

# **GUIDE FOR THE USE OF THE PLATFORM**

**(Prepared by Marie-Christine Bornes Varol & Marie-Sol Ortola)**

**(translated by MS Ortola, proofread by Ramón Martí Solano)**

**Aliento** (ANR-13-BSH3-0009-03)

Platform address: <https://apps.atilf.fr/aliento/index.php>

# Contents

<b>EXPLANATORY FORM</b>	<b>4</b>
<b>LEMMATIZATION</b>	<b>6</b>
Questions and answers concerning the lemmatization of Arabic proverbs	8
Questions and answers about Lemmatization for Spanish	10
<b>LINGUISTIC STRUCTURE</b>	<b>12</b>
<b>TYPE STRUCTURE</b>	<b>16</b>
<b>FORMAL STRUCTURE</b>	<b>21</b>
<b>SPEECH AND FIGURES OF SPEECH</b>	<b>24</b>
<i>accumulation</i>	24
<i>allegory</i>	25
<i>alliteration</i>	25
<i>antithesis (oppositio)</i>	25
<i>antonomasia</i>	25
<i>apostrophe</i>	25
<i>chiasmus</i>	25
<i>comparison</i>	25
<i>ellipsis</i>	25
<i>embedding</i>	25
<i>emphasis</i>	25
<i>enumeration</i>	25
<i>epithet</i>	25
<i>euphemism</i>	26
<i>gradation</i>	26
<i>hyperbole</i>	26

<i>inversion</i>	26
<i>Litotes</i>	26
<i>metaphor</i>	26
<i>metonymy</i>	26
<i>oppositio (see: antithesis)</i>	26
<i>oxymoron</i>	26
<i>paradox</i>	26
<i>parallelism</i>	26
<i>paregmenon (polyptoton)</i>	26
<i>paronomasia</i>	26
<i>personification</i>	<b>24</b>
<i>play on words</i>	26
<i>pleonasm</i>	26
<i>repetition</i>	26
<i>synecdoche</i>	26
<i>synonymy</i>	26
<i>zeugma</i>	26
Reduced List	26
<b>SPEECH</b>	<b>28</b>
1 Categories (determining styles)	28
2. Precisions concerning the mode of expression	29
<b>TRANSLITERATION / ROMANIZATION</b>	<b>31</b>
Transliteration for Arabic	31
Transliteration for Hebrew	32

## Explanatory Form

Entry	Definition	Examples or clarifications
Qualification	Indicate if the brief sapiential statement (BSS): <ul style="list-style-type: none"> <li>- is a good candidate to become a proverb</li> <li>- is a statement to be followed</li> <li>- is known and attested as a proverb</li> </ul>	<b>A good candidate</b> contains elements that characterize proverbialization <b>A BSS to be followed</b> has some specific characteristics or a sententious form not easy to define. <b>A well known and attested BSS</b> exists as a statement quoted in one language or another and this needs to be specified (for examples, see already-tagged and accessible BSS in our platform)
<b>ÉNONCÉ SAPIENTIEL BREF (ESB)– BRIEF SAPIENTIAL UNIT/STATEMENT (BSS) – ENUNCIADO SAPIENCIAL BREVE (ESB)</b>		
proverb type	The known proverb to which is related the well-known and attested BSS (same form, same or close meaning; it can be partial) Specify the language	ex.: Don't criticize the day before it is ended ; a rainy day can clear up towards the evening  pr.type en: It's always darkest before dawn pr.type es.: Cuando más oscurece es para amanecer pr.type fr: Après la pluie vient le beau temps
Translitération	Unavoidable for non-latin characters	<i>cf.</i> romanisation for Arabic (p. 24) and Hebrew (p. 25)
Links :	Comments on the referred BSS concerning its relation to other texts, made by the person encoding the text, the critical editor or coming from any other source. In each case relevant references should be registered.	Ex.: Knust (p. 31 note k) indicates the following link: Boc. de Oro, bl. 39
<b>SENS – MEANING – SENTIDO</b>		
Literal sense	Translation in French, English and contemporary Spanish (even for texts in Medieval	The translation must be close to the text, but it should be grammatically correct and

	Spanish)	understandable. Comments can be added by clicking on the clip.**
Figurative sense*	Either the BSS contains a metaphor or a complex expression which should be clarified here, or the literal sense is clarified through a reformulation in the terms of the lesson	It is possible to add comments (clip)** and several figurative senses, but it is better to choose only one. Doubts can be expressed in the comments (clip)**
Lesson*	Expresses synthetically the given advice, the social knowledge, the moral or the implied lesson to be learnt.	same remark as above
Keywords	The list has been drawn up. If you wish to enrich it, please get in touch with Marie-Sol Ortola and/or Marie-Christine Varol.	Concerning the keywords a detailed guideline has been associated with the guideline
<b>FORM</b>		
Lemmatisation  <b>Go to p. 8</b>	The BSS lexical skeleton; the non-Latin terms are lemmatised in their own script. The ancient words are modernized when possible; otherwise, lemmatize the old word.	apples are fruits ripened in the sun = apple be fruit ripened in the sun ( <i>cf.</i> detailed explanation in the lemmatisation booklet) The number of lemmas has to correspond to the number of words within the BSS (use the -)
Transliterated lemmatisation	concerns languages with a non-Latin script	<i>cf.</i> document on romanisation p. 24
Linguistic structure  <b>Go to p. 12</b>	BSS grammatical skeleton. Minimal encoding of the grammatical units in the order of appearance in the sentence; respect the classifications; capital letters; associated notions are linked by a full stop and separated from the following notion by an empty space. The list has been drawn up. If you wish to enrich it, please get in touch with Marie-Sol Ortola and/or Marie-Christine Varol	The apple is a fruit ripened in the sun DET.DEF N V DET.INDF N ADJ PREP DET.DEF N  <b>Go to p. 12</b>

Standardised Structure type <b>Go to p. 14</b>	BSS minimum formal mould	The apple is a fruit ripened in the sun X1 is X2; or: X is Y (because of “ripened in the sun”: past participle)
Transliterated standardised structure <b>Go to p. 24</b>	It concerns non Latin languages (non Latin script)	
Formal structure <b>Go to p. 16</b>	BSS logical-semantic segmentation	<E1>The apple is a fruit ripened in the sun </E1>
Type of speech <b>Go to p. 22</b>	Type of speech and modes of expression ( <i>cf.</i> closed list). To modify it get in touch with MS Ortola and/or MC Varol	
Poetical structure	Indication of poetic patterns when they exist; rhythm; rhyme, and so on	
Figures of speech <b>Go to p. 19</b>	The list has been drawn up and the figures should be searched by clicking on the tabs; use one box for each figure for the explanations (ex. : meaning of the metaphor; comments can be indicated by using the clip) If you wish to enrich the list, get in touch with Marie-Sol Ortola andt/or Marie-Christine Varol	Examples and definitions are provided in the document

BSS = Brief Sapiential Statement

\* From literal sense to the lesson, we progress in abstraction. It is recommended to use close terms rather than identical ones when reformulating.

\*\*Don't forget to add the comments in the three languages of the DB using clips related to each translation

## Lemmatization

“Lemmatization” is a necessary operation for the Aliento database. Lemmatization must enable calculations among units in order to achieve the matching process.

Thanks to lemmatization, we'll be able to create provisional dictionaries. Lemmas will be linked to the exact text of the BSS and its literal sense in the three languages of the database (which can be easily lemmatized using existing programmes for Spanish, French and English lemmatization).

Lemmatization consists in creating links between each graphic form (the word) of the text and a “lemma”, that is to say an unlabelled form, a sort of “neutral basis”, a “stem” without any temporal, aspectual distinction, as well as without any distinction related to voice, agreement, number or gender.

Lemmatization will allow us to create an alphabetical index of lemmas which will make it possible to find all the cases in which a word appears in the texts, in all its morphological and orthographic variant forms. Lemmatization is a way of tackling the problem of the orthographic variant forms observed in our corpora for a particular text from a given period or for texts written at different periods.

Example: « A friend is an invaluable possession »

Lemma of « an » is ‘a’  
« friend » is ‘friend’  
« is » is ‘be’  
« possession » is ‘possession’  
« invaluable » is ‘invaluable’

In the index, lemmas will appear in the language of the proverb and in their original script. For non-Latin scripts the first box contains the original script and the second one the transliterated lemmas (*cf.* Document for Romanisation).

Much thought has been given to this “unmarked stem”—which is not the same in the different languages—and to its link with each one of the languages in question. The main difficulty has been to find a valid and pertinent compromise solution, that would not be grammatically too simplistic and that would be useful for the database work. Lemmatization must be linguistically accurate and fully operational.

We need to obtain a perfect alignment between the words composing the BSS, its lemmatisation and its corresponding linguistic codes. The 3 lines must contain the same number of elements. We use a hyphen when an element is composed of 2 lemmas: du > de-le > PREP-DET.DEF

### **Our choices:**

**1. In Hebrew and in Arabic**, for the verb: the 3<sup>rd</sup> person masculine singular, which corresponds to what we call the “perfective” for Arabic and “past” for Hebrew.

We will have to split up each root into different lemmas according to the verbal scheme of the conjugation. That is to say: if a root is conjugated in, let’s say, three different verbal schemes, we will have three lemmatized and semantically justifiable entries.

**In the case of Arabic and Hebrew**, past participles are to be considered as real adjectives. They are never used in complete verbal structures. They are adjectives from the start.

**2. Spanish homographs** will be treated as distinct words. The linguistic encoding will help to

disambiguate them.

3. Two homographs, a past participle for one and an adjective for the other, will be lemmatized as a verb and as an adjective respectively.

4. When the words belong to an old period of the language, the lemma should refer to the contemporary language if possible (Ex : omne > hombre).

When the medieval term is hardly substitutable by a modern term, we must lemmatize the old form. Ex. poridades, poridat>poridad ; cataredes>catar. Use medieval dictionaries and choose the most common form.

5. With respect to the noun, the lemma will be masculine, except for those ones whose form is always feminine. Same thing with plural nouns, the lemma is in the singular except if the word only exists in the plural (or dual).

6. As for discontinuous morphemes (for example the negation in French: ne... pas), we have decided on the use of an underscore: “ne\_pas”.

7. As for amalgamated and affixed morphemes it is possible to develop the elements and join them with a hyphen (-): al = a-el ; del = de-el; della = de-él. We lemmatize **quitar-te** as **quitar-te**; **exaltasse** as **exaltar-se**

8. Concerning the lemma representation of Spanish comparatives: “**mejor, peor, mayor, menor**”, as these have their own dictionary entries, we’ll consider them as normal lexemes. The lemmatization is: **mejor, peor, mayor, menor**.

9. We neutralize the feminine gender and the number:

- **articles el, la, los, las > el ;**
- **pronouns él, ellos, ella, ellas>él ;**
- **pronouns -le, les>le ; -la, las, lo, los>lo ; -nosotros, nosotras>nosotros ; -vosotros, vosotras>vosotros ; -me, te, se, nos, os>me, te, se, nos, os ; mí, ti, si > me, te, se**
- **possessive adjectives: mi, mis>mi ; tu, tus>tu ; nuestro, nuestros, nuestra, nuestras>nuestro...**

## ADDITIONS:

### Questions and answers concerning the lemmatization of Arabic proverbs

- Q: How do we lemmatize the possessive suffix: “-î”: as “-nî”? and possessive suffix “-hi”, “-him”, as “-hu”, “-hum” ?

A: “-nî » is lemmatized as « -î » ; “-hi –him” is lemmatized as “-hu” “-hum”.

- Q: Is preposition “li” lemmatized as “-li” when it has the form “la-“ + suffix ?

- A: Yes as « -li »



- Q: Do we lemmatize verbs in passive form as active?
- A: Yes, as active.
- Q: Should verbs in the present tense be lemmatized in the past tense?
- A: Yes, in the past tense.
- Q: What about imperatives?
- A: In the past tense also.
- Q: Should we lemmatize active verbal participles and passive ones as active participles or should they be maintained as such?
- A: It depends. When the form of an active participle refers to the action (verb), such as a gerund, we'll lemmatize it as a verb. If it refers to an acting person, we'll lemmatize it as a noun. Ex: *taleb* > studying / asking questions = gerund = verb; *taleb* > a student = noun.
- Q.: Should we lemmatize all the verbs in the third person, masculine?
- A: ... in the past tense, YES.
- Q: Should lemmatization respect the verbal forms II, III, IV, V, VI, VII, VIII, X, or should all the verbs be lemmatized as form I?
- A: NO. Here, we must consider the meaning of the verb before choosing the lemmatized form. In doubt, you can contact Jonas Sibony [yonah01@gmail.com](mailto:yonah01@gmail.com) or Marie-Aimée Germanos [magermanos@yahoo.com](mailto:magermanos@yahoo.com) from Aliento (M. C. Varol: [varol@noos.fr](mailto:varol@noos.fr))
- Q.: How do we transcribe the root of the verbs: أتی أبی سعی؟
- A.: *Hamza tâ ya* for the first; *hamza (i)ba ya* for the second (sorry for the graphical errors); *sîn ayn ya* for the third.

(October 2014)

As a result of our discussions and meetings with linguists of Arabic and Hebrew, we<sup>1</sup> suggest:

- to add the tag: PTCL (particle), which corresponds better to both languages

ex: negative particles in Arabic (لم, لا ...) and some in Hebrew (שׁי, אין...).

- to use the tag DET for pronouns suffixed to nouns, example:

שכח/עقله

In this case the lemmatization is:

عقل-ه	'aql-hu
-------	---------

<sup>1</sup> This addition was established for Aliento by Zouhour Chaabane (post-doc, Arabic) and David Torollo (post-doc, Hebrew) with Giada Coppola (post-doc, Hebrew) and Fadi Jaber (post-doc, Arabic) after discussion with the linguists Marie-Aimée Germanos (MCF Dept. of Arabic) and Jonas Sibony (post-doc, Judeo-arabic, Hebrew, Aramaic) and with the Aliento team.

שכל-ו	sekel-o
-------	---------

The linguistic structure is:

N-DET (one unit only)

- For prepositions and verbs followed by a suffixed pronoun, we only use the tags PRO, PREP and V - example:

PREP-PRO

בֵּה / בו

V-PRO

כתבֵה / כתבו

Concerning the article at the beginning of a word, we use the tag DET rather than DET.DEF, because the determiner is always definite

- For lemmatization and for transliterated lemmatization:

1/ we'll use the dash for suffixed pronouns:

bi-hi (ב-ה) / b-o (ב-ו)

Kataba-hu (כתב-ה) / katav-o (כתב-ו)

2/ for all the pronouns we'll lemmatize as masculine:

هو (il) as هي (elle)

אתה (tu mas) as את (tu fem)

- In order to solve computational problems and avoid adding a new box to the form, we'll include, if necessary, the verbal roots in the existing box (note/comment).

## Questions and answers about Lemmatization for Spanish

Case of “*Lo ajeno*”: “lo” is lemmatized as “lo”. “Al” is lemmatized with a hyphen = a-el; del = de-el; della = de-él.

If we want to succeed in the alignment of:

1. The original terms of the BSS in its own language
2. The lemmatization of those terms
3. The linguistic encoding
4. The transliteration

It is important to make sure that the order is kept throughout and that the number of words corresponds. This is why we join the prepositions in Arabic and Hebrew to the terms to which they are part of with a hyphen:

**ba-roma** (broma) and we do the same for Spanish **de-el** (del).

### **The case of reflexive verbs, pronominal constructions and the passive reflexive form (romanic languages)**

Principle: Lemmatisation and linguistic structure match the word order of the original sentence

Pronominal verbs with enclitic pronouns:

CÁLLATE (be silent) as CALLAR-TE and we write: V.REFL.IMP.2.SG PRO.REFL.2.SG; callarse> callar-se

Verbs without enclitic pronouns

TE LAVAS > se lavar >PRO.REFL.2.SG V.2.SG

Verbs with enclitic pronouns:

ex : lavabanos su madre >lavar-nos su madre

Pronominal construction without enclitic pronouns:

ex : nos lavaba su madre > nos lavar su madre

Impersonal construction or enclitic reflexive pronoun in passive

hablabase de esto en la corte > hablar-se de esto en el corte

Impersonal construction or reflexive passive without any enclitic pronoun

se dice que son ladrones > se decir que ser ladrón

### **Some solutions concerning Hebrew**

- Concerning numbers, choose the simplest form, that is the feminine
- Lemmatisation of the infinitive absolute: 3rd person masculine past tense
- Lemmatisation of a construct state (example):

**לבות בני חורין מבצר הסודות**

- When we have a four- term locution, we must link every element to the following one by adding a hyphen in the lemmatisation and the linguistic encoding

# Linguistic Structure

## LEIPZIG GLOSSING RULES adapted for ALIENTO

Prepared by Ilil Yatziv Malibert & Anne-Marie Chabrolle Cerretini and completed during the 5<sup>th</sup> Conference Aliento (Nancy-Paris 5-7 November 2013). Update October 2014

terms for Aliento	term tags	sense
X	ADJ	Adjective
X	ADV	Adverb
X	AUX	Auxiliary
X	CMPR	Comparative
X	CMPR 1	1st element of a compound comparative
X	CMPR 2	2nd element of a compound comparative
X	COND	Conditional
X	CONJ	Conjunction
X	CS	Construct State
X	DEF	Definite
X	DET	Determiner
X	IMP	Imperative
X	INDF	Indefinite
X	INF	Infinitive
X	INTJ	Interjection
X	QUEST	Interrogative
X <sup>2</sup>	N	Noun
X	NEG	Negative
X	NEG1	first element of a double Negative
X	NEG2	2 <sup>nd</sup> element of a double Negative
X	NUM	Numeral
X	OBJ	Object
X	PP	Passive
<sup>3</sup>	PFV	Perfective
X	PL	Plural
X	PR.N	Proper noun / name
	PRED	Predicate
X	PREP	Preposition

<sup>2</sup> Nouns could be combined with other elements using a dot without space : N.SBJ ; N.OBJ; same thing for pronouns: PRO.SBJ ; PRO.OBJ ; PRO.INDF ; PRO.QUEST; or adverbs : ADV.QUEST.... or verbs V.PASS.1.... ; or determiners DET.DEF ; etc... or for adding information (such as SG, PL...).

<sup>3</sup> The empty boxes (without an X) are optional

X	PRO <sup>1</sup>	Pronoun
X	PTCL	Particle
X	PTCP	Participle
X	REFL	Reflexive
X	REL	Relative
X	SBJ	Subject
X	SG	Singular
	SUFX	Suffix
	TAM	Tense-aspect-mood
X	TOP	Topic
X	V <sup>4</sup>	Verb
	V+number <sup>5</sup>	Number = verbal category
X	VOC	Vocative
X	1	First Person
X	2	Second Person
X	3	Third Person

### IMPORTANT!:

We must separate the units of the BSS linguistic description from one another by a single space:

Example: DET.DEF N.SBJ V DET.DEF N.OBJ....

### Nota Bene:

#### **These categories are used in order to disambiguate the lemmas of BSS**

- 1- If you need more categories you can suggest them and we'll see the corresponding tag in *Leipzig Glossing Rules*.  
<https://www.eva.mpg.de/lingua/pdf/Glossing-Rules.pdf>
- 2- Remember that for questions, impersonal formulations, conditional or imperative we also have an encoding line in discourse (*cf.* explanatory form); the syntactic structure is given by segmentation in a line in structural form (*cf.* explanatory form); the essential components forming a model or a type of proverb are given in a line in structural type (*cf.* explanatory form).
- 3- The categories indicated with an X are obligatory and the ones without X are optional

#### 4- **How to analyse the following structures:**

Más bueno que: ADV.CMPR1 ADJ CONJ.CMPR2

Más cerca de sí: ADV.CMPR1 ADV PREP.CMPR2 PRO.REFL

Mejor es la ceguedad que: ADJ.CMPR1 V DET.DEF N CONJ.CMPR2

<sup>4</sup> V can be combined with V.REFL.1.SG, etc...

<sup>5</sup> For semitic languages, we could indicate the form by writing a number after V (i. e. : V1, V2, V3...)

Tal padre                      Tal hijo  
 ADV.CMPR1 N              ADV.CMPR2 N  
 No... ninguno: ADV.NEG1... PRO.INDF.NEG2  
 Nadie: PRO.INDF.NEG  
 No... nunca: ADV.NEG1 ADV.NEG2  
 Ningún hombre: DET.INDF N  
 Algún hombre: DET.INDF N  
 Todos los hombres: DET.INDF DET.DEF N  
 El otro hombre: DET.DEF ADJ N  
 Cierta persona: DET.INDF N  
 el que: PRO PRO.REL  
 V.AUX: ser; estar; haber, tener  
 ha venido: V.AUX V.PTCP  
 has venido: V.AUX V.PTCP  
 Qué! Qué buena es la muerte! : ADV (exclamative adverb)  
 Cuando when > CONJ

### What about:

Soi-même / sí mismo

Lui-même / él mismo

According to GAB they are a PRO.REFL (it should not be detailed further)

In the same way, we will deal with **se rendre compte de**, **darse cuenta de** (EN: to realize that), which constitutes a semantic unity, as four distinctive compositional linguistic entities. The basis of the encoding is formal.

Callarse : **V.INF.REFL-PRO.REFL**

Tal cual (*cf. Real Academia de la Lengua*): ADV

Tal ADV.CMPR1 Cual CONJ.CMPR2

Tal como

Tal ADV.CMPR1 Como CONJ.CMPR2

Since we have CMPR for the comparative, we will indicate the conjunction as the second term of the comparison: CMPR1 for the first element and CMPR2 for the second, without adding punctuation to avoid possible confusion with the second person:

Tal padre                      Tal hijo

ADV.CMPR1 N      ADVJ.CMPR2 N

### Latin (with the help of Mary-Nelly Fouligny and Florence Serrano)

PTCP would be valid for participles; but it is possible to indicate a present participle (**PRES**P) or a past participle (**PP**)

Verbal adjectives = ADJ

GERUND: V.INF

The ablative absolute will be indicated in the same way as the other forms:

*His verbis dictis* : DET.DEF N V.PTCP ; *Acceptis litteris* : V.PTCP N ; *Leone viso* : N V.PTCP ; *Leone adveniente* : N V.PTCP ; *Sublata amicitia* : V.PTCP N ; *Adveniente lupo* : V.PTCP N ; *Caesare duce* : N N ; *Duce milites vocante* : N N.OBJ V.PTCP ; *hoc facto* : PRO V.PTCP

### DECISIONS TAKEN BY MSO AND MCV IN JUNE 11, 2015

#### Reflexive verbs etc.:

Los omnes riense > el omne reir-se> DET.DEF N V.REFL.3.PL-PRO.REFL.3.PL

We have always used the dash/hyphen for linguistic tags and lemmatisation; it will be possible if it is necessary to replace it by parenthesis.

We respect as often as possible sentence word order:

Callate will become callar-te > V.REFL.IMP.2.SG-PRO.REFL.2.SG

-- Le lavo las manos → le lavar el mano => PRO.3.SG V.1.SG DET.DEF N

-- Se lava las manos => se lavar el mano => PRO.REFL.3.SG V.REFL.3.SG DET.DEF N

#### Discontinuous Negation > NEG1 NEG2

It is possible to qualify the first and second part of a discontinuous negation:

Aucun homme ne boit du vin (No man drinks wine)→ aucun homme ne boire de-le vin

→DET.INDF.NEG1 N ADV.NEG2 V.3.SG PREP-DET.DEF N

Ninguno no dixo alguna cosa => ninguno no decir alguno cosa → PRO.INDF.NEG1

ADV.NEG2 V.3.SG DET.INDF N

**Beware:** do not write a dot between NEG and 1 or 2: NEG1 ; NEG2

No viene ninguno nunca → no venir ninguno nunca → ADV.NEG1 V.3.SG

PRO.INDF.NEG2 ADV.NEG2 (here there are two discontinuous negations divided in two parts where “no” is common to both)

#### Compound comparative

Tal padre tal hijo → ADV.CMPR1 N ADV.CMPR2 N

Tal para cual Jamila con Hasday → ADV.CMPR1 PREP ADV.CMPR2 PR.N PREP PR.N

Tal el padre como el hijo → ADV.CMPR1 DET.DEF N CONJ.CMPR2 DET. DEF N

Tanto el padre como el hijo → ADV.CMPR1 DET.DEF N CONJ.CMPR2 DET.DEF N

For questions you might have write to [varol@noos.fr](mailto:varol@noos.fr) & [marie-sol.ortola@univ-lorraine.fr](mailto:marie-sol.ortola@univ-lorraine.fr)

### Hébreu

How to encode Hebrew construct state:

Example (לבות בני חורין מבצר הסודות)

N.CS.SBJ N.CS.NBJ N.CS.SBJ N.CS.PRED DET-N.CS.PRED

Infinitive absolute:  
Example משמור  
PREP-V.INF

## Type Structure

### \*Nota Bene

- We will not use square brackets, brackets, parentheses, slashes. We will use commas:  
if xxx, then xxxx
- We will respect the language of the text.
- We will update the written form.
- We will keep the structure, the primary frame.  
NOTE: We will have the possibility of putting into contact a longer structure with a 2<sup>nd</sup> reduced or simpler one using the box structure 2
- The letters (capital letters) X, Y, Z, make reference to textual segments or parts of speech (Noun, Verb, Adjective, phrases of different types, any type)
  - X = Something 1 (noun, noun phrase, adjectival phrase): X1 = 1st element in a sequence of noun phrases; after: X2, X3 and so on
  - Y = Something 2 (verb, verb or predicate phrase): Y1 = 1st element in a sequence of verb phrases; after: Y2, Y3 and so on
  - Z = glosses or more complex amplifications

For practical reasons we will keep X (something) for the noun phrase and Y (to do something) for the verb phrase in numerous sentences that oppose both types of segments and we will write a number rather than multiply the letters: Y1, Y2, Y3 rather than X, Z, K

Therefore:

Noun phrases = X

Verb phrases = Y

Glosses or other phrases = Z

*La gallina que pone es útil y el gallo que canta es molesto*

(The hen that lays eggs is useful and the cock that crows is annoying)

X1 Y1 and X2 Y2 have the same common structure (parallelism)

This means that X1 has the same structure as X2 (in this case noun + relative) and Y1 has the same structure as Y2 (here an adjective)



X1 es Y1 y X2 es Y2  
X1 is Y1 and X2 is Y2

When we want to indicate the structure of something 1 is the same as that of something 2 and they share a lexical element, we keep the same letter with a number:

- *[La gallina que pone] es [útil] y [el gallo que canta] es [molesto]*
- [the hen that lays eggs] is [useful] and [the cock that crows] is [annoying]  
X1 es Y1 y X2 es Y2  
X1 is Y1 and X2 is Y2

A more complex development could be:

- *[La gallina] que [pone] es [útil] y [el gallo] que [canta] es [molesto]*
- [the hen] that [lays eggs] is [useful] and [the cock] that [crows] is [annoying]  
X1 que Y1 es X2 y X3 que Y2 es X4 = X1 es Y1 y X2 es Y2  
X1 that Y1 is X2 and X32 that Y2 is X4 = X1 is Y1 and X2 is Y2

It is recommended not to go further in precision, particularly when the sentence is long or complex, as is often the case. What should be noted are opposites and parallelisms.

#### **Other examples:**

*Más vale la gallina que el gallo* (The hen is worth more than the cock)

Más vale X1 que X2: *gallo* and *gallina* are both nouns from a same species but here they are opposed.

*Más vale la gallina que pone que el gallo que canta* (The hen that lays eggs is worth more than the rooster that crows)

Más vale X1 que Y1 que X2 que Y2 = más vale X1 que X2

*Más vale dormir que comer* (It is better to sleep than to eat)

Más vale Y1 que Y2 (for the same reason as above: two verbal elements opposed by *más vale*)

*Más vale comer higos que comer berros* (It is better to eat figs than to eat cress)

Más vale Y X1 que Y X2 = más vale Y1 que Y2

The 1rst structure focalises on the verb *comer* which is common to both and the second on the opposition

*Más vale comer higos que recoger berros* (It is better to eat figs than to pick cress)

Más vale Y1 que Y2 (here the focalisation is on the opposition)

*El que [ha mucho saber] es [alto] maguer sea [vil] y es [acompañado] maguer sea [en tierra extranna] e [hanle los omnes menester] maguer sea [pobre]*

(He who has much knowledge is noble even if he is poor and he is accompanied even if he is in a foreign land and people need him even if he is poor)

El que Y1 es X1 maguer sea X2 y es Y2 maguer sea X3 y Y3 maguer sea X4.

The sentence is very long and complex and it is worth highlighting the symmetrical elements and parallelism.

*Celui qui fait la cuisine est plus noble que celui [qui fait la vaisselle]* (He who cooks is nobler than he who washes the dishes)

Celui qui Y1 est plus X que celui qui Y2

*Celui qui fait la cuisine est plus noble que celui qui s'en va* (he who cooks is nobler than he who leaves)

Celui qui Y1 est plus X que celui qui Y2

*Celui qui reste faire la cuisine est plus noble que celui qui s'en va*

Celui qui Y1 est plus X que celui qui Y2

We emphasize the structure, recurrences, oppositions, parallelisms, rather than precision.

*Guardate de [mentir] que [el mintroso] [non miente] si non por [la flaqueza de su alma] e [de su seso] e porque [non sabe que danno trae la mentira]*

(Avoid lying because the liar lies only because of his soul's and mind's weakness and because he does not know the evil brought by lies)

Guardate de Y1 porque Y2 y Y3

Here we had to add *por* to clarify the meaning of the conjunction *que* multi-function in the Middle Ages, and to simplify the sentence to get to the basic structure.

*Non aprendas el saber por fazer dello muestra nin dexes por verguença de lo aprender nin por peresa de lo usar.*

(Do not learn knowledge to exhibit it neither leave it out of shame of learning it nor out of laziness in using it)

No Y1 por Y2 ni Y3 por X1 ni por X2

We modernize « nin »; we have ignored the zeugma.

We could also simplify using the verb *hacer* / *no hacer* (Using the verb *hacer* to indicate tenses and moods without any lexical information. The use of *faire* (*to do*) is more grammatical than lexical; it is just an element that means « verb »)

= No *hagas* X por Y1 ni *no ~~hagas~~* X por Y2 ni Y3 (this is optional or can be added as structure type 2)

*Ten los males como cuerpo muerto que fiede e como vedegambre mortal o como leones e serpentes e peores son que todos estos*

(Consider the evils as dead body that stinks and as deadly poison or as lions and snakes and they are worse than all these)

Ten X1 como X2 y como X3 o como X4 + y peores son que X2 X3 X4  
= ten X1 como X2 y como X3 o como X4 y Z

**In fact, we adapt the notation to the length and complexity of the sentence and we emphasize the essential or basic structure with its elements, we modernize form and orthography *como* instead of *commo*, *ni* instead of *nin* ...), and we bring the sentence to a simplified structure, rather than finding equivalents.**

Among recurrent terms, we have used the following collocations, locutions, expressions, often used. The list below is not exhaustive and it can evolve.

The answers are here too nuanced:

*La sapiencia es entender* / wisdom is understanding

or

*franqueza es dar* / largesse is giving

In both cases the structure is: X es Y

BUT :

*La sapiencia* (wisdom) is a term particular and recurrent; as such we keep it in our specification of the structure, but it is not the case of *franqueza* much more specific.

*La sapiencia* es Y (first case) = or X es Y (because we always indicate the basic model to which to relate); X es Y in the second case.

El mejor X

El peor X

El menor X etc..;

La mejor cosa es

Lo que más

Más vale

Más fácil es

Es mejor

El que mucho

El que no

el que

bienaventurado/a es el, la que

malaventurado es

conviene

cuando

guárdate de

como .... así...

como.... pues

sepas que

O hombre si

Nunca hallaréis hombre que

El que ha/hubiere

Menester es que

Abonda al hombre que  
Qué es la cosa que...  
No hay cosa que  
Tres cosas hay / son / X  
Ten  
No hagas X ca Y  
X es señal de Y  
Si tu no X,  
Parando mientes en Y1 puede hombre Y2...

Concerning the Arabic proverb beginning with *man, rubbâ* cf. H. Foda in *Aliento* 3 et 4

In Hebrew (particularly in the *Miv'har*) there are many BSS with the following form:  
X1 X2 X3 X4 X5 in which X 2, 3, 4, 5 are expansions or equivalences of X1. We suggest to write: X1= X2 X3 X4 X5 with the = equal sign.



Semantic analysis (action / actant)

If we use E as an element, the analysis could be:

<E1><E1.1>Piensa en la salud de tu cuerpo</E1.1><E1.2>en ser  
medurado</E1.2><E1.3><E1.3.1>en comer </E1.3.1><E1.3.2>e en  
beber</E1.3.2><E1.3.3>e en yaser con muger</E1.3.3><E1.3.4>e en trabajar  
</E1.3.4></E1>

(<E1><E1.1>Think of the health of your body </E1.1><E1.2> in being measured  
</E1.2><E1.3><E1.3.1> when eating </E1.3.1><E1.3.2> and drinking </E1.3.2> <E1.3.3> and laying  
with a woman </E1.3.3><E1.3.4>and working</E1.3.4></E1>

But the nested tags are difficult to work with and using 3 decimals is much too complicated  
(ex: <E2.2.1>).

To simplify, we will not indicate the 1<sup>st</sup> level (E1) which marks the BSS as a single unit,  
because this is already marked up when we chunk the BSS in the text; it constitutes a whole  
statement made up of one single unit. We'll just indicate the different segments it is made up  
of:

<E1>Think of the health of your body </E1><E2>being measured </E2><E3><E3.1> when  
eating</E3.1><E3.2> and drinking </E3.2><E3.3>and laying with a woman </E3.3><E3.4>  
and working </E3.4></E3>

### Consequently:

The formal structure (or segmental structure) corresponds to a textual and rhetorical reality.

It underlines the simple structure, the binary or eventually ternary structure of the chunked brief sapiential statement. Our textual chunking corresponds to the BSS considered as a **logico-semantic unit**<sup>6</sup>; the formal structure shows how this unit is divided into different parts.

The elements E1, E2, E3 etc..... will be identified in all the statements whatever their degree of proverbialisation.

Opening and closing tags will show exactly the limits of the compositional segment we distinguished (beginning and end) <E1>xxxxx</E1>

1) <E1>Quanto mas fue alta la su sobida </E1><E2> tanto mas fue baxa la su cayda</E2>

<E1>the higher his rise</E1><E2>the lower his fall</E2>

This chunking is pertinent because segment E1 is parallel and opposed to E2

---

<sup>6</sup> It is not necessary to fully mark in the formal structure <E1>. We can start at the level below = of how many segments the unit is made of.

2) <E1>Non ha cosa que faga al omne menos valer</E1><E2>comme çaherir el bien que fase</E2>

3) <E1> E el que non ha poder de faser bien </E1> <E2> pune al menos de non faser Platon, </E2> <E3> mas mayor derecho avemos en amar la verdad.</E3> </pr>

E1 He who does not have the possibility to do good  
E2 should at least fight to avoid doing evil

4) <am>E dixo:</am><E1>nos amamos la verdad,</E1><E2>e amamos a Platon,</E2><E3> mas mayor derecho avemos en amar la verdad.</E3>

### Lead-in

And he said:

BSS

E1 We love truth,

E2 and we love Plato,

E3 But above all we must love truth

*Question/remark:* The comma will be kept within the element on the left, and the conjunction « and » on the right one

5) <am>E dixo a sus discipulos:</am><E1>haved quatro orejas</E1><E2><E2.1>con las dos oyd lo que vos aprovecha,</E2.1><E2.2>las otras dos dexad para lo que non vos aprovecha.</E2.2></E2>

### Lead-in

And he said to his disciples:

BSS

E1 Have 4 ears, (advice)

E2 with two of them listen to what is profitable to you; the other two, keep them for what is not profitable to you (explanation)

- E2 itself is made up of two segments:

o E2.1 con las dos oyd lo que vos aprovecha,

o E2.2 las otras dos dexad para lo que non vos aprovecha

### But the following chunking could also be accepted:

<E1>“Haved quatro orejas,</E1><E2> con las dos oyd lo que vos aprovecha, </E2> <E3> las otras dos dexad para lo que non vos aprovecha”.</E3> </pr>

And he said to his disciples:

E1 Have four ears,

E2 with two of them listen to what is profitable to you

E3 the other two, keep them for what is not profitable to you

6) <E1>E preguntaronle:</E1><E2>Qual es la mas provechosa cosa comunalmente?</E2><E3>E dixo:</E3><E4>La muerte de los malos.</E4>

E1 And he was asked:

E2 What is commonly the most profitable thing?

E3 and he said:

E4 The death of evil people.

*Question/Remark:* “E dixo” cannot be considered here as a lead-in, since it is part of the proverbial statement. “E preguntaronle” is part of the dialogic structure of the BSS.

7) <am>E dixo:</am><E1>non conviene de probar al omen en su quebranto,</E1><E2>sinon quando es en su poder e en su sennorio </E2>

**Lead-in**

And he said:

BSS

E1 It is not appropriate to test a man when he is down,

E2 but rather when he is in full command of his faculties and in control of himself.

## Speech and figures of speech

The list of figures of speech appears automatically on the Aliento work-platform

➤ **Figures of speech**

▪ **the selection of figures used in Aliento**

<i>accumulation</i>	<i>allegory</i>	<i>alliteration</i>	<i>antithesis (oppositio)</i>
<i>antonomasia</i>	<i>apostrophe</i>	<i>chiasmus</i>	<i>comparison</i>
<i>ellipsis</i>	<i>embedding</i>	<i>emphasis</i>	<i>enumeration</i>
<i>epithet</i>	<i>euphemism</i>	<i>gradation</i>	<i>hyperbole</i>
<i>inversion</i>	<i>Litotes</i>	<i>metaphor</i>	<i>metonymy</i>
<i>oppositio (see: antithesis)</i>	<i>oxymoron</i>	<i>paradox</i>	<i>parallelism</i>
<i>paregmenon (polyptoton)</i>	<i>paronomasia</i>	<i>personification</i>	<i>play on words</i>
<i>pleonasm</i>	<i>repetition</i>	<i>synecdoche</i>	<i>synonymy</i>
<i>zeugma</i>			



## Examples of how to introduce the figure of speech in the box:

Select the figure by clicking on the drop down list.

Insert the comments in the box

Start again this operation to add another figure

*El sabor es sacrificio del seso y el seso es guiador de la sufrençia*

Pleasure is sacrifice of reason and reason is the guide of patience

**Figure of speech 1** click on chiasmus

In the box insert ...del seso y el seso...

**Figure of speech 2** click on metaphor

In the box insert espadas de sufrençia = endurance and patience as weapons

## Reduced List

### Accumulation

**Allegory** (cf. les vers de V. Hugo, *Les figures de style*, p. 19 : « Je vis cette faucheuse. Elle était dans son champ/Elle allait à grand pas, moissonnant et fauchant/Noir squelette, laissant passer le crépuscule. »)

**Alliteration** (où sont ces serpents qui sifflent sur nos têtes : alliteration en s)

**Antithesis** (or opposition): mejor que / peor que; a good man/ a bad man

**Antonomasia**: the proper noun is replaced by the quality or the quality by the proper noun; c'est un cicéron; an Odyssey; the eternal city (Rome)

**Apostrophe**: you, the man... Mary, do not be misled

**Chiasmus** figure that reverses the terms (X cross shape): méchant il est /il restera méchant; beauty is truth / truth is beauty.

**Comparison** (ser como, parecer a; like)

**Paregmenon/polyptoton** (derivation): lie, lying, liar, lied

**Ellipsis**: an element missing

**Emphasis** (it reinforces an idea through repetition, exclamation; the hyperbole is a type of emphasis)

**Embedding** (enchâssement): putting in common factor one term, inserted words in a sentence (il est méchant l'homme qui tue, disons-le franchement, il est fourbe)

**Enumeration**: sequence of characteristics in a description: Alboraic with a dog's head, a horse body, a bird wings, an ox hoofs, the tale of a snake and a griffon teeth

**Epithet:** is a descriptive literary device that emphasizes characteristics of people, things and so on

ex.: “Sitting by his side, I watched the peaceful dawn.”; “Thou beslubbering swag-bellied ratsbane!”

## **Euphemism**

**Gradation**, gradatio

**Hyperbole** (exaggeration)

**Inversion** (change of usual words or group of words order)

‘**Play on words** (jeu de mots) (For Aliento, we chose ‘jeu de mots’ rather than calembour (pun), too specific)

**Litotes** (il n’est pas bête; he is not dumb = he is very clever)

**Metaphor** (Abstraction, 2nd degree (orange = la terre)

**Metonymy** (based on association: iron for spade; seso = esprit ; ex. from *Les figures de style*, p. 109 : « Un jour, en pénétrant dans mon île, je trouve ma solitude envahie par une barbe blonde (blond beard) [part for the whole : man] et un chapeau de paille » [metonymia : headdress replaces the person who wears it])

**Opposition** (ou antithesis) homme bon / homme mauvais ; (good man/bad man); mejor que / peor que (better than / worse than)

**Oxymoron** (« douce violence » « sweet violence »; « obscure clarté » « dark light »)

## **Parallelism**

**Paradox** : (if you see he runs away from men, follow him; if he follows them, run away from him) si tu vois qu’il fuit les hommes suis-le, s’il les suit fuis-le ; los países pobres son riquísimos ; porque no muero ; mi soliloquio es plática con ese buen amigo

**Paronomasia** (paronomase) (salud, alud ; enchanté, santé; néant, néon)

**Personification** (an object or an animal depicted as a human being)

## **Pleonasm**

**Repetition** (of the same term)

**Synecdoche** (the part for the whole... la tête = l’homme, c’est très concret ; seso dans le sens de cervelle ; the whole for the part ; l’espèce pour le genre ; genus for species; singular for plural)

**Synonym** repetition of terms whose meaning is close; literary device used to emphasize an idea, a concept, a characteristic and so on, and to describe more precisely (it is commonly used in Jewish religious literature, for example)

**Zeugma** (ties up incompatible elements in common factor (« vêtue de blanc et de silence »))

ex.: “in a flood of tears and a sedan-chair”

We have not included antanaclasis, aphorism, periphrasis, asyndeton, hypotyposis, preterition prosopopeya, diaphora, period, redundancy, anacoluthon, anadiplosis, rhetoric, epanadiplosis, exemplum

# Speech

**First remark:** declarative sentences are extremely numerous. In this case, it is not necessary to indicate them; the space is left empty. We will indicate the more nuanced categories:

## 1 Categories (determining styles)

Several categories and forms of expression can be added in the box. We separate them with a semi-colon;

Ex.: do as the ant, don't do as the cicada

advice; admonition; example; truncated discourse; metaphoric discourse

**Admonition:** reproach and warning

**Blessing** Blessed be his Name

**Quotation** (ascribed to a character)

**Conjecture** (possible or probable, reasonable supposition, likely realisation)

**Advice:** positive

**Social criticism** (judgment, stigmatisation of a fault...)

**Simple statement**

**Definition** X is Y or X1 is X2 or Y1 is Y2

**Demonstration**

**Lamentation:** ubi sunt...

**Metaphoric discourse**

(Truncated dialogue) « **Discours adressé** »: tu n'auras pas le temps... (Addressing the person outside a dialogic frame)

**Exemplum** (shortened: Socrates saw a man whose hand was being cut. He said: you stole and now they steal something from you)

**Exhortation** (leading someone to do something, more intensive than a piece of advice)

**Elliptic expression**

**Evocative expression:** âne bête

**Hypothesis** (speculative, not really feasible or unreal, undetermined)

**Imprecation** « honte soit sur ceux...; Rome, l'unique objet... ; shame on you...

**Injunction:** emphasis, order or prohibition, imperative sentence: beware of...; see that you do not... ; don't do...

**Insertion of direct/indirect speech or discourse**

**Invocation** (Oh men...)

**Value judgment:** (that which highlights or reveals the characteristics of something; shows the differences and the resemblances

**Praise**

**Malediction**

**Partial narration** or truncated fragment of narration

**Rhetorical question**

**Regret,** (remorse)

**Wish**

**Universal truth** (todos, toda cosa es, los omnes; el valiente no teme al flaco; el que...; he, the one who)

## 2. Precisions concerning the mode of expression

**Amplification** (development cf. also explicative gloss)

**Argumentation** (Enunciation of a goal, explication, justification: because, so, that is why [ca pues porque])

**Cause and consequence**

**Concession:** although, even though, in spite of, despite

**Condition**

**Statement or acknowledgment:** description of a situation; facts

**Double negation**

**Exclamation**

**Explanation**

**Comparison**

**Dialogic form** (brief exchange)

**Direct style** or discourse

**Generalization** based on an example: Xenon is bad; all his friends are bad.

**Explicative gloss**

**Humour** (irony, sarcasm, joke...)

**Play on polysemy** (ambiguity of the term) = antanaclasis (figure speech) or double (dual) meaning (also figure of speech)

**Elliptical Phrase** or sentence

**Adversative propositions**

**Question**

**Question and answer**

**Rhetoric question**

**Repetition** of a structure (he is not... he is not either, nor is he...)

**Restriction** unless, except that, or else, otherwise etc.

**Resumption of an argument**

**Parallel structure binary** or **ternary**

## Transliteration / Romanization

### Transliteration for Arabic

Arabic Letter	Arabic word	Transliteration
ا	ألف	â
ء	همزة	,
ب	باء	b
ت	تاء	t
ث	ثاء	th
ج	جيم	j
ح	حاء	h
خ	خاء	kh
د	دال	d
ذ	ذال	dh
ر	راء	r
ز	زاي	z
س	سين	s
ش	شين	sh
ص	صاد	s
ض	ضاد	d
ط	طاء	t
ظ	ظاء	z
ع	عين	,
غ	غين	gh
ف	فاء	f
ق	قاف	q
ك	كاف	k
ل	لام	l
م	ميم	m
ن	نون	n
ه	هاء	h
و	واو	w
ي	ياء	y

## Transliteration for Hebrew

HÉBRE W	ROMAN	REMARQUES	EXAMPLE		
א	'	at the beginning of a syllable	'ahava	אהבה	<i>love</i>
	∅	at the end of a syllable <sup>7</sup>	qarati	קראתי	<i>I have called</i>
ב	b	occlusive	be-reshit <sup>8</sup>	בראשית	<i>at the beginning</i>
	v	fricative <sup>9</sup>	'ahava	אהבה	<i>love</i>
ג	g	always occlusive <sup>10</sup>	gadol	גדול	<i>big</i>
ד	d	always occlusive <sup>11</sup>	gadol	גדול	<i>big</i>
ה	h	at start or aspiration	'ahava	אהבה	<i>love</i>
	∅	at the end of a word <sup>12</sup>	gdola	גדולה	<i>big (feminine)</i>
ו	o		gdolim <sup>13</sup>	גדולים	<i>big (plural)</i>
	u		hashuv	חשוב	<i>important</i>
	v		tsavar	צואר	<i>neck</i>
ז	z		zahav	זהב	<i>gold</i>
ח	<u>h</u>		hol	חול	<i>sand</i>
ט	t	such as ת <sup>14</sup>	tov	טוב	<i>good</i>
י	i		shir <sup>15</sup>	שיר	<i>poem</i>

<sup>7</sup> We have chosen not to indicate the א at the end of a syllable since there is no tradition concerning Hebraic pronunciation; neither pre-Israelis nor Israelis pronounce it in this position.

<sup>8</sup> The one-letter particles, written without any space in Hebrew are romanized here with a hyphen.

<sup>9</sup> The variation for the ב between /b/ and /v/ corresponds with the laws of *soft dagesh* in hebrew : ב → /b/, ב → /v/. A similar variation (between occlusive and fricative) is known for the כ and for פ.

<sup>10</sup> No variation has been taken into account for the ג because the rules concerning the weak *dagesh* are implemented for *the* ג (gimmel) only in Arabic-speaking regions.

<sup>11</sup> No variation has been taken into account for the ד because the rules concerning the weak *dagesh* are implemented for the ד (daleth) only in Arabic-speaking regions.

<sup>12</sup> Some western conventions add an *h* (with no phonetic impact) to words such as Sarah, Torah, etc., but since the ה in these words corresponds with the vowel /a/ and the ה does not correspond with an /h/, either etymological nor actual, the notation ah (double in a certain way) is avoided.

<sup>13</sup> Reduced vowels (like *mobile shva*) are indicated only if they are pronounced phonetically.

<sup>14</sup> For practical reasons and because of the small distinctive function of the ט compared to ת, both letters are romanized by a /t/.



	ei		beitsa <sup>16</sup>	ביצה	egg
	y		yom	יום	day
כ	k	occlusive	kerem	כרם	vineyard
כ, ך	<u>k</u>	fricative <sup>17</sup>	bra <u>k</u> a	ברכה	blessing
ל	l		lev	לב	heart
מ, ם	m		melah	מלח	salt
נ, ן	n		neshama	נשמה	soul
ס	s		sli <u>h</u> a	סליחה	pardon
ע	‘		‘erev	ערב	evening
פ	p	occlusive	pele	פלא	miracle
פ, ף	f	fricative <sup>18</sup>	mufla	מופלא	miraculous
צ, ץ	ts		tsdaqa <sup>19</sup>	צדקה	charity
ק	q	different from כ <sup>20</sup>	tsdaqa	צדקה	charity
ר	r		rosh	ראש	head
ש	sh		rosh	ראש	head
ש	s		sim <u>h</u> a <sup>21</sup>	שמחה	joy
ת	t		tfila <sup>22</sup>	תפילה	prayer

<sup>15</sup>

No distinction is made here between so-called short vowels and so-called long vowels although such a distinction still exists in some prestigious transliteration conventions. Our choice is not only related to the fact that no orthoepic tradition of Hebrew practices has this distinction but also, and above all, because this distinction is the scholastic elaboration of a historically invalid grammatical tradition; even though a thousand year old (from Joseph Qimhi), and has been proved scientifically false.

<sup>16</sup>

The /e/ corresponding to a ם is written down /ei/ in order to allude to orthography (transliteration consideration) as well as to be consistent with the pronunciation of some communities who perform a diphthong.

<sup>17</sup>

The variation for כ between /k/ et /k/ fits the rules of *weak daguësh* in Hebrew: כ → /k/, ך, כ, ך → /k/. The same variation (between occlusive and fricative realisation) is known for כ and for פ.

<sup>18</sup>

The variation for פ between /p/ et /f/ fits the rules of *weak daguësh* in Hebrew: פ → /p/, ף, פ, ף → /f/. The same variation between occlusive and fricative realisation is known for כ and פ.

<sup>19</sup>

Although it is known for sure that non-Ashkenazi medieval pronunciation of the צ was not affricate (emphatic in Arabic-speaking regions, simple /s/ in Judeo-Spanish), we have thought it useful to distinguish it from the /s/ (already romanized ס and ש) not only because the affricate pronunciation spread across the non-Ashkenazi Jewish world from the beginning of Zionism and because it is today the pronunciation of reference Hebrew, but above all, because a clear distinction will make possible a better performance of the text.

<sup>20</sup>

Even if no pronunciation difference is known (except in Arabic-speaking regions) between ט and ת, romanized here by /t/, or between כ and ק (always pronounced /k/), the second couple is distinctly romanized here by /k/ or /q/, for several reasons: (1) at the historical level the Phoenician letter reflected by ק in Hebrew is reflected by q in Latin; (2) at the level of the linguistic performance, the distinctive function between כ and ק is sufficiently significant to justify a distinction in the Romanization; (3) for practical considerations related in a certain way to the first point, western keyboards have letters allowing for an easy Romanized performance of the Hebrew two letters.

<sup>21</sup>

For practical reasons and because the very weak distinctive function of ש compared to ס, both have been Romanized by /s/.

---

<sup>22</sup>

The historic consonantal gemination (rendered in Masoretic Hebrew through *daguesh forte*) is not taken into consideration here because contemporaneous Hebrew does not make it in any of its variants.