

Dr. Ephraim Nissan

I have **ca. 350 scholarly publications** all in all (published or accepted/in press). Of these, over 120 are articles in refereed scholarly journals. I have been founding joint editor of *Melilah: The Manchester Journal of Jewish Studies* (whose famous first series appeared in 1944–55). Already in the 1980s I established a journal in a different discipline, and from the 1990s to the present I have been a guest-editor for journals twenty times. I also established the *Israeli Journal of Humor Research: An International Journal*, for the Israeli Association for Humor Research, which is interdisciplinary (e.g., Jewish folklore, Sephardic and Yiddish culture, pragmatics, cognitive studies, discourse analysis, literary studies, computational modelling of humour).

Even if only such publications that are relevant to Jewish studies are considered, my publication list would still be voluminous. Therefore, I provide a compact list of just a selection of my publications in Jewish studies, roughly combining reversed chronological order with thematic clustering.

Mutual perceptions of Jews and others: “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. ¶ “Purim of Saragossa, Purim of Siracusa”, *ibid.* ¶ “Saturnine Traits, Melancholia, and Related Conditions as Ascribed to Jews and Jewish Culture (and Jewish Responses) from Imperial Rome to High Modernity” (by E. Nissan & A.O. Shemesh), in *Umana, divina malinconia*, special issue on Melancholia, ed. Alessandro Grossato, in *Quaderni di Studi Indo-Mediterranei*, 3, 2010, pp. 97–128. ¶ “«Questo rito selvaggio»: contesto moderno e sfondo antico di un mito infamante antebraico”. 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. [On the blood libel.] ¶ “Ghastly Representations of the Denominational Other in Folklore” (2 parts), *La Ricerca Folklorica*, 57 (2008), pp. 133–147 & 148–154. ¶ “Ethnocultural Barriers Medicalized: A Critique of Jacobsen”, *Journal of Indo-Judaic Studies*, 11, 2010, pp. 75–119. ¶ “On the Treatment of Some Toponyms or Ethnics in a *Sharḥ* to the *Haggadah*”, *Mehqere-Ḥag*, 12 (2001), pp. 29–103 (in the English part of the volume). ¶ “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. ¶

Eastern Jewry (vs. other diasporas): “The Pantesque Experience: Between Tunisian Jewry, and Claimed Relics of Crypto-Judaism on Pantelleria Island”. *Journal of Modern Jewish Studies*, accepted. ¶ “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”. *Israeli Journal of Humor Research*, in press. ¶ “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 Mekuwan: A Research Journal of Humor Studies*, 1 (2011), pp. E4–E72. [ISSN 225-7128] ¶ “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*. ¶ “Captive Gazelles in Iraqi Jewry in Modern Times in Relation to Cultural Practices and Vernacular Housing” (by Z. Amar & E. Nissan), *Journal of Modern Jewish Studies*, 8(1), 2009, pp. 23–39. ¶ “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. ¶ “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*. ¶ “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”, *International Journal on Humanistic Ideology: Studies into the Nature and Origin of Humanistic Ideas*, 3(1), 2010, pp. 59–108. ¶ “Medieval (and Later) Compulsory Signs of Group Identity Disclosure. Part II: The Intervention of Joseph Cazès in Teheran in 1898, Set in Episodic Formulae” [on the Jewish badge], *Journal of Sociocybernetics*, 7(1), 2009 [Nov. 2010], pp. 54–96. ¶ Part I of the same: “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, pp. 11–30. ¶ Also “What is in a Busby, What is in a Top-hat” (see above). ¶

Jewish condition in modern Europe: “The Paradox of the Italian Jewish Experience in 1990–2010”, *Changing Jewish Communities*, no. 66, 15 March 2011 [but published from 24 Feb. 2011] (online, refereed monthly journal of the Institute for Global Jewish Affairs within the Jerusalem Center for Public Affairs, JCPA).¹ On 28 February 2011, the article was reproduced at the portal of the Centro di Documentazione Ebraico Contemporaneo (CDEC) in Milan. An Italian translation made by Piera Prister for *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. The first part is “Il paradosso dell’esperienza ebraica italiana dal 1990 al 2010 - Prima parte”,² whereas the second part is “Il paradosso

¹ “The Paradox of the Italian Jewish Experience in 1990–2010”, *Changing Jewish Communities*, 66 (2011), is posted at: [http://jcpa.org/JCPA/Templates/ShowPage.asp?DRIT=4&DBID=1&LNGID=1&TMID=111&FID=623&PID=0&IID=6194&TTL=The Paradox of the Italian Jewish Experience in 1990-2010](http://jcpa.org/JCPA/Templates/ShowPage.asp?DRIT=4&DBID=1&LNGID=1&TMID=111&FID=623&PID=0&IID=6194&TTL=The+Paradox+of+the+Italian+Jewish+Experience+in+1990-2010)

² First part posted at <http://www.informazionecorretta.com/main.php?mediaId=115&sez=120&id=38867>

dell'esperienza ebraica italiana dal 1990 al 2010 - Seconda parte"³ ¶ “Aspects of Italy’s Jewish Experience, as Shaped by Local and Global Factors”, in “Jewish Culture in the Age of Globalisation” (eds. C. Gelbin, S.L. Gilman), a special issue of the *European Review of History / Revue européenne d’histoire*, 18(1), 2011, pp. 131–142. ¶ “Un mistero risolto? Riflessioni in margine a *Il serpente biblico* di Valerio Marchi” (on Italy’s Jews since ca. 1850), *Rassegna Mensile di Israel* (Rome), 74(1–2), 2008 [2010], pp. 95–124. ¶ “La storia regionale come chiave per comprendere un paradosso della storia d’Italia”, *Stradalta – Rivista dell’Associazione Storica Gonarese*, 2, 2009, pp. 73–80. ¶ “Layers of Crypto-Jewish or Related Identities: A Typology Emerging from a Range of Situations”, *Religioni e Società: Rivista di scienze sociali della religione*, accepted pending revision. ¶ “Revisiting Olender’s *The Languages of Paradise*, Placed in a Broader Context” [on the modern myth of Semites vs. Aryans], in *Quaderni di Studi Indo-Mediterranei*, 3, 2010, pp. 330–360. ¶ Also “What is in a Busby, What is in a Top-hat” (see above). ¶ Also “The Pantesque Experience” (see above). ¶

Jewish zoology, botany, mineralogy, or geographical conceptions: “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 by the *Australian Journal of Jewish Studies*. ¶ “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. ¶ [Demonic dogs in part of] “Considerations in the Margin of *The Lore of the Land*: A Review Article” [with Jewish parallels], *La Ricerca Folklorica*, in press. ¶ “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”, *MHNH [μηνη]: rivista internazionale de investigación sobre magia y astrología antiguas* (Málaga), 10 (2010 [2011]), pp. 279–310. ¶ “Risks of Ingestion: On Eating Tomatoes in Agnon, and on the Water of Shittim”, *Revue européenne des études hébraïques (REEH)*, 14 (2009 [2011]), pp. 46–79. ¶ “The Rod and the Crocodile. Temporal Relations in Textual Hermeneutics: An Application of Petri Nets to Semantics” (on midrash), *Semiotica*, 184(1/4), 2011, pp. 187–227. DOI 10.1515/semi.2011.027 ¶ “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. ¶ “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*, 51.1 = #239, 2009, pp. 33–64. ¶ “Hybridity in Referential vs. Metaphorical Zoonymy”, in press in *Y. Choueka Jubilee Volume*, Vol. 2. ¶ “Etymothesis, Fallacy, and Ontologies: An Illustration from Phytonymy”, *ibid.* ¶ [Elephants in warfare:] “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. ¶ “Deadly Flowers and Lethal Plants: A Theme in Folklore, Fiction and Metaphoric Imagery”, *Fabula*, 50.3/4 (2009), pp. 293–311. ¶ “An Insidious Rose, Lethal Flowers or Plants: A Version of the Death of Moses, and a Sanfeditist Trick from the Napoleonic Wars”, *Fabula*, 50.1/2 (2009), pp. 111–117. ¶ “Etymothesis and Fallacy: On Carrots and the Liver”, *Journal of Northwest Semitic Languages*, 34(1) (2008), pp. 57–73. ¶ “A Gleaning of Concepts from the Natural Sciences Held by the Jewish Sages of Late Antiquity: From Zoology, to Optical Instrumentation (Viewing Tubes)”, in *La cultura scientifico-naturalistica nei Padri della Chiesa (I–V sec.): XXXV Incontro di Studiosi dell’Antichità Cristiana*, Rome, 4–6 May 2006 (*Studia Ephemeridis ‘Augustinianum’*, 101), Rome: Institutum Patristicum Augustinianum, 2007, pp. 49–81. ¶ “Fictitious Toponyms in the Responsa: Bashan’s Ruleset Revisited”, *Revue Informatique et statistique dans les sciences humaines (RISSH)*, 37 (2003, online). ¶ [Paschal lambs:] “Identification and Doing Without It, Part V: A Formal Mathematical Analysis for a Case of Mixup of Individuals, and of Recovery from Failure to Attain Identification” (by J. Ma & E. Nissan), *Cybernetics and Systems*, 34.6/7 (2003), pp. 531–550. [An analysis for a textual *locus* from tractate *Pesahim*.] ¶ [Mythicised discovery of America:] “The COLUMBUS Model” (2 parts), *International Journal of Computing Anticipatory Systems*, 12 (2002), pp. 105–120 & 121–136 [Analysing (in diagrams) text from G. Rosenzweig’s literary pseudo-talmudic pastiche *Tractate America [Masseikhes Amerike]* (New York, 1892).] ¶ [Land of Israel geography in the Mishnah:] “Modelling Spatial Relations in the Traveller’s Conditional Divorce Problem”, *Higgaion — Studies in Rabbinic Logic*, 5 (2001), pp. 8–21. ¶ [A fabulous bird:] “The *Krum* Tradition in the Light of the Phoenix Myth” (with an appendix by C. Asaro), *AION-O: Annali dell’Istituto Orientale di Napoli, Sezione Orientale*, 59.1–4 (1999 [2001]), pp. 393–400. [A talmudic passage about a mythical bird is examined in relation to a text by Lactantius.] ¶ “From the *Krum* to the *Kerem-kerem* Bird: On the Ever-changing Colours of Referentiality and Myth”, *AION-O: Annali dell’Istituto Orientale di Napoli, Sezione Orientale*, 57.1–2 (1997 [1999]), pp. 276–281. ¶ “Intermingled Paschal Lambs and Hypergraph Grammars”, in Hebrew: *Pesachim shennit’arevu vedikdukei-hipergrafim* in: *Higgaion — Studies in Rabbinic Logic*, 3 (1995), pp. 132–150. ¶ [Paschal lambs:] “SEPPHORIS: An Augmented Hypergraph-Grammar Representation for Events, Stipulations, and Legal Prescriptions”, *Law, Computers, and Artificial Intelligence*, 4.1 (1995), pp. 33–77. [On a halakhic *sugya*.] ¶ Already listed under another rubric above: “Captive Gazelles in Iraqi Jewry in Modern Times in Relation to Cultural Practices and Vernacular Housing” (by Z. Amar & E. Nissan), *Journal of Modern Jewish Studies*, 8(1), 2009, pp. 23–39.

Narrative features of the Aggadic Midrash (and its literary emulations): “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.] ¶ “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. [On homiletic/midrashic derivations in Hebrew.] ¶ “The Design of the Phono-Semantic Matching (PSM) Module of the GALLURA Architecture

³ Second part posted at <http://www.informazionecorretta.it/main.php?mediaId=115&sez=120&id=38896>

for Generating Humorous Aetiological Tales”. By Ephraim Nissan and Yaakov HaCohen-Kerner. *Israeli Journal for Humor Research*, 1(2), in press. [On homiletical/midrashic derivations in Hebrew.] ¶ “(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. ¶ “On the Principle of Retribution in Homiletics”. *Bibbia e Oriente*, accepted. ¶ “Thematic Parallels in the Rabbinic Aggadah vs. Christian Hagiography: Modes of Convergence, and Sample Tales”, *La Ricerca Folklorica*, in press. ¶ “Asia at Both Ends: An Introduction to Etymology, with a Response to Chapter 6”, Chapter 7 in: G. Zuckermann (ed.), *Afro-Asiatic Languages and Cultures*. Newcastle: Cambridge Scholars Publishing, 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. ¶ “Creativity Out of Coincidence, and Playful Aetiologies: A Taxonomy”, by Ephraim Nissan, Yaakov HaCohen-Kerner, and Ghil’ad Zuckermann. In press in Vol. 3 of the *Choueka jubilee book*. ¶ “Automating the *Mimologues*: Weaving an Etymology Step by Step”, *ibid.*, by Ephraim Nissan, Yaakov HaCohen-Kerner, and Ghil’ad Zuckermann. ¶ “Midrashic Generation in DARSHAN, and Beyond: Which Kind of Empowerment Is Expected of GALLURA?”, *ibid.*, by Yaakov HaCohen-Kerner, Tal Siman-Tov Avigezer, Haim Ivgi, Ephraim Nissan, and Ghil’ad Zuckermann. ¶ “Storytelling and Etymology: A Multi-Agent Approach (A Discussion Through Two “Scandinavian” Stories)”, *ibid.*, by Ephraim Nissan and Yaakov HaCohen-Kerner. ¶ “Information Retrieval and Question Answering for Assisting Readers of the Late Antique to Medieval Corpora of the *Aggadid Midrash*”, by Y. HaCohen-Kerner and E. Nissan. In the “Natural Language and Its Processing” section of Vol. 2 of the *Choueka jubilee book*, in press. ¶ “Information Retrieval in the Service of Generating Narrative Explanation: What we Want from GALLURA”, by E. Nissan and Y. HaCohen-Kerner. In *Proceedings of KDIR 2011: International Conference on Knowledge Discovery and Information Retrieval*, Paris, 26–29 October 2011, pp. 487–492. ¶ “On Nebuchadnezzar in Pseudo-Sirach”, *Journal for the Study of the Pseudepigrapha*, 19.1 (2009), pp. 45–76. ¶ “On Joshua in Pseudo-Sirach”, *Journal for the Study of the Pseudepigrapha*, 20.3 (March 2011), pp. 163–218. ¶ “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, 2008 [2009], pp. 129–146 + Figs. VI–VIII in the plates section. ¶ “Hermeneutics, Accreting Receptions, Hypermedia: A Tool for Reference versus a Tool for Instruction” (by E. Nissan, I. Rossler, & H. Weiss), *Journal of Educational Computing Research*, 17.3 (1997), pp. 297–318. [A hypertextual tool on midrash.] ¶ “HyperJoseph: The Hypertextual Organization — Epistemological Considerations” (by E. Nissan, H. Weiss, & A. Yossef), *Knowledge Organization*, 23.1 (1996), pp. 16–24. [A hypertextual tool on midrash.] ¶ “The *HyperJoseph* Project” (2 parts, by E. Nissan & H. Weiss), *Proceedings of the 4th International Conference on Bible and Computers (AIBI’94)*, Amsterdam, 1994; Geneva & Paris: Champion-Slatkine, 1995, pp. 154–162 & 163–173. ¶ Also “The COLUMBUS Model” (see above). ¶

Hebrew or Semitic linguistics: “Lo schema onomasiologico di due paia lessicali dell’ebraico biblico: *sēfi’im* vs. *sēfi’ot*, e *še’ēsā’im* vs. *šō’ā* o *šē’ā*. Con un paragone con la polisemia di *sciōt* ticinese e circulariano”, *Aula Orientalis*, 29 (2011), pp. 311–316. ¶ “*L’miqnē-ḳānīm* — “Per comprare la faccia” — “per conciliarsi il favore”. Una proposta di rilettura di un’iscrizione punica su una lamina d’argento di Tharros”, in press in *Bibbia e Oriente*. ¶ “L’etimologia semitica dell’it. *pizza* e dei suoi corradicali est-europei, turchi, e semitici levantini” [cf. *pita*] (by M. Alinei & E. Nissan), *Quaderni di Semantica*, 28(1) (2007), pp. 117–135. ¶ “Registers of Use, and Ergolectal Versus Literary Niches for Neologizing Creativity. What Do the Makers of Technical Terminology Stand to Learn From Such Contrastive Analysis?”, *Proceedings of the EAFT “Conference on Co-operation in the Field of Terminology in Europe”*, Paris, May 17–19, 1999. Paris: Union Latine, 2000, pp. 227–239. [On the Hebrew lexicon.] ¶ “Computer-Generated Alternative Coinages: An Automated Ranking Model for Their Psychosemantic Transparency”, *ibid.*, pp. 321–336. [On Hebrew neologisms.] ¶ “Using the *CuProS* Metarepresentation Language for Defining Flexible Nested-Relation Structures for Monolingual and Multilingual Terminological Databases”, *ibid.*, pp. 337–343. [Cognates from Hebrew and the Semitic lexicon.] ¶ “On the Semitic Component in the Lexicon of New Kingdom Egyptian, and its Role in Reconstructing Northwest Semitic Morphology”, a Hebrew-language review article, whose Hebrew title is: ‘*Al hammilon hashemi hammush’al shebbamitsrit vehaddikduk hashemi-ma’aravi ha’oleh heimennu*’ *Hebrew Linguistics (Balshanut ‘Ivrit)*, 45 (1999), pp. 95–100. ¶ “A Formalism for Misantonyms”, *Proceedings of the AISB’99 Symposium on Metaphor, Artificial Intelligence and Cognition*, Edinburgh, 1999, pp. 17–26. [Examples from the Hebrew lexicon.] ¶ “The Temporal Dimension in Natural-Language Text” (by J. Ma, B. Knight, & E. Nissan), *International Symposium on Machine Translation & Computer Language Information Processing (ISMT&CLIP)*, Beijing, June 1999, pp. 32–37. [An analysis of the temporal relations in the *incipit* of an Israeli novel by A. Megged.] ¶ “The Lexical Mint” (in Hebrew: *Hammitba’ah halleshonit*), *Hebrew Linguistics (Balshanut ‘Ivrit)*, 36 (1992), pp. 39–49 (on my prized project). ¶ “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), 1992, pp. 462–477. [In Hebrew linguistics.] ¶ “Word-Formation and Lexical Acquisition”, in *Proceedings of the Workshop on Natural Language Learning (W.14), at the 12th International Joint Conference on Artificial Intelligence (IJCAI’91)*, Sydney, 1991, pp. 58–62. [Hebrew linguistics.] ¶ “ONOMATURGE: An Artificial Intelligence Tool and Paradigm for Supporting National and Native Language Fostering Policies”, *AI & Society*, 5.3 (1991), pp. 202–217. [In Hebrew linguistics.] ¶ “Exception-Admissibility and Typicality in Proto-Representations”, in *Terminology and Knowledge Engineering: Proceedings of the First International Conference*, Trier, 1987 (ed. H. Czup, C. Galinski); Frankfurt/M: Indeks Verlag, pp. 235–267, 1987. ¶ “ONOMATURGE: An Expert System for Word-Formation and Morpho-Semantic Clarity Evaluation” (2 parts), *ibid.*, pp. 167–176 & 177–189. ¶ “The Representation of Synonyms and of Related Terms, in the Frames of an Expert System for Word-Coinage” (2 parts), *Proceedings of the 5th International Workshop on Expert Systems & Their Applications*, Avignon, June 1985, Vol. 2, pp. 685–703 & 705–741. [In Hebrew linguistics.] ¶ “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), 1985, Vol. 1, pp. 95–100. ¶ "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 Conference of the Association for Literary and Linguistic Computing (ALLC)*], Geneva & Paris: Champion-Slatkine, 1985, Vol. 2 of 2, pp. 671–680. [In Hebrew linguistics.] ¶

Other: "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". [Review Article] *Tsur*, 2012. ¶ "King Saul's "Evil Spirit" (*ruach ra'ah*): Between the Bible, Its Exegetes, Psychology, Medicine and Culture" (by E. Nissan & A.O. Shemesh), *La Ricerca Folklorica*, 62 (2010 [2012]), pp. 149–156. ¶ "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), 2011, pp. 115–162. [Jewish or Israeli examples appear in Sections 2, 11, and 13.] ¶ "A Sketch of the Pragmatics of the Devouring Mob". *La Ricerca Folklorica*, in press. On claims, some of them from Jewish sources, about the Other practising a given category of cannibalism.] ¶ "On Pascarella's *Discovery of America*, or, On Being Gullible". Accepted by the *Israeli Journal of Humor Research*. [Italian vs. Jewish American mythologizing of America's discovery.] ¶ "A Major Resource and a New Canon of Italian Literary Studies: A Selective Response Informed by Both Italian and Italian Jewish Studies", *Tsur* (to appear). ¶ "Tale Variants and Analysis in Episodic Formulae: Early Ottoman, Elizabethan, and 'Solomonic' Versions", in press in *Y. Choueka Jubilee Book*, Vol. 1. ¶ "Mangiapane, mangiauova, mangiarape: qualche dato inedito sui blasoni alimentari" (e.g., Jews as 'egg-eaters'), *La Ricerca Folklorica*, 55 (2007), pp. 139–146. ¶ "Review Article: Some Recent Work on Logic, Mathematics and Halakha", *Jewish Law Annual*, 14 (2003), pp. 259–270. ¶ "A Hebrew/Italian Proverb List from the End of the Eighteenth Century", titled in Hebrew: *Reshimat pigammim 'ivrit-italkit missof hamme'ah hayyod-cheit* [MS Ambrosiana Q.139 sup., cover], *Mahut*, 23 (2001), pp. 33–40. ¶ "Anticipatory Narrative Construal", *International Journal of Computing Anticipatory Systems*, 8 (2001), pp. 241–256 (part of the exemplification is directly relevant to Jewish studies). ¶ "Culture-Bound Technological Solutions: an Artificial-theoretic Insight", *AI & Society*, 14.3/4 (2000), pp. 411–439. [A theoretical interpretation of *parve* meat surrogates for Jewish use, and of writing surrogates for the Sabbath.] ¶ "The Shabbat Notepad: Saving Ideas that Occur on Shabbat", *B'Or Ha-Torah*, 11 (1999), pp. 76–87. ¶ "The Cantor-Poets: Part A: A Lifetime's Quest for Early Hymnography. Part B: Charting the Piyutic Galaxy" (a suite of 2 review articles), *Shofar: An Interdisciplinary Journal of Jewish Studies*, 17.2 (1999), pp. 119–133. ¶ "Emotion, Culture, Communication", *Pragmatics & Cognition*, 5.2 (1997), pp. 355–369. [With some examples from Jewish and Israel studies.] ¶

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Almost completed papers: "Conniving with the Learned: Hebraist Gerson Rosenzweig's Humor on New York Communal Life, in his Talmudic Parody *Tractate America*". ¶ "Narrating Courtyards, Roofs, and Mezzanines in the Memory Culture of Iraqi Jews". ¶ "Pilgrimage to the Tomb of Ezekiel Among Iraqi Jews in the First Half of the Twentieth Century". ¶ "Animals Kept as Pets by Jews: Attitudes Among Modern Iraqi Jews". ¶ "Le fonti del mito motivante del *Cantico del gallo silvestre* di Leopardi: il *tarn'gol bara di-m'šabb'ha* «il gallo silvestre che rende grazia». Tra il mitico *Ziz*, ed il tipo lessicale greco ed aramaico *alektryōn agrios* «upupa». ¶ "On the Identification of the Biblical Hebrew *shalakh* with the Parrot, in Kalonymos ben Kalonymos' Hebrew Version of the *Epistle of the Animals*". ¶ "Considerations about Some of Vennemann's *Germania Semitica* Etymologies: An Assessment, and Alternative Interpretation". ¶

Authored books: *Computer Applications for Handling Legal Evidence, Police Investigation and Case Argumentation*. Two volumes. Springer (Dordrecht), 2012. ¶ *Research into Verbal Creativity, Humour and Computational Humour*. By Ephraim Nissan, Yaakov HaCohen-Kerner, Oliviero Stock, Carlo Strapparava, and Ghil'ad Zuckermann. (=Vol. 3 of

Language, Culture, Computation: Essays in Honour of Yaacov Choueka, edited by Nachum Dershowitz and Ephraim Nissan), Springer-Verlag (Berlin), soon to go to press.

Book-length published or accepted monographs: “A Study of Humorous Explanatory Tales. Bona-Fide vs. Mock-Aetiologies, and Poetic Conventions, I: A Prolegomenon; II: Advanced Topics” (2 parts, ca. 150 pages), in press in the *Yaacov Choueka Jubilee Volume*, Vol. 3. [A study in bona-fide vs. poetic-convention-bound, and vs. humorous narrative onomastic aetiology across cultures, including Jewish.] ¶ “Etymology, Fallacy, and Ontologies: An Illustration from Phytonymy” (143 pages), in press in the *Yaacov Choueka Jubilee Volume*, Vol. 2. [The central data are from Hebrew and Aramaic.] ¶ “Terminology and Referential versus Connotated Neologization” (2 parts, 97 pages), in press in the *Yaacov Choueka Jubilee Volume*, Vol. 2. [Most examples are from Hebrew.] ¶ “Identification and Doing Without It” (148 pages). Parts I to IV, single authored: *Cybernetics and Systems*, 34(4/5), pp. 317–358 e 359–380; 34(6/7) (2003), pp. 467–500 and 501–530. Part V, with Jixin Ma, pp. 531–550. [Substantial material relevant to Jewish studies; Part V entirely in Jewish studies.] ¶ “Notions of Place” (2 parts, 106 pages), in *Logica delle norme* (ed. A.A. Martino), Pisa, Italy: SEU, 1997, pp. 256–302 & 303–361. [Most examples are from rabbinic texts.] ¶

Submitted authored books: *L'accusa del sangue. Lineamenti, traiettorie, e alcune storie particolari*. [An analysis of the blood libel.] ¶ *Narratives and Their Variants Set in Formulae*. [Analyses contrastively variants of a tale from early Ottoman Turkey, a variant from Elisabethan England, and a modern tale about King Solomon.] ¶

Authored books nearing completion: *Melancholia in Jewish Texts and in Ascriptions to the Jews*. Two volumes, authored with Abraham Ofir Shemesh. ¶ *Blooming Before the Storm*. [Ethnography and vernacular housing of an Eastern Jewish community in the first half of the 20th century.] ¶ *Italy, Italian Jews, and Jewish Concerns: Essays on the Dynamics of Attitudes in Recent Decades*. ¶

Edited books: Soon to go to the press, edited with Nachum Dershowitz: *Language, Culture, Computation: Essays in Honour of Yaacov Choueka*. Springer Verlag (Berlin). Three volumes. [Many of the over 60 papers are relevant to Jewish studies. Vol. 3 is a co-authored book.] ¶ Edited with Klaus M. Schmidt: *From Information to Knowledge: Conceptual and Content Analysis by Computer*. Intellect Books (Oxford), 1995. [In humanities computing.] ¶

Doctoral thesis (1988)

ONOMATURGE: An Expert System in Word-Formation. (3 vols. in English, ca. 600 pp.; project prized with the 1989 IPA Award). Ben-Gurion University of the Negev. [A project applied to Hebrew linguistics: candidate neologisms were generated automatically and their psychosemantic transparently compared, before ranking them automatically.]

Of my articles published in journals, the length of 18 is between 45 and 85 pages.