

**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.

PUBLICATION COUNT — ARTICLES PUBLISHED OR IN PRESS:		
<i>Guest-Editing for Journals</i>		20
<i>Articles in Refereed Scholarly Journals</i>		128
<i>of which:</i>		
<i>Journal articles whose length is 45 to 85 pages:</i>	22	
<i>Articles shorter than 5 pages (excluding editorials):</i>	2	
<i>Chapters in Books</i>		23
<i>Articles in Conference Proceedings</i>		47
<i>Other: Dissertations, Editorials, Book Reviews, Obituaries, Newsletter Contributions, Annotated Bibliographies, Published Handbook</i>		127+

See p. 4

See p. 12

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.*
Dordrecht: Springer, 2 vols., ca. 1300 pages, 2012.
- b.** *Research into Verbal Creativity, Humour and Computational Humour.*
By Yaakov HaCohen-Kerner, Ephraim Nissan, Oliviero Stock, Carlo Strapparava, and Ghil'ad Zuckermann.
(=Vol. 3 of *Language, Culture, Computation: Studies in Honour of Yaacov Choueka*, ed. N. Dershowitz & E. Nissan)
- 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.

e.

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 early modern medical books in Hebrew, and in modern rabbinic jurisprudence. The latter part in the book examines 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.]

f.

I am trying to complete an authored book (a collection of a dozen original essays) that discusses how identities from the Table of Nations (Noah’s progeny) were understood in Jewish, Islamic, and European Christian 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.

g.

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

Blooming Before the Storm: A Study of Vernacular Housing and Use of Domestic Space by an Elite Jewish Baghdadi Household, of Their Life Narratives and Cultural Practices, and of a Thriving, Yet Ultimately Failed Experience of Communal Coexistence. (ca. 280 pages already typed).

h.

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.]

i.

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).]

j.

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 homiletics, 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 of European thinking about the natural sciences and anthropology (e.g., primates), in how Jewish authorities of the day 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 higher primates, 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 agrestis*, 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 of how concepts and terms evolved, in early modern and 19th-century primatological discourse.]

k.

Reconstructed Memories on Trial.

By Guglielmo Gulotta, Moira Liberatore and Ephraim Nissan.

Edited Books

a

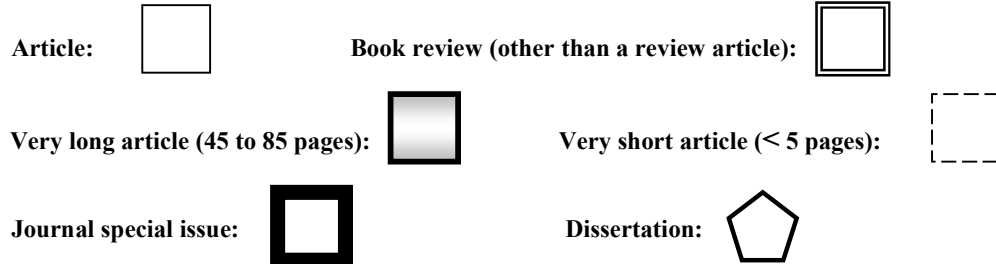
Edited with Klaus M. Schmidt:
From Information to Knowledge: Conceptual and Content Analysis by Computer.
Intellect Books (Oxford), 1995. [In humanities computing.]

b

In preparation, edited with Nachum Dershowitz:
Language, Culture, Computation: Essays in Honour of Yaacov Choueka.
Springer Verlag (Berlin). 3 volumes.

**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.**



239

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]
 - [2.] Des calembours, et des situations ridicules, générés par erreur par des logiciels.
 - [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

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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.

237

An Overview of Data Mining for Combatting 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

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Between Puns and Narratives: Goals of the GALLURA Project.

In: A. Nijholt (ed.), *Computational Humor 2012: Extended Abstracts of the 3rd International Workshop on Computational Humor*, Amsterdam, 8 June, 2012, pp. 41–47 in the electronic proceedings.

[On homiletic/midrashic derivations in Hebrew or Jewish Aramaic, in a narrative context.]

- Abstract
1. What This Project Is About
 2. A Sketch of the Architecture of GALLURA
 3. A Sketch of what the Phono-Semantic Modules Has to Do
 4. A Sample Mock-Aetiological Story for Place-Names (Toponyms), from the Model Corpus
 5. A Sample Mock-Aetiological Story for Names for Biological Taxa, from the Model Corpus
- References

235

Graphemic Puns, and Software Making Them Up. The case of Hebrew, vs. Chinese and Japanese.
By Yaakov HaCohen-Kerner, Daniel Nisim Cohen, Ephraim Nissan, and Ghil'ad Zuckermann.
Israeli Journal for Humor Research, 1(2), in press.

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

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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
Israeli Journal for Humor Research, 1(2), in press.

Abstract

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

233

**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).

Reviewing: Gaetana Marrone (general editor), Paolo Puppa and Luca Somigli (editors), *Encyclopedia of Italian Literary Studies*, Vol. 1: A–J, *Index*; Vol. 2: L–Z, *Index*. New York and Abingdon, Oxon.: Routledge, 2007.

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 Santafigliore?
 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 *Talian*
 11. Envoi
- Appendix

232

A Tentative Evaluation of the Spread of Humour Studies Among Journals in Other Domains.
Israeli Journal of Humor Research: An International Journal, 1(1), 2012, pp. 107–208.

231

2011: The Sesquicentennial of the Birth of America's Top Hebrew Humorist.
The Sweat of the (Low) Brow: New York Immigrant Life in Gerson Rosenzweig's Satire.
Facets of his Talmudic Parody *Tractate America*.
Israeli Journal of Humor Research, 1(2), 2012, pp. 29–85.

Abstract

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

230

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.
Tsur, 2012. A 11-page review article.

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 Abdemon 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

229

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, Harvard University. Distributed by Harvard University Press, Cambridge, Massachusetts. 2008. To appear in *Fabula*. [The review includes substantial Jewish studies information.]

228

Inaugural Editorial (by A. Sover, E. Nissan).
Humor Mekuivan: A Research Journal of Humor Studies, 1 (2011), pp. E1–E3.

227

Inaugural Editorial (by E. Nissan, A. Sover).
Israeli Journal of Humor Research: An International Journal, 1(1) (2012), pp. 1–5.

226

King Saul’s “Evil Spirit” (*ruach ra’ah*): Between the Bible, Its Exegetes, Psychology, Medicine and Culture.
 By Ephraim Nissan & Abraham Ofir Shemesh. *La Ricerca Folklorica*, 62 (2010 [2012]), pp. 149–156.

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].

225

The Dog Ate It: The Fate of Homework as a Situational Archetype for a Pretext. Social Context, Medium, and Formalism. *The American Journal of Semiotics*, 27(1–4), pp. 115–162.

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

224

The Pantesque Experience: Between Tunisian Jewry, and Claimed Relics of Crypto-Judaism on Pantelleria Island. [Review article.] Accepted, *Journal of Modern Jewish Studies*.

223

Information Retrieval in the Service of Generating Narrative Explanation: What we Want from GALLURA. By Ephraim Nissan and Yaakov HaCohen-Kerner. In *Proceedings of KDIR 2011: International conference on Knowledge Discovery and Information Retrieval, Paris, 26–29 October 2011*, pp. 487–492.

Abstract

1. Conceptual and Technical Background
2. Functions in GALLURA
3. The Multiagent Architecture
4. A Simple Example: *aqua* & *Genesis* 1:9 [a midrash-style Hebrew tale]
5. A Complex Example: Babel to Laos [a midrash-style Hebrew tale]
6. Whence and Whither? *Von* in German Onomastics, and Eldad & Medad [a midrash-style Hebrew tale]
7. Concluding Remarks

References

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Jokes and Pranks: The Compulsive Liar Healed, the Congregation Made to Behave Awkwardly, and the Character "Such a One" Reduced to a Dog. Baghdadi Jewish Variants, Heretofore Unsignalled, Respectively Amenable to the International Tale Types 1543 C* (Oicotypised); Vaguely 1828* (an Oicotypised *Predigtschwank*), and 1138 (Quite Loosely, Unadapted). *Humor Mekuvvan: A Research Journal of Humor Studies*, Vol. 1, 2011, pp. E4–E72. [ISSN 225-7128]

Abstract

1. Introduction
- PART ONE

2. The Compulsive Liar Healed (Type 1543 C*)
 - 2.1. The Variant and Its Source
 - 2.2. Place Within International Classification, and Methodological Considerations
 - 2.3. An Eye Ailment Made Worse by the Patient Touching It,

- and International Proverbs
- 2.4. An Opportunity Unexploited by the Tale: The Liar Paradox
 3. Judaizing 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 Misnagdic Scoffer Seeking Hasidic Taumaturgy, and Getting What he Deserves
- PART TWO
6. A Prank of Ḥakhām Zambarṭūṭ (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
 7. Birds’ Human Talk, vs. Bird Calls Imitated as Human Utterances: The Hebrew *Pereq Shirah* and Its Raven, vs. the Tibetan *Precious Garland of the Birds’ Law*
 8. A Facilitating Factor for the Iraqi Tale: Dialectal Lexicon and Grammar
 9. The Galician *Zogerin* (Woman Leading Women in Prayer) Emulated When Calling Out to the Butcher’s Wife: “Sheindl, Thanks for the Gut!”
- 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 Judaized Tale from Egypt
 13. Concluding Remarks
- Acknowledgements
Cited References

221

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 Abramowitsch (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 Ḥay* 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

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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. Siracusan 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

219

On the Report of Isaac de Lattes Concerning the Death of the Apostate in Taormina.

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: Tavormina, *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), *nafol 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

218

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*.

- Contents:
1. Introduction
 2. A Case Study of a Baghdad Household [with several maps]
 3. Adaptation of Home to New Surroundings
- Notes [extensive]
Bibliography

217

Review of *African Myths of Origin* by Stephen Belcher (Penguin, 2005). *Fabula*, 52(3/4), pp. 316–320.

[Thorough typological comparison to items from Jewish folklore.]

216

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

A Reassessment of the Identity of the Two *andrafta* Bird Species.

Journal of the American Oriental Society, 131(3), 2011, pp. 445–452.

- Contents:
- [1.] Terminology
 - [2.] The state of Research
 - [3.] Talking Birds
 - [4.] The Feet of the Bird
 - [5.] A New Proposal
 - [6.] The *Sturnidae* — Kosher or Unkosher?
as relevant for the talmudic Sages of Babylonia?
 - [7.] Conclusions
- References

215

Review in English of *Encyclopedia of Play in Today's Society*, ed. Rodney Carlisle (2 vols., Los Angeles & London: SAGE, 2009). (2 vols., Los Angeles & London: SAGE, 2009). *Ludica: annali di storia e civiltà del gioco*, nos. 15–16 (2009–2010) [2011], pp. 178–181.

214

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

1. *Recirculatio*
 2. Retribution in Kind, Talionic Law, and Poetic Justice
 3. The Retribution Principle, *middá ke-néged middá*
 4. *Per quae quis peccat, per idem punitur ipse*.
 5. The Principle of Retribution in Rabbinic Homiletics about *Joshua*
 6. The Principle of Retribution and Zoological Lore:
An Example from *Numbers Rabbah*
 7. The Human Spinal Cord Transformed into a Snake:
The Babylonian Talmud vs. Isidore of Seville
 8. Balaam vs. Moses
- Bibliography

213

Thematic Parallels in the Rabbinic Aggadah vs. Christian Hagiography: Modes of Convergence, and Sample Tales.
In press in *La Ricerca Folklorica*.

[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.]

- Contents:
1. The Early Rabbinic Aggadah, and Christian Hagiography:
The Demon Bar Temalyon and the Prearranged Exorcism — An Example of Response?
 2. Folkloric Parallels Between Midrashic Tales, and the Lives of the Saints:
The Hollow Staff, Bar Telamyon the Swindler, and the *Life of St. Nicholas*
 3. An Allegory for Mission Impossible, I: A Tale About St. Boniface on the Beach of the Isle of Wight
 4. An Allegory for Mission Impossible, II: The Bird That Nested on the Beach,
and Haman's Goals of Extermination in a Rabbinic Homiletical Passage
 5. Tales from Christian Hagiography in Jacob de Lattes' Hebrew Epistle
 6. Concluding Remarks
- 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

212

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 Şedaqa 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.]

- Contents:
1. Introduction
 2. Some General Considerations
 3. Entrenched Prejudice Behind Some Charges of Cannibalism
 4. Hellenistic Military Cannibalism
 5. Man-Eaters from the Medieval Jewish Imaginary
 6. Colonialist Military Cannibalism, "Useful and Hygienic" to the Beholder
 7. Early Modern Historians about Medieval Military Cannibalism
 8. Metalepsis
 9. Theatrical Boundaries Fade by Metalepsis into Real-Life Rage
 10. Dehumanisation at the People's Mensa: Zheng Yi's Report
 11. Giving Concrete Expression to Declarations of Fealty
 12. Lauro Martinez' *Real vs. Mimetic* Cannibalism
 13. Concluding Remarks
- Appendix A: Cannibalism Out of Necessity: The Case of Shipwrecks
Appendix B: A Tradition About the Girgashites
Appendix C: Rev. Volkner, Cannibalised; Captain Levy, Spared: A Case of Negotiated Identities
Appendix D: Alive and Kicking: On Some Traditional Motifs in Ethnic Typecasting
Appendix E: The 1799 *Ripurgo*
Appendix F: Maltese Lexicology of 'Jacobin'

211

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
4. A Baghdadi version set locally: crypto-language among gentiles
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

16. An IFA version from Iraq, whose butt is the Jewish community of Arbil, Kurdistan
 17. 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
 18. A version from the Galilee in the Israel Folklore Archive
 19. Ashkenazi versions from the Israel Folklore Archive
 20. An alternative from Agnon: an Ignorant but well-meaning man officiating
 21. Linskers as numskulls, in tales from the Israel Folklore Archive
 22. Yuletide in summer: rationales per type of occurrence
 23. Provincial incompetents: similar stories from the Old and New Worlds
 24. A glimpse of the rest of the project
 25. Contrasting "Yom Kippur in Tammuz" to the incompetent emigrants in
Tractate America and *Nanetto Pipetta*
 26. Dickens' disillusionment with America, portrayed as incompetent
 27. A self-image of limited competence from Brazil: Lima Barreto's *A Nova Califórnia*
 28. 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

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On Pascarella's *Discovery of America, or, On Being Gullible*. To appear in the *Israeli Journal of Humor Research*.

[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

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The Paradox of the Italian Jewish Experience in 1990–2010. *Changing Jewish Communities*, no. 66,
15 March 2011 [but from 24 Feb. 2011]

(online, refereed monthly of the Institute for Global Jewish Affairs within the Jerusalem Center for Public Affairs).

[http://jcpa.org/JCPA/Templates/ShowPage.asp?DRIT=4&DBID=1&LANGID=1&TMID=111&FID=623&PID=0&IID=6194&TL=The Paradox of the Italian Jewish Experience in 1990-2010](http://jcpa.org/JCPA/Templates/ShowPage.asp?DRIT=4&DBID=1&LANGID=1&TMID=111&FID=623&PID=0&IID=6194&TL=The+Paradox+of+the+Italian+Jewish+Experience+in+1990-2010)

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,

vs. earlier sporadic insensitivity
[9.] Again global trends taking on a local form: June 2010
[10.] The summer and autumn of 1982 remembered 25 years later by Italy's Jews
Postscript
Notes

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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.)

MHNL [μηνή]: *revista internacional de investigación sobre magia y astrología antiguas* (Málaga), 10 (2010 [2011]), pp. 279–310.

Introduction	[§ 0]
I. Conceptions About Earth Shape and Oceanic Routes from Antiquity and the Middle Ages	[§§ 1–3]
II. Roller on Ancient Exploration	[§§ 4–11]
III. Ancient Jewish Ideas About the Ocean and About How the Mediterranean Sea Originated	[§§ 12–15]
IV. Miscellaneous Considerations on Progress, the <i>Tabula Peutingeriana</i> , and Coin Finds	[§§ 16–17]
V. The Antipodes: A Midrashic tale, and Medieval and Modern Folkloric Parallels	[§§ 18–21]
VI. The Earth Being a Globe	[§§ 22–24]
VII. Concluding Remarks	[§ 25]

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Review of *Birds in the Ancient World from A to Z*, by W.G. Arnott (London: Routledge, 2007).

MHNL [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.]

206

Review of *Martial: Liber Spectaculorum*, ed. K.M. Coleman (Oxford: Oxford University Press, 2006).

MHNL [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.]

205

Review in Italian of: Gaetana Marrone (ed.), *Encyclopedia of Italian Literary Studies* (2 vols.). Routledge, 2007.
Italianisch: Zeitschrift für italienische Sprache und Literatur, in press.

[This review is relevant to both Italian studies, and Italian Jewish studies.]

204

«Questo rito selvaggio»: contesto moderno e fondo antico di un mito infamante antiebraico. Essay at the end of: Valerio Marchi, «L'orribile calunnia». *Polemiche goriziane sull'omicidio rituale ebraico (1896, 1913)*. Udine, Italy: Kappa Vu, 2010, pp. 227–239.

203

Aspects of Italy's Jewish Experience, as Shaped by Local and Global Factors.

In "Jewish Culture in the Age of Globalisation" (eds. Cathy Gelbin and Sander Gilman); special issue in the *European Review of History / Revue européenne d'histoire*, 18(1), 2011, pp. 131–142.

DOI: 10.1080/13507486.2011.543583

Abstract

1. Introduction
2. Web-mediated content expressing Jewish responses to public affairs in Italy
3. The redefinition of the state relations to faith communities, the emergence of new minorities, and a paradox of the post-Soviet era in Italy
4. The emergence of the Second Republic, and of two major moderate camps allied to extreme fringes
5. The strongest factor? The normalisation of Vatican–Israeli relations
6. Generational turnover and the literati
7. The evolution of the Left and of its attitudes
8. Concluding remarks

References

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Review of: Peter E. Pormann (ed.) 2008. *Rufus of Ephesus: On Melancholy* (SAPERE: Scripta Antiquitatis Posterioris ad Ethicam Religionemque pertinentia, 12), Tübingen: Mohr Siebeck, 2008.

Quaderni di Studi Indo-Mediterranei, 4 (2011 [2012]), pp. 281–286. [Substantial content in Jewish studies in the review.]

201

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

By Ephraim Nissan and Abraham Ofir Shemesh.

Quaderni di Studi Indo-Mediterranei, 3, 2010, *Umana, divina malinconia*, special issue on Melancholia, ed. Alessandro Grossato, pp. 97–128.

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
 7. Saturn (Pictorially) the Jew, and the Child-Eating, then Defeated Kronos as Being an Allegory of the Passion and then the Triumph of the Church
 8. The Hebrew Name of the Planet, and Jewish Appropriations of Saturn
 9. Jewish Male Menses and Melancholic Blood: Imagined Physiology Subservient Theology
 10. Melancholy, Haemorrhoids, and Lifestyle in Early Modern Medical Discourse
 11. Medicalised Jewish Identity in the Nineteenth Century and Beyond
- References

Cited by Moshe Idel in his 2011 book about Saturn.

200

Review of: N. Slifkin, *Sacred Monsters: Mysterious and Mythical Creatures of Scripture, Talmud and Midrash*. Zoo Torah, distrib. Brooklyn, NY: Yashar Books, 2007. *Fabula*, 52(1/2), 2011, pp. 153–156.

199

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’]

<p>Contents: Introduction The Bull-Riding Joshua The Ephraimite Joshua, and the Bull as Being Joseph’s Symbol Bull Riding in Mythology: From the Mediterranean, through Asia, to India Hoofed, Horned Animals and Sun Worship in Central Asia and Siberia Horned Riders The Bull-Riding King Ferêdûn from Iranian Myth</p>	<p>An Islamic Conduit? Joshua in Islamic Tradition The Name of the Abū Thôr Neighbourhood in Jerusalem Any role for Joshua’s Solar and Lunar Association? Water Associations for Moses and Joshua Telluric, Seismic Associations for Moses and Joshua Are the Bull and Joshua Correlated Other Than by the Tribal Factor? The Onomastic Factor: Ephraim, Ephraimite, Afridi, Afrîdûn/Freydûn/Ferêdûn Conclusions</p>
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On Nebuchadnezzar in Pseudo Sirach. *Journal for the Study of the Pseudepigrapha*, vol. 19, no. 1 (2009), pp. 45–76.
In press, past proofs.

<p>Contents: Introduction A Sample of Themes Antecedents for Nebuchadnezzar Being Made a Fool of</p>	<p>Nebuchadnezzar vs. Nero, Vespasian and Titus: Different Treatments of the Temple Destroyer Folklore Studies and Vespasian’s Shoe Why Pseudo Sirach?</p>
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Asia at Both Ends: An Introduction to Etymology, with a Response to Chapter 6. Chapter 7 in *Issues in Afro-Asiatic Languages and Cultures*, ed. G. Zuckermann. Cambridge Scholars Publishers, in press. 131 pages.

A previous version was distributed as a poster at **the first Australian Workshop on Afro-Asiatic Linguistics (AWAAL), Brisbane, Queensland, Australia, September 2009.**

1. A Response to Bergman’s Interpretation of *Naniya Doyara*
2. Too High Odds
3. What If: What Is the Closest That Our Respective Positions May Come
4. Some Nestorian Claims
5. Deceptive Trajectories to an Explanandum: An Example from *Vita Adae et Evae*, and an Example from Medieval Talmudic Exegesis
6. A Project Probing into Etymology
7. Etymology, and Some Exemplification from Japan and from Hebrew
8. Hebrew Etymologies for the Archipelago
9. Reinterpreting Across Languages Entire Utterances
10. The Effects of Constraint Relaxation in Matching Across Languages Entire Utterances
11. Reinterpreting Across Languages Individual Lexical Entries
12. Getting It Wrong to Get It Right
13. Who (Is Likely to) Know What? Epistemic Metaproperties
14. The Role of Analogy: Calling a Mandarin Orange “Who is There?”, and Algorithmic Steps in the Making of the Respective Etymology
15. Homilies and Etymologies: Relevant Computer Projects, Present and Future
16. An Anecdote about Hirohito and the Box with the Tetragrammaton
17. The Dance of the Heron
18. Remotivation, the Aomori Prefecture, and President Fujimori
19. Filiopietism, Popovism, and Geopietism
20. Imagining the Other as the Hidden Self: Transposed Pietism and Geopietism in Etymologies for Korea and Seoul, and for Japan and the Kanto Cities
21. Supplementary Etymologies as Reinforcement for a Narrative
22. When Etymology Intertextually and Humorously Refers to a Modern Myth
23. The Invading Mongols as Brethren: A Medieval Hispano-Jewish Delusion

24. Early Modern Myths About Cherokee Origins Within Noah's Children's Genealogy
 25. Coincidences in Toponomastics
 26. What Pinocchio Owes Osborn's Derivations
 27. Kutscher and Sperber about Jastrow's Etymologies
 28. Playful Etymologies and Loanword Nativisation:
The Case of Hybrid Names for Hybrid Languages
 29. Poetic Texts That Mean Different Things When Understood in Different Languages
 30. Aetiological Tales for Riddles or Nursery Rhymes: An Example from Brugnatelli
 31. The Origin of the Gepidi, According to Jordanes in the *Getica*
 32. The Greek Myth of Ares, Ascalaphus, and Samaria, and Other Hellenistic or Related Etymologies
 33. On the Report of Isaac de Lattes Concerning the Death of the Apostate in Taormina
 34. Lexical Contamination Owing to Cultural Dilution Among Portugal's *Christãos Novos*
 35. On Tibet and Georgia in Benjamin of Tudela's Medieval Travelogue
 36. Etymologising Lhasa in Jewish Culture, and in Colloquial Arabic
 37. A Preamble Concerning Gerson Rosenzweig's Tractate *America*
 38. The First Page from Gerson Rosenzweig's Tractate *America*
 39. Another Humorous Account of the Discovery and Naming of America
 40. Embroidering on Amerigo Vespucci and the Naming of America
 41. A British Israelite Pseudo-Etymology of America — and of Yankee Doodle
 42. The Sympathetic Observer, and Excesses of Analogy
 43. Bona Fide Explanations, and Multi-Layered Motivation in Naming:
The Case of the Uighur Traveller to the West, Bar Sauma
 44. The Situational Context of This Piece of Research Arising: Between Stimulation and Tragedy
 45. The Evolution of the Discussion with the Author of Chapter 6:
Excerpts from the Correspondence in her Last Month of Life
 46. Concluding Remarks
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Risks of Ingestion: On Eating Tomatoes in Agnon, and on the Water of Shittim.
In press in the *Revue européenne des études hébraïques (REEH)*, 14 (2009 [2011]), pp. 46–79.

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 aetiology 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.

1. Introduction
 - 1.1. Risk avoidance: rational vs. irrational (from a Whiggish viewpoint)
 - 1.2. Early and mid modern, vs. late antique and medieval: Two temporal anchors, for two examples of sorry effects being ascribed to ingestion
 - 1.3. Edible staples originating in the new world: On a fundamental difference between animal and vegetable products
2. On a kind of Jewish attitudes in early and middle modernity: Vegetables from New World, and different Jewish receptions
 - 2.1. Cues for temporal positioning: Potatoes and quills, vs. tomatoes as an indicator of cultural geography
 - 2.2. Mistrust of tomatoes, and Arno Lublin's explanation for it
 - 2.3. An alternative aetiology, and early terminology
 - 2.4. Early nomenclature yet not the associated ascribed properties, in Gerard's *Herball*
 - 2.5. How current understanding of lead poisoning has affected the early modern ascription of toxicity to tomatoes
3. Late antique and medieval fear of ingestion, and relation to place: Blaming ingestion in midrash, and modern loss of the bad association
 - 3.1. Ingestion supposedly implanting libidinous proclivity: A midrashic locus
 - 3.2. The botanical rather than the midrashic association of the “bad” place, providing motivation for evocative modern toponomastics
 - 3.3. Other examples of negative toponyms from the Negev
4. Food in literature as being a domain within literary studies
 - 4.1. An overview
 - 4.2. On the ingestion of insects with wine in Quevedo
 - 4.3. Rabelais, the eels, and Nabuzaradan
 - 4.4. On desire as being an effect of food in magic realism
5. The theme of food in Agnon's writings, as treated in literary studies
6. Concluding remarks

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Hybridity in Referential vs. Metaphorical Zoonymy: Isomorphic Generation of the Signified and of the Signifier.
For the *Yaacov Choueka Jubilee Volume*, Vol. 2.

1. Introduction
 - 1.1 One Device of Word-Formation, and Two Semantic Domains Where It Prevails in English
 - 1.2 Hybrid Names for Hybrids: Referential vs. Connotated Contexts
 - 1.3 An Unexpected Arena for the Device: Afro-Asiatic Linguistics
2. Referential Hybrid Zoonymic Signifiers for Real-World Signifieds
 - 2.1. Hybridity in Referential Zoonymy: Hybrid Names for Hybrid Kinds
 - 2.2. The Cattalo, the Beefalo, Mahari Weil's *Biffel*, and the Water Buffalo

- 2.3. On Some English Names for Hybrid Zoological Kinds
 3. A Bird's View of the Rabbinic Concept of *kil'ayim*,
vs. the Lexicon of Hybridity in Israeli Hebrew
 - 3.1. A Culture-Specific Concept, Not the Same as 'Hybrid'
 - 3.2. Some Secular Lexical Concepts and Terms from Israeli Hebrew for Hybridity
 - 3.3. Mules in Jewish Tradition
 - 3.4. The Human/Animal Boundary, the Awkward, and the Marvellous
 - 3.5. Identity and Boundaries, in the Present-Day Rabbinic Discourse of Bioethics
 - 3.6. Referring to Mules and Hybrids in Rabbinic Discourse,
and the Legacy in Hebrew Idiomatics
 - 3.7. An Example from Estori ha-Parḥi
 - 3.8. The Snake × Agama Cross from Rabbinic Tradition: The '*arvād* or *ḥavarbār*'
 - 3.9. Shared Knowledge: Lore about Barnacle Geese in Jewish and Gentile Sources
 4. Interspecific Hybrids of the Genus *Panthera*, as Reflected in the
Actual and Potential Lexicons of English and Hebrew
 - 4.1. The Thing and the Name for It: The Situation in English
 - 4.2. Secondary Portmanteaux in the English Terminology of Hybrids
 - 4.3. The Impact of the Moral Bestiaries: The Generation of the Leopard
According to Obadiah of Bertinoro
 - 4.4. Expressive Options in Hebrew, for Naming Hybrids in Referential Discourse:
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 - 4.5. The Leopardised Lion and the Lion-Leopard in Heraldry
 5. Hybrid Zoonyms for a Fantasy World
 - 5.1. Hybrid Names in Fantasy Zoology: From Halbritter's German to Barr's Hebrew
 - 5.2. Arabic (Mis)naming, Hebrew Compounding, and *Double Entendre* in a Cattle World
 - 5.2.1. Alternative Segmentation as a Device of Semantic Recasting
 - 5.2.1.1 Meritocracy Through a Bovine Lens
 - 5.2.1.2 Playful Word Segmentation as reflected in a Visually Punning Image
 - 5.2.1.3 An Alternative Playful Interpretation of a Late Antique Inscription
on Gilded Glass Celebrating Marriage
 - 5.2.1.5 Tenenosse: A Hapless Character Born Out of a Misunderstanding
 - 5.2.2. Zoonymic and Zoomorphic Interpretations Rooted in Personal Names
 - 5.2.2.1. A Zoomorphic Satirical Wordplay with the Onomasticon in Arabic
 - 5.2.2.2. A Zoonymic Arabic Folk-Etymology in Chadian Toponomastics
 - 5.2.2.3. A Zoomorphic Satirical Wordplay with Zoonymic Anthroponymy
in Georgian England
 - 5.2.2.4. A Nativising Adaptation of the Names of Revered Foreign Figures
in China, Involving Zoonymy
 - 5.2.2.5. Deliberate Distortion from Roman and Sasanian Antiquity:
Modified Personal Names from the Onomastica of Latin
and Jewish Middle Aramaic
 - 5.2.2.6. Deliberate Distortion from Roman Antiquity: Modified
Personal Names from the Onomastica of Latin and Arabic,
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 - 6.1. Hybrid Zoonymy, Metaphorical vs. Onomastic
 - 6.1.1. An Introductory Remark to the Section
 - 6.1.2. A Case of Conflation: The Bookplate of Théodore Cerf Berr
 - 6.1.3. The First Replacement: Hart for Doe
 - 6.1.4. The Second Replacement: Bear for Donkey
 - 6.1.5. A Third Replacement: Lion for Bear
 - 6.1.6. A Fourth Replacement: Deer for Gazelle
 - 6.1.7. Majestic in Appearance, but not Royal: The Hart
 - 6.2. 'Ass-driver-cum-camel-driver' as a Metaphorical Technical Term in Rabbinic Discourse
 - 6.3. Benvenuto Cellini's Characterising Baccio Bandinelli's Hercules as a *lionbue*
 - 6.3.1. A Precedent: Cellini Having the Lion and the Ox Co-occur as Symbols
 - 6.3.2. Cellini's Row with Bandinelli: The Evidence from the *Vita*
 - 6.3.3. The Tradition of Animal Physiognomy
 7. Whalermen and Lore of Hybridity
 8. Exotic Beasts a Medieval Painter Never Saw: Hybrid Animal Forms, vs. Features from
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 9. Non-Overlapping Referential vs. Connotated Terminologies and Their
Absence: An Example of Connotated, then Highly Emotional Discourse
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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**.]

1. Introduction
 2. Referential vs. Pseudo-Referential Coinages, and Terminologists' Soundalike Avoidance: Full Immersion in Perfluorobutyltetrahydrofuran
 3. When Punning is Useful Even in Referential Terminology: *Alpine séracs* and *Andine nieve penitente*
 4. Morphological and Graphemic Devices of Ambiguity Avoidance in Neologization, Combined with Contextual Cues in the Wording
 5. Coining Technical Terms for an Array of Concepts: An Example from the History of Costume
 6. Nonliteralness is Possible for Morphological Patterns, Too: Stretching the Semantic Application Scope of a Derivational Pattern
 7. 'Grammarians': On Items from the Professional Culture of Grammarians and Allied Roles, which Affect Terminologists' Metaphor Selection When They Neologize for Others
 8. The Internal Syntax in a Nominal Compound, and Its Stylistic Effects in Neologization
 9. Again the History of Costume: A Portmanteau Coinage for the *poulaines*
 10. Problematizing a Literary Portmanteau for the Hurdy-gurdy
 11. Envoi
- References
- Appendix: Considerations about the Lexical Root $\sqrt{\text{p}^2\text{r}}$

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.]

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. Introduction 2. The Fallacious Pattern of Reasoning, and the Given Data <ol style="list-style-type: none"> 2.1. Names for 'Liver' 2.2. Greek and Latin Names for 'Carrot' 2.3. Some European Names for 'Carrot' 2.4. The Fallacious Analogy 2.5. Some Other Names for 'Carrot' 3. Considerations Based on Material Culture 4. The Carrot in Iranic Culture and Languages 5. Iranic Origins? Arguments and Counterarguments <ol style="list-style-type: none"> 5.1. Claims from Laufer's Chapter on the Carrot in <i>Sino-Iranica</i> 5.2. Some References to and Some Support for Laufer 5.3. Iranic Dialectal Data, in A'lam's Refutation of Laufer 5.4. Adriano Rossi's Counterarguments to Current Etymologies and to Claims of Iranic Origins 6. Physicians' Terms from Antiquity 7. Data from the <i>Yerushalmi</i> and R. Shimshon of Sens 8. Data from the Medical Writings of Maimonides 9. Argumentation Structure and Formalisms 10. The Mapping Onto an Associative Network: General Considerations 11. Two Caveats | <ol style="list-style-type: none"> 12. Components of the Etymothesis in Graph Form, I 13. Components of the Etymothesis in Graph Form, II 14. Components of the Etymothesis in Graph Form, III 15. From the Network into Nested Relations 16. Wigmore Charts for the Etymothesis Discussed, and for the Counterarguments Refuting It 17. Hypermedia and Etymology 18. A History of the Project 19. Concluding Remarks <p>References</p> <p>Appendix A: Morphological Constraints, and Semitic Loanwords in Greek</p> <p>Appendix B: A Remark About Scripts, Phonology, and Phonetics</p> <p>Appendix C: An Overview of Research into Phytonymy</p> <p>Appendix D: On a Phytonym Metaphorised After 'Carrot', and on an Arabic Name for 'Pomelo', a Soqotri Name for 'Seal', and an ancient Egyptian Name for 'Hippopotamus'</p> <p>Appendix E: Midrashic Derivations in an Aetiological Tale</p> <p>Appendix F: Latin vs. Semitic <i>qiqayon</i> and <i>qiq</i> for 'ricinus': Pliny's <i>cici</i>, vs. Jerome Admittedly Avoiding <i>ciceion</i></p> <p>Appendix G: Berthold Laufer's <i>Sino-Iranica</i> and Plant Domestication and Transmission</p> |
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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 *ṣanua* 'as denoting 'shrewd' instead of 'modest'. Another example is 'eṣa for 'Sanhedrin' from the Dead Sea Scrolls and Christian Palestinian Aramaic.]

1. Ontologies
 2. A Remark About Hypergraphs and Partitioned Semantic Networks
 3. Technical Considerations on Our Approach to Representation
 4. Loanwords in Context: The Example of a Dialectal Aramaic Name for the Sanhedrin
 5. A Notation for the Relationship Among Historical Strata
 6. The Identification of an Acceptation by Exclusion
 7. Semantic Networks for Kutscher's Interpretation of $\text{ܘܢܐܢܘܢ} /canu\&/$
 8. A Formal Representation for Kutscher's Conjecture
 9. A Remark About Dot-Notation
 10. A Commentary to the Remaining Graphs
 11. A First Way to Translate Graphs into Nested Relations
 12. An Alternative Way to Store the Networks
 13. Concluding Remarks
- References

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.]

Multilingual Lexis, Semantics, and Onomasiology. Terminological Database Modelling, by Using the CuProS Metarepresentation Language: An XML-Compatible XML-Precursor Enabling Flexible Nested-Relation Structures.

For the *Yaacov Choueka Jubilee Volume*, Vol. 2.

[A schema of terminological and conceptual database, exemplified on the **Semitic languages**.]

- Contents:
1. Introduction
 2. Some Features of RAFFAELLO
 3. Semantic and Encyclopedic Object-Level Representation
 4. Lexical Representation in the Multilingual Project
 5. Representing Onomasiological Relations
 6. Connecting Frames of Different Types
 7. Conclusions
- References

[thoroughly exemplified through Jewish humorous and other texts]

Contents: 1. Introduction

- 1.1. An Introductory Example: A Toast for the Jubilarians
- 1.2. The Disciplinary Context of Humour Research:
 - A Quick Overview of Humour Studies
 - 1.2.1. Preliminaries
 - 1.2.2. Disciplines and Journals
 - 1.2.3. Awkward Contexts for Humour
 - 1.2.4. Laughter
 - 1.2.5. Irony
 - 1.2.6. Humour and Work, Society, and Law
 - 1.2.7. The Psychology of Humour
 - 1.2.8. Responses to Humour, and Physiology
 - 1.2.9. Humour in Music
 - 1.2.10. Humorous Ways of Narrating History
 - 1.2.11. Humour and Ethnicity, National Styles, and Stereotypes
 - 1.2.12. Pragmatics, Communication, Advertising, Media Studies:
 - Just a Cursory Exemplification from the Literature
 - 1.2.13. Political Humour, and Visual Media
 - 1.2.14. Humour and the Classics
 - 1.2.15. Studies Ascribing or Analysing Humour from
 - the Perspectives of Biblical Studies or Rabbinics
- 1.3. The Myth of Jewish Humour
- 1.4. Playful or Mythical Explanations for Place-Names
2. Nonlinearity of a Narrative vs. of the Narration, and Juxtaposed Alternative Explanations as Being a Form of Contents Nonlinearity
3. Onomastic Aetiological Tales, and *Non Bona Fide* Explanations
4. An Introductory Taxonomy of Examples
 - 4.1. An Example from Folklore: A Toponomastic Aetiological Tale with an Edifying Purpose
 - 4.2. Misperception, and Misidentifying the Referent
 - 4.3. An Example of a Mythical Place Subserving Folk-Etymology
 - 4.4. Playfully Absurd Analogy in a Myth of Origin
 - 4.5. Fantasy History or Geography Being Grafted onto Basic “Real” History or Geography
 - 4.6. Toponomastic Cross-Language Mock-Aetiologies, and Vertical vs. Horizontal Continuity in Geographic Space
 - 4.7. Toponomastic Delocutive Mock-Etymology
 - 4.8. Thematic Focality, the Play of Identities, and What is There, in an Utterance, Beyond its Propositional Content
 - 4.9. Polemical Reinterpretation of a Place-Name
 - 4.10. Viewpoints and Ideology in Toponomastic Mock-Aetiology
 - 4.11. Reinterpretation by Means of a Punning Dialogue
 - 4.12. A Recapitulation of Sections 1 to 4 of the Present Essay
5. The GALLURA Project
 - 5.1. The Creative Writing Stage Upstream
 - 5.2. Before Designing an Architecture: Considerations on Requirements
 - 5.3. Requirements Concerning Linguistic and Stylistic Constraints
6. More on Explanations, and About Humour
 - 6.1. Raskin and Attardo’s Theories of Humour
 - 6.2. Graeme Ritchie’s Team’s Computer Generation of Jokes with Punning Punchlines
7. Story Generation Programs
8. The COLUMBUS Model, Analysing the *Incipit* of Rosenzweig’s *Tractate America*:
On the Generation of an Aetiological Tale, Devices of Mock-Explanation, and Subservient Intertextuality
[on a pseudo-talmudic humorous “tractate” of 1892]
9. Remarks About *Non-Bona-Fide* (Non-Believed) Onomastic Reinterpretations
 - 9.1. Perceived Similarities, and Mispronunciation
 - 9.2. Unwitting vs. Purposeful Agency and Cognition, vis-à-vis *Double-Entendres*
 - 9.3. Taking a Leaf from Jeremy Bentham on Fiction
 - 9.4. Personal Names Deformed to Mock the Bearer
 - 9.5. Place-Names Mockingly Deformed
 - 9.6. Making Up a Character Bearing a “Telling”, Descriptive Personal Name That Is Formed by Deforming the Name of Some Well-Known, Syncategorematic Person Who Does Not Possess The Feature Described
 - 9.7. The Nativising Punning Adaptation of Personal Names
10. Conclusions of Part I

For the *Yaacov Choueka Jubilee Volume*, Vol. 3.

[thoroughly exemplified through **Jewish humorous and other texts**]

- Contents:
1. Introduction
 - 1.1. The Topic
 - 1.2. Structure
 2. Irony, and Sperber and Wilson's Use/Mention Approach
 3. Puns and Folk-Etymologies, as occurring Across Cultures, for Proper Names
 - 3.1. Fanciful Etymologies and the Carnavalesque
 - 3.2. Uses of Place-Names in Neologisation vs. in Folk-Etymology
 - 3.3. Folk-Etymologising Toponomastics
 - 3.4. Concocting an Apt Situation
 - 3.5. Examples of Rabbinic Enthusiasm vs. Misgivings About Punning Interpretations
 4. Examples of Punning or Folk-Etymologising from Across Cultures, Involving Noah
 - 4.1. The Armenian Folk-Etymology for The Name of Erevan
 - 4.2. Noah's Fourth Son: The Pseudo-Methodius Tradition
 - 4.3. Noah's Fourth Son: The West-Saxon Tradition
 - 4.4. Noah's Fourth Son in Islam, and the Shi'i Folk-Etymology for the Name of Najaf
 - 4.5. Early Rabbinic Puns About the Deluge
 - 4.6. Does It Depend Upon a Pun? A Modern Controversy About an Embarrassing Statement in *Genesis Rabbah*
 - 4.7. A Middle English Pun in Capgrave's Hagiography
 - 4.8. A Folk-Etymology in Mandeville's Account of the Far East
 - 4.9. Noah Settling in Italy, his Wife, and the Town of Ariccia in Latium
 - 4.10. Noah, and the Mythological Etymologies of Guillaume de Postel
 - 4.11. Felix Fabri's Ascribing the Origins of Ulm, Germany, to Hul, Son of Aram, Son of Shem, Son of Noah
 5. Generating Mock-Aetiological Subnarratives and Nonlinearity in a Densely Intertextual Pastiche, as a Strategy in Creative Writing: A Sample from *The Antiquities Of Kittim*
 - 5.1. Background
 - 5.2. A Mythology of Italy's History, from Antiquity to Modern Times
 - 5.3. Remarks About Style
 - 5.4. A Tale About the Biblical Og, and the Sardinian Town of Perdasdefogu
 - 5.5. Fabled Aetiologies for Place-Names in the Gallura Region of Sardinia
 - 5.6. More on Og: A Semi-Fabulous Narrative about Plutarch
 6. World Geography and Literary Folk-Etymology
 - 6.1. A Few Examples, and Some General Considerations
 - 6.2. A More Detailed Example: France, Senegal, and *Nomen Omen*
 - 6.3. Alternative Aetiologies for an *Explanandum*: The Case of Canada's Name
 7. A Sample from Brisbane: The Etymythology for Tokyo
 8. Playful Aptness Appreciation, and the Role of Group Self-Centredness (Ethnocentrism or Religiocentrism)
 9. An Example in Reverse: Biblical Toponomastics Explained in Italian
 10. Surreal Reference Systems in Fabled Aetiologies
 - 10.1. Fantasy History for Sumatra
 - 10.2. The Syrian Harp and Federico Fellini
 11. Meta-Riddles
 12. Conclusions
 - 12.1. Alethic Attitudes
 - 12.2. Generation of Explanations
 - 12.3. Narrative Capabilities
 - 12.4. Experimenting with Different Languages
 - 12.5. The Gist Recapitulated

[Article of 54 pages.]

Abstract

1. Preliminaries
 - 1.1. The Challenge
 - 1.2. Episodic Formulae
 - 1.3. Identity Manipulation
 - 1.4. Formalisms for the Folktale, from Propp to AI
 - 1.5. Some of the Scholarship on Deception and Betrayal
2. The Story in Its Early Ottoman Form
 - 2.1. The Background of the Narrative Analysed
 - 2.2. A Précis of the Narrative Analysed

- 2.3. Tales about Parrots: A Few Remarks About the Genre
3. An Elizabethan English Version, *The Fable of San 'Foy: The King of Mercia and the Norman Knight*
4. The Version of the Tale Featuring King Solomon, Queen Naamah, and the Wily Ammitophel
 - 4.1. A New Tale in an Old Legendary Tradition
 - 4.2. The Main Plot Features of the Tale About Solomon Being the King-as-Parrot
 - 4.3. Cultural Aspects in the Tale Version about King Solomon
 - 4.4. A Few Considerations Concerning Differences Between Versions of the Tale
5. Notation
 - 5.1. A Concise Introduction to the Notation of Episodic Formulae
 - 5.2. A Set of Obligations Based on a Social Hierarchy
 - 5.3. Impersonation and Embodiment: Subservient Operators
 - 5.4. The Status of Being in a Marriage
6. A Preamble to the Formal Analysis of the Tale
 - 6.1. Definitions to Begin With, in the Formal Analysis
 - 6.2. A Few Rules of the Given Storyworld
7. Formulae for Parts of the Plot from the Turkish Version That Will Later Be Contrasted to the Hebrew Version: The Early Part of the Plot, Set in Episodic Formulae
 - 7.1. The King Knows the Spell
 - 7.2. The King Teaches the Vizier the Spell
 - 7.3. The Vizier Conceives of a Goal for him to Replace the King
 - 7.4. The Vizier's Subservient Goals
 - 7.5. The Individual Subgoals of the Vizier, One by One
 - 7.6. The Vizier Seizes his Opportunity
 - 7.7. The King Complies With the Vizier's Request
8. Formulae for those Subplots in the Tale King Solomon That Differ from the Version in *The Forty Viziers*
 - 8.1. Formulae for Solomon's Eagerness to Fly
 - 8.2. Formulae for the Courtier Exploiting Solomon's Eagerness to Fly
 - 8.3. Formulae for What Amused the Wily Courtier, in Solomon's Disclosed Disappointment
9. Concluding Remarks
- References

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Narratives, Formalism, Computational Tools, and Nonlinearity.
For the *Yaacov Choueka Jubilee Volume*.

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

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The Rod and the Crocodile. Temporal Relations in Textual Hermeneutics: An Application of Petri Nets to Semantics.
***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

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| <ol style="list-style-type: none"> 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? Interest for Sign Theorists 6. A First Attempt at Formalization 7. Some Subtleties from the Exegetical Record 8. A Gentle Introduction to Petri Nets | <ol style="list-style-type: none"> 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 <p>Acknowledgements
 Appendix A: More about Petri Nets
 Appendix B: Ter Meulen's Dynamic Aspect Trees and Chronoscopes
 Bibliography</p> |
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Ethnocultural Barriers Medicalized: A Critique of Jacobsen.
***Journal of Indo-Judaic Studies*, 11, 2010, pp. 75–119.**

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.]

184

Review of Shmuel Safrai, Zeev Safrai, Joshua Schwartz, and Peter J. Tomson (eds.), *The Literature of the Sages, Second Part: Midrash and Targum, Liturgy, Poetry, Mysticism, Contracts, Inscriptions, Ancient Science and the Languages of Rabbinic Literature* (Compendia Rerum Iudaicarum ad Novum Testamentum, Section Two: The Literature of the Jewish People in the Period of the Second Temple and the Talmud, 3a.) Royal Van Gorcum, Assen, The Netherlands, and Augsburg Fortress Press, Minneapolis, MN, 2006.

Journal of Semitic Studies, 55(1), Spring 2010, pp. 293–297. Also online: doi: 10.1093/jss/fgp055

183

Revisiting Olender's *The Languages of Paradise, Placed in a Broader Context. Quaderni di Studi Indo-Mediterranei*, 3, 2010, pp. 330–360.

[A revisitation article in 19 untitled sections. In the history of ideas. In the paper, much material surveyed and combined into a contextual analysis. Occasioned by the publication of the first Harvard UP paperback edition (2008) of Maurice Olender's classic *The Languages of Paradise: Race, Religion, and Philology in the Nineteenth Century* (French: *Les Langues du Paradis: Aryens et Sémites, un couple providentiel*, 1989, rev. 2002).]

1. Editions of Olender's Book
2. The Languages of Paradise: From Theodoret of Cyrrhus 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": Sasanian 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. Schuré, the Collapse of Ram's Empire, and the Aryan/Semitic Dualism vs. Skin Colour
18. A Mix-Up? Arius of Alexandria, the Aryans, and Rabbi Prospero Mosè Ariani
19. Concluding Remarks

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A suite of reviews of the *Journal of Indo-Judaic Studies*, vols. 4 to 10, edited by Nathan Katz and Braj Mohan Sinha. *Tsur*, 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. 7/8 (2004–2005)	6
Review of vol. 9 (2007)	8

Review of vol. 10 (2009)	13
Conclusion	14

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Review of: Roxani Eleni Margariti, *Aden and the Indian Ocean Trade: 150 Years in the Life of a Medieval Arabian Port*. (Islamic Civilization and Muslim Networks, 6) Chapel Hill: The University of North Carolina Press, 2007.
Quaderni di Studi Indo-Mediterranei, 2, 2009, pp. 376–384.

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

180

**Reflections on a New Edition of Martial's *Liber spectaculorum*:
Supplementary Information from Jewish Sources About the Arena Games.**
Ludica: annali di storia e civiltà del gioco, 13/14 (2007–2008 [March 2011]), pp. 224--240.

- | | |
|--|--|
| 1. Coleman's edition of the <i>Liber spectaculorum</i> | elements in the <i>Liber spectaculorum</i> |
| 2. Two absences in the <i>Liber spectaculorum</i> :
the Emperor's name, and the authorial persona | 8. Other early rabbinic references to the arena games |
| 3. Some history of the text, and Coleman's editorial approach | 9. Setting the bear upon Joseph: A metaphor from the arena? |
| 4. The Rhinoceros | 10. Envoi |
| 5. Gladiators as an allegory for Cain and Abel,
in early rabbinic problematising of theodicy | Appendix A. Augustus' crocodile coins |
| 6. The <i>venationes</i> in a Jewish eschatological vision,
and a possible Christian parallel | Appendix B. Matches in the arena, vs. matches in myth
and allegory: Which animal types? |
| 7. Matching the eschatological <i>venationes</i> to | Appendix C. Bird-headed humans in different European contexts |
| | Bibliography |

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Un mistero risolto? Riflessioni in margine a *Il serpente biblico* di Valerio Marchi.
Rassegna Mensile di Israel (Rome), 74(1–2), 2008 [2010], pp. 95–124.

[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 avversione a livello popolare nell'Italia repubblicana
 5. Il *quid* italiano in dipendenza dal *non expedit*
 6. Prospettive acattoliche: da Sismondo Sismondi, al Tibet come modello di condizionamento estero e di supremazia temporale pontificia in un'unificazione nazionale
 7. L'Italia come l'Irak? Cooptazione di ebrei nella fase di «nation building», seguita da un processo clamoroso di esclusione
 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 respiscenze 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 Gasperi: la laicità della politica contro ogni disegno di *respublica christianorum*
 13. Contraddizioni ed atipicità: di qua l'abate modernista Zanella, di là lo spretato Preziosi

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**La storia regionale come chiave per comprendere un paradosso della storia d'Italia:
Considerazioni su *Il serpente biblico* di Valerio Marchi.**
Stradalta – Rivista dell'Associazione Storica Gonarese, 2, 2009, pp. 73–80.

[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 lì la perpetuazione e la metastasi di quant'era stato seminato

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**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-etno-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.

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**The Tables of the Law and the Gemstone *Sanpirinon* (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 <i>sampirinon</i> / <i>sampirinon</i> in Buxtorf and Löw, and
on <i>marino</i> Rendering 'ahlāma in <i>The Gate of Heaven</i> |
| 2. Gemstone as Being the Ascribed Material of the Tables of the Lāw More on Gemstones in the Medieval Encyclopedia | |
| 3. Wondrous Features Ascribed to the Material of the Tables of the Lāw <i>The Gate of Heaven</i> | |
| 4. The Tradition About Moses' Rod Being Made of <i>sampirinon</i> | 8. Metaphorical Usage from Modern India of
Aquamarine Rods |
| 5. Was Aquamarine Intended? About Some Features of Aquamarine | |

175

The Giving of the Law: Which Shape the Tables of the Law? Jewish and Christian Textual and Visual Traditions.
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 *Lipsia Maḥzor*
 4. The Giving of the Law in the *Bird's Head Haggadah*
 5. Further Considerations About This and Other Scenes
 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

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What is in a Busby, What is in a Top-hat: Tall Hats, and the Politics of Jewish Identity and Social Positioning.
Australian Journal of Jewish Studies, 22 (2008), pp. 129–190. [62 pages]

- 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 Entourage 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*
 - 4.4. "The Babylonian Periodicals" of New York (in Yiddish): Considerations About the Geographic Divide, and Co-ethnic Recognition Failure
 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

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Della polisemia di *sciôt* ticinese e circumlariano, con un'analogia. Lo schema onomasiologico di due paia lessicali dell'ebraico biblico: *šēfī'īm* vs. *šēfī'ōt*, e *še'ēšā'īm* vs. *šō'ā* o *šē'ā*.
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: *šēfī'īm* vs. *šēfī'ōt*, and *še'ēšā'īm* vs. *šō'ā* or *šē'ā*]

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

Lo schema onomasiologico di due paia lessicali dell'ebraico biblico:
š^efī'īm vs. š^efī'ōt, e še'ēšā'īm vs. šō'ā o šē'ā
 con un paragone con la polisemia di *sciōt* ticinese e circumlariano

The onomasiologic pattern of a Biblical Hebrew lexical pair
š^efī'īm vs. š^efī'ōt, and še'ēšā'īm vs. šō'ā o šē'ā
 discussing by analogy the polysemy of *sciōt* in Canton Ticino's
 and circum-Larian (i.e., Lake Como's) vernaculars

[*L^emiqnē-qānīm* 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'.]

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L^emiqnē-qānīm — “Per comprare la faccia” — “per conciliarsi il favore. Una proposta di rilettura di un'iscrizione punica su una lamina d'argento di Tharros.
Bibbia e Oriente, 52(244) (2010 [2011]), pp. 65–72.

[*L^emiqnē-qānīm* 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'.]

171

Review of: Carlo Saccone (ed.), *Alessandro / Dhu l-Qarnayn in viaggio tra i due mari* (Quaderni di Studi Indo-Mediterranei, 1) Alessandria, Piedmont, Italy: Edizioni dell'Orso, 2008.
Fabula, 51(1/2), 2010, pp. 130–134.

170

Review of: P. McGregor (ed.), *Animal Communication Networks* (Cambridge University Press, 2005) and T.D. Wyatt, *Pheromones and Animal Behaviour: Communication by Smell and Taste* (Cambridge University Press, 2003, reprinted with corrections 2004). *Pragmatics & Cognition*, 17(2), 2009, pp. 482–490.

169

Review of: J. Doyle, *Extending Mechanics to Mind: The Mechanical Foundations of Psychology and Economics*. (Cambridge: Cambridge University Press, 2006).
Pragmatics & Cognition, 17(2), 2009, pp. 491–494.

168

Review of: Andrew Adamatzky, *Dynamics of Crowd-Minds: Patterns of Irrationality in Emotions, Beliefs and Actions*. Singapore: World Scientific, 2005. *Pragmatics & Cognition*, 17(2), 2009, pp. 472–481.

167

Computational Models of the Emotions: From Models of the Emotions of the Individual, to Modelling the Emerging Irrational Behaviour of Crowds. *AI & Society*, 24(4), 2009, pp. 403–414.

Also online: <http://dx.doi.org/10.1007/s00146-009-0210-9>

- | | |
|---|--|
| <ol style="list-style-type: none"> 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 | <ol style="list-style-type: none"> 7. The Emotions of Individuals, and Computation, II: Visual as Embodied 9. Emotions in Their Narrative Context 10. Computational Consciousness? Concerning the Philosophical Background 11. A Few Considerations About Published Forums 12. Suggestions for Research Into Computational Models of Emotional Contagion: Lessons to be Learned from Models of Distributed Stigmergetic Control 13. Concluding Remarks Cited References |
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166

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

<p>Contents: Classics on the shelf Differences among editions Gurgurnt vs. Gargantua Lyonnaise Chambers lit by a gem</p>	<p>Gigantic beds Falling architects The 'African' Saxon Gormund, vs. the 'Indians' in Gaul</p>
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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.

About: Jennifer Westwood and Jacqueline Simpson, *The Lore of the Land: A Guide to England's Legends*. London: Penguin Books, hardbound, 2005; paperback, 2006; and the selection from it: *The Penguin Book of Ghosts*, London: Allen Lane, 2008.

165

A Cultural Practice Between Material Culture and Ideology: Sanitary Appliances in Modern, Traditional Levantine Jewry, and in the Norms Set by a Local Ritualist. *Orientalia Parthenopea*, 9 (2010), pp. 105–132.

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
 - 3.4. The name for the room
 - 3.5. The position of the toilets and of the washing sinks within the house
 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

164

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

163

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 Play *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 motif of the deadly plants in Hawthorne, Baudelaire, Gautier, and Swinburn]

162

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

161

Epistemic Formulae, Argument Structures, and a Narrative on Identity and Deception: A Formal Representation from the AJIT Subproject Within AURANGZEB. *Annals of Mathematics and Artificial Intelligence*, 54(4), 2008 [2009], pp. 293–362 (70 pp.).

160

Wearing the Badge of the Alliance, vs. Having to Wear a Badge to Be Told Apart: Joseph Cazès in Teheran in 1898. Cognitive Analysis, and Cultural Aspects. Special issue on “Knowledge and Cognitive Science” of the *International Journal on Humanistic Ideology: Studies into the Nature and Origin of Humanistic Ideas*, 3(1) (2010), pp. 59–108.

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 *jama* 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 minorities 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

159

Medieval (and Later) Compulsory Signs of Group Identity Disclosure. Part II: The Intervention of Joseph Cazès in Teheran in 1898, Set in Episodic Formulae. *Journal of Sociocybernetics*, 7(1), 2009 [Nov. 2010], pp. 54–96.

[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. Reih#anollah’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 Cazès 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
 Cited References

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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.
Journal of Sociocybernetics, 6(1), 2008 (Summer 2008), pp. 11–30.**

- | | |
|---|--|
| 1. A Mongol Regional State in Turmoil | 5. A Device for Social Exclusion: Expressing the Underlying Rationale by Means of Formulae |
| 2. The Badge Enters the Picture | 6. Branded by the Badge [on a passage from Joseph Joffo's <i>Un sac de billes</i>] |
| 3. Preliminary Remarks About Formalism | 7. A Complementary Representation, by Means of Block Schemata |
| 4. The Teheran Narrative from 1897–1898 | 8. Conclusions |

157

Ghostly Representations of the Denominational Other in Folklore, II: Thomas Nast's Crocodiles in *The American River Ganges* (New York, 1871). *La Ricerca Folklorica*, 57 (2008), pp. 148–154. Abstract on p. 160.

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

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Ghostly 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). *La Ricerca Folklorica*, 57 (2008), pp. 133–147. Abstract on p. 160.

- 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 literarised 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

155

- 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.]
- Italian shorter version of the same book review: *Rassegna Mensile di Israel*, 73(3), 2007 [2009], pp. 163–167.

154

**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>**

- 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

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]

153

Etymothesis and Fallacy: On Carrots and the Liver.
Journal of Northwest Semitic Languages, 34(1) (2008), pp. 57–73.

[It illustrates the faulty reasoning in false etymologies.]

- | | | |
|---|----|---|
| Contents: 1. Introduction | 4 | Names for ‘carrot’ |
| 2. What we set to do in this paper | 5. | Hebrew derivatives of the root <i>yqr</i> ‘heavy’ |
| 3. The Latin name for ‘liver,’ in its Indo-European context | 6. | Concluding considerations |

152

Review of *Through the Pillars of Herakles: Greco-Roman Exploration of the Atlantic*,
by D.W. Roller (London: Routledge, 2006).
Scripta Classica Israelica, 28 (2009), pp. 168–170.

151

**Legal Evidence, Police Intelligence, Crime Analysis or Detection, Forensic Testing, and Argumentation:
An Overview of Computer Tools or Techniques.**
Journal of Law and Information Technology, Vol. 17, No. 1 (2009), pp. 1–82.

Also in the online version of the journal (2008): doi:10.1093/ijlit/ean009
International Journal of Law and Information Technology Advance Access
published online on November 21, 2008
Print ISSN 0967-0769, Online ISSN 1464-3693

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**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.**

Journal of Intelligent and Robotic Systems, 52(3–4),
pp. 515–582 (68 pages) + this paper’s contents on pp. 340–341.

[On the folkloric treatment of historical narratives. Seeks to extend structuralist methods from folklore to robotics.]

149

From Embodied Agents Reasoning About the Body, to Virtual Models of the Human Body: A Quick Overview.

Journal of Intelligent and Robotic Systems, Volume 52, Issues 3-4, 2008, pp. 489–513 + contents of this paper (on p. 340).
[Cognition and its modelling.]

148

Chance vs. Causality, and a Taxonomy of Explanations.

Yearbook of the Artificial: Nature, Culture & Technology, Vol. 5 (2008), pp. 195–258.

In *Natural Chance, Artificial Chance*, ed. M. Negrotti, thematic volume. Basel: Peter Lang.

[Some of the more prominent examples are from Jewish studies, taking up much of the discussion.]

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

147

The Italian translation of “Chance vs. Causality, and a Taxonomy of Explanations”:

Il caso in relazione alla causalità, ed una tassonomia delle eziologie.

In *L’enigma del caso: Fatti, ipotesi e immagini*, ed. G. Lanzavecchia and M. Negrotti,
Milano: Edizioni Goliardiche, 2008, pp. 93–149.

146

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

In: M.M. Turell, M. Spassova and J. Cicres Bosch (eds.), *Proceedings of the Second IAFL European Conference
on Forensic Linguistics / Language and the Law (IAFL’06), Barcelona, Spain, 14–16 September 2006.*
Barcelona: Documenta Universitaria, 2008, pp. 293–303.

145

**Have Computation, Animatronics, and Robotic Art Anything to Say About Emotion,
Compassion, and How to Model Them? The survivor Project.** (with R. Cassinis, L.M. Morelli).
Pragmatics & Cognition, 16(1), pp. 3–37 (2008).

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

[Cognition, visual arts.]

144

Book review (in Italian) of *Audubon: Early Drawings*, introd. R. Rhodes, scientific commentary by S.V. Edwards, pref. L.A. Morris. The Belknap Press of Harvard University Press, Cambridge, Massachusetts, 2008. In: *Rivista Italiana di Ornitologia*, in press.

143

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. blasone elogiativo [Bread-based descriptors or *blasons populaires*, including]
2. Le uova: tra blasone 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]

142

Mario Alinei and Ephraim Nissan: L’etimologia semitica dell’it. *pizza* e dei suoi corradicali est-europei, turchi, e semitici levantini. *Quaderni di Semantica: An International Journal of Semantics and Iconomastics*, 28(1) (2007), pp. 117–135.

- 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 siriano *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 siriano *pitta*
 7. Conclusione
- Bibliografia
Note [extensive and substantial endnotes]

141

Goals, Arguments, and Deception: A Formal Representation from the AURANGZEB Project. I: An Episode from the Succession War. *Journal of Intelligent & Fuzzy Systems*, Vol. 18, No. 3, 2007, pp. 281–305. [In the history of Mughal India.]

140

Goals, Arguments, and Deception: A Formal Representation from the AURANGZEB Project. II: A Formalism for the Capture of Murad. *Journal of Intelligent & Fuzzy Systems*, Vol. 18, No. 3, 2007, pp. 307–327. [In the history of Mughal India.]

139

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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

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 2. Some Background on Humour and on Narration
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 4. Features of Midrashic Text
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- Part II:**
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 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

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VegeDog: Formalism, Vegetarian Dogs, and Partonomies in Transition (with S.E. Shimony). Computers and Artificial Intelligence, Vol. 16, No. 1, pp. 79–104, 1997. [On animals in culture.]

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Towards AI Formalisms for Legal Evidence (with D. Rousseau) In: *Foundations of Intelligent Systems: Proc. 10th Int. Symp., ISMIS'97* (ed. Z.W. Ras, A. Skowron). Springer-Verlag, pp. 328–337, 1997.

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Review of: *Computational Theories of Interaction and Agency* (ed. P.E. Agre, S.J. Rosenschein), MIT Press, 1996. *Pragmatics and Cognition*, Vol. 5, No. 2, pp. 384–395, 1997.

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Review of: *Connectionist Natural Language Processing* (ed. N. Sharkey), Kluwer, Dordrecht & Intellect, Oxford, 1992. *Pragmatics and Cognition*, Vol. 5, No. 2, pp. 383–384, 1997.

36

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

35

Review of: *Multimedia, Hypermedia, and Virtual Reality* (ed. P. Brusilovsky & al.), Springer-Verlag, 1996. *Journal of Educational Computing Research*, Vol. 17, No. 3 1997, pp. 319–320.

34

Ephraim Nissan, Isaac Rossler, and Hillel Weiss: Hermeneutics, Accreting Receptions, Hypermedia: A Tool for Reference versus a Tool for Instruction. *Journal of Educational Computing Research*, Vol. 17, No. 3, 1997, pp. 297–318.

- 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]

33

Ephraim Nissan, Hillel Weiss, and Avraham Yossef: HyperJoseph: The Hypertextual Organization — Epistemological Considerations. *Knowledge Organization*, Vol. 23, No. 1, pp. 16–24, 1996.

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

32

From ALIBI to COLUMBUS. The Long March to Self-Aware Computational Models of Humor. In: Automatic Interpretation and Generation of Verbal Humor. Proc. of the 12th Twente Workshop on Language Technology [TWLT 12], joint with Int. Workshop on Computational Humor [IWCH'96] (ed. J. Hulstijn & A. Nijholt), Twente, Enschede, The Netherlands: University of Twente, Sept. 1996, pp. 69–85.

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Ephraim Nissan and Solomon Eyal Shimony:
TAMBALACOQUE: For a Formal Account of the Gist of a Scholarly Argument.
Knowledge Organization, Vol. 23, No. 3, 1996, pp. 135–146.

Ephraim Nissan and Hillel Weiss: The HyperJoseph Project.

30

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.

29

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

In: *Proceedings of the 4th International Conference on Bible and Computers (AIBI'94)*, Amsterdam, August 15–18, 1994 (ed. F. Poswick) of the Association Internationale Bible et Informatique. Geneva & Paris: Champion-Slatkine, 1995, pp. 154–162 & 163–173.

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

28

Intermingled Paschal Lambs and Hypergraph Grammars.
Higgaion: Studies in Rabbinic Logic, No. 3, pp. 132–150, 1995.

27

SEPPHORIS: An Augmented Hypergraph-Grammar Representation for Events, Stipulations, and Legal Prescriptions. *Law, Computers, and Artificial Intelligence*, Vol. 4, No. 1, pp. 33–77, 1995.

26

Meanings, Expression, and Prototypes. Review article. *Pragmatics & Cognition*, Vol. 3, No. 2, pp. 317–364, 1995.

- 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 Mamlūk 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; the iconography of the unicorn; Kaddari's analysis of syntactic agreement vs. non-agreement in Agnon's writings; Birdwhistell's kinesic notation for gesture, vs. choreographical notations, or vs. sign language; 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.]

- 25 **Interpretation of Imputed Behavior in ALIBI (1 to 3) and SKILL.**
(with F. Fakher-Eldeen, Ts. Kuflik, G. Puni, R. Salfati, Y. Shaul, A. Spanioli).
Informatica e Diritto, Year XIX, 2nd Series, Vol. II, No. 1/2, pp. 213-242, 1993.
- 24 **The Lexical Mint.** *Hebrew Linguistics*, No. 36, pp. 39–49, 1992.
[On a computational model for word-formation. This project was prized.]
- 23 **Derivational Knowledge and the Common Sense of Coping With the Incompleteness of Lexical Knowledge.**
Proceedings of the International Symposium Communication, Meaning and Knowledge vs. Information Technology, Sept. 1989 (4 vols.).
Published again in: *Information Technology & Society: Theory, Uses, Impacts* (ed. J. Lopes Alves), Lisbon: Associação Portuguesa para o Desenvolvimento das Comunicações (APDC), & Sociedade Portuguesa de Filosofia (SPF), pp. 462–477, 1992.
- 22 **For a Computational Metamodel of Interpretation Trials.**
Computers and Artificial Intelligence, Vol. 11, No. 2, pp. 559–583, 1992.
[In the epistemology of Etruscology.]
- 21 **Deviation Models of Regulation: A Knowledge-Based Approach.**
Informatica e Diritto, Year XVIII, 2nd Series, Vol. I, No. 1/2, pp. 181–212, 1992.
[On similarities and differences among Italy's regional constitutions.]
- 20 **Word-Formation and Lexical Acquisition.** In *Proceedings of the Workshop on Natural Language Learning (W.14)*, at the *12th Int. Joint Conference on Artificial Intelligence (IJCAI'91)*, Sydney, 1991, pp. 58–62.
- 19 **ONOMATURGE: An Artificial Intelligence Tool and Paradigm for Supporting National and Native Language Fostering Policies.** *AI & Society*, Vol. 5, No. 3, pp. 202–217, 1991.
- 18 **Hebrew [Computational Linguistics] (with I. Lancashire) [an annotated bibliography].**
In *The Humanities Computing Yearbook, 1989–90* (ed. I. Lancashire), Oxford: Clarendon Press, 1991, pp. 292–300.
- 17 **Etruscan [Computational Linguistics; an annotated bibliography].**
In *The Humanities Computing Yearbook, 1989–90* (ed. I. Lancashire), Oxford: Clarendon Press, 1991, p. 246.
- 16 This paper was **seminal**: With Ts. Kuflik, G. Puni:
Finding Excuses With ALIBI: Alternative Plans That Are Deontically More Defensible.
Computers and Artificial Intelligence, Vol. 10, No. 4, pp. 297–325, 1991.
[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
(ed. J. Lopes Alves). APDC & SPF (Lisbon), pp. 484–510, 1992.
- 15 **Artificial Intelligence as a Dialectic of Science and Technology, and Other Aspects.**
Ch. 5 in: *Understanding the Artificial. On the Future Shape of Artificial Intelligence* (ed. M. Negrotti), Springer-Verlag, pp. 77–90, 1991.
[In epistemology.] Translated as:
- 14 **L'intelligenza artificiale come dialettica fra scienza e tecnologia.**

- 13 Ch. 5 in: *Capire l'artificiale* (ed. M. Negrotti), Bollati-Boringhieri (Torino, Italy): pp. 119–140, 1990. Also in the 2nd edn., of 1993. Theory Formation for Interpreting an Unknown Language. In: *Advances in Artificial Intelligence: Natural Language and Knowledge-based Systems* (ed. M. Golumbic), Springer-Verlag, pp. 95–113, 1990.
- 12 Artificial Intelligence in Higher Education. Part I: Education for AI. From Courses in Computer Science to Courses in Application-Domains. In: *Higher Education and New Technologies: Proc. of the 5th EARDHE Conf.* (eds. H. Osthoek and T. Vroeijsstijn), Utrecht, 1987. Pergamon Press (Oxford), pp. 249–261, 1989.
- 11 Artificial Intelligence in Higher Education. Part II: AI for Education. Present Trends, as Sources for a Concept of Knowledge-Presentation. In: *Higher Education and New Technologies: Proc. of the 5th EARDHE Conf.* (eds. H. Osthoek and T. Vroeijsstijn), Utrecht, 1987. Pergamon Press (Oxford), pp. 67–98, 1989.
- 10 The Design of a Multilingual Semitic Dictionary (abstract). In the SCCAC Section of the *Abstracts Book of the 15th International Conference on Literary and Linguistic Computing (ALLC) and 2nd International Conference on Computers and Biblical Studies (AIBI)*, Jerusalem, June 5–13, 1988.
- 9 ONOMATURGE: An Expert System in Word-Formation. Ph.D. Dissertation, Ben-Gurion University of the Negev, 1988. 3 vols., 600 pp.
- 8 Exception-Admissibility and Typicality in Proto-Representations. In: *Terminology and Knowledge Engineering: Proc. 1st International Conference*, Trier, 1987 (ed. H. Czap, C. Galinski). Indeks Verlag (Frankfurt/M), pp. 235–267, 1987. [In cognitive linguistics, relevant to the representation of the lexical concepts in my tool.]
- 7 ONOMATURGE: An Expert System for Word-Formation and Morpho-Semantic Clarity Evaluation. Part I: The Task in Perspective, and a Model of the Dynamics of the System. In: *Terminology and Knowledge Engineering: Proceedings of the First International Conference*, Trier, 1987, pp. 167–176, 1987.
- 6 ONOMATURGE: An Expert System for Word-Formation and Morpho-Semantic Clarity Evaluation. Part II: The Statics of the System. The Representation from the General Viewpoint of Knowledge-Bases for Terminology. In: *Terminology and Knowledge Engineering: Proceedings of the First International Conference*, Trier, 1987, pp. 177–189, 1987.
- 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.]
- 4 The Twelve Chairs and ONOMATURGE. Part I of: The Representation of Synonyms and of Related Terms, in the Frames of an Expert System for Word-Coinage. *Proceedings of the 5th International Workshop on Expert Systems & Their Applications*, Avignon, June 1985. Vol. 2, pp. 685-703, 1985.
- 3 On Lions, Leopards and ONOMATURGE. Part II of: The Representation of Synonyms and of Related Terms, in the Frames of an Expert System for Word-Coinage. *Proceedings of the 5th International Workshop on Expert Systems & Their Applications*, Avignon, June 1985. Vol. 2 of 2, pp. 705-741, 1985.
- 2 Could an Expert System Perform What Schoenberg Couldn't for Moses? Word-Coinage in the Bible's Tongue: ONOMATURGE, a Lexical Mint. *Proceedings of COGNITIVA'85*, Paris, June 1985. CESTA (Paris), Vol. 1, pp. 95–100, 1985.
- 1 On the Architecture of ONOMATURGE, An Expert System Inventing Neologisms. In: *Méthodes quantitatives et informatiques dans l'étude des textes (Computers in Literary and Linguistic Research)*, Colloque International CNRS, Université de Nice, 5 – 8 juin 1985 (Travaux de linguistique quantitative, 35) [= *Proceedings of the 12th Conf. of the Association for Literary and Linguistic Computing (ALLC)*, Champion-Slatkine (Geneva & Paris), Vol. 2 of 2, pp. 671–680, 1985.



Popularistic writing is omitted from the numbered list of publications.