

*Approccio infrastrutturale di una applicazione Web  
per la gestione di testi di notevole difficoltà  
interpretativa e loro traduzioni*

Andrea Bozzi

16 dicembre 2015

## Perché approccio infrastrutturale?

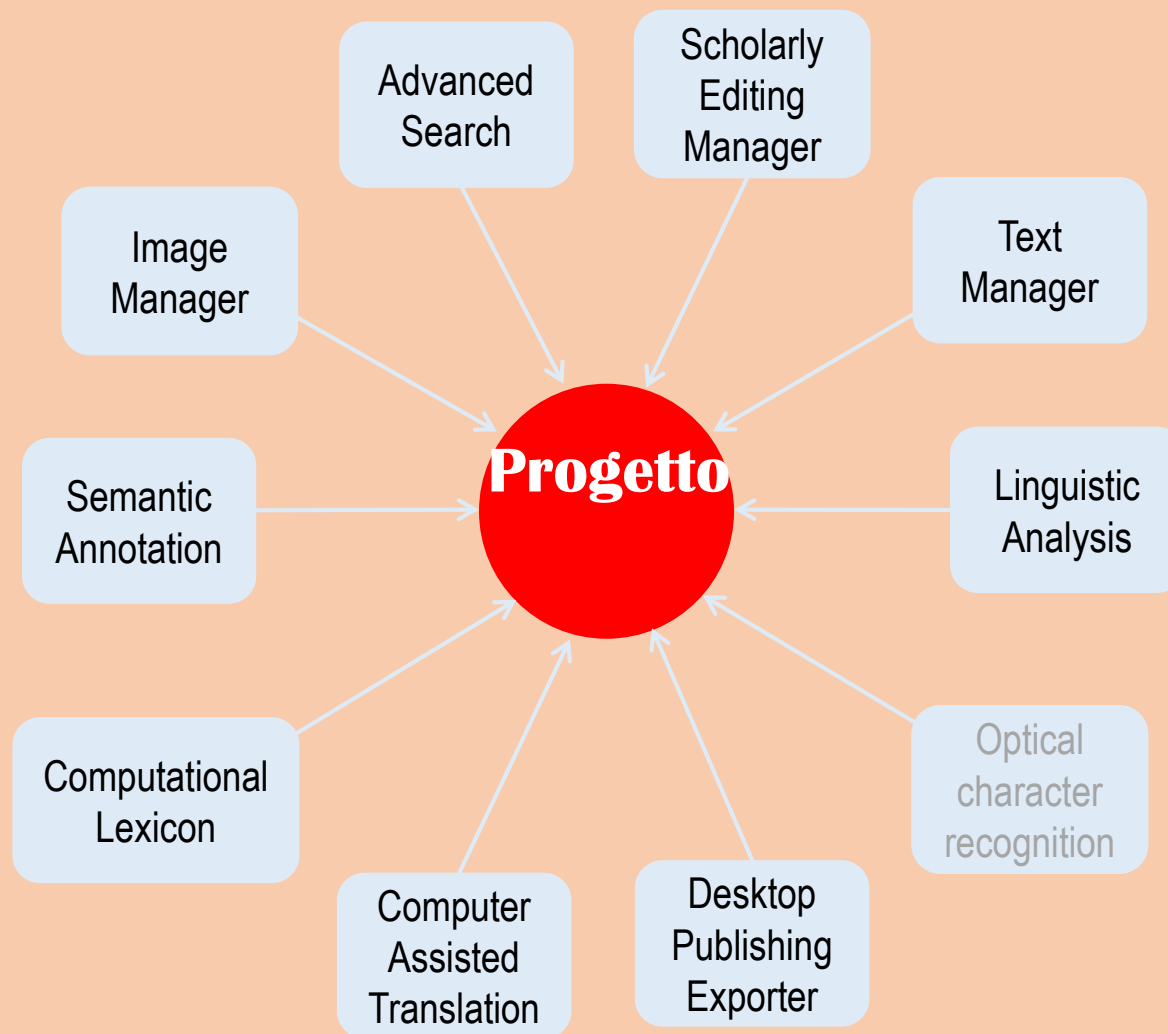
- Garantisce interrelazioni fra membri di una comunità di ricercatori
- Garantisce relazioni fra membri di diverse comunità di ricercatori
- Garantisce interoperabilità fra dati diversi
- Garantisce riusabilità dei componenti realizzati per scopi specifici in altri ambiti di ricerca nel campo delle *Digital Humanities*
- Garantisce interventi e integrazioni senza limiti

# Elementi fondamentali del modello

- Modularità: interazione di più moduli software in una architettura a componenti;
- Condivisione: utilizzazione da parte di più studiosi operanti in forma collaborativa;
- Flessibilità: utilizzazione da parte di ricercatori che operano su testi trasmessi da più fonti, su documenti unici, su manoscritti di autori moderni e contemporanei e, infine, su testi a stampa;
- Standardizzazione: utilizzo di sistemi del software e di marcatura dei testi riconosciuti come standard internazionali o ad essi riconducibili;
- Produzione “open source” del codice sorgente, condizione indispensabile per poter realizzare le fasi di verifica anche da parte di utilizzatori diversi da coloro che hanno contribuito allo sviluppo del progetto.

# “TS\_App” come una Infrastruttura di ricerca

*Modello di una infrastruttura di ricerca per la filologia computazionale e lo studio specialistico di testi/traduzioni*



1\$0065\$

1 format animos3. Aristoteles quomodo?%4% “%2%te:]:xne e6sti&/

ILC-CNR

1 su:] :sthma e6k katalh:] :yewn suggegumnasme:] :nwn pro:] :s%v%  
%c%ti%d%

1 te:] :los%v%/

RTF

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\pard \ri-754 {\b\f20\fs28 format animos}{\f20\fs28 . Aristoteles quomodo? *  
}{\b\f132 t'a1xnh \a4st'dc} \par  
\pard \ri-754 {\b\f132 s'e6sthma \a4k katal\aecevn suggegumnasm\alnv  
pr'f1w}{\b\f20\fs28 }{\b\f132 <ti> t'allow} \par
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MS-Word

**format animos.** Aristoteles quomodo? \* τέχνη ἐστὶ  
σύστημα ἐκ καταλήψεων συγγεγυμνασμένων πρὸς <τι>

On-line

<http://kaali.linguist.jussieu.fr/CGL/>

**Ricerca** [X]

Stringa da ricercare:

Lingua  
 Latino  
 Greco

Grafia  
 Forma intera  
 Grafema  
 Iniziale  
 Interno  
 Finale

Restrizioni  
 Maiusc. / Minusc.  
 Accenti / Soprascr.  
 Simboli filologici

AND     OR     AND NOT

Distanza massima in numero di parole

Stringa da ricercare:

Lingua  
 Latino  
 Greco

Grafia  
 Forma intera  
 Grafema  
 Iniziale  
 Interno  
 Finale

Restrizioni  
 Maiusc. / Minusc.  
 Accenti / Soprascr.  
 Simboli filologici

Trovati

**Grammatici Latini**

File Ricerca Storico Opzioni Configura Aiuto

VOL. GLK(004.11)2  
VOL. GLK(004.13)2  
VOL. GLK(004.10)2  
VOL. GLK(004.10)3  
VOL. GLK(004.15)3  
VOL. GLK(004.12)3  
VOL. GLK(004.16)3  
VOL. GLK(004.14)3  
VOL. GLK(004.19)3  
VOL. GLK(005.01)P  
VOL. GLK(005.23)P  
VOL. GLK(005.20)P

VOL. GLK(004.11)2

AUTORI SELEZIONATI  
1 Charisii ars  
2 Diomedis ars  
3 ars Bobiensis (specimen)  
4 Prisciani Institutiones  
5 Prisciani libri minores

ARGOMENTI SELEZIONATI  
4 de syllabis (etiam metrica ratione)  
8 de oratione eiusque partibus  
10 de pronomine  
11 de uerbo

2 labascit  
4 labasco  
4 labat  
2 labdacismi  
1 labe  
2 labefacio  
1 labefacit  
1 labefactare  
1 labefactari  
1 labefactat

2 μυχός  
1 μωκίζω  
1 μώλωψ  
2 μωραίνοντας  
1 μωρία  
1 μωρία  
1 μωρός  
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2 νά

άνύεσθαι. Petronius:  
«#animam nostro amplexam in pectore@»,  
περιπλεχθεῖσαν. Lucilius:  
«#quin amplexetur qui uelit, ego non sinam me  
amplectier@»,  
amplexetur περιπλεκέσθω. Cicero pro Roscia : «quo uno maleficio  
scelera omnia complexa esse uideantur». Aurelius: «ab his  
Gallos adortos, ex insidiis plurimos necatos», adortos  
έφοδευθέντας. Q(uintus) Hortensius: «abusis iam omnibus locis», abusis  
καταχρησθέντων. Varro: «utile utamur potius, quam ab rege  
abutamur». Cannutius: «turpe est propter uenustatem  
uestimentorum admirari, ut propter turpissime uitam actam  
contempnere», admirari θαυμάζεσθαι. Cicero pro Murena : «publicis  
literis testata sunt omnia», testata passiuē, μαρτυρηθέντα. Aelius:  
«inpubes libripens esse non potest neque antestari»,  
προδιαμαρτυρηθῆναι. Cato in IIII *originum* : «duo exules lege publica  
execrari», passiuē, καταραθῆναι. Sallustius in III *historiarum* : «at

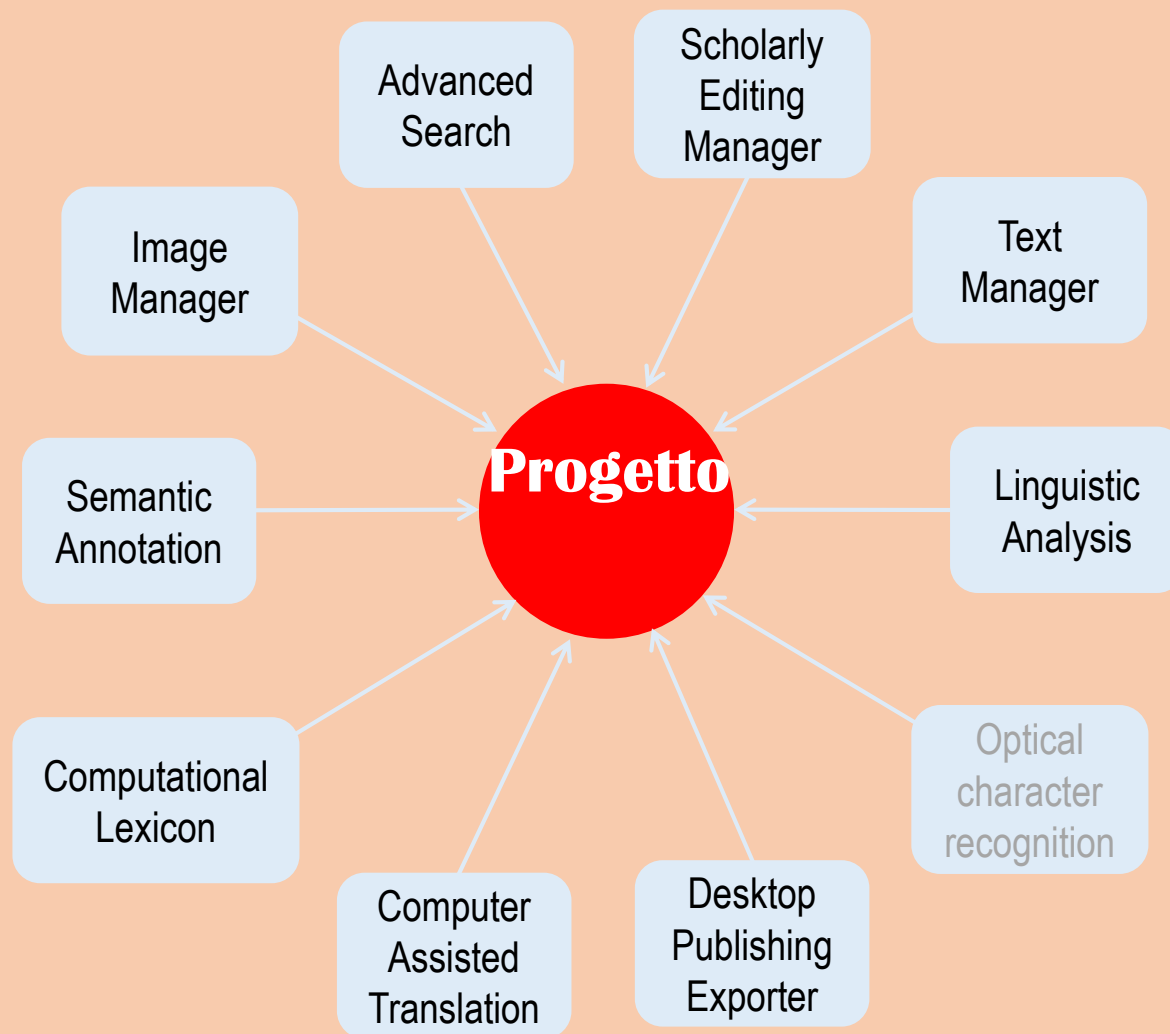
PAG.0382

Hit Reference  
VOL. GLK(002.19)1  
...more et Cicero loquitur pro Sexto Roscio. «credo ego uos, iudices, ...  
VOL. GLK(004.11)2

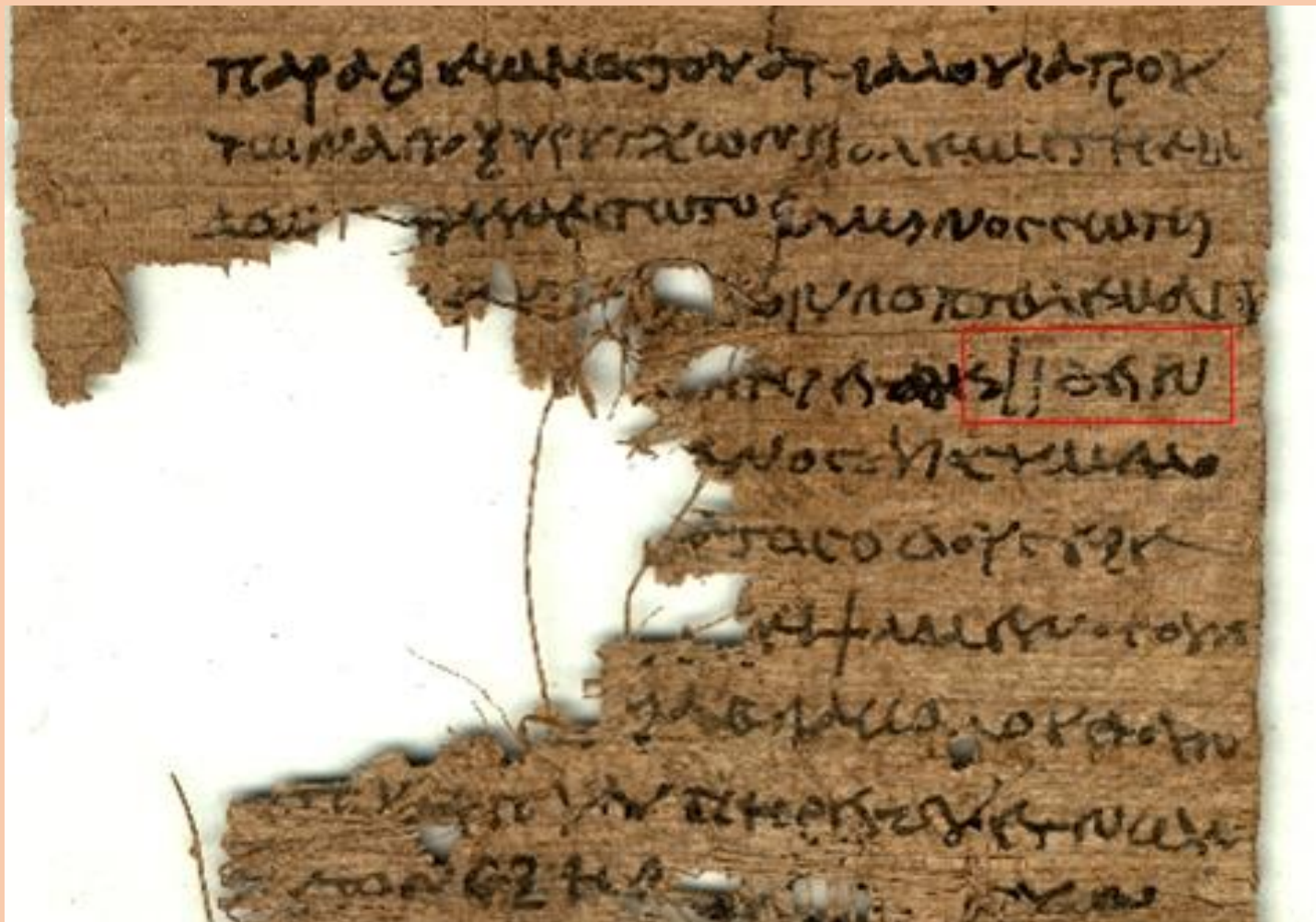
Record: 33352/ 52964 Hit: 2/ 2 Interrogazione: ((([Autore001:cicero] OR [Autore002:cicero] OR [Autore003:cicero] In Selezione: labefactare - 0

# “TS\_App” come una Infrastruttura di ricerca

*Modello di una infrastruttura di ricerca per la filologia computazionale e lo studio specialistico di testi/traduzioni*



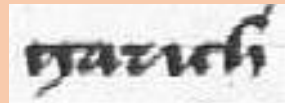




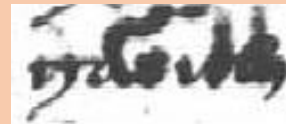
1 Ἰουλίῳ Ἀσκληπείνῳ στρ(ατηγῶ)  
παρὰ Θεῶνος τοῦ Ἀρπάλου ἰατροῦ  
τῶν ἀπ' Ὀξυρυχῶν πόλεως. Τῇ ἑβ-  
δόμῃ τοῦ ἑνεστῶτος μηνὸς Σωτη-  
5 [ρείου] ἐπετράπη μοι ὑπὸ Πτολεμαίου  
I ὑ]πηρέτου **ἐφιδεῖν**  
I Ἰανὸς ἀπὸ συμπλο-  
I κῆς Ἰατὸς ὁδοὺς ἐξε  
I Ἰσκεψάμενος οὖν  
10 [τῇ αὐτῇ ἡμέ]ρα ἐπακολουθοῦν-  
[τος] τοῦ αὐτοῦ ὑπηρέτου ἔγνω  
[τ]οῦτον ἐξηρ.μενον σὺν  
I ]εσκα..I ]ον .νI  
] . αν  
].. ..

La parola sulla destra può essere letta con maggiore facilità grazie alle concordanze grafiche

Occ.: *garich*, *agarich*, *agratich*



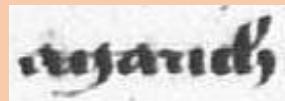
garich



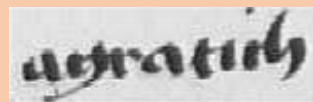
garich



agarich



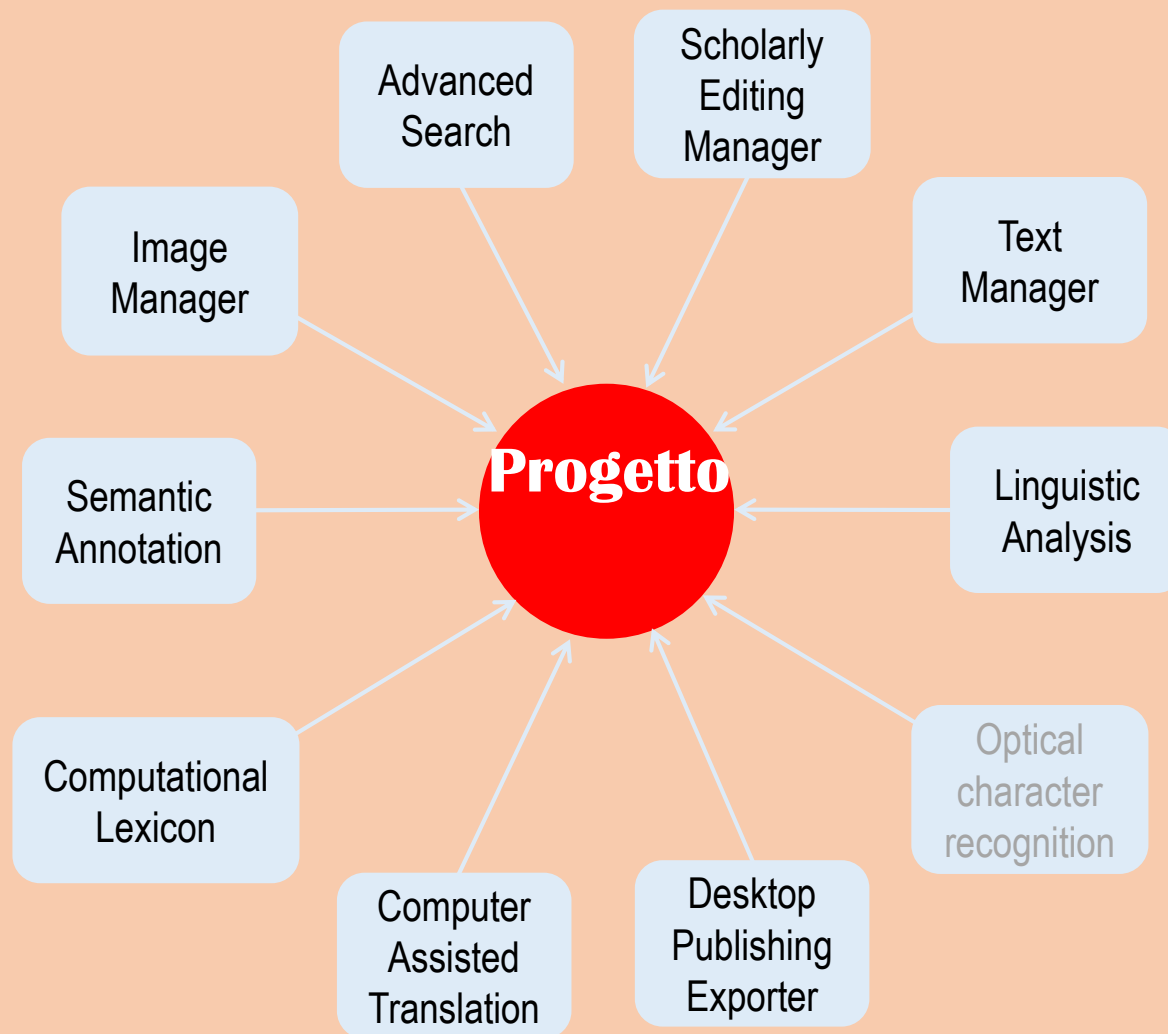
agarich

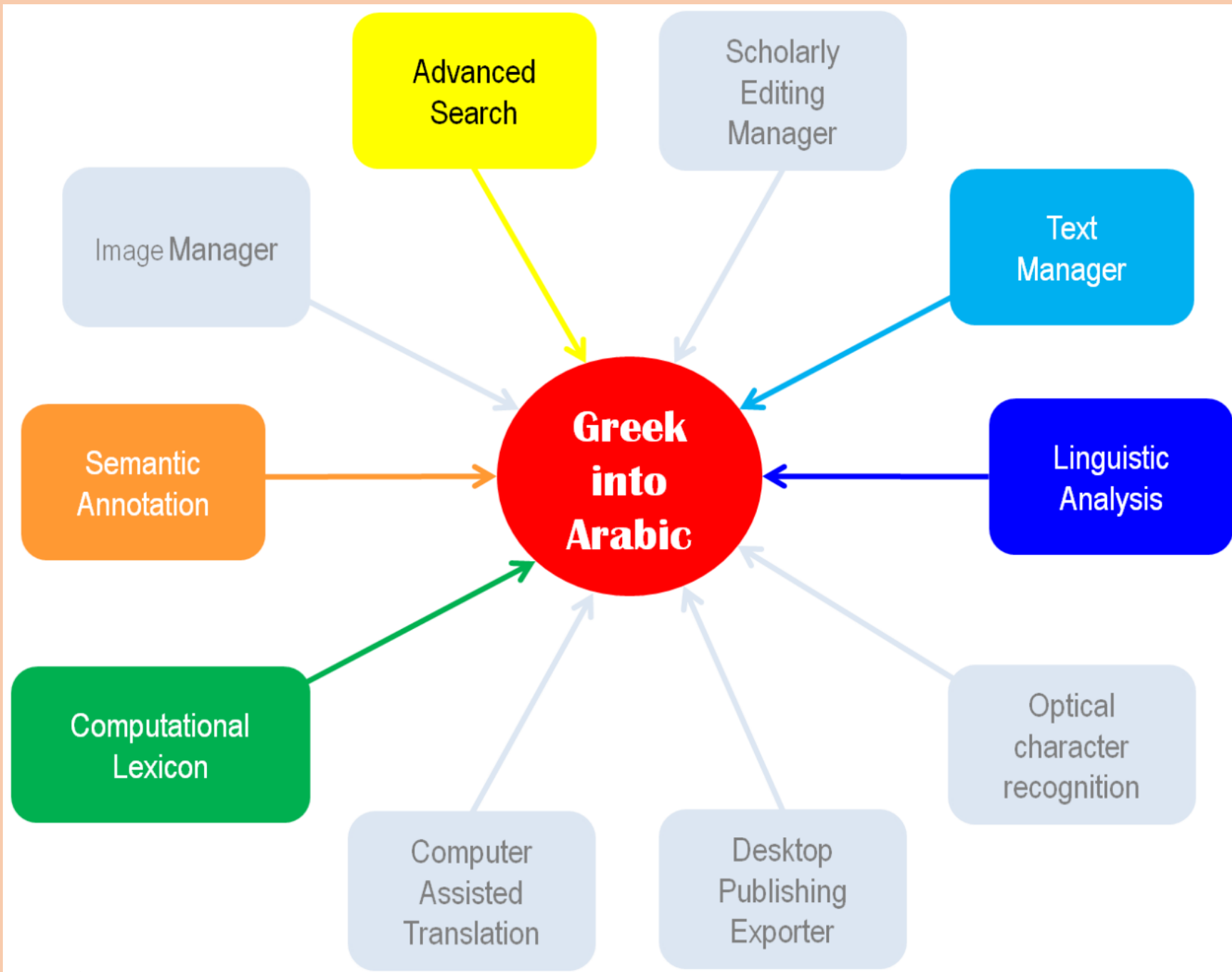


agratich

# “TS\_App” come una Infrastruttura di ricerca

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# Text manager

Pericopes aligned, synchronization and ordered by Greek


Greek into Arabic Web Application v.0.9.9

Home **Pericopes by Greek** Pericopes by Arabic Search Comments Editor Linguistic Analysis Pericopes Manager Computational Lexicon Logged in as **simone** Logout

(8 of 151) 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 5

Greek Ref	Greek Pericope	Arabic Pericope	Arabic Ref	Comments
IV 4, 1.4-5	ἢ μηδὲ ἐκεῖ εἶναι . Τῶν οὖν ἐνταῦθα οὐδέν , οἶτον ὅτι ἐφιλοσόφησε ,	فإن قال قائل : أفنتذكر ما كانت فيه من هذا العالم السفلي ؟ - قلنا إنها لا تذكر شيئاً مما تفكرت فيه هاهنا ، ولا تتفوه بشيء مما نطقت به هاهنا ولا بما تفلسفت .	II, 29.9-29.17	0
IV 4, 1.5-7	καὶ δὴ καὶ ὅτι ἐνταῦθα οὐσα ἐθεάτο τὰ ἐκεῖ ; Ἄλλ' εἰ μὴ ἔστιν , ὅτε τις ἐπιβάλλει τινὶ τῇ νοήσει , ἄλλο τι ποιεῖν ἢ νοεῖν κάκεῖνο θεωρεῖν	لكنها تلقي بصرها إلى العالم الأعلى دائماً واليه تنظر دائماً وإياد تطلب وتذكر : وكل فعل تفعله وكل معرفة تعرفها فإنها تضيف ذلك اليوم إليه ،	II, 29.13-29.14	0
IV 4, 1.7-10	- καὶ ἐν τῇ νοήσει οὐκ ἔστιν ἐμπεριεχόμενον τὸ " ἐνενοήκειν " , ἀλλ' ὕστερον ἂν τις τοῦτ' , εἰ ἔτυχεν , εἶποι , τοῦτο δὲ ἤδη μεταβάλλοντος -	وكل علم تعلمه في ذلك العالم الشريف لا ينقلب منها فتحتاج أن تذكره أخيراً ، بل هو في عقلها يربود دائم لا تحتاج إلى أن تذكره ، لأنه بين يديه دائم لا ينقلب ، وإنما ينقلب منها كل علم علمته في هذا العالم فتحتاج إلى أن تذكره لأنها لا تحرص على ضبطه ولا تريد أن تراه دائماً ؛ وإنما لا تحرص على ضبطه لأنه علم مستحيل واقع على جوهر مستحيل . وليس من شأن النفس ضبط الشيء المستحيل وإمسائه . وليس في العالم الأعلى جوهر مستحيل ولا علم مستحيل . وإذا كانت الأشياء هناك ظاهرة بيّنة ثابتة دائماً وعلى حال واحدة ، لم تكن للنفس حاجة إلى ذكر شيء ، بل ترى الأشياء دائماً على ما وصفناه .	II, 29.14-30.6	0
IV 4, 1.10-11	οὐκ ἂν εἶη ἐν τῷ νοητῷ καθαρῶς ὄντα μνήμην ἔχειν τῶν τῆδέ ποτε αὐτῷ τινι γεγενημένων .	والدليل على أن ذلك كذلك كونها في هذا العالم : فإنها متى كانت نقيّة صافية لا ترضى أن تنظر إلى هذا العالم ولا إلى شيء مما هو فيه ولا تذكر ما رأت فيما سلف ،	II, 29.11-29.15	0
IV 4, 1.11-15	Εἰ δὲ καὶ , ὡσπερ δοκεῖ , ἄχρονος πᾶσα νόησις , ἐν αἰῶνι , ἀλλ' οὐκ ἐν χρόνῳ ὄντων τῶν ἐκεῖ , ἀδύνατον μνήμην εἶναι ἐκεῖ οὐχ ὅτι τῶν ἐνταῦθα , ἀλλὰ καὶ ὅπως οὐσοῦν . Ἄλλὰ ἔστιν ἕκαστον παρῶν	- ونقول إن كل علم كائن في العالم الأعلى الواقع تحت الدهر لا يكون بزمان ، لأن الأشياء التي في ذلك العالم كوّنت بغير زمان ، فلذلك صارت النفس لا تكون بزمان . ولذلك صارت النفس تعلم الأشياء التي كانت تتفكر فيها هاهنا أيضاً بغير زمان ولا تحتاج أن تذكرها لأنها كالشيء الحاضر عندها ، فالأشياء العلوية	II, 30.6-30.10	0

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# Text manager

Pericopes aligned, synchronization and ordered by Arabic

Greek into Arabic Web Application v.0.9.9

Home Pericopes by Greek Pericopes by Arabic Search Comments Editor Linguistic Analysis Pericopes Manager Computational Lexicon Logged in as simone Logout

(3 of 38) 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 20

Greek Ref	Greek Pericope	Arabic Pericope	Arabic Ref	Comments
IV 4, 1.4-5	ἢ μηδὲ ἐκεῖ εἶναι . Τῶν οὖν ἐνταῦθα οὐδέν , οἷον ὅτι ἐφιλοσόφησε ,	فإن قال قائل : أفتتذكر ما كانت فيه من هذا العالم السفلي ؟ - قلنا إنها لا تذكر شيئاً مما تفكرت فيه هاهنا ، ولا تتفوه بشيء مما نطقت به هاهنا ولا بما تفلسفت .	II, 29.9-29.11	0
IV 4, 1.10-11	οὐκ ἂν εἴη ἐν τῷ νοητῷ καθαρῶς ὄντα μνήμην ἔχειν τῶν τῆς ποτε αὐτῷ πινι γεγενημένων .	والدليل على أن ذلك كذلك كونها في هذا العالم : فإنها متى كانت نقيّة صافية لا ترضى أن تنظر إلى هذا العالم ولا إلى شيء مما هو فيه ولا تذكر ما رأت فيما سلف ،	II, 29.11-29.13	0
IV 4, 1.5-7	καὶ δὴ καὶ ὅτι ἐνταῦθα οὐσα ἐθεατο τὰ ἐκεῖ ; Ἀλλ' εἰ μὴ ἔστιν , ὅτε τις ἐπιβάλλει πινὶ τῆ νοήσει , ἄλλο τι ποιεῖν ἢ νοεῖν κάκεῖνο θεωρεῖν	لكنها تلقي بصرها إلى العالم الأعلى دائماً وإليه تنظر دائماً وإيّاها تطلب وتذكر : وكل فعل تفعله وكل معرفة تعرفها فإنها تضيف ذلك اليوم إليه ،	II, 29.13-29.14	0
IV 4, 1.7-10	- καὶ ἐν τῇ νοήσει οὐκ ἔστιν ἐμπεριεχόμενον τὸ " ἐνενοήκειν " , ἀλλ' ὕστερον ἂν τις τοῦτ' , εἰ τύχην , εἴποι , τοῦτο δὲ ἤδη μεταβάλλοντος -	وكل علم تعلمه في ذلك العالم الشريف لا يتقلب منها فتحتاج أن تذكره أخيراً ، بل هو في عقلها مردود دائم لا تحتاج إلى أن تذكره ، لأنه بين يديه دائم لا يتقلب ، وإنما يتقلب منها كل علم علمته في هذا العالم فتحتاج إلى أن تذكره لأنها لا تحرص على ضبطه ولا تريد أن تراه دائماً ؛ وإنما لا تحرص على ضبطه لأنه علم مستحيل واقع على جوهر مستحيل . وليس من شأن النفس ضبط الشيء المستحيل وإمسাকে . وليس في العالم الأعلى جوهر مستحيل ولا علم مستحيل . وإذا كانت الأشياء هناك ظاهرة بيّنة ثابتة دائمة وعلى حال واحدة ، لم تكن للنفس حاجة إلى ذكر شيء ، بل ترى الأشياء دائماً على ما وصفناه .	II, 29.14-30.6	0
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(3 of 38) 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 20




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# Semantic annotation: "Glossary" type

GA selected documentation for Bochum's GALex

Greek into Arabic Web Application v.0.9.9

Home Pericopes by Greek Pericopes by Arabic Search Comments Editor Linguistic Analysis Pericopes Manager Computational Lexicon Logged in as simone Logout

**Comments**  
(1 of 1) 10

- [FR]: The free render...
- [FR]: The Arabic sent...
- [Am]: Plotinus says "...
- [Am]: Plotinus' daiv...
- [Gs]: The Greek adjec...
- [FR]: The translation...

**Comments**  
(1 of 1) 10

**Greek Pericope: IV 8, 5.24-27**

Οὕτω τοι καίπερ οὐσα θεῖον καὶ ἐκ τῶν τόπων  
↓ τῶν ἄνω ἐντὸς γίνεται τοῦ σώματος καὶ θεὸς  
οὐσα ὁ ↓ ὑστερος ροπή αὐτεξουσίω καὶ αἰτία  
δυνάμεως καὶ τοῦ ↓ μετ' αὐτὴν κοσμήσει ὡδὶ  
ἔρχεται

**Arabic Pericope: VII, 84.6-84.8**




ونقول إنّ النفس الشريفة السيدة، وإن كانت تركت  
عالمها العالوي وهبطت إلى هذا العالم السفلي،  
فإنها فعلت ذلك بنوع استطاعتها وقوتها العالية  
لتصوّر الآنية التي بعدها وتديّرّها .

greek selection arabic selection

glossary

The Greek adjective θεῖον refers to soul, and the Arabic makes this explicit; however, instead of the Plotinian tenet of the divine nature of soul, in the Arabic sentence one finds the mention of the "noble and lordly soul". it is worth noting also that Plotinus' words καὶ θεὸς οὐσα ὁ ὑστερος, which explicitly equal soul with a god, although inferior, are omitted in the Arabic.

new delete glossary submit clear



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# Glossary entry in Bochum GALEx

From Pisa to Bochum . Cfr. <http://telota.bbaw.de/glossga/>

**Glossarium Græco-Arabicum**  
A lexicon of the mediæval Arabic translations from the Greek

berlin-brandenburgische  
AKADEMIE DER WISSENSCHAFTEN

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Home ▶ Glossary ▶ θεῖος | شريف

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## Glossary: θεῖος | شريف

Language	Greek	Arabic
Lexeme	θεῖος	شريف
Root / Stem		š r f -- / -
Part of Speech	adj.	adj.
Expression	-	-
Annotation	-	-
Quotation	Οὕτω τοι καίπερ οὔσα θεῖον καὶ ἐκ τῶν τόπων τῶν ἄνω ἐντὸς γίνεται τοῦ σώματος	ونقول إنّ النفس الشريفة السيدة
Reference	Plot. Enn. IV 8, 5.24	84.5
Lexica	<a href="#">Lookup cumulative lexical entry</a> <a href="#">Search for translation in Perseus</a>	<a href="#">Lookup cumulative lexical entry</a> <a href="#">Search for translation in Perseus</a>

◀ previous next ▶

### Source of this Word

[Plot.](#)  
124 Words

### Help

Click on any of the highlighted record fields to display a list of words with the same properties. For example, clicking on the Arabic stem number will display a list of all words with the same stem.

The records are sorted by systematic filecard name. You can browse forward and backward within the filecard folder. Words without any filecard will appear in alphabetical order after the last filecard.

### References

[Abbreviations](#)



# Semantic annotation

*Editing free comments and classifying translation by a proper typology*

The screenshot displays the 'Greek into Arabic Web Application v.0.9.9' interface. At the top, navigation links include 'Home', 'Pericopes by Greek', 'Pericopes by Arabic', 'Search', 'Comments Editor', 'Linguistic Analysis', 'Pericopes Manager', and 'Computational Lexicon'. The user is logged in as 'simone'.

The main content area is divided into two columns: 'Greek Pericope: IV 8, 5.24-27' and 'Arabic Pericope: VII, 84.6-84.8'. The Greek text is: 'Οὕτω τοι καίπερ οὐσα θεῶν καὶ ἐκ τῶν τόπων ἡ τῶν ἄνω ἐπιπέδων γίνεται τοῦ σώματος καὶ θεὸς οὐσα ὁ ἄ ὑστερος ῥοπή αὐτεξουσίῳ καὶ αἰτία δυνάμεως καὶ τοῦ ἄ μετ' αὐτὴν κοσμήσει ὡς ἐρχεται'. The Arabic text is: 'ونقول إنّ النفس الشريفة السيدة ، وإن كانت قد كت عالمها العالي وهبطت إلى هذا ما العالم السفلي ، فإنها فعلت ذلك بنوع استطاعتها إقوتها العالیه لتصوّر الآنية التي بعدها ما وتدبرها .'. Annotations include orange circles around 'ῥοπή αὐτεξουσίῳ' in the Greek text and 'بنوع استطاعتها' in the Arabic text, with arrows pointing to a 'free rendering' comment box.

The comment box contains the text: 'The Arabic sentence does not convey the Plotinian nuance of oxymoron produced by the image of an inclination towards a lower status which is at one and the same time also a voluntary action. However, the core meaning is grasped, namely the fact that the descent of the soul from the intelligible world to the visible world depends upon the free choice of soul.' Below the comment box is a dropdown menu for classification, with 'free rendering' selected. Other options include 'literal translation', 'amplification', 'misunderstanding', 'interpolation', 'glossary', 'additional note', 'omissions', 'variant readings', and 'bibliography'.

At the bottom of the interface, there are logos for the project and the European Research Council, along with the text 'with the support of the erc'.

# Linguistic Analysis

## Semiautomatic Part of Speech attribution and lemmatization

Greek into Arabic Web Application v.0.9.9

Home Pericopes by Greek Pericopes by Arabic Search Comments Editor **Linguistic Analysis** Pericopes Manager Computational Lexicon Logged in as **simone** Logout

Greek Analysis			Arabic Analysis		
IV 8, 5.24-27	<p>Οὕτω τοι καίπερ οὔσα θεῖον καὶ ἐκ τῶν τόπων τῶν ἄνω ἐντὸς γίνεται τοῦ σώματος καὶ θεὸς οὔσα ὁ ὕστερος ῥοπή αὐτεξουσίῳ καὶ αἰτία δυνάμεως καὶ τοῦ μετ' αὐτὴν κοσμήσει ὡδὶ ἔρχεται .</p>		<p>ونقول إنّ النفس الشريفة السيدة ، وإن كانت تركت عالمها العالي وهبطت إلى هذا العالم السفلي ، فإنها فعلت ذلك بنوع استطاعتها وقوتها العالية لتصور الأنية التي بعدها ولتدبرها .</p>		VII, 84.6-84.8
Form	PoS	Lemma	كلمة	إعراب	وحدة معجمية جذر
Οὕτω	adv	οὕτω	ونقول	حرف عطف وَ	قَالَ
τοι	partic	τοι		فعل مضارع مرفوع الفاعل مستتر تقديره نحن	
καίπερ	conj	καίπερ	إنّ	حرف نصب إِنَّ	أَنَّ
οὔσα	verb	εἰμί		حرف تعريف ال	
θεῖον	adj	θεῖος	النفس	اسم منصوب نَفْس	نَفْس
καὶ	conj	καί		حرف تعريف ال	
ἐκ	prep	ἐκ	الشريفة	صفة حرف تأنيث شَرِيفَة	شَرِيف
τῶν	art	ὁ		منصوب	
τόπων	noun	τόπος			
τῶν	art	ὁ			
ἄνω	adv	ἄνω			
ἐντὸς	adv	ἐντός			
γίνεται	verb	γίγνομαι			
τοῦ	art	ὁ			




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# Advanced search

*Greek and Arabic co-occurrences within pericopes*




Greek into Arabic Web Application v.0.9.9

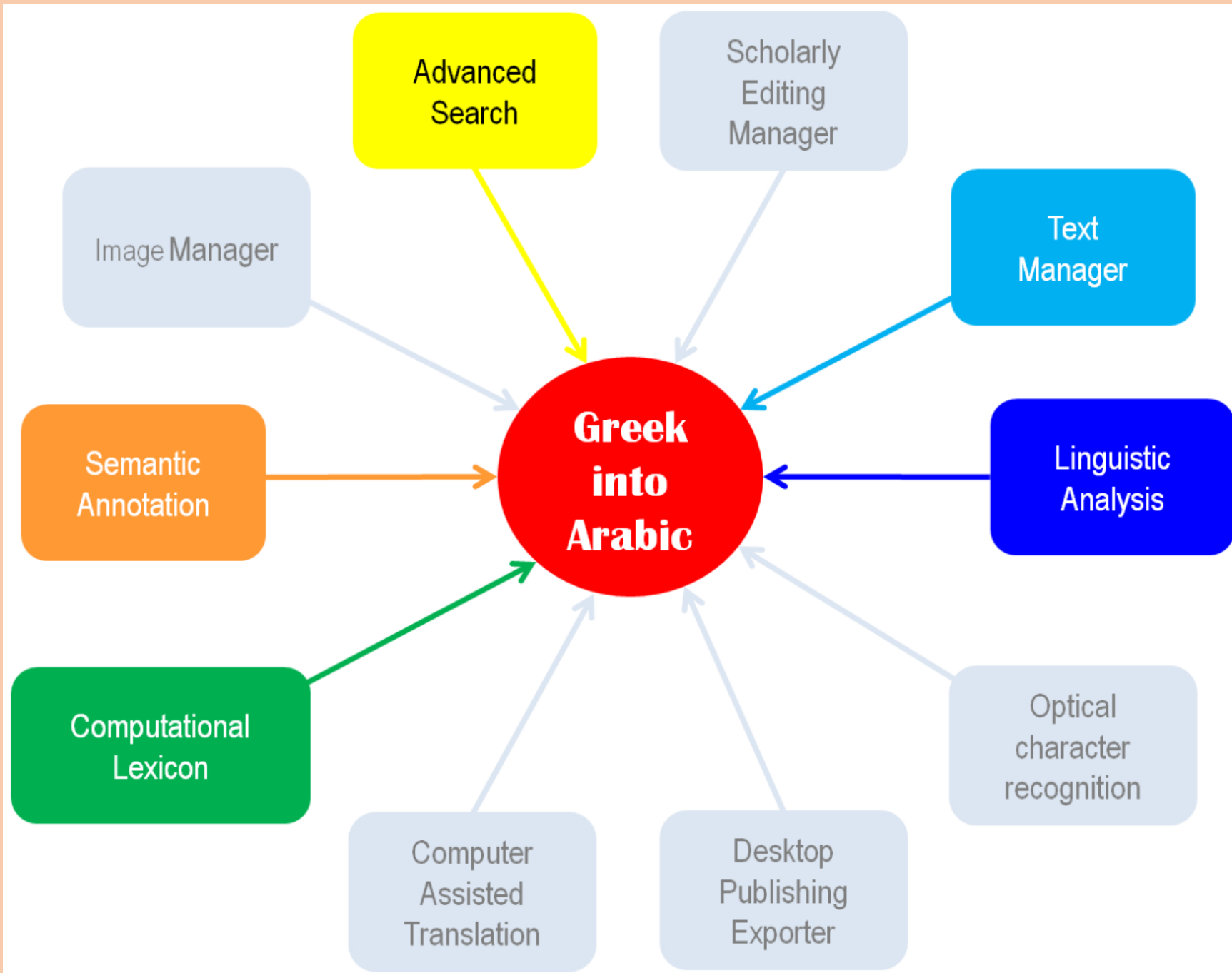
Home Pericopes by Greek Pericopes by Arabic **Search** Comments Editor Linguistic Analysis Pericopes Manager Computational Lexicon Logged in as **simone** [Logout](#)

Greek Search				Arabic Search			
Type	Word	Pos	Operator	Type	Word	Pos	Operator
Lemma	κόσμος	Any	And	Lemma	عالم	Any	And
Lemma	νοητός	Any		Lemma	عقلِي	Any	
Form	Insert word ...	Any		Form		Any	

**Search!**

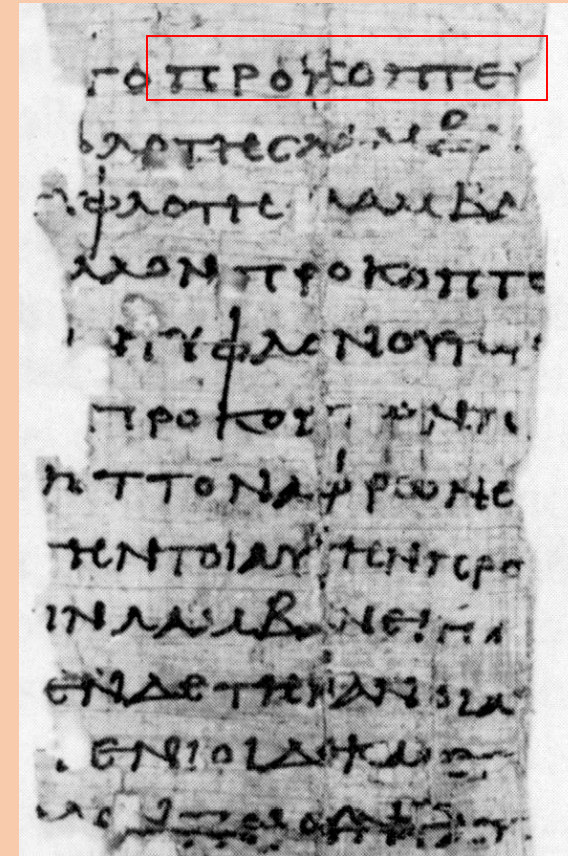
**Search Results**

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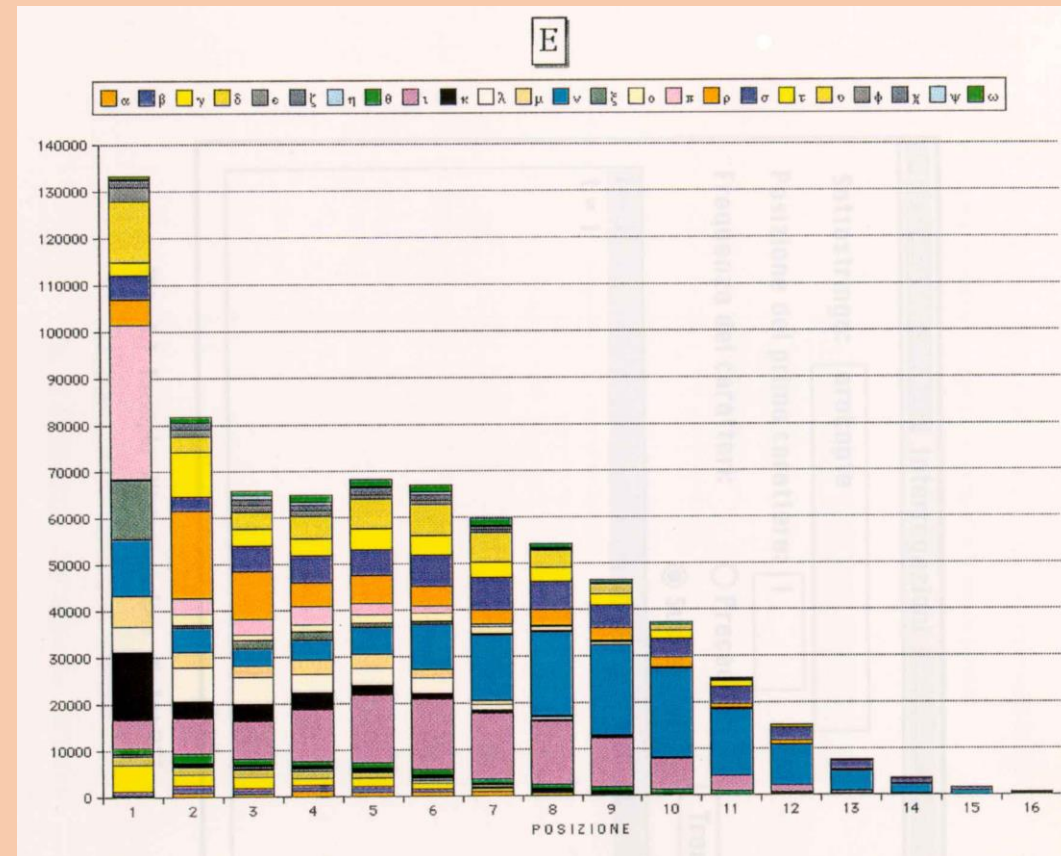
# Archivi linguistici ed integrazione di testi frammentari

La parola in rosso può essere integrata con l'aiuto di un archivio linguistico greco



# Archivi linguistici ed integrazione di testi frammentari

Il sistema conosce la frequenza di tutti i caratteri in una posizione data



# Archivi linguistici ed integrazione di testi frammentari

Il sistema interroga l'archivio utilizzando i suggerimenti del componente statistico e propone le possibili parole da sostituire a quella frammentaria

Interrogazioni

Sottostringa:

Posizione del primo carattere:

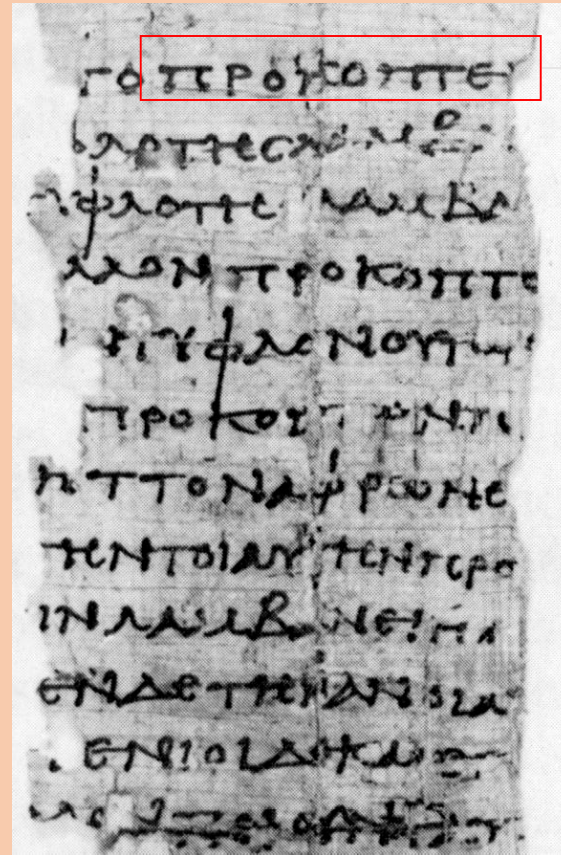
Frequenza dei caratteri:  Precedenti  Successivi

i = 3  
t = 1

Risultati

προκόπτει  
προκόπτειw  
προκόπτεις

# Archivi linguistici ed integrazione di testi frammentari

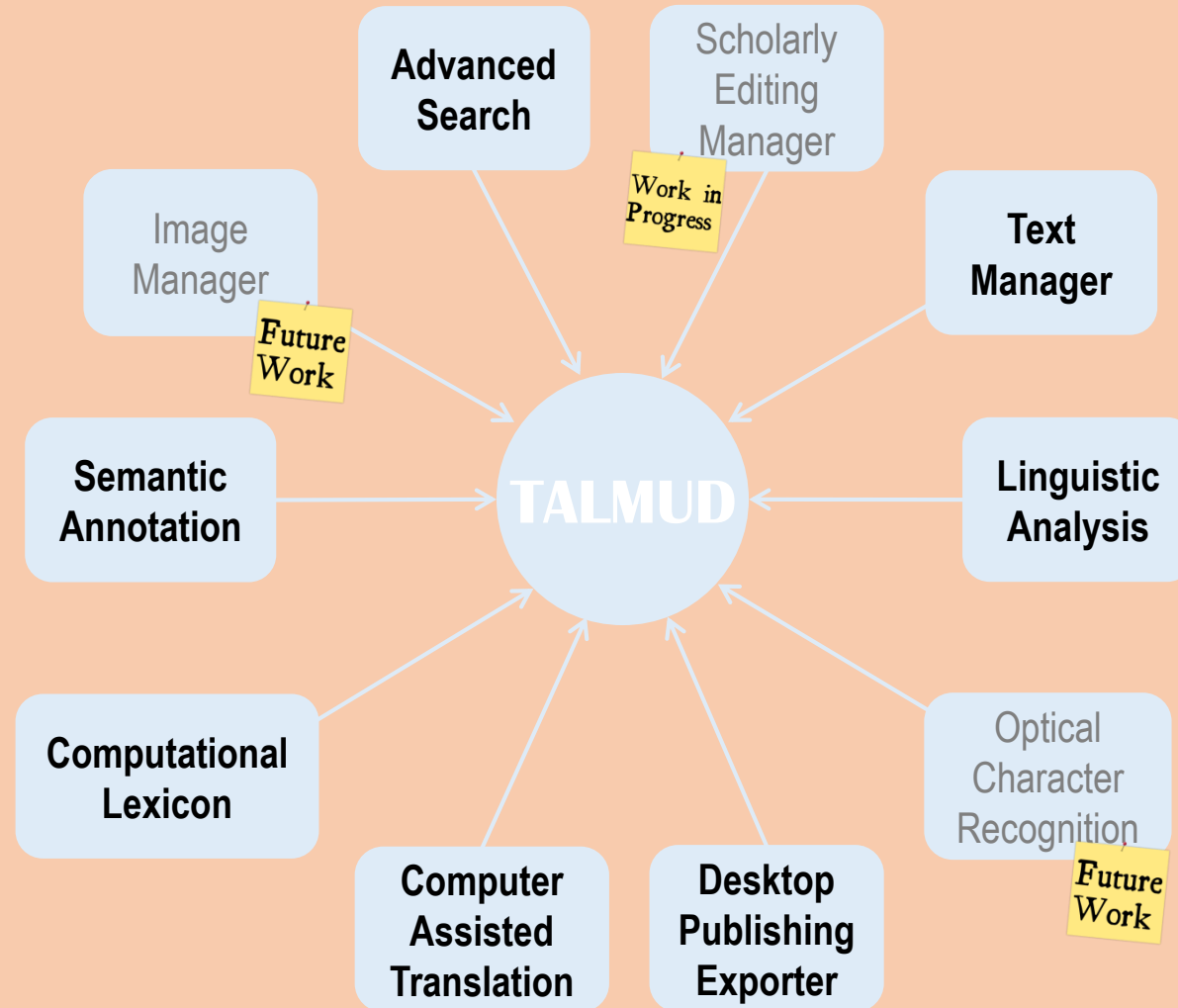


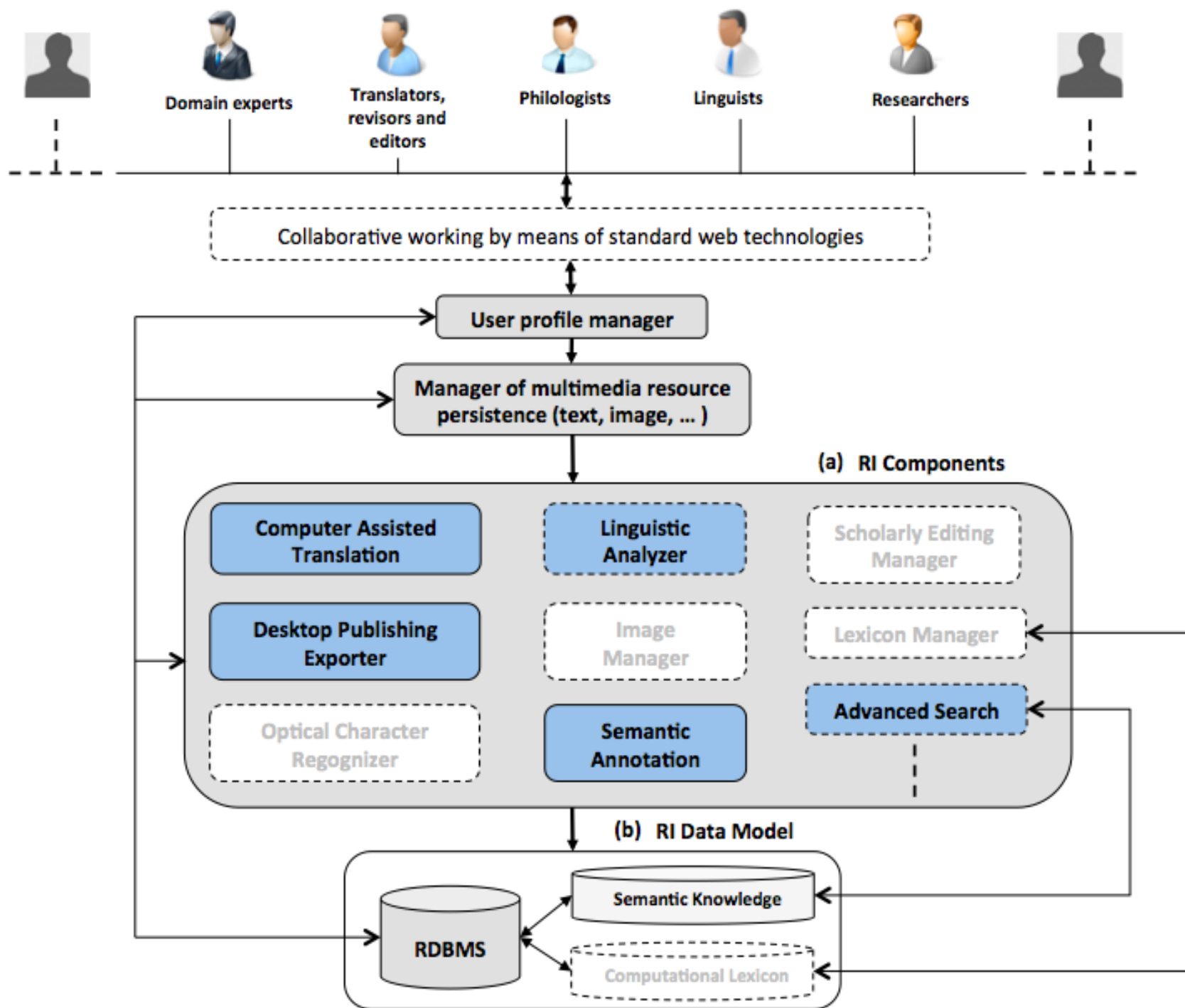
La scelta fra le tre alternative viene effettuata dal papirologo che ritiene corretta la seconda.



# “Talmud” as a Research Infrastructure

*Model for computational philology and translations studies*





**Risorse**

- 1. Berakhòt
- 2. Shabbàt
- 4. Pesachim
- 5. Rosh haShanà
- 6. Yomà
- 7. Sukkà
- 8. Betzà
- 9. Ta'anit
- 10. Meghillà
- 19. Qiddushin
- 21. Bavà Metz'ità

**Sorgente**

**Rosh haShanà**

**Capitolo 1**

**2a**

אַרבעה ראשי שנים הם. באַחד בניסן — ראש השנה למלכים וְלַגְּלִים. באַחד באֵלוּל — ראש השנה למעשר בהמה. רבי אֵלְעָזָר וְרַבִּי שְׁמַעוֹן אֹמְרִים: באַחד בתְּשַׁרִי. באַחד בתְּשַׁרִי — ראש השנה לשנים, וְלַשְׁמִיטִין, וְלַיֹּבְלוֹת, וְלַנְּטִיעָה, וְלַיִרְקוֹת. לַנְּטִיעָה, וְלַיִרְקוֹת. בבאֵחָד בְּשֶׁבֶט — ראש השנה לאֵילָן, כְּדַבְּרֵי בֵּית שְׁמַאי, בֵּית הַלֵּל אֹמְרִים: בְּחֻמְשָׁה עֶשְׂרֵי בּוּ. גמרא "למלכים" למאי הלכתא? אָמַר רַב חֲסָדָא: לְשִׁטְרוֹת. דְּתַנּוּ: שְׁטָרֵי חוֹב הַמִּוֹקְדָּמִין — פְּסוּלִין, וְהַמְאוּסְרִין — כְּשָׂרִין. תַּנּוּ רַבְּנַן: מֶלֶךְ שֶׁעָמַד בְּעֶשְׂרִים וְתֵשֶׁעַ בְּאֶדְרָךְ, כִּיּוֹן שֶׁהִגִּיעַ אֶחָד בְּנִיסָן — עָלְתָה לוֹ שָׁנָה. וְאִם לֹא עָמַד אֵלָּא בְּאֶחָד בְּנִיסָן — אֵין מוֹנִין לוֹ שָׁנָה עַד שֶׁיִּגִּיעַ נִיסָן אַחֵר. אָמַר מֵרִ: "מֶלֶךְ שֶׁעָמַד בְּעֶשְׂרִים וְתֵשֶׁעַ בְּאֶדְרָךְ כִּיּוֹן שֶׁהִגִּיעַ אֶחָד בְּנִיסָן עָלְתָה לוֹ שָׁנָה". הָא

(a)

1 2 3 4 5 6 7 8 9 10 25

**5.1 Capitolo 1 Arba'á rashè shanim I quattro capodanni**

**5.1.1 MISHNÀ**

**5.1.1.1 [I QUATTRO CAPODANNI]**

1	2a	1	אַרבעה ראשי שנים הם	<b>CI SONO QUATTRO CAPODANNI:</b>
2	2a	1	באֵחָד בְּנִיסָן — ראש השנה למלכים וְלַגְּלִים.	<b>IL PRIMO DI NISÀN È IL CAPODANNO PER I RE E PER LE FESTE DI PELLEGRINAGGIO<sup>Ⓞ</sup>.</b>
3	2a	1	באֵחָד בְּאֵלוּל ראש השנה למעשר בהמה	<b>IL PRIMO DI ELÙL È IL CAPODANNO PER LA DECIMA DEL BESTIAME<sup>Ⓞ</sup>.</b>
4	2a	1	רַבִּי אֵלְעָזָר וְרַבִּי שְׁמַעוֹן אֹמְרִים: באַחד בתְּשַׁרִי.	<b>RABBI ELAZÀR E RABBI SHIMÒN DICONO CHE IL CAPODANNO PER LA DECIMA DEL BESTIAME È IL PRIMO DI TISHRÌ.</b>
5	2a	1	באֵחָד בתְּשַׁרִי ראש השנה לשנים, וְלַשְׁמִיטִין, וְלַיֹּבְלוֹת, לַנְּטִיעָה, וְלַיִרְקוֹת.	<b>IL PRIMO DI TISHRÌ È IL CAPODANNO PER IL CONTO DEGLI ANNI<sup>Ⓞ</sup>, PER GLI ANNI SABBATICI E PER I GIUBILEI, PER LA PIANTAGIONE DEGLI ALBERI<sup>Ⓞ</sup> E PER LE VERDURE<sup>Ⓞ</sup>.</b>
6	2a	1	באֵחָד בְּשֶׁבֶט ראש השנה לאֵילָן, כְּדַבְּרֵי בֵּית שְׁמַאי,	<b>IL PRIMO DI SHEVÀT È IL CAPODANNO PER L'ALBERO<sup>Ⓞ</sup> SECONDO LA SCUOLA DI SHAMMÀI,</b>
7	2a	1	בֵּית הַלֵּל אֹמְרִים: בְּחֻמְשָׁה עֶשְׂרֵי בּוּ	<b>MENTRE LA SCUOLA DI HILLÈL DICE CHE IL CAPODANNO PER L'ALBERO È IL 15 DI SHEVÀT<sup>Ⓞ</sup>.</b>

**5.1.2 GHEMARÀ**  
Il conto degli anni dei re di Israele

**5.1.2.1 [CITAZIONE DALLA MISHNÀ]**

1	2a	2	"למלכים"	PER I RE.
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**5.1.2.2 [DOMANDA SUL TESTO]**

Nuovo Rimuovi Modifica Correzione Storico Esporta

(b)

**Riferimenti**

**Note**

Ⓞ

Pèsach (che celebra l'uscita degli ebrei dall'Egitto), Shavu'òt (che celebra il Dono della Torà al Monte Sinài) e Sukkòt (che celebra la protezione Divina degli ebrei nel deserto attraverso le capanne) sono le "tre feste di pellegrinaggio", in cui era obbligo recarsi al Santuario di Gerusalemme a portare i sacrifici comandati. Nella Torà queste tre ricorrenze sono menzionate cominciando da Pèsach poiché cade di nisàn, che la Torà chiama "primo mese".

**Glossari**

Nessun glossario

**Suggerimenti**

☆☆☆☆ 5.1.13.4.2  
באֵחָד בְּנִיסָן ראש השנה למלכים,  
**Il primo di nisàn è il capodanno per i re,**

☆☆ 5.1.1.1.3  
באֵחָד בְּאֵלוּל ראש השנה למעשר בהמה  
**IL PRIMO DI ELÙL È IL CAPODANNO PER LA DECIMA DEL BESTIAME<sup>Ⓞ</sup>.**

☆☆ 5.1.11.1.1  
"באֵחָד בְּאֵלוּל ראש השנה למעשר בהמה".  
**IL PRIMO DI ELÙL È IL CAPODANNO PER LA DECIMA DEL BESTIAME<sup>Ⓞ</sup>.**

(c)

3	2a	1	בְּאֶחָד בְּאֵלּוּל רֵאשׁ הַשָּׁנָה לְמַעֲשֵׂר בְּהֵמָה	IL PRIMO DI ELÙL È IL CAPODANNO PER LA DECIMA DEL BESTIAME <sup>Ⓔ</sup> .
4	2a	1	רַבִּי אֶלְעָזָר וְרַבִּי שְׁמַעוֹן אוֹמְרִים: בְּאֶחָד בְּתִשְׂרִי.	<div data-bbox="1299 278 2204 1006"> <p><b>B</b> <i>I</i> <u>U</u> <b>T</b> <math>\times^2</math> </p> <p> </p> <p><b>Rabbi Elazàr</b> E RA CAPODANNO PER LA TISHRI.</p> <ul style="list-style-type: none"> <li> Concetto</li> <li> Linguistica</li> <li> Espr. idiomatica</li> <li> Rabbino</li> <li> Misura</li> <li> Natura</li> <li> Nome</li> </ul> <p>  suservi</p> </div>
5	2a	1	בְּאֶחָד בְּתִשְׂרִי רֵאשׁ הַשָּׁנָה לְשָׁנִים, וְלִשְׁמִיטָיו, וְלִיּוֹבְלוֹת, לְנִטְיעָה, וְלִירִקוֹת.	IL PRIMO DI TISHRI È IL CAPODANNO PER IL CONTO DEGLI ANNI <sup>Ⓔ</sup> , PER GLI ANNI SABBATICI E PER I GIUBILEI, PER LA PIANTAGIONE DEGLI ALBERI <sup>Ⓔ</sup> E PER LE VERDURE <sup>Ⓔ</sup> .

▼ Nuovo
 Rimuovi
▼ Modifica
▼ Correzione
 Storico
▼ Esporta

**Tools**

▼ Objects

- Person (abox)
  - rashi
  - Rav
  - Rabbi
  - Bar Qappara
  - Rabbi Haya
  - Rabbi Yochanan
- Plant (abox)
- Tractate (abox)
- Theoretical unit (abox)
- Narrative unit (abox)
- Semiotic unit (abox)
- Dream (abox)
- part of the body (abox)
  - Hand (abox)
  - Nose (abox)
- Interpretation (abox)

▼ Export    x View options    x Deselect

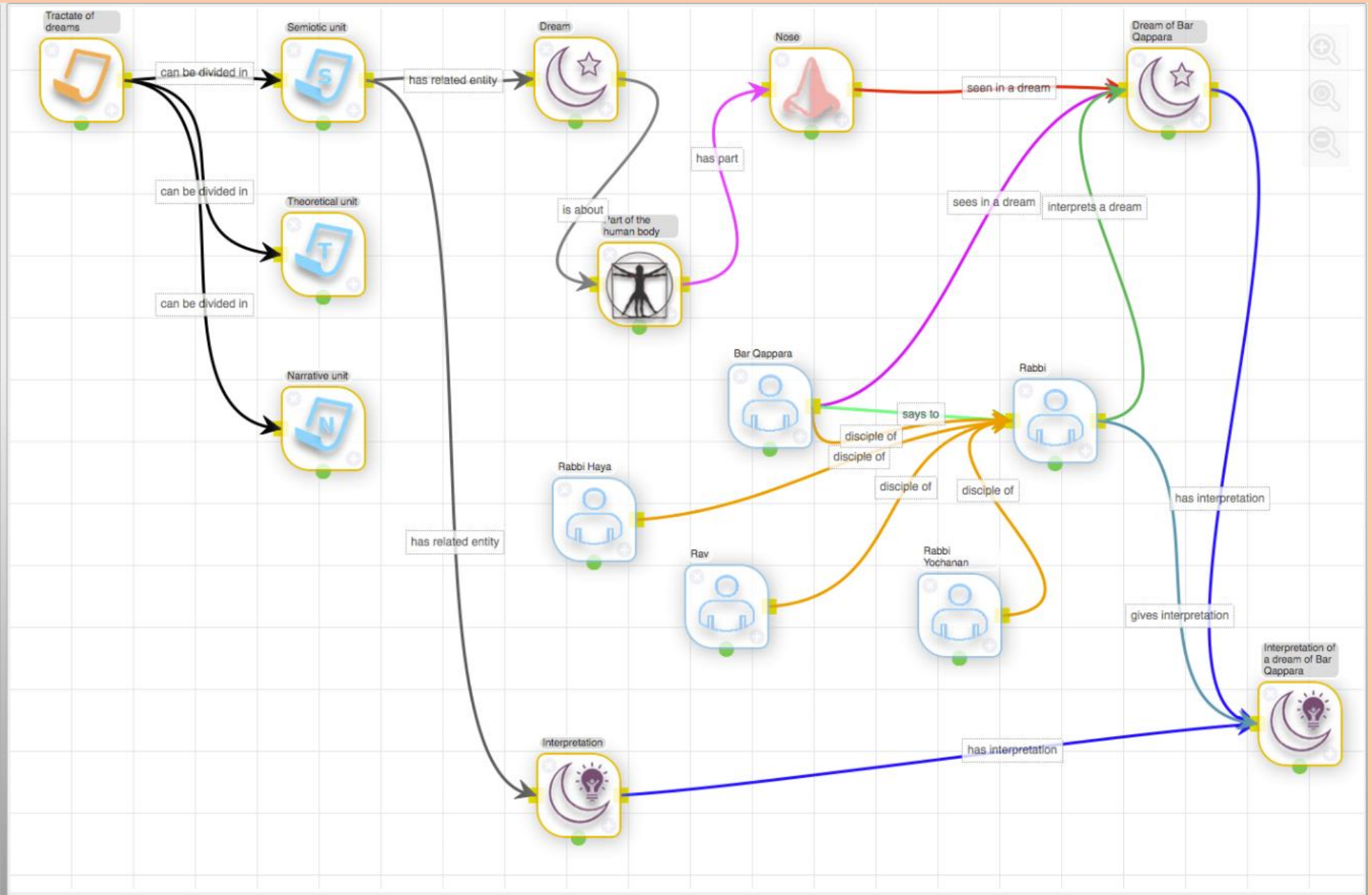
▼ Filters

Title

Description

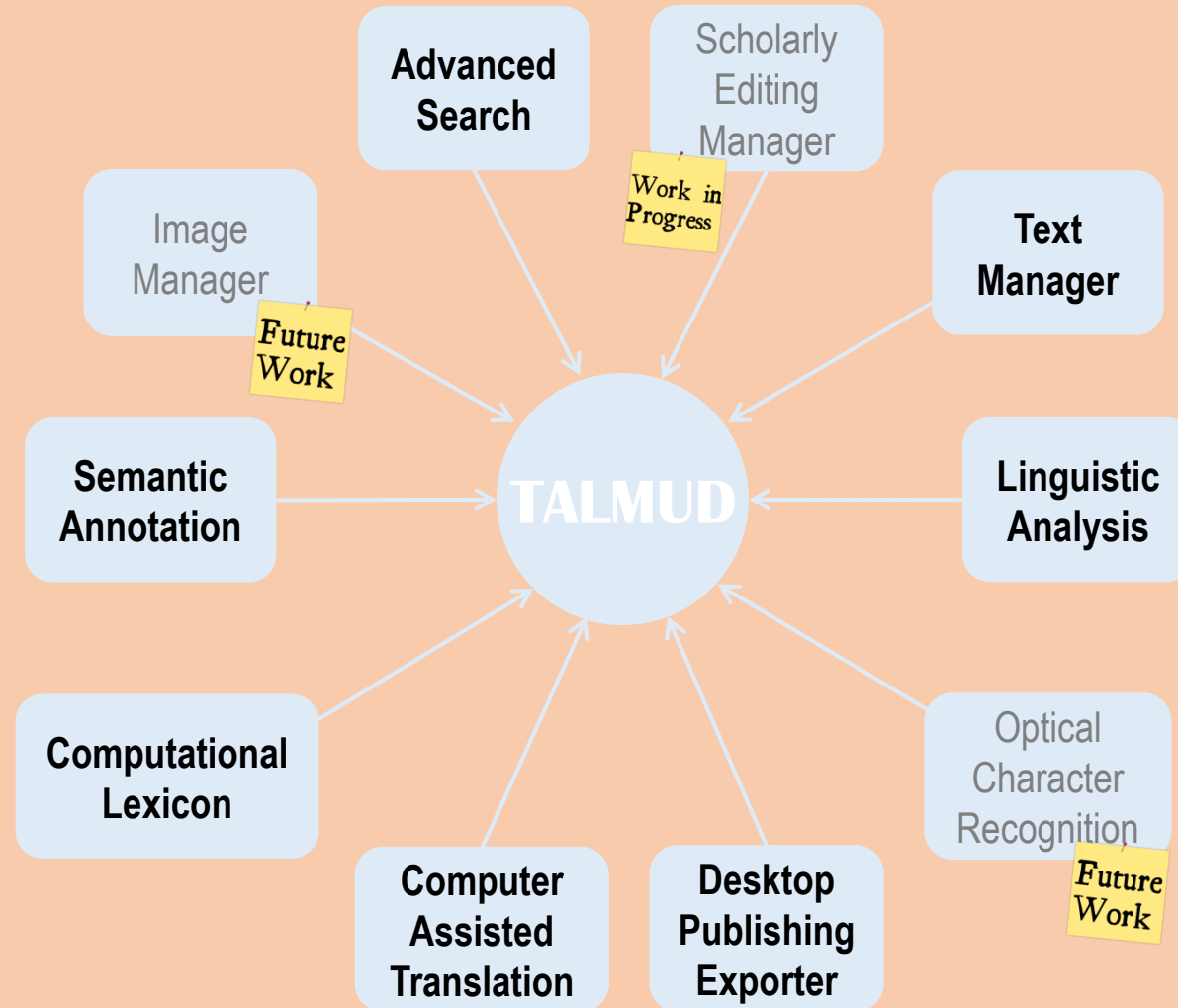
Author

Reset    Search



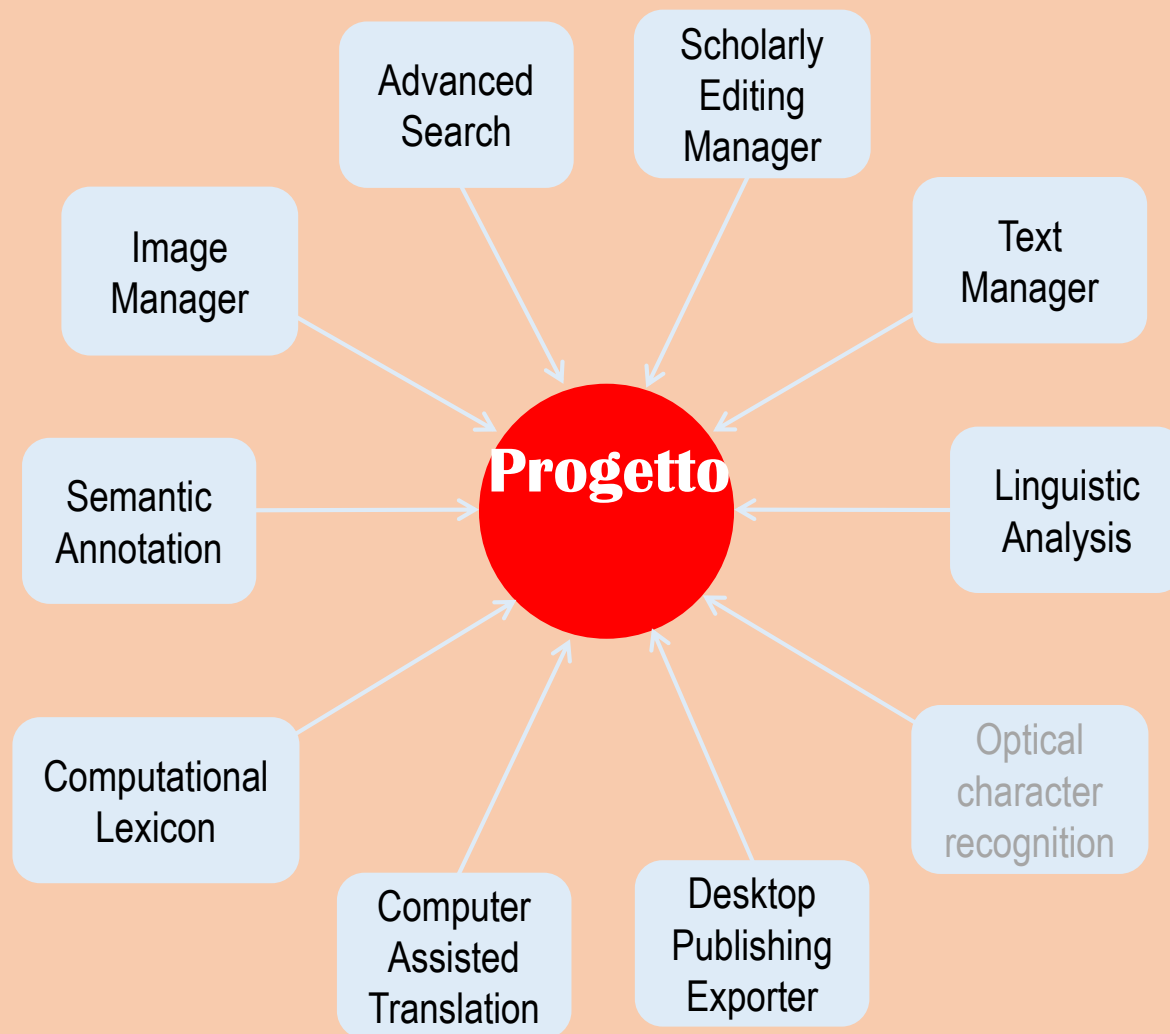
# “Talmud” as a Research Infrastructure

*Model for computational philology and translations studies*



# “TS\_App” come una Infrastruttura di ricerca

*Modello di una infrastruttura di ricerca per la filologia computazionale e lo studio specialistico di testi/traduzioni*



# E. Quattramio a C. Clavio, APUG 529 [211r]. (18/7/1602)

Home [View resource](#) [Read all content](#) [Search](#) [Manage pericopes](#) [Manage witnesses](#) [Comment](#) [Linguistic Analysis](#)

(1 of 1) 1

Folio	Transcription	Image	Notes
211	<p>194</p> <p>Evangelista Quattramio (1) a Christoph Clavius in Roma</p> <p>Gubbio 18 luglio 1602</p> <p>APUG 529 cc. 211r-212v</p> <p>Autografa</p> <p>211r Molto Rev.do in christo padre et patrone mio Colendissimo padre Christoforo Clavio dig.mo teologo et Eccell.mo Matematico prudentissimo Salutem</p> <p>Se bene sua sig.la molto Rev.da non mi cognosce presentialmente piu che tanto, credero che vi seranno delli suoi molto Rev.di fratelli che mi haveranno cognosciuto per vostro Amorevolissimo in Christo fratello et quando mi si è vostro Amorevolissimo in Cristo fratello et quando mi si è presentato occasione da fare ogni servitio che a me sia stato possibile non ho in tutto mancato del mio debito come per essemplio fu quando il padre Antonio Maine (2) tanto mio caro fratello volse far il giardin de semplici nel sacro luoco del colegio (3) che li detti di tutte le piante et semi che erano nel giardino di monte Cavallo dell'III.mo et Ecc.mo Signor Cardinale di Ferrara et d'Este (4). come suo simplicista habitasse al bocaccio disconto a S.to Andrea (15) ove era tra li altri un divoto et gentilissimo giovine Inglese novitio che non poseva urinare ne con la syringa ne con altri assai Medicamenti Ordinati dall'Eccellente Signor Medico Marsilio (6) che essendo fatto chiamare dalli Rev.di padre Ministro et padre rettore (7) feci una unzione in loro presentia et applicatoli al luogo in tempo di una Ave Maria urino et fu sanato subito che stava in fine di Morte con grande amirazione de quelli Rev.di fratelli et dell'Eccellente Signor Meddico Marsilio. Et in quell'hora medesima fui acetato per loro in christo fratello di perfeto amore se non di habito. et cosi con tal fidanza di un vostro minnimo et in Christo fratello la vengo a salutare et pregare per sua innata bonta et charita che si voglia dignare Amore Dei in visceribus charitatis domini nostri Tesu Christi volere ascoltare questo che con gran mio gusto gli desidero mostrare per cavarne dal suo savio et dottissimo consiglio quella sincera sostanza che possa risultare a gloria et honore di sua Divina Malesta per utilita del nostro prossimo fratello, come proprio io fussi suo figliolo legitimo et Naturale senza peccato se bene sonno di età finiti anni .75. pero quello che io li voglio proporre Molto Rev.do padre et patrone mio colendissimo, se ben li</p>		

Εἰ δὴ ταῦτα ὀρθῶς λέγεται, λυοῖντο ἂν ἤδη αἱ ἀνορῖαι

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https://apparato.ilc.cnr.it/gestisci/session\_id=2230ure420e2wefoc\_id=20user\_id=3

Gestione Apparato

Apparato System Utente esci

## Opera XXXXXXXXXX

[Ricerca Avanzata](#)

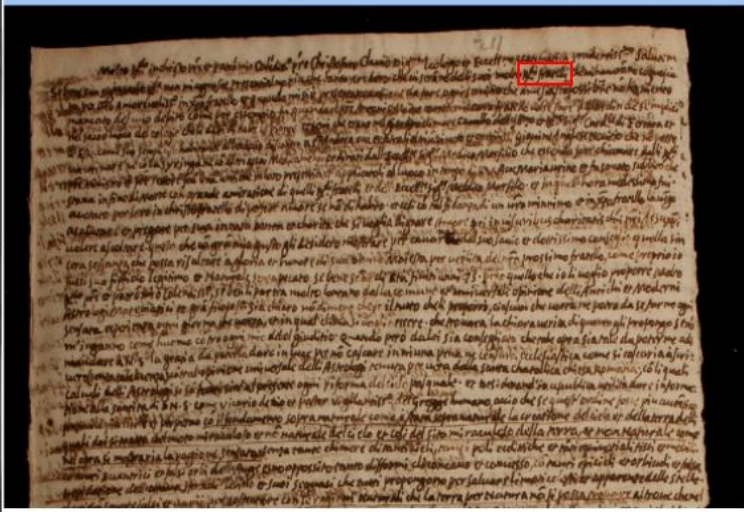
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risorsa multimediale | trascrizione | Base di collazione | info catalogo ...

Se bene sua sig.ia molto Rev.da non mi cognosce presentialmente piu che tanto, credero che vi seranno delli suoi molto Rev.di fratelli che mi haveranno cognosciuto per vostro Amorevolissim... Christo fratello et quando mi si è vostro Amorevolissim... et quando mi si è stato possibile non ho in tutto mancato del mio debito con... quando il padre Antonio Maine (2) tanto mio caro frate... din de semplici nel sacro luoco del colegio (3) che li detti di tutte le piante et semi che erano nel giardino di monte Cavallo dell'III.mo et Ecc.mo Signor Cardinale di Ferrara et d'Este (4). come suo semplicista habitasse al bocaccio discontro a S.to Andrea (15) ove era tra li altri un divoto et gentilissimo giovine Inglese novitio che non posseva urinare ne con la syringa ne con altri assai Medicamenti Ordinati dall'Excellentissimo Signor Medico Marsilio (6) che essendo fatto chiamare dalli Rev.di padre Ministro et padre rettore (7) feci una unzione in loro presentia et applicatoli al luogo in tempo di una Ave Maria urino et fu sanato subito che stava in fine di Morte con grande amiratione de quelli Rev.di fratelli et dell'Excellentissimo Signor Medico Marsilio.

Et in quell'hora medesima fui acetato per loro in christo fratello di perfeto amore se non di habito. et cosi con tal fidanza di un vostro minnimo et in Christo fratello la vengo a salutare et pregare per sua innata bonta et charita

risorsa multimediale | trascrizione



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varianti | sinottico | ricerca | indici

info numero variante [edita variante](#) [aggiungi variante](#) [cancella variante](#)

T0	qui registra la parola variata nella base di collazione		
T1	come varia in T1?	<input type="text"/>	Tipologia <input type="button" value="commentare?"/>
T2	come varia in T2?	<input type="text"/>	Tipologia <input type="button" value="commentare?"/>
T3	come varia in T3?	<input type="text"/>	Tipologia <input type="button" value="commentare?"/>
T4	come varia in T4?	<input type="text"/>	Tipologia <input type="button" value="commentare?"/>
T mio	qui si registra il mio testo	<input type="text"/>	Tipologia <input type="button" value="commentare?"/>

System. | Documentation | Feedback ILC - CNR Pisa You are using a development version (3.0). Please stay updated.

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