. Events went so far that he was imprisoned for six months, accused of involvement in a murky case of murder. Fortunately, by 1820, Ferdinand had been forced to accept the Constitution of 1812; and Cabrera de Nevares was allowed by his Argentine jailers to return home. Almost immediately upon his arrival, the liberal Spanish Foreign Minister commissioned him to report on the political situation in the Spanish American colonies. Entitled *Report on the Current Status of the Americas and the Means to Pacify Them*, his findings were published in October 1821, as the basis for a liberal plan to recognize the independence of the Spanish colonies. Presented to the Cortes (Parliament) in 1822 but never adopted, Cabrera de

Nevares's plan envisioned independence for Spanish America, with the various former colonies forming a confederation of states to be presided over by the Spanish monarch – a system similar to that of the later British Commonwealth. The plan stipulated that its successful realization would require the immediate convening of a federal congress to that end.

In 1822, Cabrera de Nevares was named political governor of the town of Soria, then in the north-central province of Calatayud, where he initiated the construction of numerous roads and schools. Liberal fortunes, however, began to wane, as Spanish conservatives now welcomed invading French forces, the so-called “100,000 Sons of Saint Louis.” Cabrera de Nevares slipped out the back gate of Soria just as the French came in the front. He escaped to Cartagena on the southeast coast, whence the military governor dispatched him on a daring mission to liberal headquarters in Cádiz. There, rightly accusing the liberal leader Ballesteros of having betrayed their cause, Cabrera de Nevares found himself attacked in turn for defamation of character and challenged to seven duels.

In the face of these charges, he comported himself with honor and courage; but he was banished from Cádiz and captured by the French. Freed when the French declared an amnesty, he was captured by Spanish conservative forces and told he had only three hours to live. With icy *sang-froid* and remarkable presence of mind, he convinced the Spanish that he remained a French prisoner and, were the Spanish conservatives to execute him, their French allies would hold the Spanish accountable. Convinced by this logic, the Spanish turned him over to the French, who quietly supplied him with a passport to Gibraltar. From there he returned to Cartagena, where he continued his resistance to both the French and Spanish conservative forces until finally leaving for exile in the United States.

Cabrera de Nevares settled in New York City, where he accepted a position as professor of Spanish Language and Literature at New York University. For a decade, he traveled widely in the United States, becoming a student of his host country's geography, resources, infrastructure, habits, and customs, especially as it expanded toward its western frontier. He did not return to Spain until after the death of the autocratic Ferdinand. With liberals again in the ascendancy, Cabrera de Nevares was appointed civil governor of Toledo, then of Lérida. In 1836, representing Cadiz, he was elected a deputy to the impending constitutional convention. The following year, he was appointed to the Royal Commission for Cuba and Puerto Rico, a charge that brought him to the Americas again for four years. Upon returning to Spain in 1841, he held no further public offices and, two years later, died in Madrid.

While a Spanish national, his staunchly liberal attitudes, the length of time he spent in the Americas, and his constant championing of Latin American independence qualify the views of Miguel Cabrera de Nevares for inclusion in the present study. His opinions concerning the United States are derived from the book *Cabrera de Nevares' Observations of the United States of North America in 1834 (The liberal revolution in the Hispanic world)*, edited and with an introduction by José de Onís.

* * *

**CAMACHO, Simón (aka “El Nazareno”)
(1824-1882)
Venezuela**

Simón CAMACHO was a Venezuelan journalist, author, and diplomat, who published under the pseudonyms “El Nazareno” (The Nazarene) and “Peter Hicks,” names he employed most often in Cuban publications such as *El Diario de la Marina* and *El Continental*. His writing was often of the style known as “costumbrista,” which is to say that it concerned itself with close

observation of the habits, customs, and language of ordinary folk, in an attempt to preserve and relish the amusing folkways of the relatively uneducated masses. Like many who wrote in that style, Camacho was politically conservative.

He early took an active role in Venezuelan politics, but the political instability in Venezuela forced him into exile in 1848. He went first to Puerto Rico, then the United States, where he supported himself by publishing articles and translating books. He lived in the United States for at least a decade, during which he recorded his observations concerning various aspects of Anglo-American society and culture. In 1860, he was appointed Venezuelan consul in New York City, a post he held for three years, during which time he wrote all the sketches that would later be compiled and published as a book.

Camacho was by turns admiring of U.S. society and scathing in his criticism, and the characteristics and aspects he observed were no doubt rendered all the more acute for their being displayed on the eve of the Civil War. His writing about the United States tended to reflect three basic concerns: immigrants and the role they play in a young and developing country; machines and technological progress that symbolized the “go-ahead” character of U.S. society; how war had become fashionable in an increasingly belligerent country.

After leaving the United States, Camacho (again, as “Nazareno”) went on to write in a similar vein about Peru in his book *Á Lima* (To Lima, 1877). On the occasion of his death, the government of Venezuela decreed a time of public mourning.

Simón Camacho’s views of the United States are derived from his book *Cosas de los Estados Unidos* (Things U.S., 1865).

* * *

CAMACHO ROLDÁN, Salvador
(1827-1900)
Colombia

Economist, lawyer, publisher, editor, journalist, statesman, **Salvador CAMACHO ROLDÁN** was also a pioneering sociologist in his native Colombia. During his adolescence, with his father exiled to Venezuela, he supported his parents and siblings – and advanced his own academic ambitions – by opening a hardware store in his hometown of Nunchía, province of Casanare. Camacho Roldán was aided in his studies by a prodigious memory, with a particular facility for names, numbers, dates, and events and was said to know thoroughly the industrial, agricultural, commercial, and political statistics of nations around the world. After graduating with a degree in jurisprudence, he actively engaged in politics and public life, first as a judge, later as governor of Panamá province (1860), then as a congressman representing the province of Boyacá.

Camacho Roldán soon developed a reputation as being a man with the capacity to identify the problems of his time and find an opportune solution. He especially applied these gifts in the fields of agriculture, communication, and education. His analytical point of departure was always the interrelationship of economics, society, and politics, which is to say that he examined the social consequences of every economic decision. In 1855, Camacho Roldán served as prosecutor in the impeachment trial of General José María Obando, securing his constitutional ouster from the presidency.

From 1860 to 1880, Camacho Roldán distinguished himself as one of the most active politicians in the country. He attended the Rionegro Convention of 1863, at which he and other radical liberals successfully proclaimed and defended freedom of thought, freedom of speech (whether oral or written), freedom to work or organize a business, freedom of the press, freedom to travel inside the country, freedom to leave or enter the country, freedom of education, freedom

of religion, freedom of association, the right to bear arms and ammunition, and the freedom to buy and sell them. He wrote a detailed report of the conference, its precedents and development, and further provided biographical and political sketches of the men in attendance.

Camacho Roldán enjoyed the respect and trust of many politicians, including President Santos Gutiérrez, whose official powers Camacho Roldán exercised for some twelve days at the end of 1868. He served as Minister of the Interior under the succeeding President, Eustorgio Salgar, and later was himself nominated as a candidate for president. In 1874, Camacho Roldán founded a company that built a railroad between the capital city of Bogotá and the Río Magdalena, an essential link in providing transportation between the Andes and the Caribbean coast.

In the 1880s, with the moderate liberal resurgence led by Rafael Nuñez, Camacho Roldán withdrew from politics to devote himself to other pursuits. Among these were his study of the positivist writings of Auguste Comte, travel, editing books, journalism, and teaching. In 1882, together with Joaquín Emilio Tamayo, Camacho Roldán founded Librería Colombiana (Colombian Booksellers), a publishing house whose purpose was to import books and to publish the writings of friends and colleagues, thereby combining the sale of books with the pleasure of seeing their own words in print.

Camacho Roldán published numerous articles on economics and politics, in which he demonstrated a clear, strong style, far from the high-flown, empty rhetoric so much in vogue at the time. His books include *Notas de viaje* (Travel Notes, 1890), based on his 1887 trip to the United States; *Escritos varios* (Various Writings, 1892-95); and *Memorias* (Memoirs, 1925). His most important work, however, was the celebrated discourse on sociology that he presented at the national university in 1882. There he defined sociology as “the science of laws that define the

social tendencies of humankind and direct the historical development of those beings collectively known as nations.” To Camacho Roldán, a nation is equivalent to its society – a group of human beings united by the material, moral and intellectual ties they hold in common.

Towards the end of an eventful and productive life, Camacho Roldán retired to his hacienda “El Ocaso” (Twilight), near the town of Zipacón, province of Cundinamarca. He died there in June 1900.

The views of Salvador Camacho Roldán concerning the United States are derived from his book *Notas de viaje* (Travel Notes).

* * *

**CAMINHA, Adolfo Ferreira dos Santos
(1867-97)
Brazil**

A sickly child, born into a family afflicted by poverty amidst the recurring droughts of northeastern Brazil, **Adolfo CAMINHA** was orphaned at age six in Ceará. He was sent to live with an uncle in Fortaleza, then on to Rio de Janeiro. At age thirteen, he enrolled in the Naval Academy, from which he graduated a second lieutenant. In 1888, after a training voyage to the United States, Caminha returned to Fortaleza, where he provoked a scandal by eloping with the wife of a fellow officer.

Forced to resign his commission in the navy, Caminha and his beloved fled to Rio, where they would have two daughters. There he supported the family with work as a civil servant, journalist, and novelist. Caminha had already begun a literary career with the 1886 publication of *Voos Incertos* (Uncertain Flights), followed in 1887 by two novellas *Judite* (Judith) and *Lágrimas de um Crente* (Tears of a Believer). Over the following decade, Caminha would

publish three more novels and a book of criticism, as well as a travel memoir. *No pais dos ianques* (In the Land of the Yankees), based on his naval training voyage to the United States, was published in 1894. It was preceded in 1892 by his most ambitious novel, *A normalista* (The School Teacher), which engaged the theme of incest and offered a stark vision of a cruel and arid life in the drought-stricken northeast.

O bom crioulo (literally, The Good Nigger; published in English as *The Black Man and the Cabin Boy*, 1895), considered by many to be his best work, addresses homosexuality and inter-racial relationships in the Brazilian navy and traces the course of a doomed love between a black sailor and a white cabin boy. In the same year, Caminha published *Cartas literárias* (Literary Letters), in which he demonstrated rare insight as a critic. In 1896, he published *Tentação* (Temptation), concerning the corrupting influence of urban life, as opposed to the purity of provincial existence. All the while, he also practiced journalism under the pseudonym Félix Guanabarino, publishing articles in *Jornal do Commercio* (Journal of Commerce), *Gazeta de Noticias* (News Gazette), and *O Pais* (The Nation). Despite, or perhaps because, of these great efforts to overcome poverty, Caminha was never able to recover his health completely and contracted tuberculosis. Leaving several manuscripts unfinished, he died at the age of twenty-nine.

Adolfo Caminha's views concerning the United States are derived from his travel memoir *No paiz dos Yankees* (In Yankee Country).

* * *

CANÉ, Miguel
(1851-1905)
Argentina

Miguel CANÉ (1851-1905), Argentine writer, lawyer, and diplomat, was born in Montevideo, Uruguay, during the penultimate year of the Rosas dictatorship. His father, an exiled opponent of the dictatorship, was himself a well-known writer. Trained in the law in Buenos Aires, Cané was emblematic of the celebrated *Generación del '80*, gifted young men whose talents were first recognized publicly around the year 1880.

Cané early entered political life and practiced journalism. He soon displayed a fluent talent in several literary genres, among these, the essay, the novel, and the *crónica* or “feature story.” His most memorable work, a classic of Argentine literature was *Juvenilia*, a vivid memoir of his adolescence, still taught in Argentine schools today. Other works include *A distancia* (At a Distance, 1882), *En viaje* (*En route*, 1884), *Cartas a mi hija* (Letters to My Daughter, written from Paris during the *fin de siècle*, published 1997), *Notas e impresiones* (Notes and Impressions, 1901), and *Prosa ligera* (Light Prose, 1903).

Elected a representative to the national congress in 1876, Cané resigned this post in 1880 to dedicate himself to the diplomatic service. The decision to travel seems to have been precipitated by the untimely death of his wife. He left his two young children in the care of their grandmother and set off for Colombia and Venezuela. In 1882, he traveled in the United States, on his way to Europe. Cané served as minister of the Argentine legations in Vienna (1883), Berlin (1884), and Madrid (1886), before returning to Argentina in 1892. After serving briefly as Mayor of Buenos Aires (*intendente*), he was named Minister of Foreign Relations and Minister of the Interior, before returning to the diplomatic service in Paris. In 1900, he returned to

Argentina as founding Dean of the School of Philosophy and Letters at the University of Buenos Aires, a post in which he served until 1904, just prior to his death, at the age of fifty-four.

Miguel Cané's views of the United States are derived from his book *En Viaje* (On Tour).

* * *

CARDONA, S. Adalberto de
(c.1850-c.1920)
Mexico

Little biographical data could be found concerning the life of **S. Adalberto de CARDONA**. His dates would seem to be approximately 1850 to 1920, but these are only rough estimates. He was probably born in Mexico, possibly in Baja California, since he is sometimes referred to as a "California" journalist. Yet, it seems equally likely that he might have been born in Alta California, that is, in territory that became the United States after the Mexican-American War (1846-48).

What is known with greater certainty is that he made his living as a journalist, and then became a public relations writer and marketing maven for the government of Mexican President Porfirio Díaz, specializing in guidebooks promoting the pleasures of travel along the new railways so lavishly subsidized by Díaz. These had been built with U.S. capital and naturally extended toward and connected with U.S.-based railways.

In 1893, Cardona published *De México á Chicago y Nueva York: Guía para el viajero en la que se describen las principales ciudades y ferrocarriles de México y los Estados Unidos del Norte* (From Mexico City to Chicago and New York: A Traveler's Guide Describing the Principal Cities and Railways of Mexico and the United States). With Celso Garza Guajardo, Cardona had already published *Monterrey 1893: visión y progreso desde el ferrocarril*

(Monterrey 1893: Vision and Progress From the Train). In 1900, Cardona published *México y sus capitales: reseña histórica del país desde los tiempos más remotos hasta el presente: en la cual también se trata de sus riquezas naturales* (Mexico and its Chief Cities: A Historical Review of the Country From Ancient Times to the Present, Also Covering its Natural Resources). In 1902, with co-authors Angel M. Carrillo de Albornoz and Juan Pablo Del Ríohe, Cardona published *El canal interoceánico de México* (Mexico's Interoceanic Canal), a study analyzing positively the proposed northernmost route for a western hemisphere canal crossing the Isthmus of Tehuán-tepec, a project favored by the Díaz regime.

Given the official cooperation and financial support required to produce such manuscripts, lavishly illustrated as they were, Cardona's books seem clearly to have been works for hire, with the benefits and liabilities characteristic thereof. However intelligent, fact-packed, charming, and evocative his efforts, as indeed they were, it seems clear that Cardona's chief purpose was to sing the praises of modern technology and the commercial opportunities it presented to Mexico's elites, thus to praise more or less tangentially the Mexican "President for Life." This he accomplished with no little professional acumen and considerable literary grace.

S. Adalberto de Cardona's views of the United States are derived from his book *De México á Chicago y Nueva York: guía para el viajero* (From Mexico City to Chicago and New York: A Traveler's Guide).

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CARRERA VERDUGO, José Miguel
(1785-1821)
Chile

Jose Miguel CARRERA, soldier, statesman, and first President of Chile, was one of the two preeminent patriot leaders of Chilean independence. Unfortunately for Carrera, he lost the

competition for leadership to Bernardo O'Higgins, and with it lost his life to a firing squad. Along the way, Carrera also lost two brothers to execution by his rivals in the independence movement.

Born of a well-bred family, Carrera was sent as a youth to study in Lima, Peru, then on to Spain to be schooled in the martial arts and sciences. As a young Spanish officer of American heritage, Carrera was a contemporary and comrade of the Argentine José de San Martín. Between 1808 and 1810, they both saw combat against the invading forces of the French under Napoleon. In one of thirteen such actions Carrera, by then a captain, sustained a leg wound. In 1811, when he requested leave to return to Chile, he was briefly imprisoned by Spanish officials correctly suspicious of his republican tendencies. Allowed to leave Spain, he immediately set sail on an English ship and took up the cause of Chilean independence.

Shortly after his return to Chile, he participated in a coup against the royalist junta then in power and was one of three leaders chosen to comprise the revolutionary junta, dedicated to complete independence. Another of the triumvirate was O'Higgins, at that time, an ally and friend. From 1812-1813, after the resignation of the other two members of the junta, Carrera was effectively head of government in Chile. After personally dissolving Congress, supported by troops under the command of his brothers, Carrera ruled by decree. He was instrumental in the importation of the first printing press; the publication of the newspaper *La Aurora de Chile* (The Dawn of Chile); the creation of the first national flag; and the Constitutional Regulation of 1812, which definitively broke all bonds of government with Spain; as well as the advancement of public instruction and the foundation of the National Institute. Nonetheless, he was opposed not only by those who supported continued Spanish sovereignty, but also by rivals within the revolutionary faction, chief among them, O'Higgins.

Carrera won notable victories against the royalists at Yerbas Buenas and San Carlos. Yet, in August 1813, Carrera was defeated by royalists at Chillán and taken prisoner, at which point O'Higgins assumed command of the patriot forces. Escaped yet pursued by the royalists, Carrera, under severe duress, ultimately made his way back to Santiago, attempted to reestablish himself in power, and raised forces to contend O'Higgins's command of the independence army. Even as their forces skirmished at Maipú, however, the two patriot rivals learned that a royalist army was approaching. They agreed to a truce to face their common enemy. Yet when O'Higgins led the patriot army into battle against the royalists at Rancagua (October 1814), Carrera and his faction refused to come to their aid. The result was a disastrous defeat for the patriots, one that forced both Carrera and O'Higgins to take refuge in Mendoza, Argentina.

There, San Martín received them, embracing O'Higgins while snubbing Carrera. Anathematized by his political enemies, in effect accused of treason for not having backed O'Higgins at Rancagua, Carrera encountered a similarly disrespectful ostracism in Buenos Aires. In late 1815, isolated and scorned by his erstwhile compatriots, he set sail for the United States, where he hoped to obtain ships and arms to serve the cause of independence. During a stay of several months, he met with various men of influence and power, including then Secretary of State James Monroe, former Vice-President Aaron Burr, and financier John Jacob Astor. Since Spain was the traditional enemy of England, recently at war with the United States, Carrera received no direct support. He did, however, manage to purchase and arm two ships, which he intended to place at the service of the Latin American patriot cause.

Reaching Buenos Aires in February 1817, he offered his services to Argentine chief executive Juan Martín de Pueyrredón but was refused. To add injury to insult, Carrera was summarily divested of his ships and imprisoned. When San Martín returned to Buenos Aires,

fresh from victory at the Battle of Chacabuco (1817), by which he had largely secured independence for Chile, as well as power for O'Higgins, he offered Carrera a role in the continental movement for independence now headed by San Martín. This time, it was Carrera who refused. Instead, he repaired to Montevideo, Uruguay, where he published *La Gaceta del Río de la Plata* and *El Hurón*, newspapers in support of independence on the basis of republican government, as opposed to the constitutional monarchy favored by San Martín and O'Higgins.

Carrera also published a furious "Manifesto to America" in response to the April 1818 execution of his brothers Luís and Juan José, in Mendoza, Argentina, shot by forces loyal to San Martín and O'Higgins. From then on, he not only published diatribes against San Martín, O'Higgins, and Pueyrredón, he also took up arms against them to avenge his brothers. On the western pampa of Argentina, the Federalist Carrera raised a force of indigenous guerrillas to harass the Buenos Aires-based Unitarian government. On August 31, 1821, he was captured near the city of San Juan. Taken to Mendoza, where his brothers had been executed, Carrera was summarily tried, found guilty and, next day, shot to death.

José Miguel Carrera's views of the United States are derived from his book *Diario de viaje a Estados Unidos de América* (Diary of Travel to the United States of America), published posthumously.

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CASANOVA RODRÍGUEZ de VILLAVERDE, Emilia
(1832-1897)
Cuba

A political activist, conspirator, revolutionary, and Cuban patriot, **Emilia CASANOVA de VILLAVERDE** was born into an elite, slaveholding family on their estate near the town of Cárdenas, province of Matanzas. Though meticulously educated and culturally refined, she soon

proved to have a mind of her own. From a young age, she often challenged her wealthy father's opinions. At a banquet, in the presence of Spanish colonial officials, she defied them by proposing a toast to Cuban Independence. Her audacity was duly noted.

At the age of twenty, she traveled to the United States with her father and two brothers. For a few months, she studied in New York City, where she came into contact with Cuban exiles opposing the Spanish regime and raised money for rebels already transported to Spanish prisons in Africa. She considered staying in New York, but chose to return to care for her ailing mother. Nonetheless, she carried with her revolutionary documents for distribution inside Cuba.

Two years later, the family moved to Philadelphia, where Emilia met and married Cirilo Villaverde, the premier Cuban writer of the age. Twenty years her senior, Cirilo Villaverde had already published his celebrated novel *Cecilia Valdés ó la loma del angel* (Cecilia Valdés or Angel Hill, 1839). With its daring theme of an incestuous, interracial love affair between a beautiful mulatta and her master's legitimate son, it was a sensational success. The author would rewrite his masterpiece over several decades, publishing the definitive version in 1882. *Cecilia Valdés* tore away the curtain hiding the racial, sexual, and social tensions of 19th-century Cuba. Cirilo Villaverde had long been politically active in the exile community. Although at first he favored Cuban annexation to the United States, in part due to his young wife's more radical opinions, he came to favor Cuba's absolute liberation. Moving from Philadelphia to New York, the couple began to take an active role in the fight for Cuban independence.

Emilia organized meetings, wrote articles in support of independence, hosted social events for those in support of the revolution. At the time, however, women were generally excluded from political and cultural clubs. So Emilia created women-only clubs, which increased her prominence and power among Cuban expatriates. The first such club she founded was named

Las Patriotas de Cuba (Women Patriots of Cuba), but her most influential group was *Las Hijas de Cuba* (Daughters of Cuba). The latter group was founded in early 1869, just after the start of hostilities during the Ten Years' War (1868-1878). Fourteen Cuban and Puerto Rican women met at the St. Julien Hotel in Greenwich Village to make plans to help Cuban soldiers and to criticize the all-male *Junta Revolucionaria de Cuba y Puerto Rico* (Revolutionary Council of Cuba and Puerto Rico). Elected president of *Las Hijas de Cuba*, Emilia castigated the *Junta* for their annexationist stratagems, which undermined the movement for true independence.

Not only did *Las Hijas* raise funds for Cuban soldiers, but Emilia also often testified before the U.S. Congress, urging that they vote to support Cuban liberation, not Spanish domination. No other Cuban women had previously been granted the right to address Congress on the matter. By that time, Emilia's father, a convert to the cause, had purchased a rural estate (West Farm) in what is today the Bronx, as well as a stately colonial mansion at Oak Point, Long Island. In its expansive basement, Emilia stored munitions for the war effort. At her initiative, the property was connected by tunnels to the Long Island Canal and from there to the Sound and the open sea. During the Ten Years' War, many an expedition of men and arms to Cuba was launched from Oak Point. In one of the first such shipments, Emilia included a silk flag she had made, a banner that would be adopted as the national flag of independent Cuba.

Whenever members of the Cuban elite said or did anything to disrupt the political order, Spanish officials accused them of "infidelity" and confiscated their property. Emilia's father was subjected to this treatment and imprisoned. Yet when she sought the protection of U.S. government officials, President Grant himself came to her aid. Her father was released. Similarly, she sought U.S. government assistance in the case of eight Cuban medical students held hostage by Spanish officials at the University of Havana. Tellingly, her arguments were

seldom based solely on human rights; she also stressed the economic benefits that would derive to the United States by taking the side of the Cuban rebels.

Nonetheless, during the Ten Years' War, the United States opted to back Spain, not Cuba. Undaunted, Emilia corresponded with such celebrated figures as Victor Hugo and Giuseppe Garibaldi, many of whom came to support the cause of independence. She was adamantly in favor of complete independence for Cuba because she was equally in favor of the total abolition of slavery, a cause opposed by many Cubans who favored annexation by the United States. As she wrote to Garibaldi, "...our revolution means the freedom of our slaves, giving them arms and incorporating them in our patriotic ranks."

In 1878, when both sides were exhausted and the war reached a stalemate that resulted in a truce, Emilia continued her unyielding efforts on behalf of Cuban independence and abolition of slavery, in the process becoming one of the women most caricatured in newspapers and magazines of the day. Often making stronger arguments and demanding tougher measures than did many Cuban males, she made a compelling subject for editorial cartoonists. Emilia celebrated the end of Cuban slavery in 1886, but the independence struggle continued. When her husband died in 1894, she briefly traveled to her native island for his burial; but she chose to return to New York and continue her work for Cuban independence.

She lived to mourn the death in battle of her friend José Martí; but she died in 1897 and was buried in Saint Raymond's cemetery, New York. Almost fifty years later, her son fulfilled his mother's wish that her remains be reburied next to those of her husband in Cuba. Her death occurred less than a year before the explosion of the armored cruiser USS *Maine* provided sufficient excuse for the United States to intervene in Cuba's struggle for political autonomy.

The views of Emilia Casanova de Villaverde concerning the United States are derived from the book *Apuntes biográficos de la ilustre cubana Emilia C. de Villaverde, con parte de su larga correspondencia política* (Biographical Notes of the Illustrious Cuban Emilia C. de Villaverde, including part of her extensive political correspondence).

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CASTRO, Vicente Leocadio
(c. 1810-c. 1869?)
Cuba (?)

Little information is available concerning the life of **Vicente Leocadio CASTRO**. What we do know comes from probably redacted notes and minutes of internal meetings of the secret society of Freemasons, of which organization he was an esteemed member.

In 1857, “the Honorable Vicente Leocadio de Castro (Valentín Contreras)” founded in the city of Matanzas, Cuba, a Masonic lodge that took for its name “Prudencia” (Prudence). He did so on the basis of a directive from the Supreme Council of Louisiana. The lodge would be officially recognized in 1859, once the Supreme Council of Louisiana and that of Charleston, South Carolina, chose to fuse their previously separate operations.

In 1859, Mason Andrés Cassard, a member of both the Masonic Supreme Council for the Southern Jurisdiction (South America) and also the Supreme Council for the Northern Jurisdiction (United States) was commissioned to found Supreme Councils in two Latin American countries – Cuba and Mexico, which would also serve Central America. To that end, and that alone, Cassard had established in New Orleans a provisional and temporary Supreme Council of the Masonic Order.

In May 1859, at a meeting of Cassard's New Orleans Council, the "illustrious brother, Doctor of Law, Vicente Leocadio Castro," was appointed to travel to Veracruz, Mexico, establish there a Supreme Council to found a Masonic lodge and approve its membership. Castro did so successfully, establishing in Veracruz the lodge that came to call itself "Fraternidad (Brotherhood) No. 1." In this task, he was assisted by his son, Vicente A. Castro, who had first to assuage the Supreme Council in Charleston, South Carolina, concerning the very existence of even a provisional lodge in New Orleans, since no more than one Supreme Council per country was allowed. Their objection stemmed in part from the previous machinations of one Santiago Foulhouze, a lawyer who had been expelled from the Masonic order by the Supreme Council of France, yet remained determined to establish his own Supreme Council in New Orleans. The entire situation was exacerbated by the fact that Charles Laffon de Ladebat, a 33rd Degree Mason and member of the Charleston Supreme Council, claimed to enjoy the exclusive right to found a Masonic council in Mexico.

Further complications arose from the fact that the Mexican-American War had ended only eleven years previously; the United States was about to engage in a long and brutal civil war, the end of which was by no means certain; and Mexico was embroiled in civil war between liberals and conservatives, not to mention impending foreign invasion and occupation by French armies. Moreover, the ten original members of the Masonic lodge established by Castro in Veracruz, had little time to attend to fraternal business, since they suspended their Masonic activities from February to April 1860 in order to fight the troops of reactionary general Miguel Miramón, who had challenged the legitimacy of liberal president Benito Juarez and besieged the port city.

The uncertainty surrounding Vicente L. Castro's identity is hardly clarified by an entry in *Cuba en la mano*, authoritative popular encyclopedia of the mid-20th century, which refers in some detail to a Doctor Vicente Antonio Castro. This Dr. Castro is clearly a physician; yet he carries the same middle initial (A) as did the son of Vicente Leocadio Castro. Vicente L. Castro, described in Masonic documents as a Doctor of Law, could very well have been the father of Vicente Antonio, whose liberal credentials and professional accomplishments are very much what might have been expected of a leading Mason of the day. Yet further confusion ensues when one realizes that the life dates provided for Vicente A. Castro (c. 1810-1869) seem more likely to pertain to Vicente L. Perhaps a simple confusion of middle initials between the father and the son. Or perhaps the Vicente A. described in such detail was in no way related to our still largely mysterious Vicente L.

In any event, the views of Vicente Leocadio Castro concerning the United States are derived from his magazine article "Una visita a la penitencia de Filadelfia" (A Visit to the Philadelphia Penitentiary), published in *Revista de la Habana*.

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CORTÉS NIÑO, Enrique
(1838-1912)
Colombia

Enrique CORTÉS was a Colombian writer, diplomat, financier, politician, and statesman. He was born in Tunja, department of Boyacá, educated there and in the capital city of Bogotá, and soon joined the diplomatic service, posted to Colombian legations in Europe and the United States. From the start, he wrote about his concerns and experiences. These works were eventually published as *Escritos varios* (Various Writings, 1896).

In the late 1860s and early '70s, he was first secretary of the Colombian legation in Washington, DC. At that time, he observed first-hand the post-Civil War difficulties of Reconstruction and the often-lethal challenges faced by recently freed slaves in the South. He also took a special interest in and wrote about penal systems under republican governments. Further themes that caught his interest included feminism, schools and public instruction, the relationship between education and wealth, the connection between thought and action, the links between sensuality and liberalism, the possibility of improving the character of human beings, divine punishment, public charity, the true mission of the liberal party, and the problems of the United States – specifically, race and immigration, national character and resources, civil war and political parties, reconstruction in the South, the problems of freed slaves, the Freedmen's Bureau and the Ku Klux Klan, and enemies of the Union, especially money and the mania for aristocracy. Apart from issues of public policy, he also wrote several novellas.

Cortés was a member of the Colombian Liberal Party, serving in cabinet-level positions from the mid-1870s. In 1876, he was named Director General of Primary Instruction in Colombia, a significant post in a nation at that time largely illiterate. Beginning in 1881, he achieved prominence in London financial circles as founder and director of Enrique Cortés & Company, a successful international banking firm that conducted extensive business in the Americas. In 1904, it merged with the London Bank of Central America, under the name of Cortés Commercial & Banking Company, known after 1911 as the Commercial Bank of Spanish America, Ltd. By 1904, in his native Colombia, Cortés had risen to the position of Foreign Minister in the administration of Colombian President Rafael Reyes.

Cortés would prove instrumental in resolving the dispute between Colombia and the United States regarding U.S. encouragement and military support of Panamanian rebels when

they seceded and proclaimed independence from Colombia so that they might profit the more from the United States' determination to construct an inter-oceanic canal. President Reyes sought to reestablish relations with the United States, which had deteriorated badly since the canal intervention. The previous minister to the United States had failed to accomplish this goal; so, in 1906, Cortés was named to replace him as minister plenipotentiary in Washington.

Cortés proposed tri-partite negotiations, since the problem was obviously one of tri-partite dimensions. On that basis, in early 1909, representatives of the three nations met and signed a treaty that called for Colombia to recognize the secession of its northernmost state (Panama) and for Colombia to be paid an indemnity by the U.S. for its loss of national territory. The U.S. was then free to use Colombian ports again; and the U.S. granted Colombian merchandise, mail, and ships special privileges to use the existing Panama Railroad and the not-yet-completed Panama Canal. The treaty brokered by Cortés and U.S. Secretary of State Elihu Root was seen by many Colombians as a threat to national interests, and Cortés was excoriated for lacking the legal authority to have made such a bargain. Though the deal was supported by President Reyes, and ultimately accepted more than a decade later, it faced immediate, protracted, violent opposition from students and politicians and initial rejection by the Colombian national assembly. Ostracism and exile proved the price of the treaty. Indeed, its denunciation proved so vehement that President Reyes was forced to leave the country. Cortés left Washington directly for Europe where he remained the next two years. Upon his unheralded return to Colombia, he was recognized and accosted by a mob in Barranquilla, accused of treason, pulled from his carriage, and forced to make his way back to the port on foot and board his ship. An elderly man at the time, Cortés was soon allowed to return to Colombia. In December 1912, he died in Bogotá, lauded as an "eminent citizen" and a "distinguished writer."

The views of Enrique Cortés concerning the United States are derived from the two volumes of his *Escritos varios* (Various Writings).

* * *

DARÍO, Rubén
(1867-1916)
Nicaragua

Rubén DARÍO was the preeminent Spanish-language poet of his generation. Born in “Chocoyos” (then also called Metapa, today known as Ciudad Darío), province of Matagalpa, Nicaragua, Félix Rubén García Sarmiento was raised by his mother’s aunt and uncle – Bernarda Sarmiento and Félix Ramírez. The boy adopted as surname the nickname of his paternal great-grandfather, a man baptized Manuel Mayorga, but known to all as Manuel Darío, so that his nickname gradually acquired the status of surname, with the attendant legal standing and validity, not only for himself, but also his entire family.

Raised in the city of León, Rubén was a brilliant child and a precocious talent, learning to read at three years of age and writing mature verses at age ten. He was sent to study at a Jesuit school and published his first poems at age twelve. Signing himself “Rubén Darío,” the “child poet” was well known in the Nicaraguan press. He was offered a scholarship to study in Spain, which was withdrawn when the president found his poems too radical and anti-clerical. Instead, the young Darío left to spend a year in El Salvador, where his guardians sent him in hopes that living a bohemian life would dissuade him from a precipitous marriage to twelve-year-old Rosa Murillo, the first of several recurring romantic relationships he would know.

Returning to Nicaragua, he secured a secretarial post in the office of the presidency and completed his education by studying the classics of Spanish literature in the National Library. At

age eighteen, he submitted his first book for publication. A year later, disappointed in a love affair, he left Nicaragua for Chile, where he lived in Santiago and Valparaiso, supporting himself by writing for newspapers and working in the customs office of the Pacific port. There, in July 1888, he published a compilation of poems and prose called *Azul* (Azure), the first, self-conscious, and revolutionary salvo of Latin American modernism. On the basis of this work, Darío would soon be celebrated throughout the Spanish-speaking world.

After a brief sojourn in his native Nicaragua, he soon left for El Salvador, where he was offered a sinecure as press secretary to President Francisco Menéndez. Darío married Rafaela Contreras Cañas, and when the Menéndez government fell, the couple moved to Guatemala, then Costa Rica, where she bore him a son. Darío worked as a journalist and began his enduring association with *La Nación* of Buenos Aires, a newspaper of hemispheric scope that also employed José Martí as its correspondent in New York.

In 1892, he represented Nicaragua at the Spanish festivities celebrating the 400th anniversary of Columbus's discoveries. Along the way, he spent time in Cuba and stayed several months in Madrid. The following year, his wife died in El Salvador; and two months later, Darío married Rosa Murillo, the love of his adolescent years. In Panama, she left him but gave birth to his second son, who died as a child.

Darío again travelled to Europe, this time through New York City, where he made a point of attending a lecture by Martí promoting Cuban revolution. The two men admired each other's work; indeed, many saw Martí as precursor to Darío's modernism. Yet, Darío's commitment was then to art for art's sake, while Martí's devotion to Cuban independence was such that he would soon die for it.

Darío sailed on to Paris and by the end of 1893 reached Buenos Aires, where he took up a new charge as Colombian consul. He also joined the staff of *La Nación* and helped to edit the *Revista de América* (Magazine of America). In 1896, he published *Prosas profanas y otros poemas* (Profane Prose and Other Poems), one of his best received books, as well as *Los raros* (The Rare Ones), a collection of literary portraits previously published in *La Nación*. The same newspaper sent him to Spain as its correspondent; and from 1898 to 1910, he lived in Madrid, Barcelona, or Paris, while traveling widely in Europe.

In 1899, he met, fell in love with, and married Francisca Sánchez, a young, illiterate country girl, who remained his wife and ally the rest of his life. In Paris, he and the Mexican poet Amado Nervo befriended each other; while, in Madrid, his new wife gave birth to a girl, who died the following year. As he would until the end of his life, Darío continued to publish new works, both journalistic sketches and poetry, as well as to release new editions of previous works, notably *Azul* and *Prosas profanas*. In 1903, he was appointed Nicaraguan consul in Paris, which, along with his constant journalism, allowed him to stave off what would otherwise have been precarious economic circumstances. In 1905, he published the poems collected as *Cantos de vida y esperanza* (Songs of Life and Hope).

Francisca gave birth to a son, who also died at the age of two. Darío traveled to Río de Janeiro as Nicaraguan representative to the 1906 Pan American Conference, then on to Buenos Aires, where he was honored with a grand banquet at *La Nación*. He returned to Paris and spent the winter on Mallorca. Francisca produced another son, who proved healthy. After a fifteen-year absence, Darío returned to Nicaragua, where he was feted as a national hero, to the point that Congress passed a special law that allowed him to obtain a divorce from Rosario Murillo. In 1907, he published *El canto errante* (Wandering Song). From 1907 to 1910, he was Nicaragua's

resident minister to the Spanish government, after which he returned to live in Paris. He went to Mexico to participate in the 100th anniversary of Mexican independence, and stayed on in America to spend several months in Havana.

Without the prospect of any further official position or the attendant salary, Darío found himself in economic straits. He ran *Mundial*, a general interest magazine, all the while writing and publishing furiously, including an autobiography for the Argentine magazine *Caras y Caretas*. The editorial board of *Mundial* dispatched him to visit Brazil, Uruguay, and Argentina; but the trip was cut short for reasons of health. The prognosis for alcoholism proved increasingly grave. He spent the autumn of 1913 in Valldemossa, Mallorca, where he struggled mightily to do without drink, going so far as to briefly embrace the practice of Catholic mysticism. However, on his return to Paris, he took up his previous frenetic consumption of alcohol; and his health declined precipitously.

Nonetheless, Darío continued to write and to publish, as well as to promote himself and his work. In 1914, he agreed to participate in a series of pacifist conferences and recitals in the United States. At Columbia University, however, he fell ill with pneumonia and left New York for Guatemala. There, Darío found shelter and succor with Rosario Murillo, who took him with her to Managua, then on to León. In the city of his youth, with the woman he had loved in his youth, the peripatetic, passionate, and prolific poet died on February 6, 1916, at the age of 49.

The views of Rubén Darío concerning the United States (and his meeting with José Martí) are derived from pages of his *Autobiografía*.

* * *

DURAND, Jaime (James)
(18??-18??)
United States

Guia del viajero en los Estados Unidos: Libro indispensable para las personas que hablan español (Traveler's Guide to the United States: An Indispensable Book for People Who Speak Spanish) was edited and published by **J. DURAND**, New York City, in 1859. As its title implies, the 300-page book was printed in Spanish and provided all the information required by a Spanish-speaking visitor to the United States, particularly regarding New York City and the Eastern seaboard, but also offering basic information and advice concerning travel to cities and tourist destinations coast to coast.

The book not only gave detailed data about hotels, transportation, and Anglo-American customs, but also very useful advice about how to avoid trouble, whether with the authorities or the criminal element. Restaurants, museums, libraries, theaters, pharmacies, hospitals, churches, and similar institutions were discussed in detail, as were customs regulations, banks, railroads, and telegraph offices. Habits, traditions, and eccentricities of Anglo-Americans were noted, as were the best ways to respond to those that might seem strange or even incomprehensible to a Latin American. Railway schedules and prices between major cities, ships to and from England and France, steamboats along the Ohio and Mississippi rivers, even ships plying the waters between New York or San Francisco and the isthmus of Panama were all duly recorded in precisely the detail required to make a journey not only feasible, but also enjoyable. All this some ten years prior to the completion of the transcontinental railroad.

A measure of both the scope and the excellence of the work is that it included a long article on Catholicism in the United States by **RAFAEL POMBO**, at that time a young diplomat, later to be celebrated as poet laureate of Colombia. Pombo also contributed a poem in

somewhat ironic appreciation of American women. A certain **ANDRÉS D. STANISLAS** proffered excellent advice concerning how to pass a fruitful and pleasant Sunday in New York City.

Advertisements heralded the products available at commercial establishments ranging from jewelers to photographers, booksellers to piano makers, haberdashers to manufacturers of firearms, from sewing machines to farm implements to perfumes. These competed for attention with purveyors of homeopathic remedies, silverware, hair dye, eau de toilette, and elixirs of all sorts, not to mention a remarkable variety of rubber goods. Mr. J. Durand, the publisher himself, offered additional services from his offices at 26 ½ Broadway. Among the functions he could fulfill were those of a shipping agent, interpreter, translator, and travel agent. He could further provide the very best books for English-language instruction, as well as a wide selection of ever-essential Spanish-English dictionaries.

Perhaps most valuable, however, as well as most entertaining, were the Reglas (Rules) with which Mr. Durand ended his guidebook. Numbering forty-four in all, these included such undeniably sound caveats as: “Avoid recent acquaintances who are quick to befriend; Avoid stores with colorful banners advertising discounts, in which one finds behind the counter a well-dressed man, dripping with trinkets, who, in a loud voice, seems intent upon ruining himself by giving away for next to nothing things that seem to be of great value, such as gold watches, chains, pens, etc.; Don’t frequent offices that advertise thousands of easy, well-paying jobs, miraculously available...if you pay only one dollar for the information; Don’t walk at night down dark or unknown streets; Stay alert wherever you see a sign reading ‘Beware of Pick-Pockets;’ Always stay first at the principal hotels, then later find more suitable quarters; Don’t become too familiar with the owners of inns, their daughters, or nieces, because they are women

who usually know more than they've been taught; In the land of 'time is money,' don't expect that any service will be provided just because of your pretty face.”

* * *

**GAMBOA IGLESIAS, Federico
(1864-1939)
Mexico**

Federico GAMBOA, novelist, journalist, playwright, and diplomat, was one of the most widely read writers of his era in Mexico. A man of relatively humble birth, he made a career in the Foreign Service and was once a candidate for president.

Born in Mexico City, Gamboa spent much of his youth in the United States, growing up in New York City. He almost completed studies to be a lawyer but chose instead to begin in journalism as a translator of English. Soon he was working as a gossip columnist, reporter, and feature writer for theater, at the same time working in a Mexico City courtroom.

His first diplomatic assignment was as a member of the Mexican legation in Guatemala City, later winning more desirable postings to London, Paris, and Buenos Aires. In 1898, he was made *chargé d'affaires* in Guatemala; by 1903, in Washington, D.C. From 1908 to 1911, he was sub-secretary of Foreign Relations. In 1913, Gamboa was appointed to the less-than-enviable post of Minister of Foreign Relations for the government of Victoriano Huerta, anathema in the Washington of Woodrow Wilson for complicity in the assassination of his elected predecessor, Francisco I. Madero. When Huerta was in turn overthrown during the turbulent years of the Mexican Revolution, Gamboa found himself *persona non grata*. After ten years of exile in the U.S. and Cuba, he returned to Mexico in 1923, dedicating himself to writing and teaching

literature and international law. From 1924 to his death in 1939, he was president of the Mexican Academy of Language.

Much of Gamboa's popularity as a writer can be attributed to the sensational themes of his novels, often involving tragic emotions in desperately demeaning circumstances: the love of a young man for his stepmother (*Apariencias* [Appearances], 1892); the twisted passion of a tubercular law clerk for a woman accused of homicide (*Suprema Ley* [Supreme Law], 1896); a kidnapped nun who gives full rein to her previously repressed sensuality (*Metamorfosis* [Metamorphosis], 1899); a prostitute, victimized by fate yet fundamentally chaste and pure (*Santa* [Saint], 1903). Such literally vicious themes were risky in the essentially conservative culture of late-19th-century Mexico, yet Gamboa managed to address them in a way that won him great popularity. *Santa*, the first Mexican best seller, provided the story for Mexico's first "talking" film and was several other times made into a motion picture.

Gamboa also wrote several successful theatrical dramas, among them, *La Última Campaña* (The Last Campaign, 1894), concerning social class, and *La Venganza de la gleba* (Revenge of the Glebe, 1905), the first successful drama set in rural Mexico. Sardonicly dedicated to "the rich of my country," the play addressed the conflicts inherent to racial mixture in Mexico and can be said to have predicted the Revolution of 1910. Other works included *Reconquista* (Reconquest, 1908) and *La llaga* (Open Wound, 1913). Gamboa also published the five volumes of his diary (1892-1938).

Federico Gamboa's views of the United States are derived from his book *Impresiones y recuerdos* (Impressions and Memories).

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GARCÍA MÉROU, Martín
(1862-1905)
Argentina

Martín GARCÍA MÉROU was born in Buenos Aires, the son of a Spanish father and French mother. His childhood was spent in the humid northeastern province of Entre Rios, prior to undertaking secondary school studies at the Colegio Nacional in Buenos Aires. García Mérou proved a precocious literary talent, winning a literary competition at the age of fifteen. While publishing several volumes of poetry, he turned to journalism, working first as a proofreader for the newspaper *La Nación*, founded by the liberal patriot Bartolomé Mitre. As “Juan Santos,” the young García Mérou wrote for *La Nación* the pseudonymous serials that first gained him fame. At the age of nineteen, he accepted nomination as secretary of the Argentine mission to Colombia and Venezuela, led by the man who would become his diplomatic and literary mentor, Miguel Cané.

In 1883, García Mérou returned to Argentina to continue his legal studies, but he soon abandoned them to pursue a diplomatic and literary career. While continuing to write poetry, essays, and novels, he became the leading literary critic of the so-called “Generation of the Eighties,” as well as a respected historian. As a diplomat, García Mérou went on to serve as Argentine first secretary in Rio de Janeiro, then chargé d’affaires in Madrid and Paris. In 1885, he was recalled to Buenos Aires to serve President Julio A. Roca as private secretary, before being named resident minister in Paraguay, where he attended the Argentine patriot and former president Domingo Faustino Sarmiento during his months of physical decline and death.

Thereafter, Garcia Mérou was posted to Peru as minister plenipotentiary, assuming the same position in Brazil in 1894 and in 1896, the United States. During the second presidency of Roca, in 1901, García Mérou was named Minister of Agriculture. He served there briefly before

being named Argentine delegate to the Second Pan American Conference in Mexico City, whence he returned to head the Argentine legation in the United States and serve as delegate to the Thirteenth International Congress of Americanists in New York. In the spring of 1905, García Mérou was assigned to lead the Argentine legation to Germany, Austro-Hungary, and Russia. The day after his arrival in Berlin, however, he fell ill and died. Learning of García Mérou's sudden and untimely passing, his friend Miguel Cané died five days later.

García Mérou's views of the United States are derived from his book *Estudios Americanos* (American Studies).

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**GROUSSAC, Paul
(1848-1929)
Argentina**

Paul-François GROUSSAC was born in Toulouse, France, but lived mainly in Buenos Aires from the age of eighteen. He briefly attended the French naval school at Brest, but soon left to travel, ultimately bound for Argentina. In 1866, Groussac arrived in his adopted country with no knowledge of Spanish and no academic degree. He first found steady work as a rural laborer on the pampa, near the sheep-raising town of San Antonio de Areco, about 120 kilometers from Buenos Aires. Within five years, he had learned Spanish, established himself in the capital city, secured a position as instructor of mathematics at the national secondary school, befriended several leading young literary lights, and published a critical study concerning the poetry of José de Espronceda. Impressed by Groussac's abilities, then minister of public instruction and later president Nicolás Avellaneda offered him a teaching position at the national secondary school in the northwestern city of Tucumán. Groussac worked there for three years before running afoul of

the rector for an article critical of his administration. He lost his teaching post in Tucumán but soon gained increased stature as director of public education for the province of Buenos Aires and, from 1874 to 1878, national inspector of education. In 1878, he returned to Tucumán as director of the teachers' training school.

Groussac proved a difficult personality, not altogether pleased with his provincial academic sinecure. At one point, he fought a duel; at another, he worked as a muleteer on the road to Bolivia, all the time reading insatiably and continuing to publish articles in newspapers and magazines, as well as an extensive historical essay about the region and a novel. He went to France, whence he sent articles to Buenos Aires publications while consorting with Emile Zola and Victor Hugo, but chose to return to Argentina after a year in his native land. In 1883, at the age of thirty-five, Groussac was named director of the Argentine national library, a post he held forty-four years, until his death in 1929. While director of the library, he published several works of Argentine history, biographies of illustrious compatriots, historical narratives, historical dramas, and travel accounts, as well as literary criticism. He also edited historical and literary journals.

Groussac's views of the United States are derived from his travel account *Del Plata al Niágara* (From the [River] Plate to Niagara).

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GUITERAS y FONT, Eusebio
(1823-1893)
Cuba

A writer, scholar, educator, revolutionary, and patriot, **Eusebio GUITERAS** was born in the city of Matanzas. His father died when the boy was six; his mother and a brother died when he was

ten, in the cholera epidemic of 1833. Having rapidly exhausted the educational opportunities in Matanzas, Guiteras left for Havana, where he studied and worked with José de la Luz y Caballero, at his celebrated secondary school of *San Cristóbal de Carragüao*. From an early age, Guiteras contributed articles to various Cuban and foreign magazines. His expertise was as a scholar of Latin, and he produced elegant translations of Virgil and Horace.

In 1842, planning someday to establish their own school, Guiteras and his brother Antonio decided to travel, not only to advance their own facility in foreign languages, but also to study the educational systems in countries they considered more advanced. They went first to the United States, then on to Europe and Asia, visiting France (where Guiteras studied literature at the Sorbonne), Italy, Spain, Greece, Ottoman Turkey, Syria, Egypt, and Palestine. They were considered the first Cubans to have seen Jerusalem and the Egyptian pyramids.

Upon their return to Cuba in 1845, Guiteras married his cousin Josefa Gener, whose health proved delicate. Shortly thereafter, his wife took ill; and the couple decided to visit the United States. There, Guiteras met and collaborated with many of the leading intellectuals, artists, and educators of the era, including Henry Wadsworth Longfellow, William Cullen Bryant, Washington Irving, George Ticknor, George Bancroft, and John Greenleaf Whittier. In 1850, when his wife's health had improved, Guiteras returned to Cuba; and the brothers opened a secondary school, *La Empresa* (Enterprise), in Matanzas. However, Guiteras's friendships with Cuban exiles in the U.S. and his own intellectual proclivities brought him under the suspicion of Spanish colonial authorities. Along with another brother, Pedro José, Guiteras was imprisoned in Havana's Morro Castle for subversive activity, while their brother Antonio continued to run the Matanzas school. During this time in prison, Guiteras encouraged his fellow inmates by reading to them, especially the prison speech of Oliver Goldsmith's *The Vicar of Wakefield*, in which the

vicar avers that the best way to reform a state is by encouraging virtue, rather than punishing vice.

Upon his release, Guiteras learned of the death of his daughter María de la Piedad, stricken by cholera while he was incarcerated. In 1853, he again left Cuba, going first to Boston, then settling in Philadelphia. There, he began writing and publishing the first of his many books including poetry, novels (*Irene Albar* and *Gabriel Reyes*), travel memoirs, translations, and essays on education. Among these works were his various “readers” that proved so popular, not only in Cuba, but also in other Latin American countries. Through gradual application to increasingly complex texts, a Spanish-speaking student could learn to read not only Spanish, but also English or French

Returning to Cuba under the general amnesty of 1858, Guiteras was offered the chance to succeed his former mentor Luz y Caballero as head of the famed *El Salvador* school in Havana; but he preferred to stay in Matanzas and teach at *La Empresa*. Guiteras now began an exceptionally productive period, ten years during which he not only taught at the school, but also continued writing and publishing. He took particular joy in having participated in the liberal education of more than 5,000 young Cubans.

In 1868, however, with the outbreak of the Ten Years War (the initial organized rebellion for Cuban independence), Spanish authorities banned his writings – whether essays, articles, textbooks, travel guides, poetry, or fiction – and closed his school, which was denounced as a nucleus of revolutionaries. In 1869, Guiteras was again forced to leave the country. For the next fourteen years, he lived and worked in the United States, mainly in Philadelphia, but also in Charleston, South Carolina. During this last exile, Guiteras and José Martí became personal

friends, literary colleagues, and political collaborators in the independence struggle. On Christmas Eve, 1893, Guiteras died in Philadelphia, never having returned to his native island.

Eusebio Guiteras's views of the United States are derived from his book *Un invierno en Nueva York: apuntes de viaje y esbozos de pluma* (A Winter in New York: Travel Notes and Sketches).

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**GUTIÉRREZ, Felipe Santiago
(1824-1904)
Mexico**

Felipe GUTIÉRREZ (1824-1904), painter and writer, was born in Mexico City. There, he studied drawing and painting at the Academy of San Carlos. From 1868 to 1872, Gutiérrez traveled in Europe while studying art in Rome. In 1873, he lived for some months in New York City. He then moved on to Bogotá, Colombia, where he founded the Colombian Academy of Fine Arts. Gutiérrez traveled widely in Europe and the Americas, supporting himself mainly by painting. His style evolved from the prevalent romanticism of his day to an increasingly modern realism, inspired in large measure by Courbet.

Much of Gutiérrez's work sought to exalt the indigenous races of the Americas, an interest that would be developed by several outstanding Mexican artists of subsequent generations. Besides writing about his travels, Gutiérrez also published an academic text: *Tratado del dibujo y la pintura con un apéndice de los diversos caracteres de las Escuelas Antiguas y Modernas* (Treatise on Drawing and Painting, With an Appendix of the Diverse Characters of the Ancient and Modern Schools), as well as many critical articles. A distinguished artist, Gutiérrez ranked high among the best Mexican painters of his day. He was particularly celebrated for his *San Jerónimo* (Saint Jerome), *San Bartolomé* (Saint Bartholomew), and *El bautismo de los indios*

(Baptism of the Indians), for the Basilica of Our Lady of Guadalupe. Notorious among his works was *La Amazona de los Andes* (The Amazon of the Andes), the only female nude painted by a Mexican in the 19th century.

Felipe Gutiérrez's views of the United States are derived from his book *Viaje por México, los Estados Unidos, Europa y Sudamérica, 1882-1883* (Journey Through Mexico, the United States, Europe, and South America, 1882-1883).

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**HOSTOS y BONILLA, Eugenio María de
(1839-1903)
Puerto Rico**

Eugenio María de HOSTOS, who came to be known as “The Great Citizen of the Americas,” was a Puerto Rican patriot, educator, sociologist, essayist, novelist, intellectual, and advocate of independence for the islands of the Caribbean. He was born into a wealthy family in Mayaguez and received his primary education in the capital city of San Juan.

In 1852, he was sent to Bilbao, Spain, to complete his secondary education, then on to the Central University in Madrid for advanced studies in philosophy, literature, and law. At the university, he became involved politically with liberal students who favored a republican form of government for Spain. Meanwhile, Hostos's primary political focus was (and would always remain) independence from Spain for his beloved Puerto Rico, which he saw as joining with Cuba and the Dominican Republic as part of the Antillean Confederation he envisioned.

It was in part to promote this political agenda that Hostos published his first book, the novel *La Peregrinación de Bayoán* (The Pilgrimage of Bayoán, 1862). Featuring as protagonists

the separated lovers Bayoán and Marién (Puerto Rico and Cuba) as they strive to reunite and forge the confederation sought in political actuality by Hostos. In 1869, when his republican allies briefly triumphed over the Spanish monarchists, Hostos discovered to his chagrin that, despite a new constitution, even Spanish republicans were determined to hold on to Spain's remaining New World colonies. Deeply disillusioned, Hostos disavowed his only novel for excessive idealism and rejected fiction in general as a "pastime of the idle," not the sort of "logical men" needed by America and the world at large.

He soon left Spain for New York, where he stayed only briefly. Then, in order to promote the cause of independence for the Spanish-held islands of the Caribbean, he began to travel through much of Latin America, including stops in Colombia, Peru, Chile, Argentina, and Brazil. Wherever he went, Hostos's upstanding character, personal integrity, and erudition, as well as his excellence as a journalist, encouraged leading citizens to welcome him and value his counsel, especially in the field of public education. For example, in Peru, Hostos was instrumental in developing the national educational system. At the same time, he spoke out against the harsh treatment accorded Chinese indentured laborers. In Chile, he taught at the national university, speaking and writing in favor of educational opportunities for women, particularly in the sciences.

In 1872, in Chile, he published several articles, essays, and books, among them, *Biografía Crítica de "Plácido"* (A Critical Biography of "Plácido"), a martyred Cuban poet; *Reseña Histórica de Puerto Rico* (A Historical Review of Puerto Rico); *Enseñanza Científica de la Mujer* (Scientific Education of Women); *Memoria de la Exposición de 1872* (Report on the Exposition of 1872); and *Juicio Crítico de Hamlet* (A Critical Judgment of Hamlet). The following year, in Argentina, he took up the cause of building a Trans-Andean railroad. So

successful were his articles in favor of constructing the railway that, when it was finally completed, the first locomotive to traverse the Andes bore his name.

In 1874, he arrived back in New York, where he met and worked with a fellow Caribbean exile, José Martí of Cuba. He joined the Cuban Revolutionary Committee and edited the journal *La Revolución*. Hostos next traveled to Venezuela and, in 1877, against the wishes of her Cuban exile parents, married fifteen-year-old Belinda Otilia de Ayala, who would come to bear him five children. The couple settled in the Dominican Republic, where Hostos accepted a position as founding director of the national Normal School. For some eight years, he took the leading role in developing public education in that nation, where his efforts were denounced by the Catholic Church due to his opposition to any sort of religious instruction. He was then called upon to reorganize the public education system in Chile, where he published his most celebrated work *Moral Social* (Social Morality, 1888). For ten years, Hostos remained in Chile, where he also published *Geografía evolutiva* (Evolutionary Geography, 1895) and *Cartas acerca de Cuba* (Letters on Cuba, 1895).

In 1898, with the advent of the Spanish-American war, he returned to Puerto Rico, where he championed the cause of Puerto Rican and Cuban independence, not only from Spain, but also from the United States. He founded the League of Puerto Rican Patriots and led a mission to Washington to seek recognition of Puerto Rican rights. The following year, however, seeing that an effective majority of his countrymen apparently preferred annexation to the United States, he left the land of his birth, never to return. In the Dominican Republic, he wrote his *Tratado de Sociología* (Treatise on Sociology, 1901), the first work of systematic social science in Spanish. Yet, politically, the Dominican Republic proved similarly disappointing to Hostos, who finally declared himself “convinced of the futility of any altruistic effort in these countries.” In 1903, he

died in Santo Domingo, where he is buried, having left instructions that his bones remain in exile until the citizens of Puerto Rico declare their independence.

The views of Eugenio María de Hostos concerning the United States are derived from his *Diario íntimo* (Private Diary), published as Part One of his *Obras Completas* (Complete Works).

* * *

**IRIARTE, Tomás de
(1794-1876)
Argentina**

Tomás de IRIARTE experienced a long and convoluted military career that began at the age of ten, when his father, a colonel in the Spanish army, sent him to study at the royal military academy in Segovia. British naval vessels captured the frigate on which the boy was sailing, and he was imprisoned. Two years later, released by the British, Iriarte entered the military academy as a cadet. In 1809, he graduated with the rank of sub-lieutenant of artillery, the field of endeavor that would become his life-long expertise. As a junior officer, the young Iriarte took part in the defense of Spain against the French invasion of Iberia. During the peninsular campaign, he fought Napoleonic forces for five years, at Segovia, Sevilla, Cádiz, León, Chiclana, Campo de Santi Petri, Tarifa, and Lérida, rising to the rank of lieutenant colonel. In 1816, Iriarte sailed for Perú, where he continued to serve the Spanish crown, against forces seeking American independence. While leading a scouting party near Tilcara, in what is today the far northwest of Argentina, Iriarte made contact with guerillas loyal to the local independence leader Martín Guemes, and made clear his desire to change allegiance. He was conducted to Jujuy to meet with Guemes, who welcomed Iriarte and his artillery skills into the patriot fold.

His career thereafter was always in the service of the Argentine cause, as he came to see it at any given time. Iriarte had many enemies, but most of them recognized and valued his professional qualifications, which allowed him to become the quintessential survivor in the political and military struggles that followed Argentine independence. He soon allied himself with Carlos María de Alvear, serving not only as General Alvear's military aide de camp, but also as his personal secretary when, in 1824, Alvear was sent to Washington, D.C., to meet with President James Monroe. In Washington, Iriarte, too, met with Monroe, as well as with the Marquis de Lafayette. Both Alvear and Iriarte returned to Argentina, where Alvear temporarily retired from public life. Iriarte, with few financial resources other than his military skills, joined the conservative/federalist campaigns against the liberal/centralist forces of General José María Paz. While Alvear, later named Argentine minister plenipotentiary in Washington, resigned himself to serving the tyrannical regime of Juan Manuel de Rosas, Iriarte evolved into an opponent of Rosas, a position ultimately vindicated in 1852 when the tyrant was finally overthrown.

Over the course of his long career, Iriarte wrote manuals of artillery warfare, military histories, critical appreciations of his one-time enemy General Paz and the Chilean patriot leader José Miguel Carrera, translated the letters of Lord Chesterfield to his son, and co-authored with Bartolomé Mitre the Argentine code of military justice. He also kept a diary, which formed the basis of his multi-volume autobiography, *Memorias*.

Iriarte's views of the United States are derived from portions of this diary.

* * *

LOBÉ, Guillermo
(c. 1790-1863)
Cuba

Descendant of a distinguished commercial family of Dutch origin based in Cádiz, **Guillermo LOBÉ** was born in that Spanish city towards the end of the 18th century. Since Spain ruled the Netherlands from the New World conquest until 1648, since the Dutch were preeminent in global commerce during the 17th century, and since Cádiz (from 1718) was the officially designated point of departure and entry for all commerce to and from Spanish New World colonies, it seems likely that the Lobé family had been settled in Spain for centuries by the time of his birth.

In Cuba, Guillermo Lobé was a highly respected businessman who specialized in pharmaceutical products. He owned a well-established pharmacy, situated in Obrapía Street (Old Havana), between San Ignacio and Cuba streets. Beginning in 1834, chiefly by means of the simple expedient of implementing them first in his own establishment, Lobé was responsible for initiating important reforms to which all the major Cuban pharmacies ultimately adhered. Until then, Cuban apothecaries had employed relatively primitive practices, methods, and equipment. Their shops consisted of rough pine cabinets, their remedies were contained in ordinary earthenware jugs haphazardly covered by loose tin lids, and their labels were no more than torn strips of paper.

However, once Lobé introduced the latest equipment and methods, professional standards advanced markedly. He was further noted for importing the latest pharmaceutical products from the principal drug manufacturers in France, England, and the United States. Indeed, Lobé's presence in Havana created a sea change among Cuban pharmacies. When not attending to the

pharmaceutical and medical needs of his rapidly growing clientele, Dr. Lobé served as diplomatic consul for the Netherlands in Cuba.

On periodic trips to the United States and Europe, Lobé habitually wrote letters to his children. One such trip was commemorated by the compilation of such letters and their publication in book form. He wrote a second travel book, *Mi segundo viaje a Europa en los años de 1840-1842* (My Second Trip to Europe in the Years 1840-1842), published in Madrid. It includes an ample chapter on Jerez, in the Spanish territory of Andalucía. (Jerez is renowned for its wines, especially its Sherries. No doubt Lobé researched the wines so thoroughly for their potential medicinal qualities.) He also wrote two books regarding Cuba's commercial and political relations with other countries: *Cuba y los grandes potencias occidentales de Europa* (Cuba and The Great Western Powers of Europe) and *Cuba y Turquía* (Cuba and Turkey). In 1863, after a long and successful career as pharmacist and diplomat, Lobé died in Cádiz.

Guillermo Lobé's views concerning the United States are derived from his book *Cartas a mis hijos, durante un viaje a los Estados Unidos, Francia e Inglaterra, en los siete últimos meses de 1837* (Letters to My Children, During a Trip to the United States, France and England, in the Last Seven Months of 1837).

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LOPEZ-PORTILLO y ROJAS, José
(1850-1923)
Mexico

José LOPEZ-PORTILLO was a Mexican lawyer, professor, journalist, novelist, short story writer, and politician. Shortly after completing his studies in Guadalajara and Mexico City, Lopez Portillo traveled for three years in the United States, Europe, and the Middle East,

publishing a book about his journey. He worked as a lawyer and taught political economy, as well as business, criminal, and mining law, at the School of Jurisprudence, before being elected in 1875 a deputy in the national Congress and, in 1882, a senator. At the same time, Lopez-Portillo began to publish his work in a wide variety of literary genres: poetry, short stories, novels, travel writing, dramas, and literary criticism. He also co-founded the magazine of arts, sciences, and literature *La República Literaria* (Republic of Letters, 1886-90). His own considerable literary fame rested primarily on his novels and stories, which were centered on Mexican rural life. Among these were *Seis leyendas* (Six Legends, 1883); *Novelas cortas* (Short Novels, 1900); *Sucesos y novelas cortas* (Events and Short Novels, 1903); and *Historias, historietas, y cuentecillos* (Stories, Fables, and Little Tales, 1918). Especially his earlier collections tended to reflect the values and standards of Spanish literature of the late 19th century. Yet all of these were surpassed by the success of his first novel, *La parcela* (The Plot of Land, 1898). In *Los Precursores* (The Precursors, 1901) his theme was social class and status, while in *Fuertes y débiles* (The Strong and the Weak, 1919) he dealt with relations between peasants and major landowners who have “spent their lives abusing their peons without any consideration of even the most elemental dignity.” Other of his works were philosophical, juridical, historical, political, and religious in nature; among them, *La raza indígena* (The Indigenous Race, 1886); *El derecho y la economía política. Breves reflexiones* (Law and Political Economy: Brief Reflections, 1894); *Ricos y pobres* (Rich and Poor, 1908); *Ensayos económicos* (Economic Essays, 1910); *La Doctrina Monroe* (The Monroe Doctrine, 1912); and *Elevación y caída del general Porfirio Díaz* (The Rise and Fall of General Porfirio Díaz, 1921). With the downfall of Díaz, Lopez-Portillo was elected governor of his home state of Jalisco (1911-13), although the vagaries and dangers of political life during the Mexican Revolution convinced him not to hold

political office again. Instead, he served as sub-secretary of Public Instruction (1913) and secretary of Foreign Relations (1913-14) before returning to teaching and literature. He taught law, as well as political economy and Spanish literature. He was also director of the Mexican Academy of Language from 1916 until his death in 1923.

José Lopez-Portillo's views of the United States are derived from his book *La Doctrina Monroe* (The Monroe Doctrine).

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(LÓPEZ de) SANTA ANNA y PÉREZ de LEBRÓN, Antonio de Padua María Severino (1794-1876)
Mexico

Antonio LÓPEZ DE SANTA ANNA was the dominant Mexican of his era. A cunning politician and courageous military man, he was president of Mexico eleven non-consecutive times over a span of twenty-two years. Six of those times, he was elected. Few if any men have been both so beloved and so reviled by their countrymen. Few if any men have had so many gifts and skills to place at the service of a nation or to serve their own ambition. In an era when the measure of most military men was Napoleon, few if any proved as audacious, ruthless, or unscrupulous as Santa Anna.

Born into a middle-class *criollo* family at Jalapa, Veracruz, Santa Anna had a limited and cursory formal education. In 1810, at the age of sixteen, just prior to Hidalgo's declaration of Mexican independence, Santa Anna enlisted as a cadet in the Spanish army, serving under Colonel (soon to be General) Joaquín de Arredondo. Most of the following ten years, Santa Anna spent chasing republican rebels and repressing unruly indigenous tribes along the northeastern frontier. In 1811, an Indian arrow wounded him. Two years later, he fought in the northernmost

Mexican province of Texas against the republican forces of the Gutiérrez-Magee expedition. At the Battle of Medina, he was cited for bravery. In 1817, again in Texas, he helped to defeat the filibustering forces of the Spanish liberal insurgent Francisco Xavier Mina. Arredondo's policy of harsh counterinsurgency tactics against rebels seems to have left an enduring impression on the young Santa Anna.

In 1820, he rose to brevet captain. The following year, he was promoted to lieutenant colonel. At this point, Santa Anna launched the first of the astonishing shifts of allegiance that would come to characterize, if not entirely define, his remarkable career. In 1821, while campaigning against the independence forces of turncoat Spanish officer Agustín de Iturbide, Santa Anna suddenly chose to make common cause with Iturbide instead. Joining the rebel side, Santa Anna soon found himself promoted to brigadier general. When Iturbide proclaimed himself emperor, however, Santa Anna took offense, breaking with him and calling for a republic in 1822.

Santa Anna took part in approving the liberal Mexican Constitution of 1824, under which guerrilla leader Guadalupe Victoria was elected the first republican president. In 1828, when partisans of Vicente Guerrero (among them, Santa Anna) staged a *coup d'état* against the elected president, Manuel Gómez Pedraza, Santa Anna leveraged the considerable influence of his military position to raise Guerrero to the presidency. His reward was being appointed the highest-ranking general in the nation.

The following year, when Spain launched an invasion aimed at reconquest of its former colony, Santa Anna played a crucial role in defeating the invaders at Tampico. Flush with patriotic victory, his reputation and influence scaled new heights, at least in terms of his own

self-promotion. Shortly after the victory at Tampico, he began to encourage use of the epithet “Napoleon of the West.”

In 1829, Vice-President Anastasio Bustamante rebelled against President Guerrero, had him killed, and usurped the presidency. A rebellion against Bustamante ensued, the result of which was his ouster and the calling of new elections. In 1833, by an overwhelming margin, Santa Anna was elected president.

Yet his promise to unite the nation proved hollow. Indeed, he could barely tolerate quotidian political endeavors. Declaring himself bored with the presidency, he departed Mexico City for Manga de Clavo, his Veracruz hacienda, leaving his vice-president, Valentín Gómez Fariás, in charge. Gómez pursued an ambitious program of liberal reforms that infuriated vested interests, especially in conservative strongholds such as the Church and the army. Thus, in 1835, the one-time liberal Santa Anna, able now to present himself as the savior of conservative values, became perhaps the only president to lead a coup against his own administration.

Santa Anna repudiated the Constitution of 1824 that he had helped to institute, in favor of a much less democratic document, establishing a much more centralized government. It was against this new constitution that Mexicans in territories distant from Mexico City – first in Zacatecas, then in Texas – rebelled. In 1835, when the revolution began in earnest, Santa Anna personally led an army against the rebels. He crushed the revolt in Zacatecas, then proceeded to Texas. His policy, like that of the Royalist Arredondo, was one of “take-no-prisoners.” He gave no quarter at the Alamo, putting to the sword men, women, and children alike. At Goliad, all rebels who were captured were summarily executed. Yet, when he himself was captured at San Jacinto, Santa Anna was able first to surrender the province of Texas to Sam Houston, then convince Houston to convey him to Washington, DC, where Santa Anna further cajoled

President Andrew Jackson into releasing him so that he might return to Mexico and advance the transfer of territorial sovereignty in Texas before the Mexican congress. Once on Mexican soil, however, Santa Anna repudiated the agreement he had signed, on the perfectly sensible grounds that he had affixed his signature under severe duress.

In 1838, when a French force invaded Vera Cruz during the so-called “Pastry War,” Santa Anna seized the opportunity to enhance a tarnished reputation and reestablish his authority. Characteristically, in battle, he comported himself with great personal courage. Indeed, his valor was such that several horses were shot out from under him. In the process of this heroism, he lost half of his left leg. Four years later, also characteristically, he seized another opportunity, directing that the remains of his amputated leg be disinterred and reburied with full military honors, housed inside a prominent monument in Santa Paula cemetery, Mexico City.

At the start of the Mexican-American War (1845-48), Santa Anna was languishing in Cuban exile. Yet, never one to let an opportunity escape his notice, he convinced U.S. officials to provide him safe passage through the line of naval vessels blockading Veracruz, on the pretense that he (and only he) could convince the Mexican congress to surrender. Once again in Mexico, he immediately reneged on the bargain, instead offering his military services in defense of the homeland.

In this instance, historians disagree concerning Santa Anna’s military prowess. After all, U.S. forces finally managed to storm “The Halls of Montezuma,” going so far as to seize Chapultepec Castle from the six cadets defending it, who took their own lives rather than surrender. At the time, Santa Anna was again provisional president. He tried but failed to cut U.S. supply lines to Mexico City near Puebla. Shortly thereafter, on September 15, 1847, he resigned the presidency and left for exile, first in Jamaica, then Colombia. Thus, it was not Santa

Anna, but rather a committee of Mexican congressmen who finally negotiated the Treaty of Guadalupe Hidalgo in May of 1848, relinquishing more than half of Mexican territory to the United States.

A few years later, however, once more in presidential power, Santa Anna would add insult to injury by selling to the U.S. an additional tract of land in southern New Mexico and Arizona – known as the Gadsden Purchase. Though Santa Anna insisted that the money was required to rebuild the Mexican army, others felt that he profited personally from the transaction.

Shortly thereafter, Santa Anna was banished from Mexico for the last time. He spent the next twenty years in exile, living in Cuba, the Dominican Republic, the United States, and the Bahamas. He was tried for treason in absentia, found guilty, and his estates and wealth were confiscated. He conspired with the French and Maximilian to join the Austro-Mexican's imperial court; but Santa Anna was arrested by liberals and sent back into exile. As late as 1869, living on Staten Island, he was trying to raise money to fund a mercenary force and retake power in Mexico; but the scheme came to naught. So did his efforts to import *chicle* to the U.S. as a substitute for rubber in carriage tires. His secretary, however, one Thomas Adams, made out well in the chewing gum business with a product known as "Chiclets."

Finally, in 1874 – old, impoverished, blind, crippled, and largely forgotten – with no remaining political or military ambitions, Santa Anna availed himself of a general amnesty. He was allowed to return to Mexico City, where he died at the age of eighty-two.

Antonio Lopez de Santa Anna's views of the United States are derived from excerpts of his autobiography, *The Eagle*.

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**LUZ y CABALLERO, José Cipriano de la
(1800-1862)
Cuba**

José de la LUZ y CABALLERO, lawyer and writer, gained his greatest fame and utility as an educator. Luz y Caballero was linked to such leading liberals as Pedro Félix Varela and José Antonio Saco, each succeeding in turn to the role of solon and exemplar to Cuban youth. Though he received minor ecclesiastical orders in 1817, Luz y Caballero determined not to pursue the priesthood, instead taking a law degree in 1820.

A student and protégé of Varela at the prestigious *Seminario de San Cristóbal* (St. Christopher's Seminary), Luz y Caballero assumed the duties of his mentor when Saco, who had succeeded Varela, was himself exiled to the United States in 1824. Luz y Caballero's San Cristóbal course in philosophy proved so excellent that it came to be incorporated into the curriculum of the University of Havana.

Luz y Caballero deplored the fact that Cuban education lagged behind that available in Europe, especially in the natural sciences. In 1828, he traveled first to the United States, then through much of Europe – England, Scotland, Denmark, Holland, Belgium, France, Germany, Switzerland, Austria, Italy. He met and corresponded with many of the leading literary and scientific lights of his era – Longfellow, Walter Scott, Cuvier, Michelet, Rossini, Humboldt, Goethe, Ticknor – perfected his Latin, and mastered the major European languages. Characteristically, despite enjoying sufficient resources to partake of the material benefits and sensual pleasures of London and Paris, Luz y Caballero seems to have seldom attended a theater except to study its architecture, always lived frugally, and spent most of his time haunting museums of natural history, visiting educational institutions, and meeting with celebrated professors. In Europe, Luz y Caballero acquired machines and instruments for the physics and

chemistry classes he hoped to teach at Cuba's *Colegio San Carlos* (St. Charles College). With Humboldt, he also planned to establish a magnetic observatory in Havana.

Upon returning to Cuba in 1830, he collaborated with Saco and Domingo del Monte in contributing articles to the *Revista Bimestre Cubana* (Bimonthly Cuban Review, 1831-34), as well as contributing to *El Mensajero* (The Messenger, New York, 1831), *Diario de La Habana* (Havana Daily, 1833-1841), and *Memorias de la Sociedad Patriótica* (Memoirs of the Patriotic Society, 1838-1841). Luz y Caballero also undertook to establish a Cuban Academy of Literature and a Cuban Institute, intended as a school of applied sciences, both projects frustrated by civil and ecclesiastical authorities. In 1832, he sought and obtained permission to found the *Colegio San Carlos*, where, beyond the normal courses in philosophy, philology, and literature, the natural sciences could be addressed with greater latitude than at the *Seminario de San Cristóbal*. In 1834, when Spanish Captain-General Miguel Tacón ordered the exile of Saco, Luz y Caballero edited his friend's formal defense to the charges.

While dedicating himself primarily to teaching and educational administration, Luz y Caballero also edited and wrote numerous reports and memoirs, gave speeches, carried on a polemic concerning the appropriate balance between philosophy and science in education, and edited textbooks and regulations. In 1832, he was elected to membership in the prestigious *Sociedad Económica de Los Amigos del País* (Economic Society of Friends of the Country), the leading scientific, educational, and literary association in Cuba, often publishing in its journal, serving as vice-president from 1836 to 1838, and president from 1838 to 1842. In 1836, illness and a long recuperation obliged him to abandon education in favor of the practice of law; but he soon returned to his pedagogical vocation. From 1838 to 1840, he was called upon to defend his educational principles in the pages of *La Gaceta de la Habana* (Havana Gazette). In 1839, as

secretary of the company in question, he participated in polemics concerning the auction of the Havana-Güines railroad, the first in Latin America. In 1842, he succeeded in overturning the expulsion from the Cuban Patriotic Society of British consul David Turnbull, anathema to Spanish authorities for his abolitionist ideas.

The stress of such controversies challenged Luz y Caballero's still delicate health, and he sought relief in the intellectually and politically more salubrious climates of New York and Europe. While he recovered in Europe, enemies in Havana took advantage of his absence to accuse him of complicity in the Cuban slave conspiracy of 1844. A measure of his exceptional character is that, unlike most other men facing such serious charges, Luz y Caballero chose to return to Cuba and stand trial. He was exonerated by a military tribunal and proceeded to illustrious accomplishments, while his chief accuser, who had portrayed Luz y Caballero's humanitarian doctrines as indicating subversive tendencies, ended his own career in prison.

Indeed, whether among monarchists, republicans, or annexationists, Luz y Caballero's peerless reputation for knowledge, modesty, virtue, and honesty, his irreproachable conduct, devoid of any appetite for glory, lust for command, or desire for riches, so impressed his fellow Cubans that fortunate families of all political persuasions eagerly sent their sons to him for instruction at the campus of *Colegio del Salvador* (College of the Savior), the primary and secondary school he founded in 1848 at Cerro, on the outskirts of Havana. There, for more than a decade, he serenely fulfilled his educational vocation, establishing modern curricula and methods of instruction, including his celebrated public "conversations" every Saturday. He published textbooks and annual brochures of *General Exams*, first from the *Seminario de San Cristóbal* and later from the *Colegio del Salvador*; and he continued to contribute to such publications as

Faro Industrial de la Habana (Industrial Beacon of Havana, 1844) and *Revista de la Habana* (Havana Review, 1853-1854).

The premature death of his only daughter precipitated the precarious decline of his own health, and he died soon thereafter. At his passing, all educational institutions in Cuba closed for three days. Though not a single ribbon adorned his austere black tailcoat, Luz y Caballero's funeral proceeded with the ceremony of the highest occasion of state. An immense cortege of mourners accompanied his body more than three miles to its grave.

José de la Luz y Caballero's views of the United States are derived primarily from his collected correspondence with friends, published as *De la vida íntima*, particularly the volume entitled "Epistolario y diarios" (Correspondence and diaries).

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**MANSILLA ORTIZ de ROSAS de GARCÍA, Eduarda Damasia
(1838-1892)
Argentina**

Eduarda MANSILLA de GARCÍA was born into a family of social status, immense wealth, and supreme if precarious power. Her father was General Lucio Norberto Mansilla, a hero of the wars of independence and governor of Entre Ríos province. Her mother was Agustina Rozas, younger sister of Juan Manuel de Rosas, the tyrant who for more than twenty years ruled Argentina with an iron fist. Raised in the inner circle of the Rosas dictatorship, recognized as her uncle's favorite niece, Eduarda early showed signs of a literary vocation, as did her brother, the novelist Lucio Victorio Mansilla. In 1855, shortly after the defeat and exile of her uncle, she married Manuel Rafael García Aguirre, a distinguished jurist and diplomat, as well as an able

musician, as was she. Her husband belonged to a family that had opposed the Rosas regime, and the press made much of their marriage as an alliance of “Romeo and Juliet.”

Together, the couple traveled to Europe and the United States and raised six children – a daughter and five sons. Her highly praised first novel, *El médico de San Luís*, appeared in 1860, eight years after the fall of her uncle and a year before her arrival in Washington, where her husband had been posted to study the U.S. federal system. Over the course of a twenty-seven-year career, he would serve as Argentine Minister Plenipotentiary in the United States, Spain, France, England, Italy, and the Austro-Hungarian Empire. She would accompany him to most of these postings and would dazzle the leading singers, composers, writers, musicians, and political leaders of the day, whether in Europe or the United States. She remained in Washington during much of the U.S. civil war, before her husband was posted to Paris. There she published a second novel, *Lucia Miranda*, in Spanish, as well as another, *Pablo ou la vie dans les pampas*, written in French. Her Spanish-language writings were translated into French, English, and German.

Eduarda Mansilla de García published most of her work under pseudonyms, availing herself of the name of her son, Daniel García Mansilla, for her books. She also used the journalistic *noms de plume* of Alvar and Eduardo for the *crónicas* (feature stories) that she published in the Buenos Aires magazine *El Plata Ilustrado*. She also wrote children’s stories and two more novels, as well as many stories. Her work was praised by Édouard de Laboulaye and Victor Hugo, as well as Domingo Faustino Sarmiento, nemesis of her uncle. When her husband was posted to Austria, she determined to remain in Paris and pursue her literary and social life in the City of Lights. After his death, she returned to Buenos Aires, where her salon provided enlightenment, gaiety, and refuge to the intellectual, artistic, and political elite of the day. Her

memoir of life in Washington during the U.S. civil war was first published in 1882, under her own name.

Eduarda Mansilla de García's views of the United States are derived from that book, *Recuerdos de viaje* (Travel Memories).

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MÁRQUEZ, José Arnaldo
(1830-1903)
Peru

Romantic poet, essayist and playwright, **José Arnaldo MÁRQUEZ** was also an inventor who devised a precursor to the linotype machine. Though he successfully patented his invention in England and France, he was never able to raise sufficient funds to perfect it; and his financial status suffered accordingly.

To make ends meet, Márquez relied on teaching, journalism, diplomatic posts, and translation, as well as military positions. At an early age, he had enlisted in the army, rising to the rank of Sergeant Major of Infantry and being appointed second adjutant to the General Staff of the Army. Soon he was selected secretary to President José Rufino Echenique. However, in 1855, upon the overthrow of the Echenique government, Márquez was forced into Chilean exile, bringing an abrupt end to his military career.

Thus began decades of a nomadic, Bohemian, and largely unhappy existence that would see Márquez struggle to survive in Chile, Argentina, and the United States, as well as several European countries. His personal ideology was reflected in his writings, which inclined toward philosophical and social themes. Indeed, Márquez is considered the first Peruvian poet to focus on social themes. He succeeded in combining the individualistic impulse of the romantic with the

humanitarian concerns of his era (especially the abolition of slavery) and a devotion to socialist ideals.

Among his early publications were the poem *La humanidad* (*Humanity*, 1856) and poems collected under the title *Notas perdidas* (*Lost Notes*, 1862 and 1878). In 1857, he was able to secure a post as a Peruvian consular official in San Francisco and other U.S. cities. During and shortly after this time, he was able to publish *Recuerdos de un viaje a los Estados Unidos* (*Memories of a Trip to the United States*, 1862) and *El Perú y la España moderna* (*Peru and Modern Spain*, 1866, two volumes). In 1864, when Spain began to threaten the Pacific coast of Latin America, Márquez took it upon himself to commission in New York the construction of two war ships to augment the Peruvian fleet. However, the order was cancelled by the administration in Lima and Márquez was relieved of his consular functions.

Nonetheless, upon his return to Peru, Márquez was appointed by a new government to be first secretary of the Ministry of Government and in 1867 sent back to New York as consul general. There, from May 1873 to November 1877, with the support of the current government, he also published 110 issues of the magazine *El Educador Popular*, which concerned practical applications of modern scientific discoveries. Much of the rest of his life was dedicated to an increasingly fruitless attempt to raise the funds required to perfect his invention. Still, he found time to write *La orgía financiera del Perú* (*Peru's Financial Orgy*, 1888), as well as a prose translation of eight Shakespearean plays published by the Barcelona firm Maucci. In 1891, he moved to Chile, where he practiced journalism, then on to Argentina, where, in 1896, he was a professor at the Teacher's College in Santa Fe. He returned to Lima and for his remaining days worked as an editor at the newspaper, *El Comercio*.

José Arnaldo Márquez's views of the United States are derived from his book *Recuerdos de un viaje a los Estados-Unidos de la América del norte, 1857-1861* (Memories of a Trip to the United States of North America, 1857-1861).

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**MARTÍ PÉREZ, José Julian
(1853-1895)
Cuba**

José MARTÍ, poet, essayist, journalist, novelist, resolute republican, revolutionary, devoted apostle of Cuban independence, prophet of Latin American unity, was born in humble circumstances in Havana, the son of a Spanish policeman.

At the age of twelve, the precocious Martí was tutored by the poet and patriot Fardel María de Mendive, soon deported to Spain for his republican views. Shortly thereafter, Martí, then sixteen years of age, helped to publish two anti-monarchist journals, to which he also contributed articles, and was himself arrested for political activities. He was condemned to six years at hard labor in the quarries of San Lázaro, a sentence tantamount to death.

After three years of imprisonment, he was released on condition of exile to Spain. Even on the ship taking him away from Cuba, the unrepentant Martí promoted the cause of independence to his fellow passengers. In Spain, he reunited with his mentor Mendive, studied at the University of Madrid, established relations with other exiled Cuban intellectuals and politicians, and published tracts against the Spanish colonial government in Cuba. In 1874, Martí graduated with a degree in philosophy and letters, as well as law, from the University of Zaragoza.

He left Spain for France, where he made the acquaintance of Victor Hugo, but soon moved on to Mexico to reunite with his family. In Mexico, Martí made an immediate journalistic, literary, and political impact. He contributed to newspapers and magazines, took part in colloquia, wrote for the theater, and continued to organize on behalf of Cuban independence.

When Porfirio Díaz rose to power, Martí chose to leave Mexico. He spent a month in Havana under a false passport before moving on to Guatemala, where liberal President Justo Rufino Barrios offered him a position training teachers at the Normal School and later named him a member of the Faculty of Philosophy and Letters. In Guatemala, already engaged to a Cuban woman, Martí fell in love with a local girl. Nonetheless, in 1876, he honored his preexisting promise to marry, a choice that proved fatal for his Guatemalan paramour.

Martí returned to Havana, where he established a law practice and continued his literary efforts. A son, Ismael, was born. Meanwhile, Martí's fame as an orator was increasing, as were his conspiratorial activities, for which, in 1879, he was again arrested and deported to Spain. Martí soon escaped Madrid for Paris, *en route* to New York City. There, he supported himself by writing journalism for English-language newspapers *The Hour* and *The Sun*. His wife and son joined him in New York, but the marriage had clearly come to an end.

Indeed, Martí had found a new love in the person of his friend Manuel Mantilla's wife, with whom he would have a daughter. No doubt in part to escape such entanglements, Martí left for Venezuela, where he founded the magazine *Revista Venezolana*, wrote prolifically, offered classes, participated in conferences, and quickly acquired a widespread following among politically ardent Venezuelan youth, a fact that did not escape the notice of envious, conservative dictator Antonio Guzmán Blanco, the self-styled "Illustrious American," who ejected Martí after only five months in the country.

Returning to New York, where he would live for most of the rest of his life, Martí began writing journalism for several Latin American newspapers, chief among them the prestigious Buenos Aires daily *La Nación* (The Nation). Over the years from 1882 to 1895, these pieces would come to comprise an extraordinary portrait of the United States, its leading political occurrences, entertainment attractions, literary figures, and protagonists of popular culture. At the same time, he published a volume of poetry (*Ismaelillo*, also the title poem, inspired by his son); edited the magazine *La América* (America); translated various works, and wrote the novel *Amistad funesta* (Ill-fated Friendship), published in 1885 under the pseudonym “Adelaida Ral” in the magazine *El Latino Americano* and arguably the first modernist novel.

As his hemispheric fame as a writer increased, Martí also gradually intensified his political activity on behalf of Cuban independence, to the point that he became the undisputed leader of the Cuban exile community in the United States. He was also named honorary consul in New York for Uruguay, Argentina, and Paraguay, as well as president of the Hispanic American Literary Society, among other posts, academic and professional. At the same time, Martí developed and promulgated his concept of a distinctly *Latin America – Nuestra América* (Our America) – as opposed to the Anglo America exemplified by the United States, which he saw as casting a covetous eye on the sovereign nations to the south, particularly an all-too-vulnerable Cuba, still in the process of winning its independence. To those who disputed this less-than-sanguine perspective, Martí was quick to point out that he knew the U.S., its values and instincts, better than most. As he emphasized with logic difficult to refute: “I have lived in the belly of the beast.”

In 1889, Martí published a magazine for children, *La Edad de Oro* (The Golden Age). Two years later, he issued another volume of poetry, *Versos sencillos* (Simple Verses). After his

death, stanzas from four of Martí's poems in this volume were adapted to an existing melody. Music and lyrics fused to become "Guantanamera," the definitive song of Cuba.

In 1892, Martí's political activity culminated in the founding of the Cuban Revolutionary Party, to which he urged adherence by all Cuban exiles. To further the cause of independence, Martí founded and wrote for the revolutionary newspaper *Patria* (Homeland), all the while traveling incessantly to raise awareness and funds, making impassioned and persuasive speeches to Cuban exile groups in New York, Florida, New Orleans, Haiti, Jamaica, Costa Rica, Panama, Mexico, as well as other enclaves of opposition to Spanish colonial rule in Cuba. During this time, he actively conspired to effect military action against the Spanish regime. Finally, in April 1895, he left to join guerrilla forces recently established in eastern Cuba, near the city of Santiago. A month later, near the town of Dos Ríos, he gave his life in combat against Spanish forces.

Martí's death served to enhance a heroic myth equaled only by the extraordinary reality of his life. Revered as the father of his country, he is buried in Santiago, his tomb guarded by soldiers of an independent Cuba. Among the many tributes bestowed upon him by a grateful nation is that the national library of Cuba is named in his honor. His complete works have been published in many different editions, augmented by a plethora of literary criticism and biographies. The authoritative *Diccionario de autores latinoamericanos* (Dictionary of Latin American Authors) hails his poetry as "one of the most exquisite and perfect ever written in the [Spanish] language," reflective of "an astonishing power of illumination." The same source praises Martí's journalism and essays as providing "an insuperable model of stylistic mastery and refinement of thought." In sum, in the history of Latin America, there is perhaps no one else

who so combines and exemplifies excellence of both literary and political endeavor as does Martí.

José Martí's views of the United States are derived from articles he wrote for U.S. and Latin American publications, as well as excerpts from the combat diary he kept in the weeks leading to his death. Many, widely published anthologies of his work include his celebrated essay *Nuestra América* (Our America).

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MARTÍNEZ ELIZONDO, Ignacio
(1844-1891)
Mexico

A physician, military officer, journalist, and writer, **Ignacio MARTÍNEZ Elizondo** – not to be confused with Ignacio Martínez de Pinillos, also a 19th-century Mexican general, or with Ignacio Martínez de Pisón – was born in the city of San Carlos, state of Tamaulipas, northeastern Mexico. He studied in Monterrey, at the Colegio Civil. From his earliest school years, Martínez wrote poetry. He was acclaimed for a youthful poem, “Una Edad” (An Age), which he recited as a birthday tribute to his teacher, the historian José Eleuterio González. In 1865, Martinez wrote and read another poem, composed in royal octaves, this one for General Mariano Escobedo, on the occasion of his triumphant entry into Monterrey.

During the second French Intervention (1862-1867) and the reign of Maximilian, Martínez joined with the Army of the North, in support of Benito Juárez as legitimate president. Martínez graduated from the School of Medicine in Monterrey, where he later distinguished himself as a professor. He practiced medicine in the cities of San Luis Potosí, Tula, Nuevo

Laredo, and Matamoros, maintaining homes in Brownsville and Laredo, Texas, where he was highly esteemed for his gentle and caring nature.

Martínez was originally a partisan of Porfirio Díaz, supporting him when he proclaimed the Plan of La Noría (against re-election for Juárez, 1871) and the Plan of Tuxtepec (against the succession of Juárez' vice-president, Sebastián Lerdo de Tejada, 1876), both of which were attempts by Díaz to seize the presidency. In 1871, during the Revolution of La Noría, Martínez commanded a brigade of rebels in favor of Díaz. Upon Díaz's ascension to power, the new president rewarded Martínez by appointing him military commander of Mexico City (1876-78). With the Fourth Division of the National Army under his command, he rose to the rank of general.

After Tuxtepec, however, Martínez grew increasingly critical of Díaz and distanced himself from the government of the Porfiriato. For the rest of his life, he would remain in opposition to Díaz, not a position for the faint of heart. Perhaps acknowledging discretion as the better part of valor, Martínez absented himself from Mexico on at least two extended occasions, during which he traveled through much of the world. He wrote two books about his travels: *Recuerdos de un viaje* (Souvenirs of a Journey, 1884) and *Viaje Universal* (World Travel, 1886). He broke completely with the regime following Díaz's own reelection in 1884.

Martínez soon founded in Brownsville the anti-Díaz newspaper *El Mundo* and was credited with the "Plan to Restore Constitutional Order," published in 1886. After the killing of General Trinidad García de la Cadena, accused of conspiring against the Díaz regime, surveillance of Martínez increased. Nonetheless, he continued his journalistic opposition. In the pages of *El Mundo*, he promoted the northern revolutionary movement led by the crusading journalist and political activist Catarino Garza in Coahuila. Now himself under attack, Martínez

moved to Laredo, Texas, where he continued to publish *El Mundo* and oppose the Díaz regime. Martínez was the target of several failed assassination attempts, one of which he foiled himself by killing the would-be assassin. In 1891, however, an assailant finally succeeded. Martínez was killed in Laredo, Texas.

The views of Ignacio Martínez regarding the United States are derived from his book *Recuerdos de un viaje en América, Europa y África* (Souvenirs of a Journey in America, Europe and Africa).

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**MILLA y VIDAURRE, José
(1822-1882)
Guatemala**

A novelist and historian whose works were widely popular, **José MILLA y VIDAURRE** was born into a distinguished family that traced its antecedents to the early years of the conquest. Milla studied law but instead chose to practice journalism and pursue a life in literature.

He was editor of the newspaper *La Gaceta Oficial* (The Official Gazette) and publisher of the newspaper *La Semana* (The Week). Signing himself “Salome Jil” (anagram of José Milla), he wrote charming and nostalgic novels of the sort that came to be known as “costumbrista,” focusing on the history, habits, customs, and idiosyncrasies of characters from colonial times. These were first published in serial form in newspapers, then bound into a single volume. An early work, the narrative poem *Don Bonifacio* (1862), was followed by novels such as *Cuadros de costumbres* (Sketches of Customs, 1865), *La hija del Adelantado* (The Governor’s Daughter, 1866); *Los nazarenos* (The Nazarenes, 1867); and *El visitador* (The Inspector, 1867). With such works Milla came to be heralded as a pioneer of the picaresque novel.

At the same time, he fulfilled bureaucratic functions in the government of the conservative dictator Rafael Carrera, among them Secretary of the Charitable Brotherhood of the General Hospital of Guatemala and subsecretary in the Ministry of Foreign Relations. In such work, however, Milla was less politically engaged than faithful to the expectation of public service attendant to his social status; for it was literature to which he was dedicated. And it was entertainment that he considered to be the primary function of literature. His gift for imaginative story telling combined with precise description and a detailed account of traditional social norms and expectations won him great popularity and widespread recognition.

When the Carrera government fell in 1871, Milla prudently chose the path of self-imposed exile, traveling to the United States and Europe, where he remained for three years. During his time in Paris, he edited the journal *El Correo de Ultramar* (The Overseas Mail), while writing his three-volume work *Un viaje al otro mundo pasando por otras partes* (A Journey to Another World, Passing through Other Parts, 1871-74). In this precise relation of his actual experiences and impressions, Milla also imaginatively created a fictitious traveling companion, the quintessentially Guatemalan “Juan Chapín,” one of his most memorable characters, who engagingly plays Sancho Panza to Milla’s Don Quixote.

Once the political dust had settled, Milla returned to Guatemala, where he published such works as *Historia de un Pepe* (Story of a Nobody, 1872), *Memorias de un abogado* (Memoirs of a Lawyer, 1876), and his final novel, *El esclavo de Don Dinero* (Slave to Money, 1881). To demonstrate that literary fame can sometimes trump political antipathy, soon after his return, the liberal dictator Justo Rufino Barrios commissioned Milla to write a five-volume *Historia de la América Central, desde su descubrimiento hasta la independencia* (History of Central America, From Discovery to Independence), a task he completed just prior to his death.

José Milla y Vidaurre's impressions of the United States are derived from his novel *Un viaje al otro mundo, pasando por otras partes*. (Journey to Another World, By Way of Elsewhere).

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**MIRANDA y RODRÍGUEZ de ESPINOZA, Sebastián Francisco de
(1750-1816)
Venezuela**

Francisco de MIRANDA, precursor of Latin American independence, led a turbulent life of high adventure and romance. An idealist, soldier, and revolutionary, indefatigable and eclectic in his seduction of women – from Carolina farmers' daughters to Catherine the Great, Empress of Russia – Miranda traveled widely on three continents. At twenty years of age, he began to keep a diary in which he wrote profusely. According to the Chilean critic Miguel Castillo Didier, Miranda's diary came to constitute "a human and literary monument of immense value." Especially appreciated are the volumes that cover his travels in the early United States, immediately after the end of the Revolutionary War, in the pages of which he captures the birth of the nation in a manner that some find preferable to the celebrated work of Tocqueville. Also of compelling interest are Miranda's diaries of his travels in Sweden, Norway, France, Turkey, Russia, Rome, and Greece.

Miranda's father immigrated to Venezuela from the Canary Islands, married a wealthy *criollo* woman, and himself amassed a considerable fortune. After completing studies in Caracas, the younger Miranda purchased a captain's commission in the Spanish army, seeing action in North Africa, the Caribbean, and Florida during the North American war of independence. In these campaigns, he distinguished himself no less for his arrogance than for his military acumen. An unabashed liberal and son of the Enlightenment, Miranda was arrested and about to be exiled

from Venezuela; but he escaped to the fledgling United States in 1783. There, and later in Europe, his status as a Free Mason facilitated his contact with many of the most notable military, political, and intellectual figures of the age, among them Washington, Jefferson, Hamilton, Madison, and Thomas Paine.

In France, Miranda offered his services to the revolutionary cause, was commissioned a general in the French republican army, won a brilliant victory against Austrian forces at Amberg, participated in other French conquests of 1792-93, but ran afoul of the Committee of Public Safety, only to be twice saved from the guillotine by his eloquence in his own defense, as well as by the execution of Robespierre. As the Directory grew increasingly dictatorial, Miranda's faith in the revolution dwindled. Yet his name is engraved on the Arc de Triomphe, the only American to be so honored. Miranda led a committee of Latin American revolutionaries founded in Paris in 1797 but soon fled France in disguise and spent much of his time in London. He proved tireless in his opposition to Spanish colonial rule throughout Latin America, especially in Venezuela, for which cause he solicited and won promises of support from Catherine the Great, Jefferson, and William Pitt the Younger, prime minister of Britain. Miranda envisioned a unified, independent Latin American empire, extending from the mouth of the Mississippi to Tierra del Fuego, to be presided over by a hereditary emperor from the Incan royal family, its laws to be made by a bicameral legislature. However, his 1806 attempt to foment revolution in Venezuela met opposition from local *criollo* elites loyal to Spain; and Miranda returned to Europe to seek reinforcements.

In 1810, he joined with Simón Bolívar, returned to Caracas, agitated for independence, joined the republican revolutionary junta, and was appointed head of its army. As fortune turned against the republicans, royalist forces regrouped and advanced against the rebels. Granted

dictatorial power to oppose this Spanish counterattack, Miranda finally assessed the military situation to be hopeless. In July 1812, he unilaterally negotiated and signed an armistice, without consulting his fellow revolutionaries. Infuriated, they viewed such a capitulation to be treason. Disgraced, despised by radical republicans and entrenched royalists alike, Miranda was arrested by Bolívar, his one-time comrade-in-arms, handed over to the Spanish, and sent in chains to Spain. Four years later, he died in Cádiz, a prisoner of the Crown.

Francisco de Miranda's impressions of the United States are derived from his diary, published as *The New Democracy in America: Travels of Francisco de Miranda in the United States, 1783-84*.

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**MONTÚFAR y RIVERA MAESTRE, Lorenzo
(1823-1898)
Guatemala**

Lorenzo MONTÚFAR y RIVERA was an educator, historian, lawyer, statesman, and diplomat who spent much of his life in political exile. As a result, he served not only Guatemala, but also Costa Rica and El Salvador in important political posts.

The child of aristocratic parents and a brilliant student, Montúfar received degrees in both philosophy and law from San Carlos University in Guatemala. Though he had qualified for it, he was denied a third degree in theology, which the rector of the university deemed an unseemly number of titles for so young a man.

He was teaching civil law when he first ran afoul of the illiterate conservative dictator Rafael Carrera, who ruled Guatemala with an iron fist from 1844 to 1848 and again from 1851 to 1865. Even from exile in El Salvador, Montúfar, an adamant liberal, was elected to the

Guatemalan Congress, which had recently proscribed Carrera. The dictator, however, soon returned to power; and Montúfar again fled into exile, first in El Salvador, then Costa Rica.

There he practiced law and began his career as a publisher. He also rose to become rector of the national university, where he taught international law and other courses, and served as a Magistrate of the Supreme Court. He was appointed Foreign Minister of Costa Rica, from which post he helped to organize a concerted Central American response to the threat posed by U.S. filibuster William Walker and his invading forces, which seized control of Nicaragua from 1855 to 1862. A leading advocate of Central American unity, Montúfar also strove to reestablish the federation of Central American states that had existed from 1821 to 1841. Besides that of Foreign Minister, he held various cabinet portfolios in Costa Rica, among them, Minister of Public Instruction, Minister of Religion and Charity, Minister of War, and Minister of the Interior; and he negotiated treaties to resolve many Central American border disputes.

His policies were invariably liberal and extremely anti-clerical, especially in regard to the Jesuits. Thus, he made political enemies sufficient that he was forced to leave Costa Rica for El Salvador, whence he was sent to the United States as Minister Plenipotentiary (Ambassador). In Washington, he uncovered a plot by conservatives to create an empire in Central America. He also proved a staunch supporter of the liberal government of Benito Juárez in Mexico. Montúfar was next sent on a diplomatic mission to Europe; but when the Salvadoran government fell, he returned to Costa Rica. There he continued his implacable opposition to conservative policies and was again forced to flee, trekking through mountainous terrain until reaching the Caribbean coast, where he found a dugout canoe that carried him to El Salvador by way of Nicaragua. The Salvadoran government dispatched him to Perú as Minister Plenipotentiary, until he was called back to Costa Rica.

In 1872, Montúfar returned to Guatemala and was again elected to the national legislature. Shortly thereafter, he began writing his masterwork, the seven-volume *Reseña histórica de Centro América* (Historical Summary of Central America, 1878-88). In Guatemala, as well, he held the post of Minister of Foreign Relations and was seen as the nation's leading liberal until his conservative foes forced him out of the country at gunpoint, allowing him to take only his hat and a small box of cigars. In 1891, Montúfar returned to Guatemala and was nominated for the presidency; but his campaign proved unsuccessful. Seven years later, he died in Guatemala City.

Lorenzo Montúfar's views concerning the United States are derived from his book *Memorias autobiográficas* (Autobiographical Memories).

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MORENO, Joaquín
(1809-186?)
Mexico

Joaquín MORENO, a diplomatic clerk, was born into the Mexican middle class in Jalapa, Veracruz, a year before Hidalgo's "Cry of Independence" began the struggle to throw off the yoke of Spanish colonial rule. His father was one of countless men swept up in the war as foot soldiers. His mother, having to care for four other children on her own, struggled to hold the family together.

When the boy was ten, his mother saw no further option but to leave him an orphan. His father did not return for many years. The boy found shelter of a sort with a maternal uncle whose supervision proved both harsh and perverse. With no resources of his own, the boy attended secondary school on a scholarship, coming in first in his class. Nonetheless, at the end of the

school term, he was declared a ward of his brother-in-law, a man of low birth and little education, whose character was “vile, impetuous, and violent.” His father’s return at the end of the war brought the boy little relief or assistance. At the age of eighteen, he determined to set out on his own.

Relying only on his wits and academic skills, with no reliable financial resources, Moreno made his way in the world under great duress. Some seven years later, he had proved so successful that he was chosen by Lorenzo de Zavala, a man finely attuned to the main chance, whether for himself or for others, to accompany Zavala on his 1833-35 mission as Santa Anna’s ambassador to the French court of Louis Philippe and *chargé d’affaires* of the Mexican legation at the Holy See (Vatican). In their travels together, Moreno’s greatest contribution was probably to provide valuable biographical data concerning Zavala and his diplomatic activities on behalf of Mexico. At the same time, Moreno made many astute observations concerning customs in the United States, France, and Italy, as well as about Mexicans living in Europe. Moreno returned to Mexico in 1836 when Zavala relinquished his post as ambassador in France to attend to his political and other interests in the United States and Texas.

Some thirty years later, in 1867, in a historical account of the formation and operations of the Mexican Northern Army Corps during the French intervention of 1862-67, mention was made of a Joaquín Moreno who was in charge of a printing press that contributed to liberal resistance efforts. This is apparently Moreno’s only publicly recorded activity after his return to Mexico.

Joaquín Moreno’s views of the United States are derived from his *Diario de un escribiente de legación* (Diary of a Diplomatic Clerk).

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**NABUCO DE ARAÚJO, Joaquim Aurélio Barreto
(1849-1910)
Brazil**

One of the major political figures of the late Brazilian empire and early republic, an exceptional biographer, memoirist, and historian, a ranking diplomat, as well as a leading light of Brazilian literature in the late 19th and early 20th centuries, **Joaquim NABUCO** was born into a wealthy and distinguished family of landed aristocrats in Recife. His father, José Tomás Nabuco, was a senator-for-life and counselor of state who switched from conservative policies to liberal, founding the Liberal Party in 1868 and supporting reforms that would ultimately lead to the abolition of slavery.

His son, Joaquim, studied law in Sao Paulo and Recife, engaged in a rather casual practice while contributing to literary journals, then left for a five-year grand tour of Europe to complete his education. He published his first book in 1874. *Camoës e os Lusíadas* (Camões and the Lusíads) was a work of literary criticism and appreciation of *The Lusíads*, the epic poem of Portugal, and its author, Luís Vaz de Camões. In London and Washington, 1876-77, Nabuco served as attaché to the Brazilian legations.

If he was politically attracted to the English-speaking countries, Nabuco, like so many educated Latin Americans of his time, was linguistically and culturally enamored of France. In 1874, he published *Amour et dieu* (Love and God), a volume of poetry in French. Many years later, he published *Pensées détachées et souvenirs* (Detached Thoughts and Recollections, 1906). Indeed, so much did Nabuco appreciate the French tongue that it was said that his prose in Portuguese was simply a loose translation of his thoughts in French.

Returning to Brazil in 1877, he entered political life as a partisan of the abolitionist movement, in which he soon gained fame as an inspiring speaker and an astute journalist. After his father's death in 1878, he campaigned against slavery from a seat in the Chamber of Deputies. Nabuco sought abolition by legal means, based on ideals of humanitarianism and social justice, without resort to civil war as in the United States. In 1880, he founded the Brazilian Anti-Slavery Society, a political umbrella for disparate abolitionist groups. Yet, in 1881, he lost his campaign for reelection to the Chamber of Deputies and exiled himself for two years in London. There he wrote a polemical indictment, *O Abolicionismo* (Abolitionism, 1883), considered the most influential book against slavery in Brazil and in large measure responsible for its end in 1888.

Nabuco favored a parliamentary monarchy for Brazil and led a campaign to federalize the empire. So when the monarchy fell the following year, and a republic was established, he retired from public life for a decade. During those years, he produced his most important literary works: *Um estadista do imperio* (A Statesman of the Empire, four volumes, 1889), a study of the life and times of his father; and his own autobiography, *Minha formacao* (My Education, 1900), a classic of its kind, which also provides a vivid portrayal of society in slaveholding Brazil.

Although not entirely in favor of the republican regime, Nabuco agreed to apply his talents to resolving a border dispute with British Guiana. While Nabuco was in London, the Brazilian minister died and Nabuco agreed to serve as minister to Great Britain (1900-1905) and then ambassador to the United States (1905-1910), distinguishing himself in both posts by dint of his characteristic intellect, elegance, and grace. Despite having been educated under the monarchy, Nabuco proved himself an enthusiastic and committed liberal; so it came as no surprise that he occupied important posts under the Brazilian republic.

Although in his youth he had proclaimed the superiority of the British political system to that of the United States, Nabuco came to recognize the importance of hemispheric unity, for Brazil especially, as well as for other Latin American countries. At a time when such relations were at exceptionally low ebb in the wake of U.S. intervention in Cuba, Panama, and elsewhere, Nabuco worked closely with U.S. Secretary of State Elihu Root in promoting a vision of Pan-Americanism viewed favorably by Washington. In 1906, he served as president of the Third Pan-American Conference in Rio and was a popular ambassador in the United States. His health, however, declined. Troubled by migraine headaches and heart disease, he died in Washington in January 1910.

Joaquim Nabuco's views concerning the United States are derived from his partial autobiography, *Minha formação* (My Formative Years).

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NAVARRO OCAMPO, Ramón Gil
(1828-1883)
Argentina

Ramón Gil NAVARRO was an Argentine memoirist, journalist, historian, and politician. Navarro was born in Catamarca and educated at the Franciscan monastery there, where he studied Latin, theology, philosophy, and literature. In his late 'teens, Navarro, his five younger siblings, and his mother were forced to follow his father and two older brothers, all of them opponents of the dictator Juan Manuel de Rosas, into exile in Chile. The family was of aristocratic stock and well connected even in exile. They settled in Concepción, Chile.

In 1849, together with his elder brother Samuel, Navarro was named a director of a Chilean mining enterprise and dispatched to the goldfields of California. Embarking from the

port of Copiapó and sailing for seven weeks, Navarro and company arrived in the port of San Francisco on April 30, 1850. After adventures and misadventures in the goldfields near Stockton, Navarro and his brother proved sufficiently successful to purchase a ship that added considerably to the family's fortunes. Soon after receiving news of Rosas's defeat at the Battle of Caseros, Navarro returned to Chile, with little gold but with a cargo of California timber destined for the desert mining camps of northern Chile. He arrived in late August, 1852.

Navarro returned to his native Argentina, where he took an active role in the allied fields of politics and journalism. He edited and published newspapers in Paraná (*La Patria*), La Rioja (*El Nacional*), and Córdoba (*El Progreso*). He also published books of history, mineralogy, and biography. Elected to the first national congress of the Argentine Confederation as deputy from Catamarca, Navarro was later elected both national deputy and national senator from Córdoba. He held administrative posts under General Urquiza in the province of Paraná and in the province of La Rioja under Governor Manuel Vicente Bustos. A protégé of General Justo José Urquiza, president of the Argentine confederation and conqueror of Rosas, Navarro was also a friend of future president Domingo Faustino Sarmiento, future president Julio Argentino Roca, and the journalist Vicente G. Quesada. A cultured and refined man, with a serious mind yet youthful perspective, Navarro was prominent in liberal social and intellectual circles and in the political and economic activities of Paraná, La Rioja, and Córdoba, where he married and lived the last twenty-three years of his life, before dying in Buenos Aires.

Ramón Gil Navarro's views of the United States are derived from his memoir of his years in California, *The Gold Rush Diary of Ramón Gil Navarro*, the manuscript of which was held by his descendants for some 115 years, prior to its English-language publication in 2000.

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**(RUIZ de) NERVO y ORDÁZ, Amado (Juan Crisóstomo)
(1870-1919)
Mexico**

Amado NERVO, poet, novelist, journalist, essayist, short-story writer, feature-story writer, travel writer, and diplomat, was born in the small, Mexican town of Tepic, in what is today the state of Nayarit. (Though many assume he took the name “Amado Nervo” as a pseudonym, it was actually given to him at a very early age, when his father chose to simplify his own surname from “Ruiz de Nervo” to simply “Nervo.” The given name “Amado” means “Beloved.”)

The eldest of seven children, Nervo was sent by his mother to study in the more educationally advanced state of Michoacán. He thought to pursue ecclesiastical life, but instead took up journalism in the Pacific coastal city of Mazatlán, where he was working as a law clerk to contribute to the precarious family finances. Writing under various pseudonyms, Nervo began to publish poems and stories, then chose to seek his fortune in the national capital.

Arriving in Mexico City, he soon distinguished himself in literary circles and is today viewed as a major figure, the foremost modernist poet of Mexican birth. He made his name with his first two volumes of published poetry: *Perlas negras* (Black Pearls, 1898) and *Místicas* (Mystiques, 1898). Other major works were *Poemas* (Poems, 1901), *Lira heroica* (Heroic Lyre, 1902), and *Los Jardines Interiores* (Interior Gardens, 1905). In Mexico City, while working as a newspaper editor at *El Universal*, Nervo contributed to such important magazines as *Revista Azul* (Azure Review) and newspapers such as *El Nacional* and *El Mundo*. He founded *Revista Moderna* (Modern Review), which published Mexican modernist poets. Sent to Paris by the newspaper *El Imparcial* to cover the 1900 Exposition in the City of Lights, Nervo lived with the celebrated Nicaraguan modernist poet Rubén Darío, to whose work his own shows similarities.

When his position with *El Imparcial* was terminated, Nervo supported himself by translating and teaching Spanish.

He published such paeans to his native land as “Los niños mártires de Chapultepec” (Child Martyrs of Chapultepec) and “La raza de bronce” (Race of Bronze), while serving as inspector of literary instruction and teaching Spanish at the National Preparatory School. His volume of short stories *Almas que pasan* (Passing Souls, 1906) included masterpieces such as “Una esperanza” (A Hope). In 1905, Nervo accepted a position as second secretary of the Mexican legation in Madrid; and he lived in the Spanish capital until 1918. The last several years of his stay in Spain corresponded to the most chaotic years of the Mexican Revolution, during which time Nervo endured financial instability verging on penury. His economic situation improved with the relative political stability that followed the adoption of the Mexican Constitution of 1917.

In 1918, Nervo was named Mexican minister plenipotentiary to Argentina and Uruguay. The following year, he died in Montevideo. His body was conveyed to Mexico on a Uruguayan frigate, escorted by naval vessels from Argentina, Cuba, Venezuela, and Brazil. On 14 November 1919, Nervo was buried in Mexico City in the Rotunda of Illustrious Men.

Nervo’s literary fame rests in large measure on his lyric poetry, most of it in the modernist, communicative, and personal vein. As Darío noted: “Clothed in the simplicity and clarity of crystal hours that announce the peace of amiable days, [Nervo’s] verse communicates a delicate mystery.” Early in his career, however, Nervo wrote narratives such as *Páginas autobiográficas* (Autobiographical Pages, 1890), a tale of adolescent love, as well as a naturalist novel, *Pascual Aguilera, costumbres regionales* (Pascual Aguilera: Regional Customs, 1892).

An early novel of thwarted love, *El bachiller* (The Bachelor, 1896) caused a scandal for its portrayal of a desperately passionate protagonist who resorts to self-inflicted castration.

Happily for Nervo, he himself found a more satisfactory muse in Ana Cecilia Dailliez, the love of his life. Dailliez inspired a more introspective, emotionally revelatory style, manifested in works such as *En voz baja* (Quietly, 1909), *Serenidad* (Serenity, 1914), and *Elevación* (Elevation, 1917). When she died, Nervo's poetry took a more metaphysical turn, as he struggled to accept the mystery of death. His most confessional work, *La amada inmóvil* (Steadfast Beloved) was published posthumously. His essay *Juana de Asbaje* (1910), a study of Sor Juana Inés de la Cruz, exquisite poet and intellectual giant of late 17th-century Mexico, was among the first modern attempts to comprehend her extraordinary life and compelling genius.

Amado Nervo's views of the United States are derived from his book *El éxodo y las flores del camino* (Exodus and the Flowers of the Journey).

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OBLIGADO, Pastor Servando
(1841-1924)
Argentina

Pastor Servando OBLIGADO was an Argentine writer, lawyer, historian, military officer, politician, and semi-professional traveler. Immediately following the fall of the Rosas dictatorship in 1852, Obligado's father was the first constitutional governor of the Province of Buenos Aires. The son proved a precocious literary talent, publishing a historical novel at the age of fifteen. This, along with his early journalism caught the eye of his patron, Bartolomé Mitre, soon to succeed to the Argentine presidency. Despite his early literary success, Obligado

completed his studies in the law and also served under Mitre as a lieutenant of infantry in the mid-19th century battles that established the constitutional Argentine republic.

In 1863, Obligado's fame spread throughout Latin America as a result of his public denunciation of the Spanish bombardment of Callao, the port of Lima, Peru. The speech he made in the Teatro Colón of Buenos Aires eloquently captured the sentiments of most Latin Americans in its call for mutual solidarity in defense of the national sovereignty of Latin American nations against European (especially Spanish) intervention in the affairs of western hemisphere republics. Published in France, as well as throughout Latin America, this speech elevated the twenty-two-year-old Obligado to a leading position in the ranks of the defenders of liberty and republican values.

In part as a result of his passionate defense of Peruvian national sovereignty, Obligado began a long friendship with Juana Manuela de Gorriti, a celebrated Argentine writer, who herself served as a nurse in the front lines of the Callao bombardment. A less amiable connection was with the Chilean Benjamin Vicuña Mackenna. Obligado took issue with Mackenna's book in support of the Carrera brothers, controversial early leaders of Chilean independence.

Though he favored the English Lancastrian model of education over the U.S.-based version championed by Sarmiento, Obligado was similarly a staunch defender of the need for public education in Latin America. He distinguished himself as one who proposed that public education be extended to even the most miserable and dangerous of locales. Again like Sarmiento, Obligado was an active and articulate promoter of European immigration to Argentina. Both men served in the War of the Triple Alliance (1865-1870) against the Paraguayan dictator Francisco Solano Lopez.

From 1871 to 1874, Obligado traveled through much of Europe, the Middle East, and Asia, a trip that included Spain, France, Italy, Greece, Egypt, the Holy Land, India, China, and Japan. In 1876, Obligado undertook a journey to the United States, the primary goal of which was to visit the Philadelphia Exposition of that year. During this trip, he also visited Chicago, San Francisco, Baltimore, Washington, New York, and Boston, where he made the acquaintance of Henry Wadsworth Longfellow, who invited Obligado to lecture at Harvard University.

For the subsequent forty-eight years of his life, Obligado remained a leading figure in Argentine literary and political circles, a charter member of the so-called Generation of the Eighties, as well as an inveterate traveler. Besides his many and varied literary endeavors, he was a prominent member of the Argentine federal judiciary. In 1889, continuing his habit of publishing travel memoirs, he journeyed to Sweden and Russia. Among his many other published works were a biography of the Argentine independence leader Esteban Echeverría and a five-volume series on the history of Buenos Aires.

Pastor Servando Obligado's views of the United States are derived from his book *Los Estados Unidos tal cual son* (The United States Such As They Are).

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**OLIVEIRA LIMA, Manuel de
(1867-1928)
Brazil**

Manuel de OLIVEIRA LIMA was a historian, writer, critic, and diplomat, as well as a visiting professor at Harvard University. A founding member of the Brazilian Academy of Letters, he was a passionate collector of books all his life, ultimately compiling the third-largest collection of books on Brazil.

He began working as a journalist at the age of fourteen, and his articles often criticized the political predominance of landed oligarchs in the early days of the republic. Thus, from a young age, Oliveira Lima gained a reputation as a monarchist. In 1887, Oliveira Lima was awarded the degree of Doctor of Philosophy and Letters at Lisbon's Higher College of Arts and Letters.

In 1891, he married Flora Cavalcanti de Albuquerque, from a distinguished Brazilian family. The previous year, he had joined the Ministry of Foreign Relations, and he went on to serve in Portugal, Germany, the United States, Britain, Japan, Venezuela, and Belgium. In 1913, he retired from diplomacy to dedicate himself to researching and teaching history. Making his home primarily in Washington, DC, Oliveira Lima researched, wrote, and taught for the rest of his life. Indeed, he left his extensive library (some 58,000 volumes) to Washington's Catholic University, on condition that it establish a program of Brazilian studies.

As a writer, his fundamental theme was the transition from Brazil as a colony to Brazil as an independent empire. Oliveira Lima explored this theme in his major work *D. João VI no Brasil* (Dom João VI in Brazil, 1909), as well as in *Reconhecimento do Império* (Recognition of the Empire, 1901) and *O movimento da Independência* (The Independence Movement, 1922). He also addressed this favored topic in the introduction to F.M. Tavares's *História de Revolução de Pernambuco em 1817* (History of the 1817 Revolution in Pernambuco, 1917). His work *Na História de Civilização* (In the History of Civilization, 1921) rejected the idea that history was a "positive" science. Evidence of his literary interests can be found in works such as *Aspectos da Literatura Colonial Brasileira* (Aspects of Colonial Brazilian Literature, 1896) and a 1909 study in French concerning the Brazilian writer Joaquim Maria Machado de Assis, a friend from youth. Other works included *Nos Estados Unidos* (The United States, 1899); *Pan-Americanismo*,

Bolívar-Monroe-Roosevelt (Pan Americanism: Bolívar-Monroe-Roosevelt, 1908); and *Evolução Histórica da América Latina, Comparada com a da América Inglesa* (The Historical Evolution of Latin America, Compared to that of Anglo America, 1914).

The views of Manuel de Oliveira Lima concerning the United States are derived from his book *Nos Estados Unidos, impressões políticas e sociais* (The United States: Political and Social Impressions).

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**“P” (Anonymous, probably De PUECH), First Name Unknown
(1775-1798)
Haiti**

“P.” (as he signed himself) was almost certainly a scion of the family de Puech, creoles from the island of Saint Domingue. That is to say, he was a young white man of French descent born in the New World, specifically the former French colony today known as Haiti.

At the time, Saint Domingue was by far the richest colony in the world, supplying fully two-thirds of French foreign trade, based on coffee, precious woods, dyes, and above all, sugar. The colonial capital of Cap Français (today, Cap Haitien) was the most elegant city in the West Indies. The population of the colony consisted of 36,000 whites, 28,000 mulattoes of mixed white and African blood (known as “free coloreds”), a small number of free blacks, and half a million black slaves.

Born in Haiti, P. was sent by his family at the age of six to study in Paris, where he spent his formative years. There, from the age of fourteen, he witnessed the early, relatively tranquil years of the French Revolution. By 1791, however, with radical Jacobins in their ascendancy, P., his sister, and their mother, who was visiting at the time, seized the opportunity to flee Paris for

Bordeaux and sail for their home in Saint Domingue. It was a choice that catapulted them out of a French revolutionary cauldron into the flames of a chaotic conflagration – the great Haitian slave revolt.

Then sixteen years old, heir to his family's sugar plantation, P. found himself immediately swept up by events on the island. Over the next two years of the insurrection, he took part in several skirmishes and battles. In 1793, however, after the dreadful massacre and burning of Cap Francais, the family decided to take refuge in the United States. After landing in Baltimore, P. lived in the U.S. for a year before returning to Saint Domingue. He remained on the island until mid-1798, fighting to defend his family's interests in his native land. When he saw that the cause was lost, he rejoined his family in New York, then enjoyed some carefree summer days with friends in and around Philadelphia and New Jersey.

All the while, he wrote long letters (never sent) to friends and family, describing his experiences and sharing his thoughts and emotions, including not only his adventures in his homeland, but also in the fledgling United States. In these letters, a callow youth grows into a young man whose mettle has been severely tested, but who never loses his youthful verve, delight in life, or ironic sense of humor. In the autumn of 1798, his family decided to leave the eastern seaboard and make a new life in New Orleans. Sometime after completing his last letter in September, but before his family set out for their destination, P's audacious, enthusiastic young life came to an abrupt, untimely end.

P's observations concerning the United States are derived from his letters, compiled and published as the book *My Odyssey: Experiences of a Young Refugee from Two Revolutions, by a Creole of Saint Domingue*.

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PÁEZ, Ramón
(c. 1810-1894)
Venezuela

A writer, painter, and occasional diplomat, **Ramón PÁEZ** was born in the town of Achaguas, on the *llanos*, the vast tropical grasslands of west-central Venezuela. He was the natural son of José Antonio Páez, the “Centaur of the Plains,” hero of the independence wars, twice president of and dominant political figure in Venezuela from 1830 to the late 1840s. Páez *père* had briefly been an opponent of Simón Bolívar, soon became an invaluable ally, then president and *caudillo* of Venezuela during the decades after independence. Ramón Páez’s mother was evidently a Colombian woman whose family name was Ricaurte.

Recognized and raised by his father, Ramón was first educated at *El Colegio de la Parroquia de La Merced* in Caracas, but was soon sent to Madrid, where he took particular interest in the study of botany and English. Further schooling in New York and London, where he completed his studies, advanced the latter interest. In early 1839, Ramón returned to Caracas and enrolled in the *Colegio de la Independencia*, where he studied music. In March, he played second violin in a concert held during the school’s examinations. At mid-year, however, he was again in London, serving as secretary to the Venezuelan minister plenipotentiary. Again in Venezuela, he returned to the same institution to study drawing and later joined its art faculty.

In 1846, Ramón Páez accompanied his father on an expedition to the Venezuelan *llanos*, an adventure he described in his first book *Escenas Rústicas en Sur América* (Wild Scenes in South America, or Life in the Llanos of Venezuela). First published in New York in 1862, the book came out in London the following year.

A devoted son, Ramón Páez accompanied his father through thick and thin. In 1847, President José Tadeo Monagas dismissed Congress and sought to overthrow the constitutional order. José Antonio Páez opposed Monagas. In 1849, from Curaçao, the former president launched an invasion of Venezuela, in which Ramón took part. When the attempt failed, both father and son were captured and held prisoner. Upon their release a year later, they traveled to the United States, stopping in Washington, Baltimore, and Philadelphia, before settling in New York, where the younger Páez made his home for the rest of his life.

In 1858, Ramón Páez published *Geografía descriptiva del mundo* (A Descriptive Geography of the World). In the late 1850s, the elder Páez was called back to Venezuela, where he was named military chief and asked to pacify belligerent liberal and conservative forces. From 1861-1863, he agreed to rule as dictator. Upon his return to New York, father and son collaborated on *La autobiografía de José Antonio Páez*, published in 1867. They lived together in New York until the death of the elder Páez in 1873.

In New York, Ramón Páez continued to express his interest in the natural sciences, writing *Escenas Rústicas*, based in part on the notes and drawings he had made regarding the flora, fauna, and geology encountered during the *llanos* expedition. He also developed his skill as a painter, which proved to be considerable. What had begun as an avocation was provided impetus by the arrival in New York of the Danish artist Fritz Melbye, mentor of the Danish-French Impressionist Camille Pissarro. Melbye befriended Páez and encouraged his efforts. At the same time, Páez wrote and published *Ambas Américas: contrastes* (Both Americas: Contrasts), a comprehensive comparison of the resources, customs, technologies, and institutions of Venezuela and the United States.

Beginning in 1882, Ramón Páez undertook a prolonged legal battle with the Venezuelan government regarding the disposition of his father's remains. In 1888, he was finally able to repatriate the remains for burial in the National Pantheon of Venezuela. After seeing his father to an honored grave, Páez returned to New York, where he served as Venezuelan consul from 1890 until shortly before his own death. Ramón Páez died in Calabozo, state of Guárico, Venezuela, in 1894.

Ramón Páez's views of the United States are derived from his book *Ambas Américas: contrastes* (The Two Americas: Contrasts).

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PÉREZ BONALDE, Juan Antonio
(1846-1892)
Venezuela

The poet **Juan Antonio PÉREZ BONALDE** was born in Caracas. His father, a prominent member of the Liberal party, was elected to the Senate, over which body he presided, and later won appointment as a cabinet minister. When Pérez Bonalde was fifteen, however, his family fled Venezuela for Puerto Rico, as his father's outspoken liberalism put them all in danger during the Federal War (1859-63).

There, Pérez Bonalde contributed to family finances by giving piano lessons and teaching in the school his father founded. In the course of this Puerto Rican exile, he developed an extraordinary facility with languages. Not only did he master Latin and Greek, but also such modern languages as English, German, French, Italian, and Portuguese.

After five years in Puerto Rico, the family returned to Venezuela; but his father's death from a heart attack required that Pérez Bonalde find work as a journalist and teacher. At a

bullfight in Caracas, one of his poems was read publicly – a satirical piece that ridiculed the dictator Antonio Gúzman Blanco. As a result, Pérez Bonalde was given one week to leave the country. Age twenty-four, he set sail alone, leaving his sick mother behind. Never again would he see her alive.

He made his home in New York and traveled through much of Europe, the Middle East, Asia, and the Americas as sales agent for the firm of Lanman & Kemp, manufacturers of perfumes, medicinal products, and toiletries. When not traveling, he edited their multi-lingual advertising, as well as preparing an almanac that the firm produced. His commercial schedule left him little time for literature, but he read and wrote assiduously, especially at the New York Public Library.

At the *tertulias* (literary gatherings) held by Latin American writers at the Salon Theiss, a meeting hall and tavern on Fourteenth Street in Greenwich Village, Pérez Bonalde became acquainted with many other poets, among them, José Martí and Rubén Darío, not to mention Walt Whitman; and he was encouraged to translate Edgar Allan Poe's "The Raven," which he accomplished exceptionally well, in a style that anticipated Latin American modernism. Besides his translation of Poe and several Shakespearean sonnets, Pérez Bonalde also translated into Spanish the *Book of Songs* by German poet Heinrich Heine, with whom he felt a great affinity.

His own style was essentially lyric and romantic, but never imitative. Instead, sincere and intimate, he drew directly upon the vicissitudes of life as he had come to know it – a life marked by poverty, exile, hardship, largely thankless jobs, the loss of loved ones. Moreover, he said things concretely at a time when most Latin American poets still flaunted extravagant rhetoric, valued the vague and dandified flourish.

Pérez Bonalde's literary output was not great in quantity, two volumes – *Estrofas* (Stanzas, 1870) and *Ritmos* (Rhythms, 1880) – comprising a total of seventy-five poems; but several of his poems were extraordinary: “El canto al Niágara” (Song to Niagara), a hymn to Nature embroidered with philosophical reflections; “Flor” (Flower), an elegy on the death of his beloved daughter; and above all, “La vuelta a la patria” (Return to the Homeland). A detailed account of the poet's brief return to Venezuela, it is at once a reflection on patriotism and on filial love, both emotions nurtured and strengthened by absence. This magisterial piece was written as a kind of exorcism of an exile that lasted almost his entire adult life. His poems – often elegiac, melancholy, pessimistic, yet rich in nuance and replete with rhythm – stemmed from his obsession with such metaphysical concerns as the destiny of man and the mysteries of the universe.

In 1877, he received news of his mother's death; and, with Guzman Blanco temporarily out of office, Pérez Bonalde returned to Venezuela. However, when the dictator again seized the reins, the poet once more left for New York. There, in 1879, he married Amanda Schoonmaker, whom he had met at the library. They soon had a child; but the marriage was not happy. Not only was the life of a poet in exile rather less than tranquil or financially secure, burdened further by his extreme sensitivity and constant travel; the couple was shocked and dismayed by the sudden death of their three-year-old daughter. For the poet, this was a time of ineffable sorrow, profound affliction, and despair. The tragedy elicited two of his most moving poems: “Flor” (Flower) and “Gloria in excelsis” (Glory in the Highest). As a result, however, he chose never again to publish his poems; and he began abusing opiates and alcohol.

A year after the death of his daughter, he traveled to Madrid to be received as a corresponding member of the *Real Academia Española* (Royal Spanish Academy), the official

institution responsible for overseeing the Spanish language. He continued to work on his translation of Heine, the first edition of which was published in 1885. Pérez Bonalde dedicated the volume to his friend and employer, Edward Kemp, who had borne the cost of publication.

Pérez Bonalde's health declined. Friends grew alarmed at his nihilistic attitude, a complete lack of faith in the present or future. Towards the end of 1887, the poet was confined to a sanatorium for a year. Though his health was broken, he longed to return to Venezuela; and he did so in early 1890. Guzman Blanco was gone, but the political life of the country remained in turmoil. Pérez Bonalde was offered a diplomatic post but was too sick to accept the honor. His Caracas doctors recommended the more salubrious climate of La Guaira on the Caribbean coast, where the poet went to live in the home of a niece. There, in October 1892, he suffered a stroke and died.

He was buried in a local cemetery. Ten years later, his remains were disinterred and taken to Caracas. On that occasion, a group of intellectuals rendered to his memory the homage he had deserved in life yet seldom received. Forty-three years later still, on the hundredth anniversary of his birth, his remains were once more disinterred, finally to be buried in the National Pantheon.

The views of Antonio Pérez Bonalde concerning the United States are derived from his work "El poema del Niágara" (Niagara's Song).

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**PÉREZ MANOSALVA (or de MANOSALBAS), Felipe
(1836-1891)
Colombia**

Politician, journalist, essayist, novelist, prolific man of letters, **Felipe PÉREZ** was born into a distinguished Colombian family of brilliant accomplishment but limited financial resources. His

elder brother, Santiago Pérez de Manosalva, would serve as president of the republic (1876-78) as a member of the Radical Liberal party.

Given the tumultuous times in which Felipe Pérez lived and the fact that he himself participated directly in wars, revolutions, and governments, his literary production is remarkable. It was, however, foreshadowed by a precocious academic career, in which he received the degree of Doctor of Laws at the age of fifteen, in 1851. Within a year, he had been appointed to the New Granadan diplomatic legation to the governments of Ecuador, Peru, Bolivia, and Chile. Two years later, he returned to his homeland, formally joined the Liberal Party and took an active role in the turbulent political struggles of the time. He was appointed governor of Zipáquira province and soon designated Secretary of War and the Navy.

In 1855, he married and very soon turned to journalism and literature to help support himself and his family. Though engaged on the periphery of political life, for the next decade his primary efforts proved literary. As a journalist, he first joined the staff of *El Tiempo* (Time), where he soon rose to the position of editor-in-chief. During his career, however, Pérez's work also appeared in such newspapers as *Los Debates*, *El Comercio*, *El Mosaico*, *El Diario de Cundinamarca*, *La Opinión*, and *Los Anales de Instrucción Pública*. In 1858, he founded a weekly magazine entitled *Biblioteca de Señoritas* (Young Ladies' Library), intended for cultured and elegant young women.

Pérez began his literary career with works based on his diplomatic postings, especially in Peru. These included the essays *Análisis político, social y económico de la República del Ecuador* (A Political, Social, and Economic Analysis of the Republic of Ecuador) and *Bosquejo de las revoluciones peruanas* (A Sketch of the Peruvian Revolutions). Works such as *Atahualpa*, *Los Pizarros*, *Huayna Capac*, *Jilma*, *Tupac Amaru*, *Los pecados sociales* (Social Sins) and

dramas such as *Gonzalo Pizarro* and *Las tres reinas* (The Three Queens) secured Pérez's place as a Colombian pioneer of the historical novel. Among later works are the political treatise, *El doctrinarismo y la autoridad* (Doctrinarism and Authority) and the novels *Estela ó los mirajes* (Estela or The Mirages), *Imina, Sara, La muerte del gato* (Death of the Cat), *Los dos Juanes* (The Two Johns), *Samuel Selibht*, *El bosquecillo de álamos* (The Little Grove of Poplars), *El profesor de Gotinga*, *Isabel*, *Carlota Corday*, and *El Caballero de Rauzán* (The Horseman of Rauzán), twice filmed in the late 20th century.

In 1861, Pérez was commissioned to complete a two-volume geographical examination of Colombia, in which he collaborated with Arnaldo Márquez. The following year he published *Historia de la revolución de 1860* (A History of the 1860 Revolution), concerning the civil war that brought to power his party, the Radical Liberals. He traveled to Europe in 1865, to see to the re-printing of his Colombian geography; and the same year, he wrote *Episodios de un viaje* (Episodes of a Journey), in which he described his experiences in the United States while on his way to Europe.

In 1869, Pérez was appointed governor of the state of Boyacá; and from 1872 to 1874 served as Secretary of the Treasury, during which time he significantly reduced the national debt. In 1877, he again took up the portfolio of Secretary of War and the Navy. And in 1879, the Senate elected him to a position equivalent to that of Vice-President. During his later years, especially in the pages of *El Relator*, Pérez proved a staunch opponent of the so-called Regeneration Movement, which sought to replace a federal system with a more centralized government.

He died at age 55. Even though the government of Rafael Nuñez strove to obscure Pérez's passing, a great throng of university students accompanied his coffin to its grave.

Felipe Pérez's views of the United States are derived from his book *Episodios de un viaje* (Episodes of a Journey).

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PÉREZ ROSALES, Vicente
(1807-1886)
Chile

Vicente PÉREZ ROSALES, vagabond, adventurer, politician, promoter of European immigration to Chile, diplomat, jack-of-all-trades, wrote what many consider to be the foremost Chilean work of literature in the 19th century. A life replete with unexpected exigencies and consequently rich in adventures, led him to cultivate an acute intelligence and a keen appreciation of humanity in all its aspects. Born into one of the most aristocratic and influential of Chilean families at the dawn of the independence wars, Pérez Rosales embraced that fate the Chinese consider a curse: he lived during interesting times. He knew historic personalities – among them, O'Higgins and San Martín -- who visited his family home. The family was exiled to Mendoza, Argentina, when he was only seven. At the age of eleven, he witnessed the execution of the republican patriots Luis and Juan José Carrera Verdugo.

Considered incorrigible by his parents, the adolescent Pérez Rosales was entrusted to the discipline of an English lord, contracted to transport him to Europe. Instead, he was soon abandoned on a remote Brazilian beach. He survived, eventually did study in Europe, lived in Paris as an elegant expatriate (making ample use of the social contacts provided by an uncle, Chilean consul in the City of Lights), went bankrupt, was shipwrecked in the Malvinas Islands (Falklands) while returning to Chile, ran contraband, tried his hand at a wide variety of jobs (liquor producer, herbal healer, shop keeper, surveyor, miner, cattleman, draftsman, painter, actor, theater impresario), panned for gold in California, found none, waited tables, opened a

store, closed it, survived an epidemic of smallpox, volunteered in a hospital as doctor, nurse, and gravedigger, opened a restaurant, saw it destroyed by fire, returned home, and finally found a profitable métier as a promoter of European immigration to the south of Chile. He helped settlers to establish themselves, encouraged agriculture and industry, and defended the newcomers against those who opposed their arrival.

In February of 1853, in pursuit of these duties, Pérez Rosales chose the location and drew up the plans for what would become the city of Puerto Montt, in the territory of Llanquihue. Later that year, he was sent to Hamburg as consul and colonization agent, charged with recruiting Germans to populate the frontier settlements. He traveled throughout Germany in this quest, making the acquaintance of several distinguished scientists and writing propaganda in support of Chile's efforts to attract European immigrants. Among these were his *Ensayo sobre Chile* (Essay on Chile, 1857), first written in French, a synthesis of the geography and history of his native land, as well as *Manual del ganadero chileno* (The Chilean Cattleman's Handbook). While in Magdeburg, Saxony, he contracted cholera and nearly died. Recalled to Chile in 1859, he was appointed *intendente* (mayor) of the central Chilean city of Concepción. In 1861, he was elected a deputy in the National Congress. From 1876 to 1881, he served as a senator.

It was not until the last few years of his life that Pérez Rosales undertook the work that gained him lasting fame. At the age of seventy-five, he published his masterwork *Recuerdos del pasado* (Recollections of the Past, 1882). More than an autobiography, in its preference for relating the lives and tasks of humble people, the book – at once fact and fiction -- is a faithful and vital representation of the Chilean nation. To read Pérez Rosales is to know the quotidian Chile of his day and age, to know it in a specific, sensual, and visceral sense. His memoir far exceeds the *costumbrista* style of contemporary novels, replete with renditions of quaint and

soon to be outmoded customs and argots of the day. Instead, with precise particularity, Pérez Rosales evokes the way common people actually lived and spoke and worked.

Unlike most Latin American memoirists of the day, his is a “civil” work, with no reference to battles, coups, and revolutions, but instead the efforts of commercial enterprises, jobs, travels, the stuff of ordinary life. His prose was not only accurate and elegant; since he was intimately familiar with the tasks at hand, his language was naturally precise to the work being described, whether that of the geographer, the mineralogist, the naturalist, the sailor, the cattleman, the smuggler. In this regard, his writing was in the service of the Chilean national project – to introduce the country to the larger world, expand its frontiers – at once a literary and a political endeavor.

Perhaps due to the improvisational nature of his existence, Pérez Rosales seems never fully to have appreciated his literary talents. As noted by Benjamín Vicuña Mackenna: “It is astonishing that a man of so charming a style could have lived for seventy years without suspecting that he was a master in his genre.” Late in life, Pérez Rosales served as president of the Chilean Society for the Promotion of Industry. He also wrote *El Diccionario del Entrometido* (The Meddler’s Dictionary), published sixty years after his death, which occurred in Santiago, at age seventy-nine.

Vicente Pérez Rosales’s views of the United States are derived from his book *Recuerdos del pasado, 1814-1860* (Recollections of the Past, 1814-1860).

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**POMBO y REBOLLEDO, José Rafael de
(1833-1912)
Colombia**

Rafael POMBO was one of the greatest Latin American poets of the 19th century, surely the most celebrated Colombian poet. He was born in Bogotá into a distinguished family, his father a military man, politician, and diplomat; his mother a woman of advanced learning and exalted lineage. Pombo knew from an early age that his life would be devoted to poetry, insisting that he was good for nothing else; but his father objected to such a vocation.

By the age of ten, the boy was already keeping a notebook of favorite poems, entitled *Panteón literario* (A Literary Pantheon). At eleven, he entered the seminary, where he studied Latin and became an adept translator of classical texts; his translations of Vergil, Horace, Lamartine, and Shakespeare were praised for their courage and audacity. At thirteen, he studied humanities in the *Colegio Mayor de Nuestra Señora del Rosario* (Upper College of Our Lady of the Rosary). In 1848, to please his father, the sixteen-year-old Pombo studied mathematics and engineering at the military academy, from which he received an officer's commission. At much the same time, he joined the *Sociedad Filotémica* and published sentimental verses in its journal, under the pseudonym "Firatello." He traveled to the southern city of Popayán, where his mother's family had land; and he wrote there two of his best-known poems – *La copa de vino* (Cup of Wine) and *Mi amor* (My Love) – signed with the pseudonym "Edda." For a while, back in Bogotá, he co-edited *La Siesta*, a journal of romantic literature. He also published the journals *El Cartucho* (Cartridge) and *El Centro* (Downtown). In 1854, during one of Colombia's seemingly constant civil wars, he took up arms in defense of the constitutional government. Soon, however, he resigned his military commission and joined the diplomatic service.

He was assigned to Washington, where he served for a while as secretary of the Colombian legation. Upon the retirement of the minister plenipotentiary, Pombo was for a time the designated *chargé d'affaires*. When the government in Bogotá fell, Pombo was left without a job and without income. He moved to New York, where he lived for the subsequent seventeen years, devoting himself to literary endeavors.

In New York, he soon made the acquaintance of intellectuals and artists such as Henry Wadsworth Longfellow and William Cullen Bryant. Pombo was commissioned by the publisher D. Appleton & Company to translate English-language nursery rhymes into Spanish. In the process, he accomplished much more than mere translation. He produced a fundamentally transformative adaptation of the works, published in two volumes as *Cuentos pintados para niños* (Dappled Stories for Children) and *Cuentos morales para niños formales* (Moral Tales for Formal Children). Although his contributions to literature were extensive and diverse, Pombo is perhaps best remembered today for his children's literature, celebrated for its sense of humor, self-assurance, and imagination. Among his best-known stories are *Michín*; *Mirringa y Mirronga*; *Fuño y Furaño*; *Juan Chunguero* (Fun-Loving John); *Pastorcita* (The Little Shepherdess); *La Pobre Viejecita* (Poor Little Old Woman); *Simón el Bobito* (Little Ninny Simon); *El Gato Bandido* (Bandit Cat); and *El Renacuajo paseador* (Rambling Tadpole), read today by children and adults alike. Among the most accomplished poems that Pombo wrote in the United States are *Al Niágara* and *Elvira Tracy*. The former is a hymn to Nature, in its ultimate triumph over the utility of modern civilization; the latter a paean to ideal Woman, true love, feminine purity, and innocence.

Pombo returned to Colombia in 1872, at the age of thirty-nine. There he worked as a translator, editor, and publisher, while continuing to write poetry. He would soon be recognized

as one of the greatest romantic poets in Latin America. His poetry has been said to fuse subjectivity and philosophical meditation, reflexive feelings of love for man and nature, religious instinct, and utilization of experience. His romantic inspiration ran the gamut from Zorrilla and Hugo to Byron and Leopardi, by way of the Greek and Latin classic texts, as well as many in English and French. God, Nature, and Woman prevail in Pombo's poems, as do rebellion, vigor, and irony, all of which conspire to make his work a singular blend of the devout and the demonic.

Pombo was a man of universal culture, a romantic poet who wrote of love and nature, a thinker, translator, and teller of tales. He loved music, painting, and sculpture. An insatiable reader, his books were replete with notes and comments. Yet this immense refinement was combined with a taste for and profound knowledge of popular music – a fusion of high and low culture characteristic of many of his poems.

He was elected life-secretary of the Colombian Academy of Language. In 1905, Pombo was named Poet Laureate of Colombia. From then on, surrounded by the books he loved, he passed most of his days at home, staying mostly in his bed, where he was attended by loyal friends who overlooked his eccentricities for the pleasure derived from his company and conversation. Seven years later, at the age of seventy-nine, he died in Bogotá.

The views of Rafael Pombo concerning the United States are derived from “El catolicismo en la gran república” (Catholicism in the Great Republic) and “Las Norteamericanas en Broadway” (North American Women on Broadway), two essays he contributed to the Spanish-language travel guide *Guia del viajero en los Estados Unidos: Libro indispensable para las personas que hablan español* (Traveler's Guide to the United States: An Indispensable Book for People Who Speak Spanish, 1859).

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**PORTUGAL y SERRATOS, José María de Jesús
(1838-1912)
Mexico**

José María de Jesús PORTUGAL y SERRATOS, a Franciscan priest, bishop, theologian, philosopher, and orator, was born in Mexico City. He studied at the seminary of Guadalajara, then joined the Franciscan order in 1853. Portugal y Serratos was ordained a priest in 1861, in Havana, Cuba, having been exiled from Mexico during the era of Liberal reforms. He later served as a priest in the cities of Atoyac (Jalisco) and Real de Asientos (Aguascalientes), as well as master of novices, secretary, and theological consultant for the Franciscan Board of Commissioners. He was also a prolific author of theological and philosophical essays, mainly in the vein of Thomistic mysticism, as well as a distinguished orator. Among his outstanding works were *El amable Jesús* (The Lovable Jesús), *La santa voluntad de Dios* (The Holy Will of God), and *El positivismo* (Positivism). He was bishop of Sinaloa (1889-1898), of Saltillo (1899-1902), then of Aguascalientes City, where he died in 1912.

José Portugal y Serratos's views of the United States are derived from his book *Impresiones religiosas de un viaje a Tierra Santa, pasando por Nueva York, París, y algunas ciudades de Italia* (Religious Impressions of a Journey to the Holy Land, By Way of New York, Paris, and Some Cities of Italy).

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PUIG y VALLS, Rafael
(1845-1920)
Spain/Cuba/Puerto Rico

Rafael PUIG y VALLS, Catalanian by birth, traveled widely in the Americas and Europe. He was born to wealth in the city of Tarragona in northeastern Spain and studied to be a forestry engineer. A polyglot who spoke five languages, he gained fame as a defender of natural resources, especially forests and mountainous watershed. To that end, he published more than a dozen books and articles on the need to protect the natural environment. Puig y Valls was secretary of the Spanish *Sociedad Económica de Amigos del País* (Economic Society of Friends of the Country), the leading intellectual association of its day, as well as secretary of the council charge with planning and supervising the 1888 Universal Exposition in Barcelona. Among other significant posts in public and professional service, he was twice elected president of the Barcelona branch of the Royal Academy of Sciences and Arts.

Puig y Valls was a visionary, one of the first to insist upon the need to preserve natural resources, especially forests and watersheds. Besides the many books and articles he published on these subjects, he led a commission that proposed a citizens' league to protect the forests; and he personally drafted a reforestation project for the Catalanian mountains. He later proposed setting aside protected areas within those forests, the first such proposal in the history of Spain. He applied this same vision to the need to protect coastal sand dunes. The international expositions so popular at the time provided a great opportunity in which to promote his advanced perspective, ideas that today would be regarded as "green." To that end, Puig y Valls attended many such expositions, among these the World's Fair: Colombian Exposition in Chicago, held in 1893 to commemorate the 400th anniversary of the discoveries of Columbus. He wrote at length

about the Chicago World's Fair, as well as his experiences in Puerto Rico and Cuba, at that time colonial possessions of Spain.

Convinced of the necessity to promote respect for the forests and reforestation, Puig y Valls instituted the Catalanian Festival of the Tree. Founded in 1899 and based on the U.S. celebration of Arbor Day, the annual fiesta continues to the present. To promote environmental awareness, he attended numerous expositions in the Americas and Europe, including the Paris Universal Exposition of 1900. There, in recognition of his ecological endeavors, he was awarded the French Legion of Honor.

A pioneer of environmental education, Puig y Valls planted the land surrounding his home with a great variety of trees, each species identified with an obviously educational intent. The six-acre estate was well watered and shady in summer, an idyllic place, surrounded by Italianate gardens. Today, the house and lands comprise a public park in Tarragona, where he died in 1920.

The views of Rafael Puig y Valls concerning the United States are derived from his book *Viaje á América: Estados Unidos, Exposición Universal de Chicago, México, Cuba, y Puerto Rico* (A Trip to America: United States, Chicago World's Fair, Mexico, Cuba, and Puerto Rico).

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QUESADA, Vicente Gregorio (aka "Domingo de Pantoja")
(1830-1913)
Argentina

Vicente QUESADA was a widely traveled Argentine jurist, writer, editor, and diplomat. Among his many services to the emerging Argentine Republic, he took a particular interest in the

organization of the National Library, as well as in pressing issues of international territorial disputes, with Chile in Patagonia and Great Britain in the Islas Malvinas (Falkland Islands).

Simultaneously active in politics and journalism, Quesada intermittently wrote for and edited various liberal newspapers and magazines, while also practicing law and serving in political positions. In 1855, three years after the defeat of the Rosas dictatorship, Quesada was named representative from Corrientes Province to the Paraná Congress charged with devising a constitution for the Argentine Confederation. In 1857, to critical and political acclaim, he published his first book, a history of Corrientes. In 1860, he was named secretary of the Historical and Geographic Institute of the Argentine Confederation. For some years, Quesada focused on journalism, while also serving as a member of the Academy of Jurisprudence. In 1870, President Domingo Faustino Sarmiento asked him to oversee the compilation of a commercial code for the Argentine Republic.

In 1871, Quesada was named director of the Buenos Aires Public Library, which would evolve into the Argentine National Library. In this capacity, he was sent to Europe to study how best to organize the emerging institution. In Madrid, he also took pains to research Spanish colonial archives in support of his thesis that the frontiers of the Vice-Royalty of Rio de la Plata had been conceived of as extending to the southern extremes of Patagonia, thus the traditional border between Argentina and Chile corresponded to the crest of the Andes mountains.

Returning to Argentina, Quesada was elected to the National Congress in 1878, as a representative of the Province of Buenos Aires. He resigned this post two years later, in part for reasons of health, in part to pursue the writing of history. Soon, however, he was recalled to public service by Argentine president Julio A. Roca.

Over the twenty-year course of a distinguished diplomatic career, Quesada served as Argentine ambassador to Brazil (1883-85), the United States (1885-92), Mexico (1891-92), the Vatican (1891), Spain (1892-93), and Germany (1902-1905). During his time in the United States, Quesada wrote a satirical portrait of the country and its characteristically deprecatory attitude towards Latin American nations. Due to his official position as Argentine ambassador, this ingenious, realistic, yet rather caustic work was published pseudonymously.

Quesada's prolific writings, ranging from memoirs to essays to histories to sketches of Argentine customs and traditions, are remarkable for their erudition, grace, elegance, and purity of style. While posted to Madrid, he was named a corresponding member of two Spanish Royal Academies, those of Language and History.

Vicente Quesada's views of the United States are derived from his book *Los Estados Unidos y la América del Sur: los yankees pintados por si mismos* (*The United States and South America: The Yankees in Self-Portrait*), published under the pseudonym "Domingo de Pantoja," as well as his memoir *Recuerdos de mi vida diplomática: Misión en Estados Unidos, 1885-1892* (*Memories of My Diplomatic Life: Mission in the United States, 1885-1892*).

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**RAWSON, Guillermo Colesbery
(1821-1890)
Argentina**

Guillermo RAWSON, medical doctor and politician, was a son of Amán Rawson, born in Massachusetts, himself a medical doctor who settled in the western Argentine city of San Juan. Two other sons distinguished themselves in Argentine society: Benjamín Franklin Rawson, a painter; and Juan de Dios Rawson, a military officer.

Guillermo, the middle son, was first educated by his father. At the age of eighteen, he began three years of further training by Jesuits at the Colegio de San Ignacio in Buenos Aires, then specialized in the study of medicine at the University of Buenos Aires, from which he graduated with highest honors in 1844. Rawson returned to practice medicine in his home province of San Juan and, in 1849, was elected to the provincial legislature. In that body, he opposed the granting of extraordinary powers to the dictator Rosas and, in 1852, ran afoul of Rosas's ally, the San Juan *caudillo* Nazario Benavides, who imprisoned Rawson. Later that same year, when Urquiza defeated Rosas at the Battle of Caseros, Rawson improvised public celebrations in the central plaza.

Rawson was selected as a deputy to the 1855 Congress of Paraná, which was charged with devising a constitution for the Argentine Confederation and for which Rawson was chosen vice-president. Rawson generally opposed the policies of the autocratic Urquiza in favor of those of the liberal Bartolomé Mitre. With Mitre's succession to power in 1861, Rawson moved to Buenos Aires and was elected to the provincial senate. The next year, Rawson was appointed Minister of the Interior under Mitre, first president of the Argentine Republic. In this capacity, Rawson promoted inter-province communication, especially the laying of railroad tracks. He was also instrumental in the study and development of roads, the colonization of interior provinces, the gathering of statistics, the occupation of Patagonia, the promotion of immigration, the cultivation of cotton, and the adoption of the metric system. He devoted himself to the establishment of telegraph service between Buenos Aires and Rosario, as well as rail service between Rosario and Córdoba, not to mention the laying of an underwater telegraph cable between Buenos Aires and Montevideo, Uruguay.

During the cholera epidemics of 1867 and 1868, Rawson led public health efforts in Buenos Aires. In the latter year, Rawson retired as Minister of the Interior; but the first national census of 1869 resulted from his initiative. During the 1865-1870 War of the Triple Alliance against Paraguay, many of the quotidian responsibilities of the Argentine presidency fell on Rawson's shoulders, as General Mitre was preoccupied by military matters.

Rawson was elected to the National Congress as deputy for Buenos Aires province, and was also a member of the Constituent Convention of 1870, where he maintained that religion should never disqualify a candidate for public office. Although his amendment was defeated, Rawson was held in the highest esteem for his principled argument. In 1871, during an epidemic of yellow fever in Buenos Aires, Rawson again contributed herculean efforts on behalf of public health. In 1873, Rawson taught the first university course in public health to be offered in Argentina.

Compared to Cicero for his oratorical skills and disinterested devotion to the Argentine state, Rawson was elected in 1874 as national senator from San Juan, the same city in which Sarmiento had been born. Though both were exemplary patriots, Rawson and Sarmiento often disagreed as to policy. Indeed, the two men disagreed about such subjects as immigration, foreign policy, constitutional law, and their impressions of the United States.

Their most intense rancor, however, was reserved for what transpired in 1863 when the aging *caudillo* of La Rioja province, Ángel Vicente Peñaloza (aka "Chacho") attempted to lead a revolt against the centralist policies of President Mitre. Sarmiento, governor of the adjoining province of San Juan, took it upon himself to declare a state of siege and lead the official response, in effect, to declare that "Chacho" was "Wanted, Dead or Alive." Captured by a local mayor, the old man was summarily executed, precisely the punishment that the ever so

“civilized” Sarmiento considered most appropriate for such “barbarians.” Rawson disagreed, insisting that only the federal government could declare a state of siege. Indeed, Rawson raised such trenchant objections about the affair that their dispute denied the presidency to Sarmiento in 1864. It was a clash of titans that has been compared to the Clay v. Webster debates in the U.S. Senate.

In 1876, Rawson traveled to the United States as Argentine delegate to an international medical conference in Philadelphia, where he presented his findings concerning vital statistics of public health in Buenos Aires. He then went on to Paris, where his contributions to the field of public health again encountered widespread interest and praise. In 1880, he founded the Argentine Red Cross.

For several years, both in Europe and Argentina, Rawson continued to lecture and publish his research findings. Among his works were *Estadística vital de Buenos Aires (Vital Statistics of Buenos Aires)*, *Observaciones sobre hygiene internacional (Observations Concerning International Hygiene)*, and *Estudio sobre las casas de inquilinatos de Buenos Aires (Study Concerning Rental Housing in Buenos Aires)*, invaluable in its examination of public health concerns in a city replete with immigrants.

Due to personal health concerns, Rawson spent many of his remaining years in Paris, undergoing medical procedures to relieve impending blindness. He died there in 1890.

Guillermo Rawson’s views concerning the United States are derived from his book *Polémicas con Sarmiento, discursos y escritos políticos (Disputes With Sarmiento: Speeches and Political Writings)*.

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RESTREPO y VÉLEZ, José Manuel
(1781-1863)
Colombia

The first historian of Colombia (which then included Venezuela, Ecuador, and Panama), **José Manuel RESTREPO** recorded the events surrounding the struggle for Latin American independence with a dispassionate objectivity, rigorous impartiality, and steadfast veracity remarkable for one directly engaged in those events. Not only did he help to found and organize the new political entities of northern South America, but he also served as a leading member of their administrations over the ensuing five decades. His many high positions included that of Minister of the Colombian Casa de la Moneda (Treasury) for some thirty years, as well as Minister of the Interior of Gran Colombia (Colombia, Venezuela, and Ecuador), appointed by Bolívar.

Apart from various memoirs and his posthumously published diaries, Restrepo's most significant works are *Historia de la revolución de la Republica de Colombia (History of the Revolution of the Colombian Republic, 1827 and 1858)* and its complement, *Historia de la Nueva Granada (History of Nueva Granada)*. He also published several volumes on economic matters, including *Memoria sobre la amonedación de oro y plata en la Nueva Granada (Memo on the Monetization of Gold and Silver in New Granada, 1859)* and *Memoria sobre el cultivo del café (Memo on the Cultivation of Coffee)*, as well as an extensive work on the geography, agriculture, industry, and population of his home department (province) of Antioquia.

Restrepo came from a distinguished and wealthy family; his father oversaw large landholdings and several gold mines. After youthful studies in his hometown of Envigado and at the *Colegio Seminario of Antioquia*, he left in 1799 for the capital city of Bogotá, where he completed secondary school studies at the *Colegio de San Bartolomé*. Five years later, he was

awarded a bachelor's degree in philosophy and in 1809 a doctorate in canon law, both from the *Universidad de Santo Tomás*. Matriculating at a time when some advanced professors had begun to criticize traditional methods of Spanish pedagogy and philosophy, Restrepo joined an innovative group of teachers and students who sought truly to understand nature and to reject scholasticism in favor of science. A measure of his devotion to this new thinking is that, while at university, he collaborated with his friends José Celestino Mutis and Francisco José de Caldas in their botanical and geographic investigations. Upon returning to Antioquia, Restrepo applied his geographical knowledge to produce the first technically elaborated map of the región.

Restrepo briefly accepted a position as assessor to the Spanish governor of the province but soon found himself swept up by the events that would dictate the further course of his life. He was called upon to fulfill a variety of positions in support of the revolutionary junta in Antioquia, named a representative to the revolutionary congress to meet in Bogotá, and ultimately forced to flee south to escape arrest by Spanish forces. In late 1812, as political and military tides turned in favor of the rebels, Restrepo returned to Antioquia. First he served as advisor to his father, at that time the revolutionary governor. He was named minister of justice, then first secretary to the new governor. In 1814, he was named by the National Congress as a member of the triumvirate charged with exercising executive authority; but he rejected the post. The following year, he was elected a deputy of the committee that edited the second constitution of Antioquia and he also attended the National Congress in Bogotá.

In 1816, Spanish forces retook Antioquia; and again Restrepo fled south. In a few months, however, he decided to return. At first treated well by the Spanish governor, Restrepo was soon put to forced labor, overseeing road construction in the region. In 1817, he escaped to Jamaica and on to the United States. By 1819, his wife had secured him a Spanish pardon; and

Restrepo returned home. In part due to his aristocratic heritage, in part due to his own character, Restrepo was widely respected for his probity, moderation, and judicious nature. Consequently, upon his triumph at the Battle of Boyacá, Bolívar named Restrepo governor of Antioquia. With military commander José María Córdoba, the republicans were at last able to defeat Spanish forces completely and consolidate Antioquia for the American cause.

Then came one of the few times that Restrepo chose a radical course: he supported the exile of his own uncle, the priest who had taught him as a youth, for being a royalist; and he called for the execution of various Spanish civilians. In large measure, however, he remained a traditionalist and a conservative. Like many Latin Americans, among them San Martín and perhaps, towards the end of his life, even Bolívar, Restrepo was willing to entertain the notion of a constitutional monarchy to render Latin America more governable.

Over the next thirty-four years, Restrepo held many other posts, often at the same time. Among these were Director of the State Tobacco Monopoly, Director of Public Instruction, Director of National Credit, and diplomatic representative to the governments of Ecuador and Venezuela. Devoted defender of moderate democracy, champion of government headed by the “better people,” who control the mob and impose authority, friend of the Church, enemy of militarism, champion of elite conservatism, in 1863, the year Colombia adopted a liberal constitution he abhorred, Restrepo died in Bogotá.

The views of José Manuel Restrepo concerning the United States are derived from his *Autobiografía*, specifically, the portion entitled “*Diario de un viaje que hice de Kingston de Jamaica á New York, en los Estados Unidos*” (Diary of a Trip I Made from Kingston, Jamaica, to New York, in the United States, 1817).

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REYNAL, Rafael
(c.1810 –18??)
Mexico

Apart from the views he expressed about the United States in his published letters, very little could be found concerning the life of **Rafael REYNAL**. We know that by the early 1830s, he lived in Puebla. We know that he enjoyed a close friendship with another young man of that city, Carlos Gastelu. We know that their correspondence during Reynal's journey to the United States was published as a book, printed in Cincinnati in 1834. We know that, in the United States, Reynal visited cities as disparate as New York and New Orleans, Louisville and Baltimore, Philadelphia and Pittsburgh, not to mention his making the requisite pilgrimage to Niagara Falls. Yet, what he did or where he lived prior to this trip remains largely a mystery, as does his life (if any) after publication.

We can make some educated guesses. We assume that he was a young man of some means, at least means sufficient to travel a long distance in relative comfort. We assume that he was well educated, for such a sensibility is apparent in his writings and is reflected in his decision to publish. We assume that he was still young when he wrote the letters, for his perspective is generally that of a young man in his twenties. We assume that his political views were liberal, as were those of many young men at the time. Only ten years earlier, after all, Mexico had adopted a constitution modeled closely on that of the United States. Reynal shows more than a passing interest in the inner workings of U.S. government. Moreover, the title page of his book contains a quotation from the *Edinburgh Review*: "An intimate knowledge of the domestic history of nations is therefore absolutely necessary to the prognosis of political events." A further indication of Reynal's liberalism is that, as his editor notes, "Mexicans have separated themselves from Spain; but unless they separate themselves from Spain's conduct and character,

and they change their own, they have achieved nothing,” a point of view suggested by Reynal’s writing throughout. Indeed, his very title includes a dedication, *Á los Jóvenes Mexicanos de Ambos Sexos* (“To Young Mexicans of Both Sexes). Now, what could be more liberal than that?

The views of Rafael Reynal concerning the United States are derived from his book *Viaje por los Estados Unidos del Norte, dedicado á los jóvenes mexicanos de ambos sexos* (Journey to the United States of the North, Dedicated to Young Mexicans of Both Sexes).

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**ROCAFUERTE y BEJARANO, Vicente
(1783-1847)
Ecuador**

Writer, politician, republican, diplomat, **Vicente ROCAFUERTE** was a founding father and president of Ecuador. He was born in Guayaquil to an aristocratic family. As a young man, he was sent to study in Madrid, then France. At Saint-Germain-en-Laye, near Paris, he studied law, mingled with Napoleonic nobility, and developed an intimate friendship with Simón Bolívar.

In France, Rocafuerte was part of an intellectual circle that included Lorenzo Montúfar, Alexander von Humboldt, and Aimée Bonpland. Returning to Ecuador in 1809, he joined a group of other patriots and leaders of the movement that would soon come to demand complete independence from Spain. He was elected mayor of Guayaquil, the major port of Ecuador; but he was harassed by the Spanish royalist governor.

In 1812, Rocafuerte was elected a deputy to the anti-Napoleon Spanish Cortes (legislature), then meeting in Cádiz. Before taking his place as a deputy, he traveled via Cape Horn to England, France, Norway, Sweden, Finland, and on to Russia, where he was received by the enlightened monarch Catherine the Great. In Cádiz, he joined the liberal group of deputies,

who accepted Latin American independence as an unfortunate necessity. When Fernando VII was released from a French prison, returned to Spain, and made clear his intention to rule as an absolute monarch, Rocafuerte opposed the taxes and obeisance that Ferdinand demanded. He was soon a fugitive, fleeing to France, then traveling in Europe.

Returning to Guayaquil in 1817, he taught French for two years, taking the opportunity to promote the ideas of the Enlightenment. Rocafuerte's widowed mother did not look favorably upon his political engagement. In order to placate her, he moved to Peru in 1820, again attending primarily to family business in the tobacco trade. However, he soon left for Jamaica, Havana, and Madrid, evidently on a secret mission for Bolívar. The following year, he worked as a journalist in Havana, at the time a loyalist stronghold. He took part in the efforts of Mexican liberals to overthrow the imperial regime of Agustín Iturbide.

From 1822 to 1829, he served as a diplomat for Mexico, first in the United States, then in Britain, Denmark, and Hannover (Prussia), in the latter three states as Minister Plenipotentiary (ambassador). In Britain and France he was instrumental in convincing those governments to grant recognition to the new Republic of Mexico. He successfully negotiated a navigation treaty with Britain, and he obtained a loan for the Mexican government from Goldschmidt, the British banking firm.

In London, he founded the journal *Ocios de unos emigrados españoles en Londres* (Activities of Spanish Émigrés in London). From 1830, Rocafuerte lived three years in Mexico, where he took an active role in politics, writing several essays in support of liberal ideals and policies. One such series, *Ensayos sobre tolerancia religiosa* (Essays on Religious Tolerance), responded to the confrontation taking place in Tejas (Northern Coahuila) between immigrant

Protestants and long-established Catholics. For these essays, he was put on trial, but acquitted. Another work *El Fénix de la libertad* (The Phoenix of Liberty) cost him six weeks behind bars.

In 1833, Rocafuerte returned to his native Guayaquil and applied himself to the problems of Ecuador, which had recently seceded from Gran Colombia. While Ecuadorians had long been embroiled in the tensions attendant to comprising part of a large, diverse state, including what are today the nations of Venezuela, Colombia, Panama, and Ecuador; they also faced severe internal dissension, especially the antipathy that prevailed between the central highlands (Quito) and low-lying coastal areas, led by Guayaquil. This dichotomy corresponded to the conservative vs. liberal (centralist vs. federalist) split that then prevailed in most of Latin America. As chief of the liberal Guayaquil faction, the imprisoned Rocafuerte succeeded in negotiating a pact with conservative Juan José Flores, the leader in Quito and first president of Ecuador. From 1834 to 1839, Rocafuerte would serve as president, while Flores would be military chief. Flores would then succeed Rocafuerte as president. The accord was seen as an important step towards uniting the young republic.

During his five-year term as president, Rocafuerte is credited with organizing public administration, making eighteen the age of majority and citizenship, attending to the development of agriculture, public education, culture, and infrastructure. Among other accomplishments, he founded Colegio de San Fernando (Quito), Colegio San Bernardo de Loja (Guayaquil), and Colegio San Vicente (Guayaquil); reorganized the national military school in Quito; founded the nautical academy of Guayas; established marine policy; issued the first legal code for finance; enacted the first national penal code; and created the first national system of public education.

A sense of Rocafuerte's political and philosophical concerns can be acquired from the titles of some of his numerous, influential essays: *Ideas necesarias a todo pueblo independiente que quiere ser libre* (Necessary Ideas for All Independent People Who Want to be Free); *Bosquejo ligerísimo de la Revolución de Méjico, desde el grito de Iguala hasta la proclamación del Imperio* (A Very Light Sketch of the Revolution of Mexico, from the Shout of Iguala until the Proclamation of the Empire); *El sistema colombiano popular, electivo y representativo* (The Popular, Elective, and Representative System of Colombia); *Cartas de un americano sobre las ventajas de los gobiernos republicanos federativos* (Letters of an American Concerning the Advantages of Federal, Republican Governments); and *Ensayo sobre el nuevo sistema de cárceles* (Essay On the New Prison System), written in Mexico, approved by the government, and published in the official register.

Towards the end of "The Liberator's" life, Rocafuerte, a champion of civilian authority, quarreled with his old friend Bolívar, who castigated him to Flores for being anti-military. As if offending one major Latin American institution weren't enough, Rocafuerte, a long-time Free Mason, also excluded Ecuadorian clergy from a national political convention, an act that won him the honor of excommunication, to which he responded by banishing the archbishop and other clerics who disdained Rocafuerte's liberal ideals. However liberal may have been his ideology, once in power, Rocafuerte did not hesitate to punish his opponents severely, having apparently adopted Bolivar's perspective that only a firm, indeed dictatorial, hand could successfully govern in post-independence Latin America.

Rocafuerte completed a successful term as president, then honored their pact by returning the office to Flores, who proceeded to abuse its powers and the constitution. Rocafuerte protested so vigorously and effectively that voluntary expatriation came to seem the better part of valor.

He left for exile in Peru, whence he sent his influential *Cartas al Ecuador* (Letters to Ecuador), denouncing Flores, his policies, and methods, letters that proved highly effective in finally toppling the conservative regime.

The new government established in 1845 appointed Rocafuerte minister plenipotentiary in Peru, but he returned to Ecuador the following year as a delegate to the Convention of Cuenca and served briefly as president of the Senate. In 1847, again assuming his diplomatic post, Rocafuerte suddenly fell ill. He died in Lima, though not without receiving the last rites from an obliging priest.

The views of Vicente Rocafuerte concerning the United States are derived from the book *Vicente Rocafuerte: un Americano libre* (Vicente Rocafuerte, A Free American), edited and with an introduction by José Antonio Fernández de Castro.

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RODRÍGUEZ OTERO, Ricardo
(18??-1906)
Cuba

Both the year and place of birth of **Ricardo RODRÍGUEZ OTERO** remain unknown. It is clear, however, that he came to maturity and professional prominence in the city of Sagua la Grande, state of Villa Clara, central Cuba.

Rodríguez Otero was a lawyer, writer, and journalist, publishing mainly in *La Voz del Pueblo* (Voice of the People), who traveled from Cuba to New York City in the mid-1880s. There, he met and was befriended by the exiled poet, writer, and Cuban patriot, José Martí, who was then (as always) engaged in attempting to overthrow the Spanish colonial government of their mutual homeland. So highly did Rodríguez Otero then esteem Martí that when the former

published a book about his travels in the United States, he took the occasion to mention his meeting with Martí and to quote him without authorization on the subject of Cuba's political and economic future. As a result, Rodríguez Otero achieved a historical significance otherwise likely to have been denied him.

Rodríguez Otero, who believed that Cuba would prosper best if annexed by the United States, had quoted Martí to the effect that he would accept any solution that Spain might offer to the Cuban problem, as long as it satisfied a majority of the Cuban people. Apparently, he again attributed such a sentiment to Martí in the pages of *El Comercio* (Commerce), a newspaper published in Sagua La Grande. Martí, who staunchly opposed annexation, took exception to the words put in his mouth by Rodríguez Otero, and he dispatched an open letter to him to clarify the meaning and intention of what he (Martí) had been quoted as saying.

Rodríguez Otero claimed that Martí had said: "Whatever my past may have been, I will accept without reservation the solution Spain provides to the problems of Cuba, as long as it satisfies the majority of my countrymen." Such a statement, if factual, implied that Martí might accept, among other potential solutions, annexation by the United States. Though his language was genteel, indeed considerate, Martí left no doubt that such was not the case. "I must confess to you," he wrote, "that the word 'accept' would not be sincere – neither on my lips, nor in my heart – to 'accept' whatever Spain wanted to do to Cuba, even if most Cubans were content with it; for we are not yet in any condition to obey, but we have every right to demand."

Martí maintained that a true Cuban patriot would accept neither actual colonial domination by Spain nor neo-colonial control by the United States, annexation least of all. "Given the anxiety and ardor with which speaking of our homeland in a foreign country makes words leap from the soul, neither you nor I can suppose that those were precisely my words, only

that such was the impression that my way of thinking left in you.” As Martí wrote to Rodríguez Otero in closing: “The homeland requires sacrifices. She is an altar, not a pedestal. One serves her. One does not use her to serve himself.”

At the end of his letter, Martí acknowledged the nature of the misunderstanding and bade farewell to Rodríguez Otero as a friend, one to whom Martí offered his services and whom he thanked for the accolades he had bestowed. There seems to be no record of whether or not the two men ever again communicated.

The views of Ricardo Rodríguez Otero regarding the United States are derived from his book *Impresiones y recuerdos de mi viaje a los estados de Nueva-York, Nueva-Jersey, y Pensylvania* (Impressions and Memories of My Trip to the States of New York, New Jersey, and Pennsylvania).

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**DE LA ROSA OTEIZA, Luís
(1804-1856)
Mexico**

Luís de la ROSA, attorney, journalist, and statesman, was born into a wealthy family residing in Real y Minas de San Matías (also known as the village of Sierra de Pinos), near the Mexican mining center of Zacatecas. He was educated in Guadalajara, where he co-founded and edited such progressive newspapers as *La Estrella Polar* (The Polestar), *El Fantasma* (The Phantom) and *El Liberal* (The Liberal). A member of the state legislature, he represented Zacatecas on the commission charged with resolving questions of state/federal relations. Active in Liberal politics from an early age, de la Rosa was a fervent federalist, staunchly opposed to the centralizing (and egocentric) policies of five-time president Antonio Lopez de Santa Anna. As a journalist, de la Rosa created the influential review *Siglo XIX* (19th Century), in whose pages he defended federal

rights against the forces of centralized government. De la Rosa also contributed to *El Ateneo* (The Cultural Association) and *El Museo Mexicano* (The Mexican Museum). Elected a federal deputy in 1844, he contributed to the political humbling of Santa Anna. The multi-talented de la Rosa soon carried several ministerial portfolios for various Liberal governments. At different times, he was appointed Secretary of the Treasury (Hacienda), Secretary of Justice and Ecclesiastical Affairs, Secretary of the Interior, and Secretary of Foreign Relations. In the latter capacity, De La Rosa negotiated and signed the Treaty of Guadalupe Hidalgo, ending the 1845-48 armed conflict with the United States. He then served as Extraordinary Envoy and Minister Plenipotentiary (Ambassador) in Washington, D.C., to oversee U.S. compliance with the treaty, resisting U.S. incursion in Tehuántepec and La Mesilla. In 1851, de la Rosa was himself a candidate for the presidency, but lost to General Mariano Arista. In 1853, even though his health was failing, de la Rosa was imprisoned by a resurgent Santa Anna, then exiled, but soon returned to Mexico. In 1855, de la Rosa was named director of the College Of Mining, a post he occupied until his death. That same year, he championed the Liberal Plan de Ayutla proposed by Benito Juárez and was chief of the cabinet of President Ignacio Comonfort, as well as again Secretary of Foreign Relations. He served as a delegate to the Constitutional Convention of 1856-57. Only days prior to his death, on September 3, 1856, de la Rosa was nominated president of the Supreme Court. He died in Mexico City and was buried in the Pantheon of San Fernando. His lifelong Liberal colleague Guillermo Prieto recalled that, despite De La Rosa's modesty and mild-mannered appearance, "his political passions were supremely vehement, even though he constantly repeated that it was necessary to be gentle as a dove and cautious as a serpent."

Luís de la Rosa's views of the United States are derived from his book *Impresiones de un viaje de México á Washington en octubre y noviembre de 1848* (Impressions of a Journey from Mexico to Washington in October and November of 1848).

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SACO y LÓPEZ-CISNEROS, José Antonio
(1797-1879)
Cuba

Educator, journalist, essayist, sociologist, historian, economist, and statesman **José Antonio SACO** was born in the city of Bayamo, near Santiago, in Eastern Cuba. In company with José Martí, Saco is known as one who defined for his countrymen what it meant to be Cuban. With Felix Varela, José de la Luz y Caballero, and Martí, Saco was one of the essential intellectual, cultural, and political leaders of Cuban independence.

Saco first studied philosophy and law at the Seminary College of San Basilio in Santiago. At the age of nineteen, he moved to Havana where he studied philosophy at the Seminary of San Carlos, under the tutelage of the scholar priest Félix Varela, graduating with the degree of Bachelor of Civil Law. That same year, 1822, he was awarded a Bachelor of Philosophy degree from the Royal and Pontifical University of San Gerónimo. At the age of twenty-one, even prior to graduation, he had been appointed professor of philosophy and natural sciences at the Seminary of San Carlos, when Varela proposed that Saco replace him upon Varela's election as a deputy to the Spanish Cortes (parliament).

Saco was a bright star among Cuba's leading intellectual lights of the early to mid-19th century. Among his friends and colleagues were Varela, Domingo del Monte, and José de la Luz y Caballero. Not one to favor violent transformation, Saco believed in gradual change. As a

result, he opposed the separatist thrust of more radical liberals. Still, he was an indefatigable fighter against the despotism of the Spanish Crown.

Saco greatly influenced the development of Cuban education during the 19th century, especially as a champion of public education. He applied the same tenacity to opposing Spanish colonial dominion in the field of civil liberties. He was a man ahead of his time, especially as regards the nexus between education and economics, indeed, national development in general. He called for modern improvements across the board. He saw the need for new courses and professors to advance the study of agriculture, arts and sciences, business, and modern languages. He insisted: “Public education is the firm foundation upon which rests the happiness of the people.” Moreover, he believed in education that favored the application of logic and reason, not the dogma and cant of existing institutions or the rote scholasticism of religious authorities.

In 1820, at the age of twenty-three, Saco published his first piece of political journalism, a critique of Spanish colonial policy, for which he was obliged to leave Cuba. From 1824 to 1826, he studied in the United States and published a translation of Johann Gottlieb Heinecke’s *Elements of Roman Law*. Saco returned to Cuba for two years, then joined his mentor Varela in Philadelphia, where together they founded the magazine *El Mensajero Semanal* (The Weekly Messenger), which focused on political and economic questions in Cuba and Latin America. In 1832, Saco was named director of Buena Vista College and editor of *Bimestre Cubano* (Cuban Bi-Monthly), the leading intellectual organ of the day, in whose pages he called for an end to the slave trade.

During this time, Saco’s journalism won several major awards, bringing him to the not always salutary attention of Spanish colonial authorities. Among the questions he investigated

and elucidated were the sorry condition of Cuban roads and transportation, the problem of vagrancy (unemployment) in Cuba's monocultural economy and the attendant vice of gambling, and a major work entitled *Carta sobre el cólera morbo-asiático* (Letter on the Deadly Asian Cholera), produced at the request of royal authorities as a result of the ferocious onslaught of the disease in 1833. Saco's article addressed the origin, history, geography, transmission, and impact of the Havana pandemic, as well as the standards of hygiene required to avoid contagion.

Saco's erudition was vast and multidisciplinary, so much so that he became known as a "walking encyclopedia." His arguments were incisive, his critiques often caustic; and he seldom hesitated to make known his ideas and opinions. As customary in the Iberian tradition, the price for his possessing a brilliant, independent mind was banishment. Among the founders of the Cuban Academy of Literature, Saco is credited with being the first to employ the word "Cuban" in an official context. As a consequence of defending the choice of that name, he was deported from his homeland by Spanish Captain General, Miguel Tacón. In 1834, Saco was expelled to Britain, moving later to France, and finally to Spain. There, in 1836, he was elected deputy to the Cortes for the Eastern Department of Cuba. In fact, Saco was elected three times to that position but never allowed to take his seat. Instead, Spanish politicians' decision to ignore the liberal current of Cuban political thought prompted Saco's expulsion from the mother country.

From 1837 to 1845, he lived in Germany, Italy, Austria, and France; and he devoted particular attention to the problem of race in Cuba, especially the slave trade. Saco was a modern man, and as such a staunch opponent of slavery; but he rejected the humanitarian perspective of most abolitionists. Indeed, whether free or enslaved, he considered blacks to be the chief enemy of Cuban nationality, which he limited strictly to Cuban-born whites. He saw annexation as certain to lead to the absorption of Cubans by Anglo-American culture, thus to be opposed at all

costs, and independence as leading inevitably to a race war that the white minority would surely lose. Consequently, he argued for Cuba to remain under the Spanish Crown, yet with a higher level of political and economic autonomy, much like that of British Commonwealth countries today.

To combat Spain's determination to continue supplying Cuban planters with slaves, fearing a repetition of the racial conflagration that had occurred in Haiti, Saco proposed immigration designed to increase the island's white population. Fundamental to his conception of Cuban national identity were political and economic autonomy and the abolition of slavery. He was perhaps best known for his staunch opposition to those who favored annexation by the United States as the best means to secure freedom from Spanish domination. From 1848 to 1854, when the thrust for U.S. annexation of Cuba as a slave state was reaching its zenith, Saco redoubled his opposition to the notion, and to the very real conspiracies undertaken towards that end. He embraced the cause of liberal reform, as evidenced in his books *La situación política de Cuba y su remedio* (The Political Situation in Cuba and Its Remedy, 1851) and *Cuestión de Cuba* (The Question of Cuba, 1852).

At the end of 1860, under the protection of the unconditional amnesty that Spain had granted, Saco traveled to Cuba but stayed only a few months. In the summer of 1861, he left for Montmorency, near Paris, where he lived for five years. In 1866, he was commissioned by the city of Santiago to represent it on the Spanish council charged with determining laws that Cubans would support if presented to the Spanish parliament. Despite his service on the council, the meeting proved disastrous. In two years' time, Spain and Cuba would be at war.

In 1877, nine years prior to the abolition of slavery in Cuba, one year before the end of the Ten Years' War, Saco published his magisterial work on the history of slavery, *Historia de la*

esclavitud. Incorporating an immense quantity of data, he researched European sources to provide a history of slavery in the New World. By then, he was living in Barcelona.

Two years later, he died in that city, but his remains were transported for re-burial in his native land. There, they lay in state at the Royal Academy of Medical, Physical, and Natural Sciences in Havana. The funeral ceremonies took place under severe restrictions imposed by Spanish colonial authorities, who forbade any public demonstrations of affection or regard. Saco was interred in Havana's *Cementerio Colón*. On his tomb was carved the epitaph: "Here lies José Antonio Saco, who was not an annexationist, because he was more Cuban than all the annexationists combined."

The views of José Antonio Saco regarding the United States are derived from the book *Documentos para su vida* (Documents for His Life), edited by Domingo Figarola-Caneda.

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**DE LA SAGRA y PERIS, Ramón Dionisio José
(1798-1871)
Cuba**

A prolific writer, botanist, sociologist, economist, and politician, **Ramón de la SAGRA** led a cosmopolitan life. He was born into a wealthy merchant family in La Coruña, Galicia. His father's ancestry was noble, yet the family's money derived from merchant enterprises with Spain's New World colonies. His parents had met in Saint Augustine, Florida. An elder brother emigrated to and established himself in Uruguay. De la Sagra studied for a year at the nautical school of La Coruña, then went on to the military college in Santiago de Compostela.

Upon reaching adulthood in 1815, he changed course to study at *El Real Colegio de Farmacia de San Carlos* (Saint Charles's Royal College of Pharmacy) at the University of

Santiago de Compostela (Spain), where he studied advanced mathematics, as well as anatomy and medicine. At the university, he began to acquire, develop, and promote rationalist, liberal ideas, for which he came to the less than favorable attention of the Inquisition. As a result, he left Santiago to enroll at the University of Alcalá in Henares, near Madrid, where he completed his studies in 1820. A devotee of Kant, de la Sagra wrote about him in the journal *Crónica Científica y Literaria* (The Chronicle of Science and Literature). For a while, Spain's revolutionary political events of 1820 attracted him to Madrid, where he co-founded the journal *El Conservador* (The Conservative), the title of which was deliberately ironic.

In 1823, he left Spain for Cuba. He had secured a position as Director of the Botanical Garden and the Agricultural Institution of Havana, which he founded, as well as professor of natural history at the University of Havana. In these positions, he argued persuasively for diversification of Cuba's economy and the acceleration of self-sufficiency in food production. In part due to his strong desire to see slavery abolished, he also encouraged European immigration, Chinese immigration, and the mechanization of labor. In Cuba, de la Sagra studied not only the flora, but also the economy of monoculture, which led him to call for the elimination of sugar monoculture and the abolition of slavery, so as to encourage rural industries. He continued to promote his ideas by means of journalism, editing the newspaper *El Demócrito* (Democritus) and founding the magazine *Los Anales de Ciencias, Agricultura, Comercio y Artes* (Annals of Science, Agriculture, Commerce and the Arts). He also contributed to the *Memorias de la Sociedad Económica de La Habana* (Proceedings of the Economic Society of Havana) and to *Los Anales de Ciencias*. From about 1832, in order to advance his comparative studies of agriculture and economy, he traveled widely in the Antilles and the Americas, including the United States.

By 1835, he had settled in Paris, where he liberally imbibed utopian socialism, then made the acquaintance of Pierre-Joseph Proudhon and became a disciple of anarchism. In Spain, de la Sagra was four times elected a member of parliament (1838, 1840, 1845, 1854) representing the Liberal Party. During this time, he wrote his monumental work *Historia física, política y natural de la isla de Cuba* (A Physical, Political, and Natural History of the Island of Cuba), published in thirteen volumes between 1838 and 1857. In 1838, he began to lecture at the Athenaeum in Madrid, where he stressed the misery of the Spanish people and the need for regeneration. In part based on these lectures, he came to be known as the first Spanish sociologist. At much the same time, he traveled to Belgium, Holland, and other European countries, always writing about his findings in the fields of economics, geography, politics, sociology, and prison reform. In 1845, de la Sagra founded in Santiago de Compostela the world's first anarchist newspaper, *El Porvenir* (The Future), soon banned by the authorities.

After the European revolutions of 1848, he returned to France and worked with Proudhon to found the anarchist People's Bank of France. Almost immediately, de la Sagra was expelled from France for disseminating socialist propaganda. In Spain, he received much the same treatment, expelled back to France for spreading radical political ideas. In Paris again, where he was appointed consul for Uruguay, he met Karl Marx and Friedrich Engels. In 1859-60, de la Sagra returned to Cuba, where he continued to publish numerous essays and studies on sociology and economics. For the most part, however, he remained in Paris through most of the reign of Louis Napoleon, to whom Marx referred when he noted that history does indeed repeat itself, the first time as tragedy, the second as farce. In 1868, when war threatened to break out between France and Prussia, de la Sagra took the opportunity to leave Paris for Switzerland. He died three years later, in the town of Cortaillod, canton of Neuchatel, at the age of seventy-three.

The views of Ramón de la Sagra concerning the United States are derived from his book *Cinco meses en los Estados-Unidos de la América del Norte* (Five Months in the United States of North America).

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SÁNCHEZ SOMOANO, José
(1850-1913)
Mexico

José SÁNCHEZ SOMOANO was born in the village of Arriondas, province of Asturias, northern Spain. At the age of ten, he moved with his family to Madrid, where he first began to work as a typographer in a printing shop. He quit that job to accept a position as an assistant instructor of gymnastics, which would prove to be a lifelong interest.

In 1868, at the age of eighteen, Sánchez Somoano opened his own school of gymnastics in the city of Valladolid, then another in Santander. After succeeding in the provinces, he returned to Madrid, where he opened his own gymnasium and again taught gymnastics. At the same time, he began to write articles on health and exercise for the Madrid press; and he soon published a book on the subject, *Gimnástica escolar* (School Gymnastics). In 1886, when he was thirty-six years old, his fame as an instructor led to his presiding over a large, new academy, *La Escuela Central de Gimnástica* (The Central School of Gymnastics), in Madrid. He was appointed to the commission in charge of drafting curriculum and rules for the new school and was named a lifetime member of the faculty.

Despite this newfound job security, Sánchez Somoano continued his writing, contributing both prose and poetry to various journals in Madrid, among them, *La Época* (The Era), *El Demócrata* (The Democrat), *El País* (The Country), *La Revista de Sanidad* (Health Review), and

El Comercio Español (Spanish Trade). At the same time, he was himself editing the magazine *Gimnasio* (Gymnastics).

Officially assured that the positivist government of Porfirio Díaz supported the idea of promoting physical culture in Mexico, Sánchez Somoano moved to Mexico City and founded the *Gimnasio Nacional* (National Gymnasium), with himself as director. In 1888, he founded and edited the magazine *Mensual Sport Mexicano* (Mexican Sport Monthly), the first of its kind in that country. Meanwhile, he continued contributing articles and poems to a wide variety of Spanish newspapers.

In 1889, nearing forty years of age, he returned to Madrid, where he opened a new gymnasium, the *Academia Peninsular* (Peninsular Academy). Over the next three years, he published several books on Mexican customs and slang that proved highly popular in Spain. By 1893, however, he had returned to Mexico again, there to edit the daily newspaper *El Correo Español* (The Spanish Mail). In Mexico City, he tried his hand at writing for the theatre and achieved some success as a playwright, especially with light comedies.

About this same time, the peripatetic Sánchez Somoano began the travels that would take him to the United States, as well as several Latin American republics. He wrote various chronicles about these journeys, recording his impressions in detail.

Among other works, Sánchez Somoano published *Gimnástica escolar* (School Gymnastics, 1884); *Versos trasnochados* (Insomniac Poems, 1884); *Tratado de Gimnástica pedagógica* (Treatise on Educational Gymnastics, 1885); *Ensayos literarios* (Literary Essays, 1885); *Propaganda gimnástica* (Advertisement for Gymnastics, 1890); *Nuevo método de gimnástica racional* (A New Method of Rational Gymnastics, 1890); *México a vista de pájaro* (A Bird's-Eye View of Mexico, 1890); *Notas americanas* (American Notes, 1892); *Modismos*,

locuciones y términos mexicanos (Mexican Idioms, Expressions, and Terms, 1892); *Costumbres yankees. Viajes por la América del Norte* (Yankee Customs: Travels in North America, 1894); *El ciego* (The Blind Man, 1895), a poem; *El banco de piedra* (The Stone Bench, 1898), a dramatized story; and a comedy entitled *El pájaro sin nido* (Bird Without a Nest, 1912).

Sánchez Somoano died in Mexico, in 1913.

The views of José Sánchez Somoano concerning the United States are derived from his book *Costumbres Yankees. Viajes por la América del Norte* (Yankee Customs: Travels In North America).

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**SANTANDER y OMAÑA, Francisco José de Paula
(1792-1840)
Colombia**

Lawyer, military officer, independence hero, and statesman, **Francisco de Paula SANTANDER** was born into a wealthy and influential family at the Villa del Rosario de Cúcuta in the province of San Faustino de los Ríos, Colombia – at that time part of the Spanish vice-royalty of Nueva Granada. His father had been governor of the province, a man whose holdings covered many hundreds of hectares planted in cacao, sugarcane, and coffee, worked by family retainers and slaves.

On both sides of his family, his antecedents had arrived from Spain by the 17th century. On his father's side, these included a conquistador who had married the daughter of an indigenous chief. Thus, the boy's childhood passed comfortably amidst the social prerogatives and political influence natural to a family that enjoyed such status. A diligent young man, Santander was sent to Bogotá to study, where he proved an excellent student, winning academic

honors and graduating in 1809 with a degree in juridical doctrine, including both Roman and Spanish law.

Shortly after his graduation, he joined the republican forces as a lieutenant, serving first as secretary at rebel headquarters in Mariquita province, then in the same position in Bogotá. Almost immediately promoted to captain, he served for two years in the north of Colombia until wounded in battle. Named commander of republican forces near his native Cúcuta in the northeast, he launched a brilliant campaign against superior forces; but he was finally defeated and saw most of his troops slaughtered.

Named second in command of republican northern forces, under Colonel Gregor MacGregor, Santander himself rose to the rank of colonel. Reinforced in men and arms, MacGregor and Santander together crushed their royalist opponents at San Faustino. Santander was named commander in chief of republican forces at Ocaña, where he further demonstrated his military acumen, until defeated at Cachiri. After that disaster, he nonetheless continued fighting with courage and determination until he was finally able to concentrate and reunite republican forces on the plains of Venezuela.

In early 1817, Santander met with Bolívar and was named Army Vice-Chief of Staff, promoted to Major General, and tasked with the reorganization of the republican army, scattered and undisciplined after their recent defeats. In January 1819, having superbly reorganized republican forces, Santander was promoted to Brigadier General. He soon took the province of Casanare, Colombia. In June, Santander joined with Bolívar at the town of Tame. In August 1819, they together pounced upon the unsuspecting Spanish army at Boyacá, taking them by surprise and winning a decisive victory.

After nine years of exemplary military service, Santander entered Bogotá a conquering hero. He was soon elected vice-president of Gran Colombia, as the former vice-royalty of Nueva Granada was renamed. Bolívar was named president. The two men worked together well and amicably at first; but Santander was at home in Colombia, while Bolívar was Venezuelan. Moreover, Bolívar had yet to fulfill his vow to drive the Spanish out of their American colonies. By 1823, Bolívar had left to deal with the remnants of Spanish forces in Peru, not to mention found the entirely new nation of Bolivia.

Meanwhile, in Bolívar's absence from Colombia, Santander was *de facto* president. He set about converting what had always been a government of men into a government of laws. An intelligent man of probity and honor, Santander strove to be a statesman. In large measure, he succeeded. Today, he is considered the founder of constitutional government and civilian authority in Colombia. At the same time, no other Colombian has elicited such divided opinion among historians and other writers, nor caused so much controversy.

Santander was primarily concerned with his homeland, Nueva Granada (today's Colombia). Bolívar hewed to a larger, continental vision, one based on Gran Colombia (a union of today's Colombia with Venezuela, Ecuador, and Panama). Santander's essential end was to cultivate Colombia, on the basis of civilian government and democracy. Consequently, he valued and promoted public education. As he famously proclaimed: "Weapons have won us independence; laws will give us liberty." Bolívar, staunch republican though he was, had come to have his doubts. By the end of all his heroic campaigns, he believed that Latin America was ungovernable as a democracy. All his efforts, he believed, had come to naught. It was as if he and his comrades-in-arms had simply "plowed the sea."

Certain that only a centralized government and a firm, even dictatorial, hand could effectively govern Latin America, Bolívar returned to Colombia to find himself almost immediately at odds with Santander. In 1826, the two were re-elected; but tensions between them ran high. After Bolívar declared himself dictator and abolished the office of vice-president, many other powerful and influential Colombians came to oppose him. In September 1828, some of them conspired to assassinate Bolívar, who barely escaped with his life. Naturally, if without proof, Bolívar blamed Santander, who was summarily tried and condemned to death. Bolívar, however, relented. Pardoning his old friend, he commuted the sentence, instead sending him into exile, first in the United States, then in Europe. Although the conspirators were clearly partisans of Santander, he himself swore he had taken no part in their plot. Later, he admitted having known about their plans and having done nothing to dissuade or prevent them. Bolívar was himself soon driven from power and died of tuberculosis in a remote corner of Colombia, while waiting for a ship to carry him to European exile.

Two years after Bolívar's death, Santander returned to his native land, much the stronger politically for the laudatory public notices and official approbation he had enjoyed overseas. All but immediately, he was appointed provisional president. In 1833, he was elected to the office, serving a full, four-year term, at the end of which he dutifully relinquished power after a constitutional election. From 1838 to 1840, Santander served in the Congress, where he found himself falsely accused of various improprieties. He successfully refuted the charges, but the struggle took its toll. He died in 1840, at the age of forty-eight.

The views of Francisco de Paula Santander concerning the United States are derived from *Diario del General Francisco de Paula Santander en Europa y Los EE. UU. 1829-1832* (The Diary of General Francisco de Paula Santander in Europe and the United States, 1829-1832).

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**SARMIENTO, Domingo Faustino
(1811-1888)
Argentina**

Domingo Faustino SARMIENTO was the leading Argentine writer and educator of his era. He was also one of his nation's leading intellectuals and statesmen, a ranking ambassador and president of the Argentine Republic.

Born in the city and province of San Juan, Sarmiento was first educated by his uncle, a Catholic priest. After this initial training, Sarmiento, a polymath of obvious genius, was largely self-taught. As a young man of liberal persuasion, one who staunchly opposed the Rosas dictatorship, Sarmiento was twice exiled to Chile. There, he supported himself as a teacher and journalist. Over three months in 1845, writing in installments for a Chilean newspaper, Sarmiento produced the enduring literary masterpiece *Facundo, civilización y barbarie* (Facundo: Civilization and Barbarism). In the guise of a biography of the Argentine *caudillo* Facundo Quiroga, it was actually an attack on Rosas and on all the attributes of violent domination, based on rural *gauchesque* values that lionized marauding bands of frontier horsemen, which Sarmiento at once feared and despised.

As an urbane man of refined sensibility, he believed that Argentina could never prosper without the eradication of *gaucho* and indigenous cultures alike. He saw Argentina's potential as dependent on two key factors: public education and immigration. To study the possibilities of both, Sarmiento left Chile to travel through much of Europe and the United States. In the U.S., he was received by the celebrated educator Horace Mann and his wife Mary, who would remain a lifelong friend, as Sarmiento would remain a lifelong advocate of Mann's system of pedagogy and public education.

In 1849, Sarmiento returned to Chile, where he published several books, including *Argirópolis*, a utopian vision of a future “United States of the Río de la Plata.” When Urquiza declared his opposition to Rosas, Sarmiento offered his services to the army of liberation organizing in Uruguay. Though Lieutenant Colonel Sarmiento was not provided the combat command he craved, instead being assigned to edit the news dispatches of the advancing army, he was nonetheless present at and active in the decisive Battle of Caseros that drove Rosas into exile. Sarmiento thus took a place among the leading liberal patriots of his generation, but he soon fell out with the autocratic Urquiza and, by way of Rio de Janeiro, returned to Chile.

In 1862, after Mitre defeated Urquiza to complete the process of Argentine national unification, Sarmiento was named governor of his home province of San Juan. In 1863, he was appointed minister plenipotentiary (equivalent to ambassador) in the United States. Rather than remain in Washington, he took the opportunity to travel widely throughout the country, learning as much as he could about U.S. culture, customs, democratic institutions, and principles of public education. As a literary lion in his own right, Sarmiento enjoyed friendships with Ralph Waldo Emerson and Henry Wadsworth Longfellow, not to mention an ardent romance with a young woman, Ida Wickersham.

In 1868, while still in the United States, Sarmiento was nominated and elected President of Argentina, succeeding Mitre. Sarmiento served as president until 1874, focusing much of his attention and indefatigable energy on matters of education and immigration. He successfully established the Argentine system of public education, considered to be among the best in Latin America, based on the doctrines of Horace Mann and implemented by a vanguard of teachers from the United States. He also established and developed policies encouraging European immigration, efforts that resulted in Argentina’s being second only to the United States as

destination of choice for European immigrants in the late 19th century. Sarmiento also founded the Argentine astronomical observatory, promulgated a code of civil law, and created both the national military and naval colleges. During succeeding presidencies, he served as a federal senator, as well as head of the national council of education.

In 1888, replete with literary and political honors, widely recognized as a man of genius, revered as a statesman, respected even by political opponents, Sarmiento died in Paraguay, whence he had retreated in search of a more salubrious climate.

Domingo Faustino Sarmiento's views of the United States are derived from his book *Viajes en Europa, Africa i America*, a portion of which has been published as *Viajes: Estados Unidos, 1847* (Travels: The United States, 1847). A second source is his book *Diario de un viaje de Nueva York á Buenos Aires* (Diary of a Journey from New York to Buenos Aires), which recounts his last few weeks in the United States during the summer of 1868, immediately after learning that, in absentia, he had been elected President of Argentina.

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**STANISLAS y ROMAY, Andrés D.
(1810?-1884)
Cuba**

Since I have found little definitive evidence concerning the life and times of **Andrés D.**

STANISLAS, it is tempting to state simply and truly enough: "He lived. He traveled. He died."

Of that much, we can be certain.

There do exist, however, some data concerning a certain Andres D. Stanislas y Romay, a Cuban, living as an adult of some public standing in Havana, 1853. That is the year of publication of a forty-nine-page tract entitled *Memorias sobre el estado político, gobierno y administración de la isla de Cuba* (Reports Concerning the Political Status, Government and

Administration of the Island of Cuba), credited as having been written by Lieutenant General José Gutiérrez de la Concha, Marquis of Havana, Spanish Captain General of Cuba. A copy of this work appears to have been presented to the putative author, apparently by leading citizens, on the occasion of the Captain General's departure from Cuba. Andrés D. Stanislas y Romay is one of 2,132 people whose names appear at the end of the tract, evidently to indicate their concurrence in its findings, or at least their wish to ingratiate themselves to the departing Captain General.

Indeed, they take the opportunity to express their admiration of him and praise him specifically as having been a governor “*valiente, activo, y infatigable*” (valiant, active, and tireless), whom they salute for his character, so “*imparcial, ilustrado, justo, y prudente*” (impartial, enlightened, just, and prudent); as well as for being a gentleman “*honrado, bondadoso, e integérrimo*” (honorable, generous, and trustworthy), one who, departing the island, leaves behind “*dulces y vehementes recuerdos de sus relevantes virtudes*” (sweet and ardent memories of his significant virtues). In parting, all the locals pray for the Governor General's health and happiness, extending a similar wish to all the members of his illustrious family.

Of course, in those days, it was more than likely that a politically engaged Cuban might find it suddenly convenient, if not essential, to absent himself from his homeland at a time when its government looked with suspicion upon almost anyone of a liberal political persuasion. The number of Cuban exiles who made their way to New York and other U.S. cities at mid-19th century was impressive. Those exiles of a literary bent were sure to seek opportunities for publication in the United States, especially in New York.

The name of Andrés Stanislas Romay appears as the author of “La Plaza del Vapor,” an article published in the *Revista de la Habana*, vols. 2 and 3, pages 28-31, 1854. He presents a beautifully observed and imaginatively considered “day in the life” of a mercantile plaza in Havana, the author’s premise being that the closely investigated Plaza del Vapor provides a fascinating microcosm of humanity in all its guises. The magazine in question was published from 1853 to 1857, co-edited by Rafael María de Mendive y Daumy, tutor and mentor to the young José Martí. Thus, we can be fairly certain that Stanislas was a man of politically liberal perspective, since Mendive was sufficiently liberal to have suffered exile himself. This assumption is strengthened when we see the Stanislas name yet again, this time in the company of such noted liberals and exceptional writers as Cirilo Villaverde and Antonio Bachiller y Morales, listed as one of the principal writers and editors of *Faro Industrial de la Habana* (Havana Industrial Beacon), a leading journal for those seeking a relaxation of Spain’s tight economic controls on Cuba.

Beyond this evidence, we can extrapolate that Stanislas (if, indeed, we have the right fellow in mind) was still a relatively young man in 1859, perhaps in his forties. Moreover, we can safely assume that, wherever he may have been born, compatriots and Spanish officials alike accepted him as Cuban. Surely, by the year 1859, the year of publication of the U.S. travel guide to which he contributed, Stanislas would have enjoyed and been familiar with the various amusements available in New York City and the venues where these could be found. He displayed an ironic sense of humor, and he was not above poking fun at Yankee, especially Puritan, sensibilities. Certainly, he presents himself as just the man to enliven one’s Sunday in New York.

As he notes: “It’s very common, among foreigners, to think that Sunday in New York is a tedious day, unbearable for natives of Catholic countries, where Sundays are actually devoted to amusements. Such a view, however, is far from the truth. Undoubtedly, if one compares the astonishing movement, the thunderous noise that fill every corner of this manufacturing and commercial city on a working day, with the pleasant tranquility of a Sunday, bearing in mind that the principal theaters are closed on this day, as are commercial establishments and most of the restaurants and cafés, while in Catholic countries the first and the last are more frequented on Sunday than on any other day, one must agree that Sunday in New York fails to provide the attractions of Latin American or most European cities. Yet between this lack of animation and the asceticism with which some try to paint Sunday in New York lies a great distance. ... [After all,] New York is not Boston.” Then, with good humor, intelligence, grace, and wit, Stanislas proceeds to demonstrate astutely the validity of his thesis.

We see his work in print once more, again in Cuba, in the year 1877, just at the end of the Ten Years’ War, at precisely the moment when many Cubans would again be attending primarily to international commerce. This time, he authors a book on the nature and utility of bank checks in France and England, providing a veritable primer on the entire subject and system of this relatively new method of money exchange, exceptionally useful for any Cuban traveling to or doing business in Europe. At this point, from Havana, he is directing a publishing enterprise called *Avisador Comercial* (The Commercial Advisor).

A book of pseudonyms used by Cuban writers notes three for Stanislas. He used simply “S” for work published in the magazine *El Colibri* (Hummingbird), Habana, 1847. He used “Salantis” (anagram of Stanislas) for work published in *Faro Industrial de la Habana* (Havana Industrial Beacon), Havana, 1849-1851; *El Almendares*, Havana, 1852; *La Danza* (Dance),

Havana, 1854; and *Diario de la Marina* (The Marina Daily), Havana, 1860. He used “Stanislas (A.)” for work published in *Faro Industrial de la Habana*, 1849, and *Revista de la Habana* (Havana Review), 1854. The same book records that he was born in the Canary Islands and died in Havana, in 1884.

The views of Andrés D. Stanislas concerning the United States are derived from his article “*Un domingo en Nueva York*” (A Sunday in New York), published in *Guia del viajero en los Estados Unidos: Libro indispensable para las personas que hablan español* (Traveler’s Guide to the United States: An Indispensable Book for People Who Speak Spanish).

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**TANCO ARMERO, Nicolás
(1830-1890)
Colombia**

Nicolás TANCO ARMERO was the first Colombian to travel to China. Born into a wealthy family (his father served as Finance Minister under Simón Bolívar), Tanco Armero studied in New York and Paris.

Upon returning to Colombia, he was one of the first to join the Conservative Party; and he took part in the contentious political debates of the early 1850s. During one of these heated discussions, he harshly criticized the government of Liberal President José Hilario López, an effort that earned him three months in prison. Completing his term in September 1851, Tanco Armero caught the first ship out of the country.

From Cartagena he landed in Havana, where he taught mathematics, published a treatise on arithmetic, and managed a sugar mill. At that time, Cuban plantation owners were looking for a way to replace African slave labor in their sugar fields. Chinese “coolies” had recently been contracted to build railroads in California, Panama, and Peru; and the Cuban investors thought to

promote such immigration in their own country. Between glasses of rum shrouded by cigar smoke, they proposed that Tanco Armero – single, educated, resourceful – was the perfect agent to manage the business in China.

Delighting in travel, endlessly curious, eager for adventure, the young Colombian agreed on the spot. It was a time when the Celestial Empire was very reluctantly opening to the Western world, a fact that would lead to turmoil, wars, and revolutions. Yet none of these factors daunted Tanco Armero. His voyage from Cuba to China took him first to the United States, then on to England, France, Malta, Egypt, and Ceylon.

He finally arrived in Hong Kong on June 25, 1855, some five months after leaving Havana. Throughout his trip, he kept a diary that would later serve as basis for a book about his travels. On the British island of Hong Kong, he met with relatively few Westerners, the great majority British, but also a few Spaniards, the Chilean consul (the only other Latin American), and a missionary vanguard from the Sisters of Charity.

After British victory in the First Opium War of 1839-42, the trade was at its height. Tanco Armero saw clearly that it was a “horrible business,” a “fountain of wealth” for Indian landowners and “vile” British speculators, but an “infamous commerce” for the Chinese. Since Chinese laws prohibited the importation of opium, he noted, the British could only be regarded as smugglers, if not poisoners.

He then pushed on to another of the five British ports, Amoy (Xiamen), commenting with an anthropologist’s eye on the customs, habits, and apparent values of the Chinese, notably the treatment of women and the function of filial piety in Chinese society. His observations are often astute, occasionally ethnocentrically presumptuous, but almost always presented with wit and wry good humor.

Back in Hong Kong, Tanco Armero arranged for the first shipment of Chinese indentured laborers to be sent to Cuba, then made his way to the Portuguese stronghold of Macao. From Macao, he headed overland to the interior of China. Disguised as a Chinese, he traveled for a time without incident, commenting in his diary about the intense cultivation of the Chinese countryside, the industriousness of the peasantry, and the value placed upon education, which he deemed to be greater in China than anywhere else on earth, with the possible exception of the United States.

Tanco Armero and his British Protestant missionary companion encountered danger when they were recognized as Westerners and set upon by a mob, which could be dissuaded only by the discharge of firearms. Arrested, they were brought before the local mandarin, who dispatched them to the provincial representative of the emperor, who fortunately placed them in the custody of the British consul in Hong Kong, who released them.

Yet, in the course of these and further adventures in Amoy and Shanghai, a city that he found to be in every way splendid, it became clear to Tanco Armero that hostilities between Chinese and Westerners had begun anew. Indeed, the Second Opium War, Britain this time joined by France, was at hand.

Back in Hong Kong, by now under a state of siege, Tanco Armero soon realized that, to the Chinese, all foreigners were “red-haired devils” and under such circumstances, the likelihood of his commercial success was non-existent. One noon, at a gentlemen’s club filled to overflowing with British refugees from Canton, unsuspecting diners were suddenly warned that their bread had been laced with arsenic. Tanco Armero, hand raised to mouth, was just about to partake of this “staff of death” when the alarm was raised. All around him, Westerners began

retching and pleading for emetics. Lucky to escape with his life, he forthwith resigned his position and jumped a boat to Portuguese Macao.

His business in China completed, Tanco Armero chose to return to Colombia, by way of Alexandria. “After three years,” he reflected, “the time for work is at an end, and I hope now to begin a pleasant and tranquil life with my family.” Yet, he couldn’t seem to master his wanderlust. Having published in France his book *Viaje de la Nueva Granada a China y de China a Francia* (A Journey from Colombia to China and from China to France, 1861), he returned to his native land a celebrity and hero. His brother Mariano hosted a splendid ball in his honor, attended by the cream of Bogotá society.

Shortly thereafter, Tanco Armero married into a distinguished family and attempted a second, brief incursion into politics; but he wasn’t cut out for the sedentary life. With his wife, he left again for Asia. Their travels took them to India, China, Japan, Java, the Philippines, and California. Later, they again journeyed to Japan. Later still, to Ecuador and Peru, as well as the United States. In 1871 and again in 1888, Tanco Armero published books about these travels.

The views of Nicolás Tanco Armero concerning the United States are derived from portions of his book *Viaje de la Nueva Granada a China y de China a Francia* (A Journey from Colombia to China and from China to France).

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**TRELLES y GOVÍN, Carlos Manuel de
(1866-1951)
Cuba**

A writer, bibliographer, librarian, and revolutionary patriot, **Carlos Manuel TRELLES** was born in Matanzas, Cuba. He was one of the principle bibliographers of his country, if not all of Latin America, as well as a republican patriot.

Trelles undertook his preliminary studies in his native city, before obtaining a diploma as Bachelor of Sciences and Letters from the Institute of Secondary Education in Havana. He went on to study medicine for four years at the University of Havana, before returning to Matanzas and going into business. At the same time, however, he contributed to newspapers and magazines such as the *Aurora del Yumuri* (Yumuri Dawn); *Correo de Matanzas* (The Matanzas Mail); *Arte y Letras* (Arts and Letters); and *Diario de Matanzas* (The Matanzas Daily). In 1886, he co-founded the Matanzas Circle of Liberal Youth, which, prior to being disbanded by the military governor, hosted speeches by leading Cuban liberals opposed to the colonial government.

Whether in his native Matanzas (a center of Cuban sugar interests) or in Key West, Florida, Trelles led a wide-ranging cultural and political life, always linked to the ideal of independence. At the age of twenty-six, Trelles co-founded a Matanzas branch of the Cuban Revolutionary Party, founded by José Martí in 1892. Pursued by Spanish authorities for his political activities, Trelles left Cuba for Tampa, Florida. There, he organized and presided over the Tampa Revolutionary Club named in honor of Brigadier Pedro Betancourt, a hero of the Second Cuban War of Independence against Spain (1895-1898), raising money for the war effort among Cuban cigar factory workers. From Tampa, Trelles contributed to such liberal New York-based Cuban journals as *Pátria* (Homeland) and *Cuba y América*. For the latter publication, he

wrote a seven-part series entitled “Los Estados Unidos como Potencia Intelectual” (The United States as An Intellectual Power).

When the war ended, Trelles returned to Matanzas and was named director of that city’s public library, a position he undertook with such vigor that, within a year, he had increased the volumes available from 2,000 to 12,400 and made his hometown library perhaps the best in all of Cuba. He was soon elected to the city council in Matanzas. At the same time, he reestablished himself in the sugar industry, as a result of which he was called upon to organize and direct the Cuban exhibit at the Paris Universal Exposition of 1900. Trelles was himself the main presenter of the event that represented Cuba. Entitled *Sugar and Tobacco*, the Cuban exhibit proved a great success, establishing his native Matanzas as not only a true center of the arts, but perhaps even the leading city of the entire island.

The same year as his Parisian triumph, Trelles began the endeavor that would consume sixteen years of his life – a definitive bibliography of Cuban writing. It grew to include contributions from 33,000 sources (some never before published) and 9,000 authors. Among many other areas of investigation, Trelles addressed writings on geography, mathematics, literature, and history. By 1920, on the basis of his *Bibliografía Cubana*, he was widely recognized as the singular authority on Cuban intellectual endeavor, not only in Cuba, but also around the world. Meanwhile, in 1907, he made a name for himself as something of a publicist with his book *Índices de la Bibliografía médico-farmacéutica cubana* (Indices of Cuban Medical and Pharmaceutical Bibliography), for which he first came to be considered the most eminent Cuban bibliographer of all time. His work was required reading for any student of the history of science.

Trelles’s own bibliography was extensive. Among his most important works were

Bibliografía de la segunda guerra de independencia y de la hispanoyankee (Bibliography of the Second War of Independence and the Hispano-Yankee War, 1902); *Ensayo de bibliografía cubana de los ss. XVII-XVIII* (An Essay on Cuban Bibliography of the Seventeenth and Eighteenth Centuries, 1907-1908); *Ensayo de bibliografía cubana de los ss. XIX y XX* (An Essay on Cuban Bibliography of the Nineteenth and Twentieth Centuries, 1911-1917); *Biblioteca científica cubana* (A Cuban Scientific Library, 1918-1919); *Biblioteca histórica cubana* (A Cuban Historical Library, 1922-1924); *Bibliografía de la prensa de Cuba, 1764-1900* (A Bibliography of Cuban Journalism, 1938-1939); and *Los 150 libros más notables que los cubanos han escrito* (The 150 Best Books Written By Cubans, 1941).

In 1923, Trelles was named Librarian of the Cuban House of Representatives. He was a Cuban delegate to the First International Congress of Social Economy (Buenos Aires, 1924) and to the American Congress of History and Geography (Buenos Aires, 1925). He was a member of seemingly all the significant Cuban cultural and literary societies, and his accomplishments were recognized with many of the highest decorations awarded by the leading professional associations of Europe and the Americas. After a long and extraordinarily productive life, Trelles died in Matanzas in June 1951.

The views of Carlos Manuel de Trelles y Govín concerning the United States are derived from his series of magazine articles entitled “Los Estados Unidos Como Potencia Intelectual” (The United States as an Intellectual Power) and another article “Un poeta cubano en Chicago” (A Cuban Poet in Chicago), all of which were published in *Revista Cubana* (Cuban Review), a monthly journal devoted to the sciences, philosophy, literature, and fine arts.

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UGARTE, Manuel
(1878-1951)
Argentina

Manuel UGARTE was born into an elite family. From a very early age, he was widely known in Argentina and soon through most of Latin America as an eloquent orator, poet, essayist, and staunch opponent of U.S. intervention in the political and economic affairs of Latin American nations. Ugarte's career as a poet was based on his works in the modernist vein first defined by José Martí and then elaborated by Rubén Darío and others. Prose works by the young Ugarte included a book of Parisian sketches, further chronicles in the mode of the French *boulevardier*, and a memoir of his travels in Spain. He also published stories of the Argentine pampas and other aspects of Argentine life.

As he matured, Ugarte became an international advocate for Latin American unity and solidarity in the face of increasing U.S. political and economic hegemony in the hemisphere. Though firm in its antipathy towards Anglo-America, Ugarte's stance was based more on nationalism and a preference for Latin American culture and values than on leftist political ideology. During the era of Juan Domingo Perón, Ugarte served as Argentine ambassador to Mexico (1946-49), Nicaragua (1948-49), and Cuba (1949-1950). Among his prolific political writings were *El porvenir de la América latina (The Future of Latin America)* and *América latina para los latinoamericanos (Latin America for the Latin Americans)*.

Retired from the diplomatic service, Ugarte faced financial constraints but preferred to live in the south of France. He made a modest domicile in Nice and died there in the late autumn of 1951. He was found dead on the floor of his home, which was filled with the odor of gas; but it was never determined whether his death had been accidental or deliberate.

Manuel Ugarte's views of the United States are derived from his book *El destino de un continente* (The Destiny of a Continent).

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VARELA y BERRO, José Pedro
(1845-1879)
Uruguay

Sociologist, journalist, politician, and educator, **José Pedro VARELA** was born in Montevideo, Uruguay. He died in the same city, thirty-four years later. In the time between his birth and his untimely death, Varela had a greater impact on Uruguayan education and, consequently, its successful practice of democracy, than any other man.

Varela hoped to study law, to which profession he felt himself best suited, but his father insisted that he study business. Nonetheless, Varela began to make a literary name for himself by publishing poems, stories, and articles. Among the themes he addressed were *Los Gauchos* (Gauchos); *Las revoluciones* (Revolutions); *Francisco Bilbao y el catolicismo* (Francisco Bilbao and Catholicism); and *La iglesia católica y la sociedad moderna* (The Catholic Church and Modern Society). A book of his poetry bore the title *Ecos perdidos* (Lost Echoes).

In 1867-68, at the age of twenty-two, he was able to undertake a yearlong trip to Europe and the United States. In Europe, he visited Portugal, Spain, France, and England, stopping in each capital city and making it his chief concern to familiarize himself with the latest pedagogical theories and systems of public education. At the same time, as did many other liberals of his day, he came under the sway of the positivist doctrine propounded by the French philosopher Auguste Comte. He also took it upon himself to travel to the Isle of Guernsey, where he visited the celebrated novelist Victor Hugo, in exile from the Second French Empire of Napoleon III.

After his audience with the master, the young Varela traveled on to the United States, where he visited New York, Boston, Philadelphia, and Washington. There, he took a particular interest in the impeachment proceedings against President Andrew Johnson, even managing to gain admission to the trial held in the Senate. In the U.S., as a result of his preoccupation with education in all its aspects, he encountered another Latin American traveler with similar interests, Domingo Faustino Sarmiento. Sarmiento, soon to be elected president of Argentina, introduced Varela to several of the leading Anglo-American intellectuals of the age. On the basis of conversations with such leading lights, Varela developed his ideas regarding the educational system required for the political, social, and economic development of Uruguay, a country both blessed and cursed by waves of immigration, as well as the attendant economic and technical innovations.

Upon returning to his homeland, Varela took up the practice of journalism to promote his ideas on education, publishing articles and essays in the daily newspaper *La Paz* (Peace), which he directed until 1873. Indeed, he considered journalism and political activity inseparable from the task of education. Varela also worked to create a new political party whose principles were radically liberal democratic, one that fought for universal suffrage and equal rights for women, thus opposing the traditional parties in Uruguay. He railed against those who preyed upon the ignorance of common people to gain political power, becoming a compelling advocate for the moral and intellectual elevation of “el pueblo,” both in the sense of “the people,” and in the sense of “the country.” Clearly, Varela saw public education as critical to the effective exercise of citizenship.

Together with his friends and colleagues Elbio Fernández and Carlos María Ramírez, Varela founded *La Sociedad de Amigos de la Educación Popular* (The Society of Friends of

Public Education). The group promoted Varela's belief that education in Uruguay should be free, compulsory, and secular. To that end, in 1874, he published the book *La educación del Pueblo* (Education of the People), followed in 1876 by *La legislación escolar* (School Legislation). These books offered a profound analysis of the social, economic, financial and political causes of the then dangerously disorganized and chaotic state of Uruguayan society. Varela not only argued for the necessity of educational reform, but also demonstrated its plausibility, on the basis of statistical data regarding the population of the country. In the intellectual history of Uruguay, he was the first to use statistical data in support of a theoretical proposition.

In 1876, Varela agreed to accept the post of Director and Inspector of Public Instruction, which he held for three years, until his death. However brief, his tenure in office proved to be highly productive, as Varela organized an administrative and technical system exceptionally advanced for the era. Such advances included the construction of nine schools, the research and production of modern pedagogical materials, the selection of teachers and the founding of a normal school for further education in the profession, increasing and improving the scientific content of lesson plans, and the use of novel methods, such as employing memory as an ancillary faculty in critical thinking. Educational principles that are commonplace today, such as the application of the latest findings of child psychology or the prohibition of corporal punishment, were only then applied for the first time in Uruguay.

After Varela's untimely death, his brother Jacobo was charged with carrying on these educational reforms. In large measure, the successful application of Varela's vision can be credited with making Uruguay one of the best-educated countries in the Americas today, with a literacy rate (98.1%), surpassed only by Chile (98.6%), the United States (99%), and Cuba (99.8%).

The views of José Pedro Varela concerning the United States are derived from his book *Impresiones de viaje en Europa y América* (Travel Impressions in Europe and America).

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**VARGAS VILA BONILLA, José María de la Concepción Apolinar
(1860-1933)
Colombia**

José María VARGAS VILA was a Colombian writer and journalist whose father (of the same name) was a general officer in the army. The younger Vargas Vila quit school at the age of sixteen to enlist in the forces of former president Manuel María de los Santos Acosta, a radical liberal champion of educational reform, during the all-but-constant civil wars between Colombian liberals and conservatives.

Never returning to school, Vargas Vila did not earn any academic degree. At the age of twenty, however, he was teaching school in Ibagué; and he later taught in Guasca and Anolaima, as well. Moving to Bogotá, he was befriended by the poet José Asunción Silva. In the capital city, Vargas Vila secured a position teaching at a primary school; but he was fired after a disagreement with a priest.

When the civil war of 1884-85 erupted, Vargas Vila left Bogotá for Tunja and enlisted in the radical liberal forces of General Daniel Hernández. After the defeat of the radical liberals, Vargas Vila escaped to the southern plains and from there made his way to the Venezuelan city of Maracaibo. He moved on to Caracas, where he founded and published the magazine *Eco Andino* (Andean Echo). The following year, he co-founded the magazine *Los Refractarios* (The Defiant).

Warned by the Venezuelan president to leave the country, Vargas Vila made his way to New York, where he joined the editorial staff of the newspaper *El Progreso* (Progress). In its pages, he intensified his attacks against the conservative dictators of Venezuela and Colombia. Leaving *El Progreso*, Vargas Vila founded the magazine *Hispano América* (Spanish America), where he published stories of his that were later compiled to form part of his book *Copos de espuma* (Flakes of Foam).

In 1898, he was appointed Minister Plenipotentiary of Ecuador in Rome. The turn of the century found him in Paris, where he began a friendship with Rubén Darío. Gradually, Vargas Vila distanced himself from journalism in favor of devoting his efforts to literature. Between 1900 and 1903, he wrote *Rosas de la tarde* (Evening Roses) and *Ibis* (Heron), stories that won him immediate popularity throughout Latin America.

In 1904, again in New York, he founded the magazine *Némesis*, in the pages of which he attacked Latin American dictatorships and Anglo-American imperialism. A die-hard radical and committed anticlerical, Vargas Vila was a child of his times, who inherited its passion for extreme ideology. Harassed by conservative adversaries, he left New York for Madrid in 1905. In 1912, he moved again, this time to the more congenially radical Barcelona, where he made his home until 1923.

From Europe, he often traveled to Latin America, where his arrival never failed to create a sensation. The publication of each of his books elicited such controversy, scandal, and repugnance in the upper echelons of “decent” society that he came to be widely read and enormously popular. Among his more significant works were the novels *Aura ó Las violetas* (Aura, or The Violets); *Flor de fango* (Mud Flower); and the trilogy *Lirio blanco* (White Lily), *Lirio rojo* (Red Lily), and *Lirio negro* (Black Lily).

His politically radical instincts were reflected in his literary style, and he was harshly criticized for failing to respect the literary canons and established moral standards of the age. An avowed enemy of tradition – the Church, the government – Vargas Vila loved ambiguities, stirring phrases, and audacious ideas. An unbridled lyricism animated all his writings, including polemical pamphlets, which touched on a wide variety of themes, among them, social inequality, the death penalty, ethnic cleansing, freedom of thought, and freedom of the press.

Vargas Vila's tenacious defense of his ideals often led to persecution. For example, the cost of his anti-Jesuit diatribe *Las aves negras* (The Black Birds) proved to be excommunication, though he no doubt considered it to be a badge of honor.

The views of José María Vargas Vila concerning the United States are derived from his book *Ante los bárbaros (los Estados Unidos y la guerra) el yanqui: he ahí el enemigo* (Confronting the Barbarians – the United States and War – The Yankee: Behold the Enemy).

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VICUÑA MACKENNA, Benjamín
(1831-1866)
Chile

Benjamín VICUÑA MACKENNA, lawyer, historian, memoirist, politician, and diplomat, was also the most celebrated Chilean journalist of his era and to this day remains one of the most popular writers in Chile. He traveled widely and published prolifically – chiefly histories and biographies, as well as memoirs.

Vicuña Mackenna was born into one of the most renowned and influential families of Chile. His Irish grandfather, Juan Mackenna, had been a hero of Chilean independence; he was also related to the exceptionally wealthy and powerful Larraín clan. His branch of the extended

family had long been partisans of liberal republican values, and Vicuña Mackenna more than maintained their standard. At the age of 19, still a student, he was imprisoned and condemned to death for his part in the 1851 Mutiny of Urriola, an unsuccessful insurrection against conservative President Manuel Montt. Vicuña Mackenna escaped and re-joined the partisans of José Miguel Carrera Fontecilla, son of the independence hero José Miguel Carrera Verdugo. (The alliance is remarkable; for Vicuña Mackenna's maternal grandfather, the independence hero Juan Mackenna, had been killed in a duel by Carrera Fontecilla's uncle.) Vicuña Mackenna saw action in the front lines, leading a battalion in successful battles at Combarbalá and Illapel; yet the liberals were ultimately defeated, and he went into hiding.

In 1852, after months undercover, he surreptitiously boarded a family-owned ship, and sailed for the gold fields of California. Eager to see the eastern United States, too, he sailed from San Francisco south to Acapulco, traveled by mule up to Mexico City and down again to Veracruz, sailed for New Orleans, steamed up the Mississippi and Ohio rivers as far as Cincinnati, then made his way by canal, stage coach, and rail to Boston and other major cities of the North Atlantic coast, where he encountered several of the leading citizens of the day.

As yet unable to return to Chile, Vicuña Mackenna took advantage of his exile to travel on to Europe, visiting France, Italy, Germany, Holland, Belgium, Scotland, and Ireland and studying agriculture in England, before returning to his native land in 1856. Even as he published his diaries to public acclaim, and began to practice law, he was again writing and conspiring against the conservative rule of President Montt. This 1858 "Revolution of Colihue" also failed, and Vicuña Mackenna was again imprisoned. He continued to use pen as sword, availing himself of the time behind bars to write not only against the regime of Montt, *Manifiesto al pueblo de Santiago* (Manifesto to the People of Santiago), but also about the horrors of the Chilean penal

system, *Mi diario de prisión* (My Prison Diary). Released but exiled, he went again to Europe, where he scoured archives in England, France, and Spain, then to Peru, where he attended his comrade-in-arms Carrera Fontecilla on his deathbed.

With a shift in the Chilean political winds and the ascension of a more liberal regime, Vicuña Mackenna returned to Chile in 1863. Soon, he was elected a deputy in the Chilean national Congress. The government, however, dispatched him anew, this time as *envoy extraordinaire* on a secret mission to the United States, charged with securing U.S. support for Chile against Spanish incursions along the Pacific Coast. Though his mission proved fruitless, Vicuña Mackenna produced a book perceptive in its analysis of the political and cultural nuances in relations between the United States and Latin America.

Again elected a deputy, he served his term, then once more left for Europe. Two years later, in 1872, he was appointed mayor of Santiago, the Chilean capital. To this post, he applied extraordinary energies, exceeding by far those of his predecessors. While continuing a prodigious literary production, Vicuña Mackenna also devoted himself to the modernization and beautification of the city. He built schools, paved streets, founded community centers, hospitals, homeless shelters. He channeled the Mapocho River to control flooding, found new sources of drinking water for the city, constructed aqueducts. He encouraged industry and the arts, hosted expositions, erected monuments. His most memorable achievement was the creation of a splendid park on Santa Lucia Hill, previously a bucolic haunt for urban criminals.

In 1875, on the basis of his exceptional success as mayor, as well as his literary and journalistic fame, Vicuña Mackenna launched an independent campaign for the presidency. For the first time, a candidate actually traveled throughout the nation and stirred the political passions of the common people. This in itself was enough to alarm the political and social

establishment, which threatened a harsh intervention in the electoral process; and Vicuña Mackenna chose to withdraw from the race rather than risk bloodshed. Nonetheless, from 1876 to 1885, he served as a highly regarded and celebrated senator. In that capacity, he was instrumental in rallying congressional and popular support for the War of the Pacific (1879-1883), from which Chile emerged victorious over Peru and Bolivia. At the age of 54, he died from a massive stroke, in Santiago. As befits a writer, Vicuña Mackenna died at his desk.

Notable among his many published works were an important biography of Bernardo O'Higgins, whose personal archives were made available to Vicuña Mackenna by O'Higgins's son; a history of the Inquisition in Chile; a history of the city of Valparaiso; *El ostracismo de los Carreras* (The Ostracism of the Carreras, 1857); *Vida de don Diego Portales* (The Life of Don Diego Portales, 1863); *El general don José de San Martín* (The General Don José de San Martín, 1863); *Historia crítica y social de la ciudad de Santiago, 1541-1868* (A Critical and Social History of the City of Santiago: 1541-1868, 1869); a five-volume history of the War of the Pacific, written contemporaneously, 1879-1881; and *Juan Fernández: Historia verdadera de la isla de Robinson Crusoe* (Juan Fernández: The True History of the Island of Robinson Crusoe, 1883); as well as many others.

Benjamín Vicuña Mackenna's views of the United States are derived from his books *Páginas de mi diario durante tres años de viajes, 1853-1854-1855* (Pages From My Diary During Three Years of Travels) and *Diez meses de misión á los Estados Unidos de Norte América* (Ten Months of Mission to the United States of North America).

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WILDE, Eduardo
(1844-1913)
Argentina

Eduardo WILDE was a writer, medical doctor, and diplomat. He was born in Tupiza, Bolivia, whence his father, Diego Wellesley Wilde, an Irish-born colonel active in the independence wars (and a relative of the writer Oscar Wilde), had repaired in exile from the Rosas dictatorship.

After the fall of Rosas, Wilde's family returned to Argentina; and he attended secondary school in Uruguay. As a medical student in Buenos Aires, Wilde volunteered for service during the cholera epidemic of 1867. In 1870, he graduated from medical school with an original and prize-winning thesis concerning hiccups. He provided exceptional medical service during the yellow fever epidemic of 1871 and also was charged with establishing and directing a military field hospital during the War of the Triple Alliance (1865-1870) against Paraguay.

Wilde soon established himself in a successful Buenos Aires medical practice. He was named a professor of medicine at the School of Medical Sciences and the National College, both in Buenos Aires. He published scientific textbooks on themes of public health and legal and toxicological medicine, as well as memoirs of his experiences in the practice of medicine. From an early age, however, he had written prolifically, as if by second nature; and even during his medical studies, he had published humorous newspaper and magazine articles. Among other gifts, his skills as a satirist helped him advance in politics.

Wilde was elected to the Buenos Aires provincial legislature in 1874 and re-elected through 1880. Beginning in 1875, he also held various ministerial positions. During the administration of President Julio A. Roca, Wilde served as Minister of Justice, Culture, and Public Instruction. Under President Juan Celman, Wilde rose to accept the portfolio of Interior Minister. In these positions, he championed public education ("common, free, obligatory, and

lay”), civil registration of births and deaths, and civil marriages, thus promoting liberal laws that tempered the traditional power of the Catholic Church. Like Guillermo Rawson, Wilde was also active in the field of public health.

In 1889, Wilde traveled to Europe for the first time; and he seldom returned to Argentina, preferring to travel the world – Europe, Egypt, China, Japan, the United States -- publishing his observations and adventures in Buenos Aires newspapers. In the United States, he traveled extensively, visiting such far-flung sites as Niagara and Yosemite.

Wilde’s articles were almost immediately bound into best-selling books. Much like those of his contemporary, compatriot, and colleague in the Argentine diplomatic service, Miguel Cané, Wilde’s seemingly effortless chronicles were conversational, urbane, amiable, and elegant -- occasional missives from a sophisticated if somewhat garrulous friend. Wilde, however, was more sardonic and considerably less forgiving than Cané. It was said that Wilde made irony an instrument of intellectual precision and ridicule a formidable weapon. From 1900 until his death, he held prestigious diplomatic posts, in the United States, Mexico, Spain, Holland, and Belgium, where he died in 1913.

Eduardo Wilde’s views of the United States are derived from his books *Viajes y observaciones: cartas a “La Prensa”* (Travels and Observations: Letters to “La Prensa”) and *Por mares, por tierras* (By Sea and By Land).

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ZAVALA y SÁENZ, Manuel Lorenzo Justiniano de
(1788–1836)
Mexico

Lorenzo de ZAVALA, among the early supporters of Mexican independence and later that of Texas, was born near Mérida, Yucatán. During his studies at the Conciliar Seminary of Mérida,

Zavala scandalized the academic and ecclesiastical authorities by disputing the teachings of Saint Thomas Aquinas. He abandoned formal education in favor of commerce and agriculture. He founded the first newspaper in Yucatán and, from 1812 to 1814, served as secretary of the city council in Mérida. During the independence struggles, he was arrested by Spanish authorities in Veracruz and spent three years in prison. While confined in the castle of San Juan de Ulúa, Zavala studied medicine and English. Upon his release in 1820, he served briefly as secretary of the provincial assembly of Yucatán, before being elected a Mexican representative to the Spanish parliament. Later, he was elected a senator in the Mexican national congress and a member of the constitutional congress of 1824. A liberal and fervent federalist, Zavala defended his opposition to a strong central government in the pages of the newspaper *La Águila Mexicana* (The Mexican Eagle). He was a member of the York rite Masonic Order favored by the influential U.S. envoy Joel R. Poinsett. Zavala also served as occasional governor of the pivotal State of Mexico, which surrounds the capital, Mexico City. After the elections of 1828, in which the conservative candidate appeared to have prevailed, Zavala led the revolt that handed power to the liberal Vicente Guerrero, second president of Mexico. Appointed Minister of Finance (Hacienda) under Guerrero, Zavala was widely considered the “power behind the throne.” When Guerrero’s government was in turn deposed in 1830, Zavala fled to Europe via the United States. In New York, he managed to interest Eastern entrepreneurs in Mexican land grants he had received, authorizing Zavala to settle 500 families on a huge tract near Galveston Bay, Texas. Moving on to France, he wrote a two-volume work, *Ensayo crítico de las revoluciones de México desde 1808 hasta 1830* (Critical Essay on the Revolutions of Mexico, from 1808 to 1830). He returned to New York in 1831, finally to Mexico, where he was once again active in its government. Mexican president Antonio López de Santa Anna, named Zavala Mexican envoy to France in

1833. There he wrote of his travels through the United States, but he resigned his diplomatic post when he learned that Santa Anna had assumed dictatorial powers. Returning from France, Zavala settled in the northern Mexican territory of Texas, where he owned land and had commercial interests. There, he was soon active in the turbulent Texas politics of the day. Though Zavala first argued in favor of Mexican federalism, he ultimately agreed with the Texas assembly that decided to secede from the Mexican union in favor of independence. In 1835, Zavala was instrumental in drafting its first constitution and was elected vice-president of the Republic of Texas, the acceptance of which post cost him his Mexican citizenship. Pursued by Santa Anna's army, Zavala retreated to an island in Galveston Bay. There, in late 1836, after his boat overturned, he contracted the pneumonia that led to his death.

Lorenzo de Zavala's views of the United States are derived from his book recounting his abrupt exile from Mexico in 1830, *Viaje a los Estados Unidos del norte de América*, later translated and published in English as *Journey to the United States of North America*.

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ZEBALLOS, Estanislao Severo
(1854-1923)
Argentina

Estanislao Severo ZEBALLOS was an Argentine writer, lawyer, journalist, dean of the School of Law at the University of Buenos Aires, and rector of the university. He was also an outstanding orator, a member of the chamber of deputies, and a national senator representing the province of Buenos Aires, as well as three-time Minister of Foreign Relations. Founder and director of numerous organizations of civil society, Zeballos wrote more than a hundred books, many of them concerning issues and principles of international law, several of these published in

French and English, as well as in Spanish. In his spare time, he was an amateur anthropologist and ethnomusicologist.

Much of his early accomplishment and political interest pertained to the so-called “Conquest of the Desert,” the late-1870s military campaign to eradicate indigenous peoples from the fertile plains of the southern pampas and Patagonia. Zeballos was retained by Argentine President Nicolás Avellaneda to promote the campaign and provide its legal justification. His personal interest in exploration of geographical frontiers was soon manifested in his own expeditions through much of Patagonia, journeys that he described in series of books concerning his travels, indigenous cultures, and unsettled territories yet in dispute.

Zeballos developed expertise in international law, especially concerning national sovereignty and borders, knowledge that proved to be of great utility to Argentina in its late-19th-century border disputes with both Chile and Brazil. From 1893 to 1896, in pursuit of resolution to disagreements with Brazil over frontiers in the Argentine province of Misiones, Zeballos traveled to and resided in the United States as special emissary to the White House. U.S. President Grover Cleveland had been called upon to arbitrate the differences between Brazil and Argentina.

Zeballos was widely recognized as an expert in international law; indeed, he developed a particularly Argentine interpretation of several of its precepts. In 1912, he was elected a permanent member of the Court of International Justice at The Hague. The following year, upon the occasion of a visit to Argentina by former U.S. President Theodore Roosevelt, Zeballos availed himself of the opportunity to present the “Rough Rider” with persuasive legal arguments that the Monroe Doctrine did not apply to Argentina.

A cultured man of extraordinary talents and exceptional erudition, Zeballos was a member of many international forums, including the International Institute of Law and the Spanish Royal Academy. In 1920, he published in French *La Diplomatie des États-Unis dans l'Amérique Latine* (*The Diplomacy of the United States in Latin America*). In August 1923, he was invited to serve as visiting professor of international law at the Institute of Political Science at Williams College, Williamstown, Massachusetts, a post he was forced to decline due to reasons of ill health. He died in Liverpool, England, the following October.

Estanislao Zeballos's views of the United States are derived from his book *Ágricultura en ambas Américas* (*Agriculture in the Two Americas*).

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* * *

APPENDIX B

NOUNS USED / INDIVIDUAL TRAVELERS

(SPANISH, ENGLISH, AND PORTUGUESE)

Destinations in the United States

Destinations Elsewhere

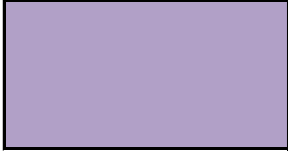




Latin American Places Mentioned

People Discussed and/or Met

Foreign Language Words Used

APPENDIX B
TRAVELERS' RELEVANT DATA
(SPANISH)

KEY TO COLOR-CODING IN TABLES

Destinations in the United States	
Destinations Elsewhere	
Latin American Places Mentioned	
People Discussed and/or Met	
Foreign Language Words Used	

Sometimes, especially in Spanish, letters that constitute a noun may also form an adjective, even a verb. **In such cases, the words have been printed in red**, indicating their potentially dual identities. The careful reader may easily deduce the noun. If not, any good dictionary should readily reveal it.

	ALDAO, Carlos	Freq.	%	RC. Freq.	RC. %
1	MUNDO	130	0.31	1,584	0.06
2	VIDA	65	0.15	1,578	0.06
3	CIUDAD	59	0.14	2,234	0.09
4	POBLACIÓN	44	0.10	689	0.03
5	PAÍS	40	0.09	58	0.00
6	ANOS	33	0.08	145	0.01
7	SUD	33	0.08	284	0.01
8	OJOS	29	0.07	797	0.03
9	CIVILIZACIÓN	28	0.07	270	0.01
10	PUNTO	28	0.07	831	0.03
11	CALLES	26	0.06	735	0.03
12	ASPECTO	25	0.06	390	0.02
13	MOVIMIENTO	22	0.05	396	0.02
14	NACIÓN	21	0.05	471	0.02
15	SUELO	21	0.05	367	0.01
16	LUZ	20	0.05	570	0.02
17	UNIÓN	20	0.05	473	0.02
18	EDIFICIOS	19	0.04	462	0.02
19	ESTADOS UNIDOS	19	0.04	444	0.02
20	RAZAS	19	0.04	201	0.01
21	TREN	19	0.04	469	0.02
22	PARO	18	0.04	38	0.00
23	MEMORIA	16	0.04	272	0.01
24	ACCIÓN	15	0.04	235	0.01
25	EXPOSICIÓN	15	0.04	222	0.01
26	HOMBRE	15	0.03	36	0.00
27	BELLEZA	14	0.03	271	0.01

	ALDAO, Carlos	Freq.	%	RC. Freq.	RC. %
28	CAVERNA	13	0.03	32	0.00
29	DÍAS	13	0.03	32	0.00
30	AMÉRICA	12	0.03	114	0.00
31	CONCEPTO	12	0.03	125	0.00
32	HUMANAS	12	0.03	60	0.00
33	MAMMOTH	12	0.03	25	0.00
34	PAISAJE	12	0.03	99	0.00
35	CONSTITUCIÓN	11	0.03	209	0.01
36	ESPECIES	11	0.03	66	0.00
37	IMPRESIÓN	11	0.03	127	0.01
38	MÁQUINA	11	0.03	199	0.01
39	SIGLOS	11	0.03	187	0.01
40	ARGENTINO	10	0.02	79	0.00
41	CAPITULO	10	0.02	157	0.01
42	ESFUERZO	10	0.02	158	0.01
43	ESTACIÓN	10	0.02	176	0.01
44	INDIVIDUOS	10	0.02	186	0.01
45	LINEAS	10	0.02	56	0.00
46	METROS	10	0.02	174	0.01
47	RUIDO	10	0.02	188	0.01
48	RUSIA	10	0.02	77	0.00
49	DEMOCRACIA	9	0.02	115	0.00
50	IDEAL	9	0.02	119	0.00
51	MILES	9	0.02	88	0.00
52	OCÉANO	9	0.02	137	0.01
53	ORGANIZACIÓN	9	0.02	155	0.01
54	PRESIÓN	9	0.02	43	0.00

	ALDAO, Carlos	Freq.	%	RC. Freq.	RC. %
55	TIPO	9	0.02	127	0.01
56	VIGOR	9	0.02	66	0.00
57	ASIA	8	0.02	60	0.00
58	CAMPANAS	8	0.02	34	0.00
59	COLOSAL	8	0.02	128	0.01
60	CONSTANTE	8	0.02	140	0.01
61	CONTACTO	8	0.02	106	0.00
62	DIFICULTADES	8	0.02	113	0.00
63	DOSCIENTOS	8	0.02	130	0.01
64	ENORMES	8	0.02	104	0.00
65	ESTACIONES	8	0.02	131	0.01
66	IMPULSO	8	0.02	60	0.00
67	MÉS	8	0.02	9	0.00
68	NAVEGACIÓN	8	0.02	113	0.00
69	POLÍTICA	8	0.02	12	0.00
70	RÍO	8	0.02	24	0.00
71	SOLUCIÓN	8	0.02	57	0.00
72	TENDENCIAS	8	0.02	68	0.00
73	VASTO	8	0.02	138	0.01
74	VECINO	8	0.02	93	0.00
75	VERDE	8	0.02	111	0.00
76	ANÁLOGO	7	0.02	24	0.00
77	LINEA	7	0.02	66	0.00
78	ORGANISMO	7	0.02	52	0.00
79	PESCADO	7	0.02	43	0.00
80	PROBLEMAS	7	0.02	52	0.00
81	PROVINCIA	7	0.02	98	0.00

	ALDAO, Carlos	Freq.	%	RC. Freq.	RC. %
82	SEMANAS	7	0.02	60	0.00
83	TAREA	7	0.02	106	0.00
84	VELOCIDAD	7	0.02	82	0.00
85	AMBIENTE	6	0.01	57	0.00
86	ANDES	6	0.01	22	0.00
87	ARGENTINOS	6	0.01	34	0.00
88	CIENTOS	6	0.01	28	0.00
89	CONTRASTE	6	0.01	78	0.00
90	EDISON	6	0.01	18	0.00
91	ENERGÍA	6	0.01	6	0.00
92	EUROPEOS	6	0.02	25	0.00
93	FUERZO	6	0.01	30	0.00
94	GENERACIONES	6	0.01	63	0.00
95	HUMANOS	6	0.01	68	0.00
96	JAPÓN	6	0.01	23	0.00
97	LENGUAJE	6	0.01	64	0.00
98	NEGRO	6	0.01	8	0.00
99	ORO	6	0.01	38	0.00
100	SIGNOS	6	0.01	35	0.00
101	SUEÑO	6	0.01	10	0.00
102	TIPOS	6	0.01	61	0.00
103	TRANSFORMACIÓN	6	0.01	33	0.00
104	TUBO	6	0.01	32	0.00
105	UNIDAD	6	0.01	64	0.00
106	AMÉRICAS	5	0.01	12	0.00
107	CASCO	5	0.01	23	0.00
108	CIVILIZACIONES	5	0.01	28	0.00

	ALDAO, Carlos	Freq.	%	RC. Freq.	RC. %
109	CONCLUSIÓN	5	0.01	37	0.00
110	CUENTO	5	0.01	48	0.00
111	DEFECTOS	5	0.01	58	0.00
112	DESENVOLVIMIENTO	5	0.01	53	0.00
113	EDADES	5	0.01	57	0.00
114	ENMIENDA	5	0.01	17	0.00
115	ESCOCIA	5	0.01	30	0.00
116	ESTADISTAS	5	0.01	23	0.00
117	IDEALES	5	0.01	43	0.00
118	METAL	5	0.01	52	0.00
119	METRÓPOLI	5	0.01	6	0.00
120	NOCIONES	5	0.01	57	0.00
121	PERMANENCIA	5	0.01	50	0.00
122	PRECISIÓN	5	0.01	25	0.00
123	PRESIDENTE	5	0.01	11	0.00
124	PRO(D)UCCIÓN	5	0.01	7	0.00
125	RUTA	5	0.01	53	0.00
126	SENSACIÓN	5	0.01	49	0.00
127	SÉRES	5	0.01	11	0.00
128	TINTE	5	0.01	22	0.00
129	VIVIENDAS	5	0.01	13	0.00
130	AFICIONES	4	0.01	12	0.00
131	AMERICANOS	4	0.01	17	0.00
132	COLMENA	4	0.01	18	0.00
133	COSOS	4	0.01	7	0.00
134	CRÁNEO	4	0.01	11	0.00
135	CUBO	4	0.01	10	0.00

	ALDAO, Carlos	Freq.	%	RC. Freq.	RC. %
136	EDIFICACIÓN	4	0.01	17	0.00
137	ÉTNICOS	4	0.01	8	0.00
138	FACTOR	4	0.01	16	0.00
139	FOTOGRAFÍA	4	0.01	4	0.00
140	GALERÍAS	4	0.01	4	0.00
141	GOTA	4	0.01	15	0.00
142	MOTORES	4	0.01	12	0.00
143	OÍDO	4	0.01	5	0.00
144	OPA	4	0.01	26	0.00
145	PARAJES	4	0.01	35	0.00
146	PLANETA	4	0.01	28	0.00
147	PLATÓN	4	0.01	7	0.00
148	PRIMEROS	4	0.01	8	0.00
149	PROCESO	4	0.01	5	0.00
150	RAZA	4	0.01	24	0.00
151	RÍOS	4	0.01	6	0.00
152	RUIDOS	4	0.01	20	0.00
153	SANEAMIENTO	4	0.01	6	0.00
154	VAPOR	4	0.01	10	0.00
155	VENECIA	4	0.01	26	0.00
156	ABORIGEN	3	0.01	5	0.00
157	ADOBE	3	0.01	15	0.00
158	AGRUPACIONES	3	0.01	12	0.00
159	ANTEPASADOS	3	0.01	17	0.00
160	ARTERIAS	3	0.01	16	0.00
161	ASIÁTICOS	3	0.01	15	0.00
162	BOLÍVAR	3	0.01	4	0.00

	ALDAO, Carlos	Freq.	%	RC. Freq.	RC. %
163	BOSCOSAS	3	0.01	5	0.00
164	CABEZA	3	0.01	3	0.00
165	CHACO	3	0.01	6	0.00
166	COLOR	3	0.01	3	0.00
167	COMPAÑEROS	3	0.01	3	0.00
168	CULTURA	3	0.01	3	0.00
169	ESFERAS	3	0.01	16	0.00
170	ESPÍRITU	3	0.01	5	0.00
171	ESTRIBA	3	0.01	12	0.00
172	EXPONENTES	3	0.01	5	0.00
173	FÁBRICA	3	0.01	5	0.00
174	FERROCARRIL	3	0.01	5	0.00
175	GOBIERNO	3	0.01	5	0.00
176	HONOR	3	0.01	5	0.00
177	INCIVILIDAD	3	0.01	4	0.00
178	INMORTALIDAD	3	0.01	10	0.00
179	KISMÉ	3	0.01	3	0.00
180	LÁMPARA	3	0.01	14	0.00
181	LIBROS	3	0.01	11	0.00
182	MANET	3	0.01	4	0.00
183	MANGAS	3	0.01	15	0.00
184	MAQUINARIAS	3	0.01	15	0.00
185	MAYORÍA	3	0.01	3	0.00
186	MESTIZOS	3	0.01	14	0.00
187	MONSTRUOS	3	0.01	12	0.00
188	MONTAÑAS	3	0.01	16	0.00
189	NÚMERO	3	0.01	6	0.00

	ALDAO, Carlos	Freq.	%	RC. Freq.	RC. %
190	ORO	3	0.01	13	0.00
191	PEATONES	3	0.01	4	0.00
192	PODER	3	0.01	7	0.00
193	POLÍTICOS	3	0.01	3	0.00
194	PRECEPTOS	3	0.01	17	0.00
195	PROCEDIMIENTO	3	0.01	4	0.00
196	PRODUCCIÓN	3	0.01	4	0.00
197	PROGRESO	3	0.01	7	0.00
198	PUJANZA	3	0.01	10	0.00
199	RAPIDEZ	3	0.01	4	0.00
200	RESULTADO	3	0.01	8	0.00
201	RITMO	3	0.01	13	0.00
202	RUMBO	3	0.01	7	0.00
203	SELECCIÓN	3	0.01	11	0.00
204	SUPERFICIE	3	0.01	3	0.00
205	SUPERIORES	3	0.01	10	0.00
206	TAMANO	3	0.01	7	0.00
207	TIERRA	3	0.01	9	0.00
208	TRAMWAYS	3	0.01	11	0.00
209	TRASATLÁNTICOS	3	0.01	6	0.00
210	URUGUAY	3	0.01	14	0.00
211	USINAS	3	0.01	3	0.00
212	VENTANILLA	3	0.01	11	0.00
213	VÍA	3	0.01	5	0.00
214	VISTAZO	3	0.01	6	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
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ALDAO, Carlos	Freq.	%	RC. Freq.	RC. %
MISSISSIPPI	7	0.02	108	0.00
SAINT LOUIS	5	0.01	55	0.00
ALLEGHENY	3	0.01	4	0.00
MENDOCINO	3	0.01	4	0.00
NEW ORLEANS	3	0.01	12	0.00
ANDES	11	0.03	70	0.00
CEILÁN	3	0.01	4	0.00
SOUTHAMPTON	3	0.01	12	0.00
MARTÍ	7	0.02	8	0.00

	BADIA, Jaime	Freq.	%	RC. Freq.	RC. %
1	BANCO	229	0.72	445	0.01
2	BANCOS	187	0.58	358	0.01
3	PESOS	169	0.53	1,879	0.07
4	PAPEL	119	0.37	496	0.02
5	MILLONES	111	0.35	1,064	0.04
6	BANCA	105	0.33	110	0.00
7	BILLETES	99	0.31	178	0.01
8	MIL	82	0.26	1,202	0.05
9	MONEDA	65	0.21	231	0.01
10	GOBIERNO	63	0.20	1,334	0.05
11	CIENTO	60	0.19	280	0.01
12	CAPITAL	59	0.18	654	0.03
13	DINERO	59	0.18	406	0.02
14	ESTADOS-UNIDOS	55	0.17	144	0.00
15	PARTIDO	54	0.17	399	0.02
16	CIRCULACION	51	0.16	79	0.00
17	PAIS	51	0.16	435	0.02
18	PARTE	50	0.16	2,276	0.09
19	MEDIO	48	0.15	1,584	0.06
20	VEZ	48	0.15	1,650	0.07
21	AÑOS	44	0.14	1,320	0.05
22	VEINTE	44	0.14	364	0.01
23	BANQUERO	37	0.12	81	0.00
24	NIDOS	37	0.12	429	0.02
25	ACCIONISTAS	34	0.11	40	0.00
26	SISTEMA	30	0.09	595	0.02
27	PAGOS	28	0.09	44	0.00
28	CIRCULANTE	26	0.08	33	0.00
29	CUENTA	25	0.08	576	0.02
30	AÑO	24	0.07	846	0.03

	BADIA, Jaime	Freq.	%	RC. Freq.	RC. %
31	INGLATERRA	24	0.07	565	0.02
32	PRESIDENTE	24	0.07	749	0.03
33	CIEN	23	0.07	318	0.01
34	LEY	23	0.07	552	0.02
35	CÉDULA	21	0.07	25	0.00
36	EFFECTIVO	21	0.07	47	0.00
37	DEPÓSITOS	20	0.06	79	0.00
38	VALOR	20	0.06	578	0.02
39	CONSTITUCION	19	0.06	44	0.00
40	SOCIEDAD	19	0.06	626	0.02
41	OPERACIONES	18	0.06	134	0.01
42	INTERESES	17	0.05	318	0.01
43	PESO	16	0.05	279	0.01
44	SUSPENSIÓN	16	0.05	24	0.00
45	ACCIONES	15	0.05	71	0.00
46	DOSCIENTOS	15	0.05	130	0.01
47	MEDIDA	15	0.05	210	0.01
48	PÁGINA	15	0.05	104	0.00
49	CANTIDAD	14	0.04	276	0.01
50	ISLA	14	0.04	465	0.02
51	PROYECTO	14	0.04	167	0.01
52	ESPANSIONES	13	0.04	13	0.00
53	NACION	13	0.04	119	0.00
54	PAGA	13	0.04	118	0.00
55	PAGO	13	0.04	109	0.00
56	ABUSOS	12	0.04	43	0.00
57	CONFIANZA	12	0.04	158	0.01
58	ESCRITORES	12	0.04	150	0.01
59	INTERÉS	12	0.04	348	0.01
60	NACIÓN	12	0.04	227	0.01

	BADIA, Jaime	Freq.	%	RC. Freq.	RC. %
61	PRINCIPIOS	12	0.04	280	0.01
62	TESORERÍA	12	0.04	33	0.00
63	UTILIDAD	12	0.04	100	0.00
64	BANQUEROS	11	0.03	36	0.00
65	CAJA	11	0.03	89	0.00
66	CUESTION	11	0.03	62	0.00
67	DESCUENTOS	11	0.03	15	0.00
68	MILLON	11	0.03	78	0.00
69	MUCHA	11	0.03	225	0.01
70	NOTAS	11	0.03	109	0.00
71	PARTICULARES	11	0.03	150	0.01
72	USO	11	0.03	282	0.01
73	CIRCULANTES	10	0.03	12	0.00
74	DEPÓSITO	10	0.03	98	0.00
75	DIAS	10	0.03	258	0.01
76	EFFECTOS	10	0.03	177	0.01
77	FEDERACION	10	0.03	13	0.00
78	FONDOS	10	0.03	139	0.01
79	BASE	9	0.03	218	0.01
80	CAPITALISTAS	9	0.03	42	0.00
81	CARGO	9	0.03	194	0.01
82	CRÉDITO	9	0.03	120	0.00
83	ÉPOCAS	9	0.03	76	0.00
84	INGRESOS	9	0.03	19	0.00
85	PERÍODO	9	0.03	124	0.00
86	SEGURIDAD	9	0.03	150	0.01
87	ARCAS	8	0.02	15	0.00
88	CAMBIOS	8	0.02	83	0.00
89	CRÍISIS	8	0.02	14	0.00
90	DEUDA	8	0.02	78	0.00

	BADIA, Jaime	Freq.	%	RC. Freq.	RC. %
91	DIFICULTAD	8	0.02	101	0.00
92	DOCTRINAS	8	0.02	49	0.00
93	FACILIDAD	8	0.02	99	0.00
94	GANANCIA	8	0.02	28	0.00
95	MONOPOLIO	8	0.02	34	0.00
96	PLAZO	8	0.02	37	0.00
97	RAZON	8	0.02	174	0.01
98	BANCA-ROTA	7	0.02	7	0.00
99	BIENES	7	0.02	57	0.00
100	BILL	7	0.02	27	0.00
101	CIVILIZACION	7	0.02	36	0.00
102	CORPORACION	7	0.02	13	0.00
103	CORPORACIONES	7	0.02	30	0.00
104	DIRECTORES	7	0.02	59	0.00
105	ESPANSIÓN	7	0.02	8	0.00
106	FACULTAD	7	0.02	62	0.00
107	INSTITUCION	7	0.02	47	0.00
108	LEGISLATURAS	7	0.02	19	0.00
109	OPINION	7	0.02	67	0.00
110	ORGANIZACION	7	0.02	27	0.00
111	POLÍTICAS	7	0.02	147	0.01
112	PRÉSTAMOS	7	0.02	12	0.00
113	RESPONSABILIDADES	7	0.02	14	0.00
114	RUINA	7	0.02	60	0.00
115	SENADO	7	0.02	151	0.01
116	TESORO	7	0.02	69	0.00
117	BANCAS	6	0.02	14	0.00
118	CANALES	6	0.02	123	0.00
119	CONTRACCION	6	0.02	7	0.00
120	ECONOMÍA	6	0.02	88	0.00

	BADIA, Jaime	Freq.	%	RC. Freq.	RC. %
121	ECSISTENCIA	6	0.02	22	0.00
122	ENEMIGOS	6	0.02	104	0.00
123	ESCESO	6	0.02	14	0.00
124	HACENDADO	6	0.02	10	0.00
125	INCONVENIENTES	6	0.02	63	0.00
126	LIQUIDACIONES	6	0.02	7	0.00
127	LOCO-FOCOS	6	0.02	9	0.00
128	MALES	6	0.02	85	0.00
129	MENSAGE	6	0.02	8	0.00
130	OBLIGACIONES	6	0.02	35	0.00
131	PÉRDIDAS	6	0.02	31	0.00
132	PLAZOS	6	0.02	12	0.00
133	PRESIDENCIA	6	0.02	73	0.00
134	VALORES	6	0.02	58	0.00
135	WHIGS	6	0.02	25	0.00
136	ADUANAS	5	0.02	50	0.00
137	ARISTOCRACIA	5	0.02	58	0.00
138	BANCA-ROTAS	5	0.02	5	0.00
139	COBROS	5	0.02	5	0.00
140	COMERCIANTE	5	0.02	61	0.00
141	COMPROMISOS	5	0.02	20	0.00
142	DEUDOR	5	0.02	11	0.00
143	DEUDORES	5	0.02	10	0.00
144	DIPUTADO	5	0.02	56	0.00
145	ESCOCIA	5	0.02	30	0.00
146	ESTRANGEROS	5	0.02	27	0.00
147	FISCAL	5	0.02	59	0.00
148	FOCOS	5	0.02	13	0.00
149	HACIENDA	5	0.02	82	0.00
150	REGULADOR	5	0.02	8	0.00

	BADIA, Jaime	Freq.	%	RC. Freq.	RC. %
151	REVOLUCION	5	0.02	48	0.00
152	TÍTULOS	5	0.02	58	0.00
153	ABUSO	4	0.01	30	0.00
154	ADMINISTRACIONES	4	0.01	11	0.00
155	BALANZA	4	0.01	27	0.00
156	BASES	4	0.01	56	0.00
157	CARECE	4	0.01	47	0.00
158	CAUDALES	4	0.01	20	0.00
159	CÉDULAS	4	0.01	7	0.00
160	CIENTOS	4	0.01	28	0.00
161	CONTRACCIONES	4	0.01	5	0.00
162	CORREDOR	4	0.01	53	0.00
163	CRISIS	4	0.01	55	0.00
164	DEBATES	4	0.01	26	0.00
165	DEPENDENCIAS	4	0.01	16	0.00
166	DESCUENTO	4	0.01	15	0.00
167	DISPUTA	4	0.01	45	0.00
168	DIVIDENDOS	4	0.01	8	0.00
169	EMPRÉSTITOS	4	0.01	21	0.00
170	EXPERIENCIA	4	0.01	25	0.00
171	ESTRANGERO	4	0.01	9	0.00
172	GENE	4	0.01	35	0.00
173	INJUSTICIA	4	0.01	35	0.00
174	PRESTIGIO	4	0.01	35	0.00
175	SOLIDEZ	4	0.01	48	0.00
176	SUCURSALES	4	0.01	9	0.00
177	VENECIA	4	0.01	26	0.00
178	ACONSEJA	3	0.01	23	0.00
179	ACUSACIONES	3	0.01	20	0.00
180	ADMINISTRACION	3	0.01	27	0.00

	BADIA, Jaime	Freq.	%	RC. Freq.	RC. %
181	ASTUCIA	3	0.01	14	0.00
182	ATESORADOS	3	0.01	3	0.00
183	BILLETE	3	0.01	24	0.00
184	COLATERAL	3	0.01	5	0.00
185	CRÉDITOS	3	0.01	12	0.00
186	CUENTOS	3	0.01	20	0.00
187	CUÑO	3	0.01	6	0.00
188	DESCRÉDITO	3	0.01	17	0.00
189	ELECCION	3	0.01	16	0.00
190	EMISIONES	3	0.01	4	0.00
191	ESCESOS	3	0.01	10	0.00
192	ESPECULACION	3	0.01	16	0.00
193	FIRMAS	3	0.01	7	0.00
194	GIRO	3	0.01	13	0.00
195	HEREDERO	3	0.01	13	0.00
196	HIPOTECAS	3	0.01	7	0.00
197	HONRADEZ	3	0.01	27	0.00
198	IMPRUDENCIA	3	0.01	15	0.00
199	NUMERARIO	3	0.01	8	0.00
200	OBJECIONES	3	0.01	8	0.00
201	OPOSICION	3	0.01	13	0.00
202	PASIÓN	3	0.01	19	0.00
203	PELEA	3	0.01	22	0.00
204	PENDENCIA	3	0.01	25	0.00
205	PERTURBACIONES	3	0.01	5	0.00
206	PRODUCCION	3	0.01	29	0.00
207	QUERELLAS	3	0.01	9	0.00
208	QUIEBRA	3	0.01	26	0.00
209	REPUBLICANISMO	3	0.01	29	0.00
210	RIESGOS	3	0.01	19	0.00

	BADIA, Jaime	Freq.	%	RC. Freq.	RC. %
211	ROTA	3	0.01	16	0.00
212	SOSPECHA	3	0.01	25	0.00
213	SUBTESORERÍA	3	0.01	5	0.00
214	SUCURSAL	3	0.01	7	0.00
215	TALEGAS	3	0.01	6	0.00
216	TESORERÍAS	3	0.01	4	0.00
217	USURA	3	0.01	5	0.00

	BADIA, Jaime	Freq.	%	RC. Freq.	RC. %
	NEW-YORK	8	0.02	9	0.00
	PENSILVANIA	8	0.02	124	0.00
	JACKSON	21	0.07	108	0.00
	CLAY	12	0.04	63	0.00
	CAREY	10	0.03	13	0.00
	ADAMS	8	0.02	87	0.00
	TUCKER	8	0.02	17	0.00
	GALLATIN	7	0.02	14	0.00
	CALHOUN	6	0.02	21	0.00
	DUFFIE	5	0.02	5	0.00
	HAMILTON	5	0.02	61	0.00
	QUINCY	4	0.01	32	0.00
	WEBSTER	4	0.01	10	0.00
	BIDDLE	3	0.01	8	0.00
	RAGUET	3	0.01	3	0.00

	BATRES JAUREGUI, Antonio	Freq.	%	RC. Freq.	RC. %
1	CANAL	43	0.13	337	0.01
2	ARTES	41	0.12	269	0.01
3	TIEMPO	40	0.12	1,669	0.07
4	VIDA	38	0.11	1,578	0.06
5	EDUCACIÓN	36	0.11	419	0.02
6	LIBERTAD	34	0.10	790	0.03
7	ESCUELAS	33	0.10	487	0.02
8	BELLAS	32	0.10	201	0.01
9	SIGLO	32	0.10	454	0.02
10	PROGRESO	30	0.09	319	0.01
11	AÑO	27	0.08	846	0.03
12	GENIO	26	0.08	150	0.01
13	OBRAS	26	0.08	456	0.02
14	MUJER	25	0.08	465	0.02
15	ÉPOCA	23	0.07	384	0.02
16	FORMA	23	0.07	677	0.03
17	CIVILIZACIÓN	21	0.06	270	0.01
18	OBRA	21	0.06	787	0.03
19	TRATADO	21	0.06	214	0.01
20	NATURALEZA	20	0.06	451	0.02
21	SIGLOS	19	0.06	187	0.01
22	ESTUDIO	18	0.05	280	0.01
23	IDEAS	18	0.05	541	0.02
24	DERECHO	17	0.05	493	0.02
25	MORAL	17	0.05	389	0.02
26	SOCIEDAD	17	0.05	626	0.02
27	ARTE	16	0.05	386	0.02
28	ESCUELA	16	0.05	389	0.02
29	ORDEN	16	0.05	374	0.01

	BATRES JAUREGUI, Antonio	Freq.	%	RC. Freq.	RC. %
30	SENTIMIENTO	16	0.05	337	0.01
31	EMPRESA	15	0.05	240	0.01
32	LITERATURA	15	0.05	132	0.01
33	MÚSICA	15	0.05	223	0.01
34	PRESENTE	15	0.05	324	0.01
35	TIEMPOS	15	0.05	212	0.01
36	POESÍA	14	0.04	99	0.00
37	INSTRUCCIÓN	13	0.04	169	0.01
38	NACIONES	13	0.04	400	0.02
39	SENTIMIENTOS	13	0.04	183	0.01
40	CONTINENTE	12	0.04	266	0.01
41	INTERÉS	12	0.04	348	0.01
42	LEYES	12	0.04	343	0.01
43	MÉRITO	12	0.04	154	0.01
44	PROYECTO	12	0.04	167	0.01
45	RESULTADO	12	0.04	288	0.01
46	SABIO	12	0.04	74	0.00
47	CELDA	11	0.03	37	0.00
48	CIELO	11	0.03	320	0.01
49	DESARROLLO	11	0.03	217	0.01
50	EDAD	11	0.03	248	0.01
51	FLORES	11	0.03	284	0.01
52	HUMANO	11	0.03	181	0.01
53	ISTMO	11	0.03	72	0.00
54	PRISIÓN	11	0.03	62	0.00
55	PUENTE	11	0.03	287	0.01
56	CIUDAD	10	0.03	2,234	0.09
57	ESCRITOR	10	0.03	117	0.00
58	LENGUA	10	0.03	163	0.01

	BATRES JAUREGUI, Antonio	Freq.	%	RC. Freq.	RC. %
59	MONUMENTOS	10	0.03	126	0.00
60	ARTISTA	9	0.03	73	0.00
61	CASA	9	0.03	1,522	0.06
62	CORNO	9	0.03	182	0.01
63	DIVERSAS	9	0.03	203	0.01
64	ENSEÑANZA	9	0.03	188	0.01
65	ESCULTURA	9	0.03	25	0.00
66	EXPRESIÓN	9	0.03	109	0.00
67	GRADO	9	0.03	220	0.01
68	INDIA	9	0.03	100	0.00
69	PAÍS	9	0.03	1,489	0.06
70	PENITENCIARÍA	9	0.03	31	0.00
71	CIENCIAS	8	0.02	147	0.01
72	ENTUSIASMO	8	0.02	193	0.01
73	ESTUDIOS	8	0.02	161	0.01
74	GERMEN	8	0.02	25	0.00
75	HUMANIDAD	8	0.02	187	0.01
76	IDIOMA	8	0.02	97	0.00
77	INSPIRACIÓN	8	0.02	28	0.00
78	INTELECTUAL	8	0.02	194	0.01
79	LENGUAJE	8	0.02	64	0.00
80	PINTURA	8	0.02	70	0.00
81	RAMO	8	0.02	103	0.00
82	VÍA	8	0.02	171	0.01
83	ADELANTOS	7	0.02	88	0.00
84	ARMONÍA	7	0.02	68	0.00
85	CENTRO-AMÉRICA	7	0.02	10	0.00
86	CRIMINALES	7	0.02	70	0.00
87	ELEMENTO	7	0.02	144	0.01

	BATRES JAUREGUI, Antonio	Freq.	%	RC. Freq.	RC. %
88	ESTRECHO	7	0.02	83	0.00
89	LOCOS	7	0.02	57	0.00
90	NIÑEZ	7	0.02	19	0.00
91	POEMA	7	0.02	73	0.00
92	PROGRESOS	7	0.02	133	0.01
93	RUTA	7	0.02	53	0.00
94	TORRENTE	7	0.02	69	0.00
95	ABISMO	6	0.02	122	0.00
96	ADELANTO	6	0.02	53	0.00
97	CATARATAS	6	0.02	104	0.00
98	COLÓN	6	0.02	79	0.00
99	DESGRACIA	6	0.02	111	0.00
100	EMPEÑO	6	0.02	57	0.00
101	EMPERO	6	0.02	63	0.00
102	INDIAS	6	0.02	41	0.00
103	MODERNAS	6	0.02	68	0.00
104	PENSAMIENTOS	6	0.02	71	0.00
105	POETAS	6	0.02	66	0.00
106	PORO	6	0.02	63	0.00
107	SOMBRAS	6	0.02	55	0.00
108	SUPERIORES	6	0.02	103	0.00
109	TEMPLOS	6	0.02	117	0.00
110	TRAYECTO	6	0.02	58	0.00
111	CELDAS	5	0.02	55	0.00
112	CIELOS	5	0.02	44	0.00
113	CÓDIGO	5	0.02	23	0.00
114	COMPOSICIÓN	5	0.02	44	0.00
115	EGIPTO	5	0.02	42	0.00
116	ELEGANCIA	5	0.02	75	0.00

	BATRES JAUREGUI, Antonio	Freq.	%	RC. Freq.	RC. %
117	ESPLENDOR	5	0.02	42	0.00
118	ESTÍMULOS	5	0.02	19	0.00
119	ESTRELLAS	5	0.02	81	0.00
120	FACULTADES	5	0.02	61	0.00
121	LEYENDA	5	0.02	39	0.00
122	LOCURA	5	0.02	48	0.00
123	NOCIONES	5	0.02	57	0.00
124	PIRÁMIDES	5	0.02	27	0.00
125	PRESO	5	0.02	62	0.00
126	PUREZA	5	0.02	52	0.00
127	RÉGIMEN	5	0.02	65	0.00
128	RENACIMIENTO	5	0.02	23	0.00
129	SISTEMAS	5	0.02	44	0.00
130	VIGOR	5	0.02	66	0.00
131	ADULTOS	4	0.01	29	0.00
132	ALAMBRES	4	0.01	22	0.00
133	ANALES	4	0.01	31	0.00
134	ARCO IRIS	4	0.01	30	0.00
135	CASTIGOS	4	0.01	22	0.00
136	CLAYTON-BULWER [TREATY, 1850]	4	0.01	6	0.00
137	CORRECCIÓN	4	0.01	24	0.00
138	CRIMINAL	4	0.01	45	0.00
139	CRÍTICO	4	0.01	27	0.00
140	DECADENCIA	4	0.01	34	0.00
141	DELITOS	4	0.01	41	0.00
142	EMBLEMA	4	0.01	9	0.00
143	ESCULTORES	4	0.01	13	0.00
144	ESPACIOS	4	0.01	25	0.00
145	ESPANTO	4	0.01	40	0.00

	BATRES JAUREGUI, Antonio	Freq.	%	RC. Freq.	RC. %
146	ESTUDIA	4	0.01	31	0.00
147	FAZ	4	0.01	54	0.00
148	GALA	4	0.01	33	0.00
149	GARANTÍA	4	0.01	48	0.00
150	GRANADA	4	0.01	57	0.00
151	INGENIO	4	0.01	38	0.00
152	INSPIRADOS	4	0.01	15	0.00
153	LATÍN	4	0.01	31	0.00
154	LIRA	4	0.01	25	0.00
155	MAESTRAS	4	0.01	28	0.00
156	ORIGINALIDAD	4	0.01	22	0.00
157	PARTIDAS	4	0.01	21	0.00
158	PENITENCIADO	4	0.01	4	0.00
159	PERFECCIÓN	4	0.01	49	0.00
160	PIEDAD	4	0.01	55	0.00
161	POSTERIDAD	4	0.01	25	0.00
162	PREDOMINIO	4	0.01	28	0.00
163	REALIZACIÓN	4	0.01	23	0.00
164	RUDO	4	0.01	34	0.00
165	SABIOS	4	0.01	31	0.00
166	SAZÓN	4	0.01	20	0.00
167	SEVERIDAD	4	0.01	32	0.00
168	TORMENTO	4	0.01	23	0.00
169	VELO	4	0.01	50	0.00
170	VIAJE	4	0.01	1,240	0.05
171	VIRGEN	4	0.01	42	0.00
172	ÁNGEL	3	0.01	27	0.00
173	ANTIGÜEDAD	3	0.01	30	0.00
174	ARCO	3	0.01	68	0.00

	BATRES JAUREGUI, Antonio	Freq.	%	RC. Freq.	RC. %
175	ARITMÉTICA	3	0.01	29	0.00
176	BROTA	3	0.01	16	0.00
177	CASTA	3	0.01	23	0.00
178	CID	3	0.01	20	0.00
179	COMPOSICIONES	3	0.01	15	0.00
180	CONCESIÓN	3	0.01	23	0.00
181	CONSORTE	3	0.01	6	0.00
182	CRIADAS	3	0.01	14	0.00
183	CULTAS	3	0.01	13	0.00
184	DARIÉN	3	0.01	5	0.00
185	ENTONACIÓN	3	0.01	8	0.00
186	ESCRITURA	3	0.01	25	0.00
187	EXCAVACIÓN	3	0.01	11	0.00
188	EXPOSICIONES	3	0.01	22	0.00
189	FACES	3	0.01	19	0.00
190	FILÁNTROPO	3	0.01	19	0.00
191	FILÓSOFOS	3	0.01	16	0.00
192	FRANJAS	3	0.01	4	0.00
193	FRIALDAD	3	0.01	29	0.00
194	GRIEGOS	3	0.01	24	0.00
195	HISTORIADOR	3	0.01	28	0.00
196	HORACIO	3	0.01	13	0.00
197	IMITACIÓN	3	0.01	29	0.00
198	ÍNDOLE	3	0.01	29	0.00
199	ISTMOS	3	0.01	5	0.00
200	LEGISLACIÓN	3	0.01	30	0.00
201	MATRONA	3	0.01	10	0.00
202	MENTIRA	3	0.01	27	0.00
203	MONOMANÍA	3	0.01	6	0.00

	BATRES JAUREGUI, Antonio	Freq.	%	RC. Freq.	RC. %
204	MOSQUITOS	3	0.01	13	0.00
205	MUNDOS	3	0.01	24	0.00
206	NÁCAR	3	0.01	5	0.00
207	NILO	3	0.01	16	0.00
208	OCÉANOS	3	0.01	23	0.00
209	OLEAJE	3	0.01	20	0.00
210	OLLA	3	0.01	20	0.00
211	PENALES	3	0.01	10	0.00
212	PINTOR	3	0.01	21	0.00
213	PINTORES	3	0.01	28	0.00
214	RECLUSIÓN	3	0.01	9	0.00
215	RESEÑA	3	0.01	15	0.00
216	RIVALIDAD	3	0.01	25	0.00
217	SECRETARÍA	3	0.01	25	0.00
218	SENDA	3	0.01	19	0.00
219	SENTENCIADOS	3	0.01	12	0.00
220	TEMPESTADES	3	0.01	16	0.00
221	TRANSFORMACIONES	3	0.01	22	0.00
222	TURCOS	3	0.01	18	0.00
223	VICISITUDES	3	0.01	15	0.00
224	VOLCÁN	3	0.01	18	0.00

	BATRES JAUREGUI, Antonio	Freq.	%	RC. Freq.	RC. %
	NEW YORK	9	0.03	2,617	0.10
	BROOKLIN	8	0.02	32	0.00
	PENNSYLVANIA (PENSILVANIA)	6	0.02	124	0.00
	WÁSHINGTON	5	0.02	17	0.00
	TEHUANTEPEC	3	0.01	4	0.00
	NICARAGUA	25	0.08	71	0.00

BATRES JAUREGUI, Antonio	Freq.	%	RC. Freq.	RC. %
GUATEMALA	17	0.05	101	0.00
PANAMÁ	8	0.02	153	0.01
BELIZE	3	0.01	4	0.00
CERVANTES	7	0.02	17	0.00
HOMERO	6	0.02	16	0.00
BLAINE	4	0.01	33	0.00
DANTE	4	0.01	34	0.00
CÉSAR	3	0.01	22	0.00
MANUELA SÁENZ	3	0.01	19	0.00
VASCONCELOS	3	0.01	3	0.00
SCHOOL	3	0.01	20	0.00
EDUCATION	3	0.01	4	0.00
GRECIA	8	0.02	33	0.00
BABILONIA	3	0.01	17	0.00

	BIANCHI, Alberto	Freq.	%	RC. Freq.	RC. %
1	HOTEL	160	0.16	766	0.03
2	CIUDAD	155	0.15	2,257	0.09
3	TREN	103	0.10	469	0.02
4	PRENSA	96	0.09	358	0.01
5	FRENTE	79	0.08	553	0.02
6	PAZ	77	0.08	423	0.02
7	EDIFICIO	74	0.07	543	0.02
8	FERROCARRIL	74	0.07	422	0.02
9	DIA	64	0.06	719	0.03
10	NOMBRE	61	0.06	897	0.04
11	PRESIDENTE	56	0.06	749	0.03
12	HORA	53	0.05	689	0.03
13	PASO	51	0.05	686	0.03
14	MEXICANOS	50	0.05	87	0.00
15	PUENTE	50	0.05	287	0.01
16	MANERA	48	0.05	633	0.03
17	FÁBRICA	44	0.04	175	0.01
18	NIDOS	44	0.04	429	0.02
19	BANQUETE	43	0.04	76	0.00
20	PERSONAS	43	0.04	554	0.02
21	EXCURSIONISTAS	41	0.04	44	0.00
22	MEXICANO	41	0.04	102	0.00
23	ARTE	40	0.04	386	0.02
24	BIENVENIDA	38	0.04	46	0.00
25	PALABRA	36	0.04	426	0.02
26	LAGO	34	0.03	418	0.02
27	NOTABLES	34	0.03	202	0.01
28	ESTILO	32	0.03	180	0.01
29	MEXICANA	32	0.03	79	0.00

	BIANCHI, Alberto	Freq.	%	RC. Freq.	RC. %
30	TORRE	32	0.03	129	0.01
31	ALTURA	31	0.03	329	0.01
32	DEPARTAMENTOS	31	0.03	103	0.00
33	SITIO	31	0.03	272	0.01
34	COLORES	30	0.03	215	0.01
35	SALONES	29	0.03	153	0.01
36	CLUB	28	0.03	157	0.01
37	PERIODISTAS	28	0.03	48	0.00
38	SEGUIDA	28	0.03	207	0.01
39	GÉNERO	27	0.03	190	0.01
40	MÚSICA	27	0.03	223	0.01
41	BRINDIS	25	0.02	46	0.00
42	CABALLEROS	25	0.02	99	0.00
43	DISCURSO	25	0.02	138	0.01
44	MÉRITO	25	0.02	154	0.01
45	ESTACIÓN	23	0.02	131	0.01
46	MONUMENTO	23	0.02	160	0.01
47	PASEO	23	0.02	219	0.01
48	PISOS	23	0.02	189	0.01
49	AFECTO	22	0.02	106	0.00
50	GRANT	22	0.02	93	0.00
51	SALON	21	0.02	109	0.00
52	DEPARTAMENTO	20	0.02	166	0.01
53	MULTITUD	20	0.02	193	0.01
54	TEMPLO	20	0.02	173	0.01
55	ATENCIÓN	19	0.02	92	0.00
56	COMEDOR	19	0.02	79	0.00
57	COMPAÑEROS	19	0.02	147	0.01
58	HONORES	19	0.02	57	0.00

	BIANCHI, Alberto	Freq.	%	RC. Freq.	RC. %
59	PIÉS	19	0.02	138	0.01
60	POETA	19	0.02	109	0.00
61	CARRUAJES	18	0.02	125	0.00
62	DIRECTOR	18	0.02	157	0.01
63	FAMA	18	0.02	91	0.00
64	FRASES	18	0.02	77	0.00
65	PANORAMA	18	0.02	76	0.00
66	CARRO	17	0.02	128	0.01
67	CENTRO	17	0.02	84	0.00
68	COMPAÑIA	17	0.02	51	0.00
69	SITIOS	17	0.02	126	0.00
70	FÉ	16	0.02	103	0.00
71	GRUTA	16	0.02	39	0.00
72	JARDINES	16	0.02	123	0.00
73	OBSEQUIO	16	0.02	47	0.00
74	PALMER	16	0.02	53	0.00
75	APLAUSOS	15	0.01	106	0.00
76	LINEA	15	0.01	66	0.00
77	LINEAS	15	0.01	56	0.00
78	LLANURAS	15	0.01	78	0.00
79	RATO	15	0.01	103	0.00
80	AVENIDAS	14	0.01	92	0.00
81	BONDAD	14	0.01	99	0.00
82	ESPOSA	14	0.01	102	0.00
83	EXCURSIÓN	14	0.01	77	0.00
84	GALANTERÍA	14	0.01	35	0.00
85	HONRA	14	0.01	69	0.00
86	MANERO	14	0.01	15	0.00
87	PROGRAMA	14	0.01	97	0.00

	BIANCHI, Alberto	Freq.	%	RC. Freq.	RC. %
88	CORREDORES	13	0.01	50	0.00
89	HIMNO	13	0.01	44	0.00
90	TORRES	13	0.01	82	0.00
91	VIÑA	13	0.01	19	0.00
92	CORDIALIDAD	12	0.01	32	0.00
93	LUGO	12	0.01	13	0.00
94	PANORAMAS	12	0.01	26	0.00
95	SALUDO	12	0.01	46	0.00
96	WAGONES	12	0.01	15	0.00
97	CONDUJO	11	0.01	61	0.00
98	ELOGIO	11	0.01	34	0.00
99	INFINIDAD	11	0.01	25	0.00
100	LOCOMOTORAS	11	0.01	32	0.00
101	MENÚ	11	0.01	17	0.00
102	PIANO	11	0.01	59	0.00
103	SPRINGS	11	0.01	22	0.00
104	ATENCIONES	10	0.01	50	0.00
105	BOMBEROS	10	0.01	52	0.00
106	BRUMA	10	0.01	38	0.00
107	ESPEJOS	10	0.01	34	0.00
108	FÁBRICA	10	0.01	37	0.00
109	FINURA	10	0.01	22	0.00
110	GRATOS	10	0.01	17	0.00
111	LÁMPARAS	10	0.01	39	0.00
112	LISTOS	10	0.01	23	0.00
113	MEXICANAS	10	0.01	22	0.00
114	PABELLONES	10	0.01	22	0.00
115	PORFIRIO DÍAZ	10	0.01	15	0.00
116	PORTUGAL	10	0.01	29	0.00

	BIANCHI, Alberto	Freq.	%	RC. Freq.	RC. %
117	CAVERNAS	9	0.01	17	0.00
118	ENCANTADORA	9	0.01	39	0.00
119	EXCURSIÓN	9	0.01	20	0.00
120	FULGORES	9	0.01	14	0.00
121	LAZOS	9	0.01	33	0.00
122	PACIFIC	9	0.01	25	0.00
123	PARAJE	9	0.01	35	0.00
124	REDACTOR	9	0.01	39	0.00
125	WAGON	9	0.01	11	0.00
126	ARTEFACTOS	8	0.01	22	0.00
127	LIRA	8	0.01	25	0.00
128	LUNCH	8	0.01	32	0.00
129	MISA	8	0.01	35	0.00
130	NIEBLAS	8	0.01	23	0.00
131	ÓPERA	8	0.01	36	0.00
132	PILGRIM	8	0.01	8	0.00
133	RECEPCIÓN	8	0.01	20	0.00
134	ALBUM	7	0.01	11	0.00
135	AMERICANO	7	0.01	11	0.00
136	ARBOLEDAS	7	0.01	20	0.00
137	ATENCIÓN	7	0.01	10	0.00
138	BOARD	7	0.01	19	0.00
139	COMPANY	7	0.01	16	0.00
140	CONSUL	7	0.01	10	0.00
141	ELOGIOS	7	0.01	23	0.00
142	MUCHO	7	0.01	19	0.00
143	NOCHE	7	0.01	19	0.00
144	PABELLON	7	0.01	16	0.00
145	PERIODISTAS	7	0.01	7	0.00

	BIANCHI, Alberto	Freq.	%	RC. Freq.	RC. %
146	AGE	6	0.01	15	0.00
147	AGUASCALIENTES	6	0.01	6	0.00
148	CITY	6	0.01	18	0.00
149	COLGANTE	6	0.01	18	0.00
150	COMPAÑIA	6	0.01	6	0.00
151	EDIFICIO	6	0.01	7	0.00
152	ELEVADOR	6	0.01	12	0.00
153	FOTÓGRAFO	6	0.01	13	0.00
154	HEROES	6	0.01	11	0.00
155	LONJA	6	0.01	19	0.00
156	TRICOLOR	6	0.01	8	0.00
157	AJES	5	0.00	9	0.00
158	AMERICANA	5	0.00	9	0.00
159	BLANCO	5	0.00	5	0.00
160	CEREAL	5	0.00	6	0.00
161	COBRE	5	0.00	7	0.00
162	HEROE	5	0.00	11	0.00
163	PERIÓDICOS	5	0.00	5	0.00
164	PRESIDENTE	5	0.00	9	0.00
165	SOCIEDAD	5	0.00	8	0.00
166	UNIDOR	5	0.00	6	0.00
167	AUTÓGRAFO	4	0.00	4	0.00
168	BERKELEY	4	0.00	5	0.00
169	BOUDOIR	4	0.00	5	0.00
170	COMPAÑIA	4	0.00	5	0.00
171	ESTACIÓN	4	0.00	6	0.00
172	POBLACIÓN	4	0.00	4	0.00
173	RELACIONES	4	0.00	5	0.00
174	ROLO	4	0.00	5	0.00

BIANCHI, Alberto	Freq.	%	RC. Freq.	RC. %
PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
CHICAGO	69	0.07	568	0.02
KANSAS CITY	30	0.03	81	0.00
MINNEAPOLIS	22	0.02	28	0.00
DENVER	20	0.02	28	0.00
DETROIT	19	0.02	42	0.00
MONTAÑA	14	0.01	51	0.00
TOPEKA	13	0.01	21	0.00
ST. LOUIS	12	0.01	55	0.00
NEW HAVEN (HAVEN)	11	0.01	61	0.00
ELGIN	8	0.01	8	0.00
WINDSOR	8	0.01	13	0.00
MANITOU	7	0.01	7	0.00
MINNETONKA	7	0.01	7	0.00
PITTSBURGH	7	0.01	22	0.00
ATCHISON	6	0.01	11	0.00
CONEY ISLAND (CONEY)	6	0.01	10	0.00
GEORGETOWN	6	0.01	13	0.00
TOPEKA	5	0.00	5	0.00
MÉXICO	147	0.15	604	0.02
MOUNT	12	0.01	54	0.00
RAILWAY	7	0.01	13	0.00

	BLEST GANA, Alberto	Freq.	%	RC. Freq.	RC. %
1	AGUAS	28	0.16	550	0.02
2	CATARATA	27	0.15	154	0.01
3	VIAJERO	23	0.13	387	0.02
4	VISTA	22	0.12	841	0.03
5	COSTUMBRES	21	0.12	258	0.01
6	CUEVA	21	0.12	62	0.00
7	LUGAR	19	0.11	718	0.03
8	RÍO	19	0.11	663	0.03
9	VIAJEROS	19	0.11	216	0.01
10	GUÍA	18	0.10	116	0.00
11	CATARATAS	17	0.10	104	0.00
12	CHILE	17	0.10	823	0.03
13	JOVEN	17	0.10	300	0.01
14	NADA	17	0.10	1020	0.04
15	PUNTO	17	0.10	831	0.03
16	CORRIENTE	15	0.08	235	0.01
17	NOVELISTA	15	0.08	28	0.00
18	OBRA	15	0.08	787	0.03
19	VAPOR	15	0.08	784	0.03
20	ALMA	14	0.08	426	0.02
21	HOTEL	14	0.08	756	0.03
22	FORMA	13	0.07	677	0.03
23	RUIDO	13	0.07	188	0.01
24	FERROCARRIL	12	0.07	412	0.02
25	MARCHA	12	0.07	256	0.01
26	NOVELA	12	0.07	46	0.00

	BLEST GANA, Alberto	Freq.	%	RC. Freq.	RC. %
27	PASADO	12	0.07	471	0.02
28	PUNTOS	11	0.06	338	0.01
29	TREN	11	0.06	469	0.02
30	AIRE	10	0.06	399	0.02
31	CASCADA	10	0.06	106	0.00
32	NATURALEZA	10	0.06	451	0.02
33	VAPORES	10	0.06	404	0.02
34	VOZ	10	0.06	379	0.02
35	CUADRO	9	0.05	188	0.01
36	CURIOSIDAD	9	0.05	109	0.00
37	ÉPOCA	9	0.05	384	0.02
38	ESCENA	9	0.05	147	0.01
39	FULTON	9	0.05	52	0.00
40	PAREJAS	9	0.05	35	0.00
41	POESÍA	9	0.05	99	0.00
42	SANTIAGO	9	0.05	129	0.01
43	VIENTOS	9	0.05	69	0.00
44	VOCES	9	0.05	96	0.00
45	BORDE	8	0.05	49	0.00
46	CHILENA	8	0.05	30	0.00
47	CONTEMPLACIÓN	8	0.05	35	0.00
48	HECHOS	8	0.05	316	0.01
49	LUNA	8	0.05	144	0.01
50	MODA	8	0.05	85	0.00
51	ROCA	8	0.05	128	0.01
52	AUTOR	7	0.04	277	0.01

	BLEST GANA, Alberto	Freq.	%	RC. Freq.	RC. %
53	CARROS	7	0.04	170	0.01
54	ESCENAS	7	0.04	87	0.00
55	ESCRITOR	7	0.04	117	0.00
56	IMAGINACIÓN	7	0.04	111	0.00
57	LITERATURA	7	0.04	132	0.01
58	ORILLA	7	0.04	185	0.01
59	PAISAJES	7	0.04	59	0.00
60	PLUMA	7	0.04	127	0.01
61	PUENTE	7	0.04	287	0.01
62	SOCIAL	7	0.04	291	0.01
63	TIENDAS	7	0.04	104	0.00
64	VÍA	7	0.04	171	0.01
65	ADMIRACIÓN	6	0.03	105	0.00
66	CHILENO	6	0.03	76	0.00
67	COCHE	6	0.03	178	0.01
68	CREACIÓN	6	0.03	77	0.00
69	CUADROS	6	0.03	133	0.01
70	ESTACIÓN	6	0.03	176	0.01
71	ESTADOS UNIDOS	6	0.03	2725	0.11
72	GENIO	6	0.03	150	0.01
73	MUELLE	6	0.03	109	0.00
74	NOVELAS	6	0.03	19	0.00
75	PÁGINAS	6	0.03	131	0.01
76	PASEO	6	0.03	219	0.01
77	PRECIPICIO	6	0.03	25	0.00
78	RECONQUISTA	6	0.03	11	0.00

	BLEST GANA, Alberto	Freq.	%	RC. Freq.	RC. %
79	VARIEDAD	6	0.03	106	0.00
80	ABISMO	5	0.03	122	0.00
81	BOSQUE	5	0.03	93	0.00
82	CALMA	5	0.03	106	0.00
83	CIUDAD	5	0.03	2234	0.09
84	CURIOSIDADES	5	0.03	39	0.00
85	FIGURA	5	0.03	158	0.01
86	IDEAL	5	0.03	119	0.00
87	INSTANTE	5	0.03	161	0.01
88	PAISAJE	5	0.03	99	0.00
89	SUPUESTO	5	0.03	102	0.00
90	TRAJE	5	0.03	132	0.01
91	ACCIDENTE	4	0.02	42	0.00
92	BRUMA	4	0.02	38	0.00
93	CABRO	4	0.02	7	0.00
94	CHILENOS	4	0.02	62	0.00
95	CRIATURA	4	0.02	36	0.00
96	DAMA	4	0.02	56	0.00
97	DESCRIPCIÓN	4	0.02	77	0.00
98	DIMENSIONES	4	0.02	72	0.00
99	DIRECCIONES	4	0.02	97	0.00
100	ENSAYO	4	0.02	68	0.00
101	ESCALERA	4	0.02	69	0.00
102	ESTERO	4	0.02	6	0.00
103	EXCURSIÓN	4	0.02	77	0.00
104	FILA	4	0.02	48	0.00

	BLEST GANA, Alberto	Freq.	%	RC. Freq.	RC. %
105	LLUVIA	4	0.02	93	0.00
106	MAJESTAD	4	0.02	61	0.00
107	NORTEAMERICANO	4	0.02	77	0.00
108	NOVIOS	4	0.02	26	0.00
109	PINTA	4	0.02	28	0.00
110	PRESTA	4	0.02	62	0.00
111	RAYOS	4	0.02	87	0.00
112	SERES	4	0.02	79	0.00
113	TRADICIÓN	4	0.02	56	0.00
114	TRATO	4	0.02	103	0.00
115	VELOCIDAD	4	0.02	82	0.00
116	VERDES	4	0.02	59	0.00
117	VOLUMEN	4	0.02	52	0.00
118	ABANICOS	3	0.02	14	0.00
119	AMIGAS	3	0.02	39	0.00
120	ANTOLOGÍA	3	0.02	6	0.00
121	CAPRICHOS	3	0.02	15	0.00
122	COCHEROS	3	0.02	40	0.00
123	DIVISA	3	0.02	34	0.00
124	DURAZNOS	3	0.02	8	0.00
125	EMOCIÓN	3	0.02	41	0.00
126	ESPIRAL	3	0.02	11	0.00
127	EVOCACIÓN	3	0.02	11	0.00
128	FRAGOR	3	0.02	14	0.00
129	FURIA	3	0.02	24	0.00
130	HERRADURA	3	0.02	25	0.00

	BLEST GANA, Alberto	Freq.	%	RC. Freq.	RC. %
131	HIMNO	3	0.02	44	0.00
132	HOMBRES	3	0.02	1436	0.06
133	ILUSIÓN	3	0.02	44	0.00
134	INQUIETUDES	3	0.02	5	0.00
135	INSTANTES	3	0.02	33	0.00
136	LEYENDA	3	0.02	39	0.00
137	LOCURA	3	0.02	48	0.00
138	MANÍA	3	0.02	26	0.00
139	MANTO	3	0.02	41	0.00
140	MELODÍAS	3	0.02	10	0.00
141	METROPOLITANAS	3	0.02	3	0.00
142	MUNDOS	3	0.02	24	0.00
143	NACE	3	0.02	48	0.00
144	OMNIBUS	3	0.02	17	0.00
145	PACIENCIA	3	0.02	55	0.00
146	PARAGUAS	3	0.02	16	0.00
147	PARAJES	3	0.02	35	0.00
148	PEÑASCOS	3	0.02	12	0.00
149	PEREGRINOS	3	0.02	40	0.00
150	PULMONES	3	0.02	19	0.00
151	ROCK	3	0.02	35	0.00
152	ROMERÍA	3	0.02	8	0.00
153	ROSTROS	3	0.02	17	0.00
154	SEUDÓNIMO	3	0.02	4	0.00
155	SOMBRA	3	0.02	55	0.00
156	SUSPIRO	3	0.02	14	0.00

BLEST GANA, Alberto		Freq.	%	RC. Freq.	RC. %
157	TABLAS	3	0.02	55	0.00
158	TRIBUTO	3	0.02	52	0.00
159	TURBA	3	0.02	23	0.00
160	VILLA	3	0.02	58	0.00
161	VIOLÍN	3	0.02	6	0.00
PLACES		Freq.	%	RC. Freq.	RC. %
	NIÁGARA	27	0.15	277	0.01
	HUDSON	13	0.07	177	0.01
	ALBANY	8	0.05	124	0.00

	BOLÍVAR, Fernando	Freq.	%	RC. Freq.	RC. %
1	LIBERTADOR	30	0.23	60	0.00
2	CASA	26	0.20	1,522	0.06
3	HISTORIA	22	0.17	637	0.03
4	TIEMPO	19	0.14	1,669	0.07
5	CARACAS	18	0.14	42	0.00
6	TÍO	18	0.14	57	0.00
7	VIDA	18	0.14	1,578	0.06
8	DÍAS	16	0.12	872	0.03
9	GENERAL	16	0.12	1,347	0.05
10	POCO	16	0.12	1,308	0.05
11	BOGOTÁ	15	0.11	82	0.00
12	EDUCACIÓN	12	0.09	419	0.02
13	ÉPOCA	12	0.09	384	0.02
14	LUGAR	12	0.09	718	0.03
15	MUCHO	12	0.09	947	0.04
16	CABALLO	11	0.08	180	0.01
17	COLEGIO	11	0.08	305	0.01
18	COLOMBIA	10	0.08	175	0.01
19	SOBRINO	10	0.08	22	0.00
20	MADRE	9	0.07	243	0.01
21	RECUERDO	9	0.07	306	0.01
22	CULTURA	8	0.06	138	0.01
23	PERÚ	8	0.06	235	0.01
24	UNIVERSIDAD	8	0.06	150	0.01
25	FUNDACIÓN	7	0.05	43	0.00
26	HIJO	7	0.05	293	0.01
27	PALACIO	7	0.05	195	0.01
28	PALACIOS	7	0.05	136	0.01
29	RECUERDOS	7	0.05	350	0.01

	BOLÍVAR, Fernando	Freq.	%	RC. Freq.	RC. %
30	SUERTE	7	0.05	288	0.01
31	TRAJE	7	0.05	132	0.01
32	VINO	7	0.05	293	0.01
33	CIRCUNSTANCIAS	6	0.05	149	0.01
34	COSTUMBRES	6	0.05	258	0.01
35	GUAYAQUIL	6	0.05	34	0.00
36	MEMORIA	6	0.05	272	0.01
37	MÉTODO	6	0.05	105	0.00
38	MOTIVO	6	0.05	263	0.01
39	PIEZA	6	0.05	133	0.01
40	REMINISCENCIAS	6	0.05	10	0.00
41	VENEZUELA	6	0.05	126	0.00
42	CAMINOS	5	0.04	186	0.01
43	CARTAGENA	5	0.04	42	0.00
44	COMPAÑERO	5	0.04	201	0.01
45	JARDÍN	5	0.04	97	0.00
46	MAYORDOMO	5	0.04	14	0.00
47	MOMENTOS	5	0.04	177	0.01
48	MÚSICA	5	0.04	223	0.01
49	PROFESORES	5	0.04	85	0.00
50	ACADEMIA	4	0.03	101	0.00
51	CIRCUNSTANCIA	4	0.03	95	0.00
52	COMEDOR	4	0.03	79	0.00
53	CONSPIRACIÓN	4	0.03	15	0.00
54	CORRESPONDENCIA	4	0.03	108	0.00
55	CREENCIAS	4	0.03	56	0.00
56	CRIADO	4	0.03	50	0.00
57	CUÁQUEROS	4	0.03	22	0.00
58	DIFERENCIA	4	0.03	144	0.01

	BOLÍVAR, Fernando	Freq.	%	RC. Freq.	RC. %
59	EXPRESIÓN	4	0.03	109	0.00
60	FRAGATA	4	0.03	80	0.00
61	GUERRAS	4	0.03	64	0.00
62	HERMANA	4	0.03	99	0.00
63	IDIOMAS	4	0.03	41	0.00
64	IMPRESIÓN	4	0.03	127	0.01
65	INFANCIA	4	0.03	47	0.00
66	MANDO	4	0.03	106	0.00
67	MATEMÁTICAS	4	0.03	45	0.00
68	NORTEAMÉRICA	4	0.03	33	0.00
69	OCUPACIONES	4	0.03	44	0.00
70	OÍDO	4	0.03	116	0.00
71	PERRO	4	0.03	32	0.00
72	QUIEBRA	4	0.03	26	0.00
73	REVENGA	4	0.03	5	0.00
74	SALUD	4	0.03	118	0.00
75	SECTA	4	0.03	61	0.00
76	SERIE	4	0.03	127	0.01
77	TOMO	4	0.03	108	0.00
78	TRÁNSITO	4	0.03	73	0.00
79	VERSOS	4	0.03	48	0.00
80	ACONTECIMIENTO	3	0.02	38	0.00
81	ANAGRAMA	3	0.02	3	0.00
82	BAÑOS	3	0.02	59	0.00
83	BIENES	3	0.02	57	0.00
84	BOTELLAS	3	0.02	37	0.00
85	COLECCIÓN	3	0.02	60	0.00
86	CONSPIRADORES	3	0.02	5	0.00
87	FAMILIARES	3	0.02	28	0.00

	BOLÍVAR, Fernando	Freq.	%	RC. Freq.	RC. %
88	GERENTE	3	0.02	8	0.00
89	GRITOS	3	0.02	71	0.00
90	HERIDA	3	0.02	28	0.00
91	HUÉSPED	3	0.02	30	0.00
92	MACHETAZO	3	0.02	3	0.00
93	MEMORIAS	3	0.02	72	0.00
94	NOVEDAD	3	0.02	64	0.00
95	PAJE	3	0.02	5	0.00
96	PELO	3	0.02	37	0.00
97	PINTOR	3	0.02	21	0.00
98	RANGO	3	0.02	44	0.00
99	SANTANDER	3	0.02	22	0.00
100	SETIEMBRE	3	0.02	68	0.00
101	SIRVIENTA	3	0.02	5	0.00
102	SIRVIENTE	3	0.02	35	0.00
103	TESTIMONIO	3	0.02	49	0.00
104	TÍA	3	0.02	20	0.00
105	VENCEDOR	3	0.02	41	0.00
106	ZAPATOS	3	0.02	60	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	PHILADELPHIA (FILADELFIA)	13	0.10	497	0.02
	GERMANTOWN	7	0.05	11	0.00
	VIRGINIA	5	0.04	113	0.00
	NUEVA YORK	3	0.02	2,617	0.10
	BOLÍVAR	27	0.20	116	0.00
	JEFFERSON	6	0.05	51	0.00
	MANUELA SÁENZ	5	0.04	19	0.00
	ALDERSON	4	0.03	6	0.00

BOLÍVAR, Fernando	Freq.	%	RC. Freq.	RC. %
FERGUSON	4	0.03	4	0.00
LAFAYETTE	3	0.02	11	0.00

	BORBÓN, Infanta Eulalia de	Freq.	%	RC. Freq.	RC. %
1	CARTAS	89	0.26	645	0.03
2	BORBÓN	71	0.21	72	0.00
3	MAMÁ	69	0.20	93	0.00
4	CARTA	66	0.19	714	0.03
5	MANO	66	0.19	647	0.03
6	HASTA MAÑANA	65	0.19	612	0.02
7	HIJA	64	0.19	178	0.01
8	QUERIDA	61	0.18	110	0.00
9	NOCHE	50	0.15	1117	0.04
10	CIUDAD	49	0.14	2234	0.09
11	AMANTÍSIMA	47	0.14	48	0.00
12	HOTEL	44	0.13	756	0.03
13	DÍA	42	0.12	1381	0.05
14	VEZ	41	0.12	1650	0.07
15	BESO	40	0.12	65	0.00
16	TARDE	39	0.11	805	0.03
17	MAR	38	0.11	736	0.03
18	AIRE	37	0.11	399	0.02
19	POCO	37	0.11	1308	0.05
20	GENERAL	36	0.11	1347	0.05
21	ESPAÑA	34	0.10	739	0.03
22	MEDIA	34	0.10	423	0.02
23	BORDO	33	0.10	271	0.01
24	CIELO	31	0.09	320	0.01
25	MANERA	31	0.09	633	0.03
26	MUCHO	31	0.09	947	0.04
27	ASPECTO	30	0.09	390	0.02
28	CARIÑO	29	0.09	80	0.00

	BORBÓN, Infanta Eulalia de	Freq.	%	RC. Freq.	RC. %
29	HABANA	28	0.08	371	0.01
30	CALOR	26	0.08	210	0.01
31	COMIDA	25	0.07	162	0.01
32	ISLA	24	0.07	465	0.02
33	NOCHES	24	0.07	116	0.00
34	SOL	23	0.07	448	0.02
35	BARCO	22	0.06	143	0.01
36	MOMENTO	22	0.06	538	0.02
37	OFICIAL	22	0.06	241	0.01
38	PASADO	22	0.06	471	0.02
39	REINA	22	0.06	168	0.01
40	CORAZÓN	21	0.06	347	0.01
41	HORA	21	0.06	689	0.03
42	GUSTO	20	0.06	389	0.02
43	DESEO	19	0.06	271	0.01
44	ESPÍRITU	19	0.06	616	0.02
45	FLORES	19	0.06	284	0.01
46	DESCANSO	18	0.05	89	0.00
47	HORAS	18	0.05	560	0.02
48	PERSONAS	18	0.05	554	0.02
49	PUESTO	18	0.05	474	0.02
50	INFANTA	17	0.05	27	0.00
51	PASEO	17	0.05	219	0.01
52	YATE	17	0.05	21	0.00
53	ENTRADA	16	0.05	308	0.01
54	HONOR	16	0.05	250	0.01
55	MUJER	16	0.05	465	0.02
56	ISLAS	15	0.04	174	0.01

	BORBÓN, Infanta Eulalia de	Freq.	%	RC. Freq.	RC. %
57	SALÓN	15	0.04	194	0.01
58	VISITA	15	0.04	301	0.01
59	CAMPO	14	0.04	366	0.01
60	COCHE	14	0.04	178	0.01
61	GENTE	14	0.04	339	0.01
62	ALEGRÍA	13	0.04	104	0.00
63	BELLEZA	13	0.04	271	0.01
64	CAPITANÍA	13	0.04	18	0.00
65	ESPECTÁCULO	13	0.04	198	0.01
66	MADRE	13	0.04	243	0.01
67	MARIDO	13	0.04	65	0.00
68	OLAS	13	0.04	137	0.01
69	RECUERDO	13	0.04	306	0.01
70	SAVOY	13	0.04	13	0.00
71	SENSACIÓN	13	0.04	49	0.00
72	DETALLES	12	0.04	155	0.01
73	EXPOSICIÓN	12	0.04	222	0.01
74	MULTITUD	12	0.04	193	0.01
75	ALCALDE	11	0.03	42	0.00
76	CAMAROTE	11	0.03	50	0.00
77	HORIZONTE	11	0.03	122	0.00
78	LLUVIA	11	0.03	93	0.00
79	MUCHEDUMBRE	11	0.03	53	0.00
80	PALMER HOUSE	11	0.03	53	0.00
81	PENSAMIENTO	11	0.03	274	0.01
82	RECEPCIÓN	11	0.03	31	0.00
83	REGRESO	11	0.03	107	0.00
84	SITIO	11	0.03	272	0.01

	BORBÓN, Infanta Eulalia de	Freq.	%	RC. Freq.	RC. %
85	VELADA	11	0.03	26	0.00
86	VUELTO	11	0.03	85	0.00
87	ALMUERZO	10	0.03	86	0.00
88	CABALLO	10	0.03	180	0.01
89	ESPAÑOLA	10	0.03	212	0.01
90	LLEGADA	10	0.03	232	0.01
91	OCÉANO	10	0.03	137	0.01
92	OFICIALES	10	0.03	220	0.01
93	REPRESENTACIÓN	10	0.03	69	0.00
94	RESPECTO	10	0.03	207	0.01
95	SALIDA	10	0.03	163	0.01
96	SENTIMIENTOS	10	0.03	183	0.01
97	TÉ	10	0.03	138	0.01
98	COMANDANTE	9	0.03	57	0.00
99	CRUZ	9	0.03	109	0.00
100	ESTRELLAS	9	0.03	81	0.00
101	FIEBRE	9	0.03	83	0.00
102	MINUTOS	9	0.03	184	0.01
103	SUEÑO	9	0.03	145	0.01
104	TON	9	0.03	185	0.01
105	TONOS	9	0.03	49	0.00
106	TRÓPICOS	9	0.03	32	0.00
107	ATMÓSFERA	8	0.02	119	0.00
108	AUTORIDADES	8	0.02	70	0.00
109	AZUL	8	0.02	121	0.00
110	BOMBEROS	8	0.02	52	0.00
111	CATEDRAL	8	0.02	114	0.00
112	COSTUMBRE	8	0.02	134	0.01

	BORBÓN, Infanta Eulalia de	Freq.	%	RC. Freq.	RC. %
113	CRISTÓBAL	8	0.02	26	0.00
114	IMPRESIÓN	8	0.02	127	0.01
115	MISIÓN	8	0.02	98	0.00
116	REGIMIENTO	8	0.02	34	0.00
117	REVISTA	8	0.02	89	0.00
118	TEMPERATURA	8	0.02	86	0.00
119	TROPAS	8	0.02	86	0.00
120	ANCLA	7	0.02	27	0.00
121	BALCÓN	7	0.02	24	0.00
122	BAÑO	7	0.02	55	0.00
123	CATÓLICA	7	0.02	83	0.00
124	CRISTAL	7	0.02	82	0.00
125	DAMAS	7	0.02	79	0.00
126	ENCANTADOR	7	0.02	43	0.00
127	FIESTA	7	0.02	115	0.00
128	GALA	7	0.02	33	0.00
129	INVITADOS	7	0.02	24	0.00
130	MARQUESA	7	0.02	8	0.00
131	PALMAS	7	0.02	24	0.00
132	REGENTE	7	0.02	16	0.00
133	SECCIÓN	7	0.02	100	0.00
134	TEDÉUM	7	0.02	7	0.00
135	ACLAMACIONES	6	0.02	20	0.00
136	AMARILLA	6	0.02	36	0.00
137	AMBIENTE	6	0.02	57	0.00
138	ARCO	6	0.02	72	0.00
139	CEREMONIA	6	0.02	40	0.00
140	COLÓN	6	0.02	79	0.00

	BORBÓN, Infanta Eulalia de	Freq.	%	RC. Freq.	RC. %
141	CORUÑA	6	0.02	6	0.00
142	ENCANTADORA	6	0.02	39	0.00
143	EXPERIMENTO	6	0.02	24	0.00
144	FALLS	6	0.02	33	0.00
145	LUCES	6	0.02	86	0.00
146	MAJESTAD	6	0.02	61	0.00
147	MENORES	6	0.02	75	0.00
148	OVACIONES	6	0.02	10	0.00
149	PALCO	6	0.02	14	0.00
150	PAÑUELOS	6	0.02	23	0.00
151	PEDIDO	6	0.02	58	0.00
152	RAYOS	6	0.02	87	0.00
153	RECIBIMIENTO	6	0.02	21	0.00
154	SALTO	6	0.02	52	0.00
155	SALUDO	6	0.02	46	0.00
156	TORMENTA	6	0.02	35	0.00
157	TRASATLÁNTICO	6	0.02	21	0.00
158	VERDURA	6	0.02	34	0.00
159	VIOLENCIA	6	0.02	55	0.00
160	ALTEZA	5	0.01	6	0.00
161	ARMOUR	5	0.01	10	0.00
162	AUDIENCIA	5	0.01	26	0.00
163	AUDIENCIAS	5	0.01	8	0.00
164	BANDAZOS	5	0.01	5	0.00
165	BANDERAS	5	0.01	63	0.00
166	FARO	5	0.01	37	0.00
167	FATIGA	5	0.01	54	0.00
168	FILAS	5	0.01	40	0.00

	BORBÓN, Infanta Eulalia de	Freq.	%	RC. Freq.	RC. %
169	GRIS	5	0.01	43	0.00
170	JORNADA	5	0.01	35	0.00
171	MEDIODÍA	5	0.01	30	0.00
172	MELANCOLÍA	5	0.01	29	0.00
173	MISA	5	0.01	35	0.00
174	NIEBLA	5	0.01	49	0.00
175	OBLIGACIONES	5	0.01	35	0.00
176	RIVER	5	0.01	36	0.00
177	SATISFACCIÓN	5	0.01	56	0.00
178	SONRISAS	5	0.01	17	0.00
179	TELEGRAMA	5	0.01	22	0.00
180	TRANSCURSO	5	0.01	24	0.00
181	TRAYECTO	5	0.01	58	0.00
182	TRONO	5	0.01	45	0.00
183	USOS	5	0.01	59	0.00
184	VERDES	5	0.01	59	0.00
185	ASFIXIA	4	0.01	8	0.00
186	BRUMA	4	0.01	38	0.00
187	CAÑONAZOS	4	0.01	8	0.00
188	CANSANCIO	4	0.01	31	0.00
189	CARRETERA	4	0.01	10	0.00
190	DESFILE	4	0.01	13	0.00
191	DIADEMA	4	0.01	10	0.00
192	ESTANDARTE	4	0.01	23	0.00
193	FRESCURA	4	0.01	33	0.00
194	FUEGOS	4	0.01	34	0.00
195	GREAT	4	0.01	14	0.00
196	JOYA	4	0.01	24	0.00

	BORBÓN, Infanta Eulalia de	Freq.	%	RC. Freq.	RC. %
197	LÍQUIDA	4	0.01	22	0.00
198	MISTRESS	4	0.01	4	0.00
199	MORRO	4	0.01	9	0.00
200	MULTICOLORES	4	0.01	7	0.00
201	MURALLA	4	0.01	38	0.00
202	PERSONALIDADES	4	0.01	11	0.00
203	PRESENTACIONES	4	0.01	5	0.00
204	RESTAURANTE	4	0.01	19	0.00
205	SALUDOS	4	0.01	17	0.00
206	TOCADO	4	0.01	34	0.00
207	TOURAINÉ	4	0.01	4	0.00
208	TROPA	4	0.01	35	0.00
209	ABANICO	3	0.01	13	0.00
210	ADHESIÓN	3	0.01	15	0.00
211	AYUDANTE	3	0.01	18	0.00
212	AZAR	3	0.01	12	0.00
213	BOATS	3	0.01	6	0.00
214	BORDEA	3	0.01	4	0.00
215	CABECEO	3	0.01	4	0.00
216	CAMPIÑA	3	0.01	18	0.00
217	CANARIAS	3	0.01	6	0.00
218	CARABELAS	3	0.01	8	0.00
219	CLARIDADES	3	0.01	4	0.00
220	COMPACTA	3	0.01	17	0.00
221	COROS	3	0.01	9	0.00
222	CRUCERO	3	0.01	10	0.00
223	DESCENDIENTE	3	0.01	16	0.00
224	ENCANTADORAS	3	0.01	17	0.00

	BORBÓN, Infanta Eulalia de	Freq.	%	RC. Freq.	RC. %
225	EXPERIMENTA	3	0.01	16	0.00
226	MORADAS	3	0.01	15	0.00
227	MUSELINA	3	0.01	6	0.00
228	MÚSICAS	3	0.01	13	0.00
229	PALMERAS	3	0.01	15	0.00
230	PORTILLA	3	0.01	3	0.00
231	PRECAUCIÓN	3	0.01	15	0.00
232	QUERIDAS	3	0.01	14	0.00
233	RAMILLETE	3	0.01	16	0.00
234	SÉQUITO	3	0.01	12	0.00
235	SERENATA	3	0.01	7	0.00
236	TENERIFE	3	0.01	3	0.00
237	VÍTORES	3	0.01	4	0.00
238	VOLANTA	3	0.01	15	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	CLEVELAND	12	0.04	63	0.00
	NEW-PORT	9	0.03	9	0.00
	WASHINGTON	4	0.01	4	0.00
	ARLINGTON	3	0.01	5	0.00
	NARAGANSETT	3	0.01	3	0.00
	CHICAGO				
	DAVIS	6	0.02	22	0.00
	DOLPHIN	6	0.02	6	0.00

	CABRERA y BOSCH, Raimundo - I	Freq.	%	RC. Freq.	RC. %
1	CARTAS	154	0.42	645	0.03
2	GOVÍN	130	0.35	130	0.01
3	CIUDAD	107	0.29	2,234	0.09
4	PESOS	97	0.26	1,879	0.07
5	EDIFICIO	52	0.14	543	0.02
6	MILLONES	47	0.13	997	0.04
7	PUEBLO	47	0.13	1,569	0.06
8	EDIFICIOS	44	0.12	462	0.02
9	HORAS	40	0.11	560	0.02
10	CASA	39	0.11	1,522	0.06
11	ESCUELAS	39	0.11	487	0.02
12	NÚMERO	35	0.09	956	0.04
13	CALLES	34	0.09	735	0.03
14	COLEGIO	34	0.09	305	0.01
15	SIEMPRE	33	0.09	1,260	0.05
16	VISTA	33	0.09	841	0.03
17	MILLAS	31	0.08	1,096	0.04
18	SALÓN	28	0.08	194	0.01
19	SERVICIO	28	0.08	422	0.02
20	VIAJERO	28	0.08	387	0.02
21	AMIGO	26	0.07	416	0.02
22	BIBLIOTECA	25	0.07	401	0.02
23	COMERCIO	25	0.07	667	0.03
24	POBLACIÓN	25	0.07	689	0.03
25	SALONES	25	0.07	153	0.01
26	HABANA	24	0.06	371	0.01
27	CALLE	23	0.06	791	0.03
28	PARQUES	23	0.06	126	0.00
29	PIES	23	0.06	550	0.02

	CABRERA y BOSCH, Raimundo - I	Freq.	%	RC. Freq.	RC. %
30	ASPECTO	22	0.06	390	0.02
31	EDUCACIÓN	22	0.06	419	0.02
32	HORA	22	0.06	689	0.03
33	MÁRMOL	22	0.06	234	0.01
34	CENTRO	21	0.06	567	0.02
35	PISO	21	0.06	206	0.01
36	CONSTRUCCIÓN	20	0.05	210	0.01
37	INSTITUCIONES	20	0.05	275	0.01
38	PIEDRA	20	0.05	307	0.01
39	ARTES	19	0.05	269	0.01
40	CIUDADES	19	0.05	584	0.02
41	ENSEÑANZA	19	0.05	188	0.01
42	HIERRO	19	0.05	473	0.02
43	ESTABLECIMIENTOS	18	0.05	226	0.01
44	JARDINES	18	0.05	123	0.00
45	CLASES	17	0.05	318	0.01
46	DEPARTAMENTOS	17	0.05	103	0.00
47	ESCUELA	17	0.05	389	0.02
48	IMPRESIONES	17	0.05	161	0.01
49	LIBROS	17	0.05	310	0.01
50	LUGARES	17	0.05	142	0.01
51	MOVIMIENTO	17	0.05	396	0.02
52	OBRAS	17	0.05	456	0.02
53	PARQUE	17	0.05	209	0.01
54	TEMPLOS	17	0.05	117	0.00
55	ALUMNOS	16	0.04	179	0.01
56	CARRO	16	0.04	128	0.01
57	HOTELES	16	0.04	265	0.01
58	MEDIOS	16	0.04	353	0.01

	CABRERA y BOSCH, Raimundo - I	Freq.	%	RC. Freq.	RC. %
59	CULTURA	15	0.04	138	0.01
60	HIJOS	15	0.04	394	0.02
61	NIÑOS	15	0.04	314	0.01
62	OESTE	15	0.04	388	0.02
63	PISOS	15	0.04	189	0.01
64	QUERIDO	15	0.04	198	0.01
65	VOLÚMENES	15	0.04	102	0.00
66	CUBANO	14	0.04	80	0.00
67	CUBANOS	14	0.04	183	0.01
68	LECTURA	14	0.04	185	0.01
69	METRÓPOLI	14	0.04	146	0.01
70	RECREO	14	0.04	73	0.00
71	SECCIONES	14	0.04	62	0.00
72	BROADWAY	13	0.04	238	0.01
73	CIUDADANOS	13	0.04	214	0.01
74	DIRECCIÓN	13	0.04	156	0.01
75	EXTENSIÓN	13	0.04	199	0.01
76	PROFESORES	13	0.04	85	0.00
77	PUPILOS	13	0.04	33	0.00
78	TEMPLO	13	0.04	173	0.01
79	AVENIDAS	12	0.03	92	0.00
80	CAPITOLIO	12	0.03	146	0.01
81	ESTACIÓN	12	0.03	176	0.01
82	EXTREMO	12	0.03	184	0.01
83	INSTRUCCIÓN	12	0.03	169	0.01
84	MONUMENTO	12	0.03	160	0.01
85	PERIÓDICOS	12	0.03	240	0.01
86	SERIE	12	0.03	127	0.01
87	TIENDAS	12	0.03	104	0.00

	CABRERA y BOSCH, Raimundo - I	Freq.	%	RC. Freq.	RC. %
88	BASAMENTO	11	0.03	14	0.00
89	CONCURRENCIA	11	0.03	82	0.00
90	HABITACIONES	11	0.03	109	0.00
91	LIMPIEZA	11	0.03	68	0.00
92	NOTABLES	11	0.03	202	0.01
93	AVENIDA	10	0.03	190	0.01
94	CARGO	10	0.03	194	0.01
95	COCHE	10	0.03	178	0.01
96	CONSTRUCCIONES	10	0.03	59	0.00
97	DIRECTOR	10	0.03	157	0.01
98	ESTATUAS	10	0.03	99	0.00
99	ESTILO	10	0.03	180	0.01
100	MAESTROS	10	0.03	105	0.00
101	MULTITUD	10	0.03	193	0.01
102	MUSEOS	10	0.03	59	0.00
103	PASEO	10	0.03	219	0.01
104	SOCIEDADES	10	0.03	171	0.01
105	ALMACENES	9	0.02	96	0.00
106	ANCHURA	9	0.02	76	0.00
107	ÁREA	9	0.02	58	0.00
108	BIBLIOTECAS	9	0.02	55	0.00
109	CARROS	9	0.02	170	0.01
110	CIUDADANO	9	0.02	147	0.01
111	CONVENCIÓN	9	0.02	34	0.00
112	COSTO	9	0.02	181	0.01
113	EMPRESAS	9	0.02	143	0.01
114	HOGARES	9	0.02	48	0.00
115	HUÉRFANOS	9	0.02	54	0.00
116	JUVENTUD	9	0.02	116	0.00

	CABRERA y BOSCH, Raimundo - I	Freq.	%	RC. Freq.	RC. %
117	MINUTOS	9	0.02	184	0.01
118	MONUMENTOS	9	0.02	126	0.00
119	PASEOS	9	0.02	83	0.00
120	PROGRESOS	9	0.02	133	0.01
121	UNIVERSIDAD	9	0.02	150	0.01
122	VESTIDO	9	0.02	129	0.01
123	VESTIDOS	9	0.02	123	0.00
124	ÁNIMO	8	0.02	112	0.00
125	ASILO	8	0.02	99	0.00
126	CARBÓN	8	0.02	90	0.00
127	CARIDAD	8	0.02	135	0.01
128	CÉSPED	8	0.02	29	0.00
129	CIFRAS	8	0.02	80	0.00
130	COLUMNAS	8	0.02	136	0.01
131	CORREOS	8	0.02	71	0.00
132	CULTO	8	0.02	119	0.00
133	ESTACIONES	8	0.02	131	0.01
134	ESTRUCTURA	8	0.02	45	0.00
135	FERROCARRILERAS	8	0.02	12	0.00
136	HABITACIÓN	8	0.02	81	0.00
137	INSTITUCIÓN	8	0.02	74	0.00
138	INSTITUTO	8	0.02	95	0.00
139	LECTORES	8	0.02	79	0.00
140	MECÁNICOS	8	0.02	46	0.00
141	MORALIDAD	8	0.02	64	0.00
142	MUESTRA	8	0.02	150	0.01
143	OFICINA	8	0.02	141	0.01
144	OFICINAS	8	0.02	104	0.00
145	TORRE	8	0.02	129	0.01

	CABRERA y BOSCH, Raimundo - I	Freq.	%	RC. Freq.	RC. %
146	YANQUI	8	0.02	81	0.00
147	ACADEMIA	7	0.02	101	0.00
148	ACRES	7	0.02	99	0.00
149	ADULTOS	7	0.02	29	0.00
150	ASOCIACIÓN	7	0.02	84	0.00
151	CAJA	7	0.02	89	0.00
152	CENTROS	7	0.02	100	0.00
153	FUENTES	7	0.02	86	0.00
154	FUNDACIÓN	7	0.02	43	0.00
155	HOGAR	7	0.02	119	0.00
156	LADOS	7	0.02	113	0.00
157	MANANTIALES	7	0.02	20	0.00
158	MANIFESTACIONES	7	0.02	67	0.00
159	MESAS	7	0.02	97	0.00
160	OFICIOS	7	0.02	63	0.00
161	PAREDES	7	0.02	105	0.00
162	PORTERO	7	0.02	25	0.00
163	RECINTO	7	0.02	86	0.00
164	SESIONES	7	0.02	70	0.00
165	VEHÍCULO	7	0.02	41	0.00
166	ACERAS	6	0.02	53	0.00
167	APARATOS	6	0.02	71	0.00
168	BENEFICIOS	6	0.02	59	0.00
169	CAPILLA	6	0.02	86	0.00
170	CERCANÍAS	6	0.02	44	0.00
171	COLECCIÓN	6	0.02	60	0.00
172	FAMILIARES	6	0.02	28	0.00
173	HIGIENE	6	0.02	37	0.00
174	HOSPITALES	6	0.02	70	0.00

	CABRERA y BOSCH, Raimundo - I	Freq.	%	RC. Freq.	RC. %
175	LECCIONES	6	0.02	83	0.00
176	LECTURAS	6	0.02	53	0.00
177	MAGNIFICENCIA	6	0.02	48	0.00
178	MUELLES	6	0.02	73	0.00
179	RELIQUIAS	6	0.02	35	0.00
180	SEXOS	6	0.02	62	0.00
181	TESORO	6	0.02	69	0.00
182	TORRES	6	0.02	82	0.00
183	VEHÍCULOS	6	0.02	37	0.00
184	ABRIGO	5	0.01	47	0.00
185	ACUEDUCTO	5	0.01	40	0.00
186	AGITACIÓN	5	0.01	25	0.00
187	ALAMBRES	5	0.01	22	0.00
188	ARRIATES	5	0.01	8	0.00
189	BARRIOS	5	0.01	56	0.00
190	CAYO	5	0.01	19	0.00
191	CONDUCTOR	5	0.01	46	0.00
192	CONGREGACIONES	5	0.01	9	0.00
193	CONGRESS	5	0.01	14	0.00
194	CRECIMIENTO	5	0.01	61	0.00
195	CUADRA	5	0.01	47	0.00
196	CULTOS	5	0.01	37	0.00
197	DORMITORIOS	5	0.01	24	0.00
198	DULCES	5	0.01	60	0.00
199	ENTRADAS	5	0.01	42	0.00
200	ESPEJOS	5	0.01	34	0.00
201	EXTENSA	5	0.01	54	0.00
202	FRASE	5	0.01	56	0.00
203	GALERÍAS	5	0.01	51	0.00

	CABRERA y BOSCH, Raimundo - I	Freq.	%	RC. Freq.	RC. %
204	HUESO	5	0.01	43	0.00
205	MODELOS	5	0.01	55	0.00
206	MUNICIPALIDAD	5	0.01	31	0.00
207	PAISAJES	5	0.01	59	0.00
208	PINTURAS	5	0.01	53	0.00
209	PLEGARIA	5	0.01	16	0.00
210	PORTEROS	5	0.01	19	0.00
211	POSTE	5	0.01	17	0.00
212	PROCEDIMIENTOS	5	0.01	52	0.00
213	PROPAGANDA	5	0.01	54	0.00
214	PUPILO	5	0.01	11	0.00
215	RECESO	5	0.01	7	0.00
216	REPOSO	5	0.01	46	0.00
217	SILLAS	5	0.01	48	0.00
218	SILLONES	5	0.01	16	0.00
219	TAREAS	5	0.01	32	0.00
220	UNCIÓN	5	0.01	7	0.00
221	VASO	5	0.01	46	0.00
222	ACARREO	4	0.01	15	0.00
223	ALAMEDAS	4	0.01	15	0.00
224	ALCOBA	4	0.01	10	0.00
225	ALMACÉN	4	0.01	26	0.00
226	ALUMNO	4	0.01	37	0.00
227	ASILOS	4	0.01	25	0.00
228	BULEVARES	4	0.01	13	0.00
229	CABAL	4	0.01	31	0.00
230	CARACTERÍSTICA	4	0.01	30	0.00
231	CONFORT	4	0.01	28	0.00
232	CRISTALES	4	0.01	35	0.00

	CABRERA y BOSCH, Raimundo - I	Freq.	%	RC. Freq.	RC. %
233	DECORACIÓN	4	0.01	15	0.00
234	DEPENDENCIA	4	0.01	26	0.00
235	DESECHOS	4	0.01	8	0.00
236	DETENIMIENTO	4	0.01	8	0.00
237	EDICIÓN	4	0.01	38	0.00
238	ESPECIALIDAD	4	0.01	33	0.00
239	HABITUADOS	4	0.01	15	0.00
240	KEY	4	0.01	16	0.00
241	KIOSKO	4	0.01	6	0.00
242	LLAVES	4	0.01	20	0.00
243	LOCOMOCIÓN	4	0.01	29	0.00
244	MANANTIAL	4	0.01	17	0.00
245	MANUFACTURERO	4	0.01	16	0.00
246	METALES	4	0.01	37	0.00
247	MONEDAS	4	0.01	28	0.00
248	MUNICIPIO	4	0.01	25	0.00
249	ORACIÓN	4	0.01	32	0.00
250	ORNAMENTACIÓN	4	0.01	15	0.00
251	PASTOR	4	0.01	26	0.00
252	PASTORES	4	0.01	15	0.00
253	PEDESTAL	4	0.01	19	0.00
254	PREÁMBULO	4	0.01	6	0.00
255	PUBLICISTA	4	0.01	19	0.00
256	RESUMEN	4	0.01	38	0.00
257	SUCIEDAD	4	0.01	8	0.00
258	VAGÓN	4	0.01	34	0.00
259	ALTARES	3	0.01	19	0.00
260	ANEXOS	3	0.01	13	0.00
261	ARMARIOS	3	0.01	7	0.00

	CABRERA y BOSCH, Raimundo - I	Freq.	%	RC. Freq.	RC. %
262	ASISTENTES	3	0.01	14	0.00
263	BAZARES	3	0.01	12	0.00
264	COMPRADOR	3	0.01	16	0.00
265	COMPUERTA	3	0.01	7	0.00
266	CUOTA	3	0.01	7	0.00
267	DENUNCIA	3	0.01	12	0.00
268	DESCARGA	3	0.01	17	0.00
269	DICHOSO	3	0.01	13	0.00
270	DIMISIÓN	3	0.01	4	0.00
271	DOMINICALES	3	0.01	12	0.00
272	DONATIVOS	3	0.01	9	0.00
273	EDIFICACIÓN	3	0.01	17	0.00
274	ELEVADOR	3	0.01	12	0.00
275	ENTRETENIMIENTO	3	0.01	18	0.00
276	ERUDICIÓN	3	0.01	9	0.00
277	ESCAPE	3	0.01	14	0.00
278	ESCULTORES	3	0.01	13	0.00
279	EXHIBICIONES	3	0.01	15	0.00
280	FACTURA	3	0.01	17	0.00
281	FESTIVIDADES	3	0.01	6	0.00
282	FILÁNTRORO	3	0.01	19	0.00
283	FOLLETOS	3	0.01	13	0.00
284	GRANJAS	3	0.01	12	0.00
285	HIMNOS	3	0.01	14	0.00
286	HUÉRFANO	3	0.01	11	0.00
287	INMUNDICIAS	3	0.01	10	0.00
288	INSTRUCTORES	3	0.01	5	0.00
289	INVERNADEROS	3	0.01	4	0.00
290	LABORATORIOS	3	0.01	12	0.00

	CABRERA y BOSCH, Raimundo - I	Freq.	%	RC. Freq.	RC. %
291	MANCEBAS	3	0.01	3	0.00
292	MAQUINARIAS	3	0.01	15	0.00
293	MÁRMOLES	3	0.01	19	0.00
294	MÉDICAS	3	0.01	13	0.00
295	MONOLÍTICAS	3	0.01	3	0.00
296	OBRITA	3	0.01	9	0.00
297	PAÍS	3	0.01	14	0.00
298	PANELES	3	0.01	3	0.00
299	POSTES	3	0.01	13	0.00
300	PROFESIONALES	3	0.01	17	0.00
301	PUPITRES	3	0.01	4	0.00
302	RENDICIÓN	3	0.01	11	0.00
303	RESTAURANTE	3	0.01	19	0.00
304	ROTONDA	3	0.01	15	0.00
305	RÓTULOS	3	0.01	7	0.00
306	TABAQUERO	3	0.01	4	0.00
307	TANQUE	3	0.01	5	0.00
308	TERTULIA	3	0.01	15	0.00
309	TIRADA	3	0.01	15	0.00
310	VÍAS	3	0.01	4	0.00
311	YERMOS	3	0.01	5	0.00

	CABRERA y BOSCH, Raimundo - I	Freq.	%	RC. Freq.	RC. %
	NEW YORK	82	0.22	2,617	0.10
	WASHINGTON	39	0.11	193	0.01
	CHICAGO	29	0.08	552	0.02
	PHILADELPHIA (FILADELFIA)	20	0.05	497	0.02
	SARATOGA	18	0.05	75	0.00
	TAMPA	8	0.02	12	0.00

CABRERA y BOSCH, Raimundo - I	Freq.	%	RC. Freq.	RC. %
GIRARD	20	0.05	67	0.00
HARRISON	9	0.02	40	0.00
GUI TERAS	6	0.02	20	0.00

	CABRERA y BOSCH, Raimundo - 2	Freq.	%	RC. Freq.	RC. %
1	ESTADOS UNIDOS	317	0.69	2,725	0.11
2	MILLONES	194	0.42	997	0.04
3	PESOS	182	0.40	1,879	0.07
4	AÑOS	93	0.20	1,355	0.05
5	PUEBLO	91	0.20	1,569	0.06
6	POBLACIÓN	90	0.20	689	0.03
7	ESTADO	79	0.17	1,856	0.07
8	PAÍS	79	0.17	1,489	0.06
9	NÚMERO	75	0.16	956	0.04
10	CUBA	72	0.16	856	0.03
11	AMÉRICA	71	0.16	1,435	0.06
12	HABITANTES	71	0.16	627	0.02
13	AMERICANO	69	0.15	752	0.03
14	MUNDO	62	0.14	1,584	0.06
15	REPÚBLICA	62	0.14	807	0.03
16	AÑO	54	0.12	846	0.03
17	GOBIERNO	52	0.11	1,334	0.05
18	MEDIO	52	0.11	1,584	0.06
19	ESTADOS	49	0.11	1,005	0.04
20	EUROPA	48	0.11	785	0.03
21	CIUDADES	47	0.10	584	0.02
22	NACIÓN	46	0.10	471	0.02
23	ESCUELAS	45	0.10	487	0.02
24	COMERCIO	40	0.09	667	0.03
25	INGLATERRA	40	0.09	565	0.02
26	INDUSTRIA	37	0.08	364	0.01
27	VECES	37	0.08	894	0.04
28	VALOR	36	0.08	578	0.02
29	GASTOS	33	0.07	263	0.01

	CABRERA y BOSCH, Raimundo - 2	Freq.	%	RC. Freq.	RC. %
30	KILÓMETROS	33	0.07	66	0.00
31	AGRICULTURA	32	0.07	201	0.01
32	CLASE	32	0.07	501	0.02
33	PRESUPUESTO	32	0.07	65	0.00
34	SUMA	32	0.07	362	0.01
35	POLÍTICA	31	0.07	613	0.02
36	AMERICANA	30	0.07	568	0.02
37	INSTRUCCIÓN	30	0.07	169	0.01
38	SISTEMA	30	0.07	591	0.02
39	MODO	28	0.06	752	0.03
40	PARTES	28	0.06	654	0.03
41	PRESIDENTE	28	0.06	749	0.03
42	TRABAJO	28	0.06	795	0.03
43	CIUDADANOS	27	0.06	214	0.01
44	HABANA	27	0.06	371	0.01
45	PROPORCIÓN	27	0.06	114	0.00
46	POBLACIONES	26	0.06	193	0.01
47	PRODUCTOS	26	0.06	271	0.01
48	FRANCIA	25	0.05	422	0.02
49	ISLA	25	0.05	465	0.02
50	INSTITUCIONES	24	0.05	275	0.01
51	AUMENTO	23	0.05	142	0.01
52	CONTINENTE	23	0.05	266	0.01
53	ESCUELA	23	0.05	389	0.02
54	EXISTENCIA	23	0.05	212	0.01
55	AMERICANOS	22	0.05	567	0.02
56	FORTUNA	22	0.05	250	0.01
57	HIERRO	22	0.05	473	0.02
58	OESTE	22	0.05	388	0.02

	CABRERA y BOSCH, Raimundo - 2	Freq.	%	RC. Freq.	RC. %
59	SERVICIO	22	0.05	422	0.02
60	EXTRANJEROS	21	0.05	167	0.01
61	IMPORTANCIA	21	0.05	353	0.01
62	NACIONES	21	0.05	400	0.02
63	ORDEN	21	0.05	374	0.01
64	SIGLO	21	0.05	454	0.02
65	MILLÓN	20	0.04	142	0.01
66	ORIGEN	20	0.04	224	0.01
67	PAÍSES	20	0.04	322	0.01
68	SUPERFICIE	20	0.04	183	0.01
69	CENTAVOS	19	0.04	226	0.01
70	EDUCACIÓN	19	0.04	419	0.02
71	EMPLEADOS	19	0.04	228	0.01
72	TERRITORIO	19	0.04	372	0.01
73	TONELADAS	19	0.04	162	0.01
74	AMERICANAS	18	0.04	226	0.01
75	CENSO	18	0.04	84	0.00
76	CONDICIONES	18	0.04	270	0.01
77	EJEMPLO	18	0.04	369	0.01
78	EXTRANJERO	18	0.04	181	0.01
79	INMIGRACIÓN	18	0.04	149	0.01
80	MITAD	18	0.04	263	0.01
81	PROSPERIDAD	18	0.04	164	0.01
82	BRETAÑA	17	0.04	76	0.00
83	DERECHOS	17	0.04	337	0.01
84	DESENVOLVIMIENTO	17	0.04	53	0.00
85	LIBROS	17	0.04	310	0.01
86	PROGRESO	17	0.04	319	0.01
87	TRABAJOS	17	0.04	270	0.01

	CABRERA y BOSCH, Raimundo - 2	Freq.	%	RC. Freq.	RC. %
88	ADMINISTRACIÓN	16	0.04	126	0.00
89	CAMINOS	16	0.04	186	0.01
90	CANTIDAD	16	0.04	276	0.01
91	CIFRA	16	0.04	69	0.00
92	EJÉRCITO	16	0.04	241	0.01
93	LÍNEA	16	0.04	309	0.01
94	MATERIAL	16	0.04	203	0.01
95	PERIÓDICOS	16	0.04	240	0.01
96	CAMBIO	15	0.03	251	0.01
97	COLONIA	15	0.03	159	0.01
98	ESTABLECIMIENTOS	15	0.03	226	0.01
99	IGUALDAD	15	0.03	113	0.00
100	INDUSTRIAS	15	0.03	111	0.00
101	PERÍODO	15	0.03	124	0.00
102	PRODUCTO	15	0.03	164	0.01
103	RÍOS	15	0.03	209	0.01
104	VÍAS	15	0.03	108	0.00
105	ARTES	14	0.03	269	0.01
106	CIFRAS	14	0.03	80	0.00
107	EUROPEOS	14	0.03	166	0.01
108	MÁQUINAS	14	0.03	195	0.01
109	PROGRESOS	14	0.03	133	0.01
110	SUPERIOR	14	0.03	289	0.01
111	ALEMANIA	13	0.03	120	0.00
112	COSTAS	13	0.03	200	0.01
113	EXPORTACIÓN	13	0.03	74	0.00
114	GRACIAS	13	0.03	180	0.01
115	IMPUESTO	13	0.03	64	0.00
116	JEFE	13	0.03	226	0.01

	CABRERA y BOSCH, Raimundo - 2	Freq.	%	RC. Freq.	RC. %
117	MANUFACTURAS	13	0.03	137	0.01
118	MARINA	13	0.03	175	0.01
119	MINAS	13	0.03	170	0.01
120	OFICIAL	13	0.03	241	0.01
121	TRANSPORTES	13	0.03	30	0.00
122	CAPÍTULO	12	0.03	89	0.00
123	CULTIVO	12	0.03	145	0.01
124	DIVERSOS	12	0.03	173	0.01
125	EMPRESAS	12	0.03	143	0.01
126	FABRICACIÓN	12	0.03	58	0.00
127	GAS	12	0.03	156	0.01
128	IMPUESTOS	12	0.03	53	0.00
129	INDUSTRIALES	12	0.03	88	0.00
130	INMIGRANTES	12	0.03	72	0.00
131	OBRERO	12	0.03	81	0.00
132	OFICIALES	12	0.03	220	0.01
133	OFICINAS	12	0.03	104	0.00
134	REPRESENTANTES	12	0.03	193	0.01
135	SECCIÓN	12	0.03	100	0.00
136	ALGODÓN	11	0.02	94	0.00
137	ALMAS	11	0.02	156	0.01
138	CARBÓN	11	0.02	90	0.00
139	HABITANTE	11	0.02	43	0.00
140	HECTOLITROS	11	0.02	14	0.00
141	NECESIDADES	11	0.02	129	0.01
142	NEGRA	11	0.02	121	0.00
143	RAPIDEZ	11	0.02	102	0.00
144	SENADO	11	0.02	151	0.01
145	SOLDADOS	11	0.02	138	0.01

	CABRERA y BOSCH, Raimundo - 2	Freq.	%	RC. Freq.	RC. %
146	TERRITORIOS	11	0.02	94	0.00
147	TRIGO	11	0.02	157	0.01
148	ACTOS	10	0.02	138	0.01
149	ATLÁNTICO	10	0.02	165	0.01
150	BARCOS	10	0.02	77	0.00
151	BIBLIOTECAS	10	0.02	55	0.00
152	BLANCOS	10	0.02	161	0.01
153	COLONIAS	10	0.02	163	0.01
154	DEUDA	10	0.02	78	0.00
155	DIFERENCIA	10	0.02	144	0.01
156	ESTACIONES	10	0.02	131	0.01
157	IMPORTACIÓN	10	0.02	52	0.00
158	MISERIA	10	0.02	111	0.00
159	MUNICIPALES	10	0.02	46	0.00
160	OFICINA	10	0.02	141	0.01
161	SUELDO	10	0.02	59	0.00
162	UNIDAD	10	0.02	64	0.00
163	ADMIRACIÓN	9	0.02	105	0.00
164	COLONIZACIÓN	9	0.02	47	0.00
165	COMARCAS	9	0.02	54	0.00
166	CONDADO	9	0.02	57	0.00
167	CUARTA	9	0.02	61	0.00
168	CUBANO	9	0.02	80	0.00
169	DEUDAS	9	0.02	45	0.00
170	GRANOS	9	0.02	56	0.00
171	HECTÁREAS	9	0.02	21	0.00
172	HEMBRAS	9	0.02	34	0.00
173	INICIATIVA	9	0.02	49	0.00
174	MADERAS	9	0.02	86	0.00

	CABRERA y BOSCH, Raimundo - 2	Freq.	%	RC. Freq.	RC. %
175	OBREROS	9	0.02	136	0.01
176	PALACIOS	9	0.02	136	0.01
177	TRIBUNAL	9	0.02	63	0.00
178	VARONES	9	0.02	74	0.00
179	VESTIDOS	9	0.02	123	0.00
180	ACERO	8	0.02	80	0.00
181	APARATOS	8	0.02	71	0.00
182	BENEFICIOS	8	0.02	59	0.00
183	CARGAS	8	0.02	65	0.00
184	GANADOS	8	0.02	46	0.00
185	INTERIORES	8	0.02	55	0.00
186	MUNICIPIOS	8	0.02	15	0.00
187	PETRÓLEO	8	0.02	41	0.00
188	POZOS	8	0.02	29	0.00
189	PROVINCIA	8	0.02	98	0.00
190	PUBLICACIONES	8	0.02	53	0.00
191	SALVAJE	8	0.02	62	0.00
192	SEÑALES	8	0.02	33	0.00
193	SOSTENIMIENTO	8	0.02	50	0.00
194	SUPERIORES	8	0.02	103	0.00
195	TRABAJADORES	8	0.02	78	0.00
196	APLICACIONES	7	0.02	36	0.00
197	BÉLGICA	7	0.02	32	0.00
198	COLONOS	7	0.02	55	0.00
199	COMUNIDAD	7	0.02	71	0.00
200	CONCIUDADANOS	7	0.02	47	0.00
201	CONTRIBUCIONES	7	0.02	69	0.00
202	ESTERLINAS	7	0.02	30	0.00
203	FUNDICIONES	7	0.02	26	0.00

	CABRERA y BOSCH, Raimundo - 2	Freq.	%	RC. Freq.	RC. %
204	MINERAL	7	0.02	58	0.00
205	MINERALES	7	0.02	67	0.00
206	NACIMIENTO	7	0.02	76	0.00
207	PLACERES	7	0.02	59	0.00
208	PODERES	7	0.02	86	0.00
209	PRÍNCIPE	7	0.02	49	0.00
210	PROPIEDADES	7	0.02	66	0.00
211	REDUCCIÓN	7	0.02	17	0.00
212	SECTAS	7	0.02	70	0.00
213	UNIVERSIDADES	7	0.02	39	0.00
214	AGRÍCOLA	6	0.01	46	0.00
215	ALOJAMIENTO	6	0.01	48	0.00
216	AUTORES	6	0.01	60	0.00
217	BARRILES	6	0.01	34	0.00
218	DESGRACIADOS	6	0.01	48	0.00
219	EMBARCACIONES	6	0.01	48	0.00
220	FINCAS	6	0.01	16	0.00
221	FOMENTO	6	0.01	28	0.00
222	FUNCIONARIOS	6	0.01	33	0.00
223	GRANJAS	6	0.01	12	0.00
224	INCENDIOS	6	0.01	50	0.00
225	MUNICIPIO	6	0.01	25	0.00
226	OCUPACIONES	6	0.01	44	0.00
227	PERIODISMO	6	0.01	37	0.00
228	PROGRESIÓN	6	0.01	17	0.00
229	PUERCOS	6	0.01	15	0.00
230	SUFRAGIO	6	0.01	53	0.00
231	TOLERANCIA	6	0.01	39	0.00
232	TONELAJE	6	0.01	12	0.00

	CABRERA y BOSCH, Raimundo - 2	Freq.	%	RC. Freq.	RC. %
233	VAGONES	6	0.01	49	0.00
234	VILLA	6	0.01	58	0.00
235	ALIMENTACIÓN	5	0.01	26	0.00
236	AUSTRIA	5	0.01	32	0.00
237	CABAÑAS	5	0.01	12	0.00
238	CARNEGIE	5	0.01	8	0.00
239	CARNEROS	5	0.01	24	0.00
240	CELEBRIDAD	5	0.01	19	0.00
241	DEPENDENCIAS	5	0.01	16	0.00
242	ESCOCIA	5	0.01	30	0.00
243	EXPLOTACIÓN	5	0.01	38	0.00
244	FACILIDADES	5	0.01	35	0.00
245	FÉRREAS	5	0.01	37	0.00
246	INGRESOS	5	0.01	19	0.00
247	LABRADOR	5	0.01	22	0.00
248	MANUFACTURERA	5	0.01	24	0.00
249	MEJORAMIENTO	5	0.01	11	0.00
250	PENADOS	5	0.01	8	0.00
251	REPRODUCCIÓN	5	0.01	24	0.00
252	VAGABUNDOS	5	0.01	11	0.00
253	CALZADAS	4	0.01	14	0.00
254	CÉNTIMOS	4	0.01	11	0.00
255	COMUNALES	4	0.01	8	0.00
256	CRIMINALIDAD	4	0.01	4	0.00
257	CUALIDAD	4	0.01	23	0.00
258	DESENVUELTO	4	0.01	12	0.00
259	EMULACIÓN	4	0.01	7	0.00
260	ESCOLTAS	4	0.01	4	0.00
261	MANUFACTURA	4	0.01	19	0.00

	CABRERA y BOSCH, Raimundo - 2	Freq.	%	RC. Freq.	RC. %
262	MENDIGOS	4	0.01	15	0.00
263	MENSAJES	4	0.01	11	0.00
264	MERCANTE	4	0.01	25	0.00
265	NACIMIENTOS	4	0.01	16	0.00
266	PAUPERISMO	4	0.01	11	0.00
267	PENINSULARES	4	0.01	10	0.00
268	PINAR	4	0.01	11	0.00
269	POZO	4	0.01	21	0.00
270	PRESIDIO	4	0.01	13	0.00
271	RAILS	4	0.01	7	0.00
272	RUTAS	4	0.01	13	0.00
273	SÚBDITOS	4	0.01	23	0.00
274	SUSTITUCIÓN	4	0.01	10	0.00
275	ULTRAMAR	4	0.01	16	0.00
276	AGLOMERACIONES	3	0.01	6	0.00
277	ÁRBITRO	3	0.01	8	0.00
278	ASIDUIDAD	3	0.01	6	0.00
279	AYUNTAMIENTOS	3	0.01	3	0.00
280	AZUCARERAS	3	0.01	3	0.00
281	CARROZAS	3	0.01	5	0.00
282	CENTRALIZACIÓN	3	0.01	8	0.00
283	CIENFUEGOS	3	0.01	5	0.00
284	CONGO	3	0.01	7	0.00
285	CONSTELACIÓN	3	0.01	11	0.00
286	CORDERO	3	0.01	11	0.00
287	ECONOMÍAS	3	0.01	9	0.00
288	ENSEÑANZA	3	0.01	6	0.00
289	GOBERNANTE	3	0.01	10	0.00
290	INMUNDICIAS	3	0.01	10	0.00

CABRERA y BOSCH, Raimundo - 2		Freq.	%	RC. Freq.	RC. %
291	JERARQUÍAS	3	0.01	7	0.00
292	KILÓMETRO	3	0.01	9	0.00
293	LIBREAS	3	0.01	8	0.00
294	MANUFACTURERAS	3	0.01	9	0.00
295	MULOS	3	0.01	4	0.00
296	PENADO	3	0.01	9	0.00
297	PERFECCIONAMIENTOS	3	0.01	5	0.00
298	PRESIDIOS	3	0.01	9	0.00
299	RECAUDADOR	3	0.01	5	0.00
300	SIMIENTE	3	0.01	7	0.00
301	TORY-DEMÓCRATA	3	0.01	3	0.00
302	ZAPATEROS	3	0.01	10	0.00

PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
WÁSHINGTON	15	0.03	119	0.00
NEW ORLEÁNS	7	0.02	30	0.00
MINNEAPOLIS	6	0.01	28	0.00
PITTSBURGH	6	0.01	22	0.00
SAINT PAUL	6	0.01	32	0.00
OHÍO	5	0.01	24	0.00
DAKOTA	4	0.01	10	0.00
MASSACHUSETS	4	0.01	8	0.00
MILWAUKEE	4	0.01	12	0.00
OREGÓN	4	0.01	21	0.00
DULUTH	3	0.01	3	0.00
MULHALL	3	0.01	5	0.00

	CAMACHO, Simón ("EL NAZARENO")	Freq.	%	RC. Freq.	RC. %
1	TREN	21	0.14	469	0.02
2	HOMBRE	19	0.12	1,314	0.05
3	SEÑORA	19	0.12	253	0.01
4	MÁQUINA	16	0.10	199	0.01
5	AVENIDA	14	0.09	190	0.01
6	MESA	13	0.08	308	0.01
7	PUERTA	13	0.08	281	0.01
8	OJOS	12	0.08	510	0.02
9	CARROS	11	0.07	170	0.01
10	DIA	11	0.07	719	0.03
11	HIJO	11	0.07	293	0.01
12	MATRIMONIO	11	0.07	60	0.00
13	CIELO	10	0.07	320	0.01
14	CORAZON	10	0.07	129	0.01
15	LOCOMOTORA	10	0.07	57	0.00
16	CARRO	9	0.06	128	0.01
17	ESTADOS	9	0.06	3,730	0.15
18	MÚSICA	8	0.05	223	0.01
19	ASIENTO	7	0.05	113	0.00
20	BAILES	7	0.05	57	0.00
21	HURRAH	7	0.05	11	0.00
22	RUIDO	7	0.05	188	0.01
23	SALON	7	0.05	109	0.00
24	TEATRO	7	0.05	271	0.01
25	TRAJE	7	0.05	132	0.01
26	UNIDOS	7	0.05	2,725	0.11
27	BALLENAS	6	0.04	9	0.00
28	BLANCA	6	0.04	214	0.01
29	COCHE	6	0.04	178	0.01

	CAMACHO, Simón ("EL NAZARENO")	Freq.	%	RC. Freq.	RC. %
30	ORQUESTA	6	0.04	39	0.00
31	PIÉ	6	0.04	190	0.01
32	PIÉS	6	0.04	138	0.01
33	CAMA	5	0.03	121	0.00
34	CAPITOLIO	5	0.03	146	0.01
35	CARRUAJE	5	0.03	73	0.00
36	CESTA	5	0.03	8	0.00
37	CHAMPAÑA	5	0.03	15	0.00
38	COCHERO	5	0.03	61	0.00
39	CONCIERTOS	5	0.03	34	0.00
40	CONDUCTOR	5	0.03	46	0.00
41	CUELLO	5	0.03	48	0.00
42	ESCENA	5	0.03	147	0.01
43	JUEGO	5	0.03	108	0.00
44	LEIDO	5	0.03	32	0.00
45	NOVIA	5	0.03	24	0.00
46	PROGRAMA	5	0.03	97	0.00
47	SEÑORAS	5	0.03	195	0.01
48	VOCES	5	0.03	96	0.00
49	ACCIDENTE	4	0.03	42	0.00
50	ATENCION	4	0.03	92	0.00
51	AYUDADOS	4	0.03	10	0.00
52	BABEL	4	0.03	20	0.00
53	BISIESTO	4	0.03	4	0.00
54	BOTAS	4	0.03	50	0.00
55	CAMISA	4	0.03	33	0.00
56	CARNES	4	0.03	67	0.00
57	CARRUAJES	4	0.03	125	0.00
58	DAMAS	4	0.03	79	0.00

	CAMACHO, Simón ("EL NAZARENO")	Freq.	%	RC. Freq.	RC. %
59	DUEÑO	4	0.03	98	0.00
60	INAUGURACION	4	0.03	6	0.00
61	NAPOLEON	4	0.03	10	0.00
62	NIEVE	4	0.03	115	0.00
63	NIÑA	4	0.03	54	0.00
64	PARADERO	4	0.03	15	0.00
65	PERROS	4	0.03	37	0.00
66	QUINTA	4	0.03	105	0.00
67	RIELES	4	0.03	69	0.00
68	SEXO	4	0.03	76	0.00
69	AMIGA	3	0.02	61	0.00
70	BAUTISTA	3	0.02	10	0.00
71	CARAS	3	0.02	44	0.00
72	CINTA	3	0.02	33	0.00
73	COYUNTURA	3	0.02	10	0.00
74	CUCHILLO	3	0.02	36	0.00
75	DIVORCIOS	3	0.02	19	0.00
76	ESPEJO	3	0.02	41	0.00
77	ESPLICACION	3	0.02	11	0.00
78	GERUNDIO	3	0.02	3	0.00
79	GOCES	3	0.02	32	0.00
80	LACAYOS	3	0.02	11	0.00
81	MÁSCARAS	3	0.02	7	0.00
82	MATRIMONIOS	3	0.02	20	0.00
83	MUSICAL	3	0.02	23	0.00
84	PAPÁ	3	0.02	25	0.00
85	PIANO	3	0.02	59	0.00
86	PITO	3	0.02	15	0.00
87	PROPORCION	3	0.02	35	0.00

	CAMACHO, Simón ("EL NAZARENO")	Freq.	%	RC. Freq.	RC. %
88	SERPIENTE	3	0.02	24	0.00
89	SOMBRAS	3	0.02	55	0.00
90	SPEAKER	3	0.02	8	0.00
91	STAR	3	0.02	29	0.00
92	VERAS	3	0.02	32	0.00

	CAMACHO, Simón ("EL NAZARENO")	Freq.	%	RC. Freq.	RC. %
	WASHINGTON	16	0.10	615	0.02
	PENNSYLVANIA (PENSILVANIA)	5	0.03	124	0.00
	BUCHANAN	6	0.04	13	0.00
	DOUGLAS	5	0.03	26	0.00
	BANG	4	0.03	4	0.00

	CAMACHO ROLDÁN, Salvador - I	Freq.	%	RC. Freq.	RC. %
1	CIUDAD	77	0.17	2,234	0.09
2	PARTE	75	0.16	2,276	0.09
3	POBLACIÓN	68	0.15	689	0.03
4	RÍO	66	0.14	663	0.03
5	MEDIO	54	0.12	1,584	0.06
6	VALLE	46	0.10	252	0.01
7	CALLES	45	0.10	735	0.03
8	CIUDADES	45	0.10	584	0.02
9	DÍA	41	0.09	1,381	0.05
10	TIERRAS	41	0.09	295	0.01
11	LEGUAS	40	0.09	267	0.01
12	NORTE	40	0.09	1,190	0.05
13	HABITANTES	38	0.08	627	0.02
14	VALOR	36	0.08	578	0.02
15	MILLONES	33	0.07	997	0.04
16	CARGAS	32	0.07	65	0.00
17	NÚMERO	32	0.07	956	0.04
18	MAR	31	0.07	736	0.03
19	SUR	30	0.06	702	0.03
20	VECES	29	0.06	894	0.04
21	AÑOS	27	0.06	1,464	0.06
22	RIQUEZA	27	0.06	337	0.01
23	UNIÓN	26	0.06	473	0.02
24	TERRITORIO	25	0.05	372	0.01
25	PARTES	24	0.05	654	0.03
26	SERVICIO	23	0.05	422	0.02
27	ESCLAVOS	22	0.05	187	0.01
28	PROPIEDAD	22	0.05	210	0.01
29	VAPORES	22	0.05	404	0.02
30	AMERICANOS	21	0.05	567	0.02
31	FERROCARRILES	21	0.05	267	0.01
32	LUGARES	21	0.05	142	0.01

	CAMACHO ROLDÁN, Salvador - I	Freq.	%	RC. Freq.	RC. %
33	PRECIO	21	0.05	420	0.02
34	TÉRMINO	21	0.05	264	0.01
35	TOTAL	21	0.05	354	0.01
36	CASAS	20	0.04	568	0.02
37	FANEGADAS	20	0.04	28	0.00
38	METROS	20	0.04	174	0.01
39	PASAJEROS	20	0.04	322	0.01
40	PIES	20	0.04	550	0.02
41	PRODUCCIÓN	20	0.04	226	0.01
42	TRIGO	20	0.04	157	0.01
43	SUELO	19	0.04	367	0.01
44	MAÍZ	18	0.04	98	0.00
45	PESOS	18	0.04	1,879	0.07
46	PRINCIPALES	18	0.04	345	0.01
47	SIGLO	17	0.04	454	0.02
48	ÁRBOLES	16	0.03	301	0.01
49	CABEZA	16	0.03	373	0.01
50	MITAD	16	0.03	263	0.01
51	MUNDO	16	0.03	1,584	0.06
52	ORILLA	16	0.03	185	0.01
53	PARQUES	16	0.03	126	0.00
54	TIEMPO	16	0.03	1,669	0.07
55	ALGODÓN	15	0.03	94	0.00
56	AÑO	15	0.03	123	0.00
57	ARTÍCULOS	15	0.03	245	0.01
58	CABALLOS	15	0.03	236	0.01
59	CANAL	15	0.03	337	0.01
60	CONDICIONES	15	0.03	270	0.01
61	HOTELES	15	0.03	265	0.01
62	BOCAS	14	0.03	42	0.00
63	COLOMBIA	14	0.03	175	0.01
64	EXTENSIÓN	14	0.03	199	0.01

	CAMACHO ROLDÁN, Salvador - I	Freq.	%	RC. Freq.	RC. %
65	ORILLAS	14	0.03	172	0.01
66	PUEBLO	14	0.03	1,569	0.06
67	AMÉRICA	13	0.03	1,435	0.06
68	BOGOTÁ	13	0.03	82	0.00
69	LÍNEA	13	0.03	309	0.01
70	POBLACIONES	13	0.03	193	0.01
71	RÍOS	13	0.03	209	0.01
72	VALORES	13	0.03	58	0.00
73	ANCHURA	12	0.03	76	0.00
74	CARROS	12	0.03	170	0.01
75	ESCLAVITUD	12	0.03	197	0.01
76	FANEGADA	12	0.03	17	0.00
77	GASTO	12	0.03	104	0.00
78	HOMBRE	12	0.03	1,314	0.05
79	ORGANIZACIÓN	12	0.03	155	0.01
80	ORIGEN	12	0.03	224	0.01
81	PRECIOS	12	0.03	228	0.01
82	RESTO	12	0.03	182	0.01
83	VINOS	12	0.03	111	0.00
84	AZÚCAR	11	0.02	127	0.01
85	COCHES	11	0.02	143	0.01
86	EUROPEO	11	0.02	144	0.01
87	FORMACIÓN	11	0.02	68	0.00
88	MENOR	11	0.02	233	0.01
89	NAVEGACIÓN	11	0.02	113	0.00
90	PELIGRO	11	0.02	239	0.01
91	PRODUCCIONES	11	0.02	77	0.00
92	QUINTALES	11	0.02	55	0.00
93	ASEO	10	0.02	92	0.00
94	CASA	10	0.02	1,522	0.06
95	CLIMA	10	0.02	156	0.01
96	ESPECIALES	10	0.02	112	0.00

	CAMACHO ROLDÁN, Salvador - I	Freq.	%	RC. Freq.	RC. %
97	FIN	10	0.02	1,158	0.05
98	INGLESA	10	0.02	205	0.01
99	MUNICIPAL	10	0.02	97	0.00
100	POBLADORES	10	0.02	47	0.00
101	RAZAS	10	0.02	201	0.01
102	REGIÓN	10	0.02	127	0.01
103	RENTAS	10	0.02	100	0.00
104	ALTAS	9	0.02	130	0.01
105	BOCA	9	0.02	169	0.01
106	COLONIA	9	0.02	159	0.01
107	CONSUMO	9	0.02	119	0.00
108	ESCALA	9	0.02	132	0.01
109	GOBIERNO	9	0.02	1,334	0.05
110	HABITACIONES	9	0.02	109	0.00
111	LECHE	9	0.02	119	0.00
112	MAGDALENA	9	0.02	47	0.00
113	PLAZAS	9	0.02	76	0.00
114	PROPIETARIOS	9	0.02	66	0.00
115	PROVISIÓN	9	0.02	40	0.00
116	SEGURIDAD	9	0.02	150	0.01
117	ACTUALIDAD	8	0.02	84	0.00
118	ASOCIACIONES	8	0.02	50	0.00
119	COMODIDAD	8	0.02	108	0.00
120	COMPETENCIA	8	0.02	109	0.00
121	DEUDA	8	0.02	78	0.00
122	DISTRIBUCIÓN	8	0.02	65	0.00
123	HABITACIÓN	8	0.02	81	0.00
124	HOSPITALES	8	0.02	70	0.00
125	MERCANCÍAS	8	0.02	55	0.00
126	ORIENTE	8	0.02	84	0.00
127	PROFUNDIDAD	8	0.02	65	0.00
128	VEHÍCULOS	8	0.02	37	0.00

	CAMACHO ROLDÁN, Salvador - I	Freq.	%	RC. Freq.	RC. %
129	ALMACENES	7	0.02	96	0.00
130	ANDES	7	0.02	70	0.00
131	BOLSA	7	0.02	81	0.00
132	COSECHAS	7	0.02	44	0.00
133	DEPÓSITOS	7	0.02	79	0.00
134	DIQUES	7	0.02	18	0.00
135	INDUSTRIAL	7	0.02	111	0.00
136	MUERTOS	7	0.02	109	0.00
137	PROPORCIÓN	7	0.02	114	0.00
138	TAREA	7	0.02	106	0.00
139	TEMPERATURA	7	0.02	86	0.00
140	TRÁNSITO	7	0.02	73	0.00
141	ABUNDANCIA	6	0.01	82	0.00
142	ÁREA	6	0.01	58	0.00
143	AVALÚOS	6	0.01	6	0.00
144	BARRA	6	0.01	36	0.00
145	BUEYES	6	0.01	34	0.00
146	CAMBIOS	6	0.01	83	0.00
147	CASERÍO	6	0.01	26	0.00
148	CENTÍGRADOS	6	0.01	11	0.00
149	CEREALES	6	0.01	61	0.00
150	CLOACAS	6	0.01	19	0.00
151	CONTRIBUCIONES	6	0.01	69	0.00
152	EXTRANJERA	6	0.01	53	0.00
153	GUARISMO	6	0.01	25	0.00
154	HACIENDAS	6	0.01	41	0.00
155	INSTITUCIÓN	6	0.01	74	0.00
156	JORNALES	6	0.01	25	0.00
157	MORTALIDAD	6	0.01	23	0.00
158	MUEBLES	6	0.01	81	0.00
159	MULAS	6	0.01	38	0.00
160	PAPAS	6	0.01	64	0.00

	CAMACHO ROLDÁN, Salvador - I	Freq.	%	RC. Freq.	RC. %
161	PASTOS	6	0.01	28	0.00
162	PROPIETARIO	6	0.01	78	0.00
163	TERCERAS	6	0.01	36	0.00
164	TRABAJADORES	6	0.01	78	0.00
165	TRANVÍAS	6	0.01	44	0.00
166	AFRICANA	5	0.01	28	0.00
167	AFRICANO	5	0.01	23	0.00
168	ALIMENTACIÓN	5	0.01	26	0.00
169	APERTURA	5	0.01	31	0.00
170	ASISTENCIA	5	0.01	52	0.00
171	BUSHELS	5	0.01	11	0.00
172	CÁNCER	5	0.01	15	0.00
173	CEMENTERIOS	5	0.01	22	0.00
174	CERDO	5	0.01	18	0.00
175	CONCURSO	5	0.01	57	0.00
176	CUBA	5	0.01	856	0.03
177	CULTIVADORES	5	0.01	17	0.00
178	DATA	5	0.01	33	0.00
179	FLETE	5	0.01	24	0.00
180	INUNDACIONES	5	0.01	14	0.00
181	LITROS	5	0.01	13	0.00
182	LOCOMOCIÓN	5	0.01	29	0.00
183	MODO	5	0.01	752	0.03
184	MUEBLE	5	0.01	20	0.00
185	OCCIDENTE	5	0.01	48	0.00
186	PANTANOS	5	0.01	19	0.00
187	RESTAURANTES	5	0.01	15	0.00
188	SIRVIENTES	5	0.01	31	0.00
189	VACAS	5	0.01	61	0.00
190	VACUNO	5	0.01	17	0.00
191	VARIEDADES	5	0.01	25	0.00
192	VOLUMEN	5	0.01	52	0.00

	CAMACHO ROLDÁN, Salvador - I	Freq.	%	RC. Freq.	RC. %
193	AVENA	4	0.01	32	0.00
194	BOTELLAS	4	0.01	37	0.00
195	BURDEOS	4	0.01	15	0.00
196	CALORES	4	0.01	25	0.00
197	CAÑA	4	0.01	6	0.00
198	CARRERAS	4	0.01	38	0.00
199	CEBADA	4	0.01	25	0.00
200	COLOMBIANOS	4	0.01	15	0.00
201	COOPERACIÓN	4	0.01	23	0.00
202	DESAGÜES	4	0.01	9	0.00
203	DIQUE	4	0.01	22	0.00
204	DUEÑOS	4	0.01	9	0.00
205	FACILIDADES	4	0.01	35	0.00
206	FLETES	4	0.01	37	0.00
207	FORASTEROS	4	0.01	15	0.00
208	FORMADAS	4	0.01	30	0.00
209	HOTEL	4	0.01	756	0.03
210	INDIVIDUALES	4	0.01	33	0.00
211	INVIERNOS	4	0.01	17	0.00
212	JOYAS	4	0.01	29	0.00
213	LAGUNAS	4	0.01	19	0.00
214	LECHOS	4	0.01	20	0.00
215	MUNICIPALIDAD	4	0.01	31	0.00
216	OBJETO	4	0.01	665	0.03
217	OBRA	4	0.01	787	0.03
218	ORÍGENES	4	0.01	28	0.00
219	PARALELO	4	0.01	18	0.00
220	PODER	4	0.01	682	0.03
221	QUINTAL	4	0.01	19	0.00
222	SUDOESTE	4	0.01	32	0.00
223	VIAJE	4	0.01	1,240	0.05
224	VÍVERES	4	0.01	34	0.00

	CAMACHO ROLDÁN, Salvador - I	Freq.	%	RC. Freq.	RC. %
225	ACLIMATACIÓN	3	0.01	5	0.00
226	AFUERAS	3	0.01	8	0.00
227	AGLOMERACIÓN	3	0.01	9	0.00
228	ÁMBITOS	3	0.01	14	0.00
229	ANCHURA	3	0.01	4	0.00
230	ARENAS	3	0.01	21	0.00
231	BALDÍAS	3	0.01	15	0.00
232	BALDÍOS	3	0.01	5	0.00
233	CAMELLÓN	3	0.01	4	0.00
234	CAMINO	3	0.01	624	0.02
235	CEREAL	3	0.01	12	0.00
236	CUARENTENA	3	0.01	16	0.00
237	DESCUENTO	3	0.01	15	0.00
238	EDIFICIO	3	0.01	543	0.02
239	EXTENSIONES	3	0.01	11	0.00
240	EXTERIOR	3	0.01	19	0.00
241	FAENAS	3	0.01	11	0.00
242	FUSIÓN	3	0.01	21	0.00
243	GUARISMOS	3	0.01	9	0.00
244	HORTALIZAS	3	0.01	5	0.00
245	INMUEBLE	3	0.01	7	0.00
246	LEPRA	3	0.01	14	0.00
247	LUGAR	3	0.01	7	0.00
248	MAÑANA	3	0.01	18	0.00
249	MANUMISIÓN	3	0.01	4	0.00
250	NIÑOS	3	0.01	15	0.00
251	PAPEL-MONEDA	3	0.01	8	0.00
252	PARTICIPACIÓN	3	0.01	20	0.00
253	PATRIA	3	0.01	677	0.03
254	PLÁTANO	3	0.01	9	0.00
255	RATA	3	0.01	21	0.00
256	REPÚBLICA	3	0.01	807	0.03

	CAMACHO ROLDÁN, Salvador - I	Freq.	%	RC. Freq.	RC. %
257	RÍO	3	0.01	607	0.02
258	RUIDOS	3	0.01	20	0.00
259	SANIDAD	3	0.01	21	0.00
260	SEÑORA	3	0.01	19	0.00
261	SOFÁS	3	0.01	10	0.00
262	SUSTANCIAS	3	0.01	19	0.00
263	TINTO	3	0.01	9	0.00
264	VEGETALES	3	0.01	19	0.00

	PLACES	Freq.	%	RC. Freq.	RC. %
	MISSISSIPPI	64	0.13	122	0.00
	NUEVA ORLEANS	40	0.09	223	0.01
	SAN LUIS	37	0.08	257	0.01
	LUÍSIANA	23	0.04	74	0.00
	MISSOURI	17	0.04	77	0.00
	OHIO	11	0.02	202	0.01
	TENNESSEE	11	0.02	46	0.00
	ILLINOIS	10	0.02	79	0.00
	ARKANSAS	7	0.02	46	0.00
	KENTUCKY	7	0.02	57	0.00
	INDIANA	6	0.01	59	0.00
	MISSOURI	4	0.01	7	0.00
	PONTCHARTRAIN	4	0.01	8	0.00
	CINCINNATI	3	0.01	17	0.00

	CAMACHO ROLDÁN, Salvador - II	Freq.	%	RC. Freq.	RC. %
1	ESTADOS	277	0.36	3759	0.15
2	GRANDES	112	0.12	1287	0.05
3	MEDIO	105	0.11	1584	0.06
4	POBLACIÓN	97	0.10	689	0.03
5	SUR	92	0.10	702	0.03
6	UNIÓN	88	0.09	473	0.02
7	RIQUEZA	81	0.08	337	0.01
8	TRABAJO	78	0.08	795	0.03
9	NORTE	77	0.08	1190	0.05
10	NÚMERO	76	0.08	956	0.04
11	PRODUCCIÓN	76	0.08	226	0.01
12	VALOR	71	0.07	578	0.02
13	MILLONES	66	0.07	997	0.04
14	VECES	62	0.06	894	0.04
15	PRECIO	57	0.06	420	0.02
16	RAZA	57	0.06	561	0.02
17	IDEA	56	0.06	714	0.03
18	PARTIDO	52	0.05	399	0.02
19	FERROCARRILES	51	0.05	267	0.01
20	IDEAS	51	0.05	541	0.02
21	SIGLO	51	0.05	454	0.02
22	ARTÍCULOS	47	0.05	245	0.01
23	LEGUAS	47	0.05	267	0.01
24	RAZAS	47	0.05	201	0.01
25	AMERICANOS	46	0.05	567	0.02
26	HABITANTES	46	0.05	627	0.02
27	LEY	46	0.05	552	0.02
28	PAÍSES	46	0.05	322	0.01
29	RÍO	46	0.05	663	0.03
30	INGLATERRA	45	0.05	565	0.02
31	POLÍTICA	45	0.05	613	0.02

	CAMACHO ROLDÁN, Salvador - II	Freq.	%	RC. Freq.	RC. %
32	INMIGRACIÓN	44	0.05	149	0.01
33	MÉXICO	44	0.05	561	0.02
34	ESCLAVITUD	43	0.05	197	0.01
35	CENTAVOS	42	0.04	226	0.01
36	CIUDADES	42	0.04	584	0.02
37	ORGANIZACIÓN	42	0.04	155	0.01
38	ORIGEN	42	0.04	224	0.01
39	CAPITULO	41	0.04	157	0.01
40	TERRITORIO	41	0.04	372	0.01
41	INTERESES	40	0.04	318	0.01
42	OESTE	40	0.04	388	0.02
43	DERECHOS	39	0.04	337	0.01
44	AÑOS	38	0.04	108	0.00
45	COMPETENCIA	38	0.04	109	0.00
46	TOTAL	38	0.04	360	0.01
47	INFLUENCIA	37	0.04	252	0.01
48	PROGRESO	35	0.04	319	0.01
49	PROPIEDAD	35	0.04	210	0.01
50	ARTÍCULO	34	0.04	195	0.01
51	GANADO	33	0.03	147	0.01
52	PRECIOS	33	0.03	228	0.01
53	TIERRAS	33	0.03	295	0.01
54	LUCHA	32	0.03	267	0.01
55	SERVICIO	32	0.03	422	0.02
56	VAPORES	32	0.03	404	0.02
57	CLASES	31	0.03	318	0.01
58	CONDICIONES	31	0.03	270	0.01
59	COSTUMBRES	31	0.03	258	0.01
60	FÁBRICAS	31	0.03	201	0.01
61	TRABAJOS	31	0.03	270	0.01
62	LECHE	30	0.03	119	0.00

	CAMACHO ROLDÁN, Salvador - II	Freq.	%	RC. Freq.	RC. %
63	MANUFACTURAS	30	0.03	137	0.01
64	OPINIÓN	30	0.03	267	0.01
65	PARTIDOS	30	0.03	109	0.00
66	PRODUCTOS	30	0.03	271	0.01
67	PROTECCIÓN	30	0.03	102	0.00
68	SIGLOS	30	0.03	187	0.01
69	CARNE	28	0.03	220	0.01
70	INSTITUCIONES	28	0.03	275	0.01
71	MINAS	28	0.03	170	0.01
72	OBREROS	28	0.03	136	0.01
73	ALGODÓN	27	0.03	94	0.00
74	AÑO	27	0.03	113	0.00
75	AUMENTO	27	0.03	142	0.01
76	MITAD	27	0.03	263	0.01
77	SUERTE	27	0.03	288	0.01
78	TRIGO	27	0.03	157	0.01
79	CAMBIO	26	0.03	251	0.01
80	DIVORCIO	26	0.03	34	0.00
81	VÍAS	26	0.03	108	0.00
82	ALTOS	25	0.03	161	0.01
83	GASTOS	25	0.03	263	0.01
84	RESTO	25	0.03	182	0.01
85	RESULTADO	25	0.03	288	0.01
86	ASOCIACIÓN	24	0.03	84	0.00
87	CAUSAS	24	0.03	179	0.01
88	CONSTRUCCIÓN	24	0.03	210	0.01
89	CONSUMO	24	0.03	119	0.00
90	DISTRIBUCIÓN	24	0.03	65	0.00
91	ALEMANIA	23	0.02	120	0.00
92	CORNO	23	0.02	182	0.01
93	EXTENSIÓN	23	0.02	199	0.01

	CAMACHO ROLDÁN, Salvador - II	Freq.	%	RC. Freq.	RC. %
94	INSTITUCIÓN	23	0.02	74	0.00
95	REGIONES	23	0.02	116	0.00
96	CARBÓN	22	0.02	90	0.00
97	CONDICIÓN	22	0.02	142	0.01
98	ELEMENTO	22	0.02	144	0.01
99	EXTRANJERO	22	0.02	181	0.01
100	LICORES	22	0.02	56	0.00
101	MAÍZ	22	0.02	98	0.00
102	MATERIA	22	0.02	218	0.01
103	PERIÓDICOS	22	0.02	240	0.01
104	PROSPERIDAD	22	0.02	164	0.01
105	TERRITORIOS	22	0.02	94	0.00
106	ARROBAS	21	0.02	28	0.00
107	EXTERIOR	21	0.02	147	0.01
108	QUINTALES	21	0.02	55	0.00
109	CAMBIOS	20	0.02	83	0.00
110	EXTREMO	20	0.02	184	0.01
111	GAS	20	0.02	156	0.01
112	LIBRAS	20	0.02	182	0.01
113	POLÍTICAS	20	0.02	147	0.01
114	ANIMAL	19	0.02	91	0.00
115	COLOMBIA	19	0.02	175	0.01
116	EXTRANJEROS	19	0.02	167	0.01
117	LUGARES	19	0.02	142	0.01
118	RENTAS	19	0.02	100	0.00
119	TONELADAS	19	0.02	162	0.01
120	TRABAJADORES	19	0.02	78	0.00
121	ALZA	18	0.02	69	0.00
122	FENÓMENO	18	0.02	80	0.00
123	GUARISMO	18	0.02	25	0.00
124	INDUSTRIAS	18	0.02	111	0.00

	CAMACHO ROLDÁN, Salvador - II	Freq.	%	RC. Freq.	RC. %
125	INFERIOR	18	0.02	121	0.00
126	LÍMITES	18	0.02	148	0.01
127	PRODUCTO	18	0.02	164	0.01
128	PROPORCIÓN	18	0.02	114	0.00
129	TARIFA	18	0.02	51	0.00
130	ASOCIACIONES	17	0.02	50	0.00
131	AZÚCAR	17	0.02	127	0.01
132	CALIDAD	17	0.02	147	0.01
133	CENTRO	17	0.02	74	0.00
134	CONTRIBUCIONES	17	0.02	69	0.00
135	FLETES	17	0.02	37	0.00
136	GOBIERNOS	17	0.02	141	0.01
137	MAGDALENA	17	0.02	47	0.00
138	PETRÓLEO	17	0.02	41	0.00
139	REFORMA	17	0.02	86	0.00
140	REGIÓN	17	0.02	127	0.01
141	REPUBLICANO	17	0.02	137	0.01
142	APLICACIÓN	16	0.02	70	0.00
143	NÚMEROS	16	0.02	78	0.00
144	OPERACIONES	16	0.02	134	0.01
145	PERÍODO	16	0.02	124	0.00
146	PRODUCCIONES	16	0.02	77	0.00
147	PRODUCTORES	16	0.02	42	0.00
148	PROPORCIONES	16	0.02	96	0.00
149	QUESO	16	0.02	35	0.00
150	SALARIOS	16	0.02	44	0.00
151	ALEMANES	15	0.02	96	0.00
152	CLIMAS	15	0.02	67	0.00
153	CUADRADAS	15	0.02	87	0.00
154	EJÉRCITOS	15	0.02	72	0.00
155	EVOLUCIÓN	15	0.02	56	0.00

	CAMACHO ROLDÁN, Salvador - II	Freq.	%	RC. Freq.	RC. %
156	PERIODISMO	15	0.02	37	0.00
157	PROPIETARIOS	15	0.02	66	0.00
158	SEBO	15	0.02	26	0.00
159	ADQUISICIÓN	14	0.01	45	0.00
160	ADUANAS	14	0.01	50	0.00
161	CENSO	14	0.01	84	0.00
162	DIVISIÓN	14	0.01	58	0.00
163	EXTRANJERA	14	0.01	53	0.00
164	GASTO	14	0.01	104	0.00
165	MASAS	14	0.01	102	0.00
166	MILLONARIOS	14	0.01	27	0.00
167	PREFERENCIA	14	0.01	72	0.00
168	VALORES	14	0.01	58	0.00
169	BOGOTÁ	13	0.01	82	0.00
170	CONSUMIDORES	13	0.01	30	0.00
171	DIVORCIOS	13	0.01	19	0.00
172	EXPLOTACIÓN	13	0.01	38	0.00
173	GANADOS	13	0.01	46	0.00
174	INMIGRANTES	13	0.01	72	0.00
175	MAQUINARIA	13	0.01	82	0.00
176	MINERAL	13	0.01	58	0.00
177	OPINIONES	13	0.01	94	0.00
178	PROBLEMA	13	0.01	101	0.00
179	RELIGIONES	13	0.01	51	0.00
180	ABOLICIÓN	12	0.01	49	0.00
181	ASEO	12	0.01	92	0.00
182	CARGAS	12	0.01	65	0.00
183	CEREALES	12	0.01	61	0.00
184	CHINOS	12	0.01	80	0.00
185	COMPOSICIÓN	12	0.01	44	0.00
186	COMUNICACIÓN	12	0.01	79	0.00

	CAMACHO ROLDÁN, Salvador - II	Freq.	%	RC. Freq.	RC. %
187	EMBRIAGUEZ	12	0.01	26	0.00
188	EXPORTACIÓN	12	0.01	74	0.00
189	INFERIORES	12	0.01	47	0.00
190	MANTEQUILLA	12	0.01	51	0.00
191	MATRIMONIO	12	0.01	60	0.00
192	PORO	12	0.01	63	0.00
193	SUFRAGIO	12	0.01	53	0.00
194	VICIOS	12	0.01	86	0.00
195	CAPITALISTAS	11	0.01	42	0.00
196	CARNES	11	0.01	67	0.00
197	CONSUMOS	11	0.01	20	0.00
198	DEUDA	11	0.01	78	0.00
199	EMPRESARIOS	11	0.01	37	0.00
200	FABRICACIÓN	11	0.01	58	0.00
201	INTEGRIDAD	11	0.01	31	0.00
202	MARRANOS	11	0.01	13	0.00
203	OCASIONES	11	0.01	78	0.00
204	QUINTAL	11	0.01	19	0.00
205	SOLIDEZ	11	0.01	48	0.00
206	TASA	11	0.01	21	0.00
207	COLONIZACIÓN	10	0.01	47	0.00
208	CRÍAS	10	0.01	23	0.00
209	DÉCADA	10	0.01	20	0.00
210	DEMÓCRATA	10	0.01	40	0.00
211	EQUILIBRIO	10	0.01	51	0.00
212	EXCEPTO	10	0.01	64	0.00
213	IRLANDESES	10	0.01	56	0.00
214	JORNALES	10	0.01	25	0.00
215	NACIONALIDADES	10	0.01	37	0.00
216	ORÍGENES	10	0.01	28	0.00
217	PAPAS	10	0.01	64	0.00

	CAMACHO ROLDÁN, Salvador - II	Freq.	%	RC. Freq.	RC. %
218	POSIBILIDAD	10	0.01	44	0.00
219	PROPIEDADES	10	0.01	66	0.00
220	TARIFAS	10	0.01	22	0.00
221	TELAS	10	0.01	45	0.00
222	TERCERO	10	0.01	66	0.00
223	VACAS	10	0.01	61	0.00
224	ACUMULACIÓN	9	0.01	23	0.00
225	AFRICANA	9	0.01	28	0.00
226	ALIMENTACIÓN	9	0.01	26	0.00
227	APARICIÓN	9	0.01	31	0.00
228	BEBIDAS	9	0.01	29	0.00
229	CERDOS	9	0.01	38	0.00
230	HOMBROS	9	0.01	41	0.00
231	LIBRA	9	0.01	51	0.00
232	LOGIAS	9	0.01	15	0.00
233	NOROESTE	9	0.01	47	0.00
234	NOVILLOS	9	0.01	13	0.00
235	PARTICIPACIÓN	9	0.01	20	0.00
236	PARTO	9	0.01	31	0.00
237	RELATIVO	9	0.01	50	0.00
238	REPÚBLICA	9	0.01	20	0.00
239	SISTEMAS	9	0.01	44	0.00
240	SUDOESTE	9	0.01	32	0.00
241	TERCERAS	9	0.01	36	0.00
242	VACUNO	9	0.01	17	0.00
243	ARROBA	8	0.01	14	0.00
244	BALDÍAS	8	0.01	15	0.00
245	CIRCO	8	0.01	26	0.00
246	CLUBS	8	0.01	39	0.00
247	COMBINACIÓN	8	0.01	33	0.00
248	COMPAÑÍAS	8	0.01	14	0.00

	CAMACHO ROLDÁN, Salvador - II	Freq.	%	RC. Freq.	RC. %
249	ENTRADAS	8	0.01	42	0.00
250	EXTENSIONES	8	0.01	11	0.00
251	FANEGADAS	8	0.01	28	0.00
252	HENO	8	0.01	34	0.00
253	HIJA	8	0.01	28	0.00
254	HIJOS	8	0.01	14	0.00
255	INDÍGENA	8	0.01	35	0.00
256	LEGISLACIÓN	8	0.01	30	0.00
257	LIBERTADES	8	0.01	42	0.00
258	PASAJES	8	0.01	29	0.00
259	PENSIONES	8	0.01	24	0.00
260	PROVISIÓN	8	0.01	40	0.00
261	VEHÍCULOS	8	0.01	37	0.00
262	ADULTERIO	7	0.01	8	0.00
263	AHORROS	7	0.01	30	0.00
264	ANTIPATÍA	7	0.01	19	0.00
265	AUSTRALIA	7	0.01	31	0.00
266	CORRALES	7	0.01	16	0.00
267	EQUIVALENTES	7	0.01	10	0.00
268	ESPECULADORES	7	0.01	31	0.00
269	JORNAL	7	0.01	23	0.00
270	LOCOMOCIÓN	7	0.01	29	0.00
271	MUNDO	7	0.01	11	0.00
272	NOCIÓN	7	0.01	27	0.00
273	OBRERAS	7	0.01	23	0.00
274	PASTOS	7	0.01	28	0.00
275	PROHIBICIÓN	7	0.01	20	0.00
276	RENDIMIENTO	7	0.01	21	0.00
277	REPUGNANCIA	7	0.01	23	0.00
278	SABANA	7	0.01	17	0.00
279	SECESIÓN	7	0.01	22	0.00

	CAMACHO ROLDÁN, Salvador - II	Freq.	%	RC. Freq.	RC. %
280	TRABAJADOR	7	0.01	28	0.00
281	CANADIENSE	6	0.01	19	0.00
282	CARNICERÍA	6	0.01	10	0.00
283	CONSERVADOR	6	0.01	16	0.00
284	COOPERACIÓN	6	0.01	23	0.00
285	ESTADO	6	0.01	9	0.00
286	HIJAS	6	0.01	10	0.00
287	LITROS	6	0.01	13	0.00
288	MATRIMONIOS	6	0.01	20	0.00
289	METODISTAS	6	0.01	20	0.00
290	MODIO	6	0.01	15	0.00
291	MONOS	6	0.01	18	0.00
292	PROCEDENCIAS	6	0.01	9	0.00
293	PROLETARIOS	6	0.01	10	0.00
294	RUPTURA	6	0.01	12	0.00
295	TOCINO	6	0.01	12	0.00
296	TRIBUTARIOS	6	0.01	20	0.00
297	TRIGOS	6	0.01	11	0.00
298	ANEXACIÓN	5	0.01	5	0.00
299	CONCORDIA	5	0.01	13	0.00
300	DEHESAS	5	0.01	9	0.00
301	EMISIÓN	5	0.01	12	0.00
302	ENEMISTAD	5	0.01	12	0.00
303	ESPOSOS	5	0.01	11	0.00
304	FUERZA	5	0.01	6	0.00
305	MARRANO	5	0.01	5	0.00
306	NOVILLO	5	0.01	9	0.00
307	PLÉTORA	5	0.01	14	0.00
308	PROPAGACIÓN	5	0.01	13	0.00
309	REMOLACHA	5	0.01	11	0.00
310	SORGO	5	0.01	6	0.00

	CAMACHO ROLDÁN, Salvador - II	Freq.	%	RC. Freq.	RC. %
311	TOTALES	5	0.01	14	0.00
312	TRASLACIÓN	5	0.01	12	0.00
313	VACUNA	5	0.01	5	0.00
314	ARRENDAMIENTOS	4	0.00	6	0.00
315	BRETANIA	4	0.00	7	0.00
316	COOPERATIVAS	4	0.00	5	0.00
317	EXPORTADORES	4	0.00	8	0.00
318	HUELGAS	4	0.00	7	0.00
319	MONOPOLIOS	4	0.00	8	0.00
320	PAPEL-MONEDA	4	0.00	8	0.00
321	PORMENOR	4	0.00	6	0.00
322	PROLETARIA	4	0.00	5	0.00
323	REMUNERACIÓN	4	0.00	7	0.00

PLACES	Freq.	%	RC. Freq.	RC. %
OHIO	45	0.05	202	0.01
CHICAGO	25	0.03	37	0.00
ILLINOIS	24	0.03	79	0.00
MISSISSIPPI	24	0.03	108	0.00
TEJAS	16	0.02	70	0.00
INDIANA	14	0.01	59	0.00
CINCINNATI	13	0.01	17	0.00
KENTUCKY	13	0.01	57	0.00
IOWA	12	0.01	45	0.00
MISSOURI	12	0.01	77	0.00
PITTSBURGO	11	0.01	22	0.00
MICHIGÁN	10	0.01	12	0.00
KANSAS	5	0.01	9	0.00
GIRARDOT	4	0.00	4	0.00

	CANÉ, Miguel	Freq.	%	RC. Freq.	RC. %
1	VIDA	25	0.15	1,578	0.06
2	MUNDO	22	0.13	1,584	0.06
3	EUROPA	19	0.12	785	0.03
4	VIAJE	18	0.11	1,240	0.05
5	MANO	14	0.09	647	0.03
6	CANAL	13	0.08	337	0.01
7	ESPÍRITU	12	0.07	616	0.02
8	MOMENTO	12	0.07	538	0.02
9	PANAMÁ	12	0.07	153	0.01
10	PASO	12	0.07	686	0.03
11	OJOS	11	0.07	510	0.02
12	CUADRO	10	0.06	188	0.01
13	MUJERES	10	0.06	404	0.02
14	INSTANTE	9	0.05	161	0.01
15	MARCHA	9	0.05	256	0.01
16	VOZ	9	0.05	379	0.02
17	BORDO	8	0.05	271	0.01
18	CAÍDA	8	0.05	93	0.00
19	IMPORTANCIA	8	0.05	353	0.01
20	PIE	8	0.05	351	0.01
21	CATARATA	7	0.04	154	0.01
22	GARANTÍA	7	0.04	48	0.00
23	IMPRESIÓN	7	0.04	127	0.01
24	ISTMO	7	0.04	72	0.00
25	LÍNEAS	7	0.04	245	0.01
26	MIRADA	7	0.04	154	0.01
27	SENTIDO	7	0.04	252	0.01
28	YANQUI	7	0.04	81	0.00
29	ACTO	6	0.04	204	0.01

	CANÉ, Miguel	Freq.	%	RC. Freq.	RC. %
30	AVENIDA	6	0.04	190	0.01
31	CAMBIO	6	0.04	251	0.01
32	EUROPEO	6	0.04	144	0.01
33	EUROPEOS	6	0.04	166	0.01
34	RATO	6	0.04	103	0.00
35	TERCERA	6	0.04	123	0.00
36	ASPECTOS	5	0.03	44	0.00
37	DOCTRINA	5	0.03	176	0.01
38	EUROPEA	5	0.03	137	0.01
39	PLÁTANOS	5	0.03	23	0.00
40	RUTA	5	0.03	53	0.00
41	TEQUENDAMA	5	0.03	13	0.00
42	VÍA	5	0.03	171	0.01
43	YANQUIS	5	0.03	49	0.00
44	ASIENTO	4	0.02	113	0.00
45	AVE	4	0.02	50	0.00
46	BANANAS	4	0.02	5	0.00
47	BENEFICIO	4	0.02	110	0.00
48	ESTADO	4	0.02	1,856	0.07
49	FRUTA	4	0.02	36	0.00
50	GARANTÍAS	4	0.02	36	0.00
51	SUEZ	4	0.02	6	0.00
52	TORTUGA	4	0.02	11	0.00
53	TRANVÍAS	4	0.02	44	0.00
54	TURPIAL	4	0.02	4	0.00
55	ACCESO	3	0.02	40	0.00
56	CAÑA	3	0.02	48	0.00
57	CATÁSTROFE	3	0.02	28	0.00
58	CHALETS	3	0.02	8	0.00

	CANÉ, Miguel	Freq.	%	RC. Freq.	RC. %
59	CIUDAD	3	0.02	2,234	0.09
60	COMPARTIMENTO	3	0.02	4	0.00
61	CONCEPCIÓN	3	0.02	32	0.00
62	CONTEMPLACIÓN	3	0.02	35	0.00
63	CONVICCIÓN	3	0.02	38	0.00
64	CRÍTICO	3	0.02	9	0.00
65	EXCAVACIÓN	3	0.02	11	0.00
66	FLIRT	3	0.02	9	0.00
67	FÓRMULA	3	0.02	31	0.00
68	LOBO	3	0.02	13	0.00
69	MINUTO	3	0.02	63	0.00
70	PERSEVERANCIA	3	0.02	15	0.00
71	RITU	3	0.02	17	0.00
72	RUGIENDO	3	0.02	7	0.00
73	RUTAS	3	0.02	13	0.00
74	SALMÓN	3	0.02	10	0.00
75	SÍMBOLO	3	0.02	27	0.00
76	SUDAMERICANO	3	0.02	15	0.00
77	VIEJAS	3	0.02	40	0.00
78	VOLUMEN	3	0.02	52	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	NIÁGARA	11	0.07	277	0.01
	HUDSON	5	0.03	177	0.01
	MONROE	8	0.05	153	0.01
	BLAINE	6	0.04	33	0.00
	LESSEPS	3	0.02	5	0.00

	CARDONA, S. Adalberto de	Freq.	%	RC. Freq.	RC. %
1	CALLE	132	0.50	791	0.03
2	CIUDAD	83	0.31	2234	0.09
3	MÉXICO	72	0.27	579	0.02
4	MILLAS	67	0.25	1096	0.04
5	CALLES	56	0.21	735	0.03
6	ESQUINA	51	0.19	121	0.00
7	TREN	48	0.18	469	0.02
8	DÍA (DIA)	46	0.17	719	0.03
9	PLAN	42	0.16	290	0.01
10	TRENES	37	0.14	178	0.01
11	PAÍS	36	0.14	1489	0.06
12	PRECIOS	35	0.13	228	0.01
13	ESTACIÓN	32	0.12	135	0.01
14	EDIFICIOS	31	0.12	462	0.02
15	AVENIDA	28	0.11	195	0.01
16	PASO	28	0.11	686	0.03
17	FERRO-CARRILES	27	0.10	35	0.00
18	HOTEL	27	0.10	756	0.03
19	RÍO	27	0.10	663	0.03
20	EUROPEO	26	0.10	151	0.01
21	PIÉS	25	0.09	138	0.01
22	FERRO-CARRIL	24	0.09	44	0.00
23	LUGAR	24	0.09	718	0.03
24	NÚMERO	24	0.09	956	0.04
25	PASAJEROS	24	0.09	322	0.01
26	NORTE	23	0.09	1190	0.05
27	CIUDADES	21	0.08	584	0.02
28	CENTRAL	20	0.08	301	0.01
29	DISTANCIA	20	0.08	413	0.02

	CARDONA, S. Adalberto de	Freq.	%	RC. Freq.	RC. %
30	ESTADOS	20	0.08	3730	0.15
31	HABITANTES	20	0.08	627	0.02
32	HORA	18	0.07	689	0.03
33	TERRENOS	18	0.07	112	0.00
34	AMERICANO	17	0.06	752	0.03
35	EXPOSICIÓN	17	0.06	25	0.00
36	LAGO	17	0.06	418	0.02
37	EDIFICIO	16	0.06	543	0.02
38	PASAJERO	16	0.06	63	0.00
39	COCHES	15	0.06	143	0.01
40	IMPORTANCIA	15	0.06	353	0.01
41	COMPAÑÍA	14	0.05	223	0.01
42	HOTELES	13	0.05	265	0.01
43	MILLA	13	0.05	121	0.00
44	ESTACIONES	12	0.05	131	0.01
45	PARQUE	12	0.05	209	0.01
46	TERRENO	12	0.05	303	0.01
47	FERROCARRIL	11	0.04	412	0.02
48	OESTE	11	0.04	388	0.02
49	COLOMBIANA	10	0.04	18	0.00
50	EQUIPAJES	10	0.04	32	0.00
51	LÍNEAS	10	0.04	245	0.01
52	NEGOCIOS	10	0.04	276	0.01
53	PIÉ	10	0.04	190	0.01
54	CARRUAJES	9	0.03	125	0.00
55	LONGITUD	9	0.03	103	0.00
56	POBLACIÓN	9	0.03	258	0.01
57	TRANVÍAS	9	0.03	97	0.00
58	VIA	9	0.03	164	0.01

	CARDONA, S. Adalberto de	Freq.	%	RC. Freq.	RC. %
59	CABALLOS	8	0.03	236	0.01
60	EXTENSIÓN	8	0.03	73	0.00
61	MINUTOS	8	0.03	184	0.01
62	RIELES	8	0.03	69	0.00
63	VEGAS	8	0.03	20	0.00
64	ACRES	7	0.03	99	0.00
65	COMPAÑÍAS	7	0.03	96	0.00
66	CONSTRUCCIÓN	7	0.03	101	0.00
67	FÁBRICAS	7	0.03	201	0.01
68	LATITUD	7	0.03	92	0.00
69	PLAZA	7	0.03	199	0.01
70	PROGRESOS	7	0.03	133	0.01
71	PUEBLO	7	0.03	1569	0.06
72	PUESTOS	7	0.03	98	0.00
73	RUTA	7	0.03	53	0.00
74	AMÉRICA	6	0.02	1435	0.06
75	BOLETO	6	0.02	14	0.00
76	CABLE	6	0.02	42	0.00
77	COBRA	6	0.02	23	0.00
78	COMODIDADES	6	0.02	82	0.00
79	CORREOS	6	0.02	71	0.00
80	CUARTOS	6	0.02	89	0.00
81	ELEVACIÓN	6	0.02	46	0.00
82	GRABADO	6	0.02	26	0.00
83	LADOS	6	0.02	113	0.00
84	LONJA	6	0.02	19	0.00
85	PÁGINA	6	0.02	77	0.00
86	PUENTES	6	0.02	131	0.01
87	REGIONES	6	0.02	116	0.00

	CARDONA, S. Adalberto de	Freq.	%	RC. Freq.	RC. %
88	SITIOS	6	0.02	126	0.00
89	TURISTA	6	0.02	21	0.00
90	VIDA	6	0.02	1578	0.06
91	ACTUALIDAD	5	0.02	84	0.00
92	BOLETOS	5	0.02	13	0.00
93	CAPÍTULO	5	0.02	89	0.00
94	CASA	5	0.02	1522	0.06
95	COCHES-DORMITORIOS	5	0.02	5	0.00
96	CUADRA	5	0.02	47	0.00
97	HOMBRE	5	0.02	1314	0.05
98	HOMBRES	5	0.02	1436	0.06
99	INDUSTRIAS	5	0.02	111	0.00
100	LLANURAS	5	0.02	78	0.00
101	MUNICIPALIDAD	5	0.02	31	0.00
102	PRUEBAS	5	0.02	94	0.00
103	STATE	5	0.02	42	0.00
104	TECHO	5	0.02	87	0.00
105	TRANVIAS	5	0.02	6	0.00
106	ADELANTO	4	0.02	53	0.00
107	AÑOS	4	0.02	10	0.00
108	APTITUDES	4	0.02	25	0.00
109	BAÑOS	4	0.02	59	0.00
110	COLON	4	0.02	56	0.00
111	COMISIÓN	4	0.02	68	0.00
112	CONDADO	4	0.02	57	0.00
113	DESCRIPCIONES	4	0.02	38	0.00
114	DESCUBRIMIENTO	4	0.02	66	0.00
115	EQUIPAJE	4	0.02	61	0.00
116	EXCHANGE	4	0.02	22	0.00

	CARDONA, S. Adalberto de	Freq.	%	RC. Freq.	RC. %
117	GOBIERNO	4	0.02	1334	0.05
118	LIBRERÍA	4	0.02	38	0.00
119	MANANTIALES	4	0.02	20	0.00
120	MEJORAS	4	0.02	48	0.00
121	MOTRIZ	4	0.02	20	0.00
122	OCASIÓN	4	0.02	51	0.00
123	PUERCO	4	0.02	27	0.00
124	RATON	4	0.02	11	0.00
125	RECREO	4	0.02	73	0.00
126	RESIDENCIAS	4	0.02	31	0.00
127	RUMBO	4	0.02	73	0.00
128	ASCENSO	3	0.01	13	0.00
129	BAÚL	3	0.01	21	0.00
130	BULTOS	3	0.01	15	0.00
131	CENIZAS	3	0.01	38	0.00
132	CENTENARIO	3	0.01	27	0.00
133	COCHE-COMEDOR	3	0.01	3	0.00
134	EXPOSICIONES	3	0.01	22	0.00
135	EXTENSIÓN	3	0.01	20	0.00
136	HABITACIÓN	3	0.01	19	0.00
137	HILERAS	3	0.01	31	0.00
138	HOSPEDAJE	3	0.01	12	0.00
139	HOSPEDAJECOMPLETO	3	0.01	3	0.00
140	MAPA	3	0.01	34	0.00
141	MÁQUINA	3	0.01	16	0.00
142	MILLONES	3	0.01	997	0.04
143	PREPARATIVOS	3	0.01	26	0.00
144	ROTUNDA	3	0.01	18	0.00
145	TERMINALES	3	0.01	3	0.00

	CARDONA, S. Adalberto de	Freq.	%	RC. Freq.	RC. %
146	TRASCURSO	3	0.01	5	0.00
147	VIADUCTOS	3	0.01	5	0.00
148	VICE	3	0.01	17	0.00
149	VICE-PRESIDENTE	3	0.01	15	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	PACIFIC	10	0.04	31	0.00
	ATLANTIC	3	0.01	10	0.00
	GALVESTON	3	0.01	12	0.00
	CHICAGO	108	0.41	563	0.02
	NUEVA YORK	98	0.37	2617	0.10
	MICHIGAN	18	0.07	113	0.00
	BUFFALO	12	0.05	44	0.00
	BALTIMORE	9	0.03	235	0.01
	DEARBORN	9	0.03	11	0.00
	KANSAS	9	0.03	81	0.00
	TEXAS	9	0.03	36	0.00
	SANTA FÉ	8	0.03	103	0.00
	ERIE	7	0.03	89	0.00
	JACKSON	7	0.03	94	0.00
	TOPEKA	7	0.03	21	0.00
	MADISON	6	0.02	47	0.00
	PENNSYLVANIA	6	0.02	41	0.00
	DENVER	5	0.02	28	0.00
	HOUSTON	5	0.02	21	0.00
	MISSOURI	5	0.02	77	0.00
	WABASH	5	0.02	10	0.00
	MISSISSIPPI (MISISIPÍ)	4	0.02	58	0.00
	PITTSBURGH	4	0.02	22	0.00

CARDONA, S. Adalberto de	Freq.	%	RC. Freq.	RC. %
ATCHISON	3	0.01	11	0.00
HARRISBURG	3	0.01	13	0.00
CLARK	41	0.16	48	0.00
ADAMS	10	0.04	87	0.00
BUREN	7	0.03	24	0.00
DE LA SALLE	6	0.02	9	0.00
RANDOLPH	6	0.02	11	0.00
DIAZ	5	0.02	25	0.00
PALMER	5	0.02	53	0.00
PULLMAN	5	0.02	36	0.00
SHERMAN	5	0.02	23	0.00
CHARLES	4	0.02	45	0.00
THOMPSON	4	0.02	53	0.00
PENN	3	0.01	36	0.00
LAKE	18	0.07	73	0.00
CITY	11	0.04	214	0.01
DEPOT	10	0.04	11	0.00
UNION	10	0.04	321	0.01
HOUSE	8	0.03	129	0.01
MAIN	8	0.03	12	0.00
SHORE	7	0.03	13	0.00
SOUTHERN	7	0.03	13	0.00
CHESTNUT	6	0.02	23	0.00
BROAD	5	0.02	47	0.00
THEATRE	5	0.02	23	0.00
AVENUE	4	0.02	21	0.00
SQUARE	4	0.02	38	0.00
COMPANY	3	0.01	16	0.00
EXPRESS	3	0.01	17	0.00

CARDONA, S. Adalberto de	Freq.	%	RC. Freq.	RC. %
MUSEUM	3	0.01	8	0.00
RIVER	3	0.01	36	0.00
STATION	3	0.01	9	0.00
WALNUT	3	0.01	7	0.00
PARK	6	0.02	86	0.00

	CARRERA, José Miguel	Freq.	%	RC. Freq.	RC. %
1	CARTA	168	0.42	714	0.03
2	PESOS	151	0.37	1,879	0.07
3	CHILE	144	0.36	823	0.03
4	BLANCO	143	0.35	389	0.02
5	CARTAS	104	0.26	645	0.03
6	ESTADOS	99	0.25	3,730	0.15
7	BUENOS AIRES	89	0.22	320	0.01
8	BERGANTÍN	65	0.16	98	0.00
9	GENERAL	60	0.15	1,347	0.05
10	CASA	59	0.15	1,522	0.06
11	DÍA	55	0.14	1,381	0.05
12	EXPEDICIÓN	55	0.14	174	0.01
13	TARDE	53	0.13	805	0.03
14	NOCHE	52	0.13	1,117	0.04
15	CAPITÁN	51	0.13	212	0.01
16	BUQUE	50	0.12	475	0.02
17	NOTICIAS	50	0.12	218	0.01
18	RECIBO	45	0.11	88	0.00
19	NIDOS	39	0.10	429	0.02
20	VIAJE	39	0.10	911	0.05
21	FUSILES	37	0.09	53	0.00
22	GUERRA	36	0.09	786	0.04
23	DÍAS	35	0.09	872	0.03
24	DINERO	35	0.09	406	0.02
25	RECOMENDACIÓN	35	0.09	64	0.00
26	VISITA	35	0.09	301	0.01
27	OFICIALES	34	0.08	220	0.01
28	ARMAMENTO	33	0.08	50	0.00

	CARRERA, José Miguel	Freq.	%	RC. Freq.	RC. %
29	CORONEL	33	0.08	211	0.01
30	FRAGATA	33	0.08	80	0.00
31	DIARIO	29	0.07	436	0.02
32	AMIGO	26	0.06	416	0.02
33	MINA	25	0.06	73	0.00
34	MUJER	24	0.06	465	0.02
35	GOLETA	23	0.06	40	0.00
36	COPIADOR	22	0.05	22	0.00
37	HERMANO	22	0.05	130	0.01
38	SANTIAGO	21	0.05	129	0.01
39	BUQUES	19	0.05	380	0.02
40	GRADO	19	0.05	220	0.01
41	ASUNTOS	18	0.04	148	0.01
42	COMPAÑÍA	18	0.04	223	0.01
43	DIRECTOR	18	0.04	157	0.01
44	HIJO	18	0.04	293	0.01
45	POSADA	18	0.04	81	0.00
46	CONTESTACIÓN	17	0.04	42	0.00
47	NOTA	17	0.04	243	0.01
48	NOTICIA	17	0.04	176	0.01
49	PROVINCIAS	17	0.04	83	0.00
50	ARCHIVO	16	0.04	28	0.00
51	ARGENTINA	16	0.04	219	0.01
52	CONDUCTA	16	0.04	225	0.01
53	CORRESPONDENCIA	16	0.04	108	0.00
54	GACETA	16	0.04	27	0.00
55	CARACAS	15	0.04	42	0.00
56	CONVERSACIÓN	15	0.04	94	0.00

	CARRERA, José Miguel	Freq.	%	RC. Freq.	RC. %
57	DESTINO	15	0.04	203	0.01
58	MARISCAL	15	0.04	20	0.00
59	PACÍFICO	15	0.04	183	0.01
60	CONTRATA	14	0.03	30	0.00
61	GACETAS	14	0.03	24	0.00
62	INSTRUCCIONES	14	0.03	52	0.00
63	RELACIÓN	14	0.03	172	0.01
64	ESPERANZAS	13	0.03	110	0.00
65	OFERTAS	13	0.03	23	0.00
66	PUERTOS	13	0.03	129	0.01
67	SECRETARIO	13	0.03	171	0.01
68	SOBRECARGO	13	0.03	16	0.00
69	COMERCIANTES	12	0.03	71	0.00
70	ESTADOUNIDENSE	12	0.03	13	0.00
71	FRANCESA	12	0.03	118	0.00
72	IMPRESA	12	0.03	103	0.00
73	PAGO	12	0.03	109	0.00
74	AMISTAD	11	0.03	121	0.00
75	ARAÑA	11	0.03	12	0.00
76	CALIDAD	11	0.03	147	0.01
77	CAÑONES	11	0.03	95	0.00
78	COMODORO	11	0.03	50	0.00
79	CÓNSUL	11	0.03	92	0.00
80	CORSO	11	0.03	29	0.00
81	TENIENTE	11	0.03	48	0.00
82	CARTAGENA	10	0.02	42	0.00
83	LOGIA	10	0.02	14	0.00
84	LONDON	10	0.02	25	0.00

	CARRERA, José Miguel	Freq.	%	RC. Freq.	RC. %
85	MANIFIESTA	10	0.02	48	0.00
86	UNIDAS	10	0.02	50	0.00
87	VELA	10	0.02	117	0.00
88	BARÓN	9	0.02	13	0.00
89	CARGAMENTO	9	0.02	32	0.00
90	EMBAJADOR	9	0.02	29	0.00
91	JAMAICA	9	0.02	48	0.00
92	PERSONAJE	9	0.02	43	0.00
93	SESIÓN	9	0.02	66	0.00
94	ABOGADO	8	0.02	79	0.00
95	CÁDIZ	8	0.02	13	0.00
96	CHILENO	8	0.02	76	0.00
97	COMERCIANTE	8	0.02	61	0.00
98	CONDE	8	0.02	59	0.00
99	COPIA	8	0.02	54	0.00
100	DESEMPEÑO	8	0.02	14	0.00
101	ESCUADRILLA	8	0.02	14	0.00
102	PAQUETE	8	0.02	45	0.00
103	ARTILLERÍA	7	0.02	51	0.00
104	CITA	7	0.02	48	0.00
105	COMANDANTE	7	0.02	57	0.00
106	DIPUTADO	7	0.02	56	0.00
107	EDICIÓN	7	0.02	38	0.00
108	POSTERIORIDAD	7	0.02	9	0.00
109	PROPOSICIONES	7	0.02	29	0.00
110	TÍO	7	0.02	57	0.00
111	TIROS	7	0.02	28	0.00
112	TRANSCRIPCIÓN	7	0.02	7	0.00

	CARRERA, José Miguel	Freq.	%	RC. Freq.	RC. %
113	VALPARAÍSO	7	0.02	26	0.00
114	ACTIVIDADES	6	0.01	17	0.00
115	CABALLERÍA	6	0.01	32	0.00
116	ESTADOUNIDENSES	6	0.01	9	0.00
117	FIRMA	6	0.01	30	0.00
118	INTENCIONES	6	0.01	38	0.00
119	PISTOLAS	6	0.01	15	0.00
120	PRISIONERO	6	0.01	25	0.00
121	REFERENCIAS	6	0.01	10	0.00
122	REGENTE	6	0.01	16	0.00
123	ARMAMENTOS	5	0.01	11	0.00
124	CANÓNIGO	5	0.01	9	0.00
125	ESPECULACIÓN	5	0.01	26	0.00
126	FABRICANTE	5	0.01	15	0.00
127	INFANTERÍA	5	0.01	19	0.00
128	INSURGENTES	5	0.01	8	0.00
129	MINISTRO	5	0.01	6	0.00
130	OSTRACISMO	5	0.01	10	0.00
131	PÍCARO	5	0.01	11	0.00
132	REPETICIÓN	5	0.01	18	0.00
133	SABLES	5	0.01	10	0.00
134	VICEPRESIDENTE	5	0.01	21	0.00
135	ANOTACIÓN	4	0.01	4	0.00
136	CLAVE	4	0.01	9	0.00
137	CONTACTOS	4	0.01	7	0.00
138	CONTRATAS	4	0.01	10	0.00
139	CORBETA	4	0.01	6	0.00
140	GUARDIAMARINA	4	0.01	4	0.00

	CARRERA, José Miguel	Freq.	%	RC. Freq.	RC. %
141	MARINA	4	0.01	4	0.00
142	OPORTUNIDADES	4	0.01	10	0.00
143	PAPELETA	4	0.01	9	0.00
144	POLACO	4	0.01	5	0.00
145	RECOMENDACIONES	4	0.01	12	0.00
146	TERCEROLAS	4	0.01	4	0.00
147	TUNANTE	4	0.01	7	0.00
148	ANGLO-ESTADOUNIDENSE	3	0.01	3	0.00
149	ANOTACIONES	3	0.01	3	0.00
150	FONTECILLA	3	0.01	3	0.00
151	FORNITURA	3	0.01	3	0.00
152	INDEPENDENTISTA	3	0.01	3	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	BALTIMORE	48	0.12	235	0.01
	PHILADELPHIA	41	0.10	62	0.00
	NEW (YORK)	39	0.10	658	0.03
	CHARLESTON	8	0.02	44	0.00
	WASHINGTON	7	0.02	23	0.00
	WILMINGTON	4	0.01	5	0.00
	RANCAGUA	6	0.01	8	0.00
	POINSETT	108	0.27	110	0.00
	JEWETT	89	0.22	89	0.00
	DIDIER	55	0.14	55	0.00
	FORBES	45	0.11	54	0.00
	TAYLOR	41	0.10	70	0.00
	THOMPSON	41	0.10	53	0.00
	MONSON	38	0.09	38	0.00

CARRERA, José Miguel	Freq.	%	RC. Freq.	RC. %
SMITH	37	0.09	100	0.00
SHAW	34	0.08	37	0.00
GROUCHY	32	0.08	33	0.00
GRAVIER	30	0.07	31	0.00
GRISWOLD	28	0.07	29	0.00
PORTER	27	0.07	35	0.00
ASTOR	25	0.06	56	0.00
TOLEDO	25	0.06	42	0.00
BENAVENTE	24	0.06	24	0.00
BOLÍVAR	22	0.05	116	0.00
JORDÁN	22	0.05	27	0.00
CRAMMOND	21	0.05	21	0.00
LAVAYSSE	20	0.05	20	0.00
BROWN	19	0.05	36	0.00
STRONG	18	0.04	19	0.00
IRVINE	15	0.04	15	0.00
ORR	15	0.04	19	0.00
ROSS	14	0.03	20	0.00
GENET	13	0.03	16	0.00
BARROS	12	0.03	18	0.00
CLAUZEL	12	0.03	12	0.00
HAMILTON	12	0.03	61	0.00
SKINNER	12	0.03	12	0.00
THOMAS	12	0.03	83	0.00
BONAPARTE	11	0.03	20	0.00
EDWARDS	11	0.03	11	0.00
VICUÑA (MACKENNA)	11	0.03	66	0.00
BURR	10	0.02	15	0.00

CARRERA, José Miguel	Freq.	%	RC. Freq.	RC. %
CHAUNCEY	10	0.02	16	0.00
HIGGINS	10	0.02	10	0.00
PALMER	10	0.02	53	0.00
RANDALL	10	0.02	16	0.00
CLIFTON	9	0.02	12	0.00
ECKFORD	9	0.02	9	0.00
BUSTAMANTE	8	0.02	23	0.00
CASEAUX	8	0.02	8	0.00
ROSEKRANS	8	0.02	8	0.00
CLEMENTE	7	0.02	20	0.00
COURTENAY	7	0.02	7	0.00
DURAND	7	0.02	10	0.00
ESSEX	7	0.02	12	0.00
FOREST	7	0.02	13	0.00
GUAL	7	0.02	10	0.00
LEWIS	7	0.02	27	0.00
NICHOLS	7	0.02	19	0.00
DEVEREUX	6	0.01	7	0.00
IRISARRI	6	0.01	9	0.00
ONÍS	6	0.01	6	0.00
SKUPIESKI	6	0.01	6	0.00
BROOM	5	0.01	6	0.00
CURCIER	5	0.01	5	0.00
GAMBLE	5	0.01	5	0.00
HANDFORD	5	0.01	5	0.00
HOFFMAN	5	0.01	16	0.00
HUMPHREYS	5	0.01	6	0.00
HUNTINGTON	5	0.01	9	0.00

CARRERA, José Miguel	Freq.	%	RC. Freq.	RC. %
KENNEDY	5	0.01	8	0.00
SIMONET	5	0.01	5	0.00
WOOSTER	5	0.01	8	0.00
BRANCH	4	0.01	11	0.00
CARSON	4	0.01	4	0.00
DAUXION-LAVAYSSE	4	0.01	4	0.00
DECATUR	4	0.01	7	0.00
DOBBIN	4	0.01	4	0.00
FUNES	4	0.01	4	0.00
MADARIAGA	4	0.01	4	0.00
MERCEDES	4	0.01	4	0.00
MIER	4	0.01	4	0.00
MONTFORT	4	0.01	4	0.00
ROBERTS	4	0.01	5	0.00
ROSCIO	4	0.01	4	0.00
ÁLVAREZ	3	0.01	4	0.00
ARCY	3	0.01	3	0.00
BOUGHAN	3	0.01	3	0.00
COHEN	3	0.01	3	0.00
EZEQUIEL	3	0.01	3	0.00
GENÉT	3	0.01	3	0.00
HAGARTY	3	0.01	3	0.00
HOFFMANN	3	0.01	4	0.00
KLARTES	3	0.01	3	0.00
LEWETT	3	0.01	3	0.00
MILLER	3	0.01	3	0.00
SAVAGE	3	0.01	4	0.00
STEAMBOAT	4	0.01	10	0.00

	CASANOVA de VILLAVERDE, Emilia	Freq.	%	RC. Freq.	RC. %
1	PATRIA	112	0.23	703	0.03
2	GENERAL	89	0.18	1347	0.05
3	CUBANOS	78	0.16	188	0.01
4	TIEMPO	61	0.12	1669	0.07
5	GOBIERNO	59	0.12	1334	0.05
6	CARTA	55	0.11	714	0.03
7	JUNTA	54	0.11	209	0.01
8	PATRIOTAS	50	0.10	113	0.00
9	ARMAS	48	0.10	285	0.01
10	REVOLUCIÓN	48	0.10	390	0.02
11	HOMBRES	47	0.09	1436	0.06
12	HECHO	44	0.09	1349	0.05
13	LIGA	44	0.09	132	0.01
14	FIN	43	0.09	1158	0.05
15	HIJAS	43	0.09	108	0.00
16	LIBERTAD	42	0.08	790	0.03
17	MANOS	41	0.08	434	0.02
18	SEÑORA	41	0.08	272	0.01
19	PRESIDENTE	38	0.08	749	0.03
20	LIBRE	36	0.07	464	0.02
21	INDEPENDENCIA	35	0.07	490	0.02
22	SOCIEDAD	34	0.07	626	0.02
23	RECURSOS	30	0.06	239	0.01
24	AMIGO	29	0.06	416	0.02
25	SEÑORAS	28	0.06	205	0.01
26	CARTAS	26	0.05	645	0.03
27	CUBANAS	26	0.05	35	0.00
28	CAUSA	25	0.05	504	0.02

	CASANOVA de VILLAVERDE, Emilia	Freq.	%	RC. Freq.	RC. %
29	CIUDADANO	25	0.05	147	0.01
30	CUBANA	25	0.05	92	0.00
31	ESPAÑOL	25	0.05	323	0.01
32	PASADO	25	0.05	471	0.02
33	AGENTE	24	0.05	104	0.00
34	DICHO	24	0.05	569	0.02
35	SERVIDORA	24	0.05	24	0.00
36	AMIGA	23	0.05	61	0.00
37	DINERO	23	0.05	406	0.02
38	FONDOS	23	0.05	139	0.01
39	ISLA	23	0.05	465	0.02
40	PATRIOTA	22	0.04	72	0.00
41	CASO	21	0.04	501	0.02
42	COMISIONADO	21	0.04	45	0.00
43	ENEMIGOS	21	0.04	104	0.00
44	PRESENTE	21	0.04	324	0.01
45	PATRIOTISMO	20	0.04	127	0.01
46	ESPAÑOLES	19	0.04	233	0.01
47	SECRETARIA	19	0.04	21	0.00
48	AMIGOS	17	0.03	363	0.01
49	CONSIDERACIÓN	17	0.03	82	0.00
50	DESEO	17	0.03	271	0.01
51	CASTILLO	16	0.03	79	0.00
52	COMISIÓN	16	0.03	193	0.01
53	CUBANO	16	0.03	83	0.00
54	EMIGRACIÓN	16	0.03	105	0.00
55	BANDERA	15	0.03	164	0.01
56	BILLETES	15	0.03	173	0.01

	CASANOVA de VILLAVERDE, Emilia	Freq.	%	RC. Freq.	RC. %
57	ESCLAVITUD	15	0.03	197	0.01
58	FAVOR	15	0.03	277	0.01
59	HONOR	15	0.03	250	0.01
60	OCASIÓN	15	0.03	169	0.01
61	PAISANOS	15	0.03	41	0.00
62	ASUNTO	14	0.03	240	0.01
63	ESPADA	14	0.03	94	0.00
64	EXPEDICIÓN	14	0.03	174	0.01
65	MANIFIESTO	14	0.03	51	0.00
66	MES	14	0.03	279	0.01
67	ENEMIGO	13	0.03	111	0.00
68	ENTUSIASMO	13	0.03	193	0.01
69	FECHA	13	0.03	158	0.01
70	QUERIDA	13	0.03	110	0.00
71	SEÑOR (SEFIOR)	13	0.03	52	0.00
72	SERVICIOS	13	0.03	183	0.01
73	COMPATRIOTAS	12	0.02	63	0.00
74	COPIA	12	0.02	54	0.00
75	ESCLAVOS	12	0.02	187	0.01
76	HERMANO	12	0.02	130	0.01
77	HERMANOS	12	0.02	169	0.01
78	PERIÓDICO	12	0.02	202	0.01
79	BOCA	11	0.02	169	0.01
80	CONDUCTO	11	0.02	38	0.00
81	EFFECTOS	11	0.02	177	0.01
82	ESFUERZOS	11	0.02	184	0.01
83	ESPOSA	11	0.02	102	0.00
84	EXPEDICIONES	11	0.02	29	0.00

	CASANOVA de VILLAVERDE, Emilia	Freq.	%	RC. Freq.	RC. %
85	MUNICIONES	11	0.02	31	0.00
86	PORTADOR	11	0.02	22	0.00
87	PRENDAS	11	0.02	34	0.00
88	SESIÓN	11	0.02	66	0.00
89	AGENCIA	10	0.02	29	0.00
90	AUTONOMÍA	10	0.02	38	0.00
91	ESPOSO	10	0.02	26	0.00
92	FINES	10	0.02	136	0.01
93	LISTA	10	0.02	120	0.00
94	OPOSICIÓN	10	0.02	48	0.00
95	PRESENCIA	10	0.02	150	0.01
96	ROPA	10	0.02	107	0.00
97	SACRIFICIOS	10	0.02	71	0.00
98	TRIUNFO	10	0.02	152	0.01
99	ABOLICIÓN	9	0.02	49	0.00
100	CARIDAD	9	0.02	135	0.01
101	CRUZ	9	0.02	109	0.00
102	DOMINACIÓN	9	0.02	26	0.00
103	HERMANAS	9	0.02	80	0.00
104	PERTRECHOS	9	0.02	14	0.00
105	TRAICIÓN	9	0.02	32	0.00
106	VILLA	9	0.02	58	0.00
107	CAJA	8	0.02	89	0.00
108	COMPAÑERA	8	0.02	35	0.00
109	COMUNICACIONES	8	0.02	73	0.00
110	DEMÓCRATA	8	0.02	40	0.00
111	EMIGRADOS	8	0.02	35	0.00
112	ESPAÑOL (ESPAFIOL)	8	0.02	19	0.00

	CASANOVA de VILLAVERDE, Emilia	Freq.	%	RC. Freq.	RC. %
113	OFICIO	8	0.02	93	0.00
114	PRESIDENTA	8	0.02	13	0.00
115	PRÍNCIPE	8	0.02	49	0.00
116	RAZONES	8	0.02	83	0.00
117	RESOLUCIONES	8	0.02	24	0.00
118	VENEZOLANAS	8	0.02	8	0.00
119	ARTESANOS	7	0.01	39	0.00
120	CARÁCAS	7	0.01	8	0.00
121	CONCIERTO	7	0.01	39	0.00
122	CONCIUDADANOS	7	0.01	47	0.00
123	CULPA	7	0.01	41	0.00
124	GRATITUD	7	0.01	75	0.00
125	PAPELES	7	0.01	64	0.00
126	PISTOLA	7	0.01	30	0.00
127	PLANES	7	0.01	54	0.00
128	RECOMENDACIÓN	7	0.01	64	0.00
129	TRAIADOR	7	0.01	30	0.00
130	VOLUNTARIOS	7	0.01	46	0.00
131	ANTECEDENTES	6	0.01	41	0.00
132	ARMA	6	0.01	57	0.00
133	COMISIONADOS	6	0.01	40	0.00
134	CONCIUDADANA	6	0.01	6	0.00
135	CONSTANCIA	6	0.01	38	0.00
136	CONTESTACIÓN	6	0.01	42	0.00
137	DAMA	6	0.01	56	0.00
138	HERIDO	6	0.01	34	0.00
139	INTRIGAS	6	0.01	32	0.00
140	MODOS	6	0.01	44	0.00

	CASANOVA de VILLAVERDE, Emilia	Freq.	%	RC. Freq.	RC. %
141	PORMENORES	6	0.01	45	0.00
142	PROTESTA	6	0.01	48	0.00
143	REGLAMENTO	6	0.01	29	0.00
144	RODAS	6	0.01	14	0.00
145	VARONA	6	0.01	13	0.00
146	AGÜERO	5	0.01	15	0.00
147	AUTONOMISTAS	5	0.01	5	0.00
148	BATALLÓN	5	0.01	18	0.00
149	BONOS	5	0.01	38	0.00
150	COMPATRIOTA	5	0.01	35	0.00
151	CÓMPLICES	5	0.01	13	0.00
152	CONCIUDADANAS	5	0.01	5	0.00
153	DESTIERRO	5	0.01	32	0.00
154	EMISARIO	5	0.01	10	0.00
155	ENTUSIASTA	5	0.01	40	0.00
156	ENTUSIASTAS	5	0.01	39	0.00
157	ESPAÑOLA (ESPAFIOLA)	5	0.01	14	0.00
158	FIANZA	5	0.01	27	0.00
159	FRANQUEZA	5	0.01	38	0.00
160	INSURRECCIÓN	5	0.01	21	0.00
161	MANEJO	5	0.01	35	0.00
162	PROPOSICIONES	5	0.01	29	0.00
163	REVOLUCIONARIOS	5	0.01	36	0.00
164	TRAIDORES	5	0.01	12	0.00
165	TRATOS	5	0.01	19	0.00
166	ALIVIO	4	0.01	25	0.00
167	BELIGERANCIA	4	0.01	10	0.00
168	BELIGERANTES	4	0.01	10	0.00

	CASANOVA de VILLAVERDE, Emilia	Freq.	%	RC. Freq.	RC. %
169	CONDENADOS	4	0.01	27	0.00
170	CONTRIBUYENTES	4	0.01	9	0.00
171	COOPERACIÓN	4	0.01	23	0.00
172	CUBANS	4	0.01	4	0.00
173	DECRETOS	4	0.01	17	0.00
174	DUELA	4	0.01	8	0.00
175	DUPLICADO	4	0.01	17	0.00
176	GRITO DE YARA (YARA)	4	0.01	6	0.00
177	HILAS	4	0.01	4	0.00
178	JUNTEROS	4	0.01	8	0.00
179	NIÑOS (NIFIOS)	4	0.01	15	0.00
180	PENALIDADES	4	0.01	9	0.00
181	PRENDA	4	0.01	15	0.00
182	REDENCIÓN	4	0.01	13	0.00
183	SALVO-CONDUCTO	4	0.01	4	0.00
184	SECUACES	4	0.01	9	0.00
185	SEÑORITAS (SEFIORITAS)	4	0.01	5	0.00
186	SERVIDORES	4	0.01	10	0.00
187	ADMIRADORA	3	0.01	3	0.00
188	ALZAMIENTO	3	0.01	6	0.00
189	CALUMNIAS	3	0.01	11	0.00
190	CAMPAÑA	3	0.01	7	0.00
191	CAÑONEROS	3	0.01	6	0.00
192	COMPLICIDAD	3	0.01	12	0.00
193	DÉSPOTA	3	0.01	7	0.00
194	ENGENDROS	3	0.01	4	0.00
195	ESTORBOS	3	0.01	4	0.00
196	EXPEDICIÓNARIOS	3	0.01	6	0.00

CASANOVA de VILLAVERDE, Emilia		Freq.	%	RC. Freq.	RC. %
197	FAVORES	3	0.01	9	0.00
198	GUÁIMARO	3	0.01	8	0.00
199	OFRECIMIENTO	3	0.01	11	0.00
200	PARABIENES	3	0.01	4	0.00
201	PATÍBULO	3	0.01	6	0.00
202	PATRIOTA (PATRIOT)	3	0.01	5	0.00
203	PENINSULAR	3	0.01	7	0.00
204	PERSUASIONES	3	0.01	4	0.00
205	PORRO	3	0.01	4	0.00
206	RECURSOS (ECURSOS)	3	0.01	7	0.00
207	REMINGTON [RIFLE]	3	0.01	3	0.00
208	REMITA	3	0.01	10	0.00
209	RIFA	3	0.01	5	0.00
210	SALUDE	3	0.01	5	0.00
211	SALVOCONDUCTO	3	0.01	5	0.00
212	SOCIAS	3	0.01	3	0.00
213	SUSCRICIÓN	3	0.01	5	0.00
214	SUSCRICIONES	3	0.01	5	0.00

PEOPLE, PLACES, ETC.	Freq.	%	RC. Freq.	RC. %
NUEVA YORK	79	0.16	2617	0.10
GREEN HAVEN	29	0.06	61	0.00
CAYO HUESO (HUESO) [KEY WEST]	5	0.01	43	0.00
CHARLESTON	5	0.01	44	0.00
CUBA	240	0.48	875	0.03
HABANA	32	0.06	371	0.01
VENEZUELA	11	0.02	126	0.00
CAMAGÜEY	6	0.01	8	0.00

CASANOVA de VILLAVERDE, Emilia	Freq.	%	RC. Freq.	RC. %
NASSAU	4	0.01	17	0.00
ESPAÑA	59	0.12	853	0.03
ENGLAND	3	0.01	8	0.00
QUESADA	80	0.16	116	0.00
ZENEA	64	0.13	71	0.00
ALDAMA	38	0.08	70	0.00
CÉSPEDES	36	0.07	52	0.00
MOTT	32	0.06	39	0.00
MESTRE	21	0.04	57	0.00
AZCÁRATE	18	0.04	24	0.00
AGUILERA	14	0.03	47	0.00
ALCLAMA	14	0.03	14	0.00
PERALTA	13	0.03	17	0.00
LÓPEZ	11	0.02	38	0.00
CISNEROS	8	0.02	19	0.00
ECHEVERRÍA	8	0.02	16	0.00
SPOTURNO	8	0.02	8	0.00
CALLEJAS	6	0.01	7	0.00
GARCÍA	6	0.01	45	0.00
LÉMUS	6	0.01	6	0.00
QUESADA (UESADA)	6	0.01	6	0.00
VILLEGAS	6	0.01	7	0.00
GARIBALDI	5	0.01	9	0.00
JOSÉ MARTÍ (PEPE)	5	0.01	33	0.00
MÁXIMO GOMÉZ (GOMÉZ)	5	0.01	18	0.00
NARCISO LÓPEZ (LÓPEZ)	5	0.01	11	0.00
CIRILO VILLAVERDE (CIRILO)	4	0.01	9	0.00
RIVERO	4	0.01	8	0.00

CASANOVA de VILLAVERDE, Emilia	Freq.	%	RC. Freq.	RC. %
CASTELLANOS	3	0.01	7	0.00
GUZMÁN	3	0.01	3	0.00
JORDAN (ORDAN)	3	0.01	3	0.00
MACÍAS	3	0.01	6	0.00
MARTINEZ	3	0.01	9	0.00
MATAMOROS	3	0.01	4	0.00
PIÑEIRO	3	0.01	4	0.00
PORRASPITA	3	0.01	3	0.00

	CASTRO, Vicente L.	Freq.	%	RC. Freq.	RC. %
1	SISTEMA	10	0.31	591	0.02
2	NECESIDAD	8	0.25	315	0.01
3	TRABAJO	7	0.22	795	0.03
4	PRESOS	6	0.19	120	0.00
5	VENTAJAS	6	0.19	160	0.01
6	ESTABLECIMIENTO	5	0.15	277	0.01
7	MORAL	5	0.15	389	0.02
8	PASO	5	0.15	686	0.03
9	PUERTA	5	0.15	281	0.01
10	CASO	4	0.12	501	0.02
11	CONDUCTA	4	0.12	225	0.01
12	CORREDORES	4	0.12	50	0.00
13	EDIFICIO	4	0.12	543	0.02
14	IDEAS	4	0.12	541	0.02
15	PERSONAS	4	0.12	554	0.02
16	VIGILANTES	4	0.12	13	0.00
17	VISITA	4	0.12	301	0.01
18	ACCIONES	3	0.09	71	0.00
19	CELDAS	3	0.09	55	0.00
20	COMPAÑEROS	3	0.09	7	0.00
21	CONDENA	3	0.09	31	0.00
22	CONTACTO	3	0.09	106	0.00
23	CRÍMENES	3	0.09	36	0.00
24	CUARTOS	3	0.09	89	0.00
25	DETENIDOS	3	0.09	21	0.00
26	EFFECTOS	3	0.09	177	0.01
27	INFLUJO	3	0.09	62	0.00
28	NECESARIOS	3	0.09	63	0.00

	CASTRO, Vicente L.	Freq.	%	RC. Freq.	RC. %
29	PATIO	3	0.09	92	0.00
30	PRESO	3	0.09	62	0.00
31	PRISIÓN	3	0.09	53	0.00
32	PUERTAS	3	0.09	210	0.01

	CORTÉS, Enrique	Freq.	%	RC. Freq.	RC. %
1	ESTADOS UNIDOS	197	0.41	2,725	0.11
2	ESCUELA	139	0.29	399	0.02
3	PAÍS	93	0.20	1,489	0.06
4	EDUCACIÓN	81	0.17	457	0.02
5	AMÉRICA	80	0.17	1,435	0.06
6	ESCUELAS	70	0.15	499	0.02
7	SUR	65	0.14	702	0.03
8	PARTE	64	0.13	2,276	0.09
9	GENERAL	63	0.13	1,347	0.05
10	NORTE	55	0.12	1,190	0.05
11	GUERRA	51	0.11	1,106	0.04
12	CLASE	50	0.11	501	0.02
13	ESTADOS	50	0.11	1,005	0.04
14	ALUMNOS	44	0.09	179	0.01
15	CURSO	44	0.09	212	0.01
16	GRADO	44	0.09	220	0.01
17	AÑOS	40	0.08	1,320	0.05
18	CONSEJO	40	0.08	135	0.01
19	ESPÍRITU	36	0.08	616	0.02
20	EJERCICIOS	35	0.07	64	0.00
21	TRABAJO	34	0.07	795	0.03
22	DIBUJO	32	0.07	82	0.00
23	NEGROS	32	0.07	243	0.01
24	OBJETO	32	0.07	688	0.03
25	PARTIDO	32	0.07	399	0.02
26	CLASES	31	0.07	318	0.01
27	MODO	30	0.06	752	0.03
28	PALABRAS	30	0.06	399	0.02
29	HISTORIA	29	0.06	637	0.03

	CORTÉS, Enrique	Freq.	%	RC. Freq.	RC. %
30	POBLACIÓN	29	0.06	689	0.03
31	ESCLAVITUD	28	0.06	197	0.01
32	ENSEÑANZA	26	0.05	197	0.01
33	INSTRUCCIÓN	26	0.05	169	0.01
34	SISTEMA	26	0.05	591	0.02
35	SOCIEDAD	26	0.05	626	0.02
36	DINERO	25	0.05	406	0.02
37	MAESTRO	25	0.05	112	0.00
38	NIÑOS	25	0.05	314	0.01
39	OBJETOS	25	0.05	320	0.01
40	USTED	25	0.05	467	0.02
41	POLÍTICA	24	0.05	613	0.02
42	CIENCIA	23	0.05	285	0.01
43	NACIÓN	23	0.05	471	0.02
44	FÍSICA	22	0.05	86	0.00
45	PRÁCTICA	22	0.05	223	0.01
46	AGRICULTURA	21	0.04	201	0.01
47	CONSTRUCCIÓN	21	0.05	219	0.01
48	RAZA	21	0.04	561	0.02
49	COLEGIO	20	0.04	305	0.01
50	OESTE	20	0.04	388	0.02
51	SUMA	20	0.04	362	0.01
52	INGLESA	19	0.04	205	0.01
53	LECTURA	19	0.04	185	0.01
54	CIUDADANOS	18	0.04	214	0.01
55	ESTUDIOS	18	0.04	161	0.01
56	MAESTROS	18	0.04	105	0.00
57	MORAL	18	0.04	389	0.02
58	ANIMALES	17	0.04	142	0.01

	CORTÉS, Enrique	Freq.	%	RC. Freq.	RC. %
59	ESCLAVOS	17	0.04	187	0.01
60	LECCIÓN	17	0.04	62	0.00
61	NOCIONES	17	0.04	57	0.00
62	ATENCIÓN	16	0.03	320	0.01
63	LIBERTOS	16	0.03	29	0.00
64	REPUBLICANO	16	0.03	137	0.01
65	SEGUNDO	16	0.03	308	0.01
66	TIERRAS	16	0.03	295	0.01
67	ANÁLISIS	15	0.03	62	0.00
68	CONOCIMIENTOS	15	0.03	99	0.00
69	HÁBITOS	15	0.03	68	0.00
70	TERRENO	15	0.03	303	0.01
71	ARITMÉTICA	14	0.03	29	0.00
72	CÁLCULO	14	0.03	50	0.00
73	COLEGIOS	14	0.03	106	0.00
74	CONSTITUCIÓN	14	0.03	209	0.01
75	ESTUDIANTES	14	0.03	66	0.00
76	ESTUDIO	14	0.03	280	0.01
77	LECCIONES	14	0.03	83	0.00
78	LIBROS	14	0.03	310	0.01
79	REVISTA	14	0.03	89	0.00
80	ASUNTO	13	0.03	240	0.01
81	COMISIÓN	13	0.03	193	0.01
82	DESARROLLO	13	0.03	217	0.01
83	EJERCICIO	13	0.03	104	0.00
84	EMPLEO	13	0.03	110	0.00
85	GRAMÁTICA	13	0.03	35	0.00
86	LECTURAS	13	0.03	53	0.00
87	USO	13	0.03	282	0.01

	CORTÉS, Enrique	Freq.	%	RC. Freq.	RC. %
88	ACTIVIDAD	12	0.03	236	0.01
89	ALUMNO	12	0.03	37	0.00
90	CAMPOS	12	0.03	227	0.01
91	DIRECTOR	12	0.03	157	0.01
92	EMPLEADOS	12	0.03	228	0.01
93	EXAMEN	12	0.03	63	0.00
94	GEOMETRÍA	12	0.03	25	0.00
95	INMIGRACIÓN	12	0.03	149	0.01
96	SUFRAGIO	12	0.03	53	0.00
97	ANOS	11	0.02	145	0.01
98	ARISTOCRACIA	11	0.02	58	0.00
99	ECONOMÍA	11	0.02	88	0.00
100	FISIOLOGÍA	11	0.02	27	0.00
101	FRANCÉS	11	0.02	218	0.01
102	MÁQUINAS	11	0.02	195	0.01
103	MATERIAS	11	0.02	88	0.00
104	MECÁNICA	11	0.02	50	0.00
105	MIEMBROS	11	0.02	201	0.01
106	NEGRA	11	0.02	121	0.00
107	NÚMEROS	11	0.02	78	0.00
108	RASGOS	11	0.02	84	0.00
109	BOLSA	10	0.02	81	0.00
110	CHINOS	10	0.02	80	0.00
111	CURSOS	10	0.02	43	0.00
112	DEFINICIONES	10	0.02	11	0.00
113	FAMILIARES	10	0.02	28	0.00
114	FILOSOFÍA	10	0.02	67	0.00
115	LENGUA	10	0.02	163	0.01
116	NORMAL	10	0.02	43	0.00

	CORTÉS, Enrique	Freq.	%	RC. Freq.	RC. %
117	OPERACIONES	10	0.02	134	0.01
118	SALÓN	10	0.02	194	0.01
119	SEMANA	10	0.02	169	0.01
120	EJEMPLOS	9	0.02	52	0.00
121	GRADOS	9	0.02	116	0.00
122	IGNORANCIA	9	0.02	103	0.00
123	IGUALDAD	9	0.02	113	0.00
124	LITERATURA	9	0.02	132	0.01
125	MÉTODO	9	0.02	105	0.00
126	QUÍMICA	9	0.02	65	0.00
127	REBELDES	9	0.02	30	0.00
128	REGIÓN	9	0.02	127	0.01
129	SEÑORITA	9	0.02	58	0.00
130	VARONES	9	0.02	74	0.00
131	APLICACIÓN	8	0.02	70	0.00
132	CALIDADES	8	0.02	23	0.00
133	DISCÍPULOS	8	0.02	32	0.00
134	ESTRUCTURA	8	0.02	45	0.00
135	FRECUENCIA	8	0.02	88	0.00
136	GEOGRAFÍA	8	0.02	57	0.00
137	INSPECTORES	8	0.02	17	0.00
138	MINERÍA	8	0.02	17	0.00
139	PLANTAS	8	0.02	110	0.00
140	PLIEGO	8	0.02	22	0.00
141	REFORMA	8	0.02	86	0.00
142	RENTA	8	0.02	80	0.00
143	REPUBLICANOS	8	0.02	76	0.00
144	SENTENCIAS	8	0.02	18	0.00
145	ALEMÁN	7	0.01	76	0.00

	CORTÉS, Enrique	Freq.	%	RC. Freq.	RC. %
146	ASAMBLEAS	7	0.01	25	0.00
147	ASTRONOMÍA	7	0.01	29	0.00
148	COMBINACIÓN	7	0.01	33	0.00
149	COMUNIDAD	7	0.01	71	0.00
150	ELECCIONES	7	0.01	98	0.00
151	FORMACIÓN	7	0.01	68	0.00
152	HABILIDAD	7	0.01	76	0.00
153	MÉTODOS	7	0.01	64	0.00
154	MODALES	7	0.01	41	0.00
155	PIZARRA	7	0.01	33	0.00
156	PROTECCIÓN	7	0.01	102	0.00
157	RAMO	7	0.01	103	0.00
158	REBELIÓN	7	0.01	36	0.00
159	RESPUESTA	7	0.01	99	0.00
160	SUMAS	7	0.01	76	0.00
161	TABLAS	7	0.01	55	0.00
162	UTILIDAD	7	0.01	100	0.00
163	VENTILACIÓN	7	0.01	16	0.00
164	VOTOS	7	0.01	96	0.00
165	ABOLICIÓN	6	0.01	49	0.00
166	ABOLICIONISTA	6	0.01	13	0.00
167	AÑO	6	0.01	25	0.00
168	BIBLIA	6	0.01	66	0.00
169	CHINO	6	0.01	63	0.00
170	CORRUPCIÓN	6	0.01	40	0.00
171	CUALIDADES	6	0.01	60	0.00
172	DISCÍPULO	6	0.01	18	0.00
173	DIVISIÓN	6	0.01	58	0.00
174	EMOCIONES	6	0.01	61	0.00

	CORTÉS, Enrique	Freq.	%	RC. Freq.	RC. %
175	ESCLAVO	6	0.01	41	0.00
176	ESCRITURA	6	0.01	25	0.00
177	INGENIERO	6	0.01	51	0.00
178	LENGUAJE	6	0.01	64	0.00
179	MAGNITUD	6	0.01	60	0.00
180	MARCAS	6	0.01	21	0.00
181	PRÁCTICA	6	0.01	28	0.00
182	PREGUNTAS	6	0.01	48	0.00
183	RACIÓN	6	0.01	37	0.00
184	RASGO	6	0.01	59	0.00
185	RESPUESTAS	6	0.01	20	0.00
186	SEXTO	6	0.01	14	0.00
187	SÍNDICOS	6	0.01	7	0.00
188	SONIDOS	6	0.01	39	0.00
189	TEORÍA	6	0.01	76	0.00
190	TRIGONOMETRÍA	6	0.01	13	0.00
191	ABOLICIONISTAS	5	0.01	11	0.00
192	ABONOS	5	0.01	12	0.00
193	AGRICULTORES	5	0.01	30	0.00
194	ALEMANA	5	0.01	49	0.00
195	ARROZ	5	0.01	36	0.00
196	ASISTENCIA	5	0.01	52	0.00
197	ASPIRACIONES	5	0.01	42	0.00
198	DISPOSICIONES	5	0.01	50	0.00
199	DOMÉSTICOS	5	0.01	37	0.00
200	EFICACIA	5	0.01	30	0.00
201	FORTUNAS	5	0.01	41	0.00
202	FRAUDE	5	0.01	13	0.00
203	GEOLOGÍA	5	0.01	17	0.00

	CORTÉS, Enrique	Freq.	%	RC. Freq.	RC. %
204	LENGUAS	5	0.01	54	0.00
205	MANUAL	5	0.01	39	0.00
206	MAPAS	5	0.01	28	0.00
207	MULTIPLICACIÓN	5	0.01	16	0.00
208	NUMERO	5	0.01	28	0.00
209	OCUPACIONES	5	0.01	44	0.00
210	ÓSEA	5	0.01	29	0.00
211	PLANTACIONES	5	0.01	36	0.00
212	POBLADORES	5	0.01	47	0.00
213	PRÁCTICAS	5	0.01	55	0.00
214	PUNTUACIÓN	5	0.01	5	0.00
215	QUINTO	5	0.01	36	0.00
216	RAÍCES	5	0.01	38	0.00
217	RECITACIÓN	5	0.01	6	0.00
218	TABLA	5	0.01	34	0.00
219	TABLERO	5	0.01	14	0.00
220	TEXTOS	5	0.01	21	0.00
221	ADICIÓN	4	0.01	15	0.00
222	ALGEBRA	4	0.01	6	0.00
223	AUDACIA	4	0.01	29	0.00
224	CAMPESINOS	4	0.01	21	0.00
225	CARACTER	4	0.01	27	0.00
226	COMBINACIONES	4	0.01	24	0.00
227	COMBUSTIBLES	4	0.01	5	0.00
228	CONTRATOS	4	0.01	25	0.00
229	CONVENCIÓN	4	0.01	34	0.00
230	DEPENDIENTES	4	0.01	23	0.00
231	DESORGANIZACIÓN	4	0.01	13	0.00
232	ELEVACIÓN	4	0.01	37	0.00

	CORTÉS, Enrique	Freq.	%	RC. Freq.	RC. %
233	ELOCUCIÓN	4	0.01	8	0.00
234	ENSEÑANZAS	4	0.01	9	0.00
235	ESCRITORIO	4	0.01	24	0.00
236	ESPECULADORES	4	0.01	31	0.00
237	IRLANDESA	4	0.01	21	0.00
238	LÁPIZ	4	0.01	25	0.00
239	MENSURA	4	0.01	8	0.00
240	MINEROS	4	0.01	27	0.00
241	NEGOCIANTE	4	0.01	19	0.00
242	NEGOCIANTES	4	0.01	14	0.00
243	NOMBRA	4	0.01	33	0.00
244	ORDENA	4	0.01	18	0.00
245	POBLACIÓN	4	0.01	14	0.00
246	RADICALES	4	0.01	22	0.00
247	RECONSTRUCCIÓN	4	0.01	13	0.00
248	RETÓRICA	4	0.01	14	0.00
249	SISTEMÁTICA	4	0.01	11	0.00
250	SUMAR	4	0.01	7	0.00
251	TÁCTICA	4	0.01	19	0.00
252	TRAICIÓN	4	0.01	32	0.00
253	TRONCOS	4	0.01	28	0.00
254	ZOOLOGÍA	4	0.01	8	0.00
255	ADAPTACIÓN	3	0.01	8	0.00
256	ALEMAN	3	0.01	19	0.00
257	ÁLGEBRA	3	0.01	13	0.00
258	ANILLO	3	0.01	15	0.00
259	ANILLOS	3	0.01	14	0.00
260	ASTUCIA	3	0.01	14	0.00
261	BALDÍAS	3	0.01	15	0.00

	CORTÉS, Enrique	Freq.	%	RC. Freq.	RC. %
262	CHOZA	3	0.01	13	0.00
263	CINCOS	3	0.01	3	0.00
264	CONSAGRACIÓN	3	0.01	13	0.00
265	DESBORDES	3	0.01	4	0.00
266	DESINTERÉS	3	0.01	17	0.00
267	DIFERENCIAL	3	0.01	8	0.00
268	ELEMENTOS	3	0.01	12	0.00
269	ESTIMULA	3	0.01	9	0.00
270	EXÁMENES	3	0.01	11	0.00
271	EXCLUSIVISTA	3	0.01	5	0.00
272	FACES	3	0.01	19	0.00
273	INTERROGANTE	3	0.01	4	0.00
274	LÁMINAS	3	0.01	14	0.00
275	LIBERTO	3	0.01	7	0.00
276	MINERO	3	0.01	16	0.00
277	MUNDO	3	0.01	7	0.00
278	NACIÓN	3	0.01	14	0.00
279	NOCTURNAS	3	0.01	13	0.00
280	ORACIONES	3	0.01	12	0.00
281	PLANTACIÓN	3	0.01	9	0.00
282	POPULACHO	3	0.01	9	0.00
283	PREVIO	3	0.01	18	0.00
284	PRIMERO	3	0.01	13	0.00
285	PROTECCIONISTA	3	0.01	11	0.00
286	PÚBLICO	3	0.01	8	0.00
287	QUIMICA	3	0.01	4	0.00
288	REPÚBLICA	3	0.01	10	0.00
289	SOBRIEDAD	3	0.01	9	0.00
290	SUBSIDIO	3	0.01	4	0.00

	CORTÉS, Enrique	Freq.	%	RC. Freq.	RC. %
291	SUBSTRACCIÓN	3	0.01	3	0.00
292	TENEDURÍA	3	0.01	11	0.00
293	UNIVERSALISTAS	3	0.01	6	0.00

	PEOPLE, PLACES, ETC.	Freq.	%	RC. Freq.	RC. %
	CALIFORNIA	14	0.03	313	0.01
	VIRGINIA	10	0.02	113	0.00
	KENTUCKY	8	0.02	57	0.00
	MASSACHUSETTS	7	0.01	62	0.00
	MISSISSIPPI	6	0.01	26	0.00
	OHIO	6	0.01	24	0.00
	FISK	14	0.03	30	0.00
	STEWART	9	0.02	33	0.00
	GARRISON	7	0.01	12	0.00
	DOUGLAS	4	0.01	26	0.00
	VANDERBILT	4	0.01	18	0.00
	CORBIER	3	0.01	3	0.00
	WENDELL	3	0.01	3	0.00
	WHISKEY	4	0.01	8	0.00

	DARÍO, Rubén	Freq.	%	RC. Freq.	RC. %
1	PÚBLICO	4			
2	MESA	2			
3	PRESENTACIÓN	2			
4	VIDA	2			
5	ACUSADO	1			
6	APLAUSO	1			
7	APLAUSOS	1			
8	BELLEZA	1			
9	BOLSA	1			
10	CAJA	1			
11	CAPITAL	1			
12	CASO	1			
13	CATÁLOGO	1			
14	CAUSA	1			
15	COLOMBIANO	1			
16	COLONIA	1			
17	CUBANOS	1			
18	CUENTA	1			
19	CURSOS	1			
20	DIOS	1			
21	DIRECTIVA	1			
22	EDITORIAL	1			
23	ESENCIA	1			
24	ESPAÑOL	1			
25	ESPERANZA	1			
26	ESTACIÓN	1			
27	ESTILO	1			
28	EXTRACTO	1			

	DARÍO, Rubén	Freq.	%	RC. Freq.	RC. %
29	FELICIDAD	1			
30	FRENTE	1			
31	GANADO	1			
32	GOBIERNO	1			
33	HOMBRE	1			
34	HORA	1			
35	HOTEL	1			
36	INSTANTE	1			
37	INVASIÓN	1			
38	LETRAS	1			
39	LIBRO	1			
40	LUZ	1			
41	MES	1			
42	MUNDO	1			
43	OBRAS	1			
44	ÓLEO (OLEO)	1			
45	ORACIONES	1			
46	ORADOR	1			
47	PALABRA	1			
48	PARAÍSO	1			
49	PERSONAS	1			
50	POEMA	1			
51	POETA	1			
52	PRECIPITACIÓN	1			
53	PROMETEDORES	1			
54	PUNTO	1			
55	REINO	1			
56	REVOLUCIONARIA	1			

	DARÍO, Rubén	Freq.	%	RC. Freq.	RC. %
57	ROLLOS	1			
58	SABIAS	1			
59	TIERRA	1			
60	VOZ	1			

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	CUBA	1			
	PARÍS	3	0.12	260	0.01
	MARTÍ	1			

	DE LA ROSA, Luis	Freq.	%	RC. Freq.	RC. %
1	MAR	33	0.40	736	0.03
2	RÍO	28	0.04	712	0.03
3	CIUDAD	26	0.32	2,234	0.09
4	NOCHE	26	0.32	1,117	0.04
5	MÉXICO	23	0.28	561	0.02
6	DIA	20	0.24	719	0.03
7	ASPECTO	17	0.21	390	0.02
8	VISTA	17	0.21	841	0.03
9	LUZ	16	0.19	570	0.02
10	ONDAS	16	0.19	73	0.00
11	CIELO	14	0.17	320	0.01
12	OTROS	14	0.17	1,720	0.07
13	ÁRBOLES	13	0.16	301	0.01
14	BOSQUES	13	0.16	229	0.01
15	CAMINO	13	0.16	624	0.02
16	BUQUE	12	0.15	475	0.02
17	LUNA	12	0.15	144	0.01
18	VAPOR	12	0.15	784	0.03
19	LAGO	11	0.13	418	0.02
20	LLEGADA	11	0.13	232	0.01
21	DÍAS	10	0.12	872	0.03
22	NAVEGACIÓN	10	0.12	113	0.00
23	VAPORES	10	0.12	404	0.02
24	FLORES	8	0.10	284	0.01
25	HORAS	8	0.10	560	0.02
26	MADERA	8	0.10	317	0.01
27	PUENTE	8	0.10	287	0.01
28	RAMILLETE	8	0.10	16	0.00
29	ATENCIÓN	7	0.08	320	0.01

	DE LA ROSA, Luis	Freq.	%	RC. Freq.	RC. %
30	CATEDRAL	7	0.08	114	0.00
31	CAUDALOSO	7	0.08	24	0.00
32	DIAS	7	0.08	258	0.01
33	DIOS	7	0.08	403	0.02
34	LADRILLO	7	0.08	70	0.00
35	OLAS	7	0.08	137	0.01
36	ORILLA	7	0.08	185	0.01
37	PAISAJES	7	0.08	59	0.00
38	AMOR	6	0.07	400	0.02
39	AZUL	6	0.07	121	0.00
40	COLOR	6	0.07	336	0.01
41	COLORES	6	0.07	215	0.01
42	CORAZÓN	6	0.07	347	0.01
43	CUBIERTA	6	0.07	184	0.01
44	EDIFICIOS	6	0.07	462	0.02
45	FIERRO	6	0.07	78	0.00
46	INCENDIO	6	0.07	110	0.00
47	PEÑÓN	6	0.07	9	0.00
48	PERSPECTIVAS	6	0.07	30	0.00
49	RECUERDOS	6	0.07	350	0.01
50	SOLEDAD	6	0.07	108	0.00
51	VENTA	6	0.07	159	0.01
52	DERECHA	5	0.06	108	0.00
53	DILIGENCIA	5	0.06	44	0.00
54	ESPECIE	5	0.06	358	0.01
55	PECTO	5	0.06	29	0.00
56	PELIGROS	5	0.06	80	0.00
57	RAMILLETES	5	0.06	11	0.00
58	RAPIDEZ	5	0.06	102	0.00

	DE LA ROSA, Luis	Freq.	%	RC. Freq.	RC. %
59	RIBERAS	5	0.06	74	0.00
60	SALIDA	5	0.06	163	0.01
61	SOMBRAS	5	0.06	55	0.00
62	ADIÓS	4	0.05	52	0.00
63	ATLÁNTICO	4	0.05	165	0.01
64	BELLEZAS	4	0.05	63	0.00
65	BELLO	4	0.05	193	0.01
66	BOSQUE	4	0.05	93	0.00
67	CASERÍOS	4	0.05	9	0.00
68	CLARIDAD	4	0.05	48	0.00
69	COCHES	4	0.05	143	0.01
70	ESTADOS	4	0.05	3,730	0.15
71	ESTRELLAS	4	0.05	81	0.00
72	FARO	4	0.05	37	0.00
73	MURMULLO	4	0.05	17	0.00
74	NUBES	4	0.05	93	0.00
75	ORILLAS	4	0.05	172	0.01
76	PINOS	4	0.05	40	0.00
77	RATO	4	0.05	103	0.00
78	RIBERA	4	0.05	69	0.00
79	TEMPESTAD	4	0.05	43	0.00
80	TRECHO	4	0.05	46	0.00
81	VIAJEROS	4	0.05	216	0.01
82	ALBA	3	0.04	27	0.00
83	ALTAR	3	0.04	61	0.00
84	AMANECER	3	0.04	31	0.00
85	AURORA	3	0.04	24	0.00
86	AVES	3	0.04	84	0.00
87	BALIZA	3	0.04	3	0.00

	DE LA ROSA, Luis	Freq.	%	RC. Freq.	RC. %
88	BARRANCAS	3	0.04	11	0.00
89	CARMESÍ	3	0.04	5	0.00
90	CAUDILLO	3	0.04	29	0.00
91	CIPRÉS	3	0.04	4	0.00
92	CRISTIANISMO	3	0.04	23	0.00
93	DIRECCIONES	3	0.04	97	0.00
94	ECO	3	0.04	69	0.00
95	ESPLENDOR	3	0.04	42	0.00
96	ESTRUENDO	3	0.04	24	0.00
97	GOLFO	3	0.04	87	0.00
98	GRUPOS	3	0.04	123	0.00
99	HOJAS	3	0.04	91	0.00
100	IMPRESA	3	0.04	103	0.00
101	JALAPA	3	0.04	8	0.00
102	JARDINES	3	0.04	123	0.00
103	MAGNIFICENCIA	3	0.04	48	0.00
104	MAREO	3	0.04	35	0.00
105	MÁRGENES	3	0.04	66	0.00
106	MELANCOLÍA	3	0.04	29	0.00
107	NAVEGANTE	3	0.04	12	0.00
108	PAJA	3	0.04	41	0.00
109	PINAL	3	0.04	3	0.00
110	PUEBLA	3	0.04	36	0.00
111	RAYOS	3	0.04	87	0.00
112	SALVAJE	3	0.04	62	0.00
113	SELVA	3	0.04	45	0.00
114	TINTE	3	0.04	22	0.00
115	TOLOLOTLÁN	3	0.04	3	0.00
116	TORRES	3	0.04	82	0.00

	DE LA ROSA, Luis	Freq.	%	RC. Freq.	RC. %
117	TRANQUILIDAD	3	0.04	61	0.00
118	VELA	3	0.04	117	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	WASHINGTON	23	0.28	594	0.02
	MISSISSIPPI	13	0.16	108	0.00
	ALABAMA	11	0.13	46	0.00
	NUEVA ORLEANS	11	0.13	209	0.01
	MOBILE	6	0.07	12	0.00
	MONTGOMERY	6	0.07	21	0.00
	WILMINGTON	6	0.07	34	0.00
	SAINT LOUIS (LUÍS)	5	0.06	257	0.01
	PONTCHARTRAIN	4	0.05	8	0.00
	POTOMAC	4	0.05	49	0.00
	AUGUSTA	3	0.04	38	0.00
	CAROLINA	3	0.04	75	0.00
	CHARLESTON	3	0.04	44	0.00
	CHATTAHOOCHEE	3	0.04	3	0.00
	MOUNT VERNON	3	0.04	41	0.00
	PICAYUNE	3	0.04	3	0.00
	GUADALAJARA	8	0.10	12	0.00
	HIDALGO	12	0.15	43	0.00
	CHATEAUBRIAND	4	0.05	17	0.00
	GEORGE	4	0.05	58	0.00
	GUADALUPE	4	0.05	26	0.00

	DE LA SAGRA, Ramón	Freq.	%	RC. Freq.	RC. %
1	PESOS	272	0.31	1,879	0.07
2	ESTADO	181	0.20	1,856	0.07
3	CASA	150	0.17	1,522	0.06
4	NÚMERO	124	0.14	956	0.04
5	AÑO	117	0.13	846	0.03
6	ESTADOS-UNIDOS	116	0.13	588	0.02
7	CIUDAD	113	0.13	2,234	0.09
8	AÑOS	93	0.11	1,326	0.05
9	MEDIO	91	0.10	1,584	0.06
10	TOTAL	74	0.08	354	0.01
11	CANAL	70	0.08	337	0.01
12	HIERRO	70	0.08	473	0.02
13	PRESOS	67	0.08	120	0.00
14	POBRES	64	0.07	303	0.01
15	CAMINO	61	0.07	624	0.02
16	ESCUELAS	61	0.07	487	0.02
17	NIÑOS	59	0.07	314	0.01
18	CUATRO	58	0.07	866	0.03
19	SOCIEDAD	57	0.06	626	0.02
20	SISTEMA	55	0.06	591	0.02
21	ENSEÑANZA	53	0.06	188	0.01
22	PIES	52	0.06	550	0.02
23	TRABAJO	52	0.06	795	0.03
24	FONDO	51	0.06	441	0.02
25	JÓVENES	51	0.06	231	0.01
26	COSTO	48	0.05	181	0.01
27	ESTABLECIMIENTO	47	0.05	277	0.01
28	PLAN	45	0.05	290	0.01
29	SUMA	44	0.05	362	0.01

	DE LA SAGRA, Ramón	Freq.	%	RC. Freq.	RC. %
30	TALLERES	43	0.05	115	0.00
31	ALUMNOS	41	0.05	179	0.01
32	COLOR	40	0.05	336	0.01
33	EDIFICIO	40	0.05	543	0.02
34	CASAS	39	0.04	568	0.02
35	COLEGIO	39	0.04	305	0.01
36	MORAL	39	0.04	389	0.02
37	MUGERES (MUJERES)	37	0.04	48	0.00
38	GASTOS	36	0.04	263	0.01
39	OBRAS	36	0.04	456	0.02
40	PAR	34	0.04	441	0.02
41	POBLACIÓN	34	0.04	258	0.01
42	EDUCACIÓN	33	0.04	104	0.00
43	ESTABLECIMIENTOS	33	0.04	226	0.01
44	HOSPITAL	33	0.04	118	0.00
45	INDIVIDUOS	32	0.04	186	0.01
46	PRODUCTOS	32	0.04	271	0.01
47	CIENTO	31	0.04	280	0.01
48	CUERPO	31	0.04	406	0.02
49	DOCTOR	31	0.04	174	0.01
50	ÓRDEN	31	0.04	155	0.01
51	PENITENCIARIA	31	0.04	50	0.00
52	MEDIOS	30	0.03	353	0.01
53	ANUALES	29	0.03	159	0.01
54	DEMENTES	29	0.03	48	0.00
55	PRISIÓN	29	0.03	53	0.00
56	VARONES	29	0.03	74	0.00
57	CELDAS	28	0.03	55	0.00
58	CENTAVOS	28	0.03	226	0.01

	DE LA SAGRA, Ramón	Freq.	%	RC. Freq.	RC. %
59	MADERA	28	0.03	317	0.01
60	SEMANA	28	0.03	169	0.01
61	VISITA	28	0.03	301	0.01
62	PASEO	27	0.03	219	0.01
63	USO	27	0.03	282	0.01
64	CONDUCTA	26	0.03	225	0.01
65	CRIMINALES	26	0.03	70	0.00
66	LIBRAS	26	0.03	182	0.01
67	MAESTROS	26	0.03	105	0.00
68	PADRES	26	0.03	169	0.01
69	PRODUCTO	26	0.03	164	0.01
70	COLECCIÓN	25	0.03	44	0.00
71	LIBROS	25	0.03	310	0.01
72	PAN	25	0.03	164	0.01
73	PESO	25	0.03	279	0.01
74	COMPAÑÍA	24	0.03	223	0.01
75	DOCUMENTOS	24	0.03	96	0.00
76	NOTICIAS	24	0.03	218	0.01
77	CIENCIAS	23	0.03	147	0.01
78	EMPLEADOS	23	0.03	228	0.01
79	ASEO	22	0.02	92	0.00
80	COMIDA	22	0.02	162	0.01
81	PISO	22	0.02	206	0.01
82	RESULTA	22	0.02	185	0.01
83	CURSO	21	0.02	212	0.01
84	ENFERMOS	21	0.02	62	0.00
85	ESPECIES	21	0.02	66	0.00
86	ESTENSIÓN	21	0.02	47	0.00
87	FAMILIAS	21	0.02	226	0.01

	DE LA SAGRA, Ramón	Freq.	%	RC. Freq.	RC. %
88	PRISIONES	21	0.02	42	0.00
89	RAZON	21	0.02	174	0.01
90	RESULTADOS	21	0.02	185	0.01
91	SUELDOS	21	0.02	53	0.00
92	BELLA	20	0.02	153	0.01
93	CONSTRUCCIÓN	20	0.02	101	0.00
94	DISCIPLINA	20	0.02	62	0.00
95	ESTRANGEROS	20	0.02	27	0.00
96	JÓVEN	20	0.02	120	0.00
97	ALIMENTO	19	0.02	73	0.00
98	PARTICULARES	19	0.02	150	0.01
99	PISOS	19	0.02	189	0.01
100	BONDAD	18	0.02	99	0.00
101	FONDOS	18	0.02	139	0.01
102	MANUFACTURAS	18	0.02	137	0.01
103	SOSTENIMIENTO	18	0.02	50	0.00
104	CORRECCIÓN	17	0.02	24	0.00
105	INFORMES	17	0.02	104	0.00
106	LEGISLATURA	17	0.02	61	0.00
107	RAMOS	17	0.02	119	0.00
108	ECSISTENCIA	16	0.02	22	0.00
109	HEMBRAS	16	0.02	34	0.00
110	INSTITUCIÓN	16	0.02	47	0.00
111	PENITENCIARIAS	16	0.02	16	0.00
112	PIEZAS	16	0.02	142	0.01
113	REFORMA	16	0.02	86	0.00
114	APLICACIÓN	15	0.02	30	0.00
115	ASILO	15	0.02	99	0.00
116	CALABOZOS	15	0.02	29	0.00

	DE LA SAGRA, Ramón	Freq.	%	RC. Freq.	RC. %
117	CONDADOS	15	0.02	34	0.00
118	GASTO	15	0.02	104	0.00
119	INFORME	15	0.02	90	0.00
120	MUERTOS	15	0.02	109	0.00
121	NACIÓN	15	0.02	119	0.00
122	NOTAS	15	0.02	109	0.00
123	OBSERVACIONES	15	0.02	143	0.01
124	PARAGE	15	0.02	17	0.00
125	PATATAS	15	0.02	23	0.00
126	ARADO	14	0.02	41	0.00
127	BEBIDA	14	0.02	38	0.00
128	CENTENO	14	0.02	25	0.00
129	COMISIÓN	14	0.02	68	0.00
130	COMUNICACIÓN	14	0.02	69	0.00
131	CURADOS	14	0.02	15	0.00
132	DELINCUENTES	14	0.02	21	0.00
133	DIRECCIÓN	14	0.02	111	0.00
134	MATEMÁTICAS	14	0.02	45	0.00
135	SALUD	14	0.02	118	0.00
136	SUPERINTENDENTE	14	0.02	32	0.00
137	ACTUALIDAD	13	0.01	84	0.00
138	AUSILIOS	13	0.01	17	0.00
139	CONDADO	13	0.01	57	0.00
140	CONOCIMIENTOS	13	0.01	99	0.00
141	DIBUJO	13	0.01	76	0.00
142	INTERÉS	13	0.01	51	0.00
143	ONZAS	13	0.01	25	0.00
144	PLANTAS	13	0.01	110	0.00
145	PRESO	13	0.01	62	0.00

	DE LA SAGRA, Ramón	Freq.	%	RC. Freq.	RC. %
146	PROFESORES	13	0.01	85	0.00
147	QUÍMICA	13	0.01	65	0.00
148	REJA	13	0.01	42	0.00
149	SECSO (SEXO)	13	0.01	15	0.00
150	TERRENOS	13	0.01	112	0.00
151	VARIEDAD	13	0.01	106	0.00
152	ALGODON	12	0.01	57	0.00
153	CIEGOS	12	0.01	62	0.00
154	CRÍMEN	12	0.01	30	0.00
155	DEBERES	12	0.01	94	0.00
156	DISTRITOS	12	0.01	51	0.00
157	ECSISTENTES	12	0.01	12	0.00
158	GALERÍA	12	0.01	72	0.00
159	HACIENDA	12	0.01	82	0.00
160	MEDICINA	12	0.01	80	0.00
161	MINERALES	12	0.01	67	0.00
162	SECCIÓN	12	0.01	29	0.00
163	SEXOS (SECSOS)	12	0.01	12	0.00
164	SET	12	0.01	64	0.00
165	VICIOS	12	0.01	86	0.00
166	VISTAS	12	0.01	64	0.00
167	ACCIÓN	11	0.01	61	0.00
168	ASISTENCIA	11	0.01	52	0.00
169	ENTRADAS	11	0.01	42	0.00
170	INSTRUCCIÓN	11	0.01	34	0.00
171	OPERARIOS	11	0.01	28	0.00
172	PULGADAS	11	0.01	50	0.00
173	REFUGIO	11	0.01	43	0.00
174	SUCESIVO	11	0.01	27	0.00

	DE LA SAGRA, Ramón	Freq.	%	RC. Freq.	RC. %
175	VICIO	11	0.01	75	0.00
176	CASTIGO	10	0.01	55	0.00
177	IMPRESIÓN	10	0.01	43	0.00
178	INSTRUMENTOS	10	0.01	66	0.00
179	LIBRA	10	0.01	51	0.00
180	LIMPIEZA	10	0.01	68	0.00
181	OFICIOS	10	0.01	63	0.00
182	OPINION	10	0.01	67	0.00
183	ORÍGEN	10	0.01	28	0.00
184	PAVIMENTO	10	0.01	40	0.00
185	SORDO-MUDOS	10	0.01	21	0.00
186	AISLAMIENTO	9	0.01	34	0.00
187	ASOCIACIÓN	9	0.01	24	0.00
188	CANTERAS	9	0.01	23	0.00
189	DELITOS	9	0.01	41	0.00
190	LOCOS	9	0.01	57	0.00
191	REGLAS	9	0.01	39	0.00
192	SUMO	9	0.01	41	0.00
193	TELARES	9	0.01	13	0.00
194	TUBOS	9	0.01	37	0.00
195	VERTEDERA	9	0.01	9	0.00
196	ACADEMIAS	8	0.01	28	0.00
197	ADULTOS	8	0.01	29	0.00
198	ALUMNO	8	0.01	37	0.00
199	BORRACHOS	8	0.01	15	0.00
200	CÁRCELES	8	0.01	36	0.00
201	CRÍMENES	8	0.01	36	0.00
202	DULZURA	8	0.01	34	0.00
203	GENESEE	8	0.01	13	0.00

	DE LA SAGRA, Ramón	Freq.	%	RC. Freq.	RC. %
204	INFORTUNIO	8	0.01	29	0.00
205	INSPECCIÓN	8	0.01	12	0.00
206	MAIZ	8	0.01	34	0.00
207	MELAZA	8	0.01	10	0.00
208	PENSIONES	8	0.01	24	0.00
209	PUERCO	8	0.01	27	0.00
210	RACIONES	8	0.01	19	0.00
211	SÉNECA	8	0.01	12	0.00
212	SUSCRIPCIONES	8	0.01	21	0.00
213	TEMPLANZA	8	0.01	21	0.00
214	ACRE	7	0.01	28	0.00
215	AHORROS	7	0.01	30	0.00
216	ALUMNAS	7	0.01	12	0.00
217	ARADOS	7	0.01	14	0.00
218	ASIGNACIÓN	7	0.01	8	0.00
219	ASTRONOMÍA	7	0.01	29	0.00
220	CONCHAS	7	0.01	14	0.00
221	CONDUCCIÓN	7	0.01	8	0.00
222	CONVERSACIÓN	7	0.01	19	0.00
223	FILOSÓFICA	7	0.01	21	0.00
224	FUNDICIONES	7	0.01	26	0.00
225	GARGANTA	7	0.01	33	0.00
226	MANSIÓN	7	0.01	23	0.00
227	PENITENCIARIO	7	0.01	10	0.00
228	PORCIÓN	7	0.01	22	0.00
229	POSADAS	7	0.01	25	0.00
230	REOS	7	0.01	31	0.00
231	SOBRANTE	7	0.01	16	0.00
232	SOCORROS	7	0.01	21	0.00

	DE LA SAGRA, Ramón	Freq.	%	RC. Freq.	RC. %
233	TRECHOS	7	0.01	19	0.00
234	UTICA	7	0.01	21	0.00
235	AUSILIO	6	0.01	15	0.00
236	CAPELLAN	6	0.01	10	0.00
237	DIETAS	6	0.01	8	0.00
238	DISTRIBUCIÓN	6	0.01	20	0.00
239	ECSACTITUD (EXACTITUD)	6	0.01	7	0.00
240	ECSÁMEN (EXÁMEN)	6	0.01	6	0.00
241	ESTERIOR (EXTERIOR)	6	0.01	20	0.00
242	MANCERAS	6	0.01	6	0.00
243	MEDICINAS	6	0.01	17	0.00
244	MORERA	6	0.01	7	0.00
245	ORACIÓN	6	0.01	11	0.00
246	QUÍMICOS	6	0.01	20	0.00
247	RACIÓN	6	0.01	20	0.00
248	SEMINARIO	6	0.01	11	0.00
249	SESIÓN	6	0.01	20	0.00
250	TAPICES	6	0.01	23	0.00
251	TUTORES	6	0.01	9	0.00
252	UTENSILIOS	6	0.01	18	0.00
253	UTILIDADES	6	0.01	19	0.00
254	VIAGE	6	0.01	20	0.00
255	ÁLGEBRA	5	0.01	13	0.00
256	CALABOZO	5	0.01	13	0.00
257	CARACTÉRES	5	0.01	13	0.00
258	CHEVALIER	5	0.01	9	0.00
259	CONTINUACIÓN	5	0.01	14	0.00
260	COOPERACIÓN	5	0.01	14	0.00
261	CRÍTICAS	5	0.01	13	0.00

	DE LA SAGRA, Ramón	Freq.	%	RC. Freq.	RC. %
262	DETERMINACIÓN	5	0.01	6	0.00
263	ÉCSITO (ÉXITO)	5	0.01	7	0.00
264	ESCESOS (EXCESOS)	5	0.01	10	0.00
265	ESCLUSAS (EXCLUSAS)	5	0.01	11	0.00
266	ESTRANGERO	5	0.01	9	0.00
267	GUSANOS	5	0.01	7	0.00
268	HORTICULTURA	5	0.01	12	0.00
269	HUIDOS	5	0.01	8	0.00
270	INTRODUCCIÓN	5	0.01	15	0.00
271	MANUTENCIÓN	5	0.01	7	0.00
272	MINERALOGÍA	5	0.01	10	0.00
273	OBSERVANCIA	5	0.01	8	0.00
274	PEINE	5	0.01	10	0.00
275	PRIVACIÓN	5	0.01	6	0.00
276	REPARACIONES	5	0.01	8	0.00
277	RESÚMEN	5	0.01	15	0.00
278	SUGETO	5	0.01	6	0.00
279	TIMON	5	0.01	9	0.00
280	BARANDAS	4	0.00	6	0.00
281	CANASTILLAS	4	0.00	5	0.00
282	CAPULLOS	4	0.00	6	0.00
283	CUADRÚPEDOS	4	0.00	7	0.00
284	GUARDAS	4	0.00	5	0.00
285	HERBARIO	4	0.00	5	0.00
286	INDIVIDUOS	4	0.00	7	0.00
287	MEDIODIA	4	0.00	8	0.00
288	MODERACIÓN	4	0.00	5	0.00
289	NIÑITOS	4	0.00	7	0.00
290	PARAGES	4	0.00	6	0.00

DE LA SAGRA, Ramón		Freq.	%	RC. Freq.	RC. %
291	PERDONADOS	4	0.00	7	0.00
292	PLANCHUELA	4	0.00	5	0.00
293	REFLECSIONES (RELEXIONES)	4	0.00	5	0.00
294	TRÉBOL	4	0.00	5	0.00
295	CUADRA	3	0.00	3	0.00
296	MODIFICACIÓN	3	0.00	3	0.00
297	REFLECSIÓN (REFLEXIÓN)	3	0.00	3	0.00
PLACES, PEOPLE, ETC.		Freq.	%	RC. Freq.	RC. %
	NEW-YORK	66	0.08	119	0.00
	BOSTON	55	0.06	451	0.02
	FILADELFIA	46	0.05	497	0.02
	MASSACHUSETTS	17	0.02	62	0.00
	PENSILVANIA	17	0.02	124	0.00
	AUBURN [NEW YORK]	14	0.02	23	0.00
	ERIE	14	0.02	89	0.00
	CONNECTICUT	12	0.01	44	0.00
	DELAWARE	12	0.01	93	0.00
	NIÁGARA	12	0.01	70	0.00
	LOWELL (LOWEL)	10	0.01	11	0.00
	HARTFORD	9	0.01	25	0.00
	MARYLAND	9	0.01	55	0.00
	VERMONT	7	0.01	18	0.00
	LONG-ISLAND	5	0.01	7	0.00
	NEW ENGLAND (NUEVA-INGLATERRA)	5	0.01	6	0.00
	ALBANY	4	0.00	7	0.00
	HASSLER	16	0.02	16	0.00
	FARMER	14	0.02	20	0.00
	EVERETT	6	0.01	22	0.00

DE LA SAGRA, Ramón	Freq.	%	RC. Freq.	RC. %
WADSWORTH	6	0.01	6	0.00
LE CLERC (CLERC)	5	0.01	5	0.00
BUSKELES	5	0.01	5	0.00
CHEMUNG	4	0.00	5	0.00
DUPONCEAU	4	0.00	4	0.00
ELDER	4	0.00	4	0.00
HOWE	4	0.00	8	0.00
LEDERER	4	0.00	4	0.00
PIFFARD	4	0.00	4	0.00
SWETT	4	0.00	5	0.00

	GAMBOA, Federico	Freq.	%	RC. Freq.	RC. %
1	IMPRESIONES	19	0.15	161	0.01
2	MÉXICO	19	0.15	561	0.02
3	RECUERDOS	19	0.15	350	0.01
4	CASA	16	0.13	1,522	0.06
5	CALLES	14	0.11	735	0.03
6	MUJERES	12	0.10	404	0.02
7	LUZ	10	0.08	570	0.02
8	MANO	10	0.08	647	0.03
9	CALVO	8	0.06	11	0.00
10	MUJER	8	0.06	465	0.02
11	OJOS	8	0.06	510	0.02
12	PRONTO	8	0.06	377	0.01
13	PUERTA	8	0.06	281	0.01
14	CONVENTO	7	0.06	37	0.00
15	CUARTO	7	0.06	258	0.01
16	GAS	7	0.06	156	0.01
17	IDIOMA	7	0.06	97	0.00
18	MANOS	7	0.06	434	0.02
19	MÚSICA	7	0.06	223	0.01
20	SITIOS	7	0.06	126	0.00
21	VOZ	7	0.06	379	0.02
22	AÑOS	6	0.05	145	0.01
23	MUELLE	6	0.05	109	0.00
24	PIANO	6	0.05	59	0.00
25	PUERTAS	6	0.05	210	0.01
26	RUIDO	6	0.05	188	0.01
27	TÉ	6	0.05	138	0.01
28	ESCALERAS	5	0.04	54	0.00
29	GRACIAS	5	0.04	180	0.01
30	INDIVIDUO	5	0.04	142	0.01
31	NOCHES	5	0.04	116	0.00
32	VOCES	5	0.04	96	0.00

	GAMBOA, Federico	Freq.	%	RC. Freq.	RC. %
33	ADIÓS	4	0.03	52	0.00
34	BARRIO	4	0.03	69	0.00
35	CARICIAS	4	0.03	11	0.00
36	CERVEZA	4	0.03	55	0.00
37	CHINO	4	0.03	63	0.00
38	CHINOS	4	0.03	80	0.00
39	DETALLES	4	0.03	155	0.01
40	FRONTERA	4	0.03	68	0.00
41	HERMANA	4	0.03	99	0.00
42	MEXICANO	4	0.03	92	0.00
43	PERFUME	4	0.03	24	0.00
44	RUMBO	4	0.03	73	0.00
45	SEXOS	4	0.03	62	0.00
46	VENTANAS	4	0.03	82	0.00
47	VERAS	4	0.03	32	0.00
48	AMIGAS	3	0.02	39	0.00
49	AMISTADES	3	0.02	8	0.00
50	BARCA	3	0.02	24	0.00
51	BAÚLES	3	0.02	20	0.00
52	BIGOTE	3	0.02	14	0.00
53	BILLETE	3	0.02	24	0.00
54	BOTE	3	0.02	83	0.00
55	CRISTALES	3	0.02	35	0.00
56	DOLORES	3	0.02	64	0.00
57	ECO	3	0.02	69	0.00
58	ESTADOS UNIDOS	3	0.02	2,725	0.11
59	FACHADA	3	0.02	52	0.00
60	FRAGMENTOS	3	0.02	17	0.00
61	INTÉRPRETE	3	0.02	16	0.00
62	JUDÍA	3	0.02	10	0.00
63	MAÑANA	3	0.02	18	0.00
64	MUCHACHO	3	0.02	40	0.00

	GAMBOA, Federico	Freq.	%	RC. Freq.	RC. %
65	MUROS	3	0.02	49	0.00
66	NOVEDAD	3	0.02	64	0.00
67	NOVIA	3	0.02	24	0.00
68	ÓRGANO	3	0.02	58	0.00
69	PERMANENCIA	3	0.02	50	0.00
70	PIZARRÓN	3	0.02	3	0.00
71	POSEEDOR	3	0.02	10	0.00
72	PROYECTOS	3	0.02	54	0.00
73	QUINTAS	3	0.02	25	0.00
74	REMOS	3	0.02	20	0.00
75	RINCONES	3	0.02	20	0.00
76	SEXO	3	0.02	76	0.00
77	TIENDA	3	0.02	70	0.00

	PLACES	Freq.	%	RC. Freq.	RC. %
	SAN FRANCISCO (FRANCISCO)	8	0.06	323	0.01
	WASHINGTON	5	0.04	119	0.00
	OAKLAND	3	0.02	9	0.00

	GARCIA MEROU, Martín	Freq.	%	RC. Freq.	RC. %
1	CIUDAD	101	0.16	2,234	0.09
2	VIDA	78	0.12	1,578	0.06
3	GOBIERNO	77	0.12	1,334	0.05
4	TIEMPO	71	0.11	1,669	0.07
5	PAÍS	68	0.11	1,489	0.06
6	AÑOS	59	0.09	1,320	0.05
7	POLÍTICA	58	0.09	613	0.02
8	MILLONES	54	0.08	997	0.04
9	CONGRESO	53	0.08	532	0.02
10	AMERICANO	49	0.08	752	0.03
11	PRESIDENTE	49	0.08	749	0.03
12	MANERA	48	0.08	633	0.03
13	GUERRA	47	0.07	1,106	0.04
14	REPÚBLICA	45	0.07	807	0.03
15	AMERICANA	42	0.07	568	0.02
16	NACIÓN	42	0.07	471	0.02
17	CARÁCTER	40	0.06	465	0.02
18	OBRA	37	0.06	787	0.03
19	COLEGIO	36	0.06	305	0.01
20	FORMA	36	0.06	677	0.03
21	LIBRO	35	0.05	306	0.01
22	HISTORIA	34	0.05	637	0.03
23	EMBARGO	31	0.05	670	0.03
24	CIUDADES	29	0.05	584	0.02
25	CONDICIONES	29	0.05	270	0.01
26	RAZA	29	0.05	561	0.02

	GARCIA MEROU, Martín	Freq.	%	RC. Freq.	RC. %
27	SISTEMA	29	0.05	591	0.02
28	ASAMBLEA	27	0.04	75	0.00
29	MIEMBROS	27	0.04	201	0.01
30	RESPECTO	27	0.04	283	0.01
31	DÓLARES	26	0.04	58	0.00
32	ESTUDIOS	26	0.04	161	0.01
33	INTERÉS	26	0.04	348	0.01
34	AUTOR	25	0.04	277	0.01
35	OBRAS	25	0.04	456	0.02
36	UNIÓN	25	0.04	473	0.02
37	POLÍTICO	24	0.04	222	0.01
38	ÉXITO	23	0.04	201	0.01
39	MANOS	23	0.04	434	0.02
40	CUERPO	22	0.03	406	0.02
41	BUENOS AIRES (BUENOS)	21	0.03	320	0.01
42	COMISIÓN	21	0.03	193	0.01
43	ESTUDIO	21	0.03	280	0.01
44	JEFE	21	0.03	226	0.01
45	PÚBLICO	21	0.03	387	0.02
46	COLONIAS	20	0.03	163	0.01
47	IMPORTANCIA	20	0.03	353	0.01
48	SENTIMIENTO	20	0.03	337	0.01
49	ARGENTINA	19	0.03	219	0.01
50	ATENCIÓN	19	0.03	320	0.01
51	PÁGINAS	19	0.03	131	0.01
52	TRABAJOS	19	0.03	270	0.01

	GARCIA MEROU, Martín	Freq.	%	RC. Freq.	RC. %
53	CONCEJO	18	0.03	21	0.00
54	DEPARTAMENTO	18	0.03	166	0.01
55	CARGO	17	0.03	194	0.01
56	DETALLES	17	0.03	155	0.01
57	SENTIDO	17	0.03	252	0.01
58	EMPLEADOS	16	0.03	228	0.01
59	ESTACIÓN	16	0.03	176	0.01
60	JUICIO	16	0.03	244	0.01
61	MEDIDA	16	0.03	210	0.01
62	RESULTADOS	16	0.03	185	0.01
63	ASUNTOS	15	0.02	148	0.01
64	DESARROLLO	15	0.02	217	0.01
65	ELECCIÓN	15	0.02	103	0.00
66	ORGANIZACIÓN	15	0.02	155	0.01
67	RASGOS	15	0.02	84	0.00
68	TEMA	15	0.02	95	0.00
69	CURSO	14	0.02	212	0.01
70	DEPARTAMENTOS	14	0.02	103	0.00
71	ESTUDIANTES	14	0.02	66	0.00
72	GÉNERO	14	0.02	190	0.01
73	LITERATURA	14	0.02	132	0.01
74	POLÍTICOS	14	0.02	189	0.01
75	REPRESENTANTES	14	0.02	193	0.01
76	ANIMALES	13	0.02	142	0.01
77	COMUNIDAD	13	0.02	71	0.00
78	EXTRANJERO	13	0.02	181	0.01

	GARCIA MEROU, Martín	Freq.	%	RC. Freq.	RC. %
79	JEFES	13	0.02	89	0.00
80	MUESTRA	13	0.02	150	0.01
81	REGIÓN	13	0.02	127	0.01
82	BERLÍN	12	0.02	22	0.00
83	CAMPAÑA	12	0.02	82	0.00
84	CONSECUENCIA	12	0.02	170	0.01
85	CULTURA	12	0.02	138	0.01
86	ESTACIONES	12	0.02	131	0.01
87	IMPUESTOS	12	0.02	53	0.00
88	PERÍODO	12	0.02	124	0.00
89	POETA	12	0.02	109	0.00
90	POLÍTICAS	12	0.02	147	0.01
91	SENADO	12	0.02	151	0.01
92	TALENTO	12	0.02	128	0.01
93	ACUERDO	11	0.02	130	0.01
94	ESCRITOR	11	0.02	117	0.00
95	HUEVOS	11	0.02	30	0.00
96	INTENDENTE	11	0.02	14	0.00
97	INVESTIGACIONES	11	0.02	51	0.00
98	PARQUES	11	0.02	126	0.00
99	PESQUERÍAS	11	0.02	14	0.00
100	TÉRMINOS	11	0.02	114	0.00
101	ANÁLISIS	10	0.02	62	0.00
102	DISTRITO	10	0.02	100	0.00
103	DOTES	10	0.02	34	0.00
104	ESPECIES	10	0.02	66	0.00

	GARCIA MEROU, Martín	Freq.	%	RC. Freq.	RC. %
105	ESTADISTA	10	0.02	32	0.00
106	FUTURO	10	0.02	78	0.00
107	MÉTODOS	10	0.02	64	0.00
108	PESCA	10	0.02	52	0.00
109	PUESTOS	10	0.02	98	0.00
110	SESIONES	10	0.02	70	0.00
111	CORRUPCIÓN	9	0.01	40	0.00
112	ELECCIONES	9	0.01	98	0.00
113	FUNCIONARIOS	9	0.01	33	0.00
114	FUNCIONES	9	0.01	97	0.00
115	MEDIDAS	9	0.01	71	0.00
116	NARRACIÓN	9	0.01	35	0.00
117	PECES	9	0.01	33	0.00
118	PROBLEMA	9	0.01	101	0.00
119	PROBLEMAS	9	0.01	52	0.00
120	RESOLUCIÓN	9	0.01	86	0.00
121	COMISIONADO	8	0.01	45	0.00
122	COMISIONADOS	8	0.01	40	0.00
123	CONTRIBUCIONES	8	0.01	69	0.00
124	CRECIMIENTO	8	0.01	61	0.00
125	CRITERIO	8	0.01	55	0.00
126	DEBATE	8	0.01	36	0.00
127	DELEGADOS	8	0.01	56	0.00
128	DEUDA	8	0.01	78	0.00
129	EJECUTIVO	8	0.01	63	0.00
130	ELOCUENCIA	8	0.01	44	0.00

	GARCIA MEROU, Martín	Freq.	%	RC. Freq.	RC. %
131	FILIPINAS	8	0.01	22	0.00
132	HÉROE	8	0.01	60	0.00
133	IMPUESTO	8	0.01	64	0.00
134	LECCIÓN	8	0.01	62	0.00
135	LIMPIEZA	8	0.01	68	0.00
136	PUBLICISTA	8	0.01	19	0.00
137	SIMPATÍA	8	0.01	73	0.00
138	TEJAS	8	0.01	70	0.00
139	TENDENCIA	8	0.01	64	0.00
140	ARGENTINOS	7	0.01	34	0.00
141	CERDO	7	0.01	18	0.00
142	CRÍTICA	7	0.01	45	0.00
143	CRÍTICO	7	0.01	27	0.00
144	ENSAYOS	7	0.01	44	0.00
145	EXCELENCIA	7	0.01	55	0.00
146	MUNICIPIO	7	0.01	25	0.00
147	ORATORIA	7	0.01	16	0.00
148	PESCADILLA	7	0.01	7	0.00
149	PISCICULTURA	7	0.01	8	0.00
150	PLAYAS	7	0.01	52	0.00
151	PUESTA	7	0.01	65	0.00
152	TRADICIÓN	7	0.01	56	0.00
153	ALOSA	6	0.01	6	0.00
154	AMPLITUD	6	0.01	27	0.00
155	CONTROL	6	0.01	10	0.00
156	DICHAS	6	0.01	48	0.00

	GARCIA MEROU, Martín	Freq.	%	RC. Freq.	RC. %
157	ESCENARIO	6	0.01	41	0.00
158	ESTUDIANTE	6	0.01	21	0.00
159	EXPANSIÓN	6	0.01	35	0.00
160	FASE	6	0.01	9	0.00
161	MEDIAS	6	0.01	35	0.00
162	MENCIÓN	6	0.01	35	0.00
163	POEMAS	6	0.01	18	0.00
164	PUBLICISTAS	6	0.01	16	0.00
165	SALARIOS	6	0.01	44	0.00
166	VERSOS	6	0.01	48	0.00
167	VISIÓN	6	0.01	49	0.00
168	CAMARILLA	5	0.01	6	0.00
169	COMBINACIÓN	5	0.01	33	0.00
170	COMISARIOS	5	0.01	19	0.00
171	COMUNIDADES	5	0.01	15	0.00
172	DEFICIENCIAS	5	0.01	16	0.00
173	DISCUSIONES	5	0.01	30	0.00
174	ESTADÍSTICAS	5	0.01	25	0.00
175	EXPERIMENTOS	5	0.01	33	0.00
176	HÁBITO	5	0.01	30	0.00
177	INCUBACIÓN	5	0.01	7	0.00
178	LABORATORIO	5	0.01	23	0.00
179	OBSERVADOR	5	0.01	32	0.00
180	ORGANIZACIONES	5	0.01	9	0.00
181	PRADERA	5	0.01	24	0.00
182	TEMAS	5	0.01	23	0.00

	GARCIA MEROU, Martín	Freq.	%	RC. Freq.	RC. %
183	ABONOS	4	0.01	12	0.00
184	ACLAMACIONES	4	0.01	20	0.00
185	APRECIACIÓN	4	0.01	15	0.00
186	AUDITOR	4	0.01	6	0.00
187	BALADAS	4	0.01	4	0.00
188	BECAS	4	0.01	4	0.00
189	CHACRA	4	0.01	7	0.00
190	COLECTOR	4	0.01	5	0.00
191	CONCLUSIONES	4	0.01	14	0.00
192	DEPRESIÓN	4	0.01	7	0.00
193	EJECUTIVOS	4	0.01	4	0.00
194	ENCUEN(TRO)	4	0.01	18	0.00
195	GANADERA	4	0.01	4	0.00
196	INTERRUPCIÓN	4	0.01	18	0.00
197	INVESTIGACIÓN	4	0.01	8	0.00
198	MANUFACTURA	4	0.01	19	0.00
199	MEDIDORES	4	0.01	4	0.00
200	PEZ	4	0.01	12	0.00
201	PROTECCIONISTAS	4	0.01	17	0.00
202	RAPÉ	4	0.01	5	0.00
203	SALMÓN	4	0.01	10	0.00
204	SOBRIEDAD	4	0.01	9	0.00
205	SUDAMÉRICA	4	0.01	16	0.00
206	SUDAMERICANO	4	0.01	15	0.00
207	TENSIÓN	4	0.01	19	0.00
208	(CA)RÁCTER	3	0.00	9	0.00

	GARCIA MEROU, Martín	Freq.	%	RC. Freq.	RC. %
209	(IMI)GRACIÓN	3	0.00	8	0.00
210	ABOLENGO	3	0.00	9	0.00
211	ANEXA	3	0.00	9	0.00
212	ANGLO-AMERICANO	3	0.00	9	0.00
213	COMIENZOS	3	0.00	8	0.00
214	COUNCIL	3	0.00	6	0.00
215	ESFINGE	3	0.00	6	0.00
216	EXPERTO	3	0.00	7	0.00
217	EXTRANJE	3	0.00	5	0.00
218	FLUCTUACIONES	3	0.00	6	0.00
219	IMPOSICIÓN	3	0.00	6	0.00
220	INTELECTUALIDAD	3	0.00	7	0.00
221	MUES	3	0.00	6	0.00
222	PARLAMENTOS	3	0.00	6	0.00
223	PESQUERÍA	3	0.00	5	0.00
224	PREVENCIONES	3	0.00	9	0.00
225	QUINTANA	3	0.00	8	0.00
226	RECOLECCIÓN	3	0.00	7	0.00
227	REFINAMIENTOS	3	0.00	8	0.00
228	REGIDORES	3	0.00	3	0.00
229	SEDUCTORAS	3	0.00	5	0.00
230	TABERNA	3	0.00	8	0.00
231	TULLERÍAS	3	0.00	8	0.00
232	VACILACIONES	3	0.00	9	0.00

GARCIA MEROU, Martín	Freq.	%	RC. Freq.	RC. %
PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
WASHINGTON	38	0.06	589	0.02
AMHERST	21	0.03	23	0.00
SAINT LOUIS	16	0.03	55	0.00
MASSACHUSETTS	13	0.02	62	0.00
BROOKLYN	10	0.02	92	0.00
OMAHA	9	0.01	15	0.00
PLYMOUTH	5	0.01	10	0.00
HAWAII	3	0.00	3	0.00
INGLATERRA	30	0.05	565	0.02
LODGE	25	0.04	25	0.00
CABOT	24	0.04	26	0.00
MOORE	17	0.03	28	0.00
FISKE	16	0.03	16	0.00
WEBSTER	16	0.03	48	0.00
HAMILTON	15	0.02	61	0.00
CARPENTER	13	0.02	16	0.00
ROMERO	12	0.02	27	0.00
WELLS	11	0.02	18	0.00
LINCOLN	8	0.01	81	0.00
ROOSEVELT	8	0.01	27	0.00
SCHURTZ (SCHURZ)	7	0.01	7	0.00
RIVADAVIA	6	0.01	27	0.00
LECKY	5	0.01	5	0.00
LONGFELLOW	5	0.01	22	0.00
BRYCE	4	0.01	6	0.00

GARCIA MEROU, Martín	Freq.	%	RC. Freq.	RC. %
BURR	4	0.01	15	0.00
HAYNE	4	0.01	5	0.00
KING	4	0.01	16	0.00
BLUDSO	3	0.00	3	0.00
CAMBON	3	0.00	3	0.00
CERVERA	3	0.00	3	0.00
COCKBURN	3	0.00	3	0.00
GAUTIER	3	0.00	3	0.00
GOLDWIN	3	0.00	3	0.00
HEINE	3	0.00	5	0.00
MCKINLEY	3	0.00	4	0.00
PATRICK	3	0.00	4	0.00
SICKLES	3	0.00	4	0.00
AMERICAN	14	0.02	65	0.00
MAN	14	0.02	125	0.00
CHRISTMAS	13	0.02	14	0.00
STREET	9	0.01	94	0.00
MEN	8	0.01	80	0.00
SUMMER	8	0.01	14	0.00
DAY	6	0.01	14	0.00
(SANTA) CLAUS	5	0.01	5	0.00
FISH	5	0.01	13	0.00
GIRL	5	0.01	6	0.00
INSPECTOR	5	0.01	13	0.00
CONGRESS	4	0.01	14	0.00
ESSAYS	4	0.01	4	0.00

GARCIA MEROU, Martín	Freq.	%	RC. Freq.	RC. %
GOD	4	0.01	8	0.00
REVIEW	4	0.01	8	0.00
RING	4	0.01	6	0.00
CHILD	3	0.00	6	0.00
DAYS	3	0.00	3	0.00
EARTH	3	0.00	4	0.00
GOLD	3	0.00	5	0.00
GOVERNMENT	3	0.00	7	0.00
PARTIES	3	0.00	3	0.00
WORTH	3	0.00	4	0.00

	GROUSSAC, Paul	Freq.	%	RC. Freq.	RC. %
1	PLATA	127	0.18	465	0.02
2	POCO	59	0.08	1,308	0.05
3	OESTE	44	0.06	388	0.02
4	ESPÍRITU	40	0.06	616	0.02
5	MATERIAL	36	0.05	203	0.01
6	CAPITAL	35	0.05	654	0.03
7	AMERICANA	33	0.05	568	0.02
8	EFEECTO	31	0.04	504	0.02
9	CARÁCTER	30	0.04	465	0.02
10	CIVILIZACIÓN	29	0.04	270	0.01
11	YANQUI	29	0.04	81	0.00
12	ASPECTO	28	0.04	390	0.02
13	CORONEL	28	0.04	211	0.01
14	NIEVE	25	0.04	115	0.00
15	BELLEZA	24	0.03	271	0.01
16	ENCUENTRO	23	0.03	126	0.00
17	FÉ	22	0.03	334	0.01
18	FRANCÉS	21	0.03	218	0.01
19	EXCURSIÓN	20	0.03	77	0.00
20	EXPOSICIÓN	19	0.03	222	0.01
21	MASA	19	0.03	210	0.01
22	MATERIALES	19	0.03	130	0.01
23	ORGANISMO	19	0.03	52	0.00
24	YANQUIS	19	0.03	49	0.00
25	CONJUNTO	18	0.03	175	0.01
26	CONSTITUCIÓN	18	0.03	209	0.01
27	REGIÓN	18	0.03	127	0.01
28	CAPITOLIO	17	0.02	146	0.01
29	ÉXITO	17	0.02	201	0.01

	GROUSSAC, Paul	Freq.	%	RC. Freq.	RC. %
30	HALL	17	0.02	145	0.01
31	INVIERNO	17	0.02	199	0.01
32	EXTERIOR	16	0.02	147	0.01
33	RESIDENCIAS	16	0.02	31	0.00
34	AZUL	15	0.02	121	0.00
35	DÓLARES	15	0.02	58	0.00
36	ESTILO	15	0.02	180	0.01
37	EVIDENTE	15	0.02	84	0.00
38	MORMONISMO	15	0.02	21	0.00
39	NEGRO	15	0.02	179	0.01
40	SECTA	15	0.02	61	0.00
41	LENGUA	14	0.02	163	0.01
42	LODO	14	0.02	52	0.00
43	PAISAJE	14	0.02	99	0.00
44	PROFETA	14	0.02	25	0.00
45	VECINO	14	0.02	93	0.00
46	CULTO	13	0.02	119	0.00
47	DISTRITO	13	0.02	100	0.00
48	EUROPEA	13	0.02	137	0.01
49	PAREDES	13	0.02	105	0.00
50	RASGO	13	0.02	59	0.00
51	AMBIENTE	12	0.02	57	0.00
52	DESIERTO	12	0.02	110	0.00
53	ILUSIÓN	12	0.02	44	0.00
54	IMPRESIÓN	12	0.02	127	0.01
55	MANIFESTACIÓN	12	0.02	42	0.00
56	MORMONES	12	0.02	36	0.00
57	SENSACIÓN	12	0.02	49	0.00
58	ACERAS	11	0.02	53	0.00

	GROUSSAC, Paul	Freq.	%	RC. Freq.	RC. %
59	APUNTES	11	0.02	45	0.00
60	DERECHA	11	0.02	108	0.00
61	ERROR	11	0.02	104	0.00
62	HIELO	11	0.02	89	0.00
63	IMAGINACIÓN	11	0.02	111	0.00
64	MÚS	11	0.02	85	0.00
65	POESÍA	11	0.02	99	0.00
66	RUMOR	11	0.02	57	0.00
67	AVENIDAS	10	0.01	92	0.00
68	CONCLUSIÓN	10	0.01	37	0.00
69	GRIS	10	0.01	43	0.00
70	LOCALES	10	0.01	64	0.00
71	OBSCURO	10	0.01	27	0.00
72	ÓRGANOS	10	0.01	38	0.00
73	RASGOS	10	0.01	84	0.00
74	RAZONES	10	0.01	83	0.00
75	ARMONÍA	9	0.01	68	0.00
76	BÓVEDA	9	0.01	51	0.00
77	CONTRASTE	9	0.01	78	0.00
78	DISCIPLINA	9	0.01	62	0.00
79	EVOLUCIÓN	9	0.01	56	0.00
80	EXPLICACIÓN	9	0.01	38	0.00
81	FACTORES	9	0.01	28	0.00
82	GRANITO	9	0.01	78	0.00
83	IMAGEN	9	0.01	47	0.00
84	MAMMOTH	9	0.01	25	0.00
85	MORMÓN	9	0.01	17	0.00
86	MUCHEDUMBRE	9	0.01	53	0.00
87	PRADERAS	9	0.01	56	0.00

	GROUSSAC, Paul	Freq.	%	RC. Freq.	RC. %
88	RIVALES	9	0.01	48	0.00
89	BIBLIOTECAS	8	0.01	55	0.00
90	CLUBS	8	0.01	39	0.00
91	CONVICCIÓN	8	0.01	38	0.00
92	DETALLE	8	0.01	50	0.00
93	ESENCIA	8	0.01	44	0.00
94	ESTÉTICA	8	0.01	17	0.00
95	EXPERIMENTO	8	0.01	24	0.00
96	FANTASÍA	8	0.01	53	0.00
97	FERIA	8	0.01	35	0.00
98	GUÍAS	8	0.01	28	0.00
99	GUSTOS	8	0.01	40	0.00
100	IMITACIÓN	8	0.01	29	0.00
101	NAPA	8	0.01	12	0.00
102	ORIGINALIDAD	8	0.01	22	0.00
103	PARODIA	8	0.01	15	0.00
104	PLENO	8	0.01	52	0.00
105	POLIGAMIA	8	0.01	16	0.00
106	SELLO	8	0.01	45	0.00
107	TRADICIÓN	8	0.01	56	0.00
108	TRANSEUNTE	8	0.01	20	0.00
109	TRANVÍA	8	0.01	20	0.00
110	ACCESORIOS	7	0.01	14	0.00
111	ANTEMANO	7	0.01	40	0.00
112	CITY	7	0.01	174	0.01
113	DESCRIPCIONES	7	0.01	38	0.00
114	FÓRMULA	7	0.01	31	0.00
115	FUNCIÓN	7	0.01	33	0.00
116	LODOS	7	0.01	22	0.00

	GROUSSAC, Paul	Freq.	%	RC. Freq.	RC. %
117	PEREGRINOS	7	0.01	40	0.00
118	PROCURA	7	0.01	40	0.00
119	PROGRAMAS	7	0.01	14	0.00
120	SAVIA	7	0.01	25	0.00
121	SCHOOLS	7	0.01	8	0.00
122	TEXTO	7	0.01	46	0.00
123	TEXTOS	7	0.01	21	0.00
124	TRECHO	7	0.01	46	0.00
125	ADVENEDIZO	6	0.01	10	0.00
126	AGUDA	6	0.01	11	0.00
127	ALAMEDAS	6	0.01	15	0.00
128	ANGELES	6	0.01	19	0.00
129	CABAL	6	0.01	31	0.00
130	CÉSPED	6	0.01	29	0.00
131	CORNISA	6	0.01	9	0.00
132	DESPECHO	6	0.01	34	0.00
133	DIVISA	6	0.01	34	0.00
134	EMPORIO	6	0.01	33	0.00
135	FEDERALES	6	0.01	32	0.00
136	FOLLAJES	6	0.01	6	0.00
137	FRESCURA	6	0.01	33	0.00
138	HIGH SCHOOL	6	0.01	20	0.00
139	MINEROS	6	0.01	27	0.00
140	MONOTONÍA	6	0.01	33	0.00
141	RESTAURANTE	6	0.01	19	0.00
142	SOLEMNIDAD	6	0.01	28	0.00
143	SUBSTANCIA	6	0.01	10	0.00
144	SUPERFICIAL	6	0.01	20	0.00
145	TREGUA	6	0.01	22	0.00

	GROUSSAC, Paul	Freq.	%	RC. Freq.	RC. %
146	VEGETALES	6	0.01	19	0.00
147	AGRUPACIÓN	5	0.01	15	0.00
148	ASIGNATURAS	5	0.01	8	0.00
149	AUDITORIUM	5	0.01	9	0.00
150	BLOQUES	5	0.01	10	0.00
151	CALIFORNIANO	5	0.01	6	0.00
152	COLECTIVA	5	0.01	18	0.00
153	COLECTIVO	5	0.01	17	0.00
154	COMITÉS	5	0.01	16	0.00
155	DESFILE	5	0.01	13	0.00
156	ENORMIDAD	5	0.01	10	0.00
157	EXOTISMO	5	0.01	6	0.00
158	FORASTERO	5	0.01	12	0.00
159	IRONÍA	5	0.01	11	0.00
160	LOMO	5	0.01	17	0.00
161	MOLDE	5	0.01	16	0.00
162	NOCTURNA	5	0.01	16	0.00
163	PILARES	5	0.01	18	0.00
164	POLICEMAN	5	0.01	14	0.00
165	PREPONDERANCIA	5	0.01	21	0.00
166	PROFESIONALES	5	0.01	17	0.00
167	SECESIÓN	5	0.01	22	0.00
168	SÍNTOMA	5	0.01	15	0.00
169	SOCIOLÓGICA	5	0.01	7	0.00
170	TEMPLE	5	0.01	16	0.00
171	TROPIEZO	5	0.01	14	0.00
172	UNIVERSITARIA	5	0.01	14	0.00
173	VESTIGIOS	5	0.01	11	0.00
174	ADVENIMIENTO	4	0.01	10	0.00

	GROUSSAC, Paul	Freq.	%	RC. Freq.	RC. %
175	AGRUPACIONES	4	0.01	12	0.00
176	ÁLAMOS	4	0.01	9	0.00
177	ASCENSORES	4	0.01	10	0.00
178	ASTILLA	4	0.01	5	0.00
179	CARICATURA	4	0.01	9	0.00
180	CASUCHAS	4	0.01	12	0.00
181	CATE	4	0.01	11	0.00
182	CATRE	4	0.01	6	0.00
183	CHAMPION	4	0.01	5	0.00
184	DECEPCIÓN	4	0.01	5	0.00
185	DESLUMBRADOR	4	0.01	7	0.00
186	ENCINAS	4	0.01	10	0.00
187	ÉXODO	4	0.01	8	0.00
188	FUMADERO	4	0.01	5	0.00
189	GENTILES	4	0.01	9	0.00
190	IMITACIONES	4	0.01	11	0.00
191	INCONSCIENCIA	4	0.01	5	0.00
192	INTERCAMBIO	4	0.01	8	0.00
193	MEDIOCRIDAD	4	0.01	10	0.00
194	MIDWAY-PLAISANCE	4	0.01	4	0.00
195	MORMONA	4	0.01	10	0.00
196	MORMÓNICA	4	0.01	7	0.00
197	PAQUIDERMOS	4	0.01	5	0.00
198	PARÉNTESIS	4	0.01	10	0.00
199	RECLAMOS	4	0.01	10	0.00
200	ROBLE	4	0.01	11	0.00
201	SÓRDIDO	4	0.01	6	0.00
202	TARDE	4	0.01	10	0.00
203	UMBRAL	4	0.01	8	0.00

	GROUSSAC, Paul	Freq.	%	RC. Freq.	RC. %
204	VULGARIDAD	4	0.01	8	0.00
205	ZÉPHYR	4	0.01	4	0.00
206	ABETOS	3	0.00	4	0.00
207	ACORDE	3	0.00	5	0.00
208	ALQUERÍAS	3	0.00	3	0.00
209	ARRABAL	3	0.00	5	0.00
210	BOINA	3	0.00	4	0.00
211	BOSTONIENSES	3	0.00	3	0.00
212	CALLEJERA	3	0.00	4	0.00
213	CALLEJERO	3	0.00	4	0.00
214	CHICAGOENSES	3	0.00	4	0.00
215	CONSTITUYENTES	3	0.00	5	0.00
216	DESPLOME	3	0.00	4	0.00
217	DISPONIBILIDAD	3	0.00	5	0.00
218	DOLARES	3	0.00	4	0.00
219	ESCAPARATES	3	0.00	4	0.00
220	ESCARCHA	3	0.00	4	0.00
221	ESTIGMA	3	0.00	4	0.00
222	EXÉGESIS	3	0.00	3	0.00
223	FILOLOGÍA	3	0.00	5	0.00
224	MAMARRACHO	3	0.00	3	0.00
225	MIESES	3	0.00	5	0.00
226	OPTIMISTA	3	0.00	4	0.00
227	PEDANTERÍA	3	0.00	4	0.00
228	RAPSODIA	3	0.00	4	0.00
229	SOCIOLOGÍA	3	0.00	5	0.00
230	TRONERAS	3	0.00	3	0.00
231	VASCOS	3	0.00	3	0.00
232	VIRGINIANA	3	0.00	4	0.00

GROUSSAC, Paul	Freq.	%	RC. Freq.	RC. %
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PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
NIÁGARA	103	0.15	313	0.01
CHICAGO	84	0.12	558	0.02
WASHINGTON	56	0.08	221	0.01
MASSACHUSSETS	36	0.05	45	0.00
SALT LAKE CITY	35	0.05	48	0.00
SUPERIOR	35	0.05	289	0.01
BOSTON	28	0.04	451	0.02
SAN FRANCISCO (FRANCISCO)	25	0.04	323	0.01
CALIFORNIA	25	0.04	313	0.01
UTAH	19	0.03	53	0.00
HARVARD	12	0.02	55	0.00
CAMBRIDGE	11	0.02	43	0.00
VERNON	9	0.01	41	0.00
BOSTON	6	0.01	11	0.00
JOSEPH SMITH	11	0.02	100	0.00
BRIGHAM YOUNG	8	0.01	15	0.00
EMERSON	8	0.01	20	0.00
POE	7	0.01	38	0.00
LAFAYETTE	6	0.01	11	0.00
CALHOUN	5	0.01	21	0.00
ELIOT	5	0.01	7	0.00
ARMOUR	4	0.01	10	0.00
COQUELIN	4	0.01	4	0.00
CORBETT	4	0.01	4	0.00
L'ENFANT	4	0.01	7	0.00
MOISÉS	4	0.01	12	0.00
CARLYLE	3	0.00	5	0.00

GROUSSAC, Paul	Freq.	%	RC. Freq.	RC. %
CUSTIS	3	0.00	3	0.00
WEBSTER	3	0.00	4	0.00
MOUNT	8	0.01	54	0.00
WORLD	7	0.01	31	0.00
PALACE	6	0.01	9	0.00
DEAD	5	0.01	10	0.00
GOAL	5	0.01	6	0.00
ISLAND	5	0.01	21	0.00
BUSINESS	4	0.01	11	0.00
HUB	4	0.01	12	0.00
LAKE	4	0.01	25	0.00
POKER	3	0.00	3	0.00

	GUIA DEL VIAJERO (J. Durand)	Freq.	%	RC. Freq.	RC. %
1	MILLAS	560	0.56	1,096	0.04
2	ESTE	317	0.32	4,772	0.19
3	ESTADO	245	0.25	1,856	0.07
4	RÍO	188	0.19	607	0.02
5	POBLACIÓN	164	0.16	305	0.01
6	CIUDAD	161	0.16	2,234	0.09
7	CALLE	152	0.15	791	0.03
8	PARTE	149	0.15	2,276	0.09
9	PIES	140	0.14	550	0.02
10	PUNTO	124	0.12	831	0.03
11	FERROCARRIL	121	0.12	412	0.02
12	SAN	111	0.11	812	0.04
13	NORTE	110	0.11	1,190	0.05
14	PUNTOS	79	0.08	338	0.01
15	VIAJERO	71	0.07	412	0.02
16	LAGO	68	0.07	418	0.02
17	NOMBRE	66	0.07	897	0.04
18	SUD	66	0.07	284	0.01
19	PAIS	65	0.07	435	0.02
20	VAPORES	65	0.07	404	0.02
21	MONTAÑAS	64	0.06	188	0.01
22	DIRECCIÓN	63	0.06	111	0.00
23	HABITANTES	63	0.06	627	0.02
24	CENTRO	61	0.06	567	0.02
25	UNION	61	0.06	321	0.01
26	CAPITAL	60	0.06	654	0.03
27	COMERCIO	55	0.06	667	0.03
28	AGUAS	52	0.05	550	0.02
29	TERRITORIO	52	0.05	372	0.01
30	EXTENSIÓN	51	0.05	73	0.00
31	LÍNEA	51	0.05	309	0.01

	GUIA DEL VIAJERO (J. Durand)	Freq.	%	RC. Freq.	RC. %
32	MÉJICO	51	0.05	343	0.01
33	PRINCIPALES	50	0.05	345	0.01
34	TERRENO	50	0.05	303	0.01
35	CANAL	49	0.05	337	0.01
36	DISTANCIA	49	0.05	394	0.02
37	ENTRADA	48	0.05	308	0.01
38	OESTE	48	0.05	388	0.02
39	EDIFICIO	47	0.05	543	0.02
40	BUQUES	46	0.05	380	0.02
41	IMPORTANCIA	46	0.05	353	0.01
42	LAGOS	44	0.04	192	0.01
43	PASA	44	0.04	343	0.01
44	PRECIO	44	0.04	420	0.02
45	TOTAL	44	0.04	354	0.01
46	ORILLAS	43	0.04	172	0.01
47	ALTURA	41	0.04	329	0.01
48	VIA	41	0.04	164	0.01
49	COSTA	40	0.04	315	0.01
50	FERROCARRILES	40	0.04	267	0.01
51	HIERRO	40	0.04	473	0.02
52	INTERIOR	40	0.04	357	0.01
53	RIOS	37	0.04	152	0.01
54	LONGITUD	36	0.04	103	0.00
55	RAMAL	36	0.04	43	0.00
56	LÍNEAS	35	0.04	245	0.01
57	MÉNOS	35	0.04	255	0.01
58	NUEVA	31	0.03	23	0.00
59	CONSTRUCCIÓN	30	0.03	101	0.00
60	ESTABLECIMIENTOS	29	0.03	226	0.01
61	HOTELES	29	0.03	265	0.01
62	VALLE	28	0.03	252	0.01

	GUIA DEL VIAJERO (J. Durand)	Freq.	%	RC. Freq.	RC. %
63	MUELLE	27	0.03	109	0.00
64	PIÉ	27	0.03	190	0.01
65	REPRESENTANTES	27	0.03	193	0.01
66	ATENCIÓN	26	0.03	92	0.00
67	COMUNICACIÓN	26	0.03	69	0.00
68	MÁRMOL	26	0.03	234	0.01
69	ATLÁNTICO	24	0.02	165	0.01
70	BAHÍA	24	0.02	208	0.01
71	CATARATAS	24	0.02	104	0.00
72	DEPÓSITO	24	0.02	98	0.00
73	MILLA	24	0.02	121	0.00
74	ÓRDEN	24	0.02	155	0.01
75	PEDREGOSAS	24	0.02	26	0.00
76	CAMINOS	23	0.02	186	0.01
77	ELEVACIÓN	23	0.02	46	0.00
78	NIVEL	23	0.02	160	0.01
79	TONELADAS	23	0.02	162	0.01
80	MINAS	22	0.02	170	0.01
81	GOLFO	21	0.02	87	0.00
82	PACÍFICO	21	0.02	183	0.01
83	SETIEMBRE	21	0.02	68	0.00
84	TROY	21	0.02	24	0.00
85	CARBON	20	0.02	65	0.00
86	COMUNICACIONES	20	0.02	73	0.00
87	ISLAS	20	0.02	174	0.01
88	ACRES	19	0.02	99	0.00
89	LÍMITES	19	0.02	148	0.01
90	MINERALES	19	0.02	67	0.00
91	OFICINA	19	0.02	141	0.01
92	ANCHURA	18	0.02	76	0.00
93	VIAS	18	0.02	35	0.00

	GUIA DEL VIAJERO (J. Durand)	Freq.	%	RC. Freq.	RC. %
94	ALGODON	17	0.02	57	0.00
95	DISTANCIAS	17	0.02	80	0.00
96	ESQUINA	17	0.02	121	0.00
97	ESTACIONES	17	0.02	131	0.01
98	OCEANO	17	0.02	33	0.00
99	SALON	17	0.02	109	0.00
100	LINEA	16	0.02	66	0.00
101	POSICIÓN	16	0.02	64	0.00
102	VALLES	16	0.02	82	0.00
103	DIRECCIONES	15	0.02	97	0.00
104	MONTE	15	0.02	91	0.00
105	CADENA	14	0.01	69	0.00
106	CARRETEROS	14	0.01	17	0.00
107	CASCADAS	14	0.01	61	0.00
108	COBRE	14	0.01	69	0.00
109	DESEMBOCADURA	14	0.01	28	0.00
110	PRADERAS	14	0.01	56	0.00
111	ADMISIÓN	13	0.01	15	0.00
112	CONFEDERACIÓN	13	0.01	35	0.00
113	MAIZ	13	0.01	34	0.00
114	MINERAL	13	0.01	58	0.00
115	MONTES	13	0.01	72	0.00
116	NAVEGACIÓN	13	0.01	42	0.00
117	PLOMO	13	0.01	46	0.00
118	SUDOESTE	13	0.01	32	0.00
119	DILIGENCIAS	12	0.01	27	0.00
120	INSTITUCIÓN	12	0.01	47	0.00
121	MADISON	12	0.01	47	0.00
122	PASAJERO (PASAGERO)	12	0.01	13	0.00
123	REGIÓN (REGION)	12	0.01	23	0.00
124	BAÑOS	11	0.01	59	0.00

	GUIA DEL VIAJERO (J. Durand)	Freq.	%	RC. Freq.	RC. %
125	CORDILLERA	11	0.01	30	0.00
126	MAIDEN	11	0.01	12	0.00
127	THEATRE	11	0.01	23	0.00
128	VERTIENTE	11	0.01	18	0.00
129	CONFLUENCIA	10	0.01	29	0.00
130	EXTREMIDAD	10	0.01	31	0.00
131	GUIA	10	0.01	47	0.00
132	PROVIDENCIA	10	0.01	42	0.00
133	RANGO	10	0.01	44	0.00
134	REVOLUCIÓN	10	0.01	48	0.00
135	BOWERY	9	0.01	15	0.00
136	EXTRANJEROS (EXTRANJEROS)	9	0.01	11	0.00
137	PROPORCIÓN	9	0.01	35	0.00
138	ASTORIA	8	0.01	8	0.00
139	ESCARPADAS	8	0.01	11	0.00
140	MÁRGEN	8	0.01	17	0.00
141	MENCIÓN	8	0.01	17	0.00
142	METROPOLITAN	8	0.01	10	0.00
143	SECCIÓN	8	0.01	29	0.00
144	CENTRE	7	0.01	13	0.00
145	EXPORTACIONES	7	0.01	20	0.00
146	MECHANICS	7	0.01	7	0.00
147	METÁLICO	7	0.01	21	0.00
148	PASAJEROS (PASAJEROS)	7	0.01	17	0.00
149	SUDESTE	7	0.01	15	0.00
150	CABOTAJE	6	0.01	8	0.00
151	ENTRONQUE	6	0.01	6	0.00
152	EXPLOTACIONES	6	0.01	8	0.00
153	EXTRANJERO (EXTRANJERO)	6	0.01	12	0.00
154	HOYA	6	0.01	12	0.00
155	PACAS	6	0.01	7	0.00

	GUIA DEL VIAJERO (J. Durand)	Freq.	%	RC. Freq.	RC. %
156	PASAGE	6	0.01	7	0.00
157	EXPLOTACIÓN	5	0.01	7	0.00
158	EXPORTACIÓN	5	0.01	7	0.00
159	REPRESA	5	0.01	7	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	NUEVA YORK	299	0.30	2,617	0.10
	FILADELFIA	82	0.08	497	0.02
	BOSTON	80	0.08	451	0.02
	WASHINGTON	68	0.07	615	0.02
	NEW ORLEANS (ORLEANS)	60	0.06	209	0.01
	MISSISSIPPI (MISISIPÍ)	49	0.05	58	0.00
	OHIO	48	0.05	202	0.01
	LONG ISLAND	43	0.04	106	0.00
	BALTIMORE	41	0.04	235	0.01
	HUDSON	41	0.04	177	0.01
	ALBANY	40	0.04	124	0.00
	JERSEY	40	0.04	106	0.00
	CALIFORNIA	33	0.03	313	0.01
	CINCINNATI	32	0.03	108	0.00
	SAN LUIS	32	0.03	257	0.01
	PENNSYLVANIA	27	0.03	41	0.00
	COLUMBIA	25	0.03	50	0.00
	TENNESSEE	25	0.03	46	0.00
	DELAWARE	24	0.02	93	0.00
	SAVANNAH	24	0.02	28	0.00
	CAROLINA	23	0.02	75	0.00
	VIRGINIA	22	0.02	113	0.00
	MICHIGAN	21	0.02	113	0.00
	ARKANSAS	20	0.02	46	0.00
	CHARLESTON	20	0.02	44	0.00

GUIA DEL VIAJERO (J. Durand)	Freq.	%	RC. Freq.	RC. %
OREGON	20	0.02	34	0.00
PITTSBURG	20	0.02	48	0.00
(MISSOURI) (MISURÍ)	19	0.02	19	0.00
TÉJAS	19	0.02	24	0.00
GEORGIA	18	0.02	38	0.00
LUISIANA	18	0.02	66	0.00
PORTLAND	18	0.02	22	0.00
UTAH	18	0.02	53	0.00
BUFFALO	17	0.02	44	0.00
FULTON	17	0.02	52	0.00
IOWA	17	0.02	45	0.00
MOBILE	17	0.02	23	0.00
NASHVILLE	17	0.02	21	0.00
RICHMOND	17	0.02	25	0.00
BROOKLYN	16	0.02	92	0.00
COLUMBUS	16	0.02	23	0.00
HARLEM	16	0.02	39	0.00
MARYLAND	16	0.02	55	0.00
NEW HAVEN (HAVEN)	15	0.02	61	0.00
DETROIT	15	0.02	42	0.00
MEMPHIS	15	0.02	17	0.00
PRINCIPIA	15	0.02	32	0.00
FLORIDA	14	0.01	76	0.00
HARTFORD	14	0.01	25	0.00
NATCHEZ	14	0.01	19	0.00
WHEELING	14	0.01	14	0.00
DUNKIRK	13	0.01	13	0.00
LAFAYETTE	13	0.01	75	0.00
MAINE	13	0.01	37	0.00
MASSACHUSETTS	13	0.01	62	0.00
ALABAMA	12	0.01	46	0.00

GUIA DEL VIAJERO (J. Durand)	Freq.	%	RC. Freq.	RC. %
BURLINGTON	12	0.01	23	0.00
CAIRO	12	0.01	20	0.00
SAINT LOUIS	12	0.01	55	0.00
VICKSBURG	12	0.01	13	0.00
WISCONSIN	12	0.01	25	0.00
AUGUSTA	11	0.01	38	0.00
CONNECTICUT	11	0.01	44	0.00
CROTON	11	0.01	25	0.00
ERIÉ	11	0.01	13	0.00
INDIANA	11	0.01	59	0.00
KENTUCKY	11	0.01	57	0.00
NASSAU	11	0.01	17	0.00
NEBRASKA	11	0.01	23	0.00
WILMINGTON	11	0.01	34	0.00
CUMBERLAND	9	0.01	11	0.00
GALVESTON	9	0.01	12	0.00
GREENWICH	9	0.01	12	0.00
LITTLE ROCK (ROCK)	9	0.01	17	0.00
LOUISVILLE	9	0.01	24	0.00
RALEIGH	9	0.01	10	0.00
SPRINGFIELD	9	0.01	10	0.00
BRUNSWICK	8	0.01	14	0.00
CAMDEN	8	0.01	11	0.00
CORTLANDT	8	0.01	8	0.00
FREMONT	8	0.01	11	0.00
NEWARK	8	0.01	23	0.00
PRINCIPIAN	8	0.01	12	0.00
SCHUYLKILL	8	0.01	16	0.00
AMBOY	7	0.01	9	0.00
BOWLING GREEN (GREEN)	7	0.01	10	0.00
HAMPSHIRE	7	0.01	15	0.00

GUIA DEL VIAJERO (J. Durand)	Freq.	%	RC. Freq.	RC. %
HURON	7	0.01	10	0.00
KNOXVILLE	7	0.01	7	0.00
LEXINGTON	7	0.01	20	0.00
MACON	7	0.01	8	0.00
MINNESOTA	7	0.01	16	0.00
UTICA	7	0.01	21	0.00
ATLANTA	6	0.01	12	0.00
AUSTIN	6	0.01	12	0.00
ELIZABETHTOWN	6	0.01	7	0.00
FLORENCE	6	0.01	7	0.00
LANCASTER	6	0.01	13	0.00
MONTGOMMERY	6	0.01	6	0.00
NORFOLK	6	0.01	12	0.00
PENSACOLA	6	0.01	7	0.00
STONINGTON	6	0.01	6	0.00
TUSCUMBIA	6	0.01	6	0.00
WILLIAMSBRIDGE	6	0.01	6	0.00
WORCESTER	6	0.01	10	0.00
BAYOU	5	0.01	6	0.00
BREMEN	5	0.01	8	0.00
BRIDGEPORT	5	0.01	6	0.00
CHATANOOGA	5	0.01	5	0.00
CONCORD	5	0.01	6	0.00
DOVER	5	0.01	6	0.00
FRANKFORT	5	0.01	5	0.00
GREENPORT	5	0.01	5	0.00
HARBOR	5	0.01	5	0.00
PATERSON	5	0.01	8	0.00
SPUYTEN	5	0.01	5	0.00
ALLEGHANIS	4	0.00	4	0.00
ASHVILLE	4	0.00	4	0.00

GUIA DEL VIAJERO (J. Durand)	Freq.	%	RC. Freq.	RC. %
CHARLOTTE	4	0.00	4	0.00
DUBUQUE	4	0.00	4	0.00
FLUSHING	4	0.00	4	0.00
GREENVILLE	4	0.00	4	0.00
HANOVER	4	0.00	4	0.00
INDIANAPOLIS	4	0.00	4	0.00
KINGSVILLE	4	0.00	4	0.00
MONTPELLIER	4	0.00	4	0.00
NEWPORT	4	0.00	4	0.00
PLATTE	4	0.00	4	0.00
SAINT	4	0.00	41	0.00
SANDUSKY	4	0.00	4	0.00
STAUNTON	4	0.00	4	0.00
TALLAHASSEE	4	0.00	4	0.00
TARRYTOWN	4	0.00	4	0.00
WELDON	4	0.00	4	0.00
JAMES	14	0.01	82	0.00
GREEN	13	0.01	30	0.00
BLACKWELL	6	0.01	11	0.00
CHATHAM	6	0.01	8	0.00
LEONARD	6	0.01	9	0.00
NICHOLAS	6	0.01	11	0.00
TATE	6	0.01	9	0.00
KENSINGTON	5	0.01	5	0.00
TOMPKINS	5	0.01	5	0.00
DOBB	4	0.00	4	0.00
GURNEY	4	0.00	4	0.00
LEIGH	4	0.00	4	0.00
WARREN	4	0.00	4	0.00
BROADWAY	95	0.10	238	0.01
CITY	68	0.07	214	0.01

GUIA DEL VIAJERO (J. Durand)	Freq.	%	RC. Freq.	RC. %
CENTS	36	0.04	38	0.00
HOUSE	32	0.03	129	0.01
SOUTH	29	0.03	51	0.00
BANK	28	0.03	33	0.00
BROAD	27	0.03	47	0.00
FORT	26	0.03	36	0.00
POINT	24	0.02	51	0.00
WEST	23	0.02	73	0.00
WALL	21	0.02	37	0.00
EAST	18	0.02	44	0.00
FERRY	18	0.02	45	0.00
NORTH	18	0.02	37	0.00
BRIDGE	17	0.02	40	0.00
RIVER	17	0.02	36	0.00
SPRING	17	0.02	25	0.00
GRAND	16	0.02	38	0.00
PLACE	16	0.02	55	0.00
STATE	16	0.02	42	0.00
BAY	15	0.02	29	0.00
HILL	15	0.02	41	0.00
CHESTNUT	13	0.01	23	0.00
EXCHANGE	13	0.01	22	0.00
ROCK	13	0.01	35	0.00
PEARL	12	0.01	15	0.00
MOUNT	11	0.01	54	0.00
PLAINS	11	0.01	11	0.00
WHITE	11	0.01	26	0.00
CREEK	10	0.01	13	0.00
MARKET	10	0.01	17	0.00
LANE	9	0.01	25	0.00
SPRINGS	9	0.01	22	0.00

GUIA DEL VIAJERO (J. Durand)	Freq.	%	RC. Freq.	RC. %
FALL	8	0.01	21	0.00
DOCK	7	0.01	7	0.00
SULPHUR	7	0.01	7	0.00
FRONT	6	0.01	9	0.00
BEAR	5	0.01	6	0.00
BEAVER	5	0.01	5	0.00
COLD	5	0.01	8	0.00
HIGHLANDS	5	0.01	5	0.00
MARINE	5	0.01	7	0.00
PLEASANT	5	0.01	8	0.00
DUYVEL	4	0.00	4	0.00
HOLLY	4	0.00	4	0.00
KILBY	4	0.00	4	0.00
THUNDER	4	0.00	4	0.00
TRADERS	4	0.00	4	0.00
TRIBUNAL	4	0.00	4	0.00

	GUI TERAS, Eusebio	Freq.	%	RC. Freq.	RC. %
1	INVIERNO	16	0.23	199	0.01
2	PUEBLO	13	0.19	1,569	0.06
3	FIN	10	0.14	1,158	0.05
4	LIBERTAD	9	0.13	790	0.03
5	PIES	7	0.10	550	0.02
6	CUARTO	6	0.09	258	0.01
7	VISITAS	6	0.09	71	0.00
8	MÚSICA (MÚS)	5	0.07	85	0.00
9	VOZ	5	0.07	379	0.02
10	BAÚLES	4	0.06	20	0.00
11	CARA	4	0.06	194	0.01
12	CONSTITUCIÓN	4	0.06	209	0.01
13	CORNO	4	0.06	182	0.01
14	HIJA	4	0.06	178	0.01
15	INGLESES	4	0.06	231	0.01
16	MAMÁ	4	0.06	93	0.00
17	MENOR	4	0.06	233	0.01
18	NEGRO	4	0.06	179	0.01
19	PAPÁ	4	0.06	25	0.00
20	PESCADO	4	0.06	43	0.00
21	SALA	4	0.06	205	0.01
22	BOLSILLO	3	0.04	51	0.00
23	CAMA	3	0.04	121	0.00
24	CAMAROTES	3	0.04	37	0.00
25	CAPÍTULO	3	0.04	89	0.00
26	CARGA	3	0.04	121	0.00

	GUITERAS, Eusebio	Freq.	%	RC. Freq.	RC. %
27	CRIADO	3	0.04	44	0.00
28	DISCURSO	3	0.04	138	0.01
29	EGIPCIO	3	0.04	8	0.00
30	GRUPO	3	0.04	136	0.01
31	MANUSCRITO	3	0.04	14	0.00
32	MILICIA	3	0.04	29	0.00
33	NIEVE	3	0.04	115	0.00
34	POBREZA	3	0.04	75	0.00
35	SEDA	3	0.04	76	0.00
36	SOLEDAD	3	0.04	108	0.00
37	TABACO	3	0.04	130	0.01
38	TABLADO	3	0.04	14	0.00

	PLACES	Freq.	%	RC. Freq.	RC. %
	NUEVA YORK (YORK)	25	0.36	2,617	0.10

	GUTIÉRREZ, Felipe	Freq.	%	RC. Freq.	RC. %
1	VISTA	7	0.15	841	0.03
2	CALLE	6	0.13	791	0.03
3	TARDE	6	0.13	805	0.03
4	ASPECTO	5	0.11	390	0.02
5	MÉXICO	5	0.11	561	0.02
6	COSTUMBRES	4	0.08	258	0.01
7	ADELANTOS	3	0.06	88	0.00
8	ADIOS	3	0.06	41	0.00
9	CHINOS	3	0.06	80	0.00
10	CONJUNTO	3	0.06	175	0.01
11	IDIOMA	3	0.06	97	0.00
12	PAN	3	0.06	164	0.01
13	TECHO	3	0.06	87	0.00
14	VARAS	3	0.06	86	0.00
15	VELA	3	0.06	117	0.00
16	VIAGE (VIAJE)	3	0.06	20	0.00

	PLACES	Freq.	%	RC. Freq.	RC. %
	SAN FRANCISCO (FRANCISCO)	6	0.13	323	0.01

	HOSTOS, Eugenio María de	Freq.	%	RC. Freq.	RC. %
1	VIDA	237	0.19	1,578	0.06
2	TODOS	218	0.17	3,311	0.13
3	VEZ	213	0.17	1,650	0.07
4	REVOLUCIÓN	190	0.15	390	0.02
5	HOMBRE	187	0.15	1,314	0.05
6	DIARIO	172	0.14	436	0.02
7	HOMBRES	172	0.14	1,436	0.06
8	IDEAS	143	0.11	541	0.02
9	FUERZA	134	0.11	662	0.03
10	HOY	132	0.11	1,216	0.05
11	NADA	132	0.11	1,020	0.04
12	RAZÓN	115	0.09	402	0.02
13	SENTIMIENTO	112	0.09	337	0.01
14	NOCHE	111	0.09	1,117	0.04
15	AMOR	98	0.08	400	0.02
16	DERECHO	95	0.08	493	0.02
17	TRABAJO	89	0.07	795	0.03
18	PRINCIPIO	88	0.07	428	0.02
19	CARTA	87	0.07	714	0.03
20	CONCIENCIA	86	0.07	194	0.01
21	LIBERTAD	86	0.07	790	0.03
22	DÍAS	84	0.07	872	0.03
23	REALIDAD	83	0.07	258	0.01
24	CONDUCTA	82	0.07	225	0.01
25	PENSAMIENTO	82	0.07	274	0.01
26	DEBER	77	0.06	266	0.01
27	JUNTA	77	0.06	209	0.01

	HOSTOS, Eugenio María de	Freq.	%	RC. Freq.	RC. %
28	IDEA	73	0.06	714	0.03
29	VERDAD	73	0.06	543	0.02
30	ALMA	71	0.06	426	0.02
31	MAL	71	0.06	587	0.02
32	PATRIA	70	0.06	677	0.03
33	ACCIÓN	68	0.05	235	0.01
34	AYER	68	0.05	271	0.01
35	MEDIOS	66	0.05	353	0.01
36	PALABRAS	63	0.05	399	0.02
37	CUBANOS	62	0.05	183	0.01
38	EXPEDICIÓN	62	0.05	174	0.01
39	MAÑANA	62	0.05	612	0.02
40	MORAL	61	0.05	389	0.02
41	ESPÍRITU	60	0.05	616	0.02
42	PORVENIR	60	0.05	255	0.01
43	CLUB	59	0.05	157	0.01
44	PODER	59	0.05	682	0.03
45	LEY	58	0.05	552	0.02
46	FUERZAS	56	0.04	281	0.01
47	LUCHA	56	0.04	267	0.01
48	PADRE	55	0.04	354	0.01
49	SITUACIÓN	55	0.04	198	0.01
50	MOMENTO	54	0.04	538	0.02
51	NATURALEZA	54	0.04	451	0.02
52	DESEO	53	0.04	271	0.01
53	CORAZÓN	52	0.04	347	0.01
54	EMIGRACIÓN	51	0.04	105	0.00

	HOSTOS, Eugenio María de	Freq.	%	RC. Freq.	RC. %
55	PALABRA	51	0.04	426	0.02
56	NECESIDAD	50	0.04	315	0.01
57	ARTÍCULOS	49	0.04	245	0.01
58	TOS	49	0.04	511	0.02
59	AMIGOS	48	0.04	363	0.01
60	CARÁCTER	48	0.04	465	0.02
61	VOLUNTAD	48	0.04	214	0.01
62	PASADO	46	0.04	471	0.02
63	COSA	45	0.04	463	0.02
64	BASURA	41	0.03	41	0.00
65	FAVOR	41	0.03	277	0.01
66	RECURSOS	41	0.03	239	0.01
67	PERIÓDICO	40	0.03	202	0.01
68	ARMAS	39	0.03	285	0.01
69	PRINCIPIOS	39	0.03	280	0.01
70	DERECHOS	37	0.03	337	0.01
71	SENTIMIENTOS	37	0.03	183	0.01
72	(SE)MESTRE	36	0.03	57	0.00
73	AFECTO	36	0.03	106	0.00
74	FE	36	0.03	334	0.01
75	FINES	36	0.03	136	0.01
76	DOLOR	35	0.03	151	0.01
77	RESOLUCIÓN	35	0.03	86	0.00
78	INTERESES	34	0.03	318	0.01
79	PRUEBA	34	0.03	243	0.01
80	PUERTORRIQUEÑOS	34	0.03	34	0.00
81	ACTOS	33	0.03	138	0.01

	HOSTOS, Eugenio María de	Freq.	%	RC. Freq.	RC. %
82	CONFIANZA	33	0.03	158	0.01
83	ESFUERZOS	33	0.03	184	0.01
84	JUSTICIA	33	0.03	268	0.01
85	MOTIVOS	33	0.03	93	0.00
86	PASIÓN	33	0.03	86	0.00
87	SEGURO	33	0.03	196	0.01
88	AGUILERA	32	0.03	47	0.00
89	IDEAL	32	0.03	119	0.00
90	PLAN	32	0.03	290	0.01
91	ESPAÑOLES	31	0.02	233	0.01
92	PASIONES	31	0.02	121	0.00
93	TOMO	31	0.02	108	0.00
94	ALDAMA	30	0.02	70	0.00
95	ANEXIÓN	30	0.02	75	0.00
96	DIGNIDAD	30	0.02	114	0.00
97	ANOCHE	29	0.02	60	0.00
98	IMAGINACIÓN	29	0.02	111	0.00
99	INTENCIÓN	29	0.02	50	0.00
100	ARTÍCULO	28	0.02	195	0.01
101	HERMANA	28	0.02	99	0.00
102	ACTITUD	27	0.02	92	0.00
103	ACTO	27	0.02	204	0.01
104	NOTICIA	27	0.02	176	0.01
105	CIRCUNSTANCIAS	26	0.02	149	0.01
106	DIRECCIÓN	26	0.02	156	0.01
107	ESPERANZA	26	0.02	165	0.01
108	ALEGRÍA	25	0.02	104	0.00

	HOSTOS, Eugenio María de	Freq.	%	RC. Freq.	RC. %
109	AUTORIDAD	25	0.02	164	0.01
110	DEBILIDAD	25	0.02	52	0.00
111	ENTUSIASMO	25	0.02	193	0.01
112	RESERVA	25	0.02	83	0.00
113	PATRIOTISMO	24	0.02	127	0.01
114	POLÍTICOS	24	0.02	189	0.01
115	SANTO	24	0.02	160	0.01
116	TEMOR	24	0.02	127	0.01
117	VIRTUD	24	0.02	173	0.01
118	ABANDONO	23	0.02	63	0.00
119	DESCONTENTO	23	0.02	45	0.00
120	LIGA	23	0.02	132	0.01
121	AMBICIÓN	22	0.02	73	0.00
122	OBSTÁCULOS	22	0.02	70	0.00
123	SOLEDAD	22	0.02	108	0.00
124	ABNEGACIÓN	21	0.02	45	0.00
125	COMITÉ	21	0.02	66	0.00
126	TRISTEZA	21	0.02	64	0.00
127	DEBERES	20	0.02	94	0.00
128	IMPOTENCIA	20	0.02	35	0.00
129	LUCHAS	20	0.02	64	0.00
130	NACIONALIDAD	20	0.02	99	0.00
131	PROGRAMA	20	0.02	97	0.00
132	CUBANA	19	0.02	92	0.00
133	CUBANO	19	0.02	80	0.00
134	DESGRACIA	19	0.02	111	0.00
135	ERROR	19	0.02	104	0.00

	HOSTOS, Eugenio María de	Freq.	%	RC. Freq.	RC. %
136	MIEDO	19	0.02	90	0.00
137	PLACE	19	0.02	55	0.00
138	SACRIFICIO	19	0.02	67	0.00
139	SACRIFICIOS	19	0.02	71	0.00
140	SECRETO	19	0.02	100	0.00
141	DESEOS	18	0.01	108	0.00
142	DOLORES	18	0.01	64	0.00
143	FACULTADES	18	0.01	61	0.00
144	IGUALDAD	18	0.01	113	0.00
145	PROPAGANDA	18	0.01	54	0.00
146	FRUTO	17	0.01	97	0.00
147	REPRESENTACIÓN	17	0.01	69	0.00
148	REVOLUCIONARIO	17	0.01	30	0.00
149	AFECTOS	16	0.01	46	0.00
150	POBREZA	16	0.01	75	0.00
151	PODERES	16	0.01	86	0.00
152	SINCERIDAD	16	0.01	45	0.00
153	SOBERANÍA	16	0.01	52	0.00
154	VIRTUDES	16	0.01	80	0.00
155	AMADO	15	0.01	41	0.00
156	COMPROMISO	15	0.01	49	0.00
157	DISCUSIÓN	15	0.01	81	0.00
158	DISPOSICIÓN	15	0.01	75	0.00
159	EXAMEN	15	0.01	63	0.00
160	EXPERIENCIA	15	0.01	87	0.00
161	INJUSTICIA	15	0.01	35	0.00
162	JUICIOS	15	0.01	40	0.00

	HOSTOS, Eugenio María de	Freq.	%	RC. Freq.	RC. %
163	LÓGICA	15	0.01	54	0.00
164	PERSONALES	15	0.01	62	0.00
165	RESUELTO	15	0.01	73	0.00
166	REVOLUCIONARIOS	15	0.01	36	0.00
167	RUIZ	15	0.01	22	0.00
168	VICIOS	15	0.01	86	0.00
169	AUXILIARES	14	0.01	25	0.00
170	ERRORES	14	0.01	62	0.00
171	OLVIDO	14	0.01	65	0.00
172	PENSAMIENTOS	14	0.01	71	0.00
173	PROPOSICIÓN	14	0.01	46	0.00
174	SONRISA	14	0.01	55	0.00
175	UNIDAD	14	0.01	64	0.00
176	ARMADA	13	0.01	61	0.00
177	LOCURA	13	0.01	48	0.00
178	ANHELO	12	0.01	41	0.00
179	CASUALIDAD	12	0.01	52	0.00
180	INDIGNACIÓN	12	0.01	29	0.00
181	PRUSIA	12	0.01	32	0.00
182	RESPONSABILIDAD	12	0.01	58	0.00
183	EGOÍSMO	11	0.01	41	0.00
184	FEDERACIÓN	11	0.01	31	0.00
185	VOLUNTARIOS	11	0.01	46	0.00
186	ANEXIONISTA	10	0.01	18	0.00
187	ARTICULO	10	0.01	35	0.00
188	CONSERVADORES	10	0.01	18	0.00
189	DESESPERACIÓN	10	0.01	30	0.00

	HOSTOS, Eugenio María de	Freq.	%	RC. Freq.	RC. %
190	TELEGRAMA	10	0.01	22	0.00
191	DESCONFIANZA	9	0.01	24	0.00
192	INJUSTICIAS	9	0.01	18	0.00
193	INTENTA	9	0.01	16	0.00
194	LOGRO	9	0.01	22	0.00
195	ARIO	8	0.01	25	0.00
196	CONFESIÓN	8	0.01	13	0.00
197	ESTIMACIÓN	8	0.01	24	0.00
198	IDEALIDAD	8	0.01	10	0.00
199	MÁRTIR	8	0.01	18	0.00
200	PAPÁ	8	0.01	25	0.00
201	PASIVIDAD	8	0.01	10	0.00
202	PERSONALIDAD	8	0.01	25	0.00
203	QUERIDOS	8	0.01	18	0.00
204	REDACCIÓN	8	0.01	26	0.00
205	RENOMBRE	8	0.01	21	0.00
206	RESOLUCIONES	8	0.01	24	0.00
207	TELEGRAMAS	8	0.01	16	0.00
208	ANEXIONISTAS	7	0.01	12	0.00
209	ANGUSTIAS	7	0.01	19	0.00
210	COMBATIENTES	7	0.01	17	0.00
211	COMITÉS	7	0.01	16	0.00
212	ESPONTANEIDAD	7	0.01	12	0.00
213	PEQUEÑECES	7	0.01	11	0.00
214	REVOLUCIÓN	7	0.01	14	0.00
215	ANIMOSIDAD	6	0.00	6	0.00
216	BAYOÁN	6	0.00	6	0.00

	HOSTOS, Eugenio María de	Freq.	%	RC. Freq.	RC. %
217	BELIGERANCIA	6	0.00	10	0.00
218	CONSCIENTE	6	0.00	9	0.00
219	RESERVAS	6	0.00	12	0.00
220	ROMPIMIENTO	6	0.00	12	0.00
221	VACILACIÓN	6	0.00	8	0.00
222	ALFARO	5	0.00	7	0.00
223	ANTILLANOS	5	0.00	7	0.00
224	CONGOJAS	5	0.00	7	0.00
225	GOICURÍA	5	0.00	5	0.00
226	RÍO	5	0.00	6	0.00
227	SONDEO	5	0.00	6	0.00
228	PUERTO	3	0.00	175	0.01

PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
PUERTO RICO	205	0.16	426	0.02
CUBA	195	0.16	856	0.03
ANTILLAS	83	0.07	150	0.01
ESPAÑA	71	0.06	739	0.03
MADRID	22	0.02	93	0.00
MORALES	37	0.03	128	0.01
QUESADA	20	0.02	116	0.00
MOLINA	19	0.02	23	0.00
LEMUS	18	0.01	20	0.00
THOMAS	18	0.01	83	0.00
VILLARROEL	18	0.01	18	0.00
CASTRO	14	0.01	38	0.00
FERRER	13	0.01	19	0.00

HOSTOS, Eugenio María de	Freq.	%	RC. Freq.	RC. %
PIÑEYRO	13	0.01	16	0.00
CLINTON	11	0.01	24	0.00
BONILLA	9	0.01	9	0.00
CISNEROS	8	0.01	19	0.00
ESCOBAR	7	0.01	9	0.00
LACROIX	5	0.00	5	0.00
MAHON	5	0.00	5	0.00
MATTA	5	0.00	5	0.00
NADAL	5	0.00	5	0.00
SAINT	17	0.01	96	0.00
MEETING	16	0.01	57	0.00

	IRIARTE, Tomás de	Freq.	%	RC. Freq.	RC. %
1	GENERAL	79	0.32	1,347	0.05
2	GOBIERNO	45	0.18	1,334	0.05
3	TIEMPO	37	0.15	1,669	0.07
4	ESTADO	35	0.14	1,856	0.07
5	DÍA	31	0.12	1,381	0.05
6	GUERRA	29	0.12	1,106	0.04
7	NOCHE	27	0.11	1,117	0.04
8	ARTE	26	0.10	386	0.02
9	VIAJE	25	0.10	1,240	0.05
10	MAYOR	24	0.10	1,222	0.05
11	MODO	24	0.10	752	0.03
12	MINISTRO	22	0.09	302	0.01
13	ALGUNOS	21	0.08	1,120	0.04
14	INDEPENDENCIA	19	0.08	490	0.02
15	JOVEN	19	0.08	300	0.01
16	CAPITÁN	18	0.07	212	0.01
17	PORO	17	0.07	63	0.00
18	PRESIDENTE	17	0.07	749	0.03
19	SISTEMA	16	0.06	591	0.02
20	FAMILIA	15	0.06	516	0.02
21	OBJETO	15	0.06	665	0.03
22	EJÉRCITO	14	0.06	241	0.01
23	MANO	14	0.06	647	0.03
24	CARÁCTER	13	0.05	465	0.02
25	SECRETARIO	12	0.05	171	0.01
26	CAMPO	11	0.04	366	0.01

	IRIARTE, Tomás de	Freq.	%	RC. Freq.	RC. %
27	CAPITULO	11	0.04	157	0.01
28	CONDE	11	0.04	59	0.00
29	GUSTO	11	0.04	389	0.02
30	JEFE	11	0.04	226	0.01
31	MEDIOS	11	0.04	353	0.01
32	SALÓN	11	0.04	194	0.01
33	BATALLA	10	0.04	135	0.01
34	DIPLOMÁTICO	10	0.04	93	0.00
35	HERMANO	10	0.04	130	0.01
36	HIJO	10	0.04	293	0.01
37	INGLÉS	10	0.04	377	0.01
38	COCHE	9	0.04	178	0.01
39	LLEGADA	9	0.04	232	0.01
40	NORTEAMÉRICA	9	0.04	33	0.00
41	PARO	9	0.04	38	0.00
42	REY	9	0.04	153	0.01
43	BAILE	8	0.03	121	0.00
44	ENCUENTRO	8	0.03	126	0.00
45	FRAGATA	8	0.03	80	0.00
46	INVIERNO	8	0.03	199	0.01
47	LEGACIÓN	8	0.03	29	0.00
48	PAQUETE	8	0.03	45	0.00
49	PLENIPOTENCIARIO	8	0.03	25	0.00
50	TÉ	8	0.03	138	0.01
51	TRIUNFO	8	0.03	152	0.01
52	CUBIERTA	7	0.03	184	0.01

	IRIARTE, Tomás de	Freq.	%	RC. Freq.	RC. %
53	DEMOSTRACIONES	7	0.03	27	0.00
54	ENCARGADO	7	0.03	123	0.00
55	EXPRESIÓN	7	0.03	109	0.00
56	EXTREMO	7	0.03	184	0.01
57	GRATITUD	7	0.03	75	0.00
58	INTRODUCCIÓN	7	0.03	47	0.00
59	RESPETO	7	0.03	207	0.01
60	ARTILLERÍA	6	0.02	51	0.00
61	CAMPAÑA	6	0.02	82	0.00
62	CAPACIDAD	6	0.02	90	0.00
63	EMPERADOR	6	0.02	60	0.00
64	EXTERIOR	6	0.02	147	0.01
65	FRECUENCIA	6	0.02	88	0.00
66	HABITACIÓN	6	0.02	81	0.00
67	INMEDIACIONES	6	0.02	28	0.00
68	MEMORIAS	6	0.02	72	0.00
69	MILICIAS	6	0.02	26	0.00
70	PRÁCTICO	6	0.02	102	0.00
71	PRESENCIA	6	0.02	150	0.01
72	RECIBIMIENTO	6	0.02	21	0.00
73	TONO	6	0.02	72	0.00
74	CONDESITO	5	0.02	5	0.00
75	CULTO	5	0.02	119	0.00
76	DISGUSTO	5	0.02	38	0.00
77	FIESTA	5	0.02	115	0.00
78	FRANCESA	5	0.02	118	0.00

	IRIARTE, Tomás de	Freq.	%	RC. Freq.	RC. %
79	HIELO	5	0.02	89	0.00
80	LATITUD	5	0.02	92	0.00
81	MISIÓN	5	0.02	98	0.00
82	MUNDO	5	0.02	1,584	0.06
83	NAVEGACIÓN	5	0.02	113	0.00
84	PORTE	5	0.02	43	0.00
85	REPUBLICANOS	5	0.02	76	0.00
86	RESIDENCIA	5	0.02	115	0.00
87	SOLEMNIDAD	5	0.02	28	0.00
88	TRATO	5	0.02	103	0.00
89	VIENTOS	5	0.02	69	0.00
90	ABRAZO	4	0.02	26	0.00
91	APARATO	4	0.02	77	0.00
92	BRAZAS	4	0.02	13	0.00
93	CARRUAJE	4	0.02	73	0.00
94	CHIMENEA	4	0.02	31	0.00
95	CORTESÍA	4	0.02	50	0.00
96	DISTRACCIÓN	4	0.02	16	0.00
97	DUELO	4	0.02	52	0.00
98	EMBARCACIÓN	4	0.02	23	0.00
99	EX-REY	4	0.02	4	0.00
100	EXCEPCIÓN	4	0.02	68	0.00
101	FAVORITO	4	0.02	40	0.00
102	GLORIAS	4	0.02	34	0.00
103	HÉROE	4	0.02	60	0.00
104	HUÉSPED	4	0.02	30	0.00

	IRIARTE, Tomás de	Freq.	%	RC. Freq.	RC. %
105	JÚBILO	4	0.02	23	0.00
106	MENCIÓN	4	0.02	35	0.00
107	NAVÍO	4	0.02	20	0.00
108	NEUTRALIDAD	4	0.02	67	0.00
109	NIEBLA	4	0.02	49	0.00
110	OPOSICIÓN	4	0.02	48	0.00
111	PENSIÓN	4	0.02	22	0.00
112	POPA	4	0.02	35	0.00
113	RANGO	4	0.02	44	0.00
114	RECONOCIMIENTO	4	0.02	57	0.00
115	REPUBLICANA	4	0.02	69	0.00
116	RIESGO	4	0.02	56	0.00
117	SENTIDOS	4	0.02	56	0.00
118	SONDA	4	0.02	15	0.00
119	STAGE	4	0.02	20	0.00
120	SUELDO	4	0.02	59	0.00
121	TIENDA	4	0.02	70	0.00
122	TRONO	4	0.02	45	0.00
123	ADVERTENCIA	3	0.01	16	0.00
124	ALEJANDRÍA	3	0.01	18	0.00
125	ANTECEDENTES	3	0.01	41	0.00
126	ANTEPASADOS	3	0.01	17	0.00
127	ARENGA	3	0.01	14	0.00
128	ARQUERÍA	3	0.01	4	0.00
129	CAMAROTES	3	0.01	37	0.00
130	CANALLA	3	0.01	7	0.00

	IRIARTE, Tomás de	Freq.	%	RC. Freq.	RC. %
131	CASAMATA	3	0.01	3	0.00
132	CENSURA	3	0.01	20	0.00
133	COMPAÑERA	3	0.01	35	0.00
134	CONVIDADOS	3	0.01	9	0.00
135	CORDIALIDAD	3	0.01	32	0.00
136	COSO	3	0.01	6	0.00
137	DUELOS	3	0.01	8	0.00
138	EMPERADORES	3	0.01	15	0.00
139	ESPECTADORES	3	0.01	31	0.00
140	ESTUFA	3	0.01	14	0.00
141	FRAGATAS	3	0.01	22	0.00
142	FUGA	3	0.01	19	0.00
143	ILUSTRACIÓN	3	0.01	31	0.00
144	INMERSIÓN	3	0.01	11	0.00
145	MODALES	3	0.01	41	0.00
146	MÚSICAS	3	0.01	13	0.00
147	NOBLEZA	3	0.01	34	0.00
148	NORTEAMÉRICA	3	0.01	3	0.00
149	PROXIMIDAD	3	0.01	26	0.00
150	REGIMIENTO	3	0.01	34	0.00
151	REPÚBLICA	3	0.01	4	0.00
152	SEGOVIA	3	0.01	5	0.00
153	SUSCEPTIBILIDAD	3	0.01	9	0.00
154	TERMÓMETRO	3	0.01	24	0.00

IRIARTE, Tomás de	Freq.	%	RC. Freq.	RC. %
PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
WASHINGTON	18	0.07	119	0.00
FILADELFIA	16	0.06	497	0.02
BUENOS AIRES	25	0.10	320	0.01
BRASIL	11	0.04	87	0.00
INGLATERRA	16	0.06	565	0.02
PARÍS	11	0.04	260	0.01
LONDRES	10	0.04	206	0.01
ALVEAR	49	0.20	51	0.00
LAFAYETTE	41	0.16	83	0.00
RIVADAVIA	18	0.07	27	0.00
NIXON	13	0.05	16	0.00
ADAMS	12	0.05	87	0.00
MONROE	12	0.05	153	0.01
QUINCY	9	0.04	32	0.00
BOLÍVAR	6	0.02	116	0.00
MAITLAND	6	0.02	6	0.00
RAY	6	0.02	8	0.00
BAYARD	5	0.02	17	0.00
DORREGO	5	0.02	5	0.00
JACKSON	5	0.02	94	0.00
MASENIL	5	0.02	5	0.00
FERNANDO VII	4	0.02	56	0.00
ITURBIDE	4	0.02	9	0.00
RODRÍGUEZ	4	0.02	41	0.00
LAVALLEJA	3	0.01	3	0.00

	LOBÉ, Guillermo	Freq.	%	RC. Freq.	RC. %
1	TIEMPO	33	0.12	1,669	0.07
2	MUCHO	28	0.10	947	0.04
3	DIA	25	0.09	719	0.03
4	HIJO	22	0.08	293	0.01
5	PUNTO	21	0.08	831	0.03
6	SOCIEDAD	21	0.08	626	0.02
7	BENEFICIO	15	0.05	110	0.00
8	PADRE	15	0.05	354	0.01
9	RAZON	15	0.05	174	0.01
10	DIAS	14	0.05	258	0.01
11	PAÍS	14	0.05	435	0.02
12	ACCIÓN	13	0.05	61	0.00
13	JÓVEN	13	0.05	120	0.00
14	PASAJEROS	13	0.05	322	0.01
15	FRANCIA	12	0.04	422	0.02
16	INDIVIDUOS	12	0.04	186	0.01
17	INDUSTRIA	12	0.04	364	0.01
18	PRESENTE	12	0.04	324	0.01
19	ESPECIE	11	0.04	358	0.01
20	MÁQUINA	11	0.04	199	0.01
21	NACIONES	11	0.04	400	0.02
22	PAISES	11	0.04	134	0.01
23	RESPECTO	10	0.04	283	0.01
24	CONTRARIO	9	0.03	195	0.01
25	CUESTIÓN	9	0.03	62	0.00
26	EDUCACIÓN	9	0.03	104	0.00
27	ESTABLECIMIENTO	9	0.03	277	0.01
28	MATERIAL	9	0.03	203	0.01

	LOBÉ, Guillermo	Freq.	%	RC. Freq.	RC. %
29	RELACIONES	9	0.03	290	0.01
30	ATENCIÓN	8	0.03	92	0.00
31	COMPAÑEROS	8	0.03	147	0.01
32	MÁQUINAS	8	0.03	195	0.01
33	MERCANCÍAS	8	0.03	55	0.00
34	POTENCIA	8	0.03	90	0.00
35	RESULTADOS	8	0.03	185	0.01
36	VENTAJAS	8	0.03	160	0.01
37	(LE) HAVRE	7	0.03	46	0.00
38	APLICACIÓN	7	0.03	30	0.00
39	COLON	7	0.03	56	0.00
40	NAVEGACIÓN	7	0.03	42	0.00
41	ONCE	7	0.03	117	0.00
42	ORA	7	0.03	117	0.00
43	REUNIÓN	7	0.03	48	0.00
44	APUNTES	6	0.02	45	0.00
45	AZÚCAR	6	0.02	127	0.01
46	HOY	6	0.02	123	0.00
47	NACIÓN	6	0.02	119	0.00
48	REUNIONES	6	0.02	36	0.00
49	SEXO	6	0.02	76	0.00
50	TUBO	6	0.02	32	0.00
51	VIDA	6	0.02	1,578	0.06
52	ACTORES	5	0.02	38	0.00
53	ADELANTOS	5	0.02	88	0.00
54	ADUANA	5	0.02	97	0.00
55	CAPITÁN	5	0.02	103	0.00
56	CARRUAJE	5	0.02	73	0.00

	LOBÉ, Guillermo	Freq.	%	RC. Freq.	RC. %
57	DESCUBRIMIENTO	5	0.02	66	0.00
58	EXTENSIÓN	5	0.02	47	0.00
59	EXTREMO	5	0.02	43	0.00
60	IMAGINACIÓN	5	0.02	9	0.00
61	INCENDIOS	5	0.02	50	0.00
62	INTERES	5	0.02	51	0.00
63	MATERIAS	5	0.02	88	0.00
64	PAÍS	5	0.02	1,489	0.06
65	PERJUICIO	5	0.02	40	0.00
66	SENSACIONES	5	0.02	31	0.00
67	CALDERA	4	0.01	21	0.00
68	CELERIDAD	4	0.01	27	0.00
69	CREACIÓN	4	0.01	18	0.00
70	CRISTÓBAL	4	0.01	26	0.00
71	CRÍTICA	4	0.01	45	0.00
72	EQUIPAJES	4	0.01	32	0.00
73	EXACTITUD	4	0.01	61	0.00
74	EXPERIENCIA	4	0.01	25	0.00
75	GÉNERO	4	0.01	34	0.00
76	GENTE	4	0.01	24	0.00
77	IDÉAS	4	0.01	4	0.00
78	INMORALIDAD	4	0.01	22	0.00
79	LEGISLACIÓN	4	0.01	6	0.00
80	LIBERIA	4	0.01	10	0.00
81	MATRIMONIOS	4	0.01	20	0.00
82	ORBE	4	0.01	30	0.00
83	PAQUETE	4	0.01	45	0.00
84	PERFECCIÓN	4	0.01	24	0.00

	LOBÉ, Guillermo	Freq.	%	RC. Freq.	RC. %
85	PROA	4	0.01	57	0.00
86	ROTACIÓN	4	0.01	7	0.00
87	RUEDA	4	0.01	46	0.00
88	TERMÓMETRO	4	0.01	24	0.00
89	TOTALIDAD	4	0.01	31	0.00
90	URBANIDAD	4	0.01	11	0.00
91	ABUSO	3	0.01	30	0.00
92	ADAGIO	3	0.01	3	0.00
93	ANTOJO	3	0.01	18	0.00
94	CARRETERAS	3	0.01	6	0.00
95	CONSIDERACIÓN	3	0.01	17	0.00
96	CONVENCIMIENTO	3	0.01	19	0.00
97	CÚMULO	3	0.01	15	0.00
98	DESCRIPCIÓN	3	0.01	29	0.00
99	DESEMBOCADURA	3	0.01	28	0.00
100	DESÉO	3	0.01	4	0.00
101	DISCUSIÓN	3	0.01	10	0.00
102	ESTRANJERA	3	0.01	12	0.00
103	ESTRANJEROS	3	0.01	21	0.00
104	EXCURSIÓN	3	0.01	11	0.00
105	FANATISMO	3	0.01	24	0.00
106	FÍSICAS	3	0.01	27	0.00
107	GALVANISMO	3	0.01	3	0.00
108	GENIO	3	0.01	12	0.00
109	GUERRA	3	0.01	1,106	0.04
110	HORRORES	3	0.01	20	0.00
111	IDÉA	3	0.01	3	0.00
112	INGLÉS	3	0.01	12	0.00

	LOBÉ, Guillermo	Freq.	%	RC. Freq.	RC. %
113	INVENCIÓN	3	0.01	18	0.00
114	LIBERTOS	3	0.01	29	0.00
115	LOCO-MOTOR	3	0.01	3	0.00
116	MANÍA	3	0.01	26	0.00
117	MÁXIMAS	3	0.01	6	0.00
118	MENESTER	3	0.01	26	0.00
119	METODISMO	3	0.01	3	0.00
120	NATIVO	3	0.01	31	0.00
121	PANS	3	0.01	11	0.00
122	PORCIÓN	3	0.01	22	0.00
123	POSESIONES	3	0.01	28	0.00
124	PROBABILIDAD	3	0.01	13	0.00
125	PRODUCCIÓN	3	0.01	29	0.00
126	REFLEXIONAS	3	0.01	3	0.00
127	REFLEXIONES	3	0.01	37	0.00
128	REGIÓN	3	0.01	5	0.00
129	REGIONES	3	0.01	9	0.00
130	SENA	3	0.01	33	0.00
131	TÁCTICA	3	0.01	19	0.00
132	VIRILIDAD	3	0.01	14	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	NUEVA-YORK	17	0.06	43	0.00
	NEWARK	4	0.01	23	0.00
	DAVENPORT	4	0.01	10	0.00
	STUART	4	0.01	8	0.00

	LÓPEZ-PORTILLO y ROJAS, José	Freq.	%	RC. Freq.	RC. %
1	ESTADOS UNIDOS	83	0.52	2,725	0.11
2	DOCTRINA MONROE	40	0.25	153	0.01
3	GOBIERNO	37	0.23	1,338	0.05
4	DERECHO	30	0.19	493	0.02
5	PRESIDENTE	30	0.19	749	0.03
6	AMÉRICA	29	0.18	1,442	0.06
7	INGLATERRA	29	0.18	565	0.02
8	PARTE	29	0.18	2,276	0.09
9	GUERRA	28	0.18	1,106	0.04
10	NACIONES	22	0.14	400	0.02
11	REPÚBLICA	22	0.14	859	0.03
12	EUROPA	21	0.13	785	0.03
13	MUNDO	21	0.13	1,584	0.06
14	DOCTRINA	19	0.12	23	0.00
15	INTERVENCIÓN	19	0.12	75	0.00
16	PODER	19	0.12	682	0.03
17	CONGRESO	17	0.11	532	0.02
18	NACIÓN	17	0.11	471	0.02
19	ALIANZA	15	0.09	72	0.00
20	REPÚBLICAS	15	0.09	214	0.01
21	MÉXICO	14	0.09	343	0.01
22	SUR	14	0.09	702	0.03
23	CONTINENTE	13	0.08	266	0.01
24	DECLARACIÓN	13	0.08	50	0.00
25	ESTADOS	13	0.08	1,005	0.04
26	PODERES	13	0.08	86	0.00
27	POTENCIAS	13	0.08	50	0.00
28	PROPOSICIÓN	13	0.08	46	0.00
29	TERRITORIO	13	0.08	372	0.01
30	CABO	12	0.08	269	0.01
31	INDEPENDENCIA	12	0.08	490	0.02

	LÓPEZ-PORTILLO y ROJAS, José	Freq.	%	RC. Freq.	RC. %
32	PAÍSES	12	0.08	322	0.01
33	CUESTIÓN	11	0.07	190	0.01
34	EUROPEOS	11	0.07	166	0.01
35	NEGOCIOS	11	0.07	276	0.01
36	OBJETO	11	0.07	665	0.03
37	CASO	10	0.06	501	0.02
38	COSTA	10	0.06	315	0.01
39	DERECHOS	10	0.06	337	0.01
40	FAVOR	10	0.06	277	0.01
41	FRANCIA	10	0.06	422	0.02
42	MINISTRO	10	0.06	302	0.01
43	MOTIVO	10	0.06	263	0.01
44	PRINCIPIO	10	0.06	428	0.02
45	SISTEMA	10	0.06	591	0.02
46	HECHOS	9	0.06	316	0.01
47	ASUNTO	8	0.05	240	0.01
48	ASUNTOS	8	0.05	148	0.01
49	BRETAÑA	8	0.05	76	0.00
50	EUROPEO	8	0.05	144	0.01
51	GOBIERNOS	8	0.05	141	0.01
52	IGUAL	8	0.05	380	0.02
53	INTERESES	8	0.05	318	0.01
54	MENSAJE	8	0.05	54	0.00
55	POSESIÓN	8	0.05	90	0.00
56	ACONTECIMIENTOS	7	0.04	51	0.00
57	CIUDADANOS	7	0.04	214	0.01
58	DEBER	7	0.04	266	0.01
59	DOMINIO	7	0.04	93	0.00
60	EUROPEAS	7	0.04	109	0.00
61	LIBRAS	7	0.04	182	0.01
62	PRINCIPIOS	7	0.04	280	0.01

	LÓPEZ-PORTILLO y ROJAS, José	Freq.	%	RC. Freq.	RC. %
63	SEMEJANTE	7	0.04	221	0.01
64	VENEZUELA	7	0.04	126	0.00
65	VOLUNTAD	7	0.04	214	0.01
66	YANKI	7	0.04	57	0.00
67	COLONIAS	6	0.04	163	0.01
68	CONDUCTA	6	0.04	225	0.01
69	DEFENSA	6	0.04	142	0.01
70	EJECUTIVO	6	0.04	63	0.00
71	GENTES	6	0.04	198	0.01
72	HEMISFERIO	6	0.04	17	0.00
73	NORTEAMERICANOS	6	0.04	73	0.00
74	PRETENSIONES	6	0.04	49	0.00
75	PROPÓSITO	6	0.04	191	0.01
76	PROTECTORADO	6	0.04	18	0.00
77	RUSIA	6	0.04	77	0.00
78	SENADOR	6	0.04	88	0.00
79	TRATADO	6	0.04	214	0.01
80	VIRTUD	6	0.04	173	0.01
81	ADUANAS	5	0.03	50	0.00
82	COLONIZACIÓN	5	0.03	47	0.00
83	CORRESPONDENCIA	5	0.03	108	0.00
84	DECLARACIONES	5	0.03	23	0.00
85	DICHA	5	0.03	140	0.01
86	ESFUERZOS	5	0.03	184	0.01
87	EXTRANJEROS	5	0.03	167	0.01
88	IMPERIO	5	0.03	157	0.01
89	LÍMITES	5	0.03	148	0.01
90	NAPOLEÓN	5	0.03	48	0.00
91	OCASIÓN	5	0.03	169	0.01
92	RECLAMACIONES	5	0.03	15	0.00
93	SEGURIDAD	5	0.03	150	0.01

	LÓPEZ-PORTILLO y ROJAS, José	Freq.	%	RC. Freq.	RC. %
94	SENADO	5	0.03	151	0.01
95	SOBERANÍA	5	0.03	52	0.00
96	TROPAS	5	0.03	86	0.00
97	YANKIS	5	0.03	12	0.00
98	ACTITUD	4	0.03	92	0.00
99	ALEMANIA	4	0.03	120	0.00
100	AÑO	4	0.03	113	0.00
101	AUXILIO	4	0.03	80	0.00
102	BÉLGICA	4	0.03	32	0.00
103	BONOS	4	0.03	38	0.00
104	BRITÁNICO	4	0.03	22	0.00
105	CONFLICTO	4	0.03	66	0.00
106	CONSECUENCIAS	4	0.03	65	0.00
107	CONTINENTES	4	0.03	20	0.00
108	DEBATE	4	0.03	36	0.00
109	DEUDAS	4	0.03	45	0.00
110	DIGNIDAD	4	0.03	114	0.00
111	FACULTAD	4	0.03	62	0.00
112	HONDURAS	4	0.03	21	0.00
113	NORTEAMERICANA	4	0.03	70	0.00
114	POSESIONES	4	0.03	28	0.00
115	POTENCIA	4	0.03	90	0.00
116	RENTAS	4	0.03	100	0.00
117	RESPUESTA	4	0.03	99	0.00
118	SÚBDITOS	4	0.03	23	0.00
119	AMENAZA	3	0.02	45	0.00
120	APELACIÓN	3	0.02	12	0.00
121	AUTONOMÍA	3	0.02	38	0.00
122	BOMBARDEO	3	0.02	12	0.00
123	BRITÁNICA	3	0.02	23	0.00
124	CANCILLERÍA	3	0.02	10	0.00

	LÓPEZ-PORTILLO y ROJAS, José	Freq.	%	RC. Freq.	RC. %
125	CARECE	3	0.02	47	0.00
126	COALICIÓN	3	0.02	3	0.00
127	DEPENDENCIA	3	0.02	26	0.00
128	DESTINOS	3	0.02	55	0.00
129	DIPLOMACIA	3	0.02	34	0.00
130	DOCTRINA	3	0.02	3	0.00
131	DOCUMENTO	3	0.02	54	0.00
132	EMOCIÓN	3	0.02	41	0.00
133	EPISODIO	3	0.02	20	0.00
134	FECHA	3	0.02	10	0.00
135	FUTURA	3	0.02	48	0.00
136	IMPUESTO	3	0.02	64	0.00
137	IMPULSO	3	0.02	60	0.00
138	INDIFERENCIA	3	0.02	54	0.00
139	INTENTO	3	0.02	46	0.00
140	LATINOAMERICANAS	3	0.02	4	0.00
141	LATINOAMERICANOS	3	0.02	8	0.00
142	MOSQUITO	3	0.02	5	0.00
143	PACTO	3	0.02	33	0.00
144	PATA	3	0.02	52	0.00
145	PORCIÓN	3	0.02	60	0.00
146	PROPÓSITOS	3	0.02	30	0.00
147	PROPUESTA	3	0.02	41	0.00
148	RESPECTA	3	0.02	16	0.00
149	SINCERIDAD	3	0.02	45	0.00
150	VIDA	3	0.02	1,578	0.06

PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
MARYLAND	3	0.02	55	0.00
NICARAGUA	6	0.04	71	0.00
ESPAÑA	3	0.02	13	0.00

LÓPEZ-PORTILLO y ROJAS, José	Freq.	%	RC. Freq.	RC. %
ROOSEVELT	11	0.07	27	0.00
ADAMS	7	0.04	87	0.00
POLK	6	0.04	14	0.00
CALHOUN	5	0.03	5	0.00
RUSH	5	0.03	12	0.00
CANNING	4	0.03	4	0.00
MADISON	4	0.03	47	0.00
RAYNER	4	0.03	4	0.00
SEWARD	4	0.03	93	0.00
HARTMONT	3	0.02	3	0.00
JEFFERSON	3	0.02	51	0.00

	LUZ y CABALLERO, José de la	Freq.	%	RC. Freq.	RC. %
1	MERCED	57	0.43	134	0.01
2	TODOS	39	0.29	3,311	0.13
3	VIDA	33	0.25	1,578	0.06
4	DIARIOS	30	0.23	246	0.01
5	MIL	28	0.21	1,177	0.05
6	EPISTOLARIO	26	0.20	35	0.00
7	PADRE	24	0.18	354	0.01
8	MEMORIAS	22	0.17	72	0.00
9	MAMAÍTA	21	0.16	21	0.00
10	ANTONIO	20	0.15	162	0.01
11	CARTAS	20	0.15	645	0.03
12	VEZ	18	0.14	1,650	0.07
13	COSAS	16	0.12	486	0.02
14	DÍAS	16	0.12	872	0.03
15	HECHO	16	0.12	1,349	0.05
16	HERMANOS	16	0.12	169	0.01
17	LUGAR	15	0.11	718	0.03
18	MAÑANA	15	0.11	612	0.02
19	MILLAS	15	0.11	1,096	0.04
20	QUERIDÍSIMA	15	0.11	16	0.00
21	CARTA	14	0.11	714	0.03
22	MEJOR	14	0.11	839	0.03
23	CUIDADO	13	0.10	159	0.01
24	HIJOS	13	0.10	394	0.02
25	NOMBRE	13	0.10	897	0.04
26	OCASIÓN	13	0.10	169	0.01
27	CORAZÓN	12	0.09	347	0.01
28	CANAL	11	0.08	337	0.01
29	PIES	11	0.08	550	0.02

	LUZ y CABALLERO, José de la	Freq.	%	RC. Freq.	RC. %
30	ADIÓS	10	0.08	52	0.00
31	AMIGOS	9	0.07	363	0.01
32	GUSTO	9	0.07	389	0.02
33	FALTA	8	0.06	488	0.02
34	MAMÁ	8	0.06	93	0.00
35	RELACIÓN	8	0.06	172	0.01
36	BARCO	7	0.05	143	0.01
37	GENTE	7	0.05	339	0.01
38	HERMANO	7	0.05	130	0.01
39	HIJO	7	0.05	293	0.01
40	NOTICIAS	7	0.05	218	0.01
41	PARIS	7	0.05	72	0.00
42	SEÑORA	7	0.05	253	0.01
43	MADRE	6	0.05	243	0.01
44	VUELTA	6	0.05	173	0.01
45	ALEGRO	5	0.04	13	0.00
46	DESCRIPCIÓN	5	0.04	77	0.00
47	ENFERMEDAD	5	0.04	93	0.00
48	RATOS	5	0.04	25	0.00
49	ABRAZOS	4	0.03	10	0.00
50	AFECTOS	4	0.03	46	0.00
51	BERGANTÍN	4	0.03	98	0.00
52	BOTES	4	0.03	69	0.00
53	CAJONCITO	4	0.03	5	0.00
54	CAMARADA	4	0.03	7	0.00
55	ELECCIONES	4	0.03	98	0.00
56	ENCARGO	4	0.03	38	0.00
57	ESQUIRE	4	0.03	5	0.00
58	FINAS	4	0.03	23	0.00

	LUZ y CABALLERO, José de la	Freq.	%	RC. Freq.	RC. %
59	HERMANAS	4	0.03	80	0.00
60	ÍNDICE	4	0.03	22	0.00
61	INFINITO	4	0.03	41	0.00
62	MAPAS	4	0.03	28	0.00
63	MENESTER	4	0.03	26	0.00
64	MILLÓN	4	0.03	142	0.01
65	NOVEDAD	4	0.03	64	0.00
66	OLVIDO	4	0.03	65	0.00
67	PAPELES	4	0.03	64	0.00
68	SALUD	4	0.03	118	0.00
69	ANTEAYER	3	0.02	8	0.00
70	ATENCIONES	3	0.02	50	0.00
71	CONDUCTO	3	0.02	38	0.00
72	DESPACHA	3	0.02	12	0.00
73	EXPRESIONES	3	0.02	25	0.00
74	GANAS	3	0.02	15	0.00
75	LETRA	3	0.02	74	0.00
76	MARGEN	3	0.02	24	0.00
77	MEJORÍA	3	0.02	6	0.00
78	MENSAJERO	3	0.02	13	0.00
79	MUCHACHAS	3	0.02	43	0.00
80	MUCHACHO	3	0.02	40	0.00
81	OCASIONES	3	0.02	78	0.00
82	OLLA	3	0.02	20	0.00
83	ORIENTAL	3	0.02	73	0.00
84	PÁGINA	3	0.02	27	0.00
85	PARAJE	3	0.02	35	0.00
86	PEDACITO	3	0.02	4	0.00
87	PORCIÓN	3	0.02	60	0.00

	LUZ y CABALLERO, José de la	Freq.	%	RC. Freq.	RC. %
88	TABACOS	3	0.02	25	0.00
89	TIJERAS	3	0.02	9	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	NEW YORK	54	0.41	2,617	0.10
	ALBANY	7	0.05	124	0.00
	NIÁGARA	6	0.05	277	0.01
	ROCHESTER	5	0.04	27	0.00
	BUFFALO	3	0.02	44	0.00
	SCHENECTADY	3	0.02	13	0.00
	HABANA	22	0.17	371	0.01
	LONDRES	11	0.08	206	0.01
	GENEVA	3	0.02	9	0.00
	SILVERA	15	0.11	15	0.00
	ACOSTA	13	0.10	25	0.00
	GENER	11	0.08	26	0.00
	VARELA	11	0.09	16	0.00
	MORALES	7	0.05	128	0.01
	NENNINGER	6	0.05	6	0.00
	SACO	6	0.05	81	0.00
	CIRILO (VILLAVERDE)	5	0.04	9	0.00
	SUÁREZ	4	0.03	7	0.00
	DRAKE	3	0.02	4	0.00
	LAYSECA	3	0.02	3	0.00
	RUIZ	3	0.02	22	0.00

	MANSILLA de GARCÍA, Eduarda	Freq.	%	RC. Freq.	RC. %
1	VIAJE	136	0.36	1,261	0.05
2	RECUERDOS	116	0.31	356	0.01
3	NORTE	47	0.12	1,190	0.05
4	UNION	46	0.12	321	0.01
5	TANTO	44	0.12	1,226	0.05
6	VEZ	42	0.11	1,650	0.07
7	TODA	37	0.10	1,549	0.06
8	NADA	33	0.09	1,020	0.04
9	POCO	33	0.09	1,308	0.05
10	VIAJERO	30	0.08	387	0.02
11	ESTE	29	0.08	4,772	0.19
12	HOTEL	28	0.07	756	0.03
13	SUD	27	0.07	284	0.01
14	TARDE	27	0.07	805	0.03
15	DIA	26	0.07	719	0.03
16	PESAR	25	0.07	463	0.02
17	AMERICANA	23	0.06	568	0.02
18	AMERICANO	23	0.06	752	0.03
19	YANKEE	22	0.06	174	0.01
20	YANKEES	22	0.06	111	0.00
21	DICHO	21	0.06	569	0.02
22	MOMENTO	21	0.06	538	0.02
23	MAL	20	0.05	587	0.02
24	LUJO	17	0.04	243	0.01
25	MUJER	17	0.04	465	0.02
26	SUERTE	17	0.04	288	0.01
27	FALTA	16	0.04	488	0.02
28	INGLESA	16	0.04	205	0.01
29	MUJERES	16	0.04	404	0.02
30	CAPÍTULO	15	0.04	89	0.00

	MANSILLA de GARCÍA, Eduarda	Freq.	%	RC. Freq.	RC. %
31	AMIGO	14	0.04	416	0.02
32	MÚSICA	14	0.04	223	0.01
33	VERANO	14	0.04	178	0.01
34	BELLEZA	13	0.03	271	0.01
35	ÓMNIBUS	13	0.03	55	0.00
36	VIAJEROS	13	0.03	216	0.01
37	BLANCA	12	0.03	214	0.01
38	ESTADO	12	0.03	1,856	0.07
39	EXTREMO	12	0.03	184	0.01
40	RECUERDO	12	0.03	306	0.01
41	COMPAÑÍA	11	0.03	223	0.01
42	PENSAMIENTO	11	0.03	274	0.01
43	PIÉ	11	0.03	190	0.01
44	RAZON	11	0.03	174	0.01
45	TRAJE	11	0.03	132	0.01
46	BAILE	10	0.03	121	0.00
47	DAMAS	10	0.03	79	0.00
48	GÉNERO	10	0.03	190	0.01
49	INGLESES	10	0.03	231	0.01
50	MADRE	10	0.03	243	0.01
51	MEDIO	10	0.03	1,584	0.06
52	NEGROS	10	0.03	243	0.01
53	NIÑO	10	0.03	151	0.01
54	COMODORO	9	0.02	50	0.00
55	CORAZON	9	0.02	129	0.01
56	CORTE	9	0.02	152	0.01
57	CUESTION	9	0.02	65	0.00
58	DAMA	9	0.02	56	0.00
59	ELEMENTO	9	0.02	144	0.01
60	FERRO	9	0.02	39	0.00

	MANSILLA de GARCÍA, Eduarda	Freq.	%	RC. Freq.	RC. %
61	RESPUESTA	9	0.02	99	0.00
62	SALON	9	0.02	109	0.00
63	SERIE	9	0.02	127	0.01
64	TRAVESÍA	9	0.02	87	0.00
65	VIA	9	0.02	164	0.01
66	DIPLOMÁTICO	8	0.02	93	0.00
67	ELEGANCIA	8	0.02	75	0.00
68	FRANCESES	8	0.02	136	0.01
69	GRACIA	8	0.02	120	0.00
70	GRACIAS	8	0.02	180	0.01
71	OSTRAS	8	0.02	16	0.00
72	TÉ	8	0.02	138	0.01
73	ABORDO	7	0.02	13	0.00
74	CHIQUITINES	7	0.02	7	0.00
75	COMEDOR	7	0.02	79	0.00
76	FISONOMÍA	7	0.02	102	0.00
77	FRANCES	7	0.02	35	0.00
78	GRATO	7	0.02	60	0.00
79	MIL	7	0.02	1,177	0.05
80	MODA	7	0.02	85	0.00
81	MUCHACHAS	7	0.02	43	0.00
82	PROPORCIONES	7	0.02	96	0.00
83	AMIGAS	6	0.02	39	0.00
84	ANIMACIÓN	6	0.02	24	0.00
85	ASOMBRO	6	0.02	72	0.00
86	BEAU	6	0.02	11	0.00
87	CARRIL	6	0.02	31	0.00
88	CINTURA	6	0.02	46	0.00
89	CONDE	6	0.02	59	0.00
90	ENCAJES	6	0.02	19	0.00

	MANSILLA de GARCÍA, Eduarda	Freq.	%	RC. Freq.	RC. %
91	EQUIPAJE	6	0.02	61	0.00
92	EXCEPCIÓN	6	0.02	18	0.00
93	GRADAS	6	0.02	33	0.00
94	HECHO	6	0.02	1,349	0.05
95	HORROR	6	0.02	75	0.00
96	MANERAS	6	0.02	42	0.00
97	NIÑAS	6	0.02	62	0.00
98	OCASIÓN	6	0.02	51	0.00
99	TAREA	6	0.02	106	0.00
100	DESCENDIENTES	5	0.01	36	0.00
101	DULCES	5	0.01	60	0.00
102	EÓN	5	0.01	68	0.00
103	EXCESO	5	0.01	71	0.00
104	FUNDADOR	5	0.01	42	0.00
105	GOBIERNO	5	0.01	1,334	0.05
106	IMPRESIÓN	5	0.01	43	0.00
107	LEGACIÓN	5	0.01	27	0.00
108	LIBERTADES	5	0.01	42	0.00
109	MANSIÓN	5	0.01	23	0.00
110	MARIDO	5	0.01	65	0.00
111	MEDIAS	5	0.01	35	0.00
112	MUCHACHOS	5	0.01	70	0.00
113	NÚMERO	5	0.01	956	0.04
114	PENN	5	0.01	36	0.00
115	PERFECCIÓN	5	0.01	24	0.00
116	RUBIA	5	0.01	25	0.00
117	SAJONA	5	0.01	29	0.00
118	SELLO	5	0.01	45	0.00
119	SOBERANO	5	0.01	48	0.00
120	SQUARE	5	0.01	38	0.00

	MANSILLA de GARCÍA, Eduarda	Freq.	%	RC. Freq.	RC. %
121	TOILETTE	5	0.01	16	0.00
122	ÁGUILAS	4	0.01	37	0.00
123	BAULES	4	0.01	9	0.00
124	CEREMONIA	4	0.01	40	0.00
125	CHOCOLATE	4	0.01	18	0.00
126	COMIDAS	4	0.01	49	0.00
127	CONDUCTOR	4	0.01	46	0.00
128	CONSTITUCIÓN	4	0.01	44	0.00
129	COQUETAS	4	0.01	8	0.00
130	CORRECCIÓN	4	0.01	24	0.00
131	CORTESÍA	4	0.01	50	0.00
132	CRÓNICA	4	0.01	41	0.00
133	CUATRO	4	0.01	866	0.03
134	DELICIA	4	0.01	20	0.00
135	DETALLE	4	0.01	50	0.00
136	ESPÍRITUS	4	0.01	49	0.00
137	EXCEPCIONES	4	0.01	24	0.00
138	EXPRESIÓN	4	0.01	10	0.00
139	FRIO	4	0.01	37	0.00
140	FUROR	4	0.01	23	0.00
141	GALANTE	4	0.01	15	0.00
142	GUSTOS	4	0.01	40	0.00
143	JOYAS	4	0.01	29	0.00
144	MALHUMOR	4	0.01	4	0.00
145	MUSICAL	4	0.01	23	0.00
146	PAJA	4	0.01	41	0.00
147	PAQUETES	4	0.01	28	0.00
148	PLATOS	4	0.01	36	0.00
149	PODERÍO	4	0.01	25	0.00
150	PURITANOS	4	0.01	43	0.00

	MANSILLA de GARCÍA, Eduarda	Freq.	%	RC. Freq.	RC. %
151	RIZOS	4	0.01	12	0.00
152	RUBIAS	4	0.01	11	0.00
153	SAJONES	4	0.01	19	0.00
154	SUDISTAS	4	0.01	5	0.00
155	TEZ	4	0.01	29	0.00
156	TRONO	4	0.01	45	0.00
157	TULES	4	0.01	8	0.00
158	VEHÍCULO	4	0.01	41	0.00
159	ACTOR	3	0.01	16	0.00
160	AGITACIÓN	3	0.01	6	0.00
161	ANTIPATÍA	3	0.01	19	0.00
162	BLANCURA	3	0.01	16	0.00
163	BRASILERA	3	0.01	5	0.00
164	BUSTO	3	0.01	26	0.00
165	CANCIONES	3	0.01	21	0.00
166	CASUCHAS	3	0.01	12	0.00
167	CONFUSIÓN	3	0.01	22	0.00
168	COQUETO	3	0.01	4	0.00
169	DELICIAS	3	0.01	18	0.00
170	DESDEN	3	0.01	7	0.00
171	DÍA	3	0.01	1,381	0.05
172	DÓSIS	3	0.01	5	0.00
173	DUEÑA	3	0.01	21	0.00
174	ESCLAVATURA	3	0.01	17	0.00
175	ESCOLLOS	3	0.01	13	0.00
176	ESPALDAS	3	0.01	25	0.00
177	ESPAÑA	3	0.01	739	0.03
178	GALAS	3	0.01	24	0.00
179	HIJITOS	3	0.01	4	0.00
180	ILUSIÓN	3	0.01	21	0.00

	MANSILLA de GARCÍA, Eduarda	Freq.	%	RC. Freq.	RC. %
181	IMPROVISO	3	0.01	17	0.00
182	LIMEÑA	3	0.01	6	0.00
183	LISBOA	3	0.01	6	0.00
184	MARISCOS	3	0.01	3	0.00
185	MATRIMONIOS	3	0.01	20	0.00
186	MELODÍA	3	0.01	10	0.00
187	MENESTER	3	0.01	26	0.00
188	MOLE	3	0.01	22	0.00
189	PALETA	3	0.01	16	0.00
190	PASIÓN	3	0.01	19	0.00
191	PIERNA	3	0.01	24	0.00
192	PRÍNCIPES	3	0.01	17	0.00
193	PROFUSIÓN	3	0.01	12	0.00
194	REFINAMIENTO	3	0.01	15	0.00
195	RISAS	3	0.01	21	0.00
196	SAZÓN	3	0.01	9	0.00
197	SILBIDO	3	0.01	10	0.00
198	SUDISTA	3	0.01	3	0.00
199	TELON	3	0.01	5	0.00
200	TOGA	3	0.01	16	0.00
201	TORBELLINOS	3	0.01	7	0.00
202	TRAMWAYS	3	0.01	11	0.00
203	UNIONISTAS	3	0.01	3	0.00
204	VIAJERA	3	0.01	8	0.00
205	VIRGINIANO	3	0.01	8	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	FILADELFIA	17	0.04	497	0.02
	NUEVA YORK (YORK)	3	0.01	21	0.00

MANSILLA de GARCÍA, Eduarda	Freq.	%	RC. Freq.	RC. %
WASHINGTON				
BRASIL	7	0.02	87	0.00
FRANCIA	15	0.04	422	0.02
PARIS	8	0.02	72	0.00
LINCOLN	7	0.02	81	0.00
APPLETON	4	0.01	23	0.00
BARNUM	4	0.01	20	0.00
MOSS	4	0.01	6	0.00
ACOSTA	3	0.01	25	0.00
AUDUBON	3	0.01	3	0.00
BAUREGARD	3	0.01	3	0.00
MOTLEY	3	0.01	5	0.00
PHELPS	3	0.01	11	0.00
LADIES	9	0.02	21	0.00
LADY	5	0.01	14	0.00
FERRY	4	0.01	45	0.00
FLIRT	4	0.01	9	0.00
HANDS	4	0.01	8	0.00
OYSTERS	4	0.01	4	0.00
SISTER	4	0.01	5	0.00
BOYS	3	0.01	12	0.00
CARE	3	0.01	8	0.00
COMFORT	3	0.01	6	0.00
FAST	3	0.01	3	0.00
GOVERNOR	3	0.01	5	0.00
ICE	3	0.01	16	0.00
INSTITUTION	3	0.01	5	0.00
JUDGE	3	0.01	4	0.00
LEAVES	3	0.01	4	0.00
MÁGICO	3	0.01	16	0.00

MANSILLA de GARCÍA, Eduarda	Freq.	%	RC. Freq.	RC. %
POLICEMAN	3	0.01	14	0.00
SHAKE	3	0.01	3	0.00
YOU	3	0.01	20	0.00

	MÁRQUEZ, José Arnaldo	Freq.	%	RC. Freq.	RC. %
1	ESTADOS UNIDOS	185	0.28	2,725	0.11
2	REPÚBLICA	109	0.17	850	0.03
3	GOBIERNO	99	0.15	1,359	0.05
4	AMÉRICA	94	0.14	1,533	0.06
5	LIBERTAD	90	0.14	790	0.03
6	PUEBLO	87	0.13	1,569	0.06
7	MUNDO	74	0.11	1,584	0.06
8	PAÍS	73	0.11	1,489	0.06
9	TIEMPO	73	0.11	1,669	0.07
10	NACIÓN	69	0.11	471	0.02
11	HOMBRE	68	0.10	1,314	0.05
12	HOMBRES	66	0.10	1,436	0.06
13	VIAJE	64	0.10	1,240	0.05
14	SUR	62	0.09	702	0.03
15	AÑOS	61	0.09	1,320	0.05
16	GUERRA	60	0.09	1,106	0.04
17	GENERAL	59	0.09	1,347	0.05
18	LEY	57	0.09	552	0.02
19	NORTE	55	0.08	1,190	0.05
20	EDUCACIÓN	54	0.08	419	0.02
21	PODER	53	0.08	682	0.03
22	EMBARGO	48	0.07	670	0.03
23	MANERA	48	0.07	633	0.03
24	NACIONES	45	0.07	400	0.02
25	POLÍTICA	45	0.07	613	0.02
26	SOCIEDAD	44	0.07	626	0.02
27	APLAUSOS	43	0.07	106	0.00
28	PUEBLOS	43	0.07	762	0.03
29	PATRIA	42	0.06	677	0.03
30	ESPIRITU	41	0.06	616	0.02
31	ISLAS	39	0.06	174	0.01
32	PRENSA	39	0.06	358	0.01

	MÁRQUEZ, José Arnaldo	Freq.	%	RC. Freq.	RC. %
33	REPÚBLICAS	39	0.06	214	0.01
34	TRABAJO	39	0.06	795	0.03
35	EJEMPLO	38	0.06	369	0.01
36	MODO	37	0.06	752	0.03
37	INDUSTRIA	36	0.05	364	0.01
38	PERUANO	36	0.05	41	0.00
39	PESAR	35	0.05	463	0.02
40	SIGLO	35	0.05	454	0.02
41	INDEPENDENCIA	34	0.05	490	0.02
42	LEYES	34	0.05	343	0.01
43	POBLACIÓN	34	0.05	689	0.03
44	ISLA	33	0.05	465	0.02
45	RELIGIÓN	33	0.05	138	0.01
46	FALTA	32	0.05	488	0.02
47	UNIÓN	30	0.05	473	0.02
48	COSTA	29	0.04	315	0.01
49	ESCRITOR	29	0.04	117	0.00
50	CAUSA	28	0.04	504	0.02
51	CORAZÓN	28	0.04	347	0.01
52	GOBIERNOS	28	0.04	141	0.01
53	INSTITUCIONES	28	0.04	275	0.01
54	ACCIÓN	27	0.04	235	0.01
55	PASAJEROS	27	0.04	322	0.01
56	CARÁCTER	26	0.04	465	0.02
57	ESPAÑOLA	26	0.04	212	0.01
58	REPUBLICANA	26	0.04	69	0.00
59	TERRITORIO	26	0.04	372	0.01
60	ESTUDIO	24	0.04	280	0.01
61	INSTRUCCIÓN	23	0.04	175	0.01
62	NATURAL	23	0.04	399	0.02
63	PERUANA	23	0.04	26	0.00
64	RESPECTO	23	0.04	283	0.01

	MÁRQUEZ, José Arnaldo	Freq.	%	RC. Freq.	RC. %
65	CAMPO	22	0.03	366	0.01
66	CIVIL	22	0.03	176	0.01
67	REPUBLICANO	22	0.03	137	0.01
68	CULTURAL	21	0.03	24	0.00
69	ESPACIO	21	0.03	285	0.01
70	PERUANOS	21	0.03	23	0.00
71	POSICIÓN	21	0.03	116	0.00
72	REPUBLICANISMO	21	0.03	29	0.00
73	SENO	21	0.03	215	0.01
74	CIUDADANOS	20	0.03	214	0.01
75	CONTINENTE	20	0.03	266	0.01
76	ESCLAVITUD	20	0.03	197	0.01
77	ESTADOS	20	0.03	1,005	0.04
78	JUSTICIA	20	0.03	268	0.01
79	PAÍSES	20	0.03	322	0.01
80	DESARROLLO	19	0.03	217	0.01
81	DIGNIDAD	19	0.03	114	0.00
82	EXISTENCIA	19	0.03	212	0.01
83	INTELECTUALES	19	0.03	54	0.00
84	JOVEN	19	0.03	300	0.01
85	LECTURAS	19	0.03	53	0.00
86	MEMORIA	19	0.03	272	0.01
87	SEGUNDA	19	0.03	228	0.01
88	BORDO	18	0.03	271	0.01
89	CIVILIZACIÓN	18	0.03	270	0.01
90	EJÉRCITO	18	0.03	241	0.01
91	GÉNERO	18	0.03	190	0.01
92	GUANO	18	0.03	24	0.00
93	INTELIGENCIA	18	0.03	197	0.01
94	PÁGINAS	18	0.03	131	0.01
95	CIUDADANO	17	0.03	147	0.01
96	CRÓNICA	17	0.03	41	0.00

	MÁRQUEZ, José Arnaldo	Freq.	%	RC. Freq.	RC. %
97	EXTENSIÓN	17	0.03	199	0.01
98	PERIÓDICA	17	0.03	32	0.00
99	PRODUCCIÓN	17	0.03	226	0.01
100	AUTORIDAD	16	0.02	164	0.01
101	CONDICIÓN	16	0.02	142	0.01
102	CONQUISTA	16	0.02	164	0.01
103	CULTURA	16	0.02	138	0.01
104	ESCLAVOS	16	0.02	187	0.01
105	PERIÓDICO	16	0.02	202	0.01
106	SOLDADOS	16	0.02	138	0.01
107	CUESTIÓN	15	0.02	190	0.01
108	IMPERIO	15	0.02	157	0.01
109	ACUERDO	14	0.02	130	0.01
110	CORNO	14	0.02	182	0.01
111	DISCUSIÓN	14	0.02	81	0.00
112	DOMINIO	14	0.02	93	0.00
113	EXPERIENCIA	14	0.02	87	0.00
114	INDIVIDUO	14	0.02	142	0.01
115	LOBOS	14	0.02	20	0.00
116	MILLÓN	14	0.02	142	0.01
117	PARDO	14	0.02	24	0.00
118	PROSPERIDAD	14	0.02	164	0.01
119	CASOS	13	0.02	167	0.01
120	CIVILES	13	0.02	54	0.00
121	ENERGÍA	13	0.02	111	0.00
122	GUERRAS	13	0.02	64	0.00
123	HISPANOAMÉRICA	13	0.02	22	0.00
124	LUGARES	13	0.02	142	0.01
125	MISIÓN	13	0.02	98	0.00
126	NEGRA	13	0.02	121	0.00
127	POLÍTICAS	13	0.02	147	0.01
128	APOYO	12	0.02	92	0.00

	MÁRQUEZ, José Arnaldo	Freq.	%	RC. Freq.	RC. %
129	CIRCUNSTANCIA	12	0.02	95	0.00
130	COLÓN	12	0.02	79	0.00
131	CONOCIMIENTO	12	0.02	115	0.00
132	CONOCIMIENTOS	12	0.02	99	0.00
133	DIPLOMACIA	12	0.02	34	0.00
134	HISPANOAMERICANOS	12	0.02	27	0.00
135	IGNORANCIA	12	0.02	103	0.00
136	NORTEAMERICANO	12	0.02	77	0.00
137	AMA	11	0.02	118	0.00
138	ANÁLISIS	11	0.02	62	0.00
139	FRAGATA	11	0.02	80	0.00
140	ISTMO	11	0.02	72	0.00
141	MEDIADOS	11	0.02	36	0.00
142	MODELO	11	0.02	105	0.00
143	MONARQUÍAS	11	0.02	26	0.00
144	ROMÁNTICO	11	0.02	25	0.00
145	BIENESTAR	10	0.02	98	0.00
146	DEMOCRÁTICO	10	0.02	53	0.00
147	DESCUBRIMIENTO	10	0.02	66	0.00
148	ESFERA	10	0.02	54	0.00
149	ESTÍMULO	10	0.02	41	0.00
150	HURRA	10	0.02	20	0.00
151	INSTITUCIÓN	10	0.02	74	0.00
152	PALMA	10	0.02	46	0.00
153	RELATO	10	0.02	29	0.00
154	REPUBLICANOS	10	0.02	76	0.00
155	STAR	10	0.02	29	0.00
156	SUDAMÉRICA	10	0.02	16	0.00
157	VIRTUDES	10	0.02	80	0.00
158	AMERICANO	9	0.01	65	0.00
159	BENEFICIOS	9	0.01	59	0.00
160	BOHEMIOS	9	0.01	9	0.00

	MÁRQUEZ, José Arnaldo	Freq.	%	RC. Freq.	RC. %
161	CONTEXTO	9	0.01	10	0.00
162	ETAPA	9	0.01	19	0.00
163	GUÍAS	9	0.01	28	0.00
164	INVENTO	9	0.01	27	0.00
165	JUSTA	9	0.01	60	0.00
166	MENUDO	9	0.01	58	0.00
167	MILES	9	0.01	88	0.00
168	NORTEAMERICANA	9	0.01	70	0.00
169	OPORTUNIDAD	9	0.01	68	0.00
170	PRELIMINAR	9	0.01	22	0.00
171	REPUBLICANAS	9	0.01	34	0.00
172	ROMÁNTICOS	9	0.01	9	0.00
173	TORNO	9	0.01	72	0.00
174	TRANQUILIDAD	9	0.01	61	0.00
175	TRIBUTO	9	0.01	52	0.00
176	VÍCTIMAS	9	0.01	68	0.00
177	AUSENCIA	8	0.01	64	0.00
178	BENEFICENCIA	8	0.01	57	0.00
179	EDITORIAL	8	0.01	37	0.00
180	REVOLUCIONES	8	0.01	37	0.00
181	SUPERIORIDAD	8	0.01	68	0.00
182	ARGUMENTO	7	0.01	39	0.00
183	BOHEMIA	7	0.01	11	0.00
184	COMENTARIOS	7	0.01	33	0.00
185	COMISIONADOS	7	0.01	40	0.00
186	DÉCADA	7	0.01	20	0.00
187	EMBARCACIONES	7	0.01	48	0.00
188	NORTEAMÉRICA	7	0.01	33	0.00
189	NOVELA	7	0.01	46	0.00
190	PROFESIÓN	7	0.01	50	0.00
191	TECNOLOGÍA	7	0.01	8	0.00
192	TOLERANCIA	7	0.01	39	0.00

	MÁRQUEZ, José Arnaldo	Freq.	%	RC. Freq.	RC. %
193	VÍNCULOS	7	0.01	29	0.00
194	CORPORACIÓN	6	0.01	21	0.00
195	DECADENCIA	6	0.01	34	0.00
196	DESTIERRO	6	0.01	32	0.00
197	EXPANSIÓN	6	0.01	35	0.00
198	HISPANO	6	0.01	20	0.00
199	IDENTIDAD	6	0.01	20	0.00
200	LATIN	6	0.01	17	0.00
201	MARCO	6	0.01	36	0.00
202	MONARQUÍA	6	0.01	29	0.00
203	NOCIÓN	6	0.01	27	0.00
204	PIRATAS	6	0.01	16	0.00
205	RECELO	6	0.01	18	0.00
206	TRADUCCIÓN	6	0.01	28	0.00
207	TURÍSTICAS	6	0.01	6	0.00
208	TUTELA	6	0.01	16	0.00
209	APORTE	5	0.01	8	0.00
210	ARCHIPIÉLAGO	5	0.01	14	0.00
211	DIFUSIÓN	5	0.01	19	0.00
212	ENGRANDECIMIENTO	5	0.01	20	0.00
213	FANATISMO	5	0.01	24	0.00
214	ITINERARIO	5	0.01	11	0.00
215	LEGADO	5	0.01	22	0.00
216	LETRADOS	5	0.01	5	0.00
217	MERCANTES	5	0.01	20	0.00
218	NAUFRAGIO	5	0.01	19	0.00
219	PERSECUCIÓN	5	0.01	25	0.00
220	SÚBDITOS	5	0.01	23	0.00
221	TEMAS	5	0.01	23	0.00
222	DERIVA	4	0.01	13	0.00
223	EXALTACIÓN	4	0.01	5	0.00
224	EXPEDICIÓN	4	0.01	7	0.00

	MÁRQUEZ, José Arnaldo	Freq.	%	RC. Freq.	RC. %
225	FINALIDAD	4	0.01	5	0.00
226	GUARNICIÓN	4	0.01	10	0.00
227	IDEOLOGÍA	4	0.01	4	0.00
228	IMPACTO	4	0.01	4	0.00
229	INFORMACIÓN	4	0.01	14	0.00
230	LUCAYAS	4	0.01	4	0.00
231	NACIONALISTA	4	0.01	6	0.00
232	NARRATIVA	4	0.01	4	0.00
233	NEGLIGENCIA	4	0.01	4	0.00
234	NOEL	4	0.01	4	0.00
235	OCASO	4	0.01	13	0.00
236	REPUBLICA	4	0.01	14	0.00
237	SOLDA	4	0.01	6	0.00
238	VIGIL	4	0.01	6	0.00
239	ANTOLOGÍA	3	0.00	6	0.00
240	APUESTA	3	0.00	3	0.00
241	BURGUESA	3	0.00	5	0.00
242	CAPITALISMO	3	0.00	3	0.00
243	CONVICTORIO	3	0.00	3	0.00
244	CULPABILIDAD	3	0.00	4	0.00
245	DÉCADAS	3	0.00	5	0.00
246	DIMENSIÓN	3	0.00	5	0.00
247	DRAMATURGO	3	0.00	3	0.00
248	HISPANOAMERICA	3	0.00	3	0.00
249	INNOVACIÓN	3	0.00	6	0.00
250	LETRADO	3	0.00	4	0.00
251	LIMEÑA	3	0.00	6	0.00
252	MONÁRQUICAS	3	0.00	5	0.00
253	NACIONALISMO	3	0.00	6	0.00
254	OPCIÓN	3	0.00	3	0.00
255	PANAMEÑO	3	0.00	3	0.00
256	PARADIGMA	3	0.00	3	0.00

	MÁRQUEZ, José Arnaldo	Freq.	%	RC. Freq.	RC. %
257	PRECARIEDAD	3	0.00	3	0.00
258	PROMOCIÓN	3	0.00	4	0.00
259	REMEROS	3	0.00	6	0.00
260	TROFEO	3	0.00	6	0.00
261	VIRREINATO	3	0.00	6	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	FLORIDA	9	0.01	76	0.00
	HATTERAS	5	0.01	7	0.00
	MISSISSIPPI	4	0.01	9	0.00
	PERÚ	83	0.13	235	0.01
	CUBA	40	0.06	856	0.03
	LIMA	37	0.06	93	0.00
	VENEZUELA	36	0.05	126	0.00
	PANAMÁ	32	0.05	153	0.01
	ASPINWALL	15	0.02	26	0.00
	GUAYAQUIL	12	0.02	34	0.00
	CALLAO	9	0.01	27	0.00
	CENTRAL-AMÉRICA	7	0.01	7	0.00
	ECUADOR	7	0.01	35	0.00
	EDUCADOR	7	0.01	11	0.00
	EUROPA	38	0.06	785	0.03
	LONDON	6	0.01	25	0.00
	PAEZ	24	0.04	39	0.00
	GARCÍA	13	0.02	45	0.00
	ROCA	12	0.02	128	0.01
	HERRERA	11	0.02	21	0.00
	SÁNCHEZ	11	0.02	25	0.00
	ARRIOLA	9	0.01	9	0.00
	MÉROU	9	0.01	13	0.00
	TOCQUEVILLE	9	0.01	16	0.00
	GONZÁLES	8	0.01	9	0.00

MÁRQUEZ, José Arnaldo	Freq.	%	RC. Freq.	RC. %
ELEJALDE	6	0.01	6	0.00
TWAIN	5	0.01	9	0.00
GALTON	4	0.01	4	0.00
HEREDIA	4	0.01	13	0.00
LAMARTINE	4	0.01	8	0.00
OLMEDO	4	0.01	4	0.00
PIKE	4	0.01	14	0.00
SEGUÍN	4	0.01	4	0.00
VALDÉS	4	0.01	8	0.00
ESPINOSA	3	0.00	5	0.00
HARVEY	3	0.00	5	0.00
KASSON	3	0.00	3	0.00
LUECK	3	0.00	3	0.00
MENÉNDEZ	3	0.00	3	0.00
PELAYO	3	0.00	5	0.00
VELARDE	3	0.00	3	0.00
WEST	18	0.03	73	0.00
PRESS	14	0.02	18	0.00
UNIVERSITY	13	0.02	47	0.00
KEY	8	0.01	16	0.00
TRAVEL	5	0.01	6	0.00
GEOGRAPHICS	3	0.00	3	0.00
MACHINE	3	0.00	3	0.00
STEAMER	3	0.00	3	0.00
YACHTS	3	0.00	5	0.00

	MARTÍ, José - II	Freq.	%	RC. Freq.	RC. %
1	AMÉRICA	138	0.26	1,561	0.06
2	PUEBLOS	131	0.25	762	0.03
3	ESTADOS UNIDOS	118	0.22	2,725	0.11
4	PUEBLO	87	0.16	1,569	0.06
5	TIERRA	79	0.15	1,162	0.05
6	HOMBRES	70	0.13	1,436	0.06
7	PAÍS	67	0.13	1,489	0.06
8	HOMBRE	66	0.12	1,314	0.05
9	CONGRESO	63	0.12	532	0.02
10	POLÍTICA	43	0.08	613	0.02
11	LIBERTAD	42	0.08	790	0.03
12	PLATA	42	0.08	465	0.02
13	PIE	40	0.08	351	0.01
14	IGLESIA	38	0.07	266	0.01
15	COMISIÓN	37	0.07	193	0.01
16	ESTADOS	37	0.07	1,005	0.15
17	MANOS	33	0.06	434	0.02
18	MONEDA	32	0.06	217	0.01
19	NACIÓN	32	0.06	471	0.02
20	COSAS	31	0.06	486	0.02
21	INTERÉS	31	0.06	348	0.01
22	OJOS	31	0.06	510	0.02
23	PUESTO	30	0.06	474	0.02
24	LEY	29	0.05	552	0.02
25	NATURALEZA	29	0.05	451	0.02
26	CABALLO	28	0.05	180	0.01
27	ORO	27	0.05	539	0.02
28	SANGRE	27	0.05	292	0.01

	MARTÍ, José - II	Freq.	%	RC. Freq.	RC. %
29	CABEZA	26	0.05	373	0.01
30	DERECHO	26	0.05	493	0.02
31	ESPÍRITU	26	0.05	616	0.02
32	PARTIDO	26	0.05	399	0.02
33	UNIÓN	26	0.05	473	0.02
34	INDIOS	25	0.05	235	0.01
35	ALMA	24	0.05	426	0.02
36	DERECHOS	24	0.05	337	0.01
37	GENTE	24	0.05	339	0.01
38	PAÍSES	24	0.05	322	0.01
39	REPÚBLICAS	24	0.05	214	0.01
40	SOL	24	0.05	448	0.02
41	FE	23	0.04	334	0.01
42	PADRE	23	0.04	354	0.01
43	INDIO	22	0.04	111	0.00
44	INTERESES	22	0.04	318	0.01
45	PAZ	22	0.04	423	0.02
46	PIEDRA	22	0.04	307	0.01
47	TRATADO	22	0.04	214	0.01
48	HIJOS	21	0.04	394	0.02
49	JUNTA	21	0.04	209	0.01
50	MUJERES	21	0.04	404	0.02
51	POLÍTICO	21	0.04	222	0.01
52	ARZOBISPO	20	0.04	40	0.00
53	NECESIDAD	20	0.04	315	0.01
54	POBRES	20	0.04	303	0.01
55	CIELO	19	0.04	320	0.01
56	CONFERENCIA	19	0.04	60	0.00

	MARTÍ, José - II	Freq.	%	RC. Freq.	RC. %
57	FLORES	19	0.04	284	0.01
58	GAUCHO	19	0.04	27	0.00
59	OPINIÓN	19	0.04	267	0.01
60	CARA	18	0.03	194	0.01
61	ITALIANOS	18	0.03	61	0.00
62	MUERTE	18	0.03	367	0.01
63	CATÓLICOS	17	0.03	121	0.00
64	DELEGADO	17	0.03	35	0.00
65	SECRETARIO	17	0.03	171	0.01
66	CURA	16	0.03	58	0.00
67	MEXICANO	16	0.03	92	0.00
68	ANEXIÓN	15	0.03	70	0.00
69	BANDERA	15	0.03	164	0.01
70	CABALLOS	15	0.03	236	0.01
71	DELEGADOS	15	0.03	56	0.00
72	ELEMENTOS	15	0.03	265	0.01
73	FRONTERA	15	0.03	68	0.00
74	JUICIO	15	0.03	244	0.01
75	PRODUCTOS	15	0.03	271	0.01
76	RUINAS	15	0.03	80	0.00
77	AUTORIDAD	14	0.03	164	0.01
78	CARRO	14	0.03	128	0.01
79	FRANCÉS	14	0.03	218	0.01
80	INFLUJO	14	0.03	62	0.00
81	POLÍTICOS	14	0.03	189	0.01
82	PROYECTO	14	0.03	167	0.01
83	REPRESENTANTES	14	0.03	193	0.01
84	MERCADO	13	0.02	199	0.01

	MARTÍ, José - II	Freq.	%	RC. Freq.	RC. %
85	PELEA	13	0.02	22	0.00
86	PUERTAS	13	0.02	210	0.01
87	VIRTUD	13	0.02	173	0.01
88	VOTO	13	0.02	96	0.00
89	VUELTA	13	0.02	173	0.01
90	ALMAS	12	0.02	156	0.01
91	BARBA	12	0.02	46	0.00
92	CANADÁ	12	0.02	145	0.01
93	DISCURSO	12	0.02	138	0.01
94	LIGA	12	0.02	132	0.01
95	PALACIO	12	0.02	195	0.01
96	PECHO	12	0.02	107	0.00
97	TEMPLO	12	0.02	173	0.01
98	VIVA	12	0.02	122	0.00
99	CANDIDATO	11	0.02	41	0.00
100	CENTROAMÉRICA	11	0.02	20	0.00
101	CUCHILLO	11	0.02	36	0.00
102	ELECCIONES	11	0.02	98	0.00
103	PASIÓN	11	0.02	86	0.00
104	SACERDOTES	11	0.02	44	0.00
105	AMA	10	0.02	118	0.00
106	AMISTAD	10	0.02	121	0.00
107	AYUDA	10	0.02	86	0.00
108	BENEFICIO	10	0.02	110	0.00
109	CATÓLICA	10	0.02	83	0.00
110	CREACIÓN	10	0.02	77	0.00
111	HOMBROS	10	0.02	41	0.00
112	MATE	10	0.02	30	0.00

	MARTÍ, José - II	Freq.	%	RC. Freq.	RC. %
113	MÉTODOS	10	0.02	64	0.00
114	MIEDO	10	0.02	90	0.00
115	RELIGIÓN	10	0.02	129	0.01
116	SOMBRERO	10	0.02	91	0.00
117	TROPA	10	0.02	35	0.00
118	ASESINATO	9	0.02	39	0.00
119	CABEZAS	9	0.02	67	0.00
120	FRUTOS	9	0.02	80	0.00
121	HOMBRO	9	0.02	49	0.00
122	PARTIDOS	9	0.02	109	0.00
123	REPUBLICANOS	9	0.02	76	0.00
124	ALCALDE	8	0.02	42	0.00
125	CATÓLICO	8	0.02	60	0.00
126	CISMA	8	0.02	11	0.00
127	CORTESÍA	8	0.02	50	0.00
128	DEMÓCRATAS	8	0.02	48	0.00
129	DOGMA	8	0.02	26	0.00
130	DOMINIO	8	0.02	93	0.00
131	FLOR	8	0.02	72	0.00
132	HERMOSURA	8	0.02	60	0.00
133	HÉROES	8	0.02	74	0.00
134	HISPANOAMÉRICA	8	0.02	22	0.00
135	HOJA	8	0.02	83	0.00
136	HOJAS	8	0.02	91	0.00
137	INDIAS	8	0.02	41	0.00
138	INVASIÓN	8	0.02	59	0.00
139	MEXICANA	8	0.02	79	0.00
140	MEXICANOS	8	0.02	87	0.00

	MARTÍ, José - II	Freq.	%	RC. Freq.	RC. %
141	ODIO	8	0.02	83	0.00
142	PIERNAS	8	0.02	38	0.00
143	PLUMAS	8	0.02	43	0.00
144	PRETEXTO	8	0.02	70	0.00
145	PROTECCIONISTAS	8	0.02	17	0.00
146	PUNTA	8	0.02	72	0.00
147	RAÍZ	8	0.02	29	0.00
148	UNIVERSO	8	0.02	59	0.00
149	ALREDEDORES	7	0.01	74	0.00
150	AMBICIÓN	7	0.01	73	0.00
151	CABELLO	7	0.01	39	0.00
152	CONVOCATORIA	7	0.01	9	0.00
153	CUERO	7	0.01	45	0.00
154	EXCESO	7	0.01	71	0.00
155	FACTORES	7	0.01	28	0.00
156	GALERA	7	0.01	10	0.00
157	GAUCHOS	7	0.01	14	0.00
158	GUERREROS	7	0.01	20	0.00
159	IRLANDÉS	7	0.01	30	0.00
160	IRLANDESES	7	0.01	56	0.00
161	MONEDAS	7	0.01	28	0.00
162	PAPA	7	0.01	33	0.00
163	PRIVILEGIOS	7	0.01	33	0.00
164	ABOGADOS	6	0.01	44	0.00
165	APETITO	6	0.01	41	0.00
166	CABALLERÍA	6	0.01	32	0.00
167	CINTURA	6	0.01	46	0.00
168	CONVIDA	6	0.01	24	0.00

	MARTÍ, José - II	Freq.	%	RC. Freq.	RC. %
169	CONVITE	6	0.01	26	0.00
170	CRIADO	6	0.01	50	0.00
171	HISpanoAMERICANOS	6	0.01	27	0.00
172	JINETES	6	0.01	16	0.00
173	JUNTAS	6	0.01	38	0.00
174	LLAMAS	6	0.01	37	0.00
175	MAFFIA	6	0.01	6	0.00
176	MUROS	6	0.01	49	0.00
177	PIEL	6	0.01	50	0.00
178	PIELAS	6	0.01	29	0.00
179	PREDOMINIO	6	0.01	28	0.00
180	PRISA	6	0.01	50	0.00
181	PROTECTORADO	6	0.01	18	0.00
182	RASTREADOR	6	0.01	7	0.00
183	REJA	6	0.01	42	0.00
184	RIFLES	6	0.01	16	0.00
185	RODILLAS	6	0.01	26	0.00
186	SACERDOTE	6	0.01	40	0.00
187	TRATOS	6	0.01	19	0.00
188	VERAS	6	0.01	32	0.00
189	ASESINO	5	0.01	16	0.00
190	BALCONES	5	0.01	24	0.00
191	BANDO	5	0.01	20	0.00
192	CAÑA	5	0.01	34	0.00
193	CELOS	5	0.01	32	0.00
194	DECORO	5	0.01	28	0.00
195	DELEGACIÓN	5	0.01	25	0.00
196	FLECHA	5	0.01	18	0.00

	MARTÍ, José - II	Freq.	%	RC. Freq.	RC. %
197	GRUPA	5	0.01	6	0.00
198	HISPANOAMERICANA	5	0.01	15	0.00
199	JÚBILO	5	0.01	23	0.00
200	MAYAS	5	0.01	6	0.00
201	NARIZ	5	0.01	28	0.00
202	PÁRROCO	5	0.01	10	0.00
203	PULPERÍA	5	0.01	9	0.00
204	PULPERO	5	0.01	5	0.00
205	REVÓLVER	5	0.01	17	0.00
206	RIFLE	5	0.01	22	0.00
207	SERVIDUMBRE	5	0.01	27	0.00
208	SUBVENCIONES	5	0.01	7	0.00
209	TERNURA	5	0.01	33	0.00
210	TIGRE	5	0.01	10	0.00
211	VÍRGENES	5	0.01	36	0.00
212	ACUÑACIÓN	4	0.01	6	0.00
213	ALIADOS	4	0.01	21	0.00
214	ANEXIONISTA	4	0.01	18	0.00
215	ASESINOS	4	0.01	11	0.00
216	AZTECAS	4	0.01	21	0.00
217	BANDOS	4	0.01	9	0.00
218	BOLAS	4	0.01	11	0.00
219	BOLEADA	4	0.01	4	0.00
220	CACIQUE	4	0.01	7	0.00
221	CRIADORES	4	0.01	13	0.00
222	DETERMINACIÓN	4	0.01	14	0.00
223	ENANO	4	0.01	7	0.00
224	ENCAJE	4	0.01	9	0.00

	MARTÍ, José - II	Freq.	%	RC. Freq.	RC. %
225	ESCUDO	4	0.01	19	0.00
226	HEBREO	4	0.01	12	0.00
227	LETRERO	4	0.01	21	0.00
228	LEVADURA	4	0.01	9	0.00
229	LIGAS	4	0.01	5	0.00
230	MAROON	4	0.01	4	0.00
231	MITLA	4	0.01	4	0.00
232	MODERACIÓN	4	0.01	13	0.00
233	MORENO	4	0.01	15	0.00
234	MORO	4	0.01	8	0.00
235	PAÑUELO	4	0.01	18	0.00
236	PIRÁMIDE	4	0.01	20	0.00
237	PISTA	4	0.01	7	0.00
238	PONCHO	4	0.01	6	0.00
239	POTRO	4	0.01	8	0.00
240	RECADO	4	0.01	14	0.00
241	SÚBITO	4	0.01	17	0.00
242	TACHA	4	0.01	8	0.00
243	VERDADES	4	0.01	17	0.00
244	YERBA	4	0.01	21	0.00
245	AVESTRUCES	3	0.01	3	0.00
246	AZÚCARES	3	0.01	8	0.00
247	BOLET	3	0.01	5	0.00
248	BOTÍN	3	0.01	9	0.00
249	BRAVURA	3	0.01	6	0.00
250	BRÍO	3	0.01	4	0.00
251	CABALLADA	3	0.01	3	0.00
252	CAJETILLA	3	0.01	3	0.00

	MARTÍ, José - II	Freq.	%	RC. Freq.	RC. %
253	CAMPEA	3	0.01	6	0.00
254	CAÑAS	3	0.01	7	0.00
255	CESTO	3	0.01	6	0.00
256	CRITICO	3	0.01	9	0.00
257	CUCLILLAS	3	0.01	5	0.00
258	CULEBRA	3	0.01	5	0.00
259	DESDICHA	3	0.01	9	0.00
260	DIECINUEVE	3	0.01	5	0.00
261	ENTEREZA	3	0.01	5	0.00
262	ESTACAS	3	0.01	5	0.00
263	EXTRACTORES	3	0.01	3	0.00
264	FASCINADOR	3	0.01	8	0.00
265	INDIADA	3	0.01	4	0.00
266	LARGUEZA	3	0.01	7	0.00
267	MAYORAL	3	0.01	9	0.00
268	MUERTES	3	0.01	6	0.00
269	PAYADOR	3	0.01	4	0.00
270	PELEAS	3	0.01	3	0.00
271	PETIMETRES	3	0.01	3	0.00
272	PORTÓN	3	0.01	3	0.00
273	RECIPROCIDAD	3	0.01	7	0.00
274	SEÑORÓN	3	0.01	3	0.00
275	TEXANOS	3	0.01	3	0.00
276	TÚNICA	3	0.01	9	0.00
277	TURBAS	3	0.01	9	0.00
278	UNIFORME	3	0.01	4	0.00
279	VELORIO	3	0.01	3	0.00
280	VENADO	3	0.01	5	0.00

MARTÍ, José - II	Freq.	%	RC. Freq.	RC. %
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PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
WASHINGTON	28	0.05	589	0.02
NUEVA ORLEÁNS (ORLEÁNS)	12	0.02	30	0.00
TEXAS	9	0.02	36	0.00
OKLAHOMA	5	0.01	6	0.00
MÉXICO	116	0.22	561	0.02
PAMPA	16	0.03	28	0.00
VENEZUELA	16	0.03	126	0.00
HAITÍ	7	0.01	20	0.00
MORELIA	7	0.01	8	0.00
NICARAGUA	7	0.01	71	0.00
UXMAL	7	0.01	7	0.00
CHIHUAHUA	5	0.01	17	0.00
HONDURAS	5	0.01	21	0.00
TENOCHTITLÁN	4	0.01	4	0.00
TOLUCA	4	0.01	7	0.00
YUCATÁN	4	0.01	9	0.00
CHOLULA	3	0.01	5	0.00
IRLANDA	7	0.01	56	0.00
BLAINE	15	0.03	33	0.00
CLAY	8	0.02	63	0.00
HENNESSY	8	0.02	8	0.00
MCGLYNN	8	0.02	8	0.00
GUTHRIE	7	0.01	7	0.00
RODRÍGUEZ	7	0.01	41	0.00
BAYARD	5	0.01	17	0.00
PARKERSON	5	0.01	5	0.00

MARTÍ, José - II	Freq.	%	RC. Freq.	RC. %
WARNER	5	0.01	5	0.00
MACHECA	4	0.01	4	0.00
PURCELL	4	0.01	4	0.00
BAGNETTO	3	0.01	3	0.00
NÚÑEZ	3	0.01	5	0.00
SOGARTH (HOGARTH?)	3	0.01	3	0.00
WYCKLIFFE	3	0.01	3	0.00
CUTTING	14	0.03	16	0.00
HERALD	10	0.02	78	0.00

	MARTÍ, José - V	Freq.	%	RC. Freq.	RC. %
1	ESTADOS UNIDOS	13	0.39	2725	0.11
2	AMÉRICA	10	0.30	1435	0.06
3	PUEBLOS	9	0.27	762	0.03
4	CUBA	8	0.24	856	0.03
5	GUERRA	8	0.24	1106	0.04
6	NORTE	8	0.24	1190	0.05
7	DEBER	7	0.21	266	0.01
8	PUEBLO	7	0.21	1569	0.06
9	HOY	6	0.18	1216	0.05
10	IGUAL	6	0.18	380	0.02
11	LIBERTAD	6	0.18	790	0.03
12	POLÍTICA	6	0.18	613	0.02
13	VERDAD	6	0.18	543	0.02
14	ALMA	5	0.15	426	0.02
15	ANEXIÓN	4	0.12	70	0.00
16	CARÁCTER	4	0.12	465	0.02
17	CONSTITUCIÓN	4	0.12	209	0.01
18	LATINO	4	0.12	26	0.00
19	MASA	4	0.12	210	0.01
20	ODIO	4	0.12	83	0.00
21	REVOLUCIÓN	4	0.12	390	0.02
22	SAJÓN	4	0.12	21	0.00
23	ARMAS	3	0.09	285	0.01
24	AUTORIDAD	3	0.09	164	0.01
25	CUBANOS	3	0.09	183	0.01
26	ENTRAÑAS	3	0.09	40	0.00
27	ESCLAVITUD	3	0.09	197	0.01
28	ESPAÑOLES	3	0.09	233	0.01
29	FORMAS	3	0.09	184	0.01
30	REALIDAD	3	0.09	251	0.01
31	SIGLOS	3	0.09	187	0.01

	PEOPLE	Freq.	%	RC. Freq.	RC. %
	BRYSON	4	0.12	4	0.00

	MARTÍ, José - VI	Freq.	%	RC. Freq.	RC. %
1	POLICÍA	24	0.23	169	0.01
2	MUERTE	22	0.21	367	0.01
3	OBREROS	22	0.21	136	0.01
4	MUNDO	20	0.19	1,584	0.06
5	HOMBRE	16	0.15	1,314	0.05
6	VIDA	16	0.15	1,578	0.06
7	HOMBRES	14	0.13	1,436	0.06
8	SANGRE	14	0.13	292	0.01
9	BOMBAS	13	0.13	51	0.00
10	GUERRA	12	0.12	1,106	0.04
11	HORA	12	0.12	689	0.03
12	MANO	12	0.12	647	0.03
13	MUJERES	11	0.11	404	0.02
14	CABEZA	10	0.10	373	0.01
15	OJOS	10	0.10	510	0.02
16	PIES	10	0.10	550	0.02
17	FUERZA	9	0.09	655	0.03
18	GOBERNADOR	9	0.09	168	0.01
19	ALCALDE	8	0.08	13	0.00
20	ANARQUISTAS	8	0.08	14	0.00
21	CADALSO	8	0.08	19	0.00
22	DINAMITA	8	0.08	16	0.00
23	FUEGO	8	0.08	243	0.01
24	HUMO	8	0.08	119	0.00
25	OBRERO	8	0.08	81	0.00
26	AIRE	7	0.07	399	0.02
27	AMIGOS	7	0.07	363	0.01
28	BRAZOS	7	0.07	172	0.01
29	HAMBRE	7	0.07	69	0.00

	MARTÍ, José - VI	Freq.	%	RC. Freq.	RC. %
30	HORCA	7	0.07	18	0.00
31	MISERIA	7	0.07	111	0.00
32	PIE	7	0.07	351	0.01
33	SIETE	7	0.07	321	0.01
34	SOL	7	0.07	448	0.02
35	TEJEDOR	7	0.07	7	0.00
36	VOZ	7	0.07	379	0.02
37	BOMBA	6	0.06	42	0.00
38	CÁRCEL	6	0.06	82	0.00
39	ESPERANZA	6	0.06	165	0.01
40	FÁBRICAS	6	0.06	201	0.01
41	HIJOS	6	0.06	394	0.02
42	LLEGADO	6	0.06	333	0.01
43	MASA	6	0.06	210	0.01
44	MIEDO	6	0.06	90	0.00
45	PECHO	6	0.06	107	0.00
46	PROCESO	6	0.06	39	0.00
47	ARMAS	5	0.05	285	0.01
48	BATALLA	5	0.05	135	0.01
49	CABELLO	5	0.05	39	0.00
50	CALMA	5	0.05	106	0.00
51	CARNE	5	0.05	220	0.01
52	CRIMEN	5	0.05	82	0.00
53	INSTANTE	5	0.05	161	0.01
54	JUSTICIA	5	0.05	268	0.01
55	MUERTOS	5	0.05	109	0.00
56	ODIO	5	0.05	83	0.00
57	PAN	5	0.05	164	0.01
58	POLICÍAS	5	0.05	12	0.00

	MARTÍ, José - VI	Freq.	%	RC. Freq.	RC. %
59	RECURSO	5	0.05	61	0.00
60	SENTENCIA	5	0.05	39	0.00
61	ANARQUÍA	4	0.04	31	0.00
62	ARBEITER-ZEITUNG	4	0.04	4	0.00
63	ATAQUE	4	0.04	36	0.00
64	CABEZAS	4	0.04	67	0.00
65	CADÁVERES	4	0.04	43	0.00
66	CARRO	4	0.04	128	0.01
67	CELDA	4	0.04	37	0.00
68	CELDAS	4	0.04	55	0.00
69	COMPAÑEROS	4	0.04	147	0.01
70	CONCURSO	4	0.04	57	0.00
71	CORREDOR	4	0.04	53	0.00
72	DEFENSA	4	0.04	142	0.01
73	DOLORES	4	0.04	64	0.00
74	ESPALDA	4	0.04	64	0.00
75	ESTADOS	4	0.04	3,730	0.15
76	FLOR	4	0.04	72	0.00
77	HILO	4	0.04	51	0.00
78	HORROR	4	0.04	75	0.00
79	IRA	4	0.04	47	0.00
80	LABIOS	4	0.04	89	0.00
81	NEGRA	4	0.04	121	0.00
82	OBRERA	4	0.04	16	0.00
83	PIERNAS	4	0.04	38	0.00
84	PRESOS	4	0.04	120	0.00
85	REOS	4	0.04	31	0.00
86	ROSTRO	4	0.04	73	0.00
87	SUEÑO	4	0.04	145	0.01

	MARTÍ, José - VI	Freq.	%	RC. Freq.	RC. %
88	TERROR	4	0.04	39	0.00
89	TRABAJADORES	4	0.04	78	0.00
90	TRAMPA	4	0.04	8	0.00
91	UNIVERSO	4	0.04	59	0.00
92	ACUSADOS	3	0.03	11	0.00
93	ADIÓS	3	0.03	52	0.00
94	CASTA	3	0.03	23	0.00
95	CORAZONES	3	0.03	48	0.00
96	CORCHETE	3	0.03	3	0.00
97	CUELLO	3	0.03	48	0.00
98	CUERO	3	0.03	45	0.00
99	DEFENSOR	3	0.03	18	0.00
100	ELOCUENCIA	3	0.03	44	0.00
101	FAZ	3	0.03	54	0.00
102	GENEROSIDAD	3	0.03	38	0.00
103	GREMIOS	3	0.03	8	0.00
104	GUSANO	3	0.03	5	0.00
105	LEVITA	3	0.03	31	0.00
106	MALDITO	3	0.03	10	0.00
107	MALES	3	0.03	85	0.00
108	MECHA	3	0.03	4	0.00
109	MOLINO	3	0.03	41	0.00
110	NINA	3	0.03	5	0.00
111	PERROS	3	0.03	37	0.00
112	PIEDAD	3	0.03	55	0.00
113	PIEDRAS	3	0.03	79	0.00
114	PRISA	3	0.03	50	0.00
115	SECTARIOS	3	0.03	10	0.00
116	TURBA	3	0.03	23	0.00

	MARTÍ, José - VI	Freq.	%	RC. Freq.	RC. %
117	VENGANZA	3	0.03	28	0.00
118	VERAS	3	0.03	32	0.00
119	VERDUGO	3	0.03	9	0.00
120	VUELTAS	3	0.03	29	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	CHICAGO	10	0.10	552	0.02
	ENGEL	25	0.24	26	0.00
	PARSONS	17	0.16	17	0.00
	FISCHER	15	0.14	16	0.00
	LINGG	15	0.14	17	0.00
	FIELDEN	7	0.07	7	0.00
	SCHWAB	4	0.04	5	0.00
	McCORMICK (CORMICK)	3	0.03	3	0.00
	SPIES	34	0.33	34	0.00

	MARTÍNEZ, Ignacio	Freq.	%	RC. Freq.	RC. %
1	VIAJE	31	0.26	1,240	0.05
2	RECUERDOS	23	0.19	350	0.01
3	VAPOR	19	0.16	784	0.03
4	HOTEL	18	0.15	756	0.03
5	CASA	17	0.14	1,522	0.06
6	TIERRA	14	0.12	1,162	0.05
7	MAR	12	0.10	736	0.03
8	CALLE	11	0.09	791	0.03
9	PASAJEROS	11	0.09	322	0.01
10	EDIFICIOS	10	0.08	462	0.02
11	OBJETO	10	0.08	665	0.03
12	PUERTO	10	0.08	601	0.02
13	TARDE	10	0.08	805	0.03
14	TRAVESÍA	10	0.08	87	0.00
15	GENTE	9	0.08	339	0.01
16	HAVRE	9	0.08	46	0.00
17	MESA	9	0.08	308	0.01
18	OCHO	9	0.08	450	0.02
19	BUQUE	8	0.07	475	0.02
20	INGLÉS	8	0.07	377	0.01
21	JOVEN	8	0.07	300	0.01
22	SOL	8	0.07	448	0.02
23	AMIGO	7	0.06	416	0.02
24	CORAZÓN	7	0.06	347	0.01
25	CUBIERTA	7	0.06	184	0.01
26	ESPAÑOL	7	0.06	323	0.01

	MARTÍNEZ, Ignacio	Freq.	%	RC. Freq.	RC. %
27	MUJER	7	0.06	465	0.02
28	PLAZA	7	0.06	199	0.01
29	PRECIO	7	0.06	420	0.02
30	COMIDA	6	0.05	162	0.01
31	COMPAÑEROS	6	0.05	147	0.01
32	EMPLEADOS	6	0.05	228	0.01
33	FRANCÉS	6	0.05	218	0.01
34	MAYO	6	0.05	236	0.01
35	PISO	6	0.05	206	0.01
36	SILENCIO	6	0.05	230	0.01
37	TRAJES	6	0.05	75	0.00
38	VINO	6	0.05	293	0.01
39	CITY	5	0.04	214	0.01
40	COMERCIANTES	5	0.04	71	0.00
41	COSTAS	5	0.04	200	0.01
42	CRIADO	5	0.04	50	0.00
43	EXPOSICIÓN	5	0.04	222	0.01
44	FRANCESES	5	0.04	136	0.01
45	INGLESES	5	0.04	231	0.01
46	LUJO	5	0.04	243	0.01
47	PASEO	5	0.04	219	0.01
48	PRECIOS	5	0.04	228	0.01
49	ROPA	5	0.04	107	0.00
50	VENTANAS	5	0.04	82	0.00
51	CAFÉ	4	0.03	105	0.00
52	CONVERSACIÓN	4	0.03	94	0.00

	MARTÍNEZ, Ignacio	Freq.	%	RC. Freq.	RC. %
53	EMPLEADO	4	0.03	157	0.01
54	EQUIPAJE	4	0.03	61	0.00
55	FRÍO	4	0.03	145	0.01
56	HABITACIÓN	4	0.03	81	0.00
57	HORIZONTE	4	0.03	122	0.00
58	SAL	4	0.03	118	0.00
59	VIA	4	0.03	164	0.01
60	ALEMÁN	3	0.03	76	0.00
61	APARADORES	3	0.03	10	0.00
62	CABELLO	3	0.03	39	0.00
63	CAMAROTE	3	0.03	50	0.00
64	CANTOS	3	0.03	31	0.00
65	CEMENTERIO	3	0.03	73	0.00
66	COMERCIANTE	3	0.03	61	0.00
67	CORREOS	3	0.03	71	0.00
68	DIGNOS	3	0.03	79	0.00
69	EMBARCACIONES	3	0.03	48	0.00
70	ESTADOS	3	0.03	3,730	0.15
71	FISCO	3	0.03	8	0.00
72	FRANCOS	3	0.03	40	0.00
73	HUMOR	3	0.03	49	0.00
74	IMPERIAL	3	0.03	45	0.00
75	JUDÍAS	3	0.03	12	0.00
76	KILÓMETROS	3	0.03	4	0.00
77	LÍQUIDOS	3	0.03	10	0.00
78	LLANTO	3	0.03	20	0.00

	MARTÍNEZ, Ignacio	Freq.	%	RC. Freq.	RC. %
79	MEXICANOS	3	0.03	87	0.00
80	MODA	3	0.03	85	0.00
81	NICHOS	3	0.03	13	0.00
82	PIEL	3	0.03	50	0.00
83	PITO	3	0.03	15	0.00
84	PLATILLOS	3	0.03	10	0.00
85	PUROS	3	0.03	32	0.00
86	RELOJ	3	0.03	60	0.00
87	REMEDIO	3	0.03	87	0.00
88	REPETICIÓN	3	0.03	18	0.00
89	TEZ	3	0.03	29	0.00
90	TRASPORTES	3	0.03	12	0.00
91	TURISTA	3	0.03	21	0.00
92	USOS	3	0.03	59	0.00
93	VAJILLA	3	0.03	12	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	NUEVA YORK	64	0.54	2,617	0.10
	BROOKLYN	5	0.04	92	0.00
	MÉXICO	13	0.11	588	0.02
	HABANA	7	0.06	371	0.01
	LONDRES	9	0.08	206	0.01
	LIVERPOOL	5	0.04	58	0.00
	IRLANDA	3	0.03	56	0.00
	CUNARD	3	0.03	10	0.00

	MILLA y VIDAURRE, José	Freq.	%	RC. Freq.	RC. %
1	PESOS	134	0.19	1,879	0.07
2	CIUDAD	117	0.16	2,234	0.09
3	PARTE	117	0.16	2,276	0.09
4	COMPAÑERO	114	0.16	208	0.01
5	DÍA	89	0.12	1,381	0.05
6	CASA	86	0.12	1,522	0.06
7	AÑO	68	0.09	846	0.03
8	NÚMERO	61	0.08	956	0.04
9	PERSONAS	57	0.08	554	0.02
10	DÍAS	56	0.08	872	0.03
11	CASAS	49	0.07	568	0.02
12	HOTEL	48	0.07	756	0.03
13	AGUA	45	0.06	829	0.03
14	GENTE	44	0.06	339	0.01
15	NOMBRE	44	0.06	897	0.04
16	EDIFICIO	43	0.06	543	0.02
17	CALLE	42	0.06	791	0.03
18	COSA	39	0.05	463	0.02
19	POBLACIÓN	37	0.05	689	0.03
20	GUATEMALA	36	0.05	101	0.00
21	MUJERES	36	0.05	404	0.02
22	CLASE	34	0.05	501	0.02
23	ESTABLECIMIENTO	34	0.05	277	0.01
24	OBJETOS	33	0.05	309	0.01
25	DICHO	32	0.04	569	0.02
26	ESTABLECIMIENTOS	32	0.04	226	0.01
27	POLICÍA	27	0.04	169	0.01
28	BROADWAY	25	0.03	238	0.01
29	PARQUE	25	0.03	209	0.01
30	PRINCIPALES	25	0.03	345	0.01
31	RAZÓN	25	0.03	402	0.02

	MILLA y VIDAURRE, José	Freq.	%	RC. Freq.	RC. %
32	AVENIDA	24	0.03	190	0.01
33	TEATRO	24	0.03	271	0.01
34	CABEZA	23	0.03	373	0.01
35	ORDEN	23	0.03	374	0.01
36	POBRE	23	0.03	319	0.01
37	VISITA	23	0.03	301	0.01
38	CABALLERO	22	0.03	213	0.01
39	INDIVIDUOS	22	0.03	186	0.01
40	QUINTA	22	0.03	105	0.00
41	ATENCIÓN	21	0.03	320	0.01
42	CENTAVOS	21	0.03	226	0.01
43	COCHE	21	0.03	178	0.01
44	FUEGO	21	0.03	243	0.01
45	GENTES	21	0.03	198	0.01
46	POBRES	21	0.03	303	0.01
47	FORTUNA	20	0.03	250	0.01
48	MULTITUD	20	0.03	193	0.01
49	HUÉSPEDES	19	0.03	76	0.00
50	INDIVIDUO	19	0.03	142	0.01
51	PARÍS	19	0.03	260	0.01
52	RELOJ	19	0.03	60	0.00
53	CONSTRUCCIÓN	18	0.02	210	0.01
54	DIARIOS	18	0.02	246	0.01
55	LUJO	18	0.02	243	0.01
56	MUCHACHOS	18	0.02	70	0.00
57	TÉRMINO	18	0.02	264	0.01
58	ACOMPAÑANTE	17	0.02	21	0.00
59	INSTRUCCIÓN	17	0.02	169	0.01
60	PATRÓN	17	0.02	39	0.00
61	PIEZA	17	0.02	133	0.01
62	VESTIDO	17	0.02	129	0.01

	MILLA y VIDAURRE, José	Freq.	%	RC. Freq.	RC. %
63	ACERCA	16	0.02	195	0.01
64	BENEFICENCIA	16	0.02	57	0.00
65	CAPITULO	16	0.02	157	0.01
66	CARA	16	0.02	194	0.01
67	CEMENTERIO	16	0.02	73	0.00
68	EXTRANJEROS	16	0.02	167	0.01
69	LETRAS	16	0.02	165	0.01
70	PROPÓSITO	16	0.02	191	0.01
71	TEATROS	16	0.02	138	0.01
72	FRÍO	15	0.02	145	0.01
73	INVIERNO	15	0.02	199	0.01
74	JUNTO	15	0.02	181	0.01
75	AGENTE	14	0.02	104	0.00
76	METRÓPOLI	14	0.02	146	0.01
77	NIEVE	14	0.02	115	0.00
78	ROPA	14	0.02	107	0.00
79	SUJETO	14	0.02	59	0.00
80	CARIDAD	13	0.02	135	0.01
81	FONDOS	13	0.02	139	0.01
82	HABILIDAD	13	0.02	76	0.00
83	MUERTO	13	0.02	135	0.01
84	OFICINA	13	0.02	141	0.01
85	OÍDO	13	0.02	116	0.00
86	ASILO	12	0.02	99	0.00
87	CAMA	12	0.02	121	0.00
88	COSTUMBRE	12	0.02	134	0.01
89	DAMAS	12	0.02	79	0.00
90	NOCHES	12	0.02	116	0.00
91	OFICIO	12	0.02	93	0.00
92	ÓMNIBUS	12	0.02	55	0.00
93	POSADA	12	0.02	81	0.00

	MILLA y VIDAURRE, José	Freq.	%	RC. Freq.	RC. %
94	PROPIETARIO	12	0.02	78	0.00
95	ACADEMIA	11	0.02	101	0.00
96	EXCURSIÓN	11	0.02	77	0.00
97	HABITACIÓN	11	0.02	81	0.00
98	HÉRCULES	11	0.02	19	0.00
99	HIELO	11	0.02	89	0.00
100	INCENDIO	11	0.02	110	0.00
101	ALOJAMIENTO	10	0.01	48	0.00
102	ARTISTAS	10	0.01	78	0.00
103	CAJAS	10	0.01	71	0.00
104	COMPATRIOTA	10	0.01	35	0.00
105	CORREOS	10	0.01	71	0.00
106	CRIMEN	10	0.01	82	0.00
107	DIABLO	10	0.01	42	0.00
108	FACHADA	10	0.01	52	0.00
109	LADRONES	10	0.01	35	0.00
110	MOZO	10	0.01	31	0.00
111	MUESTRAS	10	0.01	79	0.00
112	SOMBRERO	10	0.01	91	0.00
113	TRAJES	10	0.01	75	0.00
114	AYUNTAMIENTO	9	0.01	41	0.00
115	CONSTRUCCIONES	9	0.01	59	0.00
116	ESPECTÁCULOS	9	0.01	43	0.00
117	HAMBRE	9	0.01	69	0.00
118	MEDICINA	9	0.01	80	0.00
119	OBSERVACIÓN	9	0.01	76	0.00
120	SEGUROS	9	0.01	64	0.00
121	SILLA	9	0.01	65	0.00
122	VOLUMEN	9	0.01	52	0.00
123	FRAY	8	0.01	14	0.00
124	ITALIANO	8	0.01	67	0.00

	MILLA y VIDAURRE, José	Freq.	%	RC. Freq.	RC. %
125	MAREO	8	0.01	35	0.00
126	MÚSICOS	8	0.01	23	0.00
127	NARANJAS	8	0.01	23	0.00
128	PERJUICIOS	8	0.01	21	0.00
129	POLVOS	8	0.01	15	0.00
130	SUSTO	8	0.01	17	0.00
131	VASO	8	0.01	46	0.00
132	ACTORES	7	0.01	38	0.00
133	ADIVINA	7	0.01	15	0.00
134	ASESINO	7	0.01	16	0.00
135	AVISOS	7	0.01	47	0.00
136	DAÑOS	7	0.01	19	0.00
137	INSTITUTOS	7	0.01	32	0.00
138	MUERTA	7	0.01	31	0.00
139	REPUTACIÓN	7	0.01	51	0.00
140	TUMBAS	7	0.01	48	0.00
141	ARPA	6	0.01	12	0.00
142	CADÁVER	6	0.01	36	0.00
143	EXAGERACIÓN	6	0.01	23	0.00
144	GUANTES	6	0.01	27	0.00
145	HITO	6	0.01	13	0.00
146	INCIDENTE	6	0.01	38	0.00
147	JUDÍOS	6	0.01	32	0.00
148	LATÍN	6	0.01	31	0.00
149	MANZANA	6	0.01	34	0.00
150	NACIMIENTOS	6	0.01	16	0.00
151	PASEANTES	6	0.01	16	0.00
152	PROPIETARIA	6	0.01	9	0.00
153	PUNTAS	6	0.01	18	0.00
154	TARJETAS	6	0.01	21	0.00
155	TOCADOR	6	0.01	20	0.00

	MILLA y VIDAURRE, José	Freq.	%	RC. Freq.	RC. %
156	ALHAJAS	5	0.01	15	0.00
157	AMBULANTES	5	0.01	16	0.00
158	BAYA	5	0.01	25	0.00
159	CARTEROS	5	0.01	6	0.00
160	ESCÁNDALOS	5	0.01	13	0.00
161	GRINGOS	5	0.01	9	0.00
162	LEGO	5	0.01	10	0.00
163	LIMPIABOTAS	5	0.01	6	0.00
164	PARROQUIA	5	0.01	16	0.00
165	PARROQUIANOS	5	0.01	11	0.00
166	PEREJILES	5	0.01	5	0.00
167	PLÁTANOS	5	0.01	23	0.00
168	PRECAUCIONES	5	0.01	25	0.00
169	REDACTORES	5	0.01	16	0.00
170	TARJETA	5	0.01	20	0.00
171	ANONA	4	0.01	6	0.00
172	AQUILES	4	0.01	8	0.00
173	ASILADOS	4	0.01	15	0.00
174	BARBERO	4	0.01	8	0.00
175	BILLAR	4	0.01	14	0.00
176	BOLA	4	0.01	11	0.00
177	CAMINATA	4	0.01	7	0.00
178	CARTERO	4	0.01	4	0.00
179	COLISEO	4	0.01	11	0.00
180	FECHORÍAS	4	0.01	5	0.00
181	HUEVO	4	0.01	9	0.00
182	IMPOSTURA	4	0.01	11	0.00
183	INMERSIÓN	4	0.01	11	0.00
184	LECTORA	4	0.01	9	0.00
185	MAUSOLEO	4	0.01	10	0.00
186	PATINES	4	0.01	7	0.00

	MILLA y VIDAURRE, José	Freq.	%	RC. Freq.	RC. %
187	PISTO	4	0.01	5	0.00
188	PRENDEROS	4	0.01	4	0.00
189	RESTAURANTS	4	0.01	11	0.00
190	SOFÁ	4	0.01	12	0.00
191	AGUINALDO	3	0.00	5	0.00
192	CABAÑUELAS	3	0.00	3	0.00
193	CADENILLA	3	0.00	3	0.00
194	CAÑERÍAS	3	0.00	6	0.00
195	COSTRA	3	0.00	5	0.00
196	DESVENTURADO	3	0.00	6	0.00
197	EROGACIONES	3	0.00	4	0.00
198	FRAQUE	3	0.00	6	0.00
199	FRUTERO	3	0.00	3	0.00
200	PATINADORES	3	0.00	4	0.00
201	PEDES	3	0.00	5	0.00
202	PEINADOS	3	0.00	4	0.00
203	PUPILAJE	3	0.00	5	0.00
204	PURGATORIO	3	0.00	5	0.00
205	RATERO	3	0.00	5	0.00
206	RATÓN	3	0.00	5	0.00
207	SALONCITO	3	0.00	6	0.00
208	SOCIEDAD	3	0.00	3	0.00
209	SOFAES	3	0.00	4	0.00
210	TALISMÁN	3	0.00	6	0.00
211	USUREROS	3	0.00	5	0.00
212	SIERRA	2	0.00	27	0.00

PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
NUEVA YORK	202	0.28	2,617	0.10
SAN FRANCISCO	34	0.05	323	0.01
BROOKLIN	12	0.02	32	0.00

MILLA y VIDAURRE, José	Freq.	%	RC. Freq.	RC. %
SIERRA NEVADA	7	0.01	43	0.00
PITTSBURGO	5	0.01	19	0.00
FISK	16	0.02	30	0.00
STEWART	11	0.02	33	0.00
BOOTH	7	0.01	12	0.00
BENNET	5	0.01	11	0.00
GREENWOOD	5	0.01	14	0.00
MANSFIELD	5	0.01	7	0.00
OGDEN	5	0.01	9	0.00
STOKES	5	0.01	5	0.00
DREW	4	0.01	6	0.00
WOODHULL	4	0.01	5	0.00
BULLY	12	0.02	12	0.00
BIGBODY	8	0.01	8	0.00
ENTERTAINMENT	3	0.00	3	0.00

	MONTUFAR, Lorenzo	Freq.	%	RC. Freq.	RC. %
1	GOBIERNO	30	0.66	1,334	0.05
2	GUERRA	12	0.27	1,106	0.04
3	BARRIOS	11	0.24	56	0.00
4	DOCTOR	11	0.24	174	0.01
5	MINISTRO	11	0.24	302	0.01
6	GENERAL	9	0.20	1,347	0.05
7	PRESIDENTE	9	0.20	749	0.03
8	MISIÓN	8	0.18	98	0.00
9	PODER	8	0.18	682	0.03
10	RELACIONES	8	0.18	290	0.01
11	COMPAÑÍA	6	0.13	223	0.01
12	REPÚBLICA	6	0.13	807	0.03
13	RÍO	6	0.13	663	0.03
14	EMPRESA	5	0.11	240	0.01
15	EXTERIORES	5	0.11	62	0.00
16	FUERZAS	5	0.11	281	0.01
17	LAGO	5	0.11	418	0.02
18	NOTA	5	0.11	243	0.01
19	TEATRO	5	0.11	271	0.01
20	TRÁNSITO	5	0.11	73	0.00
21	VAPORES	5	0.11	404	0.02
22	BLANCO	4	0.09	389	0.02
23	MEMORIAS	4	0.09	72	0.00
24	ÓRDENES	4	0.09	119	0.00
25	PLAN	4	0.09	290	0.01
26	SOCIOS	4	0.09	19	0.00
27	TROPAS	4	0.09	86	0.00
28	CONOCIMIENTO	3	0.07	115	0.00

	MONTUFAR, Lorenzo	Freq.	%	RC. Freq.	RC. %
29	CORONEL	3	0.07	211	0.01
30	ENEMIGOS	3	0.07	104	0.00
31	GACETA	3	0.07	27	0.00
32	INVASORES	3	0.07	13	0.00
33	PISOS	3	0.07	189	0.01
34	PLIEGO	3	0.07	22	0.00
35	POLÍTICO	3	0.07	222	0.01
36	REGRESO	3	0.07	107	0.00
37	SECRETARIO	3	0.07	171	0.01
38	SUMAS	3	0.07	76	0.00
39	TRATADO	3	0.07	214	0.01

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	COSTA RICA	25	0.55	315	0.01
	GUATEMALA	18	0.40	101	0.00
	SALVADOR	18	0.40	48	0.00
	NICARAGUA	9	0.20	71	0.00
	CENTROAMÉRICA	7	0.15	20	0.00
	MORA	22	0.49	40	0.00
	WALKER	16	0.35	36	0.00
	SPENCER	9	0.20	21	0.00
	VANDERBILT	6	0.13	18	0.00
	MEDINA	5	0.11	10	0.00
	TINOCO	4	0.09	5	0.00
	ASTURIAS	3	0.07	8	0.00
	WESTERN (WESTER)	3	0.07	4	0.00

	MORENO, Joaquín	Freq.	%	RC. Freq.	RC. %
1	ESTADO	18	0.33	1,856	0.07
2	CIUDAD	15	0.28	2,234	0.09
3	ESCUADERO	11	0.20	12	0.00
4	DÍA	10	0.19	1,381	0.05
5	NOCHE	10	0.19	1,117	0.04
6	MAÑANA	8	0.15	612	0.02
7	FAMILIA	7	0.13	516	0.02
8	HIJO	7	0.13	293	0.01
9	HOTEL	7	0.13	756	0.03
10	TARDE	7	0.13	805	0.03
11	BANCO	6	0.11	334	0.01
12	ESCOLTA	6	0.11	22	0.00
13	QUINTERO	6	0.11	7	0.00
14	CONDUCTA	5	0.09	225	0.01
15	ESTADOS UNIDOS	5	0.09	196	0.01
16	GOBERNADOR	5	0.09	168	0.01
17	ISLA	5	0.09	465	0.02
18	PAQUETE	5	0.09	45	0.00
19	COSTUMBRES	4	0.07	258	0.01
20	FLORENTINO	4	0.07	9	0.00
21	FRANCESA	4	0.07	118	0.00
22	GRADOS	4	0.07	116	0.00
23	HAVRE	4	0.07	46	0.00
24	JUSTICIA	4	0.07	268	0.01
25	NAVEGACIÓN	4	0.07	113	0.00
26	OFICIAL	4	0.07	241	0.01

	MORENO, Joaquín	Freq.	%	RC. Freq.	RC. %
27	TEATRO	4	0.07	271	0.01
28	VISTAS	4	0.07	64	0.00
29	CASTILLO	3	0.06	79	0.00
30	COMPAÑEROS	3	0.06	147	0.01
31	DILIGENCIA	3	0.06	44	0.00
32	FRÍO	3	0.06	145	0.01
33	LIBERAL	3	0.06	63	0.00
34	MINISTERIO	3	0.06	66	0.00
35	POSADA	3	0.06	81	0.00
36	TEMOR	3	0.06	127	0.01

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	MÉXICO	4	0.07	343	0.01
	PARÍS	6	0.11	260	0.01
	ROMA	4	0.07	128	0.01
	ZAVALA	20	0.37	27	0.00
	MANEYRO	10	0.19	10	0.00
	GENER	5	0.09	26	0.00
	ITURBIDE	4	0.07	26	0.00
	ANDRADE	3	0.06	3	0.00
	MARTÍNEZ	3	0.06	18	0.00

	NERVO, Amado	Freq.	%	RC. Freq.	RC. %
1	MAR	8	0.21	736	0.03
2	VIAJE	7	0.18	1,240	0.05
3	AGUA	6	0.16	829	0.03
4	AZUL	6	0.16	121	0.00
5	OCÉANO	6	0.16	137	0.01
6	TREN	6	0.16	469	0.02
7	CIELO	5	0.13	320	0.01
8	IDIOMA	5	0.13	97	0.00
9	KINGS	5	0.13	7	0.00
10	MUJER	5	0.13	465	0.02
11	AZULES	4	0.10	50	0.00
12	BAHÍA	4	0.10	208	0.01
13	BLANCA	4	0.10	214	0.01
14	CARROS	4	0.10	170	0.01
15	CORDELIA	4	0.10	4	0.00
16	GRIS	4	0.10	43	0.00
17	LENGUA	4	0.10	163	0.01
18	NEGRA	4	0.10	121	0.00
19	PASA	4	0.10	343	0.01
20	PLAYA	4	0.10	40	0.00
21	REYES	4	0.10	61	0.00
22	SOL	4	0.10	448	0.02
23	ADIÓS	3	0.08	52	0.00
24	ANHELO	3	0.08	41	0.00
25	BORDA	3	0.08	18	0.00
26	BRUMA	3	0.08	38	0.00
27	CERVEZA	3	0.08	55	0.00

	NERVO, Amado	Freq.	%	RC. Freq.	RC. %
28	ESTRELLAS	3	0.08	81	0.00
29	MINUTOS	3	0.08	184	0.01
30	NIEBLA	3	0.08	49	0.00
31	NOCHES	3	0.08	116	0.00
32	OLAS	3	0.08	137	0.01
33	PESETAS	3	0.08	9	0.00
34	SUEÑO	3	0.08	145	0.01
35	VIEJOS	3	0.08	74	0.00
36	VIENTO	3	0.08	229	0.01
37	VOCES	3	0.08	96	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	IRLANDA	4	0.10	56	0.00
	LONDRES	4	0.10	206	0.01
	MUNSTAR	8	0.21	8	0.00
	WELLS	3	0.08	18	0.00

	OBLIGADO, Pastor Servando	Freq.	%	RC. Freq.	RC. %
1	CIUDAD	92	0.18	2,234	0.09
2	MUNDO	71	0.14	1,591	0.07
3	TIERRA	60	0.12	1,162	0.05
4	PESOS	57	0.11	1,879	0.07
5	PAÍS	55	0.11	1,489	0.06
6	TRES	54	0.11	1,450	0.06
7	CASA	47	0.09	1,522	0.06
8	RÍO	43	0.09	607	0.02
9	AMERICANOS	38	0.08	567	0.02
10	DIA	38	0.08	719	0.03
11	UNION	38	0.08	321	0.01
12	AGUA	36	0.07	829	0.03
13	CAPITAL	34	0.07	654	0.03
14	CALLES	33	0.07	735	0.03
15	AÑOS	32	0.06	77	0.00
16	REPÚBLICA	32	0.06	807	0.03
17	AMERICANA	31	0.06	568	0.02
18	VAPOR	31	0.06	784	0.03
19	HABITANTES	30	0.06	627	0.02
20	MANO	30	0.06	647	0.03
21	AGUAS	29	0.06	550	0.02
22	CENTRO	27	0.05	567	0.02
23	PLATA	26	0.05	465	0.02
24	CIUDADES	23	0.05	584	0.02
25	INDUSTRIA	23	0.05	364	0.01
26	VAPORES	23	0.05	404	0.02
27	DOLLARS	22	0.04	60	0.00
28	PIÉ	22	0.04	190	0.01
29	LEGUAS	21	0.04	267	0.01
30	PIÉS	21	0.04	138	0.01
31	PROGRESO	21	0.04	319	0.01

	OBLIGADO, Pastor Servando	Freq.	%	RC. Freq.	RC. %
32	LIBROS	20	0.04	310	0.01
33	NACIÓN	20	0.04	119	0.00
34	PIEDRA	20	0.04	307	0.01
35	ESPOSICIÓN	19	0.04	28	0.00
36	OBRAS	19	0.04	456	0.02
37	YANKEE	19	0.04	168	0.01
38	VIAJERO	18	0.04	387	0.02
39	ACTIVIDAD	17	0.03	236	0.01
40	HUMANIDAD	17	0.03	187	0.01
41	POBLACIÓN	17	0.03	258	0.01
42	RUIDO	17	0.03	188	0.01
43	SITIO	17	0.03	272	0.01
44	CATARATA	16	0.03	154	0.01
45	CORRIENTE	16	0.03	235	0.01
46	COSTADO	16	0.03	149	0.01
47	RIBERA	16	0.03	69	0.00
48	ÁRBOLES	15	0.03	301	0.01
49	ARGENTINA	15	0.03	219	0.01
50	EDUCACIÓN	15	0.03	104	0.00
51	ENTRADA	15	0.03	308	0.01
52	MILLON	15	0.03	78	0.00
53	AMERICANAS	14	0.03	226	0.01
54	AÑO	14	0.03	22	0.00
55	BELLEZA	14	0.03	271	0.01
56	ESTREMO	14	0.03	43	0.00
57	MÁQUINAS	14	0.03	195	0.01
58	MITAD	14	0.03	263	0.01
59	RIBERAS	14	0.03	74	0.00
60	SALA	14	0.03	205	0.01
61	DIARIOS	13	0.03	246	0.01
62	DOCE	13	0.03	264	0.01

	OBLIGADO, Pastor Servando	Freq.	%	RC. Freq.	RC. %
63	INSTITUCIONES	13	0.03	275	0.01
64	ORILLA	13	0.03	185	0.01
65	PUERTA	13	0.03	281	0.01
66	BOSQUES	12	0.02	229	0.01
67	CENTAVOS	12	0.02	226	0.01
68	CORAZON	12	0.02	129	0.01
69	NOMBRES	12	0.02	194	0.01
70	RÍOS	12	0.02	209	0.01
71	CENTENARIO	11	0.02	27	0.00
72	ESTACIÓN	11	0.02	131	0.01
73	ÓRDEN	11	0.02	155	0.01
74	PISO	11	0.02	206	0.01
75	SALON	11	0.02	109	0.00
76	ABISMO	10	0.02	122	0.00
77	ADELANTO	10	0.02	53	0.00
78	ALGODON	10	0.02	57	0.00
79	ALZA	10	0.02	69	0.00
80	FERRO-CARRIL	10	0.02	44	0.00
81	LUNA	10	0.02	144	0.01
82	MONUMENTO	10	0.02	160	0.01
83	MONUMENTOS	10	0.02	126	0.00
84	OCÉANO	10	0.02	137	0.01
85	ADMIRACIÓN	9	0.02	26	0.00
86	CEMENTERIO	9	0.02	73	0.00
87	COLON	9	0.02	56	0.00
88	EDICIÓN	9	0.02	30	0.00
89	ESCALA	9	0.02	132	0.01
90	RETRATO	9	0.02	77	0.00
91	RIOS	9	0.02	152	0.01
92	AMERICA	8	0.02	44	0.00
93	ASIENTOS	8	0.02	88	0.00

	OBLIGADO, Pastor Servando	Freq.	%	RC. Freq.	RC. %
94	AVENIDAS	8	0.02	92	0.00
95	CATARATAS	8	0.02	104	0.00
96	CAUCE	8	0.02	50	0.00
97	CIFRAS	8	0.02	80	0.00
98	CIVILIZACIÓN	8	0.02	36	0.00
99	CONSTRUCCIÓN	8	0.02	101	0.00
100	GUIA	8	0.02	47	0.00
101	MARES	8	0.02	102	0.00
102	POETA	8	0.02	109	0.00
103	PUENTES	8	0.02	131	0.01
104	RAYO	8	0.02	72	0.00
105	REALES	8	0.02	108	0.00
106	VARAS	8	0.02	86	0.00
107	VOLÚMENES	8	0.02	102	0.00
108	ÁRBOL	7	0.01	100	0.00
109	ARGENTINO	7	0.01	79	0.00
110	BATERÍA	7	0.01	50	0.00
111	CADENAS	7	0.01	44	0.00
112	CAMPANA	7	0.01	70	0.00
113	CARRUAJE	7	0.01	73	0.00
114	COCHEROS	7	0.01	40	0.00
115	CONFUSIÓN	7	0.01	22	0.00
116	ESCENAS	7	0.01	87	0.00
117	ESTRANJERO	7	0.01	29	0.00
118	ESTRELLAS	7	0.01	81	0.00
119	INSCRIPCIÓN	7	0.01	17	0.00
120	JARDÍN	7	0.01	97	0.00
121	LADRILLO	7	0.01	70	0.00
122	MAJESTAD	7	0.01	61	0.00
123	MAÑANA	7	0.01	10	0.00
124	MÁRGENES	7	0.01	66	0.00

	OBLIGADO, Pastor Servando	Freq.	%	RC. Freq.	RC. %
125	MATERIALISMO	7	0.01	23	0.00
126	NIÑOS	7	0.01	10	0.00
127	REVOLUCIÓN	7	0.01	48	0.00
128	SITUACIÓN	7	0.01	41	0.00
129	SOLDADO	7	0.01	75	0.00
130	SOMBRERO	7	0.01	91	0.00
131	ARSENAL	6	0.01	46	0.00
132	CIEGOS	6	0.01	62	0.00
133	COLINA	6	0.01	72	0.00
134	CUNA	6	0.01	60	0.00
135	DOCENA	6	0.01	56	0.00
136	EMIGRACIÓN	6	0.01	12	0.00
137	ESTRANJEROS	6	0.01	21	0.00
138	FERROS-CARRILES	6	0.01	6	0.00
139	FIERRO	6	0.01	78	0.00
140	INMIGRACIÓN	6	0.01	17	0.00
141	MARAVILLA	6	0.01	60	0.00
142	MERCANTILISMO	6	0.01	16	0.00
143	MUELLES	6	0.01	73	0.00
144	NAVEGACIÓN	6	0.01	42	0.00
145	ÓMNIBUS	6	0.01	55	0.00
146	ORBE	6	0.01	30	0.00
147	RELIGION	6	0.01	30	0.00
148	SALTO	6	0.01	52	0.00
149	TALENTOS	6	0.01	52	0.00
150	TEMPESTAD	6	0.01	43	0.00
151	TIENDA	6	0.01	70	0.00
152	TORRENTE	6	0.01	69	0.00
153	TRUENO	6	0.01	38	0.00
154	VACAS	6	0.01	61	0.00
155	VÍRGEN	6	0.01	10	0.00

	OBLIGADO, Pastor Servando	Freq.	%	RC. Freq.	RC. %
156	ADMINISTRACIÓN	5	0.01	27	0.00
157	ADVERTENCIA	5	0.01	16	0.00
158	ARROZ	5	0.01	36	0.00
159	AVANZA	5	0.01	54	0.00
160	BIBLIOTECAS	5	0.01	55	0.00
161	BOULEVARES	5	0.01	9	0.00
162	CABRA	5	0.01	27	0.00
163	CELERIDAD	5	0.01	27	0.00
164	CERA	5	0.01	44	0.00
165	CHISPA	5	0.01	12	0.00
166	COLUMNA	5	0.01	50	0.00
167	CREACIÓN	5	0.01	18	0.00
168	CRÍISIS	5	0.01	14	0.00
169	EJEMPLOS	5	0.01	52	0.00
170	EMPORIO	5	0.01	33	0.00
171	ESTÁTUA	5	0.01	29	0.00
172	ESTENSIÓN	5	0.01	47	0.00
173	ESTRANJERA	5	0.01	12	0.00
174	ESTREMIDAD	5	0.01	10	0.00
175	FUNDADOR	5	0.01	42	0.00
176	HERALDO	5	0.01	17	0.00
177	HUELLA	5	0.01	37	0.00
178	LEGUA	5	0.01	39	0.00
179	OBSERVATORIO	5	0.01	38	0.00
180	OCÉANOS	5	0.01	23	0.00
181	PASADA	5	0.01	44	0.00
182	PUBLICACIONES	5	0.01	53	0.00
183	SED	5	0.01	50	0.00
184	VISITANTES	5	0.01	32	0.00
185	APOSENTO	4	0.01	20	0.00
186	ATÉNAS	4	0.01	10	0.00

	OBLIGADO, Pastor Servando	Freq.	%	RC. Freq.	RC. %
187	BALSAS	4	0.01	13	0.00
188	CARACTÉRES	4	0.01	13	0.00
189	COMPAÑÍA	4	0.01	8	0.00
190	CONFLUENCIA	4	0.01	29	0.00
191	DESCRIPCIÓN	4	0.01	29	0.00
192	DISCÍPULOS	4	0.01	32	0.00
193	ELECCIÓN	4	0.01	16	0.00
194	ESPECIALIDADES	4	0.01	11	0.00
195	ESPERIENCIA	4	0.01	25	0.00
196	ESTANDARTE	4	0.01	23	0.00
197	ESTREMOS	4	0.01	6	0.00
198	EXHIBICIONES	4	0.01	15	0.00
199	FRANCES	4	0.01	35	0.00
200	ÍMPETU	4	0.01	18	0.00
201	LOCOMOTIVA	4	0.01	14	0.00
202	LOZA	4	0.01	25	0.00
203	MÁGICA	4	0.01	19	0.00
204	MALECON	4	0.01	9	0.00
205	MANSIÓN	4	0.01	23	0.00
206	MORMONES	4	0.01	36	0.00
207	MUDO	4	0.01	19	0.00
208	NEBLINA	4	0.01	14	0.00
209	OPERARIOS	4	0.01	28	0.00
210	ORÍGEN	4	0.01	28	0.00
211	OSTENTACIÓN	4	0.01	4	0.00
212	PASADIZO	4	0.01	25	0.00
213	PEQUE	4	0.01	25	0.00
214	PERFECCIÓN	4	0.01	24	0.00
215	PREMIOS	4	0.01	26	0.00
216	PROTECCIÓN	4	0.01	16	0.00
217	ROMÁNTICO	4	0.01	25	0.00

	OBLIGADO, Pastor Servando	Freq.	%	RC. Freq.	RC. %
218	SIMPLICIDAD	4	0.01	24	0.00
219	SORDO-MUDOS	4	0.01	21	0.00
220	TELÉGRAFOS	4	0.01	30	0.00
221	VOLÚMEN	4	0.01	24	0.00
222	ABNEGACIÓN	3	0.01	8	0.00
223	ÁLAS	3	0.01	5	0.00
224	ASTILLERO	3	0.01	17	0.00
225	BALCON	3	0.01	8	0.00
226	BARRANCA	3	0.01	15	0.00
227	BOCINA	3	0.01	11	0.00
228	CALDERAS	3	0.01	16	0.00
229	CANTOR	3	0.01	7	0.00
230	CAUDALOSOS	3	0.01	11	0.00
231	CHANCHOS	3	0.01	6	0.00
232	CORNISAS	3	0.01	8	0.00
233	CÚSPIDE	3	0.01	14	0.00
234	DIFUSIÓN	3	0.01	4	0.00
235	EMOCIÓN	3	0.01	9	0.00
236	ESCRITORIOS	3	0.01	13	0.00
237	ESPAÑOLA	3	0.01	9	0.00
238	ESTRICTO	3	0.01	10	0.00
239	EXCURSIÓN (ESCURSIÓN)	3	0.01	11	0.00
240	FERACES	3	0.01	4	0.00
241	FISONOMÍAS	3	0.01	18	0.00
242	GÉNIO	3	0.01	9	0.00
243	GÉRMEN	3	0.01	6	0.00
244	HEMISFERIO	3	0.01	17	0.00
245	HURACAN	3	0.01	7	0.00
246	ÍDOLO	3	0.01	15	0.00
247	IMÁGEN	3	0.01	11	0.00
248	INCURSIÓN	3	0.01	3	0.00

	OBLIGADO, Pastor Servando	Freq.	%	RC. Freq.	RC. %
249	INGENIOS	3	0.01	17	0.00
250	MINIATURA	3	0.01	16	0.00
251	NIÑO	3	0.01	6	0.00
252	OFRENDA	3	0.01	7	0.00
253	OPRESIÓN	3	0.01	8	0.00
254	PABELLON	3	0.01	16	0.00
255	POLVOS	3	0.01	15	0.00
256	PONTÍFICE	3	0.01	8	0.00
257	PRECISIÓN	3	0.01	10	0.00
258	PROFECÍA	3	0.01	10	0.00
259	PURITANA	3	0.01	13	0.00
260	REPARACIÓN	3	0.01	11	0.00
261	RIFLES	3	0.01	16	0.00
262	ROBOS	3	0.01	16	0.00
263	TAMAÑO	3	0.01	5	0.00
264	TOILETTE	3	0.01	16	0.00
265	TRUENOS	3	0.01	15	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	WASHINGTON	40	0.08	638	0.02
	CALIFORNIA	18	0.04	313	0.01
	NIÁGARA	17	0.03	277	0.01
	NEW ORLEANS (ORLEANS)	16	0.03	209	0.01
	CINCINNATI	16	0.03	108	0.00
	BROADWAY	14	0.03	238	0.01
	MISSISSIPPI	13	0.03	26	0.00
	BÚFFALO	7	0.01	19	0.00
	ERIE	7	0.01	89	0.00
	NEW-JERSEY	3	0.01	9	0.00
	OHIO	3	0.01	12	0.00
	BUENOS AIRES (AYRES)	10	0.02	11	0.00

OBLIGADO, Pastor Servando	Freq.	%	RC. Freq.	RC. %
LÓNDRES	9	0.02	75	0.00
EGIPTO	8	0.02	42	0.00
PARIS	6	0.01	72	0.00
ESPARTA	5	0.01	14	0.00
JAPON	5	0.01	9	0.00
CARTAGO	3	0.01	17	0.00
ISRAEL	3	0.01	12	0.00
BELLO	11	0.02	193	0.01
GIRARD	9	0.02	67	0.00
LEE	9	0.02	112	0.00
PALACIOS	9	0.02	136	0.01
GRANT	7	0.01	93	0.00
FRANKLIN	6	0.01	75	0.00
PRESCOTT	6	0.01	37	0.00
IRVING	4	0.01	21	0.00
NAPOLEON	4	0.01	23	0.00
TICKNOR	4	0.01	8	0.00
BANCROFT	3	0.01	11	0.00
FAIRMOUNT	3	0.01	13	0.00
LA VALLE	3	0.01	3	0.00
MILLAR	3	0.01	14	0.00
HUMBUG	18	0.04	53	0.00
HUMBUGS	6	0.01	12	0.00

	PÁEZ, Ramón	Freq.	%	RC. Freq.	RC. %
1	CARNE	54	0.19	220	0.01
2	AGUA	49	0.17	829	0.03
3	MADERA	48	0.17	317	0.01
4	TIEMPO	47	0.17	1,669	0.07
5	TE	40	0.14	1,831	0.07
6	LECHE	35	0.12	119	0.00
7	MANTEQUILLA	29	0.10	51	0.00
8	MODO	19	0.07	752	0.03
9	CARBON	17	0.06	65	0.00
10	FORMA	17	0.06	677	0.03
11	ÁCIDO	16	0.06	25	0.00
12	CANTIDAD	16	0.06	276	0.01
13	PIÉS	16	0.06	138	0.01
14	PROCEDIMIENTO	16	0.06	70	0.00
15	NATA	14	0.05	21	0.00
16	PAIS	14	0.05	435	0.02
17	SAL	14	0.05	118	0.00
18	GANADO	13	0.05	147	0.01
19	GRASA	13	0.05	17	0.00
20	LIBRAS	13	0.05	182	0.01
21	DISTANCIA	11	0.04	345	0.01
22	RESPECTO	10	0.04	283	0.01
23	RESULTADO	10	0.04	288	0.01
24	VASIJAS	10	0.04	12	0.00
25	ACCIÓN	9	0.03	61	0.00
26	ASUNTO	9	0.03	240	0.01
27	CIUDAD	9	0.03	2,234	0.09

	PÁEZ, Ramón	Freq.	%	RC. Freq.	RC. %
28	ESTADO	9	0.03	1,856	0.07
29	PESO	9	0.03	279	0.01
30	USO	9	0.03	282	0.01
31	VACAS	9	0.03	61	0.00
32	VÍA	9	0.03	171	0.01
33	ALIMENTO	8	0.03	73	0.00
34	ANIMAL	8	0.03	91	0.00
35	DATOS	8	0.03	176	0.01
36	ESTADOS UNIDOS	8	0.03	3,730	0.15
37	GRADO	8	0.03	220	0.01
38	HUMEDAD	8	0.03	31	0.00
39	LATAS	8	0.03	8	0.00
40	ALAMBRE	7	0.02	25	0.00
41	CRIA	7	0.02	13	0.00
42	CUIDADO	7	0.02	159	0.01
43	HENO	7	0.02	34	0.00
44	LIBRA	7	0.02	51	0.00
45	MEZCLA	7	0.02	66	0.00
46	OPERACIÓN	7	0.02	24	0.00
47	PROVINCIAS	7	0.02	83	0.00
48	RAZON	7	0.02	174	0.01
49	RESULTADOS	7	0.02	185	0.01
50	RIELES	7	0.02	69	0.00
51	RIOS	7	0.02	152	0.01
52	TEMPERATURA	7	0.02	86	0.00
53	TUBO	7	0.02	32	0.00
54	VERANO	7	0.02	178	0.01

	PÁEZ, Ramón	Freq.	%	RC. Freq.	RC. %
55	ANIMALES	6	0.02	142	0.01
56	CARNES	6	0.02	67	0.00
57	CONDICIÓN	6	0.02	28	0.00
58	CREOZOTA	6	0.02	6	0.00
59	ESTACIÓN	6	0.02	131	0.01
60	FIBRAS	6	0.02	14	0.00
61	GENERAL	6	0.02	1,347	0.05
62	PESOS	6	0.02	1,879	0.07
63	POLVO	6	0.02	85	0.00
64	PRESIÓN	6	0.02	16	0.00
65	REGLA	6	0.02	78	0.00
66	REVOLUCIÓN	6	0.02	48	0.00
67	SALMUERA	6	0.02	8	0.00
68	SUSTANCIAS	6	0.02	19	0.00
69	ALQUITRAN	5	0.02	8	0.00
70	APLICACIÓN	5	0.02	30	0.00
71	ASEO	5	0.02	92	0.00
72	CARBÓLICO	5	0.02	5	0.00
73	COCINA	5	0.02	72	0.00
74	CONFEDERACIÓN	5	0.02	35	0.00
75	CONSTRUCCIÓN	5	0.02	101	0.00
76	DISPOSICIÓN	5	0.02	26	0.00
77	ENVASE	5	0.02	7	0.00
78	EXPERIENCIA	5	0.02	25	0.00
79	FIBRA	5	0.02	25	0.00
80	IMPORTACIÓN	5	0.02	15	0.00
81	MÉTODO	5	0.02	105	0.00

	PÁEZ, Ramón	Freq.	%	RC. Freq.	RC. %
82	ONOTO	5	0.02	5	0.00
83	SABOR	5	0.02	32	0.00
84	SEBO	5	0.02	26	0.00
85	SUSTANCIA	5	0.02	26	0.00
86	TINAS	5	0.02	10	0.00
87	UTILIDAD	5	0.02	100	0.00
88	ACEITE	4	0.01	46	0.00
89	ADOQUINES	4	0.01	5	0.00
90	ALBÚMEN	4	0.01	4	0.00
91	ANTISÉPTICO	4	0.01	5	0.00
92	CAPA	4	0.01	58	0.00
93	CIMIENTO	4	0.01	38	0.00
94	COMARCAS	4	0.01	54	0.00
95	CUALIDADES	4	0.01	60	0.00
96	CUERO	4	0.01	45	0.00
97	DURMIENTES	4	0.01	6	0.00
98	ESTERLINAS	4	0.01	30	0.00
99	EXPORTACIÓN	4	0.01	9	0.00
100	GRANOS	4	0.01	56	0.00
101	LABRADOR	4	0.01	22	0.00
102	MOTRIZ	4	0.01	20	0.00
103	NOCHE	4	0.01	1,117	0.04
104	ORDEÑA	4	0.01	5	0.00
105	PAVIMENTOS	4	0.01	7	0.00
106	POROS	4	0.01	12	0.00
107	POSTE	4	0.01	17	0.00
108	POSTES	4	0.01	13	0.00

	PÁEZ, Ramón	Freq.	%	RC. Freq.	RC. %
109	PREPARACIÓN	4	0.01	8	0.00
110	PULGADAS	4	0.01	50	0.00
111	REBELDES	4	0.01	30	0.00
112	RELACIÓN	4	0.01	40	0.00
113	ROSARIO	4	0.01	16	0.00
114	TINA	4	0.01	52	0.00
115	TRASPORTE	4	0.01	29	0.00
116	TRATAMIENTO	4	0.01	37	0.00
117	ÁCI	3	0.01	6	0.00
118	ALMUD	3	0.01	3	0.00
119	AMARILLO	3	0.01	28	0.00
120	AMAZONAS	3	0.01	16	0.00
121	AMERICAS	3	0.01	4	0.00
122	APLICACIONES	3	0.01	36	0.00
123	ARGENTINO	3	0.01	3	0.00
124	ARIETE	3	0.01	10	0.00
125	ARTESA	3	0.01	3	0.00
126	ARTESAS	3	0.01	3	0.00
127	ARTICULO	3	0.01	35	0.00
128	BECERRO	3	0.01	6	0.00
129	BIENHECHOR	3	0.01	5	0.00
130	BUSHEL	3	0.01	11	0.00
131	CANTI(DAD)	3	0.01	11	0.00
132	COMUNI(DAD)	3	0.01	8	0.00
133	CRUZADA	3	0.01	29	0.00
134	DULZURA	3	0.01	34	0.00
135	ELASTICIDAD	3	0.01	14	0.00

	PÁEZ, Ramón	Freq.	%	RC. Freq.	RC. %
136	ENEMIGA	3	0.01	19	0.00
137	ENVASES	3	0.01	6	0.00
138	EVAPORACIÓN	3	0.01	5	0.00
139	EXCESO	3	0.01	14	0.00
140	FLUIDO	3	0.01	9	0.00
141	FRAGANCIA	3	0.01	8	0.00
142	GALON	3	0.01	4	0.00
143	HATOS	3	0.01	7	0.00
144	HERIDAS	3	0.01	27	0.00
145	HOJALATA	3	0.01	3	0.00
146	INMIGRACIÓN	3	0.01	17	0.00
147	INSECTOS	3	0.01	15	0.00
148	INVENCIÓN	3	0.01	18	0.00
149	LATA	3	0.01	18	0.00
150	MADEROS	3	0.01	11	0.00
151	MAZORCAS	3	0.01	4	0.00
152	OLORES	3	0.01	13	0.00
153	PALETA	3	0.01	16	0.00
154	PARANÁ	3	0.01	13	0.00
155	PERIODO	3	0.01	13	0.00
156	PINO	3	0.01	30	0.00
157	PLATILLOS	3	0.01	10	0.00
158	PORCIÓN	3	0.01	22	0.00
159	PRÁCTICA	3	0.01	28	0.00
160	PRESERVADOR	3	0.01	3	0.00
161	PRESERVATIVO	3	0.01	6	0.00
162	REQUISITO	3	0.01	7	0.00

	PÁEZ, Ramón	Freq.	%	RC. Freq.	RC. %
163	RETORTA	3	0.01	3	0.00
164	SACA	3	0.01	33	0.00
165	SUERO	3	0.01	4	0.00
166	TOROS	3	0.01	14	0.00
167	UTENSILIOS	3	0.01	18	0.00
168	VOLÚMEN	3	0.01	24	0.00

	PÁEZ, Ramón	Freq.	%	RC. Freq.	RC. %
	NUEVA YORK	4	0.01	2,617	0.10
	BOLIVIA	12	0.04	29	0.00
	BRASIL	7	0.02	87	0.00
	ARGENTINA	4	0.01	5	0.00
	PARAGUAY	3	0.01	22	0.00
	AUSTRALIA	4	0.01	31	0.00
	BETHELL	3	0.01	3	0.00
	FORD	3	0.01	8	0.00

	PÉREZ BONALDE, Juan Antonio	Freq.	%	RC. Freq.	RC. %
1	POEMA	40	1.02	73	0.00
2	FRENTE	12	0.31	553	0.02
3	ABISMO	11	0.28	122	0.00
4	SENO	11	0.28	215	0.01
5	ALMA	10	0.25	426	0.02
6	FIN	10	0.25	1,158	0.05
7	BELLEZA	7	0.18	271	0.01
8	HOMBRE	7	0.18	1,314	0.05
9	TORRENTE	7	0.18	69	0.00
10	CORRIENTE	6	0.15	235	0.01
11	LIRA	6	0.15	25	0.00
12	MUERTE	6	0.15	367	0.01
13	PLATA	6	0.15	465	0.02
14	TRUENO	6	0.15	38	0.00
15	AZUL	5	0.13	121	0.00
16	BARDO	5	0.13	6	0.00
17	CANTO	5	0.13	74	0.00
18	ECO	5	0.13	69	0.00
19	HERMOSURA	5	0.13	60	0.00
20	IDEAL	5	0.13	119	0.00
21	LLANTO	5	0.13	20	0.00
22	LLUVIA	5	0.13	93	0.00
23	LUZ	5	0.13	570	0.02
24	MORTAL	5	0.13	45	0.00
25	PASO	5	0.13	686	0.03
26	CATARATA	4	0.10	154	0.01
27	ESPUMA	4	0.10	47	0.00
28	ESPUMAS	4	0.10	23	0.00
29	ESTRUENDO	4	0.10	24	0.00
30	GLORIA	4	0.10	238	0.01
31	HORROR	4	0.10	75	0.00
32	INMORTAL	4	0.10	49	0.00

	PÉREZ BONALDE, Juan Antonio	Freq.	%	RC. Freq.	RC. %
33	LANZA	4	0.10	54	0.00
34	SOMBRA	4	0.10	169	0.01
35	SUEÑOS	4	0.10	30	0.00
36	VELO	4	0.10	50	0.00
37	CORAZON	3	0.08	129	0.01
38	DEIDAD	3	0.08	7	0.00
39	ESPERANZA	3	0.08	165	0.01
40	FRÍO	3	0.08	145	0.01
41	GENIO	3	0.08	150	0.01
42	GRANDEZA	3	0.08	173	0.01
43	ÍRIS	3	0.08	11	0.00
44	MIRADA	3	0.08	154	0.01
45	NUBE	3	0.08	42	0.00
46	PECHO	3	0.08	107	0.00
47	PIÉ	3	0.08	190	0.01
48	ROCA	3	0.08	128	0.01
49	SECRETO	3	0.08	100	0.00
50	SIMAS	3	0.08	14	0.00
51	TUMBA	3	0.08	79	0.00
52	VÉRTIGO	3	0.08	16	0.00
53	VIENTO	3	0.08	229	0.01
54	VÓRTICE	3	0.08	4	0.00

	PLACES	Freq.	%	RC. Freq.	RC. %
	NIÁGARA	42	1.07	367	0.01
	NEW YORK (YORK)	30	0.76	2,617	0.10

	PÉREZ ROSALES, Vicente	Freq.	%	RC. Freq.	RC. %
1	ORO	125	0.33	539	0.02
2	EÓN	100	0.27	383	0.02
3	DÍA	73	0.19	1,381	0.05
4	BIBLIOTECA	51	0.14	401	0.02
5	PASADO	51	0.14	471	0.02
6	ESCRITORES	47	0.12	150	0.01
7	TIEMPO	46	0.12	1,669	0.07
8	RECUERDOS	33	0.09	350	0.01
9	MANO	30	0.08	647	0.03
10	DÍAS	27	0.07	872	0.03
11	TRABAJO	27	0.07	795	0.03
12	AGUAS	26	0.07	550	0.02
13	NUESTROS	24	0.06	764	0.03
14	RÍO	24	0.06	663	0.03
15	LUGAR	21	0.06	718	0.03
16	PASO	21	0.06	686	0.03
17	LADO	20	0.05	604	0.02
18	YANQUI	20	0.05	81	0.00
19	BORDO	18	0.05	271	0.01
20	CAPITÁN	18	0.05	212	0.01
21	MOLINO	18	0.05	41	0.00
22	VOZ	18	0.05	379	0.02
23	VINO	17	0.05	293	0.01
24	BAHÍA	16	0.04	208	0.01
25	CHILENOS	16	0.04	62	0.00
26	HERMANOS	16	0.04	169	0.01
27	PLATA	16	0.04	465	0.02
28	REGIÓN	15	0.04	127	0.01
29	SUELO	15	0.04	367	0.01
30	LLEGADA	14	0.04	232	0.01

	PÉREZ ROSALES, Vicente	Freq.	%	RC. Freq.	RC. %
31	PUERTA	14	0.04	281	0.01
32	RÍOS	14	0.04	209	0.01
33	ALTA	13	0.03	298	0.01
34	CHILENO	13	0.03	76	0.00
35	CORNO	13	0.03	182	0.01
36	PESO	13	0.03	279	0.01
37	PIE	13	0.03	351	0.01
38	POLVO	13	0.03	85	0.00
39	TRABAJOS	13	0.03	270	0.01
40	CABO	12	0.03	269	0.01
41	PASAJEROS	12	0.03	322	0.01
42	MINAS	11	0.03	170	0.01
43	TRAS	11	0.03	247	0.01
44	JEFE	10	0.03	226	0.01
45	MEDIDA	10	0.03	210	0.01
46	RATO	10	0.03	103	0.00
47	VIENTO	10	0.03	229	0.01
48	CARGA	9	0.02	121	0.00
49	CHARQUI	9	0.02	9	0.00
50	CONTENTO	9	0.02	92	0.00
51	DUEÑO	9	0.02	98	0.00
52	INDIVIDUAL	9	0.02	91	0.00
53	NOTICIA	9	0.02	176	0.01
54	PASAJE	9	0.02	148	0.01
55	YANQUIS	9	0.02	49	0.00
56	ALDEA	8	0.02	93	0.00
57	CAMPAMENTO	8	0.02	25	0.00
58	EMBARCACIONES	8	0.02	48	0.00
59	HARINA	8	0.02	104	0.00
60	LANA	8	0.02	113	0.00

	PÉREZ ROSALES, Vicente	Freq.	%	RC. Freq.	RC. %
61	PLACERES	8	0.02	59	0.00
62	PRESENCIA	8	0.02	150	0.01
63	TOSTADA	8	0.02	8	0.00
64	AVENTUREROS	7	0.02	37	0.00
65	BARRO	7	0.02	25	0.00
66	BOTE	7	0.02	83	0.00
67	CAMPAÑA	7	0.02	82	0.00
68	CINTURA	7	0.02	46	0.00
69	CORREDOR	7	0.02	53	0.00
70	ESPALDA	7	0.02	64	0.00
71	NOCHE	7	0.02	19	0.00
72	PEPAS	7	0.02	7	0.00
73	PUÑAL	7	0.02	18	0.00
74	SACOS	7	0.02	29	0.00
75	VEGETACIÓN	7	0.02	45	0.00
76	ALGAZARA	6	0.02	15	0.00
77	ARENAS	6	0.02	21	0.00
78	AVENTURERO	6	0.02	27	0.00
79	BOTAS	6	0.02	50	0.00
80	BOTELLAS	6	0.02	37	0.00
81	CALIFORNÉS	6	0.02	6	0.00
82	CARGAMENTO	6	0.02	32	0.00
83	CORNO	6	0.02	14	0.00
84	COSA	6	0.02	13	0.00
85	EDICIÓN	6	0.02	38	0.00
86	EMBARCACIÓN	6	0.02	23	0.00
87	MINEROS	6	0.02	27	0.00
88	PASTO	6	0.02	42	0.00
89	PATRÓN	6	0.02	39	0.00
90	TABLAS	6	0.02	55	0.00

	PÉREZ ROSALES, Vicente	Freq.	%	RC. Freq.	RC. %
91	TOLDOS	6	0.02	13	0.00
92	ABRIGO	5	0.01	47	0.00
93	ARENA	5	0.01	53	0.00
94	BODEGA	5	0.01	23	0.00
95	CHILENOS	5	0.01	5	0.00
96	CHIVATO	5	0.01	5	0.00
97	CIMENTOS	5	0.01	47	0.00
98	CONTORNOS	5	0.01	24	0.00
99	DECANO	5	0.01	11	0.00
100	DESCUBRIMIENTO	5	0.01	66	0.00
101	DIABLO	5	0.01	42	0.00
102	ESPANTO	5	0.01	40	0.00
103	HOMBRO	5	0.01	49	0.00
104	LODO	5	0.01	52	0.00
105	MAREA	5	0.01	45	0.00
106	MAREAS	5	0.01	12	0.00
107	METALES	5	0.01	37	0.00
108	NIEBLA	5	0.01	49	0.00
109	OLLA	5	0.01	20	0.00
110	PACA	5	0.01	12	0.00
111	PALAS	5	0.01	7	0.00
112	PINO	5	0.01	30	0.00
113	PINOS	5	0.01	40	0.00
114	PÓLVORA	5	0.01	38	0.00
115	REDEDOR	5	0.01	48	0.00
116	RIFLE	5	0.01	22	0.00
117	ROPAS	5	0.01	30	0.00
118	TERCIANAS	5	0.01	5	0.00
119	ZANCUDOS	5	0.01	7	0.00
120	ANCLA	4	0.01	27	0.00

	PÉREZ ROSALES, Vicente	Freq.	%	RC. Freq.	RC. %
121	ARADO	4	0.01	41	0.00
122	ARREOS	4	0.01	13	0.00
123	ATROPELLO	4	0.01	8	0.00
124	BALDE	4	0.01	13	0.00
125	BARRETAS	4	0.01	4	0.00
126	BATEA	4	0.01	5	0.00
127	BOTELLA	4	0.01	20	0.00
128	CISCO	4	0.01	17	0.00
129	CONFLUENCIA	4	0.01	29	0.00
130	CUERPO	4	0.01	7	0.00
131	CUÑADO	4	0.01	14	0.00
132	FANGO	4	0.01	13	0.00
133	GUISA	4	0.01	21	0.00
134	HERRAMIENTAS	4	0.01	20	0.00
135	HORNOS	4	0.01	41	0.00
136	LABERINTO	4	0.01	26	0.00
137	LANCHA	4	0.01	14	0.00
138	LÍOS	4	0.01	6	0.00
139	LODOS	4	0.01	22	0.00
140	MARINERO	4	0.01	27	0.00
141	MEJICANA	4	0.01	20	0.00
142	MEJICANO	4	0.01	29	0.00
143	MERCADERÍAS	4	0.01	38	0.00
144	MORTALES	4	0.01	19	0.00
145	NOMBRE	4	0.01	5	0.00
146	PIRITAS	4	0.01	8	0.00
147	POPA	4	0.01	35	0.00
148	RANCHO	4	0.01	16	0.00
149	RESTAURANT	4	0.01	31	0.00
150	RESUELTOS	4	0.01	16	0.00

	PÉREZ ROSALES, Vicente	Freq.	%	RC. Freq.	RC. %
151	ROBO	4	0.01	25	0.00
152	SEÑOS	4	0.01	12	0.00
153	SIRENA	4	0.01	6	0.00
154	SIRVIENTES	4	0.01	31	0.00
155	SUSTO	4	0.01	17	0.00
156	TOLDO	4	0.01	13	0.00
157	ZARAPE	4	0.01	6	0.00
158	AFANES	3	0.01	12	0.00
159	AJUAR	3	0.01	10	0.00
160	ALARIDOS	3	0.01	6	0.00
161	ALMOHADA	3	0.01	7	0.00
162	ÁLVEO	3	0.01	3	0.00
163	ANDARIVEL	3	0.01	4	0.00
164	BALANDRA	3	0.01	4	0.00
165	BANDIDOS	3	0.01	16	0.00
166	BARRIL	3	0.01	11	0.00
167	BARROS	3	0.01	18	0.00
168	BENICIA	3	0.01	4	0.00
169	BIBLIOTECA	3	0.01	7	0.00
170	BRIBÓN	3	0.01	6	0.00
171	BULTO	3	0.01	20	0.00
172	CAFÉS	3	0.01	5	0.00
173	CALIFORNESES	3	0.01	3	0.00
174	CAPITAL	3	0.01	7	0.00
175	CARRETA	3	0.01	9	0.00
176	CATADURA	3	0.01	4	0.00
177	CHALUPA	3	0.01	5	0.00
178	CHILENAS	3	0.01	7	0.00
179	CHILENO	3	0.01	3	0.00
180	CHOQUE	3	0.01	4	0.00

	PÉREZ ROSALES, Vicente	Freq.	%	RC. Freq.	RC. %
181	COCINERO	3	0.01	8	0.00
182	COMPÁS	3	0.01	23	0.00
183	CONTADOR	3	0.01	9	0.00
184	CROSS	3	0.01	7	0.00
185	CUARZO	3	0.01	9	0.00
186	CUERDOS	3	0.01	11	0.00
187	CUESTAS	3	0.01	12	0.00
188	DECRETOS	3	0.01	17	0.00
189	EFEECTO	3	0.01	5	0.00
190	ENCINA	3	0.01	12	0.00
191	ÉPOCA	3	0.01	6	0.00
192	ESTRAGOS	3	0.01	23	0.00
193	FALUCHO	3	0.01	5	0.00
194	FIERABRÁS	3	0.01	3	0.00
195	FORMATO	3	0.01	4	0.00
196	FULANO	3	0.01	9	0.00
197	GALGOS	3	0.01	10	0.00
198	GRINGO	3	0.01	5	0.00
199	HECHO	3	0.01	15	0.00
200	HUMOS	3	0.01	8	0.00
201	HURRAS	3	0.01	13	0.00
202	LAVADEROS	3	0.01	8	0.00
203	LECHOS	3	0.01	20	0.00
204	LONA	3	0.01	14	0.00
205	MÁR	3	0.01	22	0.00
206	MILAGRO	3	0.01	20	0.00
207	OLLAS	3	0.01	12	0.00
208	OREGONÉS	3	0.01	3	0.00
209	OSOS	3	0.01	22	0.00
210	PATÁN	3	0.01	3	0.00

	PÉREZ ROSALES, Vicente	Freq.	%	RC. Freq.	RC. %
211	PEONES	3	0.01	11	0.00
212	PEPITAS	3	0.01	4	0.00
213	PESCUEZO	3	0.01	10	0.00
214	PICOTA	3	0.01	4	0.00
215	PISTOLAS	3	0.01	15	0.00
216	POROTOS	3	0.01	3	0.00
217	PRIMOR	3	0.01	12	0.00
218	PUERCA	3	0.01	3	0.00
219	PULGADA	3	0.01	14	0.00
220	QUILLA	3	0.01	22	0.00
221	RISUEÑA	3	0.01	19	0.00
222	ROSALES	3	0.01	11	0.00
223	SALMÓN	3	0.01	10	0.00
224	SAZÓN	3	0.01	20	0.00
225	SOCORRO	3	0.01	3	0.00
226	SUIZAS	3	0.01	5	0.00
227	SUSPIRO	3	0.01	14	0.00
228	TIERRA	3	0.01	3	0.00
229	VANGUARDIA	3	0.01	16	0.00
230	VUELTOS	3	0.01	6	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	CALIFORNIA	63	0.17	345	0.01
	SAN FRANCISCO	36	0.10	344	0.00
	SACRAMENTO	30	0.08	65	0.00
	MONTERREY	7	0.02	9	0.00
	STOCKTON	6	0.02	8	0.00
	CHILE	78	0.21	823	0.03
	SANTIAGO	9	0.02	129	0.01
	VALPARAÍSO	5	0.01	26	0.00

PÉREZ ROSALES, Vicente	Freq.	%	RC. Freq.	RC. %
SUTTER	11	0.03	11	0.00
MARTÍNEZ	6	0.02	18	0.00
BRANAM	5	0.01	5	0.00
CASSALLI	5	0.01	5	0.00
GUILESPIE	5	0.01	5	0.00
ÁLVAREZ	4	0.01	16	0.00
POE	4	0.01	38	0.00
SANTA ANNA (SANTANA)	3	0.01	11	0.00

	PÉREZ, Felipe	Freq.	%	RC. Freq.	RC. %
1	VIAJE	38	0.19	1,240	0.05
2	PAÍS	32	0.16	1,489	0.06
3	EPISODIOS	23	0.12	41	0.00
4	HOMBRES	23	0.12	1,436	0.06
5	MUNDO	23	0.12	1,584	0.06
6	OJOS	21	0.11	510	0.02
7	COSA	20	0.10	463	0.02
8	SUR	20	0.10	702	0.03
9	LADO	18	0.09	604	0.02
10	LUZ	18	0.09	570	0.02
11	MUJERES	18	0.09	404	0.02
12	NIDOS	18	0.09	429	0.02
13	NOCHE	18	0.09	1,117	0.04
14	HORA	17	0.09	689	0.03
15	AGUAS	16	0.08	550	0.02
16	HOTEL	16	0.08	756	0.03
17	PIES	16	0.08	550	0.02
18	AMOR	14	0.07	400	0.02
19	GENTES	14	0.07	198	0.01
20	LUGAR	14	0.07	718	0.03
21	MUJER	14	0.07	465	0.02
22	COSAS	13	0.07	486	0.02
23	INGLÉS	13	0.07	377	0.01
24	SOMBRA	12	0.06	169	0.01
25	AMIGO	11	0.06	416	0.02
26	BILLETES	11	0.06	173	0.01
27	FLORES	11	0.06	284	0.01

	PÉREZ, Felipe	Freq.	%	RC. Freq.	RC. %
28	GENTE	10	0.05	339	0.01
29	MANOS	10	0.05	434	0.02
30	MÁRMOL	10	0.05	234	0.01
31	ABISMO	9	0.05	122	0.00
32	CIELO	9	0.05	320	0.01
33	COLOR	9	0.05	336	0.01
34	CUESTIÓN	9	0.05	190	0.01
35	RAZÓN	9	0.05	402	0.02
36	TEMPLO	9	0.05	173	0.01
37	YANQUIS	9	0.05	49	0.00
38	BRAZOS	8	0.04	172	0.01
39	CAMBIO	8	0.04	251	0.01
40	CATARATA	8	0.04	154	0.01
41	HOTELES	8	0.04	265	0.01
42	MIRADA	8	0.04	154	0.01
43	PUENTE	8	0.04	287	0.01
44	SONRISA	8	0.04	55	0.00
45	VIAJEROS	8	0.04	216	0.01
46	ALMACENES	7	0.04	96	0.00
47	AVES	7	0.04	84	0.00
48	CABELLOS	7	0.04	35	0.00
49	CAMPOS	7	0.04	227	0.01
50	COCHE	7	0.04	178	0.01
51	COMODIDAD	7	0.04	108	0.00
52	GRACIA	7	0.04	120	0.00
53	LABIOS	7	0.04	89	0.00
54	LUNA	7	0.04	144	0.01

	PÉREZ, Felipe	Freq.	%	RC. Freq.	RC. %
55	NEGROS	7	0.04	243	0.01
56	PLACER	7	0.04	195	0.01
57	ROCA	7	0.04	128	0.01
58	VESTIDO	7	0.04	129	0.01
59	BAILE	6	0.03	121	0.00
60	BAILES	6	0.03	57	0.00
61	BRAZO	6	0.03	121	0.00
62	GUÍA	6	0.03	116	0.00
63	MINUTOS	6	0.03	184	0.01
64	PARQUE	6	0.03	209	0.01
65	PARQUES	6	0.03	126	0.00
66	POESÍA	6	0.03	99	0.00
67	POETA	6	0.03	109	0.00
68	SEÑORAS	6	0.03	195	0.01
69	TRAJE	6	0.03	132	0.01
70	TRENES	6	0.03	178	0.01
71	AMA	5	0.03	118	0.00
72	ÁNGEL	5	0.03	27	0.00
73	ANIMALES	5	0.03	142	0.01
74	CABELLERA	5	0.03	15	0.00
75	CARRUAJES	5	0.03	125	0.00
76	ESTATUAS	5	0.03	99	0.00
77	FRÍO	5	0.03	145	0.01
78	LÁGRIMAS	5	0.03	61	0.00
79	NORTEAMERICANOS	5	0.03	73	0.00
80	PALACIOS	5	0.03	136	0.01
81	POETAS	5	0.03	66	0.00

	PÉREZ, Felipe	Freq.	%	RC. Freq.	RC. %
82	PUENTES	5	0.03	131	0.01
83	RESPUESTA	5	0.03	99	0.00
84	TALENTO	5	0.03	128	0.01
85	VESTIDOS	5	0.03	123	0.00
86	YANQUI	5	0.03	81	0.00
87	ÁNGELA	4	0.02	9	0.00
88	ÁNGELES	4	0.02	27	0.00
89	BANDA	4	0.02	52	0.00
90	BARATURA	4	0.02	49	0.00
91	BOSQUE	4	0.02	93	0.00
92	CENAS	4	0.02	8	0.00
93	CEREMONIA	4	0.02	40	0.00
94	CONSUMOS	4	0.02	20	0.00
95	CORO	4	0.02	40	0.00
96	DULCES	4	0.02	60	0.00
97	ESTUPOR	4	0.02	9	0.00
98	FUENTE	4	0.02	97	0.00
99	GRANITO	4	0.02	78	0.00
100	HAMBRE	4	0.02	69	0.00
101	HERMOSURA	4	0.02	60	0.00
102	LINO	4	0.02	42	0.00
103	LUTO	4	0.02	19	0.00
104	MINUTO	4	0.02	63	0.00
105	MURO	4	0.02	23	0.00
106	PARAÍSO	4	0.02	46	0.00
107	PELUCAS	4	0.02	6	0.00
108	PERFUMES	4	0.02	14	0.00

	PÉREZ, Felipe	Freq.	%	RC. Freq.	RC. %
109	PROTESTANTES	4	0.02	59	0.00
110	SOMBREROS	4	0.02	47	0.00
111	TIRO	4	0.02	50	0.00
112	VASO	4	0.02	46	0.00
113	(RÍO) MAGDALENA	3	0.02	47	0.00
114	ALIENTO	3	0.02	40	0.00
115	BOTAS	3	0.02	50	0.00
116	BRUMA	3	0.02	38	0.00
117	CAPRICHOS	3	0.02	29	0.00
118	CELERIDAD	3	0.02	27	0.00
119	CENA	3	0.02	46	0.00
120	COMIDAS	3	0.02	49	0.00
121	CORBATA	3	0.02	26	0.00
122	CORZA	3	0.02	3	0.00
123	DESCENSO	3	0.02	28	0.00
124	ECHADO	3	0.02	41	0.00
125	ENAMORADO	3	0.02	16	0.00
126	ENAMORADOS	3	0.02	9	0.00
127	ESPUMAS	3	0.02	23	0.00
128	EXPLICACIÓN	3	0.02	38	0.00
129	FRAC	3	0.02	30	0.00
130	HUMOR	3	0.02	49	0.00
131	INCIDENTE	3	0.02	38	0.00
132	JUDÍO	3	0.02	25	0.00
133	JUDÍOS	3	0.02	32	0.00
134	MEJILLAS	3	0.02	15	0.00
135	NORTEAMERICANAS	3	0.02	17	0.00

	PÉREZ, Felipe	Freq.	%	RC. Freq.	RC. %
136	PAJA	3	0.02	41	0.00
137	PERFUME	3	0.02	24	0.00
138	PERSIA	3	0.02	8	0.00
139	PINOS	3	0.02	40	0.00
140	PLUMAS	3	0.02	43	0.00
141	PRADOS	3	0.02	22	0.00
142	PRISA	3	0.02	50	0.00
143	REPENTE	3	0.02	51	0.00
144	ROMANCE	3	0.02	6	0.00
145	SUMARIO	3	0.02	7	0.00
146	SUSPIRO	3	0.02	14	0.00
147	TRIBUNA	3	0.02	38	0.00
148	TURNO	3	0.02	41	0.00
149	VOLCÁN	3	0.02	18	0.00

	PÉREZ, Felipe	Freq.	%	RC. Freq.	RC. %
	SARATOGA	21	0.11	75	0.00
	NIÁGARA	12	0.06	277	0.01
	TEQUENDAMA	3	0.02	13	0.00
	LEE	5	0.03	112	0.00
	LINCOLN	5	0.03	81	0.00

	POMBO, Rafael - I (EL CATOLICISMO)	Freq.	%	RC. Freq.	RC. %
1	CALLE	29	0.31	791	0.03
2	CATÓLICOS	25	0.26	121	0.00
3	CATOLICISMO	24	0.25	59	0.00
4	ESTADOS UNIDOS	21	0.22	2,725	0.11
5	IGLESIAS	21	0.22	166	0.01
6	IGLESIA	18	0.19	266	0.01
7	ESCUELAS	16	0.17	487	0.02
8	PROTESTANTE	16	0.17	55	0.00
9	CARIDAD	14	0.15	135	0.01
10	PROTESTANTES	14	0.15	59	0.00
11	CATÓLICO	12	0.13	60	0.00
12	ALEMANA	11	0.12	49	0.00
13	CATÓLICA	11	0.12	83	0.00
14	CORAZON	10	0.11	129	0.01
15	EDUCACIÓN	10	0.11	104	0.00
16	RELIGIÓN	10	0.11	30	0.00
17	CATÓLICAS	9	0.09	32	0.00
18	PROTESTANTISMO	9	0.09	23	0.00
19	HERMANAS	8	0.08	80	0.00
20	SACERDOTES	8	0.08	44	0.00
21	CLASES	7	0.07	318	0.01
22	COLEGIOS	7	0.07	106	0.00
23	CRISTIANA	7	0.07	40	0.00
24	DIOS	7	0.07	403	0.02
25	METODISTA	7	0.07	15	0.00
26	NIÑAS	7	0.07	62	0.00
27	SECTAS	7	0.07	70	0.00
28	UNION	7	0.07	321	0.01
29	ANABAPTISTA	6	0.06	8	0.00
30	DENOMINACIONES	6	0.06	13	0.00
31	ESTADOS	6	0.06	1,005	0.04
32	HERMANOS	6	0.06	169	0.01

	POMBO, Rafael - I (EL CATOLICISMO)	Freq.	%	RC. Freq.	RC. %
33	INSTITUCIONES	6	0.06	275	0.01
34	PALABRAS	6	0.06	399	0.02
35	PUPILOS	6	0.06	33	0.00
36	REFORMA	6	0.06	86	0.00
37	TEMPLOS	6	0.06	117	0.00
38	VERDADERA	6	0.06	164	0.01
39	CAPILLA	5	0.05	86	0.00
40	CAUSAS	5	0.05	179	0.01
41	CIFRAS	5	0.05	80	0.00
42	CLERO	5	0.05	42	0.00
43	DOCTRINAS	5	0.05	49	0.00
44	MINISTROS	5	0.05	69	0.00
45	SECTA	5	0.05	61	0.00
46	ACADEMIAS	4	0.04	28	0.00
47	AVENIDA	4	0.04	190	0.01
48	CAPILLAS	4	0.04	12	0.00
49	CARGO	4	0.04	194	0.01
50	CATEDRAL	4	0.04	114	0.00
51	DECLAMACIONES	4	0.04	7	0.00
52	ESCLAVITUD	4	0.04	197	0.01
53	LISTA	4	0.04	120	0.00
54	MÉDICA	4	0.04	45	0.00
55	MILLARES	4	0.04	110	0.00
56	PATENTE	4	0.04	55	0.00
57	POLÍTICAS	4	0.04	147	0.01
58	PRESBITERIANA	4	0.04	12	0.00
59	RELIGIOSAS	4	0.04	73	0.00
60	REVERENDO	4	0.04	13	0.00
61	ROMA	4	0.04	128	0.01
62	SEMINARIOS	4	0.04	8	0.00
63	TOLERANCIA	4	0.04	39	0.00
64	TRINIDAD	4	0.04	42	0.00

	POMBO, Rafael - I (EL CATOLICISMO)	Freq.	%	RC. Freq.	RC. %
65	ACCIÓN	3	0.03	61	0.00
66	ALMACEN	3	0.03	16	0.00
67	AMO	3	0.03	76	0.00
68	ASILO	3	0.03	99	0.00
69	ASOMBRO	3	0.03	72	0.00
70	CONGREGACIONALISTA	3	0.03	4	0.00
71	CONSTRUCCIÓN	3	0.03	101	0.00
72	CRISTO	3	0.03	34	0.00
73	DESIERTO	3	0.03	110	0.00
74	DICHAS	3	0.03	48	0.00
75	DIÓCESIS	3	0.03	5	0.00
76	EPISCOPAL	3	0.03	17	0.00
77	ESTADÍSTICA	3	0.03	63	0.00
78	EXÁMEN	3	0.03	12	0.00
79	INSTITUTOS	3	0.03	32	0.00
80	JESUITAS	3	0.03	12	0.00
81	LUCHAS	3	0.03	64	0.00
82	MAESTRAS	3	0.03	28	0.00
83	MAESTROS	3	0.03	105	0.00
84	MUERTOS	3	0.03	109	0.00
85	MUGERES (MUJERES)	3	0.03	48	0.00
86	NORTE-AMERICANO	3	0.03	21	0.00
87	OBISPOS	3	0.03	18	0.00
88	PÁGINA	3	0.03	77	0.00
89	RAMO	3	0.03	103	0.00
90	RANGO	3	0.03	44	0.00
91	REBAÑO	3	0.03	16	0.00
92	REFORMAS	3	0.03	30	0.00
93	ROMANA	3	0.03	35	0.00
94	SURTIDO	3	0.03	18	0.00

POMBO, Rafael - I (EL CATOLICISMO)	Freq.	%	RC. Freq.	RC. %
PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
NUEVA (YORK)	21	0.22	2,594	0.10
SAN FRANCISCO (FRANCISCO)	6	0.06	323	0.01
XAVIER (JAVIER)	4	0.04	10	0.00
PATRICIO	4	0.04	33	0.00
SAN FRANCISCO JAVIER	4	0.04	35	
SAN PATRICIO	4	0.04	34	
SAGRADO	3	0.03	40	0.00
BAXTER	8	0.08	9	0.00
MISSION	7	0.07	7	0.00

	POMBO, Rafael - II (LAS NORTEAMERICANAS)	Freq.	%	RC. Freq.	RC. %
1	CALLE	8	0.37	791	0.03
2	AMOR	5	0.23	400	0.02
3	CORAZÓN	5	0.23	129	0.01
4	EDIFICIO	5	0.23	543	0.02
5	FRENTE	5	0.23	553	0.02
6	LARGO	5	0.23	453	0.02
7	MEDICINA	5	0.23	80	0.00
8	PIES	5	0.23	550	0.02
9	CIELO	4	0.18	320	0.01
10	COLEGIO	4	0.18	305	0.01
11	CÚPULA	4	0.18	72	0.00
12	MÉDICA	4	0.18	45	0.00
13	OJOS	4	0.18	510	0.02
14	PÓRTICO	4	0.18	35	0.00
15	SOCIEDAD	4	0.18	626	0.02
16	ARQUITECTURA	3	0.14	105	0.00
17	AVENIDA	3	0.14	190	0.01
18	BLANCO	3	0.14	389	0.02
19	CAMPANA	3	0.14	70	0.00
20	COLUMNAS	3	0.14	136	0.01
21	DIOS	3	0.14	403	0.02
22	ENTRADA	3	0.14	308	0.01
23	INCENDIO	3	0.14	110	0.00
24	ISTMO	3	0.14	72	0.00
25	MÁRMOL	3	0.14	234	0.01

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	NEW YORK (YORK)	13	0.60	2617	0.10
	BROADWAY	3	0.14	238	0.01
	LEONARD	3	0.14	9	0.00
	STREET	3	0.14	94	0.00

	PORTUGAL, José María de Jesús	Freq.	%	RC. Freq.	RC. %
1	ERA	15	0.06	2,976	0.12
2	FE	15	0.06	334	0.01
3	IGLESIA	15	0.06	266	0.01
4	TEMPLO	14	0.06	173	0.01
5	AMOS (MOS)	13	0.05	248	0.01
6	CAPILLA	13	0.05	86	0.00
7	EROS (ROS)	13	0.05	203	0.01
8	TODOS	13	0.05	3,311	0.13
9	SANTO	12	0.05	160	0.01
10	TOS	12	0.05	511	0.02
11	AMOR	11	0.04	400	0.02
12	DIOS	14	0.06	406	0.02
13	SITIO	11	0.04	272	0.01
14	ALTAR	13	0.05	83	0.00
15	TIEMPO (TIE)	14	0.06	145	0.01
16	EXTRA (TRA)	9	0.04	319	0.01
17	GRUTA	9	0.04	39	0.00
18	RON	9	0.04	212	0.01
19	URNAS (NAS)	9	0.04	148	0.01
20	VÍA (ÍA)	9	0.04	148	0.01
21	MÁ	7	0.03	92	0.00
22	SEPULCRO	7	0.03	54	0.00
23	TEN	7	0.03	133	0.01
24	CIUDAD	6	0.02	2,234	0.09
25	SER	6	0.02	2,385	0.09
26	ROCA	6	0.02	128	0.01
27	UNO	6	0.02	2,369	0.09
28	VEZ	6	0.02	1,650	0.07
29	CASA	5	0.02	1,522	0.06
30	MEDIO	5	0.02	1,584	0.06
31	PARTE	5	0.02	2,276	0.09
32	PLOMO (PLO)	5	0.02	33	0.00

	PORTUGAL, José María de Jesús	Freq.	%	RC. Freq.	RC. %
33	PUNTO (NTO)	5	0.02	118	0.00
34	TEMA (TEM)	5	0.02	44	0.00
35	DEJE (DEJ)	4	0.02	51	0.00
36	DIVINO	4	0.02	45	0.00
37	JESUCRISTO	4	0.02	11	0.00
38	JUDEOS (EOS)	4	0.02	21	0.00
39	LABIA (BIA)	4	0.02	56	0.00
40	LEGO	4	0.02	10	0.00
41	LEVA (LEV)	4	0.02	18	0.00
42	RODILLA	4	0.02	25	0.00
43	SANTOS	4	0.02	68	0.00
44	TÍA (TIA)	4	0.02	40	0.00
45	TÍO (TIO)	4	0.02	35	0.00
46	VELA (ELA)	4	0.02	22	0.00
47	ÁNGEL	3	0.01	27	0.00
48	APÓSTOL	3	0.01	15	0.00
49	BASÍLICA	3	0.01	7	0.00
50	CITA (CIT)	3	0.01	40	0.00
51	DIENTE (IENTE)	3	0.01	25	0.00
52	EDIL (DIL)	3	0.01	32	0.00
53	FRAILE (FRA)	3	0.01	40	0.00
54	HOMBRE (HOMB)	3	0.01	16	0.00
55	HOMBRES	3	0.01	1,436	0.06
56	HOTEL (TEL)	3	0.01	40	0.00
57	IDEA (DEA)	3	0.01	21	0.00
58	IMÁN (IMA)	3	0.01	38	0.00
59	JUDÍOS	3	0.01	32	0.00
60	LIJA (LIJ)	3	0.01	15	0.00
61	MIL	3	0.01	1,177	0.05
62	ORLA (RLA)	3	0.01	29	0.00
63	PADRÓN (PAD)	3	0.01	12	0.00
64	PAPA [as in POPE]	3	0.01	33	0.00

PORTUGAL, José María de Jesús		Freq.	%	RC. Freq.	RC. %
65	PECADO (PECA)	3	0.01	9	0.00
66	PITO (PIT)	3	0.01	13	0.00
67	PUEBLO	3	0.01	1,569	0.06
68	QUINTA (NTA)	3	0.01	39	0.00
69	RETO (RET)	3	0.01	11	0.00
70	SEIS (SEI)	3	0.01	41	0.00
71	SEMILLA (SEM)	3	0.01	22	0.00
72	SEPULCROS	3	0.01	21	0.00
73	TÉRMINO (MINO)	3	0.01	28	0.00
74	ÚTIL (TIL)	3	0.01	30	0.00

OTHER DESTINATIONS MENTIONED		Freq.	%	RC. Freq.	RC. %
ITALIA		7	0.03	107	0.00
BELÉN (BELEN)		5	0.02	7	0.00

	PUIG y VALLS, Rafael	Freq.	%	RC. Freq.	RC. %
1	AMÉRICA	216	0.22	1,707	0.07
2	CIUDAD	148	0.15	2,234	0.09
3	DÍA	108	0.11	1,381	0.05
4	MUNDO	104	0.10	1,584	0.06
5	EXPOSICIÓN	97	0.10	222	0.01
6	POCO	88	0.09	1,308	0.05
7	CENTRO	75	0.07	567	0.02
8	OBRA	69	0.07	787	0.03
9	LUZ	68	0.07	570	0.02
10	PATRIA	66	0.07	677	0.03
11	AIRE	65	0.06	399	0.02
12	DÍAS	65	0.06	872	0.03
13	VINOS	62	0.06	111	0.00
14	VISTA	62	0.06	841	0.03
15	RAZA	59	0.06	561	0.02
16	SOL	59	0.06	448	0.02
17	CALLES	55	0.05	735	0.03
18	EDIFICIO	55	0.05	543	0.02
19	PUERTO	53	0.05	601	0.02
20	AGUAS	52	0.05	550	0.02
21	FONDO	52	0.05	441	0.02
22	HISTORIA	52	0.05	637	0.03
23	COLOR	51	0.05	336	0.01
24	COSAS	51	0.05	486	0.02
25	COLORES	49	0.05	215	0.01
26	EDIFICIOS	49	0.05	462	0.02
27	MANO	49	0.05	647	0.03
28	TREN	48	0.05	469	0.02
29	TIERRAS	46	0.05	295	0.01
30	ISLA	45	0.04	465	0.02
31	PALACIO	45	0.04	195	0.01
32	ESPAÑOLA	44	0.04	212	0.01
33	RESULTA	44	0.04	185	0.01

	PUIG y VALLS, Rafael	Freq.	%	RC. Freq.	RC. %
34	CAMPOS	43	0.04	227	0.01
35	VINO	42	0.04	293	0.01
36	ATENCIÓN	41	0.04	320	0.01
37	SECCIÓN	41	0.04	100	0.00
38	PIE	39	0.04	351	0.01
39	AMOR	38	0.04	400	0.02
40	DIOS	38	0.04	403	0.02
41	ESPACIO	38	0.04	285	0.01
42	CONJUNTO	37	0.04	175	0.01
43	ESPAÑOLES	37	0.04	233	0.01
44	VIAJERO	37	0.04	387	0.02
45	FLORES	36	0.04	284	0.01
46	MENTE	36	0.04	416	0.02
47	SANGRE	36	0.04	292	0.01
48	PATIO	35	0.03	92	0.00
49	SITIO	35	0.03	272	0.01
50	FISONOMÍA	34	0.03	102	0.00
51	NOTA	34	0.03	243	0.01
52	TABACO	34	0.03	130	0.01
53	GENTE	33	0.03	339	0.01
54	INSTALACIÓN	33	0.03	47	0.00
55	GENTES	32	0.03	198	0.01
56	CONDICIONES	31	0.03	270	0.01
57	CORAZÓN	31	0.03	347	0.01
58	ESTACIÓN	31	0.03	176	0.01
59	CERTAMEN	30	0.03	36	0.00
60	ESPAÑOL	30	0.03	323	0.01
61	PLAZA	30	0.03	199	0.01
62	ESTUDIO	29	0.03	280	0.01
63	HOJA	29	0.03	83	0.00
64	AMERICANAS	28	0.03	226	0.01
65	CONCEPTO	28	0.03	125	0.00
66	INTELIGENCIA	28	0.03	197	0.01

	PUIG y VALLS, Rafael	Freq.	%	RC. Freq.	RC. %
67	SEÑORAS	28	0.03	195	0.01
68	BAHÍA	27	0.03	208	0.01
69	INDIOS	27	0.03	235	0.01
70	PRODUCTOS	27	0.03	271	0.01
71	TONOS	27	0.03	49	0.00
72	TÉRMINO	26	0.03	264	0.01
73	CAPAZ	25	0.02	124	0.00
74	CUADRO	25	0.02	188	0.01
75	DOLLARS	25	0.02	60	0.00
76	FIESTA	25	0.02	115	0.00
77	LÍNEAS	25	0.02	245	0.01
78	MEXICANO	24	0.02	92	0.00
79	INDIO	23	0.02	111	0.00
80	SERIE	23	0.02	127	0.01
81	CENTROS	22	0.02	100	0.00
82	FÁBRICA	22	0.02	175	0.01
83	MEXICANA	22	0.02	79	0.00
84	RAZAS	22	0.02	201	0.01
85	YANKEE	22	0.02	168	0.01
86	CALIDAD	21	0.02	147	0.01
87	COLECCIÓN	21	0.02	60	0.00
88	COLUMNAS	21	0.02	136	0.01
89	ESPAÑOLAS	21	0.02	65	0.00
90	LECTORES	21	0.02	79	0.00
91	MÁQUINAS	21	0.02	195	0.01
92	RECINTO	21	0.02	86	0.00
93	CEREBRO	20	0.02	96	0.00
94	CHINO	20	0.02	63	0.00
95	ESTATUA	20	0.02	106	0.00
96	IGLESIAS	20	0.02	166	0.01
97	LABOR	20	0.02	69	0.00
98	MERCADOS	20	0.02	133	0.01
99	AZÚCAR	19	0.02	127	0.01

	PUIG y VALLS, Rafael	Freq.	%	RC. Freq.	RC. %
100	IMPRESIÓN	19	0.02	127	0.01
101	JURADO	19	0.02	61	0.00
102	PRODUCTO	19	0.02	164	0.01
103	ARQUITECTURA	18	0.02	105	0.00
104	CATEDRAL	18	0.02	114	0.00
105	INSTALACIONES	18	0.02	26	0.00
106	MANUFACTURAS	18	0.02	137	0.01
107	TROPICALES	18	0.02	51	0.00
108	LECTOR	17	0.02	99	0.00
109	MATANZAS	17	0.02	31	0.00
110	OJEADA	17	0.02	36	0.00
111	PROCEDIMIENTO	17	0.02	70	0.00
112	RUEDAS	17	0.02	93	0.00
113	TRÁFICO	17	0.02	75	0.00
114	ANSIAS	16	0.02	20	0.00
115	ARCOS	16	0.02	68	0.00
116	FIESTAS	16	0.02	64	0.00
117	OBRERO	16	0.02	81	0.00
118	PLANTAS	16	0.02	110	0.00
119	BRONCE	15	0.01	84	0.00
120	CAFÉ	15	0.01	105	0.00
121	CAPILLA	15	0.01	86	0.00
122	FRUTAS	15	0.01	91	0.00
123	LUCES	15	0.01	86	0.00
124	MEXICANOS	15	0.01	87	0.00
125	TROPICAL	15	0.01	44	0.00
126	ACERO	14	0.01	80	0.00
127	EJES	14	0.01	17	0.00
128	HALLO	14	0.01	38	0.00
129	JARDÍN	14	0.01	97	0.00
130	MECANISMO	14	0.01	44	0.00
131	MUEBLES	14	0.01	81	0.00
132	TALLER	14	0.01	51	0.00

	PUIG y VALLS, Rafael	Freq.	%	RC. Freq.	RC. %
133	VAGÓN	14	0.01	34	0.00
134	VAGONES	14	0.01	49	0.00
135	COLECCIONES	13	0.01	43	0.00
136	CUEVA	13	0.01	62	0.00
137	DIOSES	13	0.01	42	0.00
138	ELÉCTRICA	13	0.01	70	0.00
139	FIEBRE	13	0.01	83	0.00
140	PENÍNSULA	13	0.01	53	0.00
141	PLANTA	13	0.01	66	0.00
142	TRAVESÍA	13	0.01	87	0.00
143	TUMBA	13	0.01	79	0.00
144	EXPUESTOS	12	0.01	26	0.00
145	HOSPITALIDAD	12	0.01	43	0.00
146	PERFECCIÓN	12	0.01	49	0.00
147	QUERÉTARO	12	0.01	16	0.00
148	SECCIONES	12	0.01	62	0.00
149	TRASATLÁNTICO	12	0.01	21	0.00
150	ASTURIANO	11	0.01	12	0.00
151	CAÑÓN	11	0.01	30	0.00
152	CAPA	11	0.01	58	0.00
153	CAUCE	11	0.01	50	0.00
154	GRANELES	11	0.01	37	0.00
155	HÉROE	11	0.01	60	0.00
156	MOLINOS	11	0.01	57	0.00
157	PABELLÓN	11	0.01	47	0.00
158	SOLUCIÓN	11	0.01	57	0.00
159	TRAZA	11	0.01	29	0.00
160	TRISTEZAS	11	0.01	20	0.00
161	VOLANTA	11	0.01	15	0.00
162	CÓRDOBA	10	0.01	22	0.00
163	EXTRAÑAS	10	0.01	30	0.00
164	EXTRAÑOS	10	0.01	28	0.00
165	FABRICANTES	10	0.01	34	0.00

	PUIG y VALLS, Rafael	Freq.	%	RC. Freq.	RC. %
166	HALLADO	10	0.01	37	0.00
167	HONDA	10	0.01	27	0.00
168	INDÍGENA	10	0.01	35	0.00
169	LEYENDAS	10	0.01	25	0.00
170	MOVIMIENTOS (MIENTOS)	10	0.01	27	0.00
171	ORGANISMOS	10	0.01	13	0.00
172	TRANVÍAS	10	0.01	44	0.00
173	VIRREYES	10	0.01	11	0.00
174	ZONA	10	0.01	46	0.00
175	ÁNGULO	9	0.01	42	0.00
176	ANSIA	9	0.01	27	0.00
177	CAMPAÑA (PAÑA)	9	0.01	32	0.00
178	CERRO	9	0.01	27	0.00
179	CONFORT	9	0.01	28	0.00
180	DELEGACIÓN	9	0.01	25	0.00
181	ELÉCTRICAS	9	0.01	26	0.00
182	ENTENDIMIENTO	9	0.01	17	0.00
183	EXPOSICIONES	9	0.01	22	0.00
184	EXPOSITORES	9	0.01	10	0.00
185	INGENIERÍA	9	0.01	19	0.00
186	MUEBLE	9	0.01	20	0.00
187	PARAMENTOS	9	0.01	9	0.00
188	SÉMOLAS	9	0.01	9	0.00
189	SENTIDA	9	0.01	20	0.00
190	TABACOS	9	0.01	25	0.00
191	TRANVÍA	9	0.01	20	0.00
192	TRIPA	9	0.01	11	0.00
193	ZÓCALO	9	0.01	11	0.00
194	AJE	8	0.01	31	0.00
195	AZTECA	8	0.01	15	0.00
196	BODEGAS	8	0.01	13	0.00
197	CAFÉS	8	0.01	19	0.00
198	CATALUÑA	8	0.01	9	0.00

	PUIG y VALLS, Rafael	Freq.	%	RC. Freq.	RC. %
199	ENERGÍAS	8	0.01	17	0.00
200	FILIPINAS	8	0.01	22	0.00
201	FOTOGRAFÍAS	8	0.01	20	0.00
202	INFANTA	8	0.01	27	0.00
203	MARCAS	8	0.01	21	0.00
204	MESETA	8	0.01	20	0.00
205	MEXICANAS	8	0.01	22	0.00
206	MISERIAS	8	0.01	32	0.00
207	MOLDES	8	0.01	15	0.00
208	MONTADAS	8	0.01	12	0.00
209	MORMÓN	8	0.01	17	0.00
210	PRESTIGIOS	8	0.01	8	0.00
211	SANTUARIO	8	0.01	28	0.00
212	SILUETA	8	0.01	13	0.00
213	ALBERGUE	7	0.01	18	0.00
214	AZTECAS	7	0.01	21	0.00
215	BAGAJE	7	0.01	14	0.00
216	CILINDROS	7	0.01	22	0.00
217	DUANE (ADUANA)	7	0.01	13	0.00
218	ESPUMAS	7	0.01	23	0.00
219	FACTURA	7	0.01	17	0.00
220	FLORA	7	0.01	24	0.00
221	GÉNEROS	7	0.01	22	0.00
222	GRANDEZAS	7	0.01	18	0.00
223	HIERROS	7	0.01	12	0.00
224	MANSIÓN	7	0.01	23	0.00
225	OLEADAS	7	0.01	10	0.00
226	PALADAR	7	0.01	14	0.00
227	PALMERAS	7	0.01	15	0.00
228	PASTA	7	0.01	20	0.00
229	PERITOS	7	0.01	9	0.00
230	PLANCHAS	7	0.01	17	0.00
231	PROCEDENCIA	7	0.01	24	0.00

	PUIG y VALLS, Rafael	Freq.	%	RC. Freq.	RC. %
232	VIÑAS	7	0.01	11	0.00
233	VISTA (YISTA)	7	0.01	10	0.00
234	COCOTEROS	6	0.01	9	0.00
235	DECORACIÓN	6	0.01	15	0.00
236	DETRITUS	6	0.01	9	0.00
237	ESPAÑOLA (ESPAÜOLA)	6	0.01	9	0.00
238	ESPEJISMOS	6	0.01	7	0.00
239	FONDA	6	0.01	12	0.00
240	FRAILE	6	0.01	10	0.00
241	GALÓN	6	0.01	15	0.00
242	INFANTES	6	0.01	9	0.00
243	LANCHA	6	0.01	14	0.00
244	LIMONERA	6	0.01	6	0.00
245	MANTAS	6	0.01	13	0.00
246	MESETAS	6	0.01	10	0.00
247	PERFUMES	6	0.01	14	0.00
248	RESPETOS	6	0.01	15	0.00
249	VERJA	6	0.01	14	0.00
250	VIALIDAD	6	0.01	6	0.00
251	VIÑEDOS	6	0.01	10	0.00
252	VITICULTURA	6	0.01	8	0.00
253	ABERTURAS	5	0.00	9	0.00
254	ALAMEDA	5	0.00	10	0.00
255	ARRANCADAS	5	0.00	5	0.00
256	BARATIJAS	5	0.00	7	0.00
257	CALDOS	5	0.00	9	0.00
258	CATALANAS	5	0.00	5	0.00
259	DÁRSENA	5	0.00	6	0.00
260	DÁRSENAS	5	0.00	7	0.00
261	ENTUSIASMOS	5	0.00	9	0.00
262	FORESTALES	5	0.00	5	0.00
263	HECTÓLITROS	5	0.00	5	0.00
264	IDIOSINCRACIA	5	0.00	5	0.00

	PUIG y VALLS, Rafael	Freq.	%	RC. Freq.	RC. %
265	INDUMENTARIA	5	0.00	5	0.00
266	INICIATIVAS	5	0.00	7	0.00
267	MENOSCABO	5	0.00	8	0.00
268	MORMONA	5	0.00	10	0.00
269	PALMERA	5	0.00	5	0.00
270	PARAMENTO	5	0.00	5	0.00
271	PASTAS	5	0.00	7	0.00
272	REFORMISMO	5	0.00	5	0.00
273	SEÑORAS (SEÑORAS)	5	0.00	10	0.00
274	TABACALERA	5	0.00	6	0.00
275	URBANIZACIÓN	5	0.00	5	0.00
276	YUTE	5	0.00	5	0.00
277	AGAVE	4	0.00	4	0.00
278	ALTITUDES	4	0.00	4	0.00
279	CATALANA	4	0.00	4	0.00
280	COLOMBINA	4	0.00	4	0.00
281	MALLA	4	0.00	4	0.00
282	PASARELA	4	0.00	4	0.00
283	REPUJADOS	4	0.00	4	0.00
284	TARRAGONA	4	0.00	4	0.00
285	TORCEDORES	4	0.00	4	0.00
286	VERAGUA	4	0.00	4	0.00
287	VITRINA	4	0.00	4	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	CHICAGO	89	0.09	562	0.02
	CALIFORNIA	42	0.04	313	0.01
	(SAN) FRANCISCO	33	0.03	323	0.01
	NEW-YORK	33	0.03	110	0.00
	PULLMAN	15	0.01	36	0.00
	HABANA	77	0.08	371	0.01
	CUBA	70	0.07	856	0.03
	MÉXICO	62	0.06	586	0.02

PUIG y VALLS, Rafael	Freq.	%	RC. Freq.	RC. %
VERACRUZ	9	0.01	38	0.00
CHAPULTEPEC	8	0.01	11	0.00
ORIZABA	6	0.01	10	0.00
ESPAÑA	117	0.12	835	0.03
BARCELONA	31	0.03	50	0.00
VALENCIA	8	0.01	13	0.00
BELLAMAR	6	0.01	6	0.00
JUÁREZ	21	0.02	37	0.00
CORTÉS	18	0.02	79	0.00
COLÓN	15	0.01	79	0.00
ALFONSO XII	11	0.01	37	0.00
DUPUY	11	0.01	11	0.00
HIDALGO	11	0.01	43	0.00
TOURAINÉ	5	0.00	10	0.00
MAC-KINLEY	4	0.00	4	0.00
MIRAMÓN (HIRAMÓN)	4	0.00	4	0.00
CLAN	9	0.01	17	0.00
PARROTT	9	0.01	9	0.00
RESTAURANT	9	0.01	31	0.00
DOLLAR	7	0.01	10	0.00
FAIR	7	0.01	12	0.00
ANTILLA	6	0.01	12	0.00
DOWNTOWN	5	0.00	5	0.00
MIDWAY [MIDWAY PLAISANCE, CHICAG	5	0.00	7	0.00
YUMURÍ	5	0.00	6	0.00

QUESADA, Vicente G. - I		Freq.	%	RC. Freq.	RC. %
1	MÉXICO	8	0.31	561	0.02
2	ECO (CO)	6	0.23	1,113	0.04
3	ARO (AR)	5	0.19	508	0.02
4	DON	5	0.19	426	0.02
5	RAS (RA)	5	0.19	899	0.04
6	ERA (ER)	4	0.15	497	0.02
7	RÍO (RI)	4	0.15	278	0.01
8	NADA (ADA)	3	0.12	103	0.00
9	CLUB (CL)	3	0.12	270	0.01
10	CURA (CU)	3	0.12	294	0.01
11	ESTE (EST)	3	0.12	347	0.01
12	ISLA (IS)	3	0.12	213	0.01
13	MINISTRO	3	0.12	302	0.01

PEOPLE	Freq.	%	RC. Freq.	RC. %
QUESADA	5	0.19	116	0.00

	QUESADA, Vicente G. - II (aka DOMINGO DE PANTOJA)	Freq.	%	RC. Freq.	RC. %
1	ESTADOS UNIDOS	15	0.36	2,725	0.11
2	COMERCIO	9	0.22	667	0.03
3	PUEBLO	8	0.19	1,569	0.06
4	SUR	8	0.19	702	0.03
5	DIARIO	7	0.17	436	0.02
6	CAPITAL	6	0.15	654	0.03
7	DIARIOS	5	0.12	246	0.01
8	ESTADOS	5	0.12	1,005	0.15
9	LEGISLACIÓN	5	0.12	30	0.00
10	MANERA	5	0.12	633	0.03
11	MUJERES	5	0.12	404	0.02
12	EMPRESA	4	0.10	240	0.01
13	FAMILIAS	4	0.10	226	0.01
14	INDUSTRIAS	4	0.10	111	0.00
15	JUICIO	4	0.10	244	0.01
16	LIBELO	4	0.10	9	0.00
17	OPINIÓN	4	0.10	267	0.01
18	PARTIDO	4	0.10	399	0.02
19	SERVICIO	4	0.10	422	0.02
20	TRANSPORTE	4	0.10	65	0.00
21	ALAMBRES	3	0.07	22	0.00
22	CLUBS	3	0.07	39	0.00
23	DOCTRINA	3	0.07	176	0.01
24	EMPRESAS	3	0.07	143	0.01
25	FERROVÍAS	3	0.07	3	0.00
26	INFLUENCIA	3	0.07	252	0.01
27	MILLÓN	3	0.07	142	0.01
28	OBLIGACIONES	3	0.07	35	0.00
29	REPUBLICANO	3	0.07	137	0.01
30	SOCIEDADES	3	0.07	171	0.01

QUESADA, Vicente G. - II (aka DOMINGO DE PANTOJA)	Freq.	%	RC. Freq.	RC. %
PEOPLE DISCUSSED AND/OR MET	Freq.	%	RC. Freq.	RC. %
BAKER	5	0.12	8	0.00
LEE	5	0.12	112	0.00

	RAWSON, Guillermo	Freq.	%	RC. Freq.	RC. %
1	LEY	38	0.23	552	0.02
2	SEÑOR	31	0.19	809	0.03
3	TIERRA	28	0.17	1,162	0.05
4	CONSTITUCIÓN	26	0.16	209	0.01
5	POLEMICAS	25	0.15	25	0.00
6	INMIGRACIÓN	24	0.14	158	0.01
7	COMERCIO	21	0.13	667	0.03
8	CONGRESO	19	0.11	532	0.02
9	SISTEMA	16	0.10	591	0.02
10	REPÚBLICA	15	0.09	807	0.03
11	PROYECTO	14	0.08	167	0.01
12	CIENCIA	12	0.07	285	0.01
13	PROMOCIÓN	12	0.07	480	0.02
14	DISCURSOS	11	0.07	75	0.00
15	INMIGRANTES	11	0.07	72	0.00
16	NACIÓN	11	0.07	471	0.02
17	PALABRA	11	0.07	426	0.02
18	EJEMPLO	10	0.06	369	0.01
19	LEYES	10	0.06	343	0.01
20	MINISTRO	10	0.06	302	0.01
21	TREN	10	0.06	469	0.02
22	NIDOS	9	0.05	429	0.02
23	PUERTOS	9	0.05	129	0.01
24	SENADO	9	0.05	151	0.01
25	SEÑORES	9	0.05	200	0.01
26	SESIÓN	9	0.05	66	0.00
27	ARGENTINOS	8	0.05	34	0.00
28	CONFEDERACIÓN	8	0.05	61	0.00

	RAWSON, Guillermo	Freq.	%	RC. Freq.	RC. %
29	DERECHOS	8	0.05	337	0.01
30	ESCRITORES	8	0.05	150	0.01
31	LEGUAS	8	0.05	267	0.01
32	MEDIOS	8	0.05	353	0.01
33	OPINIÓN	8	0.05	267	0.01
34	PARTIDA	8	0.05	144	0.01
35	AMIGA	7	0.04	61	0.00
36	ATENCIÓN	7	0.04	320	0.01
37	CÁMARA	7	0.04	230	0.01
38	CUESTIÓN	7	0.04	190	0.01
39	EXPRESIÓN	7	0.04	109	0.00
40	INTERESES	7	0.04	318	0.01
41	NUES	7	0.04	97	0.00
42	PÁGINAS	7	0.04	131	0.01
43	PRÁCTICA	7	0.04	223	0.01
44	PROGRESO	7	0.04	319	0.01
45	RÍOS	7	0.04	209	0.01
46	SITIO	7	0.04	272	0.01
47	ARGENTINA	6	0.04	219	0.01
48	COCHES	6	0.04	143	0.01
49	CURSO	6	0.04	212	0.01
50	DEBATE	6	0.04	36	0.00
51	DESIGNIO	6	0.04	21	0.00
52	DIRECTO	6	0.04	45	0.00
53	DOBLE	6	0.04	158	0.01
54	FIGURA	6	0.04	158	0.01
55	HOMBRE	6	0.04	106	0.00
56	MASA	6	0.04	210	0.01

	RAWSON, Guillermo	Freq.	%	RC. Freq.	RC. %
57	MERCADO	6	0.04	199	0.01
58	PROPIEDAD	6	0.04	210	0.01
59	SANCIÓN	6	0.04	22	0.00
60	SENADOR	6	0.04	88	0.00
61	TRATADOS	6	0.04	68	0.00
62	VOTO	6	0.04	96	0.00
63	AUMENTO	5	0.03	142	0.01
64	BIENESTAR	5	0.03	98	0.00
65	CIVIL	5	0.03	176	0.01
66	CONDICIÓN	5	0.03	142	0.01
67	CONJUNTO	5	0.03	175	0.01
68	DISCUSIÓN	5	0.03	81	0.00
69	DOCTOR	5	0.03	174	0.01
70	ELECCIÓN	5	0.03	103	0.00
71	ENSAYO	5	0.03	68	0.00
72	EXCLUSIÓN	5	0.03	15	0.00
73	MIRADA	5	0.03	154	0.01
74	OÍDO	5	0.03	116	0.00
75	PRODUCCIONES	5	0.03	77	0.00
76	PROVINCIAS	5	0.03	83	0.00
77	REGIONES	5	0.03	116	0.00
78	ALCANCE	4	0.02	111	0.00
79	AMO	4	0.02	76	0.00
80	AUDITORIO	4	0.02	30	0.00
81	CIFRA	4	0.02	69	0.00
82	CONVENIENCIAS	4	0.02	11	0.00
83	CRITERIO	4	0.02	55	0.00
84	EJERCICIO	4	0.02	104	0.00

	RAWSON, Guillermo	Freq.	%	RC. Freq.	RC. %
85	ELOCUENCIA	4	0.02	44	0.00
86	FOMENTO	4	0.02	28	0.00
87	GARANTÍAS	4	0.02	36	0.00
88	GENERACIONES	4	0.02	63	0.00
89	HOMBRES (BRES)	4	0.02	111	0.00
90	LECTOR	4	0.02	99	0.00
91	MEDIDAS	4	0.02	71	0.00
92	NAVEGACIÓN	4	0.02	113	0.00
93	ORACIÓN	4	0.02	32	0.00
94	ORADOR	4	0.02	85	0.00
95	PALCOS	4	0.02	24	0.00
96	PESOS	4	0.02	1,879	0.07
97	POLÉMICAS	4	0.02	6	0.00
98	PRONUNCIADOS	4	0.02	11	0.00
99	QUINTO	4	0.02	36	0.00
100	REPOSO	4	0.02	46	0.00
101	REPRESENTANTE	4	0.02	70	0.00
102	SUPERIORIDAD	4	0.02	68	0.00
103	TRÁFICO	4	0.02	75	0.00
104	TRANSPORTE	4	0.02	65	0.00
105	ABOLICIÓN	3	0.02	49	0.00
106	ADQUISICIÓN	3	0.02	45	0.00
107	AMNISTÍA	3	0.02	6	0.00
108	APOSENTO	3	0.02	20	0.00
109	ARGUMENTO	3	0.02	39	0.00
110	ASPIRACIÓN	3	0.02	36	0.00
111	CAMAS	3	0.02	41	0.00
112	CAPELLÁN	3	0.02	7	0.00

	RAWSON, Guillermo	Freq.	%	RC. Freq.	RC. %
113	CIENTÍFICOS	3	0.02	34	0.00
114	COMERCIO (MERCIO)	3	0.02	14	0.00
115	DIPUTADO	3	0.02	56	0.00
116	DIRECTOS	3	0.02	16	0.00
117	DOCTRINAS	3	0.02	49	0.00
118	EFICACIA	3	0.02	30	0.00
119	ERRORES	3	0.02	62	0.00
120	ESCLAVATURA	3	0.02	17	0.00
121	ESCLAVO	3	0.02	41	0.00
122	EXCELENCIA	3	0.02	55	0.00
123	FACULTADES	3	0.02	61	0.00
124	FUNDA	3	0.02	31	0.00
125	GENERACIÓN	3	0.02	28	0.00
126	IMAGEN	3	0.02	47	0.00
127	IMPORTACIÓN	3	0.02	52	0.00
128	INTERDICCIÓN	3	0.02	3	0.00
129	LITERARIO	3	0.02	44	0.00
130	POLÉMICAS (POLBMICAS)	3	0.02	3	0.00
131	PRESIDENTE (SIDENTE)	3	0.02	25	0.00
132	PRESIONES (SIONES)	3	0.02	27	0.00
133	PROHIBICIÓN	3	0.02	20	0.00
134	ROSARIO	3	0.02	16	0.00
135	SENADORES	3	0.02	47	0.00
136	SOPLO	3	0.02	27	0.00
137	TESIS	3	0.02	13	0.00
138	VIOLACIÓN	3	0.02	17	0.00
139	VOLUMEN	3	0.02	52	0.00

RAWSON, Guillermo	Freq.	%	RC. Freq.	RC. %
PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
NUEVA YORK (YORK)	5	0.03	2,617	0.10
LOUISIANA	3	0.02	5	0.00
BUENOS AIRES	19	0.11	320	0.01
IRLANDA	3	0.02	56	0.00
SARMIENTO	41	0.24	107	0.00

	RESTREPO, José Manuel	Freq.	%	RC. Freq.	RC. %
1	NOCHE	93	0.20	1,117	0.04
2	DÍA	77	0.16	1,491	0.06
3	CASA	75	0.16	1,536	0.06
4	TARDE	72	0.15	805	0.03
5	VIENTO	58	0.12	229	0.01
6	TIEMPO	56	0.12	1,669	0.07
7	PESOS	55	0.12	1,879	0.07
8	GOBIERNO	48	0.10	1,334	0.05
9	BARCO	47	0.10	143	0.01
10	KINGSTON	45	0.10	62	0.00
11	MAÑANA	43	0.09	625	0.02
12	AÑOS	42	0.09	1,320	0.05
13	VIAJE	42	0.09	1,240	0.05
14	ANTIOQUIA	40	0.09	42	0.00
15	FIN	39	0.08	1,158	0.05
16	DOCTOR	37	0.08	174	0.01
17	PROVINCIA	35	0.07	98	0.00
18	DIARIO	33	0.07	436	0.02
19	DÍAS	33	0.07	290	0.01
20	EMBARGO	32	0.07	670	0.03
21	VISTA	29	0.06	841	0.03
22	CALMA	28	0.06	106	0.00
23	LATITUD	28	0.06	92	0.00
24	MODO	28	0.06	752	0.03
25	CAPITÁN	27	0.06	212	0.01
26	INGLÉS	24	0.05	377	0.01
27	JAMAICA	24	0.05	48	0.00
28	MESES	24	0.05	336	0.01

	RESTREPO, José Manuel	Freq.	%	RC. Freq.	RC. %
29	BRISA	23	0.05	75	0.00
30	CASAS	23	0.05	568	0.02
31	GOBERNADOR	23	0.05	168	0.01
32	GRANADA	23	0.05	57	0.00
33	MES	23	0.05	279	0.01
34	FAMILIA	22	0.05	516	0.02
35	PASAJEROS	22	0.05	322	0.01
36	CONGRESO	21	0.04	532	0.02
37	ESPAÑOL	19	0.04	323	0.01
38	VELA	19	0.04	117	0.00
39	BARCOS	18	0.04	77	0.00
40	CUBIERTA	18	0.04	184	0.01
41	MONEDA	18	0.04	217	0.01
42	BERGANTÍN	17	0.04	98	0.00
43	CALENTURA	17	0.04	21	0.00
44	CAMA	17	0.04	121	0.00
45	REVOLUCIÓN	17	0.04	390	0.02
46	DESTINO	16	0.03	203	0.01
47	FRÍO	16	0.03	51	0.00
48	ESPAÑOLES	15	0.03	233	0.01
49	ESTUDIO	15	0.03	280	0.01
50	BORDO	14	0.03	271	0.01
51	CONSTITUCIÓN	14	0.03	209	0.01
52	ENFERMEDAD	14	0.03	93	0.00
53	INGLESES	14	0.03	231	0.01
54	OPINIÓN	14	0.03	267	0.01
55	PONIENTE	14	0.03	27	0.00
56	VINO	14	0.03	293	0.01

	RESTREPO, José Manuel	Freq.	%	RC. Freq.	RC. %
57	CÁMARA	13	0.03	230	0.01
58	PATRIOTAS	13	0.03	113	0.00
59	POSADA	13	0.03	81	0.00
60	RIO NEGRO	13	0.03	13	0.00
61	VIA	13	0.03	164	0.01
62	AUTOBIOGRAFÍA	12	0.03	14	0.00
63	CÓRDOVA	12	0.03	15	0.00
64	FÁBRICA	12	0.03	175	0.01
65	FRANCÉS	12	0.03	218	0.01
66	INVIERNO	12	0.03	199	0.01
67	MÁQUINAS	12	0.03	195	0.01
68	PROVINCIAS	11	0.02	83	0.00
69	REALISTAS	11	0.02	16	0.00
70	SALUD	11	0.02	118	0.00
71	SEMANA	11	0.02	169	0.01
72	BELLA	10	0.02	153	0.01
73	DIPUTADOS	10	0.02	67	0.00
74	DOLOR	10	0.02	151	0.01
75	JEFES	10	0.02	89	0.00
76	LLUVIA	10	0.02	93	0.00
77	RUMBO	10	0.02	73	0.00
78	ADMINISTRACIÓN	9	0.02	126	0.00
79	BOTE	9	0.02	83	0.00
80	COMPAÑIA	9	0.02	51	0.00
81	DESGRACIA	9	0.02	111	0.00
82	MÉDICO	9	0.02	105	0.00
83	MEDIODÍA	9	0.02	30	0.00
84	NAVEGACIÓN	9	0.02	113	0.00

	RESTREPO, José Manuel	Freq.	%	RC. Freq.	RC. %
85	NOVEDAD	9	0.02	64	0.00
86	ÓRDENES	9	0.02	119	0.00
87	PASAJE	9	0.02	148	0.01
88	TROPAS	9	0.02	86	0.00
89	CARTAGENA	8	0.02	42	0.00
90	COMANDANTE	8	0.02	57	0.00
91	CONFEDERACIÓN	8	0.02	61	0.00
92	GOLETA	8	0.02	40	0.00
93	LECCIONES	8	0.02	83	0.00
94	MAESTRO	8	0.02	112	0.00
95	MORILLO	8	0.02	9	0.00
96	OPINIONES	8	0.02	94	0.00
97	ORIENTE	8	0.02	84	0.00
98	PAPELES	8	0.02	64	0.00
99	STEAM	8	0.02	9	0.00
100	CORRAL	7	0.01	24	0.00
101	FRAGATA	7	0.01	80	0.00
102	LIMA	7	0.01	93	0.00
103	PENSIÓN	7	0.01	22	0.00
104	STAGE	7	0.01	20	0.00
105	APETITO	6	0.01	41	0.00
106	CAUCA	6	0.01	7	0.00
107	CERCANÍAS	6	0.01	44	0.00
108	DOCTORES	6	0.01	17	0.00
109	MAREO	6	0.01	35	0.00
110	MARINEROS	6	0.01	51	0.00
111	PASAPORTE	6	0.01	26	0.00
112	POPA	6	0.01	35	0.00

	RESTREPO, José Manuel	Freq.	%	RC. Freq.	RC. %
113	PROA	6	0.01	57	0.00
114	TINTURA	6	0.01	9	0.00
115	ACTA	5	0.01	36	0.00
116	BATERÍA	5	0.01	50	0.00
117	CABILDO	5	0.01	17	0.00
118	CALDAS	5	0.01	7	0.00
119	CÚCUTA	5	0.01	7	0.00
120	CUIDADOS	5	0.01	44	0.00
121	ESTÓMAGO	5	0.01	31	0.00
122	GRANADINOS	5	0.01	9	0.00
123	JUDÍO	5	0.01	25	0.00
124	PILOTO	5	0.01	31	0.00
125	TELAS	5	0.01	45	0.00
126	TOMOS	5	0.01	20	0.00
127	VARA	5	0.01	43	0.00
128	VELAS	5	0.01	48	0.00
129	ADMINISTRADOR	4	0.01	28	0.00
130	BANDO	4	0.01	20	0.00
131	BAÚLES	4	0.01	20	0.00
132	BRISTOL	4	0.01	12	0.00
133	ESQUELETO	4	0.01	17	0.00
134	GACETAS	4	0.01	24	0.00
135	MANUFACTURA	4	0.01	19	0.00
136	POLÍTICO	4	0.01	8	0.00
137	POLÍTICOS	4	0.01	10	0.00
138	SANIDAD	4	0.01	21	0.00
139	SECRETARÍA	4	0.01	25	0.00
140	SERPIENTE	4	0.01	24	0.00

	RESTREPO, José Manuel	Freq.	%	RC. Freq.	RC. %
141	VICEPRESIDENTE	4	0.01	21	0.00
142	YARDAS	4	0.01	22	0.00
143	ABUELO	3	0.01	14	0.00
144	AYALA	3	0.01	3	0.00
145	BATIDO	3	0.01	10	0.00
146	BRAZAS	3	0.01	13	0.00
147	CASTLE	3	0.01	13	0.00
148	CHANZAS	3	0.01	5	0.00
149	CHUBASCO	3	0.01	5	0.00
150	COLCHÓN	3	0.01	5	0.00
151	DICTADOR	3	0.01	12	0.00
152	FRESNO	3	0.01	5	0.00
153	GRANADINA	3	0.01	5	0.00
154	GUERRILLA	3	0.01	4	0.00
155	INSURGENTES	3	0.01	8	0.00
156	PAÑOS	3	0.01	12	0.00
157	RENUNCIA	3	0.01	13	0.00
158	SECRETARIO (CRETARIO)	3	0.01	8	0.00
159	STEERAGE	3	0.01	3	0.00
160	SURESTE	3	0.01	4	0.00
161	TUNJA	3	0.01	3	0.00
162	VIRREY	3	0.01	7	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	NUEVA YORK (YORK)	66	0.14	658	0.03
	FILADELFIA	42	0.09	497	0.02
	DELAWARE	19	0.04	93	0.00
	WILMINGTON	12	0.03	34	0.00

RESTREPO, José Manuel	Freq.	%	RC. Freq.	RC. %
STATEN ISLAND (STATEN)	8	0.02	23	0.00
BRANDYWINE	6	0.01	10	0.00
BOGOTÁ	21	0.05	82	0.00
COLOMBIA	16	0.03	175	0.01
MEDELLIN	13	0.03	14	0.00
SANTA MARTA	11	0.02	19	0.00
POPAYÁN	10	0.02	10	0.00
RÍO MAGDALENA	7	0.01	47	0.00
QUITO	3	0.01	13	0.00
MOSQUERA	30	0.06	43	0.00
VÉLEZ	9	0.02	11	0.00
BLUCHER	7	0.01	7	0.00
SÁENZ	7	0.01	19	0.00
MALCOM	6	0.01	6	0.00
MONTOYA	6	0.01	7	0.00
DOLBY	5	0.01	5	0.00
LÓPEZ	5	0.01	38	0.00
YOUNG	5	0.01	26	0.00
BOLIVAR	4	0.01	13	0.00
ENRILE	4	0.01	4	0.00
LANCASTER	4	0.01	13	0.00
MORANTE	4	0.01	4	0.00
SANTANDER	4	0.01	22	0.00
WARLETA	4	0.01	4	0.00
GUTIÉRREZ	3	0.01	7	0.00
NARIÑO	3	0.01	3	0.00
ONÍS	3	0.01	6	0.00
EAST	5	0.01	44	0.00

RESTREPO, José Manuel	Freq.	%	RC. Freq.	RC. %
BOAT	4	0.01	10	0.00
STEAM-BOAT	4	0.01	5	0.00

	REYNAL, Rafael	Freq.	%	RC. Freq.	RC. %
1	GLOBO (GLO)	3	0.01	26	0.00
2	TOS	23	0.08	511	0.02
3	DON	15	0.05	426	0.02
4	MUNDO (NDO)	15	0.05	129	0.01
5	NACIÓN (CION)	8	0.03	227	0.01
6	AMIGO (AMI)	5	0.02	32	0.00
7	CUNA (CUN)	5	0.02	30	0.00
8	FONDA (NDA)	5	0.02	24	0.00
9	HOMBRO (BRO)	5	0.02	25	0.00
10	PATIO (TIO)	5	0.02	35	0.00
11	SEÑORITA (ITA)	5	0.02	62	0.00
12	CIUDAD (CIUDND)	4	0.01	7	0.00
13	CONCURSO (CONCUR)	4	0.01	4	0.00
14	JOVENES	4	0.01	13	0.00
15	MUSEO (MUS)	4	0.01	22	0.00
16	NACIONES (IONES)	4	0.01	63	0.00
17	NORTE (NORT)	4	0.01	9	0.00
18	AÑO (FIO)	3	0.01	23	0.00
19	BUQUE (BUQ)	3	0.01	10	0.00
20	ARTÍCULO (CULO)	3	0.01	17	0.00
21	ÉPOCA (EPOCA)	3	0.01	16	0.00
22	GOBIERNO (GOBI)	3	0.01	11	0.00
23	CORRIENTE (IENTE)	3	0.01	25	0.00
24	LIDER (LID)	3	0.01	21	0.00
25	LODO (LOD)	3	0.01	8	0.00
26	MEDIA (MEDI)	3	0.01	22	0.00
27	NORTE (NORTC)	3	0.01	4	0.00
28	NÚMERO (NUM)	3	0.01	15	0.00
29	OFICIO (OFIC)	3	0.01	6	0.00

	REYNAL, Rafael	Freq.	%	RC. Freq.	RC. %
30	PLIEGO	3	0.01	22	0.00
31	PORTERO (PORT)	3	0.01	28	0.00
32	PRINCIPAL (PRINC)	3	0.01	7	0.00
33	PROCESO (PROC)	3	0.01	8	0.00
34	PÚBLICO (PUBLICO)	3	0.01	12	0.00
35	PUEBLO (PUEBL)	3	0.01	10	0.00
36	PULGA (PUL)	3	0.01	23	0.00
37	REGION (REG)	3	0.01	13	0.00
38	SOCIO (SOC)	3	0.01	10	0.00
39	EÓN	6	0.02	68	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	BALTIMORE (BAL)	5	0.02	24	0.00095021
	CINCINNATI (CIN)	5	0.02	35	0.00138573
	GASTELU	5	0.02	5	0.00019796
	ILLINOIS (ILL)	4	0.01	54	0.00213798
	NEW YORK (YOR)	5	0.02	77	0.0030486
	MISSISSIPPI (SS)	4	0.01	30	0.00118777
	MÉXICO (XICO)	3	0.01	18	0.00071266
	CUNNINGHAM (CUNN)	3	0.01	4	0.00015837
	REYNAL	3	0.01	3	0.00011878
	INN	5	0.02	21	0.00083144

	ROCAFUERTE, Vicente	Freq.	%	RC. Freq.	RC. %
1	GOBIERNO	42	0.27	1,334	0.05
2	PESOS	28	0.18	1,879	0.07
3	AMÉRICA	24	0.15	1,435	0.06
4	INDEPENDENCIA	24	0.15	490	0.02
5	TIEMPO	21	0.13	1,669	0.07
6	CAUSA	19	0.12	504	0.02
7	MINISTRO	17	0.11	302	0.01
8	LIBERTAD	16	0.10	790	0.03
9	OBJETO	16	0.10	665	0.03
10	REPÚBLICA	15	0.10	807	0.03
11	PRINCIPIOS	14	0.09	280	0.01
12	AMIGO	13	0.08	416	0.02
13	ORDEN	13	0.08	374	0.01
14	FAMILIA	12	0.08	516	0.02
15	PUERTO	12	0.08	601	0.02
16	HACIENDA	11	0.07	82	0.00
17	ISLA	11	0.07	465	0.02
18	PODER	11	0.07	682	0.03
19	REVOLUCIÓN	11	0.07	390	0.02
20	ACTO	10	0.06	204	0.01
21	CORONEL	10	0.06	211	0.01
22	NOTICIA	10	0.06	176	0.01
23	SISTEMA	10	0.06	591	0.02
24	CONSTITUCIÓN	9	0.06	209	0.01
25	EMPRÉSTITO	9	0.06	50	0.00
26	ESPAÑOLES	9	0.06	245	0.01
27	LEYES	9	0.06	343	0.01
28	RELACIONES	9	0.06	290	0.01
29	TITULO	9	0.06	35	0.00
30	TRIUNFO	9	0.06	152	0.01

	ROCAFUERTE, Vicente	Freq.	%	RC. Freq.	RC. %
31	AMIGOS	8	0.05	363	0.01
32	FÉNIX	8	0.05	9	0.00
33	LIBRAS	8	0.05	182	0.01
34	PRIMEROS	8	0.05	388	0.02
35	SUERTE	8	0.05	288	0.01
36	AMISTAD	7	0.04	121	0.00
37	AÑO	7	0.04	113	0.00
38	CASTILLO	7	0.04	79	0.00
39	MEJICANOS	7	0.04	39	0.00
40	NEGOCIOS	7	0.04	276	0.01
41	OPINIÓN	7	0.04	267	0.01
42	PLAN	7	0.04	290	0.01
43	ADMINISTRACIÓN	6	0.04	126	0.00
44	AGENTES	6	0.04	63	0.00
45	COMISIÓN	6	0.04	193	0.01
46	CRÉDITO	6	0.04	120	0.00
47	ENSAYO	6	0.04	68	0.00
48	ESCUADRA	6	0.04	62	0.00
49	JEFES	6	0.04	89	0.00
50	PASAPORTE	6	0.04	26	0.00
51	POLÍTICO	6	0.04	222	0.01
52	PRETEXTO	6	0.04	70	0.00
53	SENO	6	0.04	215	0.01
54	CIRCUNSTANCIAS	5	0.03	149	0.01
55	CORRESPONDENCIA	5	0.03	108	0.00
56	EJECUCIÓN	5	0.03	46	0.00
57	ENCARGADO	5	0.03	123	0.00
58	IMPRESA	5	0.03	103	0.00
59	LEGACIÓN	5	0.03	29	0.00
60	MILITARES	5	0.03	101	0.00

	ROCAFUERTE, Vicente	Freq.	%	RC. Freq.	RC. %
61	PATRIOTAS	5	0.03	113	0.00
62	RIESGO	5	0.03	56	0.00
63	BANQUEROS	4	0.03	36	0.00
64	CAPITULADOS	4	0.03	4	0.00
65	CONOCIMIENTOS	4	0.03	99	0.00
66	CORSO	4	0.03	29	0.00
67	ELECCIÓN	4	0.03	103	0.00
68	EMPERADOR	4	0.03	60	0.00
69	EXTERIORES	4	0.03	62	0.00
70	FACULTAD	4	0.03	62	0.00
71	FINAL	4	0.03	78	0.00
72	HERMANA	4	0.03	99	0.00
73	IGUALA	4	0.03	14	0.00
74	INFLUJO	4	0.03	62	0.00
75	JURADO	4	0.03	61	0.00
76	LIBERALES	4	0.03	54	0.00
77	MINISTROS	4	0.03	69	0.00
78	OPINIONES	4	0.03	94	0.00
79	OPORTUNIDAD	4	0.03	68	0.00
80	ÓRDENES	4	0.03	119	0.00
81	PARTIDOS	4	0.03	109	0.00
82	PATENTES	4	0.03	49	0.00
83	PATRIOTA	4	0.03	72	0.00
84	PLENIPOTENCIARIO	4	0.03	25	0.00
85	PROCLAMACIÓN	4	0.03	16	0.00
86	REGIMIENTO	4	0.03	34	0.00
87	SATISFACCIÓN	4	0.03	56	0.00
88	TABACOS	4	0.03	25	0.00
89	VICTORIA	4	0.03	118	0.00
90	ALMIRANTE	3	0.02	23	0.00

	ROCAFUERTE, Vicente	Freq.	%	RC. Freq.	RC. %
91	AUTORIZACIÓN	3	0.02	14	0.00
92	BURDEOS	3	0.02	15	0.00
93	CÓNSULES	3	0.02	8	0.00
94	CORSARIOS	3	0.02	25	0.00
95	EDITOR	3	0.02	48	0.00
96	EJECUTIVO	3	0.02	63	0.00
97	ESTABILIDAD	3	0.02	29	0.00
98	GUAYAS	3	0.02	4	0.00
99	LIBERAL	3	0.02	63	0.00
100	MEJICANO	3	0.02	29	0.00
101	NEGOCIANTES	3	0.02	14	0.00
102	PABELLÓN	3	0.02	47	0.00
103	PÉRFIDOS	3	0.02	4	0.00
104	PERJUICIOS	3	0.02	21	0.00
105	PREOCUPACIÓN	3	0.02	44	0.00
106	PRESO	3	0.02	62	0.00
107	PUEBLA	3	0.02	36	0.00
108	QUIEBRA	3	0.02	26	0.00
109	RESPONSABILIDAD	3	0.02	58	0.00
110	REVOLUCIONES	3	0.02	37	0.00
111	RIESGOS	3	0.02	19	0.00
112	SILLA	3	0.02	65	0.00
113	TIRANÍA	3	0.02	46	0.00
114	TROPA	3	0.02	35	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	NUEVA YORK	4	0.03	2,617	0.10
	MÉJICO	77	0.49	365	0.01
	COLOMBIA	24	0.15	175	0.01
	HABANA	13	0.08	371	0.01

ROCAFUERTE, Vicente	Freq.	%	RC. Freq.	RC. %
GUAYAQUIL	12	0.08	34	0.00
VERACRUZ	10	0.06	38	0.00
ACAPULCO	8	0.05	22	0.00
MARACAIBO	7	0.04	9	0.00
BOGOTÁ	4	0.03	82	0.00
ECUADOR	4	0.03	35	0.00
QUITO	4	0.03	13	0.00
CARACAS	3	0.02	42	0.00
XALAPA	3	0.02	3	0.00
LONDRES	24	0.15	206	0.01
INGLATERRA	11	0.07	565	0.02
FRANCIA	8	0.05	422	0.02
MADRID	8	0.05	93	0.00
PARÍS	7	0.04	260	0.01
ZARAGOZA	5	0.03	16	0.00
NÁPOLES	3	0.02	14	0.00
CASTRO	20	0.13	51	0.00
FERNÁNDEZ	15	0.10	23	0.00
GUERRERO	13	0.08	36	0.00
ITURBIDE	11	0.07	26	0.00
PEDRAZA	10	0.06	14	0.00
BUSTAMANTE	8	0.05	23	0.00
FLORES	8	0.05	284	0.01
GONZÁLEZ	5	0.03	31	0.00
ARGÜELLES	3	0.02	6	0.00
HANNOVER	3	0.02	7	0.00
HURTADO	3	0.02	9	0.00
IZNAGA	3	0.02	5	0.00
MIRALLA	3	0.02	4	0.00
RIVA	3	0.02	9	0.00

ROCAFUERTE, Vicente	Freq.	%	RC. Freq.	RC. %
SALAZAR	3	0.02	9	0.00
ULÚA	3	0.02	7	0.00
ZAVALA	3	0.02	27	0.00
LORD	3	0.02	55	0.00

	RODRIGUEZ OTERO, Ricardo	Freq.	%	RC. Freq.	RC. %
1	PUNTO (NTO)	18	0.04	118	0.00
2	FRENTE (NTE) (TRENTE)	17	0.04	174	0.01
3	CALLE (LLE)	15	0.04	260	0.01
4	CAPÍTULO (CAPITULO)	13	0.03	157	0.01
5	AÑO (ANO)	11	0.03	115	0.00
6	VIDA (IDA)	11	0.03	95	0.00
7	DIOS (DIO)	10	0.02	170	0.01
8	MÚSICA (MUS)	9	0.02	22	0.00
9	HISTORIA (RIA)	8	0.02	101	0.00
10	CINCO (CIN)	7	0.02	35	0.00
11	DINERO (DIN)	7	0.02	37	0.00
12	MITO (ITO)	7	0.02	54	0.00
13	VELO (ELO)	7	0.02	20	0.00
14	HITO (HIT)	6	0.01	13	0.00
15	MINERAL	6	0.01	58	0.00
16	MULO (ULO)	6	0.01	36	0.00
17	OLA	6	0.01	45	0.00
18	SANTA (NTA)	6	0.01	39	0.00
19	TULE (TUL)	6	0.01	45	0.00
20	AGUA (GUA)	5	0.01	40	0.00
21	INICIO (ICIO)	5	0.01	18	0.00
22	LICEO (LIC)	5	0.01	27	0.00
23	METRO	5	0.01	18	0.00
24	NUDO (UDO)	5	0.01	13	0.00
25	PARTE (PART)	5	0.01	34	0.00
26	PILA (PIL)	5	0.01	16	0.00
27	ATÚN (TUN)	4	0.01	9	0.00
28	BAÑO (BANO)	4	0.01	9	0.00
29	HIMNO (MNO)	4	0.01	14	0.00

	RODRIGUEZ OTERO, Ricardo	Freq.	%	RC. Freq.	RC. %
30	HOTEL (HOT)	4	0.01	24	0.00
31	HULE (HUL)	4	0.01	4	0.00
32	INDIO (INDI)	4	0.01	24	0.00
33	LUTO (UTO)	4	0.01	16	0.00
34	MOTOR (MOT)	4	0.01	21	0.00
35	MURO (MUR)	4	0.01	12	0.00
36	NULO	4	0.01	11	0.00
37	RETO (RET)	4	0.01	11	0.00
38	TOLDO (TOL)	4	0.01	19	0.00
39	ZAPATO	4	0.01	13	0.00
40	CAJÓN (JÓN)	3	0.01	5	0.00
41	CULTO (ULTO)	3	0.01	5	0.00
42	INGLÉS (INGL)	3	0.01	8	0.00
43	ISLITA	3	0.01	7	0.00
44	LABOR (LAB)	3	0.01	9	0.00
45	PENADO	3	0.01	9	0.00
46	SIGLO (IGLO)	3	0.01	6	0.00
47	TIPO (TIP)	3	0.01	8	0.00
48	ZARZUELA (ZUELA)	3	0.01	10	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	ILLINOIS (ILL)	10	0.02	54	0.00
	INN	11	0.03	21	0.00

	SACO, José Antonio	Freq.	%	RC. Freq.	RC. %
1	LUZ	15	0.59	357	0.01
2	CARTA	9	0.23	714	0.03
3	EPISTOLARIO	9	0.23	35	0.00
4	QUERIDO	9	0.23	198	0.01
5	PAPEL	8	0.20	440	0.02
6	OBRA	7	0.18	787	0.03
7	OBRAS	7	0.18	456	0.02
8	PRECIO	5	0.13	420	0.02
9	CAJON	4	0.10	9	0.00
10	CONDUCTO	4	0.10	38	0.00
11	IMPRESA	4	0.10	103	0.00
12	LIBROS	4	0.10	310	0.01
13	MENSAGERO	4	0.10	4	0.00
14	PARÍS	4	0.10	260	0.01
15	QUÍMICA	4	0.10	65	0.00
16	BRONCE	3	0.08	84	0.00
17	COSTO	3	0.08	181	0.01
18	EDICIÓN	3	0.08	38	0.00
19	FÍSICA	3	0.08	86	0.00
20	LETRA	3	0.08	74	0.00
21	MÁQ(UINA)	3	0.08	4	0.00
22	NOTICIA	3	0.08	176	0.01
23	PAPELES	3	0.08	64	0.00
24	SUSCRIPTORES	3	0.08	11	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	NUEVA YORK (YORK)	5	0.13	658	0.03

SACO, José Antonio	Freq.	%	RC. Freq.	RC. %
HABANA	9	0.23	371	0.01
DEL MONTE (DOMINGO)	14	0.36	91	0.00
LUZ Y CABALLERO (JOSÉ de la)	9	0.23	213	0.01
MORALES	3	0.08	128	0.01
VARELA (FÉLIX)	3	0.08	10	0.00
ZAYAS	3	0.08	4	0.00

	SÁNCHEZ SOMOANO, José	Freq.	%	RC. Freq.	RC. %
1	NACIONAL	195	0.70	699	0.03
2	BIBLIOTECA	194	0.70	401	0.02
3	OJOS (JOS)	54	0.20	797	0.03
4	CALLE (LLE)	38	0.14	260	0.01
5	ÉSTE [as in EAST]	16	0.06	520	0.02
6	HIJAS (JAS)	15	0.05	154	0.01
7	COLOR (LOR)	14	0.05	142	0.01
8	TOS	14	0.05	511	0.02
9	ESTADOS UNIDOS (UNIDOS) (UIDOS)	13	0.05	2,736	0.11
10	LOA	13	0.05	207	0.01
11	BASTA	12	0.04	211	0.01
12	PESOS (SOS)	10	0.04	202	0.01
13	CARA (ARA)	9	0.03	133	0.01
14	EROS (ERO)	9	0.03	164	0.01
15	HOTELES	9	0.03	265	0.01
16	LLORO (LLO)	9	0.03	112	0.00
17	OLLA (LLA)	9	0.03	162	0.01
18	PESOS	9	0.03	1,879	0.07
19	DIOS (IOS)	8	0.03	212	0.01
20	NEVADA (NEVA) [as in SNOWFALL]	8	0.03	69	0.00
21	CENTRO (TRO)	7	0.03	180	0.01
22	DINERO (LINERO) (DIN)	7	0.03	42	0.00
23	ESTADO	7	0.03	1,856	0.07
24	POLICIA (POL)	7	0.03	69	0.00
25	TEMAS (MAS)	7	0.03	3,718	0.15
26	VIDA	7	0.03	1,578	0.06
27	ALERO (LERO)	6	0.02	16	0.00
28	CASAS (SAS)	6	0.02	104	0.00
29	DÍA	6	0.02	1,381	0.05
30	HOMBRES (BRES)	6	0.02	111	0.00

	SÁNCHEZ SOMOANO, José	Freq.	%	RC. Freq.	RC. %
31	JORNADA (JOR)	6	0.02	50	0.00
32	JUEGO	6	0.02	108	0.00
33	LUSTRE (LUS)	6	0.02	73	0.00
34	MUJER (JER)	6	0.02	23	0.00
35	PAÍS	6	0.02	1,489	0.06
36	AYUNTAMIENTO	5	0.02	41	0.00
37	COLONIA (COL)	5	0.02	83	0.00
38	ESTADOS	5	0.02	3,717	0.04
39	GÉNERO (NERO)	5	0.02	29	0.00
40	HOMBRE	5	0.02	1,314	0.05
41	JUEGOS (GOS)	5	0.02	45	0.00
42	LANA (LAN)	5	0.02	63	0.00
43	NULO (ULO)	5	0.02	36	0.00
44	OFICIO	5	0.02	93	0.00
45	POCO	5	0.02	1,308	0.05
46	SOLO [as in SOLO PERFORMANCE]	5	0.02	1,506	0.06
47	TUL	5	0.02	45	0.00
48	VOLUMEN (VOL)	5	0.02	59	0.00
49	YANKEES	5	0.02	108	0.00
50	ARTE (ART)	4	0.01	68	0.00
51	CANTINAS	4	0.01	9	0.00
52	COA	4	0.01	33	0.00
53	GORRIONES	4	0.01	4	0.00
54	HOMBRES	4	0.01	1,436	0.06
55	JUEGO (JUE)	4	0.01	32	0.00
56	LADO (LAD)	4	0.01	46	0.00
57	LAZOS (ZOS)	4	0.01	24	0.00
58	LENTE (LEN)	4	0.01	50	0.00
59	MILLAS	4	0.01	1,096	0.04
60	NORTE	4	0.01	1,190	0.05

	SÁNCHEZ SOMOANO, José	Freq.	%	RC. Freq.	RC. %
61	ORQUESTA (ORQ) orquidea	4	0.01	6	0.00
62	PENAS	4	0.01	62	0.00
63	PERRO	4	0.01	32	0.00
64	POLICIA (NCIA)	4	0.01	54	0.00
65	PUCHEROS	4	0.01	5	0.00
66	TÍTULO (TITULO)	4	0.01	35	0.00
67	VIAJE	4	0.01	1,240	0.05
68	ACTO (ACT)	3	0.01	21	0.00
69	ALUSIÓN (ALU)	3	0.01	28	0.00
70	AÑOS (AIOS)	3	0.01	12	0.00
71	BASURA (BAS)	3	0.01	36	0.00
72	CAJISTAS	3	0.01	10	0.00
73	CATA (CAT)	3	0.01	33	0.00
74	CHICOS [as in BOYS AND GIRLS]	3	0.01	17	0.00
75	CIUDAD	3	0.01	2,234	0.09
76	COLA	3	0.01	30	0.00
77	CUATRO (COATRO)	3	0.01	3	0.00
78	DEDICADOS	3	0.01	18	0.00
79	FRÍO (FRIO)	3	0.01	37	0.00
80	GRAU (GRAO) [SHORE, as in GRAU de V	3	0.01	3	0.00
81	GUERRA	3	0.01	1,106	0.04
82	JARRO (JAR)	3	0.01	30	0.00
83	LAVABOS (BOS)	3	0.01	34	0.00
84	LEMAS (LEMÁS)	3	0.01	3	0.00
85	LLORO (LLOR)	3	0.01	4	0.00
86	LÓGICO	3	0.01	34	0.00
87	MUJER (TNUJER)	3	0.01	3	0.00
88	NEGRO (GRO)	3	0.01	22	0.00
89	ORUGAS	3	0.01	3	0.00
90	PECADO	3	0.01	29	0.00

	SÁNCHEZ SOMOANO, José	Freq.	%	RC. Freq.	RC. %
91	PÍO (PIO)	3	0.01	23	0.00
92	PISTO (ISTO)	3	0.01	13	0.00
93	RELIEVE (RELIE)	3	0.01	4	0.00
94	SEÑORA (ÑORA)	3	0.01	6	0.00
95	VALER	3	0.01	28	0.00
96	VEZ (YEZ)	3	0.01	14	0.00
97	VIAJERO (JERO)	3	0.01	27	0.00
98	ZONA (ONA)	3	0.01	18	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	NUEVA JORQUE (JORQUE) [NEW YORK]	3	0.01	4	0.00
	ESPAÑA	198	0.72	739	0.03
	SANTA ANNA (NNA)	9	0.03	142	0.01
	GRAU	8	0.03	15	0.00
	OBLIGADO	6	0.02	80	0.00
	BAY	10	0.04	29	0.00
	TEUER	3	0.01	3	0.00

	SANTANDER, Francisco de Paula	Freq.	%	RC. Freq.	RC. %
1	CASA	49	0.81	1,522	0.06
2	SOIRÉE	27	0.45	30	0.00
3	NOCHE	23	0.38	1,117	0.04
4	ESTADO	22	0.37	1,856	0.07
5	NADA	21	0.35	1,020	0.04
6	CIUDAD	17	0.28	2,234	0.09
7	SOCIEDAD	12	0.20	626	0.02
8	DÍA	10	0.17	1,381	0.05
9	ESCUELAS	9	0.15	487	0.02
10	PRESOS	8	0.13	120	0.00
11	SEXOS	8	0.13	62	0.00
12	EDIFICIO	7	0.12	543	0.02
13	ENSEÑA	7	0.12	53	0.00
14	HIERRO	7	0.12	473	0.02
15	PERSONAS	7	0.12	554	0.02
16	VAPOR	7	0.12	784	0.03
17	AMIGOS	6	0.10	363	0.01
18	BAILE	6	0.10	121	0.00
19	CONCIERTO	6	0.10	39	0.00
20	ESCUELA	6	0.10	389	0.02
21	ORDEN	6	0.10	374	0.01
22	BUQUE	5	0.08	475	0.02
23	CONVITE	5	0.08	26	0.00
24	INDEPENDENCIA	5	0.08	490	0.02
25	MÁRMOL	5	0.08	234	0.01
26	MÚSICA	5	0.08	223	0.01
27	NIÑOS	5	0.08	314	0.01
28	OFICIO	5	0.08	93	0.00
29	REVOLUCIÓN	5	0.08	390	0.02
30	SECRETARIO	5	0.08	171	0.01
31	SENADO	5	0.08	151	0.01
32	TEATRO	5	0.08	271	0.01
33	CONDE	4	0.07	59	0.00

	SANTANDER, Francisco de Paula	Freq.	%	RC. Freq.	RC. %
34	ENSEÑANZA	4	0.07	188	0.01
35	FAMILIAS	4	0.07	226	0.01
36	GOBERNADOR	4	0.07	168	0.01
37	MESA	4	0.07	308	0.01
38	MUSEO	4	0.07	142	0.01
39	NIÑAS	4	0.07	62	0.00
40	POBRES	4	0.07	303	0.01
41	SALA	4	0.07	205	0.01
42	SEÑORITAS	4	0.07	58	0.00
43	AGUJERO	3	0.05	9	0.00
44	ARSENAL	3	0.05	46	0.00
45	BRINDIS	3	0.05	46	0.00
46	CELDA	3	0.05	37	0.00
47	CENA	3	0.05	46	0.00
48	CILINDRO	3	0.05	19	0.00
49	CLÉRIGO	3	0.05	17	0.00
50	CONDENADOS	3	0.05	27	0.00
51	CORREDOR	3	0.05	53	0.00
52	CUESTA	3	0.05	114	0.00
53	DIBUJO	3	0.05	76	0.00
54	DILIGENCIA	3	0.05	44	0.00
55	DIPUTADO	3	0.05	56	0.00
56	DOCTOR	3	0.05	174	0.01
57	EDUCANDOS	3	0.05	7	0.00
58	EJERCICIOS	3	0.05	64	0.00
59	EXTRANJEROS	3	0.05	167	0.01
60	FIGURA	3	0.05	158	0.01
61	GEOGRAFÍA	3	0.05	57	0.00
62	LADRILLO	3	0.05	70	0.00
63	MIEMBRO	3	0.05	80	0.00
64	OFICIOS	3	0.05	63	0.00
65	PIEZAS	3	0.05	142	0.01
66	REY	3	0.05	153	0.01

SANTANDER, Francisco de Paula		Freq.	%	RC. Freq.	RC. %
67	SALAS	3	0.05	79	0.00
68	VISITAS	3	0.05	71	0.00

PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
NUEVA YORK (YORK)	16	0.27	658	0.03
WASHINGTON	10	0.17	589	0.02
FILADELFIA	9	0.15	497	0.02
ALBANY	4	0.07	124	0.00
BALTIMORE	4	0.07	235	0.01
DELAWARE	4	0.07	93	0.00
TRENTON	4	0.07	23	0.00
COLOMBIA	7	0.12	175	0.01
BOGOTÁ	3	0.05	82	0.00
FRANCIA	5	0.08	422	0.02
DEPAU	6	0.10	6	0.00
LEWIS	5	0.08	27	0.00
GALLATIN	4	0.07	14	0.00
BOGGS	3	0.05	3	0.00
LIVINGSTON	3	0.05	10	0.00
MAIRE	3	0.05	4	0.00

	SARMIENTO, Domingo Faustino - I (VIAJES)	Freq.	%	RC. Freq.	RC. %
1	ESTADOS UNIDOS	175	0.26	2,725	0.11
2	ESTADO	97	0.14	1,856	0.07
3	TIERRA	84	0.13	1,162	0.05
4	PUEBLO	83	0.12	1,569	0.06
5	FIN	67	0.10	1,158	0.05
6	DÍA	59	0.09	1,381	0.05
7	CAMINO	58	0.09	624	0.02
8	HOMBRES	58	0.09	1,436	0.06
9	HECHO	57	0.08	1,349	0.05
10	HOMBRE	57	0.08	1,314	0.05
11	MILLAS	55	0.08	1,096	0.04
12	UNIÓN	51	0.08	473	0.02
13	MORAL	49	0.07	389	0.02
14	RÍO	44	0.07	663	0.03
15	HIERRO	43	0.06	473	0.02
16	LIBERTAD	43	0.06	790	0.03
17	YANKEE	43	0.06	168	0.01
18	ESPÍRITU	42	0.06	616	0.02
19	LEY	42	0.06	552	0.02
20	VAPOR	41	0.06	784	0.03
21	CUATRO	40	0.06	866	0.03
22	LUGAR	40	0.06	718	0.03
23	PUNTO	40	0.06	831	0.03
24	AGUA	39	0.06	829	0.03
25	CENTRO	38	0.06	567	0.02
26	POBLACIÓN	38	0.06	689	0.03
27	BOSQUES	37	0.06	229	0.01
28	LADO	37	0.06	604	0.02
29	HABITANTES	35	0.05	627	0.02
30	MASA	35	0.05	210	0.01
31	DISTANCIA	34	0.05	345	0.01
32	ELECCIÓN	34	0.05	103	0.00
33	CIUDADES	33	0.05	584	0.02
34	NACIÓN	33	0.05	471	0.02

	SARMIENTO, Domingo Faustino - I (VIAJES)	Freq.	%	RC. Freq.	RC. %
35	FORMA	32	0.05	677	0.03
36	HUMANA	32	0.05	276	0.01
37	PIES	32	0.05	550	0.02
38	SENTIMIENTO	31	0.05	337	0.01
39	NACIONES	30	0.04	400	0.02
40	PARTIDO	30	0.04	399	0.02
41	EDUCACIÓN	27	0.04	419	0.02
42	PUNTOS	26	0.04	338	0.01
43	COSA	25	0.04	463	0.02
44	ELECCIONES	25	0.04	98	0.00
45	FORMAS	25	0.04	184	0.01
46	NORTEAMERICANOS	25	0.04	77	0.00
47	RÍOS	25	0.04	209	0.01
48	ARTE	24	0.04	386	0.02
49	CAMINOS	24	0.04	186	0.01
50	DIOS	23	0.03	403	0.02
51	INGLÉS	23	0.03	377	0.01
52	LAGO	23	0.03	418	0.02
53	MOVIMIENTO	23	0.03	396	0.02
54	TERRENO	23	0.03	303	0.01
55	ESTADOS	22	0.03	1,034	0.04
56	MEDIOS	22	0.03	353	0.01
57	ÁRBOLES	21	0.03	301	0.01
58	CANALES	21	0.03	123	0.00
59	LEYES	21	0.03	343	0.01
60	MATERIA	21	0.03	218	0.01
61	MAYORÍA	21	0.03	132	0.01
62	SIGLOS	21	0.03	187	0.01
63	YANKEES	21	0.03	108	0.00
64	CANAL	20	0.03	337	0.01
65	CIENCIA	20	0.03	285	0.01
66	ESPECIE	20	0.03	358	0.01
67	INTERIOR	20	0.03	357	0.01
68	NUEVAS	20	0.03	211	0.01

	SARMIENTO, Domingo Faustino - I (VIAJES)	Freq.	%	RC. Freq.	RC. %
69	PASAJE	20	0.03	148	0.01
70	PIEDRA	20	0.03	307	0.01
71	TIERRAS	20	0.03	295	0.01
72	ARCOS	18	0.03	68	0.00
73	CASCADA	18	0.03	106	0.00
74	CONSTRUCCIÓN	18	0.03	210	0.01
75	INTELIGENCIA	18	0.03	197	0.01
76	PRÁCTICA	18	0.03	223	0.01
77	PUERTA	18	0.03	281	0.01
78	EUROPEOS	17	0.03	166	0.01
79	LEGUAS	17	0.03	267	0.01
80	NORTEAMERICANA	17	0.03	70	0.00
81	WHIGS	17	0.03	22	0.00
82	ALDEA	16	0.02	93	0.00
83	LAGOS	16	0.02	192	0.01
84	LÍNEAS	16	0.02	245	0.01
85	MUESTRA	16	0.02	150	0.01
86	PROPIEDAD	16	0.02	210	0.01
87	RELIGIOSA	16	0.02	117	0.00
88	ÁNIMO	15	0.02	112	0.00
89	FRANCÉS	15	0.02	218	0.01
90	HUMANIDAD	15	0.02	187	0.01
91	LEGISLATURA	15	0.02	61	0.00
92	POSTA	15	0.02	24	0.00
93	SEGUIDA	15	0.02	207	0.01
94	SUPERFICIE	15	0.02	183	0.01
95	VARAS	15	0.02	86	0.00
96	DEMÓCRATAS	14	0.02	48	0.00
97	INDIVIDUO	14	0.02	142	0.01
98	INDIVIDUOS	14	0.02	186	0.01
99	MIEMBROS	14	0.02	201	0.01
100	MONUMENTOS	14	0.02	126	0.00
101	PARTIDOS	14	0.02	109	0.00
102	PROGRESOS	14	0.02	133	0.01

	SARMIENTO, Domingo Faustino - I (VIAJES)	Freq.	%	RC. Freq.	RC. %
103	RELIGIOSO	14	0.02	79	0.00
104	BOSQUE	13	0.02	93	0.00
105	CAÍDA	13	0.02	93	0.00
106	CONCIENCIA	13	0.02	194	0.01
107	ESCENA	13	0.02	147	0.01
108	IGUALDAD	13	0.02	113	0.00
109	VOTANTES	13	0.02	18	0.00
110	COSTADO	12	0.02	149	0.01
111	DEMOCRACIA	12	0.02	115	0.00
112	MONUMENTO	12	0.02	160	0.01
113	NORTEAMERICANO	12	0.02	77	0.00
114	SOCIEDADES	12	0.02	171	0.01
115	TEJIDOS	12	0.02	54	0.00
116	VOTOS	12	0.02	96	0.00
117	CARBÓN	11	0.02	90	0.00
118	CÚPULA	11	0.02	72	0.00
119	DIFICULTADES	11	0.02	113	0.00
120	PASIONES	11	0.02	121	0.00
121	POSESIÓN	11	0.02	90	0.00
122	REGISTRO	11	0.02	35	0.00
123	RELIGIOSAS	11	0.02	73	0.00
124	ALDEAS	10	0.01	43	0.00
125	APARIENCIA	10	0.01	95	0.00
126	ARQUITECTURA	10	0.01	105	0.00
127	BIENESTAR	10	0.01	98	0.00
128	CANDIDATOS	10	0.01	27	0.00
129	COLONOS	10	0.01	55	0.00
130	CONTACTO	10	0.01	106	0.00
131	DOMÉSTICO	10	0.01	44	0.00
132	EXCITACIÓN	10	0.01	18	0.00
133	NAVEGACIÓN	10	0.01	113	0.00
134	OJO	10	0.01	62	0.00
135	PURITANOS	10	0.01	43	0.00
136	RESIDENCIA	10	0.01	115	0.00

	SARMIENTO, Domingo Faustino - I (VIAJES)	Freq.	%	RC. Freq.	RC. %
137	VAGONES	10	0.01	49	0.00
138	WHIG	10	0.01	15	0.00
139	ALREDEDORES	9	0.01	74	0.00
140	CENTENARES	9	0.01	88	0.00
141	COMUNICACIÓN	9	0.01	79	0.00
142	DILIGENCIA	9	0.01	44	0.00
143	DIMENSIONES	9	0.01	72	0.00
144	ESTATUA	9	0.01	106	0.00
145	FISONOMÍA	9	0.01	102	0.00
146	GENERACIONES	9	0.01	63	0.00
147	PEREGRINOS	9	0.01	40	0.00
148	PORCIÓN	9	0.01	60	0.00
149	PRÁCTICAS	9	0.01	55	0.00
150	ROMANOS	9	0.01	56	0.00
151	TORNO	9	0.01	72	0.00
152	ASIENTOS	8	0.01	88	0.00
153	COMPARACIÓN	8	0.01	66	0.00
154	DESPOTISMO	8	0.01	46	0.00
155	DISTANCIAS	8	0.01	80	0.00
156	ELECTOS	8	0.01	11	0.00
157	MAPA	8	0.01	34	0.00
158	MORADA	8	0.01	46	0.00
159	MUELLES	8	0.01	73	0.00
160	PERSPECTIVA	8	0.01	60	0.00
161	URNA	8	0.01	25	0.00
162	VOTANTE	8	0.01	11	0.00
163	ANUNCIA	7	0.01	55	0.00
164	APLICACIÓN	7	0.01	70	0.00
165	BIBLIA	7	0.01	66	0.00
166	BOLSILLO	7	0.01	51	0.00
167	CREENCIA	7	0.01	36	0.00
168	ELECTORES	7	0.01	18	0.00
169	ELEVACIÓN	7	0.01	37	0.00
170	EMOCIONES	7	0.01	61	0.00

	SARMIENTO, Domingo Faustino - I (VIAJES)	Freq.	%	RC. Freq.	RC. %
171	GALONES	7	0.01	66	0.00
172	MEJORA	7	0.01	50	0.00
173	OCUPACIÓN	7	0.01	60	0.00
174	PARLAMENTO	7	0.01	42	0.00
175	PILOTO	7	0.01	31	0.00
176	PREOCUPACIÓN	7	0.01	44	0.00
177	ROMANA	7	0.01	35	0.00
178	SECTA	7	0.01	61	0.00
179	SOBERANO	7	0.01	48	0.00
180	TELÉGRAFOS	7	0.01	30	0.00
181	TICKET	7	0.01	12	0.00
182	VILLA	7	0.01	58	0.00
183	YARDAS	7	0.01	22	0.00
184	ACCIDENTES	6	0.01	51	0.00
185	BORDE	6	0.01	49	0.00
186	CAÍDAS	6	0.01	22	0.00
187	CICLO	6	0.01	18	0.00
188	COSTADOS	6	0.01	31	0.00
189	EMIGRANTES	6	0.01	34	0.00
190	EXTREMOS	6	0.01	42	0.00
191	INVENTOS	6	0.01	18	0.00
192	LOTE	6	0.01	16	0.00
193	PASTORES	6	0.01	15	0.00
194	PEDAZO	6	0.01	50	0.00
195	PERFECCIÓN	6	0.01	49	0.00
196	PULGADAS	6	0.01	50	0.00
197	SALVAJES	6	0.01	48	0.00
198	TEMPERANCIA	6	0.01	10	0.00
199	ANARQUÍA	5	0.01	31	0.00
200	AVENTURAS	5	0.01	33	0.00
201	CAMPAÑAS	5	0.01	22	0.00
202	CAZA	5	0.01	31	0.00
203	CIUDADANÍA	5	0.01	18	0.00
204	COLOCACIÓN	5	0.01	19	0.00

	SARMIENTO, Domingo Faustino - I (VIAJES)	Freq.	%	RC. Freq.	RC. %
205	CONTRIBUCIÓN	5	0.01	29	0.00
206	CONVOY	5	0.01	12	0.00
207	CRISTIANISMO	5	0.01	23	0.00
208	CRISTIANOS	5	0.01	26	0.00
209	DOGMA	5	0.01	26	0.00
210	DOMÉSTICA	5	0.01	33	0.00
211	EXPLICACIONES	5	0.01	27	0.00
212	FRAUDES	5	0.01	8	0.00
213	HACHA	5	0.01	30	0.00
214	LEÑA	5	0.01	27	0.00
215	LICENCIA	5	0.01	26	0.00
216	LISTAS	5	0.01	30	0.00
217	LOTES	5	0.01	26	0.00
218	LOWELL	5	0.01	27	0.00
219	MARGEN	5	0.01	24	0.00
220	PARARRAYOS	5	0.01	7	0.00
221	PERSECUCIÓN	5	0.01	25	0.00
222	PLANTACIONES	5	0.01	36	0.00
223	PRIMITIVOS	5	0.01	24	0.00
224	PURITANO	5	0.01	12	0.00
225	RELOJES	5	0.01	25	0.00
226	REVOLUCIONES	5	0.01	37	0.00
227	RIFLE	5	0.01	22	0.00
228	RUDEZA	5	0.01	10	0.00
229	TRANSEUNTES	5	0.01	20	0.00
230	TUBOS	5	0.01	37	0.00
231	VILLAS	5	0.01	35	0.00
232	ABERTURA	4	0.01	12	0.00
233	ASCENDIENTE	4	0.01	8	0.00
234	ASCENSO	4	0.01	13	0.00
235	BOARD	4	0.01	19	0.00
236	CONSISTORIO	4	0.01	4	0.00
237	COPAS	4	0.01	15	0.00
238	DISIDENCIAS	4	0.01	6	0.00

	SARMIENTO, Domingo Faustino - I (VIAJES)	Freq.	%	RC. Freq.	RC. %
239	DOGMAS	4	0.01	16	0.00
240	ENCINA	4	0.01	12	0.00
241	EXTREMA	4	0.01	14	0.00
242	HEBREOS	4	0.01	10	0.00
243	HITO	4	0.01	13	0.00
244	LABRADOR	4	0.01	22	0.00
245	MAQUINISTA	4	0.01	10	0.00
246	MINORÍA	4	0.01	14	0.00
247	MOISÉS	4	0.01	12	0.00
248	MOTOR	4	0.01	18	0.00
249	OPONENTES	4	0.01	5	0.00
250	PLEBE	4	0.01	10	0.00
251	RENOTAS	4	0.01	9	0.00
252	SUFRIMIENTOS	4	0.01	17	0.00
253	TICKETS	4	0.01	6	0.00
254	TROYA	4	0.01	15	0.00
255	VENDEDOR	4	0.01	14	0.00
256	ARNESES	3	0.00	8	0.00
257	ARTÍFICES	3	0.00	7	0.00
258	BARRANCOS	3	0.00	10	0.00
259	BÚFALOS	3	0.00	6	0.00
260	CALAVERA	3	0.00	10	0.00
261	CALIFICACIÓN	3	0.00	10	0.00
262	CATACUMBAS	3	0.00	4	0.00
263	CHUSMA	3	0.00	5	0.00
264	COJÍN	3	0.00	3	0.00
265	COJINES	3	0.00	10	0.00
266	COLADO	3	0.00	6	0.00
267	COLISEO	3	0.00	11	0.00
268	DEGRADACIÓN	3	0.00	10	0.00
269	DISIMULO	3	0.00	8	0.00
270	DUETOS	3	0.00	9	0.00
271	EGIPCIOS	3	0.00	9	0.00
272	ELABORACIÓN	3	0.00	9	0.00

SARMIENTO, Domingo Faustino - I (VIAJES)		Freq.	%	RC. Freq.	RC. %
273	FILANTRÓPICAS	3	0.00	9	0.00
274	FRAQUE	3	0.00	6	0.00
275	GEÓLOGO	3	0.00	10	0.00
276	HARAPOS	3	0.00	5	0.00
277	HOTEL (OTEL)	3	0.00	10	0.00
278	INCULTA	3	0.00	10	0.00
279	INTERMEDIARIOS	3	0.00	5	0.00
280	ITSMO	3	0.00	6	0.00
281	LINTERNA	3	0.00	5	0.00
282	LOCO-FOCOS	3	0.00	9	0.00
283	LOZANÍA	3	0.00	8	0.00
284	MELAZAS	3	0.00	4	0.00
285	MENDOZA	3	0.00	11	0.00
286	MENSURA	3	0.00	8	0.00
287	PLANTADOR	3	0.00	8	0.00
288	POSTURA	3	0.00	7	0.00
289	REQUISITOS	3	0.00	11	0.00
290	RUAN	3	0.00	7	0.00
291	SOLTERA	3	0.00	6	0.00
292	TÓPICO	3	0.00	9	0.00
293	TRAMPERO	3	0.00	3	0.00
294	TUMULTOS	3	0.00	8	0.00
295	VIABILIDAD	3	0.00	4	0.00

PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
BOSTON	26	0.04	451	0.02
WASHINGTON (ÁSHINGTON)	20	0.03	74	0.00
PITTSBURG	16	0.02	48	0.00
CINCINNATI	13	0.02	108	0.00
ONTARIO	12	0.02	53	0.00
MONTREAL	11	0.02	31	0.00
MISSISSIPPI (MISSISSIPI)	10	0.01	26	0.00
PENSILVANIA	10	0.01	124	0.00
OREGÓN	9	0.01	21	0.00

SARMIENTO, Domingo Faustino - I (VIAJES)	Freq.	%	RC. Freq.	RC. %
ERIE	8	0.01	89	0.00
CHAMBERBURG	6	0.01	6	0.00
HARRISBURG	6	0.01	13	0.00
OHÍO	6	0.01	24	0.00
BÚFALO	5	0.01	24	0.00
CROTON	5	0.01	25	0.00
MAINE	5	0.01	37	0.00
ALLEGHANIES	4	0.01	13	0.00
CHAMPLAIN	4	0.01	15	0.00
POTOMACK	4	0.01	5	0.00
LARAMIE	3	0.00	3	0.00
EUROPA	42	0.06	785	0.03
FRANCIA	37	0.06	422	0.02
INGLATERRA	33	0.05	565	0.02
ROMA	22	0.03	128	0.01
LONDRES	16	0.02	206	0.01
FRANKLIN	12	0.02	75	0.00
MORALES	10	0.01	128	0.01
ASTABURUAGA	7	0.01	9	0.00
WILLIAMS	5	0.01	12	0.00
ARGALL	3	0.00	3	0.00
BANCROFT	3	0.00	11	0.00
CASAFFOUST	3	0.00	3	0.00
JOHNSON (ONHSON)	3	0.00	3	0.00
MEEK	6	0.01	6	0.00
MEETINGS	4	0.01	13	0.00

	SARMIENTO, Domingo Faustino - II (DIARIO)	Freq.	%	RC. Freq.	RC. %
1	MUJER	10	0.18	465	0.02
2	CARTA	9	0.16	714	0.03
3	DÍAS	9	0.16	872	0.03
4	MADRE	9	0.16	243	0.01
5	AMOR	7	0.12	400	0.02
6	CARTAS	7	0.12	645	0.03
7	EDUCACIÓN	7	0.12	419	0.02
8	MUJERES	7	0.12	404	0.02
9	IDEA	6	0.11	714	0.03
10	NIÑO	6	0.11	151	0.01
11	DAMA	5	0.09	56	0.00
12	DOCTOR	5	0.09	174	0.01
13	NATURALEZA	5	0.09	451	0.02
14	PADRE	5	0.09	354	0.01
15	ADIÓS	4	0.07	52	0.00
16	AMA	4	0.07	118	0.00
17	EDAD	4	0.07	248	0.01
18	ESCENA	4	0.07	147	0.01
19	FORMAS	4	0.07	184	0.01
20	IMAGEN	4	0.07	47	0.00
21	MINISTRO	4	0.07	302	0.01
22	NIÑOS	4	0.07	314	0.01
23	RECUERDO	4	0.07	306	0.01
24	REGRESO	4	0.07	107	0.00
25	REINA	4	0.07	168	0.01
26	RETRATO	4	0.07	77	0.00
27	ALEMANES	3	0.05	96	0.00
28	AMANTE	3	0.05	26	0.00
29	AMÉRICAS	3	0.05	34	0.00
30	CERVEZA	3	0.05	55	0.00
31	EJERCICIOS	3	0.05	64	0.00
32	HIJA	3	0.05	178	0.01
33	INVITACIÓN	3	0.05	32	0.00
34	LENGUA	3	0.05	163	0.01

	SARMIENTO, Domingo Faustino - II (DIARIO)	Freq.	%	RC. Freq.	RC. %
35	MARIDO	3	0.05	65	0.00
36	NIÑA	3	0.05	54	0.00
37	PALACIOS	3	0.05	136	0.01
38	PROFESOR	3	0.05	145	0.01
39	RELACIÓN	3	0.05	172	0.01
40	RESIDENCIA	3	0.05	115	0.00
41	SECRETARIO	3	0.05	171	0.01
42	TIPO	3	0.05	127	0.01
43	UNIVERSIDAD	3	0.05	150	0.01
44	VÍA	3	0.05	171	0.01

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	CHICAGO	19	0.34	552	0.02
	CAMBRIDGE	6	0.11	43	0.00
	WASHINGTON	6	0.11	589	0.02
	MICHIGAN	4	0.07	113	0.00
	ANN ARBOR (ARBOR)	3	0.05	33	0.00
	STATEN ISLAND	3	0.05	23	0.00
	MANN (MRS. MANN)	7	0.12	17	0.00
	MITRE	5	0.09	9	0.00
	SMITH	4	0.07	100	0.00
	EMERSON	3	0.05	20	0.00
	SUMNER	3	0.05	18	0.00
	WICKERSHAM	3	0.05	3	0.00
	MRS	4	0.07	59	0.00
	MISS	6	0.11	82	0.00

	STANISLAS y ROMAY, Andrés	Freq.	%	RC. Freq.	RC. %
1	CALLE	6	0.26	791	0.03
2	CENTAVOS	6	0.26	226	0.01
3	ENTRADA	6	0.26	308	0.01
4	DERECHO	5	0.22	493	0.02
5	LOCAL	5	0.22	139	0.01
6	MESAS	5	0.22	97	0.00
7	TEATRO	5	0.22	271	0.01
8	CUESTA	4	0.17	114	0.00
9	LAGER	4	0.17	7	0.00
10	SALON	4	0.17	109	0.00
11	ARTE	3	0.13	386	0.02
12	ATRATIVOS	3	0.13	44	0.00
13	BAILE	3	0.13	121	0.00
14	COMERCIAL	3	0.13	210	0.01
15	CONCURRENCIA	3	0.13	82	0.00
16	ESPAÑÓLES	3	0.13	233	0.01
17	MÚSICA	3	0.13	223	0.01
18	ORQUESTA	3	0.13	39	0.00
19	PAISES	3	0.13	134	0.01
20	PIEZAS	3	0.13	142	0.01
21	SUSCRICIÓN	3	0.13	10	0.00
22	VOLÚMENES	3	0.13	102	0.00

	PLACES	Freq.	%	RC. Freq.	RC. %
	NUEVA YORK (NEW YORK)	10	0.43	2617	0.10

	TANCO ARMERO, Nicolás	Freq.	%	RC. Freq.	RC. %
1	HOTEL	16	0.17	756	0.03
2	PUEBLOS	13	0.14	762	0.03
3	VAPOR	12	0.13	784	0.03
4	AMERICANOS	11	0.12	567	0.02
5	NADA	11	0.12	1,020	0.04
6	CALLE	9	0.09	791	0.03
7	DERECHOS	8	0.08	337	0.01
8	LUJO	8	0.08	243	0.01
9	ÓRDEN	8	0.08	155	0.01
10	CHINA	7	0.07	96	0.00
11	COSA	7	0.07	463	0.02
12	HORAS	7	0.07	560	0.02
13	MOMENTO	7	0.07	538	0.02
14	SALONES	7	0.07	153	0.01
15	GRANADA	6	0.06	57	0.00
16	BAHÍA	5	0.05	33	0.00
17	CAMPANA	5	0.05	70	0.00
18	COMIDA	5	0.05	162	0.01
19	INSTITUCIONES	5	0.05	275	0.01
20	RAZON	5	0.05	174	0.01
21	SALON	5	0.05	109	0.00
22	VIAJE (VIAGE)	5	0.05	20	0.00
23	BIEN	4	0.04	19	0.00
24	CARROS	4	0.04	170	0.01
25	CHINA	4	0.04	4	0.00
26	MUSEO	4	0.04	142	0.01
27	PASAJEROS (PASAGEROS)	4	0.04	17	0.00
28	PLACER	4	0.04	195	0.01
29	TELÉGRAFO	4	0.04	77	0.00

	TANCO ARMERO, Nicolás	Freq.	%	RC. Freq.	RC. %
30	VIAJERO (VIAGERO)	4	0.04	25	0.00
31	ADELANTOS	3	0.03	88	0.00
32	COLINA	3	0.03	3	0.00
33	COMERCIANTE	3	0.03	61	0.00
34	DEBERES	3	0.03	94	0.00
35	DESIERTOS	3	0.03	58	0.00
36	DUDAS	3	0.03	18	0.00
37	ELEGANCIA	3	0.03	75	0.00
38	EMPLEOS	3	0.03	48	0.00
39	ESPADA	3	0.03	94	0.00
40	ESPEJOS	3	0.03	34	0.00
41	FUENTES	3	0.03	86	0.00
42	GRANADA	3	0.03	3	0.00
43	ISLA	3	0.03	22	0.00
44	LIBRERÍA	3	0.03	38	0.00
45	LIVERPOOL	3	0.03	58	0.00
46	MILITARES	3	0.03	101	0.00
47	MOSTRADOR	3	0.03	21	0.00
48	MUJER (MUGER)	3	0.03	12	0.00
49	NOCHE	3	0.03	19	0.00
50	PARADERO	3	0.03	15	0.00
51	VELOCIDAD	3	0.03	82	0.00

	PLACES	Freq.	%	RC. Freq.	RC. %
	NUEVA YORK (YORK)	22	0.23	2,594	0.10

	TRELLES, Carlos Manuel - I (POTENCIA)	Freq.	%	RC. Freq.	RC. %
1	PROFESOR (PROFESOR) (OFESOR) (FESOR)	74	0.17	153	0.01
2	AUTOR	71	0.16	286	0.01
3	OBRA	63	0.14	787	0.03
4	CIENCIA	51	0.11	285	0.01
5	HECHO	44	0.10	1,349	0.05
6	ENFERMEDADES	32	0.07	80	0.00
7	SISTEMA	32	0.07	595	0.02
8	SIGLO	31	0.07	454	0.02
9	MÉTODO	30	0.07	105	0.00
10	CIRUGÍA	28	0.06	32	0.00
11	MÚSICA	28	0.06	85	0.00
12	OPERACIÓN	26	0.06	82	0.00
13	TRATADO	26	0.06	214	0.01
14	ESTUDIO	23	0.05	280	0.01
15	CABO	22	0.05	269	0.01
16	IDEÓLOGIA (IDEÓ)	22	0.05	24	0.00
17	POTENCIA	22	0.05	90	0.00
18	TRABAJOS	21	0.05	273	0.01
19	LIBRO	18	0.04	306	0.01
20	CIRUJANO	17	0.04	30	0.00
21	CUBANA	17	0.04	92	0.00
22	ÉXITO	17	0.04	201	0.01
23	TRATAMIENTO	17	0.04	37	0.00
24	UNIVERSIDAD	17	0.04	150	0.01
25	EXPERIMENTOS	16	0.04	33	0.00
26	FIEBRE	16	0.04	83	0.00
27	INVESTIGACIONES	16	0.04	51	0.00
28	MÉDICA	16	0.04	45	0.00
29	MÉDICO	16	0.04	105	0.00
30	REVISTA	16	0.04	96	0.00
31	CIENCIAS	15	0.03	147	0.01
32	FRANCÉS	15	0.03	218	0.01
33	MEMORIA	15	0.03	272	0.01
34	FIEBRE (BRE)	14	0.03	211	0.01

	TRELLES, Carlos Manuel - I (POTENCIA)	Freq.	%	RC. Freq.	RC. %
35	HIJO	14	0.03	293	0.01
36	SABIO	14	0.03	74	0.00
37	CIRUJANOS	13	0.03	23	0.00
38	ORIGEN	13	0.03	224	0.01
39	PRÁCTICA	13	0.03	223	0.01
40	AFECCIONES	12	0.03	26	0.00
41	ANATOMÍA	12	0.03	28	0.00
42	CASOS	12	0.03	167	0.01
43	CEREBRO	12	0.03	96	0.00
44	HIGIENE	12	0.03	37	0.00
45	INVENTOR	12	0.03	36	0.00
46	MEDALLA	12	0.03	24	0.00
47	MEDICINA	12	0.03	80	0.00
48	PROCEDER	12	0.03	52	0.00
49	ALEMÁN	11	0.02	76	0.00
50	APARATOS	11	0.02	71	0.00
51	ENSAYO	11	0.02	68	0.00
52	INTELLECTUAL	11	0.02	194	0.01
53	PREMIO	11	0.02	60	0.00
54	QUÍMICA	11	0.02	65	0.00
55	TEORÍA	11	0.02	76	0.00
56	ADELANTOS	10	0.02	88	0.00
57	APARATO	10	0.02	77	0.00
58	ELECTRICIDAD	10	0.02	37	0.00
59	PATOLOGÍA	10	0.02	10	0.00
60	PROCEDIMIENTO	10	0.02	70	0.00
61	REFERENTE	10	0.02	20	0.00
62	TENIENTE	10	0.02	48	0.00
63	CIENTÍFICO	9	0.02	43	0.00
64	DESCUBRIMIENTOS	9	0.02	18	0.00
65	ENFERMEDAD	9	0.02	93	0.00
66	EXPERIENCIAS	9	0.02	17	0.00
67	FÍSICO	9	0.02	43	0.00
68	INGENIERO	9	0.02	51	0.00

	TRELLES, Carlos Manuel - I (POTENCIA)	Freq.	%	RC. Freq.	RC. %
69	MANUAL	9	0.02	39	0.00
70	OBSERVATORIO	9	0.02	38	0.00
71	QUÍMICO	9	0.02	24	0.00
72	CIRUGÍA (CIRUJÍA) (RUGÍA)	8	0.02	11	0.00
73	FISIOLOGÍA	8	0.02	27	0.00
74	FRACTURAS	8	0.02	8	0.00
75	HOSPITALES	8	0.02	70	0.00
76	MÉTODOS	8	0.02	64	0.00
77	YANKEES	8	0.02	108	0.00
78	ASTRONOMÍA	7	0.02	29	0.00
79	CATEDRÁTICO	7	0.02	13	0.00
80	GEOGRAFÍA	7	0.02	57	0.00
81	INSTRUMENTO	7	0.02	54	0.00
82	INVENTO	7	0.02	27	0.00
83	INVENTOS	7	0.02	18	0.00
84	MÉDICOS	7	0.02	44	0.00
85	MIEMBRO	7	0.02	80	0.00
86	NEOYORKINO	7	0.02	7	0.00
87	OPERATORIO	7	0.02	7	0.00
88	PÁGINA	7	0.02	27	0.00
89	REPUTACIÓN	7	0.02	51	0.00
90	SUSTANCIA	7	0.02	26	0.00
91	TERAPÉUTICA	7	0.02	8	0.00
92	AUTORES	6	0.01	60	0.00
93	CLAVÍCULA	6	0.01	6	0.00
94	CURA	6	0.01	58	0.00
95	ESPECIALISTA	6	0.01	6	0.00
96	GINECOLOGÍA	6	0.01	6	0.00
97	HERIDAS	6	0.01	27	0.00
98	PIEL	6	0.01	50	0.00
99	TICO	6	0.01	40	0.00
100	TUMORES	6	0.01	6	0.00
101	UNIVERSO	6	0.01	59	0.00
102	ÁCIDO	5	0.01	25	0.00

	TRELLES, Carlos Manuel - I (POTENCIA)	Freq.	%	RC. Freq.	RC. %
103	DRENAJE	5	0.01	8	0.00
104	EDICIONES	5	0.01	35	0.00
105	HUESOS	5	0.01	35	0.00
106	LESIONES	5	0.01	6	0.00
107	MORTALIDAD	5	0.01	23	0.00
108	MÚSCULOS	5	0.01	13	0.00
109	NATURALISTA	5	0.01	10	0.00
110	NERVIOS	5	0.01	20	0.00
111	POLO	5	0.01	32	0.00
112	RADIO	5	0.01	15	0.00
113	RESECCIÓN	5	0.01	5	0.00
114	RUSO	5	0.01	17	0.00
115	SOLAR	5	0.01	27	0.00
116	ALCALOIDE	4	0.01	5	0.00
117	ANESTESIA	4	0.01	4	0.00
118	APELLIDO	4	0.01	26	0.00
119	ASTRÓNOMO	4	0.01	6	0.00
120	BACTERIÓLOGO	4	0.01	4	0.00
121	CADERA	4	0.01	6	0.00
122	CELA	4	0.01	7	0.00
123	CLÍNICO	4	0.01	4	0.00
124	COLLAR (COLL)	4	0.01	21	0.00
125	CRÍA (CRI)	4	0.01	23	0.00
126	ELECTRO	4	0.01	11	0.00
127	ENCICLOPEDIA	4	0.01	11	0.00
128	ESTRECHECES	4	0.01	6	0.00
129	EXPLORACIONES	4	0.01	6	0.00
130	FRACTURA	4	0.01	4	0.00
131	GEOLOGÍA (GEO)	4	0.01	18	0.00
132	GEÓLOGO	4	0.01	10	0.00
133	HISTOLOGÍA	4	0.01	4	0.00
134	INYECCIONES	4	0.01	4	0.00
135	LOGÍA	4	0.01	7	0.00
136	MONOGRAFÍA	4	0.01	4	0.00

	TRELLES, Carlos Manuel - I (POTENCIA)	Freq.	%	RC. Freq.	RC. %
137	OCULISTA	4	0.01	4	0.00
138	PLANETA	4	0.01	28	0.00
139	PLANETAS	4	0.01	7	0.00
140	QUÍMICOS	4	0.01	20	0.00
141	TIFOIDEA	4	0.01	6	0.00
142	TUBERCULOSIS	4	0.01	4	0.00
143	ÚTERO	4	0.01	4	0.00
144	VEJIGA (VEGIGA)	4	0.01	4	0.00
145	VISTA (ISTA) lista, pista	4	0.01	17	0.00
146	ACNÉ	3	0.01	3	0.00
147	AFECCIÓN	3	0.01	10	0.00
148	ANGLO	3	0.01	9	0.00
149	ANILLOS	3	0.01	14	0.00
150	CAVIDADES	3	0.01	8	0.00
151	CÉLULAS	3	0.01	3	0.00
152	CIRUJÍA (UGÍA)	3	0.01	3	0.00
153	CLÍNICA	3	0.01	8	0.00
154	CLOROFORMO	3	0.01	4	0.00
155	COLABORACIÓN	3	0.01	11	0.00
156	COMETA	3	0.01	10	0.00
157	DONA	3	0.01	8	0.00
158	EPILEPSIA	3	0.01	3	0.00
159	ESÓFAGO (EXÓFAGO)	3	0.01	3	0.00
160	ESPECTRO	3	0.01	5	0.00
161	ÉTER	3	0.01	12	0.00
162	ETIOLOGÍA	3	0.01	3	0.00
163	EXPLORACIÓN	3	0.01	11	0.00
164	FEMUR	3	0.01	3	0.00
165	FÍSTULAS	3	0.01	3	0.00
166	FLUIDO	3	0.01	9	0.00
167	HÍGADO	3	0.01	4	0.00
168	ILÍACA	3	0.01	3	0.00
169	INTESTINO	3	0.01	4	0.00
170	INYECCIÓN	3	0.01	3	0.00

	TRELLES, Carlos Manuel - I (POTENCIA)	Freq.	%	RC. Freq.	RC. %
171	JAPONÉS	3	0.01	6	0.00
172	LIGADURAS	3	0.01	9	0.00
173	LUXACIONES	3	0.01	3	0.00
174	MADERA	3	0.01	3	0.00
175	MARINAS	3	0.01	11	0.00
176	MISIONERO	3	0.01	10	0.00
177	MISIONEROS	3	0.01	12	0.00
178	NEGATIVO	3	0.01	4	0.00
179	NEPTUNO	3	0.01	11	0.00
180	NERVIO	3	0.01	7	0.00
181	NEUROSIS	3	0.01	5	0.00
182	OBSTETRICIA	3	0.01	8	0.00
183	OPERADOR	3	0.01	4	0.00
184	ÓPTICA	3	0.01	6	0.00
185	ÓRGANO	3	0.01	3	0.00
186	PIQUE (IQUE)	3	0.01	11	0.00
187	PLÁSTICA	3	0.01	6	0.00
188	PLATINO	3	0.01	4	0.00
189	POLICLÍNICA	3	0.01	3	0.00
190	PRUSIANO	3	0.01	8	0.00
191	PSICOLOGÍA	3	0.01	9	0.00
192	QUININA	3	0.01	3	0.00
193	RECLUSO (RECLUS)	3	0.01	4	0.00
194	REVISTA	3	0.01	4	0.00
195	SATÉLITE	3	0.01	6	0.00
196	SATURNO	3	0.01	3	0.00
197	SÍFILIS	3	0.01	3	0.00
198	SUTURA	3	0.01	3	0.00
199	TELECOMUNICACIÓN (TELEC)	3	0.01	3	0.00
200	TELÉFONO	3	0.01	12	0.00
201	TENIENTES	3	0.01	9	0.00
202	TEORÍA (ORÍA)	3	0.01	4	0.00
203	TISIS [PHTHISIS, CONSUMPTION, TUBERCULOSIS]	3	0.01	6	0.00
204	TRABAJO	3	0.01	9	0.00

	TRELLES, Carlos Manuel - I (POTENCIA)	Freq.	%	RC. Freq.	RC. %
205	ÚLCERA	3	0.01	3	0.00
206	URETRA	3	0.01	3	0.00
207	VIENTO (IENTO)	3	0.01	14	0.00
208	VINO (VÍN)	3	0.01	7	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	NEW YORK	77	0.17	2,617	0.10
	FILADELFIA	24	0.05	497	0.02
	OHIO (HIO)	3	0.01	12	0.00
	CUBA (CUB)	3	0.01	10	0.00
	COREA	4	0.01	9	0.00
	ROBE	5	0.01	8	0.00
	ARCHIVES	4	0.01	6	0.00
	TRAITÉ	4	0.01	4	0.00
	MEDICINE	3	0.01	3	0.00
	LEWIS	9	0.02	27	0.00
	BELL	6	0.01	16	0.00
	EDISON	6	0.01	18	0.00
	SIMS	5	0.01	5	0.00
	DUDLEY	4	0.01	6	0.00
	HOPKINS	4	0.01	10	0.00
	BOND	3	0.01	8	0.00
	KEEN	3	0.01	3	0.00
	MITCHEL	3	0.01	3	0.00
	NUTT	3	0.01	5	0.00
	PALESTINA	3	0.01	5	0.00
	SILAS	3	0.01	3	0.00

	TRELLES, Carlos Manuel - II (POETA)	Freq.	%	RC. Freq.	RC. %
1	ELE (ELEVATED TRAIN, THE "EL")	15	0.37	3,392	0.13
2	FRANCÉS	3	0.07	218	0.01
3	LITERATURA	3	0.07	132	0.01
4	CALLE (LLE)	3	0.07	260	0.01
5	LLORO (LLO)	3	0.07	112	0.00
6	MÚSICA (MÚS)	3	0.07	85	0.00
7	POETA	3	0.07	109	0.00

	UGARTE, Manuel	Freq.	%	RC. Freq.	RC. %
1	AMÉRICA	29	0.30	1,435	0.06
2	PAÍS	24	0.25	1,489	0.06
3	REPÚBLICAS	18	0.19	214	0.01
4	POLÍTICA	16	0.17	613	0.02
5	ESTADOS UNIDOS	15	0.15	429	0.02
6	ESTADOS	14	0.14	3,301	0.13
7	HISTORIA	14	0.14	637	0.03
8	LATINA	14	0.14	108	0.00
9	VIDA	14	0.14	1,578	0.06
10	PAÍSES	11	0.11	322	0.01
11	COLONIAS	10	0.10	163	0.01
12	CONTINENTE	10	0.10	266	0.01
13	ESPAÑA	10	0.10	739	0.03
14	INDEPENDENCIA	10	0.10	490	0.02
15	NACIÓN	10	0.10	471	0.02
16	NUESTROS	10	0.10	764	0.03
17	ORIGEN	10	0.10	224	0.01
18	CONJUNTO	9	0.09	175	0.01
19	PATRIA	9	0.09	677	0.03
20	PUNTO	9	0.09	831	0.03
21	SUR	9	0.09	702	0.03
22	VISTA	9	0.09	841	0.03
23	INTERESES	8	0.08	318	0.01
24	LIBRO	8	0.08	306	0.01
25	MOMENTO	8	0.08	538	0.02
26	NACIONES	8	0.08	400	0.02
27	PORVENIR	8	0.08	241	0.01
28	SIGLO	8	0.08	454	0.02

	UGARTE, Manuel	Freq.	%	RC. Freq.	RC. %
29	HISpanoamericanas	7	0.07	17	0.00
30	Juventud	7	0.07	116	0.00
31	Situación	7	0.07	198	0.01
32	Épocas	6	0.06	76	0.00
33	Hechos	6	0.06	316	0.01
34	Imperialismo	6	0.06	30	0.00
35	Norteamericano	6	0.06	77	0.00
36	Realidad	6	0.06	251	0.01
37	Recuerdo	6	0.06	306	0.01
38	Sombra	6	0.06	169	0.01
39	Suerte	6	0.06	288	0.01
40	Asunto	5	0.05	240	0.01
41	Atmósfera	5	0.05	119	0.00
42	Campaña	5	0.05	82	0.00
43	Desarrollo	5	0.05	217	0.01
44	Espíritus	5	0.05	49	0.00
45	Kilómetros	5	0.05	66	0.00
46	Lógica	5	0.05	54	0.00
47	Norteamericana	5	0.05	70	0.00
48	Políticos	5	0.05	189	0.01
49	Poseción	5	0.05	90	0.00
50	Problema	5	0.05	101	0.00
51	Atentado	4	0.04	17	0.00
52	Autonomía	4	0.04	38	0.00
53	Bandera	4	0.04	164	0.01
54	Concepción	4	0.04	32	0.00
55	Conferencia	4	0.04	60	0.00
56	Empresas	4	0.04	143	0.01

	UGARTE, Manuel	Freq.	%	RC. Freq.	RC. %
57	ESCRITOR	4	0.04	117	0.00
58	FRONTERA	4	0.04	68	0.00
59	GOBIERNOS	4	0.04	141	0.01
60	IDEAL	4	0.04	119	0.00
61	MEJICANO	4	0.04	29	0.00
62	NACIMIENTO	4	0.04	76	0.00
63	NOMBRES	4	0.04	194	0.01
64	NÚCLEOS	4	0.04	5	0.00
65	PATRIOTISMO	4	0.04	127	0.01
66	PROSPERIDAD	4	0.04	164	0.01
67	VISIÓN	4	0.04	49	0.00
68	AMBICIÓN	3	0.03	73	0.00
69	ANGELES	3	0.03	19	0.00
70	ANTECEDENTE	3	0.03	7	0.00
71	ÁREA	3	0.03	58	0.00
72	COMARCAS	3	0.03	54	0.00
73	COMERCIALES	3	0.03	87	0.00
74	CONCESIONES	3	0.03	27	0.00
75	CONFEDERACIÓN	3	0.03	61	0.00
76	CONVICCIÓN	3	0.03	38	0.00
77	DESDÉN	3	0.03	31	0.00
78	DIPLOMACIA	3	0.03	34	0.00
79	DONES	3	0.03	27	0.00
80	ERRORES	3	0.03	62	0.00
81	GOBERNANTES	3	0.03	18	0.00
82	MAPA	3	0.03	34	0.00
83	OLVIDO	3	0.03	65	0.00
84	PASADOS	3	0.03	38	0.00

	UGARTE, Manuel	Freq.	%	RC. Freq.	RC. %
85	PATRIAS	3	0.03	10	0.00
86	POSIBILIDADES	3	0.03	8	0.00
87	PRÉDICA	3	0.03	3	0.00
88	PREOCUPACIONES	3	0.03	50	0.00
89	RESORTES	3	0.03	21	0.00
90	SIGNIFICACIÓN	3	0.03	20	0.00
91	SINCERIDAD	3	0.03	45	0.00
92	SOLIDARIDAD	3	0.03	17	0.00
93	SUBDIVISIONES	3	0.03	7	0.00
94	TENDENCIA	3	0.03	64	0.00
95	TENDENCIAS	3	0.03	68	0.00
96	TIEMPO	3	0.03	4	0.00
97	UNIDAD	3	0.03	64	0.00
98	ZONAS	3	0.03	27	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	MÉXICO	15	0.15	561	0.02
	PARÍS	11	0.11	260	0.01
	FRANCIA	8	0.08	422	0.02
	BOLÍVAR	4	0.04	116	0.00
	DÍAZ	3	0.03	25	0.00

	VARELA, José Pedro	Freq.	%	RC. Freq.	RC. %
1	PRESIDENTE	83	0.29	774	0.03
2	PUEBLO	83	0.29	1,569	0.06
3	ESTADOS UNIDOS (UNIDOS)	72	0.25	2,725	0.11
4	HOMBRES	46	0.16	1,436	0.06
5	PARTE	45	0.16	2,276	0.09
6	CONGRESO	43	0.15	568	0.02
7	MUJER	38	0.13	465	0.02
8	MUNDO	37	0.13	1,584	0.06
9	PAÍS	33	0.11	1,489	0.06
10	IDEAS	32	0.11	541	0.02
11	VEZ	32	0.11	1,650	0.07
12	IDEA	30	0.10	714	0.03
13	EDUCACIÓN	28	0.10	419	0.02
14	PUEBLOS	27	0.09	762	0.03
15	MUJERES	26	0.09	404	0.02
16	DÍAS	24	0.08	872	0.03
17	GUERRA	24	0.08	1,106	0.04
18	AMERICANOS	23	0.08	567	0.02
19	EMBARGO	22	0.08	670	0.03
20	NADA	22	0.08	1,020	0.04
21	SENADO	21	0.07	151	0.01
22	CARTA	20	0.07	714	0.03
23	PALABRA	20	0.07	426	0.02
24	AMERICANO	19	0.07	752	0.03
25	SISTEMA	18	0.06	591	0.02
26	SUD	18	0.06	284	0.01
27	LEY	17	0.06	552	0.02
28	PALABRAS	17	0.06	399	0.02
29	PASO	17	0.06	686	0.03
30	POESÍA	17	0.06	99	0.00
31	ESCUELAS	16	0.06	487	0.02

	VARELA, José Pedro	Freq.	%	RC. Freq.	RC. %
32	NIÑOS	16	0.06	314	0.01
33	DEFENSORES	15	0.05	33	0.00
34	DERECHO	15	0.05	493	0.02
35	DERECHOS	15	0.05	337	0.01
36	MOMENTO	15	0.05	538	0.02
37	CORAZÓN	14	0.05	347	0.01
38	EJEMPLO	14	0.05	369	0.01
39	HIJOS	14	0.05	394	0.02
40	IMPRESIONES (MPRESIONES)	14	0.05	15	0.00
41	ACUSADORES	13	0.05	14	0.00
42	ALMA	13	0.05	426	0.02
43	AMERICANAS	13	0.05	226	0.01
44	CÁMARA	13	0.05	230	0.01
45	ÉPOCA	13	0.05	384	0.02
46	BELLEZA	12	0.04	271	0.01
47	ORDEN	12	0.04	374	0.01
48	PÚBLICO	12	0.04	387	0.02
49	ATENCIÓN	11	0.04	320	0.01
50	CIUDAD	11	0.04	2,234	0.09
51	DEFENSA	11	0.04	142	0.01
52	DISCURSO	11	0.04	138	0.01
53	LÍNEAS	11	0.04	245	0.01
54	MINISTERIO	11	0.04	66	0.00
55	POETAS	11	0.04	66	0.00
56	RESULTADOS	11	0.04	185	0.01
57	ARTÍCULO	10	0.03	195	0.01
58	CONSTITUCIÓN	10	0.03	209	0.01
59	HECHOS	10	0.03	316	0.01
60	MAYORÍA	10	0.03	132	0.01
61	MINISTRO	10	0.03	302	0.01
62	POETA	10	0.03	109	0.00

	VARELA, José Pedro	Freq.	%	RC. Freq.	RC. %
63	ACUSACIÓN	9	0.03	23	0.00
64	CARGOS	9	0.03	35	0.00
65	COMITÉ	9	0.03	66	0.00
66	CONTRARIO	9	0.03	195	0.01
67	CORTE	9	0.03	152	0.01
68	INSTANTE	9	0.03	161	0.01
69	JUICIO	9	0.03	244	0.01
70	MOMENTOS	9	0.03	177	0.01
71	NIÑAS	9	0.03	62	0.00
72	RELIGIÓN	9	0.03	129	0.01
73	REPRESENTANTES	9	0.03	193	0.01
74	SENADORES	9	0.03	47	0.00
75	SENTIDO	9	0.03	252	0.01
76	TEATRO	9	0.03	271	0.01
77	EJECUTIVO	8	0.03	63	0.00
78	MINISTROS	8	0.03	69	0.00
79	NEGRO	8	0.03	179	0.01
80	PESOS	8	0.03	1,879	0.07
81	POLÍTICOS	8	0.03	189	0.01
82	RADICALES	8	0.03	22	0.00
83	REPUBLICANO	8	0.03	137	0.01
84	TEATROS	8	0.03	138	0.01
85	TIPO	8	0.03	127	0.01
86	CORRESPONDENCIA	7	0.02	108	0.00
87	CUESTIONES	7	0.02	92	0.00
88	NIEVE	7	0.02	115	0.00
89	PASADA	7	0.02	44	0.00
90	PROYECTO	7	0.02	167	0.01
91	SILLA	7	0.02	65	0.00
92	AVISOS	6	0.02	47	0.00
93	BAILE	6	0.02	121	0.00

	VARELA, José Pedro	Freq.	%	RC. Freq.	RC. %
94	HOGAR	6	0.02	119	0.00
95	ILUSTRACIÓN	6	0.02	31	0.00
96	LECTORES	6	0.02	79	0.00
97	LITERATURA	6	0.02	132	0.01
98	NOBLES	6	0.02	91	0.00
99	PRESIDENTES	6	0.02	66	0.00
100	RAYO	6	0.02	72	0.00
101	SEXO	6	0.02	76	0.00
102	AMÉRICAS	5	0.02	34	0.00
103	APARIENCIA	5	0.02	95	0.00
104	ARGUMENTACIÓN	5	0.02	10	0.00
105	BELLEZAS	5	0.02	63	0.00
106	BIBLIA	5	0.02	66	0.00
107	COMPARACIÓN	5	0.02	66	0.00
108	CONSTANCIA	5	0.02	38	0.00
109	CREENCIAS	5	0.02	56	0.00
110	DOLORES	5	0.02	64	0.00
111	GAUCHO	5	0.02	27	0.00
112	IGNORANCIA	5	0.02	103	0.00
113	INFORME	5	0.02	90	0.00
114	JURAMENTO	5	0.02	20	0.00
115	MALES	5	0.02	85	0.00
116	NUBES	5	0.02	93	0.00
117	OBRERO	5	0.02	81	0.00
118	PENITENCIARIAS	5	0.02	8	0.00
119	RADICAL	5	0.02	48	0.00
120	REBELIÓN	5	0.02	36	0.00
121	RELIGIOSAS	5	0.02	73	0.00
122	REPUBLICANOS	5	0.02	76	0.00
123	RESUELTO	5	0.02	73	0.00
124	REUNIÓN	5	0.02	93	0.00

	VARELA, José Pedro	Freq.	%	RC. Freq.	RC. %
125	SALAS	5	0.02	79	0.00
126	VOTO	5	0.02	96	0.00
127	BAILES	4	0.01	57	0.00
128	BEBIDAS	4	0.01	29	0.00
129	CABELLO	4	0.01	39	0.00
130	CANTOS	4	0.01	31	0.00
131	CATOLICISMO	4	0.01	59	0.00
132	CRIATURAS	4	0.01	30	0.00
133	CUNA	4	0.01	60	0.00
134	DÉCIMA	4	0.01	15	0.00
135	EDICIONES	4	0.01	35	0.00
136	GENERACIONES	4	0.01	63	0.00
137	HUELLA	4	0.01	37	0.00
138	MILLAS	4	0.01	1,096	0.04
139	MINSTREL	4	0.01	5	0.00
140	PENSADORES	4	0.01	30	0.00
141	PURITANOS	4	0.01	43	0.00
142	RELIGIONES	4	0.01	51	0.00
143	SESIÓN	4	0.01	66	0.00
144	SILLAS	4	0.01	48	0.00
145	SUDAMERICANAS	4	0.01	15	0.00
146	VÍSPERA	4	0.01	25	0.00
147	AGITACIÓN	3	0.01	25	0.00
148	AGREGADO	3	0.01	14	0.00
149	APROBACIÓN	3	0.01	21	0.00
150	ARTICULO	3	0.01	35	0.00
151	CANAS	3	0.01	22	0.00
152	CANCIÓN	3	0.01	6	0.00
153	CONTORNOS	3	0.01	24	0.00
154	FRAC	3	0.01	30	0.00
155	FRANCESAS	3	0.01	31	0.00

	VARELA, José Pedro	Freq.	%	RC. Freq.	RC. %
156	GALAS	3	0.01	24	0.00
157	GAUCHOS	3	0.01	14	0.00
158	INQUISICIÓN	3	0.01	13	0.00
159	LÁGRIMA	3	0.01	8	0.00
160	MISTERIOS	3	0.01	27	0.00
161	PENITENCIARÍA	3	0.01	31	0.00
162	PRISMA	3	0.01	9	0.00
163	PROTESTANTISMO	3	0.01	23	0.00
164	REMOS	3	0.01	20	0.00
165	RENCORES	3	0.01	7	0.00
166	SASTRE	3	0.01	18	0.00
167	SENDA	3	0.01	19	0.00
168	VETO	3	0.01	14	0.00
169	VOTACIÓN	3	0.01	14	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	WASHINGTON	9	0.03	119	0.00
	PHILADELPHIA	7	0.02	62	0.00
	MONTEVIDEO	13	0.05	32	0.00
	PARAGUAY	5	0.02	22	0.00
	INGLATERRA	15	0.05	565	0.02
	PARÍS	11	0.04	260	0.01
	JOHNSON	32	0.11	55	0.00
	STANTON	22	0.08	24	0.00
	GRANT	13	0.05	93	0.00
	BYRON	9	0.03	39	0.00
	DICKENSON	8	0.03	8	0.00
	SHAKESPEARE	8	0.03	31	0.00
	BUTLER	6	0.02	11	0.00
	SARMIENTO	6	0.02	107	0.00
	BOUTWELL	4	0.01	5	0.00

VARELA, José Pedro	Freq.	%	RC. Freq.	RC. %
CHASE	4	0.01	10	0.00
EVARTS	4	0.01	15	0.00
GROESBECK	4	0.01	4	0.00
LOGAN	4	0.01	11	0.00
BRYANT	3	0.01	23	0.00
BURNS	3	0.01	3	0.00
MURILLO	3	0.01	9	0.00
RIVERA	3	0.01	15	0.00
STEVENS	3	0.01	17	0.00
IMPEACHMENT	16	0.06	16	0.00
MINSTRELS	4	0.01	11	0.00
OFFICE	4	0.01	6	0.00
TENURE	4	0.01	4	0.00

	VARGAS VILA, José María	Freq.	%	RC. Freq.	RC. %
1	PUEBLOS	117	0.49	762	0.03
2	RAZA	98	0.41	561	0.02
3	CONQUISTA	59	0.25	164	0.01
4	BÁRBAROS	44	0.18	70	0.00
5	MUNDO	42	0.18	1,584	0.06
6	AMÉRICA	41	0.17	1,327	0.05
7	MUERTE	41	0.17	367	0.01
8	HOMBRES	39	0.16	1,436	0.06
9	NADA	39	0.16	1,020	0.04
10	PUEBLO	39	0.16	1,569	0.06
11	SANGRE	38	0.16	292	0.01
12	FUERZA	36	0.15	655	0.03
13	HORA	36	0.15	689	0.03
14	TIERRA	34	0.14	1,162	0.05
15	VIDA	33	0.14	1,578	0.06
16	ALMA	31	0.13	426	0.02
17	RAZAS	31	0.13	201	0.01
18	VICTORIA	29	0.12	118	0.00
19	CORAZÓN	28	0.12	347	0.01
20	SOMBRA	28	0.12	169	0.01
21	YANQUI (YANKI)	27	0.11	31	0.00
22	GLORIA	26	0.11	238	0.01
23	LIBERTAD	26	0.11	790	0.03
24	GRITO	25	0.10	104	0.00
25	HÉROES	25	0.10	74	0.00
26	HISTORIA	25	0.10	637	0.03
27	AMÉRICA LATINA	24	0.10	108	0.00
28	UNIÓN	24	0.10	473	0.02
29	CIVILIZACIÓN	23	0.10	270	0.01
30	SILENCIO	23	0.10	230	0.01
31	IMPERIALISMO	22	0.09	30	0.00
32	OJOS	22	0.09	510	0.02

	VARGAS VILA, José María	Freq.	%	RC. Freq.	RC. %
33	ÁGUILAS	20	0.08	37	0.00
34	SOL	20	0.08	448	0.02
35	ALAS	19	0.08	117	0.00
36	DERROTA	19	0.08	60	0.00
37	PALABRA	19	0.08	426	0.02
38	MUERTOS	18	0.08	109	0.00
39	MANOS	17	0.07	434	0.02
40	SELVA	17	0.07	45	0.00
41	ALMAS	16	0.07	156	0.01
42	FILIBUSTERISMO	16	0.07	18	0.00
43	INVASIÓN	16	0.07	59	0.00
44	ORO	16	0.07	539	0.02
45	ÁGUILA	15	0.06	37	0.00
46	AVANZA	15	0.06	54	0.00
47	ESCLAVOS	15	0.06	187	0.01
48	ESPADA	15	0.06	94	0.00
49	PIÉ	15	0.06	190	0.01
50	VERDAD	15	0.06	543	0.02
51	DEBER	14	0.06	266	0.01
52	HORROR	14	0.06	75	0.00
53	CIELO	13	0.05	320	0.01
54	CIELOS	13	0.05	44	0.00
55	DESTINO	13	0.05	203	0.01
56	DIOSES	13	0.05	42	0.00
57	DOLOR	13	0.05	151	0.01
58	LABIOS	13	0.05	89	0.00
59	SELVAS	13	0.05	52	0.00
60	GRITOS	12	0.05	71	0.00
61	INGLÉS	12	0.05	377	0.01
62	INVASOR	12	0.05	18	0.00
63	LATINOS	12	0.05	28	0.00
64	PELIGRO	12	0.05	239	0.01

	VARGAS VILA, José María	Freq.	%	RC. Freq.	RC. %
65	PENSAMIENTO	12	0.05	274	0.01
66	VERBO	12	0.05	18	0.00
67	AMOS	11	0.05	100	0.00
68	BARBARIE	11	0.05	31	0.00
69	CRIMEN	11	0.05	82	0.00
70	HORIZONTE	11	0.05	122	0.00
71	HURACÁN	11	0.05	24	0.00
72	MIEDO	11	0.05	90	0.00
73	PRENSA	11	0.05	358	0.01
74	VISIÓN	11	0.05	49	0.00
75	VUELO	11	0.05	77	0.00
76	COMBATE	10	0.04	96	0.00
77	CONQUISTADOR	10	0.04	33	0.00
78	ESCLAVITUD	10	0.04	197	0.01
79	GESTO	10	0.04	25	0.00
80	PILLAJE	10	0.04	12	0.00
81	CONQUISTADORES	9	0.04	31	0.00
82	DESPOJO	9	0.04	21	0.00
83	LATINAS	9	0.04	23	0.00
84	TINIEBLAS	9	0.04	36	0.00
85	YUGO	9	0.04	32	0.00
86	BANDERA	8	0.03	164	0.01
87	COBARDE	8	0.03	21	0.00
88	CONQUISTAS	8	0.03	43	0.00
89	CREPÚSCULO	8	0.03	32	0.00
90	EMIGRACIÓN	8	0.03	105	0.00
91	GARRAS	8	0.03	24	0.00
92	HORDAS	8	0.03	15	0.00
93	MARES	8	0.03	102	0.00
94	OLAS	8	0.03	137	0.01
95	ORIENTE	8	0.03	84	0.00
96	PAVOR	8	0.03	20	0.00

	VARGAS VILA, José María	Freq.	%	RC. Freq.	RC. %
97	VENCEDOR	8	0.03	41	0.00
98	VERGÜENZA	8	0.03	40	0.00
99	VIENTRE	8	0.03	18	0.00
100	ABISMO	7	0.03	122	0.00
101	ALA	7	0.03	94	0.00
102	AMO	7	0.03	76	0.00
103	BÁRBARO	7	0.03	25	0.00
104	CABEZAS	7	0.03	67	0.00
105	CÓLERA	7	0.03	44	0.00
106	IMPERIO	7	0.03	157	0.01
107	IMPERIOS	7	0.03	19	0.00
108	INSTINTO	7	0.03	42	0.00
109	LEGIONES	7	0.03	14	0.00
110	LENGUA	7	0.03	163	0.01
111	NEGRA	7	0.03	121	0.00
112	PAISES	7	0.03	134	0.01
113	SAJONA	7	0.03	29	0.00
114	SALVAJE	7	0.03	62	0.00
115	SOLES	7	0.03	9	0.00
116	TRIUNFO	7	0.03	152	0.01
117	TUMBAS	7	0.03	48	0.00
118	VENCIMIENTO	7	0.03	12	0.00
119	ADORACIÓN	6	0.03	17	0.00
120	APETITO	6	0.03	41	0.00
121	BRAZO	6	0.03	121	0.00
122	CADENA	6	0.03	69	0.00
123	CÉSAR	6	0.03	22	0.00
124	CODICIA	6	0.03	39	0.00
125	CÓNDORES	6	0.03	8	0.00
126	DESAPARICIÓN	6	0.03	15	0.00
127	ESCLAVO	6	0.03	41	0.00
128	ESPANTO	6	0.03	40	0.00

	VARGAS VILA, José María	Freq.	%	RC. Freq.	RC. %
129	HEROISMO	6	0.03	8	0.00
130	LATINISMO	6	0.03	7	0.00
131	LLANOS	6	0.03	24	0.00
132	MURALLAS	6	0.03	25	0.00
133	NACIONALIDAD	6	0.03	99	0.00
134	NAVES	6	0.03	42	0.00
135	ODIO	6	0.03	83	0.00
136	OLVIDO	6	0.03	65	0.00
137	ORGULLO	6	0.03	121	0.00
138	PIRATAS	6	0.03	16	0.00
139	PRESA	6	0.03	64	0.00
140	PROFETAS	6	0.03	10	0.00
141	RIBERAS	6	0.03	74	0.00
142	ROSTRO	6	0.03	73	0.00
143	RUINAS	6	0.03	80	0.00
144	RUMOR	6	0.03	57	0.00
145	SACRIFICIO	6	0.03	67	0.00
146	SAJÓN	6	0.03	21	0.00
147	TEMPLOS	6	0.03	117	0.00
148	TORNO	6	0.03	72	0.00
149	TRAICIÓN	6	0.03	32	0.00
150	TRISTEZA	6	0.03	64	0.00
151	VICTORIAS	6	0.03	22	0.00
152	YANKIS	6	0.03	12	0.00
153	AFRICA	5	0.02	39	0.00
154	ALUVIÓN	5	0.02	9	0.00
155	AVENTUREROS	5	0.02	37	0.00
156	BANDERAS	5	0.02	63	0.00
157	BATALLAS	5	0.02	31	0.00
158	BESTIAS	5	0.02	28	0.00
159	CADÁVERES	5	0.02	43	0.00
160	CIEGOS	5	0.02	62	0.00

	VARGAS VILA, José María	Freq.	%	RC. Freq.	RC. %
161	COBARDIA	5	0.02	6	0.00
162	CORAZONES	5	0.02	48	0.00
163	CORONA	5	0.02	82	0.00
164	DECADENCIA	5	0.02	34	0.00
165	DESCENDIENTES	5	0.02	36	0.00
166	ENTRAÑAS	5	0.02	40	0.00
167	ESTRELLA	5	0.02	55	0.00
168	GEMIDO	5	0.02	10	0.00
169	IDEALES	5	0.02	43	0.00
170	IMPERIALISTA	5	0.02	7	0.00
171	INFAMIA	5	0.02	20	0.00
172	OCCIDENTAL	5	0.02	82	0.00
173	OLA	5	0.02	45	0.00
174	ORIENTAL	5	0.02	73	0.00
175	PLUMAS	5	0.02	43	0.00
176	PROFETA	5	0.02	25	0.00
177	RESURRECCIÓN	5	0.02	15	0.00
178	ROBO	5	0.02	25	0.00
179	SERVIDUMBRE	5	0.02	27	0.00
180	SORDOS	5	0.02	15	0.00
181	SUMISIÓN	5	0.02	14	0.00
182	TEMPESTAD	5	0.02	43	0.00
183	TROPEL	5	0.02	23	0.00
184	VALLES	5	0.02	82	0.00
185	ABYECCIÓN	4	0.02	9	0.00
186	ACONTECIMIENTOS	4	0.02	51	0.00
187	ANGUSTIA	4	0.02	22	0.00
188	AZOTE	4	0.02	22	0.00
189	CARICIA	4	0.02	7	0.00
190	CATÁSTROFE	4	0.02	28	0.00
191	CIMAS	4	0.02	20	0.00
192	CORAJE	4	0.02	9	0.00

	VARGAS VILA, José María	Freq.	%	RC. Freq.	RC. %
193	CORCELES	4	0.02	6	0.00
194	CRISTO	4	0.02	34	0.00
195	CUELLO	4	0.02	48	0.00
196	DEBILIDAD	4	0.02	52	0.00
197	DEFINITIVO	4	0.02	22	0.00
198	DESOLACIÓN	4	0.02	14	0.00
199	DILEMA	4	0.02	7	0.00
200	DUELO	4	0.02	52	0.00
201	ESCLAVA	4	0.02	16	0.00
202	ESCUDO	4	0.02	19	0.00
203	ESPALDAS	4	0.02	25	0.00
204	ESPIRITU	4	0.02	16	0.00
205	FENICIOS	4	0.02	4	0.00
206	FILIPINAS	4	0.02	22	0.00
207	GESTOS	4	0.02	11	0.00
208	HACHA	4	0.02	30	0.00
209	HEMBRAS	4	0.02	34	0.00
210	HERIDA	4	0.02	28	0.00
211	INERCIA	4	0.02	12	0.00
212	MARASMO	4	0.02	4	0.00
213	MULTITUDES	4	0.02	17	0.00
214	NIDO	4	0.02	50	0.00
215	OBSCURA	4	0.02	22	0.00
216	OIDOS	4	0.02	11	0.00
217	PLAYA	4	0.02	40	0.00
218	PUPILAS	4	0.02	9	0.00
219	QUIETUD	4	0.02	26	0.00
220	REVANCHA	4	0.02	6	0.00
221	ROMANO	4	0.02	46	0.00
222	SONIDO	4	0.02	35	0.00
223	TERROR	4	0.02	39	0.00
224	TRIBU	4	0.02	36	0.00

	VARGAS VILA, José María	Freq.	%	RC. Freq.	RC. %
225	TRIBUS	4	0.02	50	0.00
226	TRÓPICO	4	0.02	21	0.00
227	TURBA	4	0.02	23	0.00
228	TURBAS	4	0.02	9	0.00
229	TURBIÓN	4	0.02	7	0.00
230	VÉRTIGO	4	0.02	16	0.00
231	YANK	4	0.02	6	0.00
232	ZONAS	4	0.02	27	0.00
233	AGONÍA	3	0.01	3	0.00
234	ALBIÓN	3	0.01	5	0.00
235	ALTARES	3	0.01	19	0.00
236	AMARILLOS	3	0.01	16	0.00
237	ANIMALIDAD	3	0.01	4	0.00
238	ARCHIPIÉLAGO	3	0.01	14	0.00
239	ATAVISMOS	3	0.01	3	0.00
240	AVANZADAS	3	0.01	9	0.00
241	BARCA	3	0.01	24	0.00
242	CALDOS	3	0.01	9	0.00
243	CONCIENCIAS	3	0.01	16	0.00
244	CONQUISTADOS	3	0.01	7	0.00
245	CRUELDAD	3	0.01	18	0.00
246	DEGRADACIÓN	3	0.01	10	0.00
247	DESAPARECIMIENTO	3	0.01	4	0.00
248	DIARISTAS	3	0.01	5	0.00
249	DIVINIDAD	3	0.01	14	0.00
250	DOCILIDAD	3	0.01	12	0.00
251	DOMINADOR	3	0.01	5	0.00
252	ENERGIAS	3	0.01	4	0.00
253	ENIGMA	3	0.01	18	0.00
254	ESCLAVITUDES	3	0.01	4	0.00
255	ESTANDARTES	3	0.01	10	0.00
256	ESTERILIDAD	3	0.01	10	0.00

	VARGAS VILA, José María	Freq.	%	RC. Freq.	RC. %
257	ESTUPEFACIENTE	3	0.01	3	0.00
258	ESTUPOR	3	0.01	9	0.00
259	ETERNIDAD	3	0.01	11	0.00
260	FILIBUSTEROS	3	0.01	12	0.00
261	FLORECIMIENTO	3	0.01	4	0.00
262	FUROR	3	0.01	23	0.00
263	GARRA	3	0.01	9	0.00
264	HEMBRA	3	0.01	5	0.00
265	HEREDEROS	3	0.01	23	0.00
266	IDOLOS	3	0.01	4	0.00
267	IMPERIALISTAS	3	0.01	6	0.00
268	INIQUIDAD	3	0.01	11	0.00
269	INSTINTOS	3	0.01	21	0.00
270	JUDIOS	3	0.01	4	0.00
271	LAURELES	3	0.01	17	0.00
272	LEONES	3	0.01	14	0.00
273	LEVANTE	3	0.01	16	0.00
274	MALAYO	3	0.01	5	0.00
275	MALDICIÓN	3	0.01	8	0.00
276	MENDIGOS	3	0.01	15	0.00
277	MIRAJE	3	0.01	4	0.00
278	MISERICORDIA	3	0.01	13	0.00
279	NAUFRAGIO	3	0.01	19	0.00
280	ORIENTALES	3	0.01	17	0.00
281	PAMPAS	3	0.01	22	0.00
282	PENSADOR	3	0.01	24	0.00
283	PUPILA	3	0.01	6	0.00
284	PÚRPURA	3	0.01	15	0.00
285	REBAÑO	3	0.01	16	0.00
286	REPARTO	3	0.01	10	0.00
287	RETOÑOS	3	0.01	4	0.00
288	SEMBRADOR	3	0.01	5	0.00

VARGAS VILA, José María		Freq.	%	RC. Freq.	RC. %
289	SUDARIO	3	0.01	11	0.00
290	TACÓN	3	0.01	12	0.00
291	TAJO	3	0.01	13	0.00
292	TUMULTO	3	0.01	23	0.00
293	VENCEDORES	3	0.01	21	0.00
294	VIBRACIÓN	3	0.01	8	0.00
295	VILEZA	3	0.01	4	0.00
296	VIOLADA	3	0.01	5	0.00
297	VISIONES	3	0.01	20	0.00

PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
SANTO DOMINGO	15	0.06	160	0.01
PANAMÁ	10	0.04	153	0.01
NICARAGUA	7	0.03	71	0.00
HAITI	3	0.01	5	0.00
EUROPA	22	0.09	785	0.03
CARTAGO	8	0.03	17	0.00
INDIA	6	0.03	100	0.00
LEÓN	8	0.03	45	0.00
WILSON	5	0.02	15	0.00
ROOSEVELT	6	0.03	27	0.00
BOLIVAR	4	0.02	13	0.00
ROSAS	4	0.02	40	0.00

	VICUÑA MACKENNA, Benjamín - I (VIAJES)	Freq.	%	RC. Freq.	RC. %
1	DÍA (DIA)	161	0.17	719	0.03
2	PESOS	133	0.14	1,879	0.07
3	RÍO (RIO)	102	0.10	607	0.02
4	PAÍS (PAIS)	87	0.09	435	0.02
5	VAPOR	81	0.08	784	0.03
6	AÑOS	79	0.08	1,320	0.05
7	TARDE	72	0.07	805	0.03
8	GENERAL (JENERAL)	66	0.07	119	0.00
9	AGUA	63	0.06	829	0.03
10	EMBARGO	63	0.06	679	0.03
11	CAMINO	60	0.06	624	0.02
12	VECES	58	0.06	894	0.04
13	BAHÍA (BABIA)	57	0.06	424	0.01
14	VERDAD	51	0.05	543	0.02
15	HOTEL	50	0.05	756	0.03
16	LEGUAS	49	0.05	267	0.01
17	UNIÓN	44	0.05	321	0.01
18	DIAS	43	0.04	258	0.01
19	AMERICANA	42	0.04	568	0.02
20	CENTRO	42	0.04	570	0.02
21	AMERICANOS	40	0.04	567	0.02
22	FAMILIA	40	0.04	516	0.02
23	PERSONAS	40	0.04	554	0.02
24	VAPORES	37	0.04	404	0.02
25	BUQUE	35	0.04	475	0.02
26	SUD	34	0.03	284	0.01
27	FIERRO	33	0.03	78	0.00
28	PIÉ	33	0.03	190	0.01
29	SITIO	29	0.03	272	0.01
30	COSTADO	28	0.03	149	0.01
31	DISTANCIA	28	0.03	345	0.01
32	INDIOS	28	0.03	235	0.01

	VICUÑA MACKENNA, Benjamín - I (VIAJES)	Freq.	%	RC. Freq.	RC. %
33	PASAJEROS	28	0.03	322	0.01
34	PIEDRA	27	0.03	307	0.01
35	CAPITAN	25	0.03	103	0.00
36	POBLACIÓN	24	0.02	258	0.01
37	NEGRO	22	0.02	179	0.01
38	COSTAS	21	0.02	200	0.01
39	NOBLE	21	0.02	194	0.01
40	SALA	20	0.02	205	0.01
41	SALON	20	0.02	109	0.00
42	ESPAÑOLA	19	0.02	212	0.01
43	ORILLA	19	0.02	185	0.01
44	CABALLO	18	0.02	180	0.01
45	COMPAÑEROS	18	0.02	147	0.01
46	CORAZON	18	0.02	129	0.01
47	MILLON	18	0.02	78	0.00
48	ESCALA	17	0.02	132	0.01
49	INSTANTE	17	0.02	161	0.01
50	DERREDOR	16	0.02	42	0.00
51	MEXICANOS (MEJICANOS)	16	0.02	39	0.00
52	RIBERA	16	0.02	69	0.00
53	RIOS	16	0.02	152	0.01
54	YANQUI (YANKEE)	16	0.02	168	0.01
55	ALDEA	15	0.02	93	0.00
56	GENTE (JENTE)	15	0.02	27	0.00
57	PAISES	15	0.02	134	0.01
58	SIERRA	15	0.02	70	0.00
59	ALA	14	0.01	94	0.00
60	CAUCE	14	0.01	50	0.00
61	COLINA	14	0.01	72	0.00
62	DILIGENCIA (DILIJENCIA)	14	0.01	19	0.00
63	ESTACIÓN	14	0.01	131	0.01
64	INGLÉS (INGLES)	14	0.01	60	0.00

	VICUÑA MACKENNA, Benjamín - I (VIAJES)	Freq.	%	RC. Freq.	RC. %
65	ALAS	13	0.01	117	0.00
66	CHILENOS	13	0.01	62	0.00
67	COCHERO	13	0.01	61	0.00
68	INDIO	13	0.01	111	0.00
69	LADRONES	13	0.01	35	0.00
70	REVOLUCIÓN	13	0.01	48	0.00
71	COLINAS	12	0.01	90	0.00
72	EDUCACIÓN	12	0.01	104	0.00
73	GÉNERO (JÉNERO)	12	0.01	34	0.00
74	MATERIALISMO	12	0.01	23	0.00
75	SEÑORITAS	12	0.01	58	0.00
76	ASIENTOS	11	0.01	88	0.00
77	SOMBRERO	11	0.01	91	0.00
78	CHILENO	10	0.01	76	0.00
79	COMITIVA	10	0.01	33	0.00
80	EQUIPAJE	10	0.01	61	0.00
81	ESPALDA	10	0.01	64	0.00
82	EXTREMO (ESTREMO)	10	0.01	43	0.00
83	FORTALEZA	10	0.01	35	0.00
84	GUIA	10	0.01	47	0.00
85	MULAS	10	0.01	38	0.00
86	RAYO	10	0.01	72	0.00
87	VEREDAS	10	0.01	24	0.00
88	CAMPANILLA	9	0.01	22	0.00
89	CARBON	9	0.01	65	0.00
90	CERA	9	0.01	44	0.00
91	CUNA	9	0.01	60	0.00
92	DESGRACIADOS	9	0.01	48	0.00
93	LOCOMOTORA (LOCOMOTIVA)	9	0.01	14	0.00
94	MISIÓN	9	0.01	50	0.00
95	MONTAÑA	9	0.01	51	0.00
96	NAPOLEON	9	0.01	23	0.00

	VICUÑA MACKENNA, Benjamín - I (VIAJES)	Freq.	%	RC. Freq.	RC. %
97	PATRON	9	0.01	13	0.00
98	PROA	9	0.01	57	0.00
99	PUEBLA	9	0.01	36	0.00
100	SEÑORITA	9	0.01	58	0.00
101	SIRVIENTE	9	0.01	35	0.00
102	VERDES	9	0.01	59	0.00
103	CAIDA	8	0.01	22	0.00
104	CARVALLO	8	0.01	44	0.00
105	CINTURA	8	0.01	46	0.00
106	CONFEDERACIÓN	8	0.01	35	0.00
107	CUARTEL	8	0.01	37	0.00
108	EDICIÓN	8	0.01	30	0.00
109	EXTRANJERO (ESTRANJERO)	8	0.01	29	0.00
110	LEGUA	8	0.01	39	0.00
111	MARINEROS	8	0.01	51	0.00
112	OCASIÓN	8	0.01	51	0.00
113	QUILLA	8	0.01	22	0.00
114	RUEDA	8	0.01	46	0.00
115	TIRO	8	0.01	50	0.00
116	TUMBAS	8	0.01	48	0.00
117	APOSENTOS	7	0.01	22	0.00
118	COLEGIO (COLEJIO)	7	0.01	8	0.00
119	EMIGRANTES	7	0.01	34	0.00
120	ESCLAVATURA	7	0.01	17	0.00
121	FRIO	7	0.01	37	0.00
122	GENERALES (JENERALES)	7	0.01	14	0.00
123	HERALDO	7	0.01	17	0.00
124	LIENZO	7	0.01	22	0.00
125	MERCANTILISMO	7	0.01	16	0.00
126	OÍDO	7	0.01	37	0.00
127	ORBE	7	0.01	30	0.00
128	PALO	7	0.01	29	0.00

	VICUÑA MACKENNA, Benjamín - I (VIAJES)	Freq.	%	RC. Freq.	RC. %
129	PERROS	7	0.01	37	0.00
130	PESCANTE	7	0.01	11	0.00
131	RELIGIÓN (RELIJIÓN)	7	0.01	8	0.00
132	SIMPLICIDAD	7	0.01	24	0.00
133	AGONÍA	6	0.01	27	0.00
134	ARRIERO	6	0.01	7	0.00
135	BUSTO	6	0.01	26	0.00
136	CALDERAS	6	0.01	16	0.00
137	CARPETA	6	0.01	8	0.00
138	EXPRESIÓN (ESPRESIÓN)	6	0.01	12	0.00
139	GALOPE	6	0.01	17	0.00
140	INSCRIPCIÓN	6	0.01	17	0.00
141	INTELIGENCIA (INTELIJENCIA)	6	0.01	13	0.00
142	ORGANIZACIÓN	6	0.01	27	0.00
143	PÁGINAS (PÁJINAS)	6	0.01	8	0.00
144	PAISANO	6	0.01	29	0.00
145	RELIGIOSA (RELIJIOSA)	6	0.01	6	0.00
146	RIVALIDAD	6	0.01	25	0.00
147	TROPEL	6	0.01	23	0.00
148	VOLÚMEN	6	0.01	24	0.00
149	ARISTA	5	0.01	10	0.00
150	CALZADA	5	0.01	19	0.00
151	DILIGENCIAS (DILIJENCIAS)	5	0.01	9	0.00
152	ESPECIALIDADES	5	0.01	11	0.00
153	EXCURSIONES (ESCURSIONES)	5	0.01	10	0.00
154	EXTERIOR (ESTERIOR)	5	0.01	20	0.00
155	GAZ	5	0.01	9	0.00
156	GENIO (JENIO)	5	0.01	12	0.00
157	INVASIÓN	5	0.01	8	0.00
158	MALECÓN (MALECON)	5	0.01	9	0.00
159	MAYORÍA	5	0.01	7	0.00
160	METROPOLITANO	5	0.01	14	0.00

	VICUÑA MACKENNA, Benjamín - I (VIAJES)	Freq.	%	RC. Freq.	RC. %
161	MINIATURA	5	0.01	16	0.00
162	NEGRITO	5	0.01	8	0.00
163	REGIONES (REJIONES)	5	0.01	9	0.00
164	SALTEO	5	0.01	8	0.00
165	TRADICIÓN	5	0.01	16	0.00
166	ACECHO	4	0.00	6	0.00
167	AMBICIÓN	4	0.00	11	0.00
168	EMOCIÓN	4	0.00	9	0.00
169	EMPELLONES	4	0.00	5	0.00
170	EXTRAMUROS (ESTRAMUROS)	4	0.00	4	0.00
171	EXTREMIDAD (ESTREMIDAD)	4	0.00	10	0.00
172	GENERACIONES (JENERACIONES)	4	0.00	7	0.00
173	IMÁGEN (IMÁJEN)	4	0.00	10	0.00
174	IMAGINACIÓN (IMAJINACIÓN)	4	0.00	9	0.00
175	INSPIRACIÓN	4	0.00	11	0.00
176	LECCIÓN	4	0.00	9	0.00
177	LIBRERIA	4	0.00	5	0.00
178	OPRESIÓN	4	0.00	8	0.00
179	PANTEÓN (PANTEON)	4	0.00	6	0.00
180	PILOTOS	4	0.00	9	0.00
181	REGISTRO (REJISTRO)	4	0.00	6	0.00
182	SUD-AMERICANO	4	0.00	4	0.00
183	TIMÓN	4	0.00	9	0.00
184	ABORÍGENES (ABORÍJENES)	3	0.00	3	0.00
185	ASALTA	3	0.00	5	0.00
186	ATAUDES	3	0.00	4	0.00
187	BOSQUESILLO	3	0.00	4	0.00
188	CABECERA (CABEZERA)	3	0.00	4	0.00
189	CASERIO	3	0.00	3	0.00
190	CAZUELA	3	0.00	4	0.00
191	CUERNA	3	0.00	3	0.00
192	EXTRAÑO (ESTRAFIO)	3	0.00	3	0.00

VICUÑA MACKENNA, Benjamín - I (VIAJES)		Freq.	%	RC. Freq.	RC. %
193	FELPA	3	0.00	5	0.00
194	FOSOS	3	0.00	5	0.00
195	GRUPOS (GTUPOS)	3	0.00	3	0.00
196	HAMACAS	3	0.00	4	0.00
197	LÉPEROS	3	0.00	4	0.00
198	MESON	3	0.00	3	0.00
199	NAUFRAGIOS (NAUFRAJIOS)	3	0.00	3	0.00
200	OCEANÍA	3	0.00	5	0.00
201	ORIGINALES (ORIJINALES)	3	0.00	5	0.00
202	PATILLA	3	0.00	4	0.00
203	ROSCO	3	0.00	3	0.00
204	SUD-AMERICANA	3	0.00	4	0.00
205	TAHÚRES	3	0.00	4	0.00
206	TRAVESÍA	3	0.00	5	0.00

PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
SAN FRANCISCO	38	0.04	323	0.01
CALIFORNIA	32	0.03	313	0.01
SANTA CRUZ	32	0.03	109	0.00
SANTA ANA	31	0.03	110	0.00
NUEVA-YORK	12	0.01	43	0.00
MISSISSIPPI (MISSISSIPI)	11	0.01	26	0.00
SACRAMENTO	11	0.01	58	0.00
BÚFFALO	10	0.01	19	0.00
MONTREAL	8	0.01	31	0.00
ROCHESTER	7	0.01	27	0.00
WASHINGTON (VVASHINGTON)	7	0.01	23	0.00
QUEBEC	6	0.01	16	0.00
NIÁGARA (NIÚGARA)	4	0.00	5	0.00
MÉXICO (MÉJICO)	107	0.11	357	0.01
VERACRÚZ (VERA)	31	0.03	50	0.00
VALPARAISO	15	0.02	27	0.00

VICUÑA MACKENNA, Benjamín - I (VIAJES)	Freq.	%	RC. Freq.	RC. %
ACAPULCO	10	0.01	22	0.00
EUROPA	51	0.05	785	0.03
LÓNDRES	13	0.01	75	0.00
PARIS	13	0.01	72	0.00
LIVERPOOL	11	0.01	58	0.00
EJIPTO	5	0.01	5	0.00
PRESCOTT	16	0.02	37	0.00
CORTEZ	14	0.01	16	0.00
CURTIS	14	0.01	18	0.00
PAEZ	12	0.01	39	0.00
PIERCE	12	0.01	21	0.00
SCOTT	11	0.01	33	0.00
CURTÍS	10	0.01	12	0.00
MOSQUERA	9	0.01	38	0.00
BARNUM	6	0.01	20	0.00
OROSCO	6	0.01	6	0.00
ALBONI	5	0.01	6	0.00
LARRAIN	5	0.01	5	0.00
FILLMORE	4	0.00	11	0.00
LORETTO	4	0.00	4	0.00
MERCEY	4	0.00	4	0.00
PEROTE	4	0.00	7	0.00
CUSHINGS	3	0.00	3	0.00
RIVERAS	3	0.00	4	0.00
ULUA	3	0.00	4	0.00
VALDIVIA	3	0.00	4	0.00
HUMBUG	18	0.02	43	0.00
BEAUTY	4	0.00	7	0.00
HUMBUGS	4	0.00	9	0.00
WHATKEYS	4	0.00	4	0.00
HUMBUG (HURNBUG)	3	0.00	3	0.00
PAILEBOT	3	0.00	4	0.00

	VICUÑA MACKENNA, Benjamín - II (AGENTE)	Freq.	%	RC. Freq.	RC. %
1	SEÑOR	252	0.15	809	0.03
2	SOLO	220	0.13	1,506	0.06
3	GUERRA	196	0.12	1,106	0.04
4	GOBIERNO	185	0.11	1,334	0.05
5	BUQUE	162	0.10	475	0.02
6	BUQUES	98	0.06	380	0.02
7	DESPUÉS (DESPUES)	88	0.05	561	0.02
8	ENERO	87	0.05	263	0.01
9	CARTA	86	0.05	714	0.03
10	DÍA (DIA)	85	0.05	719	0.03
11	VAPOR	85	0.05	784	0.03
12	HIJOS (JOS)	83	0.05	797	0.03
13	MANERA	81	0.05	633	0.03
14	METEORO	81	0.05	87	0.00
15	DON	80	0.05	426	0.02
16	PAIS	78	0.05	435	0.02
17	ESTE (EST) [as in COMPASS DIRECTION]	77	0.05	347	0.01
18	MÉNOS	66	0.04	255	0.01
19	CASO	64	0.04	501	0.02
20	CAUSA	58	0.04	504	0.02
21	MINISTRO	58	0.04	302	0.01
22	CALLE (LLE)	56	0.03	260	0.01
23	DÍAS (DIAS)	54	0.03	258	0.01
24	DOCTRINA	53	0.03	176	0.01
25	DICIEMBRE	51	0.03	231	0.01
26	CÓNSUL	50	0.03	92	0.00
27	NEUTRALIDAD	49	0.03	67	0.00
28	CAPITÁN (CAPITAN)	47	0.03	103	0.00
29	PRESENTE	46	0.03	324	0.01
30	NOTA	44	0.03	243	0.01
31	GUE	43	0.03	144	0.01
32	MARINA	43	0.03	175	0.01
33	OFICIAL	43	0.03	241	0.01
34	CONTRATO	42	0.03	79	0.00

	VICUÑA MACKENNA, Benjamín - II (AGENTE)	Freq.	%	RC. Freq.	RC. %
35	SUD [as in COMPASS DIRECTION]	42	0.03	284	0.01
36	TRATADO (TRA)	42	0.03	319	0.01
37	HONOR	41	0.02	250	0.01
38	MOTIVO	41	0.02	263	0.01
39	HOMBRE (BRE)	40	0.02	211	0.01
40	SEÑORES	40	0.02	200	0.01
41	AGENTE (AJEN)	39	0.02	41	0.00
42	DESPACHO	39	0.02	87	0.00
43	GENERAL (JENERAL)	38	0.02	119	0.00
44	PERSONA (PER)	38	0.02	267	0.01
45	COMPRA	36	0.02	119	0.00
46	POLICÍA (CIA)	36	0.02	233	0.01
47	CONSECUENCIA	35	0.02	170	0.01
48	FISCAL	35	0.02	59	0.00
49	JUICIO	35	0.02	244	0.01
50	NEGOCIO	35	0.02	142	0.01
51	ESPAÑA (ESP)	34	0.02	85	0.00
52	FRENTE (NTE)	34	0.02	170	0.01
53	LLEGADA	34	0.02	232	0.01
54	OFICIALES	34	0.02	220	0.01
55	ENTE	33	0.02	175	0.01
56	RAZÓN (RAZON)	33	0.02	174	0.01
57	CENTRO (TRO)	32	0.02	180	0.01
58	ENCARGADO	32	0.02	123	0.00
59	FECHA	32	0.02	158	0.01
60	ESTADOS UNIDOS (UMDOS)	31	0.02	67	0.00
61	FÉ	31	0.02	103	0.00
62	HOY (HOI)	31	0.02	123	0.00
63	LLAMA (LLA) [as in "FLAME," LOVER]	31	0.02	162	0.01
64	AGENTE (AJENTE)	30	0.02	41	0.00
65	OPERACIONES	30	0.02	134	0.01
66	CARVALLO	29	0.02	44	0.00
67	SEÑOR (SEÑOR)	29	0.02	49	0.00
68	EMPRÉSTITO	28	0.02	50	0.00

	VICUÑA MACKENNA, Benjamín - II (AGENTE)	Freq.	%	RC. Freq.	RC. %
69	LETRAS	28	0.02	165	0.01
70	ÓRDEN	28	0.02	155	0.01
71	CORSARIO	27	0.02	34	0.00
72	PUERTOS	27	0.02	129	0.01
73	ALTÁR (TAR)	26	0.02	138	0.01
74	CAÑONES	25	0.02	95	0.00
75	CARA (ARA)	25	0.02	133	0.01
76	ENTÓNCESES	25	0.02	86	0.00
77	FONDOS	25	0.02	139	0.01
78	GUERRA (RRA)	25	0.02	86	0.00
79	PACIFICO	25	0.02	51	0.00
80	ESCUADRA	24	0.01	62	0.00
81	OPINION	24	0.01	67	0.00
82	SENADO (SEN)	24	0.01	129	0.01
83	TORPEDOS	24	0.01	24	0.00
84	AMÉRICA (ICA)	23	0.01	114	0.00
85	CARTA (CAR)	23	0.01	127	0.01
86	MISIÓN (MISION)	23	0.01	50	0.00
87	AGENTES (AJENTES)	22	0.01	24	0.00
88	CRÉDITO	22	0.01	120	0.00
89	ESTADOS (TADOS)	22	0.01	94	0.00
90	SEÑOR (SEFLOR)	22	0.01	27	0.00
91	CENTROS (TROS)	21	0.01	100	0.00
92	ARTE (ART)	20	0.01	68	0.00
93	CHILENO	20	0.01	76	0.00
94	COMISION	20	0.01	68	0.00
95	NEGOCIACIÓN (NEGOCIACION)	20	0.01	20	0.00
96	ABOGADO	19	0.01	79	0.00
97	LEGACIÓN (LEGACION)	19	0.01	27	0.00
98	RELACIÓN (RELACION)	19	0.01	40	0.00
99	SEÑOR (SEFIOR)	19	0.01	43	0.00
100	DECLARACIÓN (DECLARACION)	18	0.01	26	0.00
101	DOCUMENTO	18	0.01	54	0.00
102	FARSA	18	0.01	33	0.00

	VICUÑA MACKENNA, Benjamín - II (AGENTE)	Freq.	%	RC. Freq.	RC. %
103	CAPITÁN (PITAN)	17	0.01	31	0.00
104	EXPEDICIÓN (ESPEDICION)	17	0.01	22	0.00
105	MILLONES (ONES)	17	0.01	75	0.00
106	RIEL	17	0.01	30	0.00
107	ANTES (NTES)	16	0.01	51	0.00
108	COMPRADO	16	0.01	55	0.00
109	INGLÉS (INGLES)	16	0.01	60	0.00
110	INSTRUCCIONES	16	0.01	52	0.00
111	ADQUISICIÓN (ADQUISICION)	15	0.01	23	0.00
112	CHILENOS	15	0.01	62	0.00
113	NACIÓN (ACION)	15	0.01	55	0.00
114	CUENTAS	14	0.01	49	0.00
115	GÉNERO (JÉNERO)	14	0.01	34	0.00
116	GUERRA (GUER)	14	0.01	18	0.00
117	NÚMERO (NÚM)	14	0.01	25	0.00
118	PAREJA	14	0.01	32	0.00
119	SUELDO	14	0.01	59	0.00
120	ENVÍO (ENVIO)	13	0.01	18	0.00
121	PLAZO	13	0.01	37	0.00
122	SOLO (OLO)	13	0.01	31	0.00
123	ARRESTO	12	0.01	21	0.00
124	CAMPAÑA (PAÑA)	12	0.01	32	0.00
125	CORSARIOS	12	0.01	25	0.00
126	CULPA	12	0.01	41	0.00
127	DECLARACIÓN (DECLARA)	12	0.01	39	0.00
128	PRESIDENTE (PRES)	12	0.01	36	0.00
129	PROPUESTA	12	0.01	41	0.00
130	REPUTACIÓN (REPÚ)	12	0.01	43	0.00
131	DENUNCIO	11	0.01	14	0.00
132	HACIENDA (HAC)	11	0.01	23	0.00
133	INGENIERO (INJENIERO)	11	0.01	17	0.00
134	CUENTA (CUEN)	10	0.01	20	0.00
135	DESPACHOS	10	0.01	26	0.00
136	DINERO (DMERO)	10	0.01	14	0.00

	VICUÑA MACKENNA, Benjamín - II (AGENTE)	Freq.	%	RC. Freq.	RC. %
137	ENCARGOS	10	0.01	19	0.00
138	ERROR (ERR)	10	0.01	23	0.00
139	EXTERIORES (ESTERIORES)	10	0.01	14	0.00
140	GOBIERNO (GOBIER)	10	0.01	25	0.00
141	NERO	10	0.01	29	0.00
142	SEÑORES (SEÑO)	10	0.01	21	0.00
143	TIERRA (ERRA)	10	0.01	24	0.00
144	ASTABURUAGA (AST)	9	0.01	22	0.00
145	BULA (ULA) [PAPAL BULL]	9	0.01	19	0.00
146	DISPOSICIÓN (DISPOSICION)	9	0.01	26	0.00
147	ENVÍO	9	0.01	18	0.00
148	FLETE (ETE)	9	0.01	16	0.00
149	FLOTA (LOTA)	9	0.01	10	0.00
150	METEORO (TEORO)	9	0.01	9	0.00
151	PRESENTE (PRESEN)	9	0.01	22	0.00
152	PRIVILEGIO (PRIVILEJIO)	9	0.01	9	0.00
153	SEÑOR (ÑOR)	9	0.01	18	0.00
154	VIRTUDES (UDES)	9	0.01	11	0.00
155	BLOQUEO	8	0.00	15	0.00
156	DETENCIÓN (DETENCION)	8	0.00	16	0.00
157	ESCUELA (ESQUELA)	8	0.00	14	0.00
158	PANA [CORDUROY]	8	0.00	16	0.00
159	POLÍTICA (POLITICA)	8	0.00	18	0.00
160	PROPÓSITO (PROP)	8	0.00	20	0.00
161	SEÑOR (EÑOR)	8	0.00	12	0.00
162	CONFEDERADOS	7	0.00	13	0.00
163	COOPERACIÓN (COOPERACION)	7	0.00	14	0.00
164	GOBIERNO (GOBTERNO)	7	0.00	11	0.00
165	INVITACIÓN (INVITACION)	7	0.00	12	0.00
166	REALIZACIÓN (REALIZACION)	7	0.00	13	0.00
167	ROGERS (LLOGERS)	7	0.00	7	0.00
168	SEÑOR (SEILOR)	7	0.00	8	0.00
169	ADHESIÓN (ADHESION)	6	0.00	8	0.00
170	BOTES-TORPEDOS	6	0.00	6	0.00

	VICUÑA MACKENNA, Benjamín - II (AGENTE)	Freq.	%	RC. Freq.	RC. %
171	DOCTRINA (DOCTRMA)	6	0.00	7	0.00
172	NEUTRAL (NEUTRA)	6	0.00	7	0.00
173	OPERACIONES (OPERACWNES)	6	0.00	7	0.00
174	TORPEDO	6	0.00	6	0.00
175	TRIPULACIÓN (TRIPULACION)	6	0.00	9	0.00
176	BOTE-TORPEDO	5	0.00	5	0.00
177	CONFEDERADA	5	0.00	5	0.00
178	DIVULGACIÓN (DIVULGACION)	5	0.00	5	0.00
179	JURISDICCIÓN (JURISDICCION)	5	0.00	5	0.00
180	RAYADOS	5	0.00	5	0.00

PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
NEW YORK (ORK)	22	0.01	64	0.00
WASHINGTON (WASHMGTON)	11	0.01	19	0.00
CHILE (CHILE, CHI, CHTLE, HILE, CBILE, CLULE, CHLL, ILE, TLE)	515	0.31	1,207	0.05
PERÚ	49	0.03	235	0.01
PANAMÁ	39	0.02	153	0.01
ESPAÑA (ESPA)	22	0.01	80	0.00
COLON	17	0.01	56	0.00
CALLAO	16	0.01	27	0.00
PERU	10	0.01	20	0.00
VALPARAISO	10	0.01	27	0.00
LÓNDRES (LÓNDRES, LON)	39	0.02	119	0.01
ESPAÑA (ESPANA)	13	0.01	27	0.00
COVADONGA	7	0.00	8	0.00
MARMARA (MARMA) [SEA OF MARMARA]	6	0.00	8	0.00
VICUÑA MACKENNA (VICUÑA, VICUFIA, MACKENNA, CKENNA)	128	0.08	161	0.01
ASTABURUAGA (ASTA, BURUAGA, ASTA-BURUAGA, ASTA-LLURUAGA, UAGA)	124	0.08	159	0.00
SEWARD	80	0.05	93	0.00
MONROE	59	0.04	153	0.01
ROGERS	23	0.01	25	0.00
WILSON (WILLSON, VILLSON)	25	0.02	26	0.00
JONES	18	0.01	28	0.00

VICUÑA MACKENNA, Benjamín - II (AGENTE)	Freq.	%	RC. Freq.	RC. %
NELSON	18	0.01	24	0.00
WEBB	15	0.01	18	0.00
MARSHALL	14	0.01	20	0.00
ROGERS (HOGERS)	13	0.01	13	0.00
BYRON	12	0.01	39	0.00
MONTERO	12	0.01	15	0.00
NICHOLS	12	0.01	19	0.00
EVARTS	11	0.01	15	0.00
CONKLIN	10	0.01	10	0.00
MURRAY	10	0.01	20	0.00
WARD	10	0.01	22	0.00
ALLEN	9	0.01	24	0.00
DICKINSON	9	0.01	11	0.00
RAMSEY	9	0.01	9	0.00
DUMDERBERG	8	0.00	8	0.00
PERRY	7	0.00	11	0.00
WELLES	6	0.00	7	0.00
BETTS	5	0.00	5	0.00
DOWE	5	0.00	5	0.00
LAIRD	5	0.00	5	0.00
CILLEY [variant of SEALEY]	9	0.01	9	0.00
TASSARA	7	0.00	7	0.00
ALDUNATE	6	0.00	6	0.00
MEETING (MEETING, MEETMG)	28	0.02	62	0.00
TIMES	14	0.01	50	0.00
SQUIRE	9	0.01	9	0.00

	WILDE, Eduardo - I (MARES y TIERRAS)	Freq.	%	RC. Freq.	RC. %
1	METROS	45	0.34	177	0.01
2	HOTEL	27	0.21	756	0.03
3	VIAJE	20	0.15	1,240	0.05
4	VALLE	18	0.14	252	0.01
5	HECHO	16	0.12	1,349	0.05
6	ALTURA	14	0.11	329	0.01
7	NOMBRE	14	0.11	897	0.04
8	AGUA	13	0.10	829	0.03
9	ÁRBOLES	13	0.10	301	0.01
10	DÍA (DIA)	13	0.10	737	0.03
11	POLVO	13	0.10	85	0.00
12	MAR	12	0.09	736	0.03
13	TREN	11	0.08	469	0.02
14	CAMINO	10	0.08	624	0.02
15	DIÁMETRO	10	0.08	35	0.00
16	ESTACIÓN	10	0.08	131	0.01
17	RESTAURANTE (RESTAUR)	9	0.07	626	0.02
18	ÁRBOL	8	0.06	100	0.00
19	BILLETES	8	0.06	173	0.01
20	BUQUE	8	0.06	475	0.02
21	FONDO	8	0.06	441	0.02
22	FUEGO	8	0.06	243	0.01
23	PIÉ	8	0.06	190	0.01
24	RAZÓN (RAZON)	8	0.06	174	0.01
25	SEÑORA	8	0.06	253	0.01
26	TRONCO	8	0.06	63	0.00
27	COCHE	7	0.05	178	0.01
28	COCHES	7	0.05	143	0.01
29	CUARTO	7	0.05	258	0.01
30	DUEÑO	7	0.05	98	0.00
31	POINT	7	0.05	51	0.00
32	VEGETACIÓN (VEJETACIÓN)	7	0.05	13	0.00

	WILDE, Eduardo - I (MARES y TIERRAS)	Freq.	%	RC. Freq.	RC. %
33	ALTURAS	6	0.05	59	0.00
34	BELLEZA	6	0.05	271	0.01
35	CAMPERS	6	0.05	6	0.00
36	CASCADA	6	0.05	106	0.00
37	CATARATAS	6	0.05	104	0.00
38	DÍAS (DIAS)	6	0.05	258	0.01
39	ENCUENTRO	6	0.05	126	0.00
40	GRACIAS	6	0.05	180	0.01
41	INDIOS	6	0.05	235	0.01
42	MUSEO	6	0.05	142	0.01
43	ROCA	6	0.05	128	0.01
44	SECCIÓN	6	0.05	29	0.00
45	SENTINEL	6	0.05	6	0.00
46	STAGE	6	0.05	20	0.00
47	VECINO	6	0.05	93	0.00
48	BAÑO	5	0.04	55	0.00
49	CENTÍMETROS	5	0.04	14	0.00
50	CIFRAS	5	0.04	80	0.00
51	CIRCUNFERENCIA	5	0.04	20	0.00
52	COMARCA	5	0.04	60	0.00
53	CUMBRE	5	0.04	28	0.00
54	INCENDIO	5	0.04	110	0.00
55	MUERTO	5	0.04	135	0.01
56	NIVEL	5	0.04	160	0.01
57	NUBES	5	0.04	93	0.00
58	PARAJE	5	0.04	35	0.00
59	PROSPECTO	5	0.04	10	0.00
60	ROCK	5	0.04	35	0.00
61	SELVAS	5	0.04	52	0.00
62	AGENTE (AJENTE)	4	0.03	41	0.00
63	BAÑOS	4	0.03	59	0.00
64	CARRO	4	0.03	128	0.01

	WILDE, Eduardo - I (MARES y TIERRAS)	Freq.	%	RC. Freq.	RC. %
65	CIRCUNSTANCIA	4	0.03	95	0.00
66	CUARTOS	4	0.03	89	0.00
67	FRANCOS	4	0.03	40	0.00
68	MIRA	4	0.03	94	0.00
69	PARAJES	4	0.03	35	0.00
70	PICOS	4	0.03	31	0.00
71	PRECIO (PRÉCIO)	4	0.03	4	0.00
72	RAMAS	4	0.03	67	0.00
73	RETRATO	4	0.03	77	0.00
74	RIELES	4	0.03	69	0.00
75	ROCAS	4	0.03	86	0.00
76	SELVA	4	0.03	45	0.00
77	ATENTADO	3	0.02	17	0.00
78	BELLEZAS	3	0.02	63	0.00
79	CANASTA	3	0.02	8	0.00
80	CARTERA	3	0.02	41	0.00
81	CÁSCARA	3	0.02	13	0.00
82	CIMA	3	0.02	42	0.00
83	CRÍMEN	3	0.02	30	0.00
84	CUMBRES	3	0.02	12	0.00
85	CÚPULA	3	0.02	72	0.00
86	DORMITORIO	3	0.02	23	0.00
87	DURAZNOS	3	0.02	8	0.00
88	EJEMPLAR	3	0.02	36	0.00
89	ENCANTOS	3	0.02	41	0.00
90	ESTRELLA	3	0.02	55	0.00
91	EXTENSIÓN (ESTENSIÓN)	3	0.02	47	0.00
92	FRANCÉS	3	0.02	35	0.00
93	GÉNERO (JÉNERO)	3	0.02	34	0.00
94	GOMA	3	0.02	15	0.00
95	INGLÉS	3	0.02	60	0.00
96	INTENCIÓN	3	0.02	7	0.00

	WILDE, Eduardo - I (MARES y TIERRAS)	Freq.	%	RC. Freq.	RC. %
97	KILÓMETROS	3	0.02	66	0.00
98	MENTIRA	3	0.02	27	0.00
99	MUSGO	3	0.02	7	0.00
100	NOVEDAD	3	0.02	64	0.00
101	NÚMEROS	3	0.02	78	0.00
102	ORIGEN (ORÍJEN)	3	0.02	14	0.00
103	PAISAJES	3	0.02	59	0.00
104	PEÑA	3	0.02	12	0.00
105	PINCEL	3	0.02	27	0.00
106	POSICIONES	3	0.02	23	0.00
107	PREGUNTA	3	0.02	76	0.00
108	PROFESIONES	3	0.02	32	0.00
109	RAMA	3	0.02	56	0.00
110	RELACIÓN	3	0.02	40	0.00
111	SOCIOS	3	0.02	19	0.00
112	TALLA	3	0.02	24	0.00
113	TORRENTES	3	0.02	42	0.00
114	TRAYECTO	3	0.02	58	0.00
115	VAGONES	3	0.02	49	0.00
116	VALIJAS (BALIJAS)	3	0.02	4	0.00
117	VICIÓ	3	0.02	75	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	SAN FRANCISCO	13	0.10	323	0.01
	YOSEMITE	13	0.10	13	0.00
	HALF DOME (DOME)	5	0.04	14	0.00
	FLINT	8	0.06	12	0.00
	FRISCO	8	0.06	10	0.00
	WAWONA	7	0.05	7	0.00
	HONOLULU	5	0.04	6	0.00
	MARIPOSA [COUNTY, CALIFORNIA]	4	0.03	7	0.00
	BUENOS AIRES	8	0.06	320	0.01

WILDE, Eduardo - I (MARES y TIERRAS)	Freq.	%	RC. Freq.	RC. %
PARÍS (PARIS)	4	0.03	72	0.00
TOURAINÉ	4	0.03	10	0.00
HAVRE	3	0.02	46	0.00
TROUVILLE	3	0.02	3	0.00
BEAUVOIR	5	0.04	5	0.00
RAYMOND (RAYMONCL)	3	0.02	3	0.00
WOOLFE (OOLFE)	3	0.02	3	0.00
VALLEY	5	0.04	16	0.00

	WILDE, Eduardo - II (VIAJES)	Freq.	%	RC. Freq.	RC. %
1	VIAJES	63	0.20	190	0.01
2	CIUDAD	53	0.17	2,256	0.09
3	AGUA	50	0.16	829	0.03
4	CASA	45	0.14	1,547	0.06
5	RÍO	45	0.14	1,302	0.05
6	OBSERVACIONES	38	0.12	1,540	0.01
7	MUNDO	33	0.10	1,584	0.06
8	NORTE	29	0.09	1,190	0.05
9	CASCADA	28	0.09	106	0.00
10	PARQUE	28	0.09	209	0.01
11	AGUAS	25	0.08	571	0.02
12	OLAS	23	0.07	137	0.01
13	CASAS	22	0.07	568	0.02
14	MUSEO	21	0.07	142	0.01
15	RÁPIDOS	21	0.07	62	0.00
16	EDIFICIO	20	0.06	543	0.02
17	PIÉS	20	0.06	138	0.01
18	LADO	19	0.06	604	0.02
19	LAGO	18	0.06	418	0.02
20	PISOS	18	0.06	189	0.01
21	BUQUE	17	0.05	475	0.02
22	ÁRBOLES	16	0.05	301	0.01
23	CIUDADES	16	0.05	584	0.02
24	OBRAS	16	0.05	456	0.02
25	EDIFICIOS	15	0.05	462	0.02
26	METROS	15	0.05	174	0.01
27	PARK	15	0.05	86	0.00
28	PUENTE	15	0.05	287	0.01
29	COLEGIO	14	0.04	305	0.01

	WILDE, Eduardo - II (VIAJES)	Freq.	%	RC. Freq.	RC. %
30	HOSPITAL	13	0.04	118	0.00
31	MUESTRA	13	0.04	150	0.01
32	MUJERES	13	0.04	404	0.02
33	PASEO	13	0.04	219	0.01
34	ALTURA	12	0.04	329	0.01
35	NIÑOS	12	0.04	314	0.01
36	SALA	12	0.04	205	0.01
37	TORRE	12	0.04	129	0.01
38	COSTA	11	0.03	315	0.01
39	ESTADOS UNIDOS	11	0.03	2,725	0.11
40	OPINIÓN	11	0.03	267	0.01
41	PUENTES	11	0.03	131	0.01
42	SITIO	11	0.03	272	0.01
43	ARTES	10	0.03	269	0.01
44	ESPUMA	10	0.03	47	0.00
45	ESTADO	10	0.03	1,856	0.07
46	ESTATUAS	10	0.03	99	0.00
47	INSTITUTO	10	0.03	95	0.00
48	LAGOS	10	0.03	192	0.01
49	LUJO	10	0.03	243	0.01
50	MONUMENTOS	10	0.03	126	0.00
51	TORRENTE	10	0.03	69	0.00
52	VIENTO	10	0.03	229	0.01
53	CORRIENTE	9	0.03	235	0.01
54	DEPARTAMENTO	9	0.03	166	0.01
55	GUÍA	9	0.03	116	0.00
56	ROCA	9	0.03	128	0.01
57	SALONES	9	0.03	153	0.01
58	VUELTA	9	0.03	173	0.01

	WILDE, Eduardo - II (VIAJES)	Freq.	%	RC. Freq.	RC. %
59	CASCADAS	8	0.03	61	0.00
60	COLINAS	8	0.03	90	0.00
61	DEDOS	8	0.03	44	0.00
62	HOMBRES	8	0.03	1,436	0.06
63	MÉDICO	8	0.03	105	0.00
64	OFICINAS	8	0.03	104	0.00
65	PARQUES	8	0.03	126	0.00
66	PISO	8	0.03	206	0.01
67	SALAS	8	0.03	79	0.00
68	AZUL	7	0.02	121	0.00
69	CAÍDA	7	0.02	93	0.00
70	CUADROS	7	0.02	133	0.01
71	EÓN	7	0.02	68	0.00
72	ESTATUAS	7	0.02	12	0.00
73	FIGURA	7	0.02	158	0.01
74	GRUPOS	7	0.02	123	0.00
75	IMPRESIÓN	7	0.02	127	0.01
76	MÉRITO	7	0.02	154	0.01
77	NIVEL	7	0.02	160	0.01
78	PESOS	7	0.02	1,879	0.07
79	PIEZAS	7	0.02	142	0.01
80	PRECIPICIO	7	0.02	25	0.00
81	RELIQUIAS	7	0.02	35	0.00
82	REMOLINO	7	0.02	18	0.00
83	ADIOS	6	0.02	41	0.00
84	BARRANCA	6	0.02	15	0.00
85	CURVAS	6	0.02	24	0.00
86	DEPÓSITO	6	0.02	98	0.00
87	DEPÓSITOS	6	0.02	79	0.00

	WILDE, Eduardo - II (VIAJES)	Freq.	%	RC. Freq.	RC. %
88	ESCALERA	6	0.02	69	0.00
89	ESTADOS	6	0.02	1,005	0.04
90	FONÓGRAFO	6	0.02	7	0.00
91	FRASES	6	0.02	77	0.00
92	HOY	6	0.02	1,216	0.05
93	LADOS	6	0.02	113	0.00
94	LECHO	6	0.02	76	0.00
95	MEMORIAL	6	0.02	9	0.00
96	MINUTO	6	0.02	63	0.00
97	NIEBLA	6	0.02	49	0.00
98	NORTE-AMÉRICA	6	0.02	12	0.00
99	NORTE-AMERICANO	6	0.02	21	0.00
100	PUEBLO	6	0.02	1,569	0.06
101	SITIOS	6	0.02	126	0.00
102	SUPERIORES	6	0.02	103	0.00
103	TALLERES	6	0.02	115	0.00
104	UNIFORME	6	0.02	87	0.00
105	VARIEDAD	6	0.02	106	0.00
106	VESTIDOS	6	0.02	123	0.00
107	ACCIONES (ACIONES)	5	0.02	33	0.00
108	BARRIO	5	0.02	69	0.00
109	CAPAS	5	0.02	34	0.00
110	CONOCIDA	5	0.02	75	0.00
111	DISCURSOS	5	0.02	75	0.00
112	DONCELLA	5	0.02	18	0.00
113	ENFERMOS	5	0.02	62	0.00
114	ESTÁTUA	5	0.02	29	0.00
115	FILA	5	0.02	48	0.00
116	GALERÍA	5	0.02	72	0.00

	WILDE, Eduardo - II (VIAJES)	Freq.	%	RC. Freq.	RC. %
117	GUERRA	5	0.02	1,106	0.04
118	INVERNÁCULOS	5	0.02	10	0.00
119	MEDIDAS	5	0.02	71	0.00
120	NORTE-AMERICANAS	5	0.02	12	0.00
121	PAÍS	5	0.02	1,489	0.06
122	PARAJE	5	0.02	35	0.00
123	PASEOS	5	0.02	83	0.00
124	RECINTO	5	0.02	86	0.00
125	RUINAS	5	0.02	80	0.00
126	TESORO	5	0.02	69	0.00
127	VALLES	5	0.02	82	0.00
128	VISITANTES	5	0.02	32	0.00
129	YESO	5	0.02	16	0.00
130	ACCIDENTES	4	0.01	51	0.00
131	ALTURAS	4	0.01	59	0.00
132	ANTORCHA	4	0.01	13	0.00
133	ASCENSOR	4	0.01	11	0.00
134	BOTINES	4	0.01	15	0.00
135	CALZADO	4	0.01	31	0.00
136	CHICOS	4	0.01	17	0.00
137	CONSTRUCCIONES	4	0.01	59	0.00
138	CURIOSIDADES	4	0.01	39	0.00
139	DISMINUCIÓN	4	0.01	16	0.00
140	ESCENARIO	4	0.01	41	0.00
141	EXCAVACIÓN	4	0.01	11	0.00
142	INFERIORES	4	0.01	47	0.00
143	LABORES	4	0.01	29	0.00
144	NIÑA	4	0.01	54	0.00
145	OBELISCO	4	0.01	20	0.00

	WILDE, Eduardo - II (VIAJES)	Freq.	%	RC. Freq.	RC. %
146	PAISAJES	4	0.01	59	0.00
147	PEDAZOS	4	0.01	37	0.00
148	PERSONAJES	4	0.01	43	0.00
149	PLATAFORMA	4	0.01	39	0.00
150	REPARTICIÓN	4	0.01	8	0.00
151	REPARTICIONES	4	0.01	5	0.00
152	SUICIDIOS	4	0.01	5	0.00
153	TERNURA	4	0.01	33	0.00
154	TERRAPIN	4	0.01	6	0.00
155	VECINAS	4	0.01	23	0.00
156	AFICIÓN	3	0.01	13	0.00
157	ANFITEATRO	3	0.01	27	0.00
158	ARCO-IRIS	3	0.01	7	0.00
159	ASCENSORES	3	0.01	10	0.00
160	BARRAS	3	0.01	15	0.00
161	BAÚL	3	0.01	21	0.00
162	CANADIENSE	3	0.01	19	0.00
163	CAÑÓN	3	0.01	30	0.00
164	CASTILLOS	3	0.01	22	0.00
165	CASTORIA [FLETCHER'S CASTORIA]	3	0.01	3	0.00
166	COPIAS	3	0.01	17	0.00
167	CORTINA	3	0.01	20	0.00
168	DEJOS	3	0.01	17	0.00
169	DELICIA	3	0.01	20	0.00
170	DOMINIOS	3	0.01	23	0.00
171	ESPECTADOR	3	0.01	22	0.00
172	ÉTER (ETER)	3	0.01	12	0.00
173	FOTOGRAFÍAS	3	0.01	20	0.00
174	FURIA	3	0.01	24	0.00

WILDE, Eduardo - II (VIAJES)		Freq.	%	RC. Freq.	RC. %
175	GUARDA-TREN	3	0.01	3	0.00
176	GUINEA	3	0.01	5	0.00
177	HERRADURA	3	0.01	25	0.00
178	INFINIDAD	3	0.01	25	0.00
179	INSCRIPCIÓN	3	0.01	19	0.00
180	INSCRIPCIONES	3	0.01	22	0.00
181	INSPECCIÓN	3	0.01	15	0.00
182	LETRERO	3	0.01	21	0.00
183	LLUVIAS	3	0.01	29	0.00
184	MONEDAS	3	0.01	28	0.00
185	MOTORES	3	0.01	12	0.00
186	MUERTA	3	0.01	31	0.00
187	NORTE-AMERICANOS	3	0.01	18	0.00
188	NOVIOS	3	0.01	26	0.00
189	NÚMERO	3	0.01	956	0.04
190	PARAGUAS	3	0.01	16	0.00
191	RELIEVES	3	0.01	14	0.00
192	REMO	3	0.01	25	0.00
193	ROTUNDA	3	0.01	18	0.00
194	SENSACIONES	3	0.01	31	0.00
195	SIRVA	3	0.01	26	0.00
196	TARDE	3	0.01	805	0.03
197	TRUENOS	3	0.01	15	0.00
198	TÚNEL	3	0.01	10	0.00
199	ZAPATERO	3	0.01	10	0.00

PLACES, PEOPLE, ETC.		Freq.	%	RC. Freq.	RC. %
NIÁGARA		22	0.07	277	0.01
PHILADELPHIA (FILADELFIA)		15	0.05	497	0.02

WILDE, Eduardo - II (VIAJES)	Freq.	%	RC. Freq.	RC. %
BOSTON	14	0.04	451	0.02
ERIE	8	0.03	89	0.00
QUEENSTON	7	0.02	8	0.00
BROOKLYN (BROOKLIN)	6	0.02	32	0.00
ISLAND	6	0.02	106	0.00
ONTARIO	6	0.02	53	0.00
CINCINNATI (CINCINATI)	5	0.02	12	0.00
CAMBRIDGE	4	0.01	43	0.00
CHARLESTOWN	3	0.01	8	0.00
BUENOS AIRES	12	0.04	320	0.01
ARGENTINA (TINA)	6	0.02	52	0.00
LÓNDRES	5	0.02	75	0.00
GOULD	8	0.03	11	0.00
GIRARD	5	0.02	67	0.00
HILL	5	0.02	41	0.00
BIDDLE	3	0.01	8	0.00
HALL	11	0.03	145	0.01
BRIDGE	8	0.03	40	0.00
GOAT	8	0.03	24	0.00
WHIRLPOOL (WHIRPOOL)	6	0.02	6	0.00
ROCK	4	0.01	35	0.00
PROSPECT	3	0.01	14	0.00
RESTAURANT	3	0.01	31	0.00
WORLD	3	0.01	31	0.00

	ZEBALLOS, Estanislao	Freq.	%	RC. Freq.	RC. %
1	ARGENTINA	124	0.55	250	0.01
2	REPÚBLICA	77	0.34	870	0.03
3	NORTE AMÉRICA	69	0.30	1,471	0.06
4	COMERCIO	58	0.26	667	0.03
5	ESTADOS UNIDOS	56	0.25	3,734	0.15
6	MERCADO	53	0.23	252	0.01
7	CULTIVO	42	0.19	157	0.01
8	PRECIO	40	0.18	442	0.02
9	MERCADOS	39	0.17	136	0.01
10	PRODUCCIÓN	37	0.28	259	0.01
11	CARNE	34	0.15	220	0.01
12	ARGENTINO	33	0.15	86	0.00
13	TRIGO	33	0.15	162	0.01
14	CONSUMO	30	0.13	124	0.00
15	HARINA	29	0.13	104	0.00
16	AGRICULTURA	28	0.12	201	0.01
17	MAÍZ	27	0.12	108	0.00
18	DEMANDA	25	0.11	68	0.00
19	LANA	25	0.11	113	0.00
20	EXPORTACIÓN	24	0.11	74	0.00
21	PRECIOS	24	0.11	228	0.01
22	PORVENIR	23	0.10	241	0.01
23	COSECHA	22	0.10	77	0.00
24	IMPORTACIÓN	20	0.09	57	0.00
25	INDUSTRIA	20	0.09	364	0.01
26	VALOR	19	0.08	578	0.02
27	CEREALES	18	0.08	61	0.00
28	CLIMA	18	0.08	156	0.01
29	CABALLO	17	0.07	180	0.01

	ZEBALLOS, Estanislao	Freq.	%	RC. Freq.	RC. %
30	IMPORTACIONES	17	0.07	39	0.00
31	IMPORTANCIA	17	0.07	353	0.01
32	BAJA	16	0.07	183	0.01
33	PAPAS	16	0.07	64	0.00
34	TRABAJO	16	0.07	795	0.03
35	CRÍA	15	0.07	36	0.00
36	DESARROLLO	15	0.07	217	0.01
37	ACCIÓN	14	0.06	235	0.01
38	EUROPEA	14	0.06	137	0.01
39	NACIONAL	14	0.06	699	0.03
40	OVEJAS	14	0.06	33	0.00
41	PAÍSES	14	0.06	322	0.01
42	SUR	14	0.06	702	0.03
43	CABALLOS	13	0.06	236	0.01
44	CEBADA	13	0.06	25	0.00
45	EJEMPLO	13	0.06	369	0.01
46	LINO	13	0.06	42	0.00
47	PRODUCTOS	13	0.06	271	0.01
48	ORO	12	0.05	539	0.02
49	PROGRESO	12	0.05	333	0.01
50	CIFRAS	11	0.05	80	0.00
51	COSECHAS	11	0.05	44	0.00
52	FALTA	11	0.05	488	0.02
53	FERROCARRILES	11	0.05	267	0.01
54	GANADO	11	0.05	147	0.01
55	GRANO	11	0.05	53	0.00
56	INTERÉS	11	0.05	348	0.01
57	OESTE	11	0.05	388	0.02
58	OFICIAL	11	0.05	241	0.01

	ZEBALLOS, Estanislao	Freq.	%	RC. Freq.	RC. %
59	TIERRAS	11	0.05	295	0.01
60	VENTAJAS	11	0.05	160	0.01
61	ADUANA	10	0.04	100	0.00
62	AMÉRICAS	10	0.04	34	0.00
63	BASE	10	0.04	218	0.01
64	CHACARERO	10	0.04	12	0.00
65	CONDICIONES	10	0.04	270	0.01
66	DATOS	10	0.04	176	0.01
67	LOCAL	10	0.04	139	0.01
68	AÑOS	9	0.04	1,332	0.00
69	CULTIVOS	9	0.04	32	0.00
70	NECESIDAD	9	0.04	315	0.01
71	REGIONES	9	0.04	116	0.00
72	TRATADO	9	0.04	214	0.01
73	ACEITE	8	0.04	46	0.00
74	AVENA	8	0.04	32	0.00
75	DISTRIBUCIÓN	8	0.04	65	0.00
76	FINANCIERA	8	0.04	26	0.00
77	FIRME	8	0.04	95	0.00
78	GRANOS	8	0.04	56	0.00
79	OFICIALES	8	0.04	220	0.01
80	SEMILLAS	8	0.04	26	0.00
81	SITUACIÓN	8	0.04	198	0.01
82	VENTA	8	0.04	159	0.01
83	VID	8	0.04	35	0.00
84	AGRÍCOLA	7	0.03	46	0.00
85	AGRICULTORES	7	0.03	30	0.00
86	AVES	7	0.03	84	0.00
87	CEREAL	7	0.03	12	0.00

	ZEBALLOS, Estanislao	Freq.	%	RC. Freq.	RC. %
88	CONCURRENCIA	7	0.03	82	0.00
89	ECONÓMICA	7	0.03	71	0.00
90	EXTERIOR	7	0.03	147	0.01
91	HARINAS	7	0.03	24	0.00
92	LITORAL	7	0.03	33	0.00
93	ORIENTE	7	0.03	84	0.00
94	PAISES	7	0.03	134	0.01
95	RECURSOS	7	0.03	239	0.01
96	TÉRMINOS	7	0.03	114	0.00
97	AUMENTO	6	0.03	142	0.01
98	COLONIAS	6	0.03	163	0.01
99	COLONIZACIÓN	6	0.03	47	0.00
100	CORRAL	6	0.03	24	0.00
101	DICHA	6	0.03	140	0.01
102	ECONOMÍA	6	0.03	88	0.00
103	EUROPEO	6	0.03	144	0.01
104	EVOLUCIÓN	6	0.03	56	0.00
105	FRUTA	6	0.03	36	0.00
106	FRUTAS	6	0.03	91	0.00
107	INDUSTRIAS	6	0.03	111	0.00
108	INMIGRACIÓN	6	0.03	149	0.01
109	MOLINOS	6	0.03	57	0.00
110	OVEJA	6	0.03	7	0.00
111	PLANTA	6	0.03	66	0.00
112	PRODUCTORES	6	0.03	42	0.00
113	REGIÓN	6	0.03	127	0.01
114	SEMILLA	6	0.03	33	0.00
115	TARIFA	6	0.03	51	0.00
116	TRANSPORTE	6	0.03	29	0.00

	ZEBALLOS, Estanislao	Freq.	%	RC. Freq.	RC. %
117	TRIP	6	0.03	9	0.00
118	VACAS	6	0.03	61	0.00
119	ARGENTINAS	5	0.02	15	0.00
120	ARGENTINOS	5	0.02	34	0.00
121	CARNES	5	0.02	67	0.00
122	CENTENO	5	0.02	25	0.00
123	CONSUMIDORES	5	0.02	30	0.00
124	ESTADÍSTICA	5	0.02	63	0.00
125	ESTADÍSTICAS	5	0.02	25	0.00
126	EXTRANJERA	5	0.02	53	0.00
127	FANEGAS	5	0.02	12	0.00
128	FIBRA	5	0.02	25	0.00
129	GANADOS	5	0.02	46	0.00
130	INDIVIDUAL	5	0.02	91	0.00
131	MANDO	5	0.02	106	0.00
132	OFERTA	5	0.02	35	0.00
133	PROPORCIONES	5	0.02	96	0.00
134	SELVAS	5	0.02	52	0.00
135	TRADICIÓN	5	0.02	56	0.00
136	VENTAJA (VENTAJU)	5	0.02	5	0.00
137	WORK	5	0.02	6	0.00
138	AFRECHO	4	0.02	5	0.00
139	ÁREA	4	0.02	58	0.00
140	CRIADOR	4	0.02	8	0.00
141	CRIADORES	4	0.02	13	0.00
142	CRISIS	4	0.02	55	0.00
143	DÉFICIT	4	0.02	8	0.00
144	EUROPEA (EAROPEA)	4	0.02	4	0.00
145	EXPORTACIONES	4	0.02	20	0.00

	ZEBALLOS, Estanislao	Freq.	%	RC. Freq.	RC. %
146	FABRICACIÓN	4	0.02	58	0.00
147	FLORA	4	0.02	24	0.00
148	FORRAJES	4	0.02	11	0.00
149	GANADERÍA	4	0.02	10	0.00
150	INFLUENCIAS	4	0.02	22	0.00
151	INTERNO	4	0.02	19	0.00
152	LANAS	4	0.02	15	0.00
153	ORGANISMO	4	0.02	52	0.00
154	PATA	4	0.02	52	0.00
155	PRODUCTOR	4	0.02	12	0.00
156	PUEBLO	4	0.02	1,569	0.06
157	RENDIMIENTO	4	0.02	21	0.00
158	RESES	4	0.02	28	0.00
159	RIQUEZAS	4	0.02	78	0.00
160	RUSIA	4	0.02	77	0.00
161	SELVICULTURA	4	0.02	4	0.00
162	VALORES	4	0.02	58	0.00
163	VALORES (VALOREA)	4	0.02	4	0.00
164	ALIMENTACIÓN	3	0.01	26	0.00
165	ALIMENTOS	3	0.01	43	0.00
166	ANÁLOGA	3	0.01	17	0.00
167	APORTACIÓN	3	0.01	3	0.00
168	BALANCE	3	0.01	22	0.00
169	BANCARIO	3	0.01	7	0.00
170	CHACRAS	3	0.01	5	0.00
171	CRÍAS	3	0.01	23	0.00
172	CULTIVADORES	3	0.01	17	0.00
173	ENERGÍAS	3	0.01	17	0.00
174	ENSAYOS	3	0.01	44	0.00






	ZEBALLOS, Estanislao	Freq.	%	RC. Freq.	RC. %
175	EUROPEO (EAROPEO)	3	0.01	3	0.00
176	EXPORTACIÓN (ESPORTACIÓN)	3	0.01	3	0.00
177	EXPORTADORES	3	0.01	8	0.00
178	EXTREMOS	3	0.01	42	0.00
179	FEDERALES	3	0.01	32	0.00
180	FIN	3	0.01	1,158	0.05
181	FIRMEZA (FIRMEAA)	3	0.01	3	0.00
182	FLETES	3	0.01	37	0.00
183	FLOREA	3	0.01	3	0.00
184	FUNDAMENTOS	3	0.01	12	0.00
185	GRANERO	3	0.01	11	0.00
186	HABITANTE	3	0.01	43	0.00
187	HECTÁREA	3	0.01	13	0.00
188	INVENCIÓN	3	0.01	24	0.00
189	INVENTO	3	0.01	27	0.00
190	LECHERÍA	3	0.01	11	0.00
191	MEDITERRÁNEO	3	0.01	21	0.00
192	MOLINERA	3	0.01	3	0.00
193	MOLINO	3	0.01	41	0.00
194	NORTE	3	0.01	212	0.01
195	NORTE-AMERICANA	3	0.01	14	0.00
196	NORTE-AMERICANO	3	0.01	21	0.00
197	PASTOS	3	0.01	28	0.00
198	PROVECHOS	3	0.01	16	0.00
199	PÚBLICO	3	0.01	16	0.00
200	REACCIÓN	3	0.01	32	0.00
201	RENDIMIENTOS	3	0.01	5	0.00
202	RÚSTICO	3	0.01	6	0.00
203	SALDO	3	0.01	8	0.00

ZEBALLOS, Estanislao		Freq.	%	RC. Freq.	RC. %
204	SIEMBRA	3	0.01	14	0.00
205	SIEMBRAS	3	0.01	6	0.00
206	TRADICIONES	3	0.01	44	0.00
207	TRASPORTES	3	0.01	12	0.00
208	UNITED STATES	3	0.01	20	0.00
209	VARIEDADES	3	0.01	25	0.00
210	VEGETACIÓN	3	0.01	45	0.00

PLACES, PEOPLE, ETC.		Freq.	%	RC. Freq.	RC. %
	APPALACHIANS (APALACHES)	4	0.02	9	0.00
	PARAGUAY	3	0.01	22	0.00
	SALTA	3	0.01	23	0.00
	EUROPA	44	0.19	794	0.03
	CANADÁ	23	0.10	145	0.01
	FRANCIA	11	0.05	422	0.02
	ALEMANIA	8	0.04	120	0.00
	AUSTRALASIA	6	0.03	6	0.00
	ITALIA	6	0.03	107	0.00
	ARGELIA	3	0.01	7	0.00
	HOLANDA	3	0.01	39	0.00

APPENDIX B
TRAVELERS' RELEVANT DATA
(ENGLISH)

KEY TO COLOR-CODING IN TABLES

Destinations in the United States	
Destinations Elsewhere	
Latin American Places Mentioned	
People Discussed and/or Met	
Foreign Language Words Used	

Sometimes, especially in Spanish, letters that constitute a noun may also form an adjective, even a verb. **In such cases, the words have been printed in red**, indicating their potentially dual identities. The careful reader may easily deduce the noun. If not, any good dictionary should readily reveal it.

	CABRERA DE NEVARES, Miguel	Freq.	%	RC. Freq.	RC. %
1	UNITED STATES	45	0.24	518	0.13
2	STATES	41	0.46	668	0.17
3	LAKE	37	0.20	102	0.03
4	LAND	36	0.19	227	0.06
5	MILES	27	0.14	300	0.07
6	MOUNTAINS	24	0.13	88	0.02
7	WATER	22	0.12	175	0.04
8	NORTH	21	0.11	215	0.05
9	WATERS	21	0.11	86	0.02
10	WEST	21	0.11	108	0.03
11	GOVERNMENT	19	0.08	36	0.01
12	NUMBER	19	0.10	171	0.04
13	CITIES	18	0.10	88	0.02
14	FORESTS	18	0.10	53	0.01
15	OCEAN	17	0.09	51	0.01
16	TERRITORY	17	0.09	57	0.01
17	TREES	17	0.09	98	0.02
18	WOOD	17	0.09	62	0.02
19	ATLANTIC	15	0.08	23	0.01
20	LANDS	15	0.08	87	0.02
21	MEN	15	0.08	676	0.17
22	RIVERS	15	0.08	90	0.02
23	POPULATION	14	0.07	80	0.02
24	RELIGIOUS	14	0.07	124	0.03
25	SCHOOLS	14	0.07	44	0.01
26	EFFORTS	11	0.06	45	0.01
27	CANAL	10	0.05	44	0.01
28	CLIMATE	10	0.05	20	0.00

	CABRERA DE NEVARES, Miguel	Freq.	%	RC. Freq.	RC. %
29	ACRE	9	0.05	13	0.00
30	CANALS	9	0.05	15	0.00
31	COTTON	9	0.05	43	0.01
32	MILE	9	0.05	64	0.02
33	QUALITY	9	0.05	33	0.01
34	SOIL	9	0.05	28	0.01
35	WORKS	9	0.05	51	0.01
36	ADVANTAGES	8	0.04	42	0.01
37	AMOUNT	8	0.04	53	0.01
38	CENTURY	8	0.04	42	0.01
39	CITY	8	0.04	413	0.10
40	COASTS	8	0.04	14	0.00
41	FACTORIES	8	0.04	30	0.01
42	IMAGINATION	8	0.04	24	0.01
43	MAN	8	0.04	580	0.14
44	MILLION	8	0.04	51	0.01
45	PRESENTS	8	0.04	21	0.01
46	SALE	8	0.04	19	0.00
47	ABUNDANCE	7	0.04	29	0.01
48	AMERICAN	7	0.04	426	0.10
49	ARTICLES	7	0.04	35	0.01
50	GROWING	7	0.04	26	0.01
51	GROWTH	7	0.04	16	0.00
52	LIMITS	7	0.04	16	0.00
53	MEETINGS	7	0.04	22	0.01
54	MINISTERS	7	0.04	33	0.01
55	OPERATION	7	0.04	17	0.00
56	RESOURCES	7	0.04	21	0.01

	CABRERA DE NEVARES, Miguel	Freq.	%	RC. Freq.	RC. %
57	ROADS	7	0.04	38	0.01
58	SECTION	7	0.04	21	0.01
59	CABIN	6	0.03	14	0.00
60	CATTLE	6	0.03	16	0.00
61	CURRENT	6	0.03	18	0.00
62	DEBT	6	0.03	14	0.00
63	ERIE	6	0.03	22	0.01
64	FOREST	6	0.03	22	0.01
65	FRUITS	6	0.03	27	0.01
66	GRANITE	6	0.03	16	0.00
67	GROUPS	6	0.03	33	0.01
68	ISLANDS	6	0.03	30	0.01
69	LEAGUES	6	0.03	28	0.01
70	OBSERVATIONS	6	0.03	12	0.00
71	PROTECTION	6	0.03	29	0.01
72	QUANTITIES	6	0.03	9	0.00
73	RAILROADS	6	0.03	21	0.01
74	SECT	6	0.03	31	0.01
75	SECTS	6	0.03	23	0.01
76	SOURCE	6	0.03	23	0.01
77	SPACE	6	0.03	23	0.01
78	UNIVERSITY	6	0.03	33	0.01
79	BAPTISTS	5	0.03	6	0.00
80	CATARACT	5	0.03	15	0.00
81	COAL	5	0.03	12	0.00
82	HURON	5	0.03	8	0.00
83	INSTRUCTION	5	0.03	17	0.00
84	MANUFACTURES	5	0.03	8	0.00

	CABRERA DE NEVARES, Miguel	Freq.	%	RC. Freq.	RC. %
85	MANUFACTURING	5	0.03	20	0.00
86	PACIFIC	5	0.03	13	0.00
87	PREACHERS	5	0.03	16	0.00
88	PRESBYTERIANS	5	0.03	12	0.00
89	PUBLISHER	5	0.03	7	0.00
90	RANGES	5	0.03	6	0.00
91	ROOF	5	0.03	23	0.01
92	SHORES	5	0.03	24	0.01
93	SOCIETIES	5	0.03	22	0.01
94	STEAM	5	0.03	24	0.01
95	STRAIT	5	0.03	7	0.00
96	SURFACE	5	0.03	24	0.01
97	VOWS	5	0.03	10	0.00
98	BEEF	4	0.02	13	0.00
99	BIDDER	4	0.02	6	0.00
100	CHOICE	4	0.02	14	0.00
101	CLAY	4	0.02	10	0.00
102	CULTIVATION	4	0.02	14	0.00
103	DENOMINATIONS	4	0.02	8	0.00
104	DIVISION	4	0.02	12	0.00
105	EMIGRANTS	4	0.02	7	0.00
106	FARM	4	0.02	13	0.00
107	FENCES	4	0.02	8	0.00
108	GULF	4	0.02	14	0.00
109	IMPROVEMENTS	4	0.02	8	0.00
110	LISTENERS	4	0.02	8	0.00
111	MATERIALS	4	0.02	8	0.00
112	METHODISTS	4	0.02	9	0.00

	CABRERA DE NEVARES, Miguel	Freq.	%	RC. Freq.	RC. %
113	ORCHARD	4	0.02	7	0.00
114	PLOT	4	0.02	8	0.00
115	PREACHING	4	0.02	11	0.00
116	PROPORTION	4	0.02	11	0.00
117	REGIONS	4	0.02	13	0.00
118	SALES	4	0.02	6	0.00
119	SHRUBS	4	0.02	7	0.00
120	SITE	4	0.02	15	0.00
121	TEMPERATURE	4	0.02	8	0.00
122	TRANSPORTATION	4	0.02	12	0.00
123	VALLEYS	4	0.02	11	0.00
124	APPROPRIATIONS	3	0.02	3	0.00
125	ASSOCIATIONS	3	0.02	7	0.00
126	BUSHEL	3	0.02	4	0.00
127	BUSHES	3	0.02	5	0.00
128	COLONIST	3	0.02	6	0.00
129	CONTRIBUTIONS	3	0.02	4	0.00
130	CROP	3	0.02	5	0.00
131	DISCHARGE	3	0.02	7	0.00
132	ELEVATION	3	0.02	7	0.00
133	EMIGRANT	3	0.02	4	0.00
134	EXPENDITURES	3	0.02	3	0.00
135	EXPORTS	3	0.02	6	0.00
136	INFLUENCE	3	0.02	6	0.00
137	ISOLATION	3	0.02	7	0.00
138	JURISDICTION	3	0.02	5	0.00
139	LIMESTONE	3	0.02	4	0.00
140	LIVESTOCK	3	0.02	4	0.00

	CABRERA DE NEVARES, Miguel	Freq.	%	RC. Freq.	RC. %
141	LOG	3	0.02	5	0.00
142	LOWLANDS	3	0.02	3	0.00
143	MUNICIPALITIES	3	0.02	3	0.00
144	PARALLEL	3	0.02	5	0.00
145	PIGS	3	0.02	6	0.00
146	ROAR	3	0.02	7	0.00
147	STRETCH	3	0.02	7	0.00
148	TEMPERATURES	3	0.02	5	0.00
149	TIDES	3	0.02	5	0.00
150	UTILITY	3	0.02	7	0.00
151	VARIETIES	3	0.02	6	0.00
152	VEGETATION	3	0.02	7	0.00
153	WALNUT	3	0.02	5	0.00
154	WINTERS	3	0.02	4	0.00

PLACES	Freq.	%	RC. Freq.	RC. %
MISSOURI	17	0.09	37	0.01
OHIO	17	0.09	60	0.01
MISSISSIPPI	16	0.09	83	0.02
ILLINOIS	14	0.07	21	0.01
PENNSYLVANIA	13	0.07	60	0.01
COLORADO	11	0.06	12	0.00
GREAT LAKES	10	0.06	23	0.01
ARKANSAS	9	0.05	23	0.01
KENTUCKY	7	0.04	27	0.01
CINCINNATI	6	0.03	28	0.01
MICHIGAN	6	0.03	8	0.00
ALLEGHENIES	5	0.03	7	0.00

CABRERA DE NEVARES, Miguel	Freq.	%	RC. Freq.	RC. %
INDIANA	5	0.03	16	0.00
ALLEGHENY	4	0.02	12	0.00
MAINE	4	0.02	9	0.00
VERMONT	4	0.02	12	0.00
ALABAMA	3	0.02	7	0.00

	DE PEUCH ("P.")	Freq.	%	RC. Freq.	RC. %
1	BOOK	40	0.19	84	0.02
2	DAY	37	0.18	406	0.10
3	COUNTRY	36	0.17	434	0.11
4	FAMILY	18	0.09	134	0.03
5	DOUBT	17	0.08	76	0.02
6	DOZEN	16	0.08	23	0.01
7	FRIENDS	15	0.07	113	0.03
8	HEART	15	0.07	113	0.03
9	MEN	15	0.07	676	0.17
10	MOTHER	14	0.07	79	0.02
11	STAGE	14	0.07	35	0.01
12	BED	13	0.06	56	0.01
13	HOPE	13	0.06	55	0.01
14	SHORE	13	0.06	38	0.01
15	RETREAT	12	0.06	25	0.01
16	TABLE	12	0.06	53	0.01
17	TEARS	12	0.06	55	0.01
18	MAN	11	0.05	580	0.14
19	SLEEP	10	0.05	44	0.01
20	CLOTHES	9	0.04	39	0.01
21	DRINK	9	0.04	41	0.01
22	PICTURE	9	0.04	27	0.01
23	VICTIMS	9	0.04	23	0.01
24	AMERICAN	8	0.04	426	0.10
25	COMMISSIONERS	8	0.04	13	0.00
26	COMPANIONS	8	0.04	21	0.01
27	PIECES	8	0.04	38	0.01

	DE PEUCH ("P.")	Freq.	%	RC. Freq.	RC. %
28	PLEASURES	8	0.04	22	0.01
29	SUFFERING	8	0.04	28	0.01
30	VOYAGE	8	0.04	15	0.00
31	BREAKFAST	7	0.03	37	0.01
32	CAPE	7	0.03	35	0.01
33	CARRIAGE	7	0.03	23	0.01
34	CUSTOM	7	0.03	19	0.00
35	GENERAL	7	0.03	476	0.12
36	MISERY	7	0.03	14	0.00
37	NOISE	7	0.03	40	0.01
38	RAIN	7	0.03	36	0.01
39	STATE	7	0.03	392	0.10
40	WRITING	7	0.03	37	0.01
41	YEARS	7	0.03	349	0.09
42	ARGUMENT	6	0.03	21	0.01
43	CHANCE	6	0.03	20	0.00
44	DANCING	6	0.03	26	0.01
45	DESPAIR	6	0.03	7	0.00
46	ESCAPE	6	0.03	27	0.01
47	FATE	6	0.03	20	0.00
48	FATIGUE	6	0.03	11	0.00
49	GUESTS	6	0.03	22	0.01
50	JOY	6	0.03	29	0.01
51	MISFORTUNE	6	0.03	18	0.00
52	REFUGE	6	0.03	18	0.00
53	SHADE	6	0.03	20	0.00
54	SQUADRON	6	0.03	24	0.01

	DE PEUCH ("P.")	Freq.	%	RC. Freq.	RC. %
55	SUPPER	6	0.03	25	0.01
56	TRAVELING	6	0.03	24	0.01
57	WINE	6	0.03	22	0.01
58	CEREMONY	5	0.02	21	0.01
59	CREOLES	5	0.02	13	0.00
60	DEBRIS	5	0.02	6	0.00
61	DETAILS	5	0.02	16	0.00
62	MISTRESS	5	0.02	11	0.00
63	PRETEXT	5	0.02	18	0.00
64	PUNCH	5	0.02	14	0.00
65	QUILTING	5	0.02	5	0.00
66	UNITED STATES	5	0.02	709	0.17
67	ANTIPATHY	4	0.02	6	0.00
68	CART	4	0.02	7	0.00
69	COMRADE	4	0.02	7	0.00
70	DREAM	4	0.02	12	0.00
71	DRIVER	4	0.02	5	0.00
72	HUNGER	4	0.02	11	0.00
73	LEISURE	4	0.02	7	0.00
74	MULATTOES	4	0.02	5	0.00
75	MURDER	4	0.02	11	0.00
76	PHILOSOPHERS	4	0.02	12	0.00
77	RECEPTION	4	0.02	13	0.00
78	REFUGEES	4	0.02	5	0.00
79	REPAST	4	0.02	5	0.00
80	SORROWS	4	0.02	8	0.00
81	STOMACH	4	0.02	6	0.00

	DE PEUCH ("P.")	Freq.	%	RC. Freq.	RC. %
82	WAR	4	0.02	328	0.08
83	AFRICANS	3	0.01	4	0.00
84	ARK	3	0.01	7	0.00
85	BARK	3	0.01	7	0.00
86	BOWL	3	0.01	5	0.00
87	CAKES	3	0.01	6	0.00
88	DAUPHIN	3	0.01	5	0.00
89	DISAPPOINTMENT	3	0.01	4	0.00
90	FURNITURE	3	0.01	6	0.00
91	GUESS	3	0.01	4	0.00
92	ISLE	3	0.01	4	0.00
93	KISSES	3	0.01	7	0.00
94	LAND	3	0.01	227	0.06
95	MASSACRE	3	0.01	4	0.00
96	MUSE	3	0.01	4	0.00
97	NATION	3	0.01	232	0.06
98	RAPTURE	3	0.01	3	0.00
99	RICHNESS	3	0.01	5	0.00
100	SOUP	3	0.01	4	0.00
101	STOMACHS	3	0.01	3	0.00
102	SWALLOW	3	0.01	4	0.00
103	TATTERS	3	0.01	6	0.00
104	TIGERS	3	0.01	4	0.00
105	USAGE	3	0.01	3	0.00

DE PEUCH ("P.")	Freq.	%	RC. Freq.	RC. %
PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
ELIZABETHTON	11	0.05	11	0.00
BURLINGTON	5	0.02	11	0.00
TRENTON	5	0.02	15	0.00
NORFOLK	4	0.02	4	0.00
BRISTOL	3	0.01	7	0.00
NEWARK	3	0.01	4	0.00
SAINT DOMINGUE	22	0.05	38	0.00
ARCAHAYE	4	0.02	4	0.00

(LÓPEZ de) SANTA ANNA, Antonio		Freq.	%	RC. Freq.	RC. %
1	CONGRESS	7	0.48	168	0.04
2	PRESIDENT	7	0.48	197	0.05
3	COMMAND	6	0.41	62	0.02
4	FILIBUSTERS	5	0.34	6	0.00
5	TROOPS	5	0.34	93	0.02
6	ARMY	4	0.27	141	0.03
7	RIGHTS	4	0.27	80	0.02
8	THOUSAND	4	0.27	164	0.04
9	AID	3	0.21	33	0.01
10	COLONEL	3	0.21	88	0.02
11	COLONISTS	3	0.21	26	0.01
12	CONFIDENCE	3	0.21	25	0.01
13	DEFEAT	3	0.21	39	0.01
14	LEADER	3	0.21	38	0.01
15	PLAN	3	0.21	46	0.01
16	REBEL	3	0.21	24	0.01
17	SOLDIERS	3	0.21	69	0.02
18	SURRENDER	3	0.21	19	0.00
PLACES, PEOPLE, ETC.		Freq.	%	RC. Freq.	RC. %
	TEXAS	5	0.34	36	0.01
	ALAMO	3	0.21	3	0.00
	GUANAJUATO	3	0.21	4	0.00
	DURAN	6	0.41	6	0.00
	TRAVIS	3	0.21	3	0.00

	MARTÍ, José - I	Freq.	%	RC. Freq.	RC. %
1	MEN	122	0.24	676	0.17
2	MAN	99	0.19	580	0.14
3	WAR	72	0.14	328	0.08
4	AMERICA	65	0.13	322	0.08
5	HAND	60	0.12	216	0.05
6	NATION	56	0.11	232	0.06
7	EYES	51	0.10	169	0.04
8	ARMY	50	0.10	141	0.03
9	LAND	49	0.09	227	0.06
10	HORSES	47	0.09	119	0.03
11	PEOPLE	47	0.09	630	0.15
12	UNITED STATES	47	0.09	996	0.24
13	BACK	46	0.09	175	0.04
14	ENEMY	46	0.09	99	0.02
15	HANDS	45	0.09	190	0.05
16	POWER	41	0.08	178	0.04
17	FIGHT	38	0.07	79	0.02
18	HEAD	38	0.07	159	0.04
19	BATTLE	37	0.07	112	0.03
20	SNOW	37	0.07	68	0.02
21	NATIONS	36	0.07	101	0.02
22	TIME	35	0.07	568	0.14
23	HORSE	34	0.07	87	0.02
24	AMERICAN	32	0.06	426	0.10
25	ARMS	32	0.06	113	0.03
26	SIDE	32	0.06	140	0.03

	MARTÍ, José - I	Freq.	%	RC. Freq.	RC. %
27	STRENGTH	32	0.06	92	0.02
28	FORCES	28	0.05	71	0.02
29	SOLDIERS	28	0.05	69	0.02
30	BLOOD	27	0.05	99	0.02
31	TROOPS	27	0.05	93	0.02
32	VICTORY	27	0.05	52	0.01
33	STATE	26	0.05	392	0.10
34	AIR	25	0.05	105	0.03
35	GREATNESS	25	0.05	42	0.01
36	GROUND	25	0.05	94	0.02
37	COMMAND	23	0.04	62	0.02
38	RIVER	23	0.04	380	0.09
39	MOUNTAIN	22	0.04	51	0.01
40	FATHER	21	0.04	76	0.02
41	CAVALRY	20	0.04	46	0.01
42	GLORY	20	0.04	60	0.01
43	OFFICE	20	0.04	59	0.01
44	HEADS	19	0.04	60	0.01
45	LIVING	19	0.04	70	0.02
46	TRAIN	19	0.04	40	0.01
47	ATTACK	18	0.03	67	0.02
48	IDEAS	18	0.03	66	0.02
49	ELEMENTS	17	0.03	40	0.01
50	FALL	17	0.03	50	0.01
51	FIGHTING	17	0.03	36	0.01
52	HOUSE	17	0.03	368	0.09

	MARTÍ, José - I	Freq.	%	RC. Freq.	RC. %
53	RANKS	17	0.03	31	0.01
54	TRIUMPH	17	0.03	43	0.01
55	WORTH	17	0.03	32	0.01
56	CAMPAIGN	16	0.03	53	0.01
57	GENERALS	16	0.03	33	0.01
58	RAILROAD	16	0.03	39	0.01
59	SOLDIER	16	0.03	35	0.01
60	BEACH	15	0.03	33	0.01
61	BOOTS	15	0.03	27	0.01
62	CLOUDS	15	0.03	36	0.01
63	CONTINENT	15	0.03	51	0.01
64	CROWD	15	0.03	37	0.01
65	GENIUS	15	0.03	29	0.01
66	HATS	15	0.03	31	0.01
67	PLAN	15	0.03	46	0.01
68	RING	15	0.03	21	0.01
69	ARMIES	14	0.03	25	0.01
70	BOY	14	0.03	32	0.01
71	CHILD	14	0.03	40	0.01
72	COLORS	14	0.03	31	0.01
73	CORNER	14	0.03	20	0.00
74	DEFEAT	14	0.03	39	0.01
75	LANCE	14	0.03	15	0.00
76	OFFICERS	14	0.03	45	0.01
77	QUALITIES	14	0.03	38	0.01
78	SILENCE	14	0.03	44	0.01

	MARTÍ, José - I	Freq.	%	RC. Freq.	RC. %
79	SPANIARDS	14	0.03	42	0.01
80	STANDS	14	0.03	41	0.01
81	STRUGGLE	14	0.03	44	0.01
82	CARRIAGES	13	0.03	39	0.01
83	RULE	13	0.03	34	0.01
84	SHOULDERS	13	0.03	37	0.01
85	WAGON	13	0.03	21	0.01
86	BURNING	12	0.02	33	0.01
87	CONFEDERATES	12	0.02	17	0.00
88	FLAG	12	0.02	33	0.01
89	LIPS	12	0.02	33	0.01
90	STORM	12	0.02	36	0.01
91	SWORD	12	0.02	36	0.01
92	WAGONS	12	0.02	31	0.01
93	STATES	11	0.06	191	0.17
94	HOUSES	11	0.02	178	0.04
95	LANCES	11	0.02	18	0.00
96	MILES	11	0.02	300	0.07
97	PRIZE	11	0.02	15	0.00
98	RIVAL	11	0.02	31	0.01
99	RUSH	11	0.02	24	0.01
100	SHOES	11	0.02	23	0.01
101	SURRENDER	11	0.02	19	0.00
102	TOWN	11	0.02	241	0.06
103	ATTACKS	10	0.02	19	0.00
104	BLOWS	10	0.02	23	0.01

	MARTÍ, José - I	Freq.	%	RC. Freq.	RC. %
105	CHARACTERS	10	0.02	13	0.00
106	FEDERALS	10	0.02	11	0.00
107	REBEL	10	0.02	24	0.01
108	SADDLE	10	0.02	12	0.00
109	STATION	10	0.02	16	0.00
110	TRAINS	10	0.02	23	0.01
111	ARTS	9	0.02	21	0.01
112	CANDIDATE	9	0.02	23	0.01
113	CHURCH	9	0.02	163	0.04
114	KNIFE	9	0.02	14	0.00
115	SETTLERS	9	0.02	17	0.00
116	TEETH	9	0.02	22	0.01
117	WINDOWS	9	0.02	23	0.01
118	AMBITION	8	0.02	16	0.00
119	AMERICANS	8	0.02	199	0.05
120	ARROGANCE	8	0.02	15	0.00
121	CABLE	8	0.02	11	0.00
122	CONFEDERATE	8	0.02	10	0.00
123	HORSEMEN	8	0.02	9	0.00
124	JUDGEMENT	8	0.02	9	0.00
125	NUMBER	8	0.02	171	0.04
126	SHADOWS	8	0.02	16	0.00
127	STEEL	8	0.02	16	0.00
128	ACHIEVEMENT	7	0.01	9	0.00
129	BEAST	7	0.01	12	0.00
130	CONFEDERACY	7	0.01	8	0.00

	MARTÍ, José - I	Freq.	%	RC. Freq.	RC. %
131	COUNSEL	7	0.01	11	0.00
132	COWBOYS	7	0.01	7	0.00
133	FIGHTER	7	0.01	14	0.00
134	FRONTIER	7	0.01	11	0.00
135	LAND	7	0.01	10	0.00
136	LODGE	7	0.01	12	0.00
137	NATURE	7	0.01	13	0.00
138	OPPONENT	7	0.01	11	0.00
139	PONIES	7	0.01	8	0.00
140	PURSUIT	7	0.01	9	0.00
141	REINS	7	0.01	14	0.00
142	RIDGE	7	0.01	11	0.00
143	SCORN	7	0.01	14	0.00
144	TIGER	7	0.01	9	0.00
145	WILDERNESS	7	0.01	12	0.00
146	APPOINTMENT	6	0.01	7	0.00
147	ASSAULT	6	0.01	9	0.00
148	BELT	6	0.01	7	0.00
149	FIGHTERS	6	0.01	6	0.00
150	FLAME	6	0.01	10	0.00
151	FLANK	6	0.01	7	0.00
152	GOD	6	0.01	142	0.03
153	ISLAND	6	0.01	183	0.04
154	JOBS	6	0.01	11	0.00
155	MATCH	6	0.01	11	0.00
156	POINT	6	0.01	146	0.04

	MARTÍ, José - I	Freq.	%	RC. Freq.	RC. %
157	RIVALS	6	0.01	10	0.00
158	SABRE	6	0.01	9	0.00
159	STAKE	6	0.01	11	0.00
160	TEMPEST	6	0.01	8	0.00
161	COMPANY	5	0.01	152	0.04
162	ENGLISH	5	0.01	215	0.05
163	EXPANSION	5	0.01	7	0.00
164	HARNESS	5	0.01	5	0.00
165	PEAKS	5	0.01	7	0.00
166	RIVALRY	5	0.01	7	0.00
167	SADDLES	5	0.01	5	0.00
168	SPECULATORS	5	0.01	6	0.00
169	STRATEGY	5	0.01	7	0.00
170	STRIFE	5	0.01	6	0.00
171	SUNLIGHT	5	0.01	5	0.00
172	TROOP	5	0.01	7	0.00
173	APPOINTMENTS	4	0.01	4	0.00
174	FANGS	4	0.01	4	0.00
175	FILE	4	0.01	4	0.00
176	GUNNERS	4	0.01	4	0.00
177	MAGNANIMITY	4	0.01	4	0.00
178	MARSHALS	4	0.01	4	0.00
179	PERSONS	4	0.01	113	0.03
180	PLAINSMEN	4	0.01	4	0.00
181	PONY	4	0.01	4	0.00
182	RUNAWAY	4	0.01	4	0.00

	MARTÍ, José - I	Freq.	%	RC. Freq.	RC. %
183	CAPITAL	3	0.01	85	0.02
184	CITIZENS	3	0.01	90	0.02
185	COLD	3	0.01	86	0.02
186	COLONEL	3	0.01	88	0.02
187	COURT	3	0.01	83	0.02
188	PAY	3	0.01	83	0.02
189	SHIPS	3	0.01	91	0.02

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	NEW YORK	31	0.06	402	0.10
	TENNESSEE	16	0.03	37	0.01
	RICHMOND	14	0.03	14	0.00
	OKLAHOMA	13	0.03	15	0.00
	CHATTANOOGA	11	0.02	14	0.00
	GALENA	11	0.02	11	0.00
	VICKSBURG	11	0.02	11	0.00
	POTOMAC	9	0.02	18	0.00
	CUMBERLAND	7	0.01	9	0.00
	BOSTON	5	0.01	125	0.03
	CONEY ISLAND (CONEY)	5	0.01	5	0.00
	CAIRO	4	0.01	4	0.00
	PHILADELPHIA	3	0.01	116	0.03
	LIMA	8	0.02	10	0.00
	GRANT	113	0.22	137	0.03
	CONKLING	26	0.05	29	0.01
	SAN MARTÍN (MARTÍN)	25	0.05	32	0.01

MARTÍ, José - I	Freq.	%	RC. Freq.	RC. %
GRANT'S	24	0.05	28	0.01
BOLÍVAR	22	0.04	33	0.01
PÁEZ	21	0.04	21	0.01
BUFFALO [as in "BUFFALO BILL" CODY]	17	0.03	29	0.01
RAWLINS	17	0.03	17	0.00
LINCOLN	16	0.03	26	0.01
COOPER	15	0.03	24	0.01
LEE	14	0.03	34	0.01
SHERMAN	12	0.02	17	0.00
GARFIELD	10	0.02	25	0.01
BLAINE	9	0.02	21	0.01
ROSCOE	9	0.02	9	0.00
ALVEAR	7	0.01	7	0.00
CONKLING'S	7	0.01	7	0.00
DONELSON	7	0.01	7	0.00
JESSE [as in "JESSE JAMES"]	7	0.01	9	0.00
LEE'S	7	0.01	9	0.00
GUTHRIE	5	0.01	5	0.00
MARTÍN'S	4	0.01	4	0.00
MORILLO	4	0.01	4	0.00
PURCELL	4	0.01	4	0.00

	MARTÍ, José - III	Freq.	%	RC. Freq.	RC. %
1	CUBAN	114	0.38	114	0.03
2	MEN	100	0.34	676	0.17
3	WAR	91	0.31	328	0.08
4	SPANISH	87	0.29	167	0.04
5	AMERICA	81	0.27	322	0.08
6	INDEPENDENCE	72	0.24	154	0.04
7	WHITE	66	0.22	221	0.05
8	UNITED STATES (UNITED)	61	0.20	518	0.13
9	COUNTRY	55	0.18	434	0.11
10	NEGRO	54	0.18	91	0.02
11	WORLD	53	0.18	245	0.06
12	REVOLUTION	52	0.17	111	0.03
13	AMERICAN	51	0.17	426	0.10
14	NATION	51	0.16	232	0.06
15	SPAIN	51	0.17	99	0.02
16	CUBANS	46	0.15	46	0.01
17	FREEDOM	46	0.15	94	0.02
18	PART	45	0.15	273	0.07
19	ISLAND	42	0.14	183	0.04
20	GOVERNMENT	37	0.12	262	0.06
21	REPUBLIC	36	0.12	129	0.03
22	NEGROES	34	0.10	59	0.01
23	NATIONS	32	0.11	101	0.02
24	POWER	27	0.09	178	0.04
25	SLAVERY	26	0.09	107	0.03
26	RACE	25	0.08	88	0.02

	MARTÍ, José - III	Freq.	%	RC. Freq.	RC. %
27	RIGHTS	20	0.07	80	0.02
28	SLAVE	20	0.04	55	0.01
29	BLOOD	19	0.06	99	0.02
30	SPANIARDS	19	0.06	42	0.01
31	BLACK	18	0.06	120	0.03
32	HEART	18	0.06	113	0.03
33	BORN	17	0.06	84	0.02
34	RESPECT	17	0.06	93	0.02
35	ANNEXATION	16	0.05	21	0.01
36	COLOR	16	0.05	38	0.01
37	SOUL	16	0.05	72	0.02
38	STRENGTH	16	0.05	92	0.02
39	GENERAL	15	0.05	476	0.12
40	MOTHER	15	0.05	79	0.02
41	DUTY	14	0.05	54	0.01
42	HEARTS	14	0.05	46	0.01
43	QUESTION	14	0.05	58	0.01
44	SLAVES	14	0.05	75	0.02
45	SONS	14	0.05	43	0.01
46	INTERESTS	13	0.04	67	0.02
47	LOVE	13	0.04	74	0.02
48	MANUFACTURER	13	0.04	16	0.00
49	NEED	13	0.04	71	0.02
50	SPANIARD	13	0.04	19	0.00
51	DIGNITY	12	0.04	33	0.01
52	LATIN	12	0.04	26	0.01

	MARTÍ, José - III	Freq.	%	RC. Freq.	RC. %
53	LETTER	12	0.04	63	0.02
54	MASTER	12	0.04	56	0.01
55	RACES	12	0.04	27	0.01
56	COUNTRY'S	11	0.04	32	0.01
57	CULTURE	11	0.04	20	0.00
58	CAPACITY	10	0.03	37	0.01
59	IGNORANCE	10	0.03	35	0.01
60	PASSAGES	10	0.03	15	0.00
61	UNDERSTAND	10	0.03	38	0.01
62	VIRTUE	10	0.03	49	0.01
63	EFFORT	9	0.03	37	0.01
64	HOUSE	9	0.03	368	0.09
65	SACRIFICE	9	0.03	24	0.01
66	STATE	9	0.03	392	0.10
67	TASK	9	0.03	30	0.01
68	CONDITIONS	8	0.03	27	0.01
69	DEVELOPMENT	8	0.03	19	0.00
70	RACIST	8	0.03	8	0.00
71	REFERENCE	8	0.03	21	0.01
72	REVOLUTIONARIES	8	0.03	9	0.00
73	REVOLUTIONARY	8	0.03	22	0.01
74	CITY	7	0.02	413	0.10
75	CONQUEST	7	0.02	20	0.00
76	HEROES	7	0.02	27	0.01
77	HUMANITY	7	0.02	21	0.01
78	METHODS	7	0.02	15	0.00

	MARTÍ, José - III	Freq.	%	RC. Freq.	RC. %
79	PROTEST	7	0.02	14	0.00
80	RECOGNITION	7	0.02	12	0.00
81	RELATIONS	7	0.02	20	0.00
82	RICHES	7	0.02	12	0.00
83	TOWN	7	0.02	241	0.06
84	AFFECTION	6	0.02	18	0.00
85	ATTEMPTS	6	0.02	14	0.00
86	CREOLE	6	0.02	14	0.00
87	GREED	6	0.02	9	0.00
88	HOMELAND	6	0.02	8	0.00
89	LANCES	6	0.02	18	0.00
90	OBLIGATIONS	6	0.02	13	0.00
91	OPPRESSION	6	0.02	13	0.00
92	ROOTS	6	0.02	19	0.00
93	TARIFF	6	0.02	13	0.00
94	TAX	6	0.02	18	0.00
95	CITIZENSHIP	5	0.02	6	0.00
96	COMPOSITION	5	0.02	13	0.00
97	CUBAN'S	5	0.02	5	0.00
98	EXILE	5	0.02	12	0.00
99	FARCE	5	0.02	7	0.00
100	HALFBREEDS	5	0.02	5	0.00
101	INJUSTICE	5	0.02	13	0.00
102	NOBILITY	5	0.02	13	0.00
103	REFORMS	5	0.02	9	0.00
104	REVERENCE	5	0.02	8	0.00

	MARTÍ, José - III	Freq.	%	RC. Freq.	RC. %
105	ACQUISITION	4	0.01	5	0.00
106	ADVENTURER	4	0.01	4	0.00
107	AFFECTIONS	4	0.01	5	0.00
108	BIMETALLISM	4	0.01	4	0.00
109	CHURCH	4	0.01	163	0.04
110	ECONOMIST	4	0.01	4	0.00
111	FERVOR	4	0.01	8	0.00
112	GONZALO	4	0.01	4	0.00
113	GRITO	4	0.01	4	0.00
114	INDIFFERENCE	4	0.01	9	0.00
115	INQUISITION	4	0.01	7	0.00
116	JUNTA	4	0.01	4	0.00
117	MULATTO	4	0.01	7	0.00
118	NATIONALITY	4	0.01	4	0.00
119	NUMBER	4	0.01	171	0.04
120	PLACE	4	0.01	213	0.05
121	PRODUCTIVITY	4	0.01	4	0.00
122	SACRIFICES	4	0.01	6	0.00
123	SCAFFOLD	4	0.01	8	0.00
124	SURPLUS	4	0.01	7	0.00
125	WELFARE	4	0.01	9	0.00
126	YEAR	4	0.01	166	0.04
127	COMPONENTS	3	0.01	4	0.00
128	CROSSROADS	3	0.01	3	0.00
129	DIARY	3	0.01	162	0.04
130	DISTASTE	3	0.01	3	0.00

	MARTÍ, José - III	Freq.	%	RC. Freq.	RC. %
131	ECUADOR	3	0.01	3	0.00
132	ENGLAND	3	0.01	191	0.05
133	EXILES	3	0.01	4	0.00
134	FOES	3	0.01	3	0.00
135	GOALS	3	0.01	3	0.00
136	HAITIAN	3	0.01	4	0.00
137	INFERIORITY	3	0.01	3	0.00
138	LOCKET	3	0.01	3	0.00
139	MACHETE	3	0.01	3	0.00
140	MERCADO	3	0.01	3	0.00
141	NIGHT	3	0.01	203	0.05
142	NIGHTS	3	0.01	3	0.00
143	OWNERSHIP	3	0.01	4	0.00
144	RACISM	3	0.01	3	0.00
145	SLAVEOWNER	3	0.01	3	0.00
146	UNIÓN	3	0.01	3	0.00
147	VINDICATION	3	0.01	4	0.00

PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
CUBA	134	0.45	145	0.04
MEXICO	25	0.08	152	0.04
HABANA	7	0.02	7	0.00
PERU	7	0.02	25	0.01
ANTILLES	6	0.02	10	0.00
COLOMBIA	5	0.02	11	0.00
HAITÍ	5	0.02	6	0.00

MARTÍ, José - III	Freq.	%	RC. Freq.	RC. %
GUÁIMARO	4	0.01	4	0.00
BOGOTÁ	3	0.01	4	0.00
HIDALGO	14	0.05	15	0.00
GÓMEZ	7	0.02	7	0.00
RODRÍGUEZ	7	0.02	8	0.00
CORTÉS	6	0.02	6	0.00
BRYSON	5	0.02	5	0.00
FONER	5	0.02	5	0.00
MORENO	5	0.02	5	0.00
QUESADA	5	0.02	6	0.00
CAMPOS	4	0.01	4	0.00
GONZÁLEZ	4	0.01	4	0.00
JUÁREZ	4	0.01	5	0.00
LÓPEZ	4	0.01	5	0.00
MARTÍNEZ	4	0.01	6	0.00
AGRAMONTE	3	0.01	3	0.00
ALVARADO	3	0.01	3	0.00
ATAHUALPA	3	0.01	3	0.00
ESTRADA	3	0.01	4	0.00
LUNA	3	0.01	3	0.00
MAXIMILIAN	3	0.01	3	0.00
MONTEZUMA	3	0.01	3	0.00
PIZARRO	3	0.01	4	0.00
PATRIA	10	0.03	10	0.00
DOLORES	5	0.02	5	0.00
COSTILLA	4	0.01	4	0.00

	MARTÍ, José - IV	Freq.	%	RC. Freq.	RC. %
1	MAN	119	0.22	580	0.14
2	LIFE	63	0.12	264	0.06
3	LIBERTY	61	0.11	161	0.04
4	HAND	51	0.09	216	0.05
5	BLACK	48	0.09	120	0.03
6	EYES	47	0.09	169	0.04
7	HEAD	46	0.08	159	0.04
8	STATUE	40	0.07	49	0.01
9	TIME	40	0.07	568	0.14
10	DEATH	38	0.07	141	0.03
11	EARTH	37	0.07	100	0.02
12	UNION	36	0.07	105	0.03
13	COUNTRY	35	0.06	434	0.11
14	SLAVERY	35	0.06	107	0.03
15	WORDS	35	0.06	79	0.02
16	NATURE	34	0.06	144	0.04
17	ARMS	33	0.06	113	0.03
18	FACE	33	0.06	81	0.02
19	STREETS	33	0.06	96	0.02
20	LIGHT	32	0.06	102	0.03
21	AIR	31	0.06	105	0.03
22	GENERAL	31	0.06	476	0.12
23	CONSTITUTION	30	0.06	129	0.03
24	LOVE	30	0.06	74	0.02
25	AMERICAN	29	0.05	426	0.10
26	CHILDREN	29	0.05	124	0.03

	MARTÍ, José - IV	Freq.	%	RC. Freq.	RC. %
27	PARTY	28	0.05	106	0.03
28	NEGROES	27	0.03	59	0.01
29	SOUL	27	0.05	72	0.02
30	BODY	26	0.05	104	0.03
31	FEAR	25	0.05	89	0.02
32	VOTE	25	0.05	58	0.01
33	SUN	24	0.04	86	0.02
34	VOICE	24	0.04	68	0.02
35	FIGHT	22	0.04	79	0.02
36	VOTES	21	0.04	35	0.01
37	WALLS	21	0.04	41	0.01
38	YEARS	21	0.04	349	0.09
39	FLOWERS	20	0.04	55	0.01
40	SPEECH	20	0.04	44	0.01
41	PASTOR	19	0.04	33	0.01
42	CROWDS	18	0.03	31	0.01
43	DUST	18	0.03	40	0.01
44	GLORY	18	0.03	60	0.01
45	HEADS	18	0.03	60	0.01
46	TEARS	18	0.03	55	0.01
47	WINGS	18	0.03	21	0.01
48	BUENOS AIRES	17	0.03	37	0.01
49	CAVALRY	17	0.03	46	0.01
50	ELOQUENCE	17	0.03	35	0.01
51	FUNERAL	17	0.03	22	0.01
52	SOULS	17	0.03	44	0.01

	MARTÍ, José - IV	Freq.	%	RC. Freq.	RC. %
53	ARM	16	0.03	54	0.01
54	CAMPAIGN	16	0.03	53	0.01
55	CRIME	16	0.03	44	0.01
56	SMOKE	16	0.03	47	0.01
57	SWORD	16	0.03	36	0.01
58	VIRTUE	16	0.03	49	0.01
59	HEARTS	15	0.03	46	0.01
60	PLACE	15	0.03	213	0.05
61	TOWN	15	0.03	241	0.06
62	AMERICA	14	0.03	322	0.08
63	DEMOCRATS	14	0.03	18	0.00
64	HYMN	14	0.03	19	0.00
65	ITALIAN	14	0.03	21	0.01
66	REPRESENTATION	14	0.03	20	0.00
67	SORROW	14	0.03	26	0.01
68	DOORS	13	0.02	34	0.01
69	FACES	13	0.02	35	0.01
70	HEAVEN	13	0.02	37	0.01
71	ITALIANS	13	0.02	17	0.00
72	MASSES	13	0.02	34	0.01
73	PREACHER	13	0.02	25	0.01
74	PULPIT	13	0.02	21	0.01
75	SPEECHES	13	0.02	23	0.01
76	ARTICLE	12	0.02	26	0.01
77	BOYS	12	0.02	26	0.01
78	DYING	12	0.02	31	0.01

	MARTÍ, José - IV	Freq.	%	RC. Freq.	RC. %
79	EARTHQUAKE	12	0.02	17	0.00
80	ELECTIONS	12	0.02	29	0.01
81	ENGLISH	12	0.02	215	0.05
82	GRAVE	12	0.02	32	0.01
83	GROUPS	12	0.02	33	0.01
84	LEAVES	12	0.02	33	0.01
85	LIPS	12	0.02	33	0.01
86	MONUMENT	12	0.02	27	0.01
87	ORATOR	12	0.02	20	0.00
88	PLATFORM	12	0.02	16	0.00
89	POETRY	12	0.02	20	0.00
90	PRAYER	12	0.02	23	0.01
91	ROSES	12	0.02	23	0.01
92	TEMPLE	12	0.02	24	0.01
93	BALCONIES	11	0.02	16	0.00
94	CHINESE	11	0.02	16	0.00
95	DEDICATION	11	0.02	11	0.00
96	FLAGS	11	0.02	19	0.00
97	FLOWER	11	0.02	18	0.00
98	GRANDSTAND	11	0.02	11	0.00
99	HATRED	11	0.02	24	0.01
100	PHRASES	11	0.02	12	0.00
101	SIGN	11	0.02	30	0.01
102	SKY	11	0.02	25	0.01
103	VOTERS	11	0.02	13	0.00
104	WATER	11	0.02	175	0.04

	MARTÍ, José - IV	Freq.	%	RC. Freq.	RC. %
105	WRATH	11	0.02	14	0.00
106	APPLAUSE	10	0.02	21	0.01
107	CANDIDATE	10	0.02	23	0.01
108	DEBATES	10	0.02	12	0.00
109	MAYOR	10	0.02	22	0.01
110	PART	10	0.02	273	0.07
111	PASSIONS	10	0.02	18	0.00
112	ADJUSTMENT	9	0.02	10	0.00
113	CLAMOR	9	0.02	12	0.00
114	FOREHEAD	9	0.02	15	0.00
115	FRIGHT	9	0.02	11	0.00
116	GOODNESS	9	0.02	16	0.00
117	HARMONY	9	0.02	21	0.01
118	ORDER	9	0.02	152	0.04
119	PEOPLE'S	9	0.02	17	0.00
120	PRAYERS	9	0.02	17	0.00
121	REPUBLICANS	9	0.02	14	0.00
122	SOVEREIGNTY	9	0.02	11	0.00
123	BIBLE	8	0.01	17	0.00
124	BOSS	8	0.01	15	0.00
125	CENTENNIAL	8	0.01	13	0.00
126	COMPANY	8	0.01	152	0.04
127	PARADE	8	0.01	11	0.00
128	PARISHIONERS	8	0.01	11	0.00
129	RIVER	8	0.01	380	0.09
130	SADNESS	8	0.01	17	0.00

	MARTÍ, José - IV	Freq.	%	RC. Freq.	RC. %
131	SHAKING	8	0.01	13	0.00
132	SQUARES	8	0.01	14	0.00
133	UPLIFTED	8	0.01	9	0.00
134	WEEPING	8	0.01	11	0.00
135	BANNERS	7	0.01	12	0.00
136	BOWED	7	0.01	8	0.00
137	BRITISH	7	0.01	128	0.03
138	CASKET	7	0.01	8	0.00
139	FATHERLAND	7	0.01	12	0.00
140	HYMNS	7	0.01	10	0.00
141	IRE	7	0.01	8	0.00
142	LEGS	7	0.01	14	0.00
143	LOVE	7	0.01	8	0.00
144	LOYALTY	7	0.01	13	0.00
145	MERITS	7	0.01	14	0.00
146	MILLIONAIRE	7	0.01	10	0.00
147	MOB	7	0.01	13	0.00
148	OFFERINGS	7	0.01	7	0.00
149	RUMBLE	7	0.01	7	0.00
150	SOCIETY	7	0.01	158	0.04
151	STEAMERS	7	0.01	12	0.00
152	WHIP	7	0.01	14	0.00
153	AMERICANS	6	0.01	199	0.05
154	BLADE	6	0.01	7	0.00
155	CANOPY	6	0.01	6	0.00
156	CLERGYMEN	6	0.01	8	0.00

	MARTÍ, José - IV	Freq.	%	RC. Freq.	RC. %
157	DECEASED	6	0.01	9	0.00
158	DEMOCRAT	6	0.01	8	0.00
159	FISTS	6	0.01	10	0.00
160	HALF	6	0.01	6	0.00
161	HISTORY	6	0.01	8	0.00
162	ISLAND	6	0.01	183	0.04
163	JOKES	6	0.01	8	0.00
164	WREATHS	6	0.01	7	0.00
165	EAGLES	5	0.01	7	0.00
166	ENTRAILS	5	0.01	7	0.00
167	GARLANDS	5	0.01	5	0.00
168	LION	5	0.01	7	0.00
169	MAFFIA	5	0.01	5	0.00
170	MARTYR	5	0.01	6	0.00
171	NESTS	5	0.01	6	0.00
172	ORGANIZATIONS	5	0.01	7	0.00
173	PARLOR	5	0.01	7	0.00
174	POLLS	5	0.01	6	0.00
175	PRESENT	5	0.01	112	0.03
176	QUAKE	5	0.01	5	0.00
177	ROTUNDA	5	0.01	7	0.00
178	UPLIFT	5	0.01	6	0.00
179	VILLAIN	5	0.01	6	0.00
180	ACCUSATIONS	4	0.01	4	0.00
181	BANKS	4	0.01	95	0.02
182	BUTTERFLIES	4	0.01	4	0.00

	MARTÍ, José - IV	Freq.	%	RC. Freq.	RC. %
183	COMMITMENTS	4	0.01	4	0.00
184	FORT	4	0.01	96	0.02
185	MILES	4	0.01	300	0.07
186	PERSONS	4	0.01	113	0.03
187	REAPERS	4	0.01	4	0.00
188	ROAD	4	0.01	97	0.02
189	RUFFIAN	4	0.01	4	0.00
190	SHIELDS	4	0.01	4	0.00
191	STAIN	4	0.01	4	0.00
192	URNS	4	0.01	4	0.00
193	CAMP	3	0.01	81	0.02
194	DEMOCRACY	3	0.01	108	0.03

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	TAMMANY	11	0.02	16	0.00
	BROOKLYN	10	0.02	17	0.00
	BOSTON	6	0.01	125	0.03
	SAN FRANCISCO	3	0.01	95	0.02
	MEXICO	6	0.01	152	0.04
	ENGLAND	13	0.02	191	0.05
	ALSACE	7	0.01	7	0.00
	BEECHER	27	0.05	29	0.01
	PHILLIPS	23	0.04	28	0.01
	SHERIDAN	21	0.04	25	0.01
	WENDELL	20	0.04	21	0.01
	CLEVELAND	19	0.04	20	0.00

MARTÍ, José - IV	Freq.	%	RC. Freq.	RC. %
ROEN	17	0.03	23	0.01
GARFIELD	13	0.02	25	0.01
ASTOR	9	0.02	10	0.00
BLAINE	9	0.02	21	0.01
FRANKLIN	9	0.02	18	0.00
LESSEPS	9	0.02	9	0.00
BARTHOLDI	7	0.01	7	0.00
LAMAR	7	0.01	8	0.00
HENNESSY	6	0.01	6	0.00
BEECHER'S	5	0.01	5	0.00
GARFIELD'S	5	0.01	7	0.00
PARKERSON	5	0.01	5	0.00
ROSWELL	5	0.01	5	0.00
SPULLER	5	0.01	5	0.00
ASTOR'S	4	0.01	4	0.00
ROSECRANS	4	0.01	4	0.00
GOLDEN	19	0.04	30	0.01
IMMORTELLS	5	0.01	5	0.00

	MIRANDA, Francisco de	Freq.	%	RC. Freq.	RC. %
1	MILES	179	0.25	300	0.07
2	GENERAL	175	0.24	476	0.12
3	HOUSE	159	0.22	368	0.09
4	RIVER	136	0.19	380	0.09
5	TOWN	125	0.17	241	0.06
6	ISLAND	112	0.12	183	0.04
7	BRITISH	103	0.14	128	0.03
8	CITY	100	0.14	413	0.10
9	DEMOCRACY	95	0.13	108	0.03
10	AMERICA	92	0.12	322	0.08
11	MORNING	88	0.10	161	0.04
12	PEOPLE	82	0.11	630	0.15
13	COMPANY	72	0.10	152	0.04
14	CHURCH	70	0.10	163	0.04
15	HOUSES	68	0.09	178	0.04
16	WIFE	68	0.09	112	0.03
17	GOVERNOR	64	0.06	135	0.03
18	COLONEL	62	0.09	88	0.02
19	DOCK	62	0.09	94	0.02
20	POINT	60	0.08	146	0.04
21	AFTERNOON	59	0.07	87	0.02
22	CONGRESS	58	0.08	168	0.04
23	REGION	58	0.08	74	0.02
24	FORT	56	0.08	96	0.02
25	TEA	55	0.08	79	0.02
26	CAPTAIN	54	0.08	96	0.02

	MIRANDA, Francisco de	Freq.	%	RC. Freq.	RC. %
27	SHIP	50	0.07	97	0.02
28	LODGING	49	0.06	49	0.01
29	ARMY	48	0.07	141	0.03
30	FRENCH	48	0.07	174	0.04
31	INHABITANTS	48	0.07	111	0.03
32	FAMILY	47	0.07	134	0.03
33	MERCHANT	46	0.06	67	0.02
34	WIND	46	0.06	106	0.03
35	TAVERN	46	0.05	42	0.01
36	HILL	41	0.06	74	0.02
37	HOME	40	0.06	107	0.03
38	MAJOR	39	0.05	47	0.01
39	ROAD	38	0.05	97	0.02
40	WEST	38	0.05	108	0.03
41	CONVERSATION	37	0.05	59	0.01
42	FRIEND	37	0.05	106	0.03
43	TASTE	37	0.05	55	0.01
44	COLLEGE	36	0.05	48	0.01
45	SHIPS	35	0.05	91	0.02
46	MILE	34	0.05	64	0.02
47	DINNER	33	0.05	51	0.01
48	EDUCATION	31	0.04	89	0.02
49	VISIT	31	0.04	69	0.02
50	LETTERS	29	0.04	67	0.02
51	COLD	28	0.04	86	0.02
52	COMMERCE	28	0.04	43	0.01

	MIRANDA, Francisco de	Freq.	%	RC. Freq.	RC. %
53	EVENING	27	0.04	55	0.01
54	INN	27	0.04	57	0.01
55	LADIES	27	0.04	74	0.02
56	ASSEMBLY	26	0.04	62	0.02
57	LETTER	26	0.04	63	0.02
58	ARTILLERY	25	0.03	39	0.01
59	BREAKFAST	25	0.03	37	0.01
60	BUILDING	25	0.03	71	0.02
61	FERRY	25	0.03	28	0.01
62	JUDGMENT	25	0.03	41	0.01
63	PASSENGERS	25	0.03	65	0.02
64	CHIEF	24	0.03	61	0.01
65	MINISTER	24	0.03	61	0.01
66	EAST	23	0.03	66	0.02
67	ICE	23	0.03	33	0.01
68	OFFICER	23	0.03	41	0.01
69	WEATHER	23	0.03	48	0.01
70	CONTINENT	22	0.03	51	0.01
71	LAWYER	22	0.03	35	0.01
72	SPOT	22	0.03	37	0.01
73	AUTHOR	21	0.03	38	0.01
74	LIBRARY	21	0.03	28	0.01
75	PORT	21	0.03	45	0.01
76	QUAKER	21	0.03	26	0.01
77	BOARD	20	0.03	40	0.01
78	COMMANDER	19	0.03	33	0.01

	MIRANDA, Francisco de	Freq.	%	RC. Freq.	RC. %
79	VESSELS	19	0.03	28	0.01
80	BRIDGE	17	0.02	34	0.01
81	FRUIT	17	0.02	37	0.01
82	HEIGHT	17	0.02	32	0.01
83	LOCATION	17	0.02	41	0.01
84	MEAL	17	0.02	25	0.01
85	PIECES	17	0.02	38	0.01
86	SERVANT	17	0.02	24	0.01
87	DUTCH	16	0.02	23	0.01
88	SLEDGE	16	0.02	17	0.00
89	ACCOMPLISHMENTS	15	0.02	17	0.00
90	AIDE	15	0.02	17	0.00
91	CAPE	15	0.02	35	0.01
92	DIARY	15	0.02	162	0.04
93	FISH	15	0.02	26	0.01
94	FRIENDSHIP	15	0.02	34	0.01
95	GATHERING	15	0.02	22	0.01
96	TIDE	15	0.02	23	0.01
97	BRICK	14	0.02	23	0.01
98	CHAISE	14	0.02	14	0.00
99	CLEANLINESS	14	0.02	30	0.01
100	CONSTRUCTION	14	0.02	23	0.01
101	HEIGHTS	14	0.02	31	0.01
102	KINDNESS	14	0.02	21	0.01
103	MARRIED	14	0.02	26	0.01
104	POUNDS	14	0.02	33	0.01

	MIRANDA, Francisco de	Freq.	%	RC. Freq.	RC. %
105	ABUNDANCE	13	0.02	29	0.01
106	INDEPENDENCE	13	0.02	154	0.04
107	RECOMMENDATION	13	0.02	18	0.00
108	STYLE	13	0.02	29	0.01
109	SUPPER	13	0.02	25	0.01
110	VICINITY	13	0.02	22	0.01
111	BAGGAGE	12	0.02	15	0.00
112	BATTERIES	12	0.02	18	0.00
113	CHANNEL	12	0.02	15	0.00
114	COLLECTION	12	0.02	19	0.00
115	ENTRANCE	12	0.02	25	0.01
116	INTERIOR	12	0.02	25	0.01
117	SISTER	12	0.02	21	0.01
118	SQUADRON	12	0.02	24	0.01
119	SURFACE	12	0.02	24	0.01
120	LANDING	11	0.02	14	0.00
121	MAJOR	11	0.02	21	0.01
122	REDOUBTS	11	0.02	12	0.00
123	REFERENCE	11	0.02	21	0.01
124	WHARVES	11	0.02	19	0.00
125	ARCHITECTURE	10	0.01	19	0.00
126	BAR	10	0.01	18	0.00
127	CASTLE	10	0.01	11	0.00
128	FISHING	10	0.01	13	0.00
129	FLEET	10	0.01	11	0.00
130	PROFESSOR	10	0.01	18	0.00

	MIRANDA, Francisco de	Freq.	%	RC. Freq.	RC. %
131	REVEREND	10	0.01	14	0.00
132	SHORTLY	10	0.01	13	0.00
133	STONY	10	0.01	10	0.00
134	ACQUAINTANCES	9	0.01	10	0.00
135	BUSINESSMAN	9	0.01	11	0.00
136	FORTIFICATION	9	0.01	9	0.00
137	FORTIFICATIONS	9	0.01	16	0.00
138	HOOK	9	0.01	13	0.00
139	PHYSICIAN	9	0.01	10	0.00
140	SIGNER	9	0.01	10	0.00
141	VOLUMES	9	0.01	10	0.00
142	CHEVALIER	8	0.01	12	0.00
143	CODFISH	8	0.01	8	0.00
144	DIVERSION	8	0.01	9	0.00
145	ENVIRONS	8	0.01	11	0.00
146	HARBOR	8	0.01	10	0.00
147	MISSES	8	0.01	8	0.00
148	QUANTITY	8	0.01	13	0.00
149	RUM	8	0.01	13	0.00
150	SHILLINGS	8	0.01	9	0.00
151	TORY	8	0.01	9	0.00
152	VESSEL	8	0.01	10	0.00
153	WHALE	8	0.01	8	0.00
154	BODY	7	0.01	104	0.03
155	EXCURSION	7	0.01	8	0.00
156	REDWOOD	7	0.01	7	0.00

	MIRANDA, Francisco de	Freq.	%	RC. Freq.	RC. %
157	STEEPLE	7	0.01	9	0.00
158	BEE	6	0.01	7	0.00
159	CIRCLE	6	0.01	6	0.00
160	CITIZENS	6	0.01	90	0.02
161	COMMISSIONER	6	0.01	7	0.00
162	PHAETON	6	0.01	6	0.00
163	SLEDGES	6	0.01	6	0.00
164	AFFABILITY	5	0.01	5	0.00
165	AGUE	5	0.01	5	0.00
166	BAPTIST	5	0.01	5	0.00
167	BOWDOIN	5	0.01	5	0.00
168	BULWARKS	5	0.01	5	0.00
169	FATHOMS	5	0.01	5	0.00
170	MEMORANDUM	5	0.01	5	0.00
171	POLITICS	5	0.01	82	0.02
172	SHIPOWNER	5	0.01	5	0.00
173	VERACITY	5	0.01	5	0.00
174	SHOW	3	0.00	65	0.02

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	NEW YORK	106	0.15	402	0.10
	BOSTON	62	0.09	125	0.03
	PHILADELPHIA	53	0.07	116	0.03
	NEW JERSEY (JERSEY)	48	0.07	65	0.02
	CONNECTICUT	43	0.06	66	0.02
	RHODE ISLAND (RHODE)	41	0.05	45	0.01

MIRANDA, Francisco de	Freq.	%	RC. Freq.	RC. %
MASSACHUSETTS	36	0.05	71	0.02
CAROLINA	32	0.04	65	0.02
PENNSYLVANIA	32	0.04	60	0.01
NEW HAMPSHIRE (HAMPSHIRE)	29	0.04	38	0.01
CHARLESTON	27	0.04	50	0.01
NEWPORT	26	0.04	29	0.01
DELAWARE	24	0.03	47	0.01
CAROLINAS	18	0.03	19	0.00
CHESTER	18	0.03	18	0.00
PROVIDENCE [RHODE ISLAND]	17	0.02	34	0.01
NEW HAVEN (HAVEN) [CONNECTICUT]	15	0.02	22	0.01
HARTFORD	12	0.02	24	0.01
WILMINGTON	12	0.02	13	0.00
CAMBRIDGE	11	0.02	15	0.00
MIDDLETOWN	11	0.02	11	0.00
NEWBURYPORT	11	0.02	11	0.00
SALEM	11	0.02	13	0.00
NEW BERN	10	0.01	10	0.00
PRINCETON	10	0.01	14	0.00
HARVARD	8	0.01	8	0.00
MASSACHUSETTS (MASSACBUS)	8	0.01	8	0.00
BRUNSWICK	7	0.01	8	0.00
MARBLEHEAD	7	0.01	7	0.00
PORTSMOUTH	7	0.01	8	0.00
BRANDYWINE	5	0.01	5	0.00
CHARLESTOWN	5	0.01	5	0.00

MIRANDA, Francisco de	Freq.	%	RC. Freq.	RC. %
JAMAICA	9	0.01	13	0.00
ENGLAND	54	0.08	191	0.05
LONDON	19	0.03	45	0.01
ARNOLD	20	0.03	21	0.01
HAY	20	0.03	23	0.01
MORRIS	19	0.03	25	0.01
HOWE	14	0.02	16	0.00
LIVINGSTON	14	0.02	29	0.01
RUTLEDGE	14	0.02	15	0.00
CLINTON	12	0.02	19	0.00
JOHNSTON	8	0.01	10	0.00
BURGOYNE'S	5	0.01	5	0.00
CAGIGAL	5	0.01	5	0.00
FUERTES [FORTS]	7	0.01	7	0.00
CHEVAUX [HORSES]	5	0.01	5	0.00

	NABUCO, Joaquim	Freq.	%	RC. Freq.	RC. %
1	UNITED STATES	84	0.61	996	0.24
2	AMERICAN	82	0.59	430	0.10
3	ENGLISH	50	0.36	215	0.05
4	SPIRIT	45	0.33	158	0.04
5	POLITICAL	40	0.29	179	0.04
6	COUNTRY	30	0.22	434	0.11
7	POLITICS	29	0.21	82	0.02
8	LIFE	27	0.20	264	0.06
9	GOVERNMENT	23	0.17	262	0.06
10	INFLUENCE	22	0.16	77	0.02
11	PUBLIC	20	0.14	238	0.06
12	FEELING	16	0.12	47	0.01
13	SOCIETY	16	0.12	158	0.04
14	IDEA	15	0.11	94	0.02
15	MONARCHY	15	0.11	24	0.01
16	ARISTOCRACY	14	0.10	31	0.01
17	ORDER	13	0.09	152	0.04
18	PARTIES	13	0.09	46	0.01
19	IMPRESSION	12	0.09	29	0.01
20	LAW	12	0.09	131	0.03
21	PARTY	12	0.09	106	0.03
22	SYSTEM	12	0.09	84	0.02
23	EQUALITY	11	0.08	28	0.01
24	STRUGGLE	11	0.08	44	0.01
25	ART	10	0.07	44	0.01
26	COUNTRIES	10	0.07	72	0.02
27	ELECTION	10	0.07	51	0.01

28	FREEDOM	10	0.07	94	0.02
29	INSTITUTIONS	10	0.07	54	0.01
30	PEOPLE	10	0.07	630	0.15
31	RACE	10	0.07	88	0.02
32	AUTHORITY	9	0.07	71	0.02
33	EFFECT	9	0.07	46	0.01
34	EUROPEAN	9	0.07	36	0.01
35	PRIDE	9	0.07	55	0.01
36	REPUBLICAN	9	0.07	81	0.02
37	ABOLITION	8	0.06	20	0.00
38	KIND	8	0.06	63	0.02
39	KING	8	0.06	64	0.02
40	OPINION	8	0.06	74	0.02
41	PRINCIPLE	8	0.06	8	0.00
42	PROGRESS	8	0.06	62	0.02
43	VOTE	8	0.06	58	0.01
44	CAMPAIGN	7	0.05	53	0.01
45	CLASS	7	0.05	48	0.01
46	CONSCIENCE	7	0.05	33	0.01
47	EMPEROR	7	0.05	15	0.00
48	ENGLISHMAN	7	0.05	19	0.00
49	INDIVIDUAL	7	0.05	47	0.01
50	INTEREST	7	0.05	56	0.01
51	LEVEL	7	0.05	23	0.01
52	MONARCHIST	7	0.05	8	0.00
53	STATES	7	0.62	630	0.17
54	CHAPTER	6	0.04	27	0.01
55	FAILED	6	0.04	15	0.00

56	FOREIGNER	6	0.04	8	0.00
57	FUTURE	6	0.04	46	0.01
58	INTELLECTUAL	6	0.04	15	0.00
59	POLICY	6	0.04	27	0.01
60	POLITICIANS	6	0.04	23	0.01
61	RULE	6	0.04	34	0.01
62	SENSE	6	0.04	33	0.01
63	SENTIMENT	6	0.04	11	0.00
64	TOUCH	6	0.04	24	0.01
65	TRAITS	6	0.04	7	0.00
66	ANGLO	5	0.04	12	0.00
67	CULTURE	5	0.04	20	0.00
68	EXTENT	5	0.04	23	0.01
69	IDEAL	5	0.04	13	0.00
70	INDEMNIFICATION	5	0.04	6	0.00
71	NEWSPAPER	5	0.04	29	0.01
72	PARTISAN	5	0.04	7	0.00
73	PERFECTION	5	0.04	9	0.00
74	RESPONSIBILITY	5	0.04	15	0.00
75	RULING	5	0.04	5	0.00
76	SAXON	5	0.04	10	0.00
77	SOCIETIES	5	0.04	22	0.01
78	TRADITION	5	0.04	10	0.00
79	CAREER	4	0.03	15	0.00
80	CITY	4	0.03	413	0.10
81	COMPATRIOTS	4	0.03	10	0.00
82	CONVICTION	4	0.03	14	0.00
83	CORRUPTION	4	0.03	16	0.00

84	FATE	4	0.03	20	0.00
85	IMPRESSIONS	4	0.03	12	0.00
86	INSPIRATION	4	0.03	10	0.00
87	MOVEMENTS	4	0.03	12	0.00
88	OPPOSITION	4	0.03	20	0.00
89	PORTUGUESE	4	0.03	7	0.00
90	PRESTIGE	4	0.03	10	0.00
91	QUEEN	4	0.03	18	0.00
92	RECEPTION	4	0.03	13	0.00
93	REFORM	4	0.03	13	0.00
94	RESULTS	4	0.03	21	0.01
95	SUITORS	4	0.03	4	0.00
96	UNITY	4	0.03	13	0.00
97	CARPETBAGGERS	3	0.02	3	0.00
98	COMMONS	3	0.02	6	0.00
99	COMPENSATION	3	0.02	8	0.00
100	DYNASTY	3	0.02	3	0.00
101	GENERAL	3	0.02	476	0.12
102	IDEALS	3	0.02	6	0.00
103	INFLUENCES	3	0.02	4	0.00
104	INTERVENTION	3	0.02	10	0.00
105	LOSSES	3	0.02	9	0.00
106	MONARCHIES	3	0.02	3	0.00
107	POLITICIAN	3	0.02	9	0.00
108	REFORMS	3	0.02	9	0.00
109	RELATION	3	0.02	11	0.00
110	REVENUE	3	0.02	11	0.00
111	ROYALTY	3	0.02	4	0.00

PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
ENGLAND	36	0.26	191	0.05
BRAZIL	15	0.11	16	0.00
PARIS	3	0.02	11	0.00
HAYES	11	0.08	11	0.00
TILDEN	6	0.04	7	0.00
FREDERICK DOUGLASS	5	0.04	5	0.00
GLADSTONE	4	0.03	5	0.00
SALDANHA	4	0.03	4	0.00
SOCRATES	3	0.02	4	0.00

	NAVARRO, Ramón Gil	Freq.	%	RC. Freq.	RC. %
1	MEN	178	0.32	676	0.17
2	DIARY	133	0.24	162	0.04
3	TIME	121	0.20	568	0.14
4	WAY	107	0.19	319	0.08
5	AMERICANS	89	0.16	199	0.05
6	GOLD	87	0.16	141	0.03
7	NIGHT	86	0.13	203	0.05
8	PESOS	73	0.13	98	0.02
9	GOD	61	0.11	142	0.03
10	TENT	60	0.11	74	0.02
11	CHILEANS	58	0.10	56	0.01
12	WORK	58	0.10	257	0.06
13	MEAT	57	0.09	247	0.06
14	INDIANS	48	0.07	115	0.03
15	COMPANY	43	0.08	152	0.04
16	WATER	42	0.07	175	0.04
17	DOCTOR	41	0.07	59	0.01
18	MORNING	40	0.07	161	0.04
19	PAST	40	0.07	83	0.02
20	CAMP	36	0.06	81	0.02
21	HOTEL	35	0.06	64	0.02
22	LOT	35	0.06	44	0.01
23	FIRE	34	0.06	111	0.03
24	SHIP	33	0.06	97	0.02
25	END	31	0.06	119	0.03
26	MOMENT	31	0.06	105	0.03

	NAVARRO, Ramón Gil	Freq.	%	RC. Freq.	RC. %
27	MINES	30	0.05	51	0.01
28	NEWS	27	0.05	56	0.01
29	COST	26	0.05	66	0.02
30	DOCK	26	0.05	94	0.02
31	HELP	25	0.04	76	0.02
32	MONTHS	25	0.03	63	0.02
33	WOMAN	25	0.04	74	0.02
34	PASSENGERS	21	0.04	65	0.02
35	HOPE	20	0.04	55	0.01
36	LORD	20	0.04	56	0.01
37	MASS	20	0.04	57	0.01
38	MONTH	20	0.04	54	0.01
39	BEAR	19	0.03	32	0.01
40	EVENTS	19	0.03	46	0.01
41	MINE	18	0.03	42	0.01
42	NOISE	18	0.03	40	0.01
43	TOUR	18	0.03	23	0.01
44	BED	17	0.03	56	0.01
45	CHILEAN	17	0.03	20	0.00
46	WEATHER	17	0.03	48	0.01
47	SHOT	16	0.03	37	0.01
48	SUPPLIES	16	0.03	22	0.01
49	BANDITS	15	0.03	20	0.00
50	BLOCKS	15	0.03	16	0.00
51	FRENCHMEN	15	0.03	29	0.01
52	LABORERS	15	0.03	27	0.01

	NAVARRO, Ramón Gil	Freq.	%	RC. Freq.	RC. %
53	COSTS	14	0.02	23	0.01
54	MUD	14	0.02	31	0.01
55	STEAMSHIP	14	0.02	16	0.00
56	LOTS	13	0.02	15	0.00
57	MINERS	13	0.02	17	0.00
58	OUNCES	13	0.02	16	0.00
59	PISTOLS	13	0.02	18	0.00
60	POUND	13	0.02	21	0.01
61	POUNDS	12	0.02	33	0.01
62	IRIS	11	0.02	12	0.00
63	LUNCH	11	0.02	16	0.00
64	OWNERS	11	0.02	26	0.01
65	ARROWS	10	0.02	19	0.00
66	CARGO	10	0.02	18	0.00
67	DEVIL	10	0.02	19	0.00
68	LUCK	10	0.02	13	0.00
69	PROBLEMS	10	0.02	19	0.00
70	CONCERT	9	0.02	16	0.00
71	FAREWELL	9	0.02	17	0.00
72	GUITAR	9	0.02	11	0.00
73	JOB	9	0.02	21	0.01
74	LOAD	9	0.02	18	0.00
75	MEXICANS	9	0.02	20	0.00
76	PAN	9	0.02	18	0.00
77	RENT	9	0.02	17	0.00
78	DEVILS	8	0.01	10	0.00

	NAVARRO, Ramón Gil	Freq.	%	RC. Freq.	RC. %
79	ENCAMPMENT	8	0.01	13	0.00
80	GRAPES	8	0.01	9	0.00
81	PACES	8	0.01	9	0.00
82	PENINSULA	8	0.01	15	0.00
83	SPARROW	8	0.01	8	0.00
84	STORY	8	0.01	15	0.00
85	TOWN	8	0.01	8	0.00
86	ANIMAL	7	0.01	10	0.00
87	DECK	7	0.01	12	0.00
88	LIQUOR	7	0.01	13	0.00
89	NUGGET	7	0.01	7	0.00
90	OUNCE	7	0.01	8	0.00
91	CREW	6	0.01	9	0.00
92	NUGGETS	6	0.01	7	0.00
93	OUNCES	6	0.01	6	0.00
94	PISTOL	6	0.01	7	0.00
95	PROGRAM	6	0.01	7	0.00
96	SACK	6	0.01	7	0.00
97	AMERICANS	5	0.01	5	0.00
98	CEREAL	5	0.01	5	0.00
99	GUY	5	0.01	5	0.00
100	LABORER	5	0.01	6	0.00
101	RIGHT	5	0.01	5	0.00
102	STILL	5	0.01	6	0.00
103	THIEF	5	0.01	6	0.00
104	WATERCRESS	5	0.01	5	0.00

	NAVARRO, Ramón Gil	Freq.	%	RC. Freq.	RC. %
105	COYOTES	4	0.01	4	0.00
106	LIFE	4	0.01	4	0.00
107	LOT	4	0.01	4	0.00
108	MAYOR	4	0.01	4	0.00
109	PISTOLS	4	0.01	4	0.00
110	PLACERS	4	0.01	4	0.00
111	POLO	4	0.01	4	0.00

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	STOCKTON	103	0.13	72	0.02
	SAN FRANCISCO	76	0.17	145	0.04
	CALIFORNIA	70	0.12	81	0.02
	CALAVERAS	12	0.02	12	0.00
	PLACER	10	0.02	10	0.00
	SONORA	10	0.02	13	0.00
	SACRAMENTO	9	0.02	9	0.00
	CUPERTINO	7	0.01	7	0.00
	CHILE	48	0.09	61	0.01
	REALES	11	0.02	11	0.00

	ZAVALA, Lorenzo de	Freq.	%	RC. Freq.	RC. %
1	UNITED STATES	286	0.32	996	0.24
2	PEOPLE	224	0.25	630	0.15
3	STATE	215	0.24	392	0.10
4	TIME	180	0.20	568	0.14
5	CITY	162	0.18	413	0.10
6	GENERAL	160	0.18	476	0.12
7	RIVER	138	0.15	380	0.09
8	YEARS	133	0.15	349	0.09
9	NORTH	91	0.10	215	0.05
10	GOVERNMENT	89	0.10	262	0.06
11	STATES	87	0.33	478	0.17
12	ENGLISH	78	0.09	215	0.05
13	PUBLIC	75	0.08	238	0.06
14	MEN	72	0.08	676	0.17
15	NUMBER	70	0.08	171	0.04
16	SOCIETY	67	0.07	158	0.04
17	BANK	66	0.07	118	0.03
18	HUNDRED	66	0.07	175	0.04
19	RELIGION	65	0.07	103	0.03
20	POWER	62	0.07	178	0.04
21	CONSTITUTION	61	0.07	129	0.03
22	THOUSAND	59	0.07	164	0.04
23	GOVERNOR	58	0.06	135	0.03
24	BANKS	56	0.06	95	0.02
25	CITIZENS	56	0.06	90	0.02
26	MEXICAN	55	0.06	90	0.02

	ZAVALA, Lorenzo de	Freq.	%	RC. Freq.	RC. %
27	PERSONS	55	0.06	113	0.03
28	PLACES	50	0.06	97	0.02
29	HOUSE	47	0.05	368	0.09
30	CAPITAL	45	0.05	85	0.02
31	ESTABLISHMENT	42	0.05	49	0.01
32	AMERICA	41	0.05	322	0.08
33	LAKE	41	0.05	102	0.03
34	LAWS	41	0.05	82	0.02
35	WAR	41	0.05	328	0.08
36	WAY	39	0.04	319	0.08
37	EDUCATION	37	0.04	89	0.02
38	LANDS	36	0.04	87	0.02
39	PURPOSE	36	0.04	82	0.02
40	SYSTEM	36	0.04	84	0.02
41	TRADE	36	0.04	66	0.02
42	DOLLARS	35	0.04	62	0.02
43	PROGRESS	35	0.04	62	0.02
44	TRIP	35	0.04	64	0.02
45	WATERS	35	0.04	86	0.02
46	COLONY	34	0.04	50	0.01
47	COURT	34	0.04	83	0.02
48	AUTHORITY	33	0.04	71	0.02
49	ACTS	32	0.04	47	0.01
50	RIGHTS	32	0.04	80	0.02
51	LEGISLATURE	31	0.03	50	0.01
52	MEMBERS	31	0.03	63	0.02

	ZAVALA, Lorenzo de	Freq.	%	RC. Freq.	RC. %
53	ASSEMBLY	30	0.03	62	0.02
54	PRINCIPLES	30	0.03	38	0.01
55	REPRESENTATIVES	29	0.03	52	0.01
56	CONCERNING	28	0.03	39	0.01
57	INSTITUTIONS	28	0.03	54	0.01
58	TOWNS	28	0.03	56	0.01
59	WORSHIP	26	0.03	29	0.01
60	CANAL	25	0.03	44	0.01
61	MANNERS	25	0.03	49	0.01
62	ACTION	24	0.03	51	0.01
63	CIRCUMSTANCES	24	0.03	49	0.01
64	CLASSES	23	0.03	40	0.01
65	DUTIES	23	0.03	46	0.01
66	SUBJECT	23	0.03	41	0.01
67	BAY	22	0.02	49	0.01
68	CATHOLIC	22	0.02	35	0.01
69	CONDUCT	22	0.02	37	0.01
70	DESCRIPTION	22	0.02	28	0.01
71	EFFECT	22	0.02	46	0.01
72	JUDGES	22	0.02	47	0.01
73	TRAVELER	22	0.02	36	0.01
74	WHITE	22	0.02	221	0.05
75	ADMINISTRATION	21	0.02	31	0.01
76	FEELINGS	21	0.02	31	0.01
77	HAND	21	0.02	216	0.05
78	MINISTERS	21	0.02	33	0.01

	ZAVALA, Lorenzo de	Freq.	%	RC. Freq.	RC. %
79	NIGHT	21	0.02	203	0.05
80	COURTS	20	0.02	28	0.01
81	DEGREE	20	0.02	34	0.01
82	EXAMPLE	20	0.02	42	0.01
83	EXERCISE	20	0.02	32	0.01
84	OBJECT	20	0.02	32	0.01
85	CHAPTER	19	0.02	27	0.01
86	CHRISTIAN	19	0.02	35	0.01
87	COUNTY	19	0.02	24	0.01
88	THEATER	19	0.02	34	0.01
89	COLONISTS	18	0.02	26	0.01
90	CONSCIENCE	18	0.02	33	0.01
91	GOVERNMENT	18	0.02	36	0.01
92	HABITS	18	0.02	33	0.01
93	PROSPERITY	18	0.02	27	0.01
94	QUESTIONS	18	0.02	26	0.01
95	STEAMBOAT	18	0.02	22	0.01
96	VIRGINIA	18	0.02	36	0.01
97	CONSIDERATION	17	0.02	22	0.01
98	DEPARTURE	17	0.02	25	0.01
99	DOCTRINES	17	0.02	18	0.00
100	FUNDS	17	0.02	23	0.01
101	MATERIAL	17	0.02	31	0.01
102	POOR	17	0.02	190	0.05
103	PRINCIPLE	17	0.02	21	0.01
104	SECT	17	0.02	31	0.01

	ZAVALA, Lorenzo de	Freq.	%	RC. Freq.	RC. %
105	SENATORS	17	0.02	30	0.01
106	STEAMBOATS	17	0.02	19	0.00
107	TRANSLATOR'S	17	0.02	18	0.00
108	COLORED	16	0.02	31	0.01
109	COMMUNICATION	16	0.02	22	0.01
110	FACTORIES	16	0.02	30	0.01
111	LEAGUES	16	0.02	28	0.01
112	OFFICES	16	0.02	29	0.01
113	OPINIONS	16	0.02	26	0.01
114	REFLECTIONS	16	0.02	19	0.00
115	ESTABLISHMENTS	15	0.02	20	0.00
116	FRUITS	15	0.02	27	0.01
117	GOODS	15	0.02	28	0.01
118	PEOPLES	15	0.02	28	0.01
119	POLICY	15	0.02	27	0.01
120	SECTS	15	0.02	23	0.01
121	SUGAR	15	0.02	28	0.01
122	SUM	15	0.02	25	0.01
123	TRAVELERS	15	0.02	21	0.01
124	BRITISH	14	0.02	128	0.03
125	ERIE	14	0.02	22	0.01
126	GOVERNMENTS	14	0.02	19	0.00
127	HEAD	14	0.02	159	0.04
128	MAJORITY	14	0.02	23	0.01
129	POLICY	14	0.02	22	0.01
130	PRISON	14	0.02	21	0.01

	ZAVALA, Lorenzo de	Freq.	%	RC. Freq.	RC. %
131	CASH	13	0.01	22	0.01
132	COMMITTEE	13	0.01	22	0.01
133	MANUFACTURING	13	0.01	20	0.00
134	STEAMER	13	0.01	19	0.00
135	ASSEMBLIES	12	0.01	15	0.00
136	BILLS	12	0.01	14	0.00
137	CHAMBERS	12	0.01	13	0.00
138	CLERGY	12	0.01	19	0.00
139	CONSEQUENCES	12	0.01	16	0.00
140	EFFECTS	12	0.01	20	0.00
141	EYES	12	0.01	169	0.04
142	HEART	12	0.01	113	0.03
143	LEGISLATORS	12	0.01	12	0.00
144	MAIL	12	0.01	17	0.00
145	MORNING	12	0.01	161	0.04
146	PARK	12	0.01	19	0.00
147	PAYMENT	12	0.01	19	0.00
148	SEPARATION	12	0.01	15	0.00
149	STAGECOACH	12	0.01	16	0.00
150	ARMY	11	0.01	141	0.03
151	BLACKS	11	0.01	15	0.00
152	FERTILITY	11	0.01	12	0.00
153	INSTITUTION	11	0.01	17	0.00
154	ORDINANCE	11	0.01	13	0.00
155	THEATERS	11	0.01	14	0.00
156	THOUGHT	11	0.01	110	0.03

	ZAVALA, Lorenzo de	Freq.	%	RC. Freq.	RC. %
157	AREAS	10	0.01	13	0.00
158	CEREMONIES	10	0.01	13	0.00
159	CIRCULATION	10	0.01	11	0.00
160	COMFORTS	10	0.01	14	0.00
161	EXERCISES	10	0.01	14	0.00
162	FRIEND	10	0.01	106	0.03
163	PERSECUTION	10	0.01	12	0.00
164	AIR	9	0.01	105	0.03
165	EARTH	9	0.01	100	0.02
166	EXAMPLES	9	0.01	12	0.00
167	FACULTIES	9	0.01	10	0.00
168	LIGHT	9	0.01	102	0.03
169	PAYMENTS	9	0.01	11	0.00
170	PENITENTIARY	9	0.01	11	0.00
171	RESOLUTIONS	9	0.01	10	0.00
172	ACCORDANCE	8	0.01	10	0.00
173	COLONIZATION	8	0.01	9	0.00
174	GOLD	8	0.01	141	0.03
175	NEGOTIATIONS	8	0.01	8	0.00
176	PENALTY	8	0.01	10	0.00
177	PUEBLA	8	0.01	9	0.00
178	SHIPS	8	0.01	91	0.02
179	TARIFFS	8	0.01	9	0.00
180	YUCATAN	8	0.01	9	0.00
181	BOARDINGHOUSES	7	0.01	7	0.00
182	CAMP	7	0.01	81	0.02

	ZAVALA, Lorenzo de	Freq.	%	RC. Freq.	RC. %
183	COLD	7	0.01	86	0.02
184	GROUND	7	0.01	94	0.02
185	HORSE	7	0.01	87	0.02
186	SUN	7	0.01	86	0.02
187	MOTHER	6	0.01	79	0.02
188	POLITICS	6	0.01	82	0.02
189	HELP	5	0.01	76	0.02
190	SHIP	5	0.01	97	0.02
191	WIFE	5	0.01	112	0.03
192	WIND	5	0.01	106	0.03
193	AFTERNOON	4	0.00	87	0.02
194	FACE	4	0.00	81	0.02
195	FRONT	4	0.00	61	0.01
196	HEADS	4	0.00	60	0.01
197	DOCTOR	3	0.00	59	0.01
198	DOOR	3	0.00	49	0.01
199	LODGING	3	0.00	49	0.01
200	MINES	3	0.00	51	0.01
201	REGION	3	0.00	74	0.02
202	TEARS	3	0.00	55	0.01

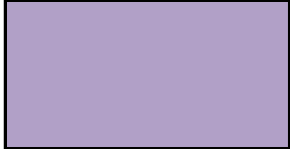




	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	NEW YORK	124	0.14	402	0.10
	WASHINGTON	67	0.07	182	0.04
	NEW ORLEANS (ORLEANS)	60	0.07	80	0.02
	MISSISSIPPI	54	0.06	83	0.02

ZAVALA, Lorenzo de	Freq.	%	RC. Freq.	RC. %
LOUISIANA	40	0.04	49	0.01
NIAGARA	27	0.03	36	0.01
OHIO	26	0.03	60	0.01
BALTIMORE	23	0.03	30	0.01
ALBANY	23	0.03	39	0.01
LAWRENCE	22	0.02	30	0.01
TEXAS	22	0.02	36	0.01
HUDSON	22	0.02	39	0.01
CINCINNATI	18	0.02	28	0.01
LOWELL	15	0.02	20	0.00
LOUISVILLE	14	0.02	14	0.00
PITTSBURG	13	0.01	13	0.00
SARATOGA	12	0.01	19	0.00
INDIANA	11	0.01	16	0.00
NEW LEBANON (LEBANON)	10	0.01	10	0.00
WHEELING	9	0.01	9	0.00
JAMESTOWN	8	0.01	8	0.00
CHAMPLAIN [as in LAKE CHAM	8	0.01	10	0.00
CALIFORNIA	3	0.00	81	0.02
MEXICO	89	0.10	152	0.04
VERACRUZ	12	0.01	12	0.00
ENGLAND	71	0.08	191	0.05
EUROPE	46	0.05	80	0.02
FRANCE	46	0.05	127	0.03
CANADA	32	0.04	40	0.01
MONTREAL	16	0.02	17	0.00

ZAVALA, Lorenzo de	Freq.	%	RC. Freq.	RC. %
QUEBEC	13	0.01	14	0.00
ONTARIO	11	0.01	14	0.00
SMITH	60	0.07	73	0.02
JACKSON	22	0.02	31	0.01
OWEN	20	0.02	20	0.00
ADAMS	18	0.02	35	0.01
MONROE	12	0.01	12	0.00
TROLLOPE	12	0.01	12	0.00
MEJÍA	12	0.01	12	0.00
BLACK	12	0.01	120	0.03
POINSETT	11	0.01	11	0.00
POWHATAN	11	0.01	11	0.00
JEFFERSON	11	0.01	17	0.00
BURR	9	0.01	9	0.00
NAPOLEON	9	0.01	12	0.00
SANTANDER	8	0.01	8	0.00
VAN BUREN	8	0.01	9	0.00
GRANT	3	0.00	137	0.03

APPENDIX B
TRAVELERS' RELEVANT DATA
(PORTUGUESE)

KEY TO COLOR-CODING IN TABLES

Destinations in the United States	
Destinations Elsewhere	
Latin American Places Mentioned	
People Discussed and/or Met	
Foreign Language Words Used	

Sometimes, especially in Spanish, letters that constitute a noun may also form an adjective, even a verb. **In such cases, the words have been printed in red**, indicating their potentially dual identities. The careful reader may easily deduce the noun. If not, any good dictionary should readily reveal it.

	AVELAR BROTERO, João Dabney	Freq.	%	RC. Freq.	RC. %
1	CASA	99	0.19	178	0.07
2	ESTADO	93	0.17	266	0.10
3	NOITE	91	0.17	176	0.07
4	TARDE	89	0.17	162	0.06
5	CIDADE	85	0.16	242	0.09
6	POVO	74	0.14	243	0.09
7	HORAS	71	0.13	122	0.05
8	LUGAR	69	0.13	130	0.05
9	NÚMERO	69	0.13	81	0.03
10	AMÉRICA	61	0.11	74	0.03
11	PAÍS	61	0.11	100	0.04
12	COMPANHIA	60	0.11	90	0.03
13	SER	56	0.10	430	0.17
14	MANHÃ (MANHA)	48	0.09	84	0.03
15	ESTADOS UNIDOS	47	0.09	597	0.23
16	SISTEMA	46	0.09	59	0.02
17	IGREJA	45	0.08	49	0.02
18	ANOS	43	0.08	74	0.03
19	ESTADOS	43	0.08	146	0.06
20	FAMÍLIA	43	0.08	57	0.02
21	HOTEL	43	0.08	115	0.04
22	PRISÃO (PRISAO)	42	0.08	43	0.02
23	VAPOR	39	0.07	74	0.03
24	VIAGEM	39	0.07	99	0.04
25	CARTA	31	0.06	54	0.02
26	CARTAS	31	0.06	56	0.02
27	BORDO	29	0.05	59	0.02
28	COLÉGIO	28	0.05	28	0.01
29	ELEIÇÃO (ELEIÇ)	28	0.05	28	0.01
30	TIO	28	0.05	30	0.01

	AVELAR BROTERO, João Dabney	Freq.	%	RC. Freq.	RC. %
31	AMERICANA	26	0.05	221	0.09
32	ANO	26	0.05	36	0.01
33	TIA	26	0.05	26	0.01
34	AMIGO	25	0.05	44	0.02
35	MANHÃ (MANHÁ)	25	0.05	35	0.01
36	ESCRAVOS	24	0.04	35	0.01
37	ESTABELECIMENTO	24	0.04	42	0.02
38	EDIFÍCIO	23	0.04	41	0.02
39	POLÍTICA	22	0.04	25	0.01
40	POPULAÇÃO (POPULAÇ)	22	0.04	29	0.01
41	ENSINO	21	0.04	39	0.02
42	ESCRITÓRIO	21	0.04	21	0.01
43	GAZETAS	21	0.04	23	0.01
44	IDÉIA	21	0.04	36	0.01
45	PASSAGEM	21	0.04	47	0.02
46	REPÚBLICA	21	0.04	29	0.01
47	TEATRO	21	0.04	33	0.01
48	BRASILEIRO	20	0.04	42	0.02
49	HISTÓRIA	19	0.04	27	0.01
50	MUSEU	19	0.04	33	0.01
51	PORTUGUÊS (PORTUGUES)	19	0.04	25	0.01
52	CARÁTER	18	0.03	24	0.01
53	COMÉRCIO	18	0.03	19	0.01
54	COISA	17	0.03	34	0.01
55	CUNNINGHAM	17	0.03	17	0.01
56	ELEIÇÕES (ELEI)	17	0.03	18	0.01
57	INDÚSTRIA	17	0.03	24	0.01
58	INGLÊS (INGLES)	17	0.03	29	0.01
59	OVA	17	0.03	25	0.01
60	PÚBLICO	17	0.03	30	0.01

	AVELAR BROTERO, João Dabney	Freq.	%	RC. Freq.	RC. %
61	ÁGUA	16	0.03	26	0.01
62	EEUU (UU) [ESTADOS UNIDOS]	16	0.03	16	0.01
63	GUERRA	16	0.03	210	0.08
64	LIVRARIA	16	0.03	26	0.01
65	RELIGIÃO (RELIGIAO)	16	0.03	19	0.01
66	CATÓLICA	15	0.03	22	0.01
67	CATÓLICOS	15	0.03	15	0.01
68	IGREJAS	15	0.03	17	0.01
69	INGLESES	15	0.03	15	0.01
70	ITALIANA	15	0.03	19	0.01
71	DIAS (DÍAS)	14	0.03	16	0.01
72	ESPAÇO (ESPAÇ)	14	0.03	19	0.01
73	MONUMENTO	14	0.03	24	0.01
74	PRIMO	14	0.03	16	0.01
75	PROTESTANTES	14	0.03	19	0.01
76	CERIMÔNIA (CERIMONIA)	13	0.02	23	0.01
77	CIRCUNSTÂNCIAS (CIRCUNSTANCIAS)	13	0.02	14	0.01
78	DÓLARES	13	0.02	16	0.01
79	EMIGRADOS	13	0.02	13	0.01
80	INGLESA	13	0.02	14	0.01
81	ÔNIBUS (ONIBUS)	13	0.02	13	0.01
82	PÚBLICOS	13	0.02	18	0.01
83	FRANCESA	12	0.02	12	0.00
84	IMPÉRIO	12	0.02	15	0.01
85	OCASIÃO (OCASIAO)	12	0.02	15	0.01
86	OCEANO	12	0.02	20	0.01
87	PRISÃO (PRISÁO)	12	0.02	15	0.01
88	SERVIÇ (SERVIÇO)	12	0.02	20	0.01
89	TEMPORAL	12	0.02	15	0.01
90	ADVOGADO	11	0.02	17	0.01

	AVELAR BROTERO, João Dabney	Freq.	%	RC. Freq.	RC. %
91	ASILO	11	0.02	15	0.01
92	CELA	11	0.02	11	0.00
93	CHUVA	11	0.02	16	0.01
94	DIREÇÃO (DIREÇ)	11	0.02	16	0.01
95	DIRETOR	11	0.02	16	0.01
96	EDUCAÇÃO (EDUCA)	11	0.02	14	0.01
97	ESFORÇO (ESFORÇ)	11	0.02	15	0.01
98	MÁRMORE	11	0.02	11	0.00
99	MATÉRIAS	11	0.02	11	0.00
100	SUL	11	0.02	119	0.05
101	TEATROS	11	0.02	12	0.00
102	UNIÃO (UNIAO)	11	0.02	14	0.01
103	CHÁ	10	0.02	15	0.01
104	CONDIÇÃO (CONDIÇ)	10	0.02	11	0.00
105	ELEITORAIS	10	0.02	10	0.00
106	MANUFATURAS	10	0.02	12	0.00
107	MELHORAMENTO	10	0.02	13	0.01
108	MÊS (MES)	10	0.02	16	0.01
109	NAVIOS (NAVÍOS)	10	0.02	13	0.01
110	PROVINCIA	10	0.02	11	0.00
111	RAZÃO (RAZAO)	10	0.02	14	0.01
112	ARQUITETURA	9	0.02	13	0.01
113	EPISCOPAL	9	0.02	13	0.01
114	GAZETA	9	0.02	10	0.00
115	INTRODUÇÃO (INTRODUÇ)	9	0.02	9	0.00
116	LEGISLATURA	9	0.02	13	0.01
117	MÃE (MAE)	9	0.02	11	0.00
118	MEMÓRIA	9	0.02	12	0.00
119	MULHER	9	0.02	99	0.04
120	NEGÓCIOS	9	0.02	9	0.00

	AVELAR BROTERO, João Dabney	Freq.	%	RC. Freq.	RC. %
121	OPINIÃO (OPINIAO)	9	0.02	13	0.01
122	QUESTÕES (QUESTÓES)	9	0.02	10	0.00
123	RECOMENDAÇÃO (RECOMENDAÇ)	9	0.02	9	0.00
124	RESIDENTE	9	0.02	9	0.00
125	ASSEMBLEIA (ASSEMBLÉIA)	8	0.01	8	0.00
126	ASSOCIAÇÃO (ASSOCIA)	8	0.01	8	0.00
127	BAGAGEM	8	0.01	8	0.00
128	CATÓLICO	8	0.01	9	0.00
129	CONVERSAÇÃO (CONVERSAÇ)	8	0.01	8	0.00
130	FRAGATA	8	0.01	10	0.00
131	FRANCESES	8	0.01	9	0.00
132	GRAU	8	0.01	9	0.00
133	HÁBITOS	8	0.01	9	0.00
134	IRLANDESES	8	0.01	8	0.00
135	PORTUGUESA	8	0.01	8	0.00
136	PROVÍNCIA	8	0.01	9	0.00
137	SEITA	8	0.01	10	0.00
138	TALENTOS	8	0.01	10	0.00
139	COMPRAS	7	0.01	7	0.00
140	CONSULADO	7	0.01	7	0.00
141	FILOSOFÍA	7	0.01	8	0.00
142	MENINOS	7	0.01	8	0.00
143	MISÉRIA	7	0.01	7	0.00
144	NOVELAS	7	0.01	7	0.00
145	OBJETOS	7	0.01	8	0.00
146	PROPORÇÃO (PROPORÇ)	7	0.01	8	0.00
147	REGULARIDADE	7	0.01	8	0.00
148	TESTEMUNHA	7	0.01	7	0.00
149	TRIBUNAIS	7	0.01	7	0.00
150	VERDADE	7	0.01	84	0.03

	AVELAR BROTERO, João Dabney	Freq.	%	RC. Freq.	RC. %
151	ÁFRICA	6	0.01	6	0.00
152	CÚPOLA	6	0.01	6	0.00
153	DESGRAÇA	6	0.01	6	0.00
154	ESPÍRITO	6	0.01	105	0.04
155	FRENOLOGÍA	6	0.01	6	0.00
156	MODO	6	0.01	78	0.03
157	MUNICIPALIDADE	6	0.01	6	0.00
158	PESOS	6	0.01	6	0.00
159	TRÁFICO	6	0.01	6	0.00
160	AMÉRICA (AMERICA)	4	0.01	96	0.04
161	DESENVOLVIMENTO	4	0.01	76	0.03
162	BRANCOS	3	0.01	53	0.02
163	IMPERADOR [EMPEROR PEDRO II]	3	0.01	63	0.02

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	NEW YORK (YORK)	109	0.20	177	0.07
	BOSTON	91	0.17	138	0.05
	BROADWAY	29	0.05	37	0.01
	CAMBRIDGE	21	0.04	26	0.01
	BALTIMORE	18	0.03	37	0.01
	AUBURN [CITY & PRISON, NEW YORK]	13	0.02	15	0.01
	MASSACHUSSETS (MASSACHUSETTS)	12	0.02	12	0.00
	ALBANY	12	0.02	18	0.01
	SING-SING	11	0.02	11	0.00
	CHARLESTOWN	11	0.02	11	0.00
	DELMONICO	10	0.02	11	0.00
	NIÁGARA (NIAGARA)	10	0.02	12	0.00
	PROVIDENCE	9	0.02	9	0.00
	RÍO de JANEIRO (RIO)	55	0.10	143	0.06
	SÃO PAULO (PAULO)	39	0.07	50	0.02

AVELAR BROTERO, João Dabney	Freq.	%	RC. Freq.	RC. %
SANDFORD	19	0.04	19	0.01
BURNETT	17	0.03	19	0.01
DILLON	16	0.03	16	0.01
WEBSTER	15	0.03	18	0.01
ALSOP	11	0.02	11	0.00
AGUIAR	9	0.02	9	0.00
RAYMON	8	0.01	8	0.00
SANDS	8	0.01	8	0.00
HOUSE	20	0.04	25	0.01
THEATRE	10	0.02	10	0.00
TRAIN	7	0.01	7	0.00
RAIL (RAÍL)	7	0.01	7	0.00

	BRAGANÇA, Dom Pedro II	Freq.	%	RC. Freq.	RC. %
1	IMPERADOR	338	0.58	347	0.13
2	URNA	262	0.45	362	0.14
3	COMITIVA	84	0.14	85	0.03
4	CIDADE	81	0.14	242	0.09
5	VISITA	68	0.12	98	0.04
6	CORO	64	0.11	64	0.02
7	HOTEL	62	0.11	115	0.04
8	TREM	60	0.10	66	0.03
9	ESTADOS UNIDOS	56	0.10	597	0.23
10	MINISTRO	51	0.09	113	0.04
11	VIAGEM	45	0.08	99	0.04
12	DIÁRIO	43	0.07	57	0.02
13	PAÍS	39	0.07	100	0.04
14	LAGO	38	0.06	46	0.02
15	RUA	37	0.06	58	0.02
16	CHEGADA	35	0.06	50	0.02
17	HORA	34	0.06	64	0.02
18	AR	33	0.06	82	0.03
19	POVO	33	0.06	243	0.09
20	PROFESSOR	33	0.06	57	0.02
21	AMERICANO	32	0.05	307	0.12
22	ONTEM	32	0.05	35	0.01
23	ANOS	31	0.05	74	0.03
24	RETIRO	31	0.05	33	0.01
25	RÃ (RA)	30	0.05	40	0.02
26	ESTADO	29	0.05	266	0.10
27	VISCONDE	27	0.05	32	0.01

	BRAGANÇA, Dom Pedro II	Freq.	%	RC. Freq.	RC. %
28	VOLTA	27	0.05	46	0.02
29	CARRO	26	0.04	39	0.02
30	MEMBROS	26	0.04	51	0.02
31	OLHOS	26	0.04	58	0.02
32	FATO	25	0.04	35	0.01
33	GRUPO	25	0.04	33	0.01
34	JANTAR	23	0.04	42	0.02
35	BRASILEIRO	22	0.04	42	0.02
36	CERCA	22	0.04	42	0.02
37	SECRETÁRIO	22	0.04	25	0.01
38	VISITANTES	22	0.04	26	0.01
39	EDIÇÃO (EDIÇ)	21	0.04	21	0.01
40	ESTRADA	21	0.04	39	0.02
41	GUERRA	21	0.04	210	0.08
42	MEIA	21	0.04	35	0.01
43	PARTIDA	21	0.04	35	0.01
44	ACADEMIA	20	0.03	24	0.01
45	CARVALHO	20	0.03	22	0.01
46	CENTENÁRIO	20	0.03	20	0.01
47	CURIOSIDADE	20	0.03	32	0.01
48	EXPOSIÇÃO (EXPOSIÇ)	20	0.03	25	0.01
49	JORNAL	20	0.03	40	0.02
50	TRABALHO	20	0.03	159	0.06
51	VIDA	20	0.03	194	0.08
52	GOVERNO	19	0.03	257	0.10
53	TEXTO	19	0.03	27	0.01
54	AMERICANA	18	0.03	221	0.09

	BRAGANÇA, Dom Pedro II	Freq.	%	RC. Freq.	RC. %
55	FRENTE	18	0.03	28	0.01
56	JORNAIS	18	0.03	21	0.01
57	PRESENCA (PRESENÇ)	18	0.03	23	0.01
58	QUINTA	18	0.03	21	0.01
59	COMISSAO	17	0.03	20	0.01
60	MÁQUINA	17	0.03	19	0.01
61	MÚSICA	17	0.03	25	0.01
62	POETA	17	0.03	27	0.01
63	ESPERA	16	0.03	24	0.01
64	FEIRA	16	0.03	27	0.01
65	MÃO (MAO)	16	0.03	17	0.01
66	NOTAS	16	0.03	30	0.01
67	TELEGRAMA	16	0.03	16	0.01
68	AMERICANOS	15	0.03	227	0.09
69	ENCONTRO	15	0.03	25	0.01
70	COISAS	14	0.02	19	0.01
71	ENTUSIASMO	14	0.02	24	0.01
72	HINO NACIONAL [NATIONAL ANTHEM]	14	0.02	15	0.01
73	OFICIAL	14	0.02	17	0.01
74	RECEPÇAO (RECEPÇ)	14	0.02	16	0.01
75	RECINTO	14	0.02	18	0.01
76	REPORTAGEM	14	0.02	14	0.01
77	SÉC	14	0.02	14	0.01
78	SURPRESA	14	0.02	14	0.01
79	ASPECTOS	13	0.02	18	0.01
80	AVENIDA	13	0.02	14	0.01
81	BRASILEIRA	13	0.02	16	0.01

	BRAGANÇA, Dom Pedro II	Freq.	%	RC. Freq.	RC. %
82	EXCURSÃO (EXCURSAO)	13	0.02	15	0.01
83	FONTES	13	0.02	19	0.01
84	FRANCES	13	0.02	22	0.01
85	IMPERIO (LMPÉRIO)	13	0.02	13	0.01
86	NORTE	13	0.02	128	0.05
87	OFICIAIS	13	0.02	19	0.01
88	OURO (URO)	13	0.02	14	0.01
89	SOCIEDADE	13	0.02	116	0.04
90	CONVITE	12	0.02	19	0.01
91	EDITORIAL	12	0.02	13	0.01
92	ESTAÇÃO (ESTAÇ)	12	0.02	12	0.00
93	GESTO	12	0.02	13	0.01
94	NOTICIÁRIO	12	0.02	12	0.00
95	OPERADOR (RADOR)	12	0.02	12	0.00
96	SALAS	12	0.02	18	0.01
97	AMANHA	11	0.02	14	0.01
98	CADETES	11	0.02	11	0.00
99	CATEDRAL	11	0.02	15	0.01
100	INSTANTE	11	0.02	15	0.01
101	MOMENTOS	11	0.02	13	0.01
102	PAVO	11	0.02	16	0.01
103	PRINCESA	11	0.02	11	0.00
104	CORTEJO	10	0.02	14	0.01
105	ESTILO	10	0.02	12	0.00
106	FORMA	10	0.02	100	0.04
107	JARDIM	10	0.02	14	0.01
108	JEITO	10	0.02	10	0.00

	BRAGANÇA, Dom Pedro II	Freq.	%	RC. Freq.	RC. %
109	MONARCA	10	0.02	10	0.00
110	MULTIDAO	10	0.02	12	0.00
111	ORQUESTRA	10	0.02	10	0.00
112	PÁGINAS	10	0.02	13	0.01
113	PERGUNTAS	10	0.02	14	0.01
114	SALGADO	10	0.02	11	0.00
115	TORNO	10	0.02	12	0.00
116	TRAVÉS	10	0.02	10	0.00
117	AMANHÁ	9	0.02	9	0.00
118	BIBLIOTECA	9	0.02	10	0.00
119	CONDESSA	9	0.02	10	0.00
120	PARADA	9	0.02	9	0.00
121	PREFEITO	9	0.02	10	0.00
122	PROGRAMA	9	0.02	9	0.00
123	TIPO	9	0.02	10	0.00
124	ACORDES	8	0.01	8	0.00
125	APARELHOS	8	0.01	8	0.00
126	COMPOSITOR	8	0.01	8	0.00
127	ESTADOS	8	0.01	146	0.06
128	FRASES	8	0.01	9	0.00
129	HÁBITO	8	0.01	9	0.00
130	MALO	8	0.01	9	0.00
131	NATUREZA	8	0.01	83	0.03
132	PLATAFORMA	8	0.01	8	0.00
133	AMERICANAS	7	0.01	83	0.03
134	APARELHO	7	0.01	7	0.00
135	APOSENTOS	7	0.01	7	0.00

	BRAGANÇA, Dom Pedro II	Freq.	%	RC. Freq.	RC. %
136	BORO	7	0.01	7	0.00
137	CAPITAL	7	0.01	95	0.04
138	COMISSÃO (COMISSÃO)	7	0.01	7	0.00
139	DATADA	7	0.01	7	0.00
140	FUNCIONAMENTO	7	0.01	7	0.00
141	IANQUE [YANKEE]	7	0.01	7	0.00
142	MÓRMONS	7	0.01	7	0.00
143	MOSTRUÁRIOS	7	0.01	7	0.00
144	TELEGRAMAS	7	0.01	7	0.00
145	TERO	7	0.01	7	0.00
146	TORPEDOS	7	0.01	7	0.00
147	VAGAO	7	0.01	7	0.00
148	CONTRA	6	0.01	124	0.05
149	ESPÍRITO	6	0.01	105	0.04
150	INDEPENDENCIA	6	0.01	74	0.03
151	CONTINENTE	5	0.01	66	0.03
152	MORAL	5	0.01	90	0.03
153	MULHERES	5	0.01	68	0.03
154	VALOR	5	0.01	62	0.02
155	COLONIAS	4	0.01	55	0.02
156	CONGRESSO	4	0.01	81	0.03
157	EXEMPLO	4	0.01	86	0.03
158	RIQUEZA	4	0.01	62	0.02
159	SENTIMENTO	4	0.01	65	0.03
160	CAMPO	3	0.01	62	0.02
161	DESENVOLVIMENTO	3	0.01	76	0.03
162	FAMÍLIA	3	0.01	57	0.02

	BRAGANÇA, Dom Pedro II	Freq.	%	RC. Freq.	RC. %
163	FUTURO	3	0.01	51	0.02
164	NATURAL	3	0.01	68	0.03
165	NEGRO	3	0.01	75	0.03
166	POSTO	3	0.01	62	0.02

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	NEW YORK (YORK)	53	0.09	225	0.09
	PHILADELPHIA (FILADÉLFIA)	45	0.08	68	0.03
	SAN FRANCISCO (FRANCISCO)	21	0.04	28	0.01
	CALIFÓRNIA	8	0.01	8	0.00
	NATCHEZ	7	0.01	7	0.00
	PENNSYLVANIA (PENSILVANIA)	7	0.01	7	0.00
	BRASIL	105	0.18	147	0.06
	BRASIL (BRAZIL)	5	0.01	128	0.05
	INGLATERRA	12	0.02	117	0.05
	MONTREAL	8	0.01	8	0.00
	GRANT	26	0.04	42	0.02
	AGASSIZ	21	0.04	23	0.01
	BORGES	18	0.03	19	0.01
	LAMARE	17	0.03	17	0.01
	HARDING	16	0.03	17	0.01
	WHITTIER	16	0.03	18	0.01
	LONGFELLOW	16	0.03	22	0.01
	FISH	13	0.02	14	0.01
	MACEDO	12	0.02	13	0.01
	THORNTON	12	0.02	13	0.01
	SHERMAN	12	0.02	16	0.01

BRAGANÇA, Dom Pedro II	Freq.	%	RC. Freq.	RC. %
SOUSA	8	0.01	9	0.00
BREAKFAST	12	0.02	12	0.00
GARE	10	0.02	10	0.00
ALERT	7	0.01	7	0.00
MACHINERY	7	0.01	7	0.00

	CAMINHA, Adolfo	Freq.	%	RC. Freq.	RC. %
1	CIDADE	38	0.28	242	0.09
2	SILÊNCIO (SILENCIO)	13	0.10	25	0.01
3	CRUZADOR	12	0.09	14	0.01
4	GENTE	12	0.09	87	0.03
5	AR	11	0.08	82	0.03
6	MAR	11	0.08	66	0.03
7	NATURAL	11	0.08	68	0.03
8	OLHOS	11	0.08	58	0.02
9	BORDO	9	0.07	59	0.02
10	BRASILEIRA (BRAZILEIRA)	9	0.07	28	0.01
11	CHEIA	8	0.06	19	0.01
12	OFICIAL (OFFICIAL)	8	0.06	28	0.01
13	PÁTRIA (PATRIA)	8	0.06	48	0.02
14	SAUDADE	8	0.06	12	0.00
15	BRASILEIRO (BRAZILEIRO)	7	0.05	17	0.01
16	ENTRADA	7	0.05	37	0.01
17	INVERNO	7	0.05	30	0.01
18	LUZ	7	0.05	28	0.01
19	NEVE	7	0.05	27	0.01
20	OFICIAIS (OFFICIAES)	7	0.05	26	0.01
21	TRISTEZA	7	0.05	10	0.00
22	URNA	7	0.05	362	0.14
23	AMERICANO	6	0.04	307	0.12
24	BRASILEIROS (BRAZILEIROS)	6	0.04	11	0.00
25	CÃES (CAES)	6	0.04	6	0.00
26	CANAL	6	0.04	27	0.01
27	CORAL (CORA)	6	0.04	8	0.00
28	ESTÁTUA (ESTATUA)	6	0.04	11	0.00
29	EXPOSIÇÃO (EXPOSI)	6	0.04	11	0.00
30	LARGO	6	0.04	24	0.01
31	MÚSICA (MUSICA)	6	0.04	10	0.00

32	POBRE	6	0.04	21	0.01
33	QUERIDO	6	0.04	8	0.00
34	SOL	6	0.04	23	0.01
35	ÁGUA (AGUA)	5	0.04	20	0.01
36	BRONZE	5	0.04	8	0.00
37	CÉU (CÉO)	5	0.04	5	0.00
38	COMANDANTE (COMMANDANTE)	5	0.04	18	0.01
39	DIA (DÍA)	5	0.04	14	0.01
40	ENTE	5	0.04	10	0.00
41	FOZ	5	0.04	7	0.00
42	NAVIO (NAVÍO)	5	0.04	10	0.00
43	PALACIO	5	0.04	13	0.01
44	RIO (RÍO)	5	0.04	14	0.01
45	SIMPLICIDADE	5	0.04	16	0.01
46	SURPRESA (SURPREZA)	5	0.04	6	0.00
47	VEZ (VEIS)	5	0.04	21	0.01
48	BAILES	4	0.03	5	0.00
49	CAFÉS	4	0.03	5	0.00
50	CONVENTO	4	0.03	7	0.00
51	FAMÍLIAS (FAMILIAS)	4	0.03	8	0.00
52	GOVERNO	4	0.03	257	0.10
53	LÁGRIMA (LAGRIMA)	4	0.03	5	0.00
54	MÁQUINA (MACHINA)	4	0.03	11	0.00
55	NEVOEIRO	4	0.03	6	0.00
56	POPA	4	0.03	4	0.00
57	VALLE	4	0.03	6	0.00
58	VERDADE (VERDAD)	4	0.03	5	0.00
59	AMERICANA (AMENCANA)	3	0.02	4	0.00
60	CAPAS	3	0.02	3	0.00
61	CORES (CÓRES)	3	0.02	4	0.00
62	CURVA	3	0.02	3	0.00
63	ESTRANGEIROS (EXTRANGEIROS)	3	0.02	3	0.00

64	FRESCURA	3	0.02	3	0.00
65	GAMA	3	0.02	4	0.00
66	MOSQUITOS	3	0.02	5	0.00
67	PALÁCIOS (PALACIOS)	3	0.02	5	0.00
68	PLANÍCIES	3	0.02	3	0.00
69	PRÁTICO (PRATICO)	3	0.02	3	0.00
70	PROA	3	0.02	3	0.00
71	SOM	3	0.02	6	0.00
72	URSULINAS	3	0.02	3	0.00
73	VAGA	3	0.02	5	0.00

PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
NEW ORLEANS (ORLEANS + NOVA-ORLEANS)	21	0.16	41	0.02
ESTADOS-UNIDOS	15	0.06	16	0.01
LUISIANA (LUIZIANIA)	9	0.07	10	0.00
MISSISSIPPI (MISSISSIPE)	5	0.04	5	0.00
NOVA-YORK [NEW YORK]	5	0.04	5	0.00
BRASIL (BRAZIL)	19	0.14	128	0.05
HAVANA	8	0.06	27	0.01
BARROSO (ALMIRANTE BARROSO) [NAME OF SHIP]	13	0.10	13	0.01

	OLIVEIRA LIMA, Manoel	Freq.	%	RC. Freq.	RC. %
1	ESTADOS UNIDOS	493	0.37	597	0.23
2	CAPÍTULO (CAPITULO)	272	0.20	272	0.11
3	POLÍTICA (POLITICA)	244	0.18	244	0.09
4	AMERICANO	204	0.15	307	0.12
5	PAÍS (PAIZ)	170	0.13	184	0.07
6	AMERICANA	169	0.13	221	0.09
7	GUERRA	169	0.13	210	0.08
8	MILHÕES	136	0.10	136	0.05
9	PELOS	136	0.10	191	0.07
10	VIDA	134	0.10	194	0.08
11	RAÇA	119	0.09	119	0.05
12	EDUCAÇÃO	106	0.08	106	0.04
13	ANOS	105	0.08	107	0.04
14	BRASIL (BRAZIL)	104	0.08	128	0.05
15	FACTO	99	0.07	102	0.04
16	ESPÍRITO	93	0.07	105	0.04
17	ESTADOS	91	0.07	146	0.06
18	SUL	89	0.07	119	0.05
19	SOCIEDADE	87	0.07	116	0.04
20	AMÉRICA (AMERICA)	84	0.06	96	0.04
21	MULHER	84	0.06	99	0.04
22	POLÍTICO (POLITICO)	84	0.06	84	0.03
23	COLONIAL	83	0.06	83	0.03
24	POPULAÇÃO	77	0.06	77	0.03
25	HISTORIA	73	0.06	79	0.03
26	EXEMPLO	71	0.05	86	0.03
27	MORAL	71	0.05	90	0.03
28	NEGRO	71	0.05	75	0.03
29	REPÚBLICA (REPUBLICA)	71	0.05	74	0.03

	OLIVEIRA LIMA, Manoel	Freq.	%	RC. Freq.	RC. %
30	CIVILIZAÇÃO	70	0.05	70	0.03
31	INFLUÊNCIA (INFLUENCIA)	70	0.05	81	0.03
32	DESENVOLVIMENTO	69	0.05	76	0.03
33	RAZÃO	65	0.05	65	0.03
34	DIA	64	0.05	200	0.08
35	CONDIÇÕES	63	0.05	63	0.02
36	SYSTEMA (SISTEMA)	63	0.05	65	0.03
37	NAÇÃO	62	0.05	62	0.02
38	NEGROS	62	0.05	74	0.03
39	NÚMERO (NUMERO)	61	0.05	70	0.03
40	ADMINISTRAÇÃO	60	0.05	60	0.02
41	RELAÇÕES	59	0.04	59	0.02
42	NAÇÕES	58	0.04	58	0.02
43	IMMIGRAÇÃO	57	0.04	57	0.02
44	QUESTÃO	57	0.04	57	0.02
45	SENTIMENTO	57	0.04	65	0.03
46	COMMERCIO	55	0.04	60	0.02
47	CONTINENTE	55	0.04	66	0.03
48	EXPANSÃO	55	0.04	55	0.02
49	PRODUCÇÃO	54	0.04	54	0.02
50	ACÇÃO	53	0.04	53	0.02
51	DOCTRINA	53	0.04	53	0.02
52	CULTURA	52	0.04	56	0.02
53	DOLLARES	52	0.04	52	0.02
54	FORÇA	52	0.04	52	0.02
55	OPINIÃO	51	0.04	51	0.02
56	QUALIDADES	51	0.04	54	0.02
57	PAÍSES (PAIZES)	50	0.04	51	0.02
58	SÉCULO (SECULO)	50	0.04	51	0.02

	OLIVEIRA LIMA, Manoel	Freq.	%	RC. Freq.	RC. %
59	CASA	48	0.04	178	0.07
60	ESPAÑA (HESPAÑA)	48	0.04	48	0.02
61	UNIÃO	48	0.04	48	0.02
62	SECRETARIO	47	0.04	47	0.02
63	CARACTER	46	0.03	49	0.02
64	CONTRARIO	43	0.03	44	0.02
65	FIGURINO	43	0.03	43	0.02
66	ESFORÇOS	42	0.03	42	0.02
67	LITTERATURA (LITERATURA)	42	0.03	42	0.02
68	EFEITO (EFFECTO)	41	0.03	44	0.02
69	IDÉAS	41	0.03	42	0.02
70	INDUSTRIAL	41	0.03	45	0.02
71	LUGAR	41	0.03	130	0.05
72	SENÃO	41	0.03	41	0.02
73	EFFECTOS	40	0.03	41	0.02
74	CÔR	39	0.03	39	0.02
75	EUROPEIA (EUROPEA)	39	0.03	40	0.02
76	PROBLEMA	39	0.03	41	0.02
77	CIDADE	38	0.03	242	0.09
78	CIÊNCIA (SCIENTIA)	38	0.03	40	0.02
79	RAÇAS	38	0.03	38	0.01
80	SERVIÇO	38	0.03	38	0.01
81	ESCRITOR	37	0.03	37	0.01
82	ACTIVIDADE	36	0.03	37	0.01
83	AUTOR (AUCTOR)	36	0.03	36	0.01
84	ESCRITORES	36	0.03	36	0.01
85	CAMPANHA	35	0.03	36	0.01
86	INGLÊS (INGLEZ)	35	0.03	36	0.01
87	ORGANIZAÇÃO	35	0.03	35	0.01

	OLIVEIRA LIMA, Manoel	Freq.	%	RC. Freq.	RC. %
88	RELIGIÃO	35	0.03	35	0.01
89	CATOLICISMO (CATHOLICISMO)	34	0.03	34	0.01
90	EVOLUÇÃO	34	0.03	34	0.01
91	INTELLEGÊNCIA (INTELLIGENC)	34	0.03	34	0.01
92	POLÍTICAS (POLITICAS)	32	0.02	32	0.01
93	AUTONOMIA	31	0.02	31	0.01
94	CONDIÇÃO	31	0.02	31	0.01
95	PRÁTICA (PRACTICA)	31	0.02	31	0.01
96	AR	21	0.02	82	0.03
97	TARDE	21	0.02	162	0.06
98	SENHORA	15	0.01	63	0.02
99	OLHOS	14	0.01	58	0.02
100	CARTA	13	0.01	54	0.02
101	HORAS	12	0.01	122	0.05
102	MEMBROS	12	0.01	51	0.02
103	VAPOR	12	0.01	74	0.03
104	CARTAS	11	0.01	56	0.02
105	FAMÍLIA	11	0.01	57	0.02
106	NOITE	11	0.01	176	0.07
107	VOLTA	9	0.01	46	0.02
108	BORDO	8	0.01	59	0.02
109	HORA	8	0.01	64	0.02
110	URNA	8	0.01	362	0.14
111	VIAGEM	8	0.01	99	0.04
112	HOTEL	7	0.01	115	0.04
113	VISITA	7	0.01	98	0.04
114	COMPANHIA	6	0.00	90	0.03
115	IMPERADOR	6	0.00	63	0.02
116	PASSEIO	6	0.00	56	0.02

	OLIVEIRA LIMA, Manoel	Freq.	%	RC. Freq.	RC. %
117	CHEGADA	5	0.00	50	0.02
118	JANTAR	5	0.00	42	0.02
119	MEIA	5	0.00	35	0.01
120	MUSEU	5	0.00	33	0.01
121	PASSAGEM	5	0.00	47	0.02
122	VISCONDE	5	0.00	32	0.01
123	LIVRARIA	4	0.00	26	0.01
124	NOTAS	4	0.00	30	0.01
125	ESPERA	3	0.00	24	0.01
126	LAGO	3	0.00	46	0.02

	PLACES, PEOPLE, ETC.	Freq.	%	RC. Freq.	RC. %
	NEW YORK (YORK)	60	0.05	177	0.07
	BOSTON	20	0.02	138	0.05
	SAN FRANCISCO (FRANCISCO)	3	0.00	28	0.01
	CUBA	57	0.04	62	0.02
	RIO DE JANEIRO (RIO)	27	0.02	143	0.06
	SAO PAULO (PAULO)	6	0.00	50	0.02
	PEDRO (II)	5	0.00	170	0.07
	HERALD	5	0.00	52	0.02

APPENDIX C

NOUNS USED / ALL TRAVELERS COMBINED

(SPANISH, ENGLISH, AND PORTUGUESE)

Sometimes, especially in Spanish, letters that constitute a noun may also form an adjective, even a verb. **In such cases, the words have been printed in red**, indicating their potentially dual identities. The careful reader may easily deduce the noun. If not, any good dictionary should readily reveal it.

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ESTADOS UNIDOS (UNIDOS + NIDOS) [UNITED STATES]	3,499	0.13	75	100.00
CIUDAD [CITY]	2,493	0.09	75	100.00
PARTE [PART]	2,284	0.09	75	100.00
DÍA [DAY]	2,100	0.05	75	100.00
AMÉRICA [AMERICA]	2,083	0.07	75	100.00
PAÍS [COUNTRY]	1,999	0.06	75	100.00
ESTADO [STATE]	1,911	0.07	75	100.00
PESOS [MONETARY UNIT]	1,889	0.07	61	81.33
TIEMPO [TIME]	1,729	0.07	75	100.00
VEZ [TIME, as in ONE MORE TIME]	1,654	0.07	74	98.67
MUNDO [WORLD]	1,646	0.06	75	100.00
PUEBLO [TOWN, COUNTRY, THE PEOPLE]	1,618	0.06	75	100.00
MEDIO [MEDIUM]	1,617	0.06	75	100.00
VIDA [LIFE]	1,593	0.06	75	100.00
AÑOS [YEARS]	1,564	0.05	75	100.00
CASA [HOUSE]	1,547	0.06	75	100.00
GENERAL (+ ELJENERAL [8]) [GENERAL]	1,504	0.05	75	100.00
GOBIERNO [GOVERNMENT]	1,494	0.05	75	100.00
HOMBRES [MEN]	1,468	0.06	75	100.00
HOMBRE [MAN]	1,382	0.05	75	100.00
VIAJE [JOURNEY, TRIP]	1,327	0.05	75	100.00
RÍO [RIVER]	1,302	0.03	75	100.00
NORTE [NORTH]	1,225	0.05	75	100.00
TIERRA [LAND, EARTH]	1,197	0.05	75	100.00
MIL [THOUSAND]	1,177	0.05	68	90.67
DÍAS [DAYS]	1,162	0.03	75	100.00
FIN [END]	1,158	0.05	69	92.00
GUERRA [WAR]	1,154	0.04	75	100.00
NOCHE [NIGHT]	1,152	0.04	75	100.00
MILLAS [MILES]	1,108	0.04	63	84.00
ESTADOS [STATES]	1,078	0.15	75	100.00
MILLONES [MILLIONS]	1,045	0.04	75	100.00
NÚMERO [NUMBER]	1,045	0.04	75	100.00
POBLACIÓN [POPULATION]	1,028	0.03	75	100.00
AÑO [YEAR]	999	0.03	75	100.00
REPÚBLICA [REPUBLIC]	979	0.03	75	100.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
NOMBRE [NAME]	953	0.04	75	100.00
VECES [TIMES]	901	0.04	73	97.33
AMERICANO [AMERICAN]	894	0.03	75	100.00
VISTA [VIEW]	864	0.03	75	100.00
LIBERTAD [LIBERTY]	848	0.03	75	100.00
PUNTO [POINT]	843	0.03	75	100.00
TRABAJO [WORK]	842	0.03	75	100.00
AGUA [WATER]	836	0.03	71	94.67
VAPOR [STEAM]	834	0.03	75	100.00
CALLE [STREET]	813	0.03	75	100.00
OBRA [WORK, DEED, ACT]	813	0.03	75	100.00
UNIÓN [UNION]	810	0.03	75	100.00
PRESIDENTE [PRESIDENT]	783	0.03	75	100.00
HOTEL [HOTEL]	780	0.03	70	93.33
CALLES [STREETS]	774	0.03	75	100.00
PUEBLOS [TOWNS, COUNTRIES, PEOPLES]	774	0.03	69	92.00
MODO [WAY, MANNER]	752	0.03	66	88.00
MAR [SEA]	739	0.03	65	86.67
LUGAR [PLACE]	733	0.03	75	100.00
IDEA [IDEA]	720	0.03	70	93.33
CARTA [LETTER, CARD, MENU, CHARTER]	717	0.03	53	70.67
EMBARGO [EMBARGO]	715	0.03	75	100.00
OBJETO [OBJECT]	707	0.03	75	100.00
MAÑANA [TOMORROW]	706	0.02	75	100.00
PATRIA [HOMELAND, FATHERLAND, MOTHER COUNTRY]	702	0.03	75	100.00
SUR [SOUTH]	702	0.03	61	81.33
COMERCIO [COMMERCE]	701	0.03	75	100.00
POLÍTICA [POLITICS, POLICY]	697	0.02	75	100.00
HORA [HOUR]	692	0.03	67	89.33
PIES [FEET]	691	0.02	69	92.00
PASO [STEP, PACE, PASS]	689	0.03	70	93.33
PODER [POWER]	689	0.03	67	89.33
ESPÍRITU [SPIRIT]	683	0.02	75	100.00
FORMA [FORM, SHAPE, FIGURE]	677	0.03	63	84.00
SOCIEDAD [SOCIETY]	676	0.02	75	100.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CAPITAL [CAPITAL]	675	0.03	75	100.00
FUERZA [FORCE, STRENGTH]	675	0.03	68	90.67
CAMINO [ROAD]	668	0.02	75	100.00
HISTORIA [HISTORY]	659	0.03	75	100.00
PARTES [PARTS]	654	0.03	59	78.67
MANO [HAND]	651	0.03	68	90.67
CARTAS [LETTERS, CARDS, CHARTERS]	648	0.03	52	69.33
AMERICANA [AMERICAN WOMAN]	642	0.02	75	100.00
AMERICANOS [AMERICANS]	640	0.02	75	100.00
HABITANTES [INHABITANT, RESIDENT]	634	0.02	65	86.67
MANERA [MANNER, WAY, METHOD]]	633	0.03	60	80.00
NACIÓN [NATION]	633	0.02	75	100.00
PUERTO [PORT]	616	0.02	56	74.67
SISTEMA [SYSTEM]	614	0.02	69	92.00
CIUDADES [CITIES]	613	0.02	75	100.00
LADO [SIDE]	604	0.02	66	88.00
RAZA [RACE]	601	0.02	75	100.00
CUENTA [BILL, ACCOUNT]	593	0.02	74	98.67
VALOR [COURAGE, VALUE, VALIDITY]	590	0.02	70	93.33
CENTRO [CENTER]	585	0.02	75	100.00
CASAS [HOUSES]	582	0.02	72	96.00
RAZÓN [REASON]	576	0.02	72	96.00
PERSONAS [PERSONS]	574	0.02	75	100.00
LUZ [LIGHT]	570	0.02	63	84.00
DICHO [SAYING, PROVERB]	569	0.02	64	85.33
VERDAD [TRUTH]	568	0.02	75	100.00
EDIFICIO [BUILDING]	567	0.02	65	86.67
HORAS [HOURS]	563	0.02	59	78.67
FERROCARRIL [RAILWAY, RAILROAD]	559	0.02	75	100.00
FRENTE [FRONTE]	553	0.02	61	81.33
LEY [LAW]	552	0.02	52	69.33
MOMENTO [MOMENT]	552	0.02	75	100.00
AGUAS [WATERS]	550	0.02	57	76.00
FAMILIA [FAMILY]	547	0.02	75	100.00
IDEAS [IDEAS]	545	0.02	57	76.00
PIE [FOOT]	545	0.01	75	100.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ORO [GOLD]	542	0.02	62	82.67
CORAZÓN [HEART]	540	0.01	75	100.00
EDUCACIÓN [EDUCATION]	539	0.02	60	80.00
ORDEN [ORDER]	538	0.01	75	100.00
CONGRESO [CONGRESS, as in LEGISLATURE]	537	0.02	54	72.00
CARÁCTER [CHARACTER]	528	0.02	75	100.00
OJOS [EYES]	513	0.02	64	85.33
CLASE [CLASS]	511	0.02	66	88.00
MUJER [WOMAN]	511	0.02	75	100.00
EFFECTO [EFFECT]	509	0.02	65	86.67
CASO [CASE]	507	0.02	68	90.67
CAUSA [CAUSE]	507	0.02	66	88.00
INDEPENDENCIA [INDEPENDENCE]	507	0.02	65	86.67
DERECHO [RIGHT, LAW]	503	0.02	65	86.67
ESCUELAS [SCHOOLS]	503	0.02	55	73.33
BUQUE [SHIP, VESSEL]	493	0.02	53	70.67
FALTA [FAILURE, LACK, FAULT, NEED]	491	0.02	62	82.67
COSAS [THINGS]	490	0.02	64	85.33
INGLÉS [ENGLISHMAN; ENGLISH, as in LANGUAGE]	487	0.01	75	100.00
PUESTO [POSITION, PLACE, POST]	484	0.02	62	82.67
NATURALEZA [TYPE, CHARACTER; NATURE, as in MOTHER NATURE]	480	0.02	75	100.00
PRINCIPIO [PRINCIPLE, BEGINNING]	478	0.02	75	100.00
ATENCIÓN [ATTENTION]	476	0.01	75	100.00
COSA [THING]	476	0.02	65	86.67
HIERRO [IRON]	473	0.02	52	69.33
PASADO [LAST; PAST, as in THE PAST]	471	0.02	59	78.67
TREN [TRAIN]	469	0.02	41	54.67
EON [EON, PERIOD OF INDEFINITE AND INCALCULABLE TIME]	468	0.01	66	88.00
MUJERES [WOMEN]	468	0.02	67	89.33
PESAR [REGRET, SORROW, GRIEF]	467	0.02	61	81.33
ISLA [ISLAND]	465	0.02	51	68.00
PLATA [SILVER]	465	0.02	47	62.67
PÚBLICO [AUDIENCE; PUBLIC, as in THE PUBLIC]	463	0.02	75	100.00
EDIFICIOS [BUILDINGS]	462	0.02	49	65.33
PAÍSES [COUNTRIES]	462	0.01	75	100.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SIGLO [CENTURY]	460	0.02	61	81.33
OBRAS [WORKS]	459	0.02	62	82.67
REVOLUCIÓN [REVOLUTION]	459	0.02	53	70.67
LARGO [LENGTH]	453	0.02	62	82.67
DIARIO [DAILY NEWSPAPER, JOURNAL]	451	0.02	59	78.67
MEDIA [AVERAGE, MEAN]	449	0.02	75	100.00
PAPEL [PAPER]	448	0.02	58	77.33
SOL [SUN]	448	0.02	61	81.33
PALABRA [WORD]	447	0.02	75	100.00
AMIGO [FRIEND]	441	0.02	72	96.00
ESCUELA [SCHOOL]	441	0.02	75	100.00
FONDO [BACKGROUND, BOTTOM, FUND]	441	0.02	59	78.67
PRECIO [PRICE]	439	0.02	63	84.00
FE [FAITH]	437	0.01	75	100.00
SERVICIO [SERVICE]	435	0.02	63	84.00
MANOS [HANDS]	434	0.02	58	77.33
JOVEN [YOUNG PERSON, YOUTH]	431	0.01	73	97.33
VIAJERO [TRAVELER, VOYAGER]	429	0.02	65	86.67
ALMA [SOUL, SPIRIT]	426	0.02	54	72.00
VAPORES [VAPOR, STEAM, STEAM ENGINE, STEAMSHIP]	426	0.02	68	90.67
DINERO [MONEY]	423	0.02	57	76.00
PAZ [PEACE]	423	0.02	57	76.00
ESPAÑOL [SPANIARD; SPANISH, as in LANGUAGE]	421	0.01	75	100.00
NACIONES [NATIONS]	420	0.02	72	96.00
INTERÉS [INTEREST, PROFIT, BENEFIT]	419	0.01	75	100.00
MENTE [MIND]	419	0.02	68	90.67
LAGO [LAKE]	418	0.02	42	56.00
MOVIMIENTO [MOVEMENT]	418	0.02	75	100.00
CUERPO [BODY]	416	0.02	68	90.67
TERRITORIO [TERRITORY]	414	0.01	75	100.00
HIJOS [SONS, CHILDREN]	412	0.02	63	84.00
BIBLIOTECA [LIBRARY]	408	0.02	37	49.33
PALABRAS [WORDS]	407	0.02	62	82.67
PARTIDO [POLITICAL PARTY; MATCH, GAME, PARTY]	407	0.02	54	72.00
ÉPOCA [EPOCH]	406	0.02	68	90.67
AIRE [AIR]	403	0.02	57	76.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DIOS [GOD, as in THE SUPREME BEING]	403	0.02	65	86.67
NATURAL [MANNER, CHARACTER, NATIVE PERSON]	402	0.02	60	80.00
AMOR [LOVE]	400	0.02	61	81.33
BLANCO [WHITE, as in WHITE MAN]	400	0.02	60	80.00
ASPECTO [ASPECT, LOOK, APPEARANCE]	399	0.02	57	76.00
DISTANCIA [DISTANCE]	397	0.01	75	100.00
DUDA [DOUBT]	394	0.02	64	85.33
EJEMPLO [EXAMPLE]	392	0.01	74	98.67
GUSTO [TASTE, LIKING, PLEASURE]	392	0.02	63	84.00
BUQUES [SHIPS, VESSELS]	389	0.02	52	69.33
MORAL [MORALITY, MORALS, MORALE]	389	0.02	57	76.00
INDUSTRIA [INDUSTRY]	388	0.01	73	97.33
OESTE [WEST, as in COMPASS DIRECTION]	388	0.02	41	54.67
PRIMEROS [FIRST, as in THE FIRST TO ARRIVE]	388	0.02	59	78.67
RÍOS [RIVERS]	388		75	100.00
ARTE [ART]	386	0.02	51	68.00
LÍNEA [LINE]	385	0.01	75	100.00
CABEZA [HEAD]	382	0.01	64	85.33
PRENSA [PRESS, as in THE PRESS]	381	0.01	61	81.33
IGUAL [EGUAL, as in PEER, MATCH, FELLOW]	380	0.02	56	74.67
IMPORTANCIA [IMPORTANCE]	380	0.01	72	96.00
VOZ [VOICE]	379	0.02	58	77.33
MUERTE [DEATH]	376	0.01	69	92.00
NIÑOS [CHILDREN]	376	0.01	75	100.00
SUELO [SOIL, GROUND, FLOOR]	375	0.01	65	86.67
CAMPO [FIELD, COUNTRYSIDE, CAMP]	373	0.01	59	78.67
AMIGOS [FRIENDS]	367	0.01	61	81.33
GENTE [PEOPLE]	366	0.01	72	96.00
INTERESES [INTERESTS]	366	0.01	75	100.00
INTERIOR [INTERIOR, INSIDE, INLAND]	365	0.01	61	81.33
RIQUEZA [WEALTH, RICHES]	365	0.01	71	94.67
BANCOS [BANKS, BENCHES]	364	0.01	46	61.33
CONSTRUCCIÓN [CONSTRUCTION]	364	0.01	75	100.00
ESPECIE [SPECIES, KIND, SORT]	364	0.01	60	80.00
FERROCARRILES [RAILROADS]	363	0.01	75	100.00
ESTACIÓN [STATION]	362	0.01	75	100.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PADRE [FATHER]	362	0.01	65	86.67
SUMA [SUM, TOTAL, AMOUNT]	362	0.01	52	69.33
TOTAL [TOTAL]	361	0.01	51	68.00
RECUERDOS [MEMORIES, SOUVENIRS, KEEPSAKES]	359	0.01	42	56.00
MADERA [WOOD]	358	0.01	74	98.67
MEDIOS [MEANS, RESOURCES, WHEREWITHAL]	357	0.01	53	70.67
OPINIÓN [OPINION]	355	0.01	64	85.33
SENTIMIENTO [FEELING, SENTIMENT]	353	0.01	58	77.33
LEYES [LAWS]	351	0.01	59	78.67
PRINCIPALES [CHIEF INVESTORS, DIRECTORS, BOSSES, AUTHORS]	351	0.01	51	68.00
PROGRESO [PROGRESS]	347	0.01	68	90.67
NECESIDAD [NEED, NECESSITY]	346	0.01	75	100.00
PASAJEROS [PASSENGERS]	346	0.01	54	72.00
CANAL [CANAL]	345	0.01	46	61.33
COLOR [COLOR]	344	0.01	54	72.00
PASA [PASS, RAISIN]	343	0.01	59	78.67
BANCO [BANK, BENCH]	342	0.01	42	56.00
MESES [MONTHS]	341	0.01	60	80.00
DERECHOS [RIGHTS, LAWS]	340	0.01	51	68.00
PUNTOS [POINTS, PLACES]	338	0.01	53	70.67
VÍA [WAY, TRACK, ROUTE]	338	0.01	75	100.00
ALTURA [HEIGHT, ALTITUDE]	337	0.01	58	77.33
CIEN [ONE HUNDRED]	337	0.01	65	86.67
CIELO [SKY, HEAVEN]	333	0.01	57	76.00
LLAMA [FLAME]	332	0.01	62	82.67
PARÍS [PARIS]	332	0.01	75	100.00
RECUERDO [MEMORY, SOUVENIR, KEEPSAKE]	332	0.01	71	94.67
RESPECTO [RESPECT, REGARD]	331	0.01	75	100.00
MÚSICA [MUSIC]	329	0.01	75	100.00
ÁRBOLES [TREES]	327	0.01	62	82.67
COMPAÑÍA [COMPANY, TROUPE]	327	0.01	75	100.00
ACCIÓN [ACTION]	326	0.01	67	89.33
MINISTRO [MINISTER]	326	0.01	67	89.33
CIVILIZACIÓN [CIVILIZATION]	325	0.01	70	93.33
CLASES [CLASSES]	324	0.01	58	77.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
COSTA [COAST]	319	0.01	51	68.00
HECHOS [FACT, DEED, EVENT]	319	0.01	56	74.67
OBJETOS [OBJECTS]	319	0.01	58	77.33
LIBROS [BOOKS]	317	0.01	60	80.00
PRODUCCIÓN [PRODUCTION]	317	0.01	75	100.00
COLEGIO [COLLEGE, INSTITUTE, SECONDARY SCHOOL]	313	0.01	42	56.00
RESULTADO [RESULT, OUTCOME]	312	0.01	67	89.33
ENTRADA [ENTRANCE, ENTRY]	311	0.01	55	73.33
LÍNEAS [LINES]	311	0.01	71	94.67
PIEDRA [STONE, ROCK]	311	0.01	51	68.00
TERRENO [TERRAIN, LAND, GROUND]	309	0.01	54	72.00
MESA [TABLE]	308	0.01	56	74.67
ESPAÑOLES [SPANIARDS]	307	0.01	75	100.00
HIJO [SON, CHILD]	307	0.01	61	81.33
LIBRO [BOOK]	306	0.01	60	80.00
RELACIONES [RELATIONS]	306	0.01	63	84.00
POBRES [POOR, as in THE POOR]	303	0.01	50	66.67
SALÓN [SALON, LOUNGE]	303	0.01	51	68.00
PRINCIPIOS [BEGINNINGS, PRINCIPLES]	302	0.01	63	84.00
VISITA [VISIT]	301	0.01	54	72.00
CIENCIA [SCIENCE]	299	0.01	60	80.00
ESTABLECIMIENTO [ESTABLISHMENT]	299	0.01	66	88.00
SEÑORA [LADY, MADAME, MARRIED WOMAN]	299	0.01	71	94.67
SANGRE [BLOOD]	298	0.01	60	80.00
SUPERIOR [SUPERIOR, PERSON OF HIGHER RANK]	297	0.01	55	73.33
VINO [WINE]	296	0.01	55	73.33
YANQUI (YANKEE) [NORTH AMERICAN, often derogatory]	296	0.01	52	69.33
TIERRAS [LANDS]	295	0.01	41	54.67
PUENTE [BRIDGE]	293	0.01	51	68.00
EXPOSICIÓN [EXPOSITION, EXHIBITION, EXPOSURE]	291	0.01	49	65.33
CANTIDAD [QUANTITY]	290	0.01	55	73.33
PENSAMIENTO [THOUGHT]	290	0.01	52	69.33
PLAN [PLAN]	290	0.01	43	57.33
AUTOR [AUTHOR]	289	0.01	60	80.00
MES [MONTH]	288	0.01	49	65.33
SUERTE [LUCK, FORTUNE, CHANCE]	288	0.01	56	74.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
FLORES [FLOWERS]	287	0.01	50	66.67
INSTITUCIONES [INSTITUTIONS]	286	0.01	52	69.33
PRODUCTOS [PRODUCTS]	286	0.01	47	62.67
ARMAS [ARMS, as in WEAPONS]	285	0.01	46	61.33
ESPACIO [SPACE]	285	0.01	44	58.67
ESTUDIO [STUDIO, STUDY, SURVEY]	285	0.01	48	64.00
NEGOCIOS [BUSINESSES]	285	0.01	64	85.33
PUERTA [DOOR]	285	0.01	56	74.67
FAVOR [FAVOR]	284	0.01	53	70.67
SUD [SOUTH, as in COMPASS DIRECTION]	284	0.01	24	32.00
DESEO [DESIRE, WISH]	282	0.01	61	81.33
DIRECCIÓN [DIRECTION]	282	0.01	58	77.33
EXTENSIÓN [EXTENSION, EXTENT]	282	0.01	56	74.67
PESO [WEIGHT; MONETARY UNIT]	282	0.01	56	74.67
TRABAJOS [JOBS, WORKS, LABORS]	282	0.01	51	68.00
USO [USE, USAGE]	282	0.01	54	72.00
BAHÍA [BAY]	281	0.01	75	100.00
FUERZAS [FORCES, STRENGTHS]	281	0.01	51	68.00
CIENTO [PER CENT; ONE HUNDRED]	280	0.01	42	56.00
CONDICIONES [CONDITIONS, TERMS, STIPULATIONS]	280	0.01	54	72.00
TÉRMINO [TERM, END, TERMINUS, TERMINATION]	280	0.01	62	82.67
CONTINENTE [CONTINENT]	279	0.01	58	77.33
JUSTICIA [JUSTICE]	279	0.01	69	92.00
MEMORIA [MEMORIA]	279	0.01	56	74.67
HUMANA [FEMALE HUMAN BEING]	276	0.01	48	64.00
SITIO [SITE, PLACE]	276	0.01	47	62.67
CABO [CAPE, as in GEOGRAPHIC FEATURE, LAND'S END]	275	0.01	56	74.67
EXTRANJERO [FOREIGNER, STRANGER]	275	0.01	75	100.00
BELLEZA [BEAUTY]	274	0.01	46	61.33
LEGUAS [LEAGUES, as in MEASURE OF DISTANCE]	274	0.01	42	56.00
CONSTITUCIÓN [CONSTITUTION]	273	0.01	57	76.00
ORIGEN [ORIGIN]	272	0.01	59	78.67
PÚBLICOS [THE PUBLIC, AUDIENCE]	272	0.01	54	72.00
BORDO [BOARD, as in ON BOARD]	271	0.01	46	61.33
TEATRO [THEATER]	271	0.01	54	72.00
CUARTO [A FOURTH, A QUARTER]	270	0.01	62	82.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ESPAÑOLA [FEMALE SPANIARD]	270	0.01	70	93.33
LUCHA [FIGHT, STRUGGLE, BATTLE]	270	0.01	50	66.67
MOTIVO [REASON, CAUSE, MOTIVE]	270	0.01	60	80.00
ARTES [ARTS]	269	0.01	44	58.67
GASTOS [EXPENSES, EXPENDITURES, COSTS]	269	0.01	52	69.33
PERSONA [PERSON, INDIVIDUAL]	269	0.01	73	97.33
CUESTIÓN [QUESTION, ISSUE, ITEM, POINT]	268	0.01	62	82.67
SEÑOR (SEÑOR) [SIR, LORD, MASTER]	268	0.01	75	100.00
IGLESIA [CHURCH]	266	0.01	46	61.33
MITAD [HALF]	266	0.01	53	70.67
ELEMENTOS [ELEMENTS]	265	0.01	45	60.00
HOTELES [HOTELS]	265	0.01	40	53.33
INFLUENCIA [INFLUENCE, IMPACT]	265	0.01	52	69.33
JEFE [CHIEF, BOSS, HEAD, LEADER]	265	0.01	69	92.00
VALLE [VALLEY]	263	0.01	43	57.33
COSTUMBRES [CUSTOMS, as in HABITS, TRADITIONS]	262	0.01	51	68.00
MARCHA [MARCH, PROGRESS]	262	0.01	57	76.00
COMISIÓN [COMMISSION, COMMITTEE]	261	0.01	50	66.67
FORTUNA [FORTUNE, DESTINY, LUCK]	260	0.01	60	80.00
EJÉRCITO [ARMY]	259	0.01	59	78.67
PORVENIR [FUTURE]	259	0.01	54	72.00
CAMBIO [CHANGE, EXCHANGE, SHIFT]	258	0.01	57	76.00
EDAD [AGE]	258	0.01	55	73.33
FRANCÉS [FRENCHMAN; FRENCH, as in LANGUAGE]	258	0.01	65	86.67
PERIÓDICOS [NEWSPAPERS, PERIODICALS]	258	0.01	63	84.00
PRÁCTICA [PRACTICE]	258	0.01	65	86.67
REALIDAD [REALITY, FACT]	258	-	45	60.00
HONOR [HONOR]	255	-	56	74.67
ARTÍCULOS [ARTICLES, ITEMS]	253	-	42	56.00
CAPÍTULO (CAPITULO) [CHAPTER, EPISODE]	253	-	54	72.00
SITUACIÓN [SITUATION, POSITION, LOCATION]	253	-	53	70.67
SENTIDO [SENSE, MEANING]	252	-	48	64.00
VIENTO [WIND]	252	-	71	94.67
REPÚBLICAS [REPUBLICS]	250	-	68	90.67
FUEGO [FIRE]	249	-	57	76.00
PACÍFICO [PACIFIC OCEAN]	249	-	55	73.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SILENCIO [SILENCE, QUIET]	249	-	71	94.67
ACTO [ACT, DEED, EVENT]	248	-	50	66.67
JÓVENES [YOUTHS, YOUNG PEOPLE]	248	-	63	84.00
JUICIO [JUDGMENT, TRIAL]	248	-	53	70.67
PELIGRO [DANGER, HAZARD, PERIL]	248	-	59	78.67
MÁRMOL [MARBLE, as in THE STONE]	247	-	53	70.67
DIARIOS [DAILY NEWSPAPERS, DIARIES]	246	-	47	62.67
MADRE [MOTHER]	246	-	55	73.33
NOTA [NOTE]	246	-	52	69.33
PRUEBA [PROOF, TEST]	246	-	59	78.67
RECURSOS [RESOURCES, REMEDIES, APPEALS]	246	-	44	58.67
DESARROLLO [DEVELOPMENT]	244	-	67	89.33
OFICIAL [OFFICER, OFFICIAL]	244	-	51	68.00
AMERICANAS [AMERICAN WOMEN]	243	-	55	73.33
GLORIA [GLORY]	243	-	50	66.67
INGLESES [ENGLISH PEOPLE]	243	-	60	80.00
LUJO [LUXURY]	243	-	47	62.67
MILLÓN [A MILLION]	243	-	65	86.67
NEGROS [BLACK PEOPLE]	243	-	47	62.67
VIAJEROS [TRAVELERS, VOYAGERS]	242	-	56	74.67
ARTÍCULO [ARTICLE, ITEM]	241	-	70	93.33
ASUNTO [BUSINESS, MATTER, SUBJECT, ISSUE, CASE]	240	-	52	69.33
CÁMARA [CHAMBER, CAMERA]	240	-	50	66.67
EMPRESA [ENTERPRISE, COMPANY, BUSINESS]	240	-	49	65.33
ACTIVIDAD [ACTIVITY]	239	-	49	65.33
CABALLERO [GENTLEMAN, KNIGHT, HORSEMAN]	238	-	58	77.33
EXTRANJEROS [FOREIGNERS, STRANGERS]	238	-	62	82.67
GÉNERO [GENDER, GENRE, GENUS]	238	-	54	72.00
EXISTENCIA [EXISTENCE]	237	-	52	69.33
EXTREMO [EXTREME, END]	237	-	63	84.00
LLEGADA [ARRIVAL, COMING]	237	-	49	65.33
SEÑORAS [LADIES, MESDAMES, MARRIED WOMEN]	237	-	65	86.67
CABALLOS [HORSES]	236	-	46	61.33
CORRIENTE [CURRENT]	235	-	50	66.67
INDIOS [INDIANS]	235	-	42	56.00
PRECIOS [PRICES]	235	-	43	57.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RESPECTO [RESPECT]	235	-	65	86.67
SEÑORES [GENTLEMEN, MESSIEURS, LORDS]	235	-	58	77.33
CENTAVOS [PENNIES, CENTS]	234	-	41	54.67
POLÍTICO [POLITICIAN]	234	-	55	73.33
CAMPOS [FIELDS, COUNTRYSIDE, CAMPS]	233	-	53	70.67
CARNE [MEAT, FLESH]	232	-	49	65.33
FAMILIAS [FAMILIES]	232	-	54	72.00
MÁQUINA [MACHINE]	231	-	75	100.00
OCASIÓN [OCCASION, OPPORTUNITY, CHANCE]	231	-	59	78.67
ESCRITO [MANUSCRIPT, WRITING, TEXT]	230	-	52	69.33
ESTABLECIMIENTOS [ESTABLISHMENTS]	230	-	48	64.00
BOSQUES [WOODS, FORESTS]	229	-	46	61.33
CONDUCTA [CONDUCT, BEHAVIOR]	228	-	35	46.67
EMPLEADOS [EMPLOYEES, STAFF]	228	-	43	57.33
CIUDADANOS [CITIZENS]	227	-	54	72.00
MONEDA [COIN, CURRENCY, MONEY]	227	-	45	60.00
OFICIALES [OFFICIALS, OFFICERS]	227	-	48	64.00
LARGA [LENGTH]	225	-	54	72.00
CONOCIDO [ACQUAINTANCE]	223	-	54	72.00
PROPIEDAD [PROPERTY, OWNERSHIP]	223	-	58	77.33
INTELIGENCIA [INTELLIGENCE]	222	-	52	69.33
MATERIA [MATERIAL, SUBJECT MATTER, STUFF]	221	-	49	65.33
VOLUNTAD [WILL, VOLITION]	221	-	51	68.00
ÉXITO [SUCCESS]	220	-	54	72.00
GRADO [GRADE, DEGREE, EXTENT]	220	-	45	60.00
JUNTA [BOARD, PANEL, DIRECTORATE]	220	-	35	46.67
PARQUE [PARK]	220	-	48	64.00
PASEO [WALK, STROLL, RIDE, PROMENADE]	219	-	43	57.33
RELACIÓN [RELATIONSHIP, RELATION]	219	-	51	68.00
BASE [BASE, BASIS]	218	-	49	65.33
COLORES [COLORS]	218	-	37	49.33
CURSO [COURSE, PROGRESS]	218	-	45	60.00
NOTICIAS [NEWS]	218	-	37	49.33
COMPAÑERO [COMPANION, COMRADE, PARTNER]	216	-	43	57.33
ENSEÑANZA [TEACHING, INSTRUCTION]	216	-	52	69.33
FÁBRICA [FACTORY]	216	-	56	74.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PLAZA [PLAZA, PLACE, SQUARE]	216	-	49	65.33
SENO [BREAST, BOSOM]	215	-	48	64.00
BLANCA [A WHITE WOMAN]	214	-	54	72.00
INGLESA [AN ENGLISHWOMAN]	214	-	45	60.00
INTELECTUAL [INTELLECTUAL]	214	-	48	64.00
TRATADO [TREATY, AGREEMENT]	214	-	48	64.00
INSTRUCCIÓN [INSTRUCTION]	213	-	47	62.67
MONTAÑAS [MOUNTAINS]	213	-	48	64.00
PERIÓDICO [NEWSPAPER, PERIODICAL]	213	-	48	64.00
ESPECTÁCULO [SHOW, SPECTACLE, ENTERTAINMENT]	212	-	53	70.67
INVIERNO [WINTER]	212	-	56	74.67
SEGUIDA [NORMAL WAY, PROPER RHYTHM]	212	-	49	65.33
TIEMPOS [TIMES]	212	-	48	64.00
DESTINO [DESTINATION, DESTINY, FATE]	211	-	50	66.67
GENTES [PEOPLES, GENTILES]	211	-	51	68.00
CALOR [HEAT]	210	-	47	62.67
FÁBRICAS [FACTORIES]	210	-	46	61.33
MASA [DOUGH, MASS]	210	-	38	50.67
MEDIDA [MEASURE, MEASUREMENT, ACTION]	210	-	44	58.67
PUERTAS [DOORS, DOORWAYS, GATES]	210	-	52	69.33
ENTUSIASMO [ENTHUSIASM]	209	-	56	74.67
MÁQUINAS [MACHINES, MACHINERY]	209	-	54	72.00
MATERIAL [MATERIAL, EQUIPMENT]	209	-	47	62.67
AGRICULTURA [AGRICULTURE]	208	-	38	50.67
PISO [FLOOR, as in THE FIFTH FLOOR; APARTMENT]	206	-	45	60.00
POLÍTICOS [POLITICIANS]	205	-	57	76.00
SALA [ROOM, HALL, LOUNGE]	205	-	43	57.33
VIAJES [TRIPS, JOURNEYS]	205	-	48	64.00
ESCLAVITUD [SLAVERY]	203	-	38	50.67
EXPEDICIÓN [EXPEDITION]	202	-	30	40.00
NOTABLES [FAMOUS OR IMPORTANT PEOPLE]	202	-	41	54.67
BELLAS [BEAUTIES, FEMININE PLURAL]	201	-	45	60.00
CONCIENCIA [CONSCIENCE]	201	-	39	52.00
MIEMBROS [MEMBERS]	201	-	42	56.00
RAZAS [RACES]	201	-	36	48.00
AVENIDA [AVENUE]	200	-	41	54.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CARGO [CARGO]	200	-	49	65.33
COSTAS [COASTS, SHORES]	200	-	39	52.00
DOCTRINA [DOCTRINE]	200	-	38	50.67
PLACER [PLEASURE, ENJOYMENT, DELIGHT]	200	-	52	69.33
SUPERFICIE [SURFACE, AREA]	200	-	54	72.00
MERCADO [MARKET]	199	-	39	52.00
PALACIO [PALACE]	199	-	48	64.00
NOMBRES [NAMES]	198	-	50	66.67
QUERIDO [DEAR ONE, DARLING, BELOVED MAN]	198	-	45	60.00
MINUTOS [MINUTES]	197	-	52	69.33
POSICIÓN [POSITION]	197	-	60	80.00
HUMANIDAD [HUMANITY, MANKIND, HUMAN KIND]	196	-	52	69.33
INDIVIDUOS [INDIVIDUALS]	196	-	41	54.67
REPRESENTANTES [REPRESENTATIVES]	196	-	39	52.00
RUIDO [NOISE, SOUND]	196	-	51	68.00
CONTRARIO [OPPONENT, ENEMY]	195	-	48	64.00
NOBLE [A NOBLE PERSON, MEMBER OF THE NOBILITY]	194	-	43	57.33
PROPÓSITO [PURPOSE, INTENTION]	194	-	48	64.00
BELLO [BEAUTY]	193	-	47	62.67
CAMINOS [ROADS, WAYS, PATHS]	193	-	44	58.67
MULTITUD [MULTITUD, CROWD, THROG]	193	-	40	53.33
POBLACIONES [POPULATIONS, TOWNS, PEOPLES]	193	-	40	53.33
POLICÍA [POLICE]	193	-	66	88.00
DOCTOR DOCTOR]	192	-	46	61.33
LAGOS [LAKES]	192	-	33	44.00
MILITAR [SOLDIER, MILITARY MAN]	192	-	52	69.33
ORGANIZACIÓN [ORGANIZATION]	192	-	43	57.33
COSTO [COST]	191	-	46	61.33
CUADRO [PICTURE, PAINTING]	191	-	46	61.33
ORILLA [SHORE, BANK, EDGE]	189	-	40	53.33
PISOS [FLOORS, STORIES]	189	-	34	45.33
RESULTADOS [RESULTS, FINDINGS, OUTCOMES]	188	-	45	60.00
SECRETARIO [SECRETARY, GOVERNMENT MINISTER]	188	-	50	66.67
CUBIERTA [COVER, DECK, HOUSING]	187	-	45	60.00
ESCLAVOS [SLAVES]	187	-	37	49.33
NATURALES [NATIVES; NATURES, WAYS OF BEING]	187	-	42	56.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SENTIMIENTOS [SENTIMENTS, FEELINGS]	187	-	44	58.67
SIGLOS [CENTURIES]	187	-	43	57.33
EFFECTOS [EFFECTS]	186	-	53	70.67
LIBRAS [POUNDS; POUNDS STERLING]	186	-	39	52.00
NEGRO [BLACK, as in BLACK MAN]	186	-	49	65.33
PROSPERIDAD [PROSPERITY]	186	-	58	77.33
LECTURA [READING, INTERPRETATION]	185	-	43	57.33
RESULTA [RESULT, EFFECT, CONSEQUENCE]	185	-	44	58.67
ESFUERZOS [EFFORTS, ENDEAVORS]	184	-	43	57.33
FORMAS [FORMS, SHAPES; METHODS, WAYS]	184	-	47	62.67
METROS [METERS, as in MEASURE OF DISTANCE]	184	-	30	40.00
CABALLO [HORSE]	183	-	46	61.33
CUBANOS [CUBANS, THE CUBAN PEOPLE]	183	-	17	22.67
DEPARTAMENTO [DEPARTMENT]	183	-	51	68.00
MARINA [FLEET, NAVAL FORCE, SMALL HARBOR]	183	-	42	56.00
SERVICIOS [SERVICES]	183	-	36	48.00
YANQUIS (YANKEES) [NORTH AMERICANS, OFTEN DEROGATORY]	183	-	40	53.33
CONDICIÓN [CONDITION]	182	-	53	70.67
CONJUNTO [SET, COLLECTION, PACKAGE]	182	-	43	57.33
CORNO [HORN, FRENCH HORN]	182	-	40	53.33
EUROPEOS [EUROPEANS]	182	-	48	64.00
FRÍO [COLD]	182	-	54	72.00
NOTICIA [NEWS, NOTICE]	182	-	44	58.67
RESTO [REST, REMAINDER]	182	-	47	62.67
SOCIEDADES [SOCIETIES]	182	-	49	65.33
COLONIAS [COLONIES]	181	-	51	68.00
HUMANO [HUMAN, HUMAN BEING]	181	-	46	61.33
VERANO [SUMMER]	181	-	33	44.00
ESTILO [STYLE, MANNER]	180	-	44	58.67
GRACIAS [THANKS]	180	-	46	61.33
ALUMNOS [STUDENTS, ALUMNI]	179	-	23	30.67
CAUSAS [CAUSES, REASONS]	179	-	42	56.00
GOBERNADOR [GOVERNOR]	179	-	48	64.00
RELIGIÓN [RELIGION]	179	-	50	66.67
VIRTUD [VIRTUE, MERIT]	179	-	48	64.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
BILLETES [TICKETS]	178	-	20	26.67
COCHE [CAR, COACH, CARRIAGE]	178	-	39	52.00
HIJA [DAUGHTER]	178	-	41	54.67
TRENES [TRAINS]	178	-	34	45.33
UNIVERSIDAD [UNIVERSITY]	178	-	60	80.00
CARROS [CARS, CARTS, CARRIAGES]	177	-	46	61.33
GENIO [GENIUS, TEMPER]	177	-	49	65.33
GRANDEZA [GRANDEUR]	177	-	45	60.00
ISLAS [ISLANDS]	177	-	34	45.33
MOMENTOS [MOMENTS, TIMES]	177	-	51	68.00
CIVIL [CIVILIAN]	176	-	37	49.33
DATOS [FACTS, DETAILS, DATA]	176	-	40	53.33
IMPRESIONES [PRINTS, PRINTINGS, IMPRESSIONS]	176	-	39	52.00
MINAS [MINES]	176	-	36	48.00
ORILLAS [SHORES, EDGES]	175	-	45	60.00
NIÑO [CHILD, BOY]	174	-	63	84.00
CONSECUENCIA [RESULT, CONSEQUENCE]	173	-	48	64.00
IMPRESIÓN [PRINT, PRINTING, IMPRESSION]	173	-	48	64.00
OCÉANO [OCEAN]	173	-	51	68.00
PROYECTO [PROJECT]	173	-	41	54.67
SALIDA [EXIT, DEPARTURE]	173	-	52	69.33
SEMANA [WEEK]	173	-	44	58.67
TEMPLO [TEMPLE, CHURCH]	173	-	39	52.00
VUELTA [RETURN, TURN]	173	-	47	62.67
ATLÁNTICO [ATLANTIC OCEAN]	172	-	41	54.67
AUTORIDAD [AUTHORITY, POWER]	172	-	51	68.00
BRAZOS [ARMS, as in HUMAN PHYSICAL APPENDAGES]	172	-	49	65.33
HERMANOS [BROTHERS]	172	-	48	64.00
PROFESOR [PROFESSOR, TEACHER]	172	-	47	62.67
SOMBRA [SHADE, SHADOW]	172	-	44	58.67
CONQUISTA [CONQUEST]	171	-	34	45.33
ESPERANZA [HOPE]	171	-	51	68.00
PAISAJE [LANDSCAPE, SCENERY]	171	-	54	72.00
PRODUCTO [PRODUCT]	171	-	38	50.67
BOCA [MOUTH]	169	-	47	62.67
PADRES [PARENTS, FATHERS]	169	-	47	62.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
COLONIA [COLONY]	168	-	49	65.33
LENGUA [TONGUE, LANGUAGE]	168	-	50	66.67
REINA [QUEEN]	168	-	43	57.33
TONELADAS [TONS]	168	-	38	50.67
CASOS [CASES]	167	-	41	54.67
EXTERIOR [EXTERIOR, OUTSIDE]	167	-	39	52.00
LÍMITES [LIMITS, BOUNDARIES]	167	-	55	73.33
MONUMENTO [MONUMENT]	167	-	44	58.67
TÍTULO [TITLE, DEGREE, SECTION]	167	-	57	76.00
IGLESIAS [CHURCHES]	166	-	36	48.00
INMIGRACIÓN [IMMIGRATION]	166	-	26	34.67
NAVEGACIÓN [NAVEGATION]	166	-	44	58.67
COMIDA [FOOD, MEAL]	165	-	45	60.00
FIGURA [FIGURE, SHAPE]	165	-	56	74.67
INSTANTE [INSTANT, MOMENT]	165	-	43	57.33
LETRAS [LETTERS, as in ALPHABET; LITERATURE, LYRICS]	165	-	37	49.33
BANDERA [FLAG, BANNER]	164	-	40	53.33
CLUB [CLUB, as in ASSOCIATION OF PEOPLE WITH A COMMON INTEREST]	164	-	27	36.00
REGIÓN [REGION, AREA, ZONE]	164	-	41	54.67
TRATA [TRAFFICKING]	164	-	46	61.33
CIUDADANO [CITIZEN]	163	-	51	68.00
CUIDADO [CARE, CAUTION, WARNING, ATTENTION]	163	-	51	68.00
ESFUERZO [EFFORT, ENDEAVOR]	163	-	47	62.67
GUÍA [GUIDE]	163	-	47	62.67
NIVEL [LEVEL]	163	-	40	53.33
CONFIANZA [CONFIDENCE]	162	-	47	62.67
VENTA [SALE]	162	-	41	54.67
ALTOS [HEIGHTS, as in VERTICAL DIMENSION]	161	-	41	54.67
BLANCOS [WHITES, WHITE PEOPLE]	161	-	38	50.67
CARBÓN [COAL, CARBON, CHARCOAL]	161	-	35	46.67
ESTUDIOS [STUDIES, SURVEYS, STUDIOS]	161	-	35	46.67
COMUNICACIÓN [COMMUNICATION]	160	-	53	70.67
DETALLES [DETAILS]	160	-	44	58.67
NEGOCIO [BUSINESS]	160	-	52	69.33
SANTO [SAINT]	160	-	41	54.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TRIUNFO [TRIUMPH, VICTORY]	160	-	44	58.67
VENTAJAS [ADVANTAGES, BENEFITS]	160	-	47	62.67
CALIDAD [QUALITY]	159	-	45	60.00
ESCRITORES [WRITERS]	159	-	36	48.00
CIRCUNSTANCIAS [CIRCUMSTANCES]	158	-	49	65.33
FECHA [DATE, as in CALENDAR]	158	-	41	54.67
OBSERVACIONES [OBSERVATIONS]	158	-	50	66.67
SUEÑO [DREAM, SLEEP]	158	-	52	69.33
ADMINISTRACIÓN [ADMINISTRATION]	157	-	45	60.00
DIRECTOR [DIRECTOR]	157	-	40	53.33
EMPLEADO [EMPLOYEE]	157	-	45	60.00
IMPERIO [EMPIRE]	157	-	44	58.67
MÉRITO [MERIT]	157	-	46	61.33
PRESENCIA [PRESENCE]	157	-	52	69.33
PROPORCIÓN [PROPORTION, RATIO]	157	-	45	60.00
TRIGO [WHEAT]	157	-	23	30.67
ALMAS [SOULS]	156	-	44	58.67
CIENCIAS [SCIENCES]	156	-	47	62.67
CLIMA [CLIMATE, WEATHER]	156	-	35	46.67
ELEMENTO [ELEMENT]	156	-	47	62.67
GAS [GAS]	156	-	38	50.67
INDIVIDUO [INDIVIDUAL]	156	-	50	66.67
METRÓPOLI [METROPOLIS, CAPITAL CITY]	156	-	44	58.67
SALONES [SALONS, LOUNGES]	156	-	42	56.00
CULTIVO [CULTIVATION, FARMING]	155	-	40	53.33
MISIÓN [MISSION]	155	-	44	58.67
PASAJE [PASSAGE, PASSAGEWAY, TICKET]	155	-	39	52.00
ALGODÓN [COTTON]	154	-	36	48.00
CATARATA [CATARACT, WATERFALL]	154	-	26	34.67
COMPAÑEROS [COMPANIONS, COMRADES, PARTNERS]	154	-	40	53.33
ESCENA [SCENE, STAGE]	154	-	45	60.00
MIRADA [LOOK, GAZE, GLANCE]	154	-	46	61.33
REUNIÓN [MEETING, REUNION]	154	-	49	65.33
AUMENTO [INCREASE, GROWTH]	153	-	39	52.00
BELLA [BEAUTY]	153	-	46	61.33
COMPLETO [as in COFFEE, DRINK & CIGAR]	153	-	45	60.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
OÍDO [EAR, HEARING]	153	-	55	73.33
REY [KING]	153	-	41	54.67
SEGURIDAD [SECURITY]	153	-	48	64.00
CORTE [COURT, CUTTING, SECTION]	152	-	50	66.67
COSTADO [SIDE, FLANK, ALONGSIDE]	152	-	36	48.00
DOLOR [SORROW, PAIN, GRIEF]	151	-	46	61.33
MUSEO [MUSEUM]	151	-	43	57.33
SENADO [SENATE]	151	-	35	46.67
VÍAS [WAYS, TRACKS, ROUTES]	151	-	49	65.33
COSTUMBRE [CUSTOM, HABIT]	150	-	52	69.33
GANADO [CATTLE]	150	-	39	52.00
MAYORES [MAYORS, OLDER PEOPLE]	150	-	44	58.67
MUESTRA [SAMPLE, SIGN]	150	-	40	53.33
PARTICULARES [OWNERS, PRIVATE CITIZENS, INDIVIDUALS]	150	-	41	54.67
CAPITOLIO [CAPITOL]	149	-	35	46.67
EUROPEA [EUROPEAN WOMAN]	149	-	38	50.67
PALACIOS [PALACES]	149	-	49	65.33
PARTIDA [DEPARTURE, GAME]	149	-	51	68.00
ASUNTOS [BUSINESS, MATTERS, SUBJECTS, TOPICS, CASES]	148	-	42	56.00
GOBIERNOS [GOVERNMENTS]	148	-	45	60.00
ENCUENTRO [ENCOUNTER, MEETING]	147	-	51	68.00
EUROPEO [EUROPEAN MAN]	147	-	37	49.33
POLÍTICAS [POLICIES]	147	-	38	50.67
DEFENSA [DEFENSE]	146	-	50	66.67
LUGARES [PLACES]	146	-	38	50.67
OFICINA [OFFICE]	146	-	40	53.33
CAPITÁN (CAPITAN) [CAPTAIN]	145	-	43	57.33
HERMANO [BROTHER]	145	-	46	61.33
PIEZAS [PIECES]	145	-	39	52.00
DIFERENCIA [DIFFERENCE]	144	-	44	58.67
GENERALES [GENERALS, as in MILITARY RANK]	144	-	47	62.67
LUNA [MOON]	144	-	42	56.00
RICOS [THE RICH]	144	-	38	50.67
BARCO [BOAT]	143	-	28	37.33
COCHES [CARS, COACHES, CARRIAGES]	143	-	35	46.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
EMPRESAS [ENTERPRISES, BUSINESSES]	143	-	41	54.67
REPUBLICANO [REPUBLICAN]	143	-	46	61.33
ANIMALES [ANIMALS]	142	-	30	40.00
COLUMNAS [COLUMNS]	142	-	44	58.67
CUADROS [PICTURES, PAINTINGS, TABLES]	142	-	43	57.33
MAYORÍA [MAJORITY]	142	-	37	49.33
PÁGINAS [PAGES]	142	-	40	53.33
PENA [PENALTY, PUNISHMENT, PAIN, SORROW, GRIEF]	142	-	48	64.00
PERÍODO [PERIOD, SESSION, TERM]	142	-	41	54.67
MUERTO [DEAD MAN, DEAD PERSON]	141	-	42	56.00
OPERACIONES [OPERATIONS]	141	-	30	40.00
SERIE [SERIES, SEQUENCE, SET]	141	-	41	54.67
DICHA [BLISS, HAPPINESS, ENJOYMENT, SATISFACTION]	140	-	42	56.00
ESTACIONES [STATIONS, SEASONS]	140	-	38	50.67
MEXICANO [MEXICAN MAN]	140	-	36	48.00
CONSEJO [ADVICE, COUNSEL, COUNCIL]	139	-	41	54.67
FONDOS [BACKGROUND, BOTTOM]	139	-	30	40.00
FRANCESES [FRENCH PEOPLE, THE FRENCH]	139	-	45	60.00
IMAGINACIÓN [IMAGINATION]	139	-	41	54.67
ACTOS [ACTS, DEEDS, EVENTS]	138	-	40	53.33
CULTURA [CULTURE]	138	-	40	53.33
DISCURSO [SPEECH, DISCOURSE, DISCUSSION]	138	-	33	44.00
ESTATUA [STATUE]	138	-	44	58.67
SOLDADOS [SOLDIERS]	138	-	37	49.33
TÉ [TEA]	138	-	41	54.67
TEATROS [THEATERS]	138	-	37	49.33
MANUFACTURAS [MANUFACTURED ARTICLES]	137	-	27	36.00
OLAS [WAVES]	137	-	36	48.00
SECCIÓN [SECTION]	137	-	33	44.00
CONCEPTO [CONCEPT, NOTION, IDEA]	136	-	36	48.00
FINES [ENDS, AIMS, GOALS]	136	-	34	45.33
GRUPO [GROUP]	136	-	42	56.00
MERCADOS [MARKETS]	136	-	31	41.33
OBREROS [WORKERS, LABORERS]	136	-	35	46.67
ADMIRACIÓN [ADMIRATION]	135	-	41	54.67
AZÚCAR [SUGAR]	135	-	32	42.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
BATALLA [BATTLE]	135	-	44	58.67
CARIDAD [CHARITY]	135	-	30	40.00
COLÓN [COLUMBUS, as in CHRISTOPHER COLUMBUS]	135	-	35	46.67
PÁGINA [PAGE, as in BOOK]	135	-	52	69.33
PUERTOS [PORTS, HARBORS]	135	-	34	45.33
INSTITUCIÓN [INSTITUTION]	134	-	37	49.33
MERCED [MERCY]	134	-	32	42.67
CAMA [BED]	133	-	51	68.00
CARRUAJES [CARRIAGES]	133	-	37	49.33
HOSPITAL [HOSPITAL]	133	-	36	48.00
JARDINES [GARDENS]	133	-	41	54.67
MONUMENTOS [MONUMENTS]	133	-	36	48.00
MUELLE [DOCK, PIER, WHARF]	133	-	54	72.00
PIEZA [PIECE]	133	-	38	50.67
PROGRESOS [PROGRESS, ADVANCEMENT]	133	-	41	54.67
ESCALA [SCALE, LADDER]	132	-	38	50.67
LECHE [MILK]	132	-	34	45.33
LIGA [LEAGUE, GARTER]	132	-	26	34.67
LITERATURA [LITERATURE]	132	-	28	37.33
MAÍZ [CORN, MAIZE]	132	-	30	40.00
ÓRDENES [ORDERS]	132	-	51	68.00
TRAJE [SUIT, OUTFIT, COSTUME]	132	-	38	50.67
VESTIDO [CLOTHING, DRESS, GOWN]	132	-	38	50.67
CARRO [CAR, CART, CARRIAGE]	131	-	36	48.00
PASOS [STEPS, FOOTSTEPS, PASSAGES]	131	-	45	60.00
PUENTES [BRIDGES]	131	-	34	45.33
REGIONES [REGIONS]	131	-	41	54.67
ACUERDO [AGREEMENT, ACCORD]	130	-	39	52.00
DOSCIENTOS [TWO HUNDRED]	130	-	37	49.33
MATERIALES [MATERIALS, EQUIPMENT]	130	-	36	48.00
NOCHES [NIGHTS]	130	-	47	62.67
PATRIOTISMO [PATRIOTISM]	130	-	39	52.00
TABACO [TOBACCO, SNUFF]	130	-	34	45.33
TEMOR [FEAR]	130	-	46	61.33
CANALES [CANALS, CHANNELS]	129	-	39	52.00
GRUPOS [GROUPS]	129	-	38	50.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
NECESIDADES [NEEDS, NECESSITIES]	129	-	32	42.67
TORRE [TOWER]	129	-	35	46.67
ELECCIÓN [ELECTION]	128	-	39	52.00
RELIGIOSA [RELIGIOUS WOMAN, NUN]	128	-	40	53.33
ROCA [ROCK]	128	-	34	45.33
TALENTO [TALENT]	128	-	38	50.67
CURIOSIDAD [CURIOSITY]	127	-	50	66.67
ESQUINA [CORNER]	127	-	30	40.00
INFERIOR [INFERIOR, PERSON OF LOWER RANK]	127	-	43	57.33
PLUMA [PEN, FEATHER]	127	-	43	57.33
TIPO [TYPE, KIND, SORT]	127	-	39	52.00
AMÉRICAS (RICAS) [THE AMERICAS, AMERICA]	126	-	49	65.33
CONOCIMIENTO [KNOWLEDGE, AWARENESS]	126	-	45	60.00
EXPERIENCIA [EXPERIENCE]	126	-	48	64.00
PARQUES [PARKS]	126	-	24	32.00
PATRIOTAS [PATRIOTS]	126	-	30	40.00
SITIOS [SITES, PLACES, LOCATIONS]	126	-	30	40.00
CRÉDITO [CREDIT, TRUST, BELIEF]	125	-	43	57.33
DEMOCRACIA [DEMOCRACY]	125	-	37	49.33
ENERGÍA [ENERGY]	125	-	42	56.00
HORIZONTE [HORIZON]	125	-	43	57.33
BAILE [DANCE, BALL, DANCING]	124	-	37	49.33
CARGA [LOAD, CARGO, BURDEN, CHARGE]	124	-	39	52.00
CULTO [CULT]	124	-	43	57.33
MAESTRO [TEACHER, MASTER]	124	-	43	57.33
PRESOS [PRISONERS, INMATES]	124	-	22	29.33
PROTECCIÓN [PROTECTION]	124	-	41	54.67
CIRCULACIÓN [CIRCULATION, MOVEMENT, TRAFFIC]	123	-	37	49.33
ENCARGADO [MANAGER, SUPERVISOR, RESPONSIBLE PARTY]	123	-	35	46.67
ESCRITOR [WRITER]	123	-	36	48.00
GRACIA [GRACE]	123	-	44	58.67
HOY (HOI) [TODAY, NOW]	123	-	10	13.33
RESIDENCIA [RESIDENCE, HOME]	123	-	50	66.67
VESTIDOS [CLOTHES, GARMENTS, VESTMENTS]	123	-	38	50.67
ABISMO [ABYSS, CHASM, GULF]	122	-	31	41.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ALAS [WINGS]	122	-	35	46.67
ATMÓSFERA [ATMOSPHERE]	122	-	41	54.67
CONSUMO [CONSUMER, CONSUMPTION, USE]	122	-	30	40.00
HOGAR [HOME]	122	-	43	57.33
JARDÍN [GARDEN]	122	-	39	52.00
VECINOS [NEIGHBORS]	122	-	42	56.00
ALEGRÍA [HAPPINESS, JOY, CHEER]	121	-	42	56.00
AMISTAD [FRIENDSHIP]	121	-	34	45.33
AZUL [BLUE, AZURE, SKY]	121	-	34	45.33
BRAZO [ARM, as in HUMAN APPENDAGE]	121	-	43	57.33
CAMPAÑA [CAMPAIGN]	121	-	41	54.67
CATÓLICOS [CATHOLICS]	121	-	31	41.33
COSECHA [HARVEST, REAPING, VINTAGE]	121	-	35	46.67
ENEMIGO [ENEMY, FOE]	121	-	41	54.67
EUROPEAS [EUROPEAN WOMEN]	121	-	44	58.67
NEGRA [BLACK WOMAN]	121	-	34	45.33
ORGULLO [PRIDE]	121	-	41	54.67
PASIONES [PASSIONS]	121	-	32	42.67
LISTA [LIST, REGISTER]	120	-	40	53.33
BENEFICIO [BENEFIT, PROFIT, EARNINGS]	119	-	41	54.67
CONVERSACIÓN [CONVERSATION]	119	-	41	54.67
EXPRESIÓN [EXPRESSION]	119	-	37	49.33
HUMO [SMOKE]	119	-	39	52.00
IDEAL [IDEAL]	119	-	28	37.33
NIEVE [SNOW]	119	-	39	52.00
RAMOS [BOUGUETS, BRANCHES, BUNCHES]	119	-	43	57.33
ASIENTO [SEAT, SEATING]	118	-	41	54.67
CATEDRAL [CATHEDRAL]	118	-	35	46.67
DERECHA [GOODNESS, RIGHTEOUSNESS, VIRTUE, RIGHT-HAND SIDE]	118	-	47	62.67
DIGNIDAD [DIGNITY]	118	-	30	40.00
FRANCESA [FRENCH WOMAN]	118	-	40	53.33
HIJAS [DAUGHTERS]	118	-	40	53.33
PAGA [PAY, PAYMENT, SALARY, WAGES]	118	-	34	45.33
REGRESO [RETURN]	118	-	41	54.67
SAL [SALT]	118	-	36	48.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SALUD [HEALTH]	118	-	42	56.00
VICTORIA [VICTORY]	118	-	39	52.00
DESGRACIA [DISGRACE, MISFORTUNE]	117	-	43	57.33
DIFICULTADES [DIFFICULTIES]	117	-	44	58.67
EMIGRACIÓN [EMIGRATION]	117	-	20	26.67
TEMPLOS [TEMPLES, CHURCHES]	117	-	33	44.00
TÉRMINOS [TERMS, CONDITIONS]	117	-	36	48.00
VELA [CANDLE, SAIL]	117	-	39	52.00
ESTATUAS [STATUES]	116	-	35	46.67
GRADOS [DEGREES, GRADES, EXTENT]	116	-	33	44.00
INDUSTRIAS [INDUSTRIES]	116	-	34	45.33
JUVENTUD [YOUTH]	116	-	47	62.67
MÉDICO [DOCTOR, PHYSICIAN]	116	-	47	62.67
TERRENOS [TERRAINS, GROUNDS, LANDS]	116	-	39	52.00
ÁNIMO [COURAGE, SPIRIT, ZEST]	115	-	40	53.33
CAÍDA [FALL, as in TAKE A FALL]	115	-	45	60.00
DESCRIPCIÓN [DESCRIPTION]	115	-	45	60.00
FIESTA [PARTY, CELEBRATION, FEAST]	115	-	35	46.67
NACIONALES [NATIVES, NATIONALS]	115	-	33	44.00
PRACTICO [COASTAL PILOT, PRACTITIONER, HANDYMAN]	115	-	43	57.33
PRISIÓN [PRISON]	115	-	37	49.33
TALLERES [WORKSHOPS]	115	-	26	34.67
VERDE [GREEN, as in THE COLOR]	115	-	38	50.33
ASOCIACIÓN [ASSOCIATION]	114	-	41	54.67
CUESTA [COST, SLOPE, HILL]	114	-	38	50.67
VENTAJA [ADVANTAGE, BENEFIT]	114	-	40	53.33
COMODIDAD [COMFORT, CONVENIENCE]	113	-	41	54.67
COMPAÑÍAS [COMPANIES]	113	-	35	46.67
DESIERTO [DESERT, WILDERNESS]	113	-	33	44.00
EJERCICIO [EXERCISE]	113	-	43	57.33
IGUALDAD [EQUALITY]	113	-	29	38.67
LADOS [SIDES]	113	-	42	56.00
LANA [WOOL, FLEECE]	113	-	25	33.33
OFICINAS [OFFICES]	113	-	35	46.67
OFICIO [OFFICE, POSITION OF AUTHORITY AND/OR PUBLIC SERVICE; OCCUPATION, TRADE, CRAFT]	113	-	47	62.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CRIMEN [CRIME]	112	-	39	52.00
MUERTOS [THE DEAD]	112	-	32	42.67
OPERACIÓN [OPERATION, TRANSACTION]	112	-	43	57.33
POETA [POET]	112	-	30	40.00
ALCANCE [SCOPE, REACH, RANGE, EXTENT]	111	-	35	46.67
EXCURSIÓN [EXCURSION, TOUR, OUTING]	111	-	29	38.67
GOLPE [HIT, BLOW, SLAM, STROKE; COUP, as in COUP D'ETAT]	111	-	43	57.33
INDIO [INDIAN]	111	-	26	34.67
MISERIA [MISERY]	111	-	35	46.67
PASIÓN [PASSION]	111	-	38	50.67
VINOS [WINES]	111	-	17	22.67
BANCA [BANKING, BENCH]	110	-	6	8.00
DIFICULTAD [DIFFICULTY, TROUBLE]	110	-	44	58.67
DISTRITO [DISTRICT]	110	-	38	50.67
EMPLEO [EMPLOYMENT, OCCUPATION, JOB]	110	-	36	48.00
ESPERANZAS [HOPES]	110	-	30	40.00
INCENDIO [FIRE, CONFLAGRATION]	110	-	33	44.00
MILLARES [THOUSANDS]	110	-	41	54.67
PLANTAS [PLANTS; FLOORS]	110	-	35	46.67
QUERIDA [DEAR ONE, DARLING, BELOVED WOMAN]	110	-	19	25.33
SECRETO [SECRET]	110	-	39	52.00
SUPERIORES [SUPERIORS, PEOPLE OF HIGHER RANK]	110	-	39	52.00
APLAUSOS [APPLAUSE]	109	-	26	34.67
CALMA [CALM]	109	-	34	45.33
CIRCUNSTANCIA [CIRCUMSTANCE, SITUATION]	109	-	44	58.67
COMPETENCIA [COMPETITION, COMPETENCE]	109	-	29	38.67
CRUZ [CROSS]	109	-	29	38.67
HABITACIONES [ROOMS, BEDROOMS, LODGINGS]	109	-	30	40.00
NOTAS [NOTES, FOOTNOTES]	109	-	41	54.67
PAGO [PAYMENT]	109	-	32	42.67
PARTIDOS [POLITICAL PARTIES; MATCHES, GAMES, PARTIES]	109	-	25	33.33
RAPIDEZ [RAPIDITY, SPEED]	109	-	40	53.33
RESPUESTA [RESPONSE, ANSWER, REPLY]	109	-	42	56.00
SALÓN [SALON, LOUNGE, LIVING ROOM]	109	-	16	21.33
TAREA [HOMEWORK, TASK, JOB]	109	-	39	52.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
VARIEDAD [VARIETY, ASSORTMENT]	109	-	35	46.67
ARQUITECTURA [ARCHITECTURE]	108	-	30	40.00
CORRESPONDENCIA [CORRESPONDENCE]	108	-	34	45.33
DESEOS [DESIRE, WISHES]	108	-	33	44.00
DUEÑO [OWNER, LANDLORD]	108	-	44	58.67
ESPERA [WAIT, WAITING, TIME SPENT IN WAITING]	108	-	34	45.33
IGNORANCIA [IGNORANCE]	108	-	36	48.00
JUEGO [GAME, PLAY, SUIT]	108	-	44	58.67
LATINA [LATIN WOMAN]	108	-	28	37.33
PROBLEMA [PROBLEM, ISSUE, TROUBLE]	108	-	29	38.67
PROVINCIA [PROVINCE]	108	-	39	52.00
QUINTA [FIFTH, COUNTRY HOUSE, FARM]	108	-	39	52.00
REALES [REALITIES, FACTS; SPANISH MONETARY UNIT]	108	-	32	42.67
SOLEDAD [SOLITUDE, LONELINESS]	108	-	31	41.33
AGENTE [AGENT]	107	-	26	34.67
ÁRBOL [TREE]	107	-	40	53.33
GRITO [SHOUT, CRY, YELL]	107	-	34	45.33
PECHO [CHEST, BREAST, BOSOM, BUST]	107	-	43	57.33
RENTAS [RENTS, RENTALS, REVENUE, INCOME]	107	-	32	42.67
ROPA [CLOTHES, CLOTHING]	107	-	40	53.33
AFECTO [AFFECTION]	106	-	30	40.00
CASCADA [CASCADE, WATERFALL]	106	-	19	25.33
COLEGIOS [COLLEGES, INSTITUTES, SECONDARY SCHOOLS]	106	-	25	33.33
CONTACTO [CONTACT, TOUCH]	106	-	37	49.33
DISPOSICIÓN [DISPOSITION, AVAILABILITY, PROVISION, LAYOUT]	106	-	40	53.33
LONGITUD [LONGITUDE]	106	-	29	38.67
MANDO [COMMAND, CONTROL]	106	-	40	53.33
POESÍA [POETRY]	106	-	29	38.67
RESOLUCIÓN [RESOLVE, RESOLUTION]	106	-	34	45.33
CABALLEROS [GENTLEMEN, NOBLES, HORSEMEN]	105	-	41	54.67
CAFÉ [CAFÉ, COFFEE HOUSE]	105	-	32	42.67
CÓNSUL [CONSUL]	105	-	23	30.67
MAESTROS [TEACHERS, MASTERS]	105	-	27	36.00
MÉTODO [METHOD, WAY, MEANS]	105	-	27	36.00
MODELO [MODEL, PATTERN]	105	-	31	41.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PAREDES [WALLS]	105	-	37	49.33
VOLÚMENES [VOLUMES]	105	-	30	40.00
ACADEMIA [ACADEMY, ACADEMICS, PLACE OF SPECIALIZED STUDY]	104	-	36	48.00
ASILO [ASYLUM, HAVEN]	104	-	31	41.33
CATARATAS [CATARACTS, WATERFALLS]	104	-	18	24.00
CENTROS [CENTERS]	104	-	29	38.67
COLECCIÓN [COLLECTION]	104	-	29	38.67
ENEMIGOS [ENEMIES, FOES]	104	-	31	41.33
ERROR [ERROR, MISTAKE]	104	-	33	44.00
GASTO [EXPENSE, EXPENDITURE]	104	-	27	36.00
HARINA [FLOUR]	104	-	19	25.33
INFORMES [REPORTS]	104	-	40	53.33
MESAS [TABLES]	104	-	43	57.33
POSESIÓN [POSSESSION]	104	-	37	49.33
PRESIDENCIA [PRESIDENCY]	104	-	49	65.33
TIENDAS [SHOPS, STORES]	104	-	31	41.33
ADUANA [CUSTOMS OFFICE, CUSTOMS FEES]	103	-	33	44.00
APLICACIÓN [APPLICATION]	103	-	31	41.33
DEPARTAMENTOS [DEPARTMENTS, APARTMENTS]	103	-	19	25.33
HABITACIÓN [ROOM, BEDROOM, RESIDENCE]	103	-	35	46.67
IMPRESA [PRINT, IMPRINT, PRINTING PRESS]	103	-	37	49.33
RAMO [BOUQUET, BRANCH, BUNCH]	103	-	32	42.67
RATO [WHILE, SHORT TIME]	103	-	35	46.67
TRATO [TREATMENT, DEAL]	103	-	41	54.67
CONSIDERACIÓN [CONSIDERATION, RESPECT, KINDNESS]	102	-	42	56.00
ESPOSA [WIFE]	102	-	38	50.67
FACILIDAD [FACILITY, EASE]	102	-	40	53.33
FELICIDAD [HAPPINESS]	102	-	39	52.00
FISIONOMÍA [PHYSIOGNAMY]	102	-	27	36.00
MARES [SEAS, OCEANS]	102	-	34	45.33
MASAS [MASSES, MULTITUDES, LOWER CLASS PEOPLE]	102	-	32	42.67
CAÑONES [CANYONS, CANNON]	101	-	33	44.00
DEPÓSITO [DEPOSIT, RESERVOIR, WAREHOUSE]	101	-	28	37.33
INSTITUTO [INSTITUTE, SCHOOL]	101	-	31	41.33
MILITARES [SOLDIERS, MILITARY MEN]	101	-	39	52.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
NORTEAMERICANO (NORTE-AMERICANO) [NORTH AMERICAN PERSON]	101	-	31	41.33
FRECUENCIA [FREQUENCY]	100	-	41	54.67
FUENTE [SOURCE, FOUNTAIN]	100	-	38	50.67
POTENCIA [POWER, POTENCY]	100	-	32	42.67
UTILIDAD [UTILITY, USEFULNESS]	100	-	36	48.00
ACRES [ACRES]	99	-	22	29.33
APARIENCIA [APPEARANCE, LOOK]	99	-	34	45.33
AUXILIO [HELP, ASSISTANCE]	99	-	38	50.67
BONDAD [GOODNESS, KINDNESS]	99	-	35	46.67
CONOCIMIENTOS [KNOWLEDGE, EXPERTISE, SKILLS]	99	-	34	45.33
CONSERVA [CANNED FOODS, PRESERVES]	99	-	37	49.33
DOCUMENTOS [DOCUMENTS]	99	-	31	41.33
HERMANA [SISTER]	99	-	33	44.00
LECTOR [READER]	99	-	32	42.67
METEORO [METEOR]	99	-	8	10.67
NACIONALIDAD [NATIONALITY, CITIZENSHIP]	99	-	29	38.67
VOCES [VOICES]	99	-	39	52.00
VOTOS [VOTES]	99	-	33	44.00
BERGANTÍN [BRIGANTINE]	98	-	10	13.33
BIENESTAR [WELL-BEING, WELLNESS, WELFARE]	98	-	34	45.33
BOSQUE [WOODS, FOREST]	98	-	32	42.67
CAPITALES [CAPITALS]	98	-	36	48.00
DEBERES [DUTIES, OBLIGATIONS]	98	-	33	44.00
ECONOMÍA [ECONOMY]	98	-	37	49.33
ELECCIONES [ELECTIONS]	98	-	26	34.67
ESPADA [SWORD, BLADE]	98	-	35	46.67
JEFES [CHIEFS, BOSSES]	98	-	35	46.67
PUESTOS [POSTS, PLACES, POSITIONS]	98	-	36	48.00
CLARA [EGG WHITE]	97	-	39	52.00
DIRECCIONES [DIRECTIONS, ADDRESSES]	97	-	34	45.33
DOMINIO [DOMAIN, DOMINION, DOMINANCE]	97	-	35	46.67
EXCEPCIÓN [EXCEPTION]	97	-	39	52.00
FRUTO [FRUITS, RESULTS]	97	-	34	45.33
FUNCIONES [FUNCTIONS]	97	-	29	38.67
IDIOMA [LANGUAGE, IDIOM]	97	-	35	46.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
LABIOS [LIPS]	97	-	35	46.67
MAMÁ [MOM, MOMMY; MOTHER, informal]	97	-	12	16.00
PROGRAMA [PROGRAM, AGENDA]	97	-	30	40.00
REFORMA [REFORM]	97	-	36	48.00
SEXO [SEX, GENDER]	97	-	39	52.00
ALEMANES [GERMANS]	96	-	35	46.67
ALMACENES [STOREHOUSES, WAREHOUSES]	96	-	27	36.00
CEREBRO	96	-	27	36.00
COMBATE	96	-	26	34.67
CONFEDERACIÓN	96	-	29	38.67
GLOBO	96	-	39	52.00
PROPORCIONES	96	-	29	38.67
SESIÓN	96	-	37	49.33
VECINO	96	-	37	49.33
VOTO	96	-	29	38.67
ALEMÁN	95	-	37	49.33
CREACIÓN	95	-	32	42.67
RESERVA	95	-	31	41.33
REVISTA	95	-	39	52.00
TEMA	95	-	41	54.67
TEORÍA	95	-	40	53.33
ALA	94	-	33	44.00
CUBIERTO	94	-	39	52.00
HOJAS	94	-	39	52.00
MIRA	94	-	44	58.67
NORTEAMERICANOS	94	-	35	46.67
OPINIONES	94	-	33	44.00
PRUEBAS	94	-	32	42.67
TEMPERATURA	94	-	36	48.00
TERRITORIOS	94	-	28	37.33
ALDEA	93	-	24	32.00
CUARTOS	93	-	35	46.67
ENFERMEDAD	93	-	34	45.33
EXPORTACIÓN	93	-	24	32.00
INFORME	93	-	33	46.67
LLUVIA	93	-	35	46.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MOTIVOS	93	-	23	30.67
NUBES	93	-	32	42.67
OBRERO	93	-	33	44.00
RUEDAS	93	-	36	48.00
VICIO	93	-	42	56.00
ACTITUD	92	-	30	40.00
APOYO	92	-	35	46.67
ASEO	92	-	23	30.67
AVENIDAS	92	-	22	29.33
CUBANA	92	-	15	20.00
CUESTIONES	92	-	35	46.67
HIELO	92	-	34	45.33
LATITUD	92	-	24	32.00
OBSERVACIÓN	92	-	41	54.67
PATIO	92	-	25	33.33
SENADOR	92	-	29	38.67
ANIMAL	91	-	31	41.33
CARIÑO	91	-	41	54.67
COBRE	91	-	40	53.33
DISCUSIÓN	91	-	28	37.33
FAMA	91	-	35	46.67
FRUTAS	91	-	35	46.67
MATERIAS	91	-	30	40.00
MIEMBRO	91	-	44	58.67
MONTE	91	-	29	38.67
SOMBRERO	91	-	34	45.33
UNIFORME	91	-	30	40.00
VIRTUDES	91	-	33	44.00
CAPACIDAD	90	-	33	44.00
COLINAS	90	-	32	42.67
DESPACHO	90	-	25	33.33
ESTRELLA	90	-	52	69.33
GOLFO	90	-	28	37.33
MEXICANOS	90	-	15	20.00
MIEDO	90	-	24	32.00
PRODUCCIONES	90	-	31	41.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SERES	90	-	39	52.00
VICIOS	90	-	32	42.67
CAJA	89	-	29	38.67
DESCANSO	89	-	35	46.67
FÍSICA	89	-	25	33.33
FUENTES	89	-	39	52.00
MAQUINARIA	89	-	32	42.67
ADELANTOS	88	-	29	38.67
ASIENTOS	88	-	31	41.33
CENTENARES	88	-	30	40.00
COMUNES	88	-	28	37.33
COMUNIDAD	88	-	41	54.67
DISTRIBUCIÓN	88	-	25	33.33
HABILIDAD	88	-	36	48.00
LÍMITE	88	-	26	34.67
MILES	88	-	32	42.67
POLVO	88	-	31	41.33
PROFESORES	88	-	29	38.67
AMBICIÓN	87	-	36	48.00
ANCHURA	87	-	33	44.00
AVES	87	-	38	50.67
ELEVACIÓN	87	-	34	45.33
ESCENAS	87	-	30	40.00
NORTEAMERICANA	87	-	30	40.00
RASGOS	87	-	28	37.33
RAYOS	87	-	33	44.00
REMEDIO	87	-	39	52.00
TECHO	87	-	32	42.67
ALMUERZO	86	-	32	42.67
AYUDA	86	-	32	42.67
CAPILLA	86	-	26	34.67
LECCIONES	86	-	27	36.00
LUCES	86	-	39	52.00
MADERAS	86	-	27	36.00
ODIO	86	-	30	40.00
PATRIOTA	86	-	33	44.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PODERES	86	-	29	38.67
RECINTO	86	-	29	38.67
ROCAS	86	-	30	40.00
TELÉGRAFO	86	-	34	45.33
TROPAS	86	-	31	41.33
VARAS	86	-	31	41.33
ABUNDANCIA	85	-	34	45.33
CORONA	85	-	30	40.00
DUEÑOS	85	-	46	61.33
EXCESO	85	-	28	37.33
HACIENDA	85	-	31	41.33
HÉROES	85	-	29	38.67
MALES	85	-	30	40.00
MODA	85	-	31	41.33
ORADOR	85	-	27	36.00
RELIGIOSO	85	-	32	42.67
REPRESENTACIÓN	85	-	27	36.00
RESISTENCIA	85	-	36	48.00
RUINAS	85	-	34	45.33
SORPRESA	85	-	36	48.00
VUELTO	85	-	30	40.00
ACTUALIDAD	84	-	26	34.67
BRONCE	84	-	29	38.67
CENSO	84	-	23	30.67
CONTRATO	84	-	29	38.67
ENCANTO	84	-	34	45.33
FORMACIÓN	84	-	35	46.67
GABINETE	84	-	42	56.00
ORIENTE	84	-	29	38.67
PÉRDIDA	84	-	31	41.33
TRABAJADORES	84	-	29	38.67
ACERO	83	-	32	42.67
ASAMBLEA	83	-	32	42.67
BOTE	83	-	25	33.33
CAMBIOS	83	-	24	32.00
CATÓLICA	83	-	25	33.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ENFERMEDADES	83	-	28	37.33
ESTRECHO	83	-	29	38.67
FIEBRE	83	-	26	34.67
HERMANAS	83	-	30	40.00
HOJA	83	-	27	36.00
IZQUIERDA	83	-	40	53.33
MEDICINA	83	-	26	34.67
ÓPERA	83	-	46	61.33
PASEOS	83	-	36	48.00
PREGUNTA	83	-	42	56.00
PROVINCIAS	83	-	23	30.67
RAZONES	83	-	37	49.33
SOLUCIÓN	83	-	38	50.67
ARGENTINO	82	-	20	26.67
ARMADA	82	-	42	56.00
CÁRCEL	82	-	31	41.33
COMEDOR	82	-	32	42.67
COMODIDADES	82	-	27	36.00
CONCURRENCIA	82	-	29	38.67
CRISTAL	82	-	35	46.67
DEPÓSITOS	82	-	44	32.00
DIBUJO	82	-	23	30.67
PORCIÓN	82	-	34	45.33
SIMPATÍA	82	-	31	41.33
SUCESOS	82	-	33	44.00
VALLES	82	-	28	37.33
VELOCIDAD	82	-	30	40.00
VENTANAS	82	-	35	46.67
ARTISTAS	81	-	32	42.67
BANQUERO	81	-	21	28.00
BOLSA	81	-	28	37.33
CONOCIDOS	81	-	37	49.33
CONTRIBUCIONES	81	-	27	36.00
ESTRELLAS	81	-	26	34.67
EXAMEN	81	-	27	36.00
FUTURO	81	-	37	49.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
GALONES	81	-	29	38.67
GRANITO	81	-	32	42.67
HUÉSPEDES	81	-	30	40.00
INMIGRANTES	81	-	24	32.00
INTERVENCIÓN	81	-	27	37.33
MINISTERIO	81	-	39	52.00
MUEBLES	81	-	25	33.33
PENITENCIARIA	81	-	31	41.33
POSADA	81	-	22	29.33
RIQUEZAS	81	-	33	44.00
SOLDADO	81	-	31	41.33
TAMAÑO	81	-	35	46.67
ARTISTA	80	-	35	46.67
CHINOS	80	-	24	32.00
CIFRAS	80	-	18	24.00
CUBANO	80	-	18	24.00
DISTANCIAS	80	-	32	42.67
FENÓMENO	80	-	31	41.33
FRAGATA	80	-	13	17.33
FRUTOS	80	-	30	40.00
OCUPACIÓN	80	-	35	46.67
PELIGROS	80	-	37	49.33
RENTA	80	-	28	37.33
RUMBO	80	-	36	48.00
SIERRA	80	-	26	34.67
ABOGADO	79	-	27	36.00
BLANCAS	79	-	30	40.00
CARACTERES	79	-	35	46.67
CASTILLO	79	-	24	32.00
CHILENO	79	-	15	20.00
DAMAS	79	-	26	34.67
GALERÍA	79	-	29	38.67
JUEZ	79	-	29	38.67
LECHO	79	-	37	49.33
LECTORES	79	-	24	32.00
MEXICANA	79	-	8	10.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MUESTRAS	79	-	30	40.00
PIEDRAS	79	-	36	48.00
RECREO	79	-	33	44.00
REPUBLICANOS	79	-	25	33.33
SALAS	79	-	25	33.33
TUMBA	79	-	32	42.67
ANEXIÓN	78	-	18	24.00
AUTORIDADES	78	-	35	46.67
CARRUAJE	78	-	29	38.67
CONOCIDA	78	-	35	46.67
CONTRASTE	78	-	29	38.67
DEUDA	78	-	22	29.33
ELEGANCIA	78	-	33	44.00
FIERRO	78	-	14	18.67
HORROR	78	-	28	37.33
LLANURAS	78	-	26	34.67
NÚMEROS	78	-	24	32.00
OCASIONES	78	-	38	50.67
PRETEXTO	78	-	29	38.67
PROPIETARIO	78	-	32	42.67
REGLA	78	-	29	38.67
TIENDA	78	-	37	49.33
TRÁFICO	78	-	33	44.00
ALREDEDORES	77	-	35	46.67
APARATO	77	-	26	34.67
AVENTURA	77	-	46	61.33
BARCOS	77	-	25	33.33
CÍRCULO	77	-	38	50.67
ESPAÑOLAS	77	-	31	41.33
FRASES	77	-	28	37.33
PINTURA	77	-	43	57.33
RETRATO	77	-	30	40.00
RIVAL	77	-	30	40.00
ROJO	77	-	25	33.33
SABIO	77	-	32	42.67
SATISFACCIÓN	77	-	35	46.66

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SESIONES	77	-	33	44.00
VUELO	77	-	34	45.33
AMO	76	-	33	44.00
BANQUETE	76	-	23	30.67
DECLARACIÓN	76	-	24	32.00
ÉPOCAS	76	-	30	40.00
GUARDA	76	-	37	49.33
MUELLES	76	-	29	38.67
NACIMIENTO	76	-	37	49.33
PANORAMA	76	-	28	37.33
PASAJERO	76	-	28	37.33
PLAZAS	76	-	28	37.33
SEDA	76	-	34	45.33
SUMAS	76	-	29	38.67
VOLUMEN	76	-	31	41.33
BESO	75	-	26	34.67
BRISA	75	-	22	29.33
COMPARACIÓN	75	-	30	40.00
DIMENSIONES	75	-	34	45.33
DISCURSOS	75	-	34	45.33
EJÉRCITOS	75	-	33	44.00
ESCRITOS	75	-	37	49.33
GRATITUD	75	-	30	40.00
ÓMNIBUS	75	-	31	41.33
POBREZA	75	-	24	32.00
REPUTACIÓN	75	-	31	41.33
TRAJES	75	-	32	42.67
CAJAS	74	-	34	45.33
CANTO	74	-	35	46.67
HOSPITALES	74	-	30	40.00
INGLESAS	74	-	32	42.67
INSTRUMENTOS	74	-	34	45.33
LECCIÓN	74	-	31	41.33
LETRA	74	-	33	44.00
PENSAMIENTOS	74	-	32	42.67
PROCEDIMIENTO	74	-	21	28.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RECORRIDO	74	-	29	38.67
RIBERAS	74	-	25	33.33
SEXOS	74	-	24	32.00
TENDENCIAS	74	-	35	46.67
VARONES	74	-	20	26.67
VIEJOS	74	-	30	40.00
VIOLENCIA	74	-	47	62.67
ALIMENTO	73	-	24	32.00
ALUMBRADO	73	-	25	33.33
BAJOS	73	-	27	36.00
CAMPANA	73	-	32	42.67
CEMENTERIO	73	-	18	24.00
COMUNICACIONES	73	-	23	30.67
CUERPOS	73	-	26	34.67
DIVISIÓN	73	-	31	41.33
FACULTAD	73	-	33	44.00
MUCHACHOS	73	-	31	41.33
NEUTRALIDAD	73	-	14	18.67
OBSTÁCULOS	73	-	34	45.33
ONDAS	73	-	25	33.33
OPORTUNIDAD	73	-	32	42.67
PERFECCIÓN	73	-	27	36.00
POEMA	73	-	14	18.67
RÉGIMEN	73	-	33	44.00
RELIGIOSAS	73	-	30	40.00
ROSTRO	73	-	32	42.67
TRÁNSITO	73	-	36	48.00
ALIANZA	72	-	26	34.67
ARCO	72	-	27	36.00
ASOMBRO	72	-	28	37.33
BARRIO	72	-	31	41.33
CADENA	72	-	35	46.67
CIFRA	72	-	24	32.00
COCINA	72	-	29	38.67
COLINA	72	-	22	29.33
CORRIENTES	72	-	27	36.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CRISIS	72	-	28	37.33
CÚPULA	72	-	23	30.67
FLOR	72	-	33	44.00
HONRA	72	-	25	33.33
IMPORTACIÓN	72	-	21	28.00
ISTMO	72	-	17	22.67
MEMORIAS	72	-	20	26.67
MINISTROS	72	-	34	45.33
MONTES	72	-	23	30.67
PREFERENCIA	72	-	30	40.00
PUNTA	72	-	31	41.33
RAYO	72	-	28	37.33
RECOMENDACIÓN	72	-	23	30.67
SUPERIORIDAD	72	-	32	42.67
TESORO	72	-	33	44.00
TONO	72	-	31	41.33
TORNO	72	-	26	34.67
TRADICIÓN	72	-	25	33.33
UNIVERSO	72	-	32	42.67
ACCIONES	71	-	32	42.67
APARATOS	71	-	25	33.33
BENEFICIOS	71	-	31	41.33
COMERCIANTES	71	-	28	37.33
CORREO	71	-	29	38.67
CORREOS	71	-	21	28.00
EJEMPLARES	71	-	28	37.33
ESTUDIANTES	71	-	24	32.00
FILOSOFÍA	71	-	26	34.67
GRITOS	71	-	29	38.67
HÉROE	71	-	31	41.33
MEDIDAS	71	-	27	36.00
MINUTO	71	-	35	46.67
NOVEDAD	71	-	32	42.67
OBSEQUIO	71	-	31	41.33
SACRIFICIOS	71	-	28	37.33
SEMANAS	71	-	38	50.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
VISITAS	71	-	31	41.33
BÁRBAROS	70	-	16	21.33
CRIMINALES	70	-	24	32.00
LADRILLO	70	-	27	36.00
MANIFESTACIONES	70	-	26	34.67
PROFESIÓN	70	-	30	40.00
REPRESENTANTE	70	-	24	32.00
SECTAS	70	-	23	30.67
SEÑORITAS	70	-	32	42.67
ALZA	69	-	19	25.33
ARREGLO	69	-	28	37.33
BOTES	69	-	29	38.67
CUBIERTOS	69	-	34	45.33
ECO	69	-	28	37.33
EJE	69	-	31	41.33
EQUIPAJE	69	-	31	41.33
ESCALERA	69	-	31	41.33
HAMBRE	69	-	26	34.67
LABOR	69	-	24	32.00
MÁRGENES	69	-	27	36.00
OFICIOS	69	-	29	38.67
PROPIETARIOS	69	-	25	33.33
QUÍMICA	69	-	20	26.67
REPUBLICANA	69	-	22	29.33
RIBERA	69	-	23	30.67
RIELES [RAILROAD]	69	-	23	30.67
SILLA	69	-	33	44.00
TORRENTE	69	-	25	33.33
VIENTOS	69	-	28	37.33
ADQUISICIÓN	68	-	24	32.00
ARCOS	68	-	19	25.33
ÁREA	68	-	27	36.00
ARMONÍA	68	-	26	34.67
CÁMARAS	68	-	28	37.33
CUBIERTAS	68	-	26	34.67
DEMANDA	68	-	17	22.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
EDICIÓN	68	-	28	37.33
ENSAYO	68	-	27	36.00
ESTADÍSTICA	68	-	28	37.33
EXACTITUD	68	-	35	46.67
FABRICACIÓN	68	-	21	28.00
FIGURAS	68	-	31	41.33
FRONTERA	68	-	24	32.00
HÁBITOS	68	-	29	38.67
HUMANOS	68	-	35	46.67
IMAGEN	68	-	37	49.33
INGENIERO	68	-	19	25.33
LIMPIEZA	68	-	24	32.00
NIÑAS	68	-	29	38.67
PROCESO	68	-	28	37.33
PROVECHO	68	-	34	45.33
SANTOS	68	-	28	37.33
TRATADOS	68	-	32	42.67
VÍCTIMA	68	-	32	42.67
VÍCTIMAS	68	-	34	45.33
BAÑO	67	-	29	38.67
CABEZAS	67	-	29	38.67
CARNES	67	-	28	37.33
CHILENOS	67	-	14	18.67
CLIMAS	67	-	27	36.00
CUERO	67	-	37	49.33
DILIGENCIA	67	-	23	30.67
DIPUTADOS	67	-	28	37.33
ESCUADRA	67	-	21	28.00
INVASIÓN	67	-	27	36.00
ITALIANO	67	-	25	33.33
MINERALES	67	-	19	25.33
PABELLÓN	67	-	35	46.67
RAMAS	67	-	28	37.33
SACRIFICIO	67	-	25	33.33
TRIBUNAL	67	-	22	29.33
UNIDAD	67	-	27	36.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
BIBLIA	66	-	28	37.33
COMITÉ	66	-	17	22.67
CONFERENCIA	66	-	21	28.00
CONFLICTO	66	-	25	33.33
DESCUBRIMIENTO	66	-	21	28.00
EJECUTIVO	66	-	23	30.67
ESPECIES	66	-	17	22.67
KILÓMETROS	66	-	15	20.00
LIBERAL	66	-	34	45.33
MEZCLA	66	-	33	44.00
OSO	66	-	30	40.00
PLANTA	66	-	31	41.33
POETAS	66	-	27	36.00
PROPIEDADES	66	-	27	36.00
RUINA	66	-	30	40.00
VIGOR	66	-	31	41.33
ALTAR	65	-	26	34.67
ANÁLISIS	65	-	18	24.00
CARGAS	65	-	11	14.67
CEREALES	65	-	22	29.33
COMERCIANTE	65	-	32	42.67
CONSECUENCIAS	65	-	30	40.00
CUEVA	65	-	16	21.33
ERRORES	65	-	30	40.00
ILUSIÓN	65	-	26	34.67
INGENIEROS	65	-	31	41.33
LÁGRIMAS	65	-	36	48.00
MAJESTAD	65	-	27	36.00
MARIDO	65	-	27	36.00
MERCANCÍAS	65	-	24	32.00
ÓRGANO	65	-	29	38.67
PERIODISTAS	65	-	24	32.00
PRESUPUESTO	65	-	16	21.33
PROFUNDIDAD	65	-	29	38.67
SECCIONES	65	-	21	28.00
SUJETO	65	-	26	34.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TRANSPORTE	65	-	24	32.00
AUSENCIA	64	-	29	38.67
BAÑOS	64	-	25	33.33
DOLORES	64	-	26	34.67
EJERCICIOS	64	-	15	20.00
ESPALDA	64	-	25	33.33
EXCEPTO	64	-	20	26.67
EXTRANJERA	64	-	29	38.67
FACULTADES	64	-	22	29.33
FIESTAS	64	-	27	36.00
GUERRAS	64	-	25	33.33
IMPUESTO	64	-	24	32.00
INSTALACIÓN	64	-	23	30.67
LEGACIÓN	64	-	23	30.67
LEGISLATURA	64	-	16	21.33
LENGUAJE	64	-	23	30.67
LOCALES	64	-	28	37.33
LUCHAS	64	-	21	28.00
MARAVILLAS	64	-	29	38.67
MATRIMONIO	64	-	25	33.33
MÉTODOS	64	-	19	25.33
MORALIDAD	64	-	24	32.00
PAPAS	64	-	21	28.00
PAPELES	64	-	27	36.00
PRESA	64	-	30	40.00
PUBLICACIÓN	64	-	33	44.00
RACIÓN	64	-	41	54.67
REYES	64	-	33	44.00
SEGUROS	64	-	29	38.67
TENDENCIA	64	-	26	34.67
TRISTEZA	64	-	22	29.33
VISTAS	64	-	30	40.00
ZONA	64	-	31	41.33
AGENTES	63	-	24	32.00
ALARMA	63	-	26	34.67
AMBIENTE	63	-	27	36.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ASTA	63	-	20	26.67
BANDERAS	63	-	27	36.00
BELLEZAS	63	-	25	33.33
CATÓLICO	63	-	23	30.67
CHINO	63	-	22	29.33
COMPATRIOTAS	63	-	25	33.33
DOCUMENTO	63	-	31	41.33
EMPERADOR	63	-	28	37.33
GENERACIONES	63	-	24	32.00
GUARDIA	63	-	31	41.33
INTELECTUALES	63	-	22	29.33
JUECES	63	-	25	33.33
MUSEOS	63	-	28	37.33
PERSPECTIVA	63	-	30	40.00
PORO	63	-	14	18.67
TRONCO	63	-	27	36.00
CIEGOS	62	-	22	29.33
DIPUTADO	62	-	26	34.67
DISCIPLINA	62	-	26	34.67
DÓLARES	62	-	11	14.67
ENFERMOS	62	-	24	32.00
ESTRECHA	62	-	34	45.33
EXTERIORES	62	-	30	40.00
INFLUJO	62	-	26	34.67
INTRODUCCIÓN	62	-	30	40.00
MENSAJE	62	-	23	30.67
OJO	62	-	32	42.67
PENAS	62	-	31	41.33
PRESO	62	-	25	33.33
PROTESTANTE	62	-	31	41.33
RED	62	-	32	42.67
VALORES	62	-	19	25.33
AMIGA	61	-	22	29.33
CASCADAS	61	-	20	26.67
CELOS	61	-	36	48.00
COCHERO	61	-	27	36.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
COLONIZACIÓN	61	-	24	32.00
COMANDANTE	61	-	22	29.33
CRECIMIENTO	61	-	23	30.67
CUARTA	61	-	31	41.33
EMOCIONES	61	-	24	32.00
EXTENSO	61	-	24	32.00
ITALIANOS	61	-	26	34.67
JURADO	61	-	20	26.67
LOCOMOTORA	61	-	29	38.67
NIÑA	61	-	34	45.33
OBSTÁCULO	61	-	28	37.33
OPOSICIÓN	61	-	26	34.67
RECURSO	61	-	25	33.33
RESPONSABILIDAD	61	-	24	32.00
SECTA	61	-	21	28.00
SEÑAL	61	-	38	50.67
TIPOS	61	-	28	37.33
TRANQUILIDAD	61	-	26	34.67
VACAS	61	-	18	24.00
ARROYO	60	-	7	9.33
ASIA	60	-	21	28.00
AUTORES	60	-	24	32.00
COMARCA	60	-	24	32.00
COMPROMISO	60	-	33	44.00
CORREDOR	60	-	29	38.67
CUALIDADES	60	-	24	32.00
CUNA	60	-	26	34.67
DERROTA	60	-	19	25.33
DULCES	60	-	31	41.33
HERMOSURA	60	-	23	30.67
IMPULSO	60	-	27	36.00
INTENCIÓN	60	-	24	32.00
LIBERTADOR	60	-	17	22.67
MAGNITUD	60	-	31	41.33
MALOS	60	-	35	46.67
MARAVILLA	60	-	25	33.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PREMIO	60	-	26	34.67
PRIMARIA	60	-	18	24.00
PROPAGANDA	60	-	23	30.67
RELOJ	60	-	25	33.33
ZAPATOS	60	-	25	33.33
ALTURAS	59	-	27	36.00
BARRIOS	59	-	26	34.67
CATOLICISMO	59	-	13	17.33
CONDE	59	-	22	29.33
CONSTRUCCIONES	59	-	21	28.00
DIENTES	59	-	34	45.33
DIRECTORES	59	-	23	30.67
EVOLUCIÓN	59	-	15	20.00
FISCAL	59	-	14	18.67
PATENTE	59	-	27	36.00
PIANO	59	-	22	29.33
PLACERES	59	-	25	33.33
PROTESTANTES	59	-	26	34.67
RASGO	59	-	18	24.00
SENCILLEZ	59	-	22	29.33
SEPARACIÓN	59	-	29	38.67
SUELDO	59	-	19	25.33
USOS	59	-	28	37.33
VERDES	59	-	21	28.00
ARISTOCRACIA	58	-	28	37.33
CAPA	58	-	25	33.33
CURA	58	-	27	36.00
DEFECTOS	58	-	27	36.00
DESIERTOS	58	-	23	30.67
EXCELENCIA	58	-	44	58.67
MINERAL	58	-	18	24.00
MOVIMIENTOS	58	-	32	42.67
PAPÁ	58	-	31	41.33
PRIMAVERA	58	-	30	40.00
PROPOSICIÓN	58	-	22	29.33
TÍTULOS	58	-	28	37.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TRAYECTO	58	-	22	29.33
VILLA	58	-	23	30.67
ANIMACIÓN	57	-	26	34.67
ARENA	57	-	37	49.33
ARMA	57	-	24	32.00
BAILES	57	-	28	37.33
BENEFICENCIA	57	-	22	29.33
BIENES	57	-	29	38.67
CONCURSO	57	-	20	26.67
CONDADO	57	-	18	24.00
CONFUSIÓN	57	-	27	36.00
EDADES	57	-	31	41.33
EJECUCIÓN	57	-	25	33.33
EMPEÑO	57	-	27	36.00
EMPRÉSTITO	57	-	17	22.67
GEOGRAFÍA	57	-	24	32.00
HOMBROS	57	-	28	37.33
HONORES	57	-	26	34.67
LIBERALES	57	-	32	42.67
MESTRE	57	-	2	2.67
MINA	57	-	22	29.33
MOLINOS	57	-	18	24.00
NOCIONES	57	-	20	26.67
OSA	57	-	24	32.00
PARTIDARIOS	57	-	31	41.33
PRESIÓN	57	-	31	41.33
PROA	57	-	27	36.00
RECEPCIÓN	57	-	23	30.67
RECONOCIMIENTO	57	-	26	34.67
RUMOR	57	-	22	29.33
SENSACIÓN	57	-	23	30.67
TÍO	57	-	21	28.00
TRESCIENTOS	57	-	26	34.67
ABNEGACIÓN	56	-	19	25.33
BASES	56	-	26	34.67
COLUMNA	56	-	32	42.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CREENCIAS	56	-	25	33.33
DAMA	56	-	21	28.00
DELEGADOS	56	-	17	22.67
DOCENA	56	-	24	32.00
ENCARGO	56	-	25	33.33
FRASE	56	-	31	41.33
FUNDACIÓN	56	-	28	37.33
GRANOS	56	-	23	30.67
INSTRUCCIONES	56	-	20	26.67
IRLANDESES	56	-	22	29.33
LICORES	56	-	20	26.67
MUCHEDUMBRE	56	-	22	29.33
PRADERAS	56	-	20	26.67
RAMA	56	-	23	30.67
RIESGO	56	-	28	37.33
ROMANOS	56	-	26	34.67
SENTIDOS	56	-	31	41.33
SOBERANÍA	56	-	22	29.33
VEGETACIÓN	56	-	19	25.33
VIDAS	56	-	38	50.67
ABOLICIÓN	55	-	19	25.33
ACCIÓN (ACIÓN)	55	-	17	22.67
ADIÓS	55	-	24	32.00
BIBLIOTECAS	55	-	17	22.67
BRINDIS	55	-	20	26.67
CASTIGO	55	-	25	33.33
CELDAS	55	-	17	22.67
CERVEZA	55	-	23	30.67
COLONOS	55	-	18	24.00
CRITERIO	55	-	22	29.33
CRÍTICA	55	-	32	42.67
DATO	55	-	29	38.67
DESTINOS	55	-	28	37.33
EQUILIBRIO	55	-	27	36.00
GALERÍAS	55	-	24	32.00
INTERIORES	55	-	22	29.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
METAL	55	-	26	34.67
MODELOS	55	-	23	30.67
NORTEAMÉRICA	55	-	24	32.00
PACIENCIA	55	-	31	41.33
PERMANENCIA	55	-	27	36.00
PIEDAD	55	-	25	33.33
PLACER (PLACE)	55	-	17	22.67
PRÁCTICAS	55	-	29	38.67
PROCEDIMIENTOS	55	-	23	30.67
QUINIENTOS	55	-	31	41.33
QUINTALES	55	-	11	14.67
SOMBRAS	55	-	25	33.33
SONRISA	55	-	25	33.33
TABLAS	55	-	22	29.33
VERSOS	55	-	32	42.67
VIRGEN	55	-	24	32.00
ACONTECIMIENTOS	54	-	23	30.67
ADORNOS	54	-	26	34.67
ALOJAMIENTO	54	-	27	36.00
ÁNGEL	54	-	35	46.67
AVANZA	54	-	22	29.33
AVISOS	54	-	23	30.67
CIVILES	54	-	23	30.67
COMARCAS	54	-	20	26.67
COPIA	54	-	22	29.33
CORREDORES	54	-	25	33.33
ESCALERAS	54	-	19	25.33
ESFERA	54	-	26	34.67
ESPANTO	54	-	31	41.33
EXPANSIÓN	54	-	21	28.00
FATIGA	54	-	27	36.00
FAZ	54	-	27	36.00
HUÉRFANOS	54	-	19	25.33
INDIFERENCIA	54	-	23	30.67
INSTRUMENTO	54	-	26	34.67
LANZA	54	-	24	32.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
LENGUAS	54	-	27	36.00
LIBRA	54	-	23	30.67
LÓGICA	54	-	20	26.67
MANIFESTACIÓN	54	-	25	33.33
MANIFIESTO	54	-	21	28.00
PESA	54	-	30	40.00
PLANES	54	-	24	32.00
POTENCIAS	54	-	19	25.33
PROYECTOS	54	-	24	32.00
RESTOS	54	-	26	34.67
SEPULCRO	54	-	24	32.00
TARIFA	54	-	20	26.67
TEJIDOS	54	-	20	26.67
ACERAS	53	-	21	28.00
ADELANTO	53	-	21	28.00
ATENCIONES	53	-	26	34.67
BATERÍA	53	-	22	29.33
BRILLO	53	-	29	38.67
CONSERVACIÓN	53	-	27	36.00
DESENVOLVIMIENTO	53	-	16	21.33
DIFERENCIAS	53	-	29	38.67
FANTASÍA	53	-	28	37.33
FUSILES	53	-	11	14.67
GARANTÍA	53	-	28	37.33
GRANO	53	-	25	33.33
IMPUESTOS	53	-	15	20.00
LECTURAS	53	-	15	20.00
MECÁNICOS	53	-	25	33.33
PATENTES	53	-	24	32.00
PENÍNSULA	53	-	22	29.33
PINTURAS	53	-	27	36.00
PUBLICACIONES	53	-	24	32.00
RESUMEN	53	-	22	29.33
RETRATOS	53	-	20	26.67
RUTA	53	-	19	25.33
SUELDOS	53	-	15	20.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SUFRAGIO	53	-	16	21.33
TONOS	53	-	16	21.33
VIGILANCIA	53	-	44	32.00
VISIÓN	53	-	21	28.00
ANCIANO	52	-	24	32.00
ASISTENCIA	52	-	18	24.00
BANDA	52	-	24	32.00
BOMBEROS	52	-	13	17.33
CASUALIDAD	52	-	25	33.33
CLARIDAD	52	-	33	44.00
CORRUPCIÓN	52	-	26	34.67
DEBILIDAD	52	-	19	25.33
DESCUBIERTO	52	-	27	36.00
DOCTRINAS	52	-	28	37.33
DUELO	52	-	22	29.33
EJEMPLOS	52	-	21	28.00
ESPÍRITUS	52	-	26	34.67
FACHADA	52	-	18	24.00
IMPRESO	52	-	26	34.67
LODO	52	-	19	25.33
MENCIÓN	52	-	22	29.33
ORGANISMO	52	-	14	18.67
PARAÍSO	52	-	28	37.33
PARAJE	52	-	18	24.00
PATA	52	-	24	32.00
PATRÓN	52	-	18	24.00
PESCA [as in FISHING]	52	-	22	29.33
PLAYAS	52	-	26	34.67
PLENO	52	-	30	40.00
PRÁCTICOS	52	-	27	36.00
PRIVADA [as in DEAD END STREET, CUL DE SAC]	52	-	27	36.00
PROBLEMAS	52	-	18	24.00
PUREZA	52	-	30	40.00
SALTO	52	-	19	25.33
SEGUNDOS	52	-	24	32.00
SELVAS	52	-	22	29.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TALENTOS	52	-	23	30.67
TIRANÍA	52	-	26	34.67
TRIBUTO	52	-	25	33.33
VACA	52	-	19	25.33
ACCIDENTES	51	-	21	28.00
ARTILLERÍA	51	-	20	26.67
BOLSILLO	51	-	26	34.67
BOMBAS	51	-	24	32.00
BÓVEDA	51	-	20	26.67
COMPOSICIÓN	51	-	23	30.67
CORRECCIÓN	51	-	21	28.00
CRIADOS	51	-	22	29.33
DEMÓCRATAS	51	-	18	24.00
DIABLO	51	-	19	25.33
DISTRITOS	51	-	18	24.00
HILO	51	-	30	40.00
INVESTIGACIONES	51	-	18	24.00
MANTEQUILLA	51	-	11	14.67
MARINEROS	51	-	27	36.00
MÉDICOS	51	-	28	37.33
MONTAÑA	51	-	23	30.67
NOVELA	51	-	22	29.33
PAQUETE	51	-	21	28.00
POBLADORES	51	-	24	32.00
REINO	51	-	31	41.33
RELIGIONES	51	-	20	26.67
RUEDA	51	-	27	36.00
TALLER	51	-	19	25.33
ABRIGO	50	-	24	32.00
ADUANAS	50	-	18	24.00
ARMAMENTO	50	-	7	9.33
ASOCIACIONES	50	-	16	21.33
AUXILIOS	50	-	19	25.33
AZULES	50	-	24	32.00
BOTAS	50	-	21	28.00
CÁLCULO	50	-	23	30.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CAMAROTE	50	-	20	26.67
CAUCE	50	-	13	17.33
COMODORO	50	-	15	20.00
CORTESÍA	50	-	18	24.00
CRIADO	50	-	23	30.67
CUADRA	50	-	20	26.67
DESPEDIDA	50	-	26	34.67
DETALLE	50	-	21	28.00
DISPOSICIONES	50	-	26	34.67
EFFECTIVO	50	-	22	29.33
EMOCIÓN	50	-	24	32.00
FRONTERAS	50	-	21	28.00
FUNCIÓN	50	-	28	37.33
INCENDIOS	50	-	17	22.67
INVENCIÓN	50	-	31	41.33
LLANURA	50	-	21	28.00
MECÁNICA	50	-	24	32.00
MIRADAS	50	-	28	37.33
NAVE	50	-	23	30.67
NIDO	50	-	27	36.00
PEDAZO	50	-	24	32.00
PIEL	50	-	24	32.00
PREOCUPACIÓN	50	-	20	26.67
PREOCUPACIONES	50	-	27	36.00
PRESENTES	50	-	26	34.67
PRISA	50	-	23	30.67
PULGADAS	50	-	22	29.33
SED	50	-	29	38.67
SOSTENIMIENTO	50	-	16	21.33
TIRO	50	-	26	34.67
TRANVÍAS	50	-	17	22.67
TRIBUS	50	-	23	30.67
VELO	50	-	25	33.33
VILLAS	50	-	28	37.33
AGRÍCOLA	49	-	21	28.00
ALEMANA	49	-	20	26.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
BARATURA	49	-	18	24.00
BORDE	49	-	21	28.00
CERA	49	-	24	32.00
COMIDAS	49	-	25	33.33
CONVICCIÓN	49	-	25	33.33
CRÍA	49	-	22	29.33
CUENTAS	49	-	24	32.00
EMANCIPACIÓN	49	-	28	37.33
ESTÍMULO	49	-	26	34.67
EXPLICACIÓN	49	-	24	32.00
HERENCIA	49	-	38	50.67
HOMBRO	49	-	20	26.67
HUMOR	49	-	23	30.67
INICIATIVA	49	-	22	29.33
MANSIÓN	49	-	24	32.00
MECANISMO	49	-	20	26.67
MÉDICA	49	-	17	22.67
MUROS	49	-	23	30.67
NIEBLA	49	-	13	17.33
PRETENSIONES	49	-	23	30.67
PRÍNCIPE	49	-	21	28.00
SECRETARÍA	49	-	18	24.00
SOR	49	-	26	34.67
TESTIMONIO	49	-	26	34.67
TRONO	49	-	24	32.00
VAGONES	49	-	13	17.33
VANIDAD	49	-	29	38.67
AMANTÍSIMA	48	-	2	2.67
CITA	48	-	26	34.67
CONSUELO	48	-	27	36.00
CONTESTACIÓN	48	-	19	25.33
CORAZONES	48	-	26	34.67
CORRESPONDIENTE	48	-	22	29.33
CRIMINAL	48	-	28	37.33
CUELLO	48	-	25	33.33
CUENTO	48	-	24	32.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DESGRACIADOS	48	-	21	28.00
DURACIÓN	48	-	27	36.00
EDITOR	48	-	22	29.33
EMBARCACIONES	48	-	20	26.67
EMPLEOS	48	-	25	33.33
ESCÁNDALO	48	-	21	28.00
ESPECTÁCULOS	48	-	24	32.00
ESTRUCTURA	48	-	20	26.67
FILA	48	-	30	40.00
FINO	48	-	25	33.33
HOGARES	48	-	21	28.00
LATÍN	48	-	22	29.33
LOCURA	48	-	19	25.33
MAGNIFICENCIA	48	-	21	28.00
MANIFIESTA	48	-	21	28.00
MENCIONADO	48	-	20	26.67
MISTERIO	48	-	25	33.33
OCCIDENTE	48	-	20	26.67
OCUPACIONES	48	-	27	36.00
PREGUNTAS	48	-	24	32.00
PROTESTA	48	-	17	22.67
RADICAL	48	-	23	30.67
REFUGIO	48	-	22	29.33
RIVALES	48	-	23	30.67
SALVADOR	48	-	22	29.33
SALVAJES	48	-	27	36.00
SILLAS	48	-	23	30.67
SOBERANO	48	-	24	32.00
TENIENTE	48	-	18	24.00
TUMBAS	48	-	16	21.33
VELAS	48	-	27	36.00
AGUILERA	47	-	3	4.00
CIMIENTOS	47	-	25	33.33
CONCIUDADANOS	47	-	20	26.67
CUADRAS	47	-	20	26.67
CUMPLIMIENTO	47	-	27	36.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
EGOÍSMO	47	-	24	32.00
ESPUMA	47	-	21	28.00
EXTENSIÓN (ESTENSIÓN)	47	-	10	13.33
INFANCIA	47	-	30	40.00
INVITACIÓN	47	-	24	32.00
IRA	47	-	27	36.00
NOROESTE	47	-	17	22.67
PÁJAROS	47	-	27	36.00
PLANOS	47	-	22	29.33
POSIBILIDAD	47	-	24	32.00
RESIDENTE	47	-	25	33.33
SENADORES	47	-	27	36.00
SOMBREROS	47	-	25	33.33
TURNO	47	-	32	42.67
ACEITE	46	-	17	22.67
AFECTOS	46	-	21	28.00
ÁNGELES	46	-	25	33.33
ARSENAL	46	-	16	21.33
AUTONOMÍA	46	-	18	24.00
BARBA	46	-	22	29.33
BIENVENIDA	46	-	6	8.00
CANTIDADES	46	-	20	26.67
CENA	46	-	21	28.00
CINTURA	46	-	17	22.67
CONCLUSIÓN	46	-	21	28.00
CONDUCTOR	46	-	21	28.00
CURSOS	46	-	23	30.67
DESDÉN	46	-	21	28.00
DESPOTISMO	46	-	16	21.33
DUDO	46	-	19	25.33
FIRMA	46	-	23	30.67
FURIA	46	-	28	37.33
GANADOS	46	-	18	24.00
GRIEGO	46	-	25	33.33
INTENTO	46	-	20	26.67
MIRAS	46	-	23	30.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MORADA	46	-	22	29.33
PALMA	46	-	20	26.67
PÉRDIDAS	46	-	31	41.33
PETRÓLEO	46	-	16	21.33
PLOMO	46	-	20	26.67
PRIVILEGIO	46	-	23	30.67
PRODUCTORES	46	-	16	21.33
RAÍCES	46	-	24	32.00
REPOSO	46	-	19	25.33
ROMANO	46	-	21	28.00
SALUDO	46	-	22	29.33
TEXTO	46	-	25	33.33
TRECHO	46	-	20	26.67
TROZOS	46	-	26	34.67
VASO	46	-	25	33.33
VOLUNTARIOS	46	-	17	22.67
ALUMNO	45	-	17	22.67
AMENAZA	45	-	24	32.00
AMPARO	45	-	25	33.33
ANIVERSARIO	45	-	29	38.67
APUNTES	45	-	22	29.33
ASPIRACIONES	45	-	25	33.33
CIMA	45	-	26	34.67
COMISIONADO	45	-	13	17.33
CONVENIENCIA	45	-	23	30.67
DESCONTENTO	45	-	13	17.33
DEUDAS	45	-	20	26.67
DISPUTA	45	-	25	33.33
EXPLOTACIÓN	45	-	17	22.67
HECHO (HEC)	45	-	29	38.67
LEÓN	45	-	21	28.00
MAREA	45	-	22	29.33
MATEMÁTICAS	45	-	16	21.33
OBLIGACIÓN	45	-	25	33.33
OÍDOS	45	-	30	40.00
PICO	45	-	22	29.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PICOS	45	-	25	33.33
PORMENORES	45	-	17	22.67
REBELIÓN	45	-	26	34.67
SELLO	45	-	24	32.00
SELVA	45	-	15	20.00
SEMEJANZA	45	-	22	29.33
SIMPATÍAS	45	-	22	29.33
SINCERIDAD	45	-	19	25.33
TELAS	45	-	21	28.00
TRATAMIENTO	45	-	18	24.00
UNIVERSIDADES	45	-	24	32.00
ABOGADOS	44	-	21	28.00
ASPECTOS	44	-	22	29.33
BASURA (BASORA)	44	-	3	4.00
CADENAS	44	-	22	29.33
CARAS	44	-	25	33.33
CARVALLO	44	-	5	6.67
CASTELLANO	44	-	22	29.33
CAUDAL	44	-	25	33.33
CERCANÍAS	44	-	19	25.33
CIELOS	44	-	20	26.67
CÓLERA	44	-	19	25.33
COMBINACIÓN	44	-	25	33.33
CONSEJOS	44	-	24	32.00
CONSIDERACIONES	44	-	24	32.00
CORO	44	-	26	34.67
CRISTIANA	44	-	24	32.00
CUIDADOS	44	-	27	36.00
DEDOS	44	-	20	26.67
ELOCUENCIA	44	-	19	25.33
ENSAYOS	44	-	20	26.67
ENTRAÑAS	44	-	25	33.33
ENTUSIASTA	44	-	23	30.67
ESENCIA	44	-	20	26.67
EXCURSIONISTAS	44	-	5	6.67
FEDERACIÓN	44	-	19	25.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
GRAMÁTICA	44	-	21	28.00
HACIENDAS	44	-	21	28.00
HIMNO	44	-	17	22.67
LITERARIO	44	-	21	28.00
MEDIAS	44	-	21	28.00
MODOS	44	-	23	30.67
MOLINO	44	-	14	18.67
PAGOS	44	-	11	14.67
PASADA	44	-	23	30.67
RANGO	44	-	19	25.33
SACERDOTES	44	-	21	28.00
SALARIOS	44	-	11	14.67
SISTEMAS	44	-	21	28.00
TESTIGO	44	-	23	30.67
TRADICIONES	44	-	21	28.00
ABUSOS	43	-	19	25.33
ÁGUILA	43	-	21	28.00
ALDEAS	43	-	23	30.67
ALIMENTOS	43	-	23	30.67
BAR	43	-	27	36.00
CADÁVERES	43	-	20	26.67
CELO	43	-	22	29.33
COLECCIONES	43	-	18	24.00
CONCIERTO	43	-	25	33.33
CONQUISTAS	43	-	20	26.67
DISTINCIÓN	43	-	28	37.33
ENCANTADOR	43	-	22	29.33
FÉRREAS [RAILWAYS]	43	-	19	25.33
GRIS	43	-	19	25.33
HABITANTE	43	-	17	22.67
HIDALGO	43	-	12	16.00
HOSPITALIDAD	43	-	19	25.33
HUESO	43	-	21	28.00
IDEALES	43	-	16	21.33
LIBRERÍA	43	-	25	33.33
MUCHACHAS	43	-	21	28.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MUCHACHO	43	-	24	32.00
NARRACIÓN	43	-	22	29.33
OBISPO	43	-	17	22.67
ORACIÓN	43	-	21	28.00
PARED	43	-	23	30.67
PAVIMENTO	43	-	22	29.33
PERSONAJE	43	-	17	22.67
PERSONAJES	43	-	22	29.33
PESCADO	43	-	21	28.00
PLAYA	43	-	23	30.67
PLUMAS	43	-	24	32.00
PURITANOS	43	-	18	24.00
RAMAL	43	-	5	6.67
RINCÓN	43	-	27	36.00
SOBERBIA	43	-	20	26.67
TEMPESTAD	43	-	21	28.00
VARA	43	-	26	34.67
VENIDA	43	-	31	41.33
VERGÜENZA	43	-	22	29.33
ACCIDENTE	42	-	23	30.67
ACONTECIMIENTO	42	-	23	30.67
ALCALDE	42	-	12	16.00
ALMACÉN	42	-	21	18.00
ÁNGULO	42	-	17	22.67
APTITUD	42	-	23	30.67
ARGUMENTO	42	-	19	25.33
ASPIRACIÓN	42	-	25	33.33
BOCAS	42	-	20	26.67
BOMBA	42	-	18	24.00
BONOS	42	-	24	32.00
BRUMA	42	-	19	25.33
CABLE	42	-	21	28.00
CÁLCULOS	42	-	24	32.00
CAPITALISTAS	42	-	18	24.00
CLERO	42	-	16	21.33
CLUBES (CLUBS)	42	-	16	21.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CONTINUACIÓN	42	-	25	33.33
DERREDOR	42	-	12	16.00
DIOSES	42	-	12	16.00
ENTRADAS	42	-	14	18.67
ESPECULACIÓN	42	-	19	25.33
ESPLENDOR	42	-	27	36.00
ESTIMA	42	-	25	33.33
FALTAS	42	-	21	28.00
FUNDADOR	42	-	21	28.00
GOLPES	42	-	27	36.00
INSTINTO	42	-	22	29.33
LÁMPARAS	42	-	22	29.33
LIBERTADES	42	-	19	25.33
MADRES	42	-	27	36.00
MANERAS	42	-	24	32.00
MANÍA	42	-	31	41.33
MARINOS	42	-	21	28.00
MULAS	42	-	20	26.67
NAVES	42	-	17	22.67
NUBE	42	-	23	30.67
PARLAMENTO	42	-	19	25.33
PASTO	42	-	21	28.00
PRISIONES	42	-	16	21.33
PROMESA	42	-	20	26.67
PROVIDENCIA	42	-	19	25.33
REFLEXIONES	42	-	22	29.33
REJA	42	-	19	25.33
RESIDENTES	42	-	27	36.00
TORRENTES	42	-	24	32.00
AJENTE	41	-	5	6.67
AMADO	41	-	16	21.33
ANHELO	41	-	19	25.33
ANTECEDENTES	41	-	20	26.67
APETITO	41	-	17	22.67
ARADO	41	-	13	17.33
AVISO	41	-	21	28.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
AYUNTAMIENTO	41	-	17	22.67
CAMAS	41	-	22	29.33
CANDIDATO	41	-	20	26.67
CAÑÓN	41	-	20	26.67
CARTERA	41	-	20	26.67
CENTAVO	41	-	19	25.33
CIMIENTO	41	-	23	30.67
CIRUGÍA	41	-	7	9.33
CRÓNICA	41	-	12	16.00
CULPA	41	-	16	21.33
DADOS	41	-	27	36.00
DELITOS	41	-	18	24.00
DOMINGOS	41	-	24	32.00
ENCANTOS	41	-	21	28.00
ENVIDIA	41	-	25	33.33
EPISODIOS	41	-	13	17.33
ESCENARIO	41	-	20	26.67
ESCLAVO	41	-	19	25.33
ESPEJO	41	-	28	37.33
EXPUESTO	41	-	24	32.00
FORTUNAS	41	-	23	30.67
FRANQUEZA	41	-	25	33.33
GUÍAS	41	-	19	25.33
HORNOS	41	-	21	28.00
IDIOMAS	41	-	22	29.33
IRIS	41	-	25	33.33
MANTO	41	-	20	26.67
MARGEN	41	-	19	25.33
MODALES	41	-	18	24.00
MUNDOS	41	-	27	36.00
PAISANOS	41	-	16	21.33
PAJA	41	-	23	30.67
PERUANO	41	-	4	5.33
PROPUESTA	41	-	17	22.67
REGISTRO	41	-	18	24.00
SUCESO	41	-	23	30.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TESTIGOS	41	-	20	26.67
TRAICIÓN	41	-	16	21.33
TRIBUNALES	41	-	24	32.00
VECINA	41	-	25	33.33
VEHÍCULO	41	-	21	28.00
VENCEDOR	41	-	19	25.33
VENTANA	41	-	24	32.00
ACCESO	40	-	20	26.67
ACUEDUCTO	40	-	16	21.33
ALIENTO	40	-	21	28.00
ANUNCIO	40	-	24	32.00
ARZOBISPO	40	-	12	16.00
AVENTUREROS	40	-	18	24.00
CENTRALES	40	-	14	18.67
CEREMONIA	40	-	20	26.67
CINTA	40	-	25	33.33
COCHEROS	40	-	22	29.33
COMISIONADOS	40	-	14	18.67
COOPERACIÓN	40	-	16	21.33
DELITO	40	-	22	29.33
DEMÓCRATA	40	-	14	18.67
DICHOS	40	-	22	29.33
FAVORITO	40	-	19	25.33
FILAS	40	-	25	33.33
FÓRMULA	40	-	21	28.00
FRANCOS	40	-	18	24.00
GOLETA	40	-	7	9.33
GUSTOS	40	-	20	26.67
JUICIOS	40	-	16	21.33
LLAMAS	40	-	25	33.33
LLAVE	40	-	23	30.67
MORA	40	-	16	21.33
OLOR	40	-	22	29.33
PEREGRINOS	40	-	17	22.67
PERJUICIO	40	-	20	26.67
PINOS	40	-	17	22.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PROVISIÓN	40	-	16	21.33
REGALO	40	-	24	32.00
ROSAS	40	-	24	32.00
SACERDOTE	40	-	22	29.33
SORDO-MUDOS	40	-	15	20.00
TELA	40	-	28	37.33
TRAZADO	40	-	21	28.00
AMIGAS	39	-	18	24.00
ARTESANOS	39	-	14	18.67
ASESINATO	39	-	18	24.00
ATAQUES	39	-	18	24.00
BALAS	39	-	21	28.00
CABELLO	39	-	15	20.00
CIENTOS	39	-	22	29.33
CODICIA	39	-	18	24.00
CONCEPCIÓN	39	-	20	26.67
CURIOSIDADES	39	-	16	21.33
DIARIAS	39	-	19	25.33
DRAMA	39	-	22	29.33
ENCANTADORA	39	-	18	24.00
ENTUSIASTAS	39	-	19	25.33
EROS	39	-	20	26.67
EXTRANJERAS	39	-	31	41.33
GRAVEDAD	39	-	25	33.33
GRUTA	39	-	10	13.33
IMITACIÓN	39	-	20	26.67
IMPORTACIONES	39	-	13	17.33
INSPIRACIÓN	39	-	24	32.00
LÁSTIMA	39	-	23	30.67
LEGISLACIÓN	39	-	16	21.33
LEGUA	39	-	21	28.00
LEYENDA	39	-	12	16.00
MANUAL	39	-	13	17.33
MEJICANOS	39	-	11	14.67
ORQUESTA	39	-	16	21.33
PLATAFORMA	39	-	23	30.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PLATOS	39	-	26	34.67
REDACTOR	39	-	14	18.67
REGLAS	39	-	17	22.67
SENSACIONES	39	-	22	29.33
SENTENCIA	39	-	23	30.67
SIGNO	39	-	28	37.33
SONIDOS	39	-	21	28.00
SUSPENSIÓN	39	-	19	25.33
TERROR	39	-	19	25.33
TOLERANCIA	39	-	16	21.33
ACTORES	38	-	16	21.33
BEBIDA	38	-	16	21.33
CENIZAS	38	-	21	28.00
CERDOS	38	-	16	21.33
CONDUCTO	38	-	15	20.00
CONFERENCIAS	38	-	17	22.67
CONSTANCIA	38	-	22	29.33
CONTEMPLACIÓN	38	-	18	24.00
CUADRADOS	38	-	18	24.00
CUATROCIENTOS	38	-	17	22.67
DESCRIPCIONES	38	-	20	26.67
DISGUSTO	38	-	22	29.33
ENTREGA	38	-	23	30.67
EXCURSIONES	38	-	20	26.67
GENEROSIDAD	38	-	20	26.67
HUÉSPED	38	-	23	30.67
ILUSIONES	38	-	21	28.00
INCIDENTE	38	-	22	29.33
INGENIO	38	-	23	30.67
INTENCIONES	38	-	20	26.67
MEDIODÍA	38	-	19	25.33
MERCADERÍAS	38	-	19	25.33
MURALLA	38	-	18	24.00
OBSERVATORIO	38	-	14	18.67
ÓRGANOS	38	-	17	22.67
OTOÑO	38	-	19	25.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PARO	38	-	9	12.00
PASADOS	38	-	27	36.00
PERRO	38	-	26	34.67
PIERNAS	38	-	19	25.33
PÓLVORA	38	-	19	25.33
REACCIÓN	38	-	19	25.33
SUJETOS	38	-	22	29.33
TEMORES	38	-	26	34.67
TRIBUNA	38	-	23	30.67
TRUENO	38	-	18	24.00
ACCIONISTAS	37	-	6	8.00
ÁGUILAS	37	-	12	16.00
APARICIÓN	37	-	18	24.00
APRECIO	37	-	21	28.00
ARGENTINOS	37	-	12	16.00
ATRASO	37	-	21	28.00
AUDITORIO	37	-	21	28.00
BOTELLAS	37	-	13	17.33
CAMAROTES	37	-	20	26.67
CAMPANAS	37	-	20	26.67
CELDA	37	-	12	16.00
CHOQUE	37	-	21	28.00
CIENTÍFICOS	37	-	23	30.67
COMISIONES	37	-	23	30.67
CONVENTO	37	-	18	24.00
CORSARIO	37	-	6	8.00
CUARTEL	37	-	17	22.67
CULTOS	37	-	25	33.33
DAÑO	37	-	19	25.33
DESGRACIAS	37	-	22	29.33
DESPRECIO	37	-	23	30.67
DULZURA	37	-	22	29.33
EDITORIAL	37	-	21	28.00
ELECTRICIDAD	37	-	14	18.67
ELOGIO	37	-	21	28.00
EMPRESARIOS	37	-	15	20.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
FARO	37	-	20	26.67
FLETES	37	-	12	16.00
GRANELES	37	-	17	22.67
HIGIENE	37	-	13	17.33
HUELLA	37	-	20	26.67
MARCA	37	-	22	29.33
MARINO	37	-	23	30.67
METALES	37	-	20	26.67
NACIONALIDADES	37	-	20	26.67
PAÑO	37	-	25	33.33
PEDAZOS	37	-	23	30.67
PELO	37	-	19	25.33
PERIODISMO	37	-	11	14.67
PERROS	37	-	18	24.00
PLAZO	37	-	12	16.00
RADA	37	-	25	33.33
REGIMIENTO	37	-	17	22.67
RESTAURANTE	37	-	20	26.67
REVOLUCIONES	37	-	14	18.67
TUBOS	37	-	16	21.33
VAGÓN	37	-	13	17.33
VEHÍCULOS	37	-	15	20.00
VÍVERES	37	-	17	22.67
ACTA	36	-	18	24.00
APLICACIONES	36	-	17	22.67
ARROZ	36	-	19	25.33
ATAQUE	36	-	20	26.67
BANQUEROS	36	-	13	17.33
BARRA	36	-	19	25.33
BASTANTES	36	-	21	28.00
CADÁVER	36	-	23	30.67
CANTOS	36	-	23	30.67
CÁRCELES	36	-	19	25.33
CREENCIA	36	-	18	24.00
CRIATURA	36	-	17	22.67
CRÍMENES	36	-	18	24.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CRÍTICO	36	-	19	25.33
CUCHILLO	36	-	17	22.67
DEBATE	36	-	15	20.00
DESCENDIENTES	36	-	17	22.67
DESORDEN	36	-	22	29.33
DILIGENCIAS	36	-	14	18.67
EJEMPLAR	36	-	23	30.67
EXPEDICIONES	36	-	13	17.33
EXPERIMENTOS	36	-	12	16.00
EXPLICACIONES	36	-	19	25.33
FOTOGRAFÍA	36	-	23	30.67
FRUTA	36	-	19	25.33
GARANTÍAS	36	-	22	29.33
GUERRERO	36	-	12	16.00
INSCRIPCIÓN	36	-	15	20.00
INVENTOR	36	-	18	24.00
JUDÍOS	36	-	19	25.33
JUEGOS	36	-	21	28.00
MARCO	36	-	15	20.00
MORMONES	36	-	10	13.33
OJEADA	36	-	16	21.33
PAREJA	36	-	17	22.67
PESADA	36	-	18	24.00
PLANTACIONES	36	-	17	22.67
QUEJA	36	-	18	24.00
REALIZACIÓN	36	-	17	22.67
REUNIONES	36	-	22	29.33
REVOLUCIONARIOS	36	-	11	14.67
SECRETOS	36	-	20	26.67
SEÑALES	36	-	20	26.67
SOLICITUD	36	-	25	33.33
TESORERÍA	36	-	17	22.67
TESOROS	36	-	20	26.67
TINIEBLAS	36	-	19	25.33
TRANSACCIONES	36	-	20	26.67
TRIBU	36	-	21	28.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
VERSO	36	-	19	25.33
VICEPRESIDENTE	36	-	19	25.33
VÍRGENES	36	-	21	28.00
CABELLOS	35	-	21	28.00
CARGOS	35	-	17	22.67
COMPAÑERA	35	-	19	25.33
COMPATRIOTA	35	-	15	20.00
CONVERSACIONES	35	-	23	30.67
CORDILLERA	35	-	17	22.67
CRISTALES	35	-	18	24.00
CUBANAS	35	-	7	9.33
CUERDA	35	-	19	25.33
DIÁMETRO	35	-	15	20.00
DISCÍPULOS	35	-	17	22.67
EDICIONES	35	-	17	22.67
EMBARCACIÓN	35	-	19	25.33
EMIGRADOS	35	-	16	21.33
EPISTOLARIO	35	-	2	2.67
FACILIDADES	35	-	17	22.67
FERIA	35	-	13	17.33
FLOTA	35	-	18	24.00
FORTALEZA	35	-	19	25.33
GALANTERÍA	35	-	15	20.00
GENE	35	-	19	25.33
GENERACIÓN	35	-	21	28.00
HUESOS	35	-	18	24.00
ILUSTRACIÓN	35	-	16	21.33
IMPOTENCIA	35	-	11	14.67
INDÍGENA	35	-	14	18.67
INJUSTICIA	35	-	14	18.67
INSTITUTOS	35	-	18	24.00
JORNADA	35	-	18	24.00
LADRONES	35	-	11	14.67
MAREO	35	-	13	17.33
MISA	35	-	19	25.33
OBLIGACIONES	35	-	16	21.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
OFERTA	35	-	18	24.00
ORADORES	35	-	22	29.33
PARAJES	35	-	17	22.67
PAREJAS	35	-	19	25.33
POPA	35	-	18	24.00
PÓRTICO	35	-	14	18.67
PRECISIÓN	35	-	21	28.00
PRESIDENTES	35	-	22	29.33
PRESTIGIO	35	-	18	24.00
QUESO	35	-	13	17.33
RELIQUIAS	35	-	12	16.00
ROMANA	35	-	20	26.67
SAZÓN	35	-	23	30.67
SIGNOS	35	-	19	25.33
SIRVIENTE	35	-	16	21.33
SONIDO	35	-	20	26.67
TORMENTA	35	-	16	21.33
TROPA	35	-	18	24.00
VISITANTES	35	-	16	21.33
ACENTO	34	-	22	29.33
AISLAMIENTO	34	-	18	24.00
BARRILES	34	-	19	25.33
BUEYES	34	-	16	21.33
CAÑA	34	-	14	18.67
CAPAS	34	-	18	24.00
CONCIERTOS	34	-	18	24.00
CONDADOS	34	-	8	10.67
CONVENCIÓN	34	-	17	22.67
COPA	34	-	22	29.33
CORPORACIÓN	34	-	17	22.67
CORTES	34	-	21	28.00
DECADENCIA	34	-	13	17.33
DESPECHO	34	-	14	18.67
DIPLOMACIA	34	-	11	14.67
DIVISA	34	-	20	26.67
DIVORCIO	34	-	7	9.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DOTES	34	-	15	20.00
EMIGRANTES	34	-	15	20.00
ESPEJOS	34	-	13	17.33
FABRICANTES	34	-	15	20.00
FUEGOS	34	-	20	26.67
GLORIAS	34	-	17	22.67
HEMBRAS	34	-	8	10.67
HENO	34	-	11	14.67
INVENTO	34	-	15	20.00
LÍQUIDO	34	-	25	33.33
LOCOMOCIÓN	34	-	18	24.00
MANZANA	34	-	18	24.00
MAPA	34	-	20	26.67
MONOPOLIO	34	-	14	18.67
MULTA	34	-	16	21.33
NATIVO	34	-	20	26.67
NEGOCIACIÓN	34	-	7	9.33
NOBLEZA	34	-	21	28.00
PETO	34	-	21	28.00
POLÉMICAS (POLEMICAS)	34	-	5	6.67
PRENDAS	34	-	16	21.33
PROFUSIÓN	34	-	19	25.33
PUERTORRIQUEÑOS	34	-	1	1.33
RECOMPENSA	34	-	20	26.67
REPUBLICANAS	34	-	21	28.00
SABIOS	34	-	17	22.67
SECRETA	34	-	18	24.00
TABLA	34	-	19	25.33
TRABAS	34	-	20	26.67
VERDURA	34	-	22	29.33
ABRAZO	33	-	24	32.00
AMORES	33	-	21	28.00
AVENTURAS	33	-	20	26.67
CAMISA	33	-	17	22.67
CATEGORÍA	33	-	22	29.33
COLOSO	33	-	18	24.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
COMENTARIOS	33	-	17	22.67
COMITIVA	33	-	11	14.67
CONQUISTADOR	33	-	12	16.00
CONTRIBUCIÓN	33	-	18	24.00
DATA	33	-	17	22.67
DEFENSORES	33	-	16	21.33
DELEGACIÓN	33	-	15	20.00
DESCONOCIDOS	33	-	21	28.00
DIQUE	33	-	20	26.67
DOMINACIÓN	33	-	19	25.33
EMPORIO	33	-	19	25.33
ESPECIALIDAD	33	-	17	22.67
FARSA	33	-	9	12.00
FRESCURA	33	-	18	24.00
FUNCIONARIOS	33	-	15	20.00
GALA	33	-	16	21.33
GARGANTA	33	-	17	22.67
GRADAS	33	-	16	21.33
HÁBITO	33	-	24	32.00
INSTANTES	33	-	19	25.33
IRLANDÉS	33	-	16	21.33
LATINOS	33	-	19	25.33
LAZOS	33	-	15	20.00
LITORAL	33	-	15	20.00
MANZANAS	33	-	19	25.33
MONOTONÍA	33	-	15	20.00
OSCURIDAD	33	-	19	25.33
OVEJAS	33	-	11	14.67
PACTO	33	-	16	21.33
PECES	33	-	15	20.00
PISTOLA	33	-	19	25.33
PIZARRA	33	-	17	22.67
POMPA	33	-	20	26.67
PRIVILEGIOS	33	-	16	21.33
PROCESIÓN	33	-	20	26.67
PUPILOS	33	-	8	10.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
REFLEXIÓN	33	-	24	32.00
ROTONDA (ROTUNDA)	33	-	17	22.67
SEMILLA	33	-	16	21.33
SOBRA	33	-	23	30.67
SUDAMÉRICA	33	-	13	17.33
TELÉGRAFOS	33	-	18	24.00
TERNURA	33	-	20	26.67
TRANSFORMACIÓN	33	-	17	22.67
VENDEDORES	33	-	16	21.33
VIS [comic face, vis á vis]	33	-	20	26.67
ACOGIDA	32	-	17	22.67
APROBACIÓN	32	-	21	28.00
ARDOR	32	-	21	28.00
AVENA	32	-	13	17.33
BALCÓN	32	-	16	21.33
CABALLERÍA	32	-	14	18.67
CANDOR	32	-	16	21.33
CARGAMENTO	32	-	13	17.33
CATÓLICAS	32	-	12	16.00
CAVERNA	32	-	10	13.33
CERTAMEN	32	-	4	5.33
CORDIALIDAD	32	-	11	14.67
CREPÚSCULO	32	-	13	17.33
CULTIVOS	32	-	13	17.33
DEFECTO	32	-	22	29.33
DESTIERRO	32	-	17	22.67
EQUIPAJES	32	-	16	21.33
ESTADISTA	32	-	17	22.67
FEDERALES	32	-	11	14.67
FOMENTO	32	-	20	26.67
GOCES	32	-	16	21.33
INDIGNACIÓN	32	-	15	20.00
INTRIGAS	32	-	20	26.67
LEÑA	32	-	20	26.67
LOCOMOTORAS	32	-	15	20.00
MANCHA	32	-	22	29.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MARINERO	32	-	15	20.00
MISERIAS	32	-	16	21.33
OBSERVADOR	32	-	20	26.67
POLO	32	-	22	29.33
PROFESIONES	32	-	19	25.33
PUROS	32	-	15	20.00
RAÍZ	32	-	19	25.33
SABOR	32	-	21	28.00
SEVERIDAD	32	-	18	24.00
SORDO	32	-	24	32.00
SUDOESTE	32	-	7	9.33
SUPERINTENDENTE	32	-	13	17.33
TAREAS	32	-	20	26.67
TENOR	32	-	17	22.67
TRADUCCIÓN	32	-	19	25.33
TRÓPICOS	32	-	14	18.67
TUBO	32	-	10	13.33
VERAS	32	-	17	22.67
YUGO	32	-	16	21.33
ADORNO	31	-	21	28.00
AGITACIÓN	31	-	17	22.67
ANALES	31	-	18	24.00
ANARQUÍA	31	-	19	25.33
ANATOMÍA	31	-	14	18.67
APERTURA	31	-	19	25.33
BARBARIE	31	-	11	14.67
BATALLAS	31	-	18	24.00
BRISAS	31	-	18	24.00
CALZADO	31	-	20	26.67
CANSANCIO	31	-	23	30.67
CARRIL	31	-	18	24.00
CHIMENEA	31	-	18	24.00
CONQUISTADORES	31	-	15	20.00
CONTRARIOS	31	-	18	24.00
COSTADOS	31	-	18	24.00
CUMBRE	31	-	19	25.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DESCUIDO	31	-	20	26.67
DORMITORIOS	31	-	20	26.67
DUQUE	31	-	18	24.00
EGOÍSTA	31	-	18	24.00
ESPALDAS	31	-	18	24.00
ESPECTADORES	31	-	20	26.67
ESPECULADORES	31	-	15	20.00
ESTÓMAGO	31	-	17	22.67
ESTRECHOS	31	-	17	22.67
EXTREMIDAD	31	-	14	18.67
FRANCESAS	31	-	22	29.33
FUNDADORES	31	-	18	24.00
GANANCIA	31	-	17	22.67
GERMEN	31	-	16	21.33
HILERAS	31	-	16	21.33
HISPANO-AMERICANOS (HISPANOAMERICANOS)	31	-	11	14.67
HISPANOAMÉRICA	31	-	10	13.33
HORNO (EORNO)	31	-	20	26.67
HUMEDAD	31	-	17	22.67
HURACÁN	31	-	15	20.00
INFIERNO	31	-	22	29.33
INTEGRIDAD	31	-	14	18.67
LAZO	31	-	19	25.33
LENTITUD	31	-	23	30.67
LEVITA	31	-	21	28.00
LLANO	31	-	16	21.33
MAESTRA	31	-	23	30.67
MOZO	31	-	16	21.33
MUERTA [as in, THE DEAD WOMAN]	31	-	17	22.67
MUNICIONES	31	-	12	16.00
MUNICIPALIDAD	31	-	16	21.33
NEGRAS	31	-	17	22.67
PARTO	31	-	15	20.00
PERSECUCIÓN	31	-	15	20.00
PILOTO	31	-	15	20.00
PINTORES	31	-	15	20.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
POPULARIDAD	31	-	18	24.00
POSESIONES	31	-	18	24.00
PREPARACIÓN	31	-	19	25.33
REOS	31	-	13	17.33
RESIDENCIAS	31	-	8	10.67
RETIRO	31	-	17	22.67
REVISTAS	31	-	22	29.33
SALVACIÓN	31	-	19	25.33
SEISCIENTOS	31	-	18	24.00
SERVIDOR	31	-	15	20.00
SIRVIENTES	31	-	17	22.67
SOSTÉN (SOSTEN)	31	-	17	22.67
TOQUE	31	-	22	29.33
TOTALIDAD	31	-	19	25.33
TRIUNFOS	31	-	20	26.67
VIUDA	31	-	20	26.67
ABUSO	30	-	17	22.67
AGONÍA	30	-	17	22.67
AGRICULTORES	30	-	12	16.00
AHORROS	30	-	11	14.67
ANSIA	30	-	17	22.67
ANTIGÜEDAD	30	-	14	18.67
ANUNCIOS	30	-	19	25.33
CABLES	30	-	22	29.33
CARACTERÍSTICA	30	-	15	20.00
CENTRO-AMÉRICA (CENTROAMÉRICA)	30	-	7	9.33
CHILENA	30	-	10	13.33
CIRUJANO	30	-	10	13.33
COLA	30	-	16	21.33
CONSUMIDORES	30	-	13	17.33
CORPORACIONES	30	-	18	24.00
CRIATURAS	30	-	22	29.33
DECISIÓN	30	-	18	24.00
DESESPERACIÓN	30	-	15	20.00
DESTRUCCIÓN	30	-	22	29.33
DISCUSIONES	30	-	19	25.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
EFICACIA	30	-	18	24.00
ESCRITORIO	30	-	17	22.67
ESMERO	30	-	17	22.67
EVIDENCIA	30	-	15	20.00
FRAC	30	-	15	20.00
FRACASO	30	-	14	18.67
GAUCHO	30	-	8	10.67
GENERALIDAD	30	-	20	26.67
HACHA	30	-	15	20.00
HOLANDESES	30	-	17	22.67
HOSTILIDAD	30	-	17	22.67
HUELLAS	30	-	19	25.33
HUEVOS	30	-	17	22.67
IMPERIALISMO	30	-	3	4.00
JORNAL	30	-	18	24.00
LISTAS	30	-	19	25.33
LITERATO	30	-	16	21.33
MATE	30	-	15	20.00
MIEL	30	-	17	22.67
ORBE	30	-	12	16.00
PALA	30	-	24	32.00
PARIENTES	30	-	22	29.33
PENSADORES	30	-	16	21.33
PERSPECTIVAS	30	-	17	22.67
PINO	30	-	17	22.67
PRADO	30	-	14	18.67
PREVISIÓN	30	-	18	24.00
PROPÓSITOS	30	-	14	18.67
REBELDES	30	-	12	16.00
REFORMAS	30	-	17	22.67
REVOLUCIONARIO	30	-	12	16.00
RIEL [RAIL]	30	-	10	13.33
RISA	30	-	20	26.67
ROPAS	30	-	16	21.33
SAJÓN	30	-	17	22.67
SOCORRO	30	-	18	24.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SUBSISTENCIA	30	-	18	24.00
SUEÑOS	30	-	18	24.00
SUSCRIPCIÓN	30	-	18	24.00
TEORÍAS	30	-	18	24.00
TRABA	30	-	18	24.00
TRAIADOR	30	-	15	20.00
TRANSPORTES	30	-	10	13.33
VISITANTE	30	-	21	28.00
ADMISIÓN	29	-	13	17.33
ADULTOS	29	-	9	12.00
AGENCIA	29	-	12	16.00
ALQUILER	29	-	14	18.67
AMABILIDAD	29	-	16	21.33
ARITMÉTICA	29	-	10	13.33
ASTRONOMÍA	29	-	9	12.00
AUDACIA	29	-	13	17.33
BAÚLES	29	-	16	21.33
BEBIDAS	29	-	14	18.67
CALABOZOS	29	-	10	13.33
CAPRICHOS	29	-	21	28.00
CASERÍO	29	-	10	13.33
CAUDILLO	29	-	19	25.33
CÉSPED	29	-	13	17.33
COMPÁS	29	-	17	22.67
CONFLUENCIA	29	-	10	13.33
CONSULTA	29	-	24	32.00
CONTIENDA	29	-	16	21.33
CORRIDO	29	-	20	26.67
CORSO	29	-	11	14.67
CRUZADA	29	-	17	22.67
ELEGIDOS	29	-	14	18.67
EMBAJADOR	29	-	9	12.00
ENCARGADOS	29	-	18	24.00
ESTABILIDAD	29	-	14	18.67
ESTIMACIÓN	29	-	17	22.67
EXCEPCIONES	29	-	18	24.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
FALDA	29	-	15	20.00
FATIGAS	29	-	17	22.67
FRIALDAD	29	-	14	18.67
HERIDOS	29	-	19	25.33
HORIZONTES	29	-	16	21.33
ÍNDICE	29	-	21	28.00
INFORTUNIO	29	-	14	18.67
JOYAS	29	-	18	24.00
LABORES	29	-	19	25.33
LIBERTOS	29	-	10	13.33
LLUVIAS	29	-	19	25.33
MATICES	29	-	12	16.00
MELANCOLÍA	29	-	16	21.33
MILICIA	29	-	18	24.00
MONARQUÍA	29	-	14	18.67
NORTEAMERICANAS (NORTE-AMERICANAS)	29	-	16	21.33
ONZAS	29	-	14	18.67
PAISANO	29	-	14	18.67
PALO	29	-	17	22.67
PASAJES	29	-	15	20.00
PATIOS	29	-	14	18.67
PECADO	29	-	18	24.00
PIELES	29	-	18	24.00
POSADAS	29	-	17	22.67
POZOS	29	-	15	20.00
PRECEDENTE	29	-	21	28.00
PROPOSICIONES	29	-	14	18.67
REDACCIÓN	29	-	12	16.00
REGLAMENTO	29	-	14	18.67
RELATO	29	-	16	21.33
REPUBLICANISMO	29	-	6	8.00
SACOS	29	-	13	17.33
TEZ	29	-	15	20.00
TRANSCURSO	29	-	16	21.33
TRASPORTE	29	-	11	14.67
VARIEDADES	29	-	14	18.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
VÍNCULOS	29	-	11	14.67
VUELTAS	29	-	21	28.00
ACADEMIAS	28	-	12	16.00
ACRE	28	-	18	24.00
ADMINISTRADOR	28	-	15	20.00
AFRICANA	28	-	13	17.33
ALAMBRE	28	-	17	22.67
ARCHIVO	28	-	8	10.67
ARROBAS	28	-	7	9.33
BALA	28	-	20	26.67
BESTIAS	28	-	20	26.67
BÓVEDAS	28	-	19	25.33
CATÁSTROFE	28	-	17	22.67
CIGARRO	28	-	16	21.33
CIVILIZACIONES	28	-	11	14.67
CONFORT	28	-	11	14.67
DECORO	28	-	19	25.33
DESCENSO	28	-	18	24.00
DESEMBOCADURA	28	-	10	13.33
DESEMPEÑO	28	-	19	25.33
ESTANCIA	28	-	16	21.33
FACTORES	28	-	9	12.00
FAMILIARES	28	-	11	14.67
FANEGADAS	28	-	2	2.67
FERTILIDAD	28	-	16	21.33
FOLLAJE	28	-	19	25.33
FRATERNIDAD	28	-	16	21.33
HAZAÑAS	28	-	21	28.00
HERIDA	28	-	18	24.00
HISTORIADOR	28	-	15	20.00
HOMENAJE	28	-	17	22.67
IDENTIDAD	28	-	20	26.67
INMEDIACIONES	28	-	14	18.67
JUDÍO	28	-	14	18.67
LIBRERÍAS	28	-	20	26.67
MAESTRAS	28	-	13	17.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MANÁ (MANA)	28	-	19	25.33
MAPAS	28	-	13	17.33
MECÁNICO	28	-	18	24.00
MONEDAS	28	-	12	16.00
MORTALIDAD	28	-	13	17.33
MUCHACHA	28	-	18	24.00
NARIZ	28	-	14	18.67
NOMBRAMIENTO	28	-	20	26.67
NOVELISTA	28	-	13	17.33
OPERARIOS	28	-	10	13.33
ORÍGENES	28	-	12	16.00
PAMPA	28	-	10	13.33
PAQUETES	28	-	16	21.33
PASTOS	28	-	10	13.33
PERMISO	28	-	23	30.67
PINTA	28	-	18	24.00
PLANETA	28	-	16	21.33
PLENIPOTENCIARIO	28	-	15	20.00
PREDOMINIO	28	-	13	17.33
PRETENSIÓN	28	-	14	18.67
PROVISIONES	28	-	15	20.00
PRUDENCIA	28	-	18	24.00
SANTUARIO	28	-	13	17.33
SOLEMNIDAD	28	-	12	16.00
SUCESOR	28	-	15	20.00
TELEGRAMA	28	-	8	10.67
TIROS	28	-	19	25.33
TRABAJADOR	28	-	14	18.67
TRONCOS	28	-	16	21.33
VASOS	28	-	19	25.33
VENGANZA	28	-	16	21.33
ACERA	27	-	13	17.33
ACUSACIÓN	27	-	11	14.67
AFÁN	27	-	13	17.33
ALBA	27	-	17	22.67
AMPLITUD	27	-	14	18.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ANCLA	27	-	13	17.33
ANFITEATRO	27	-	19	25.33
ÁNIMOS	27	-	18	24.00
ASTRO	27	-	21	28.00
AVENTURERO	27	-	17	22.67
BALANZA	27	-	14	18.67
BAÚL	27	-	15	20.00
BENEVOLENCIA	27	-	14	18.67
CABRA	27	-	10	13.33
CANDIDATOS	27	-	15	20.00
CELERIDAD	27	-	14	18.67
CENTENARIO	27	-	13	17.33
CERRO	27	-	10	13.33
CONCESIÓN	27	-	18	24.00
CONCESIONES	27	-	18	24.00
CONDENADOS	27	-	17	22.67
CURVA	27	-	18	24.00
DAÑOS	27	-	18	24.00
DEMOSTRACIONES	27	-	11	14.67
DESGRACIADA	27	-	20	26.67
DICCIONARIO	27	-	18	24.00
DONES	27	-	20	26.67
FIANZA	27	-	13	17.33
FIERAS	27	-	19	25.33
FILANTROPÍA	27	-	14	18.67
FISIOLOGÍA	27	-	7	9.33
FUSIL	27	-	16	21.33
GACETA	27	-	9	12.00
GOCE	27	-	14	18.67
GUANTES	27	-	16	21.33
HERIDAS	27	-	17	22.67
HILOS	27	-	19	25.33
HONDA	27	-	13	17.33
HONRADEZ	27	-	17	22.67
IMPRESOS	27	-	15	20.00
INFANTA	27	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
INOCENTES	27	-	16	21.33
INSPECCIÓN	27	-	13	17.33
INTENSIDAD	27	-	16	21.33
MENTIRA	27	-	11	14.67
MILLONARIOS	27	-	9	12.00
MINEROS	27	-	13	17.33
MISTERIOS	27	-	19	25.33
NOCIÓN	27	-	9	12.00
OBEDIENCIA	27	-	16	21.33
OFERTAS	27	-	13	17.33
PINCEL	27	-	15	20.00
PIRÁMIDES	27	-	14	18.67
PONIENTE	27	-	9	12.00
PRADERA	27	-	16	21.33
PUERCO	27	-	9	12.00
SANCIÓN	27	-	15	20.00
SENOS (ENOS)	27	-	18	24.00
SERVIDUMBRE	27	-	15	20.00
SÍMBOLO	27	-	16	21.33
SOLAR	27	-	18	24.00
SOPLO	27	-	18	24.00
TROZO	27	-	17	22.67
VENTAS	27	-	17	22.67
ZONAS	27	-	17	22.67
ACUMULACIÓN	26	-	12	16.00
AFECCIONES	26	-	12	16.00
ALIMENTACIÓN	26	-	8	10.67
AMANTE	26	-	18	24.00
ANCIANOS	26	-	18	24.00
APELLIDO	26	-	13	17.33
AUDIENCIA	26	-	14	18.67
BUSTO	26	-	13	17.33
CAOS	26	-	19	25.33
CHAMPAÑA	26	-	15	20.00
CHIMENEAS	26	-	18	24.00
CIEGA	26	-	17	22.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CIRCO	26	-	11	14.67
CÍRCULOS	26	-	20	26.67
CONVITE	26	-	11	14.67
CORBATA	26	-	14	18.67
CRISTIANOS	26	-	16	21.33
DEBATES	26	-	14	18.67
DELICADEZA	26	-	19	25.33
DELIRIO	26	-	18	24.00
DEPENDENCIA	26	-	15	20.00
DESPACHOS	26	-	14	18.67
DOGMA	26	-	10	13.33
EMBRIAGUEZ	26	-	11	14.67
ENCARGADA	26	-	18	24.00
ESPOSO	26	-	13	17.33
ESTUDIANTE	26	-	15	20.00
ETIQUETA	26	-	12	16.00
EXHIBICIÓN	26	-	17	22.67
EXIGENCIAS	26	-	19	25.33
FOTOGRAFÍAS	26	-	12	16.00
FUNCIONARIO	26	-	9	12.00
FUNDICIONES	26	-	10	13.33
GRABADOS	26	-	14	18.67
IMPACIENCIA	26	-	17	22.67
INSTALACIONES	26	-	6	8.00
ITALIANA	26	-	18	24.00
LABERINTO	26	-	15	20.00
LATINO	26	-	18	24.00
LICENCIA	26	-	14	18.67
LOCALIDAD	26	-	17	22.67
LOTES	26	-	14	18.67
MENESTER	26	-	15	20.00
MEXICANAS	26	-	9	12.00
MILICIAS	26	-	14	18.67
MILLONARIO	26	-	14	18.67
MONARQUÍAS	26	-	11	14.67
MONSTRUO	26	-	20	26.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MÚSICOS	26	-	16	21.33
NATIVA	26	-	16	21.33
NOVIOS	26	-	11	14.67
PANORAMAS	26	-	10	13.33
PANTALÓN	26	-	16	21.33
PASAPORTE	26	-	14	18.67
PASTOR	26	-	14	18.67
PENSIÓN	26	-	14	18.67
PERIODISTA	26	-	17	22.67
PERÍODOS	26	-	18	24.00
PERUANA	26	-	3	4.00
POBLADOS	26	-	16	21.33
PREMIOS	26	-	12	16.00
PREPARATIVOS	26	-	17	22.67
PRISIONEROS	26	-	18	24.00
PRODIGIOS	26	-	15	20.00
PROMESAS	26	-	15	20.00
PROXIMIDAD	26	-	15	20.00
QUIEBRA	26	-	15	20.00
QUIETUD	26	-	19	25.33
QUINIENTAS	26	-	16	21.33
RASO	26	-	17	22.67
RECTAS	26	-	17	22.67
REPETICIÓN	26	-	16	21.33
RODILLAS	26	-	16	21.33
SEBO	26	-	6	8.00
SEMILLAS	26	-	12	16.00
SOLEDADES	26	-	16	21.33
SUSCRIPCIONES	26	-	14	18.67
SUSTANCIA	26	-	13	17.33
TIRA	26	-	18	24.00
TRANCE	26	-	19	25.33
TRANSEUNTES	26	-	19	25.33
VADO	26	-	21	28.00
VELADA	26	-	9	12.00
ALIVIO	25	-	16	21.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ANSIEDAD	25	-	18	24.00
APTITUDES	25	-	13	17.33
ARIA	25	-	14	18.67
ARIO	25	-	12	16.00
ASAMBLEAS	25	-	12	16.00
ASILOS	25	-	12	16.00
AZTECAS	25	-	9	12.00
BARRO	25	-	13	17.33
BAYA	25	-	13	17.33
BORDES	25	-	18	24.00
CALORES	25	-	13	17.33
CAMPAMENTO	25	-	15	20.00
CARTELES	25	-	12	16.00
CEBADA	25	-	10	13.33
CÉDULA	25	-	5	6.67
CENTENO	25	-	6	8.00
CONTRATOS	25	-	15	20.00
COPIAS	25	-	15	20.00
CORSARIOS	25	-	8	10.67
CUEROS	25	-	16	21.33
DETENCIÓN	25	-	15	20.00
DISTRACCIÓN	25	-	16	21.33
DUEÑA	25	-	19	25.33
ESCRITURA	25	-	14	18.67
ESCULTURA	25	-	14	18.67
ESPACIOS	25	-	16	21.33
ESPÍA (ESPÍ)	25	-	15	20.00
ESTADÍSTICAS	25	-	10	13.33
EXPOSICIONES	25	-	10	13.33
EXPRESIONES	25	-	18	24.00
FAMILIAR	25	-	18	24.00
FIBRA	25	-	14	18.67
FOCO	25	-	16	21.33
GEOMETRÍA	25	-	8	10.67
GESTO	25	-	13	17.33
GUARISMO	25	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
HADA	25	-	19	25.33
HELADOS	25	-	17	22.67
HEROÍSMO	25	-	15	20.00
HERRADURA	25	-	17	22.67
ILUMINACIÓN	25	-	15	20.00
IMPOSIBILIDAD	25	-	16	21.33
INDÍGENAS	25	-	18	24.00
INFINIDAD	25	-	9	12.00
INSCRIPCIONES	25	-	19	25.33
JORNALES	25	-	6	8.00
LÁPIZ	25	-	14	18.67
LARES	25	-	20	26.67
LEYENDAS	25	-	12	16.00
LIBERALIDAD	25	-	15	20.00
LIMOSNA	25	-	17	22.67
LIRA	25	-	8	10.67
LORES	25	-	15	20.00
LOZA	25	-	17	22.67
MÁSTILES	25	-	17	22.67
MEDIANA	25	-	16	21.33
MERCANTE	25	-	13	17.33
MISIONES	25	-	19	25.33
MUNICIPIO	25	-	9	12.00
MURALLAS	25	-	11	14.67
OPRESIÓN	25	-	14	18.67
ORIGINALIDAD	25	-	13	17.33
OSTENTACIÓN	25	-	14	18.67
PARTIDAS	25	-	19	25.33
PASADIZO	25	-	13	17.33
PATRIMONIO	25	-	18	24.00
PENDENCIA	25	-	15	20.00
PEQUE	25	-	16	21.33
PERSONALIDAD	25	-	15	20.00
PETICIÓN	25	-	13	17.33
PODERÍO	25	-	12	16.00
PORTERO	25	-	13	17.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
POSTERIDAD	25	-	17	22.67
PRECAUCIONES	25	-	15	20.00
PRECIPICIO	25	-	11	14.67
PRISIONERO	25	-	16	21.33
PROFETA	25	-	8	10.67
QUINTAS	25	-	14	18.67
RATOS	25	-	19	25.33
REFERENCIA	25	-	17	22.67
RELOJES	25	-	13	17.33
REMO	25	-	17	22.67
RESPUESTAS	25	-	16	21.33
RIVALIDAD	25	-	15	20.00
ROBO	25	-	12	16.00
RODILLA	25	-	16	21.33
RUBIA	25	-	11	14.67
SAVIA	25	-	12	16.00
SOLUCIONES	25	-	18	24.00
SOSPECHA	25	-	18	24.00
SUPREMACÍA	25	-	18	24.00
TABACOS	25	-	10	13.33
TECHOS	25	-	17	22.67
TESTAMENTO	25	-	19	25.33
UNIFORMES	25	-	19	25.33
URNA	25	-	14	18.67
VAGO	25	-	17	22.67
VECINDAD	25	-	16	21.33
VENAS	25	-	19	25.33
VÍNCULO	25	-	14	18.67
VÍSPERA	25	-	16	21.33
ADEPTOS	24	-	16	21.33
AFICIÓN	24	-	19	25.33
AFICIONADOS	24	-	11	14.67
AJENTES	24	-	2	2.67
AJO	24	-	14	18.67
ANÁLOGO	24	-	10	13.33
ATRACCIÓN	24	-	15	20.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
AURORA	24	-	16	21.33
AUTORIZACIÓN	24	-	13	17.33
BALCONES	24	-	15	20.00
BARCA	24	-	12	16.00
BILLETE	24	-	17	22.67
BÚFALO	24	-	13	17.33
CAFÉS	24	-	13	17.33
CAPÍTULOS	24	-	14	18.67
CARNEROS	24	-	12	16.00
CEREMONIAS	24	-	20	26.67
CHICA	24	-	17	22.67
COMBINACIONES	24	-	14	18.67
CONSTITUCIONES	24	-	18	24.00
CONTORNOS	24	-	13	17.33
CORRAL	24	-	11	14.67
CURVAS	24	-	11	14.67
DESAYUNO	24	-	15	20.00
DESCONFIANZA	24	-	14	18.67
DIBUJOS	24	-	14	18.67
DIENTE	24	-	17	22.67
DIVERSIONES	24	-	19	25.33
ESTRUENDO	24	-	14	18.67
EXPERIMENTO	24	-	9	12.00
FACCIONES	24	-	16	21.33
FAJA	24	-	18	24.00
FALDAS	24	-	13	17.33
FANATISMO	24	-	17	22.67
FENÓMENOS	24	-	15	20.00
FIRMEZA	24	-	16	21.33
FLETE	24	-	12	16.00
FLORA	24	-	12	16.00
FORTIFICACIONES	24	-	13	17.33
GACETAS	24	-	8	10.67
GALAS	24	-	10	13.33
GARRAS	24	-	11	14.67
GOZO	24	-	15	20.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
GRIEGOS	24	-	16	21.33
GUANO	24	-	4	5.33
HARINAS	24	-	10	13.33
HIMNOS	24	-	18	24.00
HORRORES	24	-	18	24.00
INVITADOS	24	-	11	14.67
JOYA	24	-	14	18.67
LEALTAD	24	-	12	16.00
LLANOS	24	-	13	17.33
MANUFACTURERA	24	-	12	16.00
MEDALLA	24	-	10	13.33
MERCANCÍA	24	-	17	22.67
MODIFICACIÓN	24	-	14	18.67
MORMONISMO	24	-	8	10.67
NAVÍO	24	-	15	20.00
NOVIA	24	-	14	18.67
NÚCLEO	24	-	13	17.33
OCIO	24	-	18	24.00
PÁJARO	24	-	19	25.33
PALCOS	24	-	14	18.67
PALMAS	24	-	12	16.00
PALMO	24	-	15	20.00
PALOS	24	-	16	21.33
PARDO	24	-	7	9.33
PÁRRAFO	24	-	15	20.00
PARTICIPACIÓN	24	-	9	12.00
PENITENCIARIAS	24	-	5	6.67
PENSADOR	24	-	13	17.33
PENSIONES	24	-	7	9.33
PERFUME	24	-	15	20.00
PIERNA	24	-	17	22.67
POESÍAS	24	-	15	20.00
POSTA	24	-	7	9.33
PRESENTE (PRESENTÉ)	24	-	17	22.67
PRIMA	24	-	16	21.33
PROCEDENCIA	24	-	11	14.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
QUEJAS	24	-	14	18.67
QUÍMICO	24	-	10	13.33
REGULARIDAD	24	-	19	25.33
REINADO	24	-	18	24.00
REPARACIÓN	24	-	16	21.33
REPRODUCCIÓN	24	-	13	17.33
RESOLUCIONES	24	-	7	9.33
RIGOR	24	-	17	22.67
SÁBANA (SABANA)	24	-	13	17.33
SABIDURÍA	24	-	15	20.00
SALARIO	24	-	16	21.33
SEMBLANTE	24	-	14	18.67
SERPIENTE	24	-	12	16.00
SERVIDORA	24	-	1	1.33
SIMPLICIDAD	24	-	10	13.33
TALLA	24	-	19	25.33
TENSIÓN	24	-	15	20.00
TERMÓMETRO	24	-	14	18.67
TEXTOS	24	-	11	14.67
TORPEDOS	24	-	1	1.33
VEGETALES	24	-	13	17.33
VEREDAS	24	-	8	10.67
VIÑA	24	-	12	16.00
ADHESIÓN	23	-	12	16.00
AFRICANO	23	-	16	21.33
ALMIRANTE	23	-	10	13.33
AMBICIONES	23	-	13	17.33
ARBUSTOS	23	-	15	20.00
ARQUITECTO	23	-	14	18.67
BODEGA	23	-	11	14.67
CALIDADES	23	-	12	16.00
CANTERAS	23	-	8	10.67
CASCO	23	-	13	17.33
CASTA	23	-	13	17.33
CICERONE	23	-	13	17.33
CIGARROS	23	-	14	18.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CIRUJANOS	23	-	9	12.00
CLASIFICACIÓN	23	-	11	14.67
CÓDIGO	23	-	16	21.33
COMPENSACIÓN	23	-	13	17.33
CONGRESOS	23	-	15	20.00
CRISTIANISMO	23	-	14	18.67
CUALIDAD	23	-	15	20.00
DECLARACIONES	23	-	14	18.67
DEDO	23	-	19	25.33
DEPENDIENTES	23	-	17	22.67
DESINTERÉS	23	-	15	20.00
DIFUSIÓN	23	-	13	17.33
DIPLOMÁTICOS	23	-	15	20.00
DISMINUCIÓN	23	-	12	16.00
DIVERSIÓN	23	-	19	25.33
DOMICILIO	23	-	18	24.00
DOMINIOS	23	-	16	21.33
DORMITORIO	23	-	16	21.33
ECOS	23	-	19	25.33
ELOGIOS	23	-	12	16.00
ESCASEZ	23	-	17	22.67
ESCULTURAS	23	-	13	17.33
ESPESOR	23	-	13	17.33
ESPUMAS	23	-	11	14.67
ESTADISTAS	23	-	13	17.33
ESTANDARTE	23	-	12	16.00
ESTRAGOS	23	-	15	20.00
EXAGERACIÓN	23	-	12	16.00
FILÓSOFO	23	-	14	18.67
FOLLETO	23	-	14	18.67
FUROR	23	-	12	16.00
HEREDEROS	23	-	16	21.33
HISTORIADORES	23	-	12	16.00
INCREMENTO	23	-	11	14.67
INGRESOS	23	-	10	13.33
ITINERARIO	23	-	11	14.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
JÚBILO	23	-	12	16.00
LABORATORIO	23	-	11	14.67
LATINAS	23	-	12	16.00
LLAMAMIENTO	23	-	16	21.33
MAGISTRADO	23	-	17	22.67
MATERIALISMO	23	-	5	6.67
MATRIMONIOS	23	-	10	13.33
MODERACIÓN	23	-	14	18.67
MURO	23	-	15	20.00
NARANJAS	23	-	10	13.33
NIEBLAS	23	-	12	16.00
OBRRERAS	23	-	11	14.67
OCÉANOS	23	-	14	18.67
OPIO	23	-	14	18.67
PAÑUELOS	23	-	11	14.67
PATATAS	23	-	6	8.00
PERUANOS	23	-	3	4.00
PLÁTANOS	23	-	9	12.00
POSICIONES	23	-	19	25.33
PROCEDENTES	23	-	14	18.67
PROTESTANTISMO	23	-	10	13.33
REMATE	23	-	14	18.67
RENACIMIENTO	23	-	12	16.00
REPUGNANCIA	23	-	13	17.33
SERENIDAD	23	-	16	21.33
SÍNTOMAS	23	-	15	20.00
SÓLIDOS	23	-	18	24.00
SÚBDITOS	23	-	11	14.67
SUDAMERICANO	23	-	13	17.33
TAPICES	23	-	11	14.67
TEMAS	23	-	14	18.67
TINTA	23	-	20	26.67
TORMENTO	23	-	12	16.00
TRANSEUNTE	23	-	14	18.67
TRIPULACIÓN	23	-	14	18.67
TROPEL	23	-	12	16.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TUMULTO	23	-	12	16.00
TURBA	23	-	11	14.67
VECINAS	23	-	16	21.33
VULGO	23	-	12	16.00
ACUEDUCTOS	22	-	14	18.67
ALAMBRES	22	-	13	17.33
AMANTES	22	-	17	22.67
ANGUSTIA	22	-	10	13.33
APOSENTOS	22	-	13	17.33
ARGUMENTOS	22	-	13	17.33
ARTEFACTOS	22	-	12	16.00
AZOTE	22	-	12	16.00
BACALAO	22	-	11	14.67
BALANCE	22	-	16	21.33
BEBE	22	-	15	20.00
BRUMAS	22	-	11	14.67
CADALSO	22	-	11	14.67
CAÍDAS	22	-	11	14.67
CAMPAÑAS	22	-	16	21.33
CAMPANILLA	22	-	8	10.67
CANAS	22	-	16	21.33
CARACTERÍSTICOS	22	-	15	20.00
CASTIGOS	22	-	11	14.67
CASTILLOS	22	-	13	17.33
CEMENTERIOS	22	-	12	16.00
CERDO	22	-	11	14.67
CICLO	22	-	13	17.33
CILINDROS	22	-	12	16.00
COLOCACIÓN	22	-	12	16.00
COMETA (COMET)	22	-	16	21.33
CONTORNO	22	-	14	18.67
COPIADOR	22	-	1	1.33
CUÁQUEROS	22	-	11	14.67
DERRAMA	22	-	16	21.33
DONACIONES	22	-	10	13.33
EMPLEADAS	22	-	15	20.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ENTREVISTA	22	-	15	20.00
ESPECTADOR	22	-	13	17.33
ESPOSAS	22	-	13	17.33
EXPERIENCIAS	22	-	10	13.33
EXPLOSIÓN	22	-	17	22.67
FINURA	22	-	7	9.33
FRAGATAS	22	-	11	14.67
FUGA	22	-	18	24.00
FUNDAMENTO	22	-	16	21.33
FUNDICIÓN	22	-	16	21.33
FUTUROS	22	-	16	21.33
GÉNEROS	22	-	10	13.33
HOGUERA	22	-	14	18.67
IMPORTE	22	-	14	18.67
INDICACIÓN	22	-	12	16.00
INFLUENCIAS	22	-	11	14.67
INFORMA	22	-	12	16.00
INMORALIDAD	22	-	13	17.33
LABRADOR	22	-	11	14.67
LANCE	22	-	13	17.33
LEGUMBRES	22	-	15	20.00
LIENZO	22	-	14	18.67
LODOS	22	-	9	12.00
MANUFACTURA	22	-	10	13.33
MOLE	22	-	13	17.33
NATURA	22	-	17	22.67
OSOS	22	-	15	20.00
PABELLONES	22	-	10	13.33
PAMPAS	22	-	14	18.67
PARES	22	-	15	20.00
PELEA	22	-	8	10.67
PLEITO	22	-	12	16.00
PLIEGO	22	-	11	14.67
PORCIONES	22	-	13	17.33
PORTADOR	22	-	10	13.33
PRADOS	22	-	12	16.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PRESENTACIÓN	22	-	20	26.67
PROFESIONAL	22	-	13	17.33
PRÓLOGO	22	-	18	24.00
QUILLA	22	-	9	12.00
RADICALES	22	-	9	12.00
RECTOR	22	-	13	17.33
REVELACIÓN	22	-	11	14.67
RIFLE	22	-	8	10.67
SÁBANAS	22	-	18	24.00
SECESIÓN	22	-	11	14.67
SENSIBILIDAD	22	-	15	20.00
SILLÓN	22	-	13	17.33
SOBRINO	22	-	8	10.67
TACTO	22	-	14	18.67
TARIFAS	22	-	8	10.67
TINTE	22	-	14	18.67
TINTES	22	-	17	22.67
TRANSFORMACIONES	22	-	14	18.67
TREGUA	22	-	13	17.33
VENENO	22	-	15	20.00
VICTORIAS	22	-	11	14.67
YARDAS	22	-	10	13.33
ACIERTO	21	-	16	21.33
ACOMPAÑANTE	21	-	5	6.67
ADORACIÓN	21	-	13	17.33
AFIRMACIÓN	21	-	10	13.33
AGUAS (GUAS)	21	-	12	16.00
ANÁLOGOS	21	-	15	20.00
ÁNGULOS	21	-	12	16.00
ANTOJO	21	-	15	20.00
APARIENCIAS	21	-	12	16.00
ARENAS	21	-	12	16.00
ARRESTO	21	-	8	10.67
BATALLÓN	21	-	13	17.33
CALDERA	21	-	12	16.00
CALENTURA	21	-	5	6.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CAMPESINOS	21	-	12	16.00
CANCIONES	21	-	13	17.33
CANOA	21	-	13	17.33
CINTAS	21	-	12	16.00
COBARDE	21	-	11	14.67
COMBATES	21	-	18	24.00
COMPRADORES	21	-	19	25.33
CONCEJO	21	-	4	5.33
CONDUCCIÓN	21	-	11	14.67
CONFLICTOS	21	-	14	18.67
CORRESPONDIENTES	21	-	17	22.67
CORRESPONSAL	21	-	13	17.33
CREADOR	21	-	11	14.67
DELINCUENTES	21	-	6	8.00
DESASTRES	21	-	14	18.67
DESIGNIO	21	-	11	14.67
DESPOJO	21	-	12	16.00
DESPOJOS	21	-	14	18.67
DOBLES	21	-	16	21.33
EMPRÉSTITOS	21	-	12	16.00
ENERGÍAS	21	-	9	12.00
ENTES	21	-	11	14.67
EQUIVALENTE	21	-	13	17.33
EXTRACTO (EXTRACTO)	21	-	17	22.67
FECHAS	21	-	14	18.67
FUSIÓN	21	-	11	14.67
GABINETES	21	-	15	20.00
GANANCIAS	21	-	15	20.00
GOTAS	21	-	18	24.00
GUISA	21	-	12	16.00
HECTÁREAS	21	-	8	10.67
HISPANO-AMERICANAS (HISPANOAMERICANAS)	21	-	10	13.33
IMÁGENES	21	-	14	18.67
ÍMPETU	21	-	14	18.67
INCIDENTES	21	-	13	17.33
INCORPORACIÓN	21	-	10	13.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
INFORMACIÓN	21	-	14	18.67
INSTINTOS	21	-	14	18.67
INSURRECCIÓN	21	-	13	17.33
IRLANDESA	21	-	16	21.33
LETRERO	21	-	12	16.00
LIGEREZA	21	-	16	21.33
MALETA	21	-	15	20.00
MAMAÍTA	21	-	1	1.33
MANTECA	21	-	12	16.00
MARCAS	21	-	7	9.33
MAYOR	21	-	17	22.67
MEDITERRÁNEO [EL MAR]	21	-	14	18.67
METRO	21	-	12	16.00
MODESTIA	21	-	13	17.33
MORMÓN	21	-	6	8.00
MOSTRADOR	21	-	15	20.00
NATA	21	-	7	9.33
NATURALIDAD	21	-	14	18.67
OCHOCIENTOS	21	-	13	17.33
OCURRENCIA	21	-	14	18.67
PEREZA	21	-	12	16.00
PERFIL	21	-	13	17.33
PERJUICIOS	21	-	11	14.67
PESCADOS	21	-	15	20.00
PINTOR	21	-	12	16.00
PLENITUD	21	-	16	21.33
POZO	21	-	13	17.33
PRECEPTO	21	-	16	21.33
PREPONDERANCIA	21	-	11	14.67
PRESAS	21	-	12	16.00
PRONTITUD	21	-	14	18.67
PUBLICIDAD	21	-	15	20.00
RABIA	21	-	15	20.00
RATA	21	-	14	18.67
RAYA	21	-	14	18.67
RECIBIMIENTO	21	-	8	10.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
REFLEJO	21	-	17	22.67
RENDIMIENTO	21	-	10	13.33
RENOMBRE	21	-	9	12.00
RESORTES	21	-	16	21.33
RISAS	21	-	14	18.67
RUTAS	21	-	13	17.33
SANIDAD	21	-	11	14.67
SEPULCROS	21	-	15	20.00
SOCORROS	21	-	11	14.67
SOLARES	21	-	15	20.00
SOPA	21	-	13	17.33
SUCESIÓN	21	-	17	22.67
TARJETAS	21	-	14	18.67
TASA	21	-	8	10.67
TAZA	21	-	13	17.33
TEMPLANZA	21	-	10	13.33
TRÓPICO	21	-	12	16.00
TURISTA	21	-	10	13.33
VACACIONES	21	-	18	24.00
VENCEDORES	21	-	14	18.67
VERDADES	21	-	14	18.67
VESTÍBULO	21	-	15	20.00
VIDRIO	21	-	13	17.33
VIOLACIÓN	21	-	12	16.00
VOLCÁN	21	-	12	16.00
YATE	21	-	4	5.33
YERBA	21	-	12	16.00
ACEPTACIÓN	20	-	16	21.33
ACLAMACIONES	20	-	11	14.67
ACUSACIONES	20	-	9	12.00
AGRICULTOR	20	-	14	18.67
ALFOMBRAS	20	-	14	18.67
ANSIAS	20	-	5	6.67
APOSENTO	20	-	9	12.00
APROXIMACIÓN	20	-	16	21.33
ARBOLEDAS	20	-	10	13.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
AROMA	20	-	13	17.33
ARROYOS	20	-	10	13.33
AUTO	20	-	15	20.00
BABEL	20	-	12	16.00
BANDO	20	-	11	14.67
BOTELLA	20	-	14	18.67
BUEY	20	-	15	20.00
BULTO	20	-	12	16.00
BURLA	20	-	12	16.00
BUSTOS	20	-	14	18.67
CABILDO	20	-	11	14.67
CARACTERÍSTICO	20	-	13	17.33
CAUDALES	20	-	13	17.33
CENSURA	20	-	9	12.00
CIMAS	20	-	12	16.00
CIRCUNFERENCIA	20	-	14	18.67
CLAVOS	20	-	17	22.67
COMPROMISOS	20	-	13	17.33
CONSUMOS	20	-	5	6.67
CONTINENTES	20	-	12	16.00
CORTINA	20	-	13	17.33
CRISTIANO	20	-	16	21.33
CUENTOS	20	-	14	18.67
DÉCADA	20	-	4	5.33
DELICIA	20	-	13	17.33
DETERMINACIÓN	20	-	10	13.33
DIVISIONES	20	-	15	20.00
EDIFICACIÓN	20	-	12	16.00
ENGRANDECIMIENTO	20	-	11	14.67
EPISODIO	20	-	13	17.33
EXPENSAS	20	-	15	20.00
EXPORTACIONES	20	-	7	9.33
FASTIDIO	20	-	16	21.33
FIRMAMENTO	20	-	14	18.67
GOBERNADORES	20	-	15	20.00
GUERREROS	20	-	13	17.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
HELADO	20	-	15	20.00
HERRAMIENTAS	20	-	11	14.67
HILERA	20	-	13	17.33
HISPANO	20	-	11	14.67
INFAMIA	20	-	10	13.33
JURAMENTO	20	-	10	13.33
LECHOS	20	-	10	13.33
LEMA	20	-	14	18.67
LLANTO	20	-	14	18.67
LLAVES	20	-	14	18.67
LOBOS	20	-	6	8.00
MALETAS	20	-	15	20.00
MANANTIALES	20	-	10	13.33
MARISCAL	20	-	6	8.00
MARTILLO	20	-	13	17.33
MEJICANA	20	-	12	16.00
MERCANTES	20	-	12	16.00
MESETA	20	-	10	13.33
METODISTAS	20	-	13	17.33
MILAGRO	20	-	15	20.00
MORADORES	20	-	13	17.33
MOTRIZ	20	-	10	13.33
MUDA [as in SORDA-MUDA]	20	-	15	20.00
MUEBLE	20	-	7	9.33
NATIVOS	20	-	13	17.33
NEGOCIACIONES	20	-	11	14.67
NERVIOS	20	-	10	13.33
NOVEDADES	20	-	15	20.00
OBELISCO	20	-	9	12.00
ODIOS	20	-	11	14.67
OLEAJE	20	-	11	14.67
OLLA	20	-	8	10.67
PARADA	20	-	12	16.00
PASTA	20	-	10	13.33
PAVOR	20	-	9	12.00
PEREGRINACIÓN	20	-	14	18.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PERLAS	20	-	17	22.67
PIRÁMIDE	20	-	14	18.67
PRODIGIO	20	-	13	17.33
PROGRESIÓN	20	-	10	13.33
PROHIBICIÓN	20	-	11	14.67
PROSA	20	-	11	14.67
PROTESTAS	20	-	14	18.67
QUÍMICOS	20	-	10	13.33
REJAS	20	-	15	20.00
REMOS	20	-	16	21.33
RESIGNACIÓN	20	-	12	16.00
RINCONES	20	-	13	17.33
ROSTROS	20	-	10	13.33
RUIDOS	20	-	14	18.67
SECRETARIOS	20	-	17	22.67
SIGNIFICACIÓN	20	-	11	14.67
TARJETA	20	-	13	17.33
TELEGRAMAS	20	-	11	14.67
TERCIOPELO	20	-	14	18.67
TERCIOS	20	-	12	16.00
TÍA	20	-	14	18.67
TIMBRE	20	-	11	14.67
TOCADOR	20	-	10	13.33
TOMOS	20	-	12	16.00
TRAMOS	20	-	15	20.00
TRANVÍA	20	-	4	5.33
TRIBUTARIOS	20	-	9	12.00
TRISTEZAS	20	-	8	10.67
VACACIÓN (CACIÓN)	20	-	13	17.33
VEGAS	20	-	8	10.67
VENTILACIÓN	20	-	9	12.00
VIDRIOS	20	-	14	18.67
VISIONES	20	-	13	17.33
AFLUENCIA	19	-	14	18.67
AFLUENTES	19	-	9	12.00
AFRICANOS	19	-	13	17.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
AGENCIAS	19	-	14	18.67
ÁLGEBRA	19	-	8	10.67
ALTARES	19	-	11	14.67
ANGUSTIAS	19	-	10	13.33
ANTIPATÍA	19	-	10	13.33
APÉNDICE	19	-	9	12.00
APLAUSO	19	-	14	18.67
ARBOLEDA	19	-	9	12.00
ARRANQUE	19	-	13	17.33
AZOTEA	19	-	14	18.67
BANDAS	19	-	13	17.33
BOTONES	19	-	17	22.67
CALZADA	19	-	9	12.00
CANADIENSE	19	-	7	9.33
CARENCIA	19	-	13	17.33
CASITAS	19	-	13	17.33
CELEBRIDAD	19	-	13	17.33
CILINDRO	19	-	10	13.33
CINC [ZINC]	19	-	18	24.00
CLOACAS	19	-	8	10.67
COMISARIO	19	-	9	12.00
COMISARIOS	19	-	6	8.00
CONVENCIMIENTO	19	-	11	14.67
CORDILLERAS	19	-	11	14.67
DENSIDAD	19	-	9	12.00
DESASTRE	19	-	15	20.00
DESCENDIENTE	19	-	15	20.00
DESTREZA	19	-	14	18.67
DIPLOMÁTICO (DIPLO)	19	-	17	22.67
DIVORCIOS	19	-	4	5.33
EMBOCADURA	19	-	10	13.33
EMPLEADA	19	-	16	21.33
ENCARGOS	19	-	6	8.00
ENEMIGA	19	-	16	21.33
ENGAÑO	19	-	16	21.33
ESCALAS	19	-	14	18.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ESCAPE	19	-	13	17.33
ESCUDO	19	-	12	16.00
ESTADÍSTICOS	19	-	14	18.67
ESTATURA	19	-	13	17.33
ESTÍMULOS	19	-	11	14.67
ETAPA	19	-	8	10.67
EVANGELIO	19	-	16	21.33
FACES	19	-	13	17.33
FARMACIA	19	-	14	18.67
FILÁNTRORO	19	-	11	14.67
GALÓN	19	-	7	9.33
GATO	19	-	10	13.33
HECTOLITROS	19	-	4	5.33
HOSTILIDADES	19	-	11	14.67
HUÉRFANO	19	-	16	21.33
IMPERIOS	19	-	9	12.00
IMPULSOS	19	-	11	14.67
INDICACIONES	19	-	13	17.33
INFANTERÍA	19	-	11	14.67
INGENIERÍA	19	-	8	10.67
INQUIETUD	19	-	12	16.00
INSPIRACIONES	19	-	13	17.33
INTERVALOS	19	-	11	14.67
INVENCIONES	19	-	12	16.00
JUZGADO	19	-	13	17.33
LAGUNAS	19	-	11	14.67
LATITUDES	19	-	12	16.00
LEGISLATURAS	19	-	9	12.00
LEVANTE	19	-	14	18.67
LONJA	19	-	7	9.33
LUTO	19	-	13	17.33
MAÑANAS	19	-	14	18.67
MÁRMOLES	19	-	13	17.33
MOCIÓN	19	-	11	14.67
MOLESTIA	19	-	15	20.00
MUDO	19	-	11	14.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MULA	19	-	14	18.67
NAUFRAGIO	19	-	11	14.67
NAVÍOS	19	-	14	18.67
NEGOCIANTE	19	-	11	14.67
NIÑEZ	19	-	8	10.67
NOVELAS	19	-	12	16.00
NUDO	19	-	15	20.00
OBSCURIDAD	19	-	10	13.33
ODA	19	-	16	21.33
OVACIÓN	19	-	11	14.67
PACIENTE	19	-	13	17.33
PANTANOS	19	-	13	17.33
PARIENTE	19	-	12	16.00
PEDESTAL	19	-	10	13.33
PORTEROS	19	-	10	13.33
PRECAUCIÓN	19	-	14	18.67
PRENSAS	19	-	15	20.00
PROTECTOR	19	-	14	18.67
PUBLICISTA	19	-	8	10.67
PULMONES	19	-	12	16.00
QUINTAL	19	-	5	6.67
RACIONES	19	-	11	14.67
RIESGOS	19	-	11	14.67
SAJONES	19	-	11	14.67
SALTOS	19	-	15	20.00
SENDA	19	-	12	16.00
SERMONES	19	-	16	21.33
SOCIOS	19	-	9	12.00
SUSTANCIAS	19	-	10	13.33
TÁCTICA	19	-	12	16.00
TENTACIÓN	19	-	18	24.00
TORBELLINO	19	-	15	20.00
TORO	19	-	15	20.00
TRATOS	19	-	6	8.00
TRECHOS	19	-	11	14.67
UTILIDADES	19	-	9	12.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
VAGOS	19	-	15	20.00
VERTIENTES	19	-	8	10.67
ABONO	18	-	12	16.00
ACREEDORES	18	-	15	20.00
ALBERGUE	18	-	8	10.67
ANEXIONISTA	18	-	5	6.67
ANTICIPACIÓN	18	-	12	16.00
ARREGLOS	18	-	10	13.33
ARSENALES	18	-	12	16.00
ARTERIA	18	-	12	16.00
ATENEO	18	-	12	16.00
AYUDANTE	18	-	11	14.67
AYUDANTES	18	-	13	17.33
BALLENA	18	-	11	14.67
BARÓN	18	-	8	10.67
BARROS	18	-	4	5.33
BAUTISMO	18	-	15	20.00
BOLSILLOS	18	-	14	18.67
BORDA	18	-	10	13.33
BROMA	18	-	10	13.33
CAMPIÑA	18	-	10	13.33
CANOAS	18	-	12	16.00
CANTINA (NTINA)	18	-	8	10.67
CAPITANÍA	18	-	4	5.33
CHICO	18	-	9	12.00
CHOCOLATE	18	-	11	14.67
CIUDADANÍA	18	-	9	12.00
COLGANTE	18	-	10	13.33
COLMENA	18	-	13	17.33
COLOMBIANA	18	-	5	6.67
COLONO	18	-	9	12.00
COMEDIA	18	-	13	17.33
COMPLACENCIA	18	-	14	18.67
COMPONENTES (NENTES)	18	-	15	20.00
CONFINES	18	-	14	18.67
CONSERVADORES	18	-	7	9.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CONTINUIDAD	18	-	10	13.33
CONTRADICCIÓN	18	-	11	14.67
CONVICCIONES	18	-	13	17.33
CRUELDAD	18	-	14	18.67
CUARTELES	18	-	9	12.00
DEFENSOR	18	-	14	18.67
DELICIAS	18	-	15	20.00
DESCUBRIDOR	18	-	11	14.67
DESCUBRIMIENTOS	18	-	9	12.00
DIOSA	18	-	15	20.00
DIQUES	18	-	8	10.67
DISCÍPULO	18	-	12	16.00
DISOLUCIÓN	18	-	13	17.33
DOLO	18	-	11	14.67
DONCELLA	18	-	10	13.33
DUDAS	18	-	11	14.67
ELECTORES	18	-	9	12.00
ENCINA	18	-	13	17.33
ENIGMA	18	-	11	14.67
ENTRETENIMIENTO	18	-	14	18.67
ESTRÉPITO	18	-	16	21.33
EXCESOS (ESCESOS)	18	-	9	12.00
EXCITACIÓN	18	-	9	12.00
FIDELIDAD	18	-	15	20.00
FIEBRES	18	-	10	13.33
FILIBUSTERISMO	18	-	3	4.00
FISONOMÍAS	18	-	12	16.00
FLECHA	18	-	11	14.67
GENTÍO	18	-	12	16.00
GOBERNANTES	18	-	13	17.33
GRANDEZAS	18	-	8	10.67
HORCA	18	-	8	10.67
INJUSTICIAS	18	-	7	9.33
INMENSIDAD	18	-	14	18.67
INSTANCIAS	18	-	13	17.33
INTERRUPCIÓN	18	-	12	16.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
INTOLERANCIA	18	-	8	10.67
INVASOR	18	-	7	9.33
INVENTOS	18	-	7	9.33
IRONÍA	18	-	10	13.33
JUGUETE	18	-	10	13.33
LATA	18	-	14	18.67
MADUREZ	18	-	14	18.67
MANUFACTUREROS	18	-	8	10.67
MÁRTIR	18	-	10	13.33
MÁRTIRES	18	-	14	18.67
MOLESTIAS	18	-	13	17.33
MONOS	18	-	10	13.33
MOTOR	18	-	12	16.00
OBISPOS	18	-	10	13.33
PAÑUELO	18	-	12	16.00
PASTORES	18	-	9	12.00
PERA	18	-	14	18.67
PESCADORES	18	-	12	16.00
PILARES	18	-	11	14.67
POEMAS	18	-	11	14.67
POSIBILIDADES	18	-	14	18.67
PRECEDENTES	18	-	10	13.33
PROBABILIDADES	18	-	12	16.00
PUÑAL	18	-	9	12.00
PUNTAS	18	-	11	14.67
QUERIDOS	18	-	9	12.00
RECELO	18	-	12	16.00
REMEDIOS	18	-	14	18.67
REMOLINO	18	-	9	12.00
RESPIRACIÓN	18	-	12	16.00
RUSOS	18	-	13	17.33
SASTRE	18	-	10	13.33
SENTENCIAS	18	-	8	10.67
SOCIO	18	-	11	14.67
SOFÁS	18	-	8	10.67
SOSPECHAS	18	-	9	12.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SUDESTE	18	-	8	10.67
SUECIA	18	-	12	16.00
TARDES	18	-	10	13.33
TEMPERAMENTO	18	-	14	18.67
TODOS (TÓDOS)	18	-	15	20.00
TURCOS	18	-	15	20.00
UTENSILIOS	18	-	10	13.33
VEJEZ	18	-	13	17.33
VENERACIÓN	18	-	12	16.00
VERBO	18	-	7	9.33
VEREDA	18	-	11	14.67
VERTIENTE	18	-	7	9.33
VIENTRE	18	-	10	13.33
VOTANTES	18	-	6	8.00
ZAPATO	18	-	14	18.67
ACTIVIDADES	17	-	5	6.67
ACTIVOS	17	-	11	14.67
ALFABETO	17	-	10	13.33
AMARGURA	17	-	14	18.67
ANTA	17	-	14	18.67
ANTEPASADOS	17	-	11	14.67
ARAÑA (ARANA)	17	-	7	9.33
ASTILLERO	17	-	11	14.67
AVIDEZ	17	-	10	13.33
BARRERA	17	-	13	17.33
BATERÍAS	17	-	10	13.33
BESTIA	17	-	11	14.67
BULLICIO	17	-	12	16.00
CABECERA	17	-	13	17.33
CAJÓN (CAJON)	17	-	11	14.67
CAMPIÑAS	17	-	11	14.67
CAPELLÁN (CAPELLAN)	17	-	8	10.67
CAPITANES	17	-	14	18.67
CARRETEROS	17	-	4	5.33
CAVERNAS	17	-	9	12.00
CERTEZA	17	-	16	21.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CHICOS	17	-	10	13.33
CLÉRIGO	17	-	10	13.33
COLECTIVO	17	-	12	16.00
COMBATIENTES	17	-	10	13.33
COMPARACIONES	17	-	9	12.00
COMPLICACIONES	17	-	10	13.33
CONCEPTOS	17	-	12	16.00
CONTRASTES	17	-	13	17.33
CULTIVADORES	17	-	8	10.67
DECRETOS	17	-	10	13.33
DEFERENCIA	17	-	11	14.67
DEJOS	17	-	9	12.00
DESCRÉDITO	17	-	11	14.67
DESENLACE	17	-	10	13.33
DESIGUALDAD	17	-	13	17.33
DISCRECIÓN	17	-	16	21.33
DOCTORES	17	-	10	13.33
DOLAR	17	-	15	20.00
DUPLICADO	17	-	10	13.33
EJES	17	-	4	5.33
ENCANTADORAS	17	-	9	12.00
ENMIENDA	17	-	11	14.67
ENTENDIMIENTO	17	-	7	9.33
ESCLAVATURA	17	-	6	8.00
ESCOCÉS	17	-	12	16.00
ESPÍRITU (RITU)	17	-	12	16.00
ESQUELETO	17	-	11	14.67
ESTANQUE	17	-	10	13.33
ESTÉTICA	17	-	9	12.00
FACTURA	17	-	8	10.67
FANEGA (FANEGADA)	17	-	2	2.67
FANTASMA	17	-	13	17.33
FIERA	17	-	9	12.00
FISCALES	17	-	11	14.67
FRAGMENTOS	17	-	9	12.00
FRENO	17	-	10	13.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
FRENTES	17	-	10	13.33
GALOPE	17	-	11	14.67
GEOLOGÍA	17	-	12	16.00
GRANDIOSIDAD	17	-	9	12.00
GRASA	17	-	5	6.67
GRIEGA	17	-	14	18.67
HEMISFERIO	17	-	8	10.67
HERALDO	17	-	5	6.67
INDEMNIZACIÓN	17	-	14	18.67
INGENIOS	17	-	10	13.33
INSPECTORES	17	-	7	9.33
INTIMIDAD	17	-	11	14.67
INVIERNOS	17	-	5	6.67
JESUITAS	17	-	13	17.33
LAURELES	17	-	13	17.33
LEGISLADORES	17	-	13	17.33
LOMO	17	-	12	16.00
MALICIA	17	-	14	18.67
MANANTIAL	17	-	10	13.33
MARIDOS	17	-	10	13.33
MEDICINAS	17	-	8	10.67
MENSAJERO	17	-	10	13.33
MERCURIO	17	-	10	13.33
METRÓPOLIS	17	-	10	13.33
MINERÍA	17	-	5	6.67
MINISTERIOS	17	-	13	17.33
MONTÓN	17	-	13	17.33
MULTITUDES	17	-	10	13.33
MURMULLO	17	-	9	12.00
NOSTALGIA	17	-	15	20.00
OREJAS	17	-	12	16.00
OSADÍA	17	-	12	16.00
PLANCHAS	17	-	7	9.33
PORTA	17	-	13	17.33
POSTE	17	-	9	12.00
PRECEPTOS	17	-	12	16.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PRÍNCIPES	17	-	12	16.00
PROEZAS	17	-	11	14.67
PROFESIONALES	17	-	10	13.33
PROTECCIONISTAS	17	-	5	6.67
PROYECTA	17	-	13	17.33
PUDOR	17	-	15	20.00
REDUCCIÓN	17	-	8	10.67
RESORTE	17	-	14	18.67
RETRIBUCIÓN	17	-	10	13.33
REVÓLVER	17	-	10	13.33
RUSO	17	-	11	14.67
SABLE	17	-	15	20.00
SALIDAS	17	-	13	17.33
SALUDOS	17	-	13	17.33
SIEN	17	-	13	17.33
SOLIDARIDAD	17	-	9	12.00
SONRISAS	17	-	9	12.00
SUDAMERICANA	17	-	13	17.33
SUFRIMIENTOS	17	-	11	14.67
SUMISIÓN	17	-	9	12.00
SUSTO	17	-	7	9.33
TALLE	17	-	12	16.00
TAMAÑOS	17	-	15	20.00
TESORERO	17	-	11	14.67
TIMO	17	-	11	14.67
TRASCENDENCIA	17	-	14	18.67
URGENCIA	17	-	12	16.00
VITALIDAD	17	-	10	13.33
VOLUNTARIO (VOLUN)	17	-	16	21.33
ACORDES	16	-	12	16.00
ACREEDOR	16	-	13	17.33
ACTITUDES	16	-	14	18.67
ACTOR	16	-	12	16.00
ADQUISICIONES	16	-	7	9.33
ADVERTENCIA	16	-	9	12.00
AGUARDIENTE	16	-	8	10.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
AGUJAS	16	-	13	17.33
ALMACEN	16	-	8	10.67
AMAZONAS	16	-	9	12.00
APOTEOSIS	16	-	13	17.33
APRENDIZAJE	16	-	8	10.67
APRETÓN	16	-	13	17.33
ARTERIAS	16	-	11	14.67
ASESINO	16	-	6	8.00
ASOCIADOS	16	-	12	16.00
BANDIDOS	16	-	13	17.33
BLANCURA	16	-	13	17.33
CALDERAS	16	-	8	10.67
CANTE	16	-	13	17.33
CASITA	16	-	11	14.67
CATEDRALES	16	-	11	14.67
CAUDILLOS	16	-	15	20.00
CHELINES [SHILLINGS]	16	-	8	10.67
COMITÉS	16	-	6	8.00
COMPRADOR	16	-	9	12.00
CONCIENCIAS	16	-	12	16.00
CONSAGRACIÓN	16	-	10	13.33
CONSERVADOR	16	-	10	13.33
CONSTRUCTOR	16	-	10	13.33
CONVENIO	16	-	12	16.00
CONVENTOS	16	-	11	14.67
CORPORAL	16	-	11	14.67
CORRALES	16	-	6	8.00
CORTINAS	16	-	15	20.00
COSTILLAS	16	-	13	17.33
CREYENTES	16	-	19	13.33
CRianza	16	-	10	13.33
CRIOLLOS	16	-	13	17.33
CUARENTENA	16	-	10	13.33
CUARTAS	16	-	13	17.33
CUERDAS	16	-	13	17.33
DEFICIENCIAS	16	-	9	12.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DEPENDENCIAS	16	-	5	6.67
DESAFÍO	16	-	10	13.33
DINAMITA	16	-	7	9.33
DOGMAS	16	-	8	10.67
DOTÉ	16	-	13	17.33
ELECTO	16	-	12	16.00
EMPRESARIO	16	-	13	17.33
ENTIDAD	16	-	14	18.67
ESCLAVA	16	-	11	14.67
ESFERAS	16	-	13	17.33
EXPANSIONES (ESPANSIONES)	16	-	3	4.00
EXPERIMENTA	16	-	11	14.67
FACTOR	16	-	10	13.33
FILÓSOFOS	16	-	13	17.33
FINCAS	16	-	10	13.33
FRACCIONES	16	-	12	16.00
GENEROS (NEROS)	16	-	12	16.00
GREMIO	16	-	14	18.67
HAZ	16	-	12	16.00
HUELGA	16	-	9	12.00
ÍDOLOS	16	-	13	17.33
IMPARCIALIDAD	16	-	14	18.67
INGRATITUD	16	-	13	17.33
INOCENCIA	16	-	15	20.00
INQUISICIÓN	16	-	11	14.67
INTÉRPRETE	16	-	12	16.00
INTRIGA	16	-	9	12.00
JABÓN	16	-	13	17.33
JINETES	16	-	9	12.00
JURISDICCIÓN	16	-	12	16.00
LABRADORES	16	-	9	12.00
LICOR	16	-	11	14.67
LITERATOS	16	-	12	16.00
LITROS	16	-	6	8.00
LOTE	16	-	9	12.00
MANTENIMIENTO	16	-	12	16.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MANUFACTURERO	16	-	10	13.33
MANUTENCIÓN	16	-	9	12.00
MARTIRIO	16	-	10	13.33
MEDITACIÓN	16	-	12	16.00
MERCANTILISMO	16	-	5	6.67
MINERO	16	-	12	16.00
MINIATURA	16	-	10	13.33
MODIFICACIONES	16	-	12	16.00
MOLDE	16	-	10	13.33
MONARCA	16	-	14	18.67
MULTIPLICACIÓN	16	-	7	9.33
NACIMIENTOS	16	-	8	10.67
NARANJA	16	-	11	14.67
NORDESTE	16	-	9	12.00
OBRERA	16	-	7	9.33
ODAS	16	-	14	18.67
ORATORIA	16	-	10	13.33
ORDENANZA	16	-	13	17.33
OSTRAS	16	-	7	9.33
PALETA	16	-	10	13.33
PARAGUAS	16	-	10	13.33
PARROQUIA	16	-	9	12.00
PASEANTES	16	-	10	13.33
PATAS	16	-	12	16.00
PERDÓN	16	-	13	17.33
PERLA	16	-	12	16.00
PIRATAS	16	-	6	8.00
PLEGARIA	16	-	11	14.67
POLIGAMIA	16	-	5	6.67
PROCLAMACIÓN	16	-	11	14.67
PROVECHOS	16	-	8	10.67
PUBLICISTAS	16	-	10	13.33
RAMILLETE	16	-	7	9.33
RANCHO	16	-	7	9.33
RATÓN	16	-	7	9.33
REALIDADES	16	-	9	12.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
REBAÑO	16	-	10	13.33
REBAÑOS	16	-	13	17.33
REDACTORES	16	-	10	13.33
REGALOS	16	-	13	17.33
REGENTE	16	-	5	6.67
RELÁMPAGOS	16	-	12	16.00
REPRESENTACIONES	16	-	11	14.67
RIFLES	16	-	7	9.33
RIGORES	16	-	11	14.67
RITO	16	-	12	16.00
ROBOS	16	-	12	16.00
ROSARIO	16	-	11	14.67
SARGENTO	16	-	11	14.67
SILLONES	16	-	8	10.67
SOBRANTE	16	-	8	10.67
SOBRECARGO	16	-	4	5.33
SUIZO	16	-	11	14.67
TEMPESTADES	16	-	12	16.00
TEMPLE	16	-	9	12.00
TOGA	16	-	10	13.33
TONELADA	16	-	11	14.67
TORPEZA	16	-	11	14.67
TUTELA	16	-	7	9.33
ULTRAMAR	16	-	9	12.00
UNITARIOS	16	-	12	16.00
VANGUARDIA [VANGUARD]	16	-	9	12.00
VÉRTIGO [VERTIGO, DIZZINESS]	16	-	8	10.67
VETERANOS [VETERANS]	16	-	10	13.33
VIUDAS [WIDOWS]	16	-	11	14.67
YESO [PLASTER]	16	-	10	13.33
ZANJA (ZAN) [TRENCH, GUTTER, DRAIN]	16	-	15	20.00
ABISMOS [ABYSSES, CHASMS]	15	-	12	16.00
ABORÍGENES [ABORIGINAL PEOPLE]	15	-	10	13.33
ACARREO [HAULING, DRAYAGE]	15	-	9	12.00
ADICIÓN [ADDITION]	15	-	8	10.67
ADOBE [ADOBE]	15	-	8	10.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
AGRUPACIÓN [GROUPING, CLUSTER]	15	-	6	8.00
AGÜERO [OMEN]	15	-	7	9.33
AHORRO [SAVING]	15	-	10	13.33
ALAMEDAS [PROMENADES, GROVES, SHADED WALKWAYS]	15	-	6	8.00
ALGAZARA [UPROAR, TUMULT]	15	-	8	10.67
ALHAJAS [JEWELRY]	15	-	10	13.33
AMAS [MESDAMES, HOUSEWIVES, LANDLADIES]	15	-	8	10.67
ANEXO [ANNEX]	15	-	9	12.00
ANILLO [RING]	15	-	11	14.67
APODO [NICKNAME]	15	-	12	16.00
APÓSTOL [APOSTLE]	15	-	9	12.00
APÓSTOLES [APOSTLES]	15	-	11	14.67
APRECIACIÓN [APPRECIATION, ASSESSMENT]	15	-	7	9.33
ARCAS [ARKS]	15	-	7	9.33
ARGENTINAS [ARGENTINE WOMEN]	15	-	9	12.00
ASIÁTICOS [ASIANS]	15	-	8	10.67
BALDÍAS	15	-	4	5.33
BARRANCA	15	-	6	8.00
BARRAS	15	-	9	12.00
BIOGRAFÍA	15	-	12	16.00
BLOQUEO	15	-	7	9.33
BORRACHOS	15	-	6	8.00
BOTINES	15	-	10	13.33
BREVEDAD	15	-	10	13.33
BULTOS	15	-	11	14.67
BURDEOS	15	-	10	13.33
CABELLERA	15	-	11	14.67
CABIDA	15	-	9	12.00
CÁNCER	15	-	10	13.33
CAPRICHOS	15	-	11	14.67
CARPINTERÍA	15	-	10	13.33
CATA	15	-	12	16.00
CHARLA	15	-	10	13.33
CLÉRIGOS	15	-	12	16.00
COLOMBIANO	15	-	11	14.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
COLOMBIANOS	15	-	8	10.67
COMPOSICIONES	15	-	11	14.67
COMUNIDADES	15	-	8	10.67
CONSPIRACIÓN	15	-	9	12.00
CONSUMEN	15	-	9	12.00
CONTRASTA	15	-	11	14.67
COPAS	15	-	7	9.33
CORRESPONSALES	15	-	14	18.67
CORTEZA	15	-	12	16.00
CRIOLLO	15	-	10	13.33
CÚMULO	15	-	10	13.33
DÉCIMA	15	-	11	14.67
DECORACIÓN	15	-	7	9.33
DESAPARICIÓN	15	-	8	10.67
DESCUENTO	15	-	7	9.33
DESCUENTOS	15	-	5	6.67
DESEMBARCO	15	-	13	17.33
DESOLACIÓN	15	-	13	17.33
DIVERSIDAD	15	-	12	16.00
EDITORES	15	-	11	14.67
ELEVADORES	15	-	11	14.67
EMISIÓN	15	-	9	12.00
EMPERADORES	15	-	10	13.33
EMPRENDEDOR	15	-	11	14.67
EQUIPO	15	-	9	12.00
ESCRÚPULOS	15	-	11	14.67
EXCLUSIÓN	15	-	8	10.67
EXHIBICIONES	15	-	8	10.67
FABRICANTE	15	-	11	14.67
FACHADAS	15	-	9	12.00
FANÁTICOS	15	-	11	14.67
FAROLES	15	-	13	17.33
FLUIDO	15	-	10	13.33
FORASTEROS	15	-	7	9.33
FORO	15	-	11	14.67
FUNDO	15	-	11	14.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
GANAS	15	-	8	10.67
GOMA	15	-	9	12.00
GOTA	15	-	11	14.67
HISPANO-AMERICANA (HISPANOAMERICANA)	15	-	7	9.33
HISPANO-AMERICANO (HISPANOAMERICANO)	15	-	9	12.00
HORDAS	15	-	8	10.67
ÍDOLO	15	-	8	10.67
IMPRESA	15	-	10	13.33
IMPRUDENCIA	15	-	10	13.33
INSECTOS	15	-	10	13.33
INTELIGENCIAS	15	-	11	14.67
INTERMEDIO	15	-	12	16.00
INVERSIÓN	15	-	10	13.33
ISLOTES	15	-	10	13.33
JIRA	15	-	8	10.67
JUGUETES	15	-	11	14.67
LABRA	15	-	13	17.33
LANAS	15	-	11	14.67
LANCHAS	15	-	10	13.33
LOCALIDADES	15	-	12	16.00
LOGIAS	15	-	6	8.00
MANCHAS	15	-	11	14.67
MANGAS	15	-	9	12.00
MANJARES	15	-	12	16.00
MAQUINARIAS	15	-	9	12.00
MARFIL	15	-	13	17.33
MEJILLAS	15	-	11	14.67
MENDIGOS	15	-	9	12.00
MÉRITOS	15	-	10	13.33
METODISTA	15	-	6	8.00
MOLDES	15	-	8	10.67
MONTERO	15	-	3	4.00
MONTONES	15	-	13	17.33
MORADAS	15	-	11	14.67
MOVIDAS	15	-	12	16.00
MOZOS	15	-	12	16.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MUNICIPIOS	15	-	6	8.00
NIEVES	15	-	11	14.67
NOVECIENTOS	15	-	8	10.67
ORNAMENTACIÓN	15	-	9	12.00
PAGARÉS	15	-	3	4.00
PALMERAS	15	-	6	8.00
PARADERO	15	-	7	9.33
PARODIA	15	-	7	9.33
PERENNE [as in A PERENNIAL PLANT]	15	-	13	17.33
PERSEVERANCIA	15	-	10	13.33
PIANOS	15	-	10	13.33
PISTOLAS	15	-	6	8.00
PITO	15	-	10	13.33
PLAGA	15	-	12	16.00
PLIEGOS	15	-	8	10.67
POLVOS	15	-	5	6.67
PORTENTO	15	-	10	13.33
PUERCOS	15	-	6	8.00
PUGNA	15	-	10	13.33
PUÑADO	15	-	11	14.67
PUÑO	15	-	12	16.00
PÚRPURA	15	-	9	12.00
RADAS	15	-	12	16.00
RADIO	15	-	8	10.67
RECLAMACIONES	15	-	10	13.33
RECOGIMIENTO	15	-	12	16.00
RECTITUD	15	-	12	16.00
REDES	15	-	12	16.00
REFINAMIENTO	15	-	9	12.00
REGIMIENTOS	15	-	9	12.00
REQUISITOS	15	-	12	16.00
RESEÑA	15	-	9	12.00
RESURRECCIÓN	15	-	7	9.33
ROBLES	15	-	12	16.00
RUBIO	15	-	13	17.33
SEMINARIOS	15	-	9	12.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SENDERO	15	-	12	16.00
SENDEROS	15	-	11	14.67
SIERRAS	15	-	9	12.00
SÍNTOMA	15	-	8	10.67
SOBRE (SOBTE) [noun: envelope]	15	-	13	17.33
SOCIA	15	-	14	18.67
SOLAZ	15	-	12	16.00
SONDA	15	-	10	13.33
SUDAMERICANAS	15	-	8	10.67
SUDAMERICANOS	15	-	8	10.67
SUDOR	15	-	10	13.33
SUSCRIPTORES	15	-	11	14.67
TERTULIA	15	-	13	17.33
TESTIMONIOS	15	-	12	16.00
TIRANO	15	-	13	17.33
TRAMA	15	-	8	10.67
TRANSACCIÓN	15	-	8	10.67
TRANSICIÓN	15	-	14	18.67
TRESCIENTAS	15	-	11	14.67
TRUENOS	15	-	8	10.67
UNANIMIDAD	15	-	12	16.00
UNIFORMIDAD	15	-	11	14.67
VALLA	15	-	11	14.67
VICISITUDES	15	-	13	17.33
VIVACIDAD	15	-	11	14.67
VOLANTA	15	-	3	4.00
VOLÚMENES (MENES)	15	-	12	16.00
WAGONES	15	-	4	5.33
ABANICOS	14	-	9	12.00
ABRA	14	-	10	13.33
ABUELO	14	-	10	13.33
ACCESORIOS	14	-	6	8.00
ACUSADORES	14	-	2	2.67
ADOPCIÓN	14	-	8	10.67
ADVERSARIOS	14	-	11	14.67
AGLOMERACIÓN	14	-	12	16.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ALABANZAS	14	-	10	13.33
ALBUM	14	-	6	8.00
ALUVION	14	-	7	9.33
AMADA	14	-	11	14.67
AMALGAMA	14	-	10	13.33
ÁMBITOS	14	-	8	10.67
AMENAZAS	14	-	10	13.33
ANARQUISTAS	14	-	6	8.00
ANILLOS	14	-	9	12.00
APARTADO	14	-	11	14.67
ÁRABES	14	-	13	17.33
ARADOS	14	-	6	8.00
ARCHIPIÉLAGO	14	-	6	8.00
ARENGA	14	-	7	9.33
ARMONÍAS	14	-	11	14.67
ARROBA	14	-	6	8.00
ASALTO	14	-	12	16.00
ASISTENTES	14	-	10	13.33
ASTUCIA	14	-	9	12.00
AUTOBIOGRAFÍA	14	-	4	5.33
BACÍA	14	-	8	10.67
BAGAJE	14	-	6	8.00
BAHÍAS	14	-	8	10.67
BANCARROTA	14	-	8	10.67
BANCAS	14	-	7	9.33
BASAMENTO	14	-	3	4.00
BIGOTE	14	-	12	16.00
BOLETO	14	-	7	9.33
BOTA	14	-	10	13.33
CADOS	14	-	9	12.00
CAJONES	14	-	10	13.33
CALZADAS	14	-	11	14.67
CANDIDATURA	14	-	11	14.67
CAOBA	14	-	10	13.33
CASAMIENTO	14	-	11	14.67
CASTELLANA	14	-	10	13.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CASTILLA	14	-	12	16.00
CATÁLOGO	14	-	11	14.67
CENTÍMETROS	14	-	8	10.67
CENTINELAS	14	-	11	14.67
CERO	14	-	12	16.00
CHINAS	14	-	8	10.67
CLAMOR	14	-	10	13.33
CLIENTES	14	-	10	13.33
COLEGAS	14	-	11	14.67
COMENTARIO	14	-	10	13.33
COMPASIÓN	14	-	10	13.33
COMPLEMENTO	14	-	11	14.67
CÓMPLICE	14	-	8	10.67
CONCENTRACIÓN	14	-	7	9.33
CONCHAS	14	-	5	6.67
CONCLUSIONES	14	-	8	10.67
CONTROL	14	-	9	12.00
CONVULSIONES	14	-	13	17.33
COSTOS	14	-	10	13.33
CRIADAS	14	-	8	10.67
CUÑADO	14	-	8	10.67
CÚPULAS	14	-	10	13.33
CÚSPIDE	14	-	10	13.33
DENOMINACIÓN	14	-	14	18.67
DIADEMA	14	-	8	10.67
DIÁLOGO	14	-	10	13.33
DIPLOMA	14	-	11	14.67
DISGUSTOS	14	-	9	12.00
DIVINIDAD	14	-	7	9.33
ELASTICIDAD	14	-	9	12.00
EMPIEZO	14	-	11	14.67
EPOPEYA	14	-	9	12.00
ESCALINATA	14	-	8	10.67
ESCOLARES	14	-	7	9.33
ESCUADRILLA	14	-	5	6.67
ESPECULACIONES	14	-	10	13.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ESTANCIAS	14	-	12	16.00
ESTUFA	14	-	9	12.00
EXCUSA	14	-	11	14.67
FALLO	14	-	8	10.67
FAROS	14	-	9	12.00
FATALIDAD	14	-	10	13.33
FIBRAS	14	-	8	10.67
FLANCOS	14	-	9	12.00
FRACCIÓN	14	-	11	14.67
FRAGOR	14	-	10	13.33
FRAY	14	-	6	8.00
FRENESÍ	14	-	10	13.33
FULGORES	14	-	5	6.67
GALLINAS	14	-	11	14.67
GAUCHOS	14	-	5	6.67
GUARDIANES	14	-	10	13.33
HISTORIAS	14	-	12	16.00
HUECO	14	-	12	16.00
IMPRENTAS	14	-	10	13.33
INCLINACIÓN	14	-	13	17.33
INFERIORIDAD	14	-	8	10.67
INTENDENTE	14	-	4	5.33
INUNDACIONES	14	-	5	6.67
INVESTIGACIÓN	14	-	9	12.00
JAMONES	14	-	9	12.00
LADRILLOS	14	-	12	16.00
LÁMINAS	14	-	11	14.67
LÁMPARA	14	-	12	16.00
LANCHA	14	-	6	8.00
LEGIONES	14	-	6	8.00
LEONES	14	-	7	9.33
LEPRA	14	-	10	13.33
LÉXICO	14	-	5	6.67
LOCOMOTORA (LOCOMOTIVA)	14	-	3	4.00
LOGIA	14	-	5	6.67
LONA	14	-	8	10.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MADRUGADA	14	-	12	16.00
MANUSCRITO	14	-	9	12.00
MANUSCRITOS	14	-	11	14.67
MATANZA	14	-	10	13.33
MAYORDOMO	14	-	8	10.67
MEMO	14	-	9	12.00
MESTIZOS	14	-	9	12.00
META	14	-	11	14.67
MILLAR	14	-	10	13.33
MÍNIMO	14	-	12	16.00
MINORÍA	14	-	8	10.67
MONARCAS	14	-	11	14.67
MOVILIDAD	14	-	9	12.00
NARICES	14	-	10	13.33
NEBLINA	14	-	8	10.67
NEGOCIANTES	14	-	8	10.67
OCIOSIDAD	14	-	11	14.67
OFENSA	14	-	9	12.00
OPERADOR	14	-	10	13.33
OYENTES	14	-	12	16.00
PALADAR	14	-	7	9.33
PALANCA	14	-	8	10.67
PALCO	14	-	9	12.00
PERFUMES	14	-	5	6.67
PERTRECHOS	14	-	6	8.00
PESQUERÍAS	14	-	4	5.33
PIQUE	14	-	10	13.33
PLANTACIÓN	14	-	7	9.33
PLÉTORA	14	-	6	8.00
PLIEGUES	14	-	13	17.33
POTRO	14	-	10	13.33
PREDILECCIÓN	14	-	11	14.67
PROGRAMAS	14	-	6	8.00
PRÓJIMO	14	-	10	13.33
PROMEDIO	14	-	8	10.67
PROTECTORA	14	-	11	14.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PULGADA	14	-	10	13.33
RECADO	14	-	6	8.00
REGLAMENTOS	14	-	11	14.67
REMOLINOS	14	-	11	14.67
REMONTA	14	-	9	12.00
RENDICIÓN	14	-	10	13.33
RESPLANDOR	14	-	11	14.67
RESPONSABILIDADES	14	-	7	9.33
RETÓRICA	14	-	8	10.67
RIÑA (RINA)	14	-	10	13.33
ROCE	14	-	10	13.33
RUEGO	14	-	9	12.00
SIEMBRA	14	-	7	9.33
SIMAS	14	-	10	13.33
SOSTENEDORES	14	-	10	13.33
SUAVIDAD	14	-	9	12.00
SUECOS	14	-	8	10.67
SUSPIRO	14	-	8	10.67
TABLADO	14	-	9	12.00
TABLERO	14	-	7	9.33
TEOLOGÍA	14	-	8	10.67
TIMIDEZ	14	-	9	12.00
TÍOS (TIOS)	14	-	11	14.67
TOROS	14	-	11	14.67
TROPIEZO	14	-	10	13.33
TÚNEL	14	-	11	14.67
VADOS	14	-	10	13.33
VENDEDOR	14	-	7	9.33
VERJA	14	-	8	10.67
VETO	14	-	8	10.67
VIDRIERAS	14	-	11	14.67
VIRILIDAD	14	-	8	10.67
VOTACIÓN	14	-	7	9.33
ABANICO	13	-	8	10.67
ABOLICIONISTA	13	-	7	9.33
ALBOROTO	13	-	8	10.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ALCAIDE	13	-	4	5.33
AMENIDAD	13	-	10	13.33
AMORTIZACIÓN	13	-	9	12.00
ANEXOS	13	-	9	12.00
ANTORCHA	13	-	9	12.00
ARRENDAMIENTO	13	-	7	9.33
ARREOS	13	-	9	12.00
ARRIBO	13	-	10	13.33
ARROJÓ (ARROJO)	13	-	10	13.33
ARTESANO	13	-	11	14.67
ASCENSO	13	-	7	9.33
ASCO	13	-	10	13.33
ASTROS	13	-	11	14.67
AUSPICIOS	13	-	11	14.67
AUSTERIDAD	13	-	9	12.00
AVANCE	13	-	10	13.33
BALDE	13	-	10	13.33
BALSAS	13	-	7	9.33
BARBAS	13	-	12	16.00
BAYONETAS	13	-	12	16.00
BAZAR	13	-	10	13.33
BENDICIÓN	13	-	12	16.00
BODEGAS	13	-	6	8.00
BOLETOS	13	-	5	6.67
BORRA	13	-	7	9.33
BOSQUEJO	13	-	12	16.00
BRAZAS	13	-	7	9.33
BULEVARES	13	-	8	10.67
CALABOZO	13	-	7	9.33
CANCIÓN	13	-	10	13.33
CÁSCARA	13	-	8	10.67
CÁTEDRA	13	-	11	14.67
CATEDRÁTICO	13	-	5	6.67
CELEBRACIÓN	13	-	11	14.67
CESIÓN	13	-	7	9.33
CHOZA	13	-	7	9.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CINTO	13	-	9	12.00
COINCIDENCIA	13	-	12	16.00
COMEDORES	13	-	11	14.67
CÓMPLICES	13	-	7	9.33
CONCORDIA	13	-	7	9.33
CONEXIÓN	13	-	9	12.00
CONFESIÓN	13	-	6	8.00
COQUETERÍA	13	-	10	13.33
CRIADORES	13	-	5	6.67
CRUDA	13	-	11	14.67
CUBO	13	-	9	12.00
CUCHILLA	13	-	6	8.00
CUEVAS	13	-	10	13.33
DANZA	13	-	10	13.33
DECENCIA	13	-	9	12.00
DEGRADACIÓN	13	-	9	12.00
DELEITE	13	-	9	12.00
DEMOCRACIAS	13	-	8	10.67
DENOMINACIONES	13	-	7	9.33
DESALIENTO	13	-	11	14.67
DESENCANTO	13	-	8	10.67
DESFILE	13	-	6	8.00
DESORGANIZACIÓN	13	-	8	10.67
DIRECTIVA	13	-	6	8.00
DROGAS	13	-	10	13.33
ELEFANTE	13	-	8	10.67
EMBARCADERO	13	-	9	12.00
ENEMIGAS	13	-	9	12.00
ENREDADERAS	13	-	9	12.00
ENUMERACIÓN	13	-	11	14.67
ERUDICIÓN	13	-	11	14.67
ESCÁNDALOS	13	-	6	8.00
ESCOLLOS	13	-	8	10.67
ESCRITORIOS	13	-	10	13.33
ESCRÚPULO	13	-	11	14.67
ESCUADRAS	13	-	10	13.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ESCULTORES	13	-	7	9.33
ESTÁTUTOS	13	-	8	10.67
ESTILOS	13	-	7	9.33
ESTUFAS	13	-	8	10.67
EXIGENCIA	13	-	9	12.00
FANGO	13	-	9	12.00
FOCOS	13	-	6	8.00
FOLLETOS	13	-	10	13.33
FOTÓGRAFO	13	-	8	10.67
FRAUDE	13	-	8	10.67
GENIOS	13	-	11	14.67
GIRA	13	-	10	13.33
GIRO	13	-	11	14.67
GUARNICIÓN	13	-	9	12.00
HADAS	13	-	8	10.67
HECTÁREA	13	-	7	9.33
HEREDERO	13	-	10	13.33
HITO	13	-	5	6.67
HOSPICIOS	13	-	8	10.67
HURRAS	13	-	9	12.00
INAUGURACIÓN	13	-	10	13.33
INDOLENCIA	13	-	8	10.67
INMIGRANTE	13	-	8	10.67
INSPECTOR	13	-	9	12.00
INTERPRETACIÓN	13	-	10	13.33
INUNDACIÓN	13	-	10	13.33
INVASORES	13	-	9	12.00
JURISPRUDENCIA	13	-	9	12.00
KILÓMETRO	13	-	8	10.67
LADRÓN	13	-	10	13.33
LAGUNA	13	-	11	14.67
LEGIÓN	13	-	13	17.33
LENTES	13	-	10	13.33
LENTOS	13	-	11	14.67
LEVANTAMIENTO	13	-	11	14.67
LICEO	13	-	9	12.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
LOBO	13	-	9	12.00
MANTAS	13	-	8	10.67
MARRANOS	13	-	3	4.00
MECANISMOS	13	-	10	13.33
MEDALLAS	13	-	7	9.33
MEDITACIONES	13	-	12	16.00
MERCADERES	13	-	10	13.33
MIRADOR	13	-	8	10.67
MISERICORDIA	13	-	9	12.00
MONTO	13	-	9	12.00
MORENA	13	-	12	16.00
MOSQUITOS	13	-	8	10.67
MÚSCULOS	13	-	7	9.33
MÚSICAS	13	-	9	12.00
NEGACIÓN	13	-	9	12.00
NEOYORQUINO (NEOYORKINO)	13	-	5	6.67
NICHOS	13	-	9	12.00
NORMA	13	-	7	9.33
NOVILLOS	13	-	4	5.33
OCASO	13	-	9	12.00
OLORES	13	-	8	10.67
ORGANISMOS	13	-	4	5.33
PARISIENSE	13	-	10	13.33
PEQUEÑEZ	13	-	8	10.67
PEREGRINO	13	-	8	10.67
PESETA	13	-	7	9.33
PILA	13	-	10	13.33
POLOS	13	-	11	14.67
POSTES	13	-	5	6.67
PRESIDENTA	13	-	6	8.00
PRESIDIO	13	-	6	8.00
PRINCESA	13	-	10	13.33
PROBABILIDAD	13	-	9	12.00
PROLONGACIÓN	13	-	10	13.33
PROPAGACIÓN	13	-	8	10.67
PROVERBIO	13	-	8	10.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RECONSTRUCCIÓN	13	-	6	8.00
REDENCIÓN	13	-	8	10.67
REFLEJOS	13	-	11	14.67
REGOCIJO	13	-	12	16.00
RELIQUIA	13	-	11	14.67
RENUNCIA	13	-	10	13.33
RESISTENCIAS	13	-	7	9.33
REVERENDO	13	-	10	13.33
RITMO	13	-	9	12.00
RODEOS	13	-	11	14.67
RUDIMENTOS	13	-	9	12.00
RUMBOS	13	-	11	14.67
RUMORES	13	-	8	10.67
SAGACIDAD	13	-	9	12.00
SALMÓN	13	-	4	5.33
SANTAS	13	-	10	13.33
SANTIDAD	13	-	9	12.00
SEÑA	13	-	12	16.00
SENDAS	13	-	10	13.33
SILUETA	13	-	4	5.33
SOBERBIAS	13	-	10	13.33
SODA	13	-	10	13.33
SÓTANO	13	-	10	13.33
SUBURBIOS	13	-	10	13.33
SUELOS	13	-	10	13.33
SUPRESIÓN	13	-	9	12.00
TARDE (LARDE)	13	-	10	13.33
TAZAS	13	-	11	14.67
TELARES	13	-	5	6.67
TEÓRICA	13	-	9	12.00
TERMINAL (TERMI)	13	-	11	14.67
TESIS	13	-	7	9.33
TOLDO	13	-	8	10.67
TOLDOS	13	-	5	6.67
TORNILLO	13	-	7	9.33
TRAGEDIA	13	-	8	10.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TRIGONOMETRÍA	13	-	5	6.67
TÚNELES	13	-	12	16.00
UÑAS	13	-	11	14.67
VARIACIONES	13	-	12	16.00
VASALLOS	13	-	7	9.33
VIGILANTES	13	-	8	10.67
VÍSPERAS	13	-	11	14.67
VIVIENDAS	13	-	8	10.67
VOCAL	13	-	7	9.33
ABATE	12	-	8	10.67
ABERTURA	12	-	7	9.33
ABONOS	12	-	5	6.67
AFANES	12	-	7	9.33
AFICIONADO	12	-	11	14.67
AFICIONES	12	-	8	10.67
AGRESIÓN	12	-	10	13.33
AGRESIONES	12	-	7	9.33
AGRUPACIONES	12	-	6	8.00
AJEDREZ	12	-	10	13.33
ALUMNAS	12	-	5	6.67
ALUSIÓN	12	-	12	16.00
ANEXIONISTAS	12	-	5	6.67
ANTAGONISMO	12	-	6	8.00
APELACIÓN	12	-	9	12.00
ARBITRIO	12	-	7	9.33
ARENALES	12	-	7	9.33
ARPA	12	-	6	8.00
ASESINATOS	12	-	9	12.00
ASIÁTICO	12	-	11	14.67
ASTURIANO	12	-	2	2.67
AZAR	12	-	9	12.00
AZOTEAS	12	-	6	8.00
BAZARES	12	-	6	8.00
BOMBARDEO	12	-	5	6.67
BOTÍN	12	-	10	13.33
BOTÓN	12	-	11	14.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
BRETAÑA (BRETAFÍA)	12	-	8	10.67
CABAÑAS	12	-	8	10.67
CABOS	12	-	9	12.00
CADETES	12	-	8	10.67
CALADO	12	-	9	12.00
CALLO	12	-	10	13.33
CAMISAS	12	-	11	14.67
CANTOR	12	-	8	10.67
CAPILLAS	12	-	6	8.00
CARRERA (RRERA)	12	-	8	10.67
CARRETERO	12	-	10	13.33
CASUCHAS	12	-	6	8.00
CENIZA	12	-	10	13.33
CEREAL	12	-	4	5.33
CHACARERO	12	-	3	4.00
CHASCO	12	-	11	14.67
CHISPA	12	-	8	10.67
CHOZAS	12	-	7	9.33
CICLONES (CLONES)	12	-	10	13.33
CLAUSTRO	12	-	6	8.00
CÓDIGOS	12	-	11	14.67
COMENSALES	12	-	8	10.67
COMPLICIDAD	12	-	8	10.67
CONCHA	12	-	10	13.33
CONFIGURACIÓN	12	-	8	10.67
CONFIRMACIÓN	12	-	9	12.00
CONSEJERO	12	-	9	12.00
CONSERVADORA	12	-	7	9.33
CONSUMIDOR	12	-	8	10.67
CONTRAPOSICIÓN	12	-	11	14.67
CONVOY	12	-	5	6.67
COQUETA	12	-	10	13.33
CORINTIO	12	-	9	12.00
CREACIONES	12	-	9	12.00
CRÉDITOS	12	-	8	10.67
CRISOL	12	-	9	12.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CUMBRES	12	-	8	10.67
CUSTODIA	12	-	8	10.67
DENUNCIA	12	-	9	12.00
DESIGNACIÓN	12	-	8	10.67
DESÓRDENES	12	-	10	13.33
DIAL	12	-	9	12.00
DICTADOR	12	-	7	9.33
DILUVIO	12	-	10	13.33
DISEÑO	12	-	10	13.33
DISTINCIONES	12	-	9	12.00
DOCILIDAD	12	-	6	8.00
DONCELLAS	12	-	9	12.00
DOSIS	12	-	9	12.00
ELEVADOR	12	-	4	5.33
EMBARAZO	12	-	9	12.00
EMULACIÓN	12	-	6	8.00
ENEMISTAD	12	-	8	10.67
ENOJO	12	-	8	10.67
ESCRITORA	12	-	9	12.00
ESCUDERO	12	-	2	2.67
ESPECIA	12	-	11	14.67
ESPECULADOR	12	-	8	10.67
ESPONTANEIDAD	12	-	5	6.67
ESQUINAS	12	-	8	10.67
EXPRESIÓN (ESPRESIÓN)	12	-	6	8.00
EXTRAÑEZA	12	-	11	14.67
EXTRANJERA (ESTRANJERA)	12	-	5	6.67
FÁBULA	12	-	10	13.33
FANEGAS	12	-	7	9.33
FERROCARRILERAS	12	-	4	5.33
FILIBUSTEROS	12	-	5	6.67
FLUENCIA	12	-	11	14.67
FONDA	12	-	6	8.00
FORASTERO	12	-	4	5.33
FUNDAMENTOS	12	-	7	9.33
GALLETAS	12	-	7	9.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
GASES	12	-	9	12.00
GRANJAS	12	-	5	6.67
GUERRERA	12	-	11	14.67
HEBREO	12	-	8	10.67
HÉLICE	12	-	10	13.33
HIELOS	12	-	12	16.00
HIERROS	12	-	5	6.67
HIPOCRESÍA	12	-	10	13.33
HOLANDESA	12	-	9	12.00
HORTICULTURA	12	-	8	10.67
HOSPEDAJE	12	-	7	9.33
HOYA	12	-	5	6.67
INCAPACIDAD	12	-	9	12.00
INERCIA	12	-	7	9.33
INMOVILIDAD	12	-	10	13.33
INTERVALO	12	-	10	13.33
JAPONESES	12	-	11	14.67
JAULA	12	-	7	9.33
LABORATORIOS	12	-	7	9.33
LABORIOSIDAD	12	-	9	12.00
LAMENTO	12	-	11	14.67
LÁTIGO	12	-	8	10.67
MAESTRÍA	12	-	10	13.33
MALECÓN (MALECON)	12	-	5	6.67
MANIOBRAS	12	-	8	10.67
MANTILLA (ANTILLA)	12	-	6	8.00
MAREAS	12	-	6	8.00
MARIPOSAS	12	-	12	16.00
MARQUÉS	12	-	9	12.00
MERINO	12	-	11	14.67
MILAGROS	12	-	8	10.67
MISIONEROS	12	-	7	9.33
MITO	12	-	8	10.67
MOTÍN	12	-	9	12.00
MOTORES	12	-	7	9.33
MUSA	12	-	6	8.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
NAVEGANTE	12	-	9	12.00
NAVIDAD	12	-	9	12.00
NOPALES (PALES)	12	-	10	13.33
OASIS	12	-	8	10.67
ÓLEO	12	-	9	12.00
OLLAS	12	-	8	10.67
ORACIONES	12	-	10	13.33
PALENQUE	12	-	9	12.00
PALOMAS	12	-	10	13.33
PAÑOS	12	-	8	10.67
PARTIDARIO	12	-	10	13.33
PECHOS	12	-	7	9.33
PEÑA	12	-	9	12.00
PENAL (ENAL)	12	-	7	9.33
PEÑASCOS	12	-	8	10.67
PERIPECIAS	12	-	8	10.67
PESARES	12	-	9	12.00
PILLAJE	12	-	3	4.00
PLANTEL	12	-	6	8.00
PLAZOS	12	-	6	8.00
POLI (POLÍ)	12	-	10	13.33
POLICÍAS	12	-	7	9.33
POROS	12	-	7	9.33
POSTRES	12	-	8	10.67
PRESBITERIANA	12	-	8	10.67
PRÉSTAMOS	12	-	5	6.67
PRIMOR	12	-	8	10.67
PRODUCTOR	12	-	7	9.33
PROLE	12	-	8	10.67
PÚLPITO	12	-	8	10.67
PURITANO	12	-	7	9.33
RÁFAGAS	12	-	9	12.00
RAMALES	12	-	8	10.67
RASTRO	12	-	8	10.67
RAUDALES	12	-	9	12.00
REALCE	12	-	8	10.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
REBELDE	12	-	12	16.00
RECOMENDACIONES	12	-	6	8.00
REDENTOR	12	-	10	13.33
RELÁMPAGO	12	-	9	12.00
RENO	12	-	11	14.67
REPROCHE	12	-	10	13.33
REPTILES	12	-	6	8.00
RESERVAS	12	-	6	8.00
RESTA	12	-	10	13.33
RESTRICCIONES	12	-	8	10.67
RIZOS	12	-	8	10.67
ROMPIMIENTO	12	-	7	9.33
RUBIOS	12	-	10	13.33
RUEGA	12	-	11	14.67
RUPTURA	12	-	6	8.00
RUSA	12	-	9	12.00
SEPARATISTA	12	-	9	12.00
SÉQUITO	12	-	9	12.00
SIERVOS	12	-	8	10.67
SIMA	12	-	9	12.00
SOFÁ	12	-	7	9.33
SOSPECHO	12	-	10	13.33
SOTO	12	-	9	12.00
SUPERFICIES	12	-	8	10.67
SÚPLICA	12	-	9	12.00
SUSTENTO	12	-	9	12.00
TACÓN	12	-	6	8.00
TELÉFONO	12	-	8	10.67
TÍAS (TIAS)	12	-	12	16.00
TIGRES	12	-	9	12.00
TOCINO	12	-	6	8.00
TODO (TODQ)	12	-	9	12.00
TONELAJE	12	-	5	6.67
TRADUCCIONES	12	-	10	13.33
TRAIADORES	12	-	6	8.00
TRASLACIÓN	12	-	8	10.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TRASPORTES	12	-	5	6.67
TRUEQUE	12	-	9	12.00
VAJILLA	12	-	8	10.67
VAPORCITO	12	-	7	9.33
VASIJAS	12	-	3	4.00
VEHEMENCIA	12	-	7	9.33
VENCIMIENTO	12	-	4	5.33
VIBRACIÓN	12	-	10	13.33
VOLCANES	12	-	7	9.33
ABOLICIONISTAS	11	-	5	6.67
ABRUMADORA	11	-	9	12.00
ADMINISTRACIONES	11	-	6	8.00
AGILIDAD	11	-	8	10.67
AGRADECIMIENTO	11	-	8	10.67
AGUJA	11	-	11	14.67
ALFOMBRA	11	-	8	10.67
ALTERNATIVA	11	-	7	9.33
AMANECER (MANECER)	11	-	10	13.33
ANÉCDOTA	11	-	8	10.67
APOGEO	11	-	9	12.00
APUNTE	11	-	10	13.33
APUROS	11	-	9	12.00
ARCILLA	11	-	7	9.33
ÁRIDA	11	-	8	10.67
ARMADURA	11	-	6	8.00
ARMAMENTOS	11	-	7	9.33
ARQUITECTOS	11	-	8	10.67
ASCENSOR	11	-	7	9.33
ASESINOS	11	-	6	8.00
ASTILLEROS	11	-	8	10.67
ÁTOMO	11	-	8	10.67
BARRANCAS	11	-	7	9.33
BARRIL	11	-	7	9.33
BASTÓN	11	-	9	12.00
BATA	11	-	9	12.00
BELDAD	11	-	10	13.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
BIAS	11	-	9	12.00
BILIS	11	-	8	10.67
BOCINA	11	-	7	9.33
BOGA	11	-	10	13.33
BOHEMIA	11	-	4	5.33
BOLA	11	-	8	10.67
BOLAS	11	-	5	6.67
BOLETÍN	11	-	8	10.67
BRECHA	11	-	10	13.33
BRUTALIDAD	11	-	9	12.00
BRUTOS	11	-	8	10.67
CABAÑA	11	-	7	9.33
CALADOS	11	-	6	8.00
CALUMNIAS	11	-	5	6.67
CAMPEÓN	11	-	9	12.00
CANDELABROS	11	-	6	8.00
CARACOL	11	-	9	12.00
CARICIAS	11	-	8	10.67
CARPINTERO	11	-	7	9.33
CARPINTEROS	11	-	8	10.67
CARTEL	11	-	7	9.33
CASACA	11	-	10	13.33
CASINO	11	-	7	9.33
CATE	11	-	7	9.33
CAUTELA	11	-	6	8.00
CAZADOR	11	-	9	12.00
CEBA	11	-	5	6.67
CENTÍGRADOS	11	-	3	4.00
CÉNTIMOS	11	-	7	9.33
CENTINELA	11	-	10	13.33
CENTRALIZACIÓN	11	-	6	8.00
CERCADO	11	-	7	9.33
CERCAS	11	-	11	14.67
CERDA	11	-	8	10.67
CICLÓN (CLON)	11	-	8	10.67
CISMA	11	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CLIENTELA	11	-	9	12.00
COBARDIA	11	-	7	9.33
CODO	11	-	8	10.67
COLABORACIÓN	11	-	8	10.67
COLCHON	11	-	6	8.00
COLCHONES	11	-	10	13.33
COLEGA	11	-	6	8.00
COLISEO	11	-	6	8.00
COLUMNATA	11	-	8	10.67
COMPLICACIÓN	11	-	8	10.67
CONSTELACIÓN	11	-	7	9.33
CONVENIENCIAS	11	-	8	10.67
CONVERSA	11	-	11	14.67
CORDERO	11	-	8	10.67
CORDURA	11	-	9	12.00
CORNISAS	11	-	8	10.67
CRÁNEO	11	-	6	8.00
CRÍTICOS	11	-	8	10.67
CUERDOS	11	-	8	10.67
CUERNO	11	-	9	12.00
CUPO	11	-	10	13.33
DECANO	11	-	7	9.33
DECLIVE	11	-	7	9.33
DECORACIONES	11	-	8	10.67
DEFINICIONES	11	-	2	2.67
DELTA	11	-	9	12.00
DEMONIO	11	-	10	13.33
DEMOSTRACIÓN	11	-	6	8.00
DEUDOR	11	-	6	8.00
DIVISORIA	11	-	8	10.67
DONACIÓN	11	-	10	13.33
ÉBANO	11	-	8	10.67
EDITORIALES	11	-	10	13.33
EDUCADOR	11	-	4	5.33
EMBAJADA	11	-	10	13.33
ENCICLOPEDIA	11	-	8	10.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ENCONO	11	-	11	14.67
EPIDEMIA	11	-	8	10.67
EQUIVOCACIÓN	11	-	11	14.67
ESCLUSAS	11	-	5	6.67
ESCOMBROS	11	-	9	12.00
ESPECIALIDADES	11	-	4	5.33
ESPIRAL	11	-	9	12.00
ESPOSOS	11	-	6	8.00
ESTALLOS	11	-	6	8.00
ETERNIDAD	11	-	8	10.67
ETOS [as in ETHOS]	11	-	8	10.67
EVOCACIÓN	11	-	5	6.67
EXÁMENES	11	-	8	10.67
EXCAVACIÓN	11	-	4	5.33
ÉXITOS	11	-	6	8.00
EXPLORACIÓN	11	-	7	9.33
EXTENSIONES	11	-	2	2.67
EXTREMIDADES	11	-	10	13.33
FACCIÓN	11	-	10	13.33
FAENAS	11	-	9	12.00
FECUNDIDAD	11	-	7	9.33
FILO	11	-	10	13.33
FÓRMULAS	11	-	9	12.00
FORRAJES	11	-	4	5.33
FRASCOS	11	-	9	12.00
GÉNESIS	11	-	8	10.67
GÉRMENES	11	-	8	10.67
GESTOS	11	-	7	9.33
GRADERÍA	11	-	6	8.00
GRANERO	11	-	7	9.33
HACENDADOS	11	-	7	9.33
HOLANÉS	11	-	8	10.67
IDIOTAS	11	-	6	8.00
IMITACIONES	11	-	7	9.33
IMPERATIVO	11	-	4	5.33
IMPOSTURA	11	-	7	9.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
INACCIÓN	11	-	10	13.33
ÍNDOLE (INDOLE)	11	-	11	14.67
INIQUIDAD	11	-	7	9.33
INMERSIÓN	11	-	5	6.67
INSISTENCIA	11	-	7	9.33
INTERNOS	11	-	10	13.33
INUTILIDAD	11	-	7	9.33
ITALIANAS	11	-	8	10.67
JORNALEROS	11	-	6	8.00
LABIO	11	-	7	9.33
LABRANZA	11	-	9	12.00
LACAYOS	11	-	6	8.00
LECHERÍA	11	-	5	6.67
LIBERALISMO	11	-	8	10.67
LOSA	11	-	10	13.33
LUCRO	11	-	9	12.00
MADAMAS (ADAMAS)	11	-	5	6.67
MADEROS	11	-	8	10.67
MAGNATES	11	-	7	9.33
MANDATO	11	-	10	13.33
MANSIONES	11	-	11	14.67
MARINAS	11	-	8	10.67
MEJORAMIENTO	11	-	7	9.33
MENSAJES	11	-	7	9.33
MENTA	11	-	10	13.33
MENÚ	11	-	5	6.67
MUCHEDUMBRES	11	-	7	9.33
NAUFRAGIOS	11	-	7	9.33
NÁUFRAGOS	11	-	10	13.33
NAVEGANTES	11	-	10	13.33
OBJECIONES	11	-	8	10.67
OCHOCIENTAS	11	-	8	10.67
OFRECIMIENTO	11	-	6	8.00
ONDA	11	-	10	13.33
ÓRBITA	11	-	7	9.33
ORIGINARIOS	11	-	9	12.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PANTEÓN	11	-	5	6.67
PARDOS [Negroes]	11	-	6	8.00
PÁRRAFOS	11	-	9	12.00
PARROQUIANOS	11	-	5	6.67
PAUPERISMO	11	-	6	8.00
PEONES	11	-	9	12.00
PEQUEÑECES	11	-	5	6.67
PERFECCIONAMIENTO	11	-	8	10.67
PERSIANAS	11	-	9	12.00
PERSONALIDADES	11	-	7	9.33
PESADUMBRE	11	-	5	6.67
PESCANTE	11	-	5	6.67
PÍCARO	11	-	7	9.33
PILASTRAS	11	-	8	10.67
PINAR	11	-	4	5.33
PIRA	11	-	8	10.67
PONDERACIÓN	11	-	8	10.67
PRECURSOR	11	-	8	10.67
PREDICADOR	11	-	8	10.67
PREDICADORES	11	-	11	14.67
PRÉSTAMO	11	-	7	9.33
PROGRESISTA	11	-	9	12.00
PROTECCIONISTA	11	-	8	10.67
PUPILO	11	-	5	6.67
QUESOS	11	-	6	8.00
RAMILLETES	11	-	5	6.67
RAUDAL	11	-	8	10.67
RECEPTÁCULO	11	-	7	9.33
RECONQUISTA	11	-	6	8.00
REFRESCOS	11	-	7	9.33
REMOLACHA	11	-	6	8.00
REMORDIMIENTO	11	-	10	13.33
RENCOR	11	-	8	10.67
REPRESALIAS	11	-	5	6.67
REVELACIONES	11	-	7	9.33
RIVALIDADES	11	-	9	12.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ROBLE	11	-	6	8.00
ROTACIÓN	11	-	8	10.67
RUBIAS	11	-	6	8.00
SALINAS	11	-	6	8.00
SEDAS	11	-	7	9.33
SEDUCTOR	11	-	9	12.00
SELECCIÓN	11	-	7	9.33
SEMINARIO	11	-	5	6.67
SEÑAS	11	-	9	12.00
SETECIENTOS	11	-	7	9.33
SOBRES [noun: envelopes]	11	-	11	14.67
SÓTANOS	11	-	8	10.67
SUBALTERNOS	11	-	9	12.00
SUDARIO	11	-	8	10.67
SUELA	11	-	9	12.00
SUJETAS	11	-	7	9.33
TABERNAS	11	-	6	8.00
TALONES	11	-	8	10.67
TEMPERATURAS	11	-	7	9.33
TEMPORADA	11	-	7	9.33
TENEDORES	11	-	9	12.00
TENEDURÍA	11	-	6	8.00
TOPE	11	-	8	10.67
TORTUGA	11	-	7	9.33
TRIGOS	11	-	6	8.00
TRIPA	11	-	3	4.00
URBANIDAD	11	-	6	8.00
URNAS	11	-	8	10.67
VAGABUNDOS	11	-	5	6.67
VENTANILLA	11	-	8	10.67
VESTIGIOS	11	-	5	6.67
VINAGRE	11	-	8	10.67
VIÑAS	11	-	5	6.67
VIOLENCIAS	11	-	9	12.00
VIRREYES	11	-	2	2.67
VOTANTE	11	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ZANCUDOS	11	-	4	5.33
ZÓCALO	11	-	3	4.00
ABATIMIENTO	10	-	9	12.00
ABRAZOS	10	-	7	9.33
ACEITES	10	-	7	9.33
ACEPCIÓN	10	-	8	10.67
ACOPIO	10	-	7	9.33
ACRECENTAMIENTO	10	-	8	10.67
ACTAS	10	-	6	8.00
ADMIRADORES	10	-	8	10.67
ADULTO	10	-	9	12.00
ADVENEDIZO	10	-	5	6.67
ADVENIMIENTO	10	-	6	8.00
ADVERSARIO	10	-	7	9.33
AFECCIÓN	10	-	7	9.33
AJUAR	10	-	6	8.00
ALAMEDA	10	-	6	8.00
ALBEDRÍO	10	-	8	10.67
ALCOBA	10	-	6	8.00
ALCOHOL	10	-	8	10.67
ALEGATO	10	-	7	9.33
AMÉN	10	-	8	10.67
ANALOGÍA	10	-	9	12.00
ANÉCDOTAS	10	-	9	12.00
ANQUILAMIENTO	10	-	6	8.00
ANOCHECER	10	-	8	10.67
ANTEOJOS	10	-	9	12.00
APARADORES	10	-	5	6.67
APOLO	10	-	7	9.33
APRECIACIONES	10	-	9	12.00
ARGUMENTACIÓN	10	-	4	5.33
ARIETE	10	-	5	6.67
ARISTA	10	-	5	6.67
ARISTOCRACIAS	10	-	8	10.67
ARMADORES	10	-	8	10.67
ARTIFICIO	10	-	8	10.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ASCENSORES	10	-	5	6.67
AUREOLA	10	-	9	12.00
AUTORA	10	-	9	12.00
AXIOMA	10	-	7	9.33
AZUFRE	10	-	6	8.00
BALAZOS	10	-	7	9.33
BARRANCOS	10	-	7	9.33
BAUTISTA	10	-	6	8.00
BELIGERANCIA	10	-	2	2.67
BELIGERANTES	10	-	6	8.00
BIENHECHORA	10	-	7	9.33
BLOQUES	10	-	5	6.67
BOLSAS	10	-	9	12.00
CACAO	10	-	6	8.00
CAJISTAS	10	-	5	6.67
CALAVERA	10	-	7	9.33
CALEFACCIÓN	10	-	6	8.00
CALIBRE	10	-	7	9.33
CALIFICACIÓN	10	-	7	9.33
CALIFORNIANA	10	-	4	5.33
CALZONES	10	-	9	12.00
CAMPESINO	10	-	8	10.67
CANCILLERÍA	10	-	7	9.33
CAÑONAZO	10	-	7	9.33
CARACTERÍSTICAS	10	-	8	10.67
CARAVANAS	10	-	7	9.33
CARNICERÍA	10	-	4	5.33
CARRETERA	10	-	4	5.33
CATÁSTROFES	10	-	9	12.00
CATEGORÍAS	10	-	8	10.67
CEDROS	10	-	7	9.33
CHAQUETA	10	-	8	10.67
CISNE	10	-	7	9.33
CITAS	10	-	9	12.00
COBIJA	10	-	4	5.33
COHESIÓN	10	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
COJINES	10	-	6	8.00
COLMO	10	-	9	12.00
COMESTIBLES	10	-	9	12.00
CONDUCTORES	10	-	9	12.00
CONGREGACIÓN	10	-	8	10.67
CONSENTIMIENTO	10	-	7	9.33
CONSIGNA	10	-	7	9.33
CONTEXTO	10	-	2	2.67
CONTRADICCIONES	10	-	7	9.33
CONTRARIEDADES	10	-	9	12.00
CORDEROS	10	-	10	13.33
CORRESPONDENCIAS	10	-	10	13.33
CORTEJO	10	-	8	10.67
COYUNTURA	10	-	6	8.00
CRESTA	10	-	7	9.33
CRIADA	10	-	9	12.00
CRIADERO	10	-	4	5.33
CRIADEROS	10	-	4	5.33
CRISTIANAS	10	-	9	12.00
CRUCERO	10	-	7	9.33
CUAJADA	10	-	6	8.00
CUATROCIENTAS	10	-	8	10.67
CUOTA	10	-	6	8.00
DEFICIENCIA	10	-	8	10.67
DENTISTA	10	-	9	12.00
DERROTAS	10	-	7	9.33
DESAHOGO	10	-	8	10.67
DESEMBARCADERO	10	-	9	12.00
DESENGAÑO	10	-	8	10.67
DESPRENDIMIENTO	10	-	8	10.67
DEUDORES	10	-	6	8.00
DISCO	10	-	8	10.67
DOMINANTES	10	-	8	10.67
DRAMAS	10	-	9	12.00
EFUSIÓN	10	-	8	10.67
EMBAJADORES	10	-	8	10.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
EMBRIÓN	10	-	4	5.33
EMISARIO	10	-	5	6.67
ENCIERRO	10	-	7	9.33
ENCINAS	10	-	5	6.67
ENORMIDAD	10	-	6	8.00
ENSANCHE	10	-	9	12.00
EQUIDAD	10	-	8	10.67
ESCUADRÓN	10	-	8	10.67
ESTANDARTES	10	-	5	6.67
ESTERILIDAD	10	-	7	9.33
ESTREMIDAD	10	-	3	4.00
ESTRENO	10	-	8	10.67
EXAGERACIONES	10	-	7	9.33
EXCUSAS (ESCUSAS)	10	-	8	10.67
EXPOSITORES	10	-	2	2.67
EXTINCIÓN	10	-	7	9.33
EXTRACCIÓN	10	-	6	8.00
FARMACIAS (MACÍAS)	10	-	4	5.33
FASCINACIÓN	10	-	7	9.33
FEROCIDAD	10	-	8	10.67
FERVOR	10	-	8	10.67
FÓSILES	10	-	6	8.00
FRAGUA	10	-	7	9.33
FRAILE	10	-	5	6.67
FRANC [French monetary unit]	10	-	9	12.00
FULGOR	10	-	8	10.67
FUNCIONAMIENTO	10	-	7	9.33
GALERA	10	-	4	5.33
GALGOS	10	-	6	8.00
GANADERÍA	10	-	5	6.67
GEMIDO	10	-	6	8.00
GEÓLOGO	10	-	5	6.67
GIMNASIO	10	-	6	8.00
GOBERNANTE	10	-	6	8.00
GORRO	10	-	8	10.67
GUANTE	10	-	8	10.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
HACEDOR	10	-	10	13.33
HACENDADO	10	-	5	6.67
HEBREOS	10	-	6	8.00
HILARIDAD	10	-	8	10.67
HOSPICIO	10	-	6	8.00
HUESTES	10	-	7	9.33
IDEALIDAD	10	-	2	2.67
IMPERTINENCIA	10	-	7	9.33
INCA	10	-	8	10.67
INCIENSO	10	-	10	13.33
INCOMODIDADES	10	-	8	10.67
INGENUIDAD	10	-	5	6.67
INMORTALIDAD	10	-	8	10.67
INMUNDICIAS	10	-	6	8.00
INSOLENCIA	10	-	7	9.33
INSTANCIA	10	-	8	10.67
INSULTO	10	-	7	9.33
INVERNÁCULOS	10	-	6	8.00
ISLOTE	10	-	7	9.33
JUDÍA	10	-	6	8.00
LEGO	10	-	3	4.00
LÍQUIDOS	10	-	6	8.00
LITERA	10	-	8	10.67
LLANEZA	10	-	8	10.67
LOMA	10	-	8	10.67
LOTA	10	-	2	2.67
MADAMA (title of honor)	10	-	6	8.00
MADAME (owner of a bordello)	10	-	6	8.00
MANSEDUMBRE	10	-	7	9.33
MAQUINISTA	10	-	7	9.33
MÁSTIL	10	-	9	12.00
MATRONA	10	-	6	8.00
MAUSOLEO	10	-	4	5.33
MEDINA	10	-	5	6.67
MEDIOCRIDAD	10	-	5	6.67
MELAZA	10	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MELODÍA	10	-	8	10.67
MELODÍAS	10	-	6	8.00
MESETAS	10	-	5	6.67
METROPOLITANO (METROPOLITAN)	10	-	3	4.00
MICA	10	-	8	10.67
MINERALOGÍA	10	-	4	5.33
MISIONERO	10	-	7	9.33
MODAS	10	-	10	13.33
MOLDURAS	10	-	9	12.00
MONJAS	10	-	7	9.33
MORMONA	10	-	3	4.00
MUDAS	10	-	9	12.00
NATURALISTA	10	-	6	8.00
NENÉ	10	-	1	1.33
NEOYORQUINA (NEOYORKINA)	10	-	10	13.33
OCIOS	10	-	8	10.67
OLEADAS	10	-	4	5.33
ÓPERAS	10	-	7	9.33
OPORTUNIDADES	10	-	6	8.00
OPRESORES	10	-	7	9.33
OREJA	10	-	9	12.00
OSTRACISMO	10	-	5	6.67
OVACIONES	10	-	5	6.67
PÁNICO	10	-	10	13.33
PANTALONES	10	-	9	12.00
PARADOJA	10	-	8	10.67
PARÉNTESIS	10	-	7	9.33
PÁRROCO	10	-	4	5.33
PARTICULARIDAD	10	-	7	9.33
PASIVIDAD	10	-	2	2.67
PATOLOGÍA	10	-	1	1.33
PATRIAS	10	-	6	8.00
PEATONES	10	-	8	10.67
PECADOS	10	-	8	10.67
PEINE	10	-	6	8.00
PELUQUERÍA	10	-	8	10.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PEÑAS	10	-	7	9.33
PENINSULARES	10	-	5	6.67
PENITENCIARIO	10	-	4	5.33
PERFILES	10	-	7	9.33
PERSECUCIONES	10	-	9	12.00
PERSPICACIA	10	-	7	9.33
PESCUEZO	10	-	8	10.67
PÍCAROS	10	-	7	9.33
PILAS	10	-	6	8.00
PLATEA	10	-	5	6.67
PLATILLOS	10	-	5	6.67
PLEBE	10	-	7	9.33
PORCELANA	10	-	9	12.00
PORFÍA	10	-	6	8.00
PORTALES	10	-	8	10.67
PÓRTICOS	10	-	6	8.00
PORTUGUÉS	10	-	7	9.33
POSEEDOR	10	-	7	9.33
POSEEDORES	10	-	9	12.00
POSTRE	10	-	9	12.00
PRESBITERIANOS	10	-	9	12.00
PREVISIONES	10	-	9	12.00
PRIMO	10	-	8	10.67
PROBIDAD	10	-	5	6.67
PROCESIONES	10	-	8	10.67
PROCURADOR	10	-	7	9.33
PROFECÍA	10	-	6	8.00
PROFETAS	10	-	4	5.33
PROLETARIOS	10	-	5	6.67
PRONUNCIACIÓN	10	-	8	10.67
PROSPECTO	10	-	5	6.67
PUJANZA	10	-	8	10.67
RAMIFICACIONES	10	-	9	12.00
RANA	10	-	10	13.33
RECLAMOS	10	-	4	5.33
RECOMPENSAS	10	-	7	9.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
REFERENCIAS	10	-	4	5.33
REFUERZOS	10	-	9	12.00
REINAS	10	-	7	9.33
REMINISCENCIAS	10	-	4	5.33
RENOVACIÓN	10	-	9	12.00
REPARTO	10	-	7	9.33
RESTABLECIMIENTO	10	-	8	10.67
RESTAURACIÓN	10	-	8	10.67
RESTAURANTES (RANTES)	10	-	10	13.33
RETORNO	10	-	9	12.00
REVERSO	10	-	6	8.00
REVOLUCIONARIAS	10	-	7	9.33
RIGIDEZ	10	-	8	10.67
RUDEZA	10	-	5	6.67
SABLES	10	-	6	8.00
SACUDIDA	10	-	4	5.33
SATISFACCIONES	10	-	8	10.67
SECTARIOS	10	-	7	9.33
SEMANARIO	10	-	5	6.67
SERIES	10	-	8	10.67
SERMÓN	10	-	9	12.00
SERVIDORES	10	-	6	8.00
SIENES	10	-	8	10.67
SOBORNO	10	-	7	9.33
SOLTERO	10	-	10	13.33
SUBIDA	10	-	9	12.00
SUBSTANCIA	10	-	5	6.67
SUBSUELO	10	-	5	6.67
SUCESORES	10	-	9	12.00
SUSPIROS	10	-	9	12.00
SUSTITUCIÓN	10	-	5	6.67
TECNOLÓGICO (TECNOLÓGICA)	10	-	1	1.33
TEMPERANCIA	10	-	3	4.00
TENEDOR	10	-	9	12.00
TEÓRICO	10	-	7	9.33
TERREMOTO	10	-	7	9.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TIGRE	10	-	6	8.00
TINAS	10	-	5	6.67
TINTAS	10	-	6	8.00
TOPOGRAFÍA	10	-	7	9.33
TORNOS	10	-	8	10.67
TORTURA	10	-	8	10.67
TRAIORA	10	-	8	10.67
TRIBUNAS	10	-	7	9.33
USURPACIÓN	10	-	7	9.33
VECINDARIO	10	-	8	10.67
VEGA	10	-	8	10.67
VENTANILLAS	10	-	8	10.67
VERANOS	10	-	5	6.67
VETAS	10	-	7	9.33
VIGAS	10	-	6	8.00
VIÑEDOS	10	-	4	5.33
ZAPATERÍA	10	-	8	10.67
ZAPATERO	10	-	6	8.00
ZAPATEROS	10	-	7	9.33
ABERTURAS	9	-	3	4.00
ABOLENGO	9	-	5	6.67
ABYECCIÓN	9	-	6	8.00
ACADÉMICOS	9	-	7	9.33
ACENTOS	9	-	8	10.67
ACOMPAÑAMIENTO	9	-	8	10.67
ACOMPAÑO	9	-	5	6.67
ADEMANES	9	-	9	12.00
ADJUNTO	9	-	7	9.33
ADMINISTRADORES	9	-	7	9.33
AFIRMACIONES	9	-	9	12.00
AGONÍAS	9	-	8	10.67
AGUJERO	9	-	6	8.00
AJOS	9	-	9	12.00
ALABANZA	9	-	5	6.67
ÁLAMOS	9	-	5	6.67
ALCANCES	9	-	6	8.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ALTERACIONES	9	-	9	12.00
AMARGURAS	9	-	7	9.33
ANCLAS	9	-	8	10.67
APEGO	9	-	8	10.67
APLOMO	9	-	7	9.33
APRENDICES	9	-	6	8.00
ARCHIVOS	9	-	5	6.67
ARRECIFES	9	-	8	10.67
ARREPENTIMIENTO	9	-	8	10.67
ASFALTO	9	-	7	9.33
ATLAS	9	-	7	9.33
ATRIBUTOS	9	-	9	12.00
AUDITORIUM	9	-	5	6.67
AUTOS	9	-	9	12.00
BALLENAS	9	-	4	5.33
BANDOS	9	-	5	6.67
BESOS	9	-	6	8.00
BOHEMIOS	9	-	1	1.33
BOMBERO	9	-	6	8.00
BOULEVARES	9	-	4	5.33
BUJÍAS	9	-	5	6.67
CALDOS	9	-	3	4.00
CALIFORNIANO	9	-	5	6.67
CALUMNIA	9	-	7	9.33
CALVARIO	9	-	8	10.67
CAMPAMENTOS	9	-	8	10.67
CANADIENSES	9	-	6	8.00
CANÓNIGO	9	-	4	5.33
CANTINAS	9	-	5	6.67
CARAVANA	9	-	7	9.33
CARBONES	9	-	5	6.67
CARICATURA	9	-	5	6.67
CARRETA	9	-	6	8.00
CARRETAS	9	-	8	10.67
CASERÍOS	9	-	4	5.33
CASTAS	9	-	8	10.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CATACLISMO	9	-	7	9.33
CEGUEDAD	9	-	7	9.33
CENSURAS	9	-	7	9.33
CENTENAR	9	-	8	10.67
CEREBROS	9	-	7	9.33
CHARQUI	9	-	1	1.33
CHORRO	9	-	7	9.33
CIERRO	9	-	5	6.67
CINISMO	9	-	7	9.33
CIRCUITO	9	-	8	10.67
CLÁUSULA	9	-	8	10.67
CLAUSURA	9	-	5	6.67
CLAVE	9	-	5	6.67
COBARDES	9	-	6	8.00
COCINAS	9	-	8	10.67
COCOTEROS	9	-	4	5.33
COLOSOS	9	-	9	12.00
COMPOSTURA	9	-	6	8.00
COMUNIÓN	9	-	7	8.67
CONCRECIÓN	9	-	5	6.67
CONDUCTA (DUCTA)	9	-	5	6.67
CONFORMIDAD	9	-	7	9.33
CONGREGACIONES	9	-	5	6.67
CONSEJEROS	9	-	7	9.33
CONTADOR	9	-	7	9.33
CONTRABANDO	9	-	7	9.33
CONTRIBUYENTES	9	-	5	6.67
CONTROVERSA	9	-	7	9.33
CONVIDADOS	9	-	6	8.00
CONVOCATORIA	9	-	2	2.67
COPOS	9	-	7	9.33
CORAJE	9	-	6	8.00
CORNISA	9	-	3	4.00
CORONELES	9	-	8	10.67
COROS	9	-	7	9.33
CORREA	9	-	9	12.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CORREGIDOR	9	-	8	10.67
CORRO	9	-	7	9.33
CORTINAJES	9	-	9	12.00
CREDO	9	-	7	9.33
CUADERNO	9	-	7	9.33
CUARZO	9	-	6	8.00
CUTIS	9	-	9	12.00
DEHESAS	9	-	5	6.67
DESAGÜE	9	-	7	9.33
DESAGÜES	9	-	5	6.67
DESCENDENCIA	9	-	8	10.67
DESCONTENTOS	9	-	6	8.00
DESDICHA	9	-	6	8.00
DESESPERA	9	-	9	12.00
DESNUDEZ	9	-	7	9.33
DETRITUS	9	-	4	5.33
DIAMANTE	9	-	8	10.67
DIPLOMAS	9	-	6	8.00
DISENSIONES	9	-	8	10.67
DISFRAZ	9	-	8	10.67
DISPUTAS	9	-	9	12.00
DOCENAS	9	-	8	10.67
DONATIVOS	9	-	4	5.33
DUELAS	9	-	6	8.00
DUETOS	9	-	6	8.00
DUREZA	9	-	7	9.33
EBRIOS	9	-	7	9.33
ECONOMÍAS	9	-	6	8.00
EDECÁN	9	-	5	6.67
EGIPCIOS	9	-	7	9.33
ELABORACIÓN	9	-	6	8.00
EMBLEMA	9	-	5	6.67
EMBUTIDOS	9	-	8	10.67
EMINENCIA	9	-	7	9.33
ÉMULOS	9	-	9	12.00
ENCAJE	9	-	5	6.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ENCUENTROS	9	-	6	8.00
ENJAMBRE	9	-	8	10.67
ENJAMBRES	9	-	8	10.67
ENSEÑANZAS	9	-	4	5.33
ENTIERRO	9	-	6	8.00
ENTUSIASMOS	9	-	5	6.67
ERAS	9	-	5	6.67
ESBOZO	9	-	5	6.67
ESCOLLO	9	-	8	10.67
ESCULTOR	9	-	7	9.33
ESPIGAS	9	-	7	9.33
ESPINAS	9	-	8	10.67
ESPLENDORES	9	-	5	6.67
ESTADOUNIDENSES	9	-	2	2.67
ESTALACTITAS	9	-	7	9.33
ESTAMPA	9	-	8	10.67
ESTUPIDEZ	9	-	6	8.00
ESTUPOR	9	-	3	4.00
EXTERMINIO	9	-	8	10.67
EXTRACTOS (EXTRACTOS)	9	-	7	9.33
FAENA	9	-	7	9.33
FAMILIARIDAD	9	-	6	8.00
FASE	9	-	3	4.00
FASES	9	-	6	8.00
FAVORES	9	-	6	8.00
FEDERALISTA	9	-	6	8.00
FÉNIX	9	-	2	2.67
FILÁNTRÓPOS	9	-	8	10.67
FINALES	9	-	5	6.67
FLORENTINO	9	-	6	8.00
FLOTAS	9	-	8	10.67
FLUJO	9	-	8	10.67
FRAGMENTO	9	-	7	9.33
FRANQUICIAS	9	-	6	8.00
FULANO	9	-	6	8.00
GARRA	9	-	7	9.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
GASTRÓNOMO	9	-	8	10.67
GEMIDOS	9	-	7	9.33
GENES	9	-	8	10.67
GENTILES	9	-	4	5.33
GIROS	9	-	7	9.33
GÓNDOLAS	9	-	8	10.67
GORRA	9	-	8	10.67
GRADUACIÓN	9	-	7	9.33
GRANADINOS	9	-	4	5.33
GRINGOS	9	-	4	5.33
GROSERÍA	9	-	7	9.33
GUARDIAS	9	-	6	8.00
GUARISMOS	9	-	4	5.33
HALLAZGO	9	-	6	8.00
HISTOLOGÍA (HISTOL)	9	-	6	8.00
HOMOGENEIDAD	9	-	7	9.33
HUEVO	9	-	6	8.00
HURACANES	9	-	6	8.00
IMPOSICIÓN	9	-	7	9.33
IMPRESORES	9	-	9	12.00
INCLINACIONES	9	-	7	9.33
INDULGENCIA	9	-	6	8.00
INFANTES	9	-	4	5.33
INFRACCIÓN	9	-	7	9.33
INGRESO	9	-	6	8.00
INTEMPERIE	9	-	8	10.67
INTERMEDIARIO	9	-	6	8.00
INVENTORES	9	-	8	10.67
INVITACIONES	9	-	6	8.00
JARDINERO	9	-	7	9.33
JARRO	9	-	9	12.00
JUGADORES	9	-	7	9.33
JURADOS	9	-	5	6.67
JUZGADOS	9	-	7	9.33
LAMENTOS	9	-	7	9.33
LAUREL	9	-	6	8.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
LECTORA	9	-	5	6.67
LEGISLADOR	9	-	5	6.67
LETREROS	9	-	8	10.67
LEVADURA	9	-	6	8.00
LIBELO	9	-	5	6.67
LIENZOS	9	-	5	6.67
LIGADURAS	9	-	5	6.67
LIMITACIÓN	9	-	6	8.00
LINAJE	9	-	7	9.33
LOCO-FOCOS	9	-	2	2.67
LOSAS	9	-	6	8.00
MACHETE	9	-	8	10.67
MALHECHORES	9	-	6	8.00
MANUFACTURERAS	9	-	5	6.67
MATIZ	9	-	7	9.33
MATRIZ	9	-	5	6.67
MAYORAL	9	-	5	6.67
MENOSPRECIO	9	-	6	8.00
MENTAS	9	-	8	10.67
MENTES	9	-	7	9.33
MENTIRAS	9	-	7	9.33
MERCENARIOS	9	-	8	10.67
MESTIZA	9	-	5	6.67
MOCHILA (CHILA)	9	-	1	1.33
MODERNISMO (NISMO)	9	-	9	12.00
MONO	9	-	8	10.67
MORRO	9	-	5	6.67
MORTAJA	9	-	6	8.00
MOVIDA	9	-	9	12.00
NARANJOS	9	-	6	8.00
NARRACIONES	9	-	7	9.33
NECRÓPOLIS	9	-	7	9.33
NIETOS	9	-	8	10.67
NOGAL	9	-	6	8.00
NOTORIEDAD	9	-	8	10.67
NOVILLO	9	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
NOVIO	9	-	7	9.33
NUECES	9	-	8	10.67
OBJETIVO	9	-	3	4.00
OBRITA [as in LITTLE JOB]	9	-	4	5.33
OFENSIVA	9	-	6	8.00
OLMO	9	-	7	9.33
ORGANIZACIONES	9	-	5	6.67
ORLA	9	-	9	12.00
ORNATO	9	-	7	9.33
PANES	9	-	8	10.67
PAPELETA	9	-	5	6.67
PARAMENTOS	9	-	1	1.33
PAVOS	9	-	8	10.67
PECULIARIDAD	9	-	8	10.67
PENACHO	9	-	8	10.67
PENADO	9	-	4	5.33
PENALIDADES	9	-	5	6.67
PENITENCIA	9	-	8	10.67
PEÑÓN	9	-	3	4.00
PEÓN	9	-	7	9.33
PEQUEÑAS (PEQUEFÍAS)	9	-	7	9.33
PEQUEÑOS (PEQUEFÍOS)	9	-	6	8.00
PERAS	9	-	7	9.33
PERFIDIA	9	-	7	9.33
PERITOS	9	-	3	4.00
PESETAS	9	-	5	6.67
PILAR	9	-	6	8.00
PILOTOS	9	-	5	6.67
PLANICIE	9	-	8	10.67
PLANICIES	9	-	5	6.67
PLÁTANO	9	-	6	8.00
PLEITOS	9	-	7	9.33
PLUS	9	-	8	10.67
POPULACHO	9	-	5	6.67
POSTERIORIDAD	9	-	3	4.00
POTREROS	9	-	7	9.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PREPARACIONES	9	-	8	10.67
PRESBITERIANO	9	-	6	8.00
PRESIDIOS	9	-	6	8.00
PRESIONES	9	-	8	10.67
PRESTEZA	9	-	5	6.67
PREVENCIONES	9	-	6	8.00
PRIMORES	9	-	6	8.00
PRISMA	9	-	7	9.33
PRIVACIÓN	9	-	5	6.67
PRIVACIONES	9	-	6	8.00
PROCEDENCIAS	9	-	4	5.33
PROMISIÓN	9	-	7	9.33
PROMONTORIO	9	-	8	10.67
PROPIETARIA	9	-	2	2.67
PSICOLOGÍA	9	-	5	6.67
PULPERÍA	9	-	4	5.33
PUPILAS	9	-	6	8.00
QUERELLAS	9	-	6	8.00
QUIOSCO (KIOSKO)	9	-	6	8.00
RÁFAGA	9	-	7	9.33
RATAS	9	-	9	12.00
RECLUSIÓN	9	-	5	6.67
REELECCIÓN	9	-	7	9.33
REGENERACIÓN	9	-	5	6.67
RELATOS	9	-	8	10.67
REPERTORIO	9	-	6	8.00
RESGUARDO	9	-	8	10.67
REVERENCIA	9	-	6	8.00
ROCÍO	9	-	9	12.00
ROMANAS	9	-	7	9.33
RUBOR	9	-	6	8.00
SALVAGUARDIA	9	-	8	10.67
SALVOCONDUCTO	9	-	4	5.33
SECUACES	9	-	3	4.00
SEDE	9	-	7	9.33
SEGURIDADES	9	-	7	9.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SÉMOLAS	9	-	1	1.33
SENSATEZ	9	-	9	12.00
SÉPTIMO	9	-	8	10.67
SERIEDAD	9	-	7	9.33
SÍNTESIS	9	-	5	6.67
SOBRIEDAD	9	-	4	5.33
SOLES	9	-	3	4.00
SOLLO (SOLL) [fish: pike, sturgeon]	9	-	7	9.33
SOLLOZOS	9	-	9	12.00
SOLTEROS	9	-	8	10.67
SOSIEGO	9	-	7	9.33
SUCURSALES	9	-	5	6.67
SUFRIMIENTO	9	-	7	9.33
SUJECCIÓN	9	-	7	9.33
SUPERCHERÍA	9	-	8	10.67
SUSCEPTIBILIDAD	9	-	5	6.67
TAPIZ	9	-	6	8.00
TEJA	9	-	8	10.67
TELÉFONOS	9	-	6	8.00
TENIENTES	9	-	6	8.00
TERREMOTOS	9	-	8	10.67
TIJERAS	9	-	7	9.33
TIMÓN	9	-	8	10.67
TINTURA	9	-	2	2.67
TÓPICO	9	-	7	9.33
TRAFICANTES	9	-	8	10.67
TRÁMITES	9	-	7	9.33
TRAPO	9	-	8	10.67
TRASTORNO	9	-	7	9.33
TRINEO	9	-	7	9.33
TÚNICA	9	-	7	9.33
TURBAS	9	-	3	4.00
TUTORES	9	-	4	5.33
UNIONES (NIONES)	9	-	6	8.00
VACILACIONES	9	-	4	5.33
VAINA	9	-	7	9.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
VAIVENES	9	-	7	9.33
VAQUERO (QUERO)	9	-	8	10.67
VEGETACIÓN (VEJETACIÓN)	9	-	3	4.00
VENCEDORA	9	-	8	10.67
VERDUGO	9	-	7	9.33
VERTEDERA	9	-	1	1.33
VÉRTICE	9	-	6	8.00
VIRTUOSO	9	-	8	10.67
ABEJAS	8	-	7	9.33
ABSOLUTISMO	8	-	5	6.67
ABSTRACCIÓN	8	-	4	5.33
ABUELOS	8	-	7	9.33
ACTUACIÓN	8	-	8	10.67
ADAGIO	8	-	6	8.00
ADAPTACIÓN	8	-	5	6.67
ADEMÁN	8	-	7	9.33
ADICIONES	8	-	7	9.33
ADMIRADOR	8	-	6	8.00
ADOLESCENCIA	8	-	7	9.33
ADOLESCENTE	8	-	6	8.00
ADULTERIO	8	-	2	2.67
AFUERAS	8	-	5	6.67
AGUARDIENTES	8	-	6	8.00
ALFILERES	8	-	6	8.00
ALICIENTE	8	-	8	10.67
ALIENTOS	8	-	5	6.67
ALMENAS	8	-	5	6.67
ALOJAMIENTOS	8	-	7	9.33
ALTIVEZ	8	-	7	9.33
ALUVIONES	8	-	7	9.33
AMISTADES	8	-	5	6.67
ANABAPTISTA	8	-	3	4.00
ANGLOSAJONA	8	-	7	9.33
ANGLOSAJONES	8	-	6	8.00
ANTECESORES	8	-	7	9.33
APETITOS	8	-	7	9.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
APORTE	8	-	4	5.33
AQUIESCENCIA	8	-	4	5.33
ARBITRARIEDAD	8	-	6	8.00
ÁRBITRO	8	-	5	6.67
ARCA	8	-	8	10.67
ARIAS	8	-	7	9.33
ARMARIO	8	-	4	5.33
ARNESES	8	-	4	5.33
AROS	8	-	8	10.67
ARRIATES	8	-	3	4.00
ARROGANCIA	8	-	7	9.33
ARTA	8	-	7	9.33
ASCENDIENTE	8	-	5	6.67
ASERCIÓN	8	-	5	6.67
ASERTO	8	-	8	10.67
ASFIXIA	8	-	5	6.67
ASIGNACIÓN	8	-	2	2.67
ASIGNATURAS	8	-	3	4.00
ASIMILACIÓN	8	-	7	9.33
ASPEREZA	8	-	7	9.33
ATAÚD	8	-	7	9.33
ATRIBUCIONES	8	-	7	9.33
ATROPELLO	8	-	5	6.67
AUDIENCIAS	8	-	4	5.33
AZÚCARES	8	-	4	5.33
BANCARROTAS	8	-	4	5.33
BANQUETES	8	-	8	10.67
BARBARIDAD	8	-	6	8.00
BARBERO	8	-	5	6.67
BARCAS	8	-	7	9.33
BASA	8	-	6	8.00
BATE	8	-	8	10.67
BORRASCA	8	-	8	10.67
BRIGADA	8	-	4	5.33
BRITÁNICAS	8	-	6	8.00
BRITÁNICOS	8	-	7	9.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
BURLAS	8	-	6	8.00
CABOTAJE	8	-	3	4.00
CABRAS	8	-	7	9.33
CALDO	8	-	7	9.33
CANASTA	8	-	5	6.67
CAÑONAZOS	8	-	5	6.67
CAÑOS	8	-	5	6.67
CANTANTES	8	-	6	8.00
CAPTURA	8	-	6	8.00
CARABELAS	8	-	3	4.00
CARABINAS	8	-	6	8.00
CARGAMENTOS	8	-	7	9.33
CARPETA	8	-	2	2.67
CARRILES (RILES) [as in RAILROAD TRACKS]	8	-	4	5.33
CASCOS	8	-	7	9.33
CASILLAS	8	-	5	6.67
CASTAÑOS	8	-	8	10.67
CATALÁN	8	-	5	6.67
CAUTIVERIO	8	-	8	10.67
CAVIDADES	8	-	6	8.00
CELEBRIDADES	8	-	5	6.67
CENAS	8	-	5	6.67
CERROS	8	-	7	9.33
CESTA	8	-	4	5.33
CHACRAS	8	-	4	5.33
CHALECO	8	-	6	8.00
CHELÍN [SHILLING]	8	-	7	9.33
CHOQUES	8	-	6	8.00
CHORROS	8	-	6	8.00
CINTURÓN	8	-	7	9.33
CLEMENCIA	8	-	6	8.00
CLÍNICA	8	-	5	6.67
COBRO	8	-	7	9.33
COCINERO	8	-	4	5.33
COLABORADOR	8	-	8	10.67
COMIENZOS	8	-	6	8.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CÓNDORES	8	-	2	2.67
CONEXIONES	8	-	6	8.00
CONOCEDOR	8	-	6	8.00
CONSECUCIÓN	8	-	7	9.33
CONSOLADOR	8	-	6	8.00
CONSOLADORA	8	-	8	10.67
CONSUELOS	8	-	7	9.33
CÓNSULES	8	-	5	6.67
CONTAGIO	8	-	6	8.00
CONTRARIEDAD	8	-	6	8.00
CONTRATIEMPOS	8	-	8	10.67
CONTRATISTAS	8	-	6	8.00
COQUETAS	8	-	5	6.67
CORDEL	8	-	7	9.33
CORDÓN	8	-	6	8.00
CORONAS	8	-	8	10.67
CRIADOR	8	-	4	5.33
CRONISTA	8	-	7	9.33
CUERNOS	8	-	6	8.00
CULTIVADOR	8	-	4	5.33
DEBILIDADES	8	-	5	6.67
DEFENSAS	8	-	6	8.00
DÉFICIT	8	-	4	5.33
DELANTERA	8	-	7	9.33
DEMÁS (EMÁS)	8	-	8	10.67
DEMASÍA	8	-	4	5.33
DESASEO	8	-	6	8.00
DESDICHAS	8	-	5	6.67
DESECHOS	8	-	4	5.33
DESEMBARQUE	8	-	6	8.00
DESERCIÓN	8	-	5	6.67
DESLUMBRAMIENTO	8	-	6	8.00
DESNIVEL	8	-	6	8.00
DETENIMIENTO	8	-	5	6.67
DEVASTACIÓN	8	-	5	6.67
DEVOCIÓN	8	-	6	8.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DIABLOS	8	-	7	9.33
DICTADURA	8	-	7	9.33
DIETAS	8	-	3	4.00
DIFERENCIAL	8	-	5	6.67
DINASTÍAS	8	-	5	6.67
DINEROS	8	-	6	8.00
DISIMULO	8	-	5	6.67
DISTRACCIONES	8	-	6	8.00
DIVERGENCIA	8	-	5	6.67
DIVIDENDOS	8	-	4	5.33
DRENAJE	8	-	4	5.33
DUELOS	8	-	6	8.00
DUOS	8	-	6	8.00
DURAZNOS	8	-	4	5.33
ECONOMISTAS	8	-	7	9.33
EDÉN (EDEN)	8	-	8	10.67
EJIDO (JIDO)	8	-	6	8.00
ELÍSEOS	8	-	7	9.33
ELOCUCIÓN	8	-	5	6.67
ENCARNACIÓN	8	-	8	10.67
ENTONACIÓN	8	-	4	5.33
ENTRAÑA	8	-	7	9.33
ERIAL	8	-	6	8.00
ESCALONES	8	-	6	8.00
ESCOCESES	8	-	6	8.00
ESTÍO	8	-	6	8.00
ESTRIBO	8	-	5	6.67
ESTROFAS	8	-	7	9.33
EVOLUCIONES	8	-	7	9.33
EXCLAMACIONES	8	-	6	8.00
ÉXODO	8	-	3	4.00
EXPLOTACIONES	8	-	3	4.00
EXPORTADORES	8	-	3	4.00
EXPULSIÓN	8	-	6	8.00
ÉXTASIS	8	-	6	8.00
FACSIMIL	8	-	7	9.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
FACTORÍAS	8	-	6	8.00
FACTURAS	8	-	7	9.33
FANÁTICO	8	-	7	9.33
FASCINADOR	8	-	4	5.33
FESTIVIDAD	8	-	5	6.67
FILIGRANA	8	-	6	8.00
FISCO	8	-	5	6.67
FLAQUEZAS	8	-	6	8.00
FLEXIBILIDAD	8	-	6	8.00
FORRAJE	8	-	5	6.67
FÓSFOROS	8	-	6	8.00
FRACTURAS	8	-	1	1.33
FRAGANCIA	8	-	6	8.00
FRAUDES	8	-	4	5.33
FUGITIVOS	8	-	6	8.00
GASAS	8	-	6	8.00
GERENTE	8	-	6	8.00
GORROS	8	-	5	6.67
GRADUADO	8	-	6	8.00
GRANA	8	-	8	10.67
GREMIOS	8	-	5	6.67
GRILLOS	8	-	7	9.33
GUIRNALDAS	8	-	7	9.33
HABANERO	8	-	6	8.00
HEGEMONÍA	8	-	6	8.00
HIPÓDROMO	8	-	5	6.67
HOGUERAS	8	-	6	8.00
HOLOCAUSTO	8	-	6	8.00
HORMIGUERO	8	-	7	9.33
HUERTA	8	-	7	9.33
HUMOS	8	-	5	6.67
IMIGRACIÓN (GRACIÓN)	8	-	5	6.67
IMITADORES	8	-	6	8.00
IMPRESOR	8	-	5	6.67
IMPREVISIÓN (IMPREVISION)	8	-	6	8.00
INCLUSA	8	-	5	6.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
INCONSCIENCIA	8	-	3	4.00
INICIACIÓN	8	-	5	6.67
INJERENCIA (INGERENCIA)	8	-	8	10.67
INSEGURIDAD	8	-	7	9.33
INSINUACIONES	8	-	5	6.67
INSURGENTES	8	-	2	2.67
INTERCAMBIO	8	-	4	5.33
INVASIONES	8	-	8	10.67
JAMÓN (JAMON)	8	-	8	10.67
JARDINCITO	8	-	6	8.00
JOYERÍA	8	-	6	8.00
JUGO	8	-	6	8.00
LABRIEGO	8	-	8	10.67
LADERAS	8	-	8	10.67
LÁGRIMA	8	-	6	8.00
LÁMINA	8	-	8	10.67
LATAS	8	-	1	1.33
LATINOAMERICANOS	8	-	3	4.00
LAVADEROS	8	-	5	6.67
LIBREA	8	-	7	9.33
LIBREAS	8	-	4	5.33
LIBRERO	8	-	7	9.33
LILA [LILAC, GAY MAN, NAÏVE, GULLIBLE]	8	-	6	8.00
LLAGAS	8	-	6	8.00
LOLA [colloquial Chilean: GIRL]	8	-	3	4.00
LOZANÍA	8	-	5	6.67
MACIZOS	8	-	5	6.67
MAGIA	8	-	7	9.33
MALDICIÓN	8	-	6	8.00
MANES	8	-	8	10.67
MANTELES	8	-	7	9.33
MARQUESA	8	-	2	2.67
MECA	8	-	7	9.33
MEDALLONES	8	-	7	9.33
MEDIACIÓN	8	-	6	8.00
MÉDULA	8	-	8	10.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MENOSCABO	8	-	4	5.33
MENSURA	8	-	3	4.00
MENUDEO	8	-	5	6.67
MONOPOLIOS	8	-	5	6.67
MONTURA	8	-	6	8.00
MORO	8	-	5	6.67
MUNICIPALIDADES	8	-	7	9.33
MUNIFICENCIA	8	-	7	9.33
MÚSICO	8	-	6	8.00
NAIPES	8	-	6	8.00
NARRADOR	8	-	6	8.00
NAVEGACIONES	8	-	7	9.33
NECEDAD	8	-	6	8.00
NECIO	8	-	7	9.33
NEGRITO	8	-	3	4.00
NOVENA	8	-	7	9.33
NOVICIO	8	-	7	9.33
NUMERARIO	8	-	6	8.00
OBSEQUIOS	8	-	5	6.67
OBSERVANCIA	8	-	4	5.33
OBSTETRICIA	8	-	4	5.33
OLFATO	8	-	7	9.33
OLMOS	8	-	5	6.67
PAGANOS	8	-	4	5.33
PÁGINAS (PÁJINAS)	8	-	3	4.00
PALANCAS	8	-	7	9.33
PAÑALES	8	-	6	8.00
PAÑEROS	8	-	6	8.00
PANTANO	8	-	7	9.33
PAPEL-MONEDA	8	-	3	4.00
PARIA	8	-	7	9.33
PASAJERA	8	-	7	9.33
PASAPORTES	8	-	7	9.33
PASCUA	8	-	5	6.67
PASTELES	8	-	5	6.67
PAVO	8	-	7	9.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PECULIARIDADES	8	-	7	9.33
PEDESTALES	8	-	7	9.33
PENADOS	8	-	3	4.00
PERTURBACIÓN	8	-	6	8.00
PESADILLA	8	-	8	10.67
PESTE	8	-	6	8.00
PÍO	8	-	7	9.33
PIPAS	8	-	7	9.33
PIRATA	8	-	8	10.67
PIRITAS	8	-	4	5.33
PISADAS	8	-	7	9.33
PISCICULTURA	8	-	2	2.67
PIZARRAS	8	-	6	8.00
PLANCHA	8	-	6	8.00
PLANTADOR	8	-	6	8.00
PONTÍFICE	8	-	6	8.00
PÓSITO	8	-	6	8.00
POSO	8	-	8	10.67
PRECIPITACIÓN	8	-	7	9.33
PRECURSORA	8	-	7	9.33
PRESENTIMIENTO	8	-	6	8.00
PRESTIGIOS	8	-	1	1.33
PRESUNCIÓN	8	-	8	10.67
PRETEXTOS	8	-	4	5.33
PRIMACÍA	8	-	6	8.00
PRIMOS	8	-	5	6.67
PRÓCERES	8	-	7	9.33
PROCESOS	8	-	7	9.33
PRODUCTORAS	8	-	7	9.33
PROPAGANDISTA	8	-	4	5.33
PRUSIANO	8	-	4	5.33
PUEBLECITO	8	-	5	6.67
QUILA	8	-	5	6.67
QUÍMICAS	8	-	6	8.00
RASTROS	8	-	6	8.00
RAZONAMIENTO	8	-	5	6.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
REACCIONES	8	-	7	9.33
RECHAZO	8	-	8	10.67
RECODO	8	-	6	8.00
REFINAMIENTOS	8	-	6	8.00
REFRESCO	8	-	7	9.33
REGULADOR	8	-	4	5.33
REPARACIONES	8	-	4	5.33
REPARTICIÓN	8	-	5	6.67
REPRESENTATIVOS	8	-	8	10.67
REPUESTO	8	-	7	9.33
RESIDUOS	8	-	6	8.00
RETINA	8	-	5	6.67
REVUELTA	8	-	6	8.00
RIEGO	8	-	5	6.67
RIENDA	8	-	8	10.67
RIENDAS	8	-	8	10.67
ROMERÍA	8	-	6	8.00
SALDO	8	-	6	8.00
SALMUERA	8	-	2	2.67
SALUBRIDAD	8	-	7	9.33
SALVADORA	8	-	6	8.00
SANITARIO	8	-	7	9.33
SAUCES	8	-	5	6.67
SEISCIENTAS	8	-	8	10.67
SELLOS	8	-	7	9.33
SENTIMENTALISMO	8	-	8	10.67
SIERVO	8	-	8	10.67
SITUACIONES	8	-	6	8.00
SOBREMESA	8	-	7	9.33
SOCIALISTA	8	-	6	8.00
SORPRESAS	8	-	6	8.00
SUCIEDAD	8	-	3	4.00
SUIZOS	8	-	8	10.67
SUPERINTENDENCIA	8	-	6	8.00
SUPLICIO	8	-	6	8.00
SURCO	8	-	6	8.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TABERNA	8	-	5	6.67
TABERNÁCULO	8	-	6	8.00
TACHA	8	-	5	6.67
TAMBOR	8	-	6	8.00
TAPA	8	-	6	8.00
TECNOLOGÍA	8	-	2	2.67
TEMBLOR	8	-	7	9.33
TERMALES	8	-	5	6.67
TILO	8	-	7	9.33
TILOS	8	-	7	9.33
TORMENTAS	8	-	5	6.67
TORNEO	8	-	8	10.67
TORRECILLAS	8	-	5	6.67
TORTUGAS	8	-	6	8.00
TOSTADA	8	-	1	1.33
TRAMPA	8	-	5	6.67
TRASTE	8	-	6	8.00
TRAVESÍA (TRAVESIA)	8	-	6	8.00
TRAZADOS	8	-	8	10.67
TRIÁNGULO	8	-	5	6.67
TRICOLOR	8	-	3	4.00
TROPIEZOS	8	-	6	8.00
TUMULTOS	8	-	5	6.67
TURISTAS	8	-	6	8.00
UMBRAL	8	-	4	5.33
UMBRALES	8	-	7	9.33
UVA	8	-	6	8.00
VACILACIÓN	8	-	3	4.00
VAIVÉN	8	-	7	9.33
VAPORCITOS	8	-	8	10.67
VAQUEROS (QUEROS)	8	-	6	8.00
VENEROS	8	-	6	8.00
VENEZOLANAS	8	-	1	1.33
VERACIDAD	8	-	6	8.00
VERDOR	8	-	5	6.67
VERSÍCULOS	8	-	7	9.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
VETA	8	-	7	9.33
VIAJERA	8	-	4	5.33
VIGILANTE	8	-	7	9.33
VIRGINIANO	8	-	4	5.33
VISITADOR	8	-	4	5.33
VITICULTURA	8	-	2	2.67
VOLUNTADES	8	-	5	6.67
VULGARIDAD	8	-	5	6.67
ZAGA	8	-	7	9.33
ZOOLOGÍA	8	-	5	6.67
ABUELA	7	-	6	8.00
ADIÓSSES (ADIOSSES)	7	-	6	8.00
ADVENEDIZOS	7	-	5	6.67
AFABILIDAD	7	-	7	9.33
AFECTACIÓN	7	-	7	9.33
AGRAVIOS	7	-	7	9.33
AGUJEROS	7	-	7	9.33
ALBORES	7	-	7	9.33
ALEGRÍAS	7	-	5	6.67
ALEJAMIENTO	7	-	7	9.33
ALEMANAS	7	-	6	8.00
ALGUACIL	7	-	5	6.67
ALMOHADA	7	-	4	5.33
ALREDEDOR (DEDOR)	7	-	7	9.33
ALUSIONES	7	-	5	6.67
ÁMBITO	7	-	5	6.67
ANDALUZ	7	-	5	6.67
ANGLOS (GLOS) [as in ANGLO-SAXONS]	7	-	5	6.67
ANHELOS	7	-	5	6.67
ANTECEDENTE	7	-	5	6.67
ANTILLANOS	7	-	2	2.67
ANTORCHAS	7	-	7	9.33
APRETONES	7	-	6	8.00
APURO	7	-	5	6.67
ARCES	7	-	5	6.67
ARCO-IRIS	7	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ARENAL	7	-	4	5.33
ARMARIOS	7	-	5	6.67
ARMAZÓN	7	-	7	9.33
AROMAS	7	-	6	8.00
ARRIERO	7	-	2	2.67
ARTÍFICES	7	-	5	6.67
ASPIRANTES	7	-	7	9.33
ASTILLAS	7	-	6	8.00
ATREVIMIENTO	7	-	7	9.33
AUTÓGRAFOS	7	-	6	8.00
AZOTES	7	-	5	6.67
BALAZO	7	-	5	6.67
BÁLSAMO	7	-	6	8.00
BAMBÚ	7	-	6	8.00
BARATIJAS	7	-	3	4.00
BARBERÍA	7	-	6	8.00
BASÍLICA	7	-	4	5.33
BASTILLA	7	-	6	8.00
BASTOS	7	-	3	4.00
BATALLONES	7	-	7	9.33
BAYO	7	-	6	8.00
BELEN	7	-	2	2.67
BENDICIONES	7	-	6	8.00
BLONDAS	7	-	4	5.33
BLUSA	7	-	5	6.67
BOCADO	7	-	5	6.67
BOCANADAS	7	-	6	8.00
BODA	7	-	5	6.67
BRIGADIER	7	-	6	8.00
BRONCES	7	-	5	6.67
CABRO	7	-	3	4.00
CACIQUE	7	-	3	4.00
CALAMIDADES	7	-	7	9.33
CALDAS	7	-	3	4.00
CALLEJAS	7	-	2	2.67
CAMARADA	7	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CAMINATA	7	-	3	4.00
CAMPEONES	7	-	7	9.33
CANALLA	7	-	5	6.67
CÁÑAMO	7	-	4	5.33
CAÑAS	7	-	5	6.67
CAÑO	7	-	7	9.33
CÁPITA (CAPITA)	7	-	6	8.00
CAPITELES	7	-	4	5.33
CARABINA	7	-	5	6.67
CARCELERO	7	-	7	9.33
CARICIA	7	-	2	2.67
CARPA	7	-	5	6.67
CARTUCHOS	7	-	6	8.00
CASTELLANOS	7	-	4	5.33
CAZADORES	7	-	7	9.33
CÉDULAS	7	-	4	5.33
CÉFIRO (CEPHIR)	7	-	1	1.33
CENTENAS	7	-	4	5.33
CENTRAL (NTRAL)	7	-	6	8.00
CEPILLOS	7	-	6	8.00
CERCO	7	-	6	8.00
CHACRA	7	-	3	4.00
CHILENAS	7	-	5	6.67
CHOLO	7	-	6	8.00
CÍCLOPES	7	-	5	6.67
CINCEL	7	-	7	9.33
CLAVO	7	-	6	8.00
CODOS	7	-	7	9.33
COLECTIVOS	7	-	5	6.67
CÓMICOS	7	-	7	9.33
COMO (UOMO)	7	-	4	5.33
COMPUERTA	7	-	5	6.67
CONCEPCIONES	7	-	7	9.33
CONDES	7	-	7	9.33
CONFIDENTE	7	-	6	8.00
CONGOJAS	7	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CONMOCIÓN	7	-	6	8.00
CONSTITUYENTE	7	-	5	6.67
CONSUNO	7	-	6	8.00
CONTABILIDAD	7	-	6	8.00
CONTACTOS	7	-	4	5.33
CONTRACCIÓN	7	-	2	2.67
CORAL	7	-	7	9.33
CORINTIAS	7	-	6	8.00
CORRILLO	7	-	6	8.00
CORTESANOS	7	-	7	9.33
COSOS	7	-	4	5.33
COTO	7	-	6	8.00
CREDULIDAD	7	-	5	6.67
CREMA	7	-	4	5.33
CRESTAS	7	-	6	8.00
CRIOLLA	7	-	5	6.67
CUADRÚPEDOS	7	-	4	5.33
DÁRSENAS	7	-	3	4.00
DECENAS	7	-	5	6.67
DECLAMACIONES	7	-	4	5.33
DEDUCCIONES	7	-	6	8.00
DEFINICIÓN	7	-	6	8.00
DEIDAD	7	-	5	6.67
DEPOSITARIO	7	-	6	8.00
DEPRESIÓN	7	-	4	5.33
DESAPROBACIÓN	7	-	6	8.00
DESCOMPOSICIÓN	7	-	5	6.67
DESEMBOLSO	7	-	6	8.00
DESIGNIOS	7	-	7	9.33
DESMAYO	7	-	6	8.00
DESMORALIZACIÓN	7	-	4	5.33
DÉSPOTA	7	-	5	6.67
DEUDOS	7	-	6	8.00
DIARISMO	7	-	4	5.33
DIFUNTO	7	-	6	8.00
DIGESTIÓN	7	-	7	9.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DILEMA	7	-	4	5.33
DIPUTACIÓN	7	-	5	6.67
DIRECTORIO	7	-	5	6.67
DISIPACIÓN	7	-	6	8.00
DISPAROS	7	-	5	6.67
DISPENSA	7	-	7	9.33
DISPERSIÓN	7	-	5	6.67
DISTURBIOS	7	-	7	9.33
DOTACIÓN	7	-	6	8.00
EDUCANDOS	7	-	5	6.67
EGOÍSTAS	7	-	6	8.00
EJECUCIONES	7	-	5	6.67
EMANACIONES	7	-	7	9.33
EMBARCO	7	-	4	5.33
EMPEÑOS	7	-	6	8.00
ENANO	7	-	4	5.33
ENLACE	7	-	7	9.33
ENTIDADES	7	-	6	8.00
ENVIDIAS	7	-	5	6.67
EPITAFIOS	7	-	4	5.33
ESCLAVISTAS	7	-	6	8.00
ESCOPETA	7	-	5	6.67
ESCORIA	7	-	5	6.67
ESLABÓN	7	-	5	6.67
ESMERALDAS	7	-	5	6.67
ESPADAS	7	-	6	8.00
ESPECIALISTAS	7	-	6	8.00
ESPEJISMOS	7	-	2	2.67
ESPINA	7	-	7	9.33
ESPLENDIDEZ	7	-	7	9.33
ESPONJA	7	-	6	8.00
ESQUELETOS	7	-	7	9.33
ESTABLO	7	-	6	8.00
ESTADÍA	7	-	5	6.67
ESTEPAS	7	-	5	6.67
ESTIMULANTE	7	-	6	8.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ESTRADA	7	-	6	8.00
ESTRECHEZ	7	-	7	9.33
ESTREMECIMIENTO	7	-	7	9.33
ESTROFA	7	-	5	6.67
EXTERIORIDADES	7	-	4	5.33
FAJAS	7	-	7	9.33
FALLA	7	-	5	6.67
FAROLILLOS	7	-	4	5.33
FASTOS	7	-	7	9.33
FEALDAD	7	-	5	6.67
FELICITACIÓN	7	-	6	8.00
FESTONES	7	-	5	6.67
FIDEOS (IDEOS)	7	-	6	8.00
FINCA	7	-	4	5.33
FIRMAS	7	-	5	6.67
FLAUTA	7	-	7	9.33
FONÓGRAFO	7	-	2	2.67
FORMALIDAD	7	-	7	9.33
FORMALIDADES	7	-	4	5.33
FORTALEZAS	7	-	7	9.33
FOSA	7	-	4	5.33
FRAILES	7	-	6	8.00
FRIOLERA	7	-	6	8.00
FUNDACIONES	7	-	4	5.33
GALLO	7	-	6	8.00
GASA	7	-	7	9.33
GATOS	7	-	7	9.33
GENERACIONES (JENERACIONES)	7	-	3	4.00
GESTIONES	7	-	5	6.67
GUIRNALDA	7	-	6	8.00
GUSANOS	7	-	3	4.00
HADO	7	-	6	8.00
HAMACA	7	-	6	8.00
HATOS	7	-	5	6.67
HEROÍNA	7	-	7	9.33
HIERBA	7	-	5	6.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
HIJITA	7	-	7	9.33
HIPOTECAS	7	-	4	5.33
HOLLÍN	7	-	6	8.00
HONORARIO	7	-	6	8.00
HUELGAS	7	-	4	5.33
HULE	7	-	6	8.00
HUSOS	7	-	4	5.33
IMPERIALISTA	7	-	2	2.67
INCERTIDUMBRE	7	-	4	5.33
INCUBACIÓN	7	-	3	4.00
INDICIO	7	-	5	6.67
INDIGENCIA	7	-	4	5.33
INICIADORES	7	-	5	6.67
INICIATIVAS	7	-	3	4.00
INMUEBLE	7	-	5	6.67
INTELECTUALIDAD	7	-	5	6.67
INTERLOCUTOR	7	-	6	8.00
IRRITACIÓN	7	-	7	9.33
ISLITA	7	-	4	5.33
JACINTO [Battle of San Jacinto, Texas]	7	-	6	8.00
JARRONES	7	-	7	9.33
JERARQUÍAS	7	-	5	6.67
JESUITA	7	-	7	9.33
JORNADAS	7	-	6	8.00
LAGER	7	-	3	4.00
LANGOSTA	7	-	6	8.00
LANZAS	7	-	7	9.33
LÁPIDA	7	-	4	5.33
LAPSO	7	-	6	8.00
LARGUEZA	7	-	5	6.67
LATINISMO	7	-	2	2.67
LAVADERO	7	-	4	5.33
LEGACIONES	7	-	5	6.67
LEJANÍA	7	-	6	8.00
LIBERTO	7	-	4	5.33
LIMOSNAS	7	-	6	8.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
LIQUIDACIONES	7	-	2	2.67
LISTONES	7	-	5	6.67
LOMAS	7	-	6	8.00
LOMOS	7	-	6	8.00
LOROS	7	-	7	9.33
LOTERÍA	7	-	5	6.67
LUCIDEZ	7	-	4	5.33
LUCIMIENTO	7	-	5	6.67
LUTERANOS	7	-	6	8.00
MAGNOLIA	7	-	6	8.00
MALEZA	7	-	6	8.00
MANDÍBULA	7	-	6	8.00
MANGA	7	-	6	8.00
MAQUINISTAS	7	-	6	8.00
MARIPOSA	7	-	3	4.00
MÁSCARA	7	-	7	9.33
MÁSCARAS	7	-	5	6.67
MATADERO	7	-	5	6.67
MATRONAS	7	-	7	9.33
MEJILLA	7	-	7	9.33
MENAJE	7	-	6	8.00
MENDICIDAD	7	-	4	5.33
MENDIGO	7	-	5	6.67
MENGUA	7	-	5	6.67
MONITOR	7	-	5	6.67
MORERA	7	-	2	2.67
MOTORA	7	-	7	9.33
MUEBLAJE	7	-	6	8.00
MULLIDO	7	-	6	8.00
MULTAS	7	-	6	8.00
MUSGO	7	-	5	6.67
NATURALISTAS	7	-	6	8.00
NEOYORQUINOS (NEOYORKINOS)	7	-	6	8.00
NERVIO	7	-	5	6.67
NIETO	7	-	6	8.00
NIÑITOS	7	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
NIVELACIÓN (NIVELACION)	7	-	6	8.00
NODRIZA	7	-	5	6.67
NOTABILIDADES	7	-	6	8.00
NOVELISTAS	7	-	6	8.00
OBSERVADORES	7	-	5	6.67
OCUPANTES	7	-	6	8.00
ODISEA	7	-	6	8.00
OFRENDA	7	-	3	4.00
OMISIÓN	7	-	7	9.33
ONDULACIONES	7	-	6	8.00
OPULENCIA	7	-	7	9.33
ORGANIZADOR	7	-	6	8.00
OVEJA	7	-	2	2.67
OXÍGENO	7	-	5	6.67
PACAS	7	-	2	2.67
PACIENTES	7	-	7	9.33
PADRINO	7	-	5	6.67
PALAS	7	-	3	4.00
PALOMA	7	-	4	5.33
PARARRAYOS	7	-	3	4.00
PARÁSITOS	7	-	4	5.33
PARCIALIDAD	7	-	5	6.67
PARISIENSES	7	-	6	8.00
PARTOS	7	-	5	6.67
PASATIEMPO	7	-	6	8.00
PASMO	7	-	6	8.00
PASTAS	7	-	3	4.00
PATINES	7	-	3	4.00
PAVIMENTOS	7	-	4	5.33
PECULIO	7	-	5	6.67
PELOTA	7	-	5	6.67
PENINSULAR [Spaniard born in Iberia]	7	-	5	6.67
PENURIAS	7	-	6	8.00
PEPAS	7	-	1	1.33
PERICIA	7	-	4	5.33
PERIPECIA	7	-	7	9.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PERISTILO	7	-	6	8.00
PESAS	7	-	4	5.33
PESCADILLA	7	-	1	1.33
PESQUISAS	7	-	7	9.33
PIPA	7	-	6	8.00
PIRATERÍA	7	-	5	6.67
PISTA	7	-	4	5.33
PLANETAS	7	-	4	5.33
PLANTADORES	7	-	5	6.67
PLANTÍOS	7	-	5	6.67
PLATAFORMAS	7	-	4	5.33
PLATÓN	7	-	4	5.33
POLÉMICA	7	-	5	6.67
POMA	7	-	5	6.67
PONCHE	7	-	5	6.67
PORTEZUELA	7	-	7	9.33
POSOS	7	-	5	6.67
POSTIZOS	7	-	6	8.00
POSTRACIÓN	7	-	6	8.00
POSTURA	7	-	5	6.67
POSTURAS	7	-	5	6.67
PREMISAS	7	-	6	8.00
PRESCRIPCIONES	7	-	6	8.00
PROMISCUIDAD	7	-	4	5.33
PROSCENIO	7	-	5	6.67
PROSTITUCIÓN	7	-	6	8.00
PROTECTORES	7	-	5	6.67
PULMÓN	7	-	6	8.00
PUÑOS	7	-	7	9.33
QUEHACERES	7	-	6	8.00
QUINTERO	7	-	2	2.67
RANCHOS	7	-	5	6.67
RASTREADOR	7	-	2	2.67
RATEROS	7	-	5	6.67
RAYAS	7	-	7	9.33
RECEPCIONES	7	-	6	8.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RECESO	7	-	3	4.00
RECIPROCIDAD	7	-	5	6.67
RECLUTAMIENTO	7	-	5	6.67
RECOLECCIÓN	7	-	5	6.67
RECORTES	7	-	7	9.33
RECUENTO	7	-	6	8.00
REFECTORIO	7	-	6	8.00
REGATAS	7	-	6	8.00
REMEDO	7	-	6	8.00
REMUNERACIÓN	7	-	3	4.00
RENCORES	7	-	5	6.67
RENGLONES	7	-	6	8.00
REPAROS	7	-	5	6.67
REPRESA	7	-	3	4.00
RESCATE	7	-	7	9.33
RIFLEROS	7	-	5	6.67
RODEO	7	-	6	8.00
ROLLO	7	-	7	9.33
ROMANZA	7	-	6	8.00
RONES	7	-	4	5.33
RÓTULOS	7	-	4	5.33
SANGRÍA	7	-	5	6.67
SARCASMO	7	-	5	6.67
SASTRERÍA	7	-	7	9.33
SEDUCCIÓN	7	-	5	6.67
SERENATA	7	-	4	5.33
SERPIENTES	7	-	6	8.00
SIGILO	7	-	5	6.67
SILUETAS	7	-	5	6.67
SIMULACRO	7	-	5	6.67
SINAGOGA	7	-	7	9.33
SÍNDICOS	7	-	2	2.67
SUBDIVISIONES	7	-	5	6.67
SUBVENCIÓN	7	-	5	6.67
SUBVENCIONES	7	-	2	2.67
SUCURSAL	7	-	5	6.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SUECO	7	-	5	6.67
SUEGRO	7	-	5	6.67
SUICIDIO	7	-	7	9.33
SUMARIO	7	-	5	6.67
TABIQUES	7	-	6	8.00
TABLEROS	7	-	3	4.00
TANQUES	7	-	6	8.00
TECHUMBRE	7	-	5	6.67
TEDÉUM	7	-	1	1.33
TEJANOS	7	-	5	6.67
TEJEDOR	7	-	1	1.33
TERMINACIÓN	7	-	5	6.67
TERNEROS	7	-	5	6.67
TERTULIAS	7	-	5	6.67
TESTA	7	-	7	9.33
TINTERO	7	-	7	9.33
TOLLAS	7	-	5	6.67
TORBELLINOS	7	-	5	6.67
TRANSCRIPCIÓN	7	-	1	1.33
TRANSFORMACIÓN (TRASFORMACION)	7	-	5	6.67
TRAUMA (TRAU)	7	-	3	4.00
TRINCHERA	7	-	6	8.00
TUNANTE	7	-	4	5.33
TURBIÓN	7	-	4	5.33
UNCIÓN	7	-	3	4.00
UNITARISMO	7	-	4	5.33
UNIVERSITARIO	7	-	6	8.00
UNIVERSITARIOS	7	-	6	8.00
UVAS	7	-	5	6.67
VASCOS (ASCOS)	7	-	5	6.67
VELERO	7	-	7	9.33
VELOS	7	-	6	8.00
VENA	7	-	6	8.00
VERSIONES	7	-	7	9.33
VESTUARIOS	7	-	6	8.00
VETERANO	7	-	6	8.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
VIANDAS	7	-	6	8.00
VIRREY	7	-	4	5.33
VIRUS	7	-	6	8.00
VIVEZA	7	-	5	6.67
VÓMITO	7	-	7	9.33
ABASTO	6	-	6	8.00
ABORTO	6	-	4	5.33
ABSORCIÓN	6	-	4	5.33
ABURRIMIENTO	6	-	5	6.67
ACECHO	6	-	3	4.00
ACEROS	6	-	3	4.00
ACHAQUES	6	-	5	6.67
ACUERDOS	6	-	6	8.00
ACUÑACIÓN	6	-	3	4.00
AGITACIONES	6	-	5	6.67
AGLOMERACIONES	6	-	4	5.33
AGUJERITO	6	-	3	4.00
ALARDE	6	-	6	8.00
ALARIDOS	6	-	4	5.33
ALGODONES	6	-	5	6.67
ALIANZAS	6	-	5	6.67
ALOCUCIÓN	6	-	4	5.33
ALOSA	6	-	1	1.33
ALTEZA	6	-	2	2.67
ALTITUD	6	-	5	6.67
ALZAMIENTO	6	-	3	4.00
AMBULANCIA	6	-	5	6.67
AMERICANISMO	6	-	4	5.33
AMNISTÍA	6	-	4	5.33
ANAQUELES	6	-	3	4.00
ANIMOSIDAD	6	-	1	1.33
ANONA	6	-	3	4.00
ANTAGONISTAS	6	-	4	5.33
ANTECESOR	6	-	6	8.00
ANTOLOGÍA	6	-	2	2.67
ÁREAS	6	-	5	6.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ARIDEZ	6	-	5	6.67
ARMADURAS	6	-	4	5.33
ARMÓNICA	6	-	5	6.67
ARRANQUES	6	-	6	8.00
ARRENDAMIENTOS	6	-	3	4.00
ARRESTOS	6	-	5	6.67
ARTILLEROS	6	-	5	6.67
ASCENDIENTES (CENDIENTES)	6	-	6	8.00
ASCENSIÓN	6	-	5	6.67
ASESOR	6	-	5	6.67
ASIDUIDAD	6	-	4	5.33
ASNOS	6	-	6	8.00
ASTRÓNOMO	6	-	3	4.00
ÁTOMOS	6	-	4	5.33
AUDITOR	6	-	3	4.00
AURA	6	-	6	8.00
AURÍFEROS	6	-	4	5.33
AUSTRALASIA	6	-	1	1.33
AVALANCHA	6	-	5	6.67
AVALÚOS	6	-	1	1.33
AVANCES (ANCES)	6	-	3	4.00
AVARICIA	6	-	5	6.67
AZOGUE	6	-	4	5.33
BABA	6	-	6	8.00
BAGAJES	6	-	6	8.00
BAILARINAS	6	-	6	8.00
BALSA	6	-	4	5.33
BANDOLERISMO	6	-	4	5.33
BANDOLEROS	6	-	5	6.67
BARANDAS	6	-	3	4.00
BARDO	6	-	2	2.67
BARÓMETRO	6	-	5	6.67
BARRERAS	6	-	4	5.33
BASTIDORES	6	-	6	8.00
BATIDA	6	-	5	6.67
BAUTISTAS (BAPTISTAS)	6	-	5	6.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
BAYOÁN [bayou dweller]	6	-	1	1.33
BECERRO	6	-	4	5.33
BILLARES	6	-	5	6.67
BIZCOCHOS	6	-	5	6.67
BLANDURA	6	-	6	8.00
BLOQUE	6	-	3	4.00
BOATO	6	-	6	8.00
BOLETINES	6	-	6	8.00
BOLOS	6	-	4	5.33
BONDADES	6	-	6	8.00
BORRACHERA	6	-	4	5.33
BOSQUECILLOS	6	-	5	6.67
BOTES-TORPEDOS	6	-	1	1.33
BOTICA	6	-	4	5.33
BRAVURA	6	-	4	5.33
BRIBÓN	6	-	3	4.00
BRILLANTEZ	6	-	5	6.67
BROMAS	6	-	5	6.67
BÚFALOS	6	-	3	4.00
BULLA	6	-	4	5.33
BURGUESÍA	6	-	4	5.33
CADERA	6	-	3	4.00
CALABAZAS	6	-	6	8.00
CALAMIDAD	6	-	5	6.67
CALAVERAS	6	-	4	5.33
CÁLIZ	6	-	6	8.00
CAMARERA	6	-	5	6.67
CAMARILLA	6	-	2	2.67
CAMINANTE	6	-	6	8.00
CAMPANARIOS	6	-	5	6.67
CAÑA (CAFIA) [as in SUGARCANE]	6	-	3	4.00
CANASTO	6	-	4	5.33
CANDIDEZ	6	-	6	8.00
CAÑERÍAS	6	-	3	4.00
CAÑONEROS	6	-	3	4.00
CAPITALISTA	6	-	5	6.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CAPOTE	6	-	4	5.33
CAPOTES	6	-	6	8.00
CAPT [abbreviation: CAPITÁN]	6	-	2	2.67
CAPULLOS	6	-	3	4.00
CARA (CARÁ)	6	-	4	5.33
CARRETERAS	6	-	3	4.00
CARROZA	6	-	5	6.67
CARTEROS	6	-	2	2.67
CARTÓN (CARTON)	6	-	6	8.00
CATALANES	6	-	2	2.67
CATRE	6	-	3	4.00
CAUTIVA	6	-	6	8.00
CEBOLLAS	6	-	6	8.00
CEJA	6	-	6	8.00
CERCANÍA	6	-	5	6.67
CERTIDUMBRE	6	-	6	8.00
CESTO	6	-	3	4.00
CHACO	6	-	3	4.00
CHANCHOS	6	-	3	4.00
CHARLATANISMO	6	-	5	6.67
CHEQUE	6	-	2	2.67
CHEQUES	6	-	3	4.00
CHINESCA	6	-	2	2.67
CIENTAS	6	-	6	8.00
CIERVO	6	-	6	8.00
CIGÜEÑA	6	-	4	5.33
CIPRESES	6	-	5	6.67
CIRCULARES	6	-	6	8.00
CIRCUNSTANTES	6	-	5	6.67
CLAMORES	6	-	5	6.67
CLAUSTROS	6	-	5	6.67
CLAVÍCULA	6	-	1	1.33
CLEMAS	6	-	4	5.33
COBRES	6	-	4	5.33
COCINERA	6	-	4	5.33
CODICIAS	6	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
COHETES	6	-	5	6.67
COLAS	6	-	6	8.00
COLLAR	6	-	6	8.00
COMBUSTIÓN	6	-	4	5.33
COMENTADORES	6	-	5	6.67
COMERCIOS	6	-	5	6.67
COMISIONISTAS	6	-	6	8.00
COMPACTOS	6	-	5	6.67
CÓMPUTO	6	-	6	8.00
CONCIUDADANA	6	-	1	1.33
CONDENACIÓN	6	-	3	4.00
CONEJO	6	-	4	5.33
CONFECCIÓN	6	-	5	6.67
CONJETURAS	6	-	6	8.00
CONOCEDORES	6	-	6	8.00
CONSERVATORIO	6	-	5	6.67
CONSIGNATARIOS	6	-	6	8.00
CONSISTENCIA	6	-	5	6.67
CONSORTE	6	-	3	4.00
CONSTELACIONES	6	-	5	6.67
CONTENIDAS	6	-	6	8.00
CONTESTACIONES	6	-	6	8.00
CONTRATANTES	6	-	5	6.67
CONTRATIEMPO	6	-	6	8.00
CONVERSIÓN	6	-	5	6.67
CONVOCACIÓN	6	-	4	5.33
CORBETA	6	-	2	2.67
CORBETAS	6	-	3	4.00
CORCELES	6	-	3	4.00
CORNETA	6	-	5	6.67
CORRERÍA	6	-	5	6.67
CORTADOS	6	-	6	8.00
CORTESÍAS	6	-	5	6.67
COSMOPOLITISMO	6	-	5	6.67
COSO	6	-	4	5.33
CREADORA	6	-	5	6.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CREADORES	6	-	5	6.67
CREDENCIALES	6	-	5	6.67
CREOSOTA (CREOZOTA)	6	-	1	1.33
CREYENTE	6	-	5	6.67
CRUCES	6	-	6	8.00
CRUELDADES	6	-	3	4.00
CRUZAMIENTO	6	-	4	5.33
CUARESMA	6	-	5	6.67
CUCHILLOS	6	-	4	5.33
CUELGA	6	-	4	5.33
CUELLOS	6	-	5	6.67
CUERVO	6	-	6	8.00
CULATA	6	-	4	5.33
CULOS	6	-	6	8.00
CUMPLIMIENTOS	6	-	5	6.67
CUÑO	6	-	4	5.33
DANZANTES	6	-	4	5.33
DÁRSENA	6	-	2	2.67
DECISIONES	6	-	6	8.00
DEIDADES	6	-	5	6.67
DELIBERACIÓN	6	-	4	5.33
DERRAME	6	-	4	5.33
DESAMPARO	6	-	5	6.67
DESIGUALDADES	6	-	6	8.00
DESTILADOS	6	-	3	4.00
DIAMANTES	6	-	6	8.00
DIGNIDADES	6	-	4	5.33
DINAMOS	6	-	3	4.00
DINASTÍA	6	-	6	8.00
DIRECTORA	6	-	6	8.00
DISCORDIA	6	-	6	8.00
DISCORDIAS	6	-	6	8.00
DISCULPA	6	-	5	6.67
DISERTACIÓN	6	-	5	6.67
DISIDENCIAS	6	-	3	4.00
DOMINADORES	6	-	5	6.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DUALIDAD	6	-	3	4.00
DUEÑAS	6	-	6	8.00
DURMIENTES	6	-	3	4.00
ECLESIÁSTICOS	6	-	5	6.67
ECONOMISTA	6	-	5	6.67
ELEFANTES	6	-	5	6.67
ÉLITE (LITE)	6	-	5	6.67
EMBATES	6	-	6	8.00
EMISARIOS	6	-	6	8.00
EMPAQUE	6	-	4	5.33
ENFERMERÍA	6	-	4	5.33
ENSUEÑO	6	-	5	6.67
ENTRONQUE	6	-	1	1.33
ENVASES	6	-	2	2.67
EPITAFIO	6	-	5	6.67
EPÍTETO	6	-	6	8.00
EQUIVOCACIONES	6	-	5	6.67
ERECCIÓN	6	-	5	6.67
ESCEPTICISMO	6	-	5	6.67
ESCLUSA	6	-	3	4.00
ESCRIBIENTE	6	-	5	6.67
ESFINGE	6	-	4	5.33
ESPECIALISTA	6	-	1	1.33
ESPECÍFICO (CÍFICO)	6	-	3	4.00
ESPIONAJE	6	-	4	5.33
ESPIRALES	6	-	5	6.67
ESTABLOS	6	-	5	6.67
ESTANQUES	6	-	5	6.67
ESTERO	6	-	2	2.67
ESTRATEGIA	6	-	5	6.67
ESTRATOS	6	-	5	6.67
ESTRECHECES	6	-	3	4.00
ESTRIBOS	6	-	5	6.67
EXCLAMACIÓN	6	-	6	8.00
EXOTISMO	6	-	2	2.67
EXPEDICIONARIOS	6	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
EXPLORACIONES	6	-	2	2.67
EXTRAVÍOS	6	-	4	5.33
EXTREMOS (ESTREMOS)	6	-	3	4.00
EXUBERANCIA	6	-	6	8.00
FABRICANTES (CANTES)	6	-	5	6.67
FALANGE	6	-	6	8.00
FALLOS	6	-	4	5.33
FALSEDAD	6	-	4	5.33
FANAL	6	-	6	8.00
FANEGA	6	-	5	6.67
FELICITACIONES	6	-	5	6.67
FESTIVIDADES	6	-	4	5.33
FIELTRO	6	-	5	6.67
FINANCIERO	6	-	5	6.67
FLANCO	6	-	4	5.33
FLAQUEZA	6	-	4	5.33
FLOTILLA	6	-	3	4.00
FLUCTUACIONES	6	-	4	5.33
FOLLAJES	6	-	1	1.33
FONDEADERO	6	-	5	6.67
FORRO	6	-	6	8.00
FRACASOS	6	-	6	8.00
FRAQUE	6	-	2	2.67
FRESCO (FRESEO)	6	-	4	5.33
FUERO	6	-	6	8.00
FUEROS	6	-	6	8.00
FUGITIVO	6	-	4	5.33
GALENA	6	-	3	4.00
GALO	6	-	6	8.00
GALPÓN	6	-	5	6.67
GEMELOS	6	-	4	5.33
GINECOLOGÍA	6	-	1	1.33
GLÓBULOS	6	-	3	4.00
GOBERNACIÓN	6	-	5	6.67
GOLETAS	6	-	3	4.00
GORRAS	6	-	5	6.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
GRADERÍAS	6	-	5	6.67
GRADUADOS	6	-	3	4.00
GRUPA	6	-	2	2.67
HABANERA	6	-	5	6.67
HABANOS [HAVANA CIGARS]	6	-	5	6.67
HABAS	6	-	4	5.33
HACHAS	6	-	4	5.33
HENOS	6	-	5	6.67
HERRADURAS	6	-	6	8.00
HIDALGUÍA	6	-	5	6.67
HINCHA	6	-	5	6.67
HIPÓCRITA	6	-	6	8.00
HIPÓTESIS	6	-	6	8.00
HOLGAZANES	6	-	5	6.67
HORARIOS	6	-	5	6.67
HOYOS	6	-	6	8.00
HUIDA	6	-	5	6.67
HULLA	6	-	4	5.33
HUMANIDADES	6	-	6	8.00
HUMAREDA	6	-	4	5.33
IBEROS (BEROS)	6	-	5	6.67
ILUMINACIONES	6	-	5	6.67
ILUSTRACIONES	6	-	5	6.67
IMBÉCILES	6	-	6	8.00
IMPASIBILIDAD	6	-	4	5.33
IMPERIALISTAS	6	-	4	5.33
IMPUNIDAD	6	-	4	5.33
INCOMUNICACIÓN	6	-	6	8.00
INCREULIDAD	6	-	4	5.33
INCURIA	6	-	5	6.67
INDIVIDUALIDAD	6	-	6	8.00
INDUCCIÓN	6	-	4	5.33
INICIADOR	6	-	4	5.33
INNOVACIÓN	6	-	4	5.33
INSECTO	6	-	6	8.00
INSULTOS	6	-	6	8.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
INTERMEDIOS	6	-	2	2.67
INTESTINAS	6	-	5	6.67
INTIMIDACIÓN	6	-	4	5.33
JAPONÉS	6	-	4	5.33
JAPONESA	6	-	5	6.67
JEROGLÍFICOS	6	-	6	8.00
JINETE	6	-	5	6.67
JUGADOR	6	-	5	6.67
LACAYO	6	-	5	6.67
LAPO	6	-	6	8.00
LAQUE	6	-	6	8.00
LAVABO	6	-	4	5.33
LESIONES	6	-	2	2.67
LILAS	6	-	4	5.33
LIMEÑA	6	-	2	2.67
LIMONERA	6	-	1	1.33
LIMPIABOTAS	6	-	2	2.67
LÍOS	6	-	3	4.00
LIRIO	6	-	5	6.67
LISONJERAS	6	-	5	6.67
LIZA	6	-	6	8.00
LLANAS	6	-	4	5.33
LORO	6	-	4	5.33
LUSTRE	6	-	6	8.00
LUSTROS	6	-	4	5.33
MAESTRANZA	6	-	4	5.33
MAFIA (MAFFIA)	6	-	1	1.33
MAGISTRADOS	6	-	4	5.33
MAGO	6	-	5	6.67
MAMPOSTERÍA	6	-	5	6.67
MANCERAS	6	-	1	1.33
MANDATOS	6	-	6	8.00
MANGO	6	-	6	8.00
MANGOS	6	-	5	6.67
MANÍ	6	-	5	6.67
MANTA	6	-	5	6.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MARCHAS	6	-	5	6.67
MASONES	6	-	4	5.33
MATEMÁTICA	6	-	5	6.67
MATERIALISTA	6	-	4	5.33
MAYAS	6	-	2	2.67
MAZA	6	-	5	6.67
MEDIANÍA	6	-	6	8.00
MENÚ (MENU)	6	-	3	4.00
METRALLA	6	-	6	8.00
MIASMAS	6	-	4	5.33
MIGAJAS	6	-	4	5.33
MINGO	6	-	5	6.67
MONOMANÍA	6	-	4	5.33
MORALISTA	6	-	6	8.00
MUDANZA	6	-	5	6.67
MUDANZAS	6	-	5	6.67
MUECAS	6	-	6	8.00
MUERTES	6	-	4	5.33
MULATOS	6	-	5	6.67
MÚSCULO	6	-	5	6.67
MUSELINA	6	-	4	5.33
MUTISMO	6	-	6	8.00
NACIONALISMO	6	-	4	5.33
NACIONALISTA	6	-	3	4.00
NÁUFRAGO	6	-	6	8.00
NAVAJA	6	-	6	8.00
NOMENCLATURA	6	-	5	6.67
NOTABILIDAD	6	-	6	8.00
NUEVA-INGLATERRA	6	-	2	2.67
OCURRENCIAS	6	-	4	5.33
OFRENDAS	6	-	5	6.67
OÍDAS	6	-	5	6.67
OJAL	6	-	6	8.00
OLIVA	6	-	4	5.33
OMNIPOTENCIA	6	-	5	6.67
ONZA	6	-	5	6.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
OPOSITORES	6	-	4	5.33
ÓPTICA	6	-	4	5.33
OPÚSCULO	6	-	5	6.67
ORBES	6	-	4	5.33
ÓRBITAS	6	-	5	6.67
ORDENANZAS	6	-	5	6.67
OREO	6	-	4	5.33
ORGÍA	6	-	4	5.33
ORQUÍDEAS	6	-	4	5.33
PÁBULO	6	-	5	6.67
PAGANO	6	-	5	6.67
PAPELETAS	6	-	4	5.33
PARAJES (PARAGES)	6	-	3	4.00
PARALIZACIÓN	6	-	5	6.67
PARENTESCO	6	-	5	6.67
PARLAMENTOS	6	-	4	5.33
PARTÍCULAS	6	-	6	8.00
PASADIZOS	6	-	5	6.67
PASILLOS	6	-	4	5.33
PATÍBULO	6	-	4	5.33
PATRIARCA	6	-	5	6.67
PATRONA	6	-	4	5.33
PELUCAS	6	-	3	4.00
PENACHOS	6	-	6	8.00
PENETRACIÓN	6	-	4	5.33
PEQUEÑA (PEQUEFÍA)	6	-	6	8.00
PEQUEÑO (PEQUEHIO)	6	-	6	8.00
PERCANCE	6	-	5	6.67
PERMISOS	6	-	5	6.67
PERSA	6	-	4	5.33
PERVERSIÓN	6	-	5	6.67
PESCADOR	6	-	6	8.00
PETICIONES	6	-	4	5.33
PETULANCIA	6	-	5	6.67
PIEADADES	6	-	5	6.67
PILLOS	6	-	6	8.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PINÁCULO	6	-	5	6.67
PINARES	6	-	4	5.33
PLACA	6	-	4	5.33
PLAGIO	6	-	4	5.33
PLÁSTICA	6	-	3	4.00
POBLADOR	6	-	6	8.00
PONCHO	6	-	3	4.00
POPE	6	-	5	6.67
PÓRFIDO	6	-	6	8.00
PORMENOR	6	-	3	4.00
PORTAL	6	-	3	4.00
POSTOR	6	-	4	5.33
POTRERO	6	-	5	6.67
PREÁMBULO	6	-	3	4.00
PRECEPTORES	6	-	4	5.33
PREDECESOR	6	-	3	4.00
PREDICACIÓN	6	-	4	5.33
PRERROGATIVAS	6	-	6	8.00
PRESERVATIVO	6	-	4	5.33
PRESUPUESTOS	6	-	5	6.67
PRISMA (ISMA)	6	-	5	6.67
PROFANACIÓN	6	-	4	5.33
PROFECÍAS	6	-	6	8.00
PROFUNDIDADES	6	-	5	6.67
PROGRESISTAS	6	-	3	4.00
PROLETARIAS	6	-	4	5.33
PROTESTO (TESTO)	6	-	5	6.67
PROTOTIPO	6	-	4	5.33
PRURITO	6	-	6	8.00
PUCHERO	6	-	5	6.67
PULSACIONES	6	-	6	8.00
PUPILA	6	-	4	5.33
QUICIO	6	-	5	6.67
QUIMERAS	6	-	5	6.67
RACIOCINIO	6	-	4	5.33
RAMAJE	6	-	5	6.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RASA	6	-	3	4.00
RATONES	6	-	5	6.67
RECITACIÓN	6	-	2	2.67
REDENTORA	6	-	6	8.00
REFORMISTAS	6	-	4	5.33
REFRÁN (REFRAN)	6	-	5	6.67
REFUERZO	6	-	5	6.67
REGISTROS	6	-	5	6.67
REINOS	6	-	6	8.00
RELACIONES (LACIONES)	6	-	6	8.00
RELAJO (LAJO)	6	-	5	6.67
REMEROS	6	-	4	5.33
REMOLQUE	6	-	6	8.00
RÉPLICA	6	-	6	8.00
RESIDUO	6	-	5	6.67
RESONANCIA	6	-	5	6.67
RESPALDO	6	-	5	6.67
RESPLANDORES	6	-	6	8.00
REVANCHA	6	-	3	4.00
REVÉS	6	-	5	6.67
REVESES	6	-	5	6.67
RODA	6	-	5	6.67
ROMANCE	6	-	4	5.33
ROPAJE	6	-	6	8.00
RUTINA	6	-	5	6.67
SALIVA	6	-	6	8.00
SALMOS	6	-	5	6.67
SALONCITO	6	-	3	4.00
SALVE [HAIL MARY PRAYER]	6	-	4	5.33
SANDÍAS	6	-	5	6.67
SANEAMIENTO	6	-	3	4.00
SAQUE	6	-	4	5.33
SASTRES	6	-	5	6.67
SATÉLITE	6	-	4	5.33
SATÉLITES	6	-	6	8.00
SECRETARÍAS	6	-	6	8.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SECUELA	6	-	5	6.67
SEMENTERAS	6	-	6	8.00
SEPARATISTAS	6	-	4	5.33
SEPULTURA	6	-	6	8.00
SETECIENTAS	6	-	6	8.00
SIEMBRAS	6	-	4	5.33
SIESTA	6	-	4	5.33
SÍLABA	6	-	5	6.67
SINAGOGAS	6	-	5	6.67
SINE	6	-	6	8.00
SIRENA	6	-	3	4.00
SIRIO	6	-	5	6.67
SOCIABILIDAD	6	-	4	5.33
SOLDADESCA	6	-	5	6.67
SOLICITANTES	6	-	4	5.33
SOLTERA	6	-	4	5.33
SONDEO	6	-	2	2.67
SORGO	6	-	2	2.67
SUBALTERNA	6	-	3	4.00
SUBALTERNO	6	-	6	8.00
SUGESTIÓN	6	-	4	5.33
SUPERSTICIONES	6	-	6	8.00
SUSTANCIAS (SUBSTANCIAS)	6	-	4	5.33
TABACALERA	6	-	2	2.67
TABIQUE	6	-	5	6.67
TABLONES	6	-	5	6.67
TAJAS [bird: kingfisher]	6	-	5	6.67
TALEGAS	6	-	3	4.00
TALISMÁN	6	-	3	4.00
TAMBORES	6	-	4	5.33
TÉCNICA	6	-	4	5.33
TELEGRAFÍA	6	-	4	5.33
TEMERARIO	6	-	3	4.00
TEMERIDAD	6	-	4	5.33
TEMPLETE	6	-	3	4.00
TENACIDAD	6	-	6	8.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TENTADOR	6	-	6	8.00
TERMINALES (MINALES)	6	-	3	4.00
TEROS [bird: Argentine river bird]	6	-	4	5.33
TERRAPIN	6	-	3	4.00
TIBIAS	6	-	5	6.67
TIFOIDEA	6	-	3	4.00
TIMBRES	6	-	5	6.67
TIRANOS	6	-	6	8.00
TNTE [ABBREVIATION FOR LIEUTENANT]	6	-	4	5.33
TOCADORES	6	-	4	5.33
TOJO	6	-	6	8.00
TÓNICA	6	-	4	5.33
TORPEDO	6	-	1	1.33
TORTURAS	6	-	5	6.67
TRASTIENDA	6	-	5	6.67
TRAVESÍAS	6	-	5	6.67
TRAZOS	6	-	5	6.67
TRIS	6	-	5	6.67
TROFEO	6	-	4	5.33
TROMPETA	6	-	6	8.00
TROMPETAS	6	-	6	8.00
TRONOS	6	-	5	6.67
TUMORES	6	-	1	1.33
UNIDOR	6	-	2	2.67
UNITARIO	6	-	5	6.67
UNIVERSALIDAD	6	-	5	6.67
UNIVERSALISTAS	6	-	4	5.33
URTA [fish: Andalusian red snapper]	6	-	3	4.00
USURPADOR	6	-	5	6.67
UTILÍSIMO	6	-	5	6.67
VARIANTES	6	-	5	6.67
VARÓN	6	-	6	8.00
VENALIDAD	6	-	4	5.33
VENDAVAL	6	-	4	5.33
VENEZOLANOS	6	-	6	8.00
VERSIÓN	6	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
VESTUARIO	6	-	6	8.00
VIAJERAS	6	-	6	8.00
VIALIDAD	6	-	1	1.33
VIBRACIONES	6	-	5	6.67
VIDRIERA	6	-	4	5.33
VIGIL	6	-	3	4.00
VIOLÍN	6	-	3	4.00
VIOLINES	6	-	6	8.00
VIRREINATO	6	-	4	5.33
VIRTUOSOS	6	-	5	6.67
VISTAZO	6	-	4	5.33
VOCALES (OCALES) [bocales, locales, vocales]	6	-	5	6.67
VOLANTES	6	-	4	5.33
VUELTOS	6	-	4	5.33
YERBAS	6	-	4	5.33
ZAFIRO	6	-	4	5.33
ZAMBRA	6	-	4	5.33
ZARAPE	6	-	3	4.00
ZORRILLA	6	-	6	8.00
ABERRACIÓN	5	-	5	6.67
ABORIGEN	5	-	3	4.00
ABROJOS	5	-	4	5.33
ACCESORIO	5	-	4	5.33
ACHAQUE	5	-	4	5.33
ACLIMATACIÓN	5	-	2	2.67
ADOQUINES	5	-	2	2.67
ADUANERAS	5	-	5	6.67
ADUANEROS	5	-	3	4.00
ADVERSIDAD	5	-	5	6.67
ADVERTENCIAS	5	-	5	6.67
AFINIDADES	5	-	4	5.33
AFORISMO	5	-	4	5.33
AFRECHO	5	-	2	2.67
AGREGACIÓN	5	-	3	4.00
AGRIMENSURA	5	-	5	6.67
AGUDEZA	5	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
AGUINALDO	5	-	3	4.00
AHOGADOS	5	-	5	6.67
AIROSA	5	-	4	5.33
ALABASTRO	5	-	5	6.67
ALCALOIDE	5	-	2	2.67
ALCÁZAR	5	-	3	4.00
ALCOHÓLICAS	5	-	4	5.33
ALDEANOS	5	-	4	5.33
ALIAS	5	-	4	5.33
ALQUILERES	5	-	5	6.67
AMAZONA (MAYONA)	5	-	4	5.33
ANEXACIÓN	5	-	1	1.33
ANGLICANA	5	-	3	4.00
ANGLO-AMERICANOS	5	-	3	4.00
ANOMALÍA	5	-	4	5.33
ANTAÑO	5	-	5	6.67
ANTE (ÁNTE)	5	-	5	6.67
ANTIGÜEDADES	5	-	4	5.33
ANTISÉPTICO	5	-	2	2.67
ANTROS	5	-	4	5.33
ANUENCIA	5	-	3	4.00
APAREJO	5	-	4	5.33
APATÍA	5	-	5	6.67
APELATIVO	5	-	3	4.00
APOSTURA	5	-	5	6.67
APRESTOS	5	-	2	2.67
APROVECHAMIENTO	5	-	4	5.33
ARABESCOS	5	-	5	6.67
ARAÑAS	5	-	5	6.67
ARAUCANOS	5	-	5	6.67
ARBITRAJE	5	-	4	5.33
ARDILLA	5	-	4	5.33
ARENISCA	5	-	3	4.00
ARMADOR	5	-	3	4.00
ARMÓNICO	5	-	4	5.33
ARRABAL	5	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ARTICULACIONES	5	-	5	6.67
ARTIFICIOS	5	-	3	4.00
ARTILLERO	5	-	3	4.00
ASAS	5	-	4	5.33
ASCENSOS	5	-	5	6.67
ASOMO	5	-	4	5.33
ASPIRANTE	5	-	4	5.33
ASTILLA	5	-	2	2.67
ATONÍA	5	-	3	4.00
ATRACCIONES	5	-	4	5.33
ATRIBUTO	5	-	4	5.33
ATROCIDADES	5	-	3	4.00
AUGE	5	-	4	5.33
AULAS	5	-	5	6.67
AURÍFERA	5	-	3	4.00
AUTÓCRATA	5	-	4	5.33
AUTONOMISTAS	5	-	1	1.33
AVENIMIENTO	5	-	3	4.00
AZULEJOS	5	-	2	2.67
BAGA	5	-	3	4.00
BAJEZA	5	-	4	5.33
BALDÍOS	5	-	3	4.00
BALLENERO	5	-	3	4.00
BANANAS	5	-	2	2.67
BANDAZOS	5	-	1	1.33
BANDIDO	5	-	4	5.33
BARANDA	5	-	5	6.67
BARBUDOS	5	-	3	4.00
BARRIDO	5	-	5	6.67
BARRIGA	5	-	4	5.33
BASTIDOR	5	-	3	4.00
BASURAS	5	-	4	5.33
BATEA	5	-	2	2.67
BAYONETA	5	-	4	5.33
BEBEDORES	5	-	4	5.33
BELGAS	5	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
BENEPLÁCITO	5	-	4	5.33
BIENHECHOR	5	-	2	2.67
BIZARRÍA	5	-	3	4.00
BONANZA	5	-	4	5.33
BOSTONENSE	5	-	3	4.00
BOTÁNICOS	5	-	4	5.33
BOTE-TORPEDO	5	-	1	1.33
BOTICARIO	5	-	5	6.67
BRASILERA	5	-	3	4.00
BRUJAS	5	-	5	6.67
BRÚJULA	5	-	5	6.67
BUFETE	5	-	5	6.67
BURGUESA	5	-	2	2.67
BURROS	5	-	5	6.67
BUSCADORES	5	-	5	6.67
BUTACA	5	-	4	5.33
BUZONES	5	-	4	5.33
CABECILLAS	5	-	4	5.33
CACERÍA	5	-	5	6.67
CACERÍAS	5	-	4	5.33
CACIQUES	5	-	5	6.67
CAFETALES	5	-	3	4.00
CAJITAS	5	-	5	6.67
CAJONCITO	5	-	2	2.67
CALDEROS	5	-	2	2.67
CALERA	5	-	5	6.67
CALESA	5	-	3	4.00
CALIFICACIONES	5	-	5	6.67
CALIFORNIANOS	5	-	3	4.00
CALORÍFERO	5	-	3	4.00
CALORÍFEROS	5	-	4	5.33
CAMELLOS	5	-	4	5.33
CAMPANARIO	5	-	5	6.67
CAMPANILLAS	5	-	4	5.33
CAMPO (AMPO)	5	-	5	6.67
CANARIO [CANARY ISLANDER]	5	-	5	6.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CANASTAS	5	-	4	5.33
CANASTILLAS	5	-	2	2.67
CANCILLER	5	-	5	6.67
CAÑERÍA	5	-	4	5.33
CANTANTE	5	-	5	6.67
CANTONES	5	-	3	4.00
CANTORES	5	-	5	6.67
CAPATAZ	5	-	2	2.67
CARMESÍ	5	-	3	4.00
CARNERO	5	-	4	5.33
CARROZAS	5	-	3	4.00
CASADAS	5	-	4	5.33
CASCAJO	5	-	3	4.00
CASILLA	5	-	4	5.33
CASTIGADOS	5	-	5	6.67
CATALANAS	5	-	1	1.33
CÁTEDRAS	5	-	4	5.33
CEBO	5	-	5	6.67
CEDENTES	5	-	3	4.00
CEGUERA	5	-	5	6.67
CEJAS	5	-	5	6.67
CENTELLAS	5	-	5	6.67
CENTÉSIMA	5	-	4	5.33
CEREMONIAL	5	-	3	4.00
CESACIÓN	5	-	4	5.33
CESTOS	5	-	4	5.33
CHALUPA	5	-	2	2.67
CHANZAS	5	-	3	4.00
CHARCO	5	-	3	4.00
CHARLATANES	5	-	5	6.67
CHISMES	5	-	5	6.67
CHISPAS	5	-	4	5.33
CHIVATO	5	-	1	1.33
CHUBASCO	5	-	3	4.00
CHUCHERÍAS	5	-	3	4.00
CHUSMA	5	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CIRCOS	5	-	5	6.67
CISNES	5	-	5	6.67
CLOACA	5	-	5	6.67
COBRANZA	5	-	2	2.67
COBROS	5	-	1	1.33
COCHES-DORMITORIOS	5	-	1	1.33
COLCHA	5	-	4	5.33
COLECTOR	5	-	2	2.67
CÓLERAS	5	-	4	5.33
COLLARES	5	-	4	5.33
COLOCACIONES	5	-	3	4.00
COLONIZADORES	5	-	5	6.67
COMBA	5	-	4	5.33
COMBUSTIBLES	5	-	2	2.67
COMPAÑERAS	5	-	4	5.33
COMPROBANTES	5	-	4	5.33
COMUNISTA (NISTA)	5	-	5	6.67
CONATO	5	-	5	6.67
CONCILIACIÓN	5	-	5	6.67
CONCIUDADANAS	5	-	1	1.33
CONCIUDADANO	5	-	4	5.33
CONDESCENDENCIA	5	-	5	6.67
CONDESITO	5	-	1	1.33
CÓNDOR	5	-	4	5.33
CONDUCTOS	5	-	5	6.67
CONFESIONES	5	-	3	4.00
CONFIDENCIAS	5	-	3	4.00
CONFIN	5	-	5	6.67
CONFITES	5	-	4	5.33
CONSERJE	5	-	3	4.00
CONSONANCIA	5	-	4	5.33
CONSPIRACIONES	5	-	5	6.67
CONSPIRADORES	5	-	3	4.00
CONSTITUYENTES	5	-	3	4.00
CONTADURÍA	5	-	4	5.33
CONTEMPLACIONES	5	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CONTRACCIONES	5	-	2	2.67
CONTRAPESO	5	-	4	5.33
CONVENCIONES	5	-	4	5.33
CONVITES	5	-	4	5.33
COOPERADORES	5	-	4	5.33
CORAZA	5	-	5	6.67
CORBATAS	5	-	4	5.33
CORCHO	5	-	3	4.00
CORDONES	5	-	5	6.67
CORRECTIVO	5	-	4	5.33
CORTAPLUMAS	5	-	4	5.33
COSTRA	5	-	3	4.00
CRESPO	5	-	2	2.67
CRETA	5	-	4	5.33
CRISTALERÍA	5	-	4	5.33
CROQUIS	5	-	4	5.33
CUADRILLAS	5	-	4	5.33
CUÁDRUPLO	5	-	4	5.33
CUBOS	5	-	3	4.00
CULEBRA	5	-	3	4.00
CUREÑAS	5	-	5	6.67
DANZAS	5	-	4	5.33
DÉCADAS	5	-	3	4.00
DECEPCIÓN	5	-	2	2.67
DECEPCIONES	5	-	5	6.67
DECLAMACIÓN	5	-	4	5.33
DEDICATORIA	5	-	4	5.33
DEDUCCIÓN	5	-	3	4.00
DEGENERACIÓN	5	-	4	5.33
DELANTAL	5	-	4	5.33
DELIBERACIONES	5	-	5	6.67
DEMENCIA	5	-	5	6.67
DEMONIOS	5	-	4	5.33
DENTISTAS	5	-	3	4.00
DENUEDO	5	-	5	6.67
DEPOSITARIOS	5	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DEPREDACIONES	5	-	5	6.67
DERECHURA	5	-	4	5.33
DERRAMES	5	-	3	4.00
DERROCHE	5	-	4	5.33
DERROTERO	5	-	4	5.33
DESACUERDO	5	-	3	4.00
DESCONFIANZAS	5	-	3	4.00
DESECHO	5	-	4	5.33
DESENGAÑOS	5	-	3	4.00
DESGASTE	5	-	4	5.33
DESHONRA	5	-	5	6.67
DESPILFARRO	5	-	3	4.00
DESTELLOS	5	-	5	6.67
DESTRUCTOR	5	-	5	6.67
DESVENTAJA	5	-	5	6.67
DESVENTAJAS	5	-	4	5.33
DETERIORO	5	-	5	6.67
DETRACTORES	5	-	4	5.33
DIÁLOGOS	5	-	4	5.33
DIARISTAS	5	-	2	2.67
DICTADOS	5	-	4	5.33
DILACIÓN	5	-	4	5.33
DILATACIÓN	5	-	4	5.33
DIMENSIÓN	5	-	3	4.00
DIÓCESIS	5	-	2	2.67
DISCERNIMIENTO	5	-	5	6.67
DISCORDANCIA	5	-	5	6.67
DISENSIÓN	5	-	3	4.00
DISIDENTES	5	-	5	6.67
DISPONIBILIDAD	5	-	3	4.00
DIVAGACIONES	5	-	5	6.67
DIVIDENDO	5	-	4	5.33
DIVULGACIÓN	5	-	1	1.33
DOLENCIA	5	-	4	5.33
DOMINADOR	5	-	3	4.00
DOSEL	5	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
EBRIO	5	-	4	5.33
EBULLICIÓN	5	-	5	6.67
EDIFICACIONES	5	-	3	4.00
EDITORA	5	-	4	5.33
EFERVESCENCIA	5	-	5	6.67
EJECUTORES	5	-	4	5.33
ELÁSTICO	5	-	4	5.33
ELIMINACIÓN	5	-	4	5.33
EMBARCADEROS	5	-	4	5.33
EMBLEMAS	5	-	5	6.67
EMIGRACIONES	5	-	4	5.33
EMIGRANTE	5	-	4	5.33
EMINENCIAS	5	-	5	6.67
EMPELLONES	5	-	2	2.67
EMPLAZAMIENTO	5	-	3	4.00
ENCOMIO	5	-	5	6.67
ENGRANAJE	5	-	4	5.33
ENSERES	5	-	5	6.67
ENSUEÑOS	5	-	4	5.33
ENTEREZA	5	-	3	4.00
EPIDEMIAS	5	-	5	6.67
ESCLAVISTA	5	-	3	4.00
ESCRIBIENTES	5	-	3	4.00
ESCRUTINIO	5	-	3	4.00
ESPARCIMIENTO	5	-	3	4.00
ESPECTRO	5	-	3	4.00
ESPÍAS	5	-	5	6.67
ESTACAS	5	-	3	4.00
ESTALAGMITAS	5	-	4	5.33
ESTAMBRE	5	-	4	5.33
ESTANCIEROS	5	-	3	4.00
ESTERLINA	5	-	4	5.33
ESTIÉRCOL	5	-	4	5.33
ESTOICISMO	5	-	5	6.67
ESTORBO	5	-	5	6.67
ESTRUCTURAS	5	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ESTUCADO	5	-	3	4.00
EVANGELIOS	5	-	4	5.33
EVAPORACIÓN	5	-	3	4.00
EX-PRESIDENTE	5	-	4	5.33
EXALTACIÓN	5	-	2	2.67
EXCAVACIONES	5	-	3	4.00
EXCELENCIAS	5	-	5	6.67
EXCLUSIVISMO	5	-	4	5.33
EXENCIÓN	5	-	3	4.00
EXILIO	5	-	4	5.33
EXPATRIACIÓN	5	-	3	4.00
EXPECTATIVA	5	-	5	6.67
EXPEDIENTE	5	-	5	6.67
EXPERTOS	5	-	5	6.67
EXPLORADORES	5	-	4	5.33
EXONENTES	5	-	2	2.67
EXPOSITOR	5	-	3	4.00
EXTRADICIÓN	5	-	4	5.33
EXTRAVAGANCIAS	5	-	5	6.67
EXTRAVÍO	5	-	4	5.33
FACULTATIVOS	5	-	3	4.00
FALUCHO	5	-	2	2.67
FANÁTICA	5	-	5	6.67
FANTASMAGORÍA	5	-	4	5.33
FAROL	5	-	3	4.00
FAUNA	5	-	4	5.33
FAVORITISMO	5	-	5	6.67
FECHORÍAS	5	-	2	2.67
FEDERALISTAS	5	-	4	5.33
FELPA	5	-	2	2.67
FÉRETRO	5	-	3	4.00
FERROCARRILERA	5	-	4	5.33
FÉRULA	5	-	4	5.33
FESTEJOS	5	-	4	5.33
FICCIÓN	5	-	5	6.67
FILOLOGÍA	5	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
FILOXERA	5	-	4	5.33
FILTROS	5	-	4	5.33
FINALIDAD	5	-	2	2.67
FISCALIZACIÓN	5	-	2	2.67
FISONO	5	-	3	4.00
FLECHAS	5	-	5	6.67
FLORESTA	5	-	5	6.67
FLOTE	5	-	5	6.67
FONDAS	5	-	4	5.33
FORMACIONES	5	-	4	5.33
FÓSFORO	5	-	4	5.33
FÓSIL	5	-	5	6.67
FOSOS	5	-	3	4.00
FOTO (HOTO)	5	-	3	4.00
FRANELA	5	-	5	6.67
FRANQUICIA	5	-	4	5.33
FRAZADA	5	-	4	5.33
FRESAS	5	-	5	6.67
FRICCIÓN	5	-	4	5.33
FRONTIS	5	-	4	5.33
FRUICIÓN	5	-	4	5.33
FUELLES	5	-	5	6.67
FUMADERO	5	-	2	2.67
FUMADORES	5	-	5	6.67
FUNERAL	5	-	5	6.67
FUNERALES	5	-	4	5.33
FUSILAMIENTO	5	-	4	5.33
GALANTES	5	-	4	5.33
GALLEGO	5	-	4	5.33
GALLINA	5	-	4	5.33
GALOS	5	-	4	5.33
GANADEROS	5	-	3	4.00
GANGRENA	5	-	4	5.33
GARANTE	5	-	4	5.33
GAVIOTAS	5	-	4	5.33
GAZETTE	5	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
GENEALOGÍA	5	-	5	6.67
GENERADORA	5	-	4	5.33
GESTACIÓN	5	-	5	6.67
GESTIÓN	5	-	4	5.33
GIMNÁSTICOS	5	-	4	5.33
GLOBOS	5	-	4	5.33
GODOS	5	-	4	5.33
GRADACIONES	5	-	5	6.67
GRANADINA	5	-	2	2.67
GREDA	5	-	5	6.67
GRIEGAS	5	-	5	6.67
GRIETAS	5	-	5	6.67
GRINGO	5	-	3	4.00
GRUTAS	5	-	3	4.00
GUATEMALTECO	5	-	5	6.67
GUERRERAS	5	-	4	5.33
GUIJARROS	5	-	5	6.67
GUSANO	5	-	3	4.00
HABANO [HAVANA CIGAR]	5	-	5	6.67
HABILIDADES	5	-	5	6.67
HABILITACIÓN	5	-	2	2.67
HAMBRIENTO	5	-	5	6.67
HARAPO	5	-	4	5.33
HARAPOS	5	-	3	4.00
HARMONÍA	5	-	3	4.00
HEBILLAS	5	-	5	6.67
HECHICERA	5	-	4	5.33
HECHIZO	5	-	5	6.67
HÉLICES	5	-	3	4.00
HEMBRA	5	-	3	4.00
HEMISFERIOS	5	-	4	5.33
HENEQUEN	5	-	2	2.67
HERALDOS	5	-	5	6.67
HERBARIO	5	-	2	2.67
HERVIDERO	5	-	4	5.33
HILA	5	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
HIPÓCRITAS	5	-	5	6.67
HOLGURA	5	-	4	5.33
HONDONADAS	5	-	4	5.33
HONDURA	5	-	4	5.33
HORTALIZAS	5	-	3	4.00
HOTELERO	5	-	4	5.33
HOYO	5	-	5	6.67
HUERTAS	5	-	4	5.33
HUMILDAD	5	-	5	6.67
HUMILLACIÓN	5	-	5	6.67
HÚNGAROS	5	-	3	4.00
HÚSARES	5	-	3	4.00
IDEÓ (IDEO)	5	-	4	5.33
IDILIO	5	-	4	5.33
IDIOSINCRACIA	5	-	1	1.33
ILION	5	-	4	5.33
IMPOSTOR	5	-	4	5.33
IMPRUDENCIAS	5	-	4	5.33
IMPUREZAS	5	-	2	2.67
IMPUTACIÓN	5	-	4	5.33
INCAS	5	-	4	5.33
INCENDIARIOS	5	-	5	6.67
INCOMPATIBILIDAD	5	-	3	4.00
INCRUSTACIONES	5	-	4	5.33
INDIGNIDAD	5	-	2	2.67
INDISCRECIÓN	5	-	4	5.33
INDIVIDUALIDADES	5	-	4	5.33
INDIVIDUALISMO	5	-	5	6.67
INDUMENTARIA	5	-	1	1.33
INEPTITUD	5	-	5	6.67
INFORMACIONES	5	-	4	5.33
INIQUIDADES	5	-	5	6.67
INMEDIACIÓN	5	-	5	6.67
INQUIETUDES	5	-	3	4.00
INSINUACIÓN	5	-	3	4.00
INSTRUCTORES	5	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
INTERINO	5	-	3	4.00
INTERMEDIARIOS	5	-	3	4.00
INTERSECCIÓN	5	-	3	4.00
INTREPIDEZ	5	-	5	6.67
INVENTARIO	5	-	3	4.00
INVERNÁCULO	5	-	5	6.67
ISRAELITAS	5	-	5	6.67
ISTMOS	5	-	3	4.00
JARROS	5	-	4	5.33
JAURÍA	5	-	5	6.67
JERARQUÍA	5	-	5	6.67
JIRONES	5	-	5	6.67
JOSA	5	-	3	4.00
JOYERÍAS	5	-	4	5.33
JUBILEO	5	-	4	5.33
JURISCONSULTO	5	-	3	4.00
KILOGRAMOS	5	-	2	2.67
LABOREO	5	-	3	4.00
LABRANZAS	5	-	3	4.00
LAGARTO	5	-	5	6.67
LANCEROS	5	-	5	6.67
LANDA	5	-	5	6.67
LANGUIDEZ	5	-	4	5.33
LAPA	5	-	5	6.67
LATIDO	5	-	5	6.67
LATINOAMERICANA	5	-	2	2.67
LEGAJO	5	-	5	6.67
LEÑADOR	5	-	3	4.00
LEONCITO	5	-	1	1.33
LIANAS	5	-	4	5.33
LÍBER	5	-	5	6.67
LIBERACIÓN	5	-	4	5.33
LIBERTADORES	5	-	5	6.67
LIBRETA (BRETA)	5	-	4	5.33
LIGAS	5	-	2	2.67
LIMITACIONES	5	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
LIMONEROS	5	-	4	5.33
LIMOS	5	-	5	6.67
LINERO	5	-	2	2.67
LINGOTES	5	-	4	5.33
LINTERNA	5	-	3	4.00
LINTERNAS	5	-	5	6.67
LISONJA	5	-	5	6.67
LITERAS	5	-	3	4.00
LITOGRAFÍA	5	-	5	6.67
LITRO	5	-	3	4.00
LLAGA	5	-	5	6.67
LLANEROS	5	-	4	5.33
LLAVERO	5	-	3	4.00
LUCIÉRNAGAS	5	-	4	5.33
LUMBRE	5	-	4	5.33
LUNARES	5	-	5	6.67
LÚPULO	5	-	3	4.00
MACETAS	5	-	4	5.33
MADRINA	5	-	3	4.00
MAGISTERIO	5	-	5	6.67
MAGNETISMO	5	-	3	4.00
MALAYO	5	-	3	4.00
MALEZAS	5	-	5	6.67
MAMÁS	5	-	5	6.67
MANADA	5	-	4	5.33
MAÑAS	5	-	5	6.67
MANIPULACIONES	5	-	4	5.33
MARGARITAS	5	-	4	5.33
MARQUESES	5	-	4	5.33
MARRANO	5	-	1	1.33
MAYORÍAS	5	-	4	5.33
MEDICAMENTOS	5	-	3	4.00
MEDIOCRIDADES	5	-	4	5.33
MELANCÓLICAS	5	-	4	5.33
MELANCÓLICOS	5	-	5	6.67
MELENA	5	-	5	6.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MENSAJEROS	5	-	5	6.67
MENUDENCIAS	5	-	5	6.67
MESITA	5	-	5	6.67
MESTIZO	5	-	3	4.00
METEOROS	5	-	5	6.67
MIELES	5	-	4	5.33
MIESES	5	-	2	2.67
MILITARISMO	5	-	3	4.00
MITOS	5	-	4	5.33
MOBLAJE	5	-	3	4.00
MONITORES	5	-	3	4.00
MONTÍCULO	5	-	5	6.67
MORALISTAS	5	-	5	6.67
MORAS	5	-	4	5.33
MORENAS	5	-	5	6.67
MORISCOS	5	-	3	4.00
MOSCA	5	-	4	5.33
MOSQUITO	5	-	3	4.00
MULTIPLICIDAD	5	-	5	6.67
NÁCAR	5	-	3	4.00
NANA	5	-	3	4.00
NAVAJAS	5	-	5	6.67
NEUROSIS	5	-	3	4.00
NEVO	5	-	4	5.33
NINA	5	-	3	4.00
NORMANDOS	5	-	5	6.67
NORUEGOS	5	-	3	4.00
NÚCLEOS	5	-	2	2.67
NUDOS	5	-	5	6.67
NUPCIAS	5	-	4	5.33
OLEADA	5	-	3	4.00
ONOTO	5	-	1	1.33
OPONENTES	5	-	2	2.67
OPRESOR	5	-	5	6.67
ORÁCULO	5	-	5	6.67
ORATORIO	5	-	5	6.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ORQUESTAS	5	-	5	6.67
PACES	5	-	4	5.33
PAISANA	5	-	3	4.00
PAISANAS	5	-	4	5.33
PAJE	5	-	2	2.67
PALMERA	5	-	1	1.33
PANACEA	5	-	2	2.67
PANDILLA	5	-	5	6.67
PAQUIDERMOS	5	-	2	2.67
PARAMENTO	5	-	1	1.33
PARLAMENTARISMO	5	-	4	5.33
PARROQUIANO	5	-	4	5.33
PARTICULARIDADES	5	-	5	6.67
PASAS	5	-	5	6.67
PATOS	5	-	5	6.67
PATRICIOS	5	-	5	6.67
PATROCINIO	5	-	4	5.33
PEAJES	5	-	3	4.00
PEDOS	5	-	4	5.33
PEINES	5	-	3	4.00
PELOS	5	-	5	6.67
PERCEPCIÓN	5	-	5	6.67
PEREGRINA	5	-	4	5.33
PEREGRINAJE	5	-	3	4.00
PEREJILES	5	-	1	1.33
PERFECCIONAMIENTOS	5	-	3	4.00
PERÍMETRO	5	-	3	4.00
PERRA	5	-	4	5.33
PERSAS	5	-	5	6.67
PERSUASIÓN	5	-	4	5.33
PERTURBACIONES	5	-	3	4.00
PESIMISMO	5	-	4	5.33
PESQUERÍA	5	-	3	4.00
PICACHOS	5	-	2	2.67
PIGMEO	5	-	5	6.67
PIÑAS	5	-	5	6.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PISTO	5	-	2	2.67
PITOS	5	-	4	5.33
PLANCHUELA	5	-	2	2.67
PLANTELES	5	-	4	5.33
PLÁTICA	5	-	4	5.33
PLEBEYOS	5	-	4	5.33
PLEGARIAS	5	-	3	4.00
POLACO	5	-	2	2.67
POLACOS	5	-	5	6.67
POLLO	5	-	4	5.33
POLTRONA	5	-	5	6.67
POLVAREDA	5	-	3	4.00
POMPAS	5	-	4	5.33
PORTUGUESES	5	-	5	6.67
POSTILLÓN	5	-	3	4.00
POTENTADO	5	-	4	5.33
PRADERÍAS	5	-	4	5.33
PREFACIO	5	-	4	5.33
PREJUICIOS	5	-	4	5.33
PRESBITERO	5	-	4	5.33
PRESENTACIONES	5	-	2	2.67
PREVENCIÓN	5	-	5	6.67
PROCEDERES [origins]	5	-	4	5.33
PROHOMBRES	5	-	5	6.67
PROLETARIA	5	-	2	2.67
PRONÓSTICO	5	-	5	6.67
PROTECTORAS	5	-	4	5.33
PRUSIANOS	5	-	3	4.00
PUCHEROS	5	-	2	2.67
PUEBLECITOS	5	-	4	5.33
PULPA	5	-	3	4.00
PULPERO	5	-	1	1.33
PULQUE	5	-	3	4.00
PULSO	5	-	4	5.33
PUNTERÍA	5	-	5	6.67
PUNTILLA	5	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PUNTUACIÓN	5	-	1	1.33
PUPILAJE	5	-	3	4.00
PURGATORIO	5	-	3	4.00
QUEBRANTAMIENTO	5	-	2	2.67
QUESERAS	5	-	4	5.33
QUIJADA	5	-	3	4.00
QUINCENA	5	-	5	6.67
RAPÉ	5	-	2	2.67
RAPTO	5	-	5	6.67
RATERO	5	-	3	4.00
REBELDÍA	5	-	4	5.33
RECARGO	5	-	5	6.67
RECAUDADOR	5	-	2	2.67
RECELOS	5	-	5	6.67
RECIPIENTE	5	-	5	6.67
REEMPLAZO	5	-	3	4.00
REFORMISMO	5	-	1	1.33
REHABILITACIÓN	5	-	4	5.33
RELIGIOSIDAD	5	-	5	6.67
REMANENTE	5	-	2	2.67
REMESA	5	-	4	5.33
REMOLCADORES	5	-	4	5.33
RÉMORA	5	-	5	6.67
RENDIMIENTOS	5	-	3	4.00
REPARTICIONES	5	-	2	2.67
REPIQUE	5	-	5	6.67
REPROBACIÓN	5	-	5	6.67
REPRODUCCIONES	5	-	3	4.00
RESECCIÓN	5	-	1	1.33
RESENTIMIENTO	5	-	4	5.33
RESTRICCIÓN	5	-	5	6.67
RETOÑO	5	-	5	6.67
RETRASO	5	-	5	6.67
RETROSPECTIVA	5	-	4	5.33
REVELADORA	5	-	4	5.33
REVUELTAS	5	-	5	6.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RIFA	5	-	2	2.67
RILAS	5	-	5	6.67
RITOS	5	-	5	6.67
ROBUSTEZ	5	-	4	5.33
ROLO	5	-	2	2.67
ROMANTICISMO	5	-	5	6.67
RUNA	5	-	5	6.67
SACUDIMIENTO	5	-	4	5.33
SALERO	5	-	3	4.00
SALSA	5	-	3	4.00
SAQUEO	5	-	4	5.33
SARCÓFAGO	5	-	4	5.33
SARGENTOS	5	-	3	4.00
SEDUCTORAS	5	-	3	4.00
SEMANARIOS	5	-	4	5.33
SEMBRADOR	5	-	3	4.00
SEMINARIO (NARIO)	5	-	4	5.33
SEÑORÍO	5	-	4	5.33
SEQUEDAD	5	-	5	6.67
SEQUÍAS (QUIAS)	5	-	5	6.67
SERRANÍA	5	-	3	4.00
SERRANO	5	-	3	4.00
SILBA	5	-	3	4.00
SINGULARIDAD	5	-	5	6.67
SINIESTROS	5	-	4	5.33
SINUOSIDADES	5	-	4	5.33
SIRVIENTA	5	-	3	4.00
SOBERANÍAS	5	-	3	4.00
SOBRINAS	5	-	4	5.33
SOBRINOS	5	-	3	4.00
SOCIOLOGÍA	5	-	3	4.00
SOLTURA	5	-	5	6.67
SOMNOLENCIA	5	-	4	5.33
SOÑADOR	5	-	5	6.67
SONES	5	-	4	5.33
SUBALTERNAS	5	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SUBLEVACIÓN	5	-	4	5.33
SUBLIMIDAD	5	-	5	6.67
SUBSCRIPCIÓN	5	-	4	5.33
SUBTESORERÍA	5	-	3	4.00
SUDISTAS	5	-	2	2.67
SUELAS	5	-	4	5.33
SUICIDIOS	5	-	2	2.67
SUIZAS	5	-	3	4.00
SUPERFICIALIDAD	5	-	5	6.67
SÚPLICAS	5	-	5	6.67
SUPOSICIÓN	5	-	3	4.00
SUSPICACIA	5	-	4	5.33
TANQUE	5	-	2	2.67
TAPAS	5	-	5	6.67
TARDANZA	5	-	5	6.67
TARIMA	5	-	4	5.33
TAUTOLOGÍA (TAUTO)	5	-	4	5.33
TÉCNICO	5	-	5	6.67
TELON	5	-	3	4.00
TENDERO	5	-	4	5.33
TEOCRACIA	5	-	4	5.33
TERCIA	5	-	4	5.33
TERNO	5	-	4	5.33
TERRAZA	5	-	3	4.00
TEXTILES	5	-	4	5.33
TIBIEZA	5	-	4	5.33
TINTURAS	5	-	2	2.67
TIRANTES	5	-	4	5.33
TOBILLO	5	-	4	5.33
TONEL	5	-	5	6.67
TONELES	5	-	3	4.00
TORIL (ORIL)	5	-	5	6.67
TORMENTOS	5	-	4	5.33
TORNILLOS	5	-	3	4.00
TORTILLAS	5	-	2	2.67
TRABAJADORAS	5	-	5	6.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TRADUCTOR	5	-	4	5.33
TRAGO	5	-	4	5.33
TRASTORNOS	5	-	4	5.33
TRASUNTO	5	-	5	6.67
TRAZO	5	-	2	2.67
TRÉBOL	5	-	2	2.67
TREPIDACIÓN	5	-	5	6.67
TRIBULACIONES	5	-	5	6.67
TRIBUTARIO	5	-	4	5.33
TRIO	5	-	5	6.67
TRIPLICADO	5	-	5	6.67
TRIPULANTES	5	-	5	6.67
TROFEOS	5	-	5	6.67
TROVADOR	5	-	4	5.33
TURBACIÓN	5	-	4	5.33
TURCO	5	-	5	6.67
TURQUESA	5	-	5	6.67
URBANIZACIÓN	5	-	1	1.33
USANZA	5	-	5	6.67
USURA	5	-	3	4.00
USUREROS	5	-	3	4.00
VACÍA (VACIA)	5	-	5	6.67
VACUNA	5	-	1	1.33
VAGABUNDA	5	-	4	5.33
VALSES	5	-	3	4.00
VENADO	5	-	3	4.00
VENEZOLANA	5	-	4	5.33
VENEZOLANO	5	-	4	5.33
VENIDAS	5	-	5	6.67
VENTAJA (TAJA)	5	-	4	5.33
VENTAJA (VENTAJU)	5	-	1	1.33
VERJAS	5	-	4	5.33
VIADUCTOS	5	-	3	4.00
VILLORRIOS [villages, hamlets, shantytowns]	5	-	4	5.33
VISIONARIO	5	-	4	5.33
VISITADORES	5	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
VISO	5	-	5	6.67
VIVIENDA	5	-	4	5.33
VOCABLO	5	-	3	4.00
VOLADORES	5	-	5	6.67
YEDRA	5	-	4	5.33
YERMOS	5	-	3	4.00
YERNO	5	-	5	6.67
ZAGUANES	5	-	5	6.67
ZOZOBRA	5	-	4	5.33
ABETOS	4	-	2	2.67
ABIGARRAMIENTO	4	-	4	5.33
ABORDAJE	4	-	4	5.33
ABSTRACCIONES	4	-	4	5.33
ACADÉMICA	4	-	3	4.00
ACCESOS	4	-	3	4.00
ACECHANZAS	4	-	3	4.00
ACOMPAÑANTES	4	-	3	4.00
ADELANTAMIENTO	4	-	3	4.00
ADICTA	4	-	4	5.33
ADICTOS	4	-	3	4.00
ADUANERA	4	-	4	5.33
AFRICANAS	4	-	4	5.33
AGASAJO	4	-	4	5.33
AGAVE	4	-	1	1.33
AGOTAMIENTO	4	-	3	4.00
AGRAVIO	4	-	4	5.33
AGREGADO (AGREGAD)	4	-	2	2.67
AJITACIÓN	4	-	2	2.67
ALBAÑIL	4	-	4	5.33
ALBAÑILERÍA	4	-	3	4.00
ALBAÑILES	4	-	4	5.33
ALBOROZO	4	-	3	4.00
ALBÚMEN	4	-	1	1.33
ALFALFA	4	-	4	5.33
ALFÉRECES	4	-	2	2.67
ALTIPLANICIE	4	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ALTITUDES	4	-	1	1.33
ALUCINACIÓN	4	-	4	5.33
AMARRAS	4	-	4	5.33
AMBULANCIAS	4	-	4	5.33
AMONESTACIONES	4	-	4	5.33
ANABAPTISTAS	4	-	4	5.33
ANCA	4	-	3	4.00
ANCAS	4	-	3	4.00
ANCLADERO	4	-	2	2.67
ANDARIVEL	4	-	2	2.67
ANEMIA	4	-	4	5.33
ANESTESIA	4	-	1	1.33
ANFITRIÓN	4	-	3	4.00
ÁNFORAS	4	-	2	2.67
ANIMALIDAD	4	-	2	2.67
ANIMALITO	4	-	4	5.33
ANOTACIÓN	4	-	1	1.33
ANTAGONISMOS	4	-	3	4.00
ANTEOJO	4	-	4	5.33
ANTIANEXIONISTA	4	-	1	1.33
ANTONOMASIA	4	-	4	5.33
AORTA	4	-	2	2.67
APEROS (PEROS)	4	-	4	5.33
APOCALIPSIS	4	-	3	4.00
APRENSIÓN	4	-	4	5.33
ARANCELES	4	-	3	4.00
ARBUSTO	4	-	4	5.33
ARDILLAS	4	-	3	4.00
ARISTAS	4	-	3	4.00
ARISTÓCRATA	4	-	3	4.00
ARMADAS (MADAS) [NAVIES, NAVAL FLEETS; ARMED FORCES OR ARMED FEMALES]	4	-	4	5.33
ARPAS	4	-	3	4.00
ARQUEOLOGÍA	4	-	3	4.00
ARQUERÍA	4	-	2	2.67
ARREBATO	4	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ARRIENDO	4	-	3	4.00
ARRUGAS	4	-	4	5.33
ARSÉNICO	4	-	3	4.00
ARTICULACIÓN	4	-	4	5.33
ARZOBISPOS	4	-	4	5.33
ASENTIMIENTO	4	-	3	4.00
ASERTOS	4	-	3	4.00
ASESINA	4	-	4	5.33
ASIÁTICA	4	-	4	5.33
ASIRIOS	4	-	3	4.00
ASNO	4	-	3	4.00
ASTRINGENTE	4	-	3	4.00
ASTRÓNOMOS	4	-	4	5.33
ATAÚDES (ATAUDES)	4	-	2	2.67
ATAVÍO	4	-	4	5.33
ATAVÍOS	4	-	3	4.00
ATAVISMO	4	-	3	4.00
ATEO	4	-	3	4.00
ATICISMO	4	-	3	4.00
ATURDIMIENTO	4	-	3	4.00
AUGURIO	4	-	4	5.33
AURAS	4	-	2	2.67
AUSTRIACO	4	-	3	4.00
AUSTRIACOS	4	-	3	4.00
AUTÓGRAFO	4	-	1	1.33
AUTORÍAS (TORIAS)	4	-	4	5.33
AVARO	4	-	3	4.00
AVENTURERA	4	-	3	4.00
AVERSIÓN	4	-	4	5.33
AYA	4	-	4	5.33
AYAS	4	-	3	4.00
AZABACHE	4	-	4	5.33
AZADON	4	-	4	5.33
BACHES	4	-	3	4.00
BACTERIÓLOGO	4	-	1	1.33
BAENOS [PEOPLE FROM BAENA]	4	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
BALADAS	4	-	1	1.33
BALANCEO	4	-	4	5.33
BALANDRA	4	-	2	2.67
BALAUSTRADA	4	-	4	5.33
BALEO	4	-	4	5.33
BANDEJA	4	-	3	4.00
BARANDILLA	4	-	3	4.00
BARBARIDADES	4	-	4	5.33
BARNIZ	4	-	4	5.33
BARRACA	4	-	4	5.33
BARRACAS	4	-	4	5.33
BARRETAS	4	-	1	1.33
BARROTES	4	-	4	5.33
BASALTO	4	-	4	5.33
BATAHOLA	4	-	4	5.33
BATEAS	4	-	3	4.00
BECAS	4	-	1	1.33
BENGALA	4	-	4	5.33
BIBLIAS	4	-	4	5.33
BICICLETA	4	-	4	5.33
BIGOTES	4	-	4	5.33
BILLETE ORO (JLLETEORO) [GOLDEN BANKNOTE]	4	-	1	1.33
BIOLOGÍA	4	-	3	4.00
BISIESTO	4	-	1	1.33
BOAS	4	-	3	4.00
BOINA	4	-	2	2.67
BOLO	4	-	4	5.33
BONO	4	-	4	5.33
BOSQUESILLO	4	-	2	2.67
BOSTA	4	-	2	2.67
BOTERO	4	-	2	2.67
BRAMIDO	4	-	4	5.33
BRAMIDOS	4	-	4	5.33
BRANDI	4	-	4	5.33
BRASERO	4	-	3	4.00
BRASILEÑO	4	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
BREA	4	-	4	5.33
BREBAJE	4	-	3	4.00
BRIDA	4	-	3	4.00
BRIGADAS	4	-	3	4.00
BRILLOS	4	-	3	4.00
BRÍO	4	-	2	2.67
BRUJA	4	-	3	4.00
BULEVAR	4	-	4	5.33
BURLONA	4	-	4	5.33
BUTACAS	4	-	3	4.00
CABALGADURAS	4	-	2	2.67
CABALLERIZA	4	-	4	5.33
CABALLERIZAS	4	-	4	5.33
CABECEO	4	-	2	2.67
CABELLERAS	4	-	4	5.33
CACTUS	4	-	4	5.33
CALADA	4	-	4	5.33
CALENDARIO	4	-	3	4.00
CALIBRES	4	-	4	5.33
CALLEJERA	4	-	2	2.67
CALLEJERO	4	-	2	2.67
CALLEJEROS	4	-	3	4.00
CALLEJUELAS	4	-	3	4.00
CAMARILLAS	4	-	2	2.67
CAMELLÓN	4	-	2	2.67
CAMPANERO	4	-	4	5.33
CANASTOS	4	-	2	2.67
CANDIL	4	-	4	5.33
CANELA	4	-	3	4.00
CANES	4	-	4	5.33
CANON	4	-	4	5.33
CANTATRICES	4	-	4	5.33
CANTERA	4	-	3	4.00
CANTIL	4	-	4	5.33
CAPACIDADES	4	-	4	5.33
CAPORAL	4	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CÁPSULAS	4	-	3	4.00
CARESTÍA	4	-	3	4.00
CARIÑOS	4	-	3	4.00
CARNAVAL	4	-	4	5.33
CARNICEROS	4	-	2	2.67
CARRETILLA	4	-	3	4.00
CARRETÓN	4	-	4	5.33
CARRILERA	4	-	4	5.33
CARTERO	4	-	1	1.33
CARTILLA	4	-	4	5.33
CASERÓN	4	-	3	4.00
CASTAÑO	4	-	3	4.00
CASTIDAD	4	-	4	5.33
CASUCHA	4	-	4	5.33
CATACUMBAS	4	-	2	2.67
CATADURA	4	-	2	2.67
CATAFALCO	4	-	3	4.00
CATALANA	4	-	1	1.33
CATÁLOGOS	4	-	4	5.33
CATASTRO	4	-	3	4.00
CAUTIVO	4	-	3	4.00
CAUTIVO (CALTIVO)	4	-	1	1.33
CAVIDAD	4	-	3	4.00
CAZUELA	4	-	2	2.67
CEDRO	4	-	4	5.33
CÉLULA	4	-	3	4.00
CENIT	4	-	4	5.33
CENSOS	4	-	3	4.00
CENTOLLA (TOLLA)	4	-	3	4.00
CENTURIA	4	-	3	4.00
CEREBELO	4	-	2	2.67
CEROS	4	-	4	5.33
CERRADURA	4	-	4	5.33
CERRADURAS	4	-	4	5.33
CERRITO	4	-	3	4.00
CÉSARES	4	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CESES	4	-	4	5.33
CHACHAS [NANNIES, MUCHACHAS]	4	-	4	5.33
CHACTAS [CHOCTAWS]	4	-	3	4.00
CHALUPAS [CANOES]	4	-	3	4.00
CHASCOS	4	-	3	4.00
CHICAGOENSES	4	-	2	2.67
CHINESCOS	4	-	4	5.33
CHIQUILLO	4	-	3	4.00
CHIQUILLOS	4	-	4	5.33
CHISTE	4	-	4	5.33
CIBELES	4	-	3	4.00
CICERÓN	4	-	4	5.33
CIERRE	4	-	2	2.67
CIGARRILLOS	4	-	2	2.67
CINERARIA	4	-	4	5.33
CÍNICO	4	-	4	5.33
CIPRÉS	4	-	2	2.67
CIRCUNSPECCIÓN	4	-	4	5.33
CIRIOS	4	-	3	4.00
CIUDADELA	4	-	3	4.00
CLARIDADES	4	-	2	2.67
CLARÍN	4	-	4	5.33
CLAVEL	4	-	3	4.00
CLAVELES	4	-	3	4.00
CLIENTE	4	-	4	5.33
CLOROFORMO	4	-	2	2.67
COBERTIZO	4	-	3	4.00
COBERTIZOS	4	-	3	4.00
COCO	4	-	3	4.00
COCOS	4	-	4	5.33
COHORTE	4	-	4	5.33
COLABORADORES	4	-	4	5.33
COLECTA	4	-	4	5.33
COLGADURAS	4	-	3	4.00
COLGAJOS	4	-	4	5.33
COLISEOS	4	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
COLMILLO	4	-	4	5.33
COLOMBINA	4	-	1	1.33
COLONIAJE	4	-	3	4.00
COLOQUIOS	4	-	4	5.33
COLUMNATAS	4	-	4	5.33
COMBATIENTE	4	-	2	2.67
COMEDIAS	4	-	4	5.33
COMERCIALES (MERCIALES) [BUSINESS, TRADE, COMMERCIAL]	4	-	4	5.33
COMPARSA	4	-	3	4.00
COMPARTIMENTO	4	-	2	2.67
COMPATRICIO [FELLOW PATRICIAN]	4	-	2	2.67
COMPLOT	4	-	4	5.33
COMPONENTE	4	-	4	5.33
COMPORTAMIENTO	4	-	4	5.33
COMPOSITOR	4	-	3	4.00
COMPRESIÓN	4	-	4	5.33
COMPROBANTE	4	-	4	5.33
COMUNISMO	4	-	4	5.33
CONDECORACIONES	4	-	4	5.33
CONEJOS	4	-	3	4.00
CONFIDENCIA	4	-	3	4.00
CONFRATERNIDAD	4	-	4	5.33
CONGREGACIONALISTA	4	-	2	2.67
CONJETURA	4	-	4	5.33
CONMISERACIÓN	4	-	4	5.33
CONOCEDORA	4	-	4	5.33
CONOS	4	-	4	5.33
CONSISTORIO	4	-	1	1.33
CONSORCIO	4	-	4	5.33
CONSTRUCTORES	4	-	3	4.00
CONSULADO	4	-	3	4.00
CONTADORES	4	-	3	4.00
CONTAMINACIÓN	4	-	3	4.00
CONTENDIENTES	4	-	4	5.33
CONTORSIONES	4	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CONTRADANZA	4	-	4	5.33
CONTRIBUYENTE	4	-	3	4.00
CONTROVERSIAS	4	-	4	5.33
CONVALECENCIA	4	-	3	4.00
CONVULSIÓN	4	-	3	4.00
COQUETO	4	-	2	2.67
CORRIDA	4	-	4	5.33
CORTEDAD	4	-	4	5.33
CORTESANA	4	-	4	5.33
COSIDOS	4	-	3	4.00
COSTURAS	4	-	3	4.00
COSTURERAS	4	-	4	5.33
COTORRAS	4	-	4	5.33
CREDOS	4	-	3	4.00
CRESPOS	4	-	3	4.00
CRIMINALIDAD	4	-	1	1.33
CRINES	4	-	4	5.33
CRINOLINA	4	-	3	4.00
CRISTALINOS	4	-	3	4.00
CRISTIANDAD	4	-	4	5.33
CRÓNICAS	4	-	4	5.33
CRONÓMETRO	4	-	3	4.00
CRUCE	4	-	4	5.33
CUADERNOS	4	-	4	5.33
CUADRILLA	4	-	4	5.33
CUARENTA (CUAREN)	4	-	4	5.33
CUARTILLAS	4	-	3	4.00
CUARTILLO	4	-	2	2.67
CULPABILIDAD	4	-	2	2.67
CULPAS	4	-	3	4.00
CUOTAS	4	-	3	4.00
CURACIÓN	4	-	4	5.33
CURACIONES	4	-	3	4.00
CURAS	4	-	3	4.00
CUSTODIO	4	-	3	4.00
DÁDIVA	4	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DALLA [SCYTHE]	4	-	3	4.00
DECREPITUD	4	-	4	5.33
DELEGACIONES	4	-	3	4.00
DELIRIO TREMENS (TREMENS)	4	-	4	5.33
DEMANDANTE	4	-	3	4.00
DEMASÍAS	4	-	3	4.00
DEMENTE (EMENTE)	4	-	4	5.33
DERIVACIÓN	4	-	4	5.33
DERRUMBE	4	-	4	5.33
DESAGRAVIO	4	-	2	2.67
DESAPARECIMIENTO	4	-	2	2.67
DESCANSOS	4	-	4	5.33
DESEOS (ESEOS)	4	-	4	5.33
DESEQUILIBRIO	4	-	3	4.00
DESMANES	4	-	4	5.33
DESMAYOS	4	-	2	2.67
DESOBEDIENCIA	4	-	3	4.00
DESPERDICIOS	4	-	3	4.00
DESPERTAD	4	-	3	4.00
DESPLAZAMIENTO	4	-	3	4.00
DESPLOME	4	-	2	2.67
DÉSPOTAS	4	-	4	5.33
DESPOTISMOS	4	-	3	4.00
DESTROZOS	4	-	2	2.67
DESTRUCTORA	4	-	4	5.33
DESTRUCTORES	4	-	4	5.33
DESUNIÓN	4	-	3	4.00
DESVELOS	4	-	4	5.33
DESVENTURA	4	-	3	4.00
DESVENTURAS	4	-	3	4.00
DESVIACIÓN	4	-	3	4.00
DETONACIONES	4	-	3	4.00
DETRIMENTO	4	-	4	5.33
DEVOCIÓN	4	-	3	4.00
DEVORADORA	4	-	3	4.00
DIADEMAS	4	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DIAGONAL	4	-	4	5.33
DIAPASÓN	4	-	4	5.33
DICCIÓN	4	-	4	5.33
DICTAMEN	4	-	4	5.33
DIESTROS	4	-	3	4.00
DIETA	4	-	3	4.00
DIGNATARIOS	4	-	4	5.33
DIGRESIÓN	4	-	3	4.00
DIMISIÓN	4	-	2	2.67
DINTEL	4	-	4	5.33
DIPUTACIONES	4	-	4	5.33
DIRECTIVO	4	-	3	4.00
DISCREPANCIAS	4	-	3	4.00
DISEMINACIÓN	4	-	3	4.00
DISEÑOS	4	-	4	5.33
DISPEPSIA	4	-	4	5.33
DOLENCIAS	4	-	4	5.33
DOLIENTES	4	-	4	5.33
DRAGONES	4	-	4	5.33
EBANISTERÍA	4	-	3	4.00
EFLUVIOS	4	-	3	4.00
EFUSIONES	4	-	3	4.00
ELOJIOS	4	-	3	4.00
EMBUSTERA	4	-	3	4.00
EMISIONES	4	-	2	2.67
EMPALME	4	-	2	2.67
EMPERATRIZ	4	-	4	5.33
ENCARNIZAMIENTO	4	-	3	4.00
ENCOMIENDA	4	-	4	5.33
ENCUADERNACIÓN	4	-	4	5.33
ENFADO	4	-	4	5.33
ENGENDROS	4	-	2	2.67
ENMIENDAS	4	-	3	4.00
ENTIERROS	4	-	4	5.33
ENTREDICHO	4	-	2	2.67
ENVOLTURA	4	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
EPISCOPALISTA	4	-	3	4.00
EQUIPOS	4	-	4	5.33
EROGACIONES	4	-	2	2.67
ESBELTEZ	4	-	3	4.00
ESCAMAS	4	-	4	5.33
ESCANDINAVOS	4	-	3	4.00
ESCAPARATES	4	-	2	2.67
ESCARCHA	4	-	2	2.67
ESCARLATA	4	-	3	4.00
ESCARMIENTO	4	-	4	5.33
ESCAVACIÓN	4	-	4	5.33
ESCISIÓN	4	-	2	2.67
ESCITA [SCYTHIAN]	4	-	3	4.00
ESCLAVAS	4	-	4	5.33
ESCLAVITUDES	4	-	2	2.67
ESCRIBANO	4	-	3	4.00
ESCRITURAS	4	-	4	5.33
ESCUDELLA	4	-	3	4.00
ESENCIAS	4	-	3	4.00
ESPECIAS	4	-	4	5.33
ESPEURA	4	-	3	4.00
ESPIGA	4	-	4	5.33
ESPINAZO	4	-	4	5.33
ESPIRA	4	-	3	4.00
ESPIRITUALISMO	4	-	3	4.00
ESPLANADA	4	-	4	5.33
ESQUEMA	4	-	2	2.67
ESTANCAMIENTO	4	-	3	4.00
ESTATUARIA	4	-	4	5.33
ESTERAS	4	-	4	5.33
ESTIGMA	4	-	2	2.67
ESTIMULANTES	4	-	2	2.67
ESTIPENDIO	4	-	4	5.33
ESTIRPE	4	-	2	2.67
ESTOPA	4	-	2	2.67
ESTORBOS	4	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ÉSTRAS (STRAS) [RHINESTONES]	4	-	4	5.33
ESTREMECIMIENTOS	4	-	4	5.33
EVANGELISTAS	4	-	4	5.33
EVASIÓN	4	-	4	5.33
EVENTUALIDADES	4	-	3	4.00
EX-REY	4	-	1	1.33
EXCITACIONES	4	-	4	5.33
EXEQUATUR [EXECUTOR of a will]	4	-	1	1.33
EXHALACIONES	4	-	4	5.33
EXPERTA	4	-	2	2.67
EXPLORADOR (ESPLORADOR)	4	-	3	4.00
EXPLOSIONES	4	-	4	5.33
EXTRAMUROS (ESTRAMUROS)	4	-	1	1.33
FÁBULAS	4	-	4	5.33
FACHADA (FACHA}	4	-	4	5.33
FACUNDIA [ELOQUENCE, LOQUACITY]	4	-	2	2.67
FALLECIMIENTO	4	-	3	4.00
FANTASMAS	4	-	3	4.00
FARDO	4	-	3	4.00
FARISEOS [PHARISEES]	4	-	4	5.33
FELICIDADES	4	-	3	4.00
FELIGRESES [CONGREGATION]	4	-	2	2.67
FELONÍA	4	-	3	4.00
FENICIOS [PHOENICIANS]	4	-	1	1.33
FERIAS	4	-	3	4.00
FERMENTACIÓN	4	-	3	4.00
FERMENTO	4	-	4	5.33
FERROCARRILEROS	4	-	3	4.00
FESTINES	4	-	4	5.33
FICCIONES	4	-	3	4.00
FIEREZA	4	-	4	5.33
FIJACIÓN (JACION) [FIXATION, ATTACHMENT]	4	-	4	5.33
FILAMENTOS	4	-	3	4.00
FLORECIMIENTO	4	-	2	2.67
FLORESTAS	4	-	4	5.33
FORMATO	4	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
FOSO	4	-	4	5.33
FRACTURA	4	-	1	1.33
FRANJAS	4	-	2	2.67
FUGAS	4	-	3	4.00
FURIAS	4	-	4	5.33
FURORES	4	-	4	5.33
GALERAS	4	-	4	5.33
GAMUZA	4	-	4	5.33
GANADERA	4	-	1	1.33
GARGANTAS	4	-	3	4.00
GATA	4	-	4	5.33
GATILLO	4	-	4	5.33
GEMELA	4	-	4	5.33
GENERIS [as in SUI GENERIS]	4	-	3	4.00
GERMANÍA [CRIMINAL SLANG]	4	-	4	5.33
GLADIADORES	4	-	3	4.00
GÓNDOLA	4	-	2	2.67
GORDURA	4	-	3	4.00
GORRIONES	4	-	1	1.33
GOTERAS	4	-	3	4.00
GRAMÍNEAS [GRASSES]	4	-	4	5.33
GRANADAS [POMEGRANATES]	4	-	4	5.33
GRANEL [IN BULK]	4	-	3	4.00
GRANEROS [GRANARIES, BARNS]	4	-	4	5.33
GRANIZO [HAIL]	4	-	3	4.00
GUADUAS [BAMBOOS]	4	-	2	2.67
GUANERAS [GUANO SITES]	4	-	2	2.67
GUARDIAMARINA [NAVAL CADET. MIDSHIPMAN]	4	-	1	1.33
GUARIDA [LAIR, DEN, HAUNT]	4	-	3	4.00
GUARNICIONES [GARRISONS, GARNITURE, PACKING]	4	-	3	4.00
GUERA (UERA)	4	-	4	5.33
GUERRILLA	4	-	2	2.67
GUISO	4	-	4	5.33
GUISOS	4	-	4	5.33
HABANEROS	4	-	2	2.67
HACINAMIENTO	4	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
HÁLITO [BREATH, INHALATION]	4	-	3	4.00
HAMACAS	4	-	2	2.67
HARINEROS	4	-	2	2.67
HECHURA	4	-	2	2.67
HENDIDURAS	4	-	4	5.33
HENNA	4	-	1	1.33
HERRERO	4	-	4	5.33
HIDRA	4	-	3	4.00
HIEL [GALL, BILE, BITTERNESS]	4	-	3	4.00
HÍGADO	4	-	2	2.67
HIGIENISTA	4	-	3	4.00
HIJITOS	4	-	2	2.67
HILAS [LINT]	4	-	1	1.33
HIPÉRBOLE	4	-	4	5.33
HIPOTECA [MORTGAGE]	4	-	4	5.33
HONGOS [MUSHROOMS]	4	-	4	5.33
HORMIGAS [ANTS]	4	-	4	5.33
HORNILLAS [BURNERS, on an oven or stove]]	4	-	3	4.00
HUNDIMIENTO [SINKING, DOWNFALL]	4	-	4	5.33
IDEALISMO	4	-	4	5.33
IDEOLOGÍA	4	-	1	1.33
IDEÓLOGO	4	-	2	2.67
IMBÉCIL	4	-	4	5.33
IMPACTO	4	-	1	1.33
IMPORTADOR	4	-	3	4.00
IMPOSTORES	4	-	4	5.33
IMPRECACIONES [CURSES, OATHS]	4	-	3	4.00
INCENTIVO [INCENTIVE, STIMULUS]	4	-	4	5.33
INCIVILIDAD [INCIVILITY]	4	-	2	2.67
INCLEMENCIA [HARSHNESS, CRUELTY]	4	-	4	5.33
INCOMODIDAD [DISCOMFORT, BOTHER, NUISANCE]	4	-	4	5.33
INCOMPETENCIA [INCOMPETENCE]	4	-	4	5.33
INDEMNIZACIONES [INDEMNITY, COMPENSATION]	4	-	3	4.00
INDIADA [INDIAN THROG, MOB, RABBLE; RUDE STATEMENT OR ACTION]	4	-	2	2.67
INDICIOS [INDICATIONS, HINTS, CLUES]	4	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
INDUCCIONES [INDUCTIONS, INITIATIONS, INDUCEMENTS]	4	-	3	4.00
INEFICACIA [INEFFECTIVENESS, INEFFICIENCY]	4	-	4	5.33
INEXPERIENCIA [INEXPERIENCE]	4	-	4	5.33
INFAMIAS [INFAMIES, OUTRAGES, DISGRACE]	4	-	2	2.67
INFECCIÓN (FECCIÓN)	4	-	3	4.00
INFORMES (MFORMES) [REPORTS, DOSSIERS, SHAPELESS]	4	-	3	4.00
INHABILIDAD [DISABILITY]	4	-	3	4.00
INNOVACIONES [INNOVATIONS]	4	-	4	5.33
INODORO (INODO) [TOILET]	4	-	4	5.33
INQUILINOS [TENANTS]	4	-	4	5.33
INSIPIDEZ [INSIPIDITY, BLANDNESS, VAPIDITY]	4	-	4	5.33
INSOMNIO [INSOMNIA, SLEEPLESSNESS]	4	-	4	5.33
INSTITUTORES [PRIMARY SCHOOL TEACHERS]	4	-	2	2.67
INTEMPERANCIA [INTEMPERANCE]	4	-	3	4.00
ÍTERIN [INTERIM]	4	-	2	2.67
INTERREGNO [INTERREGNUM]	4	-	3	4.00
INTERROGANTE [QUERY, QUESTION; INTERROGATORY]	4	-	2	2.67
INTERROGATORIO [INTERROGATION, EXAMINATION, QUESTIONING]	4	-	3	4.00
INTESTINO [INTESTINE, GUT, BOWEL; INTESTINAL]	4	-	2	2.67
INTIMACION [INTIMATION, SUMMONS, INJUNCTION, DEMAND]	4	-	4	5.33
INTRUSO [INTRUDER; INTRUSIVE]	4	-	4	5.33
INVARIABLES [INVARIABLES. CONSTANTS]	4	-	4	5.33
INVERNADEROS [GREENHOUSES, CONSERVATORIES]	4	-	2	2.67
INYECCIONES [INJECTIONS]	4	-	1	1.33
IRLANDESAS	4	-	4	5.33
ISLITAS [ISLETS]	4	-	3	4.00
JIPIJAPA [SOFT, FLEXIBLE STRAW HAT, "PANAMA" HAT]	4	-	3	4.00
JIRÓN [FRAGMENT, SHRED]	4	-	4	5.33
JORNALERO [DAY LABORER]	4	-	3	4.00
JOTA [JOT, IOTA]	4	-	4	5.33
JOVIALIDAD [JOVIALITY]	4	-	3	4.00
JÚPITER [JUPITER, JOVE]	4	-	4	5.33
JURAMENTOS [OATHS, VOWS]	4	-	3	4.00
JUSTICIAS [JUSTICES, RIGHTEOUSNESS]	4	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
JUSTIFICACIÓN [JUSTIFICATION, RATIONALE]	4	-	4	5.33
LABRANZA (BRANZA)	4	-	2	2.67
LACONISMO [TERSENESS, SUCCINCTNESS, BREVITY]	4	-	4	5.33
LANGOSTAS [LOBSTERS, LOCUSTS]	4	-	4	5.33
LÁTIGOS [WHIPS, SCOURGES]	4	-	4	5.33
LATINOAMERICANAS	4	-	2	2.67
LÉPEROS [SHAMELESS, SURLY, ILL-MANNERED PERSONS. NOT TO BE CONFUSED WITH ACTUAL LEPERS: "LEPROSOS"]	4	-	2	2.67
LETRADO [LITERATE, LEARNED PERSON; OFTEN AN ATTORNEY OR COUNSELOR]	4	-	2	2.67
LIBERTADORA [LIBERATOR, LIBERATING]	4	-	4	5.33
LIBRANZAS [WRITS, WARRANTS]	4	-	2	2.67
LIBREROS [BOOK SELLERS, BOOK SHELVES]	4	-	4	5.33
LIEBRE [HARE, PACESETTER]	4	-	4	5.33
LIMONERO [LEMON, LEMON TREE]	4	-	4	5.33
LIMONES [LEMONS]	4	-	4	5.33
LISONJA (LISON) [FLATTERY]	4	-	3	4.00
LLANERO [PLAINSMAN, RANGER, VENEZUELAN COWBOY]	4	-	4	5.33
LLORO [CRYING, WEEPING, WAILING]	4	-	3	4.00
LOCUCIÓN (CUCIÓN)	4	-	3	4.00
LONAS [STRONG, IMPERMEABLE CLOTHS, SUCH AS CANVAS OR DENIM, USED FOR TENTS AND SAILS]	4	-	4	5.33
LONJAS [SLICES, RASHERS]	4	-	3	4.00
LONTANANZA [FAR DISTANCE, OFFING, BACKGROUND]	4	-	4	5.33
LUCAYAS	4	-	1	1.33
LUGAR (LNGAR) [PLACE, LOCATION, SITE]	4	-	4	5.33
LUNETA [WINDOW]	4	-	3	4.00
MACADAM	4	-	4	5.33
MACHO [ALPHA MALE, "MANLY"]	4	-	4	5.33
MADERO [LARGE, HEWN LOG OR TIMBER]	4	-	4	5.33
MADRASTRA [STEP MOTHER]	4	-	4	5.33
MAESTRE [ANTIQUATED TITLE, CORRESPONDING TO "MASTER" OR "DOCTOR"]	4	-	4	5.33
MAGNOLIAS	4	-	4	5.33
MAHOMETANOS	4	-	3	4.00
MAL HUMOR (MALHUMOR) [BAD MOOD, MOODINESS]	4	-	1	1.33
MALDICIONES [CURSES, CURSING]	4	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MALLA	4	-	1	1.33
MANADAS	4	-	4	5.33
MANCEBO	4	-	3	4.00
MANDAMIENTOS	4	-	4	5.33
MANDÍBULAS	4	-	4	5.33
MANIGUA	4	-	2	2.67
MANIPULACIÓN	4	-	3	4.00
MANOJOS	4	-	3	4.00
MANTECAS	4	-	2	2.67
MANTOS	4	-	4	5.33
MANUMISIÓN	4	-	2	2.67
MAQUINITA	4	-	3	4.00
MARASMO	4	-	1	1.33
MAREJADA	4	-	3	4.00
MARGA	4	-	4	5.33
MAROON (AROOON)	4	-	1	1.33
MATADEROS [SLAUGHTERHOUSES, ABBATOIRS]	4	-	3	4.00
MATEMÁTICOS	4	-	4	5.33
MATERNIDAD	4	-	3	4.00
MATORRALES [SCRUB BRUSH, THICKETS, SHRUBBERY]	4	-	4	5.33
MAXILAR [JAW, JAWBONE; MAXILLARY, PERTAINING TO THE JAW]	4	-	1	1.33
MÁXIMA (MÁCSIMA)	4	-	1	1.33
MAZORCAS [COBS; THUGS ENFORCING RULE OF ROSAS, ARGENTINE CAUDILLO]	4	-	2	2.67
MECHA [FUSE, WICK]	4	-	2	2.67
MECIDA	4	-	4	5.33
MEDIADOR [MEDIATOR]	4	-	2	2.67
MEDIDORES [METERS, GAUGES; ONE WHO OR A DEVICE THAT MEASURES]	4	-	1	1.33
MEDO [A MEDE, MEDEAN]	4	-	4	5.33
MELAZAS [MOLASSES]	4	-	2	2.67
MELONES [MELONS]	4	-	4	5.33
MEMÉ	4	-	1	1.33
MEMORANDUM	4	-	2	2.67
MENTADA [MUCH-TOUTED, OFT-MENTIONED; SERIOUS INSULT]	4	-	3	4.00
MENTALIDAD [MENTALITY]	4	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MERCADER [MERCHANT]	4	-	4	5.33
MERCADERÍA [MERCHANDISE]	4	-	3	4.00
MERCENARIO [SOLDIER OF FORTUNE, OTHER PROFESSIONAL MOTIVATED SOLELY BY PROFIT]	4	-	4	5.33
MERCERÍA ["NOTIONS" SHOP, HABERDASHERY]	4	-	3	4.00
MERINOS [MERINO SHEEP, ANCIENT JUDGES]	4	-	2	2.67
METAMÓRFOSIS [METAMORPHOSIS, TRANSFORMATION]	4	-	4	5.33
METEOROLOGÍA [METEOROLOGY, WEATHER]	4	-	4	5.33
METROPOLE [HOTEL METROPOLE]	4	-	2	2.67
MEZCLAS [MIXTURES, MIXES, BLENDS]	4	-	4	5.33
MICROSCOPIO [MICROSCOPE]	4	-	3	4.00
MIGRACIÓN [MIGRATION, IMMIGRATION]	4	-	3	4.00
MILLAS (MTLLAS) [MILES]	4	-	4	5.33
MINISTRACIÓN (NISTRACIÓN)	4	-	3	4.00
MIRAGE (MIRAJE) [MIRAGE]	4	-	2	2.67
MITADES [HALVES]	4	-	3	4.00
MITOLOGÍA [MYTHOLOGY]	4	-	4	5.33
MODISTA [DRESSMAKER]	4	-	3	4.00
MOMIA (OMIA) [MUMMY, PRESERVED CADAVER]	4	-	4	5.33
MOMIAS [MUMMIES, PRESERVED CADAVERS]	4	-	3	4.00
MONOGRAFÍA [MONOGRAPH]	4	-	1	1.33
MÓNSTRUOS [MONSTERS, FREAKS]	4	-	3	4.00
MONTAÑA (MONTAFIA)	4	-	4	5.33
MONTAÑAS (TAÑAS)	4	-	4	5.33
MONTURAS	4	-	3	4.00
MORTEROS [MORTARS: KITCHEN GRINDERS, BRICK BINDERS, EXPLOSIVE CHARGE]	4	-	4	5.33
MOSCAS [FLIES]	4	-	3	4.00
MOTINES [MUTINIES, RIOTS, REVOLTS]	4	-	4	5.33
MUGRE [DIRT, GRIME, WORTHLESS]	4	-	4	5.33
MULATA [FEMALE OF MIXED RACE, AFRICAN AND CAUCASIAN]	4	-	2	2.67
MULOS [MULES]	4	-	2	2.67
MUSAS [MUSES]	4	-	3	4.00
MUSELINAS [MUSLINS]	4	-	3	4.00
NABOS [TURNIPS, PRICKS, COCKS, DIMWITTED]	4	-	2	2.67
NACIONAL (NACWNAL)	4	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
NARANJO [ORANGE, ORANGE TREE]	4	-	4	5.33
NARRATIVA	4	-	1	1.33
NATURALIZACIÓN	4	-	4	5.33
NATURALIZADOS	4	-	3	4.00
NAVA	4	-	4	5.33
NÁYADES [NAIADS, AQUATIC NYMPHS]	4	-	3	4.00
NECIOS [FOOLS, FOOLISH]	4	-	4	5.33
NEGLIGENCIA	4	-	1	1.33
NEÓFITO	4	-	4	5.33
NEVADAS (VEDAS)	4	-	4	5.33
NICOTINA	4	-	2	2.67
NIVELES	4	-	4	5.33
NOCTURNOS	4	-	4	5.33
NÓMADAS (NÓMADES) [NOMADS, NOMADIC]	4	-	2	2.67
NOMBRADÍA [RENOWN]	4	-	4	5.33
NOTARIO [NOTARY PUBLIC]	4	-	4	5.33
NOVICIOS [NOVICES]	4	-	3	4.00
NUCA [NAPE OF THE NECK]	4	-	4	5.33
NUEZ [WALNUT], ADAM'S APPLE]	4	-	3	4.00
NULIDAD	4	-	4	5.33
NUPCIAL	4	-	4	5.33
OBJECCIÓN	4	-	4	5.33
OBSESIÓN	4	-	4	5.33
OBSTINACIÓN	4	-	2	2.67
OCULISTA	4	-	1	1.33
ODIOSIDAD [ODIUM, HATEFULNESS]	4	-	3	4.00
OFICIALIDAD [OFFICIALDOM]	4	-	4	5.33
OJERIZA [SPITE, DISLIKE, GRUDGE]	4	-	4	5.33
OLIGARQUÍA	4	-	3	4.00
OLIVOS [OLIVES, OLIVE TREES]	4	-	3	4.00
OLMEDO [ELM GROVE]	4	-	1	1.33
OPIOS [OPIATES]	4	-	4	5.33
OPORTO [SWEET, AROMATIC RED WINE OF PORTUGAL]	4	-	4	5.33
OPOSITOR [OPPONENT, ADVERSARY, OPPOSING]	4	-	4	5.33
OPRESORA [FEMALE OPRESSOR, OPPRESIVE]	4	-	4	5.33
OPTIMISMO [OPTIMISM]	4	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
OPTIMISTA [OPTIMIST, OPTIMISTIC]	4	-	2	2.67
ORADORA [FEMALE ORATOR]	4	-	2	2.67
ORIFICIO [ORIFICE, OPENING]	4	-	4	5.33
ORIFICIOS [ORIFICES, OPENINGS]	4	-	4	5.33
ORIGINALIDADES	4	-	3	4.00
ORNATOS [ORNAMENTS]	4	-	4	5.33
ORTOGRAFÍA [ORTHOGRAPHY, SPELLING]	4	-	3	4.00
OSCILACIONES [OSCILLATIONS, FLUCTUATIONS, VARIATIONS, SWINGS]	4	-	4	5.33
ÓVALO	4	-	4	5.33
OYENTE	4	-	3	4.00
PACOTILLA	4	-	3	4.00
PAILEBOT [SCHOONER]	4	-	2	2.67
PAJES	4	-	4	5.33
PALADARES	4	-	4	5.33
PALADINES	4	-	4	5.33
PALIOS (ALIOS)	4	-	3	4.00
PALPITACIÓN [PALPITATION, THROBBING, HEARTBEAT]	4	-	4	5.33
PANAMERICANOS	4	-	3	4.00
PANTERA [PANTHER]	4	-	4	5.33
PANTERAS [PANTHERS]	4	-	4	5.33
PANZA [BELLY, PAUNCH]	4	-	4	5.33
PARABIENES [CONGRATULATIONS]	4	-	2	2.67
PARAÍOS [PARADISES]	4	-	3	4.00
PARÁLISIS [PARALYSIS, PALSY]	4	-	4	5.33
PARAPETO [PARAPET]	4	-	3	4.00
PARIAS [PARIAHS, OUTCASTS]	4	-	4	5.33
PARLAMENTARIO	4	-	4	5.33
PARTICULA	4	-	4	5.33
PASAJERAS	4	-	3	4.00
PASARELA	4	-	1	1.33
PASMA	4	-	4	5.33
PASTILLAS	4	-	4	5.33
PATILLA	4	-	2	2.67
PATINADORES	4	-	2	2.67
PATRONES	4	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PATRONO	4	-	3	4.00
PAUSA	4	-	4	5.33
PAYADOR	4	-	2	2.67
PEDACITO	4	-	2	2.67
PEDANTERÍA	4	-	2	2.67
PEDRADAS	4	-	4	5.33
PEINADO	4	-	4	5.33
PEINADOS	4	-	2	2.67
PELUQUERO	4	-	4	5.33
PENATES	4	-	4	5.33
PENDÓN	4	-	3	4.00
PENIQUES	4	-	3	4.00
PENUMBRAS	4	-	2	2.67
PEPITAS	4	-	2	2.67
PERGAMINO	4	-	4	5.33
PERJURIO	4	-	3	4.00
PERSEGUIDORES	4	-	4	5.33
PERSUASIONES	4	-	2	2.67
PESADEZ	4	-	3	4.00
PÉTALOS	4	-	3	4.00
PIANISTA	4	-	3	4.00
PIARES	4	-	3	4.00
PICOTA	4	-	2	2.67
PILLUELO	4	-	3	4.00
PILOTES	4	-	3	4.00
PIMIENTA	4	-	2	2.67
PINCELES	4	-	4	5.33
PISCINA	4	-	4	5.33
PISCO	4	-	1	1.33
PISTOLETAZOS	4	-	3	4.00
PLÁCEMES	4	-	4	5.33
PLANCHUELAS	4	-	3	4.00
PLATERÍA	4	-	4	5.33
PLATINO	4	-	2	2.67
PLÉYADE	4	-	3	4.00
PLUMAJE	4	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
POBLADO (BLADO)	4	-	3	4.00
PODA	4	-	3	4.00
POLITICE	4	-	2	2.67
POLKAS	4	-	3	4.00
POLLOS	4	-	4	5.33
PÓMULOS	4	-	4	5.33
PONTO	4	-	3	4.00
PORDIOSEROS	4	-	4	5.33
PORRO	4	-	2	2.67
PORTES	4	-	4	5.33
PORTUGUESA	4	-	3	4.00
POSADERO	4	-	3	4.00
POSTAS	4	-	3	4.00
POSTIGO	4	-	3	4.00
POTE	4	-	3	4.00
POTROS	4	-	3	4.00
PRECEPTOR	4	-	3	4.00
PRECIPICIOS	4	-	4	5.33
PREDECESORES	4	-	4	5.33
PREDICAMENTO	4	-	3	4.00
PREDICCIÓN	4	-	3	4.00
PREFERENCIAS	4	-	4	5.33
PREMURA	4	-	4	5.33
PRENDEROS	4	-	1	1.33
PREPOTENCIA	4	-	4	5.33
PRERROGATIVA	4	-	3	4.00
PRESENCIAL	4	-	4	5.33
PRESIDIARIOS	4	-	3	4.00
PRESTAMISTAS	4	-	3	4.00
PRIMERA (PTIMERA)	4	-	4	5.33
PRIORI (as in "A PRIORI")	4	-	3	4.00
PRISIONERA	4	-	4	5.33
PROAS	4	-	4	5.33
PRODUCTORA	4	-	4	5.33
PROFANOS	4	-	4	5.33
PROMOCIÓN	4	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PRONUNCIAMIENTO	4	-	3	4.00
PROPULSIÓN (PROPU)	4	-	4	5.33
PROSECUCIÓN	4	-	3	4.00
PROSÉLITOS	4	-	3	4.00
PROTAGONISTAS	4	-	3	4.00
PROTECCIONISMO	4	-	4	5.33
PROVEEDORES	4	-	4	5.33
PROVIDENCIAS	4	-	3	4.00
PROYECCIÓN	4	-	3	4.00
PÚBLICA (PÚBHCA)	4	-	3	4.00
PUEBLITO	4	-	3	4.00
PUERTORRIQUEÑO	4	-	1	1.33
PULCRITUD	4	-	3	4.00
PÚLPITOS	4	-	4	5.33
PUPITRES	4	-	2	2.67
PURIFICACIÓN	4	-	4	5.33
PURITANISMO	4	-	4	5.33
PUTA	4	-	4	5.33
QUENA	4	-	4	5.33
QUERELLA	4	-	3	4.00
QUID	4	-	4	5.33
QUIMERA	4	-	4	5.33
RABO	4	-	4	5.33
RACIMOS	4	-	3	4.00
RACIONALISMO	4	-	3	4.00
RADIACIÓN	4	-	3	4.00
RAMBLA	4	-	3	4.00
RAPIÑA	4	-	4	5.33
RAPSODIA	4	-	2	2.67
RAREZA	4	-	3	4.00
RAREZAS	4	-	4	5.33
REAS	4	-	3	4.00
REBELIONES	4	-	3	4.00
REBENQUE (REVENQUE)	4	-	2	2.67
RECATO	4	-	3	4.00
RECAUDACIÓN	4	-	4	5.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RECLUSO (RECLUS)	4	-	2	2.67
RECLUTAS	4	-	4	5.33
RECREACIÓN	4	-	3	4.00
REFUGIOS	4	-	3	4.00
REGUERO	4	-	4	5.33
RELAJACIÓN	4	-	3	4.00
REMATES	4	-	3	4.00
REMEDIOS	4	-	3	4.00
REMESAS	4	-	4	5.33
REMINISCENCIA	4	-	3	4.00
REMOCIÓN	4	-	3	4.00
REMOLQUES	4	-	4	5.33
REMORDIMIENTOS	4	-	2	2.67
RENEGADO	4	-	3	4.00
REPASO	4	-	4	5.33
REPETICIONES	4	-	4	5.33
REPUTACIONES	4	-	4	5.33
RESPIROS (PIROS)	4	-	2	2.67
RETAGUARDIA	4	-	4	5.33
RETOÑOS	4	-	2	2.67
RETÓRICAS	4	-	3	4.00
RETOS	4	-	4	5.33
RETRETA	4	-	4	5.33
RETRETE	4	-	3	4.00
RETROCESO	4	-	4	5.33
RETUMBA	4	-	2	2.67
REVISTA (REYISTA)	4	-	2	2.67
REZAGADO	4	-	4	5.33
RIMA	4	-	3	4.00
RITMO (TTMO)	4	-	3	4.00
RIVERAS	4	-	2	2.67
RONQUIDO	4	-	3	4.00
ROSARIOS	4	-	4	5.33
RÓTULO	4	-	3	4.00
ROZAMIENTO	4	-	3	4.00
ROZAMIENTOS	4	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RUISEÑOR	4	-	3	4.00
RULO	4	-	3	4.00
SABANDIJAS	4	-	4	5.33
SACERDOCIO	4	-	4	5.33
SAGRARIO	4	-	3	4.00
SALTEADOR	4	-	3	4.00
SALTEADORES	4	-	3	4.00
SANDALIAS	4	-	3	4.00
SAQUITO	4	-	4	5.33
SAQUITOS	4	-	3	4.00
SARRACENO	4	-	3	4.00
SÁTIRA	4	-	3	4.00
SAYO	4	-	4	5.33
SEDAN	4	-	4	5.33
SEMILLERO	4	-	4	5.33
SENIL (SENI)	4	-	4	5.33
SENSUALISMO	4	-	2	2.67
SERVITUD (VITUD)	4	-	4	5.33
SESGO	4	-	2	2.67
SESO	4	-	3	4.00
SESOS	4	-	4	5.33
SETAS	4	-	4	5.33
SEUDÓNIMO	4	-	2	2.67
SIEGA	4	-	3	4.00
SILBATO	4	-	4	5.33
SILVICULTURA (SELVICULTURA)	4	-	1	1.33
SINDICATO	4	-	4	5.33
SINFONÍA	4	-	4	5.33
SIRENAS	4	-	4	5.33
SIRVIENTAS	4	-	4	5.33
SOBRADOS	4	-	3	4.00
SOBRETODOS	4	-	4	5.33
SOLAPA (SÓLAPA)	4	-	3	4.00
SOLEMNIDADES	4	-	3	4.00
SOLTERAS	4	-	4	5.33
SOMBRERITO	4	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SOMETIMIENTO	4	-	3	4.00
SOÑADORES	4	-	3	4.00
SONATAS	4	-	4	5.33
SOPAS	4	-	3	4.00
SOPORTE	4	-	4	5.33
SOSA	4	-	4	5.33
SUBASTA	4	-	4	5.33
SÚBDITO	4	-	3	4.00
SUBORDINADOS	4	-	3	4.00
SUBSECRETARIO	4	-	4	5.33
SUBSIDIO	4	-	2	2.67
SUBSISTENCIAS	4	-	2	2.67
SUBTENIENTE	4	-	3	4.00
SUERO	4	-	2	2.67
SUGESTIONES	4	-	3	4.00
SUPERINTENDENTES	4	-	3	4.00
SURESTE	4	-	2	2.67
SUSCRIPCIONES (SUBSCRIPCIONES)	4	-	2	2.67
TABAQUERO	4	-	2	2.67
TAHÚRES [GAMBLERS, CARDSHARPS]	4	-	2	2.67
TALABARTERÍA [SADDLERY]	4	-	4	5.33
TALANTE	4	-	4	5.33
TALLADOS	4	-	3	4.00
TALLO	4	-	4	5.33
TALLOS	4	-	4	5.33
TANTEO	4	-	3	4.00
TARA	4	-	4	5.33
TARROS	4	-	4	5.33
TARTAS	4	-	4	5.33
TATA	4	-	4	5.33
TEAS	4	-	4	5.33
TECA	4	-	4	5.33
TECAS	4	-	4	5.33
TECLA	4	-	4	5.33
TEJANOS	4	-	4	5.33
TELESCOPIO	4	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TELÓN	4	-	3	4.00
TEMBLORES	4	-	4	5.33
TÉMPERA (TEMPERA)	4	-	4	5.33
TEMPORADAS	4	-	4	5.33
TENTACIONES	4	-	4	5.33
TEQUILA (QUILA)	4	-	4	5.33
TERCEROLAS	4	-	1	1.33
TERCIO (ERCIO)	4	-	4	5.33
TESÓN	4	-	4	5.33
TESORERÍAS	4	-	2	2.67
TESTAMENTOS (TAMENTOS)	4	-	2	2.67
TIBURÓN	4	-	3	4.00
TINIEBLA	4	-	4	5.33
TOLTECAS	4	-	2	2.67
TOPACIO	4	-	3	4.00
TORCEDOR	4	-	2	2.67
TORCEDORES	4	-	1	1.33
TORTAS	4	-	4	5.33
TRANSPARENCIA	4	-	4	5.33
TRAPICHE	4	-	2	2.67
TRAPICHES	4	-	3	4.00
TRAPOS	4	-	4	5.33
TRENZAS	4	-	4	5.33
TREPIDACIONES	4	-	3	4.00
TRIGUEÑO	4	-	4	5.33
TRITURACIONES	4	-	1	1.33
TRIUNFADOR	4	-	4	5.33
TRIZAS	4	-	4	5.33
TROMPA	4	-	3	4.00
TUBERCULOSIS	4	-	1	1.33
TUNOS	4	-	4	5.33
TURPIAL	4	-	1	1.33
UÑA	4	-	4	5.33
UNIDADES	4	-	3	4.00
UNIFICACIÓN	4	-	3	4.00
USURPADORES	4	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ÚTERO	4	-	1	1.33
ÚTILES (TILES)	4	-	4	5.33
VACANTES	4	-	4	5.33
VAHOS	4	-	4	5.33
VALIJAS (BALIJAS)	4	-	2	2.67
VANIDADES	4	-	4	5.33
VARILLAS	4	-	4	5.33
VASCO	4	-	4	5.33
VASIJA	4	-	4	5.33
VATE	4	-	3	4.00
VEGETAL (VEJETA)	4	-	2	2.67
VEJIGA (VEGIGA)	4	-	1	1.33
VELOCIDADES	4	-	3	4.00
VENDAJES	4	-	2	2.67
VENERO	4	-	3	4.00
VENTURA (TNRA)	4	-	2	2.67
VERAGUA	4	-	1	1.33
VERDURAS	4	-	4	5.33
VEREDICTO	4	-	4	5.33
VESTIDURA	4	-	3	4.00
VETERINARIA	4	-	4	5.33
VIABILIDAD	4	-	2	2.67
VIGÍA	4	-	4	5.33
VIHUELA	4	-	3	4.00
VILEZA	4	-	2	2.67
VILLALON [FRESH SHEEP'S CHEESE]	4	-	1	1.33
VIOLACIONES	4	-	4	5.33
VIRGINIANA	4	-	2	2.67
VIRREINATOS	4	-	3	4.00
VIRUTAS	4	-	3	4.00
VÍTORES	4	-	2	2.67
VITRINA	4	-	1	1.33
VIVIENTES	4	-	4	5.33
VOCACIÓN	4	-	4	5.33
VOLANTE	4	-	3	4.00
VÓRTICE	4	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ZAGUÁN	4	-	3	4.00
ZANJAS	4	-	3	4.00
ZOZOBRAS	4	-	3	4.00
ABACÁ	3	-	1	1.33
ABADÍA	3	-	3	4.00
ABERRACIONES	3	-	3	4.00
ABLUCIONES	3	-	3	4.00
ABOLICIONISMO	3	-	2	2.67
ABREVIACIÓN	3	-	3	4.00
ABRIL (DRIL)	3	-	2	2.67
ABSTENCIÓN	3	-	3	4.00
ABSTINENCIA	3	-	2	2.67
ABUELAS (UELAS)	3	-	2	2.67
ACATAMIENTO	3	-	3	4.00
ACCIONES (CIONCS)	3	-	3	4.00
ACCIONISTAS (CIONISTAS)	3	-	1	1.33
ACEITUNAS	3	-	2	2.67
ACIDEZ	3	-	2	2.67
ÁCIDO (ECIDO)	3	-	2	2.67
ACRECIMIENTO	3	-	3	4.00
ACREEDORA	3	-	3	4.00
ACRITUD	3	-	3	4.00
ACTIVÍSIMO	3	-	3	4.00
ACUARELAS	3	-	2	2.67
ACUMULACIONES	3	-	3	4.00
ACUSADA	3	-	3	4.00
ACUSADOR	3	-	2	2.67
ADITAMENTO	3	-	3	4.00
ADIVINO	3	-	3	4.00
ADJETIVO	3	-	3	4.00
ADJETIVOS	3	-	2	2.67
ADMIRACIONES	3	-	2	2.67
ADMIRADORA	3	-	1	1.33
ADOLESCENTES (CENTES)	3	-	3	4.00
ADOQUINADO	3	-	2	2.67
ADULTERACIÓN	3	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
AFICIONADAS	3	-	3	4.00
AFILIACIÓN (FILIACIÓN)	3	-	3	4.00
AFINIDAD	3	-	2	2.67
AFRICA (FRICA)	3	-	3	4.00
AGASAJOS	3	-	3	4.00
AGIO	3	-	3	4.00
AGOLPA	3	-	3	4.00
AGOLPAMIENTO	3	-	3	4.00
AGONIZANTE	3	-	3	4.00
AGRESOR	3	-	2	2.67
AGRICULTURAS (CULTURAS)	3	-	2	2.67
AGRIMENSOR	3	-	3	4.00
AGUDEZAS	3	-	3	4.00
AGUIJÓN	3	-	3	4.00
AJUSTICIADO	3	-	3	4.00
AJUSTICIADOS	3	-	3	4.00
ALARMAS	3	-	3	4.00
ALBOR	3	-	3	4.00
ALBUR	3	-	2	2.67
ALCANCÍA	3	-	3	4.00
ALEACIÓN	3	-	2	2.67
ALEGORÍAS	3	-	2	2.67
ALERO	3	-	3	4.00
ALETA (LETA)	3	-	3	4.00
ALEVOSÍA	3	-	3	4.00
ALMENDRAS	3	-	3	4.00
ALQUERÍAS	3	-	1	1.33
ALTERACIÓN	3	-	3	4.00
ALUMBRAMIENTO	3	-	2	2.67
ALUMNA	3	-	1	1.33
ÁLVEO	3	-	1	1.33
AMAPOLA (POLA)	3	-	2	2.67
AMATISTA	3	-	3	4.00
AMAZONA	3	-	3	4.00
AMBAGES	3	-	2	2.67
AMONIACO	3	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
AMPLIACIÓN	3	-	2	2.67
ANACRONISMO	3	-	2	2.67
ANAGRAMA	3	-	1	1.33
ANARQUISTA	3	-	2	2.67
ANDAMIO	3	-	2	2.67
ANDENES	3	-	3	4.00
ANDRAJOS	3	-	2	2.67
ANEXIONES	3	-	2	2.67
ANEXIONISMO	3	-	2	2.67
ANFITRIONES	3	-	1	1.33
ANGELITOS	3	-	3	4.00
ANGLICANOS	3	-	3	4.00
ANGLO-ESTADOUNIDENSE	3	-	1	1.33
ANILLA	3	-	3	4.00
ANONAS	3	-	2	2.67
ANOTACIONES	3	-	1	1.33
ANTECÁMARA	3	-	3	4.00
ANTEPASADO	3	-	3	4.00
ANTERIORIDAD	3	-	3	4.00
ANTESALAS	3	-	3	4.00
ANTICIPOS	3	-	2	2.67
ANTILLANO	3	-	1	1.33
ANTRACITA	3	-	3	4.00
ANZUELO	3	-	3	4.00
APARADOR	3	-	3	4.00
APARICIONES	3	-	3	4.00
APELLIDOS	3	-	3	4.00
APETITOS (TITOS)	3	-	3	4.00
ÁPICE	3	-	3	4.00
APLAZAMIENTO	3	-	2	2.67
APODOS	3	-	3	4.00
APORTACIÓN	3	-	1	1.33
APÓSITO (OPÓSITO)	3	-	2	2.67
APREMIANTE	3	-	3	4.00
APUNTADOR	3	-	2	2.67
ARBITRAMENTO	3	-	1	1.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ÁRBITROS	3	-	3	4.00
ARBOLADURA	3	-	3	4.00
ARBOLILLOS	3	-	2	2.67
ARCADAS	3	-	3	4.00
ARCE	3	-	2	2.67
ARDIDES	3	-	3	4.00
ARGELINOS	3	-	2	2.67
ARGONAUTAS	3	-	3	4.00
ARMERÍAS	3	-	2	2.67
ARMEROS	3	-	2	2.67
ARMIÑO	3	-	3	4.00
ARRAIGO	3	-	3	4.00
ARRULLO	3	-	3	4.00
ARTESA	3	-	1	1.33
ARTESAS	3	-	1	1.33
ARTÍFICE	3	-	3	4.00
ASCETISMO	3	-	3	4.00
ASECHANZAS	3	-	3	4.00
ASEDIO	3	-	3	4.00
ASFIXIANTE	3	-	2	2.67
ASFIXIANTES	3	-	2	2.67
ASIDOS	3	-	3	4.00
ASISTENTE	3	-	3	4.00
ASPEREZAS	3	-	3	4.00
ÁSPID	3	-	3	4.00
ASUETO	3	-	2	2.67
ATADITOS	3	-	1	1.33
ATAJO	3	-	2	2.67
ATARDECER	3	-	2	2.67
ATAVISMOS	3	-	1	1.33
ATENIENSES	3	-	3	4.00
ATENUANTES	3	-	3	4.00
ATEOS	3	-	2	2.67
ATLETA	3	-	3	4.00
ATRIO	3	-	3	4.00
ATROCIDAD	3	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
AULLIDOS (AHULLIDOS)	3	-	2	2.67
AURORAS	3	-	2	2.67
AUTÓCTONOS	3	-	2	2.67
AUTÓMATA	3	-	2	2.67
AUTÓMATAS	3	-	3	4.00
AVE (AYE)	3	-	3	4.00
AVENTAJA	3	-	2	2.67
AVERNO	3	-	2	2.67
AVESTRUCES	3	-	1	1.33
AYUDAS	3	-	3	4.00
AYUNTAMIENTOS	3	-	1	1.33
AZAHARES	3	-	3	4.00
ÁZOE (AZOE)	3	-	3	4.00
AZUCARERAS	3	-	1	1.33
BACHE	3	-	2	2.67
BÁCULO	3	-	3	4.00
BADÉN (BADEN)	3	-	3	4.00
BAGATELA	3	-	3	4.00
BALANCES	3	-	2	2.67
BALDES	3	-	2	2.67
BALDÍA (ALDIA)	3	-	3	4.00
BALDÍO	3	-	2	2.67
BALDOSAS	3	-	3	4.00
BALIZA	3	-	1	1.33
BALNEARIO	3	-	2	2.67
BANDEJAS	3	-	3	4.00
BANDERÍAS	3	-	2	2.67
BANDEROLAS	3	-	3	4.00
BAÑISTAS	3	-	3	4.00
BANQUETAS	3	-	3	4.00
BARAHUNDA	3	-	2	2.67
BARAJA	3	-	3	4.00
BARANDILLAS	3	-	3	4.00
BARATILLO	3	-	3	4.00
BARBEROS	3	-	3	4.00
BARBÓN	3	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
BAROS	3	-	3	4.00
BARQUICHUELOS	3	-	3	4.00
BARQUILLA	3	-	3	4.00
BARRACONES	3	-	2	2.67
BARRANCO	3	-	2	2.67
BARRICAS	3	-	3	4.00
BASTARDAS	3	-	3	4.00
BASTARDO	3	-	3	4.00
BASTARDOS	3	-	3	4.00
BATANES (BATANEES)	3	-	1	1.33
BATATAS	3	-	2	2.67
BATISTA	3	-	2	2.67
BATO	3	-	3	4.00
BATÓN (BATON)	3	-	1	1.33
BAUTISTAS	3	-	2	2.67
BELLOTAS	3	-	3	4.00
BENEFACTOR	3	-	3	4.00
BERLINA	3	-	3	4.00
BETÚN	3	-	2	2.67
BIBLIOTECARIOS	3	-	3	4.00
BICHO	3	-	3	4.00
BIFURCACIÓN	3	-	3	4.00
BIJA	3	-	3	4.00
BIÓGRAFOS	3	-	2	2.67
BISABUELO	3	-	2	2.67
BLASONES	3	-	3	4.00
BOCANA (OCAÑA)	3	-	3	4.00
BOCHORNO	3	-	3	4.00
BOFETADA	3	-	3	4.00
BOHEMIO	3	-	2	2.67
BOLETAS	3	-	2	2.67
BOLINA	3	-	3	4.00
BOLLO	3	-	2	2.67
BONETE	3	-	3	4.00
BORBOTONES	3	-	3	4.00
BORLA	3	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
BORRASCAS	3	-	3	4.00
BOSQUECILLO	3	-	3	4.00
BOSTONIANO	3	-	3	4.00
BOSTONIENSES	3	-	1	1.33
BOSTONIENSES (BOSTONENSES)	3	-	2	2.67
BOTICAS	3	-	3	4.00
BOTIQUINES	3	-	2	2.67
BOYAS	3	-	3	4.00
BOZO	3	-	3	4.00
BRACEROS	3	-	2	2.67
BRASILEÑOS	3	-	3	4.00
BRASILERO	3	-	2	2.67
BRAVATAS	3	-	2	2.67
BREBAJE (BREVAJE)	3	-	3	4.00
BREGA	3	-	3	4.00
BRÍOS (BRIOS)	3	-	3	4.00
BROCATO	3	-	2	2.67
BROTE	3	-	3	4.00
BRUJOS	3	-	3	4.00
BRUTALIDADES	3	-	3	4.00
BUENAVENTURA	3	-	3	4.00
BUENAVISTA	3	-	2	2.67
BUHARDILLA (BOARDILLA)	3	-	3	4.00
BUHONERO	3	-	2	2.67
BUITRE	3	-	3	4.00
BURDA	3	-	3	4.00
BURLESCA	3	-	3	4.00
BURLÓN	3	-	3	4.00
BÚSQUEDA	3	-	2	2.67
BUZÓN	3	-	2	2.67
CABALGADURA	3	-	2	2.67
CABALLADA	3	-	1	1.33
CABALLEROSIDAD	3	-	3	4.00
CABALLET	3	-	3	4.00
CABAÑUELAS	3	-	1	1.33
CABRIOLAS	3	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CABRITILLA	3	-	3	4.00
CACEROLA	3	-	2	2.67
CACHEMIRA	3	-	3	4.00
CADENCIA	3	-	3	4.00
CADENILLA	3	-	1	1.33
CADERO	3	-	3	4.00
CADETE	3	-	3	4.00
CADUCIDAD	3	-	2	2.67
CAJETILLA	3	-	1	1.33
CAJILLA	3	-	2	2.67
CALAVERADA	3	-	2	2.67
CALDA	3	-	3	4.00
CALDERO	3	-	3	4.00
CALENTADORES	3	-	2	2.67
CALICÓ	3	-	2	2.67
CALIFORNÉS [CALIFORNIAN]	3	-	1	1.33
CALIFORNESES [CALIFORNIANS]	3	-	1	1.33
CALIZA	3	-	2	2.67
CALLEJÓN	3	-	2	2.67
CALÓ (CALO)	3	-	3	4.00
CALUMNIADORES	3	-	3	4.00
CALZA	3	-	3	4.00
CALZÓN	3	-	3	4.00
CAMARADAS	3	-	3	4.00
CAMISETA	3	-	3	4.00
CAMORRA	3	-	2	2.67
CANADIENSE (CANADENSE)	3	-	3	4.00
CANADIENSES (CANADENSES)	3	-	3	4.00
CANAPÉS (CAMAPÉS)	3	-	1	1.33
CAÑAVERALES	3	-	2	2.67
CANDIDATURAS	3	-	3	4.00
CANJE	3	-	2	2.67
CAÑONERAS	3	-	1	1.33
CANOPEO (EAROPEO)	3	-	1	1.33
CANTARES	3	-	2	2.67
CÁNTICOS	3	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CAPÁZ (OAPAZ)	3	-	2	2.67
CAPELO	3	-	3	4.00
CAPITALISMO	3	-	1	1.33
CAPITANA	3	-	3	4.00
CAPUCHÓN	3	-	2	2.67
CAPULLO	3	-	3	4.00
CARABINEROS	3	-	2	2.67
CARÁMBANOS	3	-	2	2.67
CARBONATO	3	-	2	2.67
CARBONÍFEROS	3	-	1	1.33
CARCELEROS	3	-	2	2.67
CARGADOR	3	-	3	4.00
CARGADORES	3	-	3	4.00
CARICATURAS	3	-	3	4.00
CARIO	3	-	3	4.00
CARITA	3	-	3	4.00
CARLISTA	3	-	2	2.67
CARMÍN	3	-	3	4.00
CARNICERÍAS	3	-	3	4.00
CARRERO	3	-	3	4.00
CARRETELA	3	-	3	4.00
CARRETILLAS	3	-	3	4.00
CARRETONES	3	-	2	2.67
CARRILERAS	3	-	3	4.00
CARTITA	3	-	2	2.67
CARTUCHO	3	-	3	4.00
CASAMATA	3	-	1	1.33
CASCA	3	-	3	4.00
CASCABEL	3	-	3	4.00
CASERA	3	-	1	1.33
CASINOS	3	-	3	4.00
CASQUETES	3	-	3	4.00
CASQUILLO	3	-	3	4.00
CASTAÑUELAS	3	-	3	4.00
CASTORIA [FLETCHER'S CASTORIA: PATENT MEDICINE LAXATIVE, WIDELY ADVERTISED]	3	-	1	1.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CASUCHAS (CASUCHOS)	3	-	2	2.67
CATACLISMOS	3	-	2	2.67
CATECISMO	3	-	2	2.67
CATEDRÁTICOS	3	-	2	2.67
CÁUCASO	3	-	3	4.00
CAUSANTE	3	-	3	4.00
CAVILACIONES	3	-	2	2.67
CEIBA	3	-	1	1.33
CELAJES	3	-	3	4.00
CELTAS	3	-	3	4.00
CÉLULAS	3	-	1	1.33
CEMENTO (CEMEN)	3	-	2	2.67
CENSORES (SORES)	3	-	2	2.67
CENTAUROS	3	-	3	4.00
CENTELLEO	3	-	3	4.00
CENTENA	3	-	3	4.00
CENTRÍFUGO	3	-	1	1.33
CENTRO-AMERICANO	3	-	2	2.67
CEPAS	3	-	2	2.67
CEREZAS	3	-	3	4.00
CERROJOS	3	-	2	2.67
CERVECERÍAS	3	-	3	4.00
CETROS	3	-	3	4.00
CHALES	3	-	3	4.00
CHAMBERGO	3	-	2	2.67
CHAPITEL	3	-	2	2.67
CHARCOS	3	-	3	4.00
CHARLAS (ARLAS)	3	-	2	2.67
CHARRETERAS	3	-	2	2.67
CHEROKEE	3	-	3	4.00
CHILLO (CHILLÓ)	3	-	2	2.67
CHISTES	3	-	3	4.00
CHOCOLATES	3	-	1	1.33
CHULO (HULO)	3	-	2	2.67
CHUSCO	3	-	2	2.67
CICATRICES	3	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CÍCLOPE	3	-	3	4.00
CIENES	3	-	2	2.67
CIENTÍFICA (CIENTFFICA)	3	-	2	2.67
CIENTÍFICAS (CIENTIFICAS)	3	-	3	4.00
CIERNE	3	-	3	4.00
CIERVOS	3	-	3	4.00
CILLA	3	-	3	4.00
CINEMA (CINE)	3	-	3	4.00
CÍNICA	3	-	2	2.67
CIUDADANA	3	-	3	4.00
CIVILIDAD	3	-	3	4.00
CIVILIZADORES	3	-	3	4.00
CLAMOREO	3	-	3	4.00
CLARABOYA	3	-	3	4.00
CLARETES	3	-	1	1.33
CLASICISMO	3	-	3	4.00
CLASIFICACIONES	3	-	3	4.00
CLÁUSULAS	3	-	3	4.00
CLAVES	3	-	3	4.00
CLIMATÉRICAS	3	-	3	4.00
COLORO (CLOR)	3	-	2	2.67
COALICIÓN	3	-	1	1.33
COBERTORES	3	-	3	4.00
COBIJAS	3	-	3	4.00
COBRADOR	3	-	3	4.00
COCHE-COMEDOR	3	-	1	1.33
COCHERA	3	-	3	4.00
COCIENTE	3	-	2	2.67
COCODRILO	3	-	3	4.00
CODICILO	3	-	1	1.33
COETÁNEOS	3	-	2	2.67
COFRE	3	-	3	4.00
COINCIDENCIAS	3	-	3	4.00
COJÍN	3	-	1	1.33
COLACIÓN	3	-	3	4.00
COLEADA (EOLOEADA)	3	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CÓLICO	3	-	2	2.67
COLISIÓN	3	-	3	4.00
COLLADOS	3	-	2	2.67
COLOMBIANAS	3	-	3	4.00
COLONIZADOR	3	-	2	2.67
COLOQUIO	3	-	3	4.00
COMINO	3	-	2	2.67
COMISA	3	-	3	4.00
COMPADRE	3	-	3	4.00
COMPARTIMIENTOS	3	-	2	2.67
COMPASES	3	-	3	4.00
COMPATRICIOS	3	-	2	2.67
COMPENDIO	3	-	3	4.00
COMPETIDORES	3	-	3	4.00
COMPILACIÓN	3	-	3	4.00
COMPLEJOS	3	-	3	4.00
COMPRESIÓN	3	-	3	4.00
COMPROBACIÓN	3	-	3	4.00
COMPUTACIÓN	3	-	2	2.67
COMUNICANTES	3	-	3	4.00
COMUNIONES	3	-	2	2.67
CONDENAS	3	-	2	2.67
CONDESA	3	-	3	4.00
CONDISCÍPULO	3	-	3	4.00
CONFESIONARIO	3	-	2	2.67
CONFESOR	3	-	3	4.00
CONFORMACIÓN	3	-	3	4.00
CONGOJA	3	-	3	4.00
CONGRESALES	3	-	2	2.67
CONJUNCIÓN	3	-	2	2.67
CONJURACIÓN	3	-	1	1.33
CONQUISTADORA	3	-	2	2.67
CONSIGNATARIO	3	-	2	2.67
CONSOCIOS	3	-	2	2.67
CONSOLADORAS	3	-	3	4.00
CONSOLIDACIÓN	3	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CONSPIRADOR	3	-	3	4.00
CONSTANTE (EONSTANTE)	3	-	3	4.00
CONSUNCIÓN	3	-	3	4.00
CONTENEDOR (CONTENDOR)	3	-	3	4.00
CONTENTAMIENTO	3	-	3	4.00
CONTINGENCIA	3	-	3	4.00
CONTRATACIÓN	3	-	3	4.00
CONVENIENCIAS (NIENCIAS)	3	-	3	4.00
CONVERSADOR	3	-	3	4.00
CONVERSO	3	-	3	4.00
CONVICTOS	3	-	2	2.67
CÓNYUGE	3	-	2	2.67
CÓNYUGES	3	-	2	2.67
COQUETERÍAS	3	-	3	4.00
CORALES	3	-	3	4.00
CORCEL	3	-	2	2.67
CORCHETE	3	-	1	1.33
CORONEL (ONEL)	3	-	3	4.00
CORPULENCIA	3	-	3	4.00
CORPUS	3	-	3	4.00
CORREAS	3	-	3	4.00
CORRELIGIONARIOS	3	-	3	4.00
CORRIDAS	3	-	3	4.00
CORRILLOS	3	-	2	2.67
CORROS	3	-	2	2.67
CORRUPTOR	3	-	3	4.00
CORSÉ	3	-	2	2.67
CORTADURAS	3	-	1	1.33
CORTESANAS	3	-	3	4.00
CORTEZAS	3	-	3	4.00
CORZA	3	-	1	1.33
COSECHEROS	3	-	1	1.33
COSMOPÓLITAS (LITAS)	3	-	3	4.00
COSTURA	3	-	3	4.00
COTIZACIÓN	3	-	3	4.00
COYUNDA	3	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CRÁNEOS	3	-	3	4.00
CRETANO	3	-	1	1.33
CRISANTEMOS	3	-	2	2.67
CRITERIOS	3	-	1	1.33
CROMO	3	-	3	4.00
CUADRATURA	3	-	3	4.00
CUADRÍCULA	3	-	1	1.33
CUADRÚPEDO	3	-	3	4.00
CUÁDRUPLE	3	-	3	4.00
CUAJADAS	3	-	3	4.00
CUAJO	3	-	1	1.33
CUALQUIERA (EUALQUIERA) [as in, A VULGAR PERSON, A NOBODY]	3	-	3	4.00
CUÁQUERO	3	-	3	4.00
CUATERNARIOS	3	-	2	2.67
CUERNA	3	-	1	1.33
CUERVOS	3	-	3	4.00
CULATAZOS	3	-	2	2.67
CULMINANTES	3	-	2	2.67
CULO (EULO)	3	-	3	4.00
CUMA	3	-	2	2.67
CUÑA	3	-	3	4.00
CUÑADAS	3	-	2	2.67
CÚRCUMA	3	-	2	2.67
CUREÑA	3	-	2	2.67
DAGA	3	-	3	4.00
DAGAS	3	-	2	2.67
DAGUERROTIPO	3	-	3	4.00
DANESA	3	-	3	4.00
DANESES	3	-	2	2.67
DECAIMIENTO	3	-	2	2.67
DECENIO	3	-	3	4.00
DECLIVES	3	-	3	4.00
DECRECIMIENTO	3	-	3	4.00
DEFECCIÓN	3	-	3	4.00
DEFERENCIAS	3	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DELACIÓN (DELACION)	3	-	1	1.33
DELICADEZAS	3	-	3	4.00
DEMAGOGO	3	-	3	4.00
DEMANDAS	3	-	3	4.00
DEMPARTAMENTO (PARTAMENTO)	3	-	3	4.00
DENUNCIANTE	3	-	3	4.00
DENUNCIAS	3	-	3	4.00
DEPRECIACIÓN	3	-	3	4.00
DERECHAS	3	-	2	2.67
DERRAMAMIENTO	3	-	2	2.67
DERROTEROS	3	-	2	2.67
DESARREGLO	3	-	2	2.67
DESATINOS	3	-	2	2.67
DESAVENENCIAS	3	-	2	2.67
DESAZONES	3	-	2	2.67
DESCONCIERTO	3	-	3	4.00
DESCONOCIMIENTO	3	-	3	4.00
DESCONSUELO	3	-	3	4.00
DESDENES	3	-	3	4.00
DESDORO	3	-	3	4.00
DESEMBOLSOS	3	-	3	4.00
DESENFRENO	3	-	3	4.00
DESESPERACIONES	3	-	3	4.00
DEFALLECIMIENTO	3	-	2	2.67
DESGANO	3	-	3	4.00
DESGOBIERNO	3	-	3	4.00
DESHECHO	3	-	2	2.67
DESHIELO	3	-	3	4.00
DESIDERÁTUM	3	-	3	4.00
DESMÁN	3	-	2	2.67
DESOLADORA	3	-	2	2.67
DESPARPAJO	3	-	3	4.00
DESPENSA	3	-	3	4.00
DESPIDO	3	-	2	2.67
DESPILFARROS	3	-	3	4.00
DESPREOCUPACIÓN	3	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DESTAJÓ	3	-	3	4.00
DESTILACIÓN	3	-	2	2.67
DESTRUCTORAS	3	-	2	2.67
DESUSO	3	-	3	4.00
DESVERGÜENZAS	3	-	2	2.67
DETENCIONES	3	-	3	4.00
DETERMINANTES	3	-	2	2.67
DETESTO	3	-	2	2.67
DEUDO	3	-	3	4.00
DIAFANIDAD	3	-	3	4.00
DIALECTOS	3	-	3	4.00
DICTADORES	3	-	3	4.00
DIFERENCIACIÓN	3	-	3	4.00
DILACIONES	3	-	3	4.00
DILUCIONES	3	-	1	1.33
DIOSAS (IOSAS)	3	-	3	4.00
DIRIGENTES	3	-	2	2.67
DISCORDES	3	-	3	4.00
DISCREPANCIA	3	-	2	2.67
DISCULPAS	3	-	3	4.00
DISLOCACIÓN	3	-	2	2.67
DISOLVENTE	3	-	3	4.00
DISOLVENTES	3	-	3	4.00
DISPARATES	3	-	3	4.00
DISPENSADOR	3	-	2	2.67
DISPENSARIO	3	-	3	4.00
DISTINTIVOS (TINTIVOS)	3	-	3	4.00
DIVERGENCIAS	3	-	3	4.00
DOBLECES	3	-	3	4.00
DOCENTE	3	-	3	4.00
DOCTORA (DOCTDNA)	3	-	1	1.33
DOCTORAS	3	-	2	2.67
DOCUMENTACIÓN (MENTACIÓN)	3	-	3	4.00
DOLIENTE	3	-	3	4.00
DOMINICANA	3	-	3	4.00
DOMINICANO	3	-	1	1.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DOMOS	3	-	3	4.00
DRAMATURGO	3	-	1	1.33
DROGA	3	-	3	4.00
DUCHA	3	-	2	2.67
DUCTILIDAD	3	-	3	4.00
DUETO	3	-	3	4.00
DULA	3	-	3	4.00
DUNAS	3	-	2	2.67
DUQUESA	3	-	3	4.00
DURAZNO	3	-	2	2.67
DUREZAS	3	-	2	2.67
EBANISTAS	3	-	1	1.33
EBRIEDAD	3	-	3	4.00
EDICTO	3	-	3	4.00
EFICIENCIA	3	-	2	2.67
EGIPCIAS	3	-	3	4.00
EGOÍSMOS	3	-	2	2.67
EJECUTANTES	3	-	3	4.00
EJECUTOR	3	-	2	2.67
ELEGÍA	3	-	3	4.00
ELIXIR	3	-	2	2.67
EMBARAZOS	3	-	3	4.00
EMBOSCADAS	3	-	2	2.67
EMBUTIDO	3	-	3	4.00
EMERGENCIA (EMERJENCIA)	3	-	1	1.33
EMINENTE (EMINENT)	3	-	3	4.00
EMPACHO	3	-	3	4.00
EMPORIOS	3	-	2	2.67
EMPRENDEDORA	3	-	3	4.00
ENAGUAS	3	-	2	2.67
ENANOS	3	-	3	4.00
ENCADENAMIENTO	3	-	3	4.00
ENCOMIENDAS	3	-	3	4.00
ENCUADERNACIONES	3	-	2	2.67
ÉNFASIS	3	-	3	4.00
ENFERMERÍAS	3	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ENGAÑOS	3	-	3	4.00
ENGENDRO	3	-	3	4.00
ENLACES	3	-	3	4.00
ENRAMADA	3	-	2	2.67
ENTÉ	3	-	2	2.67
ENTRESUELO	3	-	3	4.00
ENTREVISTAS	3	-	3	4.00
ENVILECIMIENTO	3	-	3	4.00
EPILEPSIA	3	-	1	1.33
EQUILIBRIOS	3	-	3	4.00
EQUINOCCIO	3	-	3	4.00
ERMITAÑO (HERMITAÑO)	3	-	2	2.67
ERUPCIÓN	3	-	2	2.67
ESBIRROS	3	-	3	4.00
ESCALINATAS	3	-	2	2.67
ESCALÓN	3	-	2	2.67
ESCARNIO	3	-	3	4.00
ESCÉPTICOS	3	-	3	4.00
ESCISIÓN	3	-	3	4.00
ESCOBA	3	-	2	2.67
ESCORIAS	3	-	2	2.67
ESCOSÉS (ESCOSES)	3	-	2	2.67
ESCUADRONES	3	-	3	4.00
ESGRIMA	3	-	3	4.00
ESLAVO	3	-	3	4.00
ESÓFAGO (EXÓFAGO)	3	-	1	1.33
ESPARTO	3	-	3	4.00
ESPASMO	3	-	3	4.00
ESPÉCIMEN	3	-	3	4.00
ESPEJISMO	3	-	2	2.67
ESPEJUELOS	3	-	3	4.00
ESPESURAS	3	-	2	2.67
ESPINEL (PINEL)	3	-	2	2.67
ESQUILA	3	-	3	4.00
ESTADIO (ESTADI)	3	-	2	2.67
ESTAFA	3	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ESTAMPILLAS	3	-	3	4.00
ESTANCO	3	-	3	4.00
ESTEPA	3	-	2	2.67
ESTERA	3	-	3	4.00
ESTÓMAGOS	3	-	3	4.00
ESTRAGO	3	-	3	4.00
ESTRECHAMIENTO	3	-	3	4.00
ESTRIBOR	3	-	2	2.67
ESTUARIO	3	-	2	2.67
ESTUCO	3	-	3	4.00
ETAPAS	3	-	3	4.00
ÉTICA	3	-	3	4.00
ETIOLOGÍA	3	-	1	1.33
ETNOLOGÍA	3	-	3	4.00
EVALUACIÓN (UACIÓN) [continuación, evacuación]	3	-	3	4.00
EVENTO	3	-	3	4.00
EVENTUALIDAD	3	-	2	2.67
EX-MINISTRO	3	-	2	2.67
EXACCIONES	3	-	3	4.00
EXCEDENTE	3	-	3	4.00
EXCEDENTES	3	-	2	2.67
EXECRACIÓN	3	-	3	4.00
EXÉGESIS	3	-	1	1.33
EXISTENCIAS	3	-	3	4.00
EXPECTADORES	3	-	2	2.67
EXPERTO (ESPERTO)	3	-	2	2.67
EXPIACIÓN	3	-	2	2.67
EXPLOTADORES	3	-	3	4.00
EXPONENTE	3	-	3	4.00
EXQUISITEZ	3	-	2	2.67
EXTERIORIDAD	3	-	2	2.67
EXTRACTORES	3	-	1	1.33
FACETAS	3	-	2	2.67
FACTO [de facto]	3	-	3	4.00
FACTORÍA	3	-	3	4.00
FADO	3	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
FALANSTERIO	3	-	3	4.00
FALÚA	3	-	2	2.67
FANATISMOS	3	-	1	1.33
FANTASÍAS	3	-	2	2.67
FARDOS	3	-	3	4.00
FARSAS	3	-	3	4.00
FEDERALISMO	3	-	3	4.00
FEMUR	3	-	1	1.33
FENIANOS	3	-	2	2.67
FENÓMENO (FENÓ)	3	-	3	4.00
FERACIDAD	3	-	3	4.00
FERRERÍAS	3	-	1	1.33
FERROVIARIO	3	-	2	2.67
FERROVÍAS	3	-	1	1.33
FESTÍN	3	-	3	4.00
FESTIVAL (ESTIVAL)	3	-	3	4.00
FETO	3	-	2	2.67
FEUDALISMO	3	-	3	4.00
FEUDOS	3	-	3	4.00
FIAMBRES	3	-	3	4.00
FÍAT (FIJAT)	3	-	3	4.00
FIERABRÁS	3	-	1	1.33
FIGURITA	3	-	3	4.00
FILADEFIANO	3	-	2	2.67
FILARMÓNICOS	3	-	3	4.00
FILIBUSTERAS	3	-	3	4.00
FILIBUSTERO	3	-	3	4.00
FILIPINA	3	-	2	2.67
FILIPINOS	3	-	2	2.67
FILÓLOGO	3	-	2	2.67
FILÓN	3	-	3	4.00
FILTRACIONES	3	-	3	4.00
FILTRO	3	-	3	4.00
FINANCISTA	3	-	3	4.00
FINANZAS	3	-	3	4.00
FIQUE	3	-	1	1.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
FÍSICAS (FISICAS)	3	-	3	4.00
FÍSTULAS	3	-	1	1.33
FLÁMULAS	3	-	2	2.67
FLAUTAS	3	-	3	4.00
FLEMA	3	-	2	2.67
FORAJIDOS	3	-	2	2.67
FORNITURA	3	-	1	1.33
FOSAS	3	-	3	4.00
FRANJA	3	-	3	4.00
FRASCO	3	-	3	4.00
FRATERNIDADES	3	-	2	2.67
FRICCIONES	3	-	2	2.67
FRIJOLES (FRÍJOLES)	3	-	2	2.67
FRISO	3	-	2	2.67
FRONDA	3	-	3	4.00
FRONDOSIDAD	3	-	3	4.00
FRUTERO	3	-	1	1.33
FUERZO	3	-	3	4.00
FUERZOS	3	-	3	4.00
FULA	3	-	3	4.00
FUNDIDOR	3	-	2	2.67
FUNERARIO	3	-	3	4.00
FUNICULAR	3	-	3	4.00
GABÁN	3	-	2	2.67
GABELAS	3	-	2	2.67
GAJES	3	-	2	2.67
GALANES	3	-	2	2.67
GALLARDÍA	3	-	3	4.00
GALLOS	3	-	2	2.67
GALVANISMO	3	-	1	1.33
GAMA	3	-	2	2.67
GANGLIOS	3	-	2	2.67
GARDENIAS (DENIAS)	3	-	3	4.00
GARITOS	3	-	3	4.00
GARROTE	3	-	3	4.00
GEMELO (JEMELO)	3	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
GEODESIA	3	-	2	2.67
GERUNDIO	3	-	1	1.33
GIRAS (JIRAS)	3	-	3	4.00
GLADIADOR	3	-	3	4.00
GLEBA	3	-	2	2.67
GLORIFICACIÓN	3	-	3	4.00
GOBERNANZA (ÑANZA)	3	-	3	4.00
GOLFOS	3	-	3	4.00
GOLOSINAS	3	-	3	4.00
GOMAS	3	-	3	4.00
GORDURAS	3	-	2	2.67
GÓTICOS	3	-	3	4.00
GRAFOS	3	-	3	4.00
GRAMÍNEA	3	-	2	2.67
GRANJERÍA	3	-	3	4.00
GRAO	3	-	1	1.33
GUANAJA [TURKEY HEN]	3	-	2	2.67
GUARDA-TREN	3	-	1	1.33
GUIÑO	3	-	3	4.00
GUITARRA	3	-	2	2.67
GUTAPERCHA	3	-	3	4.00
HABANERAS	3	-	3	4.00
HABITADORES	3	-	2	2.67
HALCONES	3	-	3	4.00
HASTÍO	3	-	3	4.00
HAZAÑA	3	-	3	4.00
HEBRA	3	-	3	4.00
HECATOMBE	3	-	3	4.00
HELECHOS	3	-	3	4.00
HENDEDURA	3	-	2	2.67
HEREJES	3	-	3	4.00
HERREROS	3	-	3	4.00
HIDALGOS	3	-	2	2.67
HIERBAS	3	-	3	4.00
HIERRO (LNERRO)	3	-	3	4.00
HILACHAS	3	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
HILADO	3	-	3	4.00
HIPOTECARIO	3	-	2	2.67
HISPANO (SPANO)	3	-	3	4.00
HOCICO	3	-	2	2.67
HOJALATA	3	-	1	1.33
HOJARASCA	3	-	3	4.00
HOMENAJES	3	-	3	4.00
HOMICIDA	3	-	2	2.67
HOMICIDAS	3	-	3	4.00
HOMICIDIO	3	-	3	4.00
HORARIO	3	-	2	2.67
HORMIGUEO	3	-	3	4.00
HORTALIZA	3	-	3	4.00
HORU [EGYPTIAN GOD: HORUS]	3	-	1	1.33
HOSPEDAJE COMPLETO (HOSPEDAJECOMPLETO)	3	-	1	1.33
HOTENTOTES	3	-	3	4.00
HOYAS	3	-	3	4.00
HUASOS [CHILEAN GAUCHOS, VAQUEROS, LLANEROS]	3	-	3	4.00
HUECOS	3	-	3	4.00
HUÉRFANAS	3	-	3	4.00
HUERTO	3	-	3	4.00
HUESA	3	-	2	2.67
HUÉSPEDA	3	-	3	4.00
HUMANITARIOS	3	-	3	4.00
HÚMERO	3	-	2	2.67
HUMORISMO	3	-	2	2.67
HÚNGARO	3	-	2	2.67
HURTO (URTO)	3	-	2	2.67
I.O.U. (ÍÓU)	3	-	3	4.00
I.O.U.s (IOUES)	3	-	3	4.00
IDILIOS	3	-	2	2.67
IGNOMINIA	3	-	3	4.00
IGUANA (GUANA)	3	-	3	4.00
ILÍCITO	3	-	3	4.00
ILUSOS	3	-	3	4.00
IMÁN (IMAN)	3	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
IMPERFECCIÓN	3	-	3	4.00
IMPERFECCIONES	3	-	3	4.00
IMPERTINENCIAS	3	-	3	4.00
IMPETUOSIDAD	3	-	3	4.00
IMPIEDAD	3	-	3	4.00
IMPROVISACIÓN	3	-	3	4.00
IMPULSIÓN	3	-	2	2.67
INANIDAD	3	-	2	2.67
INCAUTO	3	-	3	4.00
INCERTIDUMBRES	3	-	3	4.00
INCULPACIONES	3	-	2	2.67
INCURSIÓN (INCURSION)	3	-	1	1.33
INDIANAS	3	-	3	4.00
INDICADOR	3	-	2	2.67
ÍNDIGO	3	-	2	2.67
INDISCRECIONES	3	-	2	2.67
INDUSTRIALES (DUSTRIALES)	3	-	3	4.00
INFAME (FAME)	3	-	3	4.00
INFANTICIDIO	3	-	2	2.67
INFLEXIONES	3	-	2	2.67
INFORMANTE	3	-	3	4.00
INGREDIENTE	3	-	2	2.67
INGREDIENTES	3	-	2	2.67
INJERTO	3	-	3	4.00
INJURIAS	3	-	3	4.00
INMIGRACIONES	3	-	3	4.00
INOCENTE (MOCENTE)	3	-	3	4.00
INRI [IDENTIFYING INSCRIPTION ON CROSS: INRI (Iesus Nasarenus Rex Iudaeorum) JESUS OF NAZARETH, KING OF THE JEWS]	3	-	2	2.67
INSERCIÓN (INSERCION)	3	-	3	4.00
INSERTO	3	-	2	2.67
INSIGNIA	3	-	3	4.00
INSIGNIAS	3	-	3	4.00
INSIGNIFICANCIA	3	-	3	4.00
INSOLACIÓN	3	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
INSPIRADOR	3	-	3	4.00
INSPIRADORA	3	-	2	2.67
INSTABILIDAD	3	-	3	4.00
INSTITUTOR	3	-	3	4.00
INSTRUCTOR (TRUCTOR)	3	-	2	2.67
INSUFICIENCIA	3	-	3	4.00
INTELECTO	3	-	2	2.67
INTENTONA	3	-	3	4.00
INTERCESIÓN	3	-	2	2.67
INTERDICCIÓN	3	-	1	1.33
INTERJECCIONES	3	-	3	4.00
INTERMEDIARIAS	3	-	3	4.00
INTERROGACIONES	3	-	3	4.00
INTERROGADOR	3	-	3	4.00
INTERSTICIOS	3	-	2	2.67
INTOLERANTES	3	-	3	4.00
INTRANQUILIDAD	3	-	1	1.33
INTRODUCTOR	3	-	3	4.00
INTRUSOS	3	-	2	2.67
INTUICIÓN	3	-	3	4.00
INVERSIONES	3	-	3	4.00
INVESTIGACIONES (GACIONES)	3	-	3	4.00
INYECCIÓN	3	-	1	1.33
IRRESOLUCIÓN	3	-	1	1.33
IRREVERENCIA	3	-	2	2.67
IRRITANTE	3	-	3	4.00
IRRUPCIONES	3	-	2	2.67
ISLAM	3	-	3	4.00
ISMOS	3	-	3	4.00
ISRAELIS (RAFEES)	3	-	3	4.00
ITINERARIOS	3	-	3	4.00
JABALÍ	3	-	2	2.67
JABONES	3	-	2	2.67
JADE	3	-	3	4.00
JALONES	3	-	2	2.67
JAQUE	3	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
JARDINCITOS	3	-	2	2.67
JARDINERÍA	3	-	3	4.00
JASPE	3	-	3	4.00
JASPES	3	-	3	4.00
JAZMINES	3	-	2	2.67
JENÍZAROS (GENÍZAROS)	3	-	2	2.67
JEREZ [SHERRY]	3	-	3	4.00
JERIGONZA	3	-	3	4.00
JERINGAS	3	-	2	2.67
JETAS	3	-	3	4.00
JÍBAROS	3	-	1	1.33
JOYERO	3	-	3	4.00
JUNIOR	3	-	3	4.00
JUNTURAS	3	-	3	4.00
JUQUE	3	-	1	1.33
JURADA	3	-	2	2.67
JUTE (IEUTE) [EDIBLE SNAIL]	3	-	1	1.33
KISMET (KISMÉ) [FATE, DESTINY]	3	-	1	1.33
LABIA	3	-	2	2.67
LACA	3	-	3	4.00
LACTANCIA	3	-	3	4.00
LACUNA (LECUNA)	3	-	1	1.33
LAICA	3	-	3	4.00
LAMINADOR	3	-	2	2.67
LANDÓ	3	-	2	2.67
LARGUEROS	3	-	1	1.33
LARINGE	3	-	2	2.67
LATINIDAD	3	-	2	2.67
LAUROS	3	-	3	4.00
LAVABOS	3	-	2	2.67
LAVAMANOS [SMALL SINK, WASH BASIN]	3	-	3	4.00
LAVANDERAS [WASHERWOMEN, SANDPIPERS]	3	-	3	4.00
LAVANDERÍA [LAUNDRY]	3	-	2	2.67
LAVATORIOS [SINKS, LAVATORIES]	3	-	3	4.00
LAXITUD	3	-	3	4.00
LAYA	3	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
LECHERAS	3	-	3	4.00
LEGITIMIDAD	3	-	3	4.00
LEMAS (LEMÁS)	3	-	1	1.33
LEÑO	3	-	3	4.00
LEÑOS (LENOS)	3	-	3	4.00
LENTEJAS	3	-	3	4.00
LEVADIZO	3	-	2	2.67
LEVANTINOS	3	-	3	4.00
LEVITÓN	3	-	2	2.67
LIANA	3	-	3	4.00
LIBELOS	3	-	3	4.00
LIBRITO	3	-	2	2.67
LICENCIADO	3	-	3	4.00
LIEBRES	3	-	2	2.67
LIMAS	3	-	3	4.00
LIMBO	3	-	3	4.00
LIÑA (IINA)	3	-	3	4.00
LINAS	3	-	3	4.00
LINCHAMIENTOS [LYNCHINGS]	3	-	2	2.67
LINEAMIENTOS	3	-	3	4.00
LINGOTE	3	-	2	2.67
LINO (IINO)	3	-	2	2.67
LINOS	3	-	3	4.00
LISONJERO	3	-	3	4.00
LITER	3	-	3	4.00
LITIGIO [LITIGATION, LAWSUIT]	3	-	3	4.00
LITRE (LTRE) [LITER, as in METRIC UNIT OF CAPACITY]	3	-	3	4.00
LLAMADA (JLAMADA)	3	-	2	2.67
LLANTA	3	-	1	1.33
LLANTAS	3	-	2	2.67
LLAVEROS	3	-	2	2.67
LOCURAS [MADNESS, INSANITY, FOLLIES]	3	-	3	4.00
LOGREROS	3	-	2	2.67
LOLOS	3	-	2	2.67
LONTANANZAS	3	-	2	2.67
LOOR	3	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
LORA	3	-	3	4.00
LORAS	3	-	3	4.00
LORITAS	3	-	2	2.67
LUCEROS	3	-	2	2.67
LUCHADORES [FIGHTERS, WRESTLERS, COMBATANTS]	3	-	3	4.00
LULO	3	-	3	4.00
LUTERANA [LUTHERAN WOMAN, PROTESTANT WOMAN]	3	-	3	4.00
LUXACIONES	3	-	1	1.33
MACARELA	3	-	2	2.67
MACHETAZO	3	-	1	1.33
MADRÉPORA	3	-	2	2.67
MADRINAS	3	-	2	2.67
MAGNANIMIDAD	3	-	3	4.00
MAGÜEY	3	-	1	1.33
MAJAS	3	-	3	4.00
MALAYOS	3	-	2	2.67
MALDADES	3	-	3	4.00
MALEVOLENCIA [MALEVOLENCE, MALICE]	3	-	2	2.67
MAMARRACHO	3	-	1	1.33
MAMARRACHOS	3	-	2	2.67
MAMÍFEROS	3	-	3	4.00
MAMUT	3	-	2	2.67
MANCEBAS	3	-	1	1.33
MANEJOS	3	-	3	4.00
MANÍAS	3	-	2	2.67
MANIÁTICO	3	-	3	4.00
MANICOMIO [INSANE ASYLUM, MENTAL HOSPITAL, MADHOUSE]	3	-	3	4.00
MANNA [as in MANNA FROM HEAVEN]	3	-	2	2.67
MANOJO	3	-	2	2.67
MANTENEDORES	3	-	3	4.00
MANUMISOS	3	-	1	1.33
MANZANOS	3	-	3	4.00
MARAVEDÍ	3	-	2	2.67
MARAVIL	3	-	3	4.00
MAREOS	3	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MARISCOS	3	-	1	1.33
MARMITA (OARMITA)	3	-	1	1.33
MASONERÍA	3	-	2	2.67
MATADOR	3	-	2	2.67
MATADORES	3	-	3	4.00
MAUSOLEOS	3	-	2	2.67
MÁXIMA (XIMA)	3	-	3	4.00
MÁXIMO (XIMO)	3	-	3	4.00
MAZORCA	3	-	2	2.67
MECEDORAS	3	-	3	4.00
MECHERO	3	-	2	2.67
MECHONES	3	-	2	2.67
MELENAS	3	-	2	2.67
MELLA	3	-	3	4.00
MELÓN	3	-	3	4.00
MENA	3	-	3	4.00
MENOSCABOS (NOS CABOS)	3	-	1	1.33
MENSAJERAS	3	-	3	4.00
MENUDOS	3	-	2	2.67
MEREY	3	-	3	4.00
MESÓN (MESON)	3	-	1	1.33
MESURA	3	-	2	2.67
META FÍSICAS	3	-	3	4.00
METALURGIA	3	-	2	2.67
METIDA	3	-	3	4.00
METODISMO	3	-	1	1.33
MEZCALA (MESCALA)	3	-	2	2.67
MEZCOLANZA	3	-	3	4.00
MEZQUINDAD	3	-	3	4.00
MEZQUITA	3	-	2	2.67
MICROBIOS	3	-	3	4.00
MILANÉS	3	-	3	4.00
MILITANTE	3	-	3	4.00
MILLIONES (MÍLLONES)	3	-	3	4.00
MILLONARIA	3	-	3	4.00
MIMOS	3	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MINARETES	3	-	3	4.00
MINUCIAS	3	-	2	2.67
MINUCIOSIDAD	3	-	3	4.00
MIOPIA	3	-	2	2.67
MIRAMIENTO	3	-	3	4.00
MISCELÁNEA	3	-	3	4.00
MISIVAS	3	-	3	4.00
MÍSTICA (ÍSTICA)	3	-	3	4.00
MITIN	3	-	3	4.00
MOCETONES	3	-	3	4.00
MOCHA	3	-	3	4.00
MODISTAS	3	-	3	4.00
MOLINERA	3	-	1	1.33
MONASTERIO	3	-	2	2.67
MONJA	3	-	2	2.67
MOÑO	3	-	3	4.00
MONOGRAFÍAS	3	-	2	2.67
MONOLITO	3	-	1	1.33
MONSTRUOSIDADES	3	-	3	4.00
MONTAÑA (MONTAÑA)	3	-	2	2.67
MONTAÑA (TAÑA)	3	-	3	4.00
MONTAÑÉS	3	-	2	2.67
MOQUETES	3	-	2	2.67
MORAVOS	3	-	3	4.00
MORDIENTE	3	-	3	4.00
MORIBUNDOS [as in "THE DYING"]	3	-	3	4.00
MORILLO (NLORILLO)	3	-	1	1.33
MOROS	3	-	3	4.00
MORTAJAS	3	-	3	4.00
MOSAICO	3	-	3	4.00
MOSAICOS	3	-	3	4.00
MOVILIZACIÓN	3	-	3	4.00
MOZAS	3	-	3	4.00
MUDOS (UDOS)	3	-	3	4.00
MUELA	3	-	3	4.00
MUESTRARIO	3	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MULATO	3	-	3	4.00
MULO	3	-	3	4.00
MUÑECAS	3	-	2	2.67
MURALES	3	-	3	4.00
MURALLONES	3	-	2	2.67
MUSLO	3	-	3	4.00
MUSULMÁN	3	-	3	4.00
MUTACIÓN	3	-	2	2.67
NAJA	3	-	3	4.00
NARANJALES	3	-	3	4.00
NARDO	3	-	3	4.00
NATIVIDAD	3	-	3	4.00
NÁUSEAS	3	-	2	2.67
NAVIERO	3	-	2	2.67
NEGATIVA (GATIVA)	3	-	3	4.00
NEGOCIADOR	3	-	3	4.00
NEGRITA	3	-	3	4.00
NEOYORQUINAS	3	-	3	4.00
NEPOTISMO	3	-	3	4.00
NINFA	3	-	3	4.00
NINFAS	3	-	2	2.67
NIÑITA	3	-	2	2.67
NITIDEZ	3	-	3	4.00
NÓMADA	3	-	3	4.00
NORMANDO	3	-	3	4.00
NOVIAS	3	-	2	2.67
NUECES (UECES)	3	-	2	2.67
NUEVE (UEUE)	3	-	2	2.67
NUTRICIÓN	3	-	3	4.00
OBCECACIÓN	3	-	3	4.00
OBELISCOS	3	-	3	4.00
OBJETIVOS	3	-	3	4.00
OBJETOR	3	-	1	1.33
OBSEQUIOSIDAD	3	-	3	4.00
OBSTRUCCIÓN	3	-	2	2.67
OBÚS	3	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
OBUSES	3	-	2	2.67
OCCIDENTAL (OCCIDEN)	3	-	2	2.67
OCRE	3	-	3	4.00
OCULTACIONES	3	-	3	4.00
OFENSAS	3	-	2	2.67
OFICINISTA	3	-	2	2.67
OFRECIMIENTOS	3	-	3	4.00
OJAZOS	3	-	3	4.00
ÓPALO	3	-	3	4.00
OPCIÓN	3	-	1	1.33
OPERARIO	3	-	3	4.00
OPRESIONES	3	-	3	4.00
ORDENACIÓN	3	-	2	2.67
OREGONÉS	3	-	1	1.33
ORGANILLO	3	-	3	4.00
ORIENTACIÓN	3	-	3	4.00
ORILLO	3	-	2	2.67
ORIÓN	3	-	3	4.00
ORNAMENTOS	3	-	3	4.00
OROGRAFÍA	3	-	1	1.33
ORQUÍDEA (ORQU)	3	-	3	4.00
ORUGAS	3	-	1	1.33
OSADÍAS	3	-	1	1.33
OSTIONES (TIONES)	3	-	3	4.00
OSTRA	3	-	3	4.00
OSTRO	3	-	3	4.00
ÓXIDO	3	-	2	2.67
PADECIMIENTOS	3	-	3	4.00
PADRINOS	3	-	2	2.67
PADRÓN	3	-	2	2.67
PAGODAS	3	-	2	2.67
PAILA	3	-	3	4.00
PAJO	3	-	3	4.00
PALANQUÍN	3	-	2	2.67
PALEONTOLOGÍA	3	-	2	2.67
PALETO (PALETÓ)	3	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PALIDEZ	3	-	3	4.00
PALILLOS	3	-	3	4.00
PALITOS	3	-	2	2.67
PALMITOS	3	-	2	2.67
PALMOS	3	-	2	2.67
PALOMAR (ALOMAN)	3	-	3	4.00
PALPITACIONES	3	-	3	4.00
PAMPERO	3	-	2	2.67
PANADERO	3	-	3	4.00
PANADIZO (DIZO)	3	-	3	4.00
PANADIZOS (DIZOS)	3	-	3	4.00
PANAMEÑO	3	-	1	1.33
PANELES	3	-	1	1.33
PAÑERÍAS (ERÍAS)	3	-	2	2.67
PANIAGUADOS	3	-	2	2.67
PANTUFLAS	3	-	2	2.67
PARADEROS	3	-	2	2.67
PARADIGMA	3	-	1	1.33
PARAGUA	3	-	2	2.67
PARALELA (LELA)	3	-	3	4.00
PARALELAS (ALELAS)	3	-	2	2.67
PARALELO (LELO)	3	-	3	4.00
PARANGÓN	3	-	3	4.00
PARAPETOS	3	-	3	4.00
PARÁSITO	3	-	3	4.00
PARCA	3	-	2	2.67
PARCHE	3	-	2	2.67
PARECERES	3	-	3	4.00
PARIDAS	3	-	2	2.67
PAROXISMO	3	-	3	4.00
PÁRPADOS	3	-	3	4.00
PARROQUIAS	3	-	2	2.67
PARSIMONIA	3	-	3	4.00
PARTICULAR (RTICULAR)	3	-	3	4.00
PARTIDARIAS	3	-	2	2.67
PARVA	3	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PARVADAS	3	-	2	2.67
PÁRVULOS	3	-	2	2.67
PASAMANOS	3	-	2	2.67
PASCUAS	3	-	3	4.00
PASTORALES (TORALES)	3	-	3	4.00
PASTORAS (TORAS)	3	-	3	4.00
PATÁN	3	-	1	1.33
PATÍBULOS	3	-	3	4.00
PATRONATO	3	-	2	2.67
PATRONOS	3	-	2	2.67
PAUTA	3	-	3	4.00
PAVA	3	-	3	4.00
PAVÓN (AVON)	3	-	1	1.33
PAYA	3	-	3	4.00
PECADORAS	3	-	3	4.00
PECULADO	3	-	3	4.00
PEDACITOS	3	-	3	4.00
PEDRERÍA	3	-	3	4.00
PELEAS	3	-	1	1.33
PELES	3	-	3	4.00
PELLEJO	3	-	3	4.00
PELOTAS	3	-	3	4.00
PELUCA	3	-	3	4.00
PENCO	3	-	3	4.00
PENDONES	3	-	3	4.00
PEÑONES	3	-	3	4.00
PENSADORA	3	-	2	2.67
PENSIONADOS	3	-	1	1.33
PENUMBRA	3	-	2	2.67
PEPA	3	-	2	2.67
PERAL	3	-	3	4.00
PERCANCES	3	-	3	4.00
PERCHA	3	-	3	4.00
PERDICES	3	-	2	2.67
PERFORACIÓN	3	-	3	4.00
PERIFERIA	3	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PERPENDICULARES	3	-	3	4.00
PERPETUIDAD	3	-	3	4.00
PERSEGUIDOR	3	-	3	4.00
PERSONALISMO	3	-	2	2.67
PERSONIFICACIÓN	3	-	3	4.00
PERUANAS	3	-	2	2.67
PESADUMBRES	3	-	3	4.00
PESEBRE	3	-	3	4.00
PESIMISTA	3	-	2	2.67
PESTES	3	-	3	4.00
PETATE	3	-	2	2.67
PETIMETRES	3	-	1	1.33
PICARDÍA	3	-	3	4.00
PICARDÍAS	3	-	3	4.00
PICHINCHA	3	-	3	4.00
PIÉLAGO	3	-	3	4.00
PIELES-ROJAS [REDSKINS, INDIANS]	3	-	2	2.67
PIEZA (PIEZ)	3	-	3	4.00
PÍLDORAS	3	-	2	2.67
PILOTAJE	3	-	3	4.00
PIÑAL (PINAL)	3	-	1	1.33
PINCELADAS	3	-	3	4.00
PIÑÓN	3	-	2	2.67
PIZARRÓN	3	-	1	1.33
PLACIDEZ	3	-	3	4.00
PLANETARIO	3	-	3	4.00
PLATERO	3	-	2	2.67
PLATEROS	3	-	3	4.00
PLATILLO	3	-	2	2.67
PLAZOLETA	3	-	2	2.67
PLENIPOTENCIARIOS	3	-	3	4.00
PLICA	3	-	3	4.00
PLIEGUE	3	-	3	4.00
POLICLÍNICA	3	-	1	1.33
POLILLA	3	-	2	2.67
PÓLVORAS	3	-	1	1.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
POMOS	3	-	3	4.00
PONTONES	3	-	3	4.00
POPAS (POPASS)	3	-	1	1.33
POQUITO	3	-	3	4.00
PORCENTAJE (POREE)	3	-	1	1.33
POROTOS	3	-	1	1.33
PORRAS	3	-	3	4.00
PORTADORES	3	-	3	4.00
PORTEZUELAS	3	-	2	2.67
PORTILLA	3	-	1	1.33
PORTÓN	3	-	1	1.33
POSTILLONES	3	-	3	4.00
POSTIZO	3	-	3	4.00
POTASA	3	-	3	4.00
PREÁMBULOS	3	-	2	2.67
PRECARIEDAD	3	-	1	1.33
PRECEDENCIA	3	-	3	4.00
PRECIOSIDADES	3	-	3	4.00
PREDISPOSICIÓN	3	-	3	4.00
PREFECTO	3	-	3	4.00
PRELADO	3	-	3	4.00
PREROGATIVAS	3	-	3	4.00
PRESBITERIO	3	-	3	4.00
PRESERVADOR	3	-	1	1.33
PRESTADORES	3	-	2	2.67
PRETENDIENTES	3	-	3	4.00
PREVARICADORES	3	-	3	4.00
PRINCIPAL (INCIPAL)	3	-	3	4.00
PRIORIDAD	3	-	3	4.00
PROFESORA	3	-	2	2.67
PROMOTOR	3	-	2	2.67
PROMOTORES	3	-	3	4.00
PRONÓSTICOS	3	-	3	4.00
PROPAGADORES	3	-	2	2.67
PROPAGANDISTAS	3	-	3	4.00
PROPENSIÓN (PROPENSION)	3	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PROTOCOLO	3	-	2	2.67
PROVENTOS [PORTUGUESE: PROCEEDS, PROFITS]	3	-	3	4.00
PROVINCIALES	3	-	1	1.33
PROYECCIONES	3	-	3	4.00
PUEBLITOS	3	-	2	2.67
PUERCA	3	-	1	1.33
PUERILIDAD	3	-	3	4.00
PUERILIDADES	3	-	2	2.67
PUJA	3	-	3	4.00
PULIMENTO	3	-	2	2.67
PUMA	3	-	3	4.00
PUÑADOS	3	-	2	2.67
PUÑALES	3	-	2	2.67
PUNTUALIDAD	3	-	3	4.00
PUPITRE	3	-	3	4.00
PURGANTES	3	-	3	4.00
QUECHUA (QUICHUA)	3	-	2	2.67
QUETZAL	3	-	2	2.67
QUILATES	3	-	3	4.00
QUININA	3	-	1	1.33
QUINTOS	3	-	3	4.00
QUIOSCOS (KIOSCOS)	3	-	3	4.00
QUR'AN (QRAN) [THE KORAN]	3	-	3	4.00
RANCHERO	3	-	2	2.67
RANCHEROS (HEROS)	3	-	3	4.00
RANDA	3	-	3	4.00
RAPACES	3	-	3	4.00
RATIO	3	-	3	4.00
RAYÓN	3	-	3	4.00
RAZONADOR	3	-	2	2.67
RAZONAMIENTOS	3	-	2	2.67
REALEZA	3	-	2	2.67
REALISMO	3	-	3	4.00
REBAJAS	3	-	2	2.67
REBOZO	3	-	3	4.00
REBOZOS	3	-	1	1.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RECADOS	3	-	3	4.00
RECEPTOR	3	-	3	4.00
RECETA	3	-	2	2.67
RECIBO (CIBO)	3	-	3	4.00
RECIBOS	3	-	2	2.67
RECLAMACIÓN	3	-	2	2.67
RECLINATORIOS	3	-	2	2.67
RECLUTA	3	-	3	4.00
RECONVENCIONES	3	-	3	4.00
RECOPIACIÓN	3	-	2	2.67
RECRUDESCENCIA	3	-	2	2.67
RECTÁNGULO	3	-	1	1.33
RECTIFICACIONES	3	-	3	4.00
RÉDITO	3	-	3	4.00
REDUCTOS	3	-	3	4.00
REFACCIÓN	3	-	2	2.67
REFORMADOR	3	-	3	4.00
REFORMADORES	3	-	3	4.00
REFORMISTA	3	-	3	4.00
REFRIEGA	3	-	3	4.00
REGENERADORA	3	-	2	2.67
REGIDORES	3	-	1	1.33
REGLAMENTACIÓN	3	-	3	4.00
REGOCIJOS	3	-	3	4.00
REIMPRESIONES	3	-	3	4.00
REINCIDENCIA	3	-	3	4.00
RELOJERO	3	-	3	4.00
REMANSOS	3	-	3	4.00
REMUNERACIONES	3	-	2	2.67
RENCILLAS	3	-	3	4.00
RENGLÓN	3	-	3	4.00
REPARO	3	-	3	4.00
REPROCHES	3	-	3	4.00
RESACA	3	-	3	4.00
RESINA	3	-	3	4.00
RESINAS	3	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RESMAS	3	-	2	2.67
RESPETABILIDAD	3	-	3	4.00
RESUELLO	3	-	3	4.00
RESÚMENES	3	-	3	4.00
RETARDO	3	-	3	4.00
RETENCIÓN	3	-	3	4.00
RETORTA	3	-	1	1.33
RIACHUELOS	3	-	3	4.00
RIADA	3	-	2	2.67
RIGORISMO	3	-	3	4.00
RIÑAS (RINAS)	3	-	3	4.00
RINOCERONTE	3	-	2	2.67
RISCOS	3	-	2	2.67
RISITA	3	-	3	4.00
RIZA	3	-	2	2.67
ROLDANAS	3	-	2	2.67
ROLES	3	-	3	4.00
ROMANISMO	3	-	2	2.67
ROMERALES (ROMERAL)	3	-	2	2.67
ROSBIF	3	-	2	2.67
ROSCO	3	-	1	1.33
ROTURA	3	-	3	4.00
RUINDAD	3	-	2	2.67
RUSAS	3	-	3	4.00
SABINA	3	-	3	4.00
SABOREO	3	-	2	2.67
SACRISTÍA	3	-	3	4.00
SAETA (AETA)	3	-	2	2.67
SALCHICHONES	3	-	2	2.67
SALITRE	3	-	3	4.00
SALMO (ALMO)	3	-	3	4.00
SALSAS	3	-	3	4.00
SALVADORAS	3	-	3	4.00
SALVAMENTO	3	-	3	4.00
SALVEDAD	3	-	3	4.00
SANTA MARÍA (SANTA-MARIA) [COLUMBUS'S FLAGSHIP]	3	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SARCASMOS	3	-	3	4.00
SARDINAS	3	-	2	2.67
SAYA	3	-	3	4.00
SECULARIZACIÓN	3	-	3	4.00
SEDES	3	-	2	2.67
SEDIMENTO	3	-	3	4.00
SEDUCTORES	3	-	3	4.00
SEGUNDO (SEGNDO)	3	-	2	2.67
SEMBLANZAS	3	-	2	2.67
SEMENTERA	3	-	3	4.00
SEMESTRE	3	-	3	4.00
SEÑORITA (SEIÖRITA)	3	-	3	4.00
SEÑORÓN	3	-	1	1.33
SEPARATISMO	3	-	2	2.67
SEQUÍA (QUÍA) [anarquía, sequía, etc.]	3	-	3	4.00
SERAFINES	3	-	3	4.00
SERNA	3	-	3	4.00
SIBILA	3	-	3	4.00
SÍFILIS	3	-	1	1.33
SILBATOS	3	-	2	2.67
SILLETA	3	-	2	2.67
SÍMBOLOS	3	-	2	2.67
SIMETRÍA	3	-	3	4.00
SIMPLE (IMPLE)	3	-	2	2.67
SINTAXIS	3	-	2	2.67
SOBERANAS	3	-	3	4.00
SOBRESALIENTE	3	-	3	4.00
SOBRESALTO	3	-	3	4.00
SOBRESTANTES	3	-	3	4.00
SOBRESUELDO	3	-	2	2.67
SOBRINA	3	-	3	4.00
SOCIALISTAS	3	-	3	4.00
SOCIAS	3	-	1	1.33
SOFISMA	3	-	2	2.67
SOLICITANTE	3	-	2	2.67
SOLICITUDES	3	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SOLTERONA	3	-	3	4.00
SOMBREADO	3	-	3	4.00
SOÑADORA	3	-	2	2.67
SONROJO	3	-	3	4.00
SOPLETE	3	-	2	2.67
SOPRANO	3	-	2	2.67
SORBETES	3	-	2	2.67
SORDO-MUDO (SORDOMUDO)	3	-	2	2.67
SORTIJA	3	-	2	2.67
SUBMARINO (SUB-MARINO)	3	-	2	2.67
SUBSTRACCIÓN	3	-	1	1.33
SUBURBIO	3	-	3	4.00
SUDISTA	3	-	1	1.33
SUDORES	3	-	3	4.00
SUEGRA	3	-	3	4.00
SULTANA	3	-	1	1.33
SUMARIA	3	-	2	2.67
SUPERABUNDANCIA	3	-	3	4.00
SUPERIORIDADES	3	-	3	4.00
SUSCRIPTOR	3	-	3	4.00
SUSTOS	3	-	2	2.67
SUSURRO	3	-	2	2.67
SUTILEZA	3	-	2	2.67
SUTURA	3	-	1	1.33
TABAQUEROS	3	-	3	4.00
TABURETE	3	-	2	2.67
TACONES	3	-	3	4.00
TÁLAMO [MARRIAGE BED]	3	-	3	4.00
TALLAS	3	-	2	2.67
TALMUD (ALMUD)	3	-	1	1.33
TALÓN	3	-	3	4.00
TALUD	3	-	2	2.67
TAMARINDOS	3	-	3	4.00
TANGOS (NGOS)	3	-	3	4.00
TANTEOS	3	-	3	4.00
TAPETE	3	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TAPONES	3	-	2	2.67
TAQUÍGRAFOS	3	-	2	2.67
TARRO	3	-	2	2.67
TARTA	3	-	3	4.00
TASAS	3	-	3	4.00
TAZÓN	3	-	3	4.00
TEJANOS (TEXANOS)	3	-	1	1.33
TEJIDO (TEJI)	3	-	2	2.67
TELARAÑAS	3	-	2	2.67
TELONES	3	-	2	2.67
TEMU	3	-	3	4.00
TENAZAS [TONGS, PINCERS, PLIERS]	3	-	2	2.67
TENDIDO (ENDIDO)	3	-	3	4.00
TENERÍAS	3	-	3	4.00
TENORIO	3	-	2	2.67
TENTACIÓN (NTACIÓN) [TEMPTATION]	3	-	3	4.00
TEÓRICAS	3	-	3	4.00
TERCERA (ERCERA)	3	-	3	4.00
TERMAS	3	-	2	2.67
TERMINACIONES (MINACIONES)	3	-	3	4.00
TERRADO	3	-	3	4.00
TERRUÑO [PLACE OF ONE'S BIRTH, HOME GROUND]	3	-	3	4.00
TESES	3	-	3	4.00
TEUTONES	3	-	2	2.67
TIJA	3	-	3	4.00
TIRIOS	3	-	3	4.00
TÍSIS	3	-	3	4.00
TITANES	3	-	3	4.00
TIZA	3	-	3	4.00
TLAXCALTECAS (TLASCALTECAS)	3	-	1	1.33
TOALLA (UALLA)	3	-	3	4.00
TOALLAS [TOWELS]	3	-	3	4.00
TOCAYO	3	-	3	4.00
TODA (TODM)	3	-	2	2.67
TOLDILLA	3	-	2	2.67
TOLES	3	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TOÑA (TONA)	3	-	3	4.00
TOQUES	3	-	3	4.00
TORERO	3	-	2	2.67
TORNERO	3	-	1	1.33
TORPEZAS	3	-	3	4.00
TORRECILLA	3	-	2	2.67
TORREONES	3	-	3	4.00
TORTA	3	-	2	2.67
TÓRTOLA	3	-	2	2.67
TORY-DEMÓCRATA [CONSERVATIVE DEMOCRAT]	3	-	1	1.33
TOSCANA	3	-	3	4.00
TRACCIÓN	3	-	2	2.67
TRACTO	3	-	2	2.67
TRAMPAS [TRAPS, SNARES, TRICKS]	3	-	3	4.00
TRAMPERO	3	-	1	1.33
TRANCES	3	-	3	4.00
TRANSBORDO (TRASBORDO)	3	-	2	2.67
TRANSFERENCIA [TRANSFERENCE]	3	-	2	2.67
TRANSMISIÓN [TRANSMISSION]	3	-	3	4.00
TRANSPORTACIÓN (PORTACIÓN) [TRANSPORTATION]	3	-	3	4.00
TRÁQUEA [TRACHEA, WINDPIPE]	3	-	2	2.67
TRASIEGO [TRANSFER]	3	-	3	4.00
TRASPIÉ [STUMBLE, SLIP, TRIP]	3	-	3	4.00
TRAVÉS (TRAVEZ) [INCLINATION, SLANT, DIVERGENCE]	3	-	1	1.33
TRAVESURA [MISCHIEF]	3	-	3	4.00
TRAVIESA [CROSS MEMBER, RAILROAD TIE]	3	-	2	2.67
TRAVIESAS [CROSS MEMBERS, RAILROAD TIES]	3	-	2	2.67
TRENZA [BRAID, PLAIT]	3	-	3	4.00
TREPADORAS [CLIMBING PLANTS, CREEPERS; FEMALE SOCIAL CLIMBERS]	3	-	2	2.67
TRIBUTOS [TRIBUTES, ACCOLADES; TAXES IN MONEY OR LABOR]	3	-	2	2.67
TRICOLORS [FLAGS OF THREE COLORS, especially FLAGS OF FRANCE]	3	-	1	1.33
TRINEOS [SLEDS, SLEIGHS, TOBOGGANS]	3	-	2	2.67
TRIPULACIONES [CREWS]	3	-	3	4.00
TRITURADORES [MACHINES THAT BREAK, SHRED, OR CRUSH]	3	-	1	1.33

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TROCHA [WIDTH. GAUGE, as in RAILROAD GAUGE]	3	-	3	4.00
TROGLODITA [TROGLODYTE, CAVE-DWELLER, ANTI-SOCIAL PERSON]	3	-	3	4.00
TROMPAS [HORN, TRUNK, TUBE]	3	-	2	2.67
TRONERAS [PORTHOLES, LOOPHOLES, POCKETS]	3	-	1	1.33
TROPELÍAS [OUTRAGES, ABUSES OF POWER]	3	-	2	2.67
TUBERÍA [PIPE, PIPELINE, TUBING]	3	-	3	4.00
TUDESCO [A MALE GERMAN]	3	-	3	4.00
TUGURIOS [MISERABLE HUTS, HOVELS, DUMPS, JOINTS]	3	-	2	2.67
TUMBOS [TUMBLES, STUMBLES, JOLTS, LURCHES]	3	-	3	4.00
TUMULARES [BURIAL MOUNDS, BARROWS]	3	-	1	1.33
TÚMULO [BURIAL MOUND, BARROW]	3	-	2	2.67
TUTOR [TUTOR, GUARDIAN, PRIVATE TEACHER]	3	-	3	4.00
TUTORÍA [TUTORING, MENTORING, COACHING]	3	-	1	1.33
ÚLCERA [ULCER, SORE]	3	-	1	1.33
UNIONISTA [UNION MEMBER OR PARTISAN, NORTHERNER IN U.S. CIVIL WAR]	3	-	1	1.33
UNIONISTAS [UNION MEMBERS OR PARTISANS, NORTHERNERS IN U.S. CIVIL WAR]	3	-	1	1.33
UNISONO [MUSICAL FRAGMENT IN WHICH VARIOUS INSTRUMENTS SOUND IDENTICAL TONES]	3	-	2	2.67
UNIVERSALISTA [PERSON WHO PROFESSES THE RELIGIOUS DOCTRINE OF UNIVERSALISM]	3	-	3	4.00
UNIVERSITARIAS [FEMALE ACADEMICS OR UNIVERSITY GRADUATES]	3	-	2	2.67
URETRA [URETHRA]	3	-	1	1.33
USINAS [INDUSTRIAL PLANTS PRODUCING ELECTRICITY]	3	-	1	1.33
USURPADORA [FEMALE WHO USURPS OR APPROPRIATES]	3	-	2	2.67
UTOPIA [UTOPIA]	3	-	2	2.67
UTOPIAS [UTOPIAS]	3	-	3	4.00
VAGABUNDO [VAGABOND, WANDERER, ROVER, VAGRANT]	3	-	3	4.00
VAGUEDAD [VAGUENESS]	3	-	3	4.00
VAINILLA (NILLA) [VANILLA]	3	-	3	4.00
VALENTÍA [COURAGE, BRAVERY]	3	-	2	2.67
VALIMIENTO [INFLUENCE, PROTECTION, FAVOR]	3	-	3	4.00
VÁLVULAS [VALVES]	3	-	3	4.00
VARIACIÓN (VARIACION) [VARIATION, CHANGE]	3	-	3	4.00
VARILLA [ROD, SHAFT, CHEAP MERCHANDISE, INFECTIOUS DISEASE ATTACKING NERVOUS SYSTEM]	3	-	3	4.00
VARITA [WAND, DRUMSTICK]	3	-	3	4.00

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
VÁSTAGO [STEM, ROD, SHANK, STAFF]	3	-	3	4.00
VEJACIONES [VEXATIONS, HARRASSMENT]	3	-	3	4.00
VEJETE [CODGER, GEEZER, OLD MAN]	3	-	3	4.00
VELORIO [WAKE, as in MEMORIAL SERVICE]	3	-	1	1.33
VENADOS [DEER, VENISON]	3	-	3	4.00
VENDAJE [BANDAGE, BANDAGING, DRESSING]	3	-	2	2.67
VENDEDORA [SALES WOMAN]	3	-	3	4.00
VENDEDORAS [SALES WOMEN]	3	-	3	4.00
VENECIANAS [VENETIAN BLINDS, WOMEN FROM VENICE]	3	-	3	4.00
VENGANZAS [VENGEANCES, RETALIATIONS]	3	-	3	4.00
VENTAJA (VENTAJ) [ADVANTAGE]	3	-	3	4.00
VENTANITAS [LITTLE WINDOWS]	3	-	2	2.67
VENTILADORES [VENTILATORS, FANS]	3	-	1	1.33
VERANEO [SUMMER HOLIDAY]	3	-	3	4.00
VERGEL [ORCHARD, GARDEN]	3	-	2	2.67
VERGELES (VERJELES) [ORCHARDS, GARDENS]	3	-	1	1.33
VERSATILIDAD [VERSATILITY]	3	-	3	4.00
VESPERAL (ESPERAL) [PRAYER BOOK FOR EVENING PRAYERS]	3	-	3	4.00
VESTIDURAS [CLOTHES, GARMENTS, VESTMENTS]	3	-	3	4.00
VESTIGIO [VESTIGE, TRACE, RELIC]	3	-	3	4.00
VIAL [ROAD, HIGHWAY]	3	-	3	4.00
VIANDANTE [PEDESTRIAN ON A PUBLIC ROAD]	3	-	2	2.67
VICE-CÓNSUL [VICE CONSUL]	3	-	2	2.67
VIDRIERIA [GLASS MAKING, PLACE FOR MAKING OR SELLING GLASS]	3	-	3	4.00
VIGENCIA [VALIDITY, EFFECTIVENESS]	3	-	2	2.67
VIGILIAS [VIGILS]	3	-	2	2.67
VINICULTOR [VINTNER, WINEMAKER]	3	-	1	1.33
VINICULTURA [WINEMAKING]	3	-	1	1.33
VIRUELAS [SMALLPOX]	3	-	3	4.00
VISAS (ISAS) [VISAS]	3	-	3	4.00
VÍSCERAS [VISCERA, ENTRAILS, INTERNAL ORGANS]	3	-	3	4.00
VISÓN (ISON) [MINK]	3	-	3	4.00
VIVOS (ŪIVOS) [as in THE LIVING]	3	-	3	4.00
VOLUPTUOSIDAD [VOLUPTUOUSNESS]	3	-	3	4.00
VÓMITOS [VOMITING]	3	-	2	2.67

SPANISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
VORACIDAD [VORACITY]	3	-	2	2.67
VORÁGINE [MAELSTROM, VORTEX]	3	-	2	2.67
YACIMIENTOS [DEPOSITS, BONDS]	3	-	2	2.67
YARDA [YARD, as in MEASURE OF DISTANCE]	3	-	2	2.67
YETA (LLETA) [MISFORTUNE, BAD LUCK]	3	-	3	4.00
YUCAS [YUCCAS]	3	-	2	2.67
YUGULAR [JUGULAR]	3	-	1	1.33
YUNTA [YOKE, as in HARNESS]	3	-	3	4.00
ZACATECANA [WOMAN FROM ZACATECAS]	3	-	1	1.33
ZAFIROS [SAPPHIRES]	3	-	2	2.67
ZANCOS [STILTS]	3	-	3	4.00
ZÁNGANOS [DRONES]	3	-	3	4.00
ZANJÓN [BIG DITCH, RAVINE]	3	-	2	2.67
ZARPA [PAW, CLAW]	3	-	2	2.67
ZARZAS [BRAMBLES]	3	-	3	4.00
ZÉNIT [ZENITH]	3	-	2	2.67
ZORROS [FOXES]	3	-	3	4.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MEN	700	0.17	10	100.00
PEOPLE	647	0.15	10	100.00
MAN	627	0.15	10	100.00
TIME	571	0.14	10	100.00
UNITED STATES (UNITED)	525	0.13	10	100.00
GENERAL	485	0.12	10	100.00
COUNTRY	474	0.11	10	100.00
AMERICAN	434	0.10	10	100.00
CITY	424	0.10	10	100.00
DAY	417	0.10	10	100.00
STATE	398	0.10	10	100.00
RIVER	383	0.09	10	100.00
HOUSE	368	0.09	10	100.00
AMERICA	359	0.08	10	100.00
YEARS	349	0.09	9	90.00
WAY	334	0.08	10	100.00
WAR	328	0.08	10	100.00
GOVERNMENT	304	0.06	10	100.00
MILES	300	0.07	8	80.00
BEING	298	0.07	10	100.00
LIFE	289	0.06	10	100.00
PART	273	0.07	10	100.00
WORK	257	0.06	9	90.00
LEFT	250	0.06	10	100.00
WORLD	248	0.06	10	100.00
NATION	247	0.06	10	100.00
LAND	242	0.06	10	100.00
PUBLIC	241	0.06	10	100.00
TOWN	241	0.06	8	80.00
WHITE	221	0.05	9	90.00
NIGHT	220	0.05	10	100.00
ISLAND	218	0.04	10	100.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
HAND	216	0.05	9	90.00
ENGLISH	215	0.05	9	90.00
NORTH	215	0.05	9	90.00
PRESIDENT	214	0.05	10	100.00
PLACE	213	0.05	9	90.00
WOMEN	210	0.05	10	100.00
AMERICANS	207	0.05	10	100.00
STATES	198	0.05	10	100.00
HANDS	190	0.05	10	100.00
HALF	189	0.04	10	100.00
RIGHT	189	0.05	10	100.00
MORNING	186	0.04	10	100.00
HOUSES	178	0.04	9	90.00
POWER	178	0.04	9	90.00
SOUTH	177	0.04	10	100.00
BACK	175	0.04	8	80.00
HUNDRED	175	0.04	9	90.00
WATER	175	0.04	9	90.00
FRENCH	174	0.04	9	90.00
HUMAN	174	0.04	9	90.00
NUMBER	171	0.04	8	80.00
LIBERTY	170	0.04	10	100.00
YEAR	170	0.04	10	100.00
EYES	169	0.04	9	90.00
NATURE	169	0.04	10	100.00
TODAY	169	0.04	10	100.00
CONGRESS	168	0.04	10	100.00
SPANISH	167	0.04	7	70.00
FEET	166	0.04	8	80.00
INDEPENDENCE	166	0.04	10	100.00
DIARY	165	0.04	7	70.00
THOUSAND	164	0.04	9	90.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CHURCH	163	0.04	9	90.00
DAYS	163	0.04	10	100.00
GOVERNOR	161	0.03	10	100.00
SOCIETY	161	0.04	10	100.00
HEAD	159	0.04	10	100.00
SPIRIT	158	0.04	9	90.00
GOLD	156	0.03	10	100.00
COMPANY	155	0.04	8	80.00
ORDER	152	0.04	10	100.00
TIMES	152	0.04	9	90.00
DEATH	149	0.03	10	100.00
LESS	149	0.04	10	100.00
POINT	149	0.04	10	100.00
GOD	146	0.03	9	90.00
MIGHT	145	0.03	10	100.00
ARMY	141	0.03	9	90.00
SIDE	140	0.03	10	100.00
THINGS	140	0.03	10	100.00
FAMILY	139	0.03	10	100.00
INDIANS	138	0.03	10	100.00
LAW	135	0.03	10	100.00
MANNER	133	0.03	9	90.00
BRITISH	132	0.03	7	70.00
CHARACTER	129	0.03	9	90.00
CONSTITUTION	129	0.03	8	80.00
REPUBLIC	129	0.03	10	100.00
NOTHING	127	0.03	9	90.00
HOUR	125	0.03	8	80.00
CHILDREN	124	0.03	9	90.00
BLACK	120	0.03	8	80.00
NAME	120	0.03	9	90.00
CUBAN	119	0.03	1	10.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
END	119	0.03	10	100.00
HORSES	119	0.03	8	80.00
BANK	118	0.03	6	60.00
REST	118	0.03	9	90.00
HEART	116	0.03	10	100.00
CLOWN	115	0.03	7	70.00
INHABITANTS	115	0.03	10	100.00
PRESENT	115	0.03	10	100.00
THOUGHT	115	0.03	10	100.00
WIFE	115	0.03	9	90.00
ARMS	113	0.03	7	70.00
FRIENDS	113	0.03	9	90.00
GOING	113	0.03	9	90.00
PERSONS	113	0.03	8	80.00
WEST	113	0.03	8	80.00
BATTLE	112	0.03	7	70.00
FRIEND	112	0.03	10	100.00
FIRE	111	0.03	8	80.00
REVOLUTION	111	0.03	6	60.00
GIVEN	109	0.03	10	100.00
PARTY	109	0.03	10	100.00
WIND	109	0.03	9	90.00
DEMOCRACY	108	0.03	6	60.00
UNION	108	0.03	9	90.00
HOME	107	0.03	9	90.00
SLAVERY	107	0.03	7	70.00
FORM	106	0.03	9	90.00
ITSELF	106	0.03	9	90.00
PERSON	106	0.03	9	90.00
RELIGION	106	0.03	10	100.00
AIR	105	0.03	9	90.00
EARTH	105	0.02	10	100.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MOMENT	105	0.03	10	100.00
BODY	104	0.03	8	80.00
JUSTICE	104	0.03	9	90.00
LEAST	104	0.03	9	90.00
ENEMY	103	0.02	10	100.00
FORCE	103	0.03	10	100.00
SEA	103	0.03	9	90.00
LAKE	102	0.03	5	50.00
LIGHT	102	0.03	9	90.00
NATIONS	101	0.02	9	90.00
ONES	100	0.02	9	90.00
SHIP	100	0.02	9	90.00
BLOOD	99	0.02	8	80.00
TREES	98	0.02	8	80.00
PLACES	97	0.02	9	90.00
ROAD	97	0.02	9	90.00
CAPTAIN	96	0.02	7	70.00
FORT	96	0.02	7	70.00
MEANS	96	0.02	9	90.00
NEGRO	96	0.02	8	80.00
STREETS	96	0.02	9	90.00
BANKS	95	0.02	9	90.00
HONOR	95	0.02	10	100.00
DOCK	94	0.02	6	60.00
FREEDOM	94	0.02	7	70.00
GROUND	94	0.02	9	90.00
HORSE	94	0.02	10	100.00
IDEA	94	0.02	9	90.00
REASON	94	0.02	9	90.00
SUN	94	0.02	10	100.00
AFTERNOON	93	0.02	8	80.00
MEXICAN	93	0.02	9	90.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PEACE	93	0.02	9	90.00
RESPECT	93	0.02	9	90.00
TROOPS	93	0.02	10	100.00
COLONEL	92	0.02	8	80.00
STRENGTH	92	0.02	9	90.00
SHIPS	91	0.02	9	90.00
CITIZENS	90	0.02	10	100.00
DEAD [as in THE DEAD]	90	0.02	8	80.00
HISTORY	90	0.02	8	80.00
LANDS	90	0.02	10	100.00
PLEASURE	90	0.02	9	90.00
RIVERS	90	0.02	9	90.00
EDUCATION	89	0.02	8	80.00
FEAR	89	0.02	9	90.00
ROOM	89	0.02	9	90.00
CITIES	88	0.02	9	90.00
MOUNTAINS	88	0.02	8	80.00
RACE	88	0.02	9	90.00
LATTER	87	0.02	6	60.00
LAWS	87	0.02	10	100.00
STREET	87	0.02	8	80.00
FACT	86	0.02	10	100.00
MATTER	86	0.02	10	100.00
WATERS	86	0.02	8	80.00
WEALTH	86	0.02	10	100.00
CAPITAL	85	0.02	10	100.00
WOMAN	85	0.02	10	100.00
BOOK	84	0.02	8	80.00
HOURS	84	0.02	8	80.00
SON	84	0.02	8	80.00
SYSTEM	84	0.02	8	80.00
COURT	83	0.02	7	70.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MONEY	83	0.02	9	90.00
PAST	83	0.02	9	90.00
RIGHTS	83	0.02	9	90.00
FIGHT	82	0.02	10	100.00
INDIAN	82	0.02	10	100.00
INFLUENCE	82	0.02	10	100.00
LOVE	82	0.02	10	100.00
POLITICS	82	0.02	8	80.00
PURPOSE	82	0.02	9	90.00
RETURN	82	0.02	8	80.00
CAMP	81	0.02	8	80.00
FACE	81	0.02	9	90.00
REPUBLICAN	81	0.02	9	90.00
WHOLE	81	0.02	9	90.00
FATHER	80	0.02	10	100.00
MAKING	80	0.02	9	90.00
POPULATION	80	0.02	8	80.00
THING	80	0.02	9	90.00
BUSINESS	79	0.02	9	90.00
GROUP	79	0.02	9	90.00
MOTHER	79	0.02	7	70.00
RED	79	0.02	8	80.00
TEA	79	0.02	6	60.00
WORDS	79	0.02	9	90.00
ST (ABBREVIATION FOR "STREET")	78	0.02	9	90.00
LADIES	77	0.02	10	100.00
MEMBER	77	0.02	10	100.00
OPINION	77	0.02	10	100.00
DOUBT	76	0.02	9	90.00
SOUL	76	0.02	9	90.00
COUNTRIES	75	0.02	10	100.00
HALL	75	0.02	8	80.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SLAVES	75	0.02	9	90.00
WALK	75	0.02	7	70.00
HILL	74	0.02	6	60.00
LIVES	74	0.02	8	80.00
NEGROES	74	0.01	10	100.00
REGION	74	0.02	6	60.00
TENT	74	0.02	6	60.00
TRADE	73	0.02	10	100.00
LACK	72	0.02	10	100.00
LETTERS	72	0.02	9	90.00
MILITARY	72	0.02	8	80.00
MIND	72	0.02	9	90.00
AUTHORITY	71	0.02	9	90.00
BUILDING	71	0.02	8	80.00
FORCES	71	0.02	8	80.00
KNOWLEDGE	71	0.02	9	90.00
NEED	71	0.02	9	90.00
NINE	71	0.02	7	70.00
WANT	71	0.02	9	90.00
LIVING	70	0.02	9	90.00
NOTE	70	0.02	9	90.00
WORD	70	0.02	8	80.00
AGE	69	0.02	10	100.00
KING	69	0.02	10	100.00
MONTHS	69	0.02	9	90.00
SELF	69	0.02	10	100.00
SOLDIERS	69	0.02	9	90.00
VISIT	69	0.02	8	80.00
COMING	68	0.02	8	80.00
FALLS (as in NIAGARA FALLS)	68	0.02	9	90.00
PRINCIPAL	68	0.02	9	90.00
SNOW	68	0.02	8	80.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
VOICE	68	0.02	8	80.00
WORTHY	68	0.02	10	100.00
ATTACK	67	0.02	9	90.00
BUILDINGS	67	0.02	8	80.00
COURSE	67	0.02	9	90.00
CUSTOMS	67	0.02	9	90.00
FOOT	67	0.02	9	90.00
INTERESTS	67	0.02	8	80.00
MERCHANT	67	0.02	8	80.00
CONVENTION	66	0.02	5	50.00
COST	66	0.02	10	100.00
EAST	66	0.02	8	80.00
HOLD	66	0.02	10	100.00
IDEAS	66	0.02	9	90.00
LOOK	66	0.02	9	90.00
SOMETHING	66	0.02	8	80.00
CUT	65	0.02	8	80.00
PASSENGERS	65	0.02	7	70.00
SECRETARY	65	0.02	7	70.00
SHOW	65	0.02	8	80.00
BOAT	64	0.02	7	70.00
HOTEL	64	0.02	6	60.00
MILE	64	0.02	6	60.00
TAKING	64	0.02	9	90.00
TRIP	64	0.02	5	50.00
FOLLOWING	63	0.02	9	90.00
KIND	63	0.02	9	90.00
LETTER	63	0.02	9	90.00
MEMBERS	63	0.02	10	100.00
OFFICE	63	0.01	10	100.00
POSITION	63	0.02	8	80.00
RESULT	63	0.02	9	90.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SUPPORT	63	0.02	8	80.00
TURN	63	0.02	9	90.00
ASSEMBLY	62	0.02	7	70.00
COMMAND	62	0.02	7	70.00
DEEP [as in THE DEEP]	62	0.02	7	70.00
DISTANCE	62	0.02	8	80.00
DOCTOR	62	0.01	9	90.00
DOLLARS	62	0.02	6	60.00
JUDGE	62	0.01	10	100.00
PASS	62	0.02	9	90.00
PROGRESS	62	0.02	9	90.00
WOOD	62	0.02	7	70.00
CHIEF	61	0.01	8	80.00
FELLOW	61	0.01	8	80.00
FORTUNE	61	0.01	10	100.00
FRONT	61	0.01	8	80.00
MINISTER	61	0.01	9	90.00
TERRITORY	61	0.01	8	80.00
CHILEANS	60	0.01	4	40.00
FLOWERS	60	0.01	9	90.00
GLORY	60	0.01	8	80.00
HEADS	60	0.01	7	70.00
RUN	60	0.01	9	90.00
SERVICE	60	0.01	9	90.00
SOUND	60	0.01	8	80.00
CONVERSATION	59	0.01	6	60.00
QUESTION	58	0.01	8	80.00
SUPERIOR	58	0.01	8	80.00
VOTE	58	0.01	6	60.00
BEAUTY	57	0.01	9	90.00
BEGINNING	57	0.01	9	90.00
CASE	57	0.01	9	90.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
INN	57	0.01	4	40.00
MASS [as in CATHOLIC CEREMONY]	57	0.01	8	80.00
NOBLE	57	0.01	8	80.00
TRUTH	57	0.01	9	90.00
TYPE	57	0.01	9	90.00
BED	56	0.01	7	70.00
CALL	56	0.01	10	100.00
CARE	56	0.01	8	80.00
FAVOR	56	0.01	8	80.00
INTEREST	56	0.01	10	100.00
LORD	56	0.01	8	80.00
MASTER	56	0.01	9	90.00
NEWS	56	0.01	8	80.00
TOWNS	56	0.01	9	90.00
BOOKS	55	0.01	9	90.00
BROTHER	55	0.01	8	80.00
EVENING	55	0.01	8	80.00
HOPE	55	0.01	7	70.00
LOOKS	55	0.01	8	80.00
NEWSPAPERS	55	0.01	8	80.00
PRIDE	55	0.01	10	100.00
PROPERTY	55	0.01	10	100.00
SAIL	55	0.01	6	60.00
SLAVE	55	0.01	9	90.00
TASTE	55	0.01	7	70.00
TAVERN	55	0.01	6	60.00
TEARS	55	0.01	6	60.00
ARM	54	0.01	7	70.00
CONTINENT	54	0.01	9	90.00
DUTY	54	0.01	8	80.00
INSTITUTIONS	54	0.01	6	60.00
JOURNEY	54	0.01	10	100.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
LEGISLATURE	54	0.01	9	90.00
LODGING	54	0.01	4	40.00
MONTH	54	0.01	8	80.00
MUSIC	54	0.01	9	90.00
SCHOOL	54	0.01	7	70.00
WORKING	54	0.01	6	60.00
AMOUNT	53	0.01	5	50.00
APPEARANCE	53	0.01	8	80.00
CAMPAIGN	53	0.01	8	80.00
FORESTS	53	0.01	6	60.00
LANGUAGE	53	0.01	10	100.00
SORT	53	0.01	7	70.00
TABLE	53	0.01	8	80.00
ATTENTION	52	0.01	8	80.00
FINE	52	0.01	9	90.00
REPRESENTATIVES	52	0.01	7	70.00
SERVE	52	0.01	8	80.00
SQUARE	52	0.01	8	80.00
VICTORY	52	0.01	6	60.00
WISH	52	0.01	8	80.00
ACTION	51	0.01	8	80.00
DINNER	51	0.01	6	60.00
ELECTION	51	0.01	7	70.00
MEETING	51	0.01	9	90.00
MILLION	51	0.01	7	70.00
MINES	51	0.01	8	80.00
MOUNTAIN	51	0.01	8	80.00
OCEAN	51	0.01	6	60.00
TREE	51	0.01	8	80.00
VIEW	51	0.01	8	80.00
WORKERS	51	0.01	6	60.00
COLONY	50	0.01	7	70.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
FALL	50	0.01	9	90.00
JUDGMENT	50	0.01	8	80.00
OCCASION	50	0.01	7	70.00
BAY	49	0.01	6	60.00
CIRCUMSTANCES	49	0.01	8	80.00
DESIRE	49	0.01	9	90.00
DOOR	49	0.01	9	90.00
ESTABLISHMENT	49	0.01	7	70.00
MANNERS	49	0.01	6	60.00
MOUTH	49	0.01	9	90.00
PARTS	49	0.01	10	100.00
STATUE	49	0.01	4	40.00
VIRTUE	49	0.01	7	70.00
ADVANTAGE	48	0.01	9	90.00
BOATS	48	0.01	8	80.00
CLASS	48	0.01	7	70.00
COLLEGE	48	0.01	5	50.00
FOOD	48	0.01	8	80.00
LINE	48	0.01	8	80.00
MAJESTY	48	0.01	6	60.00
POST	48	0.01	8	80.00
WEATHER	48	0.01	6	60.00
ACT	47	0.01	7	70.00
ACTS	47	0.01	9	90.00
BIT	47	0.01	6	60.00
CHURCHES	47	0.01	7	70.00
FEELING	47	0.01	9	90.00
HEIGHTS	47		10	100.00
INDIVIDUAL	47	0.01	8	80.00
JUDGES	47	0.01	8	80.00
MAJOR [as in MILITARY RANK]	47	0.01	5	50.00
MORAL	47	0.01	7	70.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PLAY	47	0.01	8	80.00
SCENE	47	0.01	8	80.00
SEEING	47	0.01	8	80.00
SMOKE	47	0.01	8	80.00
CAVALRY	46	0.01	5	50.00
CENTER	46	0.01	9	90.00
CUBANS	46	0.01	1	10.00
DANGER	46	0.01	9	90.00
DUTIES	46	0.01	8	80.00
EFFECT	46	0.01	7	70.00
EVENTS	46	0.01	8	80.00
FUTURE	46	0.01	8	80.00
HAPPINESS	46	0.01	8	80.00
HEARTS	46	0.01	6	60.00
MATTERS	46	0.01	9	90.00
PARTIES	46	0.01	8	80.00
PLAN	46	0.01	8	80.00
CLOTHES	45		9	90.00
EFFORTS	45	0.01	8	80.00
FAITH	45	0.01	7	70.00
OFFICERS	45	0.01	6	60.00
PORT	45	0.01	6	60.00
ART	44	0.01	8	80.00
CANAL	44	0.01	6	60.00
CRIME	44	0.01	7	70.00
FAMILIES	44	0.01	9	90.00
GIRLS	44	0.01	8	80.00
IRON	44	0.01	7	70.00
LOT	44	0.01	4	40.00
NONE	44	0.01	9	90.00
SCHOOLS	44	0.01	7	70.00
SILENCE	44	0.01	7	70.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SOULS	44	0.01	6	60.00
SPEECH	44	0.01	7	70.00
STRUGGLE	44	0.01	7	70.00
WEEK	44	0.01	8	80.00
COMMERCE	43	0.01	6	60.00
COTTON	43	0.01	8	80.00
CROSS	43	0.01	9	90.00
SIGHT	43	0.01	8	80.00
SONS	43	0.01	6	60.00
TRIUMPH	43	0.01	7	70.00
ADVANTAGES	42	0.01	7	70.00
CENTURY	42	0.01	7	70.00
CHANGE	42	0.01	9	90.00
EXAMPLE	42	0.01	9	90.00
FIELD	42	0.01	8	80.00
GREATNESS	42	0.01	4	40.00
PERIOD	42	0.01	8	80.00
READING	42	0.01	8	80.00
SENATE	42	0.01	7	70.00
SITUATION	42	0.01	8	80.00
SPANIARDS	42	0.01	4	40.00
WORTH	42		10	100.00
CANNON	41	0.01	6	60.00
DAUGHTER	41	0.01	8	80.00
DRINK	41	0.01	6	60.00
LEADER	41		10	100.00
LOCATION	41	0.01	6	60.00
NATIVE	41	0.01	8	80.00
OFFICER	41	0.01	6	60.00
OWNER	41	0.01	8	80.00
PRINCIPLES (PRINCIPIES)	41	0.01	8	80.00
SHORE	41	0.01	7	70.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SPECTACLE	41	0.01	9	90.00
STANDING	41	0.01	9	90.00
SUBJECT	41	0.01	8	80.00
THEATER	41	0.01	7	70.00
WALLS	41	0.01	9	90.00
WOUNDED (as in, THE WOUNDED)	41	0.01	8	80.00
AREA	40	0.01	7	70.00
ARRIVAL	40	0.01	6	60.00
BOARD	40	0.01	6	60.00
CHILD	40	0.01	8	80.00
CLASSES	40	0.01	8	80.00
DOING	40	0.01	8	80.00
DUST	40	0.01	6	60.00
ELEMENTS	40	0.01	6	60.00
NOISE	40	0.01	6	60.00
TRAIN	40	0.01	5	50.00
ARTILLERY	39	-	5	50.00
CARRIAGES	39	-	6	60.00
CHARGE	39	-	9	90.00
CONCERNING	39	-	6	60.00
DANCE	39	-	7	70.00
HAT	39	-	8	80.00
MOVEMENT	39	-	9	90.00
PRISONERS	39	-	5	50.00
RAILROAD	39	-	7	70.00
SIDES	39	-	8	80.00
STAND	39	-	6	60.00
WHEAT	39	-	9	90.00
AUTHOR	38	-	6	60.00
COLOR	38	-	7	70.00
HAIR	38	-	7	70.00
LAWYER	38	-	6	60.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
LIPS	38	-	6	60.00
MEMORY	38	-	9	90.00
PASSING	38	-	8	80.00
PIECES	38	-	6	60.00
QUALITIES	38	-	8	80.00
ROADS	38	-	8	80.00
SOLDIER	38	-	8	80.00
SUCCESS	38	-	9	90.00
WINTER	38	-	7	70.00
ABILITY	37	-	6	60.00
BREAKFAST	37	-	4	40.00
CAPACITY	37	-	6	60.00
CONDUCT	37	-	9	90.00
CROWD	37	-	5	50.00
DRESS	37	-	5	50.00
EFFORT	37	-	8	80.00
FRUIT	37	-	8	80.00
HEAVEN	37	-	7	70.00
LEAD	37	-	9	90.00
LINES	37	-	9	90.00
PRESS	37	-	8	80.00
PRODUCE	37	-	9	90.00
ROSE	37	-	8	80.00
SHOT	37	-	7	70.00
SHOULDERS	37	-	7	70.00
SPOT	37	-	7	70.00
SUMMER	37	-	10	100.00
WRITING	37	-	8	80.00
YESTERDAY	37	-	8	80.00
CLOUDS	36	-	7	70.00
EUROPEAN	36	-	9	90.00
FIGHTING	36	-	8	80.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
FLAMES	36	-	8	80.00
LADY	36	-	9	90.00
NUMBERS	36	-	8	80.00
PASTOR	36	-	6	60.00
RAIN	36	-	6	60.00
STAY	36	-	9	90.00
STORM	36	-	8	80.00
SWORD	36	-	6	60.00
THANKS	36	-	8	80.00
TRAVELER	36	-	7	70.00
WAYS	36	-	8	80.00
AFFAIRS	35	-	7	70.00
ARTICLES	35	-	6	60.00
BILL	35	-	4	40.00
CAPE	35	-	7	70.00
CATHOLIC	35	-	5	50.00
CHRISTIAN	35	-	7	70.00
COLONIES	35	-	6	60.00
ELOQUENCE	35	-	7	70.00
EXPERIENCE	35	-	8	80.00
FACES	35	-	7	70.00
IGNORANCE	35	-	8	80.00
SPITE	35	-	5	50.00
STAGE	35	-	7	70.00
UNFORTUNATE	35	-	8	80.00
VOTES	35	-	6	60.00
BRIDGE	34	-	7	70.00
DEGREE	34	-	7	70.00
DIFFERENCE	34	-	8	80.00
DOORS	34	-	9	90.00
EYE	34	-	9	90.00
FRIENDSHIP	34	-	7	70.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
GIRL	34	-	6	60.00
HEAT	34	-	6	60.00
HUSBAND	34	-	8	80.00
LIEUTENANTS (LTS) [ABBREVIATION]	34	-	5	50.00
MASSES	34	-	7	70.00
PRESENCE	34	-	8	80.00
PRODUCTS	34	-	7	70.00
RULE	34	-	7	70.00
SAYING	34	-	9	90.00
STUDY	34	-	8	80.00
TITLE	34	-	8	80.00
AID	33	-	8	80.00
BEACH	33	-	4	40.00
COMMANDER	33	-	7	70.00
CONSCIENCE	33	-	8	80.00
COUNCIL	33	-	6	60.00
DIGNITY	33	-	7	70.00
FIELDS	33	-	9	90.00
FLAG	33	-	6	60.00
GENERALS	33	-	5	50.00
GROUPS	33	-	7	70.00
HABITS	33	-	8	80.00
HILLS	33	-	6	60.00
ICE	33	-	6	60.00
ISLANDS	33	-	10	100.00
LEAVES	33	-	8	80.00
LIEUTENANT	33	-	5	50.00
MIDDLE	33	-	8	80.00
MINISTERS	33	-	5	50.00
NAMES	33	-	7	70.00
POUNDS	33	-	6	60.00
PRACTICE	33	-	8	80.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
QUALITY	33	-	7	70.00
ROCKS	33	-	7	70.00
SENSE	33	-	9	90.00
SIZE	33	-	7	70.00
THINKING	33	-	9	90.00
UNIVERSITY	33	-	7	70.00
YOUTH	33	-	8	80.00
BASIS	32	-	7	70.00
BEAR	32	-	7	70.00
BOY	32	-	6	60.00
BRANCHES	32	-	7	70.00
CITIZEN	32	-	7	70.00
EXERCISE	32	-	8	80.00
GRAVE	32	-	6	60.00
HEIGHT	32	-	7	70.00
OBJECT	32	-	7	70.00
SAN MARTÍN (MARTÍN)	32	-	5	50.00
SILVER	32	-	8	80.00
SPEAKING	32	-	8	80.00
STEP	32	-	8	80.00
ACCOUNT	31	-	8	80.00
ADMINISTRATION	31	-	5	50.00
ARISTOCRACY	31	-	4	40.00
COLORED	31	-	5	50.00
COLORS	31	-	6	60.00
CROWDS	31	-	6	60.00
DECLARATION	31	-	4	40.00
FEELINGS	31	-	8	80.00
HATS	31	-	5	50.00
HERO	31	-	9	90.00
MATERIAL	31	-	8	80.00
MUD	31	-	8	80.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
OFFER	31	-	8	80.00
PLAIN	31	-	8	80.00
PRISONER	31	-	7	70.00
RANKS	31	-	5	50.00
RIVAL	31	-	7	70.00
RUNS	31	-	6	60.00
SATISFACTION	31	-	9	90.00
SECT	31	-	6	60.00
WAGONS	31	-	6	60.00
CLEANLINESS	30	-	7	70.00
COACH	30	-	6	60.00
CONDITION	30	-	9	90.00
DELEGATES	30	-	7	70.00
FACTORIES	30	-	5	50.00
FORMS	30	-	8	80.00
HOPES	30	-	8	80.00
MIDST	30	-	9	90.00
MOUNT	30	-	7	70.00
POINTS	30	-	6	60.00
POSSESSION	30	-	7	70.00
REACH	30	-	9	90.00
REPUBLICS	30	-	5	50.00
ROOMS	30	-	5	50.00
RUINS	30	-	8	80.00
SENATORS	30	-	5	50.00
SIGN	30	-	7	70.00
STOP	30	-	9	90.00
TALK	30	-	8	80.00
TASK	30	-	7	70.00
THOUSANDS	30	-	7	70.00
ABUNDANCE	29	-	7	70.00
ANIMALS	29	-	7	70.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
BODIES	29	-	8	80.00
BROTHERS	29	-	8	80.00
COAST	29	-	9	90.00
COMFORT	29	-	6	60.00
DEFENSE	29	-	9	90.00
DISTRICT	29	-	7	70.00
ELECTIONS	29	-	4	40.00
ENERGY	29	-	7	70.00
EVENT	29	-	7	70.00
FRENCHMEN	29	-	6	60.00
GENIUS	29	-	5	50.00
HOTELS	29	-	4	40.00
IMPRESSION	29	-	4	40.00
JOY	29	-	8	80.00
MARKET	29	-	8	80.00
NAVIGATION	29	-	6	60.00
NEWSPAPER	29	-	7	70.00
OFFICES	29	-	7	70.00
PAIN	29	-	8	80.00
PASSAGE	29	-	8	80.00
PRICE	29	-	8	80.00
PRINCIPLE (PRINCIPIE)	29	-	3	30.00
PROTECTION	29	-	7	70.00
REASONS	29	-	8	80.00
RULES	29	-	6	60.00
SPREAD	29	-	8	80.00
STYLE	29	-	7	70.00
VICE	29	-	8	80.00
WORSHIP	29	-	4	40.00
BLOW	28	-	8	80.00
CENTURIES	28	-	6	60.00
CONTROL	28	-	7	70.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
COUNT	28	-	6	60.00
COURTS	28	-	5	50.00
DESCRIPTION	28	-	4	40.00
EQUALITY	28	-	5	50.00
FERRY	28	-	3	30.00
GOODS	28	-	5	50.00
HEALTH	28	-	6	60.00
INDIVIDUALS	28	-	7	70.00
INTELLIGENCE	28	-	6	60.00
LEAGUES	28	-	6	60.00
LIBRARY	28	-	5	50.00
MADAME	28	-	4	40.00
NOON	28	-	6	60.00
ORDERS	28	-	6	60.00
PEOPLES	28	-	8	80.00
SOIL	28	-	8	80.00
SUFFERING	28	-	7	70.00
SUGAR	28	-	7	70.00
TENTS	28	-	5	50.00
TOTAL	28	-	8	80.00
VESSELS	28	-	7	70.00
WAITING	28	-	7	70.00
ADVANCE	27	-	7	70.00
BENEFIT	27	-	8	80.00
BIRTH	27	-	9	90.00
BOOTS	27	-	5	50.00
BREAK	27	-	9	90.00
CHAPTER	27	-	4	40.00
CIVILIZATION	27	-	5	50.00
COMMUNITY	27	-	7	70.00
CONDITIONS	27	-	7	70.00
CONTRAST	27	-	6	60.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CREATED	27	-	8	80.00
DAWN	27	-	5	50.00
DIRECT	27	-	6	60.00
DIRECTION	27	-	8	80.00
ENTHUSIASM	27	-	7	70.00
ESCAPE	27	-	7	70.00
EXPRESSION	27	-	8	80.00
FRUITS	27	-	7	70.00
GARDEN	27	-	8	80.00
HEROES	27	-	6	60.00
ITALIAN	27	-	8	80.00
KINDS	27	-	7	70.00
KINGS	27	-	6	60.00
LABORERS	27	-	6	60.00
MONUMENT	27	-	5	50.00
NEEDS	27	-	9	90.00
ORIGIN	27	-	8	80.00
PICTURE	27	-	7	70.00
POLICY	27	-	5	50.00
PROSPERITY	27	-	7	70.00
RACES	27	-	5	50.00
REMARKABLE	27	-	5	50.00
SPRING	27	-	7	70.00
SURPRISE	27	-	9	90.00
WISHES	27	-	8	80.00
ARTICLE	26	-	6	60.00
BATTLES	26	-	5	50.00
BOYS	26	-	7	70.00
CAST	26	-	8	80.00
CLOTHING	26	-	6	60.00
COLONISTS	26	-	5	50.00
COURAGE	26	-	7	70.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
FISH	26	-	7	70.00
GLASS	26	-	8	80.00
HOLDING	26	-	8	80.00
HOMES	26	-	8	80.00
HUMANITY	26	-	7	70.00
OPINIONS	26	-	5	50.00
OWNERS	26	-	7	70.00
PAPER	26	-	8	80.00
PIECE	26	-	8	80.00
QUAKER	26	-	5	50.00
QUESTIONS	26	-	5	50.00
ROLE	26	-	8	80.00
SAINT	26	-	8	80.00
SORROW	26	-	4	40.00
TERMS	26	-	8	80.00
TOBACCO	26	-	8	80.00
TRAVEL	26	-	7	70.00
ADDITION	25	-	5	50.00
AGREEMENT	25	-	6	60.00
ARMIES	25	-	5	50.00
BOW	25	-	8	80.00
BREAD	25	-	8	80.00
CALLING	25	-	7	70.00
CONFIDENCE	25	-	6	60.00
DEAL	25	-	7	70.00
DEPARTURE	25	-	6	60.00
ENTRANCE	25	-	6	60.00
FLAGS	25	-	5	50.00
GAINED	25	-	8	80.00
INDUSTRY	25	-	6	60.00
LAKES	25	-	4	40.00
MEAL	25	-	5	50.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MERIT	25	-	6	60.00
NOTES	25	-	8	80.00
PREACHER	25	-	4	40.00
QUARTER	25	-	8	80.00
QUIET	25	-	7	70.00
RETREAT	25	-	6	60.00
ROAN	25	-	5	50.00
SAND	25	-	7	70.00
SENATOR	25	-	7	70.00
SKY	25	-	5	50.00
STONE	25	-	7	70.00
SUM	25	-	8	80.00
SUPPER	25	-	5	50.00
TIRE	25	-	7	70.00
WEIGHT	25	-	7	70.00
COMMISSION	24	-	6	60.00
COUNTY	24	-	4	40.00
DEMAND	24	-	7	70.00
GERMAN	24	-	6	60.00
GUARD	24	-	7	70.00
HABIT	24	-	6	60.00
HATRED	24	-	4	40.00
IMAGINATION	24	-	7	70.00
LIBERAL	24	-	6	60.00
LOSS	24	-	8	80.00
MINDS	24	-	8	80.00
MOMENTS	24	-	6	60.00
MONARCHY	24	-	4	40.00
PRIEST	24	-	7	70.00
PROBLEM	24	-	5	50.00
REBEL	24	-	7	70.00
REMAINS	24	-	6	60.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RUNNING	24	-	7	70.00
SACRIFICE	24	-	7	70.00
SECRET	24	-	9	90.00
SERVANT	24	-	6	60.00
SETTING	24	-	8	80.00
SHAPE	24	-	8	80.00
SHELTER	24	-	6	60.00
SHORES	24	-	6	60.00
SIN	24	-	7	70.00
SQUADRON	24	-	4	40.00
STEAM	24	-	5	50.00
STEPS	24	-	8	80.00
SURFACE	24	-	5	50.00
TEMPLE	24	-	6	60.00
TOMORROW	24	-	7	70.00
TOUCH	24	-	8	80.00
TRUST	24	-	6	60.00
ATLANTIC [ATLANTIC OCEAN]	23	-	5	50.00
BRICK	23	-	5	50.00
CANDIDATE	23	-	5	50.00
CARRIAGE	23	-	8	80.00
CAUSES	23	-	6	60.00
CHAIN	23	-	6	60.00
CHILEAN	23	-	3	30.00
COFFIN	23	-	4	40.00
CONSTRUCTION	23	-	7	70.00
COSTS	23	-	4	40.00
DAUGHTERS	23	-	5	50.00
DOZEN	23	-	6	60.00
DRUNK	23	-	5	50.00
DUTCH	23	-	5	50.00
ESTEEM	23	-	7	70.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
EXTENT	23	-	5	50.00
FUNDS	23	-	5	50.00
GENEROSITY	23	-	7	70.00
GENTLEMAN	23	-	7	70.00
GENTLEMEN	23	-	7	70.00
HAY	23	-	4	40.00
LABOR	23	-	9	90.00
LUXURY	23	-	6	60.00
MAJORITY	23	-	5	50.00
MARBLE	23	-	7	70.00
MULTITUDE	23	-	6	60.00
NEIGHBOR	23	-	10	100.00
PARENTS	23	-	8	80.00
POLITICIANS	23	-	6	60.00
POWERS	23	-	5	50.00
PRAYER	23	-	6	60.00
PROJECT	23	-	8	80.00
PROVISIONS	23	-	6	60.00
RIFLES	23	-	5	50.00
ROOF	23	-	7	70.00
ROSES	23	-	5	50.00
SCENES	23	-	7	70.00
SECTS	23	-	4	40.00
SHOES	23	-	6	60.00
SOURCE	23	-	8	80.00
SPACE	23	-	9	90.00
SPEECHES	23	-	4	40.00
STUDENTS	23	-	7	70.00
TIDE	23	-	6	60.00
TOME	23	-	6	60.00
TOUR	23	-	4	40.00
TRAINS	23	-	5	50.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
VALLEY	23	-	6	60.00
VICTIMS	23	-	5	50.00
WATCH	23	-	7	70.00
WINDOWS	23	-	7	70.00
AGRICULTURE	22	-	5	50.00
BEARING	22	-	7	70.00
BRANCH	22	-	8	80.00
CASH	22	-	4	40.00
CHRIST	22	-	4	40.00
COMMITTEE	22	-	5	50.00
COMMUNICATION	22	-	5	50.00
CONSIDERATION	22	-	4	40.00
CREATOR	22	-	5	50.00
DIFFICULTY	22	-	8	80.00
EXECUTIVE	22	-	6	60.00
FOREST	22	-	7	70.00
FUNERAL	22	-	3	30.00
GATHERING	22	-	6	60.00
GOVERNMENTS	22	-	7	70.00
GUESTS	22	-	6	60.00
LOVING	22	-	6	60.00
MASTERS	22	-	7	70.00
MAYOR	22	-	5	50.00
MEAT	22	-	8	80.00
MEETINGS	22	-	5	50.00
MEMORIES	22	-	8	80.00
MINUTES	22	-	6	60.00
OUNCES	22	-	3	30.00
PISTOLS	22	-	3	30.00
PLAINS	22	-	8	80.00
PLEASURES	22	-	7	70.00
POSITIONS	22	-	5	50.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
REVOLUTIONARY	22	-	4	40.00
SEAT	22	-	9	90.00
SERVICES	22	-	8	80.00
SOCIETIES	22	-	5	50.00
STEAMBOAT	22	-	2	20.00
SUPPLIES	22	-	4	40.00
TEETH	22	-	7	70.00
TYRANNY	22	-	5	50.00
VALUE	22	-	6	60.00
VICINITY	22	-	5	50.00
VILLAGES	22	-	7	70.00
WALL	22	-	8	80.00
WINE	22	-	6	60.00
WISDOM	22	-	7	70.00
WOODS	22	-	7	70.00
ANNEXATION	21	-	2	20.00
ANSWER	21	-	7	70.00
APPLAUSE	21	-	4	40.00
ARGUMENT	21	-	7	70.00
ARTS	21	-	8	80.00
BELLS	21	-	7	70.00
CEREMONY	21	-	6	60.00
COAT	21	-	4	40.00
COLUMNS	21	-	8	80.00
COMMANDS	21	-	4	40.00
COMPANIONS	21	-	5	50.00
CONSEQUENCE	21	-	5	50.00
CROWN	21	-	6	60.00
EARS	21	-	7	70.00
EXCHANGE	21	-	6	60.00
EXTREME	21	-	7	70.00
FAIR	21	-	8	80.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
FINDING	21	-	8	80.00
GAIN	21	-	5	50.00
GREEK	21	-	6	60.00
HARMONY	21	-	5	50.00
HOLDS	21	-	7	70.00
IMPORTANCE	21	-	8	80.00
JOB	21	-	5	50.00
KINDNESS	21	-	6	60.00
MACHINE	21	-	6	60.00
MERCHANTS	21	-	7	70.00
POUND	21	-	5	50.00
POWDER	21	-	5	50.00
PRESENTS	21	-	6	60.00
PRESIDENCY	21	-	5	50.00
PRISON	21	-	6	60.00
PULPIT	21	-	5	50.00
RAILROADS	21	-	6	60.00
RANK	21	-	5	50.00
REFERENCE	21	-	3	30.00
REGARD	21	-	6	60.00
RESOURCES	21	-	7	70.00
RESULTS	21	-	7	70.00
RING	21	-	5	50.00
ROUTE	21	-	5	50.00
SECTION	21	-	6	60.00
SISTER	21	-	7	70.00
SPIRITUAL	21	-	6	60.00
STORE	21	-	6	60.00
THOUGHTS	21	-	8	80.00
TRAVELERS	21	-	6	60.00
WAGON	21	-	4	40.00
WINGS	21	-	4	40.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
WOUND	21	-	6	60.00
ABOLITION	20	-	6	60.00
APPROACH	20	-	7	70.00
BANDITS	20	-	5	50.00
BEER	20	-	5	50.00
BEINGS	20	-	7	70.00
BREAST	20	-	5	50.00
BULLET	20	-	5	50.00
CHANCE	20	-	6	60.00
CLIMATE	20	-	6	60.00
COMPANIES	20	-	6	60.00
CONGREGATION	20	-	5	50.00
CONQUEST	20	-	6	60.00
CORN	20	-	5	50.00
CORNER	20	-	5	50.00
CRIS (CRÍES)	20	-	7	70.00
CRY	20	-	5	50.00
CULTURE	20	-	4	40.00
EASE	20	-	7	70.00
EFFECTS	20	-	4	40.00
ENEMIES	20	-	6	60.00
ESTABLISHMENTS	20	-	4	40.00
EXPENSES	20	-	6	60.00
FATE	20	-	5	50.00
FIGURES	20	-	9	90.00
INFORMATION	20	-	6	60.00
LAWYERS	20	-	5	50.00
LEADERS	20	-	9	90.00
LEARNING	20	-	7	70.00
LIGHTS	20	-	5	50.00
MARK	20	-	7	70.00
MEASURE	20	-	7	70.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MEXICANS	20	-	4	40.00
NECK	20	-	5	50.00
OPERATIONS	20	-	5	50.00
OPPOSITION	20	-	7	70.00
ORATOR	20	-	5	50.00
POETRY	20	-	6	60.00
PROOF	20	-	8	80.00
QUAKERS	20	-	3	30.00
RELATIONS	20	-	5	50.00
REPRESENTATION	20	-	4	40.00
ROMAN	20	-	5	50.00
SHADE	20	-	6	60.00
SHAME	20	-	6	60.00
SILK	20	-	6	60.00
SPEED	20	-	7	70.00
SWEET	20	-	7	70.00
TEACHERS	20	-	6	60.00
THEATERS	20	-	5	50.00
TOP	20	-	6	60.00
VILLAGE	20	-	6	60.00
WAIST	20	-	5	50.00
ABSENCE	19	-	8	80.00
AFFAIR	19	-	7	70.00
AMOUNTS	19	-	5	50.00
ARCHITECTURE	19	-	5	50.00
ARROWS	19	-	5	50.00
ASPECT	19	-	6	60.00
ATTACKS	19	-	5	50.00
ATTEMPT	19	-	8	80.00
CARRIES	19	-	8	80.00
CLAIM	19	-	7	70.00
CLERGY	19	-	5	50.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
COLLECTION	19	-	4	40.00
CONFUSION	19	-	7	70.00
COUNTRYSIDE	19	-	5	50.00
CRIMES	19	-	7	70.00
CROSSING	19	-	7	70.00
CUSTOM	19	-	6	60.00
DEVELOPMENT	19	-	6	60.00
DEVIL	19	-	6	60.00
DISPOSITION	19	-	4	40.00
EAGLE	19	-	7	70.00
ENDS	19	-	7	70.00
ENGLISHMAN	19	-	6	60.00
EXISTENCE	19	-	5	50.00
FAVORITE	19	-	4	40.00
FLOOR	19	-	8	80.00
GARDENS	19	-	9	90.00
HOSPITALITY	19	-	6	60.00
HYMN	19	-	6	60.00
INNS	19	-	5	50.00
INSTRUMENT	19	-	9	90.00
KNEES	19	-	5	50.00
LIES	19	-	9	90.00
MEASURES	19	-	8	80.00
MERCY (MEREY)	19	-	6	60.00
NECESSITY	19	-	5	50.00
PAPERS	19	-	7	70.00
PARK	19	-	6	60.00
PAYMENT	19	-	6	60.00
PERMIT	19	-	6	60.00
PROBLEMS	19	-	6	60.00
PROFIT	19	-	7	70.00
PROVINCE	19	-	5	50.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RAYS	19	-	8	80.00
REBELS	19	-	4	40.00
REFLECTIONS	19	-	4	40.00
REPRESENTATIVE	19	-	6	60.00
ROOTS	19	-	6	60.00
SALE	19	-	5	50.00
SHOUTS	19	-	5	50.00
SONG	19	-	7	70.00
SPANIARD	19	-	4	40.00
STEAMBOATS	19	-	3	30.00
STEAMER	19	-	4	40.00
SURRENDER	19	-	6	60.00
TERM	19	-	6	60.00
TURNS	19	-	7	70.00
VIRTUES	19	-	6	60.00
VOICES	19	-	7	70.00
WANTS	19	-	7	70.00
WEAR	19	-	6	60.00
WHARVES	19	-	4	40.00
WINDS	19	-	8	80.00
ACTIVITY	18	-	5	50.00
AFFECTION	18	-	6	60.00
BAND	18	-	7	70.00
BAR	18	-	6	60.00
BATTERIES	18	-	3	30.00
BEDS	18	-	7	70.00
BELONGING	18	-	5	50.00
BIRDS	18	-	5	50.00
CARGO	18	-	5	50.00
CATHOLICS	18	-	5	50.00
CHAIR	18	-	6	60.00
COFFEE	18	-	4	40.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
COVER	18	-	8	80.00
CURRENT	18	-	5	50.00
DARING	18	-	7	70.00
DECISION	18	-	7	70.00
DEMOCRATS	18	-	4	40.00
DOCTRINE	18	-	4	40.00
DOCTRINES	18	-	2	20.00
EXCEPTION	18	-	6	60.00
FLOWER	18	-	4	40.00
FORMATION	18	-	8	80.00
KNOWING	18	-	6	60.00
LANCES	18	-	3	30.00
LOAD	18	-	5	50.00
LUMBER	18	-	6	60.00
MISFORTUNE	18	-	6	60.00
MOURNING	18	-	4	40.00
OATH	18	-	5	50.00
PAN	18	-	3	30.00
PASSION	18	-	7	70.00
PASSIONS	18	-	5	50.00
PRETEXT	18	-	6	60.00
PRIMITIVE	18	-	5	50.00
PROFESSOR	18	-	3	30.00
QUEEN	18	-	6	60.00
REALITY	18	-	7	70.00
RECOMMENDATION	18	-	5	50.00
REFUGE	18	-	6	60.00
REGIMENT	18	-	6	60.00
REGULAR	18	-	6	60.00
RIFLE	18	-	5	50.00
RISING	18	-	7	70.00
ROCK	18	-	6	60.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ROYAL	18	-	5	50.00
SCIENCE	18	-	6	60.00
SEARCH	18	-	7	70.00
SENDING	18	-	5	50.00
SHED	18	-	6	60.00
SPRINGS	18	-	6	60.00
STOCK	18	-	8	80.00
SUFFRAGE	18	-	4	40.00
TAX	18	-	6	60.00
TERRAIN	18	-	7	70.00
TERROR	18	-	7	70.00
TEXT	18	-	6	60.00
TRANSLATOR (TRANSLATOR'S)	18	-	2	20.00
UNIVERSE	18	-	5	50.00
VAN	18	-	3	30.00
WAVES	18	-	8	80.00
WEAPONS	18	-	5	50.00
WITNESS	18	-	6	60.00
ABANDON	17	-	5	50.00
ACCOMPLISHMENTS	17	-	2	20.00
AIDE	17	-	3	30.00
ANCHOR	17	-	5	50.00
ATMOSPHERE	17	-	7	70.00
AUDIENCE	17	-	6	60.00
BASE	17	-	8	80.00
BIBLE	17	-	7	70.00
CASES	17	-	6	60.00
CHAIRS	17	-	5	50.00
CLUB	17	-	6	60.00
COAL	17	-	8	80.00
CONFEDERATES	17	-	2	20.00
CONSUL	17	-	4	40.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DESIGN	17	-	5	50.00
DISCUSSION	17	-	4	40.00
DISCUSSIONS	17	-	4	40.00
DRINKING	17	-	7	70.00
EARTHQUAKE	17	-	4	40.00
ELEGANCE	17	-	5	50.00
EXPEDITION	17	-	6	60.00
EXTENSION	17	-	5	50.00
FAREWELL	17	-	5	50.00
FASHION	17	-	6	60.00
FEVER	17	-	5	50.00
HORROR	17	-	6	60.00
INSTITUTION	17	-	6	60.00
INSTRUCTION	17	-	4	40.00
ITALIANS	17	-	3	30.00
JURY	17	-	4	40.00
LENGTH	17	-	6	60.00
LIE	17	-	9	90.00
MAIL	17	-	5	50.00
MINERS	17	-	4	40.00
NAVY	17	-	7	70.00
NORTHWEST	17	-	4	40.00
OPERATION	17	-	4	40.00
PAGE	17	-	6	60.00
PATH	17	-	8	80.00
PINE	17	-	6	60.00
POET	17	-	6	60.00
PORTRAIT	17	-	6	60.00
PRAYERS	17	-	4	40.00
PROCESSION	17	-	6	60.00
RENT	17	-	6	60.00
REWARD	17	-	7	70.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SADNESS	17	-	6	60.00
SAILORS	17	-	6	60.00
SALT	17	-	6	60.00
SERVANTS	17	-	8	80.00
SETTLERS	17	-	6	60.00
SIMPLICITY	17	-	6	60.00
SKILL	17	-	6	60.00
SLEDGE	17	-	2	20.00
TABLES	17	-	6	60.00
TALENTS	17	-	6	60.00
TAXES	17	-	6	60.00
TERRITORIES	17	-	5	50.00
UNIFORM	17	-	7	70.00
VIRGIN	17	-	7	70.00
WALKING	17	-	7	70.00
WEAKNESS	17	-	8	80.00
ADMIRATION	16	-	6	60.00
AGENT	16	-	4	40.00
AGENTS	16	-	5	50.00
AMBITION	16	-	7	70.00
BALCONIES	16	-	4	40.00
BANDS	16	-	3	30.00
BATTLEFIELD	16	-	7	70.00
BEAMS	16	-	7	70.00
BISHOP	16	-	5	50.00
BLOCKS	16	-	2	20.00
BRAVERY	16	-	4	40.00
BREATH	16	-	7	70.00
BROW	16	-	5	50.00
CABINET	16	-	5	50.00
CATTLE	16	-	5	50.00
CHINESE	16	-	4	40.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CLAIMS	16	-	6	60.00
COACHES	16	-	5	50.00
COMPARISON	16	-	5	50.00
CONCERN	16	-	5	50.00
CONCERT	16	-	4	40.00
CONSEQUENCES	16	-	4	40.00
CORRUPTION	16	-	7	70.00
COUPLE	16	-	4	40.00
DETAILS	16	-	7	70.00
DOCUMENT	16	-	6	60.00
FACTS	16	-	6	60.00
FLYING	16	-	6	60.00
FORTIFICATIONS	16	-	4	40.00
FOUNDATION	16	-	7	70.00
GOODNESS	16	-	4	40.00
GRANDEUR	16	-	7	70.00
GRANITE	16	-	3	30.00
GROWTH	16	-	5	50.00
HERALD	16	-	3	30.00
IMPROVEMENT	16	-	5	50.00
LEATHER	16	-	6	60.00
LIMITS	16	-	4	40.00
LUNCH	16	-	6	60.00
MANUFACTURER	16	-	3	30.00
MARQUIS	16	-	5	50.00
METHOD	16	-	5	50.00
MILITIA	16	-	5	50.00
OIL	16	-	8	80.00
OPENING	16	-	7	70.00
PATRIOT	16	-	5	50.00
PATRIOTISM	16	-	7	70.00
PEN	16	-	7	70.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PLATFORM	16	-	4	40.00
PREACHERS	16	-	5	50.00
PRIVILEGES	16	-	4	40.00
PROMISE	16	-	8	80.00
PROTESTANT	16	-	6	60.00
PURCHASE	16	-	6	60.00
REPUTATION	16	-	7	70.00
SAFE	16	-	6	60.00
SAVAGES	16	-	5	50.00
SEXES	16	-	5	50.00
SHADOW	16	-	6	60.00
SHADOWS	16	-	4	40.00
SHARP	16	-	9	90.00
SIDEWALKS	16	-	5	50.00
SPEAKER	16	-	7	70.00
SPIRITS	16	-	7	70.00
STAGECOACH	16	-	3	30.00
STATION	16	-	5	50.00
STEAMSHIP	16	-	3	30.00
STEEL	16	-	7	70.00
STONES	16	-	8	80.00
STREAM	16	-	6	60.00
STREAMS	16	-	4	40.00
TON	16	-	6	60.00
TONGUE	16	-	7	70.00
TYPES	16	-	6	60.00
VARIETY	16	-	7	70.00
VIEWS	16	-	7	70.00
VIOLENCE	16	-	5	50.00
WHEELS	16	-	6	60.00
WILL (WÍLL)	16	-	2	20.00
AGES	15	-	6	60.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ALARM	15	-	6	60.00
ALTAR	15	-	7	70.00
ARROGANCE	15	-	4	40.00
ASHES	15	-	7	70.00
ASSEMBLIES	15	-	4	40.00
AUTHORITIES	15	-	5	50.00
BAGGAGE	15	-	3	30.00
BEARD	15	-	6	60.00
BEASTS	15	-	4	40.00
BLACKS	15	-	5	50.00
BOSS	15	-	4	40.00
BULLETS	15	-	5	50.00
CANALS	15	-	3	30.00
CAP	15	-	7	70.00
CAREER	15	-	6	60.00
CATARACT	15	-	4	40.00
CATHEDRAL	15	-	3	30.00
CHANGES	15	-	7	70.00
CHANNEL	15	-	4	40.00
CHEST	15	-	5	50.00
CIRCLE	15	-	7	70.00
COLUMN	15	-	5	50.00
COMPANION	15	-	5	50.00
CREATION	15	-	4	40.00
CUTTING	15	-	8	80.00
DEAR	15	-	6	60.00
DEBATE	15	-	4	40.00
DECENCY	15	-	4	40.00
DETERMINATION	15	-	6	60.00
DIFFICULTIES	15	-	5	50.00
EAR	15	-	4	40.00
EDITOR	15	-	6	60.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
EMPEROR	15	-	5	50.00
EMPIRE	15	-	7	70.00
ERRORS	15	-	4	40.00
FIGURE	15	-	5	50.00
FINGERS	15	-	7	70.00
FIRM	15	-	6	60.00
FOREHEAD	15	-	5	50.00
FOREIGNERS	15	-	5	50.00
FOUNDER	15	-	4	40.00
FUNCTIONS	15	-	6	60.00
GENERATION	15	-	4	40.00
GIANT	15	-	6	60.00
GIFT	15	-	4	40.00
GUNS	15	-	5	50.00
HAPPENING	15	-	4	40.00
INTELLECTUAL	15	-	6	60.00
INTENTION	15	-	7	70.00
INTRODUCTION	15	-	8	80.00
IRISH	15	-	5	50.00
KEY	15	-	5	50.00
LANCE	15	-	2	20.00
LATIN (LATÍN)	15	-	5	50.00
LEADS	15	-	4	40.00
LESSONS	15	-	5	50.00
LOTS	15	-	3	30.00
MANKIND	15	-	5	50.00
MEDICINE	15	-	6	60.00
MENTION	15	-	6	60.00
METHODS	15	-	3	30.00
MILLIONS	15	-	7	70.00
NOSE	15	-	6	60.00
OBJECTIVES	15	-	6	60.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
OBJECTS	15	-	5	50.00
OCCASIONS	15	-	4	40.00
OFFICIAL	15	-	6	60.00
OPPORTUNITY	15	-	8	80.00
PASSAGES	15	-	4	40.00
PENÍNSULA	15	-	3	30.00
PHRASE	15	-	5	50.00
PLANS	15	-	5	50.00
POETS	15	-	6	60.00
PRAISE	15	-	4	40.00
PRINCE	15	-	6	60.00
PRIZE	15	-	3	30.00
PRODUCT	15	-	7	70.00
PROFITS	15	-	6	60.00
REBELLION	15	-	6	60.00
RESPONSIBILITY	15	-	5	50.00
RICE	15	-	6	60.00
ROMANTIC	15	-	6	60.00
SEPARATION	15	-	4	40.00
SERVING	15	-	6	60.00
SITE	15	-	5	50.00
SOLITUDE	15	-	7	70.00
SOUNDS	15	-	7	70.00
SOVEREIGN	15	-	6	60.00
STARS	15	-	8	80.00
STORY	15	-	4	40.00
TALKING	15	-	6	60.00
TEMPLES	15	-	5	50.00
TREASURY	15	-	6	60.00
TROUBLE	15	-	6	60.00
UNDERSTANDING	15	-	6	60.00
VOYAGE	15	-	5	50.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ARGUMENTS	14	-	5	50.00
ATTEMPTS	14	-	5	50.00
BALANCE	14	-	7	70.00
BENEFITS	14	-	7	70.00
BILLS	14	-	3	30.00
BRIEF	14	-	3	30.00
CABIN	14	-	6	60.00
CANDLES	14	-	7	70.00
CHAISE	14	-	1	10.00
CHALLENGE	14	-	6	60.00
CHARITY	14	-	6	60.00
CHOICE	14	-	6	60.00
COASTS	14	-	4	40.00
COMFORTS	14	-	2	20.00
COMPETITION	14	-	6	60.00
CONTACT	14	-	6	60.00
CONVICTION	14	-	5	50.00
COUNTRYMEN	14	-	7	70.00
CREOLE	14	-	5	50.00
CULTIVATION	14	-	6	60.00
DANGERS	14	-	6	60.00
DEBT	14	-	4	40.00
DEED	14	-	5	50.00
DIRECTORS	14	-	4	40.00
DISCIPLINE	14	-	6	60.00
DISORDER	14	-	7	70.00
EXERCISES	14	-	5	50.00
FAME	14	-	6	60.00
FIGHTER	14	-	5	50.00
FIRES	14	-	7	70.00
FOLLOWERS	14	-	5	50.00
FURY	14	-	7	70.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
GLANCE	14	-	5	50.00
GOVERNORS	14	-	6	60.00
GRASS	14	-	6	60.00
GUARDS	14	-	5	50.00
GULF	14	-	5	50.00
GUN	14	-	7	70.00
HANGING	14	-	6	60.00
ILLNESS	14	-	7	70.00
INSTINCT	14	-	4	40.00
KNIFE	14	-	2	20.00
LANDING	14	-	3	30.00
LEGS	14	-	5	50.00
MERITS	14	-	5	50.00
MISERY	14	-	5	50.00
MISFORTUNES	14	-	6	60.00
MOON	14	-	6	60.00
OBLIGATION	14	-	6	60.00
OFFERING	14	-	7	70.00
OFFICIALS	14	-	5	50.00
PICK	14	-	6	60.00
PITY	14	-	6	60.00
POVERTY	14	-	5	50.00
PROCLAMATION	14	-	5	50.00
PROFESSION	14	-	5	50.00
PROTEST	14	-	4	40.00
PUNCH	14	-	3	30.00
PURITY	14	-	5	50.00
REINS	14	-	3	30.00
REPUBLICANS	14	-	5	50.00
REVEREND	14	-	3	30.00
REVIEW	14	-	5	50.00
SCORN	14	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SHIRT	14	-	6	60.00
SIEGE	14	-	5	50.00
SIGNS	14	-	6	60.00
SISTERS	14	-	6	60.00
SONGS	14	-	5	50.00
SQUARES	14	-	5	50.00
STRIKE	14	-	6	60.00
SYMPATHY	14	-	5	50.00
TENDENCY	14	-	4	40.00
TOLERANCE	14	-	6	60.00
TRIBUTE	14	-	5	50.00
VEGETABLES	14	-	4	40.00
VICTIM	14	-	6	60.00
WALKS	14	-	6	60.00
WHIP	14	-	4	40.00
WIDOW	14	-	5	50.00
WONDER	14	-	5	50.00
WOUNDS	14	-	5	50.00
WRATH	14	-	2	20.00
ACRE	13	-	4	40.00
ACTIONS	13	-	7	70.00
ANNIVERSARY	13	-	5	50.00
AREAS	13	-	3	30.00
ATTORNEY	13	-	4	40.00
BACKS	13	-	4	40.00
BEAUTIES	13	-	4	40.00
BEEF	13	-	5	50.00
BID	13	-	4	40.00
BLOCK	13	-	4	40.00
BORDERS	13	-	7	70.00
BOX	13	-	6	60.00
BREED	13	-	4	40.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
BURDEN	13	-	5	50.00
CANDIDATES	13	-	5	50.00
CEMETERY	13	-	3	30.00
CENTENNIAL	13	-	3	30.00
CEREMONIES	13	-	4	40.00
CHAINS	13	-	6	60.00
CHAMBER	13	-	5	50.00
CHAMBERS	13	-	2	20.00
CHARACTERS	13	-	4	40.00
CHRISTIANITY	13	-	4	40.00
CLERGYMAN	13	-	5	50.00
CLOTH	13	-	7	70.00
COMMISSIONERS	13	-	3	30.00
COMPOSITION	13	-	7	70.00
CONCLUSION	13	-	5	50.00
CONFEDERATION	13	-	3	30.00
COPY	13	-	5	50.00
COVERING	13	-	5	50.00
CREEK	13	-	5	50.00
CREOLES	13	-	4	40.00
CURIOSITY	13	-	7	70.00
DATE	13	-	6	60.00
DECISIONS	13	-	4	40.00
DECORUM	13	-	5	50.00
DEPTHS	13	-	6	60.00
DIFFERENCES	13	-	5	50.00
DINING	13	-	6	60.00
DOLLAR	13	-	5	50.00
DOUBLE	13	-	6	60.00
EMOTION	13	-	6	60.00
ENCAMPMENT	13	-	4	40.00
ENTERPRISE	13	-	5	50.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ENTERTAINMENT	13	-	4	40.00
FARM	13	-	6	60.00
FARMERS	13	-	6	60.00
FATHERS	13	-	4	40.00
FISHING	13	-	3	30.00
FLAME	13	-	4	40.00
FORTUNES	13	-	5	50.00
GANG (GANE)	13	-	7	70.00
GOSPEL	13	-	3	30.00
HOOK	13	-	4	40.00
HUSBANDS	13	-	5	50.00
IDEAL	13	-	5	50.00
INDIGNATION	13	-	5	50.00
INJUSTICE	13	-	5	50.00
ISSUE	13	-	6	60.00
KEEPING	13	-	5	50.00
KISS	13	-	5	50.00
LEG	13	-	7	70.00
LIQUOR	13	-	5	50.00
LOYALTY	13	-	4	40.00
LUCK	13	-	4	40.00
MARRIAGE	13	-	5	50.00
MEALS	13	-	5	50.00
MOB	13	-	4	40.00
MODEL	13	-	5	50.00
NEIGHBORS	13	-	5	50.00
NOBILITY	13	-	5	50.00
OBLIGATIONS	13	-	4	40.00
ODYSSEY (O'DYSSCY)	13	-	2	20.00
OPPRESSION	13	-	3	30.00
ORATORS	13	-	5	50.00
ORDINANCE	13	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PACIFIC [PACIFIC OCEAN]	13	-	6	60.00
PLANTS	13	-	8	80.00
PURPOSES	13	-	6	60.00
QUANTITY	13	-	4	40.00
RECEPTION	13	-	5	50.00
REFORM	13	-	5	50.00
REGIONS	13	-	6	60.00
RELIGIONS	13	-	4	40.00
RESIDENCE	13	-	5	50.00
RESOLUTION	13	-	4	40.00
RUM	13	-	5	50.00
SERMON	13	-	6	60.00
SESSION	13	-	6	60.00
SHAKERS	13	-	3	30.00
SHOTS	13	-	6	60.00
SHOWING	13	-	8	80.00
SHOWS	13	-	8	80.00
SITTING	13	-	5	50.00
SPECTATORS	13	-	6	60.00
STRAW	13	-	6	60.00
SUPERSTITION	13	-	4	40.00
TALENT	13	-	7	70.00
TARIFF	13	-	3	30.00
THRUST	13	-	5	50.00
TOMB	13	-	4	40.00
TONE	13	-	3	30.00
TRAVELS	13	-	5	50.00
UNITY	13	-	4	40.00
VEINS	13	-	4	40.00
VIGOR	13	-	4	40.00
VOTERS	13	-	3	30.00
ADVICE	12	-	7	70.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ANGLO	12	-	4	40.00
APPROACHES	12	-	8	80.00
ASSISTANCE	12	-	6	60.00
BANNER	12	-	4	40.00
BANNERS	12	-	4	40.00
BEARS	12	-	3	30.00
BEAST	12	-	5	50.00
BEGINNINGS	12	-	5	50.00
BONES	12	-	5	50.00
BULL	12	-	6	60.00
BURIAL	12	-	4	40.00
CANNONS	12	-	5	50.00
CENTS	12	-	4	40.00
CHARM	12	-	5	50.00
CHRISTIANS	12	-	4	40.00
CIDER	12	-	5	50.00
CLAMOR	12	-	4	40.00
CONFLICT	12	-	7	70.00
CONTENTS	12	-	6	60.00
CONVERSATIONS	12	-	5	50.00
COUNTER	12	-	6	60.00
COWS	12	-	5	50.00
CROSSES	12	-	4	40.00
DEBATES	12	-	3	30.00
DECK	12	-	4	40.00
DEEDS	12	-	5	50.00
DEGREES	12	-	6	60.00
DESIRES	12	-	6	60.00
DESTRUCTION	12	-	6	60.00
DISDAIN	12	-	4	40.00
DIVINITY	12	-	5	50.00
DIVISION	12	-	5	50.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DREAM	12	-	5	50.00
EMANCIPATION	12	-	3	30.00
EMPLOYEES	12	-	5	50.00
EPOCH	12	-	5	50.00
ERROR	12	-	7	70.00
EVIDENCE	12	-	5	50.00
EXAMPLES	12	-	2	20.00
EXCITEMENT	12	-	7	70.00
EXILE	12	-	4	40.00
FANCY	12	-	5	50.00
FARMER	12	-	6	60.00
FATHERLAND	12	-	4	40.00
FEARS	12	-	5	50.00
FERTILITY	12	-	2	20.00
FRENCHMAN	12	-	5	50.00
GATHERINGS	12	-	4	40.00
GERMANS	12	-	4	40.00
GRACE	12	-	5	50.00
GROVE	12	-	6	60.00
GUIDE	12	-	6	60.00
HALLS	12	-	5	50.00
HELL	12	-	5	50.00
HUMOR	12	-	4	40.00
IMPRESSIONS	12	-	5	50.00
INFANTRY	12	-	5	50.00
JAIL	12	-	4	40.00
LEGISLATORS	12	-	1	10.00
LODGE	12	-	4	40.00
MARVEL	12	-	6	60.00
MASTS	12	-	5	50.00
MIDNIGHT	12	-	4	40.00
MISSION	12	-	7	70.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MOVEMENTS	12	-	6	60.00
NEIGHBORHOOD	12	-	6	60.00
NIGHTFALL	12	-	4	40.00
OBSERVATIONS	12	-	3	30.00
ORATORY	12	-	3	30.00
ORGANIZATION	12	-	6	60.00
PAINTING	12	-	4	40.00
PALACE	12	-	8	80.00
PERSECUTION	12	-	3	30.00
PHILOSOPHERS	12	-	4	40.00
PHILOSOPHY	12	-	4	40.00
PHRASES	12	-	2	20.00
PISTOL	12	-	4	40.00
PITCH	12	-	4	40.00
PLANT	12	-	6	60.00
PLANTATION	12	-	6	60.00
POEM	12	-	4	40.00
POLICE	12	-	4	40.00
PORTS	12	-	6	60.00
POSTS	12	-	5	50.00
POTATOES	12	-	4	40.00
PRACTICES	12	-	6	60.00
PRESBYTERIAN	12	-	4	40.00
PRESBYTERIANS	12	-	3	30.00
RECOGNITION	12	-	4	40.00
RECORD	12	-	4	40.00
REDOUBTS	12	-	2	20.00
REMOVE	12	-	6	60.00
REPORT	12	-	5	50.00
REQUEST	12	-	6	60.00
RESERVE	12	-	6	60.00
RICHES	12	-	6	60.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RIME ["RIME OF ANCIENT MARINER"]	12	-	2	20.00
ROOFS	12	-	7	70.00
ROOK	12	-	1	10.00
RUIN	12	-	5	50.00
SADDLE	12	-	3	30.00
SAVING	12	-	6	60.00
SCIENCES	12	-	3	30.00
SENTENCE	12	-	4	40.00
SEX	12	-	5	50.00
SHOULDER	12	-	4	40.00
SKIN	12	-	6	60.00
START	12	-	6	60.00
STEAMERS	12	-	3	30.00
STOPS	12	-	5	50.00
STORES	12	-	5	50.00
STRANGERS	12	-	4	40.00
STROKE	12	-	7	70.00
STROLL	12	-	6	60.00
STRUCTURE	12	-	5	50.00
TEACHER	12	-	7	70.00
TRANSPORTATION	12	-	5	50.00
TREATY	12	-	5	50.00
VANITY	12	-	5	50.00
VENGEANCE	12	-	5	50.00
VICES	12	-	6	60.00
VOLUME	12	-	7	70.00
WARD	12	-	5	50.00
WARS	12	-	3	30.00
WHITES	12	-	4	40.00
WIDTH	12	-	4	40.00
WILDERNESS	12	-	4	40.00
WIN	12	-	6	60.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
WORLD'S FAIR (WORLD'S) [CHICAGO, 1893]	12	-	4	40.00
ACCOUNTS	11	-	4	40.00
ANGER	11	-	3	30.00
APPEAL	11	-	4	40.00
ARSENAL	11	-	5	50.00
ARTIST	11	-	3	30.00
BALL	11	-	5	50.00
BALLS	11	-	5	50.00
BANDIT	11	-	3	30.00
BARON	11	-	4	40.00
BELIEFS	11	-	4	40.00
BELL	11	-	6	60.00
BUSINESSMAN	11	-	2	20.00
CABLE	11	-	3	30.00
CALLS	11	-	5	50.00
CASTLE	11	-	2	20.00
CELEBRATION	11	-	7	70.00
CIRCULATION	11	-	2	20.00
COMPROMISE	11	-	4	40.00
COUNSEL	11	-	4	40.00
COURTESY	11	-	5	50.00
CRISIS	11	-	5	50.00
CUP	11	-	5	50.00
DEBTS	11	-	5	50.00
DEDICATION	11	-	1	10.00
DEPTH	11	-	5	50.00
DESTINY	11	-	5	50.00
DIRECTIONS	11	-	5	50.00
DOCUMENTS	11	-	3	30.00
DOGMA	11	-	4	40.00
DRAW	11	-	4	40.00
ENCOUNTER	11	-	8	80.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ENVIRONS	11	-	3	30.00
EXECUTION	11	-	5	50.00
FATIGUE	11	-	4	40.00
FEDERALS	11	-	2	20.00
FITTING	11	-	3	30.00
FLEET	11	-	2	20.00
FLESH	11	-	4	40.00
FLIGHT	11	-	6	60.00
FLOWS	11	-	6	60.00
FRIGHT	11	-	3	30.00
FRONTIER	11	-	3	30.00
GALLOP	11	-	4	40.00
GESTURE	11	-	6	60.00
GLASSES	11	-	5	50.00
GRANDSTAND	11	-	1	10.00
GRATITUDE	11	-	6	60.00
GUITAR	11	-	3	30.00
HISTORIES	11	-	4	40.00
HOMAGE	11	-	3	30.00
HOST	11	-	7	70.00
HUNDREDS	11	-	6	60.00
HUNGER	11	-	5	50.00
IMPETUS (ÍMPETUS)	11	-	7	70.00
INCLINATION	11	-	4	40.00
INFERIOR	11	-	4	40.00
INSTRUMENTS	11	-	5	50.00
JOBS	11	-	4	40.00
KITCHEN	11	-	5	50.00
LEAGUE	11	-	6	60.00
MACHINES	11	-	6	60.00
MATCH	11	-	5	50.00
MISTRESS	11	-	5	50.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MODERATE	11	-	3	30.00
MODERATION	11	-	6	60.00
MONUMENTS	11	-	4	40.00
MORALS	11	-	6	60.00
MOTHERS	11	-	5	50.00
MOTOR (METO)	11	-	4	40.00
MULE	11	-	2	20.00
MURDER	11	-	5	50.00
MUSEUM	11	-	4	40.00
NOMINATION	11	-	2	20.00
OBJECTIVE	11	-	5	50.00
OPPONENT	11	-	5	50.00
PARADE	11	-	3	30.00
PARISHIONERS	11	-	3	30.00
PATRIOTS	11	-	5	50.00
PAYMENTS	11	-	3	30.00
PENITENTIARY	11	-	2	20.00
PERSONALITY	11	-	5	50.00
PICTURES	11	-	4	40.00
PREACHING	11	-	6	60.00
PREY	11	-	5	50.00
PRICES	11	-	5	50.00
PRIVILEGE	11	-	5	50.00
PRODUCTION	11	-	4	40.00
PROPORTION	11	-	3	30.00
PRUDENCE	11	-	5	50.00
PUNISHMENT	11	-	5	50.00
QUARTERS	11	-	6	60.00
RELATION	11	-	5	50.00
RESORT	11	-	3	30.00
REVENGE	11	-	5	50.00
REVENUE	11	-	6	60.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RIDGE	11	-	5	50.00
ROPE	11	-	5	50.00
SALVATION	11	-	5	50.00
SANCTION	11	-	4	40.00
SEAS	11	-	5	50.00
SECURITY	11	-	6	60.00
SENTIMENT	11	-	5	50.00
SESSIONS	11	-	5	50.00
SHEEP	11	-	5	50.00
SMOKING	11	-	6	60.00
SOUTHWEST	11	-	3	30.00
SOVEREIGNTY	11	-	2	20.00
STAKE	11	-	5	50.00
STUDIES	11	-	6	60.00
SUFFERINGS	11	-	6	60.00
SUPPORTERS	11	-	4	40.00
SWAMPS	11	-	4	40.00
SYMBOL	11	-	6	60.00
THRONE	11	-	7	70.00
TONS	11	-	5	50.00
TOPS	11	-	5	50.00
TOWER	11	-	5	50.00
TRAFFIC	11	-	5	50.00
TREATMENT	11	-	6	60.00
TRUNK	11	-	7	70.00
UNIFORMS	11	-	4	40.00
VALLEYS	11	-	3	30.00
VERSE	11	-	5	50.00
WINDOW	11	-	4	40.00
WIVES	11	-	6	60.00
WORKER	11	-	5	50.00
WRITERS	11	-	6	60.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
WRITINGS	11	-	4	40.00
ABUSE	10	-	6	60.00
ACADEMY	10	-	3	30.00
ACCORDANCE	10	-	3	30.00
ACQUAINTANCES	10	-	2	20.00
ADJUSTMENT	10	-	2	20.00
ADVANCES	10	-	5	50.00
ANIMAL	10	-	4	40.00
ARREST	10	-	5	50.00
AVENUES	10	-	3	30.00
BREEZE	10	-	6	60.00
BRONZE	10	-	4	40.00
CARDS	10	-	4	40.00
CHARACTERISTICS	10	-	4	40.00
CHEER	10	-	4	40.00
CIRCUMSTANCE	10	-	3	30.00
CLOUD	10	-	4	40.00
COMPATRIOTS	10	-	5	50.00
CONFEDERATE	10	-	3	30.00
CONSOLATION	10	-	5	50.00
CONSTITUTIONS	10	-	3	30.00
CONTRADICTION	10	-	5	50.00
CORPSE	10	-	4	40.00
CORRECT	10	-	6	60.00
CRIMINAL	10	-	4	40.00
DARKNESS	10	-	4	40.00
DECREE	10	-	4	40.00
DEVILS	10	-	3	30.00
DEVOTION	10	-	3	30.00
DISCOURSE	10	-	4	40.00
DOGS	10	-	5	50.00
DRAWING	10	-	5	50.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
EMOTIONS	10	-	5	50.00
ENGINE	10	-	4	40.00
ENVY	10	-	5	50.00
EXPENSE	10	-	6	60.00
FACTORY	10	-	6	60.00
FACULTIES	10	-	2	20.00
FENCE	10	-	5	50.00
FINISH	10	-	5	50.00
FIREWOOD	10	-	2	20.00
FISTS	10	-	3	30.00
FIT	10	-	5	50.00
FLOUR	10	-	4	40.00
FORTRESS	10	-	6	60.00
GAME	10	-	6	60.00
GENERATIONS	10	-	5	50.00
GLOBE	10	-	6	60.00
GLOVES	10	-	3	30.00
GRAIN	10	-	6	60.00
HARBOR	10	-	2	20.00
HARM	10	-	7	70.00
HEARING	10	-	5	50.00
HELPING	10	-	5	50.00
HOLE	10	-	5	50.00
HONESTY	10	-	7	70.00
HULL	10	-	1	10.00
HUTS	10	-	6	60.00
HYMNS	10	-	4	40.00
IMPRISONMENT	10	-	3	30.00
INSPIRATION	10	-	5	50.00
INSULTS	10	-	5	50.00
INTERVENTION	10	-	4	40.00
LABORS	10	-	4	40.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
LANGUAGES	10	-	3	30.00
LIST	10	-	5	50.00
LITERATURE	10	-	5	50.00
LOGS	10	-	6	60.00
MAGNIFICENCE	10	-	6	60.00
MATHEMATICS	10	-	3	30.00
MEANING	10	-	5	50.00
MILK	10	-	4	40.00
MILLIONAIRE	10	-	4	40.00
MORALITY	10	-	4	40.00
MOTIVES	10	-	7	70.00
MOUNTS	10	-	4	40.00
NOTICE	10	-	6	60.00
NUNS	10	-	3	30.00
OAK	10	-	5	50.00
OBSERVATION	10	-	6	60.00
OBSTACLES	10	-	5	50.00
OCCUPATION	10	-	5	50.00
ORANGE	10	-	6	60.00
ORGAN	10	-	4	40.00
ORIGINS	10	-	4	40.00
PARLIAMENT	10	-	4	40.00
PARSONS	10	-	1	10.00
PENALTY	10	-	3	30.00
PHILOSOPHER	10	-	3	30.00
PHYSICIAN	10	-	2	20.00
PLACING	10	-	5	50.00
PLAYS	10	-	5	50.00
PRESTIGE	10	-	5	50.00
PROCESS	10	-	6	60.00
RANGE	10	-	7	70.00
REACHES	10	-	5	50.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RESOLUTIONS	10	-	2	20.00
RIBBONS	10	-	5	50.00
RINGS	10	-	5	50.00
RISK	10	-	6	60.00
RIVALS	10	-	5	50.00
SAXON	10	-	4	40.00
SCALE	10	-	6	60.00
SEASON	10	-	7	70.00
SECRETARIES	10	-	3	30.00
SERMONS	10	-	6	60.00
SETTLEMENT	10	-	3	30.00
SHERIFF	10	-	3	30.00
SHOOTING	10	-	3	30.00
SIGNER	10	-	2	20.00
SMILE	10	-	4	40.00
SPLIT	10	-	6	60.00
STAMP	10	-	4	40.00
STATESMAN	10	-	6	60.00
STATESMEN	10	-	4	40.00
STATURE	10	-	4	40.00
SUPPLY	10	-	5	50.00
TEMPERANCE	10	-	4	40.00
TONGUES	10	-	4	40.00
TRACKS	10	-	4	40.00
TRADES	10	-	4	40.00
TRADITION	10	-	4	40.00
TRANSLATION	10	-	5	50.00
TREAT	10	-	5	50.00
TRIBE	10	-	3	30.00
TRIUMPHS	10	-	5	50.00
TROUSERS	10	-	4	40.00
UNCLE	10	-	5	50.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
USES	10	-	5	50.00
VELVET	10	-	4	40.00
VESSEL	10	-	3	30.00
VEST	10	-	3	30.00
VOLUMES	10	-	2	20.00
VOWS	10	-	4	40.00
WEEKS	10	-	4	40.00
WHEEL	10	-	3	30.00
WHISKEY	10	-	5	50.00
WORKMEN	10	-	5	50.00
YARDS	10	-	4	40.00
ABOLITIONIST	9	-	3	30.00
ABYSS	9	-	4	40.00
ACHIEVEMENT	9	-	3	30.00
ADDRESS	9	-	3	30.00
ADVERSARIES	9	-	5	50.00
ANT	9	-	5	50.00
APOSTLES	9	-	4	40.00
APPLES	9	-	4	40.00
APPLICATION	9	-	2	20.00
ASPIRATIONS	9	-	5	50.00
ASSAULT	9	-	3	30.00
BALCONY	9	-	3	30.00
BARRELS (BARREIS)	9	-	4	40.00
BEACHES	9	-	5	50.00
BENCH	9	-	5	50.00
BLAME	9	-	4	40.00
BOARDS	9	-	7	70.00
BOTTOM	9	-	6	60.00
BOXES	9	-	5	50.00
CABINS	9	-	4	40.00
CHARGES	9	-	4	40.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CHARTER	9	-	3	30.00
CLERK	9	-	3	30.00
COACHMAN	9	-	3	30.00
COIN	9	-	4	40.00
COLONIZATION	9	-	2	20.00
CONSIDERATIONS	9	-	4	40.00
CONTEMPT	9	-	7	70.00
CONTENT	9	-	5	50.00
CONTRACT	9	-	6	60.00
CONVENT	9	-	2	20.00
COUNSELOR	9	-	3	30.00
COVERS	9	-	4	40.00
CREW	9	-	4	40.00
CURRENTS	9	-	4	40.00
DELAY	9	-	6	60.00
DIRT	9	-	4	40.00
DISASTER	9	-	5	50.00
DISEASE	9	-	6	60.00
DISTANCES	9	-	6	60.00
DISTINCTION	9	-	4	40.00
DIVERSION	9	-	2	20.00
DIVIDE	9	-	7	70.00
DOMINION	9	-	4	40.00
DRAWS	9	-	4	40.00
DRESSING	9	-	7	70.00
ELEMENT	9	-	6	60.00
ENGINEER	9	-	4	40.00
ENGINEERS	9	-	2	20.00
FIST	9	-	4	40.00
FORTIFICATION	9	-	1	10.00
FROCK	9	-	2	20.00
GRACES	9	-	5	50.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
GRANTS	9	-	4	40.00
GRAPES	9	-	2	20.00
GRAY	9	-	4	40.00
GREED	9	-	3	30.00
GROUNDNS	9	-	5	50.00
HANDLE	9	-	5	50.00
HATE	9	-	3	30.00
HISPANIC	9	-	4	40.00
HIT	9	-	3	30.00
HONORS	9	-	6	60.00
HORIZON	9	-	5	50.00
HORSEMEN	9	-	2	20.00
HUNTING	9	-	6	60.00
IMMIGRANTS	9	-	5	50.00
INDIFFERENCE	9	-	4	40.00
INSCRIPTION	9	-	3	30.00
JUMP	9	-	4	40.00
KNIVES	9	-	4	40.00
LAUGHTER	9	-	4	40.00
LEGISLATURES	9	-	5	50.00
LIGHTNING	9	-	4	40.00
LIQUORS	9	-	3	30.00
LOSSES	9	-	4	40.00
MACHINERY	9	-	3	30.00
MAGNITUDE	9	-	5	50.00
MAP	9	-	6	60.00
MARTYRS	9	-	4	40.00
METHODISTS	9	-	3	30.00
MODESTY	9	-	4	40.00
MOSQUITOES	9	-	3	30.00
MOTIVE	9	-	4	40.00
NECKS	9	-	5	50.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
OBEDIENCE	9	-	3	30.00
OPERA	9	-	4	40.00
ORE	9	-	5	50.00
ORNAMENTS	9	-	3	30.00
OUGHT	9	-	4	40.00
PACE	9	-	6	60.00
PACES	9	-	2	20.00
PERFECTION	9	-	3	30.00
PERFORMANCE	9	-	7	70.00
PERSONAGES	9	-	4	40.00
PIONEER	9	-	4	40.00
POLITICIAN	9	-	5	50.00
POSSESSIONS	9	-	5	50.00
PRAIRIE	9	-	4	40.00
PRIVATIONS	9	-	5	50.00
PROPOSAL	9	-	6	60.00
PROTESTANTS	9	-	3	30.00
PURSUIT	9	-	3	30.00
QUANTITIES	9	-	3	30.00
RAINS	9	-	5	50.00
RATE	9	-	4	40.00
REAR	9	-	4	40.00
REDEMPTION	9	-	6	60.00
REFORMS	9	-	3	30.00
REPOSE	9	-	6	60.00
RESIDENTS	9	-	5	50.00
REVOLUTIONARIES	9	-	2	20.00
REVOLUTIONS	9	-	3	30.00
RIDING	9	-	3	30.00
SABRE	9	-	4	40.00
SAFETY	9	-	5	50.00
SCOUNDRELS	9	-	5	50.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SEATS	9	-	5	50.00
SECTIONS	9	-	6	60.00
SHARES	9	-	2	20.00
SHILLINGS	9	-	2	20.00
SIGNAL	9	-	8	80.00
SINCERITY	9	-	7	70.00
SINS	9	-	5	50.00
SOLE	9	-	5	50.00
SPLENDOR	9	-	4	40.00
SPURS	9	-	4	40.00
STATEMENT	9	-	4	40.00
STEEPLE	9	-	3	30.00
STEMS	9	-	5	50.00
STUDENT	9	-	5	50.00
SUMMIT	9	-	5	50.00
SUNDAYS	9	-	5	50.00
SUNSET	9	-	6	60.00
SUSPICION	9	-	5	50.00
TARIFFS	9	-	2	20.00
TIES	9	-	6	60.00
TIGER	9	-	2	20.00
TOOLS	9	-	6	60.00
TORY [BRITISH POLITICAL CONSERVATIVE]	9	-	2	20.00
TOWERS	9	-	3	30.00
TRACE	9	-	4	40.00
TRAITOR	9	-	4	40.00
TRIES	9	-	6	60.00
TYRANTS	9	-	4	40.00
UNDERTAKING	9	-	3	30.00
VISION	9	-	5	50.00
VISITS	9	-	2	20.00
WAGES	9	-	5	50.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
WARMTH	9	-	5	50.00
WAVE	9	-	4	40.00
WELFARE	9	-	5	50.00
WING	9	-	3	30.00
ZEAL	9	-	5	50.00
ACCIDENT	8	-	3	30.00
ACRES	8	-	4	40.00
AFRICAN	8	-	6	60.00
AGONY	8	-	6	60.00
AMBITIONS	8	-	4	40.00
ANECDOTE	8	-	2	20.00
APPARATUS	8	-	2	20.00
AUCTION	8	-	3	30.00
BARLEY	8	-	3	30.00
BATHS	8	-	4	40.00
BAYONETS	8	-	4	40.00
BEHAVIOR	8	-	4	40.00
BELIEF	8	-	7	70.00
BENCHES	8	-	5	50.00
BORE	8	-	5	50.00
BOSOM	8	-	4	40.00
BOUNDARIES	8	-	3	30.00
BRAINS	8	-	5	50.00
BREASTS	8	-	4	40.00
BUNKER	8	-	3	30.00
BUSINESSMEN	8	-	3	30.00
BUTTER	8	-	5	50.00
CAMPAIGNS	8	-	5	50.00
CAPITOL	8	-	2	20.00
CARD	8	-	3	30.00
CASKET	8	-	2	20.00
CHEERS	8	-	6	60.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CLAWS	8	-	4	40.00
CLERGYMEN	8	-	3	30.00
CLOAK	8	-	5	50.00
CLUBS	8	-	3	30.00
CODFISH	8	-	1	10.00
COMPACT	8	-	3	30.00
COMPENSATION	8	-	4	40.00
COMPLAINT	8	-	3	30.00
COMRADES	8	-	5	50.00
CONCEPTION	8	-	3	30.00
CONFEDERACY	8	-	2	20.00
CONTRACTS	8	-	4	40.00
CORNERS	8	-	4	40.00
CORPS	8	-	4	40.00
CRAFTSMEN	8	-	2	20.00
CROPS	8	-	5	50.00
CURSING	8	-	3	30.00
DEFENDERS	8	-	4	40.00
DELEGATE	8	-	3	30.00
DELIGHT	8	-	6	60.00
DEMOCRAT	8	-	2	20.00
DENOMINATIONS	8	-	2	20.00
DEPARTMENT	8	-	5	50.00
DESCENDANTS	8	-	2	20.00
DESERT	8	-	7	70.00
DIRECTOR	8	-	4	40.00
DISTRICTS	8	-	4	40.00
DIVISIONS	8	-	4	40.00
DOCTORS	8	-	5	50.00
DOG	8	-	4	40.00
DRIVE	8	-	4	40.00
ECONOMY	8	-	5	50.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
EDGE	8	-	6	60.00
EMINENCE	8	-	4	40.00
EMPLOYMENT	8	-	5	50.00
EPIC	8	-	4	40.00
ESTATE	8	-	3	30.00
EXAMINATION	8	-	4	40.00
EXCURSION	8	-	2	20.00
FACTORS	8	-	4	40.00
FEATHERS	8	-	5	50.00
FEED	8	-	5	50.00
FENCES	8	-	5	50.00
FERVOR	8	-	4	40.00
FLANKS	8	-	3	30.00
FLASH	8	-	3	30.00
FOREIGNER	8	-	2	20.00
FORTS	8	-	3	30.00
FOUNDATIONS	8	-	5	50.00
FOUNDERS	8	-	4	40.00
FRAUD	8	-	6	60.00
GALLOWS	8	-	3	30.00
GAMES	8	-	5	50.00
GEOGRAPHY	8	-	2	20.00
GUNPOWDER	8	-	4	40.00
HEELS	8	-	4	40.00
HISTORIAN	8	-	3	30.00
HOLLOW	8	-	5	50.00
HOMELAND	8	-	3	30.00
IDOL (IDO)	8	-	4	40.00
IMPROVEMENTS	8	-	3	30.00
INCHES	8	-	5	50.00
INCIDENT	8	-	2	20.00
INCOME	8	-	6	60.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
INDIGO (ÍNDIGO)	8	-	4	40.00
INSTITUTE	8	-	3	30.00
INSTRUCTIONS	8	-	4	40.00
INTEGRITY	8	-	4	40.00
INTELLECT	8	-	3	30.00
INTRIGUE	8	-	4	40.00
INVITING	8	-	5	50.00
IRE	8	-	2	20.00
ISSUES	8	-	4	40.00
JET	8	-	5	50.00
JOKES	8	-	3	30.00
KEEPS	8	-	4	40.00
LAP	8	-	5	50.00
LASTS	8	-	5	50.00
LIBERATOR	8	-	4	40.00
LISTENERS	8	-	3	30.00
MAILS	8	-	2	20.00
MALE	8	-	4	40.00
MANUFACTURES	8	-	3	30.00
MATERIALS	8	-	4	40.00
MEADOWS	8	-	3	30.00
MEAN	8	-	3	30.00
MEMORIAL	8	-	2	20.00
MERCHANDISE	8	-	3	30.00
MILITIAMEN	8	-	5	50.00
MISSES [as in "YOUNG LADIES"]	8	-	1	10.00
MONARCHIST	8	-	2	20.00
MOTION	8	-	4	40.00
MOUTHS	8	-	3	30.00
MUSICAL	8	-	4	40.00
NEGOTIATIONS	8	-	1	10.00
NIGHTS	8	-	4	40.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
NOONTIME	8	-	1	10.00
NOVELTY	8	-	4	40.00
OCCUPATIONS	8	-	4	40.00
OUNCE	8	-	2	20.00
PAGES	8	-	5	50.00
PAINT	8	-	4	40.00
PAINTINGS	8	-	4	40.00
PANIC	8	-	4	40.00
PANTS	8	-	3	30.00
PAR	8	-	4	40.00
PHENOMENON	8	-	5	50.00
PILGRIMS	8	-	3	30.00
PILLARS	8	-	3	30.00
PLOT	8	-	3	30.00
PLUNGE	8	-	6	60.00
POMP	8	-	3	30.00
PONIES	8	-	2	20.00
PORTION	8	-	5	50.00
PORTRAITS	8	-	4	40.00
POSSIBILITY	8	-	5	50.00
PRESERVATION	8	-	6	60.00
PROJECTS	8	-	7	70.00
PROMISES	8	-	5	50.00
PROPAGANDA	8	-	4	40.00
PROVINCES	8	-	4	40.00
RACIST	8	-	1	10.00
RAGE	8	-	5	50.00
READER	8	-	2	20.00
REFLECTION	8	-	5	50.00
REMEDY	8	-	4	40.00
REPORTS	8	-	4	40.00
RESISTANCE	8	-	7	70.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RESOLVE	8	-	3	30.00
REVERENCE	8	-	4	40.00
RIDES	8	-	2	20.00
ROLL	8	-	4	40.00
ROOT	8	-	6	60.00
ROUNDS	8	-	4	40.00
SABBATH	8	-	2	20.00
SCAFFOLD	8	-	5	50.00
SEEDS	8	-	3	30.00
SERPENT	8	-	4	40.00
SHOPS	8	-	3	30.00
SKULL	8	-	3	30.00
SLOPE	8	-	3	30.00
SORROWS	8	-	4	40.00
SOURCES	8	-	3	30.00
SPARKS	8	-	4	40.00
SPARROW	8	-	1	10.00
SPECIES	8	-	5	50.00
SPECTACLES	8	-	4	40.00
SPREADS	8	-	6	60.00
STAFF	8	-	3	30.00
STAR	8	-	4	40.00
STARTS	8	-	5	50.00
STATUES	8	-	3	30.00
STEER	8	-	3	30.00
STORIES	8	-	4	40.00
STRAITS	8	-	3	30.00
STRIKES	8	-	4	40.00
SUPERIORITY	8	-	5	50.00
SWEAT	8	-	5	50.00
SWORDS	8	-	4	40.00
SYSTEMS	8	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TALKS	8	-	4	40.00
TAR	8	-	3	30.00
TELEGRAPH	8	-	3	30.00
TEMPERATURE	8	-	5	50.00
TEMPEST	8	-	3	30.00
TEST	8	-	6	60.00
TESTIMONY	8	-	3	30.00
THEORY	8	-	4	40.00
THREAT	8	-	3	30.00
THREATS	8	-	4	40.00
THROAT	8	-	5	50.00
THRONG	8	-	4	40.00
THUNDER	8	-	3	30.00
TIE	8	-	4	40.00
TITLES	8	-	3	30.00
TOAST	8	-	6	60.00
TORRENT	8	-	4	40.00
TORRENTS	8	-	5	50.00
TREASURER	8	-	4	40.00
TRENCHES	8	-	3	30.00
TRUNKS	8	-	6	60.00
TUNIC	8	-	3	30.00
VERSES	8	-	5	50.00
VIOLIN (VIOLÍN)	8	-	5	50.00
WAKE	8	-	5	50.00
WAREHOUSE	8	-	2	20.00
WHALE	8	-	1	10.00
WINES	8	-	5	50.00
WOOL	8	-	4	40.00
WORN	8	-	5	50.00
ACCESS	7	-	5	50.00
ACCOMPLISH	7	-	5	50.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ACCORD	7	-	3	30.00
ACHIEVE	7	-	3	30.00
ADVENTURE	7	-	5	50.00
ADVOCATE	7	-	3	30.00
AMOUNTED	7	-	5	50.00
ANGUISH	7	-	4	40.00
APPOINTMENT	7	-	2	20.00
APPROVAL	7	-	2	20.00
ARCHIVES	7	-	2	20.00
ARK	7	-	3	30.00
ARMCHAIR	7	-	3	30.00
ASSOCIATION	7	-	5	50.00
ASSOCIATIONS	7	-	3	30.00
AVENUE	7	-	5	50.00
AVERAGE	7	-	5	50.00
BARK	7	-	5	50.00
BARRACKS	7	-	4	40.00
BARREL	7	-	5	50.00
BASKETS	7	-	5	50.00
BATH	7	-	3	30.00
BATTERY	7	-	4	40.00
BEE	7	-	2	20.00
BELT	7	-	2	20.00
BIRD	7	-	5	50.00
BITS	7	-	3	30.00
BLADE	7	-	2	20.00
BOARDINGHOUSES	7	-	1	10.00
BOWS	7	-	6	60.00
BREAKS	7	-	3	30.00
BRIGADIER	7	-	2	20.00
BROTHERHOOD	7	-	4	40.00
CALCULATIONS	7	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CANDIDACY	7	-	3	30.00
CAPTIVE	7	-	4	40.00
CARESSES	7	-	4	40.00
CARNIVAL	7	-	3	30.00
CARS	7	-	4	40.00
CART	7	-	3	30.00
CERTAINTY	7	-	4	40.00
CHEEKS	7	-	4	40.00
CHEESE	7	-	4	40.00
CHICKENS	7	-	3	30.00
CHIMNEY	7	-	6	60.00
COLLECTOR	7	-	3	30.00
COLLEGES	7	-	5	50.00
COMMISSIONER	7	-	2	20.00
COMMUNITIES	7	-	3	30.00
COMPLEX	7	-	4	40.00
COMRADE	7	-	3	30.00
CONFESSION	7	-	4	40.00
CONFLICTS	7	-	4	40.00
CONSENT	7	-	3	30.00
CONSOLE	7	-	3	30.00
CONTEST	7	-	4	40.00
CONTINENTS	7	-	4	40.00
CONVERT	7	-	2	20.00
COUNTENANCE	7	-	5	50.00
COUNTIES	7	-	2	20.00
COWBOYS	7	-	1	10.00
CREATURE	7	-	5	50.00
CRUELTY	7	-	6	60.00
DAMAGE	7	-	5	50.00
DAYBREAK	7	-	4	40.00
DEATHS	7	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DEER	7	-	4	40.00
DEPUTY	7	-	5	50.00
DESCENT	7	-	4	40.00
DESPAIR	7	-	2	20.00
DICTATES	7	-	4	40.00
DISCHARGE	7	-	5	50.00
DISCONTENT	7	-	3	30.00
DISCRETION	7	-	5	50.00
DISPUTE	7	-	5	50.00
DISTRUST	7	-	4	40.00
DOCKS	7	-	4	40.00
DRUNKENNESS	7	-	4	40.00
DUKE	7	-	3	30.00
EAGLES	7	-	2	20.00
ELEVATION	7	-	3	30.00
EMBRACE	7	-	6	60.00
EMIGRANTS	7	-	3	30.00
ENGINES	7	-	2	20.00
ENJOYMENT	7	-	5	50.00
ENTRAILS	7	-	2	20.00
EQUIPMENT	7	-	3	30.00
ETERNITY	7	-	3	30.00
EXPANSION	7	-	3	30.00
EXPLANATION	7	-	5	50.00
EXTRACT	7	-	5	50.00
FACULTY	7	-	5	50.00
FANATICISM	7	-	3	30.00
FARCE	7	-	3	30.00
FARMS	7	-	5	50.00
FAVORS	7	-	6	60.00
FEATURES	7	-	7	70.00
FEDERALIST	7	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
FIGHTS	7	-	4	40.00
FIRING	7	-	5	50.00
FIRMNESS	7	-	3	30.00
FLANK	7	-	2	20.00
FLATTERY	7	-	4	40.00
FLY	7	-	3	30.00
FOG	7	-	3	30.00
FORTITUDE	7	-	4	40.00
FRIENDLINESS	7	-	5	50.00
FUN	7	-	4	40.00
GALLERY	7	-	4	40.00
GOAL	7	-	4	40.00
GRAVES	7	-	3	30.00
GUARANTEES	7	-	3	30.00
HEIR	7	-	4	40.00
HOLIDAYS	7	-	4	40.00
HORDES (BORDES)	7	-	2	20.00
HOSPITABLE	7	-	4	40.00
HURRY	7	-	4	40.00
ILLS	7	-	3	30.00
IMITATION	7	-	5	50.00
INCH	7	-	3	30.00
INQUISITION	7	-	2	20.00
INVESTIGATION	7	-	4	40.00
INVESTMENT	7	-	4	40.00
ISOLATION	7	-	4	40.00
ISTHMUS	7	-	3	30.00
JEW	7	-	3	30.00
JOYS	7	-	5	50.00
KILLING	7	-	5	50.00
KISSES	7	-	4	40.00
LAD	7	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
LAUGH	7	-	2	20.00
LEGISLATION	7	-	4	40.00
LEISURE	7	-	2	20.00
LESSON	7	-	4	40.00
LIBERATION	7	-	4	40.00
LION	7	-	3	30.00
LOCOMOTIVE	7	-	4	40.00
LOVER	7	-	5	50.00
MAGIC	7	-	5	50.00
MANDAN (ANDAN) [NATIVE TRIBE OF UPPER MISSOURI RIVER]	7	-	5	50.00
MANSION	7	-	6	60.00
MARKETS	7	-	3	30.00
MECHANICS	7	-	5	50.00
MINERAL	7	-	3	30.00
MINUTE	7	-	4	40.00
MISTAKE	7	-	5	50.00
MULATTO	7	-	3	30.00
MURDERER	7	-	3	30.00
NATIVES	7	-	3	30.00
NECESSITIES	7	-	3	30.00
NEGRESS	7	-	4	40.00
NORTHEAST	7	-	4	40.00
NUGGET	7	-	1	10.00
NUGGETS	7	-	2	20.00
OATHS	7	-	3	30.00
OBSERVER	7	-	4	40.00
OBSTACLE	7	-	5	50.00
OFFERINGS	7	-	1	10.00
OPPRESSORS	7	-	4	40.00
ORCHARD	7	-	4	40.00
ORGANIZATIONS	7	-	3	30.00
PAIR	7	-	6	60.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PALM	7	-	4	40.00
PAMPHLET	7	-	3	30.00
PARDON	7	-	4	40.00
PARLOR	7	-	3	30.00
PARTISAN	7	-	3	30.00
PASHA	7	-	1	10.00
PEAKS	7	-	3	30.00
PERSECUTIONS	7	-	2	20.00
PERSPECTIVE	7	-	5	50.00
PHYSICS	7	-	2	20.00
PILOT	7	-	3	30.00
PLATES	7	-	4	40.00
PLENTY	7	-	5	50.00
POISON	7	-	6	60.00
PORTIONS	7	-	5	50.00
PORTUGUESE	7	-	4	40.00
PREPARATION	7	-	4	40.00
PRIESTS	7	-	4	40.00
PROGRAM	7	-	2	20.00
PROPORTIONS	7	-	4	40.00
PUBLICATION	7	-	3	30.00
PUBLISHER	7	-	3	30.00
PURITANS	7	-	3	30.00
RAFTS	7	-	4	40.00
RECREATION	7	-	5	50.00
REDWOOD	7	-	1	10.00
REJOICING	7	-	2	20.00
REPUBLICANISM	7	-	5	50.00
REVELATION	7	-	3	30.00
RIDICULE	7	-	5	50.00
RIOT	7	-	5	50.00
RIVALRY	7	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ROAR	7	-	4	40.00
ROAST	7	-	4	40.00
ROTUNDA	7	-	2	20.00
RUMBLE	7	-	1	10.00
SACK	7	-	2	20.00
SAGE	7	-	4	40.00
SAILS	7	-	3	30.00
SAKE	7	-	3	30.00
SALUTE	7	-	4	40.00
SANDS	7	-	4	40.00
SCANDAL	7	-	5	50.00
SCHOONER	7	-	3	30.00
SECRETS	7	-	4	40.00
SEED	7	-	5	50.00
SENTIMENTS	7	-	5	50.00
SERGEANT	7	-	4	40.00
SERIES	7	-	4	40.00
SETS	7	-	3	30.00
SHELL	7	-	2	20.00
SHIPPEN [A CATTLE SHED]	7	-	1	10.00
SHIPPING	7	-	3	30.00
SHOOT	7	-	4	40.00
SHRUBS	7	-	3	30.00
SLEEVES	7	-	3	30.00
SORTS	7	-	4	40.00
STANDARD	7	-	4	40.00
STRAIT	7	-	3	30.00
STRATEGY	7	-	3	30.00
STRETCH	7	-	4	40.00
STRETCHES	7	-	6	60.00
STRIKING	7	-	4	40.00
STRUGGLES	7	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SUBJECTS	7	-	5	50.00
SUBMISSION	7	-	5	50.00
SUBSTANCE	7	-	3	30.00
SUGGESTION	7	-	3	30.00
SUIT	7	-	6	60.00
SURPLUS	7	-	2	20.00
SWAMP	7	-	3	30.00
SWAN	7	-	2	20.00
SWAY	7	-	4	40.00
TAIL	7	-	3	30.00
TAILS	7	-	4	40.00
TEAR	7	-	5	50.00
TENACITY	7	-	4	40.00
TENDERNESS	7	-	4	40.00
THIRST	7	-	5	50.00
TRADITIONS	7	-	5	50.00
TRAITS	7	-	2	20.00
TRANQUILITY	7	-	4	40.00
TREASON	7	-	3	30.00
TRIBES	7	-	2	20.00
TRIBUNALS	7	-	4	40.00
TRINITY	7	-	4	40.00
TROOP	7	-	2	20.00
TURNING	7	-	5	50.00
UTILITY	7	-	5	50.00
VEGETATION	7	-	3	30.00
VENT	7	-	4	40.00
VENTURE	7	-	5	50.00
VETERANS	7	-	3	30.00
VINE	7	-	4	40.00
WARNING	7	-	3	30.00
WEAPON	7	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
WELCOME	7	-	5	50.00
WHARF	7	-	3	30.00
WIT	7	-	5	50.00
WREATHS	7	-	2	20.00
YANKEE	7	-	5	50.00
ABOLITIONISTS	6	-	3	30.00
ACTING	6	-	5	50.00
ADVENTURES	6	-	2	20.00
AFFRONT	6	-	4	40.00
AIM	6	-	5	50.00
ALLY	6	-	4	40.00
ANCESTORS	6	-	3	30.00
ANTIPATHY	6	-	2	20.00
ANXIETY	6	-	3	30.00
APOSTLE	6	-	5	50.00
ARRANGEMENT	6	-	3	30.00
ARROW	6	-	3	30.00
ASTRONOMY	6	-	2	20.00
ATTIRE	6	-	5	50.00
AUTUMN	6	-	4	40.00
BANISHMENT	6	-	2	20.00
BANQUET	6	-	4	40.00
BAPTISTS	6	-	2	20.00
BARBARIANS	6	-	5	50.00
BARRIER	6	-	4	40.00
BARS	6	-	4	40.00
BASKET	6	-	3	30.00
BEACON	6	-	3	30.00
BEND	6	-	4	40.00
BET	6	-	3	30.00
BIDDER	6	-	2	20.00
BITE	6	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
BLANKET	6	-	4	40.00
BLANKETS	6	-	3	30.00
BRAIN	6	-	3	30.00
BRAND	6	-	5	50.00
BUNCH	6	-	2	20.00
BUSTLE	6	-	3	30.00
BYE	6	-	2	20.00
CAKES	6	-	3	30.00
CANDLE	6	-	3	30.00
CANE	6	-	4	40.00
CANOPY	6	-	1	10.00
CANVAS	6	-	3	30.00
CAPITALS	6	-	4	40.00
CAPS	6	-	4	40.00
CAPTAINS	6	-	5	50.00
CARELESSNESS	6	-	3	30.00
CATASTROPHE	6	-	4	40.00
CAVE	6	-	3	30.00
CENSURE	6	-	3	30.00
CHARACTERISTIC	6	-	4	40.00
CHEEK	6	-	4	40.00
CHESTNUT	6	-	3	30.00
CHOLERA	6	-	4	40.00
CIRCUMFERENCE	6	-	4	40.00
CITIZENSHIP	6	-	2	20.00
CLATTER	6	-	3	30.00
CLEARING	6	-	5	50.00
CLIFFS	6	-	5	50.00
CLUSTERS	6	-	3	30.00
COATS	6	-	3	30.00
COINS	6	-	3	30.00
COLLAR	6	-	5	50.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
COLONIST	6	-	3	30.00
COMMENTS	6	-	3	30.00
COMMISSIONS	6	-	4	40.00
COMMONS	6	-	3	30.00
COMMUNION	6	-	4	40.00
CONCERNS	6	-	3	30.00
CONQUERORS	6	-	3	30.00
CONSCIENCES	6	-	2	20.00
CONSPIRACY	6	-	4	40.00
CONVOY	6	-	3	30.00
COPPER	6	-	2	20.00
COUPLES	6	-	5	50.00
COW	6	-	5	50.00
CRACKS	6	-	3	30.00
CRADLE	6	-	4	40.00
CREDIT	6	-	3	30.00
DAGGER	6	-	4	40.00
DARE	6	-	5	50.00
DEALING	6	-	3	30.00
DEAN	6	-	2	20.00
DEBRIS	6	-	2	20.00
DEFECTS	6	-	5	50.00
DEFENDER	6	-	3	30.00
DENOMINATION	6	-	4	40.00
DEPENDENCE	6	-	4	40.00
DESCRIPTIONS	6	-	3	30.00
DETAIL	6	-	4	40.00
DISCORD	6	-	5	50.00
DISCOVERIES	6	-	4	40.00
DISCOVERY	6	-	3	30.00
DISTRIBUTION	6	-	4	40.00
DOGMAS	6	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DOVE	6	-	2	20.00
DRAFT	6	-	3	30.00
DRIVES	6	-	4	40.00
DRIVING	6	-	4	40.00
DROPS	6	-	4	40.00
DROVE	6	-	3	30.00
DUEL	6	-	5	50.00
ECHO	6	-	3	30.00
ELDERS	6	-	3	30.00
EMBARRASSMENT	6	-	3	30.00
ENDEAVOR	6	-	4	40.00
EPAULETS	6	-	2	20.00
ESCORT	6	-	3	30.00
EXCELLENCY	6	-	2	20.00
EXCESS	6	-	6	60.00
EXEMPT	6	-	3	30.00
EXPERIENCES	6	-	5	50.00
EXPORT	6	-	3	30.00
EXPORTS	6	-	2	20.00
EXTRA	6	-	4	40.00
FACTION	6	-	4	40.00
FAMILIARITY	6	-	4	40.00
FANATICS	6	-	3	30.00
FAULT	6	-	4	40.00
FENCING	6	-	3	30.00
FIGHTERS	6	-	1	10.00
FILIBUSTERS	6	-	2	20.00
FILLING	6	-	4	40.00
FINANCE	6	-	4	40.00
FIREMEN	6	-	3	30.00
FOLK	6	-	3	30.00
FONDNESS	6	-	5	50.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
FRAGMENTS	6	-	3	30.00
FUNDAMENTAL	6	-	4	40.00
FURNITURE	6	-	4	40.00
GARMENTS	6	-	3	30.00
GLORIES	6	-	4	40.00
GODDESS	6	-	3	30.00
GRACIOUSNESS	6	-	2	20.00
GRAINS	6	-	4	40.00
GREETINGS	6	-	3	30.00
GRIEF	6	-	3	30.00
GUINEA	6	-	2	20.00
HANDFUL	6	-	4	40.00
HARVEST	6	-	2	20.00
HEBREW	6	-	3	30.00
HIDES	6	-	3	30.00
HOSPITAL	6	-	3	30.00
IDEALS	6	-	2	20.00
IDLENESS	6	-	4	40.00
ILLUSTRATIONS	6	-	3	30.00
IMAGES	6	-	3	30.00
IMMORTAL	6	-	3	30.00
IMPATIENCE	6	-	3	30.00
INCENSE	6	-	3	30.00
INDEMNIFICATION	6	-	2	20.00
INNKEEPER	6	-	3	30.00
INTERRUPTION	6	-	4	40.00
INTOLERANCE	6	-	3	30.00
INVASION	6	-	4	40.00
INVENTIONS	6	-	4	40.00
ITEMS	6	-	3	30.00
JACKET	6	-	4	40.00
JAILER	6	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
JEALOUSY	6	-	4	40.00
LABORER	6	-	2	20.00
LANDOWNER	6	-	4	40.00
LANDOWNERS	6	-	5	50.00
LASHES	6	-	4	40.00
LAST (LASR)	6	-	1	10.00
LEAF	6	-	2	20.00
LEANING	6	-	4	40.00
LEGIONS	6	-	3	30.00
LIBERTIES	6	-	2	20.00
LIGHTHOUSE	6	-	3	30.00
LOADS	6	-	4	40.00
LOAN	6	-	4	40.00
LOGIC	6	-	5	50.00
LOVERS	6	-	5	50.00
MAGISTRATE	6	-	2	20.00
MARTYR	6	-	2	20.00
METHODIST	6	-	3	30.00
MINING	6	-	3	30.00
MINISTRY	6	-	4	40.00
MINORITY	6	-	4	40.00
MIXTURE	6	-	5	50.00
MOLASSES	6	-	2	20.00
MONOTONY	6	-	3	30.00
MURDERERS	6	-	2	20.00
MUSICIANS	6	-	4	40.00
MUSKETS	6	-	3	30.00
MYSTERY	6	-	2	20.00
MYSTIC	6	-	3	30.00
NESTS	6	-	2	20.00
ORIGINALITY	6	-	3	30.00
OUTCOME	6	-	4	40.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
OUTLET	6	-	4	40.00
OXEN	6	-	4	40.00
PALMS	6	-	3	30.00
PARTNERS	6	-	4	40.00
PATRONAGE	6	-	2	20.00
PEACHES	6	-	3	30.00
PEDESTAL	6	-	4	40.00
PERMISSION	6	-	6	60.00
PERSUASION	6	-	4	40.00
PETITION	6	-	3	30.00
PHAETON	6	-	1	10.00
PIER	6	-	3	30.00
PIGS	6	-	3	30.00
PILGRIM	6	-	4	40.00
PILLOW	6	-	4	40.00
PINES	6	-	4	40.00
PLANKS	6	-	4	40.00
PLANTATIONS	6	-	5	50.00
PLENIPOTENTIARY	6	-	2	20.00
POCKET	6	-	4	40.00
POLES	6	-	3	30.00
POLITENESS	6	-	4	40.00
POLLS	6	-	2	20.00
POSTERITY	6	-	3	30.00
PRECEDENT	6	-	4	40.00
PREFERENCE	6	-	3	30.00
PREJUDICE	6	-	3	30.00
PRESSURE	6	-	5	50.00
PRINTING	6	-	4	40.00
PROFESSIONAL	6	-	4	40.00
PROOFS	6	-	4	40.00
PROPOSALS	6	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PURPLE	6	-	2	20.00
PURSE	6	-	3	30.00
RABIES (RABIE)	6	-	1	10.00
RACK	6	-	2	20.00
RANGES	6	-	2	20.00
READERS	6	-	2	20.00
RECOURSE	6	-	3	30.00
REFORMER	6	-	4	40.00
REGARDS	6	-	3	30.00
REGIMENTS	6	-	2	20.00
REMARKS	6	-	3	30.00
RESERVOIR	6	-	3	30.00
RESIGNATION	6	-	4	40.00
RESPECTS	6	-	5	50.00
REVOLT	6	-	4	40.00
REVOLVERS	6	-	2	20.00
REWARDS	6	-	2	20.00
RIDER	6	-	3	30.00
RIDERS	6	-	2	20.00
SACKS	6	-	4	40.00
SACRIFICES	6	-	2	20.00
SAILING	6	-	3	30.00
SALARIES	6	-	2	20.00
SALES	6	-	2	20.00
SCARCITY	6	-	3	30.00
SECESSION	6	-	3	30.00
SENSES	6	-	6	60.00
SENTENCES	6	-	4	40.00
SERENITY	6	-	4	40.00
SETTLEMENTS	6	-	2	20.00
SHAPES	6	-	4	40.00
SHAREHOLDERS	6	-	1	10.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SHEPHERD	6	-	4	40.00
SHIELD	6	-	3	30.00
SHIRTS	6	-	2	20.00
SHOP	6	-	3	30.00
SHOTGUNS	6	-	3	30.00
SINK	6	-	3	30.00
SKILLS	6	-	3	30.00
SLEDGES	6	-	1	10.00
SMELL	6	-	3	30.00
SOBRIETY	6	-	4	40.00
SPECULATORS	6	-	2	20.00
SPHERE	6	-	4	40.00
SPOTS	6	-	3	30.00
SQUIRE	6	-	2	20.00
STABILITY	6	-	3	30.00
STEED	6	-	3	30.00
STILL (SRILL)	6	-	2	20.00
STIRRUPS	6	-	3	30.00
STOCKINGS	6	-	3	30.00
STOMACH	6	-	3	30.00
STOREHOUSE	6	-	2	20.00
STRANGER	6	-	4	40.00
STRIFE	6	-	2	20.00
STRIP	6	-	4	40.00
SUITS	6	-	3	30.00
SWELLS	6	-	4	40.00
SWIMMING	6	-	4	40.00
TACTICS	6	-	3	30.00
TALES	6	-	5	50.00
TASKS	6	-	4	40.00
TATTERS	6	-	3	30.00
TEMPERAMENT	6	-	4	40.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
THIEF	6	-	2	20.00
THROWS	6	-	2	20.00
TOIL	6	-	2	20.00
TOKEN	6	-	3	30.00
TOOTH	6	-	2	20.00
TORCH	6	-	3	30.00
TRANSACTIONS	6	-	2	20.00
TRANSPORT	6	-	3	30.00
TRENCH	6	-	4	40.00
TRIBUTARIES	6	-	2	20.00
TROUBLES	6	-	3	30.00
UNITARIANS	6	-	2	20.00
UPSET	6	-	5	50.00
VALOR	6	-	4	40.00
VARIETIES	6	-	4	40.00
VENEZUELAN	6	-	2	20.00
VILLAIN	6	-	2	20.00
VINES	6	-	4	40.00
VISITORS	6	-	5	50.00
VOLLEY	6	-	4	40.00
VOLUNTEER	6	-	4	40.00
VOLUNTEERS	6	-	4	40.00
WARDEN	6	-	3	30.00
WAREHOUSES	6	-	4	40.00
WARRIORS	6	-	3	30.00
WHISTLING	6	-	3	30.00
WORLDS	6	-	4	40.00
WRITER	6	-	5	50.00
ABANDONMENT	5	-	4	40.00
ABODE	5	-	3	30.00
ACCLAIM	5	-	3	30.00
ACQUISITION	5	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ADMINISTRATOR	5	-	3	30.00
ADMIRAL (ADMIRA)	5	-	3	30.00
AFFABILITY	5	-	1	10.00
AFFECTIONS	5	-	2	20.00
AFFINITY	5	-	4	40.00
AGITATION	5	-	3	30.00
AGUE	5	-	1	10.00
ALE	5	-	2	20.00
AMAZEMENT	5	-	2	20.00
AMMUNITION	5	-	3	30.00
AMUSEMENT	5	-	2	20.00
ANECDOTES	5	-	2	20.00
ANGLE	5	-	4	40.00
APPLE	5	-	3	30.00
ARCHES	5	-	2	20.00
ARCHITECT	5	-	3	30.00
ARGENTINE	5	-	2	20.00
ASSISTANT	5	-	4	40.00
ASSOCIATES	5	-	3	30.00
ASYLUM	5	-	2	20.00
ATTITUDE	5	-	5	50.00
ATTRIBUTE	5	-	4	40.00
AVERSION	5	-	3	30.00
AXE	5	-	3	30.00
BACKGROUND	5	-	4	40.00
BAG	5	-	4	40.00
BANKERS	5	-	2	20.00
BAPTIST	5	-	1	10.00
BEANS	5	-	3	30.00
BEATING	5	-	3	30.00
BEEES	5	-	5	50.00
BELLES	5	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
BITTERNESS	5	-	2	20.00
BLESSING	5	-	5	50.00
BOILING	5	-	2	20.00
BOLDNESS	5	-	3	30.00
BOND	5	-	4	40.00
BORDER	5	-	3	30.00
BOREDOM	5	-	3	30.00
BOSES	5	-	2	20.00
BOWL	5	-	3	30.00
BRANDY	5	-	2	20.00
BREATHING	5	-	4	40.00
BREEDING	5	-	4	40.00
BREEDS	5	-	3	30.00
BREEZES	5	-	4	40.00
BRIBERY	5	-	2	20.00
BRICKS	5	-	4	40.00
BRIDGES	5	-	3	30.00
BRUSH	5	-	4	40.00
BRUTES	5	-	3	30.00
BULLS	5	-	3	30.00
BULWARKS	5	-	1	10.00
BUSHES	5	-	2	20.00
CALIFORNIAN	5	-	2	20.00
CAMPAIGNING	5	-	1	10.00
CARNATIONS	5	-	3	30.00
CARPET	5	-	4	40.00
CARTS	5	-	5	50.00
CASCADE	5	-	2	20.00
CASTE	5	-	2	20.00
CEDAR	5	-	3	30.00
CEREAL	5	-	1	10.00
CESSION	5	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CHAMPION	5	-	3	30.00
CHANT	5	-	4	40.00
CHAPEL	5	-	2	20.00
CHESTS	5	-	3	30.00
CHILDHOOD	5	-	3	30.00
CHIMNEYS	5	-	4	40.00
CHIN	5	-	3	30.00
CHIPPEWA	5	-	2	20.00
CIRCUS	5	-	2	20.00
CLASH	5	-	4	40.00
CLERKS	5	-	3	30.00
CLIMATES	5	-	2	20.00
CODE	5	-	3	30.00
COMBATANTS	5	-	2	20.00
COMMONWEALTH	5	-	3	30.00
COMPASS	5	-	4	40.00
COMPLEXION	5	-	3	30.00
COMPLIMENTS	5	-	5	50.00
CONNECTION	5	-	3	30.00
CONQUESTS	5	-	2	20.00
CONSCIOUSNESS	5	-	5	50.00
CONSTITUENTS	5	-	2	20.00
CONTENTMENT	5	-	2	20.00
CONTROVERSY	5	-	2	20.00
CONVENTS	5	-	2	20.00
COOK	5	-	2	20.00
COOPERATION	5	-	2	20.00
COUNSELORS	5	-	4	40.00
COUNSELS	5	-	3	30.00
CRACK	5	-	3	30.00
CRAVING	5	-	2	20.00
CREATURES	5	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CREDENTIALS	5	-	3	30.00
CREDITS	5	-	2	20.00
CREEKS	5	-	5	50.00
CREST	5	-	3	30.00
CRIMINALS	5	-	5	50.00
CRITICISM	5	-	2	20.00
CROP	5	-	3	30.00
CULT	5	-	4	40.00
CURSE	5	-	3	30.00
CURTAINS	5	-	3	30.00
CURVES	5	-	3	30.00
CUTS	5	-	2	20.00
DAIRY	5	-	3	30.00
DAMN	5	-	3	30.00
DATES	5	-	3	30.00
DAUPHIN	5	-	2	20.00
DEFENSES	5	-	2	20.00
DEFIANCE	5	-	3	30.00
DEMONSTRATIONS	5	-	3	30.00
DESK	5	-	3	30.00
DESOLATION	5	-	3	30.00
DESPOTISM	5	-	5	50.00
DIAMOND	5	-	2	20.00
DIMENSIONS	5	-	4	40.00
DINT	5	-	3	30.00
DISAPPOINTMENTS	5	-	4	40.00
DISGUISE	5	-	3	30.00
DISHES	5	-	4	40.00
DISPERSED	5	-	3	30.00
DISPUTED	5	-	4	40.00
DOMINATION	5	-	3	30.00
DOORWAY	5	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DOSE	5	-	4	40.00
DRIVER	5	-	2	20.00
DWELLINGS	5	-	4	40.00
EMBRACES	5	-	4	40.00
ENCOUNTERS	5	-	3	30.00
ENCOURAGEMENT	5	-	5	50.00
ENDING	5	-	4	40.00
ENTERPRISES	5	-	4	40.00
ENTRY	5	-	4	40.00
EPISCOPALIANS	5	-	2	20.00
EQUILIBRIUM	5	-	4	40.00
EQUITY	5	-	4	40.00
EQUIVALENT	5	-	2	20.00
ERUDITION	5	-	3	30.00
ESSAY	5	-	3	30.00
ESTATES	5	-	2	20.00
EUROPEANS	5	-	4	40.00
EVILS	5	-	3	30.00
EXCELLENCE	5	-	4	40.00
EXCESSES	5	-	3	30.00
EXCLUSION	5	-	2	20.00
EXCURSIONS	5	-	2	20.00
EXERTION	5	-	2	20.00
EXPRESSIONS	5	-	3	30.00
EXTREMES	5	-	3	30.00
FACILITY	5	-	2	20.00
FACING	5	-	3	30.00
FAILURE	5	-	3	30.00
FARE	5	-	4	40.00
FATHOMS	5	-	1	10.00
FAULTS	5	-	3	30.00
FAVORITES	5	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
FEAST	5	-	3	30.00
FEEES	5	-	2	20.00
FELLOWS	5	-	4	40.00
FESTIVITIES	5	-	4	40.00
FINERY	5	-	2	20.00
FIREWORKS	5	-	3	30.00
FLIES	5	-	4	40.00
FLUTE	5	-	4	40.00
FOLLY	5	-	2	20.00
FOREBEARS	5	-	4	40.00
FORESIGHT	5	-	3	30.00
FORGETFULNESS	5	-	3	30.00
FRANKNESS	5	-	4	40.00
FRAY	5	-	3	30.00
FRIAR	5	-	2	20.00
FRIGATE	5	-	2	20.00
FRIGATES	5	-	2	20.00
FROGS	5	-	3	30.00
FULFILLMENT	5	-	4	40.00
FURNACES	5	-	3	30.00
GAMBLERS	5	-	3	30.00
GARB	5	-	4	40.00
GARLANDS	5	-	1	10.00
GAZE	5	-	4	40.00
GIFTS	5	-	3	30.00
GLARE	5	-	2	20.00
GLOVE	5	-	2	20.00
GOAT	5	-	4	40.00
GOSSIP	5	-	4	40.00
GRANDFATHER	5	-	4	40.00
GROVES	5	-	4	40.00
GUARANTEE	5	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
GUNFIRE	5	-	3	30.00
HALF-BREEDS (HALFBREEDS)	5	-	1	10.00
HALFWAY	5	-	4	40.00
HAMMER	5	-	3	30.00
HANDLING	5	-	2	20.00
HARNESS	5	-	1	10.00
HARPS	5	-	3	30.00
HATREDS	5	-	3	30.00
HAZARDS	5	-	4	40.00
HEARSE	5	-	3	30.00
HERETIC	5	-	2	20.00
HEROISM	5	-	4	40.00
HIDING	5	-	5	50.00
HILT	5	-	3	30.00
HIMSELF (HIRNSELF)	5	-	3	30.00
HONEY	5	-	3	30.00
HORNS	5	-	2	20.00
HORSEHAIR	5	-	4	40.00
HOSTILITY	5	-	5	50.00
HOUSEHOLD	5	-	4	40.00
HUMILITY	5	-	4	40.00
HUNDREDWEIGHT	5	-	2	20.00
IDENTITY	5	-	2	20.00
ILLUSION	5	-	4	40.00
IMPERATIVE	5	-	3	30.00
IMPORT	5	-	2	20.00
IMPULSE	5	-	3	30.00
INCAPACITY	5	-	4	40.00
INCIDENTS	5	-	3	30.00
INCLINATIONS	5	-	3	30.00
INFAMY	5	-	4	40.00
INSCRIPTIONS	5	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
INSPECTION	5	-	3	30.00
INSTANCE	5	-	2	20.00
INSULT	5	-	4	40.00
INTENT	5	-	2	20.00
INTERPRETER	5	-	4	40.00
INTERVIEW	5	-	3	30.00
INTRIGUES	5	-	4	40.00
INVITATION	5	-	3	30.00
IRONS	5	-	2	20.00
JEALOUSIES	5	-	3	30.00
JOURNALISTS	5	-	2	20.00
JUDGMENTS	5	-	3	30.00
JURIES	5	-	2	20.00
JURISDICTION	5	-	3	30.00
KEYS	5	-	5	50.00
KINGDOM	5	-	2	20.00
LASH	5	-	3	30.00
LAUREL	5	-	3	30.00
LEGISLATOR	5	-	3	30.00
LIEUTENANTS	5	-	2	20.00
LIMBS	5	-	4	40.00
LIP	5	-	3	30.00
LOCKS	5	-	3	30.00
LOG	5	-	3	30.00
MADNESS	5	-	2	20.00
MAFIA (MAFFIA)	5	-	1	10.00
MANHOOD	5	-	4	40.00
MARCHES	5	-	4	40.00
MARINE	5	-	4	40.00
MARSHAL	5	-	2	20.00
MARSHEs	5	-	3	30.00
MARTYRDOM	5	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MEMOIRS	5	-	3	30.00
MEMORANDUM	5	-	1	10.00
MESSAGE	5	-	4	40.00
MESSENGER	5	-	3	30.00
METALS	5	-	3	30.00
MILLS	5	-	4	40.00
MONOPOLY	5	-	3	30.00
MONSTER	5	-	4	40.00
MULATTOES	5	-	2	20.00
MULES	5	-	3	30.00
MUSCLES	5	-	2	20.00
NEATNESS	5	-	2	20.00
NEEDLE	5	-	3	30.00
NEGLECT	5	-	3	30.00
NEPHEW	5	-	3	30.00
OPPONENTS	5	-	2	20.00
ORNAMENT	5	-	2	20.00
OYSTERS	5	-	5	50.00
PACKET	5	-	3	30.00
PACT	5	-	3	30.00
PAINS	5	-	3	30.00
PAINTER	5	-	2	20.00
PALACES	5	-	4	40.00
PARALLEL	5	-	2	20.00
PARALLELOGRAM	5	-	2	20.00
PARALYSIS	5	-	4	40.00
PASTORS	5	-	2	20.00
PATENT	5	-	5	50.00
PAUSE	5	-	4	40.00
PEAK	5	-	4	40.00
PEARS	5	-	3	30.00
PERILS	5	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PERMITS	5	-	3	30.00
PERSONAGE	5	-	2	20.00
PETITIONERS	5	-	1	10.00
PIETY	5	-	3	30.00
PIPES	5	-	3	30.00
PIT	5	-	4	40.00
PLAGUE	5	-	2	20.00
PLAGUES	5	-	2	20.00
PLATE	5	-	4	40.00
PLOTS	5	-	3	30.00
PLOW	5	-	4	40.00
POLE	5	-	3	30.00
POPULARITY	5	-	3	30.00
PORK	5	-	3	30.00
PRESSES	5	-	3	30.00
PRINCES	5	-	2	20.00
PROCEEDS	5	-	3	30.00
PROGRESSIVE	5	-	5	50.00
PROMENADES	5	-	4	40.00
PROPHET (PROPASE)	5	-	3	30.00
PROTESTS	5	-	3	30.00
PSALMS	5	-	2	20.00
PURITAN	5	-	3	30.00
PUSH	5	-	3	30.00
QUAKE	5	-	1	10.00
QUILTING	5	-	1	10.00
RABBLE	5	-	3	30.00
RAILING	5	-	3	30.00
RAILWAY	5	-	2	20.00
RANCH	5	-	3	30.00
REALITIES	5	-	3	30.00
REASONING	5	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RECALLS	5	-	4	40.00
RECOMPENSE	5	-	4	40.00
REELECTION	5	-	3	30.00
REFUGEES	5	-	2	20.00
REFUSE	5	-	5	50.00
REGIME	5	-	3	30.00
REGISTRY	5	-	2	20.00
REGRET	5	-	4	40.00
REGULARITY	5	-	3	30.00
REJECT	5	-	4	40.00
RELATIVE	5	-	4	40.00
RELATIVES	5	-	4	40.00
RELIEF	5	-	4	40.00
REPAST	5	-	2	20.00
REPORTERS	5	-	3	30.00
RESCUE	5	-	2	20.00
RESTRICTIONS	5	-	3	30.00
RICHNESS	5	-	2	20.00
RISKS	5	-	4	40.00
RIVERBANK	5	-	2	20.00
ROSTRUM	5	-	3	30.00
ROW	5	-	4	40.00
ROYALIST	5	-	3	30.00
ROYALISTS	5	-	2	20.00
RULERS	5	-	1	10.00
RULING	5	-	1	10.00
SADDLES	5	-	1	10.00
SALARY	5	-	4	40.00
SCARLET	5	-	3	30.00
SCOPE	5	-	4	40.00
SCORE	5	-	2	20.00
SCOURGE	5	-	4	40.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SEASONS	5	-	3	30.00
SHACKLES	5	-	4	40.00
SHEETS	5	-	2	20.00
SHIPOWNER	5	-	1	10.00
SHOEMAKER	5	-	2	20.00
SHOTGUN	5	-	2	20.00
SICKNESS	5	-	4	40.00
SIGHS	5	-	2	20.00
SITES	5	-	4	40.00
SKETCH	5	-	3	30.00
SKULLS	5	-	3	30.00
SLOPES	5	-	3	30.00
SMILES	5	-	2	20.00
SPECIE	5	-	2	20.00
STERN	5	-	3	30.00
STICKS	5	-	3	30.00
STILES	5	-	1	10.00
STORAGE	5	-	3	30.00
STORMS	5	-	4	40.00
STUFF	5	-	4	40.00
SUBSCRIBERS	5	-	2	20.00
SUBURBS	5	-	2	20.00
SUNLIGHT	5	-	1	10.00
SURGEON	5	-	3	30.00
SUSPECT	5	-	4	40.00
SWISS	5	-	3	30.00
TACT	5	-	4	40.00
TANNERY	5	-	3	30.00
TASTES	5	-	4	40.00
TAVERNS	5	-	4	40.00
TEACHING	5	-	3	30.00
TEMPER	5	-	4	40.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TEMPERATURES	5	-	2	20.00
THREAD	5	-	4	40.00
TIDES	5	-	3	30.00
TIMIDITY	5	-	3	30.00
TIN	5	-	4	40.00
TRACK	5	-	3	30.00
TRADING	5	-	3	30.00
TRAINING	5	-	2	20.00
TRAPPINGS	5	-	3	30.00
TREATIES	5	-	3	30.00
TRIALS	5	-	3	30.00
TRIPS	5	-	3	30.00
TUMBLE	5	-	4	40.00
TUNE	5	-	2	20.00
TURKS	5	-	2	20.00
TUTORS	5	-	2	20.00
USEFULNESS	5	-	5	50.00
VAPOR	5	-	3	30.00
VERACITY	5	-	1	10.00
VERSION	5	-	4	40.00
VICEROY	5	-	2	20.00
VIGIL	5	-	2	20.00
VIOLINS	5	-	3	30.00
VOID	5	-	2	20.00
WAGE	5	-	3	30.00
WALNUT	5	-	2	20.00
WATERCRESS	5	-	1	10.00
WAX	5	-	3	30.00
WEDDING	5	-	2	20.00
WITHDRAWAL	5	-	3	30.00
WITS	5	-	2	20.00
WOLF	5	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
WOLVES	5	-	3	30.00
WONT (WCNT) [as in CUSTOM, HABIT]	5	-	1	10.00
WREATH	5	-	2	20.00
YANKEES	5	-	2	20.00
YARD (ARD)	5	-	2	20.00
YOUTHS	5	-	3	30.00
ABUSES	4	-	4	40.00
ACADEMIES	4	-	2	20.00
ACCEPTANCE	4	-	2	20.00
ACCOMPANIMENT	4	-	3	30.00
ACCOMPLICE	4	-	4	40.00
ACCUMULATION	4	-	3	30.00
ACCURACY	4	-	3	30.00
ACCUSATIONS	4	-	1	10.00
ACQUAINTANCE	4	-	4	40.00
ADMISSION	4	-	4	40.00
ADVANCEMENT	4	-	4	40.00
ADVENTURER	4	-	1	10.00
ADVERTISER	4	-	2	20.00
AFRICANS	4	-	2	20.00
AIDES	4	-	4	40.00
ALLEGIANCE	4	-	3	30.00
ALLIANCE	4	-	3	30.00
AMBASSADOR	4	-	3	30.00
ANALYSIS	4	-	4	40.00
ANGELS	4	-	2	20.00
ANNALS	4	-	3	30.00
ANNOUNCEMENT	4	-	3	30.00
APOLOGY	4	-	1	10.00
APPETITE	4	-	4	40.00
APPETITES	4	-	4	40.00
APPOINTMENTS	4	-	1	10.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ARTISTS	4	-	2	20.00
ASPIRATION	4	-	3	30.00
ASSASSINATION	4	-	4	40.00
ATTRIBUTES	4	-	4	40.00
AX	4	-	3	30.00
BACKING	4	-	2	20.00
BAGS	4	-	3	30.00
BALLOT	4	-	3	30.00
BANKING	4	-	1	10.00
BANKRUPTCY	4	-	3	30.00
BARBARITY	4	-	3	30.00
BARGAIN	4	-	2	20.00
BARGE	4	-	2	20.00
BARRIERS	4	-	4	40.00
BARROOM	4	-	3	30.00
BATON	4	-	2	20.00
BATTALION	4	-	2	20.00
BAYONET	4	-	3	30.00
BEARER	4	-	3	30.00
BIER	4	-	2	20.00
BILLIARD	4	-	3	30.00
BIMETALLISM	4	-	1	10.00
BINDING	4	-	3	30.00
BISHOPS	4	-	3	30.00
BLESSINGS	4	-	3	30.00
BLIZZARD	4	-	2	20.00
BLOSSOMS	4	-	2	20.00
BLUFFS	4	-	2	20.00
BLUNDERS	4	-	2	20.00
BOAR	4	-	3	30.00
BOAST	4	-	4	40.00
BOILERS	4	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
BOOTH	4	-	2	20.00
BOTTLE	4	-	3	30.00
BOWELS	4	-	2	20.00
BRIGHTNESS	4	-	3	30.00
BRILLIANCE	4	-	2	20.00
BUGLE	4	-	2	20.00
BUILDER	4	-	2	20.00
BULWARK	4	-	3	30.00
BUNDLES	4	-	3	30.00
BUSHELS	4	-	2	20.00
BUTTERFLIES	4	-	1	10.00
BUTTS	4	-	2	20.00
CADETS	4	-	3	30.00
CAKE	4	-	3	30.00
CALCULATION	4	-	2	20.00
CANDOR	4	-	2	20.00
CANOE	4	-	2	20.00
CARAVAN	4	-	3	30.00
CARESS	4	-	3	30.00
CASUALTIES	4	-	3	30.00
CEILING	4	-	2	20.00
CELEBRATIONS	4	-	2	20.00
CELL	4	-	3	30.00
CELLS	4	-	1	10.00
CENSUS	4	-	3	30.00
CENT	4	-	4	40.00
CHANCELLOR	4	-	2	20.00
CHANNELS	4	-	3	30.00
CHAPELS	4	-	1	10.00
CHAPLAIN	4	-	3	30.00
CHASE	4	-	2	20.00
CHEROKEE	4	-	4	40.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CHIEFS	4	-	2	20.00
CHORES	4	-	3	30.00
CIGAR	4	-	2	20.00
CIVILITY	4	-	2	20.00
CLASSIC	4	-	3	30.00
CLEANING	4	-	3	30.00
COGNIZANCE	4	-	2	20.00
COLOMBIAN	4	-	2	20.00
COMBINATION	4	-	3	30.00
COMBINATIONS	4	-	2	20.00
COMMANDERS	4	-	2	20.00
COMMENT	4	-	4	40.00
COMMITMENTS	4	-	1	10.00
COMMODEORE	4	-	2	20.00
COMPATRIOT	4	-	4	40.00
COMPLICITY	4	-	2	20.00
COMPONENTS	4	-	2	20.00
CONCEPT	4	-	4	40.00
CONCERTS	4	-	3	30.00
CONCESSIONS	4	-	2	20.00
CONNECTIONS	4	-	2	20.00
CONQUEROR	4	-	2	20.00
CONSUMPTION	4	-	2	20.00
CONTRIBUTIONS	4	-	2	20.00
CONTRIBUTOR	4	-	1	10.00
CONTROLS	4	-	3	30.00
CONVENIENCE	4	-	2	20.00
CONVERTS	4	-	3	30.00
CONVICTIONS	4	-	3	30.00
CONVULSIONS	4	-	3	30.00
CORE	4	-	3	30.00
CORPORATIONS	4	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CORRIDORS	4	-	3	30.00
COSTING	4	-	3	30.00
COSTUME	4	-	3	30.00
COURTYARD	4	-	3	30.00
COYOTES	4	-	1	10.00
CREPE	4	-	2	20.00
CRIMSON	4	-	2	20.00
CROWNS	4	-	3	30.00
CROWS	4	-	2	20.00
CRYSTAL	4	-	3	30.00
CUPOLA	4	-	1	10.00
CURSES	4	-	3	30.00
CYPRESS	4	-	3	30.00
DAMAGES	4	-	3	30.00
DART	4	-	2	20.00
DAYLIGHT	4	-	3	30.00
DEAF [as in THE DEAF]	4	-	2	20.00
DEALINGS	4	-	3	30.00
DECAY	4	-	3	30.00
DECEIT	4	-	2	20.00
DEPOSIT	4	-	2	20.00
DEPOT	4	-	3	30.00
DEPUTIES	4	-	3	30.00
DESERTS	4	-	3	30.00
DETACHMENT	4	-	2	20.00
DIGNITARIES	4	-	2	20.00
DISAPPOINTMENT	4	-	2	20.00
DISCOMFORT	4	-	2	20.00
DISCOUNTS	4	-	1	10.00
DISPLEASURE	4	-	4	40.00
DISREGARD	4	-	3	30.00
DIVERSIONS	4	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DOE	4	-	2	20.00
DOME	4	-	2	20.00
DOMINIONS	4	-	3	30.00
DOUBTS	4	-	3	30.00
DREAMS	4	-	3	30.00
DRESSES	4	-	2	20.00
DWELLING	4	-	3	30.00
EASTER	4	-	2	20.00
EATS	4	-	3	30.00
ECHOES	4	-	2	20.00
ECONOMIST	4	-	1	10.00
EDGES	4	-	3	30.00
ELBOW	4	-	2	20.00
ELECTORS	4	-	2	20.00
EMBLEMS	4	-	3	30.00
EMIGRANT	4	-	2	20.00
EMIGRATION	4	-	3	30.00
EMPLOYMENTS	4	-	2	20.00
ENDEAVORS	4	-	3	30.00
ENGINEERING	4	-	3	30.00
ENGLISHMEN	4	-	2	20.00
ENGRAVINGS	4	-	3	30.00
ENTITIES	4	-	3	30.00
ENTRANCES	4	-	2	20.00
ENTRIES	4	-	4	40.00
EXAGGERATION	4	-	2	20.00
EXCEPTIONS	4	-	3	30.00
EXILES	4	-	2	20.00
EXPANSE	4	-	4	40.00
EXPECTATION	4	-	3	30.00
EXPLOSION	4	-	3	30.00
EXPLOSIONS	4	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
EXPOSITION	4	-	4	40.00
EXTREMITY	4	-	4	40.00
FACADE	4	-	2	20.00
FACTIONS	4	-	3	30.00
FACTOR	4	-	3	30.00
FAILING	4	-	2	20.00
FAIRNESS	4	-	3	30.00
FANATIC	4	-	4	40.00
FANGS	4	-	1	10.00
FEATHER	4	-	3	30.00
FEMALE	4	-	2	20.00
FESTOONS	4	-	2	20.00
FILE	4	-	1	10.00
FISHERMEN	4	-	3	30.00
FISHES	4	-	4	40.00
FLOATS	4	-	1	10.00
FLOCK	4	-	3	30.00
FLOOD	4	-	2	20.00
FOE	4	-	2	20.00
FOOL	4	-	2	20.00
FORAY	4	-	2	20.00
FOREFATHERS	4	-	1	10.00
FORMULAS	4	-	3	30.00
FOUNDRY	4	-	1	10.00
FOUNTAINS	4	-	3	30.00
FRAUDS	4	-	3	30.00
FREIGHT	4	-	3	30.00
FUGITIVE	4	-	2	20.00
FUNCTION	4	-	4	40.00
GALLONS	4	-	3	30.00
GARMENT	4	-	3	30.00
GAS	4	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
GATE	4	-	2	20.00
GEAR	4	-	1	10.00
GESTURES	4	-	4	40.00
GODS	4	-	3	30.00
GRAZING	4	-	2	20.00
GREEKS	4	-	4	40.00
GUESS	4	-	2	20.00
GUEST	4	-	3	30.00
GUIDES	4	-	4	40.00
GUINEAS	4	-	1	10.00
GUNNERS	4	-	1	10.00
GUST	4	-	2	20.00
HAITIAN	4	-	2	20.00
HANDKERCHIEF	4	-	4	40.00
HAPPENSTANCE	4	-	1	10.00
HARP	4	-	3	30.00
HARSHNESS	4	-	3	30.00
HASTE	4	-	2	20.00
HAZARD	4	-	4	40.00
HEADING	4	-	3	30.00
HEAVENS	4	-	3	30.00
HEIRS	4	-	3	30.00
HERD	4	-	3	30.00
HIERARCHY	4	-	2	20.00
HOGS	4	-	2	20.00
HOLDINGS	4	-	3	30.00
HOSTILITIES	4	-	3	30.00
HUMANITARIAN	4	-	3	30.00
HUMANKIND	4	-	3	30.00
HURRICANES	4	-	2	20.00
ILLUSTRATION	4	-	3	30.00
IMAGE	4	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
IMPOSSIBILITY	4	-	3	30.00
IMPOSTS	4	-	2	20.00
IMPULSES	4	-	3	30.00
INFLUENCES	4	-	2	20.00
INGENUITY	4	-	3	30.00
INJURY	4	-	4	40.00
INSECTS	4	-	4	40.00
INSTANCES	4	-	2	20.00
INSURRECTION	4	-	3	30.00
INTERCOURSE	4	-	3	30.00
INTERPRETATION	4	-	3	30.00
INVENTOR	4	-	3	30.00
ISLE	4	-	2	20.00
IVORY	4	-	2	20.00
JEWS	4	-	4	40.00
JOINT	4	-	3	30.00
JOURNEYS	4	-	2	20.00
JUDICIARY	4	-	2	20.00
KNEE	4	-	2	20.00
KNIGHT	4	-	3	30.00
LAMP	4	-	2	20.00
LAMPS	4	-	3	30.00
LANDLADY	4	-	2	20.00
LAPELS	4	-	2	20.00
LATITUDE	4	-	3	30.00
LAUGHS	4	-	2	20.00
LEAP	4	-	3	30.00
LEAPS	4	-	2	20.00
LECTURE	4	-	2	20.00
LEGATION	4	-	2	20.00
LEGEND	4	-	2	20.00
LEMON	4	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
LIBERATORS	4	-	3	30.00
LICKING	4	-	3	30.00
LID	4	-	2	20.00
LIFETIME	4	-	3	30.00
LIMESTONE	4	-	2	20.00
LIMIT	4	-	3	30.00
LINK	4	-	4	40.00
LIVESTOCK	4	-	2	20.00
LOADING	4	-	3	30.00
LOCK	4	-	4	40.00
LOOKOUT	4	-	2	20.00
MACE	4	-	2	20.00
MAGAZINES	4	-	2	20.00
MAGNANIMITY	4	-	1	10.00
MAIDEN	4	-	3	30.00
MAINLAND	4	-	2	20.00
MAKERS	4	-	3	30.00
MALARIA	4	-	2	20.00
MALL	4	-	2	20.00
MANAGEMENT	4	-	3	30.00
MANDATE	4	-	4	40.00
MANE	4	-	3	30.00
MANEUVERS	4	-	3	30.00
MANIFESTATIONS	4	-	3	30.00
MANOR	4	-	2	20.00
MARKING	4	-	3	30.00
MARSHALS	4	-	1	10.00
MASSACRE	4	-	2	20.00
MAXIM	4	-	3	30.00
MAXIMUM	4	-	3	30.00
MEDAL	4	-	3	30.00
MENTIONS	4	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MESSENGERS	4	-	3	30.00
METAL	4	-	4	40.00
MIRE	4	-	2	20.00
MIRROR	4	-	3	30.00
MISSIONARY	4	-	3	30.00
MISTAKES	4	-	4	40.00
MIX	4	-	3	30.00
MOAT	4	-	1	10.00
MOLDS	4	-	4	40.00
MOLE	4	-	3	30.00
MONSTERS	4	-	3	30.00
MORNINGS	4	-	3	30.00
MORTAR	4	-	4	40.00
MULTITUDES	4	-	3	30.00
MUNICIPALITY	4	-	3	30.00
MUNITIONS	4	-	2	20.00
MUSE	4	-	2	20.00
MYSTERIES	4	-	1	10.00
NATIONALITY	4	-	1	10.00
NAY	4	-	2	20.00
NEW YORKERS (YORKERS)	4	-	3	30.00
NEWCOMERS	4	-	3	30.00
NOBLEMEN	4	-	2	20.00
NOOSE	4	-	2	20.00
NOSES	4	-	4	40.00
NOTEBOOK	4	-	2	20.00
NULLIFICATION	4	-	1	10.00
NUTS	4	-	3	30.00
OARS	4	-	3	30.00
OBSCURITY	4	-	2	20.00
OBSERVERS	4	-	3	30.00
OCEANS	4	-	4	40.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ODDS	4	-	3	30.00
ODOR	4	-	2	20.00
OFFENSE	4	-	4	40.00
ORATION	4	-	2	20.00
ORCHESTRAS	4	-	2	20.00
OUTLINE	4	-	3	30.00
OUTRAGE	4	-	2	20.00
OVERCAST	4	-	4	40.00
OWNERSHIP	4	-	2	20.00
PAIRS	4	-	3	30.00
PALL	4	-	3	30.00
PARAGRAPHS	4	-	2	20.00
PARAPETS	4	-	2	20.00
PARTICIPATION	4	-	2	20.00
PARTISANS	4	-	3	30.00
PARTNER	4	-	4	40.00
PASTURE	4	-	3	30.00
PATIENCE	4	-	4	40.00
PAYMASTER	4	-	2	20.00
PENNANTS	4	-	2	20.00
PERIODS	4	-	4	40.00
PERQUISITES	4	-	1	10.00
PERSUASIONS	4	-	2	20.00
PHYSICIANS	4	-	3	30.00
PIG	4	-	3	30.00
PILLOWS	4	-	3	30.00
PIPE	4	-	2	20.00
PLACERS	4	-	1	10.00
PLAINSMEN	4	-	1	10.00
PLUNDER	4	-	2	20.00
POCKETS	4	-	3	30.00
POEMS	4	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
POLO	4	-	1	10.00
PONY	4	-	1	10.00
PORCELAIN	4	-	4	40.00
POSTERS	4	-	3	30.00
PRECAUTIONS	4	-	1	10.00
PRELIMINARY	4	-	2	20.00
PREOCCUPATION	4	-	3	30.00
PREPARATIONS	4	-	2	20.00
PREROGATIVE	4	-	2	20.00
PRETENSE	4	-	3	30.00
PRODUCTIVITY	4	-	1	10.00
PROPRIETY	4	-	2	20.00
PROSPECT	4	-	2	20.00
PROTECTIONIST	4	-	3	30.00
PROTECTOR	4	-	2	20.00
PROVINCIAL	4	-	4	40.00
PROVISION	4	-	2	20.00
PROXIMITY	4	-	4	40.00
PRUSSIAN	4	-	3	30.00
PURSES	4	-	3	30.00
PURSUIITS	4	-	3	30.00
QUALIFICATIONS	4	-	3	30.00
QUARREL	4	-	3	30.00
QUARRELS	4	-	3	30.00
QUOTA	4	-	2	20.00
QUOTATIONS	4	-	4	40.00
RAILINGS	4	-	3	30.00
RANSOM	4	-	3	30.00
RAVINES	4	-	3	30.00
RAY	4	-	3	30.00
REAPERS	4	-	1	10.00
RECOUNT	4	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RECTOR	4	-	3	30.00
RELEASE	4	-	3	30.00
RELUCTANCE	4	-	3	30.00
REPAIR	4	-	4	40.00
REPROACH	4	-	2	20.00
REQUESTS	4	-	2	20.00
REQUIREMENTS	4	-	2	20.00
RESERVES	4	-	2	20.00
RESTRAINT	4	-	3	30.00
RIVALRIES	4	-	3	30.00
ROBBERY	4	-	3	30.00
ROMANCE	4	-	3	30.00
ROMANS	4	-	4	40.00
ROPES	4	-	2	20.00
ROUGHNESS	4	-	2	20.00
ROUT	4	-	4	40.00
ROWS	4	-	2	20.00
ROYALTY	4	-	2	20.00
RUFFIAN	4	-	1	10.00
RUFFIANS	4	-	2	20.00
RUNAWAY	4	-	1	10.00
RYE	4	-	3	30.00
SABINE	4	-	2	20.00
SABRES	4	-	3	30.00
SAILOR	4	-	2	20.00
SAINTS	4	-	2	20.00
SALOON	4	-	3	30.00
SALOONS	4	-	2	20.00
SAMPLES	4	-	3	30.00
SANCTITY	4	-	2	20.00
SAVINGS	4	-	3	30.00
SCARE	4	-	4	40.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SCHOOLING	4	-	3	30.00
SCOTCH	4	-	4	40.00
SCRIPTURES	4	-	2	20.00
SCRUTINY	4	-	3	30.00
SEASHORE	4	-	3	30.00
SECONDS	4	-	2	20.00
SECTOR	4	-	3	30.00
SELECTION	4	-	3	30.00
SEMBLANCE	4	-	3	30.00
SERVITUDE	4	-	4	40.00
SHEET	4	-	4	40.00
SKIES	4	-	3	30.00
SKINS	4	-	3	30.00
SLAP	4	-	2	20.00
SLAUGHTER	4	-	2	20.00
SLOOP	4	-	1	10.00
SNAKE	4	-	3	30.00
SOAP	4	-	4	40.00
SOLEMNITY	4	-	3	30.00
SOUNDING	4	-	3	30.00
SOUP	4	-	2	20.00
SOUTHEAST	4	-	2	20.00
SOUTHERN (SOUTHEM)	4	-	2	20.00
SOUTHERNER	4	-	2	20.00
SPINNING	4	-	2	20.00
SPOILS	4	-	4	40.00
SPORT	4	-	2	20.00
SPUR	4	-	3	30.00
SPY	4	-	4	40.00
STABLE	4	-	3	30.00
STAFFS	4	-	3	30.00
STAIN	4	-	1	10.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
STAIRS	4	-	3	30.00
STATEHOOD	4	-	3	30.00
STATIONS	4	-	3	30.00
STEAMSHIPS	4	-	2	20.00
STEM	4	-	4	40.00
STERLING	4	-	2	20.00
STICK	4	-	4	40.00
STRING	4	-	3	30.00
STRINGS	4	-	4	40.00
STRIPS	4	-	4	40.00
SUBJECTION	4	-	4	40.00
SUBLIMITY	4	-	4	40.00
SUCCESSION	4	-	3	30.00
SUITORS	4	-	1	10.00
SUMS	4	-	3	30.00
SUPPRESSION	4	-	3	30.00
SUPREMACY	4	-	4	40.00
SWALLOW	4	-	2	20.00
SWARM	4	-	4	40.00
SWELL	4	-	3	30.00
SWIFTNESS	4	-	2	20.00
TAILOR	4	-	3	30.00
TANKS	4	-	4	40.00
TENOR	4	-	3	30.00
TERMINATION	4	-	2	20.00
THEORIES	4	-	4	40.00
THINKERS	4	-	3	30.00
TIGERS	4	-	2	20.00
TIMBERS	4	-	2	20.00
TOES	4	-	3	30.00
TOGA	4	-	1	10.00
TOILS	4	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TOMBSTONE	4	-	2	20.00
TORCHES	4	-	4	40.00
TORMENT	4	-	3	30.00
TORMENTS	4	-	3	30.00
TORSO	4	-	2	20.00
TOUCHES	4	-	3	30.00
TRADERS	4	-	3	30.00
TRAITORS	4	-	2	20.00
TRANSITION	4	-	3	30.00
TREACHERY	4	-	4	40.00
TRIBULATIONS	4	-	4	40.00
TRIBUNAL	4	-	2	20.00
TRIMMINGS	4	-	3	30.00
TRUNNIONS	4	-	1	10.00
TUDOR	4	-	2	20.00
TURTLE	4	-	1	10.00
UNCERTAINTY	4	-	3	30.00
UNDERBRUSH	4	-	2	20.00
UNDERTAKINGS	4	-	2	20.00
UNIVERSITIES	4	-	3	30.00
UPROAR	4	-	3	30.00
URNS	4	-	1	10.00
USA [as in UNITED STATES OF AMERICA]	4	-	3	30.00
USURPATION	4	-	4	40.00
VARIATION	4	-	4	40.00
VARIATIONS	4	-	2	20.00
VENERATION	4	-	3	30.00
VICISSITUDES	4	-	3	30.00
VICTOR	4	-	4	40.00
VICTORIES	4	-	3	30.00
VINDICATION	4	-	2	20.00
VIOLATION	4	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
WAILS	4	-	2	20.00
WATCHES	4	-	3	30.00
WATERFALLS	4	-	3	30.00
WEARINESS	4	-	4	40.00
WEAVING	4	-	2	20.00
WELLS	4	-	3	30.00
WINTERS	4	-	2	20.00
WIRES	4	-	2	20.00
WITCHCRAFT	4	-	3	30.00
WORKMAN	4	-	2	20.00
WORRY	4	-	4	40.00
WRETCHEDNESS	4	-	2	20.00
YELLS	4	-	2	20.00
YOKE	4	-	3	30.00
ABBOT	3	-	1	10.00
ABILITIES	3	-	2	20.00
ABORIGINES	3	-	2	20.00
ABSTRACT	3	-	3	30.00
ACCESSION	3	-	2	20.00
ACCUSATION	3	-	3	30.00
ACID	3	-	3	30.00
ACTOR	3	-	3	30.00
ADDRESSES	3	-	2	20.00
ADJUTANT	3	-	2	20.00
ADMONITIONS	3	-	2	20.00
ADOPTION	3	-	2	20.00
ADORATION	3	-	3	30.00
ADVENTURERS	3	-	3	30.00
ADVOCATES	3	-	2	20.00
AGGRESSIVENESS	3	-	1	10.00
AGREEMENTS	3	-	3	30.00
AIRS	3	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ALARMS	3	-	3	30.00
ALLEYS	3	-	2	20.00
ALMS	3	-	3	30.00
AMENDMENT	3	-	2	20.00
ANABAPTIST	3	-	2	20.00
ANABAPTISTS	3	-	3	30.00
ANALOGY	3	-	3	30.00
ANARCHY	3	-	3	30.00
ANCIENTS	3	-	2	20.00
ANGLES	3	-	2	20.00
ANNIHILATION	3	-	2	20.00
APACHES	3	-	1	10.00
APOSTASY	3	-	3	30.00
APOTHEOSIS	3	-	1	10.00
APPAREL	3	-	3	30.00
APPEALS	3	-	2	20.00
APPEARANCES	3	-	2	20.00
APPREHENSION	3	-	3	30.00
APPROBATION	3	-	2	20.00
APPROPRIATIONS	3	-	1	10.00
ARCH	3	-	1	10.00
ARISTOCRATS	3	-	3	30.00
ARMORY	3	-	2	20.00
AROMA	3	-	2	20.00
ARRIVALS	3	-	1	10.00
ASH	3	-	3	30.00
ASSASSINS	3	-	1	10.00
ASSETS	3	-	3	30.00
ASSOCIATE	3	-	2	20.00
ASTONISHMENT	3	-	2	20.00
ATTENTIONS	3	-	2	20.00
ATTORNEYS	3	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
AUTHORS	3	-	3	30.00
AUTOBIOGRAPHY	3	-	1	10.00
AWARENESS	3	-	2	20.00
AWE	3	-	3	30.00
AXES	3	-	2	20.00
AZTECS	3	-	2	20.00
BABY	3	-	3	30.00
BANKER	3	-	2	20.00
BAPTISM	3	-	2	20.00
BARGAINING	3	-	1	10.00
BARONESS	3	-	1	10.00
BASES	3	-	2	20.00
BASTIONS	3	-	2	20.00
BATHHOUSES	3	-	1	10.00
BAYS	3	-	3	30.00
BEARDS	3	-	3	30.00
BEDDING	3	-	2	20.00
BEDROOMS	3	-	2	20.00
BEEFSTEAK	3	-	2	20.00
BEGGAR	3	-	3	30.00
BELLIES	3	-	1	10.00
BELLY	3	-	1	10.00
BELONGINGS	3	-	2	20.00
BELTS	3	-	3	30.00
BENEFACTORS	3	-	2	20.00
BENEVOLENCE	3	-	3	30.00
BETS	3	-	1	10.00
BIBLES	3	-	2	20.00
BIOGRAPHERS	3	-	2	20.00
BIRTHDAY	3	-	2	20.00
BIRTHPLACE	3	-	2	20.00
BISCUITS	3	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
BLACKSMITH	3	-	2	20.00
BLAST	3	-	3	30.00
BLAZE	3	-	2	20.00
BLOODSHED	3	-	2	20.00
BLUFF	3	-	3	30.00
BOARDING	3	-	2	20.00
BOARDWALKS	3	-	1	10.00
BOATMAN	3	-	2	20.00
BOLT	3	-	1	10.00
BONDAGE	3	-	3	30.00
BONDS	3	-	1	10.00
BONE	3	-	3	30.00
BONFIRE	3	-	2	20.00
BONFIRES	3	-	1	10.00
BONNETS	3	-	2	20.00
BOOTY	3	-	3	30.00
BOSOMS	3	-	3	30.00
BOTHER	3	-	2	20.00
BOUGHS	3	-	1	10.00
BOUNDARY	3	-	3	30.00
BOWERY	3	-	2	20.00
BOXING	3	-	3	30.00
BRAID	3	-	2	20.00
BREASTWORKS	3	-	2	20.00
BRIDE	3	-	3	30.00
BRIDLE	3	-	2	20.00
BRIGADE	3	-	3	30.00
BRIGANTINE	3	-	1	10.00
BROKERS	3	-	3	30.00
BROWS	3	-	3	30.00
BUBBLES	3	-	1	10.00
BUDDY	3	-	1	10.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
BUDGET	3	-	2	20.00
BUILDERS	3	-	3	30.00
BULLDOG	3	-	2	20.00
BULLETIN	3	-	2	20.00
BURDENS	3	-	3	30.00
BURSTS	3	-	1	10.00
BUTTONS	3	-	3	30.00
CABLES	3	-	3	30.00
CAFÉ	3	-	2	20.00
CAFÉS (CAFES)	3	-	2	20.00
CAGE	3	-	3	30.00
CALAMITY	3	-	2	20.00
CALICO	3	-	1	10.00
CALVINISTS	3	-	2	20.00
CAPEs	3	-	2	20.00
CAPRICE	3	-	2	20.00
CARAVANS	3	-	3	30.00
CARBONATE	3	-	1	10.00
CARDBOARD	3	-	2	20.00
CARPETBAGGERS	3	-	1	10.00
CASSOCK	3	-	1	10.00
CASTES	3	-	2	20.00
CASTLES	3	-	3	30.00
CATAFALQUE	3	-	1	10.00
CAVERN	3	-	2	20.00
CELLAR	3	-	2	20.00
CENTERS	3	-	3	30.00
CHAMPIONS	3	-	2	20.00
CHARCOAL	3	-	3	30.00
CHARIOT	3	-	2	20.00
CHARMS	3	-	2	20.00
CHEAPNESS	3	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CHECK	3	-	2	20.00
CHEMISTRY	3	-	2	20.00
CHERRIES	3	-	2	20.00
CHINAMAN	3	-	2	20.00
CHOCOLATE	3	-	2	20.00
CHRISTMAS	3	-	2	20.00
CLASP	3	-	2	20.00
CLASSICS	3	-	2	20.00
CLAUSE	3	-	1	10.00
CLERICS	3	-	1	10.00
COCK	3	-	3	30.00
COLLEAGUE	3	-	3	30.00
COLLECTIVE	3	-	3	30.00
COLORING	3	-	2	20.00
COMBINE	3	-	2	20.00
COMBINES	3	-	1	10.00
COMMEMORATION	3	-	1	10.00
COMMITTEES	3	-	3	30.00
COMMUNICATIONS	3	-	2	20.00
COMPASSION	3	-	3	30.00
COMPLEXIONS	3	-	1	10.00
CONCESSION	3	-	2	20.00
CONDENSATION	3	-	2	20.00
CONDOR	3	-	3	30.00
CONFERENCE	3	-	3	30.00
CONFINEMENT	3	-	2	20.00
CONFORMITY	3	-	2	20.00
CONGRESSMAN	3	-	2	20.00
CONGRESSMEN	3	-	3	30.00
CONSTANCY	3	-	2	20.00
CONVENIENCES	3	-	2	20.00
CONVENTIONS	3	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CONVULSION	3	-	2	20.00
COPYRIGHT	3	-	2	20.00
CORIANDER	3	-	1	10.00
CORNET	3	-	2	20.00
CORNMEAL	3	-	1	10.00
CORPORATION	3	-	1	10.00
CORRESPONDENCE	3	-	3	30.00
CORRIDOR	3	-	3	30.00
COSTUMES	3	-	2	20.00
COT	3	-	3	30.00
COUNCILS	3	-	3	30.00
COUNTENANCES	3	-	3	30.00
COUNTERS	3	-	2	20.00
COUNTRYMAN	3	-	2	20.00
COWARDICE	3	-	2	20.00
COWBOY	3	-	2	20.00
CRACKERS	3	-	2	20.00
CRAFTS	3	-	2	20.00
CRAVATS	3	-	2	20.00
CREAM	3	-	2	20.00
CREED	3	-	2	20.00
CRESTS	3	-	2	20.00
CROCODILE	3	-	2	20.00
CROOK	3	-	2	20.00
CROSSROADS	3	-	1	10.00
CULPRIT	3	-	1	10.00
CUPS	3	-	2	20.00
CURB	3	-	2	20.00
CURE	3	-	2	20.00
CURIOSITIES	3	-	2	20.00
CURTAIN	3	-	2	20.00
DAGOS	3	-	1	10.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DAME	3	-	2	20.00
DARLING	3	-	1	10.00
DASH	3	-	2	20.00
DASHES	3	-	2	20.00
DECORATION	3	-	2	20.00
DEFEATS	3	-	2	20.00
DEGRADATION	3	-	3	30.00
DELIBERATIONS	3	-	1	10.00
DELICACY	3	-	2	20.00
DELIGHTS	3	-	2	20.00
DELINQUENTS	3	-	1	10.00
DEMAGOGUE	3	-	2	20.00
DEMAGOGUES	3	-	3	30.00
DEMEANOR	3	-	3	30.00
DENT	3	-	3	30.00
DESCENDANT	3	-	2	20.00
DESERTERS	3	-	3	30.00
DESIGNS	3	-	3	30.00
DESPERADOES	3	-	1	10.00
DESTINIES	3	-	1	10.00
DETRIMENT	3	-	3	30.00
DEVICE	3	-	2	20.00
DEVICES	3	-	2	20.00
DEXTERITY	3	-	1	10.00
DICTATOR	3	-	3	30.00
DICTATORSHIP	3	-	3	30.00
DILIGENCE	3	-	3	30.00
DIPLOMA	3	-	3	30.00
DIPS	3	-	3	30.00
DISADVANTAGES	3	-	3	30.00
DISCERNMENT	3	-	2	20.00
DISCIPLES	3	-	1	10.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DISCORDS	3	-	3	30.00
DISEASES	3	-	2	20.00
DISGUST	3	-	3	30.00
DISH	3	-	2	20.00
DISPATCH	3	-	3	30.00
DISPUTES	3	-	3	30.00
DISTASTE	3	-	1	10.00
DISTRIBUTING	3	-	2	20.00
DOWNFALL	3	-	3	30.00
DRAFTS	3	-	2	20.00
DRAG	3	-	3	30.00
DRAIN	3	-	2	20.00
DRAMA	3	-	3	30.00
DREAD	3	-	3	30.00
DRILL	3	-	2	20.00
DRUGS	3	-	2	20.00
DRUMS	3	-	3	30.00
DRUNKS	3	-	2	20.00
DYNASTY	3	-	1	10.00
EAGERNESS	3	-	3	30.00
ECONOMICS	3	-	2	20.00
EDITION	3	-	1	10.00
EFFICACY	3	-	2	20.00
EGRESS	3	-	2	20.00
ELBOWS	3	-	2	20.00
ELECTIONEERING	3	-	1	10.00
ELECTIVE	3	-	2	20.00
ELECTORATE	3	-	2	20.00
ELECTRICITY	3	-	2	20.00
ELEPHANTS	3	-	2	20.00
EMPERORS	3	-	3	30.00
EMPIRES	3	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
EMPTIES	3	-	2	20.00
ENACTMENT	3	-	2	20.00
ENCLOSURE	3	-	3	30.00
ENGAGEMENT	3	-	1	10.00
ENMITIES	3	-	2	20.00
ENRICHING	3	-	3	30.00
ENSIGN	3	-	3	30.00
ENTREATIES	3	-	3	30.00
ENVOY	3	-	2	20.00
EPIDEMIC	3	-	2	20.00
EPISODE	3	-	3	30.00
EQUALS	3	-	2	20.00
ERECTION	3	-	2	20.00
ERUPTION	3	-	3	30.00
ESCAPES	3	-	3	30.00
ESTIMATES (ESTIMARES)	3	-	2	20.00
ETHICS	3	-	3	30.00
EVENINGS	3	-	2	20.00
EXCUSE	3	-	3	30.00
EXECUTIONER	3	-	2	20.00
EXHIBITION	3	-	3	30.00
EXHORTATIONS	3	-	3	30.00
EXPENDITURES	3	-	1	10.00
EXPERIMENTS	3	-	2	20.00
EXPERTS	3	-	2	20.00
EXPLOITS	3	-	3	30.00
EXPORTATION	3	-	2	20.00
EXTERMINATION	3	-	3	30.00
FACILITIES	3	-	3	30.00
FANS	3	-	2	20.00
FARMING	3	-	2	20.00
FASHIONS	3	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
FEDERATION	3	-	2	20.00
FEEDS	3	-	3	30.00
FEROCITY	3	-	2	20.00
FESTIVAL	3	-	2	20.00
FILTH	3	-	2	20.00
FIREMAN	3	-	2	20.00
FIREPLACE	3	-	1	10.00
FIRMAMENT	3	-	3	30.00
FISSURE	3	-	3	30.00
FLASHING	3	-	1	10.00
FLOAT	3	-	2	20.00
FLOODING	3	-	1	10.00
FLOODS	3	-	2	20.00
FLOWERING	3	-	3	30.00
FOES	3	-	1	10.00
FOOTING	3	-	2	20.00
FORAGE	3	-	1	10.00
FORBEARANCE	3	-	2	20.00
FORCEFULNESS	3	-	1	10.00
FORGIVENESS	3	-	2	20.00
FORMULA	3	-	3	30.00
FOSSILS	3	-	2	20.00
FOURTHS	3	-	3	30.00
FOX	3	-	2	20.00
FRAGRANCE	3	-	2	20.00
FRAME	3	-	2	20.00
FREEDMEN	3	-	2	20.00
FREEMEN	3	-	2	20.00
FRESHNESS	3	-	3	30.00
FRIARS	3	-	1	10.00
FRIENDSHIPS	3	-	2	20.00
FROST	3	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
FURIES	3	-	2	20.00
FURNACE	3	-	3	30.00
GANGS	3	-	3	30.00
GAP	3	-	1	10.00
GENESIS	3	-	2	20.00
GHOSTS	3	-	2	20.00
GIANTS	3	-	2	20.00
GIRDERS	3	-	1	10.00
GLENS	3	-	1	10.00
GLIMPSE	3	-	2	20.00
GOALS	3	-	1	10.00
GOLDSMITH	3	-	2	20.00
GRADUATE	3	-	1	10.00
GRAMMAR	3	-	2	20.00
GRANARY	3	-	2	20.00
GRAPE	3	-	3	30.00
GRAVITY	3	-	3	30.00
GRAZE	3	-	3	30.00
GREETING	3	-	2	20.00
GRIM	3	-	2	20.00
GUIDANCE	3	-	2	20.00
GUILT	3	-	3	30.00
GUNBOATS	3	-	1	10.00
GUSH	3	-	2	20.00
HABITATION	3	-	3	30.00
HAMPER	3	-	2	20.00
HANDLES	3	-	2	20.00
HARDSHIP	3	-	2	20.00
HARDSHIPS	3	-	2	20.00
HAUNCHES	3	-	3	30.00
HEADQUARTERS	3	-	3	30.00
HEARTH	3	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
HELMETS	3	-	2	20.00
HEMISPHERES	3	-	1	10.00
HEMP	3	-	2	20.00
HENCHMEN	3	-	1	10.00
HEREAFTER	3	-	2	20.00
HESSIAN	3	-	1	10.00
HIGHLANDS	3	-	2	20.00
HIGHWAY	3	-	1	10.00
HINDRANCE	3	-	2	20.00
HOLIDAY	3	-	2	20.00
HOOFBEATS	3	-	2	20.00
HOOVES	3	-	1	10.00
HORDE	3	-	3	30.00
HORSEMAN	3	-	2	20.00
HOSE	3	-	2	20.00
HUM	3	-	2	20.00
HUNTERS	3	-	2	20.00
HYPOCRISY	3	-	3	30.00
HYPOCRITES	3	-	3	30.00
IDEOLOGY	3	-	1	10.00
IDLERS	3	-	3	30.00
ILLNESSES	3	-	3	30.00
ILLUMINATION	3	-	2	20.00
ILLUSIONS	3	-	3	30.00
IMMENSITY	3	-	2	20.00
IMMIGRATION	3	-	3	30.00
IMPACT	3	-	2	20.00
IMPORTS	3	-	3	30.00
INABILITY	3	-	2	20.00
INCOMPATIBILITY	3	-	3	30.00
INCONVENIENCE	3	-	3	30.00
INDEX	3	-	1	10.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
INDICATION	3	-	3	30.00
INDUSTRIES	3	-	2	20.00
INEQUALITY	3	-	2	20.00
INFANCY	3	-	3	30.00
INFANT	3	-	2	20.00
INFERIORITY	3	-	1	10.00
INFRACTIONS	3	-	2	20.00
INJURIES	3	-	3	30.00
INSECT	3	-	2	20.00
INSIGHT	3	-	2	20.00
INSIGNIA	3	-	2	20.00
INSPECTOR	3	-	1	10.00
INSTALLATIONS	3	-	3	30.00
INSURANCE	3	-	3	30.00
INTENTIONS	3	-	2	20.00
INTERPRETERS	3	-	3	30.00
INVALIDS	3	-	1	10.00
INVECTIVES	3	-	2	20.00
INVOCATION	3	-	2	20.00
IRISHMAN	3	-	2	20.00
ISLES	3	-	2	20.00
ISSUANCE	3	-	1	10.00
ITEM	3	-	1	10.00
IVY	3	-	3	30.00
JACKETS	3	-	2	20.00
JAILERS	3	-	1	10.00
JARGON	3	-	2	20.00
JASMINES	3	-	1	10.00
JAWS	3	-	1	10.00
JEOPARDY	3	-	1	10.00
JESUITS	3	-	2	20.00
JEWELS	3	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
JINGLE	3	-	1	10.00
JOKE	3	-	1	10.00
JOURNALIST	3	-	3	30.00
JUMPS	3	-	2	20.00
JUNGLE	3	-	3	30.00
JUNIOR	3	-	1	10.00
JURIST	3	-	2	20.00
JUSTICES	3	-	2	20.00
KNAPSACKS	3	-	2	20.00
KNAVES	3	-	2	20.00
KNIGHTS	3	-	2	20.00
KNOTS	3	-	2	20.00
LACE	3	-	3	30.00
LADDER	3	-	3	30.00
LAMENTS	3	-	3	30.00
LANCERS	3	-	1	10.00
LANDSCAPE	3	-	3	30.00
LAVA	3	-	2	20.00
LAZINESS	3	-	1	10.00
LEADERSHIP	3	-	2	20.00
LEAK	3	-	2	20.00
LEASE	3	-	2	20.00
LEGENDS	3	-	3	30.00
LEGGINGS	3	-	2	20.00
LEGION	3	-	2	20.00
LENT	3	-	3	30.00
LEVELS	3	-	3	30.00
LICK	3	-	2	20.00
LIGHTER	3	-	1	10.00
LIKENESS	3	-	2	20.00
LIKES	3	-	3	30.00
LIMB	3	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
LINING	3	-	3	30.00
LOCKET	3	-	1	10.00
LOINS	3	-	1	10.00
LONELINESS	3	-	3	30.00
LOWLANDS	3	-	1	10.00
LOYALIST	3	-	1	10.00
LUNGS	3	-	2	20.00
LUSTER	3	-	3	30.00
LYCEUM	3	-	1	10.00
LYRE	3	-	2	20.00
MACES	3	-	2	20.00
MAGISTRATES	3	-	3	30.00
MAHOGANY	3	-	2	20.00
MAMMOTH	3	-	3	30.00
MANAGER	3	-	2	20.00
MANIFESTO	3	-	1	10.00
MANLINESS	3	-	2	20.00
MANUFACTURERS	3	-	2	20.00
MANUSCRIPT	3	-	2	20.00
MAPLES	3	-	2	20.00
MARKS	3	-	2	20.00
MARROW	3	-	2	20.00
MASTERY	3	-	3	30.00
MATRON	3	-	2	20.00
MEALTIME	3	-	2	20.00
MEATS	3	-	3	30.00
MEDITATIONS	3	-	1	10.00
MEDIUM	3	-	1	10.00
MELODY	3	-	2	20.00
MENACE	3	-	2	20.00
MEND	3	-	3	30.00
MERCURY [chemical element]	3	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MERINO	3	-	2	20.00
MESSAGES	3	-	3	30.00
METAPHYSICS	3	-	3	30.00
MIDDAY	3	-	1	10.00
MINER (MINAR)	3	-	2	20.00
MINERALS	3	-	2	20.00
MISERIES (MISERÍES)	3	-	1	10.00
MISSIONARIES	3	-	2	20.00
MODE	3	-	2	20.00
MODELS	3	-	2	20.00
MOHAWK	3	-	2	20.00
MONARCH	3	-	3	30.00
MONARCHIES	3	-	1	10.00
MOOD	3	-	3	30.00
MOORINGS	3	-	3	30.00
MORTALS	3	-	1	10.00
MOTHERLAND	3	-	1	10.00
MOUNDS	3	-	2	20.00
MUNICIPALITIES	3	-	1	10.00
MUSCLE	3	-	1	10.00
MUSEUMS	3	-	2	20.00
MUSICIAN	3	-	2	20.00
MUSKET	3	-	3	30.00
NAILS	3	-	3	30.00
NAPKIN	3	-	2	20.00
NATURALNESS	3	-	1	10.00
NEST	3	-	2	20.00
NICKNAME	3	-	3	30.00
NOBLES	3	-	2	20.00
NOTABLES	3	-	3	30.00
NOTICES	3	-	3	30.00
NOVEL	3	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
NULLIFICATIONISTS	3	-	1	10.00
OAKS	3	-	3	30.00
OAR	3	-	3	30.00
ODE	3	-	3	30.00
OFFENSES	3	-	2	20.00
ORACLES	3	-	1	10.00
ORANGES	3	-	2	20.00
ORCHARDS	3	-	2	20.00
OSTENTATION	3	-	2	20.00
OUTLOOK	3	-	3	30.00
OVEN	3	-	2	20.00
OVERFLOW	3	-	2	20.00
OVERFLOWS	3	-	3	30.00
OX	3	-	2	20.00
PAGAN	3	-	1	10.00
PAGEANT	3	-	1	10.00
PAMPHLETS	3	-	2	20.00
PANGS	3	-	3	30.00
PANS	3	-	2	20.00
PARISIAN	3	-	2	20.00
PARSON	3	-	1	10.00
PARTICULARS	3	-	2	20.00
PASSENGER	3	-	2	20.00
PASSPORT	3	-	3	30.00
PASSPORTS	3	-	2	20.00
PASTE	3	-	2	20.00
PASTRIES	3	-	2	20.00
PATHS	3	-	3	30.00
PATRIARCH	3	-	2	20.00
PATRICIANS	3	-	2	20.00
PAUSES	3	-	3	30.00
PAVEMENT	3	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PAWS	3	-	2	20.00
PEACH	3	-	2	20.00
PEARL	3	-	1	10.00
PEASANTS	3	-	2	20.00
PENITENTIARIES	3	-	1	10.00
PENMAN	3	-	1	10.00
PERFUME	3	-	2	20.00
PERPENDICULAR	3	-	3	30.00
PERSIAN	3	-	2	20.00
PERUVIAN	3	-	1	10.00
PERUVIANS	3	-	2	20.00
PETALS	3	-	2	20.00
PETITIONS	3	-	1	10.00
PHENOMENA	3	-	2	20.00
PHILANTHROPIST	3	-	3	30.00
PIANO	3	-	2	20.00
PICKET	3	-	1	10.00
PICKS	3	-	2	20.00
PIERS	3	-	2	20.00
PILE	3	-	2	20.00
PILES	3	-	3	30.00
PILGRIMAGE	3	-	3	30.00
PILLAGE	3	-	2	20.00
PILOTS	3	-	1	10.00
PIONEERS	3	-	3	30.00
PLATEAU	3	-	2	20.00
PLEAS	3	-	3	30.00
PLOWS	3	-	3	30.00
POINTING	3	-	2	20.00
POLICEMAN	3	-	2	20.00
POLICEMEN	3	-	1	10.00
POLICIES	3	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
POND	3	-	2	20.00
POOL	3	-	3	30.00
POPE	3	-	3	30.00
POPLARS	3	-	3	30.00
PORCHES	3	-	2	20.00
PORTER [as in railroad baggage handler]	3	-	2	20.00
POSE	3	-	3	30.00
POTASH	3	-	1	10.00
PREFACE	3	-	3	30.00
PREPONDERANCE	3	-	3	30.00
PRIESTHOOD	3	-	2	20.00
PRISONS	3	-	1	10.00
PRIVATE (PRIVARE)	3	-	2	20.00
PRIVATION	3	-	3	30.00
PROBABILITY	3	-	2	20.00
PROCEDURE	3	-	3	30.00
PROCLAMATIONS	3	-	3	30.00
PRODIGALITY	3	-	2	20.00
PROMENADE	3	-	2	20.00
PROSE	3	-	3	30.00
PROSPECTS	3	-	3	30.00
PUBLICATIONS	3	-	3	30.00
PUBLISHING	3	-	2	20.00
PUFFS	3	-	1	10.00
PUMP	3	-	2	20.00
PUMPS	3	-	2	20.00
PUNISHMENTS	3	-	2	20.00
PURSUING	3	-	3	30.00
PUSHES	3	-	2	20.00
QUARTET	3	-	2	20.00
QUOTE	3	-	2	20.00
RACISM	3	-	1	10.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RADICALS	3	-	2	20.00
RAGES	3	-	2	20.00
RAGS	3	-	3	30.00
RAID	3	-	2	20.00
RAIDS	3	-	2	20.00
RAILS	3	-	2	20.00
RAILWAYS	3	-	3	30.00
RAINBOW	3	-	3	30.00
RANCOR	3	-	2	20.00
RAPES	3	-	3	30.00
RAPIDITY	3	-	3	30.00
RAPTURE	3	-	1	10.00
RASCALS	3	-	3	30.00
RATIONS	3	-	2	20.00
REALIZATION	3	-	2	20.00
RECOMMENDATIONS	3	-	3	30.00
RECORDS	3	-	2	20.00
RECRUITS	3	-	2	20.00
REDOUBT	3	-	1	10.00
REDUCTION	3	-	3	30.00
REEFS	3	-	2	20.00
REELS	3	-	2	20.00
REFUSAL	3	-	2	20.00
REGENT	3	-	3	30.00
REGISTER	3	-	2	20.00
REGRETS	3	-	3	30.00
REGULARS	3	-	3	30.00
REINFORCEMENTS	3	-	2	20.00
REJECTION	3	-	3	30.00
REJECTS	3	-	3	30.00
RELAXATION	3	-	2	20.00
REMEDIES	3	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
REMEMBRANCE	3	-	2	20.00
RENTS	3	-	2	20.00
RENUNCIATION	3	-	3	30.00
REPETITION	3	-	3	30.00
REPRESENTATIONS	3	-	2	20.00
REPRESSION	3	-	2	20.00
REPRISALS	3	-	2	20.00
RESENTMENTS	3	-	2	20.00
RESERVATION	3	-	3	30.00
RESIDENCES	3	-	2	20.00
RESIDENT	3	-	2	20.00
REVENUES	3	-	3	30.00
REVIEWS	3	-	2	20.00
REVISION	3	-	2	20.00
RIBBON	3	-	2	20.00
RIFLEMEN	3	-	1	10.00
RIP	3	-	3	30.00
ROBE	3	-	2	20.00
ROOFTOPS	3	-	2	20.00
ROSARY	3	-	3	30.00
ROWING	3	-	3	30.00
RUBBISH	3	-	1	10.00
RUG	3	-	2	20.00
RUGS	3	-	2	20.00
RUNG	3	-	2	20.00
RUSSIAN	3	-	3	30.00
SAFEGUARD	3	-	2	20.00
SALAD	3	-	2	20.00
SALLIES	3	-	2	20.00
SALONS	3	-	3	30.00
SALUTES	3	-	2	20.00
SALVE	3	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SATAN (ATAN)	3	-	3	30.00
SATIN (SATÍN)	3	-	1	10.00
SATISFACTIONS	3	-	1	10.00
SAUCERS	3	-	2	20.00
SAVES	3	-	2	20.00
SAVIOR	3	-	1	10.00
SCARS	3	-	3	30.00
SCHEME	3	-	2	20.00
SCHOLARS	3	-	2	20.00
SCHOONERS	3	-	2	20.00
SCIROCCO (SORUCOS)	3	-	1	10.00
SCREAMS	3	-	2	20.00
SCURVY	3	-	1	10.00
SEMINARY	3	-	2	20.00
SENSATION	3	-	3	30.00
SERENADE	3	-	2	20.00
SERVILITY	3	-	2	20.00
SHACKS	3	-	2	20.00
SHAWLS	3	-	3	30.00
SHEDS	3	-	3	30.00
SHIPMAN	3	-	1	10.00
SHOCK	3	-	2	20.00
SHOVELS	3	-	2	20.00
SHOWER	3	-	2	20.00
SHREDS	3	-	3	30.00
SHREWDNESS	3	-	3	30.00
SHROUD	3	-	2	20.00
SIDEWALK	3	-	1	10.00
SIGH	3	-	3	30.00
SIGHTS	3	-	2	20.00
SIGNATURES	3	-	3	30.00
SINGERS	3	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SIRS	3	-	1	10.00
SIZES	3	-	2	20.00
SKATES	3	-	1	10.00
SKIFF	3	-	2	20.00
SKIRMISH	3	-	2	20.00
SKIRTS	3	-	2	20.00
SLANDER	3	-	2	20.00
SLAVEOWNER	3	-	1	10.00
SLICES	3	-	2	20.00
SLIDES	3	-	3	30.00
SMALLNESS	3	-	3	30.00
SMOKED	3	-	3	30.00
SOLICITUDE	3	-	2	20.00
SORES	3	-	3	30.00
SOW	3	-	2	20.00
SPARROWS	3	-	2	20.00
SPAWN	3	-	2	20.00
SPEAKERS	3	-	2	20.00
SPECTATOR	3	-	1	10.00
SPECULATOR	3	-	1	10.00
SPIRE	3	-	2	20.00
SPIT	3	-	2	20.00
SPITTING	3	-	1	10.00
SPLINTERS	3	-	3	30.00
SPOKESMAN	3	-	3	30.00
SQUABBLES	3	-	2	20.00
SQUADRONS	3	-	1	10.00
SQUATTERS	3	-	2	20.00
SQUIRRELS	3	-	3	30.00
STAB	3	-	2	20.00
STACKS	3	-	2	20.00
STAGES	3	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
STAKES	3	-	1	10.00
STALKS	3	-	3	30.00
STAMPS	3	-	1	10.00
STATUS	3	-	3	30.00
STAVES	3	-	2	20.00
STEEPLES	3	-	3	30.00
STILTS	3	-	2	20.00
STIRRING	3	-	2	20.00
STOMACHS	3	-	1	10.00
STRAINS	3	-	1	10.00
STREETCARS	3	-	2	20.00
STRIPE	3	-	3	30.00
STROKES	3	-	3	30.00
STROLLS	3	-	3	30.00
STRONGBOX	3	-	1	10.00
STRUCTURES	3	-	3	30.00
STUMBLE	3	-	3	30.00
STUPIDITY	3	-	2	20.00
SUBSCRIPTION	3	-	2	20.00
SUBSTITUTE	3	-	1	10.00
SULPHUR	3	-	2	20.00
SUPERIORS	3	-	2	20.00
SUPPLEMENT	3	-	2	20.00
SURF	3	-	1	10.00
SURGES	3	-	2	20.00
SURRENDERS	3	-	2	20.00
SURROUNDINGS	3	-	3	30.00
SURVEYORS	3	-	3	30.00
SURVIVAL	3	-	3	30.00
SUSTENANCE	3	-	2	20.00
SWAIN	3	-	1	10.00
SWARMS	3	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SWEARING	3	-	1	10.00
SWEDES	3	-	2	20.00
SWEDISH	3	-	3	30.00
SWEETHEARTS	3	-	2	20.00
SWEETS	3	-	2	20.00
SWELLING	3	-	2	20.00
SWOON	3	-	2	20.00
SYMBOLS	3	-	2	20.00
SYMMETRY	3	-	3	30.00
SYMPATHIES	3	-	2	20.00
TAILORS	3	-	3	30.00
TALE	3	-	2	20.00
TALLOW	3	-	1	10.00
TARGET	3	-	3	30.00
TAXATION	3	-	2	20.00
TELEGRAMS	3	-	1	10.00
TELEPHONE	3	-	2	20.00
TEMPESTS	3	-	2	20.00
TEMPTATION	3	-	3	30.00
TEMPTATIONS	3	-	2	20.00
TESTS	3	-	2	20.00
THEOLOGY	3	-	2	20.00
THERMOMETER	3	-	2	20.00
THIEVES	3	-	2	20.00
THIGHS	3	-	3	30.00
THONGS	3	-	2	20.00
THRONES	3	-	3	30.00
THRONGS	3	-	2	20.00
THRUSHES	3	-	1	10.00
HEBURY [rast, light, open two-wheeled carriage, town in Essex, England; fort on north shore of Thames]	3	-	1	10.00
TIMBER	3	-	2	20.00
TOASTS	3	-	3	30.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TOLERATION	3	-	1	10.00
TONIGHT (TONIGHT)	3	-	1	10.00
TORAH (TORA)	3	-	1	10.00
TORIES [BRITISH POLITICAL CONSERVATIVES]	3	-	1	10.00
TORTURES	3	-	2	20.00
TOWNSPEOPLE	3	-	2	20.00
TOY	3	-	2	20.00
TOYS	3	-	2	20.00
TRACES	3	-	2	20.00
TRACTS	3	-	2	20.00
TRANSPORTS	3	-	3	30.00
TRAP	3	-	2	20.00
TRAY	3	-	3	30.00
TREASURES	3	-	3	30.00
TREMBLES	3	-	3	30.00
TREMORS	3	-	3	30.00
TRIAL	3	-	3	30.00
TRIM	3	-	3	30.00
TROPICS	3	-	3	30.00
TRUSTEES	3	-	1	10.00
TUMULT	3	-	2	20.00
TUNES	3	-	2	20.00
TUNICS	3	-	2	20.00
TURKEY [the bird]	3	-	2	20.00
TURMOIL	3	-	3	30.00
TUTOR	3	-	1	10.00
UNCTION	3	-	3	30.00
UNDOING	3	-	3	30.00
UNITARIAN	3	-	2	20.00
UNIVERSALIST	3	-	2	20.00
URGE	3	-	2	20.00
URN	3	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
USAGE	3	-	1	10.00
USURPER	3	-	2	20.00
VALIDITY	3	-	1	10.00
VALUES	3	-	2	20.00
VANGUARD	3	-	2	20.00
VANITIES	3	-	3	30.00
VAPORS	3	-	2	20.00
VASE	3	-	3	30.00
VEHICLE	3	-	2	20.00
VEILS	3	-	2	20.00
VENISON	3	-	3	30.00
VENUE	3	-	1	10.00
VERDICT	3	-	2	20.00
VESTIBULE	3	-	2	20.00
VESTIGE	3	-	3	30.00
VESTIGES	3	-	2	20.00
VESTMENTS	3	-	3	30.00
VILLAINY	3	-	3	30.00
VOLCANOES	3	-	2	20.00
VOW	3	-	2	20.00
WARE	3	-	3	30.00
WARES	3	-	2	20.00
WARFARE	3	-	2	20.00
WARRIOR	3	-	2	20.00
WARSHIP	3	-	3	30.00
WARSHIPS	3	-	2	20.00
WASHING	3	-	2	20.00
WASTE	3	-	2	20.00
WATCHMAN	3	-	2	20.00
WATERMELON	3	-	3	30.00
WHIG	3	-	3	30.00
WHIGS	3	-	2	20.00

ENGLISH NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
WILL (WTLL)	3	-	2	20.00
WILLOWS	3	-	2	20.00
WITCHES	3	-	2	20.00
WOE	3	-	3	30.00
WONDERS	3	-	3	30.00
WOODCUTTERS	3	-	1	10.00
WORKINGMEN	3	-	2	20.00
WORKINGS	3	-	3	30.00
WORM	3	-	1	10.00
WORRIES	3	-	2	20.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ESTADOS-UNIDOS (UNIDOS) [UNITED STATES]	621	0.23	4	100.00
MESMO [SAME]	371	0.14	4	100.00
IMPERADOR [EMPEROR]	365	0.04	4	100.00
URNA [URN, CASKET, BALLOT BOX]	362	0.14	4	100.00
TEMPO [TIME]	312	0.12	4	100.00
AMERICANO [AMERICAN]	311	0.12	4	100.00
PAÍS [COUNTRY]	304	0.11	4	100.00
CIDADE [CITY]	274	0.09	4	100.00
POLÍTICA (POLITICA) [POLITICS]	269	0.09	4	100.00
ESTADO [STATE]	266	0.10	4	100.00
GOVERNO [GOVERNMENT]	260	0.10	4	100.00
PARTE [PART]	248	0.10	4	100.00
POVO [PEOPLE]	243	0.09	4	100.00
AMERICANOS [AMERICANS]	231	0.09	4	100.00
AMERICANA [AMERICAN WOMAN]	225	0.09	4	100.00
DIA [DAY]	219	0.08	4	100.00
GUERRA [WAR]	210	0.08	4	100.00
VIDA [LIFE]	194	0.08	4	100.00
PÊLOS (PELOS) [HAIR, FUR, COAT]	191	0.07	4	100.00
ÁS [ACE]	190	0.07	3	75.00
PRESIDENTE [PRESIDENTE]	188	0.07	4	100.00
ANOS [YEARS]	181	0.07	4	100.00
CASA [HOUSE]	181	0.07	4	100.00
POUCO [LITTLE, BIT]	181	0.07	4	100.00
AMÉRICA [AMERICA]	177	0.04	4	100.00
NOITE [NIGHT]	176	0.07	4	100.00
TRABALHO [WORK]	163	0.06	4	100.00
TARDE [AFTERNOON]	162	0.06	4	100.00
RIO [RIVER]	157	0.06	4	100.00
MUNDO [WORLD]	154	0.06	4	100.00
TUDO [ALL, EVERYTHING]	154	0.06	4	100.00
NÚMERO [NUMBER]	151	0.06	4	100.00
VEZ [TIME, as in ONE MORE TIME]	149	0.06	4	100.00
MEIO [MIDDLE]	144	0.06	4	100.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MILHÕES [MILLIONS]	143	0.05	3	75.00
ESPÍRITO [SPIRIT]	139	0.05	4	100.00
LUGAR [PLACE]	130	0.05	3	75.00
TERRA [LAND, EARTH, WORLD]	130	0.05	4	100.00
ESTADOS [STATES]	129	0.29	4	100.00
LADO [SIDE]	128	0.05	4	100.00
NORTE [NORTH]	128	0.05	4	100.00
SISTEMA (SYSTEMA) [SISTEM]	127	0.05	4	100.00
HORAS [HOURS]	125	0.05	4	100.00
DOM [GIFT, KNACK, SIR]	120	0.05	1	25.00
MANHA [MORNING, BREAKFAST]	119	0.05	4	100.00
RAÇA [RACE]	119	0.05	1	25.00
SUL [SOUTH]	119	0.05	4	100.00
NADA [NOTHING]	118	0.05	4	100.00
SOCIEDADE [SOCIETY]	116	0.04	3	75.00
HOTEL HOTEL]	115	0.04	4	100.00
EDUCAÇÃO [EDUCATION]	114	0.04	3	75.00
MINISTRO [MINISTER, SECRETARY]	113	0.04	3	75.00
GENERAL [GENERAL]	111	0.04	3	75.00
VISTA [VIEW, SIGHT]	111	0.04	4	100.00
REPÚBLICA (REPUBLICA) [REPUBLIC]	109	0.04	4	100.00
HISTÓRIA (HISTORIA)	106	0.04	4	100.00
FAMÍLIA [FAMILY]	105	0.04	4	100.00
PONTO [POINT]	104	0.04	4	100.00
FACTO [FACT]	102	0.04	2	50.00
HOMENS [MEN, MANKIND]	102	0.04	4	100.00
PÚBLICO [PUBLIC]	101	0.03	4	100.00
FORMA [FORM, SHAPE]	100	0.04	4	100.00
MULHER [WOMAN]	99	0.04	4	100.00
VIAGEM [JOURNEY, TRIP]	99	0.04	4	100.00
VISITA [VISIT]	98	0.04	4	100.00
IGREJA [CHURCH]	97	0.03	4	100.00
CAPITAL [CAPITAL]	95	0.04	4	100.00
VEZES [TIMES, OCCASIONS]	95	0.04	4	100.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
POPULAÇÃO [POPULATION]	91	0.03	4	100.00
COMPANHIA [COMPANY]	90	0.03	4	100.00
HOMEM [MAN]	90	0.03	4	100.00
MORAL [MORALE, MORALITY, ETHICS]	90	0.03	3	75.00
COMITIVA [ENTOURAGE, RETINUE, PARTY]	89	0.03	3	75.00
SOBRETUDO [OVERCOAT]	89	0.03	4	100.00
AMERICANAS [AMERICAN WOMEN]	87	0.03	4	100.00
GENTE [PEOPLE, FOLKS]	87	0.03	4	100.00
LIBERDADE [LIBERTY, FREEDOM]	87	0.03	4	100.00
POLÍTICO (POLITICO) [POLITICIAN]	87	0.03	3	75.00
EXEMPLO [EXAMPLE]	86	0.03	3	75.00
FERRO [IRON]	85	0.03	4	100.00
FIM [END, VIEW]	85	0.03	4	100.00
OBRA [WORK, PIECE, CONSTRUCTION, STUFF]	85	0.03	4	100.00
NOME [NAME]	84	0.03	4	100.00
RAZÃO [REASON]	84	0.03	4	100.00
SUPERIOR [SUPERIOR]	84	0.03	4	100.00
VERDADE [TRUTH]	84	0.03	4	100.00
COLONIAL [A COLONIAL PERSON, COLONIZER]	83	0.03	1	25.00
NATUREZA [NATURE, TYPE, THE WILD]	83	0.03	4	100.00
AR [AIR]	82	0.03	4	100.00
PESSOAS [PERSONS]	82	0.03	4	100.00
PODER [POWER]	82	0.03	4	100.00
CONGRESSO [CONGRESS]	81	0.03	3	75.00
DÓLARES (DOLLARES) [DOLLARS]	81	0.02	4	100.00
INFLUENCIA [INFLUENCE]	81	0.03	4	100.00
EDIFÍCIO [BUILDING, EDIFICE]	79	0.03	4	100.00
MODO [WAY, METHOD, MEANS]	78	0.03	4	100.00
SENHORAS [LADIES, WOMEN]	78	0.03	4	100.00
CIVILIZAÇÃO [CIVILIZATION]	77	0.03	3	75.00
CAUSA [CAUSE, SAKE, REASON]	76	0.03	4	100.00
DESENVOLVIMENTO [DEVELOPMENT]	76	0.03	3	75.00
NEGRO [BLACK, AFRICAN, AFRO-BRAZILIAN]	75	0.03	3	75.00
OESTE [WEST, as in THE WEST]	75	0.03	3	75.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
INDEPENDENCIA [INDEPENDENCE]	74	0.03	4	100.00
NEGROS [BLACKS, AFRICANS, AFRO-BRAZILIANS]	74	0.03	4	100.00
VAPOR [STEAM]	74	0.03	4	100.00
DIAS [DAYS]	73	0.02	4	100.00
QUESTÃO [QUESTION]	72	0.02	4	100.00
SECRETÁRIO (SECRETARIO) [SECRETARY, GOVERNMENT M]	72	0.02	3	75.00
COISA [THING]	71	0.03	4	100.00
OPINIÃO [OPINION]	71	0.02	4	100.00
PÁTRIA (PATRIA) [HOMELAND, FATHERLAND]	71	0.02	4	100.00
ANO [YEAR]	70	0.03	4	100.00
ORDEM [ORDER]	69	0.03	4	100.00
UNIÃO [UNION]	69	0.02	4	100.00
CORO [CHOIR, CHORUS]	68	0.02	2	50.00
MOMENTO [MOMENT, TIME]	68	0.03	4	100.00
MULHERES [WOMEN]	68	0.03	4	100.00
PARTIDO [PARTY, POLITICAL PARTY]	68	0.03	2	50.00
IDÉIA (IDÉA) [IDEA, VIEW, MIND]	67	0.03	4	100.00
CONTINENTE [CONTINENT]	66	0.03	3	75.00
MAL [EVIL, HARM, WRONG]	66	0.03	4	100.00
MAR [SEA. OCEAN]	66	0.03	4	100.00
PORTO [PORT, HARBOR]	66	0.03	4	100.00
POSTO [RANK, STATION]	66	0.02	4	100.00
TREM [TRAIN]	66	0.03	3	75.00
INGLÉS (INGLEZ) [ENGLISH]	65	0.02	4	100.00
SENTIMENTO [FEELING, SENTIMENT]	65	0.03	4	100.00
HORA [HOUR, TIME]	64	0.02	4	100.00
PROGRESSO [PROGRESS, ADVANCEMENT]	64	0.02	4	100.00
CONDIÇÕES [CONDITIONS, TERMS]	63	0.02	1	25.00
EFEITO (EFEITO) [EFFECT]	63	0.02	4	100.00
RESPEITO [RESPECT]	63	0.02	4	100.00
SENHORA [LADY, MADAM]	63	0.02	4	100.00
CAMPO [FIELD, COUNTRYSIDE, CAMP]	62	0.02	4	100.00
COISAS [THINGS]	62	0.02	4	100.00
NAÇÃO [NATION]	62	0.02	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PAÍSES (PAIZES) [COUNTRIES]	62	0.02	4	100.00
RIQUEZA [WEALTH]	62	0.02	4	100.00
VALOR [VALUE, AMOUNT, WORTH, VALOR]	62	0.02	4	100.00
IDÉIAS (IDEAES) [IDEAS]	61	0.02	4	100.00
PRISÃO (PRISAO) [PRISON]	61	0.02	4	100.00
ADMINISTRAÇÃO [ADMINISTRATION]	60	0.02	1	25.00
COMMERCIÓ [COMMERCE]	60	0.02	2	50.00
DÚVIDA (DUVIDA) [DOUBT, HESITATION]]	60	0.02	4	100.00
ESTRANGEIROS [STRANGERS, FOREIGNERS]	60	0.02	4	100.00
FORÇA [FORCE, STRENGTH, POWER]	60	0.02	4	100.00
SÉCULO (SECULO) [CENTURY]	60	0.02	4	100.00
BORDO [EDGE, MAPLE, ON BOARD]	59	0.02	4	100.00
BRASILEIRO [BRAZILIAN (MASCULINE)]	59	0.02	4	100.00
CASO [CASE, EVENT]	59	0.02	4	100.00
CIÊNCIA [SCIENCE]	59	0.02	4	100.00
IMPÉRIO [EMPIRE]	59	0.01	4	100.00
RELAÇÕES [RELATIONS]	59	0.02	1	25.00
RELIGIÃO [RELIGION]	59	0.01	4	100.00
RESULTADO [RESULT, OUTCOME]	59	0.02	3	75.00
SENTIDO [DIRECTION, SENSE, MEANING]	59	0.02	4	100.00
EXPANSÃO [EXPANSION]	58	0.02	3	75.00
NAÇÕES [NATIONS]	58	0.02	1	25.00
OLHOS [EYES]	58	0.02	4	100.00
PALAVRA [WORD]	58	0.02	4	100.00
REPRESENTANTES [REPRESENTATIVES]	58	0.02	4	100.00
RUA [STREET, ROAD]	58	0.02	4	100.00
SERVIÇO [SERVICE]	58	0.01	3	75.00
ASPECTO [ASPECT, APPEARANCE, LOOK]	57	0.02	4	100.00
CASAS [HOUSES]	57	0.02	4	100.00
COR [COLOR]	57	0.02	4	100.00
DIÁRIO [DIARY, JOURNAL, DAILY NEWSPAPER]	57	0.02	2	50.00
IMMIGRAÇÃO [IMMIGRATION]	57	0.02	1	25.00
PROFESSOR [PROFESSOR, TEACHER]	57	0.02	4	100.00
RUAS [STREETS, ROADS]	57	0.02	4	100.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
AUTOR [AUTHOR, WRITER]	56	0.01	4	100.00
CARTAS [LETTERS]	56	0.02	4	100.00
CULTURA [CULTURE]	56	0.02	4	100.00
PASSEIO [RIDE, TOUR, TRIP]	56	0.02	4	100.00
COLONIAS [COLONIES]	55	0.02	3	75.00
FALTA [LACK, ABSENCE, FAULT]	55	0.02	4	100.00
UNIVERSIDADE [UNIVERSITY]	55	0.02	3	75.00
BASE [BASIS, BASE]	54	0.02	3	75.00
CARTA [LETTER]	54	0.02	3	75.00
FRANCÊS (FRANCEZ)	54	0.01	4	100.00
IMPERATRIZ [EMPRESS]	54	0.02	3	75.00
PALAVRAS [WORDS]	54	0.02	4	100.00
PRODUÇÃO (PRODUCCÃO) [PRODUCTION]	54	0.02	1	25.00
QUALIDADES [QUALITIES]	54	0.02	3	75.00
ACÇÃO [ACTION]	53	0.02	1	25.00
BRANCOS [WHITES, WHITE PEOPLE, CAUCASIANS]	53	0.02	4	100.00
BRASILEIRA [BRAZILIAN (FEMININE)]	53	0.01	4	100.00
DOCTRINA [DOCTRINE]	53	0.02	1	25.00
INDÚSTRIA (INDUSTRIA) [INDUSTRY]	53	0.01	4	100.00
MIL [THOUSAND]	53	0.02	4	100.00
NOTA [NOTE]	53	0.02	4	100.00
CATÓLICA [CATHOLIC (FEMININE)]	51	0.01	4	100.00
FUTURO [FUTURE]	51	0.02	4	100.00
INTERESSES [INTERESTS]	51	0.02	3	75.00
LIVRO [BOOK]	51	0.02	3	75.00
MEMBROS [MEMBERS, LIMBS]	51	0.02	3	75.00
PASSADO [PAST, LAST]	51	0.02	4	100.00
CHEGADA [ARRIVAL]	50	0.02	4	100.00
CONDIÇÃO [CONDITION]	50	0.01	4	100.00
DIREITOS [RIGHTS]	50	0.02	3	75.00
LITERATURA (LITTERATURA) [LITERATURE]	50	0.02	3	75.00
PAZ [PEACE]	50	0.02	3	75.00
ARTE [ART]	49	0.02	4	100.00
CARACTER [CHARACTER]	49	0.02	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
VONTADE [WILL, DESIRE]	49	0.02	4	100.00
AMOR [LOVE]	48	0.02	4	100.00
CIDADES [CITIES]	48	0.02	4	100.00
OBRAS [WORKS, JOBS]	48	0.02	4	100.00
OCASIÃO (OCASIÃO) [OCCASION]	48		4	100.00
PRODUTOS (PRODUCTOS) [PRODUCTS]	48	0.01	4	100.00
RESTO [REST, REMAINDER, RESIDUAL]	48	0.02	4	100.00
TEATRO [THEATER, THEATRE]	48	0.01	3	75.00
TEMPOS [TIMES]	48	0.02	4	100.00
INTERESSE [INTEREST, CONCERN]	47	0.02	4	100.00
PASSAGEM [PASSAGE]	47	0.02	4	100.00
AGUA [WATER]	46	0.02	4	100.00
ALMA [SOUL]	46	0.02	4	100.00
ELEIÇÃO [ELECTION]	46	0.01	2	50.00
ENSINO [EDUCATION, TEACHING]	46	0.02	4	100.00
LAGO [LAKE]	46	0.02	4	100.00
LIVROS [BOOKS]	46	0.02	4	100.00
PASSO [STEP, FOOTSTEP]	46	0.02	4	100.00
TRABALHOS [JOBS, WORKS]	46	0.02	4	100.00
VOLTA [BACK, TURN, RETURN]	46	0.02	4	100.00
MARINHA [NAVY]	45	0.02	4	100.00
OFICIAL (OFFICIAL) [OFFICER]	45	0.01	4	100.00
POLÍTICOS (POLITICOS) [POLITICIANS]	45	0.02	4	100.00
AMIGO [FRIEND]	44	0.02	4	100.00
CIRCUNSTÂNCIAS (CIRCUMSTANCIAS) [CIRCUMSTANCES]	44	0.01	3	75.00
CONTRÁRIO (CONTRARIO) [CONTRARY]	44	0.02	2	50.00
EFEITOS (EFEITOS) [EFFECTS]	44	0.02	4	100.00
ESTRANGEIRO [STRANGER, FOREIGNER]	44	0.02	3	75.00
GOVERNADOR [GOVERNOR]	44	0.02	4	100.00
PÚBLICA [PUBLIC, THE PUBLIC]	44	0.02	4	100.00
BRANCA [WHITE, WHITE WOMAN, CAUCASIAN]	43	0.02	4	100.00
ENERGIA [ENERGY]	43	0.02	4	100.00
ESCRITOR (ESCRITOR) [WRITER]	43	0.01	3	75.00
FIGURINO [COSTUME]	43	0.02	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
FILHOS [CHILDREN, SONS]	43	0.02	4	100.00
MAIORIA [MAJORITY]	43	0.02	3	75.00
MILITAR [SOLDIER]	43	0.02	4	100.00
CIVIL [CIVILIAN]	42	0.02	2	50.00
CLASSE [CLASS, GRADE]	42	0.02	3	75.00
ESFORÇOS [EFFORTS, EXERTIONS, ENDEAVORS]	42	0.02	1	25.00
ESTABELECIMENTO [ESTABLISHMENT]	42	0.02	4	100.00
HABITANTES [POPULATION, INHABITANTS]	42	0.02	4	100.00
HONRA [HONOR]	42	0.02	4	100.00
INSTRUÇÃO (INSTRUÇÃO) [INSTRUCTION, TEACHING]	42	0.01	3	75.00
JANTAR [DINNER, DINING]	42	0.02	4	100.00
METRÓPOLE (METROPOLE) [THE METROPOLIS]	42	0.01	4	100.00
NECESSIDADE [NEED, NECESSITY]	42	0.02	4	100.00
PRAZER [PLEASURE]	42	0.02	3	75.00
CAMINHO [WAY, PATH, ROAD]	41	0.02	4	100.00
DEUS [GOD]	41	0.02	4	100.00
INTELLECTUAL (INTELLECTUAL) [INTELLECTUAL]	41	0.01	3	75.00
MOTIVO [MOTIVE, REASON]	41	0.02	4	100.00
ORGANIZAÇÃO [ORGANIZATION]	41	0.01	3	75.00
PROBLEMA [PROBLEM]	41	0.02	3	75.00
DEMOCRACIA [DEMOCRACY]	40	0.02	3	75.00
ESCALA [SCALE]	40	0.02	4	100.00
INSTITUIÇÃO [INSTITUTION]	40	0.02	4	100.00
JORNAL [JOURNAL, NEWSPAPER]	40	0.02	3	75.00
NAVIOS [SHIPS, VESSELS]	40	0.01	4	100.00
SENADO [SENATE]	40	0.02	3	75.00
CARRO [CAR]	39	0.02	4	100.00
CARROS [CARS]	39	0.02	4	100.00
ESPÉCIE [SPECIES, KIND, SORT]	39	0.01	4	100.00
ESTRADA [ROAD]	39	0.02	4	100.00
FORTUNA [FORTUNE, WEALTH, LUCK, FATE, DESTINY]	39	0.02	4	100.00
INGLESA (INGLEZA) [ENGLISH (FEMININE)]	39	0.02	4	100.00
INGLESES (INGLEZES) [ENGLISH PEOPLE (PLURAL)]	39	0.02	3	75.00
MOVIMENTO [MOVEMENT, MOTION]	39	0.02	4	100.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PORTUGUÊS (PORTUGUES) [PORTUGUESE]	39	0.02	4	100.00
PRINCÍPIO (PRINCIPIO) [PRINCIPLE, BEGINNING]	39	0.01	4	100.00
ATENÇÃO (ATEN) [ATTENTION]	38	0.01	4	100.00
BRANCO [WHITE, WHITE MAN, CAUCASIAN]	38	0.01	4	100.00
FÉ [FAITH, BELIEF]	38	0.01	4	100.00
GENERO [GENDER, GENRE, KIND]	38	0.01	4	100.00
RAÇAS [RACES]	38	0.01	1	25.00
ATIVIDADE [ACTIVITY]	37	0.01	2	50.00
CASOS [CASES, EVENTS]	37	0.01	3	75.00
ENTRADA [ENTRANCE, ENTRY]	37	0.01	4	100.00
IMPRESSÃO [IMPRESSION, PRINTING, IMPRINT]	37	0.01	4	100.00
PÁGINAS [PAGES]	37	0.01	4	100.00
PAR [PAIR, COUPLE]	37	0.01	4	100.00
PERÍODO [PERIOD, TIME]	37	0.01	3	75.00
PLANO [PLAN]	37	0.01	3	75.00
POLÍTICAS (POLITICAS) [POLICIES]	37	0.01	2	50.00
AGUAS [WATERS]	36	0.01	4	100.00
CAMPANHA [CAMPAIGN]	36	0.01	2	50.00
COSTA [COAST, SHORE]	36	0.01	4	100.00
COSTUMES [CUSTOMS, HABITS]	36	0.01	3	75.00
ESCRITORES (ESCRITORES) [WRITERS]	36	0.01	1	25.00
EXPOSIÇÃO (EXPOSIC) [EXPOSITION]	36	0.01	4	100.00
LUGARES [PLACES]	36	0.01	3	75.00
MILHAS [MILES]	36	0.01	4	100.00
PÉ (PE) [FOOT]	36	0.01	4	100.00
PRATA [SILVER]	36	0.01	3	75.00
TERRITÓRIO (TERRITORIO) [TERRITORY]	36	0.01	4	100.00
AMIGOS [AMIGOS]	35	0.01	4	100.00
COLÉGIO [COLLEGE, SECONDARY SCHOOL]	35	0.01	2	50.00
DESEJO [DESIRE, WISH]	35	0.01	4	100.00
ESCRAVOS [SLAVES]	35	0.01	3	75.00
ESFORÇO [EFFORT, EXERTION, ENDEAVOR]	35	0.01	4	100.00
FATO [FACT]	35	0.01	2	50.00
MÚSICA [MUSIC]	35	0.01	4	100.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PARTIDA [DEPARTURE, MATCH, GAME]	35	0.01	4	100.00
PONTOS [SCORE, POINT, DOT, PARAGRAPH]	35	0.01	4	100.00
PROVA [PROOF, TASTE, EVIDENCE, TEST]	35	0.01	4	100.00
SENADOR [SENATOR]	35	0.01	3	75.00
TIO [UNCLE]	35	0.01	3	75.00
CATHOLICISMO [CATHOLICISM]	34	0.01	1	25.00
CLASSES [CLASSES, GRADES]	34	0.01	4	100.00
DEFESA [DEFENSE]	34	0.01	4	100.00
ESTABELECIMENTOS [ESTABLISHMENTS]	34	0.01	4	100.00
EVOLUÇÃO [EVOLUTION, DEVELOPMENTS]	34	0.01	1	25.00
INTELLIGENCIA [INTELLIGENCE, INTELLECT]	34	0.01	1	25.00
MANEIRA [MANNER, WAY]	34	0.01	3	75.00
OBJETO [OBJECT]	34	0.01	3	75.00
PROCESSO [PROCESS, PROCEDURE]	34	0.01	3	75.00
QUESTÕES [QUESTIONS, ISSUES, MATTERS]	34	0.01	3	75.00
RECURSOS [RESOURCES]	34	0.01	3	75.00
CAMPOS [FIELDS, COUNTRYSIDE]	33	0.01	3	75.00
CIDADÃOS [CITIZENS]	33	0.01	4	100.00
CONSCIÊNCIA [CONSCIOUSNESS, CONSCIENCE]	33	0.01	3	75.00
CORAÇÃO [HEART]	33	0.01	4	100.00
DISTANCIA [DISTANCE, LENGTH]	33	0.01	4	100.00
ESTUDO [STUDY]	33	0.01	4	100.00
EXTENSÃO [EXTENSION, EXTENT]	33	0.01	4	100.00
FILHO [CHILD, SON]	33	0.01	3	75.00
GRUPO [GROUP]	33	0.01	3	75.00
MÃOS [HANDS]	33	0.01	4	100.00
MÁQUINA [MACHINE, MACHINERY]	33	0.01	4	100.00
MASSA [MASS, BULK, DOUGH, PASTA]	33	0.01	4	100.00
MUSEU [MUSEUM]	33	0.01	3	75.00
NEGÓCIOS [BUSINESS, AFFAIRS]	33	0.01	3	75.00
ÓPERA [OPERA, OPERA HOUSE]	33	0.01	4	100.00
OURO [GOLD]	33	0.01	4	100.00
PAPEL [PAPER, ROLE, PART]	33	0.01	3	75.00
PENSAMENTO [THOUGHT, THINKING]	33	0.01	3	75.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
POVOS [PEOPLE, THE PEOPLE]	33	0.01	3	75.00
RETIRO [RETREAT, RETIREMENT]	33	0.01	2	50.00
TERRAS [LANDS, LAND, GROUNDS]	33	0.01	4	100.00
TERRENO [TERRAIN, GROUND, LAND]	33	0.01	4	100.00
TRADIÇÃO [TRADITION]	33	0.01	3	75.00
AÇÚCAR (ASSUCAR) [SUGAR]	32	0.01	2	50.00
CATÓLICOS [CATHOLICS]	32	0.01	4	100.00
CURIOSIDADE [CURIOSITY]	32	0.01	4	100.00
EXPRESSÃO [EXPRESSION]	32	0.01	4	100.00
FACTOS [FACTS, EVENTS, ACTS, DEEDS]	32	0.01	2	50.00
LOCAL [A LOCAL PERSON OR THING]	32	0.01	4	100.00
NAVIO [SHIP, VESSEL]	32	0.01	4	100.00
ORIGEM [ORIGIN, SOURCE]	32	0.01	2	50.00
RESULTADOS [RESULTS, OUTCOMES]	32	0.01	3	75.00
TALENTO [TALENT, ENDOWMENT]	32	0.01	3	75.00
TRATADO [TREATY, ACCORD]	32	0.01	3	75.00
VISCONDE [VISCOUNT]	32	0.01	2	50.00
AUTONOMIA [AUTONOMY]	31	0.01	1	25.00
CONSTITUIÇÃO	31	0.01	3	75.00
CONSTRUÇÃO (CONSTRUCÇÃO)	31	0.01	4	100.00
EXPERIENCIA [EXPERIENCE, EXPERIMENT]	31	0.01	4	100.00
FAVOR [FAVOR]	31	0.01	3	75.00
FEIÇÃO [FEATURE]	31	0.01	3	75.00
IMPRESSÕES [IMPRESSIONS, PRINTS, PRINTINGS]	31	0.01	4	100.00
INTRODUÇÃO (INTRODUCCÃO) [INTRODUCTION]	31	0.01	2	50.00
MENTE [MIND]	31	0.01	4	100.00
PRÁCTICA (PRACTICA) [PRACTICE]	31	0.01	1	25.00
PRINCÍPIOS [PRINCIPLES, BEGINNINGS]	31	0.01	2	50.00
PROPORÇÃO [PROPORTION]	31	0.01	3	75.00
ALGODÃO [COTTON]	30	0.01	4	100.00
DEMOCRATA [DEMOCRAT]	30	0.01	2	50.00
DINHEIRO [MONEY]	30	0.01	2	50.00
IMPORTANCIA [IMPORTANCE, SIGNIFICANCE]	30	0.01	4	100.00
INVERNO [WINTER]	30	0.01	4	100.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
NOTAS [NOTES]	30	0.01	4	100.00
POBRES [POOR PEOPLE, THE POOR]	30	0.01	4	100.00
POLÍCIA (POLICIA) [POLICE]	30	0.01	4	100.00
SENSO [SENSE, SENSATION, JUDGEMENT]	30	0.01	4	100.00
SEXO [SEX, GENDER]	30	0.01	4	100.00
TIPO (TYPO) [TYPE, KIND, SORT]	30	0.01	4	100.00
VISITAS [VISITS, BUSINESS, ENTERPRISES]	30	0.01	4	100.00
ADMIRAÇÃO [ADMIRATION, WONDER, AWE]	29	0.01	3	75.00
CERIMÔNIA [CEREMONY]	29	0.01	4	100.00
CONCORRENCIA [COMPETITION]	29	0.01	2	50.00
CONHECIMENTO [KNOWLEDGE]	29	0.01	3	75.00
DIREÇÃO (DIRECÇÃO) [DIRECTION, MANAGEMENT, STEERING]	29	0.01	4	100.00
ELEMENTOS [ELEMENTOS, COMPONENTS, FACTORS]	29	0.01	3	75.00
ENTUSIASMO [ENTHUSIASM, EXCITEMENT]	29	0.01	4	100.00
ESCRavidÃO [SLAVERY, BONDAGE]	29	0.01	4	100.00
FUNDO [FUND, BACKGROUND, BOTTOM]	29	0.01	4	100.00
HUMANIDADE [HUMANITY]	29	0.01	4	100.00
JUSTIÇA [JUSTICE, RIGHTEOUSNESS, FAIRNESS]	29	0.01	2	50.00
PRESENÇA (PRESENC) [PRESENCE]	29	0.01	3	75.00
PROPRIEDADE [PROPERTY, OWNERSHIP]	29	0.01	2	50.00
PROSPERIDADE [PROSPERITY, WEALTH]	29	0.01	2	50.00
REGIÃO [REGION]	29	0.01	3	75.00
SOLUÇÃO [SOLUTION]	29	0.01	1	25.00
ARISTOCRACIA [ARISTOCRACY]	28	0.01	3	75.00
ASSOCIAÇÃO [ASSOCIATION]	28	0.01	4	100.00
CORPO [BODY]	28	0.01	4	100.00
DIFERENÇA (DIFFERENÇA) [DIFFERENCE]	28	0.01	4	100.00
EMPREGADOS [EMPLOYEES]	28	0.01	4	100.00
ESCOLAS [SCHOOLS]	28	0.01	2	50.00
ESTUDOS [STUDIES]	28	0.01	4	100.00
FRENTE [FRONT, FACE]	28	0.01	4	100.00
FRIO [COLD, COLDNESS]	28	0.01	4	100.00
INTERIOR [INTERIOR, INSIDE]	28	0.01	4	100.00
LUZ [LIGHT]	28	0.01	4	100.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MARCHA [START, MARCH, MARCHING]	28	0.01	4	100.00
MILHARES [THOUSANDS]	28	0.01	4	100.00
SANGUE [BLOOD]	28	0.01	4	100.00
VALE [VALLEY]	28	0.01	4	100.00
CANAL [CANAL, CHANNEL]	27	0.01	4	100.00
CARGO [CARGO, CHARGE, POSITION, RESPONSIBILITY]	27	0.01	3	75.00
COLONIA [COLONY, SETTLEMENT]	27	0.01	3	75.00
COMISSÃO [COMMISSION, COMMITTEE]	27	0.01	3	75.00
CORRENTE [CURRENT, RUNNING]	27	0.01	4	100.00
DISPOSIÇÃO [PROVISION, DISPOSITION, DISPOSAL]	27	0.01	4	100.00
ÉPOCA [EPOCH, ERA, TIME, SEASON]	27	0.01	3	75.00
FACULDADE [FACULTY, COLLEGE, POWER]	27	0.01	3	75.00
IGREJAS [CHURCHES]	27	0.01	4	100.00
IMPrensa [PRESS, PRESS RELEASE, PRINTING]	27	0.01	3	75.00
MULTIDÃO [MULTITUDE, CROWD]	27	0.01	4	100.00
NEVE [SNOW]	27	0.01	4	100.00
POETA [POET]	27	0.01	4	100.00
SEPARAÇÃO [SEPARATION]	27	0.01	3	75.00
TEXTO [TEXT]	27	0.01	3	75.00
VANTAGEM [ADVANTAGE, BENEFIT]	27	0.01	3	75.00
ACORDO [ACCORD, AGREEMENT, DEAL]	26	0.01	4	100.00
CHEFE [HEAD, CHIEF, LEADER, BOSS]	26	0.01	3	75.00
CÔRTE [COURT, CUT, CUTTING]	26	0.01	1	25.00
CULTO [CULT, WORSHIP]	26	0.01	3	75.00
DEPARTAMENTO [DEPARTMENT]	26	0.01	2	50.00
DESPESAS [EXPENDITURES, EXPENSES, COSTS]	26	0.01	3	75.00
EMIGRAÇÃO [EMIGRATION]	26	0.01	2	50.00
GOSTO [TASTE, LIKE, LIKING]	26	0.01	3	75.00
INDUSTRIAS [INDUSTRIES]	26	0.01	1	25.00
INSTITUTO [INSTITUTE, INSTITUTION]	26	0.01	3	75.00
LADOS [SIDES]	26	0.01	4	100.00
LETRAS [LETTERS, LYRICS]	26	0.01	4	100.00
LIVRARIA [LIBRARY]	26	0.01	4	100.00
OFICIAES (OFFICIAES) [OFFICERS]	26	0.01	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PRESENTE [GIFT, THE PRESENT]	26	0.01	3	75.00
REPRESENTANTE [REPRESENTATIVE]	26	0.01	4	100.00
SALA [ROOM, HALL, LIVINGROOM]	26	0.01	3	75.00
SIMPATIA (SYMPATHIA) [SYMPATHY]	26	0.01	2	50.00
TIA [AUNT]	26	0.01	1	25.00
TOTAL [TOTAL]	26	0.01	2	50.00
VISITANTES [VISITORS]	26	0.01	3	75.00
ALTURA [HEIGHT, ALTITUDE]	25	0.01	4	100.00
APLICAÇÃO [APPLICATION, ENFORCEMENT]	25	0.01	3	75.00
ARTIGOS [ARTICLES, ITEMS]	25	0.01	4	100.00
CÂMARA [CHAMBER, CAMERA]	25	0.01	4	100.00
CARDEAL [CARDINAL]	25	0.01	2	50.00
CARIDADE [CHARITY]	25	0.01	2	50.00
CÔNSUL [CONSUL]	25	0.01	4	100.00
CURSO [COURSE, CURRENT, PROGRESS]	25	0.01	3	75.00
DATA [DATE, TIME, ERA]	25	0.01	4	100.00
EDIÇÃO [EDITION, ISSUE]	25	0.01	2	50.00
ESCOLA [SCHOOL]	25	0.01	3	75.00
ESCRITÓRIO [OFFICE]	25	0.01	3	75.00
ESTILO [STYLE]	25	0.01	4	100.00
EUROPEUS [EUROPEAN PEOPLE]	25	0.01	2	50.00
EXTREMO [EXTREME]	25	0.01	3	75.00
FILOSOFIA [PHILOSOPHY]	25	0.01	3	75.00
GRANDEZA [GREATNESS, GRANDEUR, MAGNITUDE]	25	0.01	4	100.00
GRÃO [GRAIN]	25	0.01	4	100.00
IDEAL [IDEAL]	25	0.01	3	75.00
MANUFATURAS [MANUFACTURES, MANUFACTURING]	25	0.01	3	75.00
MATERIAL [MATERIAL, STUFF]	25	0.01	4	100.00
NATURAES [NATIVES, THE NATIVES]	25	0.01	1	25.00
OBSERVAÇÃO [OBSERVATION, REMARK, NOTE]	25	0.01	3	75.00
OPINIÕES [OPINIONS]	25	0.01	3	75.00
ORADOR [SPEAKER, ORATOR]	25	0.01	4	100.00
OVA [OVA DE PEIXE = CAVIAR]	25	0.01	3	75.00
PORTA [DOOR, PORT, GATE]	25	0.01	4	100.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PROTEÇÃO (PROTECÇÃO) [PROTECTION]	25	0.01	3	75.00
QUALIDADE [QUALITY]	25	0.01	4	100.00
SILENCIO [SILENCE]	25	0.01	3	75.00
ACADEMIA [ACADEMY]	24	-	3	75.00
APARENCIA [APPEARANCE, LOOK]	24	-	4	100.00
CAPITÃO [CAPTAIN, MASTER, SKIPPER]	24	-	4	100.00
CARÁTER [CHARACTER]	24	-	2	50.00
CENTRO [CENTER, HEART, DOWNTOWN]	24	-	4	100.00
FRANCESA (FRANCEZA) [FRENCH (FEMININE)]	24	-	3	75.00
HESPAÑOL [SPANISH (MASCULINE)]	24	-	2	50.00
LINHA [LINE, ROW]	24	-	4	100.00
MERCADO [MARKET]	24	-	3	75.00
MERCÊ [GRACE, FAVOR, BENEFIT, BOON]	24	-	1	25.00
MONUMENTO [MONUMENT]	24	-	4	100.00
ORGULHO [PRIDE]	24	-	3	75.00
PALÁCIO [PALACE]	24	-	4	100.00
POSIÇÃO [POSITION, LOCATION]	24	-	3	75.00
REGÍMEN [REGIMEN, DIET]	24	-	2	50.00
RELAÇÃO [RELATIONSHIP, RELATION, RATIO]	24	-	4	100.00
RELIGIOSO [A FORMALLY RELIGIOUS PERSON; PRIEST, NUN]	24	-	3	75.00
SITUAÇÃO [SITUATION]	24	-	3	75.00
ALMIRANTE [ADMIRAL]	23	-	3	75.00
AMANHÃ [TOMORROW]	23	-	3	75.00
AUTORIDADES (AUCTORIDADES) [AUTHORITIES, OFFICERS]	23	-	1	25.00
BELEZA [BEAUTY]	23	-	4	100.00
BRASILEIROS [BRAZILIAN PEOPLE]	23	-	4	100.00
COMMUNIDADE [COMMUNITY]	23	-	1	25.00
CONQUISTA [CONQUEST, ACHIEVEMENT]	23	-	2	50.00
DOMÍNIO [FIELD OF EXPERTISE, DOMAIN, DOMINION]	23	-	2	50.00
ELEMENTO [ELEMENTO, COMPONENT, FACTOR]	23	-	2	50.00
EXÉRCITO (EXERCITO)	23	-	3	75.00
FIGURA [FIGURE]	23	-	4	100.00
FUNCIONÁRIOS [FUNCTIONARIES]	23	-	3	75.00
GAZETAS [GAZETTES, JOURNALS]	23	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
INSTITUIÇÕES [INSTITUTIONS]	23	-	1	25.00
LUXO (LUXURY)	23	-	4	100.00
MEMÓRIA [MEMORY]	23	-	4	100.00
MENOR [LESS]	23	-	4	100.00
MESES [MONTHS]	23	-	4	100.00
MODELO [MODEL, STYLE, TEMPLATE, EXEMPLAR]	23	-	3	75.00
MOTIVOS [MOTIVES, REASONS, GROUNDS]	23	-	3	75.00
POSSE [POSSESSION, OWNERSHIP, TENURE]	23	-	3	75.00
QUARTO [ROOM, BEDROOM, A FOURTH]	23	-	4	100.00
RECEPÇÃO (RECEPC) [RECEPTION]	23	-	4	100.00
REI [KING]	23	-	4	100.00
SOL [SUN]	23	-	4	100.00
TRÁFICO (TRAFICO) [TRAFFICKING]	23	-	2	50.00
ALEMÃO (ALLEMÃO) [A GERMAN PERSON]	22	-	4	100.00
AUSENCIA (ABSENCE)	22	-	4	100.00
CARVALHO [OAK, OAK TREE]	22	-	2	50.00
CONCEPÇÃO [CONCEPTION]	22	-	1	25.00
CONSELHO [COUNSEL]	22	-	3	75.00
EDIFÍCIOS [BUILDINGS]	22	-	4	100.00
ESPAÇO (ESPAÇ) [SPACE]	22	-	4	100.00
ESPAÑHOL [SPANISH, SPANISH PERSON]	22	-	3	75.00
EXCURSÃO (EXCURSAO)	22	-	4	100.00
FILHA [DAUGHTER]	22	-	4	100.00
GABINETE [CABINET]	22	-	3	75.00
GRAÇAS [GRACES, THANKS]	22	-	1	25.00
HOTÉIS [HOTELS]	22	-	4	100.00
IANQUE (YANKEE) [YANKEE]	22	-	4	100.00
INFERIORES [INFERIORS, SUBORDINATES]	22	-	2	50.00
LEITURA [READING]	22	-	3	75.00
LÍNGUA [LANGUAGE, TONGUE]	22	-	4	100.00
MILITARES [MILITARY MEN]	22	-	3	75.00
MONTANHAS [MOUNTAINS]	22	-	4	100.00
NEGÓCIO [BUSINESS]	22	-	3	75.00
PAI [FATHER]	22	-	4	100.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PRODUTO (PRODUCTO) [PRODUCT]	22	-	3	75.00
RELIGIOSAS [FORMALLY RELIGIOUS WOMEN, NUNS]	22	-	4	100.00
REVOLUÇÃO [REVOLUTION]	22	-	3	75.00
SAÚDE [HEALTH]	22	-	4	100.00
SOLDADOS [SOLDIERS]	22	-	3	75.00
TARIFA [RATE, FARE]	22	-	1	25.00
TRABALHADORES [WORKERS]	22	-	2	50.00
VIA [ROUTE, ROAD, WAY]	22	-	4	100.00
VOLUMES [VOLUMES]	22	-	3	75.00
ADIANTAMENTO [ADVANCEMENT, PROGRESS]	21	-	3	75.00
ANEXAÇÃO [ANNEXATION]	21	-	1	25.00
ARMAS [ARMS, WEAPONS]	21	-	3	75.00
ASSUNTOS [MATTERS, TOPICS, SUBJECTS, AFFAIRS]	21	-	4	100.00
BANDA [BAND, CROWD, THROG]	21	-	3	75.00
CAFÉ [COFFEE, COFFEE SHOP, CAFÉ]	21	-	4	100.00
CARGOS [JOB TITLES, POSITIONS, POSTS, RESPONSIBILITIES]	21	-	1	25.00
CATEDRAL [CATHEDRAL]	21	-	4	100.00
CATÓLICO [CATHOLIC]	21	-	4	100.00
CAUSAS [CAUSES, REASONS, MOTIVES]	21	-	3	75.00
CENTO [HUNDRED]	21	-	3	75.00
COMPANHIAS [COMPANIES]	21	-	2	50.00
CORRESPONDENTE [CORRESPONDENT]	21	-	3	75.00
CUBANA [CUBAN (FEMININE)]	21	-	1	25.00
DISCURSO [SPEECH, DISCOURSE]	21	-	4	100.00
ENSEJO [OPPORTUNITY, OCCASION]	21	-	3	75.00
EXISTENCIA [EXISTENCE, LIFE]	21	-	3	75.00
FINS [ENDS, GOALS, PURPOSES]	21	-	3	75.00
FRANCESES [FRENCH PEOPLE OR THINGS]	21	-	3	75.00
IGUALDADE [EQUALITY]	21	-	1	25.00
INTERVENÇÃO [INTERVENTION]	21	-	1	25.00
JORNAIS [NEWSPAPERS, JOURNALS]	21	-	2	50.00
MÁRMORE [MARBLE]	21	-	4	100.00
NOMES [NAMES]	21	-	3	75.00
PROFESSORES [PROFESSORS, TEACHERS]	21	-	4	100.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RAZÕES [REASONS]	21	-	2	50.00
REALIDADE [REALITY, FACT]	21	-	3	75.00
REPUBLICANOS [REPUBLICANS]	21	-	3	75.00
SALÃO (SALAO) [HALL, SALON, PARLOR; SALOON]	21	-	4	100.00
SOBERANO [SOVEREIGN, RULER, KING]	21	-	2	50.00
TENDENCIA [TENDENCY, TREND]	21	-	2	50.00
VIGOR [FORCE, VIGOR, MANLINESS, VITALITY]	21	-	3	75.00
VOLUME [VOLUME]	21	-	3	75.00
VOZ [VOICE]	21	-	4	100.00
ARTES [ARTS]	20	-	3	75.00
CAPITÓLIO [CAPITOL BUILDING, THE CAPITOL]	20	-	4	100.00
CENTENÁRIO [CENTENARY, CENTENNIAL]	20	-	1	25.00
COMERCIAIS [COMMERCIALS, ADVERTISEMENTS]	20	-	4	100.00
CONVERSA [CONVERSATION, TALK, CHAT]	20	-	4	100.00
CORRUPÇÃO [CORRUPTION]	20	-	1	25.00
DESTINO [DESTINATION, DESTINY, FATE]	20	-	3	75.00
ESTAÇÃO [SEASON, RAILWAY STATION]	20	-	2	50.00
EXCESSO [EXCESS, SURPLUS, OVERAGE]	20	-	2	50.00
FÁBRICAS [FACTORIES]	20	-	4	100.00
FACE [FACE]	20	-	3	75.00
FAMÍLIAS [FAMILIES]	20	-	4	100.00
FELICIDADE [HAPPINESS]	20	-	3	75.00
INFERIOR	20	-	3	75.00
JUNTA	20	-	3	75.00
LESTE	20	-	2	50.00
LIBERAL	20	-	3	75.00
MÊS (MES)	20	-	4	100.00
MOSTRA	20	-	3	75.00
OCEANO	20	-	3	75.00
PASSAGEIROS	20	-	4	100.00
PATRIOTISMO	20	-	4	100.00
RELIGIOSA [FORMALLY RELIGIOUS WOMAN, NUN]	20	-	4	100.00
REPUTAÇÃO	20	-	4	100.00
REUNIÃO	20	-	4	100.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SALARIOS	20	-	1	25.00
SOLO	20	-	4	100.00
SORTE	20	-	4	100.00
SURPRESA	20	-	3	75.00
ABERTURA	19	-	3	75.00
ASSUNTO	19	-	2	50.00
AUTORIDADE	19	-	3	75.00
BAIXO	19	-	4	100.00
BENEFICIO	19	-	1	25.00
CALOR	19	-	4	100.00
CÉU	19	-	4	100.00
CIDADÃO	19	-	3	75.00
COMÉRCIO	19	-	2	50.00
DESCRIÇÃO (DESCRIÇÃO)	19	-	4	100.00
DIFICULDADE	19	-	3	75.00
DIRETOR	19	-	3	75.00
EXAME	19	-	3	75.00
EXECUTIVO	19	-	2	50.00
EXPORTAÇÃO	19	-	1	25.00
FEBRE	19	-	3	75.00
FONTES	19	-	3	75.00
HINO	19	-	4	100.00
INDIVÍDUOS	19	-	3	75.00
ITALIANA	19	-	3	75.00
JUIZ	19	-	4	100.00
MANEIRAS	19	-	3	75.00
MÁQUINAS	19	-	4	100.00
NEGRA	19	-	2	50.00
OFICIAIS	19	-	2	50.00
PENA	19	-	4	100.00
POSSESSÕES	19	-	1	25.00
PREÇO	19	-	1	25.00
PROGRAMA (PROGRAMMA)	19	-	2	50.00
PROTESTANTES	19	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RAPAZES	19	-	3	75.00
RIGOR	19	-	4	100.00
RINITE (NMITO)	19	-	4	100.00
SANTA	19	-	4	100.00
SÉCULOS (SECULOS)	19	-	1	25.00
SEIO	19	-	4	100.00
SENHORES	19	-	4	100.00
SÉRIE (SERIE)	19	-	4	100.00
SOMBRA	19	-	4	100.00
SUPREMACÍA	19	-	1	25.00
TOLERANCIA	19	-	2	50.00
ARQUITETURA	18	-	4	100.00
ASPECTOS	18	-	3	75.00
BARCA	18	-	3	75.00
CANDIDATO	18	-	3	75.00
CLERO	18	-	3	75.00
CLIMA	18	-	3	75.00
COMMANDANTE	18	-	2	50.00
COMPATRIOTAS	18	-	3	75.00
DETALHES	18	-	3	75.00
EDIFÍCIOS	18	-	2	50.00
ELEVAÇÃO	18	-	1	25.00
ESPECTACULO	18	-	1	25.00
ESTADISTA	18	-	3	75.00
ESTÁTUA	18	-	4	100.00
ESTUDANTES	18	-	4	100.00
FORÇAS	18	-	1	25.00
FUNDAMENTO	18	-	1	25.00
IDADE	18	-	3	75.00
IGNORANCIA	18	-	2	50.00
INTUITO	18	-	4	100.00
IRLANDESES	18	-	2	50.00
JUÍZES	18	-	4	100.00
PARTES	18	-	4	100.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PEDRA	18	-	4	100.00
POSTA	18	-	3	75.00
PRESIDENCIA	18	-	3	75.00
RECINTO	18	-	3	75.00
RESPONSABILIDADE	18	-	1	25.00
ROMANA	18	-	3	75.00
SALAS	18	-	3	75.00
SEGURANÇA	18	-	1	25.00
SESSÃO	18	-	4	100.00
SUPERIORES	18	-	3	75.00
SUPERIORIDADE	18	-	1	25.00
TÍTULO (TITULO)	18	-	4	100.00
TOM	18	-	4	100.00
UNIDADE	18	-	3	75.00
UNIFORME	18	-	4	100.00
UNIVERSIDADES	18	-	2	50.00
VAPOR	18	-	4	100.00
VIRTUDE	18	-	3	75.00
ADVOGADO	17	-	3	75.00
AFIM	17	-	3	75.00
ALCANCE	17	-	4	100.00
ALEMÃES (ALLEMÃES)	17	-	2	50.00
ARTISTA	17	-	4	100.00
BANDEIRA	17	-	4	100.00
CABO	17	-	4	100.00
COLONIZAÇÃO	17	-	1	25.00
CONHECIMENTOS	17	-	4	100.00
DECISÃO	17	-	3	75.00
DEMOCRATAS	17	-	1	25.00
DESCENDENTES	17	-	3	75.00
DOMINGOS	17	-	4	100.00
EUROPEU	17	-	1	25.00
EXCEÇÃO (EXCEPÇÃO)	17	-	1	25.00
FACILIDADE	17	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
FOME	17	-	3	75.00
HÁBITOS	17	-	4	100.00
ÍNDIOS	17	-	4	100.00
JEITO	17	-	4	100.00
LAGOS	17	-	3	75.00
LAR	17	-	4	100.00
LOCAIS	17	-	2	50.00
LUCROS	17	-	2	50.00
MÃO	17	-	2	50.00
MARGENS	17	-	4	100.00
MATÉRIAS	17	-	2	50.00
MINAS	17	-	3	75.00
MINISTROS	17	-	3	75.00
MORTE	17	-	3	75.00
NECESSIDADES	17	-	3	75.00
NEGOCIANTES	17	-	3	75.00
NOTÍCIA	17	-	4	100.00
OCCUPAÇÃO	17	-	1	25.00
OPERÁRIOS (OPERARIOS)	17	-	4	100.00
ORIENTAÇÃO	17	-	1	25.00
PACÍFICO (PACIFICO) [PACIFIC OCEAN]	17	-	3	75.00
PAVILHÃO	17	-	4	100.00
PERIGO	17	-	2	50.00
PÉS	17	-	4	100.00
PORTUGUESES	17	-	2	50.00
PRESOS	17	-	3	75.00
PROVEITO	17	-	3	75.00
RECEIO	17	-	3	75.00
RELATÓRIO (RELATORIO)	17	-	2	50.00
ROMANO	17	-	3	75.00
SOBERANIA	17	-	2	50.00
VANTAGENS	17	-	4	100.00
CIÊNCIAS	17	-	2	50.00
AMIZADE	16	-	3	75.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ARBITRAMENTO	16	-	1	25.00
ARCHIPELAGO	16	-	1	25.00
ARTIGO	16	-	1	25.00
ÁRVORES (ARVORES)	16	-	4	100.00
ASSEMBLÉIA	16	-	3	75.00
BIBLIOTECA	16	-	3	75.00
CASAMENTO	16	-	4	100.00
CHUVA	16	-	3	75.00
COLÉGIOS	16	-	3	75.00
CONFIANÇA	16	-	1	25.00
CONSEQUENCIAS	16	-	1	25.00
CONSIDERAÇÃO	16	-	1	25.00
CUIDADO	16	-	4	100.00
DADOS	16	-	4	100.00
DIFICULDADES	16	-	3	75.00
DIGNIDADE	16	-	4	100.00
DISCIPLINA	16	-	2	50.00
DISTRIBUIÇÃO	16	-	3	75.00
ECONOMIA	16	-	1	25.00
EUROPÉAS	16	-	1	25.00
EXEMPLOS	16	-	2	50.00
FRASES	16	-	4	100.00
GALERIA	16	-	4	100.00
GUARDA	16	-	4	100.00
LINHAS	16	-	4	100.00
MALES	16	-	2	50.00
METADE	16	-	1	25.00
MILHÃO	16	-	1	25.00
MOCIDADE	16	-	3	75.00
NACIONALIDADE	16	-	2	50.00
NÍVEL	16	-	4	100.00
NOTÍCIAS	16	-	4	100.00
ÔNIBUS (ÓNIBUS)	16	-	2	50.00
PÃO	16	-	3	75.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PAVOR (PAVO)	16	-	2	50.00
PONTA	16	-	4	100.00
PREÇOS	16	-	1	25.00
PRIMO	16	-	3	75.00
PRINCESA	16	-	2	50.00
PROJETO (PROJECTO)	16	-	3	75.00
QUARTOS	16	-	3	75.00
RECONHECIMENTO	16	-	2	50.00
REGRAS	16	-	3	75.00
RESIDENCIA	16	-	3	75.00
SEITAS	16	-	4	100.00
SIMPLICIDADE	16	-	3	75.00
TELEGRAMA	16	-	1	25.00
TEORIA (THEORIA)	16	-	1	25.00
TRATAMENTO	16	-	3	75.00
AGRICULTURA	15	-	3	75.00
ASILO	15	-	2	50.00
AUXÍLIO (AUXILIO)	15	-	1	25.00
BANCOS	15	-	2	50.00
CAPACIDADE	15	-	2	50.00
CHÁ	15	-	3	75.00
CHAMA	15	-	4	100.00
CORRESPONDENCIA	15	-	3	75.00
CRIANÇAS	15	-	1	25.00
DEFEITOS	15	-	1	25.00
DEMORA	15	-	4	100.00
DESTINOS	15	-	3	75.00
DISCURSOS	15	-	3	75.00
ESCRAVO	15	-	3	75.00
ESPOSA	15	-	4	100.00
EXERCÍCIO	15	-	3	75.00
EXPLICAÇÃO	15	-	3	75.00
GENIO	15	-	3	75.00
HÁBITO	15	-	4	100.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
INSTANTE	15	-	2	50.00
MATÉRIA	15	-	3	75.00
MEDIDA	15	-	3	75.00
MISSÃO	15	-	1	25.00
MÓ (MO)	15	-	4	100.00
NASCIMENTO	15	-	3	75.00
NAVEGAÇÃO	15	-	1	25.00
NORTE-AMERICANA	15	-	3	75.00
OBJETOS	15	-	4	100.00
OPOSIÇÃO (OPPOSIÇÃO)	15	-	1	25.00
PADRES	15	-	2	50.00
POTENCIAS	15	-	4	100.00
PROCESSOS	15	-	2	50.00
PROPAGANDA	15	-	1	25.00
RAMO	15	-	3	75.00
RECURSO	15	-	2	50.00
REGIÕES	15	-	1	25.00
REPUBLICANA	15	-	3	75.00
REPUBLICANO	15	-	3	75.00
REVISTA	15	-	3	75.00
TRAÇO	15	-	1	25.00
ABUNDANCIA	14	-	4	100.00
ALUNOS	14	-	3	75.00
AVENIDA	14	-	2	50.00
BAILE	14	-	4	100.00
CALMA	14	-	4	100.00
CARRUAGENS	14	-	4	100.00
COMPOSIÇÃO	14	-	3	75.00
CONFLICTO	14	-	1	25.00
CONVENÇÃO	14	-	1	25.00
CORTEJO	14	-	3	75.00
CRUZADOR	14	-	2	50.00
DIPLOMACIA	14	-	3	75.00
DOMÍNIOS	14	-	3	75.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ELEITORAIS	14	-	2	50.00
ELOQUÊNCIA	14	-	3	75.00
ESTRADAS	14	-	3	75.00
ESTRANGEIRAS	14	-	4	100.00
GOVERNADORES	14	-	3	75.00
GOVERNOS	14	-	3	75.00
IDEALISMO	14	-	1	25.00
INSURGENTES	14	-	1	25.00
IRMÃOS	14	-	4	100.00
JARDIM	14	-	3	75.00
LEGAÇÃO	14	-	3	75.00
LÍNGUAS	14	-	4	100.00
MASSAS	14	-	1	25.00
MÁXIMA (MAXIMA)	14	-	2	50.00
MENORES	14	-	3	75.00
MONARCA	14	-	3	75.00
PERGUNTAS	14	-	3	75.00
PONTE	14	-	3	75.00
PRESENTES	14	-	3	75.00
PRIMA	14	-	2	50.00
PROFISSÃO	14	-	3	75.00
REPORTAGEM	14	-	1	25.00
SÉC (SEC)	14	-	1	25.00
SEMANAS	14	-	3	75.00
SENADORES	14	-	2	50.00
SUFRÁGIO (SUFFRAGIO)	14	-	1	25.00
TEMPLO	14	-	3	75.00
USO	14	-	4	100.00
VIAJANTES	14	-	4	100.00
ABOLIÇÃO	13	-	1	25.00
ACASO	13	-	4	100.00
ADAPTAÇÃO	13	-	1	25.00
AGENTES	13	-	4	100.00
AMEAÇA	13	-	3	75.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ATIVIDADE	13	-	2	50.00
CARA	13	-	4	100.00
CENTAVOS	13	-	2	50.00
CHAMADA	13	-	3	75.00
CONFERENCIA	13	-	1	25.00
CONSTANTE (CONSTA)	13	-	4	100.00
CONVERSAÇÃO	13	-	2	50.00
CORES	13	-	4	100.00
COROA	13	-	3	75.00
COSTUME	13	-	3	75.00
CUNHAGEM [process for minting coins]	13	-	1	25.00
DIPLOMÁTICA	13	-	1	25.00
DISCUSSÃO	13	-	1	25.00
EDITORIAL	13	-	2	50.00
EMIGRADOS	13	-	1	25.00
EMPREGOS	13	-	2	50.00
ESPÍRITOS	13	-	3	75.00
ESTADISTAS	13	-	2	50.00
EXCELÊNCIA (EXCELENCIA)	13	-	3	75.00
EXEMPLARES	13	-	3	75.00
ÉXITO (EXITO)	13	-	2	50.00
FÁBRICA	13	-	4	100.00
FACILIDADES	13	-	3	75.00
FACTOR	13	-	1	25.00
FILHAS	13	-	4	100.00
FLORESCENCIA	13	-	1	25.00
FONTE	13	-	3	75.00
FRUTO (FRUCTO)	13	-	1	25.00
GESTO	13	-	2	50.00
GUIA	13	-	4	100.00
HESPANHOES	13	-	1	25.00
HISTORIADOR	13	-	3	75.00
IMORALIDADE (IMMORALIDADE)	13	-	1	25.00
INICIATIVA	13	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
INQUÉRITO	13	-	2	50.00
INTELECTUAIS (INTELLECTUAES)	13	-	1	25.00
LATINA	13	-	4	100.00
LEGISLATURA	13	-	2	50.00
MATERIAIS (MATERIAES)	13	-	1	25.00
MELHORAMENTO	13	-	2	50.00
MENSAGEM	13	-	3	75.00
MISSA	13	-	3	75.00
MOMENTOS	13	-	2	50.00
NEUTRALIDADE	13	-	1	25.00
OBSERVATÓRIO	13	-	4	100.00
OPERÁRIAS (OPERARIAS)	13	-	2	50.00
ORDENS	13	-	2	50.00
ÓRGAO	13	-	3	75.00
PAIXÕES	13	-	2	50.00
POPULAÇÕES	13	-	1	25.00
PORTUGUESA	13	-	2	50.00
POTENCIA	13	-	2	50.00
PREDICADOS	13	-	1	25.00
PREJUÍZOS	13	-	3	75.00
PREPARO	13	-	3	75.00
PROCURA	13	-	2	50.00
PROGRESSOS	13	-	2	50.00
PROTECIONISMO (PROTECCIONISMO)	13	-	1	25.00
RAPIDEZ	13	-	4	100.00
REINO [REINO UNIDO / UNITED KINGDOM]	13	-	3	75.00
RESPOSTA	13	-	3	75.00
RIOS	13	-	3	75.00
SEDA	13	-	4	100.00
SENDA	13	-	3	75.00
SENTIMENTOS	13	-	3	75.00
SERVIÇOS	13	-	1	25.00
SEXOS	13	-	4	100.00
TERMO	13	-	4	100.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TERMOS	13	-	3	75.00
TRAÇOS	13	-	1	25.00
TRIBUNAIS	13	-	2	50.00
VELOCIDADE	13	-	4	100.00
VENTO	13	-	3	75.00
VIAGENS	13	-	4	100.00
VIAS	13	-	1	25.00
VISTAS	13	-	3	75.00
VOTO	13	-	1	25.00
VOTOS	13	-	2	50.00
ZELO	13	-	3	75.00
MOMENTO (MENTO)	12	-	4	100.00
ALVO	12	-	3	75.00
APENDICE (APPENDICE)	12	-	1	25.00
ARSENAL	12	-	3	75.00
ASSOCIAÇÕES	12	-	1	25.00
BAHIA	12	-	4	100.00
BATALHA	12	-	4	100.00
BOLSA	12	-	4	100.00
CAMINHOS	12	-	2	50.00
CAPITÃES (CAPITAES)	12	-	2	50.00
CASTA	12	-	3	75.00
CIMA	12	-	3	75.00
CÍRCULOS	12	-	3	75.00
COMPANHEIRO	12	-	3	75.00
COMPOSTO	12	-	3	75.00
COMPRA	12	-	2	50.00
CONCERTO	12	-	3	75.00
CONFORTO	12	-	3	75.00
CONSEQUENCIA	12	-	2	50.00
CONSIDERAÇÕES	12	-	1	25.00
CONSUMO	12	-	2	50.00
DAMA	12	-	4	100.00
DEFERENCIA	12	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DEPARTAMENTOS	12	-	2	50.00
DEVERES	12	-	3	75.00
DOSE	12	-	3	75.00
EMPREGO	12	-	3	75.00
ENGENHO	12	-	3	75.00
EXECUÇÃO	12	-	1	25.00
EXIGENCIAS	12	-	2	50.00
EXPOSIÇÃO	12	-	1	25.00
FIÉIS	12	-	3	75.00
FÍSICO (PHYSICO)	12	-	3	75.00
GUERRAS	12	-	2	50.00
INDÍGENA	12	-	3	75.00
INTENÇÃO	12	-	1	25.00
ISOLAMENTO	12	-	3	75.00
JARDINS	12	-	3	75.00
JUIZO	12	-	2	50.00
LEGISLAÇÃO	12	-	3	75.00
LUTAS (LUCTAS)	12	-	1	25.00
MARIDO	12	-	1	25.00
MESA	12	-	4	100.00
MESTRES	12	-	3	75.00
MODA	12	-	3	75.00
MOEDA	12	-	3	75.00
NORTE-AMERICANO	12	-	2	50.00
NOTICIÁRIO	12	-	1	25.00
NOVELAS	12	-	2	50.00
OBSERVADOR	12	-	4	100.00
ORADORES	12	-	3	75.00
ORIENTE	12	-	2	50.00
PAIXÃO	12	-	2	50.00
PALÁCIOS	12	-	4	100.00
PALESTRA	12	-	3	75.00
PASTO	12	-	3	75.00
PERIGOS	12	-	3	75.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PERSPECTIVA	12	-	3	75.00
PRAIAS	12	-	3	75.00
PRÍNCIPE	12	-	2	50.00
PROBLEMAS	12	-	3	75.00
PROFISSÕES	12	-	1	25.00
PROPRIETÁRIOS (PROPRIETARIOS)	12	-	1	25.00
QUANTIDADE	12	-	3	75.00
RAMOS	12	-	2	50.00
RAPARIGAS	12	-	3	75.00
REALCE	12	-	4	100.00
REGRA	12	-	3	75.00
RESIDENTE	12	-	3	75.00
ROMANCE	12	-	2	50.00
ROMANCISTA	12	-	3	75.00
SATISFAÇÃO (SATISFACÇÃO)	12	-	3	75.00
SAUDADE	12	-	3	75.00
SUCCESSO (SUCESSO)	12	-	2	50.00
TEATROS	12	-	2	50.00
TEMPERAMENTO	12	-	3	75.00
TRIGO	12	-	2	50.00
ACQUISIÇÃO	11	-	1	25.00
ACTO	11	-	2	50.00
ACUMULAÇÃO (ACCUMULAÇÃO)	11	-	1	25.00
ALEGRIA	11	-	4	100.00
ALMAS	11	-	3	75.00
ASSENTO	11	-	2	50.00
ATMOSFERA (ATMOSPHERA)	11	-	2	50.00
AUDÁCIA (AUDACIA)	11	-	1	25.00
AUTORES	11	-	3	75.00
BANDO	11	-	2	50.00
CADETES	11	-	1	25.00
CARINHO	11	-	2	50.00
CARREIRA	11	-	2	50.00
CARRUAGEM	11	-	4	100.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CELA	11	-	1	25.00
CHAPÉU	11	-	2	50.00
CIRCULAÇÃO	11	-	1	25.00
CIVIS	11	-	2	50.00
CONFLICTOS	11	-	1	25.00
CONJUNTO (CONJUNCTO)	11	-	2	50.00
CONQUISTAS	11	-	1	25.00
CONTINENTAL	11	-	2	50.00
CONTRASTE	11	-	3	75.00
CONTRIBUIÇÃO	11	-	2	50.00
CONVIVENCIA	11	-	2	50.00
CRÉDITO (CREDITO)	11	-	2	50.00
CRIANÇA	11	-	3	75.00
CRIME	11	-	2	50.00
CUSTO	11	-	3	75.00
DENOMINA	11	-	3	75.00
DESEMBARQUE	11	-	4	100.00
DOENTES	11	-	3	75.00
ELEITORES	11	-	2	50.00
EMANCIPAÇÃO	11	-	1	25.00
ENCANTO	11	-	2	50.00
EPISÓDIO	11	-	4	100.00
ESCADA	11	-	3	75.00
ESCRAVATURA	11	-	2	50.00
ESTRUTURA (ESTRUCTURA)	11	-	3	75.00
FLOR	11	-	3	75.00
FOGO	11	-	2	50.00
FRUTOS (FRUCTOS)	11	-	1	25.00
FUNCIONÁRIO	11	-	3	75.00
GENEROS	11	-	3	75.00
HABILIDADE	11	-	4	100.00
IMIGRANTES (IMMIGRANTES)	11	-	1	25.00
IMPULSO	11	-	3	75.00
INCENDIO	11	-	3	75.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
INCIDENTES	11	-	2	50.00
MAE	11	-	2	50.00
MANUFATURA	11	-	3	75.00
MARGEM	11	-	3	75.00
MEMBRO	11	-	3	75.00
MINUTOS	11	-	3	75.00
MÓS (MOS)	11	-	4	100.00
PAGAMENTO	11	-	3	75.00
PAISAGEM	11	-	4	100.00
PARQUE	11	-	3	75.00
PARTIDARIOS	11	-	1	25.00
PERFEIÇÃO	11	-	2	50.00
PERSONALIDADE	11	-	3	75.00
PIEIDADE	11	-	2	50.00
PODERES	11	-	1	25.00
POETAS	11	-	2	50.00
PREDOMÍNIO	11	-	1	25.00
PREOCUPAÇÃO (PREOCCUPAÇÃO)	11	-	1	25.00
PREOCUPAÇÕES (PREOCCUPAÇÕES)	11	-	1	25.00
PRETENSÕES (PRETENSÕES)	11	-	2	50.00
PRETOS	11	-	2	50.00
PROVÍNCIA (PROVINCIA)	11	-	2	50.00
QUADRO	11	-	4	100.00
RECEIOS	11	-	3	75.00
RECLAMAÇÃO	11	-	1	25.00
REFORMA	11	-	2	50.00
RODA	11	-	2	50.00
SALVADOR	11	-	3	75.00
SEÇOES (SECÇÕES)	11	-	1	25.00
SEMANA	11	-	4	100.00
SERMÃO (SERMAO)	11	-	3	75.00
SINDICATOS (SYNDICATOS)	11	-	1	25.00
SOCIALISMO	11	-	1	25.00
SOCIEDADES	11	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TABACO	11	-	3	75.00
TEOLOGIA (THEOLOGIA)	11	-	2	50.00
TERRITÓRIOS (TERRITORIOS)	11	-	1	25.00
THESOURO	11	-	1	25.00
TONELADAS	11	-	2	50.00
TRADIÇÕES	11	-	1	25.00
TRATO	11	-	2	50.00
TRAVESSIA	11	-	4	100.00
URNAS	11	-	3	75.00
VIDAS	11	-	3	75.00
VIRTUDES	11	-	3	75.00
VISÃO	11	-	2	50.00
ABERTA	10	-	4	100.00
ABSTENÇÃO	10	-	1	25.00
AGITAÇÃO	10	-	1	25.00
AGRADO	10	-	3	75.00
ANIMAIS	10	-	3	75.00
ANIMAL	10	-	2	50.00
ARDOR	10	-	1	25.00
ARTISTAS	10	-	3	75.00
ATO	10	-	2	50.00
AULAS	10	-	3	75.00
BETERRABA	10	-	1	25.00
CAMAROTE	10	-	2	50.00
CARACTERÍSTICOS	10	-	2	50.00
CARVÃO	10	-	1	25.00
CASAL	10	-	3	75.00
CENA	10	-	3	75.00
CERTEZA	10	-	2	50.00
COMENTÁRIOS	10	-	2	50.00
CONCURSO	10	-	2	50.00
CONDESSA	10	-	2	50.00
CONDUTA	10	-	3	75.00
CONFERENCIAS	10	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CONVIDADOS	10	-	3	75.00
CORREIOS	10	-	1	25.00
CRISTÃO (CRISTAO)	10	-	3	75.00
CRÍTICA (CRITICA)	10	-	1	25.00
CURSOS	10	-	4	100.00
DESCANSO	10	-	3	75.00
DESEJOS	10	-	3	75.00
DESPESA	10	-	2	50.00
DIFERENÇAS (DIFFERENÇAS)	10	-	1	25.00
DIMINUIÇÃO	10	-	1	25.00
DOCUMENTOS	10	-	3	75.00
DONA	10	-	3	75.00
ECO	10	-	4	100.00
ELEIÇÕES	10	-	1	25.00
EMIGRANTES	10	-	1	25.00
ENTE	10	-	3	75.00
ENVIADO	10	-	3	75.00
ESTÍMULO (ESTIMULO)	10	-	1	25.00
EX-PRESIDENTE	10	-	3	75.00
EXERCÍCIOS	10	-	3	75.00
EXIBIÇÃO (EXHIBIÇÃO)	10	-	2	50.00
FÍSICA (PHYSICA)	10	-	1	25.00
FORMAÇÃO	10	-	1	25.00
FRAGATA	10	-	3	75.00
FUMO	10	-	4	100.00
GARE	10	-	1	25.00
GAZETA	10	-	2	50.00
GERAÇÃO	10	-	1	25.00
GERAES	10	-	1	25.00
GOVERNANTES	10	-	2	50.00
GRUPOS	10	-	3	75.00
HONESTIDADE	10	-	3	75.00
HONRAS	10	-	3	75.00
HORIZONTE	10	-	3	75.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
HOSPITAIS (HOSPITAES)	10	-	1	25.00
HOSPITALIDADE	10	-	3	75.00
IANQUES (YANKEES)	10	-	4	100.00
INCIDENTE	10	-	2	50.00
INDIFERENÇA (INDIFFERENÇA)	10	-	1	25.00
INFORMAÇÃO	10	-	3	75.00
INSTANTES	10	-	2	50.00
INSTRUMENTOS	10	-	4	100.00
INTELIGENCIA	10	-	2	50.00
JORNALISTA	10	-	2	50.00
LEITOR	10	-	4	100.00
LIBERAES	10	-	1	25.00
LINGUAGEM	10	-	3	75.00
MANILHA [shackle, Manila]	10	-	1	25.00
MANUFATUREIROS	10	-	3	75.00
MANUTENÇÃO	10	-	1	25.00
METAL	10	-	2	50.00
MONARQUIA (MONARQUÍA)	10	-	3	75.00
MONTE	10	-	3	75.00
MORALIDADE	10	-	1	25.00
NACIONALIDADES	10	-	3	75.00
NOITES	10	-	4	100.00
NOMEAÇÃO	10	-	1	25.00
OBEDIENCIA	10	-	2	50.00
OBRIGAÇÕES	10	-	1	25.00
OPULENCIA	10	-	2	50.00
ORQUESTRA	10	-	1	25.00
PADRE	10	-	3	75.00
PÁGINA	10	-	3	75.00
PARENTES	10	-	2	50.00
PASSOS	10	-	3	75.00
PATENTE	10	-	4	100.00
PERCURSO	10	-	2	50.00
PERSONAGENS	10	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PIANO	10	-	3	75.00
PINTURA	10	-	3	75.00
PORTAS	10	-	4	100.00
PREFEITO	10	-	2	50.00
PREFERENCIA	10	-	2	50.00
PRETEXTO	10	-	2	50.00
PROTESTANTE	10	-	3	75.00
QUADROS	10	-	2	50.00
RAINHA	10	-	3	75.00
RECEITA	10	-	3	75.00
RECLAMAÇÕES	10	-	1	25.00
REGRESSO	10	-	3	75.00
REPARTIÇÃO	10	-	1	25.00
RESTA	10	-	4	100.00
ROMPIMENTO	10	-	1	25.00
SEITA	10	-	2	50.00
TALENTOS	10	-	2	50.00
TEMA (THEMA)	10	-	2	50.00
TESTEMUNHO	10	-	2	50.00
TÍTULOS	10	-	2	50.00
TRABALHADOR	10	-	3	75.00
TRADUÇÃO (TRADUCÇÃO)	10	-	3	75.00
TRISTEZA	10	-	3	75.00
TROCA	10	-	2	50.00
UNIVERSO	10	-	3	75.00
ABUSO	9	-	1	25.00
ACONTECIMENTOS	9	-	3	75.00
AFRICANA	9	-	1	25.00
AMBIÇÕES	9	-	1	25.00
AMERICANISMO	9	-	2	50.00
APOIO	9	-	2	50.00
APROVAÇÃO (APPROVAÇÃO)	9	-	3	75.00
ARES	9	-	3	75.00
ARGUMENTOS	9	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
BANHO	9	-	4	100.00
BARCO	9	-	3	75.00
BUSCA	9	-	3	75.00
CAMADAS	9	-	2	50.00
CAMAROTES	9	-	4	100.00
CANTO	9	-	3	75.00
CARACTERÍSTICA	9	-	3	75.00
CAVALHEIRO	9	-	3	75.00
CAVALO	9	-	4	100.00
CEREAIS	9	-	2	50.00
CHARUTOS	9	-	3	75.00
CIRCULO	9	-	3	75.00
CIRCUNSTÂNCIA (CIRCUNSTANCIA)	9	-	3	75.00
COLEGAS	9	-	4	100.00
COLONIAIS (COLONIAES)	9	-	1	25.00
COMPANHEIROS	9	-	4	100.00
COMUNICAÇÃO (COMUNICAC)	9	-	2	50.00
CONDE	9	-	2	50.00
CONFEDERAÇÃO	9	-	2	50.00
CONSELHEIRO	9	-	3	75.00
CONTACTO	9	-	1	25.00
CÓPIA	9	-	3	75.00
CORAGEM	9	-	4	100.00
CORRECÇÃO	9	-	1	25.00
CORREIO	9	-	4	100.00
CORTESIA (CORTEZIA)	9	-	2	50.00
COSMOPOLITA	9	-	2	50.00
CÚPULA	9	-	3	75.00
DEMOCRACIAS	9	-	2	50.00
DEMONSTRAÇÃO	9	-	4	100.00
DESCOBERTAS	9	-	2	50.00
DESPEDIDA	9	-	4	100.00
DIPLOMATA	9	-	2	50.00
DISPOSIÇÕES	9	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DOR	9	-	3	75.00
ELEGANCIA	9	-	3	75.00
ELEITO	9	-	3	75.00
EMPENHO	9	-	2	50.00
ENGENHARIA	9	-	4	100.00
ESPERTA (PERTA)	9	-	2	50.00
ESPLENDOR	9	-	3	75.00
ESQUERDA	9	-	2	50.00
ESSENCIA	9	-	1	25.00
ESTUDANTE	9	-	3	75.00
EXAGEROS (EXAGGEROS)	9	-	1	25.00
EXPRESSÕES	9	-	2	50.00
FACHADA	9	-	2	50.00
FESTA	9	-	4	100.00
FINANCEIRA	9	-	1	25.00
FLORES	9	-	2	50.00
FOLHA	9	-	3	75.00
FORMAS	9	-	2	50.00
FORTUNAS	9	-	1	25.00
FRONTEIRAS	9	-	1	25.00
GASTO	9	-	2	50.00
GLOBO	9	-	3	75.00
GOLPE	9	-	4	100.00
GRAU	9	-	2	50.00
GREGO	9	-	3	75.00
HARMONIA	9	-	1	25.00
HOMENAGEM	9	-	2	50.00
INDIVIDUALISMO	9	-	1	25.00
INDIVIDUO	9	-	3	75.00
INGLESAS (INGLEZAS)	9	-	1	25.00
INJUSTIÇA	9	-	1	25.00
IRÁ	9	-	3	75.00
IRONIA	9	-	2	50.00
LIMPEZA	9	-	3	75.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
LOJAS	9	-	3	75.00
LUCRO	9	-	2	50.00
LUZES	9	-	3	75.00
MARINHEIRO	9	-	3	75.00
MARINHEIROS	9	-	4	100.00
MARQUÊS (MARQUES)	9	-	3	75.00
MEDIA	9	-	1	25.00
MÉDICA	9	-	3	75.00
MEDICINA	9	-	2	50.00
MERCADOS	9	-	3	75.00
MESTRE	9	-	3	75.00
MÉTODO	9	-	3	75.00
MINISTERIO	9	-	1	25.00
MINORIA	9	-	2	50.00
MONSENHOR	9	-	1	25.00
MONUMENTOS	9	-	4	100.00
MORAIS (MORAES)	9	-	1	25.00
NAPOLEÃO	9	-	1	25.00
NOVIDADE	9	-	2	50.00
OPTIMISMO	9	-	1	25.00
ORGANISMO	9	-	1	25.00
PACIENCIA	9	-	4	100.00
PANORAMA	9	-	3	75.00
PARADA	9	-	1	25.00
PARLAMENTAR	9	-	2	50.00
PATRÍCIO	9	-	4	100.00
PENAS	9	-	4	100.00
PENSADOR	9	-	3	75.00
PERMANENCIA	9	-	3	75.00
PETROLEO	9	-	1	25.00
PINTURAS	9	-	3	75.00
PLANOS	9	-	3	75.00
PLANTAÇÕES	9	-	1	25.00
POPULARIDADE	9	-	3	75.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PORTOS	9	-	2	50.00
PREPARATIVOS	9	-	3	75.00
PRESIDENTES	9	-	2	50.00
PRESSÃO	9	-	2	50.00
PROPÓSITO (PROPOSITO)	9	-	2	50.00
PROVÍNCIA	9	-	2	50.00
PROVÍNCIAS	9	-	3	75.00
PUBLICISTA	9	-	3	75.00
PURITANOS	9	-	2	50.00
REAÇÃO (REACÇÃO)	9	-	1	25.00
REALEZA	9	-	2	50.00
RECIPROCIDADE	9	-	1	25.00
RECOMENDAÇÃO (RECOMENDAC)	9	-	1	25.00
REMUNERAÇÃO	9	-	1	25.00
RESOLUÇÃO	9	-	1	25.00
RETRATOS	9	-	3	75.00
RIQUEZAS	9	-	1	25.00
RUMO	9	-	4	100.00
SACRIFICIO	9	-	1	25.00
SANTOS	9	-	3	75.00
SEGUIDO	9	-	2	50.00
SENAO	9	-	4	100.00
SIGNIFICAÇÃO	9	-	1	25.00
SIMPLESMENTE	9	-	3	75.00
SOLIDARIEDADE	9	-	1	25.00
SONO (SON)	9	-	4	100.00
SULISTA	9	-	2	50.00
SULISTAS	9	-	2	50.00
TAMANHO	9	-	4	100.00
TORRE	9	-	4	100.00
TRANSPORTE	9	-	2	50.00
TRECHO	9	-	3	75.00
TRIBUNAL	9	-	3	75.00
TRINTA	9	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
VERÃO	9	-	1	25.00
ABUSOS	8	-	2	50.00
ACORDES	8	-	1	25.00
ACTOS	8	-	1	25.00
ADEUS	8	-	2	50.00
ADMINISTRAÇÃO (ADMINISTRA)	8	-	3	75.00
ADUANEIRA	8	-	1	25.00
ADVOGADOS	8	-	2	50.00
AGENTE	8	-	2	50.00
ALFÂNDEGA (ALFANDEGA)	8	-	3	75.00
ALUGUEL	8	-	3	75.00
AMBIÇÃO	8	-	1	25.00
AMOS	8	-	3	75.00
ANDARES	8	-	4	100.00
ANEXAÇÕES	8	-	1	25.00
ANTIGUIDADE	8	-	2	50.00
APARELHOS	8	-	1	25.00
APLAUSOS	8	-	2	50.00
APRESENTAÇÃO	8	-	2	50.00
ARCEBISPO	8	-	1	25.00
ASCENDENCIA	8	-	1	25.00
ASPIRAÇÕES	8	-	1	25.00
ATITUDE	8	-	2	50.00
ATOR	8	-	2	50.00
BAGAGEM	8	-	1	25.00
BANQUETE	8	-	3	75.00
BARRA	8	-	3	75.00
BEIRA	8	-	2	50.00
BISPO	8	-	2	50.00
BOCA	8	-	2	50.00
BOMBA	8	-	2	50.00
BRANCAS	8	-	3	75.00
BRONZE	8	-	3	75.00
CABEÇAO (CABEC)	8	-	3	75.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CAIS	8	-	2	50.00
CANDIDATOS	8	-	2	50.00
CARNE	8	-	3	75.00
CEIA	8	-	3	75.00
CENÁRIO	8	-	3	75.00
CERIMÔNIAS (CERIMÓNIAS)	8	-	3	75.00
CHEFES	8	-	3	75.00
CLAREZA	8	-	2	50.00
COLUNAS	8	-	3	75.00
COMITÊ	8	-	2	50.00
COMPETENCIA	8	-	2	50.00
COMPOSITOR	8	-	1	25.00
CONSOLO	8	-	4	100.00
CONTENDA	8	-	1	25.00
CONTINUIDADE	8	-	2	50.00
CORPORAÇÃO	8	-	2	50.00
CORRESPONDENTES	8	-	2	50.00
CRIMES	8	-	2	50.00
CUBANOS	8	-	1	25.00
CULTIVO	8	-	1	25.00
CULTOS	8	-	2	50.00
CUNHO	8	-	3	75.00
DEPENDENCIA	8	-	1	25.00
DERIVA	8	-	1	25.00
DESCENDENTE	8	-	3	75.00
DESPEDIDAS	8	-	2	50.00
DESPOTISMO	8	-	2	50.00
DETRIMENTO	8	-	1	25.00
DIREITA	8	-	3	75.00
DIVERTIMENTOS	8	-	2	50.00
DIVISÃO	8	-	1	25.00
ENSAIOS	8	-	3	75.00
ERRO	8	-	2	50.00
ESFERA (ESFERA)	8	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ESPAHÓIS	8	-	2	50.00
ESPECULAÇÕES	8	-	1	25.00
ESPETÁCULO	8	-	2	50.00
FASE (PHASE)	8	-	1	25.00
FEDERAÇÃO	8	-	1	25.00
FEITIO	8	-	2	50.00
FESTAS	8	-	3	75.00
FINANCEIRO	8	-	1	25.00
FISCALIZAÇÃO	8	-	1	25.00
GADO	8	-	4	100.00
GANHO	8	-	1	25.00
GRAVIDADE	8	-	1	25.00
GROSSO	8	-	1	25.00
HINOS	8	-	2	50.00
HUMOR	8	-	2	50.00
IGNORANTES	8	-	3	75.00
ILUSTRAÇÃO (ILLUSTRAÇÃO)	8	-	3	75.00
IMAGEM	8	-	3	75.00
INCORPORAÇÃO	8	-	1	25.00
INDÍGENAS	8	-	2	50.00
INGLESAS	8	-	2	50.00
INTERCURSO	8	-	1	25.00
ITALIANO	8	-	3	75.00
ITALIANOS	8	-	1	25.00
JOGO	8	-	1	25.00
JUDICIÁRIA	8	-	2	50.00
LABOR	8	-	2	50.00
LEITORES	8	-	1	25.00
LIMITES	8	-	2	50.00
MADEIRAS	8	-	2	50.00
MADRUGADA	8	-	3	75.00
MANIFESTAÇÃO	8	-	1	25.00
MANUAL	8	-	3	75.00
MÉDICOS	8	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MEDIDAS	8	-	3	75.00
MEDO	8	-	4	100.00
MELHORAMENTOS	8	-	3	75.00
MENINOS	8	-	2	50.00
MESTIÇOS	8	-	1	25.00
MÉTODOS	8	-	3	75.00
MILÍCIAS	8	-	3	75.00
MUDANÇA	8	-	1	25.00
NOBRES	8	-	2	50.00
OFÍCIO	8	-	4	100.00
ÓLEO	8	-	2	50.00
OPOSTO (OPPOSTO)	8	-	2	50.00
ORGANIZAÇÕES	8	-	1	25.00
ÓRGÃOS (ÓRGAOS)	8	-	3	75.00
ORIGINALIDADE	8	-	2	50.00
PAISAGENS	8	-	4	100.00
PALMAS	8	-	2	50.00
PAPÉIS	8	-	4	100.00
PAREDES	8	-	4	100.00
PARTIDÁRIA (PARTIDARIA)	8	-	1	25.00
PARTIDÁRIAS (PARTIDARIAS)	8	-	1	25.00
PASSADOS	8	-	2	50.00
PÊRA (PERA)	8	-	3	75.00
PERDA	8	-	4	100.00
PHILOSOPHO	8	-	2	50.00
PLATAFORMA	8	-	1	25.00
POSTOS	8	-	2	50.00
PRECEDENTES	8	-	2	50.00
PREPARADOS	8	-	3	75.00
PRIMAS	8	-	2	50.00
PROCISSÃO (PROCISSÃO)	8	-	3	75.00
QUERIDO	8	-	3	75.00
RADICALISMO	8	-	1	25.00
RAPARIGA	8	-	3	75.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RÃS	8	-	3	75.00
REGULARIDADE	8	-	2	50.00
REIS	8	-	4	100.00
RELIGIÕES	8	-	1	25.00
RELVA	8	-	3	75.00
RESERVA	8	-	3	75.00
RESERVAS	8	-	1	25.00
RESIDENCIAS	8	-	3	75.00
RESISTENCIA	8	-	1	25.00
RETIRADA	8	-	2	50.00
ROBUSTEZ	8	-	1	25.00
ROSTO	8	-	4	100.00
RUÍNA	8	-	3	75.00
SEDE (SÊDE)	8	-	2	50.00
SEGURO	8	-	3	75.00
SELEÇÃO (SELECÇÃO)	8	-	1	25.00
SINCERIDADE	8	-	2	50.00
SOLDADO	8	-	2	50.00
SONHO	8	-	2	50.00
TELÉGRAFO	8	-	2	50.00
TEORIAS (THEORIAS)	8	-	2	50.00
TEÓRICA (THEORICA)	8	-	1	25.00
TERNURA	8	-	1	25.00
TOCA	8	-	3	75.00
TROPAS	8	-	3	75.00
UNIFORMIDADE	8	-	3	75.00
VENCEDOR	8	-	1	25.00
VIAJANTE	8	-	3	75.00
VIOLENCIA	8	-	2	50.00
VISITANTE	8	-	3	75.00
ZONA	8	-	2	50.00
ABSORÇÃO (ABSORPÇÃO)	7	-	1	25.00
ACEPÇÃO (ACCEPÇÃO)	7	-	1	25.00
ACONTECIMENTO	7	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ADULTOS	7	-	2	50.00
AFRICANOS	7	-	2	50.00
AGRICULTORES	7	-	2	50.00
ALERTA (ALERT)	7	-	1	25.00
ALGARISMOS	7	-	3	75.00
ALIENADOS	7	-	2	50.00
ALIMENTOS	7	-	2	50.00
ALTAR	7	-	3	75.00
ANARQUIA (ANARCHIA)	7	-	1	25.00
ANEXO	7	-	3	75.00
APARELHO	7	-	1	25.00
APELO (APPELLO)	7	-	1	25.00
APOSENTOS	7	-	1	25.00
APTIDÃO	7	-	1	25.00
ARMADA	7	-	3	75.00
ARREDORES	7	-	3	75.00
ARROZ	7	-	2	50.00
ASSENTOS	7	-	2	50.00
ASSISTENCIA	7	-	2	50.00
ATRASO (ATRAZO)	7	-	1	25.00
ATRIBUIÇÕES (ATTRIBUIÇÕES)	7	-	1	25.00
ATRITOS (ATTRITOS)	7	-	1	25.00
AVENTURAS	7	-	3	75.00
BANDAS	7	-	4	100.00
BANDEIRAS	7	-	3	75.00
BARÃO	7	-	1	25.00
BARULHO	7	-	4	100.00
BENS	7	-	2	50.00
BERÇO	7	-	1	25.00
BORO	7	-	1	25.00
BOTEQUINS	7	-	3	75.00
BRAÇO	7	-	1	25.00
BRISA	7	-	3	75.00
CABELOS	7	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CÁLCULOS (CALCULOS)	7	-	1	25.00
CAMISA	7	-	3	75.00
CANA (CANNA)	7	-	1	25.00
CAPACIDADES	7	-	3	75.00
CARENCIA	7	-	2	50.00
CASACA	7	-	3	75.00
CEMITÉRIO	7	-	2	50.00
CENTENARES	7	-	1	25.00
CLÁSSICO (CLASSICO)	7	-	1	25.00
COBERTAS	7	-	4	100.00
COLHEITA	7	-	2	50.00
COMANDO	7	-	3	75.00
COMENTÁRIO	7	-	2	50.00
COMPARAÇÃO	7	-	1	25.00
COMPRAS	7	-	1	25.00
CONFECÇÃO	7	-	1	25.00
CONSERVADOR	7	-	1	25.00
CONSULADO	7	-	1	25.00
CONTAS	7	-	3	75.00
CONTINUAÇÃO	7	-	3	75.00
CONTOS	7	-	2	50.00
CONTRIBUIÇÕES	7	-	1	25.00
CONVENIENCIA	7	-	2	50.00
CONVENTO	7	-	3	75.00
CONVIDADO	7	-	3	75.00
CORONEL	7	-	2	50.00
CRESCIMENTO	7	-	2	50.00
criação (creação)	7	-	1	25.00
CUBANO	7	-	1	25.00
CUIDADOS	7	-	2	50.00
CUSTAS	7	-	2	50.00
DEBATE	7	-	2	50.00
DECLARAÇÃO	7	-	1	25.00
DEFEITO	7	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DELICADEZA	7	-	2	50.00
DESCENDENCIA	7	-	3	75.00
DESCONFIANÇA	7	-	1	25.00
DESPOJOS	7	-	2	50.00
DESPROPORÇÃO	7	-	1	25.00
DESTRUIÇÃO	7	-	1	25.00
DISCUSSÕES	7	-	1	25.00
DISSEMINAÇÃO	7	-	1	25.00
DISTRAÇÕES (DISTRACÇÕES)	7	-	1	25.00
DIVERTIMENTO	7	-	3	75.00
DOCUMENTO	7	-	2	50.00
DOMINAÇÃO	7	-	1	25.00
DOUTOR	7	-	2	50.00
DUQUE	7	-	2	50.00
EGOÍSMO	7	-	2	50.00
ELOGIO	7	-	3	75.00
EMBARAÇOS	7	-	1	25.00
EMBARCAÇÃO (EMBARCAC)	7	-	3	75.00
EMPRESA	7	-	3	75.00
EMPRESAS (EMPREZAS)	7	-	2	50.00
ESCALAS	7	-	2	50.00
ESCRITÓRIOS	7	-	2	50.00
ESCUNA	7	-	2	50.00
ESPAÑHOLAS	7	-	2	50.00
ESPANTO	7	-	4	100.00
ESPECTADORES	7	-	4	100.00
ESTADA	7	-	2	50.00
ESTATÍSTICAS	7	-	1	25.00
EXACTIDÃO	7	-	1	25.00
EXAGERO (EXAGGERO)	7	-	1	25.00
EXCEÇÕES (EXCEPCÕES)	7	-	1	25.00
EXEMPLAR	7	-	2	50.00
EXPEDIÇÕES	7	-	1	25.00
EXPLOÇÃO	7	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
EXTERIOR	7	-	3	75.00
FANATISMO	7	-	2	50.00
FATOS	7	-	2	50.00
FEIÇÕES	7	-	1	25.00
FILANTROPIA (PHILANTROPIA)	7	-	1	25.00
FOLHAS	7	-	3	75.00
FOTO (FOT)	7	-	2	50.00
FOZ	7	-	2	50.00
FRANCOS [FRENCH CURRENCY]	7	-	2	50.00
FRAQUEZA	7	-	1	25.00
FUNCIONAMENTO	7	-	1	25.00
FUNÇÕES (FUNCCÕES)	7	-	1	25.00
FUNDOS	7	-	2	50.00
FUSÃO	7	-	1	25.00
GANHOS	7	-	1	25.00
GENERAIS (GENERAES)	7	-	1	25.00
GLÓRIA	7	-	2	50.00
GRÉVISTAS	7	-	1	25.00
HABITANTE	7	-	2	50.00
HESPAHOLAS	7	-	1	25.00
HISTÓRICO (HISTORICO)	7	-	2	50.00
ILUSÃO (ILLUSÃO)	7	-	1	25.00
IMPORTAÇÕES	7	-	1	25.00
IMPOSSIBILIDADE	7	-	2	50.00
INCAPACIDADE	7	-	1	25.00
INCLINAÇÃO	7	-	1	25.00
ÍNDOLE	7	-	4	100.00
INDOLENCIA	7	-	2	50.00
INTERMÉDIO (INTERMEDIO)	7	-	3	75.00
INTERPRETAÇÃO	7	-	1	25.00
INTRANSIGENCIA	7	-	1	25.00
INVENÇÃO	7	-	1	25.00
LAÇOS	7	-	1	25.00
LATINOS	7	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
LEITO	7	-	4	100.00
LENTE	7	-	2	50.00
LIÇÕES (LICÇÕES)	7	-	1	25.00
LIGAÇÃO	7	-	1	25.00
LISTA	7	-	2	50.00
LIVRARIAS	7	-	2	50.00
LUA	7	-	3	75.00
LUAR	7	-	3	75.00
MAGNIFICENCIA	7	-	3	75.00
MARAVILHAS	7	-	3	75.00
MARCÃO (MARC)	7	-	2	50.00
MECÂNICOS (MECANICOS)	7	-	2	50.00
MÉDICAS	7	-	3	75.00
MEIA-NOITE	7	-	2	50.00
MERCADORIAS	7	-	2	50.00
MILHO	7	-	2	50.00
MILIONÁRIOS (MILLIONARIOS)	7	-	1	25.00
MISÉRIA	7	-	1	25.00
MORTOS	7	-	2	50.00
MOSTRUÁRIOS	7	-	1	25.00
NARRAÇÃO	7	-	1	25.00
NEGOCIAÇÕES	7	-	1	25.00
NOIVOS	7	-	3	75.00
NOMEAÇÕES	7	-	1	25.00
OCCASIÕES	7	-	1	25.00
ONDA	7	-	2	50.00
ONTEM (HONTEM)	7	-	1	25.00
OSTRAS	7	-	3	75.00
PAGOS	7	-	2	50.00
PATENTES	7	-	3	75.00
PATERNA	7	-	3	75.00
PATRONATO	7	-	2	50.00
PEIXE	7	-	2	50.00
PENÍNSULA	7	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PERGUNTA	7	-	3	75.00
PLANTA	7	-	4	100.00
PLANTADORES	7	-	1	25.00
POBREZA	7	-	2	50.00
POSSESSÃO	7	-	1	25.00
PRECISÃO (PRECISAO)	7	-	3	75.00
PRESSA	7	-	3	75.00
PRESTIGIO	7	-	1	25.00
PRODUÇÕES (PRODUCCÕES)	7	-	1	25.00
PROFISSIONAIS (PROFISSIONAES)	7	-	1	25.00
PROGRESSIVO	7	-	2	50.00
PUBLICAÇÃO	7	-	2	50.00
QUANDO (QUANCLO)	7	-	1	25.00
QUEDA	7	-	2	50.00
QUERIDA	7	-	3	75.00
RADICAL	7	-	3	75.00
RAÍL	7	-	1	25.00
REALIZAÇÃO	7	-	1	25.00
RECOMPENSA	7	-	2	50.00
REDAÇÃO (REDACÇÃO)	7	-	3	75.00
REFLEXÃO	7	-	1	25.00
REPENTE	7	-	3	75.00
REPRESENTAÇÃO (REPRESENTAC)	7	-	2	50.00
REPÚBLICAS (REPUBLICAS)	7	-	1	25.00
RESUMO	7	-	3	75.00
REUNIÕES	7	-	1	25.00
REVELAÇÃO	7	-	1	25.00
REVOLTA	7	-	1	25.00
RISCO	7	-	2	50.00
ROMANCES	7	-	1	25.00
ROTUNDA	7	-	2	50.00
SABOR	7	-	2	50.00
SALÕES (SALÓES)	7	-	2	50.00
SANEAMENTO	7	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SAXÓNICA (SAXONICA)	7	-	1	25.00
SEGUINTE (SEGUMTE)	7	-	2	50.00
SENTIDOS	7	-	3	75.00
SOBERANOS	7	-	3	75.00
SOS [abbreviation: "pedido de socorro"]	7	-	4	100.00
SUBSÍDIO (SUBSIDIO)	7	-	4	100.00
SUJEITOS	7	-	3	75.00
TAREFA	7	-	3	75.00
TELEGRAMAS	7	-	1	25.00
TEMAS	7	-	2	50.00
TERNOS	7	-	2	50.00
TERRENOS	7	-	2	50.00
TESTEMUNHA	7	-	1	25.00
TIRANIA (TYRANNIA)	7	-	1	25.00
TORPEDOS	7	-	1	25.00
TRAJES	7	-	3	75.00
TRANQUILIDADE (TRANQUILLIDADE)	7	-	3	75.00
TRENS	7	-	3	75.00
TRIBUTO	7	-	2	50.00
TRILHO [RAIL, as in RAILROAD]	7	-	2	50.00
TRIUNFO (TRIUMPHO)	7	-	1	25.00
TÚMULO	7	-	3	75.00
TUTELA	7	-	1	25.00
ÚTERO (TERO)	7	-	1	25.00
UTILIDADE	7	-	2	50.00
VAGAO	7	-	1	25.00
VARIEDADE	7	-	3	75.00
VENDA	7	-	3	75.00
VENERAÇÃO	7	-	1	25.00
VÉSPERA	7	-	4	100.00
VIDRO	7	-	2	50.00
VIGILANCIA	7	-	3	75.00
VIÚVA	7	-	3	75.00
ABASTECIMENTO	6	-	3	75.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ABRIGO	6	-	3	75.00
ACUSAÇÃO (ACCUSAÇÃO)	6	-	1	25.00
ALA	6	-	1	25.00
ALIANÇA (ALLIANÇA)	6	-	1	25.00
ALICERCE	6	-	2	50.00
ALIMENTO	6	-	2	50.00
ALMOÇO (ALMOC)	6	-	2	50.00
AMBIENTE	6	-	1	25.00
ASIATICO	6	-	1	25.00
ASSEMBLÉIAS (ASSEMBLÉAS)	6	-	1	25.00
ASSIMILAÇÃO	6	-	1	25.00
ASSOMBRO	6	-	2	50.00
AUTORIDADES	6	-	3	75.00
BANCO	6	-	3	75.00
BARAO	6	-	2	50.00
BARCOS	6	-	2	50.00
BÍBLIA	6	-	2	50.00
BONDADE	6	-	3	75.00
BRAÇOS	6	-	1	25.00
BRILHO	6	-	2	50.00
CABEÇA	6	-	1	25.00
CAÇA	6	-	1	25.00
CADEIRAS	6	-	3	75.00
CÃES	6	-	1	25.00
CAMA	6	-	3	75.00
CAPITALISTAS	6	-	2	50.00
CAPÍTULOS	6	-	2	50.00
CARÁCTERES (CARACTERES)	6	-	3	75.00
CAVALHEIROS	6	-	1	25.00
CHAPA	6	-	2	50.00
CIENTÍFICO (SCIENTIFICO)	6	-	1	25.00
CLAVA	6	-	3	75.00
COBRE	6	-	1	25.00
COCHEIRO	6	-	3	75.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
COLECTIVO (COLLECTIVO)	6	-	1	25.00
COLORIDO	6	-	2	50.00
COMPREHENSÃO	6	-	1	25.00
CONCESSÃO	6	-	1	25.00
CONFEDERADOS	6	-	2	50.00
CONTINENTES	6	-	1	25.00
CONVENÇÕES	6	-	1	25.00
CONVENIO	6	-	1	25.00
CONVICÇÃO	6	-	1	25.00
CORNO	6	-	1	25.00
CORVETA	6	-	2	50.00
COSTAS	6	-	2	50.00
CRENÇA	6	-	1	25.00
CRiado (CREADO)	6	-	1	25.00
CRIATURA (CREATURA)	6	-	2	50.00
CRITÉRIO	6	-	2	50.00
CUMPRIMENTOS	6	-	2	50.00
CURIOSIDADES	6	-	2	50.00
DAMAS	6	-	1	25.00
DECADÊNCIA (DECADENCIA)	6	-	3	75.00
DÉCIMOS (DECIMOS)	6	-	1	25.00
DELEGADOS	6	-	1	25.00
DEPUTADOS	6	-	2	50.00
DESENHO	6	-	1	25.00
DESGRAÇA (DESGRAC)	6	-	1	25.00
DESRESPEITO	6	-	2	50.00
DEZENAS	6	-	2	50.00
DICTADURA	6	-	1	25.00
DISCERNIMENTO	6	-	2	50.00
DISTRITO (DISTRICTO)	6	-	1	25.00
DOUTORES	6	-	3	75.00
DUPLA	6	-	2	50.00
DÚZIA	6	-	2	50.00
EFICIÊNCIA (EFFICIENCIA)	6	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
EMBAIXADOR	6	-	2	50.00
ENTREVISTA	6	-	2	50.00
ESPELHOS	6	-	2	50.00
ESPERANÇAS	6	-	1	25.00
ESPÍRITA (ESPIRITA)	6	-	1	25.00
ESQUADRA	6	-	2	50.00
EXCLAMA	6	-	2	50.00
EXPERIÊNCIAS (EXPERIENCIAS)	6	-	1	25.00
EXPRESSA	6	-	2	50.00
FÁBRICO (FABRICO)	6	-	2	50.00
FACULDADES	6	-	2	50.00
FAMA	6	-	3	75.00
FENÔMENOS (PHENOMENOS)	6	-	2	50.00
FERVOR	6	-	1	25.00
FIGURAS	6	-	3	75.00
FILA	6	-	2	50.00
FIO	6	-	2	50.00
FLORESTAS	6	-	2	50.00
FORMULA	6	-	1	25.00
FRANCESAS (FRANCEZAS)	6	-	1	25.00
FRANQUEZA	6	-	2	50.00
FRENOLOGÍA	6	-	1	25.00
FUNDA	6	-	2	50.00
FUNDADOR	6	-	2	50.00
GASTOS	6	-	3	75.00
GERENTE	6	-	2	50.00
GRAMA	6	-	2	50.00
GRATIDÃO	6	-	1	25.00
HERDEIRO	6	-	2	50.00
HISTÓRICA	6	-	2	50.00
HOSPITAL	6	-	4	100.00
HOSTILIDADES	6	-	1	25.00
IMPERIALISMO	6	-	1	25.00
IMPERIALISTA	6	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
IMPORTAÇÃO	6	-	1	25.00
INCLINAÇÕES	6	-	1	25.00
INIMIGO	6	-	2	50.00
INTEGRIDADE	6	-	1	25.00
INVENTOR	6	-	2	50.00
IRMÃO (IRMAO)	6	-	2	50.00
ITINERÁRIO	6	-	1	25.00
JORNALISTAS	6	-	2	50.00
JÚBILO	6	-	4	100.00
JULGAMENTO	6	-	1	25.00
JURO	6	-	1	25.00
LARES	6	-	3	75.00
LATINO	6	-	2	50.00
LEI (LEÍ)	6	-	2	50.00
LOUCURA	6	-	1	25.00
MAIORIAS	6	-	2	50.00
MANDATO	6	-	2	50.00
MÁXIMO (MAXIMO)	6	-	1	25.00
MENINAS	6	-	3	75.00
MESAS	6	-	3	75.00
MODAS	6	-	3	75.00
MODERAÇÃO	6	-	1	25.00
MONOTONÍA	6	-	3	75.00
MOVIMENTOS	6	-	2	50.00
MUDOS	6	-	3	75.00
MUNICIPALIDADE	6	-	1	25.00
NAVAIS (NAVAES)	6	-	1	25.00
NEVOEIRO	6	-	3	75.00
NIVELAMENTO	6	-	1	25.00
NOÇÃO	6	-	1	25.00
NUVEM	6	-	4	100.00
OCIDENTAL (OCCIDENTAL)	6	-	1	25.00
OFICINAS	6	-	1	25.00
OFÍCIOS (OFFICIOS)	6	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PARLAMENTO	6	-	2	50.00
PASTOR	6	-	3	75.00
PAULISTA [person from São Paulo]	6	-	2	50.00
PAUTA	6	-	1	25.00
PENSÃO	6	-	1	25.00
PERCEPÇÃO	6	-	1	25.00
PERÍODOS	6	-	2	50.00
PESOS	6	-	1	25.00
PLANÍCIES	6	-	3	75.00
PLEITO	6	-	1	25.00
PLENITUDE	6	-	2	50.00
PODERIO	6	-	1	25.00
POLITIQUEIROS	6	-	1	25.00
PRADO	6	-	2	50.00
PRAZERES	6	-	2	50.00
PREJUÍZO	6	-	2	50.00
PREPARADO	6	-	3	75.00
PRISIONEIROS	6	-	2	50.00
PROCEDIMENTO	6	-	1	25.00
PROFISSIONAL	6	-	2	50.00
PROL	6	-	2	50.00
PROPOSTA	6	-	2	50.00
PROPRIETÁRIO (PROPRIETARIO)	6	-	2	50.00
PROTESTO	6	-	1	25.00
PROTETORADO (PROTECTORADO)	6	-	1	25.00
PRURIDO	6	-	1	25.00
QUANTIA	6	-	2	50.00
RADICAIS (RADICAES)	6	-	1	25.00
REBELDES	6	-	1	25.00
RECEITAS	6	-	1	25.00
REFINAMENTO	6	-	1	25.00
REGIMENTO	6	-	2	50.00
REITOR	6	-	3	75.00
RELANCE	6	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RELEVO	6	-	2	50.00
RELIGIOSOS	6	-	3	75.00
RENDIMENTO	6	-	1	25.00
REPRESENTAÇÃO	6	-	1	25.00
RESPEITOS	6	-	3	75.00
REZA	6	-	4	100.00
RIVAL	6	-	2	50.00
ROCHEDOS	6	-	4	100.00
ROMANOS	6	-	2	50.00
ROSAS	6	-	3	75.00
SAUDADES	6	-	2	50.00
SECRETARIA	6	-	2	50.00
SELVAGEM	6	-	1	25.00
SELVAGENS	6	-	2	50.00
SENSAÇÃO	6	-	1	25.00
SENSIBILIDADE	6	-	3	75.00
SENTIMENTALISMO	6	-	1	25.00
SERENIDADE	6	-	2	50.00
SEVERIDADE	6	-	2	50.00
SIMPATIA	6	-	4	100.00
SINAL	6	-	2	50.00
SISTEMAS (SYSTEMAS)	6	-	3	75.00
SOBERANA	6	-	1	25.00
SOFRIMENTOS (SOFRIMENTOS)	6	-	1	25.00
SOM	6	-	3	75.00
SOMA	6	-	2	50.00
SORRISO	6	-	3	75.00
SÚDITOS (SUBDITOS)	6	-	1	25.00
SUGESTÃO (SUGGESTÃO)	6	-	1	25.00
TARÔ BEM (TAROBEM)	6	-	1	25.00
TAXAÇÃO	6	-	1	25.00
TELEFONE	6	-	1	25.00
TEMOR	6	-	2	50.00
TENENTE	6	-	3	75.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TERÇOS	6	-	1	25.00
TIPOS (TYPOS)	6	-	2	50.00
TOMBADILHO	6	-	2	50.00
TONS	6	-	3	75.00
TRONO (THRONO)	6	-	2	50.00
VAIDADE	6	-	2	50.00
VELA	6	-	2	50.00
VERSOS	6	-	3	75.00
VESTIDOS	6	-	3	75.00
VICTIMAS	6	-	1	25.00
VINHO	6	-	2	50.00
VIVACIDADE	6	-	2	50.00
VIVAS	6	-	4	100.00
ACAMPAMENTOS	5	-	2	50.00
ACEITAÇÃO (ACCEITAÇÃO)	5	-	1	25.00
ACERTO	5	-	3	75.00
ACIDENTE	5	-	2	50.00
ACTIVIDADES	5	-	1	25.00
ADMINISTRADOR	5	-	2	50.00
AFEIÇÃO (AFEIC)	5	-	1	25.00
AGILIDADE	5	-	3	75.00
AJUDA	5	-	2	50.00
ANGLO	5	-	1	25.00
ÂNIMO (ANIMO)	5	-	1	25.00
ANTECEDENTES	5	-	2	50.00
APARIÇÃO (APPARIÇÃO)	5	-	1	25.00
APARTAMENTO	5	-	2	50.00
APARTAMENTOS	5	-	2	50.00
APONTAMENTOS	5	-	3	75.00
APRECIÇÃO	5	-	1	25.00
APROVEITAMENTO	5	-	2	50.00
ARMA	5	-	1	25.00
ARQUIVO	5	-	2	50.00
ASSEIO (ACEIO)	5	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ASSISTENTES	5	-	2	50.00
AUMENTO	5	-	1	25.00
AVE	5	-	3	75.00
BABEL	5	-	1	25.00
BACHAREL	5	-	2	50.00
BAILES	5	-	2	50.00
BALANÇA	5	-	1	25.00
BANHOS	5	-	3	75.00
BORRACHA	5	-	3	75.00
BRAVURA	5	-	1	25.00
CABANAS	5	-	2	50.00
CABOS	5	-	3	75.00
CADEIRA	5	-	3	75.00
CADERNO	5	-	2	50.00
CAFÉS	5	-	2	50.00
CAMBIO	5	-	1	25.00
CANHÕES (CANHOES)	5	-	2	50.00
CAPELA	5	-	2	50.00
CAPITALISMO	5	-	1	25.00
CARESTIA	5	-	1	25.00
CASTELO (CASTELLO)	5	-	1	25.00
CAVALOS	5	-	2	50.00
CENAS	5	-	2	50.00
CENSURA	5	-	2	50.00
CENTROS	5	-	3	75.00
CEREBRO	5	-	2	50.00
CHAPAS	5	-	2	50.00
CHARUTO	5	-	3	75.00
CIÚMES	5	-	1	25.00
CLÃ (CLA)	5	-	2	50.00
CÓDIGO (CODIGO)	5	-	2	50.00
COLETIVISMO (COLLECTIVISMO)	5	-	1	25.00
COLHER	5	-	3	75.00
COMANDANTE	5	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
COMÍCIOS	5	-	1	25.00
COMISSÁRIO (COMMISSARIO)	5	-	1	25.00
COMISSÕES (COMMISSÕES)	5	-	1	25.00
COMPANHEIRA	5	-	3	75.00
COMPLEMENTO	5	-	1	25.00
CONCESSÕES	5	-	1	25.00
CONFIRMAÇÃO	5	-	1	25.00
CONJUNTO	5	-	2	50.00
CONSELHOS	5	-	2	50.00
CONSERVADORES	5	-	1	25.00
CONSUMIDORES	5	-	2	50.00
CONTRAPOSIÇÃO	5	-	1	25.00
CONVENIÊNCIAS (CONVENIENCIAS)	5	-	1	25.00
CONVITES	5	-	3	75.00
COSTURA	5	-	1	25.00
CREADOR	5	-	1	25.00
CREDOS	5	-	2	50.00
CRIADOS	5	-	2	50.00
CRÍTICO (CRITICO)	5	-	2	50.00
CRÍTICOS	5	-	2	50.00
DEBATES	5	-	2	50.00
DECLARAÇÕES	5	-	1	25.00
DECRETO	5	-	2	50.00
DEFENSORES	5	-	1	25.00
DÉFICIT (DEFICIT)	5	-	1	25.00
DELEGAÇÃO	5	-	1	25.00
DEMANDA	5	-	2	50.00
DEMONSTRAÇÕES	5	-	1	25.00
DENTE	5	-	2	50.00
DEPENDENTES	5	-	1	25.00
DEPUTADO	5	-	1	25.00
DERIVADO	5	-	1	25.00
DESENHOS	5	-	3	75.00
DESFECHO	5	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DESIGUALDADE	5	-	2	50.00
DESORDEM	5	-	3	75.00
DESPEITO	5	-	2	50.00
DESPREZO	5	-	1	25.00
DISCORDIA	5	-	1	25.00
DISCUSSÕES (DISCUSSÓES)	5	-	1	25.00
DISTRITOS (DISTRICTOS)	5	-	2	50.00
DÍVIDA (DIVIDA)	5	-	1	25.00
DIVINDADE	5	-	2	50.00
DÓ	5	-	3	75.00
DOBRO	5	-	1	25.00
DOÇURA	5	-	1	25.00
DOCTRINAS	5	-	2	50.00
DUELO (DUELLO)	5	-	1	25.00
DURAÇÃO	5	-	1	25.00
EDITORA	5	-	2	50.00
EGOÍSTAS	5	-	2	50.00
ELOGIOS	5	-	2	50.00
EMBARCAÇÕES	5	-	1	25.00
EMOÇÃO	5	-	1	25.00
EMOÇÕES	5	-	1	25.00
ENERGIAS	5	-	1	25.00
ENGENHEIRO	5	-	2	50.00
ENGENHEIROS	5	-	1	25.00
ERUDITO	5	-	2	50.00
ESCANDINAVOS	5	-	1	25.00
ESCOLHAS (ESCOJAS)	5	-	2	50.00
ESPECIALIDADE	5	-	3	75.00
ESPÉCIMES (ESPECIMENS)	5	-	2	50.00
ESTAMPAS	5	-	3	75.00
ETIQUETA	5	-	2	50.00
EVANGELHO	5	-	3	75.00
EXCESSOS	5	-	1	25.00
EXCLUSÃO	5	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
EXIGÊNCIA (EXIGENCIA)	5	-	3	75.00
EXPLORAÇÃO	5	-	1	25.00
EXPLORAÇÕES	5	-	1	25.00
EXPORTAÇÕES	5	-	1	25.00
EXPOSITORES	5	-	2	50.00
FACES	5	-	3	75.00
FIDALGUIA	5	-	1	25.00
FÍSICOS (PHYSICOS)	5	-	1	25.00
FISIONOMÍA	5	-	2	50.00
FUNÇÃO (FUNC)	5	-	3	75.00
FUNDAMENTOS	5	-	2	50.00
GARANTIA	5	-	1	25.00
GENEROSIDADE	5	-	1	25.00
GLÓRIAS (GLORIAS)	5	-	1	25.00
GUARDA-LIVROS	5	-	2	50.00
HIERARQUIA (HIERARCHIA)	5	-	2	50.00
HORNERO	5	-	1	25.00
HORROR	5	-	2	50.00
HUMANIDADES	5	-	1	25.00
HUMORISTA	5	-	1	25.00
IATES (HIATES)	5	-	1	25.00
IDEALISTA	5	-	1	25.00
IMAGINAÇÃO	5	-	1	25.00
IMINÊNCIA (IMINENCIA)	5	-	1	25.00
IMITAÇÃO	5	-	1	25.00
IMPERADORES	5	-	1	25.00
IMPOSTO	5	-	1	25.00
INCÚRIA (INCURIA)	5	-	2	50.00
INDEMNIZAÇÃO	5	-	1	25.00
INDULGENCIA	5	-	1	25.00
INFÂNCIA (INFANCIA)	5	-	1	25.00
INFERIORIDADE	5	-	1	25.00
INFLUXO	5	-	1	25.00
INGENTE	5	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
INSISTÊNCIA (INSISTENCIA)	5	-	2	50.00
INSTINTO (INSTINCTO)	5	-	1	25.00
INTERNO	5	-	1	25.00
INTERPRETAÇÕES	5	-	1	25.00
INTOLERANCIA	5	-	2	50.00
INTUITOS	5	-	2	50.00
INVASÃO	5	-	1	25.00
JANTARES	5	-	2	50.00
JAPONESES (JAPONEZES)	5	-	1	25.00
JUROS	5	-	1	25.00
JUSTIFICAÇÃO	5	-	1	25.00
LÁGRIMA (LAGRIMA)	5	-	2	50.00
LAVOURA	5	-	2	50.00
LÉGUAS	5	-	1	25.00
LIBERDADES	5	-	2	50.00
LIBERTAÇÃO	5	-	1	25.00
LIBRAS	5	-	2	50.00
LIGA	5	-	2	50.00
LINCHAMENTOS (LYNCHAMENTOS)	5	-	1	25.00
MAJESTADE	5	-	2	50.00
MARES	5	-	3	75.00
MARIDOS	5	-	1	25.00
MATAS (MATTAS)	5	-	1	25.00
MEDITERRÂNEO (MEDITERRANEO)	5	-	1	25.00
MENTAS	5	-	2	50.00
METAIS (METAES)	5	-	1	25.00
METROS	5	-	3	75.00
MÍSTICA (MYSTICA)	5	-	2	50.00
MODELOS	5	-	3	75.00
MODESTIA	5	-	1	25.00
MOLÉSTIA	5	-	1	25.00
MONROISMO	5	-	1	25.00
MORTALIDADE	5	-	1	25.00
MOSQUITOS	5	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MUSICAL	5	-	1	25.00
NATURALISTA	5	-	2	50.00
NOBREZA	5	-	2	50.00
NORTE-AMERICANOS	5	-	1	25.00
OBJETIVOS	5	-	1	25.00
OBSERVAÇÕES	5	-	1	25.00
OBTENÇÃO	5	-	1	25.00
OCUPAÇÕES (OCCUPAÇÕES)	5	-	1	25.00
ODIO	5	-	1	25.00
OPERAÇÕES	5	-	1	25.00
ORIENTAL	5	-	2	50.00
OSOS	5	-	2	50.00
PACIENTES	5	-	1	25.00
PAPA	5	-	3	75.00
PARQUES	5	-	3	75.00
PATRÍCIOS	5	-	3	75.00
PAUSA	5	-	1	25.00
PEDIDOS	5	-	1	25.00
PENSÕES	5	-	1	25.00
PERSEVERANÇA	5	-	1	25.00
PERSONAGEM	5	-	3	75.00
PESAR (PEZAR)	5	-	1	25.00
PILARES	5	-	3	75.00
POESIAS	5	-	2	50.00
POLACOS	5	-	3	75.00
POMPA	5	-	3	75.00
PONTÍFICE	5	-	2	50.00
PRÁCTICAS (PRACTICAS)	5	-	1	25.00
PREROGATIVAS	5	-	1	25.00
PRESO	5	-	2	50.00
PRETA	5	-	2	50.00
PRETO	5	-	3	75.00
PRIMAZIA	5	-	1	25.00
PRIVILÉGIO	5	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PROMESSAS	5	-	1	25.00
PROTESTANTISMO	5	-	2	50.00
PROVAS	5	-	2	50.00
PROVENTOS	5	-	1	25.00
PROVIDÊNCIA (PROVIDENCIA)	5	-	2	50.00
PROXIMIDADE	5	-	1	25.00
PRUDÊNCIA (PRUDENCIA)	5	-	2	50.00
PSICOLOGIA (PSYCHOLOGIA)	5	-	2	50.00
PUREZA	5	-	2	50.00
QUÍMICA (CHIMICA)	5	-	1	25.00
QUINHÃO	5	-	1	25.00
RAPAZ	5	-	4	100.00
REBOCADOR	5	-	3	75.00
RECEPÇÕES	5	-	1	25.00
RECREIO	5	-	2	50.00
REGIMENTOS	5	-	1	25.00
REINA	5	-	3	75.00
RELATO	5	-	1	25.00
RELATÓRIOS (RELATORIOS)	5	-	1	25.00
REMINISCÊNCIAS (REMINISCENCIAS)	5	-	3	75.00
RENDA	5	-	2	50.00
RESTOS	5	-	2	50.00
RETRATO	5	-	2	50.00
REVERÊNCIA (REVERENCIA)	5	-	1	25.00
RIGORES	5	-	2	50.00
RIVAIS (RIVAES)	5	-	1	25.00
RODAS	5	-	4	100.00
SÁBIOS (SABIOS)	5	-	2	50.00
SACERDOTES	5	-	3	75.00
SEDUÇÃO (SEDUCÇÃO)	5	-	1	25.00
SELO (SEL-O)	5	-	1	25.00
SENTENÇA	5	-	1	25.00
SERENATA	5	-	1	25.00
SERES	5	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SESSÕES (SESSÓES)	5	-	2	50.00
SETOR	5	-	1	25.00
SINDICATO (SYNDICATO)	5	-	1	25.00
SINGELEZA	5	-	2	50.00
SOLENIDADE	5	-	2	50.00
SOMBRAS	5	-	1	25.00
SUAVIDADE	5	-	2	50.00
SUBSTITUIÇÃO	5	-	1	25.00
SÚDITOS	5	-	2	50.00
SUPERINTENDENTE	5	-	2	50.00
TACTO	5	-	1	25.00
TEÍSMO (THEISMO)	5	-	1	25.00
TENACIDADE	5	-	1	25.00
TENDÊNCIAS (TENDENCIAS)	5	-	1	25.00
TESAURO	5	-	2	50.00
TESTAMENTO	5	-	2	50.00
TIJOLO	5	-	3	75.00
TOPO	5	-	1	25.00
TRAJETO	5	-	2	50.00
TRANSEUNTES	5	-	3	75.00
TRANSFORMAÇÃO	5	-	1	25.00
TRÓPICOS (TROPICOS)	5	-	1	25.00
USOS	5	-	3	75.00
VAGA	5	-	3	75.00
VARIEDADES	5	-	2	50.00
VELAS	5	-	3	75.00
VERSÃO (VERSAO)	5	-	2	50.00
VESTIDO	5	-	3	75.00
VIDROS	5	-	2	50.00
VIOLINO	5	-	2	50.00
VITALIDADE	5	-	2	50.00
VOTAÇÃO	5	-	1	25.00
VULTO	5	-	2	50.00
ABOLICIONISTA	4	-	3	75.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ACCESO	4	-	1	25.00
ACÇÕES	4	-	1	25.00
ACCUSAÇÕES	4	-	1	25.00
ACOLHIDA	4	-	2	50.00
ADMIRADORES	4	-	2	50.00
ADMISSÃO	4	-	1	25.00
ADOPÇÃO	4	-	1	25.00
ADVERSARIOS	4	-	1	25.00
ADVOCACIA	4	-	2	50.00
AFASTAMENTO	4	-	1	25.00
AFIRMAÇÃO (AFFIRMAÇÃO)	4	-	1	25.00
AGASALHO	4	-	2	50.00
AJUNTAMENTO	4	-	1	25.00
AJUSTE	4	-	1	25.00
ALDEIA	4	-	2	50.00
ALFÂNDEGAS (ALFANDEGAS)	4	-	1	25.00
ALIMENTAÇÃO	4	-	1	25.00
ALUNO (ALUMNO)	4	-	1	25.00
AMANHECER	4	-	2	50.00
AMEAÇAS	4	-	1	25.00
AMIGA	4	-	2	50.00
AMOSTRA	4	-	2	50.00
AMOSTRAS	4	-	3	75.00
ANÁLOGO (ANALOGO)	4	-	1	25.00
ANÁLOGOS (ANALOGOS)	4	-	1	25.00
ÂNCORA (ANCORA)	4	-	3	75.00
ANECDOTAS	4	-	1	25.00
ANTEPASSADOS	4	-	1	25.00
APATIA (APATHIA)	4	-	1	25.00
APERFEIÇOAMENTO	4	-	1	25.00
APROXIMAÇÃO (APPROXIMAÇÃO)	4	-	1	25.00
AQUEDUTO	4	-	1	25.00
ARRANCOS	4	-	1	25.00
ARRANJOS	4	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ARTÍFICES	4	-	1	25.00
ARTILHARIA	4	-	2	50.00
ASILOS	4	-	1	25.00
ASSERÇÃO	4	-	1	25.00
ATAQUE	4	-	3	75.00
ATRIZES (ACTRIZES)	4	-	1	25.00
ATROCIDADES	4	-	1	25.00
ATUALIDADE (ACTUALIDADE)	4	-	1	25.00
AUDIÊNCIA (AUDIENCIA)	4	-	3	75.00
AUDITÓRIO (AUDITORIO)	4	-	1	25.00
AUXILIAR	4	-	1	25.00
BAIRROS	4	-	3	75.00
BANQUEIROS	4	-	2	50.00
BARBA	4	-	3	75.00
BARBÁRIE (BARBARIE)	4	-	1	25.00
BÁRBARO (BARBARO)	4	-	1	25.00
BEBIDAS	4	-	3	75.00
BILHÕES (BILLIÕES)	4	-	1	25.00
BLOQUEIO	4	-	1	25.00
BODAS	4	-	1	25.00
BOMBAS	4	-	2	50.00
BOMBEIROS	4	-	1	25.00
BONHOMIA	4	-	2	50.00
BRANDURA	4	-	2	50.00
BRIGUE	4	-	2	50.00
CABANA	4	-	2	50.00
CADEIA	4	-	3	75.00
CAMPINAS	4	-	3	75.00
CANO	4	-	2	50.00
CAPA	4	-	2	50.00
CAPÍTULO	4	-	2	50.00
CAPOTE	4	-	1	25.00
CARPO	4	-	2	50.00
CARREIRAS	4	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CASAMENTOS	4	-	1	25.00
CASTIDADE	4	-	2	50.00
CASTIGO	4	-	1	25.00
CATEGORIAS (CATHEGORIAS)	4	-	1	25.00
CELAS	4	-	2	50.00
CENTRALIZAÇÃO	4	-	1	25.00
CERA (CERRA)	4	-	2	50.00
CERCADO	4	-	3	75.00
CERVEJA	4	-	3	75.00
CESSAÇÃO	4	-	1	25.00
CHARLATANISMO	4	-	2	50.00
CHUMBO	4	-	3	75.00
CHUVAS	4	-	2	50.00
CIO	4	-	4	100.00
CIÚME	4	-	1	25.00
CLAUS (CLUAS) [SANTA CLAUS]	4	-	1	25.00
CÓDICE	4	-	1	25.00
COLINA	4	-	2	50.00
COLOCAÇÃO (COLLOCAÇÃO)	4	-	1	25.00
COLONIZADORA	4	-	1	25.00
COLONO	4	-	1	25.00
COLONOS	4	-	2	50.00
COLUNA	4	-	2	50.00
COMBATE	4	-	2	50.00
COMBINAÇÃO	4	-	1	25.00
COMBINAÇÕES	4	-	1	25.00
COMERCIANTES (COMMERCIANTES)	4	-	1	25.00
COMISSÁRIO	4	-	2	50.00
COMPAIXÃO	4	-	1	25.00
COMPORTA	4	-	2	50.00
COMPRIMENTO	4	-	2	50.00
COMPROMISSOS	4	-	2	50.00
COMUNHÃO (COMMUNHÃO)	4	-	1	25.00
COMUNICAÇÕES (COMMUNICAÇÕES)	4	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
COMUNIDADES (COMMUNIDADES)	4	-	1	25.00
CONCERTOS	4	-	3	75.00
CONCIDADÃOS	4	-	1	25.00
CONCLUSÕES	4	-	1	25.00
CONCORRENTES	4	-	1	25.00
CONHECEDOR	4	-	2	50.00
CONSERVAÇÃO	4	-	1	25.00
CONSERVANTISMO	4	-	1	25.00
CONSTRUÇÕES (CONSTRUCÇÕES)	4	-	1	25.00
CONTEMPORÂNEO (CONTEMPORANEO)	4	-	1	25.00
CONTENDAS	4	-	1	25.00
CONTRABANDO	4	-	2	50.00
CONTROVERSIA	4	-	1	25.00
COSMOPOLITISMO	4	-	1	25.00
CRÂNIOS (CRANEOS)	4	-	1	25.00
CREDO	4	-	1	25.00
CRISE	4	-	2	50.00
CRISTIANISMO (CHRISTIANISMO)	4	-	1	25.00
CRISTO (CHRISTO)	4	-	2	50.00
CRÔNICA (CHRONICA)	4	-	2	50.00
CUBANAS	4	-	2	50.00
CUMPRIMENTO	4	-	2	50.00
CURA	4	-	2	50.00
DECORAÇÃO	4	-	1	25.00
DEDICAÇÃO	4	-	1	25.00
DEDOS	4	-	3	75.00
DEFICIÊNCIA (DEFICIENCIA)	4	-	2	50.00
DEGRADAÇÃO	4	-	1	25.00
DEGRAUS	4	-	2	50.00
DELEGADO	4	-	2	50.00
DENTISTAS	4	-	2	50.00
DEPÓSITO (DEPOSITO)	4	-	2	50.00
DEPRECIAÇÃO	4	-	1	25.00
DERROTA	4	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DESAFOGO	4	-	2	50.00
DESCULPA	4	-	2	50.00
DESESPERO	4	-	2	50.00
DESÍGNIOS	4	-	1	25.00
DESVANECIMENTO	4	-	2	50.00
DETALHE	4	-	2	50.00
DIÁRIOS (DIARIOS)	4	-	2	50.00
DIRIGENTES	4	-	3	75.00
DISCÍPULOS	4	-	2	50.00
DISCREPÂNCIAS (DISCREPANCIAS)	4	-	1	25.00
DISTANCIAS	4	-	3	75.00
DISTINÇÃO (DISTINCCÃO)	4	-	1	25.00
DISTINÇÕES (DISTINCCÕES)	4	-	1	25.00
DISTINTIVO (DISTINCTIVO)	4	-	1	25.00
DISTRAÇÃO (DISTRACÇÃO)	4	-	1	25.00
DIVAGAÇÃO (DIVAGAC)	4	-	1	25.00
DIVERSIDADE	4	-	1	25.00
DOENÇAS	4	-	1	25.00
DOMINADORA	4	-	2	50.00
DONATIVO	4	-	2	50.00
EDITOR	4	-	3	75.00
EGOÍSTA	4	-	1	25.00
EMBARAÇO	4	-	1	25.00
EMBARQUE	4	-	2	50.00
EMENDA	4	-	1	25.00
ENCANTADOR	4	-	4	100.00
ENCANTOS	4	-	3	75.00
ENCONTROS	4	-	1	25.00
ENGANO	4	-	3	75.00
ENSAIO	4	-	2	50.00
ENSINAMENTO	4	-	1	25.00
EPIDEMIA	4	-	2	50.00
EPISÓDIOS (EPISODIOS)	4	-	2	50.00
ÉPOCAS (EPOCHAS)	4	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ERUDIÇÃO	4	-	1	25.00
ERUDITA	4	-	3	75.00
ESCÂNDALO (ESCANDALO)	4	-	3	75.00
ESCARLATINA	4	-	1	25.00
ESCASSEZ	4	-	1	25.00
ESCOLAR	4	-	2	50.00
ESCOLARES	4	-	1	25.00
ES CRAVA	4	-	2	50.00
ESCRITAS	4	-	2	50.00
ESCRITOS	4	-	2	50.00
ESPAÑHOLA	4	-	2	50.00
ESTATÍSTICA	4	-	1	25.00
ESTRANHOS	4	-	1	25.00
ETIQUETAS	4	-	2	50.00
EXAMES	4	-	2	50.00
EXCEDENTE	4	-	1	25.00
EXPLORADOR	4	-	1	25.00
EXTERIORES	4	-	2	50.00
FABRICANTES	4	-	1	25.00
FACETA	4	-	2	50.00
FADAS	4	-	2	50.00
FALTAS	4	-	1	25.00
FARINHA	4	-	2	50.00
FATORES (FACTORES)	4	-	1	25.00
FAZENDA	4	-	2	50.00
FERREA	4	-	2	50.00
FIAÇÃO	4	-	1	25.00
FIDELIDADE	4	-	2	50.00
FILIPINOS (PHILIPPINOS)	4	-	1	25.00
FLORA	4	-	3	75.00
FLORESTA	4	-	4	100.00
FLUÊNCIA (UENCIA)	4	-	1	25.00
FORASTEIROS	4	-	1	25.00
FORJAS	4	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
FORMATURA	4	-	1	25.00
FORNOS	4	-	2	50.00
FÓRUNS (FÓROS)	4	-	1	25.00
FRAUDES	4	-	2	50.00
FREQUÊNCIA (FREQUENCIA)	4	-	1	25.00
FUNDAÇÃO	4	-	1	25.00
GALAS	4	-	2	50.00
GAMA	4	-	2	50.00
GARANTIAS	4	-	1	25.00
GARGANTA	4	-	2	50.00
GEOGRAFÍA	4	-	2	50.00
GERAÇÕES	4	-	1	25.00
GESTOS	4	-	2	50.00
GINÁSTICOS	4	-	1	25.00
GOVERNADOR (NADOR)	4	-	2	50.00
GRAÇA	4	-	1	25.00
GRANITO	4	-	3	75.00
GREGAS	4	-	1	25.00
GROTESCOS	4	-	2	50.00
HERANÇA	4	-	1	25.00
HESITAÇÃO	4	-	1	25.00
HIPOCRISIA	4	-	1	25.00
HISTORIADORES	4	-	3	75.00
HOLANDESES (HOLLANDEZES)	4	-	1	25.00
HORÁRIO	4	-	1	25.00
HORIZONTES	4	-	1	25.00
HÓSPEDE	4	-	1	25.00
HÓSPEDES (HOSPEDES)	4	-	1	25.00
HOSTILIDADE	4	-	1	25.00
IMIGRANTE (IMMIGRANTE)	4	-	1	25.00
IMPRESSO	4	-	3	75.00
IMPREVISTO	4	-	2	50.00
INAUGURAÇÃO	4	-	1	25.00
INCENTIVO	4	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
INCERTEZA	4	-	1	25.00
INFINIDADE	4	-	2	50.00
INFLAÇÃO	4	-	1	25.00
INGERÊNCIA (INGERENCIA)	4	-	2	50.00
INIMIGOS	4	-	2	50.00
INSCRIÇÃO (INSCRIC)	4	-	1	25.00
INSPIRAÇÃO (INSPIRA)	4	-	3	75.00
INSTALAÇÃO (INSTALLAÇÃO)	4	-	1	25.00
INSTITUTOS	4	-	2	50.00
INSTRUMENTO	4	-	2	50.00
INSURREIÇÃO	4	-	1	25.00
INTENSIDADE	4	-	3	75.00
INTENTO	4	-	2	50.00
INTERFERÊNCIA (INTERFERENCIA)	4	-	1	25.00
INTIMIDADE	4	-	1	25.00
INVERSO	4	-	1	25.00
INVESTIGAÇÃO	4	-	1	25.00
IRMA	4	-	2	50.00
IRONIAS	4	-	1	25.00
IRRITANTE	4	-	1	25.00
JANELAS	4	-	2	50.00
JAPONÊS (JAPONEZ)	4	-	1	25.00
JORNADA	4	-	2	50.00
LAÇO	4	-	1	25.00
LAMA	4	-	2	50.00
LARGUEZA	4	-	3	75.00
LARGURA	4	-	2	50.00
LATINO-AMERICANAS	4	-	1	25.00
LEALDADE	4	-	1	25.00
LEÃO	4	-	1	25.00
LEITOS	4	-	2	50.00
LENÇO (LENC)	4	-	3	75.00
LEVANTAMENTO	4	-	1	25.00
LOUVOR	4	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MACHADO	4	-	2	50.00
MAGNITUDE	4	-	2	50.00
MAGOTES	4	-	2	50.00
MANGAS	4	-	3	75.00
MANUFATUREIRO (MANUFACTUREIRO)	4	-	1	25.00
MAQUINISMOS	4	-	2	50.00
MARCA	4	-	2	50.00
MATERIALISMO	4	-	2	50.00
MATRIMONIO	4	-	2	50.00
MENINA	4	-	3	75.00
MERCANTES	4	-	3	75.00
MERECIMENTO	4	-	2	50.00
METAFÍSICA (METAPHYSICA)	4	-	1	25.00
MEXICANO	4	-	2	50.00
MILAGRES	4	-	1	25.00
MINEIRO	4	-	1	25.00
MINIATURA	4	-	3	75.00
MÍNIMA (MINÍMA)	4	-	1	25.00
MÍNIMO	4	-	1	25.00
MISSIONÁRIAS (MISSIONARIAS)	4	-	1	25.00
MISTICISMO (MYSTICISMO)	4	-	1	25.00
MODERNISMO	4	-	1	25.00
MOLDE	4	-	2	50.00
MOLHE	4	-	1	25.00
MONO-METALISTAS (MONO-METALLISTAS)	4	-	1	25.00
MONTANHA	4	-	2	50.00
MORTAS	4	-	2	50.00
MUDA [noun/adjective, as in "mute"]	4	-	2	50.00
MURALHA	4	-	2	50.00
NARRATIVA	4	-	2	50.00
NEBLINA	4	-	3	75.00
NEGOCIANTE	4	-	2	50.00
NEGRAS	4	-	2	50.00
NINHO	4	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
NORMA	4	-	3	75.00
NOROESTE	4	-	1	25.00
NU	4	-	2	50.00
OBJETIVA (OBJECTIVA)	4	-	1	25.00
OBRIGAÇÃO	4	-	1	25.00
OBSTÁCULOS (OBSTACULOS)	4	-	1	25.00
OCIOSIDADE	4	-	2	50.00
OCIOSOS	4	-	2	50.00
OPERÁRIO (OPERARIO)	4	-	1	25.00
OPORTUNIDADE (OPPORTUNIDADE)	4	-	1	25.00
ORAÇÃO (ORAC)	4	-	2	50.00
ORGANIZADORES	4	-	2	50.00
OUSADIA	4	-	1	25.00
OUVIDOS	4	-	3	75.00
PAGA	4	-	3	75.00
PARAGENS	4	-	2	50.00
PARCELA (PARCELLA)	4	-	1	25.00
PAREDE	4	-	2	50.00
PARES	4	-	3	75.00
PARTILHA	4	-	1	25.00
PASSEIOS	4	-	3	75.00
PÁTRIAS (PATRIAS)	4	-	1	25.00
PATRIOTA	4	-	1	25.00
PEÇAS (PESAS)	4	-	1	25.00
PEDESTAL	4	-	3	75.00
PEDRAS	4	-	2	50.00
PEITO	4	-	1	25.00
PENSADORES	4	-	1	25.00
PENUMBRA	4	-	2	50.00
PERDAS	4	-	1	25.00
PERFUME	4	-	1	25.00
PERSUASÃO	4	-	1	25.00
PESCA	4	-	2	50.00
PESTE	4	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PHYSIONOMIA	4	-	1	25.00
PIQUE	4	-	2	50.00
PITÃO (PITAO)	4	-	2	50.00
PLANTAS	4	-	3	75.00
PLETORA (PLETHORA)	4	-	1	25.00
PLUTOCRACIA	4	-	1	25.00
POEMA	4	-	2	50.00
POLIDEZ	4	-	2	50.00
PONTES	4	-	3	75.00
POPA	4	-	1	25.00
PRAIA	4	-	2	50.00
PRÁTICA	4	-	2	50.00
PRÁTICOS (PRACTICOS)	4	-	1	25.00
PRECE	4	-	2	50.00
PRELADO	4	-	2	50.00
PREMIO	4	-	3	75.00
PREPONDERÂNCIA (PREPONDERANCIA)	4	-	1	25.00
PRESIDENCIALISMO	4	-	1	25.00
PRISIONEIRO	4	-	2	50.00
PRISÕES (PRISÓES)	4	-	1	25.00
PROCLAMAÇÃO	4	-	1	25.00
PROJETOS (PROJECTOS)	4	-	1	25.00
PROLONGAMENTO	4	-	1	25.00
PROMESSA	4	-	1	25.00
PROMISCUIDADE	4	-	1	25.00
PROMOTOR	4	-	2	50.00
PROPORÇÕES	4	-	1	25.00
PROPRIEDADES	4	-	1	25.00
PROSPECTO	4	-	2	50.00
PROTESTOS	4	-	1	25.00
PROVIDÊNCIAS (PROVIDENCIAS)	4	-	3	75.00
PUBLICIDADE	4	-	2	50.00
PUBLICISTAS	4	-	1	25.00
PUNHADO	4	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
QUALIFICAÇÃO	4	-	1	25.00
QUEBRA	4	-	1	25.00
QUEIXAS	4	-	3	75.00
REALISTA	4	-	1	25.00
REBELIÃO (REBELLÃO)	4	-	1	25.00
RECEBIMENTO	4	-	2	50.00
RECORDAÇÃO	4	-	1	25.00
RECORDAÇÕES	4	-	1	25.00
REDE	4	-	3	75.00
REDUÇÃO (REDUCÇÃO)	4	-	1	25.00
REFERENCIAS	4	-	3	75.00
REFLEXÕES (REFLEXÓES)	4	-	1	25.00
REGENTE	4	-	2	50.00
REGULAMENTOS	4	-	2	50.00
RELÓGIO (RELOGIO)	4	-	2	50.00
RENASCENÇA	4	-	1	25.00
REPARTIÇÕES	4	-	1	25.00
REPOUSO	4	-	2	50.00
REPUGNANCIA	4	-	3	75.00
REQUINTE	4	-	2	50.00
RESTANTES	4	-	2	50.00
RESTRICÇÃO (RESTRICÇÃO)	4	-	1	25.00
RESULTANTE	4	-	1	25.00
REVERSO	4	-	1	25.00
REVOLUÇÕES	4	-	1	25.00
RISCA	4	-	2	50.00
RISO	4	-	3	75.00
ROCHAS	4	-	1	25.00
RUIDO	4	-	3	75.00
SÁBIAS	4	-	1	25.00
SAGACIDADE	4	-	2	50.00
SALÁRIO	4	-	2	50.00
SARCASMO	4	-	1	25.00
SARGENTO (SARGENT)	4	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SAXÕES	4	-	1	25.00
SELVAJARIA	4	-	1	25.00
SEMENTES	4	-	2	50.00
SENHORINHA	4	-	1	25.00
SÉQUITO	4	-	1	25.00
SITIO	4	-	4	100.00
SOBRA	4	-	2	50.00
SOBRIEDADE	4	-	3	75.00
SOBRINHO	4	-	1	25.00
SOCIALISTA	4	-	1	25.00
SOLTEIRA	4	-	1	25.00
SOLUÇÕES	4	-	1	25.00
SUBORDINAÇÃO	4	-	1	25.00
SUBSISTÊNCIA (SUBSISTENCIA)	4	-	2	50.00
SUCCESSOR (SUCESSOR)	4	-	1	25.00
SUJEIÇÃO	4	-	1	25.00
SUJEITO	4	-	3	75.00
SUPERSTIÇÕES	4	-	1	25.00
SUSPEIÇÃO	4	-	1	25.00
TABERNÁCULO	4	-	2	50.00
TAPETE	4	-	2	50.00
TARIFAS	4	-	1	25.00
TELESCÓPIO	4	-	1	25.00
TEMPLOS	4	-	3	75.00
TIAS	4	-	1	25.00
TORTURAS	4	-	1	25.00
TRANSIÇÃO	4	-	1	25.00
TRANSPORTES	4	-	2	50.00
TRECHOS	4	-	3	75.00
TRIBUNA	4	-	3	75.00
TRILHOS [RAILS, as in RAILROAD]	4	-	3	75.00
TRINDADE	4	-	3	75.00
TRONCO	4	-	1	25.00
TUBOS	4	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
TURNO	4	-	2	50.00
UNIVERSITARIA	4	-	1	25.00
USINAS	4	-	1	25.00
VALORES	4	-	1	25.00
VARANDA	4	-	2	50.00
VARIAÇÕES	4	-	1	25.00
VEIAS	4	-	2	50.00
VENEZUELANA	4	-	1	25.00
VERSA	4	-	2	50.00
VICE-ALMIRANTE	4	-	1	25.00
VICIO	4	-	2	50.00
VINDA (INDA) [ainda, linda, vinda]	4	-	3	75.00
VIRTUOSA	4	-	2	50.00
VIRTUOSO	4	-	2	50.00
VISA	4	-	1	25.00
VOZES	4	-	2	50.00
A-FEIRA [trade fair, exhibition]	3	-	1	25.00
ABISMO (ABYSMO)	3	-	2	50.00
ABOLICIONISTAS	3	-	2	50.00
ABORÍGENES	3	-	2	50.00
ABRAÇO (ABRAC)	3	-	2	50.00
ABSENTISTA (ARGENTISTA)	3	-	1	25.00
ACADEMIAS	3	-	1	25.00
ACAMPAMENTO	3	-	2	50.00
ACCORDOS	3	-	1	25.00
ACCRESCENTA	3	-	1	25.00
ACENTO	3	-	1	25.00
ACENTOS (CENTOS)	3	-	1	25.00
ACLAMAÇÃO (ACLAMAC)	3	-	1	25.00
ACOLHIMENTO	3	-	2	50.00
ACOMPANHANTES	3	-	1	25.00
ACONSELHA	3	-	1	25.00
AFECTAÇÃO (AFFECTAÇÃO)	3	-	1	25.00
AFLUXO (AFFLUXO)	3	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
AGREMIÇÃO (AGGREGIAÇÃO)	3	-	1	25.00
AGREMIÇÕES (AGGREGIAÇÕES)	3	-	1	25.00
AGRICULTOR	3	-	1	25.00
AGUACEIRO	3	-	2	50.00
AGUDA	3	-	1	25.00
AGUINALDO	3	-	1	25.00
AJUDANTE	3	-	1	25.00
ALAMEDAS	3	-	2	50.00
ALAS	3	-	2	50.00
ALÇADA	3	-	1	25.00
ALIADO (ALLIADO)	3	-	1	25.00
ALÍVIO (ALLIVIO)	3	-	1	25.00
ALTERAÇÃO	3	-	1	25.00
ALTRUÍSMO	3	-	1	25.00
AMIGAS	3	-	2	50.00
ANCHIETA	3	-	2	50.00
ANDAMENTO	3	-	2	50.00
ANTECEDENTE	3	-	1	25.00
ANTECESSOR	3	-	2	50.00
ANTIGUIDADES	3	-	2	50.00
ANTROPOMORFISMO (ANTHROPOMORPHISMO)	3	-	1	25.00
ANUÊNCIA (ANNUENCIA)	3	-	1	25.00
ANÚNCIO (ANNUIO)	3	-	1	25.00
APETITE (APPETITE)	3	-	1	25.00
APLICAÇÕES (APPLICAÇÕES)	3	-	1	25.00
APRAZÍVEIS	3	-	2	50.00
APRENDIZAGEM	3	-	1	25.00
APTIDÕES	3	-	1	25.00
ARCO	3	-	2	50.00
AREIA	3	-	2	50.00
ARITMÉTICA	3	-	2	50.00
ARMAZÉM	3	-	2	50.00
ARRANJO	3	-	2	50.00
ARROJO	3	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ÁRVORE (ARVORE)	3	-	1	25.00
ASAS	3	-	1	25.00
ASCENSÕES	3	-	1	25.00
ASPEREZAS	3	-	1	25.00
ASSASSINATO	3	-	1	25.00
ASTRÔNOMO (ASTRÓNOMO)	3	-	1	25.00
ATAQUES	3	-	2	50.00
ATEÍSMO (ATHEISMO)	3	-	1	25.00
ATIVIDADES	3	-	1	25.00
ATOS	3	-	2	50.00
ATRAÇÃO (ATRAC)	3	-	1	25.00
ATRATIVOS (ATTRACTIVOS)	3	-	2	50.00
ATRIBUTOS (ATTRIBUTOS)	3	-	1	25.00
AULA	3	-	2	50.00
AURORA	3	-	3	75.00
AUSPÍCIOS	3	-	1	25.00
AVENIDAS	3	-	2	50.00
AVENTURA	3	-	2	50.00
AVENTUREIROS	3	-	2	50.00
AVIDEZ	3	-	2	50.00
BAGAGENS	3	-	3	75.00
BALAS	3	-	1	25.00
BALAUSTRADAS	3	-	2	50.00
BAMBINELAS [from Italian "bambinaias" = nursemaids]	3	-	1	25.00
BANDOS	3	-	1	25.00
BAPTISTA	3	-	1	25.00
BARATEZA	3	-	2	50.00
BARRICAS	3	-	1	25.00
BASES	3	-	2	50.00
BATATA	3	-	1	25.00
BATIDA	3	-	3	75.00
BELIGERANTES (BELLIGERANTES)	3	-	1	25.00
BÊNÇÃOS (BENÇÃOS)	3	-	1	25.00
BENEFICÊNCIA (BENEFICENCIA)	3	-	3	75.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
BENEVOLÊNCIA (BENEVOLENCIA)	3	-	1	25.00
BIMETALISMO (BI-METALLISMO)	3	-	1	25.00
BISPOS	3	-	2	50.00
BOAS-VINDAS	3	-	1	25.00
BOJO	3	-	2	50.00
BOLETIM	3	-	1	25.00
BOLSO	3	-	2	50.00
BONDES	3	-	3	75.00
BORDADOS	3	-	3	75.00
BOSQUES	3	-	2	50.00
BOTÂNICA (BOTANICA)	3	-	1	25.00
BRAÇAL	3	-	1	25.00
BRASÕES (BRAZÕES)	3	-	1	25.00
BURLESCOS	3	-	1	25.00
CABALA	3	-	2	50.00
CABALAS	3	-	2	50.00
CAIXEIRAS	3	-	2	50.00
CALAMIDADES	3	-	2	50.00
CÁLCULO (CALCULO)	3	-	1	25.00
CÂMERA (CAMERA)	3	-	1	25.00
CANAIS (CANAES)	3	-	1	25.00
CÂNHAMO (CANHAMO)	3	-	1	25.00
CANOS	3	-	1	25.00
CANTOR	3	-	3	75.00
CAPAS	3	-	1	25.00
CARACTERÍSTICAS	3	-	2	50.00
CARAS	3	-	3	75.00
CARGAS	3	-	2	50.00
CASCA	3	-	3	75.00
CASCATA	3	-	1	25.00
CATARATA	3	-	1	25.00
CATARATAS	3	-	2	50.00
CATEGORIA (CATEGORIA)	3	-	1	25.00
CAVEIRAS	3	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CENSO	3	-	1	25.00
CENTENÁRIA	3	-	1	25.00
CHAMINÉS	3	-	2	50.00
CHAPÉUS	3	-	2	50.00
CHEIRO	3	-	2	50.00
CHINESA (CHINEZA)	3	-	1	25.00
CIVILIZAÇÕES	3	-	1	25.00
CLÁSSICOS (CLASSICOS)	3	-	1	25.00
CLASSIFICAÇÃO	3	-	1	25.00
CLIENTES	3	-	1	25.00
COBIÇAS	3	-	1	25.00
COHESÃO	3	-	1	25.00
COLEÇÃO (COLLECÇÃO)	3	-	1	25.00
COLECÇÕES (COLLECÇÕES)	3	-	1	25.00
COMA	3	-	2	50.00
COMBUSTÍVEL	3	-	1	25.00
COMEÇOS	3	-	1	25.00
COMEDIA	3	-	1	25.00
COMENDADOR	3	-	1	25.00
COMPANHEIRAS	3	-	2	50.00
COMPLACÊNCIA (COMPLACENCIA)	3	-	3	75.00
COMPRADORES	3	-	2	50.00
COMUNISMO (COMMUNISMO)	3	-	1	25.00
CONCENTRAÇÃO	3	-	1	25.00
CONCLUSÃO (CONCLUSAO)	3	-	2	50.00
CONCORRENTE	3	-	1	25.00
CONDADO	3	-	1	25.00
CONDADOS	3	-	1	25.00
CONEXÃO (CONNEXÃO)	3	-	1	25.00
CONFEDERADO	3	-	1	25.00
CONFRONTO	3	-	2	50.00
CONGREGAÇÃO	3	-	1	25.00
CONGRESSOS	3	-	1	25.00
CONJUNTA (CONJUNCTA)	3	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
CONQUISTADORES	3	-	1	25.00
CONSENSO	3	-	2	50.00
CONSENTIMENTO	3	-	2	50.00
CONSEQUENTE (CONSEQ)	3	-	1	25.00
CONSISTÊNCIA (CONSISTENCIA)	3	-	1	25.00
CONTEMPORÂNEAS (CONTEMPORANEAS)	3	-	1	25.00
CONTINÊNCIAS (CONTINENCIAS)	3	-	1	25.00
CONTINGENTE	3	-	1	25.00
CONTRADIÇÃO (CONTRADICÇÃO)	3	-	1	25.00
CONTRAPESO	3	-	1	25.00
CONTROVÉRSIAS (CONTROVERSIAS)	3	-	1	25.00
CONVERSÃO	3	-	1	25.00
CONVIVAS	3	-	2	50.00
COPEIROS	3	-	1	25.00
CORDAO	3	-	1	25.00
CORDIALIDADE	3	-	2	50.00
CORRECTIVO	3	-	1	25.00
CORRELAÇÃO	3	-	1	25.00
CORRUPTORA	3	-	1	25.00
COURAÇA	3	-	1	25.00
COZINHA	3	-	2	50.00
CRENTE	3	-	2	50.00
CRENTES	3	-	2	50.00
CRIADORA (CREADORA)	3	-	1	25.00
CRIATURAS (CREATURAS)	3	-	1	25.00
CRUELDADE	3	-	1	25.00
CRUZAMENTO	3	-	2	50.00
CULPA	3	-	1	25.00
CULTIVADORES	3	-	2	50.00
CULTURAS	3	-	2	50.00
CURVA	3	-	1	25.00
DECÊNCIA (DECENCIA)	3	-	2	50.00
DECISÕES	3	-	1	25.00
DECRESCIMENTO	3	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DECURSO	3	-	2	50.00
DEFENSOR	3	-	2	50.00
DELIBERAÇÕES	3	-	1	25.00
DELÍCIAS (DELICIAS)	3	-	2	50.00
DEMASIA	3	-	1	25.00
DEMASIAS	3	-	1	25.00
DEMOCRÁTICOS (DEMOCRATICOS)	3	-	1	25.00
DENTES	3	-	2	50.00
DENÚNCIA (DENUNCIA)	3	-	1	25.00
DEPOIMENTOS	3	-	2	50.00
DEPÓSITOS (DEPOSITOS)	3	-	1	25.00
DEPRESSÃO	3	-	1	25.00
DERRAMAMENTO	3	-	2	50.00
DESACATOS	3	-	1	25.00
DESAPEGO	3	-	1	25.00
DESCENTRALIZAÇÃO	3	-	1	25.00
DESCONTENTAMENTO	3	-	1	25.00
DESCRIÇÕES (DESCRIPÇÕES)	3	-	1	25.00
DESEMPENHO	3	-	1	25.00
DESERTA	3	-	2	50.00
DESGRAÇADOS	3	-	1	25.00
DESINTELIGÊNCIAS (DESINTELLIGENCIAS)	3	-	1	25.00
DESORDENS	3	-	2	50.00
DESPESINHA [UMA DESPESA PEQUENA]	3	-	1	25.00
DESTAQUE	3	-	1	25.00
DESTRUIO	3	-	1	25.00
DESVELO	3	-	1	25.00
DETERMINANTES	3	-	1	25.00
DEVOÇÃO	3	-	1	25.00
DEVOTOS	3	-	1	25.00
DIFERENCIAÇÃO (DIFFERENCIAÇÃO)	3	-	1	25.00
DINASTIA (DYNASTIA)	3	-	1	25.00
DIPLOMA	3	-	1	25.00
DIQUE	3	-	3	75.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
DIRETORES (DIRECTORES)	3	-	1	25.00
DIRETORIA	3	-	1	25.00
DISCÍPULO	3	-	1	25.00
DISCORDÂNCIA (DISCORDANCIA)	3	-	2	50.00
DISCREÇÃO	3	-	1	25.00
DISCREPÂNCIA (DISCREPANCIA)	3	-	1	25.00
DISPERSÃO	3	-	1	25.00
DISSERTAÇÕES	3	-	1	25.00
DISSIDENTES	3	-	1	25.00
DISSOLUÇÃO	3	-	1	25.00
DISTÚRBIOS (DISTURBIOS)	3	-	1	25.00
DITADO (DICTADO)	3	-	1	25.00
DITADOR (DICTADOR)	3	-	1	25.00
DITAMES (DICTAMES)	3	-	1	25.00
DIVAGAÇÕES	3	-	1	25.00
DIVERGÊNCIAS (DIVERGENCIAS)	3	-	2	50.00
DIVIDENDOS	3	-	1	25.00
DIVÓRCIO (DIVORCIO)	3	-	1	25.00
DIVULGAÇÃO	3	-	1	25.00
DOCA	3	-	1	25.00
DOGMAS	3	-	1	25.00
DORMITÓRIOS	3	-	1	25.00
DOTE	3	-	3	75.00
DOTES	3	-	1	25.00
DRAMA	3	-	3	75.00
DUREZA	3	-	1	25.00
ECONOMISTA	3	-	1	25.00
EDITORES	3	-	2	50.00
EFEMÉRIDE	3	-	1	25.00
EFETIVIDADE (EFFECTIVIDADE)	3	-	1	25.00
ELECTRICIDADE	3	-	1	25.00
ELEITOS	3	-	2	50.00
EMISSÁRIO (EMISSARIO)	3	-	1	25.00
EMPREENDEDOR	3	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
EMPRESÁRIO (EMPREZARIO)	3	-	1	25.00
ENCAMPAÇÃO	3	-	1	25.00
ENCARGOS	3	-	1	25.00
ENCERRAMENTO	3	-	2	50.00
ÊNFASE (EMPHASE)	3	-	1	25.00
ENFERMOS	3	-	2	50.00
ENGENHOS	3	-	2	50.00
ENGRANDECIMENTO	3	-	2	50.00
ENNUI (ENNUYE)	3	-	1	25.00
ENSINAMENTOS	3	-	2	50.00
ENTENDIMENTO	3	-	1	25.00
EQUIDADE	3	-	1	25.00
EQUILÍBRIO	3	-	1	25.00
ERAS	3	-	3	75.00
ERROS	3	-	1	25.00
ESCOAMENTO (OAMENTO)	3	-	1	25.00
ESCRITURA (ESCRITURA)	3	-	1	25.00
ESCRÚPULO	3	-	2	50.00
ESCRÚPULOS (ESCRUPULOS)	3	-	1	25.00
ESCULTOR	3	-	2	50.00
ESCURIDAO	3	-	2	50.00
ESCURO	3	-	2	50.00
ESMERO	3	-	2	50.00
ESNOBISMO (SNOBISMO)	3	-	1	25.00
ESPECULAÇÃO	3	-	1	25.00
ESPERANÇA	3	-	1	25.00
ESPREITA	3	-	1	25.00
ESTABILIDADE	3	-	1	25.00
ESTAÇÕES	3	-	1	25.00
ESTANDARTES	3	-	2	50.00
ESTATÍSTICOS	3	-	1	25.00
ESTATURA	3	-	2	50.00
ESTATUTOS	3	-	2	50.00
ESTUDIOSO	3	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
ESTUDIOSOS	3	-	1	25.00
ÉTICA (ETHICA)	3	-	1	25.00
EVIDENCIA	3	-	2	50.00
EVOLUCIONISTA	3	-	1	25.00
EX-ESCRAVOS	3	-	1	25.00
EXAGERAÇÃO (EXAGERAC)	3	-	1	25.00
EXCITAÇÃO	3	-	1	25.00
EXECUTIVOS	3	-	1	25.00
ÊXODO (EXODO)	3	-	1	25.00
EXPEDIÇÃO	3	-	1	25.00
EXPOSIÇÕES	3	-	1	25.00
EXTERMÍNIO	3	-	1	25.00
FACÇÃO	3	-	1	25.00
FACCIOSISMO	3	-	1	25.00
FADIGAS	3	-	1	25.00
FAIXA	3	-	2	50.00
FAMILIARIDADE	3	-	2	50.00
FANÁTICOS (FANATICOS)	3	-	1	25.00
FARDA	3	-	2	50.00
FASCINAÇÃO	3	-	1	25.00
FASES (PHASES)	3	-	1	25.00
FAVORITO	3	-	1	25.00
FEDERALISTAS	3	-	1	25.00
FEIJÃO (FEIJÓ)	3	-	1	25.00
FENÔMENO (PHENOMENO)	3	-	1	25.00
FIDALGOS	3	-	2	50.00
FIDUCIÁRIA (FIDUCIARIA)	3	-	1	25.00
FILEIRAS	3	-	1	25.00
FILIPINO (PHILIPPINO)	3	-	1	25.00
FILÓSOFO	3	-	1	25.00
FILÓSOFOS	3	-	1	25.00
FINANCEIRAS	3	-	1	25.00
FINANCEIROS	3	-	1	25.00
FIRMA	3	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
FLIBUSTEIROS	3	-	1	25.00
FOCOS	3	-	1	25.00
FOMENTO	3	-	1	25.00
FORNECIMENTO	3	-	3	75.00
FOTOGRAFIA	3	-	1	25.00
FRACÇÃO	3	-	1	25.00
FRASE	3	-	1	25.00
FRATERNIDADE	3	-	2	50.00
FRAUDE	3	-	2	50.00
FREGUESIA	3	-	1	25.00
FREIO	3	-	1	25.00
FRESCURA	3	-	1	25.00
FRUTAS	3	-	2	50.00
FUNDAÇÕES	3	-	1	25.00
FUROR	3	-	2	50.00
GAIATO	3	-	1	25.00
GALÊS (GALLES)	3	-	1	25.00
GANANCIA	3	-	1	25.00
GÁS (GAZ)	3	-	2	50.00
GELO	3	-	2	50.00
GENERALIDADE	3	-	1	25.00
GENERALIZAÇÕES	3	-	1	25.00
GENTILEZA	3	-	1	25.00
GERADOR (ERADOR)	3	-	1	25.00
GESTAÇÃO	3	-	1	25.00
GIRO (GYRO)	3	-	1	25.00
GOLFO	3	-	3	75.00
GOLGOTHA (GOTHA)	3	-	2	50.00
GOVERNANTE	3	-	2	50.00
GOZO	3	-	2	50.00
GOZOS (GOSOS)	3	-	1	25.00
GRADUADOS	3	-	1	25.00
GREGA	3	-	2	50.00
GRÊMIO	3	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
GUARNIÇÃO	3	-	1	25.00
HÉLIO	3	-	1	25.00
HILARIDADE	3	-	2	50.00
HOLANDESAS (HOLLANDEZAS)	3	-	1	25.00
HONRADEZ	3	-	1	25.00
HONROSO	3	-	2	50.00
HORRORES	3	-	2	50.00
HORTICULTURA	3	-	3	75.00
HYPOTHECAS	3	-	1	25.00
IATE	3	-	1	25.00
IBÉRICA (IBERICA)	3	-	1	25.00
IDEM	3	-	2	50.00
IDENTIDADE	3	-	1	25.00
IDIOSSINCRASIA (IDIOSYNCRASIA)	3	-	1	25.00
ILUSTRADO (ILLUSTRADO)	3	-	2	50.00
IMOLAÇÃO (IMMOLAÇÃO)	3	-	1	25.00
IMPACIÊNCIA (IMPACIENCIA)	3	-	2	50.00
IMPONÊNCIA (IMPONENCIA)	3	-	1	25.00
IMPROPRIEDADE	3	-	1	25.00
IMUNDÍCIE (IMMUNDICIE)	3	-	1	25.00
INAUGURAL	3	-	2	50.00
INCITAMENTO	3	-	1	25.00
INCOMPETÊNCIA (INCOMPETENCIA)	3	-	1	25.00
INCONVENIENTES	3	-	2	50.00
INCREDELIDADE	3	-	2	50.00
INDIANISMO	3	-	1	25.00
INDISCRETOS	3	-	2	50.00
INFORMAÇÕES	3	-	1	25.00
INGENUIDADE	3	-	2	50.00
INGRESSO	3	-	2	50.00
INÍCIO (INICIO)	3	-	2	50.00
INSTABILIDADE	3	-	2	50.00
INSTÂNCIA (INSTANCIA)	3	-	1	25.00
INSTÂNCIAS (INSTANCIAS)	3	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
INSTRUÇÕES (INSTRUCÇÕES)	3	-	1	25.00
INTELIGÊNCIAS (INTELLIGENCIAS)	3	-	1	25.00
INTERCÂMBIO (INTERCAMBIO)	3	-	3	75.00
INTERIORES	3	-	2	50.00
INTERRUPÇÃO	3	-	1	25.00
INTERVALOS	3	-	2	50.00
INTRIGAS	3	-	2	50.00
INTUIÇÃO	3	-	1	25.00
INUTILIDADE	3	-	1	25.00
INVENTO	3	-	1	25.00
INVESTIGAÇÕES	3	-	1	25.00
IRMANDADE	3	-	2	50.00
IRMÃS	3	-	1	25.00
IRRITAÇÃO	3	-	1	25.00
ITAS [STEAMBOATS]	3	-	1	25.00
JACTÂNCIA (JACTANCIA)	3	-	2	50.00
JESUITAS (ESUÍTAS)	3	-	1	25.00
JÓIAS (JOIAS)	3	-	1	25.00
JORNALISMO	3	-	2	50.00
JUDEUS	3	-	1	25.00
JÚRI	3	-	1	25.00
JURISPRUDÊNCIA (JURISPRUDENCIA)	3	-	2	50.00
LABORATÓRIO	3	-	2	50.00
LABORATÓRIOS (LABORATORIOS)	3	-	1	25.00
LADRÕES	3	-	1	25.00
LATIM	3	-	3	75.00
LATITUDE	3	-	2	50.00
LEGALIDADE	3	-	1	25.00
LENÇOL	3	-	1	25.00
LENTA	3	-	2	50.00
LENTO	3	-	2	50.00
LIBERTADOR	3	-	2	50.00
LIDA	3	-	1	25.00
LINHO	3	-	3	75.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
LOCOMOTIVA	3	-	1	25.00
LONGÍNQUO	3	-	1	25.00
LOUVORES	3	-	2	50.00
LUCIDEZ	3	-	1	25.00
LUSTRE	3	-	2	50.00
MÃE (MÁE)	3	-	2	50.00
MAJESTADES	3	-	1	25.00
MANIFESTO	3	-	1	25.00
MANINHOS	3	-	1	25.00
MANOBRA	3	-	3	75.00
MANUFATUREIRA	3	-	2	50.00
MAPA	3	-	2	50.00
MAQUINISMO	3	-	2	50.00
MAQUINISTA	3	-	1	25.00
MARAVILHA	3	-	2	50.00
MARCOS	3	-	2	50.00
MARÉ	3	-	2	50.00
MATEMÁTICAS (MATHEMATICS)	3	-	1	25.00
MATO	3	-	1	25.00
MECÂNICO (MECAMCO)	3	-	2	50.00
MECANISMO (MECHANISMO)	3	-	1	25.00
MÉDICO	3	-	2	50.00
MEIGUICE	3	-	1	25.00
MEIO-DIA	3	-	3	75.00
MELANCOLIA (MELANCHOLIA)	3	-	1	25.00
MELHORIA	3	-	2	50.00
MEMÓRIAS (MEMORIAS)	3	-	1	25.00
MENTALIDADE	3	-	1	25.00
MENTIRA	3	-	2	50.00
METODISTA (METHODISTA)	3	-	1	25.00
MILIONÁRIO (MILLIONARIO)	3	-	1	25.00
MILITARISMO	3	-	1	25.00
MINEIRA	3	-	1	25.00
MINEIRAS	3	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
MINEIROS	3	-	1	25.00
MINERAIS (MINERAES)	3	-	1	25.00
MINÚCIA	3	-	1	25.00
MINUTO	3	-	3	75.00
MÍSTICO (MYSTICO)	3	-	2	50.00
MOBÍLIA	3	-	1	25.00
MODOS	3	-	2	50.00
MONARCHAS	3	-	1	25.00
MONÁRQUICO (MONARCHICO)	3	-	1	25.00
MONOPÓLIOS (MONOPOLIOS)	3	-	1	25.00
MONOTEÍSMO (MONOTHEISMO)	3	-	1	25.00
MORALISTA	3	-	1	25.00
MORRO	3	-	3	75.00
MORTA	3	-	1	25.00
MORTICÍNIO	3	-	1	25.00
MORTO	3	-	2	50.00
MUDANÇAS	3	-	1	25.00
MULTIDÕES	3	-	1	25.00
MULTIPLICIDADE	3	-	3	75.00
MUNICÍPIOS	3	-	2	50.00
MURALHAS	3	-	1	25.00
MUSEUS	3	-	3	75.00
MÚSICOS	3	-	2	50.00
NARRADOR	3	-	2	50.00
NASCIMENTOS	3	-	1	25.00
NATIVISMO	3	-	1	25.00
NEGLIGÊNCIA (NEGLIGENCIA)	3	-	1	25.00
NERVO	3	-	1	25.00
NOÇÕES	3	-	1	25.00
NOGUEIRA	3	-	2	50.00
NOTABILIDADES	3	-	3	75.00
NOVIDADES	3	-	3	75.00
NOZ	3	-	3	75.00
NUVENS	3	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
OBSERVÂNCIA (OBSERVANCIA)	3	-	2	50.00
OCUPADORES (OCCUPADORES)	3	-	1	25.00
OFICIALIDADE (OFFICIALIDADE)	3	-	2	50.00
OFICINA	3	-	1	25.00
OLHARES	3	-	2	50.00
OMBROS	3	-	2	50.00
ONDAS	3	-	3	75.00
OPERAÇÃO	3	-	1	25.00
ORÇAMENTO	3	-	1	25.00
OUTONO	3	-	1	25.00
OUTRORA	3	-	1	25.00
OUVIDOR	3	-	2	50.00
OUVINTES	3	-	2	50.00
PALCO	3	-	1	25.00
PALMA	3	-	2	50.00
PALMO	3	-	1	25.00
PÂNICO (PANICO)	3	-	1	25.00
PANOS (PAVOS)	3	-	1	25.00
PAPADO	3	-	1	25.00
PARAÍSO (PARAIZO)	3	-	1	25.00
PARECIDO	3	-	2	50.00
PARELHA	3	-	2	50.00
PARENTE	3	-	2	50.00
PARENTESCO	3	-	2	50.00
PARLAMENTARES	3	-	1	25.00
PASSAGENS	3	-	3	75.00
PASSAPORTE	3	-	1	25.00
PATÉTICO (PATHETICO)	3	-	1	25.00
PÁTIO	3	-	2	50.00
PATRIOTAS	3	-	2	50.00
PAULISTAS	3	-	2	50.00
PECADO (PECCADO)	3	-	1	25.00
PECULIARIDADE	3	-	2	50.00
PECULIARIDADES	3	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PEDAGOGOS	3	-	2	50.00
PELLES	3	-	1	25.00
PENDE	3	-	3	75.00
PENITENCIÁRIA	3	-	2	50.00
PENSAMENTOS	3	-	1	25.00
PEREGRINOS	3	-	2	50.00
PERICIA	3	-	3	75.00
PERÍMETRO (PNMETRO)	3	-	1	25.00
PERIÓDICO (PERIODICO)	3	-	1	25.00
PERNAMBUCANA	3	-	1	25.00
PERNAS	3	-	3	75.00
PERSONALIDADES	3	-	2	50.00
PERSPECTIVAS	3	-	2	50.00
PERSPICÁCIA (PERSPICACIA)	3	-	1	25.00
PERUVIANO	3	-	1	25.00
PESCARIAS	3	-	1	25.00
PIANISTAS	3	-	2	50.00
PICO	3	-	1	25.00
PICOS	3	-	2	50.00
PINTO	3	-	2	50.00
PIRATAS	3	-	1	25.00
PLANETA	3	-	2	50.00
PLATÉIA	3	-	1	25.00
PLEITOS	3	-	1	25.00
PLENIPOTENCIARIOS	3	-	1	25.00
POEMAS	3	-	2	50.00
POLIGAMIA	3	-	1	25.00
POPULISTA	3	-	1	25.00
PORCELANAS	3	-	2	50.00
PORTADOR	3	-	2	50.00
PÓRTICOS	3	-	2	50.00
POSITIVISMO	3	-	1	25.00
POSSUIDORES	3	-	2	50.00
PRAVA	3	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
PRAXES	3	-	1	25.00
PRECEITOS	3	-	3	75.00
PRECONCEITO	3	-	1	25.00
PREFACIO	3	-	1	25.00
PREGADORES	3	-	2	50.00
PREMIOS	3	-	2	50.00
PREPARAÇÃO	3	-	1	25.00
PREPARATÓRIOS	3	-	1	25.00
PRESAS (PREZAS)	3	-	1	25.00
PRESERVAÇÃO	3	-	1	25.00
PRESUNÇÃO (PRESUMÇÃO)	3	-	1	25.00
PRETENÇÃO	3	-	1	25.00
PREVIDÊNCIA	3	-	2	50.00
PRIMAVERA	3	-	2	50.00
PRIMOS	3	-	2	50.00
PRÍNCIPES	3	-	2	50.00
PRISMA	3	-	2	50.00
PRIVAÇÕES	3	-	1	25.00
PROA	3	-	1	25.00
PROBABILIDADE	3	-	1	25.00
PROCEDENTE	3	-	1	25.00
PROCURADOR	3	-	2	50.00
PRODIGALIDADE	3	-	1	25.00
PRODUTORES (PRODUCTORES)	3	-	1	25.00
PROHIBIÇÃO	3	-	1	25.00
PROTEGIDO	3	-	1	25.00
PROTOCOLO	3	-	1	25.00
PSÍQUICA (PSYCHICA)	3	-	1	25.00
PUBLICAÇÕES	3	-	1	25.00
PUNHO	3	-	1	25.00
PURITANISMO	3	-	1	25.00
QUEDAS	3	-	2	50.00
RACHAS (RAQAS)	3	-	1	25.00
RAJADAS	3	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
RAMA (RAM)	3	-	2	50.00
RANCORES	3	-	1	25.00
RAPAZINHO	3	-	2	50.00
REALISMO	3	-	1	25.00
REBENTO	3	-	1	25.00
REFEIÇÃO (REFEIC)	3	-	2	50.00
REFERÊNCIA (REFERENCIA)	3	-	2	50.00
REFINAÇÃO	3	-	1	25.00
REFLEXO	3	-	2	50.00
REFORMAS	3	-	1	25.00
REFÚGIO (REFUGIO)	3	-	1	25.00
REGENERAÇÃO	3	-	1	25.00
RELIGIOSIDADE	3	-	1	25.00
RENÚNCIA (RENUNCIA)	3	-	1	25.00
REPÓRTERES	3	-	1	25.00
REPOUSA	3	-	2	50.00
REPÚDIO (REPUDIO)	3	-	1	25.00
REQUERIMENTOS	3	-	1	25.00
RESIDENTES	3	-	2	50.00
RESPEITADOR	3	-	1	25.00
RESPONSÁVEL (RESPONSAVEL)	3	-	1	25.00
RESPOSTAS	3	-	2	50.00
RESTABELECIMENTO	3	-	1	25.00
RESTAURANTES	3	-	2	50.00
REVESTE	3	-	1	25.00
REVOLTAS	3	-	1	25.00
REVOLTOSOS	3	-	1	25.00
RICAÇO	3	-	1	25.00
RICAÇOS	3	-	1	25.00
ROMÂNTICO (ROMANTICO)	3	-	1	25.00
ROTEIRO	3	-	2	50.00
ROUPAS	3	-	2	50.00
RUÍNAS	3	-	2	50.00
SÁBIO	3	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SADIO	3	-	1	25.00
SADIOS	3	-	1	25.00
SAÍDA (SAHIDA)	3	-	1	25.00
SANITÁRIAS	3	-	1	25.00
SECESSÃO (SECESSAO)	3	-	1	25.00
SECUNDÁRIA (SECUNDARIA)	3	-	1	25.00
SECUNDÁRIO (SECUNDARIO)	3	-	2	50.00
SEDIMENTO	3	-	1	25.00
SEGUIMENTO	3	-	1	25.00
SEGUNDOS	3	-	1	25.00
SEGUROS	3	-	2	50.00
SENÕES	3	-	1	25.00
SEÑOR	3	-	2	50.00
SERMÕES (SERMÓES)	3	-	1	25.00
SESTRO [quirk, mania, bad habit, idiosyncrasy]	3	-	1	25.00
SÍMBOLO (SYMBOLO)	3	-	2	50.00
SINAIS	3	-	2	50.00
SINECURA	3	-	1	25.00
SINETA	3	-	2	50.00
SINOS	3	-	2	50.00
SÍNTESE (SYNTHESE)	3	-	1	25.00
SITUAÇÕES	3	-	1	25.00
SMITHSONIANO	3	-	1	25.00
SOBERBA	3	-	2	50.00
SOCIABILIDADE	3	-	1	25.00
SÓCIO	3	-	2	50.00
SOCIOLOGIA	3	-	1	25.00
SÓCIOS	3	-	2	50.00
SOLAR	3	-	1	25.00
SOLENIDADES	3	-	1	25.00
SONS	3	-	2	50.00
SOTAQUE	3	-	1	25.00
SUBALTERNOS	3	-	2	50.00
SUBDIVISÃO (SUB-DIVISAO)	3	-	1	25.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
SUBDIVISÕES	3	-	1	25.00
SUBMISSÃO (SUBMISSÃO)	3	-	1	25.00
SUBTERRÂNEA (SUBTERRANEA)	3	-	2	50.00
SUMMA ["Summa Theologica" of Thomas Aquinas]	3	-	1	25.00
SUPERABUNDÂNCIA (SUPERABUNDANCIA)	3	-	1	25.00
SUPERFÍCIE (SUPERFICIE)	3	-	1	25.00
SUPERINTENDÊNCIA (SUPERINTENDENCIA)	3	-	1	25.00
TAREFAS	3	-	2	50.00
TATO	3	-	2	50.00
TAXA	3	-	1	25.00
TAXAS	3	-	2	50.00
TELESCÓPIO (TELESCOPIO)	3	-	1	25.00
TEMORES	3	-	1	25.00
TEMPERANÇA	3	-	1	25.00
TEMPERATURA	3	-	1	25.00
TENAZ	3	-	1	25.00
TENDA	3	-	2	50.00
TENOR	3	-	2	50.00
TERÃO (TERAO)	3	-	1	25.00
TERMINAÇÃO	3	-	1	25.00
TESTA	3	-	2	50.00
TEXTOS	3	-	1	25.00
TINTA	3	-	2	50.00
TÓPICOS (TOPICOS)	3	-	1	25.00
TOQUE	3	-	1	25.00
TOTALIDADE	3	-	2	50.00
TRAÇÃO (TRAC)	3	-	1	25.00
TRADUÇÕES (TRADUCÇÕES)	3	-	1	25.00
TRÁFEGO (TRAFEGO)	3	-	1	25.00
TRAMA	3	-	1	25.00
TRANSFERENCIA	3	-	1	25.00
TRIBOS (TRIBUS)	3	-	2	50.00
UNIDADES	3	-	1	25.00
UNIFORMES	3	-	2	50.00

PORTUGUESE NOUNS / COMBINED FREQUENCY	Freq.	%	RC. Freq.	RC. %
URSULINAS [nuns of the Ursuline order]	3	-	1	25.00
USINA	3	-	1	25.00
UTENSÍLIOS	3	-	2	50.00
UVAS	3	-	2	50.00
VAGABUNDOS	3	-	3	75.00
VAGAS	3	-	1	25.00
VANGLORIA	3	-	1	25.00
VASO	3	-	3	75.00
VEGETAÇÃO	3	-	1	25.00
VELEIDADES (VELLEIDADES)	3	-	1	25.00
VENCEDORES	3	-	1	25.00
VENEZUELANO [A VENEZUELAN MAN OR MASCULINE THIN]	3	-	1	25.00
VERDURA [VEGETABLES, GREENERY]	3	-	2	50.00
VEXAMES [VEXATIONS, TAUNTS, HUMILIATIONS]	3	-	2	50.00
VIBRAÇÃO [VIBRATION]	3	-	1	25.00
VICIOS [ADDICTION, VICE, DEFECT, FLAW]	3	-	1	25.00
VIGÊNCIA (VIGENCIA) [DURATION, EFFECTIVENESS]	3	-	1	25.00
VILA (VILLA) [VILLA, VILLAGE, TOWN]	3	-	1	25.00
VINHOS [WINES]	3	-	2	50.00
VIOLONCELO [CELLO]	3	-	1	25.00
VOCAÇÃO [VOCATION, CALLING]	3	-	1	25.00
VOCÊS (VOKES) [VOICES]	3	-	1	25.00
VOLTARETE [a Brazilian card game]	3	-	1	25.00
VOLUNTARIOS [VOLUNTEERS]	3	-	1	25.00
VONTADES [WILLS]	3	-	1	25.00
VULGARIZAÇÃO [VULGARIZATION]	3	-	1	25.00
ZONAS [ZONES]	3	-	1	25.00

APPENDIX D: OTHER TRAVELERS IDENTIFIED

NAME	COUNTRY	DATES IN THE UNITED STATES
Almonte, Juan N.	Mexico	1862
Alvarez de Toledo, José	_____	1811-1813
Alvarez, Francisco	Spain/_____	c. 1775
Alvear, Carlos de	Argentina	c. 1820
Amy, F.S.	Puerto Rico	1884
Arroyo de Anda, Agustín	Mexico	1885
Astaburuaga, Francisco Solano	Chile	1850
Betancourt Cisneros, Gaspar	Cuba	1823-34
Blanchet, Emilio	Cuba	1899
Blanco Fombona, Rufino	Venezuela	1892-95
Bolívar, Juan Vicente	Nueva Granada (Venezuela)	1810-1811
Bolívar, Simón	Nueva Granada (Venezuela)	1807
Caballero, Manuel	Mexico	1885
Caro Iboyez, José Eusebio	Colombia	c. 1840
Carreño, Teresa	Venezuela	1864
Carvallo, Manuel	Chile	1854-1859
Del Monte, Domingo	Cuba	c. 1830-1850
Errázuriz, Isidoro	Chile	1851-56
Fernández Madrid, José	Colombia	_____
Flores Jijón, Antonio	Ecuador	_____
Flores, José Felipe	Guatemala	1797
Frías y Jacott, José de	Cuba	1838-39
García de Sena y Silva, Manuel	Venezuela ?	_____

APPENDIX D: OTHER TRAVELERS IDENTIFIED

NAME	COUNTRY	DATES IN THE UNITED STATES
Gener y Buigas, Tomás	Cuba	c. 1850
Gorostiza, Manuel Eduardo de	Mexico	c. 1835
Gorriti de Belzú, Juana Manuela	Argentina	1878
Granja, Juan de la	Mexico	1815, 1820-27, 1838-47
Gual, Pedro	Venezuela	c. 1812
Gutiérrez de Lara, José Bernardo	Mexico	1811-12
Guzmán Blanco, Antonio	Venezuela	_____
Heredía, José María	Cuba	1835
Herrán, Pedro Alcántara	Colombia	c. 1846-49
Irisarri, Antonio José de	Guatemala (Chile)	1850-1868
Iznaga, José Aniceto	Cuba	1823
Lombardo, Alberto	Mexico	1882
Loyola, Bernabé	Mexico	1876
Manso (de Noronha), Juana Paula	Argentina	c. 1850
Medina, José Toribio	Chile	c. 1880
Meza, Ramón	Cuba	1888-89
Mier, Jose Servando Teresa de	Mexico	1821-22
Milanés, José Jacinto	Cuba	1856
Miralla, José Antonio	Argentina/Cuba	c. 1822
Moré, Rafael	Cuba	1895
O'Leary, Daniel Florencio	Nueva Granada (Venezuela)	c. 1815 ? / c. 1840 ?
Ochoa, Eugenio de	_____	c. 1844
Orea, Telésforo de	Nueva Granada (Venezuela)	c. 1811-1812

APPENDIX D: OTHER TRAVELERS IDENTIFIED

NAME	COUNTRY	DATES IN THE UNITED STATES
Palacio Fajardo, Manuel	Nueva Granada (Venezuela)	c. 1815 ?
Palma, Ricardo	Peru	1865
Payno, Manuel	Mexico	1845
Pazos Kanki, Vicente	Argentina	c. 1819
Peoli, Juan Jorge	Cuba	c. 1856
Piñeyro, Enrique	Cuba	1872-1875
Prieto, Guillermo	Mexico	1875
Ramírez y Blanco, Alejandro	Spain/Cuba	c. 1810 ?
Rodríguez, Simón (aka Samuel Robinson)	Venezuela	1798-1801
Rojas, José Antonio	Mexico	1805-07
Roscío, Juan Germán	Venezuela	c. 1818
San Román, Francisco J.	Chile	1875
Sierra (Mendez), Justo	Mexico	1895
Sierra O'Reilly, Justo	Mexico	1850
Sucre y Pardo, Carlos de	Nueva Granada (Venezuela)	_____
Torre, José María de la	Cuba	c. 1848
Torres, Manuel	Nueva Granada (Colombia)	c. 1810-20
Valero, Fernando	Guatemala	1825
Varela, Félix	Cuba	c. 1878
Vidaurre, Manuel Lorenzo de	Peru	c. 1823
Vingut, G.F. de	Cuba	c. 1861
Zambrana, Antonio	Cuba	1882
Zambrana, Ramón	Cuba	1865

APPENDIX D: OTHER TRAVELERS IDENTIFIED

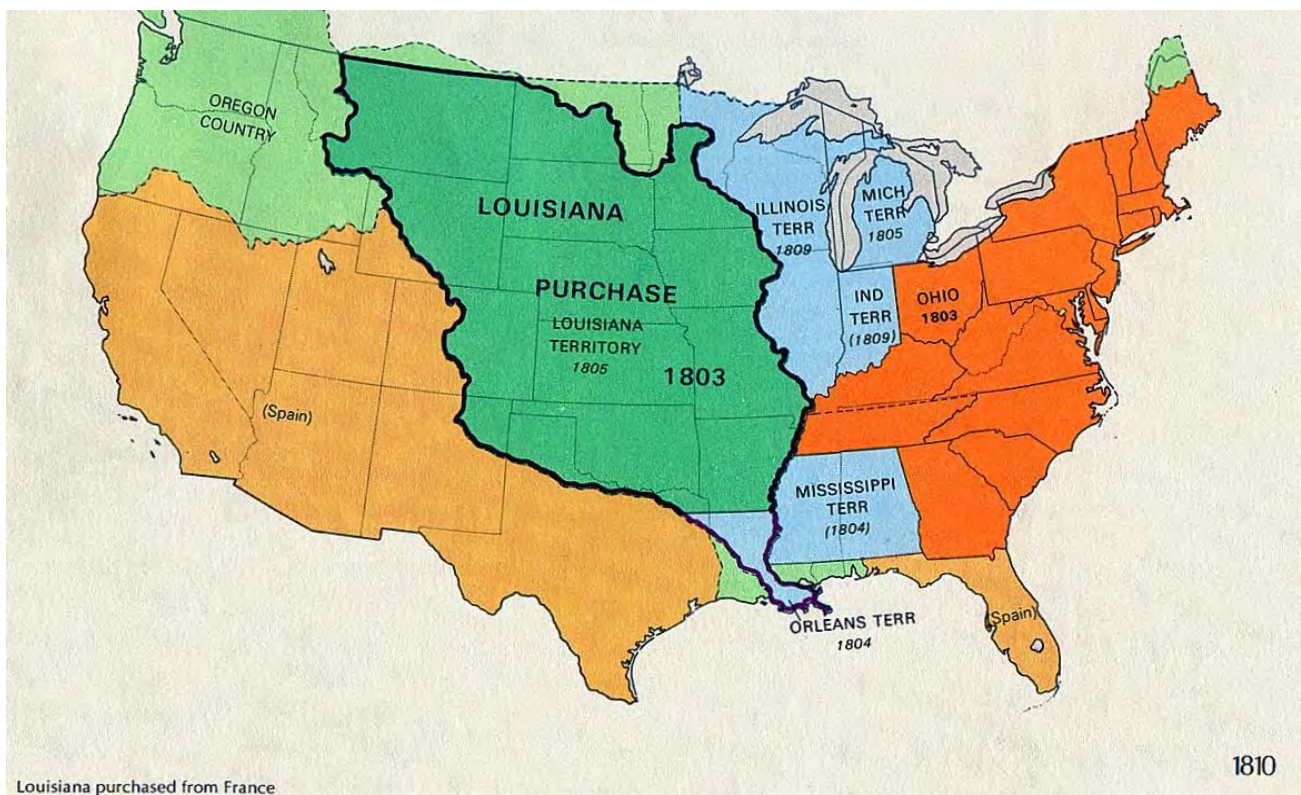
NAME	COUNTRY	DATES IN THE UNITED STATES
Zenea, Juan Clemente	Cuba	c. 1859
Zozaya, José Manuel	Mexico	c. 1822

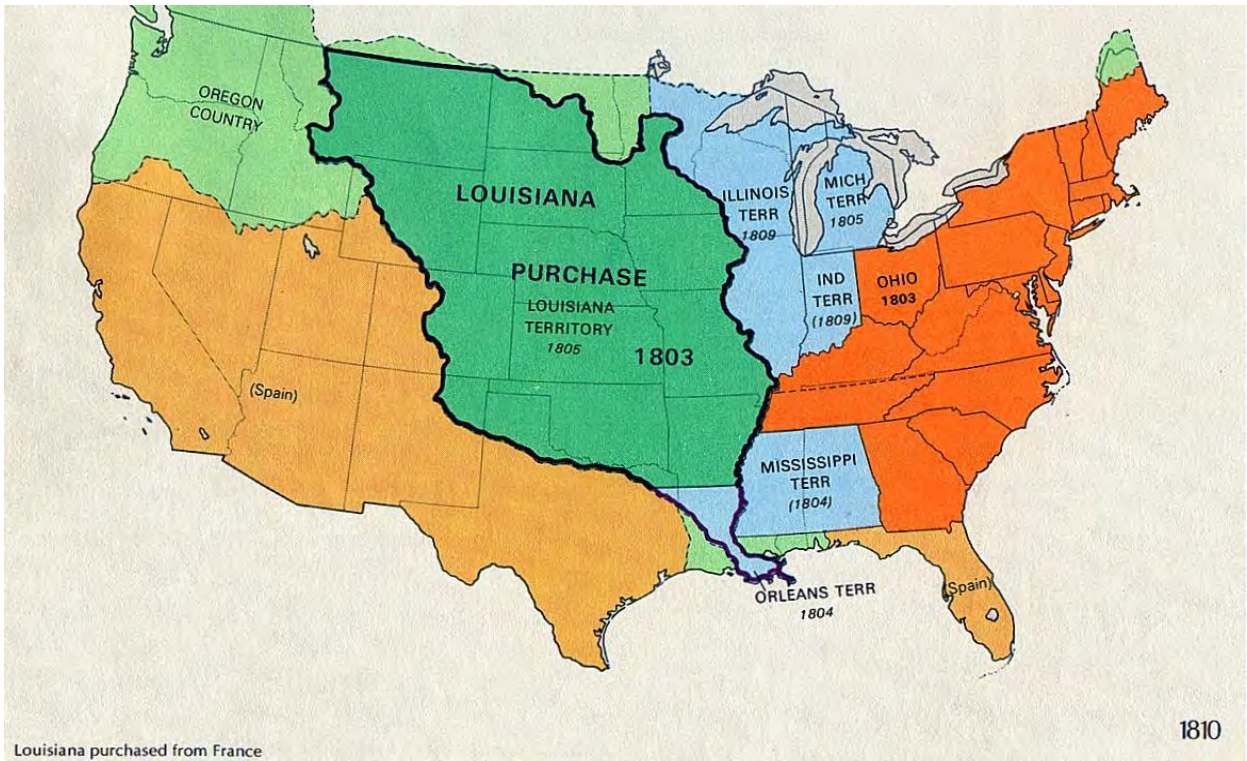
Appendix E

MAPS

Maps included here intend to describe the “United States” to which the travelers referred at different eras during the 117-year time frame addressed.





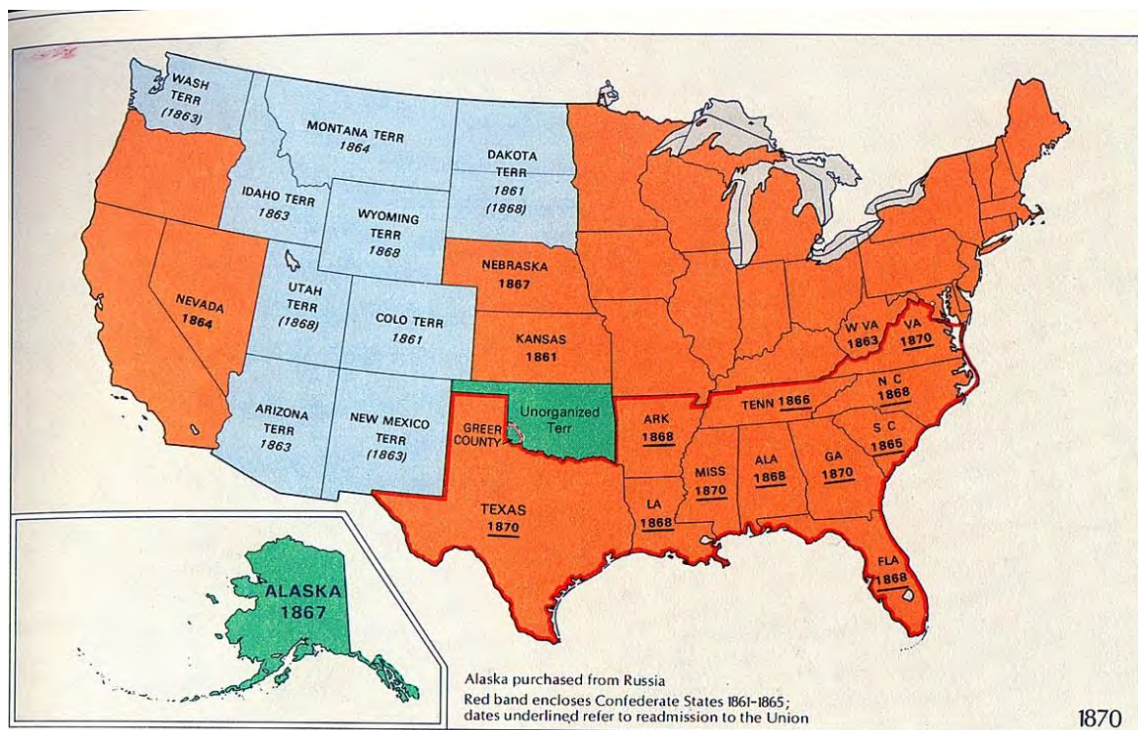


Louisiana purchased from France



Appendix E: Maps







Growth of the United States 1783-1853



GROWTH OF THE UNITED STATES TO 1853



GROWTH OF THE UNITED STATES TO 1853

#029

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