Ephraim Nissan’s Publications in the Humanities, Cognition, Law, or the Arts, with annotations or with a table of contents of individual publications.

Publications in engineering, or solely in computing, or the few in biology, are omitted.

Work in progress or submitted is omitted, except books.

The publication count concerns all disciplinary domains, unlike the publication list as given below.

The full publication list includes ca. 350 items.

<table>
<thead>
<tr>
<th>Publication Count — Articles Published or In Press:</th>
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<tr>
<td>Guest-Editing for Journals</td>
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<td>Articles in Refereed Scholarly Journals</td>
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<td>Journal articles whose length is 45 to 85 pages:</td>
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<td>Chapters in Books</td>
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<td>Other: Dissertations, Editorials, Book Reviews,</td>
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<td>Obituaries, Newsletter Contributions, Annotated Bibliographies, Published Handbook</td>
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Authored and Edited Books

Two authored books, and two edited books: published or accepted.

More authored books in preparation.

a. Legal Evidence, Police Investigation, Case Argumentation, and Computer Tools.

b. Research into Verbal Creativity, Humour and Computational Humour.
   By Yaakov HaCohen-Kerner, Ephraim Nissan, Oliviero Stock, Carlo Strapparava, and Ghil‘ad Zuckermann.

c. I submitted (to Springer) an authored book, that analyses contrastively variants of a tale from Islamic culture (early Ottoman Turkey), Christian culture (Elisabethan England), and Jewish culture (a modern tale about King Solomon):
   Narratives and Their Variants Set in Formulae.
   Mutual Beliefs, Goal Pursuing, Deception, and Impersonation in Episodic Formulae: A Model for a Tale from The Forty Viziers and for a Parallel.
   153 pages. Submitted to Springer-Verlag. [Final version somewhat longer.]

d. I have also submitted a short Italian-language book about the blood libel, considered especially from the anthropological viewpoint:
   L’accusa del sangue. Lineamenti, traiettorie, e alcune storie particolari.
With Dr. Abraham O. Shemesh, I am now completing a book in two volumes,

*Melancholia in Jewish Texts and in Ascriptions to the Jews,*
on Jewish religious perspectives through the ages on melancholia, as well as in medieval and earlymodern medical books in Hebrew, and in modern rabbinic jurisprudence. The latter part in the bookexamines non-Jewish ascriptions of melancholia to the Jews, e.g. through association with Saturn.

See in the “Plan for Research”. [Already over 400 pages typed.]

I am trying to complete an authored book (a collection of a dozen original essays) that discusses howidentities from the Table of Nations (Noah’s progeny) were understood in Jewish, Islamic, and EuropeanChristian cultures, in the Middle Ages as well as in the late 17th century (see below on p. 3):

*Essays in Geography and Ethnology within Jewish Biblical Exegesis: The Table of Nations, Africa, Post-Roman Europe, and More.*

I have by now almost completed a book dissecting cultural practice, ideas, material culture and socialexperience in an elite Jewish Baghdadi household (in the Christian Quarter) in the first half of the 20thcentury; e.g., it shows the relation between lifestyle, religious ideology, and architecture (vernacularhousing), and shows how tradition and modernity, continuity and Westernisation were reconciled:


Also nearing completion:

*Italy, Italian Jews, and Jewish Concerns: Essays on the Dynamics of Attitudes in Recent Decades.* [Ca. 54,000 words + iconographical apparatus. It consists of two parts.]

*All the Appearance of a Pretext — in Courtroom Examples, and in Gag Cartoons.* [Ready, ca. 280 pages, except the Introduction and Conclusions. A book in pragmatics. Some examples are relevant to Jewish culture (a Jewish oicotype).]

**Adnei ha-Sadeh: The Elusive Humanoid from Late Antique and Medieval Rabbinic Tradition**

It is a book in preparation, consisting of four interrelated essays (two of them already completed), and analysing the effect through history, up to present-day Jewish exegesis and homilies, of an idea that emerged in the Roman age, that of the *Adnei ha-Sadeh*. Also in the early and mid modern periods, there was an impact ofEuropean thinking about the natural sciences and anthropology (e.g., primates), in how Jewish authorities oftheday understood the notion (this is especially the case of *Tiferet Yisra’el*, from the 1830s). Even in present-day Jewish religious discourse, the *Adnei ha-Sadeh* sporadically occurs in allegorical homilies, and there even exists an obscure modern collection of rabbinic responsa titled *Adnei ha-Sadeh.*

[A book in four parts, mostly written. It examines extant hypotheses relating relevant rabbinic zoology lore to the higherprimates, or to the vegetable-lamb (the borometz), as well as Sperber’s cogent aetiology for the concept of the “navel-man”from the Yerushalmi. The book also stresses the relation to the Graeco-Roman lore of the *homo agresis*, that was to enter(once again?) Jewish lore in the Middle Ages as the *bnei sadeh* from the Hebrew romance of Alexander, and to shape medieval lore on the woodwose (wild man). It is also claimed that some recent understanding was marred by unawareness ofhow concepts and terms evolved, in early modern and 19th-century primatological discourse.]

*Reconstructed Memories on Trial.*

By Guglielmo Gulotta, Moira Liberatore and Ephraim Nissan.

**Edited Books**

a. Edited with Klaus M. Schmidt: *From Information to Knowledge: Conceptual and Content Analysis by Computer.* Intellect Books (Oxford), 1995. [In humanities computing.]

Articles in Journals or Conference Proceedings, Book Chapters, Review Articles, and Book Reviews (published or accepted)

In the humanities, cognition or otherwise in the human sciences, or in law, or in the arts. Publications in engineering or solely in computing, or then the few in biology, are omitted.

Article: ☐ Book review (other than a review article): ☐

Very long article (45 to 85 pages): ☐ Very short article (< 5 pages): ☐

Journal special issue: ☐ Dissertation: ☐

Les modèles informatiques de l’humour, ou comment les ordinateurs créent de l’humour!
_Humoresques_, in a thematic issue, N° 37, Printemps 2013, in press.

_Humoresques_ is the journal of CORHUM: L’association pour le développement des recherches sur le Comique, le Rire et l’Humour. Authors are academics from the humanities.

[1. Introduction]
[3.] Une histoire concise des modèles informatiques de l’humour
[4.] L’humour est un processus compliqué, comment se fait-il que le logiciel ALIBI en produise?
[5.] Le défi de GALLURA: pour les noms de place, générer des petits contes étymologiques pour rire
Notes bibliographiques

Postfazione: Strumenti informatici avanzati per le inchieste e per la prova.
Essay at the end of: C. Asaro, _Ingegneria della conoscenza giuridica applicata al diritto penale_. Pisa, Italy: Giappichelli, in press.

An Overview of Data Mining for Combating Crime. _Applied Artificial Intelligence_, in press.

Abstract.
1 Introduction
2 Social Networks & Link Analysis
3 Coplink
4 Catch
5 Enron’s Email Database, And Related Techniques
6 Stock Brokers And Fraud
7 Auction Fraud: Netprobe
8 Malware & Polonium
9 Fuel Fraud: The Poznan Ontology Model
10 Fiscal Fraud & Sniper
11 Conclusions
References

Between Puns and Narratives: Goals of the GALLURA Project.

[On homiletic/midrashic derivations in Hebrew or Jewish Aramaic, in a narrative context.]
By Yaakov HaCohen-Kerner, Daniel Nisim Cohen, Ephraim Nissan, and Ghil'ad Zuckermann.

Abstract
1. Introduction
2. Lexical nativisation and camouflaged borrowing
3. Examples of the phenomenon from Chinese and Japanese
4. Features of the Hebrew script resulting in several options for interpretation
5. Software manipulation of input personal names in a tool for Hebrew “homiletics”
6. A few commented examples of input and output with segmentation only
7. A few commented examples of input and output with letters inserted and/or deleted
8. DARSHAN, an automated generator of homilies

References

The Design of the Phono-Semantic Matching (PSM) Module of the GALLURA Architecture for Generating Humorous Aetiological Tales. By Ephraim Nissan and Yaakov HaCohen-Kerner

Abstract
1. Introduction
2. The architecture of GALLURA as envisaged
3. The design of the phono-semantic matching (PSM) module
4. An example

References

A Major Resource and a New Canon of Italian Literary Studies: A Selective Response Informed by Both Italian and Italian Jewish Studies. Tsur, accepted (30 pages).


Abstract
1. Introduction
2. Specific Examples, General Considerations
   2.1. Guido Gozzano
   2.2. Cielo d’Alcamo
   2.3. Cecco d’Ascoli
3. Manoello Giudeo (Immanuel Romano)
   3.1. Members of Two Cultures, and Contributing to Both
   3.2. Why Is Manoello Important, for Italian Studies?
4. Between Italian and Hebrew? Two Renaissance Playwrights
   4.1. Leone de’ Sommi
   4.2. Joseph Santafiore?
5. Francesco Maria De’ Marini, or, the Slippery Slope
6. Lorenzo Da Ponte, and Giuseppe Baretti
7. Film-Making, and Entertainers. The Case of Totò
8. Holocaust Literature, and Primo Levi
   8.1. A Problem with Ignoring Context
   8.2. Primo Levi’s Interpretation of Italy, and Then the 1982 Challenge
9. Entries for Cities, and for ‘Culture of Food’
10. Further Writers
   10.1. Giuseppe Gioachino Belli
   10.2. Nino Oxilia, and Salvator Gotta
   10.3. Edith Bruck, and Nelo Risi
   10.4. Aquiles Bernardi’s Nanetto Pipetta, and Italo-Brazilian Friars’ Popular Fiction in Italian
11. Envoi

Appendix
1. Introduction: What We Set Out to Do
2. The Genre and the Context of Tractate America
3. Some Features of Tractate America and Its Expressive Choices
4. Previous Mischaracterization, and a Preamble to Chapter 3 of Tractate America
5. Tractate America as a Case of Jewish Multilingualism and Literature
6. “These have the duty of ‘avodah” (“Work” Rather Than ‘Worship’)
7. A Holder of Superior Knowledge at the Door of a Factory
8. Questioning the Expert: Why Cannot Workers Enjoy Their Life?
9. How to Treat Scabs? And the Weak Overcoming the Strong,
on the Very Same Talmudic Page Intertextually Referred To
10. The Model for the Encounter Between Reb Worker and Mr. Union:
    Rab Judah Standing by the Door of his Father-in-Law’s House
11. Answering Questions Patiently: Hillel’s Precedent for Mr. Union
12. Jacob Wanted to Sit in Peace, but Tribulations Jumped on Their Prey
13. Anti-Alien Sentiment Within the Trade Unions? The Historical Context
14. Greenhorns All Over the Place
15. Even If Given All the Treasures of the World?
    Its Secret Processes Are Revealed
16. “Have you Poppy Seed for Sale?” Rather Than Being Untruthful
17. Going on Strike (Your Wife Will Strike You for That)
18. Women’s Work
19. Child Labour
20. Selling Newspapers Under the Snow
21. Pharaonic Toils in the Land of the Alliance (as Intended by Ezekiel)
22. Concluding Remarks

References

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A Child Prodigy (Ben Sira), a Wily Peasant (Marcolf, Bertoldo), a Centaur (Kitavras), a Wiseman (Sidrach), or
the Chaldaean Prince Saturn? Considerations about Marcolf and the Marcolfian Tradition, with Hypotheses
about the Genesis of the Character Kitovras.


Abstract
1. Pseudo-Sirach
2. Ziolkowski’s and Benary’s Editions of the
    Medieval Latin Dialogue of Solomon and Marcolf
3. Strands of the Marcolfian Tradition
4. The Russian Solomon and Kitovras: Which Jewish Background, if Any?
5. Prince Saturn and Abdomen of Tyre as Being King Solomon’s Contenders
6. Why Nebuchadnezzar, in Pseudo-Sirach? King Solomon, the Queen of Sheba,
    and his Demonic Acquaintances
7. Before Pseudo-Sirach: Nebuchadnezzar Being Made
    a Fool of by Daniel’s Three Companions
8. Zoology in Pseudo-Sirach and in the Latin Dialogue of Solomon and Marcolf
9. By Deuterosis, Notker Labeo Was Referring to
    the Jewish Oral Law, not to the Mishnah
10. Saturn’s Statue, Baal-Peor, and Marcolf’s Irreverence
11. A Sitz im Leben for the Latin Dialogue of Solomon and Marcolf?
12. A Protean Text of Uncertain Geographical Origin
13. Holy Land Geography in the Latin Dialogue of Solomon and Marcolf
14. A Bald Head, as Treated by Marcolf and by Abū Nuwwās
15. The Genealogies of Marcolf and Solomon, vs. Bertoldo’s Reference to Beans
16. Does Marcolf Wear his Shoes Crosswise, or Back to Front? The Antipodean Motif
17. Non-Comic Counterparts: The Book of Sidrach,
    Hadrian and Epictetus, and Pippin and Alcuin

A 5-page version of the above is a book review in Fabula:

Review of Jan M. Ziolkowski, Solomon and Marcolf. (Harvard Series in Medieval Latin, 1.) Department of the Classics,
[The review includes substantial Jewish studies information.]

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Inaugural Editorial (by A. Sover, E. Nissan).

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Inaugural Editorial (by E. Nissan, A. Sover).

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King Saul’s “Evil Spirit” (ruach ra’ah): Between the Bible, Its Exegetes, Psychology, Medicine and Culture.
Abstract
1. Depressed biblical characters?
2. Ravad’s interpretation of the spirit leaving Saul and resting upon David
3. The ruach ra’ah according to Radaq vs. Rashi, and Metzudat David
4. Our own interpretation of the text
5. Gloom and crying
6. Preuss’s interpretation of saul’s fall
7. Saul’s behaviour: Was it a rational response? Or is it rightfully medicalised?
8. Saul’s behaviour: Culture-bound, and if so, how?
9. Signifiers for dreaming, vs. recovery and strength: Cross-linguistic evidence
10. Saul problematised in Josephus’ portrayal of him

Appendix: The low spirits of Baruch, Jeremiah’s secretary

References

Nissan’s data included in Sec. 9 of this paper are used and acknowledged on p. 83 in the section “Sognare, guarire [etc.]” in Francesco Benozzo, Etnofilologia, Naples: Liguori, 2010 [2011].

The Dog Ate It: The Fate of Homework as a Situational Archetype for a Pretext.

Abstract
1. Introduction
2. One’s Dog’s Inopportune Voracity Resulting in a Positive Outcome
3. A Few Jokes and One-Panel Cartoons Based on “My Dog Ate My Homework”
4. Ways for the Archetype to Be Involved in Gag Cartoons
5. Eaten Homework in Gag Cartoons Other Than as a Pretext:
   - Instances of Anomalous Agency and Idiom Contamination
6. An Episode from a Criminal Trial in Newcastle
7. The Claim on the Prosecution’s Missing Material Evidence in the Sofri Case
8. A Wigmore Chart for Some of the Propositions in the Newcastle Claim
9. Episodic Formulae for the Detail from the Sofri Case
10. ALIBI: Hierarchical Decomposition, and Self-Exoneration
11. Intertextuality with the Early Modern Imaginary: The Egg-Laying
    - Women of the Moon, in the Context of Avian Humanoid Creatures
12. Naturoid Theory and Observation Levels
13. Observation Levels and Theriomorphism vs. Anthropomorphism
14. Conclusions

References
and International Proverbs

2.4. An Opportunity Unexploited by the Tale: The Liar Paradox

3. Judaising and Localising Features of the Oicotypised First Tale

3.1. The Material Culture, and Potential Interference from Textual Culture

3.2. Some Folk Medicine, and Biographical Relevance to the Teller

4. Features of the Teller of the First Tale

5. “Three Ailments, One Medication” (IFA 3163): A Misanagdic Scoffer Seeking Hasidic Taumaturgy, and Getting What he Deserves

PART TWO

6. A Prank of Ḥaḵẖām Zambarṭū (Approximating Type 1828*)

6.1. The Baghdadi Jewish tale About the Congregation Made to Caw

6.2. The Place Within International Classification, and Jewish Aspects

6.3. Further Considerations About Classification

6.4. The Raven in This Oicotype Is Not an Associate of the Clergy or Clericalism


8. A Facilitating Factor for the Iraqi Tale: Dialectal Lexicon and Grammar


PART THREE

10. A Character Called “Such a One”: A Baghdadi Judaeo-Arabic Version Related in Tel-Aviv in 1965, and Perhaps of Non-Iraqi Derivation

11. Conjectured Origination, and What Makes This Variant Remarkable

12. The Trickster Who Gave False Names: “Black Cat” (IFA 1430), a Tenuously Judaised Tale from Egypt

13. Concluding Remarks

Acknowledgements

Cited References

What They Served at the Banquet for the Wedding of Shim'on Nathan’s Daughter: Considerations on the Sense of tsvi, in Sources from East and West.

By Ephraim Nissan and Zohar Amar.

Accepted pending revision Australian Journal of Jewish Studies.

Abstract

1. Introduction

2. Tsvi meat served as food as a Jewish wedding

2.1. An episode from a novel by Agnon

2.2. The magnate’s gift of a not yet slaughtered tsvi for the wedding

2.3. A close examination of Agnon’s tsvi in relation to the banquet

2.4. At the symbolic level: the gifts dangling down from the horns of the tsvi, the centrepiece on the table at the wedding banquet

3. Tsvi, between the Lexicon and the Onomasticon

3.1. On the tsvi in Hebrew sources from Europe

3.2. What Abramowitz (Mendele Mokher Sfarim) says about the horns of roe deer

3.3. Other examples of semantic shift for tsvi from Europe

3.4. Evidence from standard co-occurrence of Tsvi from European Jewish onomastic practice

4. Reflexes of Jewish law

4.1. The koy or hircocervus: gazelle/goat crossbreed to the talmudic Sages, deer/goat crossbreed in the Western tradition

4.2. Slaughtering in the Hebrew belles lettres

4.3. On a tradition setting the distinction of tsvi vs. ayyal based on the horns

4.4. The gall-bladder as a distinctive trait, and R. Joseph Caro’s (mis)ascription of its absence (a cervid feature) to the tsvi

4.5. A 19th-century Eastern contradictor of R. Joseph Caro concerning the tsvi’s having or not having a gall-bladder

4.6. A passage from Ben Ish Hayy about the raising of gazelles

5. Concluding remarks

Appendix: Zoology and Judaism:

A1. A few references to works by the present authors

A2. Zoology within ancient or medieval Jewish studies

A3. Zoology within modern Jewish studies

A4. An Agnon locus contributing to the subject of pets in traditional Jewish households

Bibliography

Purim of Saragossa, Purim of Siracusa.

Accepted for the proceedings of a conference in Siracusa for the 20th anniversary of the discovery of the local medieval mikvah (ed. Luciana Pepi and Alessandro Musco), to be published by Officina di Studi Medievali in Palermo.

Abstract
1. Siracusani Jewish Collective Memory/Imaginary?
2. An Elijah / Harvoná Parallel in the Scroll of Saragossa
3. A Spanish Setting, from a Spanish Teller, and Tamar Alexander’s Interpretation of Variants
4. Elliott Horowitz’s Interpretation of the Purim of Saragossa

Accepted for the proceedings of a conference in Siracusa for the 20th anniversary of the discovery of the local medieval mikvah (ed. Luciana Pepi and Alessandro Musco), to be published by Officina di Studi Medievali in Palermo.

Abstract
1. The Barcelona Disputation
2. The Epistle of Jacob de Lattes (Jacob ben Eliah) Trying to Dissuade Pablo Christiani: An Important Document for the History of Folklore Studies
3. The Place of Pablo Christiani’s Death, According to Isaac de Lattes: Tavormin, tavor mina, “Break the Apostate”
4. A Pun at the End of Jabob de Lattes’ Epistle from MS Halberstam: An Instance of Situationally Apt Personal Name
5. The Cross-Identification of Nimrod and Amrafel, as Being the Homiletical Background of the Pun About Paul (Pablo), nafo yippol (“he Shall Surely Fall”): The Story of Abraham in the Fiery Furnace
6. Onomastic Wordplay and the Fiery Furnace from Daniel
7. More Examples of Homiletics Defying a Rationalist Attitude: Further Cross-Identifications of Biblical Characters from Different Periods
8. Concluding Remarks

Narrating Courtyards, Roofs, and Mezzanines in the Memory Culture of Iraqi Jews.
Accepted pending revision for a special issue by the Journal of Modern Jewish Studies.


On a Mystery of Talmudic Zoonomy: The Parrot, and the Myna?


On the Principle of Retribution in Homiletics. Accepted by Bibbia e Oriente.


[It is unsurprising (certainly so for folklorists) that on occasion, one may come across parallels between a tale from early rabbinic narratives, e.g., in the midrashic literature, and Christian hagiographical tales. In this short paper, this is
shown for tales respectively concerning St. Nicholas and St. Boniface, in relation to midrashic loci. These two parallels apparently did not thus far find their way into the scholarly literature. A less obvious link apparently connects an aggadic instance of rabbinic exorcism to lore associated with St. Bartholomew, the exorcist. Whereas the individual tales have been treated in scholarship, we feel it is useful to raise awareness of them as taken together. Moreover, we signal the Hebrew translation of wondrous tales from Christian hagiography in the epistle of Rabbi Jacob de Lattes to Pablo Christiani, prior to the Barcelona disputation of 1263. That epistle is outstanding for the history of folklore studies, because of Jacob’s explanation of the Sitz im Leben of Jewish or Christian wondrous tales in popular culture.


Appendix: On Magic as being a Culturally Permeable Grey Area at the Denominational Boundary. The Case of the Belief in the Power of Severed Human Heads or Skulls

A Sketch of the Pragmatics of the Devouring Mob. In press in La Ricerca Folklorica.

[Part of the exemplification is relevant for Jewish studies: Jews as victims of, or as tradents of information about, military cannibalism (Josephus, as well as Elijah Capsali, and depending on him, Joseph Sambari) or angry mob cannibalism (a case alleged by R. Samuel Ședaqa as having taken place in Golpāyegān — a town in the west of the province of Isfahan — in the third quarter of the 19th century). Also East European Jewish folktales of cannibalism are mentioned, as well as the legendary account in the medieval travelogue of Eldad the Danite, and the medieval exegetes’ understanding that mentions of ludim, i.e., ludarii, gladiators, in the late antique Jewish sources referred to man-eaters. Also relevant to Jewish studies are the subjects of Appendices C and D.]


On the Near Eastern Jewish Versions of the Humorous Trickster Tale “Yom Kippur in Tammuz” (Tale Type AT 1831 “C [IFA], “Ignorance of Holidays”): Perceived Peripherality and Ignorance, Evolved from a Stereotype of an Isolated Rural Congregation, into New World or South Asia Deprecation, or into Social Grievance. Accepted by the Israeli Journal of Humor Research.

Abstract
1. Introduction
2. The gullible congregation and the trickster: a Moroccan version
3. A Baghdadi version set in Argentina
5. A Baghdadi version set in India, and a Lebanese occurrence
6. Considerations about both cultural persistence and acculturation of Iraqi Jews in South Asia
7. Clues, and two competing hypotheses for interpretation, from social inter-communal and socioeconomic realities, collaboration or rifts between Jewish groups in India since the arrival of the Baghdadi community
8. Reconsidering a previous hypothesis
9. A variant in verse found in a manuscript
10. Jason’s and Uther’s treatment of Tale-Type 1831 “C
11. The ignorant emigrant congregation
12. Becoming deculturated to survive: Robert Aldrich’s comedy film The Frisco Kid Stereotype in reverse, vs. the myth of Old Odessa as a sinful city of secularists and rogues
13. A comparison in terms of Telos
14. An Afghan version from the Israel Folklore Archive
15. An Iraqi version from the Israel Folklore Archive, about gullible villagers
An IFA version from Iraq, whose butt is the Jewish community of Arbil, Kurdistan.

The other edge of the weapon: use of the tale in Zakho, Kurdistan, and the variant from Tiberias. A fund-raiser’s improper behaviour vs. the hospitable congregation’s virtuous acquiescence.

A version from the Galilee in the Israel Folklore Archive.

Ashkenazi versions from the Israel Folklore Archive.

An alternative from Agnon: an Ignorant but well-meaning man officiating.

Linskers as numskulls, in tales from the Israel Folklore Archive.

Yuletide in summer: rationales per type of occurrence.

Provincial incompetents: similar stories from the Old and New Worlds.

A glimpse of the rest of the project.

Contrasting “Yom Kippur in Tammuz” to the incompetent emigrants in Tractate America and Nanetto Pipetta.

Dickens’ disillusionment with America, portrayed as incompetent.

A self-image of limited competence from Brazil: Lima Barreto’s A Nova Califórnia.

Concluding remarks.

Appendix A: Examples of Baghdadi Jewish oicotypisation: tales that either fit in or somewhat approximate Tale Types 1543 C* and 1828*.

Appendix B: Crypto-language, vs. plain or allusive Hebrew not being understood.

Appendix C: Dissatisfaction with New World standards, turned into a cosmic condition of the continent.

Acknowledgements.

References.


[Sholom Aleikhem, Gerson Rosenzweig, and Robert Aldrich’s 1979 western comedy film The Frisco Kid (on a naïve rabbi’s acculturation) are mentioned in the paper, in relation to Jewish imaginings of America. The text analysed is a narrative poem (a deliberately naive epic) supposedly performed by a storyteller at a Roman tavern.]

Abstract

1. Introduction
2. Roman Sonnets: Remarks about the Genre
3. Puns in Roman sonnets: A few examples
4. A pun in Pascarella: Columbus and the King of Portugal
5. A precedent in a sonnet by Belli
6. Italian realities when Pascarella Authored The Discovery of America
7. The talented, the incompetent, the duped, and Pascarella’s epic: using America in order to say something about the Old World
8. Telescoping Columbus (hi)story to say things about Italy, European mores, and the gullible natives of the New World
9. Returning from the Americas, and Columbus’ identity
10. Naive Americans, and a deliberately naive narrative by a well-travelled author
11. The dimension of in/competence in La scoperta de l’America
12. The talented, the incompetent, the duped, and America, through the eyes of other authors
13. Conclusions

References.


On 28 February 2011, it was reproduced at the portal of the Centro di Documentazione Ebraico Contemporaneo (CDEC) in Milan.

An Italian translation made by Informazione Corretta was published in two parts at their media watch site, on 14 and 15 March 2011, showing this paper has percolated from a scholarly readership to a popular audience. This first part is at http://www.informazionecorretta.com/main.php?mediaId=115&sez=120&id=38867

[Introduction]
[1.] A bird’s eye overview of change under the Second Republic
[2.] Incidents from the autumn of 2010
[3.] “We sold you”: Prister’s 2010 obituary for former president Cossiga, his admission to the Jews, and the awkward aftermath of the 1980 Bologna blast
[4.] Conceiving of the Jews as Judas, I: an incident of the corruption-buster turned government minister, Antonio Di Pietro
[5.] Conceiving of the Jews as Judas, II: Forattini cartoon showing Begin as hanged Judas dripping coins
[6.] A fading of distinctions? The case of Morgantini and Moffa
[7.] The Twin Towers’ anti-Semitic urban legend in Italy
[8.] Awareness of the Holocaust as part of a global trend,
Going West vs. Going East: Ancient Greek, Roman, Carthaginian, Mauretanian, and Celtic Conceptions About or Involvement with the Ocean, What Early Rabbinic Texts Say About the Ocean and the Formation of the Mediterranean, and Beliefs About Reaching the Antipodes. (Review article.)


*MHNH* [μηνή]: revista internacional de investigación sobre magia y astrología antiguas, 10 (2010 [2011]), pp. 316–319. [The review touches upon Jewish studies, and also upon religious beliefs in the Graeco-Roman world.]


*MHNH* [μηνή]: revista internacional de investigación sobre magia y astrología antiguas, 10 (2010 [2011]), pp. 311–315. [The review touches upon Jewish studies, and also upon Graeco-Roman magic, i.e., the scope of the journal: lore about Simon Magus’ flight can be better understood considering flying-machines at shows in the arena.]


**Saturnine Traits, Melancholia, and Related Conditions Ascribed to Jews and Jewish Culture (and Jewish Responses) from Imperial Rome to High Modernity.


1. Introduction
2. Melancholia Ascribed to Particular Nations, or to Professional Groups
3. Imperial Spain, Early Modern France, and the English Elizabethans: Melancholia as an Affectation of Nation and Social Class
4. Typical Associations of Saturn, and Perceptions of the Jews
5. Cold Saturn, Cold Saturday, Cold Jewish Sabbath, Cold Jews: Meleager, the Brevis Expositio in Vergilii Georgica, and Rutilius Namatianus
6. Standard Traits of Saturn, and the Medieval Theological Rationale for Ascribing These to the Jews
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Accepted: On Joshua in Pseudo Sirach. Journal for the Study of the Pseudepigrapha. [Ready, but scheduled to appear one year after the companion paper ‘On Nebuchadnezzar’]


A previous version was distributed as a poster at the first Australian Workshop on Afro-Asiatic Linguistics (AWAAL), Brisbane, Queensland, Australia, September 2009.
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Risks of Ingestion: On Eating Tomatoes in Agnon, and on the Water of Shittim.

Abstract: This article examines a theme — risks of ingestion — that emerges time and again in Jewish attitudes, since antiquity to modern times. This is separate from food avoidance on the basis of kosher criteria. We still consider the Tosefta’s prohibition of all mushrooms to be rational, even though this rule is no longer valid. Other cases of avoidance, not halakhically formalised, we deem “irrational”, by adopting what historians of science term a “Whiggish” attitude. We discuss eating tomatoes among Jews in Agnon’s writings (eating them in Germany, but avoiding them back in Galicia), and we also discuss an alternative etiology of avoidance of tomatoes based on the early modern imaginary. This is an example from middle modernity with roots in early modernity. Our other example is from late antiquity and its legacy in the Middle Ages: we consider the midrashic treatment of the station of Shittim in the desert; the organoleptic properties of water from Shittim were blamed for ascribed physiovegetative and psychophysically determined behavioural effects, namely, the sorry episode of the Midianite women. The forbidding notoriety of Shittim did not prevent occurrence in Negev new Hebrew toponomastics.

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Terminology and Referential versus Connotated Neologization, II: Illustration from a Few Domains.
For the Yaacov Choueka Jubilee Volume, Vol. 2. 50 pages.

[About neologisation, as exemplified from Hebrew.]
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Etymothesis, Fallacy, and Ontologies: An Illustration from Phytonymy. For the Yaacov Choueka Jubilee Volume, Vol. 2. (143 pages)

[On the Hebrew and Semitic lexicon. Its main thrust is to illustrate the faulty reasoning in false etymologies, analysing and further developing the subject of Etymothesis and Fallacy: On Carrots and the Liver, Journal of Northwest Semitic Languages, 34(1) (2008), pp. 57–73 (see below) in terms of formal representation of ontologies and argumentation, in line with the method of Which Acceptation? Ontologies for Historical Linguistics.]

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Appendix G: Berthold Lauffer’s Sino-Iranica and Plant Domestication and Transmission
Which Acceptation? Ontologies for Historical Linguistics. For the Yaacov Choueka Jubilee Volume.
[The exemplification is from Tannaic Hebrew and the Aramaic of the Yerushalmi, also in relation to Syriac, for ꦜaney as denoting ‘shrewd’ instead of ‘modest’. Another example is ‘eseya for ‘Sanhedrin’ from the Dead Sea Scrolls and Christian Palestinian Aramaic.]

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A Retrospective of a Pioneering Project. Earlier than XML, Other Than SGML, Still Going: CuProS Metadata for Deeply Nested Relations, and Navigating for Retrieval in RAFFAELLO. By Ephraim Nissan and Jihad El-Sana.
For the Yaacov Choueka Jubilee Volume, Vol. 2.
[The appendices are on a subject in Hebrew historical linguistics.]

For the Yaacov Choueka Jubilee Volume, Vol. 2.
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[Article of 54 pages.]

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1. A Fable Gone Awry: An Example of Story-Generation with TALE-SPIN
2. A Few Challenges
3. The Task of Reconstructing the Facts
4. Recent Work on Computational Narrative Processing
5. Virtual Embodied Agents
6. MINSTREL
7. Environments for Storytelling, and Tools for Children
8. Bias and Nonlinear Retelling
9. ALIBI
10. The JAMA Model: On the Impinging Cultural Effects of a Repertoire of Former Narratives
11. Concluding Remark

*Semiotica,* accepted pending revision.

[Late antique and medieval exegesis proposed two different temporal sequences for an episode from *Exodus:* Moses and the Egyptian magicians transforming their respective rods into a snake or crocodile.]

Abstract
1. Plan of the Discussion
2. Edibility and Being Eaten: Semantic Extension, Loose Talk, Relevance
3. The Pericope and the Commentary
4. Some Historical Background in Relation to Exegetical Attitudes
5. Why Bother With Formalisms?
6. The First Attempt at Formalization
7. Some Subtleties from the Exegetical Record
8. A Gentle Introduction to Petri Nets
9. A Representation with Petri Nets of the Rod & Crocodile Example
10. A Cadillac Covered with Gravy
11. Narratives and Formulae: Other Approaches
12. Temporal Representations: Other Methods
13. Concluding Remarks

Acknowledgements
Appendix A: More about Petri Nets
Appendix B: Ter Meulen’s Dynamic Aspect Trees and Chronoscopes
Bibliography

Ethnocultural Barriers Medicalized: A Critique of Jacobsen.

Contents: Part One. Medicalization of a cultural attitude — a case study
   The case of the Jewish–Hindu couple in Washington, DC:
   Psychotropic medications as facilitators of acceptance?
Changes of outlook and of identity: Converting away from, vs. converting into
The disciplinary background as introduced by Jacobsen
The patient, the way he comes through in Jacobsen’s description
The lady visiting scientist from India: A muted presence? Or a roar in absentia?
Getting on medication, and the progress of the trek beyond the ethnocultural barrier
Jacobsen’s discussion of the case: Arguments, counterarguments, a caveat
Why do Gerard and Agnes’ respective group identity matter?
A recapitulation of Part One
Part Two. Religious or ethnic identity and medicalization
A preamble
Taking fluvoxamine on prescription, as drinking the Soma? Cross-cultural reflections
The context of the critique: The controversy over medicalization
Qualms about pharmacotherapy and personality change
The Debate in Tradition over Jay Schachter’s Fictional Psychiatrist’s Report
Jews medicalized, I: Melancholia, male menses, and the golden vein
Jews medicalized, II: Inherent psychopathology ascribed in high modernity
Hereditarian assumptions vs. human adaptability and malleability
Judaism medicalized: Cresson’s trial for lunacy in Philadelphia, ca. 1850
A taste of Lappin’s critique of the medicalization of Jews qua polity and political actors
Concluding remarks

[The paper ‘Ethnocultural Barriers Medicalised’ discusses F.M. Jacobsen’s article ‘Can Psychotropic Medications Change Ethnoculturally Determined Behavior?’, Cultural Diversity and Mental Health, 1(1), 1995, pp. 67–72. Jacobsen reported about a Jewish man who had been quite reluctant to enter an interfaith relationship with the woman he was dating. He also was reluctant to take medication. Once he was prescribed an antidepressant, the man reported that he had crossed the Rubicon. The wisdom is questioned, of making that couple’s future depend on the effects of fluvoxamine, a serotonin-enhancer, a drug in the Prozac family.

The present article joins in a line of social psychologists’ discussions of medicalisation of culture.]


1. Editions of Olender’s Book
2. The Languages of Paradise: From Theodoret of Cyrhhus to Andreas Kempe
3. Uses to Which the Atlantis Myth Was Put
4. Grotius’ Americans as Fellow Germani. Leibniz’s Scythia, and Herder on Moses
5. The Emergence of Western Knowledge of Sanskrit, and the “Aryans” Myth
6. Robert Lowth and Salomon Löwisohn, and the Sublime in the Bible
7. From Herder to Goldziher
8. The Impact of Philology on Nineteenth-Century European Racial Myths
9. Populations Demoted from Universal History into the Natural Sciences
10. What Is Ideologically at Stake in Retaining the Myth of the Indo-European Late Invasion
11. India’s Place in the Ideological Dynamics of the Modern Western Myth of the “Aryan”
12. On the Impact in Iran of the Western Myth of the “Aryan”
13. Gordian’s “Goths and Germans”: Sassanian Persia’s Encounter with Germanic Peoples
14. The Civic Sense of Ēr in Pre-Islamic Iran: The Opposite of the Far Right’s Aryan
15. Blavatsky’s Theosophical Society and Sarasvati’s Arya Samaj
16. France’s Martinists’ Epic Narrative About History
17. Schürer, the Collapse of Ram’s Empire, and the Aryan/Semitic Dualism vs. Skin Colour
18. A Mix-Up? Arians of Alexandria, the Aryans, and Rabbi Prospero Mosé Ariani
19. Concluding Remarks

A suite of reviews of the Journal of Indo-Judaic Studies, vols. 4 to 10, edited by Nathan Katz and Braj Mohan Sinha.
Ts'ur, accepted, 18 pages

Contents: Introduction ................................................................. 1
Review of vol. 4 (2001) ............................................................ 2
Review of vol. 5 (2002) ............................................................ 4
Review of vol. 6 (2003) ............................................................ 6
Review of vol. 9 (2007) ............................................................ 8


[This review, in English, is divided into six untitled sections.]

**Reflections on a New Edition of Martial’s Liber spectaculorum:**

**Supplementary Information from Jewish Sources About the Arena Games.**


1. Coleman’s edition of the *Liber spectaculorum*  
2. Two absences in the *Liber spectaculorum:*  
   - the Emperor’s name, and the authorial persona  
   - some history of the text, and Coleman’s editorial approach  
3. The Rhinoceros  
4. Gladiators as an allegory for Cain and Abel,  
   - early rabbinic problematising of theodicy  
5. The *venationes* in a Jewish eschatological vision,  
   - a possible Christian parallel  
6. Matching the eschatological *venationes* to elements in the *Liber spectaculorum*  
7. Prospettive acattoliche: da Sismondo Sismondi, al Tibet come modello di condizionamento estero e di supremazia temporale pontificia in un’unificazione nazionale  
8. Other early rabbinic references to the arena games  
9. Setting the bear upon Joseph: A metaphor from the arena?  
10. Envoi

Appendix A. Augustus’ crocodile coins  
Appendix B. Matches in the arena, vs. matches in myth and allegory: Which animal types?  
Appendix C. Bird-headed humans in different European contexts

Bibliography

**Un mistero risolto? Riflessioni in margine a Il serpente biblico di Valerio Marchi.**


[On a kind of polemic in the post-Unification Italian state and the press up to the First World War.]

Contents:  
1. Un passo importante nella storia della ricerca  
2. L’Italia liberale e l’integrazione ebraica, e certe riluttanze alla reintegrazione dal 1945  
3. La scena internazionale, ed il mito dell’eccezionalismo italiano sulla questione ebraica  
4. Esempi di profonda avversio a livello popolare nell’Italia repubblicana  
5. Il quid italiano in dipendenza dal non expedite  
6. Prospettive acattoliche: da Sismondo Sismondi, al Tibet come modello di condizionamento estero e di supremazia temporale pontificia in un’unificazione nazionale  
8. Il centro e la periferia: «La Civiltà Cattolica» a Roma, e la stampa clericale regionale  
9. «I soliti Ebrei»: L’accusa del sangue all’estero, la stampa clericale, e la situazione pre- e postunitaria  
10. Dal parossismo a cavallo del 1900, attraverso risipiscenze alla Rufo Ruffo nel Partito Popolare, fino all’adozione degasperiana del modello occidentale  
11. Pirandello ammicca a Treves? Menzioni di ebrei nel romanzo *I vecchi e i giovani*  
12. De Gasperis: la laicità della politica contro ogni disegno di respublica christianorum  
13. Contradizioni ed atipicità: di qua l’abate modernista Zanella, di là lo spretato Preziosi

**La storia regionale come chiave per comprendere un paradosso della storia d’Italia:**

**Considerazioni su **Il serpente biblico** di Valerio Marchi.**


[An abridged and modified version of “Un mistero risolto?”, but with an important added section (Sec. 4.).]

Contents:  
1. Considerazioni preliminari  
2. Un mito d’eccezionalismo, ed una più triste realtà che scaturisce dai dati  
3. La lezione a livello nazionale de *Il serpente biblico*  
4. Qui il ribaltamento degli atteggiamenti, e lí la perpetuazione e la metastasi di quant’era stato seminato

**Orologi levantini transculturali a doppio paio di lancette: ora araba, tempo ebraico, e le ore canoniche — retaggio moderno delle ore del mercato dell’Impero Romano.**

Accepted by *Lares: Rivista quadrimestrale di studi demo-eto-antropologici* (Florence).

The English version (*Double-Mode Clock, Arabic Pocket Watch, Jewish Time, and the Canonical Hours: On the Legacy of the Roman Market Hours*) is intended for another forum.

**The Tables of the Law and the Gemstone Sampirinon (Aquamarine?): A Topos in the Aggadic Midrash.** Or, on Wondrous Ekphrasis as Grounded in Scriptural Interpretation. *Bibbia e Oriente,* vol. 51, no. 1 #239, 2009, pp. 33–64.

Abstract

1. Ekphrasis in Scripture vs. Ekphrasis in Its Interpreters 6. On sampirinon / sampirinon in Buxtorf and Löw, and
   - on marino
   - Rendering *’ahlāma* in *The Gate of Heaven*  
2. Gemstone as Being the Ascribed Material of the Tables of the Law 7. More on Gemstones in the Medieval Encyclopedia
3. Wondrous Features Ascribed to the Material of the Tables of the Law 8. Metaphorical Usage from Modern India of the *Gate of Heaven*
5. Was Aquamarine Intended? About Some Features of Aquamarine
*Bibbia e Oriente,* 50(3/4) =#237/238 (50th anniversary issue), 2008 [2009], pp. 129–146 + Figs. VI–VIII in the plates section.

Also in D. Sardini (ed.), *Bibbia e cultura* (Supplementum, Bibbia e Oriente, 12), 2008 [2009], same page numbers.

**Abstract**

1. On the Shape of the Tables of the Law in Early Rabbinic Tradition, and on the Impact of Christian Visual Models Since the Middle Ages
2. David ben Zimra’s Interpretation of the Shape of the Tables of the Law
3. The Giving of the Law and the Tables of the Law in the Lipisa Mahzor
4. The Giving of the Law in the Bird’s Head Haggadah
5. Further Considerations About This and Other Scenes from the Bird’s Head Haggadah
6. More About the Hand Coming Down from the Cloud
7. The Difference in Emphasis on the Decalogue as Being a Factor
8. Depictions of the Tables of the Law in Christian vs. Jewish Art

Appendix: Avoidance in the Bird’s Head Haggadah, vs. Rabbinic Conceptions of the Postlapsarian Human Face

**Bibliographic References**


**Contents:**
1. Introduction
2. The Ottoman Example
   2.1. Some Methodological Considerations About How Narrative Is Treated
   2.2. Background of the Late Ottoman Example
   2.3. In the Ottoman Army: Jewish Boundary Maintenance vs. Acculturation
   2.4. The Busby
   2.5. The Process of Recovering an Item from a Disappeared World
   2.6. Early Modern Ottoman Tall Hats, vs. the Busby and the Top-hat in the Sultan’s Enourage in the 19th Century
3. Tall Hats: a Talmudic Precedent
4. Top-hats Among Jews in New York: Gerson Rosenzweig’s Communal Satire
   4.1. A Preamble
   4.2. Defamiliarised New York Through the Lens of Talmudic Parody
   4.3. The Top-hat in Tractate America
5. Jews, Top-hats, and the Stacked Hats
   5.1. Hats Stacked on Top of Each Other: Even Shylock
   5.2. Notwithstanding the Top-hat he is not Supposed to Wear
   5.3. The Top-hat as a Hallmark of Decorum for the Integrated Jew
   5.4. Wearing a Top-hat — Against Expectations Rooted in Class and Culture
   5.5. The Top-hat as a Symbol of the Jew as Being Identified with Capitalism
6. Concluding Remarks

Cited References

**Della polisemia di sciôt ticinese e circumlariano, con’un’analoga. Lo schema onomasiologico di due paia lessicali dell’ebraico biblico: ‹š̱f̱î'îm vs. ‹š̱f̱î'ōt, e ‹š̱e'̱s̱ā'îm vs. ‹š̱o'ā' o ‹š̱e'ū’.**

*Aula Orientalis,* 29 (2011), pp. 311–316 (ISSN: 0212-5730)

[On the polysemy of Ticinese and circum-Larian (i.e., Lake Como) sciôt, by analogy with the onomasiological schema of two lexical pairs from Biblical Hebrew: ‹š̱f̱î'îm vs. ‹š̱f̱î'ōt, and ‹š̱e'̱s̱ā'îm vs. ‹š̱o'ā' or ‹š̱e'ū’]

**Abstract**

1. Un’ipotesi recente
2. Uno schema onomasiologico da un’altra area linguistica, per lo stesso paio di denotazioni
3. I dati
4. Schemi emergenti dai dati
5. Una concettualizzazione dall’esegesi medievale
6. Conclusioni

Bibliografia
Le miqnē-φānim is an undocumented phrase from Northwest Semitic, let alone a known collocation. Still, could it be plausibly read in the fifth line of an inscription on a silver plate from Tharros? The literal sense would be ‘in order to buy face’, i.e., ‘to curry favour’, ‘to acquire benevolence’, ‘to become deserving of a positive attitude’.


1. Introduction
2. Emotion in Computational Modelling: Crowds vs. Sets of Individual Agents, Against the Backdrop of Theories of Crowd Dynamics
3. The Rule of Reason, Emotion, and Affective Computing
4. The Basics of Adamatzky’s Model
5. The Emotions of Individuals, and Computation: Verbal or Otherwise Auditory
6. The Emotions of Individuals, and Computation, I: Theoretical Works
7. The Emotions of Individuals, and Computation, II: Visual as Embodied
8. Emotions in Their Narrative Context
9. Computational Consciousness? Concerning the Philosophical Background
10. A Few Considerations About Published Forums
11. Suggestions for Research Into Computational Models of Emotional Contagion: Lessons to be Learned from Models of Distributed Stigmergetic Control
12. Concluding Remarks
Cited References

Considerations in the Margin of The Lore of the Land: A Review Article. In press in La Ricerca Folklorica.

Contents: Classics on the shelf
Differences among editions
Gurgurnt vs. Gargantua
Lyonnesse
Chambers lit by a gem
Gigantic beds
Falling architects
The ‘African’ Saxon Gormund, vs. the ‘Indians’ in Gaul
Demonic dogs, and Abraham Ibn Ezra
Red flowers and the blood of the fallen
Edward II’s fate
The caudatus Anglicus myth
Racist discourse in folklore

The meeting of English and Jewish lore
in a newspaper’s ghost story
Envoi
Bibliography

Sections develop a comparatist perspective, relating themes in English folklore to lore as occurring elsewhere.


1. Introduction
2. The normative setting
   2.1. Concerning *Ben Ish Hay*: The man and the opus
   2.2. Norms applying to relieving oneself, in *Ben Ish Hay*
3. A typology and partonomy of lavatories
   3.1. Structure
   3.2. Behaviour and terminology
   3.3. Appliances and tools
4. Professional cleaners
4.1. In pre-republican Baghdad: Communal occupational correlates
4.2. Lore from Eastern Europe
5. Concluding remarks
   Appendix A: Baghdadi Jewish ritual baths in the deepest cellar
   Appendix B: On cradle

**Eude and Eglon, Eleazar the Maccabee, and Two Early Modern Indian Narratives: Factors Explaining the Convergence of Phylogenetically Unconnected Tales. Journal of Indo-Judaic Studies, 10 (2009), pp. 81–92.**

Contents: Introduction
Method, Purpose, Scope, and Background
The Fate of Raja Rup Singh Rathor, vs. the Fate of Eleazar the Maccabee
Eude (Ehud) from the Book of Judges, vs. Shivaji, the Maratha Prince
Conclusions
Notes
Reference

**Deadly Flowers and Lethal Plants: A Theme in Folklore, Fiction and Metaphoric Imagery. Fabula, vol. 50, no. 3/4 (Autumn 2009), pp. 293–311.**

I. Introduction
II. The Role of a Plant in Suicide
   II.1. Suicide by Smelling in *L’Africaine*, vs. an Occurrence of a Hyperbolic Idiom
   II.2. Suicide by Lying Upon a Plant in *Iambulus’ Islands of the Sun*
III. In the Dangerous Shade of a Plant: Late Antique and Medieval Rabbinic Sources
   IV. A Mexican Novel and Film, A Colombian Short Story, and a Play from India
   IV.1. Rose Petals and Pricking in Laura Esquivel’s *Like Water for Chocolate*
   IV.2. The Story *The Trail of Your Blood in the Snow* by García Márquez
   IV.3. An Indian Oikotypisation in N.G. Roshan’s *Taking on Modern Icons*
V. Deadly Flowers in Present-day Folklore
   [Also as a metaphor]
VI. Man-eating or Otherwise Deadly Plants from 20th-Century Fiction
   VI.1. The *Rip Kirby* Comics Story *Prettypetal’s Poison Plant Plan*
   VI.2. The Carnivorous Plant in *The Little Shop of Horrors*
   VI.3. Carnivorous Plants Across Media
   VI.4. Kinds of Appearance of Carnivorous Plants in a Crosswords Magazine
VII. Deadly Mushrooms: Not by Poison, but by Preying
VIII. Human Flowers, Humanoid Plants: Benign vs. Nefarious
   VIII.1. The Flower Damsels from the *Roman d’Alexandre* vs. Lucian’s Grapevine Women
   [Also in Wagner]
   VIII.2. Plants That Are Deadly by Transmogrification: *Seeds of Doom*
   VIII.3. The Duke who Thought he Was a Tulip
   [In the memoirs of Hortense Mancini]
IX. Concluding Remarks
   [E.g., the motifeme of the deadly plants in Hawthorne, Baudelaire, Gautier, and Swinburn]

**An Insidious Rose, Lethal Flowers or Plants: A Version of the Death of Moses, and a Sanfedist Trick from the Napoleonic Wars. Fabula, vol. 50, no. 1/2 (Spring 2009), pp. 111–117.**

[The Schmidt-Kahle Arab Version of the Death of Moses, who is made to smell a deadly rose, is contrasted to an episode from the fall of the Parthenopean Republic during the Napoleonic Wars, when a trick involving a rose was played on Jacobin prisoners.]

I. Introduction
II. An Islamic Version from Palestine of Moses’ Death
III. Life Imitates Art: Settembrini’s Testimony
   III.1. Luigi Settembrini’s Memorates, and a Particular Favolate
   III.2. Reports of Sanfedist Behaviour in 1799, and the Impact of Narrative Genres
   III.3. The Lure of a Rose: Raffaele Settembrini’s Predicament
IV. Concluding Remarks


Abstract

1. Norms on dress for the minorities: A pattern in social history
   a. Background of this project, and the obligation to wear distinctive attire
   b. Between Iran, Yemen, and the Maghreb
   c. The badge and the Jewish hat in medieval Europe
   d. How to fasten the janū in Mughal India
2. Mixed signals to the populace: Using and even promoting a group as a lightning rod
   a. Mongol policy in Iran and Iraq, vs. in China
   b. Pedro III of Aragon
3. A concise history of episodic formulae and their applications
4. The general pattern: Knowing whom to discriminate against
5. Teheran, 1897–1898
6. A taste of the analysis in formulae of the Teheran 1898 case
7. Old patterns made more complex by the impact of modernity
   a. Historical considerations on late Qājār Iran and the new dynasty
   b. On the impact of 19th- and 20th-century European ideologies of hatred in pre-WWI and later polities of the Near and Middle East
   c. An intriguing precedent: Emulated attitudes? The 1492 expulsion from Spain, and the expulsions from the Sahara and Songhai, by al-Maghīlī’s instigation
   d. On the lasting impact of the Axis in Near Eastern ideologies, and important regional differences rooted in the ethnic and denominational divide
   e. Feedback to late 20th- and early 21st-century Europe
   f. Extreme events
   g. Resurrecting premodern devices of exclusion in a modern state rejecting the humanistic set of values
   h. Indicators of calm, and indicators of tempest to come
   i. For comparison: The Jews and religious policy in Sasanian Iran
8. Oriental Jewish responses to the Alliance’s secularist acculturation goals
   a. What AIU schools stood for
   b. The situation of minority schools in Constantinople
   c. Modern Jewish Schools in Baghdad, the AIU, and Public Education Policies in France’s Second Empire
   d. Conflict at the beginnings of the AIU Jewish school in Baghdad
   e. An assessment from the 1890s
   f. An anti-acculturation satirist
   g. A watchmaker, and changing times
   h. Oriental Jewish vs. Shi’i clerical attitudes encountering Western modern knowledge
   i. Traditional Jewish primary education in Persia prior to modernisation
   j. Circumstances when the request for AIU schools came from Iran’s Jews
   k. For comparison: The development of Jewish modern education, and the role of the AIU, in the Old Kingdom (Vechiul Regat) of Romania
9. Concluding Remarks

References


[On the imposition of the Jewish Badge in Teheran in 1897, and its replacement with the badge of the Alliance Israélite Universelle.]

1. Joseph Cazès in Teheran
2. An Introduction to the Notation of Episodic Formulae
3. Supplementary Remarks
   3.1. A Caveat
   3.2. Icons of Prejudice
4. The General Pattern as Set in Episodic Formulae
5. The Episodic Formulae for the Narrative of Joseph Cazès in Teheran: The AIU Setting its Goals There, and Cazès’s Arrival in Town
6. Reihānollāh’s Decree Concerning the Jews of Teheran
7. Conflicting Norms, and Contrary-to-Duty (or Reparational) Obligations
   7.1. Preliminaries
   7.2. An Example: The Dilemma After the Kidnapping of Aldo Moro
   7.3. Another Example: The Jabril Deal
   7.4. Logic and Computational Models of Contrary-to-duty Imperatives
8. Joseph Cazes Tries to Have the Decree Partly Repealed:
   Or, Getting the Best Deal Out of a Bad Fix
   8.1. The Formulae
   8.2. Considerations in the Social and Historical Context
9. On the Ascription of Beliefs
10. Conclusions
Appendix A: A Notation for Hope and Despair
Appendix B: A Sketchy Overview of Models of the Emotions
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Medieval (and Later) Compulsory Signs of Group Identity Disclosure.
Part I: The General Pattern at the Core of the Social Dynamics of the Jewish Badge,
Set in Episodic Formulae and in Systems & Control Block Schemata.
1. A Mongol Regional State in Turmoil
2. The Badge Enters the Picture
3. Preliminary Remarks About Formalism
4. The Teheran Narrative from 1897–1898
5. A Device for Social Exclusion: Expressing the Underlying Rationale by Means of Formulae
6. Branded by the Badge [on a passage from Joseph Joffo’s *Un sac de billes*
7. A Complementary Representation, by Means of Block Schemata
8. Conclusions


Contents: 1. The background
2. Nast and Keppler
3. Nast’s crocodile cartoon
4. On the kind of hybridity: A comparison

Ghastly Representations of the Denominational Other in Folklore, I: Manetho’s Red-Haired Men, Laban’s Pickled Red Men, and the Tale from the Maharal Cycle about the Divinatory Skull of the Abducting Magicians (with a *Star Trek* Analogue, and origins being traced to the *Baphomet* from the Templar trials).

Contents: 1. Sperber’s insights on the Teraphim’s interpretation as pickled red men
2. The Teraphim and Michal’s trick
3. The child prodigy and the skull: an early modern Maharal narrative literalized by Ben Yechezkel
4. A paradox about boundaries: An effect of oikotypization?
5. The fallacy of the image in the negative
6. Possible environmental influences: The unburied within the sacred in the hosting outgroup
7. The *Baphomet* of the Knights Templars
8. A variant from science fiction of the tale
9. Ben Yechezkel’s stylistic means for referring to the Teraphim, in the story about the flying skull
Appendix A: On Gersonides’ way with exegesis — Two examples about Elijah biblical narratives
Appendix B: On the cycle of legends about the Maharal of Prague — From the Golem, to inspiration from Conan Doyle
Appendix C: Head reliquaries

Review (in English) of: Giuseppe Gabriele, *Quel centimetro in meno* (distrib. Libreria Claudiana, Milan, 2003).
In the backlog of the *Journal of Modern Jewish Studies*, and scheduled to appear in some future issue.

[On families of Marrano/Converso ancestry on the island of Pantelleria, and on Italian-Jewish relations in Tunisia.]


Zohar Amar and Ephraim Nissan:
Captive Gazelles in Iraqi Jewry in Modern Times in Relation to Cultural Practices and Vernacular Housing.
*Journal of Modern Jewish Studies*, 8(1), 2009, pp. 23–39. Also online at [http://dx.doi.org/10.1080/14725880802681924](http://dx.doi.org/10.1080/14725880802681924)

Contents: Introduction
A Few Words About Zoology Within Jewish Studies
Jews’ Attitudes to Animals in Baghdad in 1930–1950
Slaughtering at Home
Gazelles
Gazelles from Biblical to Gaonic Times
Torah Scrolls of Gazelle Hides from Iraq
The Raising of Captive Gazelles
Gazelles Raised on Farms by Iraqi Jews
Gazelles Raised in Private Homes in Baghdad

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Three Interviews
Houses on Whose Patios Gazelles Were Kept for Food
Ascribed Advantages Accruing from Gazelle Meat and Gazelle Presence
The Captive Gazelle, a Non-Domesticated Ruminant
Concluding Remarks
Endnotes [extensive]

Etymothesis and Fallacy: On Carrots and the Liver.
[It illustrates the faulty reasoning in false etymologies.]


Legal Evidence, Police Intelligence, Crime Analysis or Detection, Forensic Testing, and Argumentation: An Overview of Computer Tools or Techniques.
Print ISSN 0967-0769, Online ISSN 1464-3693

Nested Beliefs, Goals, Duties, and Agents Reasoning About Their Own or Each Other’s Body in the TIMUR Model: A Formalism for the Narrative of Tamerlane and the Three Painters.
[On the folkloric treatment of historical narratives. Seeks to extend structuralist methods from folklore to robotics.]

From Embodied Agents Reasoning About the Body, to Virtual Models of the Human Body: A Quick Overview.
[Cognition and its modelling.]

Chance vs. Causality, and a Taxonomy of Explanations.
[Some of the more prominent examples are from Jewish studies, taking up much of the discussion.]

1. Accounts of the world
2. Culture-bound bodies of knowledge shaping explanations
3. Causation, liability, and epistemology
4. Bona fide and non bona fide explanations other than realistic
5. When aetiological tales arise from a mythical tradition
6. Is it mere coincidence, or has the moon anything to do with it?
7. What if? Fitting data to extant knowledge
8. The owl, and the plume of the emperor’s horse
9. Chance and knowledge
Bibliography
Endnotes [long and extensive]

The Italian translation of “Chance vs. Causality, and a Taxonomy of Explanations”:
Il caso in relazione alla causalità, ed una tassonomia delle eziologie.

Three Perspectives on Pretexts: Seeking Self-Exoneration by Hierarchical Decomposition; Making an Archetype-Evoking Claim; and Rhetorical Cover-Up.

As a continuation of 15(3) (2007), special issue on “Mechanism and autonomy: What can robotics teach us about human cognition and action?”, third in the series Cognition and Technology.
[Cognition, visual arts.]

Mangiapane, mangiauova, mangiarape: qualche dato inedito sui blasoni alimentari. La Ricerca Folklorica, 55 (Summer 2007), pp. 139–146.

Contents:
1. Il pane: nomen foedans vs. blason elegiatico [Bread-based descriptors or blasons populaires, including]
2. Le uova: tra blason descrittivo oggettivo, e nomignolo [“Egg-eaters” for Jews among Native Americans and in Iraq]
3. Alcune osservazioni generali [Blasons populaires from Italy, Brazil, and England.]
4. Un nomen foedans alimentare ne Le Ciambelle di Santafiore [on the Renaissance playwright Joseph Santafiore]

Mario Alinei and Ephraim Nissan:

Contents:    1. Tesi etimologiche correnti per pizza
2. Il completamento dei dati, ed il conseguente riorientamento dell’ambito geografico
2.1. Area araba medio-orientale e Israele
2.2. Area europea
2.3. Prima conclusione
3. Le prime attestazioni in latino e in greco
4. L’etimo semitico nord-occidentale: aramaico e siriaco pitta
5. Il ruolo dell’Aramaico medio o Siriaco e del Greco bizantino nella diffusione del termine
5.1. Il ruolo del Siriaco
5.2. La degeminazione della /tt/
5.3. Il ruolo del Greco bizantino
5.4. La diffusione in due fasi del termine in area europea
6. L’etimologia dell’aramaico e siriaco pitta
7. Conclusione
Bibliografia
Note [extensive and substantial endnotes]

Goals, Arguments, and Deception: A Formal Representation from the AURANGZEB Project.
I: An Episode from the Succession War.

Goals, Arguments, and Deception: A Formal Representation from the AURANGZEB Project.
II: A Formalism for the Capture of Murad.


Full-page contents of the article on p. 158. [In the visual arts.]

Argument Structure Models and Visualization.

Argumentation and Computing.

Argumentation with Wigmore Charts and Computing.

Tools from Artificial Intelligence for Handling Legal Evidence.


Contents:    1. Introduction
2. Zoology
3. Botany and Agriculture
4. Medicine and the Harmony of the Spheres
5. Experimentation vs. Computation
6. The Sound of the Celestial Bodies
7. Optical Technology: The Viewing Tube


[An analysis of a case of corruption, with a comparison of modern patterns of graft to legitimate *ancien régime* taxfarming practices.]


Identification and Doing Without it, I: A situational classification of misapplied personal identity, with a formalism for a case of multiple usurped identity in Marivaux.

II: Visual evidence for pinpointing identity. How Alexander was found out: Purposeful action, enlisting support, assumed identity, and recognition. A goal-driven formal analysis.


**Part I:** It classifies and exemplifies misascribed and self-misascribed personal identity, and also analyses the forcible swapping of identities in the plot of the play *L’Île des Esclaves* by Marivaux, using both structural narratology, and episodic formulae. Section “Impostors: From the Historical Record” is followed (pp. 343–347) by a section, “Myth-Making: The ‘Elvis is Alive’ Phenomenon”, that focus on a examples including Nero’s disappearance, the appearance of Pseudo-Nero impostorship in the provinces, and the talmudic tale about Nero’s flight incognito. The detail of Nero who, faced with an omen, states that the Numen of the Temple wants to destroy His Own House and then blame him, Nero, may be an ironic echoic mention of lore about Nero burning Rome, then blaming the innocent. The section cloncludes with Jean-Baptiste de Rocoles’ *Les Imposteurs insignes* (1683).

**Part II:** The formal analysis of a passage from a Middle English romance about Alexander the Great in disguise being recognised by Queen Candace in India.

**Part III:** A notorious controversy in ornithology is analysed. *M*, the protagonist of the background narrative, was the British soldier, spymaster, and ornithologist Col. Richard Meinertzhagen.

**Part IV:** Two different legal cases are analysed, one from England and Wales, 1953, and the other one of 1870, in New York: the Hull trust lawsuit against Barnum. Such American intellectuals as Oliver Wendell Holmes and Ralph Waldo Emerson were willing to conceptualise extinct human
giants, and in particular, the giants from the Deluge generation — something central to the Cardiff Giant hoax.


[On the plot of Pirandello’s play Henry IV.]


Part II: 1. Introduction 2. The Formal Representation, the Devices, the Name [Rosenzweig’s mock-explanation for the name America] 3. Characters’ Foresight and Intertextual References [on intertextual reference to Potiphar’s wife, and to the midrash on Jacob wishing for his name not to be associated with Korah and Zimri] 4. Irony and Playful Intertextuality 5. A Notation for Time


Contents: The Text A Reinterpretation of the Name for Cairo? The Old Tradition about Ancient Egypt, Wordplay in the Haggadah? and Modern Exposure to Reconstructions A Saadian Identification: ‘Aram’ = ‘Armenia’ of Egyptian Antiquities Appendix The Lexicon of Torment Notes [Extensive, often long]


4. Skipping Time in Fiction
5. Prescience, Type of Discourse, and the Conventions of a Genre
6. Presaging as a Mock-Explanation
7. Allusions — in the Eye of a Commentator [on a medieval interpretation of a passage from Lucan’s Pharsalia.]
8. Recapitulating Remark


[Analysis of epistemic states, concerning a famous amnesia case still remembered in Italy popular culture.]
1. Introduction
2. Beliefs, and Ways to Represent Them
3. Amnesia and Beliefs on Personal Identity: A Case Study — The “Smemorato di Collegno” Affair
4. Disguised Identity of a Place
5. Conclusions


Previously, in a conference pre-proceedings:


Previously, in a conference pre-proceedings:

Can You Measure Circumstantial Evidence? The Background of Probative Formalisms for Law. [review article, about I. Rosoni, Quae singula non prosunt collecta iuvant: la teoria della prova indiziaria nell’età medievale e moderna. Milan, Italy: Giuffrè, 1995.]

The Bayesianism Debate in Legal Scholarship.


The Krum Tradition in the Light of the Phoenix Myth.
(with an appendix by Carmelo Asaro: Tempo narrato e cromatismo nella Fenice di Lattanzio.)


Artificial Intelligence and Criminal Evidence: A Few Topics.

Exoneration, and Reasoning About It: A Quick Overview of Three Perspectives (with A.F. Dragoni).
At: Intelligent Decision Support for Legal Practice (IDS 2000).

Daedalus e oltre: una prospettiva contestuale per il significato di un sistema e di un concetto di informatica personalizzata per il magistrato.
In the Daedalus website for magistrates [not the Daedalus tool], Italy, July 2000. Invited presentation at a professional e-forum.


The Shabbat Notepad: Saving Ideas that Occur on Shabbat. *B’Or Ha-Torah* (Jerusalem), Vol. 11, pp. 76–87, 1999. [Published along with a haskamah for the technique proposed, setting precise conditions for use, by R. L.Y. Halperin, director of the Institute of Science and Halacha.]


The Cantor-Poets. [A suite of two review essays]

Part A: A Lifetime’s Quest for Early Hymnography.


Representing Temporal Knowledge in Legal Discourse (with B. Knight, J. Ma). In a special Issue on ”Law, Computers and Artificial Intelligence”.


Part I:
1. Formalizing the Common Sense of Motion
2. The Tradition of the Text
3. The Traveller’s Divorce Example
4. Prima Facie Considerations
5. A Preliminary Representation
6. Canonic Interpretation
7. Making Room on a Bench [on a locus in Isaiah 49, and medieval exegesis]
8. A Promised Density [a formalism for the same]
9. A Plank Hitting a Barrel [on a sugya from Mishnah, Nezikin]
10. Undeciphering Complex Movement [examples from ancient Egyptian texts: dancers, vs. a peasant being thrown into a well]

Part II:
1. The Analogy of Time and Space
2. Place, Function, and Juridic Significance [on halakhic hermeneutics and nomopoiesis, and on gezerah shavah]
3. The Earmarked Coins Ascription Problem [on a sugya from Mishnah, Shekalim]
4. Fish Eye’s Views of Place [on mentions of geographic place in the colophon of a ritual collection from northeastern Italy; on geography in Mishnaic halakhah; on a conceptual conflation of sizeable Cyprus and prominent Tyre, in a gloss by R. Eliezer of Beaugency; on medieval exegesis about the travels of Kittim]
5. More on Constructions of Territorial Size Reflecting Some Other Attribute [the interpretation of the same in Ha’amek Davar by Netziv (1817–1893)]
6. Generalized Toponomastics in Case Abstraction
7. A Framework for Formalizing Bashan's Heuristic Rules
8. A Representation for the Rules in Bashan’s Ruleset
9. Spatial Variables and Deontic Necessity [geographic and climatic correlates of variants of a Provençal proverb on the calendar]
10. Conclusions


Hypertext and Hypermedia (Guest-edited special issue). Journal of Educational Computing Research, 17(3), 1997. [Part of the contents is in the humanities.]


Contents: 1. Tools for the broad application domain
2. Background of the project
3. Midrashic narratives on top of the primary, Scriptural narrative
4. Criteria of (ir)relevance [on the midrash about Joseph; on Potiphar’s wife vs. Phaedra; on Joseph in the Spanish Romancero; and on a Hebrew epic poem that casts the character of the falsely accused Mputa by reference to Joseph, based on Mputa subnarrative in the Mozambican novel Ualalapi]

Notes [substantial]


Contents: Introduction
Hypertext authoring versus knowledge engineering: the burden of representational micro-decisions, authors as users, and ergonomic knowledge
Navigating the body of knowledge: Where does the cognition reside?
HyperJoseph in the context of Hebrew information retrieval
Cognitive competence in retrieval
Across cultures, genres, and media
Notes


Ephraim Nissan and Hillel Weiss: The HyperJoseph Project.

Part A: Hypermedia and Knowledge Representation for Supporting an Analysis of the Text and Narrative in Genesis 39 and of the Respective Exegesis and Legendary Homiletics.

Part B: A Representation Syntax for Intertextuality, that Takes into Account Translation, Editing, and the Page Layout of Given Editions.


Part A:
1. Introduction
2. Background
3. Text, Action, and Time
4. Plans and Counterplans: The Text and the Legends
5. Edification and Edulcoration
6. Rendition in the Figurative Arts and Music
7. Implicit and Explicit Pointers to the Motif
8. Alternative Modes of Use in HyperJoseph

Part B:
1. The Problem
2. The Representational Solution Proposed
3. A Description of Content and of Its Making
4. Layout Functions and Content Functions
5. Conclusions

Intermingled Paschal Lambs and Hypergraph Grammars.


Contents: 1. Background, and the structure of the book
2. Prototypes versus stereotypes
3. Epistemic metaproperties
4. Extended sense, or metaphor? [§ 4.1 considers a medieval Latin use of ‘Pharaoh’ as referring to a Mamlûk ruler, and modern scholarly use of ‘Pharaoh’ for kings of Nubia, whereas § 4.2 relates an abstraction of this to references to Quijano / Quijote / Sancho.]
5. Default-by-Example [§ 5.2 is about the diverse Islamic iconography of the rhinoceros; § 5.3 is about Isaiah hiding inside the trunk of either a carob tree or a cedar tree, and about a translational choice made by Zvi Ben David (i.e. Hirsch Lobel of Litschkau) in his Hebrew translation (1817) of Klopstock’s pastoral tragedy of 1757, Der Tods Adams.]
6. Stylistic selection of representatives
7. Form vs. content, and prototypicality [§ 7.2 is on noms accordéons (called so by Seror) in the medieval Jewish French onomasticon.]
8. Transgression and etiology in cantillation syntax [§§ 8.1–8.4 are on Masoretic prosody]
9. Performatives

Notes [extensive, and often long; e.g., with examples from folk zoological lore; bioacoustics and ornithomusicology; “Soldanus Babilonie scilicet Pharao rex Egypti, nacione Turcus” (i.e., Baybars I) in the Erfurt chronicler; representations in gag cartoons and science fiction; and Dalby’s study of pictograms and ideograms in the scripts of Liberia and Sierra Leone, and an instance of representational avoidance in spelling; and again the medieval French Jewish onomasticon; then Arab-Byzantine numismatics; Masoretic cantillation; the impact of early medieval understanding]
of Hebrew grammar on pre-Golden Age paytanic treatment of lexical derivation; Stove’s parodic passages of Popper, Kuhn, and Feyerabend; narrative reticence in the Book of Ruth; biblical pausal forms. All of this, by way of exemplification and extension of cognitive and cognitive linguistic prototype theory.]

Interpretation of Imputed Behavior in ALIBI (1 to 3) and SKILL.

[On a computational model for word-formation. This project was prized.]

Derivational Knowledge and the Common Sense of Coping With the Incompleteness of Lexical Knowledge.

For a Computational Metamodel of Interpretation Trials.
[In the epistemology of Etruscology.]

Deviation Models of Regulation: A Knowledge-Based Approach.
[On similarities and differences among Italy’s regional constitutions.]


Hebrew [Computational Linguistics] (with I. Lancashire) [an annotated bibliography].

Etruscan [Computational Linguistics; an annotated bibliography].

This paper was seminal: With Ts. Kuflik, G. Puni:

[This paper underlies my approach to the generation of alternative explanations.]

Also in Proc. Int. Symp. Communication, Meaning and Knowledge vs. Information Technology, Sept. 1989 [pre-proceedings];
and then in a selection:
Information Technology & Society: Theory, Uses, Impacts

Artificial Intelligence as a Dialectic of Science and Technology, and Other Aspects.
[In epistemology.] Translated as:
L’intelligenza artificiale come dialettica fra scienza e tecnologia.


5 Data Analysis Using a Geometrical Representation of Predicate Calculus. Information Sciences, Vol. 41, No. 3, pp. 187–258 (72 p.), 1987. [This very long paper on database techniques may be considered in relation to my also designing both structure and content for terminological databases.]


Popularistic writing is omitted from the numbered list of publications.
The humanities are not just dying. By some measures, they are almost dead. In Scotland, the ancient Chairs in Humanity (which is to say, Latin) have almost disappeared in the last few decades: abolished, left vacant, or merged into chairs of classics. So too in the same period, the University of Oxford revised its famed Literae Humaniores course, "Greats," into something resembling a technical classics degree. Both of these were long survivors, throwbacks to an era in which Latin in particular played the central, organizing role in the constellation of disciplines that we call the humanities. In the sciences, the journal is the main vehicle for scholarly communication, whereas in the social sciences and especially in the arts and humanities, the book holds a more important position in conveying and influencing research. The table above lists those authors whose books, collectively, were cited 500 or more times in 2007. While representing a somewhat rough summary, these results provide some insight into the current trends in research in the social sciences and humanities: the listed authors serve as symbols for their ideas and approaches. What this says of modern scholarship is for