

**EDITORIAL****Introducing the Volume of 2018****Ephraim Nissan**

In this issue, the editorial is followed by an obituary for Giacomina Limentani, an author in Rome whose comic vision in a particular text was discussed in an article of mine in *International Studies in Humour*, 5(2), 2016.

The first regular article is Part II of Basil Lvoff's "Sense and Humor in Russian Formalism", whose first part appeared in the volume of 2017. The thematic section is in literary theory.

Shklovsky's statement that being a tragedy is not the most important thing about *King Lear* bespoke the same approach that manifested itself in his theory of humor. Humor was reduced in it to a mere construction, and while literature was merry to the Formalists (as it has been shown in the first part of the article), humor as such was for them nothing more than a particular example of the literary, without the comic, or some other psychological, aspect considered its prerequisite. However unsatisfactory this may be, such an understanding is legitimate, being rooted in the history of the term "humor".

The next section is in religious studies. Two articles deal with the trope, in humour, of the pious fool. Contrary to what one may think, such humour does not necessarily emanate from anti-religious circles. Quite on the contrary, in Linda and Hershey Friedman's article "The Pious Fool: A Sometimes-Hermetic Jewish Humor Trope", such jokes circulate precisely among devout Jews. The pious fool is decried as early as in the Talmud.

In my own article "A Taxonomic Survey of Types of a Pious Fool Throughout Cultures", we come across the subject in both religious circles, and anti-religious circles, and the butt is often within one's own denomination. For example, even though much of the data comes from within Jewish cultures, we consider several examples from Sicily, drawn from the folklorist Giuseppe Pitre's 1885 edition of the 18th-century anthology *Avvenimenti Faceti*, apparently authored by a clergyman, perhaps an itinerant preacher, and his likely audience was probably in the main fellow priests.

My thanks go to the contributors, as well as to the unnamed referees, who toiled selflessly to ensure high quality for the end product. Without the referees and their expertise, there can be no scholarly journal.



# *International Studies in Humour*