

Points for discussion

The following questions - and more - arise in connection with the proposal. My solutions are based on the analysis of many examples of Yiddish written in many different ways. A major consideration was that the form of a word should not be completely altered depending on the style of the print text that it was transcribed from.

1. Is it right to differentiate letters in braille, where they appear the same in print? As Hebrew braille does this, it seems appropriate - and even necessary - to do so in braille, too.
2. Is it correct to always interpret vocalic yud in phonetic orthography as equivalent to khirek yud?
3. Is the yud in the ending yud-ayin of many internationalisms vocalic or consonantal? Is this standard for all such words or does it depend on the preceding sounds? Are there regional variations?
4. Where a khirek has been placed under a yud as a diaeresis to differentiate two vowels from a diphthong as vocalic yud with a separate khirek, is it sensible to write both vocalic yud and a separate khirek?
5. Are both the yudn in the letters tsvey-yudn and paekh-tsvey-yudn vocalic? The placing of the pasekh under both and, very rarely, the placing of two khireks would seem to support this. The YIVO transcription as EY and AY respectively may raise some doubt.
6. Should the pasekh of pasekh-tsvey-yudn be written after the first or the second yud in braille? In works where this Yiddish letter was not available for printing, it is almost invariably written under the first yud. If the two yudn function as one letter, it seems more appropriate to place the pasekh after the pair.
7. Is it correct to always interpret vocalic vov in phonetic orthography as equivalent to melupm-vov, except in the combination vov-yud?
8. When vocalic vov appears in Semitic orthography, are there situations when it is not sensible to differentiate between melupm-vov and kholem-vov? Is a differentiation in the various Semitic endings with vov and sof feasible?
9. Is the yud in vov-yud really equivalent to one with kholem? (Orthodox story books seem to confirm by pointing the vov so.)
10. Should sof and tof always be differentiated by the dagesh sign when this appears in print? Are there examples of words where the presence or omission of dagesh would be different in Hebrew and Yiddish?