Taming the beast — Advances in paragraph tagging with \texttt{pdflatex} and \texttt{xe\LaTeX}

Frank Mittelbach, \LaTeX\ Project

TUG-Online, August 2021
\documentclass[12pt]{article}
\usepackage[paperheight=24\baselineskip, % special geometry
height=19\baselineskip]{geometry} % for slides
\usepackage{kantlipsum,multicol}

\begin{document}
\kant[1] \par \kant[2] % two long paragraphs
\begin{multicols}{2}
 Hello? \par Hallo?? \par Halli hallo! \par % a multicol with
 \kant[3] \par \kant[4] % five paragraphs
\end{multicols}
\begin{multicols}{3} % another multicol
 Hello? \par Hallo?? \par Halli hallo! % with three short
 \end{multicols}
\end{document}
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2 So, the transcendental aesthetic is just as necessary as our experience. By means of the Ideal, our sense perceptions are by their very nature contradictory.

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As any dedicated reader can clearly see, the Ideal of practical reason is a representation of, as far as I know, the things in themselves; as I have shown elsewhere, the phenomena should only be used as a canon for our understanding. The paradoxes of practical reason are what first give rise to the archeology of practical reason. As will easily be shown in the next section, reason would thereby be made to contradict, in view of these considerations, the Ideal of practical reason, yet the manifold depends on the phenomena. Necessity depends on, when thus treated as the practical employment of the never-ending regress in the series of empirical conditions, time. Human reason depends on our sense perceptions, by means of analytic unity. There can be no doubt that the objects in space and time are what first give rise to human reason.

Let us suppose that the noumena have nothing to do with necessity, since knowledge of the Categories is a posteriori. Hume tells us that the transcendental unity of apperception can not take account of the discipline of natural reason, by means of analytic unity. As is proven in the ontological manuals, it is obvious that the transcendental unity of apperception proves the validity of the Antinomies; what we have alone been able to show is that, our understanding depends on the Categories. It remains a mystery why the Ideal stands in need of reason. It must not be supposed that our faculties have lying before them, in the case of the Ideal, the Antinomies; so, the transcendental aesthetic is just as necessary as our experience. By means of the Ideal, our sense perceptions are by their very nature contradictory.

As is shown in the writings of Aristotle, the things in themselves (and it remains a mystery why this is the case) are a representation of time. Our concepts have lying before them the paralogisms of natural reason, but our a posteriori concepts have lying before them the practical employment of our experience. Because of our necessary ignorance of the conditions, the paralogisms would thereby be made to contradict, indeed, space; for these reasons, the Transcendental Deduction has lying before it our sense perceptions. (Our a posteriori knowledge can never furnish a true and demonstrated science, because, like time, it depends on analytic principles.) So, it must not be supposed that our experience depends on, so, our sense perceptions, by means of analysis. Space constitutes the whole content for our sense perceptions, and time occupies part of the sphere of the Ideal concerning the existence of the objects in space and time in general.

As we have already seen, what we have alone been able to show is that the objects in space and time would be falsified; what we have alone been able to show is that, our judgements are what

\tagstructbegin{tag=P}
\tagmcbegin{tag=P}
\tagmcend
\tagstructend

first give rise to metaphysics. As I have shown elsewhere, Aristotle tells us that the objects in space and time, in the full sense of these terms, would be falsified. Let us suppose that, indeed, our problematic judgements, indeed, can be treated like our concepts. As any dedicated reader can clearly see, our knowledge can be treated like the transcendental unity of apperception, but the phenomena occupy part of the sphere of the manifold concerning the existence of natural causes in general. Whence comes the archeology of natural reason, the solution of which involves the relation between necessity and the Categories? Natural causes (and it is not at all certain that this is the case) constitute the whole content for the paralogisms. This could not be passed over in a complete system of transcendental philosophy, but in a merely critical essay the simple mention of the fact may suffice.

Hello?
Hallo!
Hallo hallo.
Improving (?) on the example source

$\documentclass[12pt]{article}$
$\usepackage[paperheight=24\baselineskip,
  height=19\baselineskip]{geometry}$
$\usepackage{kantlipsum,multicol}$

% Code to handle the page footer as an artifact not shown ...

\begin{document}
\tagstructbegin{tag=P}\tagmcbegin{tag=P}
\kant[1] \par \tagmcend \tagstructend
\tagstructbegin{tag=P}\tagmcbegin{tag=P}
\kant[2] \par \tagmcend \tagstructend
\begin{multicols}{2}
\tagstructbegin{tag=P}\tagmcbegin{tag=P}
Hello? \par \tagmcend \tagstructend
\tagstructbegin{tag=P}\tagmcbegin{tag=P}
Hallo? \par \tagmcend \tagstructend
\end{multicols}
\begin{multicols}{3}
\tagstructbegin{tag=P}\tagmcbegin{tag=P}
Halli hallo! \par \tagmcend \tagstructend
\tagstructbegin{tag=P}\tagmcbegin{tag=P}
Halli hallo! \par \tagmcend \tagstructend
\end{multicols}
\end{document}$
New tools for paragraph control

They consist of

- four public hooks for packages and users: para/before, para/begin, para/end and para/after
- two kernel hooks to support paragraph tagging
- and two kernel hooks for future extensions

Available since June 2021 release of \LaTeXe

Documentation in: texdoc ltpara-code
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- Documentation in: texdoc ltpara-code
Extending the example with para hooks

- In preamble:
  \usepackage{color} \newcounter{pnumber}
  \AddToHook{para/begin}{\refstepcounter{pnumber}\llap{\tiny\color{red}\thepnumber}}
  \AddToHook{para/end}{\rlap{\tiny\color{red}\ \thepnumber}}

- In first multicols:
  Hello? \par Hallo?? \par Halli\label{p-num} hallo! \par

- At the end of the document:
  A paragraph interrupted by a display formula
  \begin{equation}(a+b)^2 = a^2 +2ab + b^2 \end{equation}
  is correctly recognized as a single paragraph.

  See also paragraph\ref{p-num} on page\pageref{p-num}.
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Halli hallo!  

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\[(a + b)^2 = a^2 + 2ab + b^2 \] (1)

is correctly recognized as a single paragraph.

See also paragraph 5 on page 2.
The way written the example is too simple-minded:

- The paragraph number is globally set and reused at the end but in \LaTeX{} paragraphs can be nested.
Musing about the extended example with para hooks

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Musing about the extended example with para hooks

The way written the example is too simple-minded:

- The paragraph number is globally set and reused at the end but in \LaTeX paragraphs can be nested
- Using \texttt{\refstepcounter} allows you to reference paragraphs, but it alters existing documents
- There are many places where \LaTeX uses the paragraph mechanism that are not “traditional” paragraphs

\section{Title\label{sec:a}} \label{sec:b}

The \texttt{Title} would be marked up as a paragraph and the label \texttt{sec:a} would refer to the paragraph number and not the section number
As any dedicated reader can clearly see, the Ideal of practical reason is a representation of, as far as I know, the things in themselves; as I have shown elsewhere, the phenomena should only be used as a canon for our understanding. The paralogisms of practical reason are what first give rise to the architectonic of practical reason. As will easily be shown in the next section, reason would thereby be made to contradict, in view of these considerations, the Ideal of practical reason, yet the manifold depends on the phenomena. Necessity depends on, when thus treated as the practical employment of the never-ending regress in the series of empirical conditions, time. Human reason depends on our sense perceptions, by means of analytic unity. There can be no doubt that the objects in space and time are what first give rise to human reason.

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1

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Hello?

Hallo!

Hallo hallo.

2

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The advice in the past how to handle the MC split in pdfTEX was to manually add something like \\
\vadjust{\tagmcend\pagebreak\tagmcbegin{tag=P}}

in the last line of the page.

Issues with this approach:

- A lot of manual work
- Different code is needed in different cases (e.g., \columnbreak or \pagebreak)
- Impossible to use at all if break happens in an area which is not under user control, e.g., generated text
- Needs redoing whenever the document changes — thus likely to be incorrect, resulting in an incorrect PDF

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  \end{verbatim}
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  - A lot of manual work
  - Different code is needed in different cases (e.g., \columnbreak or \pagebreak)
  - Impossible to use at all if break happens in an area which is not under user control, e.g., generated text
  - Needs redoing whenever the document changes — thus likely to be incorrect, resulting in an incorrect PDF
Dance a rain dance?
Taming the beast

Dance a rain dance? Instead ... ▶ Allocate a private marks register with `\newmarks\ptags`

▶ Each paragraph gets a unique number and at the start we add two marks `⟨number⟩,b-⟨info⟩` and `⟨number⟩,b+⟨info⟩`

▶ The paragraph end also add two marks but uses `e-⟨info⟩` and `e+⟨info⟩` instead

▶ In the output routine we look at `\firstmarks\ptags` to determine if we need to restart an MC-block and at `\botmarks\ptags` to see if we need to close a block

▶ For other boxes we artificially `\vsplit` the box to get to the marks

This can not only handle the text on the main galley but also correctly works for other streams that can split, such as footnotes
Dance a rain dance? Instead …

- Allocate a private marks register with \texttt{\newmarks\ptags}.
- Each paragraph gets a unique number and at the start we add two marks \texttt{⟨number⟩,b−,⟨info⟩} and \texttt{⟨number⟩,b+,⟨info⟩}.
- The paragraph end also add two marks but uses \texttt{e−} and \texttt{e+} instead.
Dance a rain dance? Instead...

- Allocate a private marks register with `\newmarks\ptags`
- Each paragraph gets a unique number and at the start we add two marks `<number>, b-, <info>` and `<number>, b+, <info>`
- The paragraph end also adds two marks but uses `e-` and `e+` instead
- In the output routine we look at `\firstmarks\ptags` to determine if we need to restart an MC-block
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Dance a rain dance? Instead ... 

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- and at `\botmarks\ptags` to see if we need to close a block
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This can not only handle the text on the main galley but also correctly works for other streams that can split, such as footnotes.
\documentclass[12pt,a4paper,twocolumn]{article}
\usepackage{kantlipsum,calc}
\usepackage[paperheight=16\baselineskip, height=11\baselineskip+\topskip]{geometry}
\setlength{\dimen\footins}{.4\textheight}

\begin{document}
Hello Hello and a few more hellos to fill the line. \footnote{\kant*[1]} Or even more than a line.

\kant*[2]\footnote{A shorter footnote but still enough to fill two lines I hope.} \kant[3]
\vfill
Hurrah, we are getting to the end!
\end{document}
Hello and a few more hellos to fill the line. Or even more than a line.

Let us suppose that the noumena have nothing to do with necessity, since knowledge of the Categories is a posteriori. Hume tells us that the transcendental unity of apperception can not take account of the discipline of natural reason, by means of analytic unity. As is proven in the ontological manuals, it is obvious that the transcendental unity of apperception proves the validity of the what first give rise to the architectonic of practical reason. As will easily be shown in the next section, reason would thereby be made to contradict, in view of these considerations, the Ideal of practical reason, yet the manifold depends on the phenomena. Necessity depends Antinomies; what we have alone been able to show is that, our understanding depends on the Categories. It remains a mystery why the Ideal stands in need of reason. It must not be supposed that our faculties have lying before them, in the case of the Ideal, the Antinomies; so, the transcendental aesthetic is just as necessary as our experience. By means of the Ideal, our sense perceptions are by their very nature contradictory. As is shown in the writings of Aristotle, the things in themselves (and it remains a mystery why this is rise to human reason).

As any dedicated reader can clearly see, the Ideal of practical reason is a representation of, as far as I know, the things in themselves; as I have shown elsewhere, the phenomena should only be used as a canon for our understanding. The paralogisms of practical reason are true and demonstrated science, because, like time, it depends on analytic principles.) So, it must not be supposed that our experience depends on, so, our sense perceptions, by means of analysis. Space constitutes the whole content for our sense perceptions, and time occupies part of the sphere of the Ideal concerning the existence of the objects in space and time in general.

Hurrah, we are getting to the end!
A final example — The output...

Hello Hello and a few more hellos to fill the line. Or even more than a line.

Let us suppose that the noumena have nothing to do with necessity, since knowledge of the Categories is a posteriori. Hume tells us that the transcendental unity of apperception can not take account of the discipline of natural reason, by means of analytic unity. As is proven in the ontological manuals, it is obvious that the transcendental unity of apperception proves the validity of the what first give rise to the architectonic of practical reason. As will easily be shown in the next section, reason would thereby be made to contradict, in view of these considerations, the Ideal of practical reason, yet the manifold depends on the phenomena. Necessity depends on, when thus treated as the practical employment of the never-ending regress in the series of empirical conditions, time. Human reason depends on our sense perceptions, by means of analytic unity. There can be no doubt that the objects in space and time are what first give rise to human reason. 

As any dedicated reader can clearly see, the Ideal of practical reason is a representation of, as far as I know, the things in themselves; as I have shown elsewhere, the phenomena should only be used as a canon for our understanding. The paralogisms of practical reason are Antinomies; what we have alone been able to show is that, our understanding depends on the Categories. It remains a mystery why the Ideal stands in need of reason. It must not be supposed that our faculties have lying before them the transcendental aesthetic is just as necessary as our experience. By means of the Ideal, our sense perceptions are by their very nature contradictory. As is shown in the writings of Aristotle, the things in themselves (and it remains a mystery why this is the case) are a representation of time. Our concepts have lying before them the paralogisms of natural reason, but our a posteriori concepts have lying before them the practical employment of our experience. Because of our necessary ignorance of the conditions, the paralogisms would thereby be made to contradict, indeed, space; for these reasons, the Transcendental Deduction has lying before it our sense perceptions. (Our a posteriori knowledge can never furnish a true and demonstrated science, because, like time, it depends on analytic principles.) So, it must not be supposed that our experience depends on, so, our sense perceptions, by means of analysis. Space constitutes the whole content for our sense perceptions, and time occupies part of the sphere of the Ideal concerning the existence of the objects in space and time in general.

Hurrah, we are getting to the end!

Frank Mittelbach, \LaTeX\ Project

Taming the beast — Advances in paragraph tagging with pdf\LaTeX\ and Xe\LaTeX
A final example — The output . . .

Hello Hello and a few more hellos to fill the line.

Let us suppose that the noumena have nothing to do with necessity, since knowledge of the Categories is a posteriori. Hume tells us that the transcendental unity of apperception proves the validity of the transcendental aesthetic; what we have alone been able to show is that, our understanding depends on the Categories. It remains a mystery why the Ideal stands in need of reason. It must not be supposed that our faculties have lying before them the paralogisms of natural reason, but our a posteriori knowledge can never furnish a true and demonstrated science, because, like time, it depends on analytic principles. So, it must not be supposed that our experience depends on, so, our sense perceptions, by means of analysis. Space constitutes the whole content for our sense perceptions, and time occupies part of the sphere of the Ideal concerning the existence of the objects in space and time in general.

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Hello Hello and a few more hellos to
fill the line.

Let us suppose that the noumena
have nothing to do with necessity, since
knowledge of the Categories is a posteriori. Hume tells us that the transcendental
unity of apperception can not take

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Antinomies; what we have alone been
able to show is that, our understanding
depends on the Categories. It re-
mains a mystery why the Ideal stands
in need of reason. It must not be sup-
pposed that our faculties have lying be-
fore them, in the case of the Ideal, the
Antinomies; so, the transcendental aes-
thetic is just as necessary as our experi-
ence. By means of the Ideal, our sense
perceptions are by their very nature con-
tradictory. As is shown in the writings
of Aristotle, the things in themselves
(and it remains a mystery why this is
rise to human reason.

A shorter footnote but still enough to fill
two lines I hope.

2 A shorter footnote but still enough to fill
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Our concepts have lying before them the
paralogisms of natural reason, but our
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them the practical employment of our
experience. Because of our necessary
ignorance of the conditions, the paral-
logisms would thereby be made to con-
tradict, indeed, space; for these reasons,
the Transcendental Deduction has lying
before it our sense perceptions. (Our a
posteriori knowledge can never furnish a
true and demonstrated science, because,
like time, it depends on analytic prin-
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Let us suppose that the noumena have nothing to do with necessity, since knowledge of the Categories is a posteriori. Hume tells us that the transcendental unity of apperception cannot take account of the discipline of natural reason, by means of analytic unity. As is proven in the ontological manuals, it is obvious that the transcendental unity of apperception proves the validity of the

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1. As any dedicated reader can clearly see, the Ideal of practical reason is a representation of, as far as I know, the things in themselves; as I have shown elsewhere, the phenomena should only be used as a canon for our understanding. The paralogisms of practical reason are what first give rise to the architectonic of practical reason. As will easily be shown in the next section, reason would thereby be made to contradict, in view of these considerations, the Ideal of practical reason, yet the manifold depends on the phenomena. Necessity depends
A final example — Making it accessible

\RequirePackage{pdfmanagement-testphase}
\DeclareDocumentMetadata{
  testphase={tagpdf, ptagging, demo-footnotes},
  debug={para=show, log=v, uncompress},
  activate=tagging,
}

\documentclass[12pt, a4paper, twocolumn]{article}
\usepackage{kantlipsum, calc}
\usepackage[paperheight=16\baselineskip, height=11\baselineskip+\topskip]{geometry}
\setlength{\dimen\footins}{.4\textheight}

\begin{document}
...

Frank Mittelbach, \LaTeX\ Project  Taming the beast — Advances in paragraph tagging with pdf\TeX\ and Xe\TeX
A final example — Making it accessible

\RequirePackage{pdfmanagement-testphase}
\DeclareDocumentMetadata{
  testphase={tagpdf, ptagging, demo-footnotes},
  debug={para=show, log=v, uncompress},
  activate=tagging,
}
\documentclass[12pt, a4paper, twocolumn]{article}
\usepackage{kantlipsum, calc}
\usepackage[paperheight=16\baselineskip, height=11\baselineskip+\topskip]{geometry}
\setlength{\dimen\footins}{.4\textheight}
\begin{document}
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Frank Mittelbach, \LaTeX Project

Taming the beast — Advances in paragraph tagging with pdf\TeX and \Xe\TeX
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A final example — Structured content information

Hello Hello and a few more hellos to fill the line. Or even more than a line. Let us suppose that the noumena have nothing to do with necessity, since knowledge of the Categories is a posteriori. Hume tells us that the transcendental unity of apperception can not take account of the discipline of natural reason, by means of analytic unity. As is proven in the ontological manuals, it is obvious that the transcendental unity of apperception proves the validity of the

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Hello Hello and a few more hellos to fill the line. Or even more than a line.

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As any dedicated reader can clearly see, the Ideal of practical reason is a representation of, as far as I know, the things in themselves; as I have shown elsewhere, the phenomena should only be used as a canon for our understanding. The paradigms of practical reason are...
A final example — Tag structure

Hello Hello and a few more hellos to fill the line. 

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1 As any dedicated reader can clearly see, the Ideal of practical reason is a representation of, as far as I know, the things in themselves; as I have shown elsewhere, the phenomena should only be used as a canon for our understanding. The paradoxes of practical reason are what first give rise to the architectonic of practical reason. As will easily be shown in the next section, reason would thereby be made to contradict, in view of these considerations, the Ideal of practical reason, yet the manifold depends on the phenomena. Necessity depends...
TUG-Online, August 2021
Frank Mittelbach, \LaTeX{} Project