

Epigraphs in the science rewards system theoretical notes and analysis model

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ABSTRACT

Introduction: Epigraphs are language phenomena that occur in various areas of knowledge and in the scientific field they are a fundamental part of the language and historical culture of science. Theoretically based on Information Science, Sociology of Science, Literature and Linguistics, this article defends the idea that epigraphs in scientific texts can be part of the science reward system because, like citations, they signal the importance and contribution of epigraphed authors to the field of knowledge in which they belong. **Objectives:** To scrutinize theories and methodologies about the meaning of epigraphs in scientific texts; develop and apply a model for the analysis of epigraphs inserted in doctoral theses in the field of Information Science. **Methodology:** Exploratory and descriptive research based on bibliometric and content analysis. **Results:** The theoretical notes addressed the origin and functions of epigraphs; the analysis model included information related to the epigraph, the epigraphed and the epigrapher. The types (authentic, inexact, apocryphal, autograph and anonymous), genre (prose, poetry), functions (direct, oblique and epigraph-effect), implicit scientific, literary, religious, political and institutional discourses of the epigraphs and the authors most epigraphed were identified. **Conclusion:** The analysis of the epigraphs demonstrated strategies of legitimation, affiliation and intellectual influences of the epigraphers and the scientific recognition of the epigraphed for the field of knowledge in which they belong.

KEYWORDS

Epigraphs; Scientific recognition; Bibliometrics; Sociology of science.

Epígrafes no sistema de recompensas da ciência notas teóricas e modelo de análise

RESUMO

Introdução: Epígrafes são fenômenos da linguagem que ocorrem em várias áreas do conhecimento e no campo científico são parte fundamental da língua e da cultura histórica da ciência. Baseado teoricamente na Ciência da Informação, Sociologia da Ciência, Literatura e Linguística esse artigo defende a ideia que as epígrafes em textos científicos podem integrar o sistema de recompensas da ciência pois, assim como as citações, sinalizam a importância e a contribuição dos autores epigrafados para o campo de conhecimento no qual se inserem. **Objetivos:** Perscrutar teorias e metodologias sobre o significado das epígrafes em textos científicos; elaborar e aplicar um modelo de análise de epígrafes inseridas em teses doutorais da área de Ciência da Informação. **Metodologia:** Pesquisa exploratória e descritiva fundamentada nas análises bibliométrica e de conteúdo. **Resultados:** As notas teóricas abordaram a origem e funções das epígrafes; o modelo de análise incluiu informações relacionadas à epígrafe, ao epigrafado e

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ao epígrafador. Foram identificados os tipos (autêntica, inexacta, apócrifa, autógrafa e anônima), gênero (prosa, poesia), funções (direta, oblíqua e efeito-epígrafe), discursos implícitos (científico, literário, religioso, político e institucional) das epígrafes e os autores mais epígrafados. **Conclusão:** A análise das epígrafes demonstrou estratégias de legitimação, filiação e influências intelectuais dos epígrafadores e o reconhecimento científico dos epígrafados para o campo de conhecimento no qual se inserem

PALAVRAS-CHAVE

Epígrafes; Reconhecimento científico; Bibliometria; Sociologia da Ciência.

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1 INTRODUCTION

[...] isolated in the white of the page, it assumes an apparent autonomy, but in fact it depends as much on the text that precedes it as on what follows it. It is in this game of semantic and formal convergences that epigraphs exist. (SCHWARTZ, 1981, p.4)

Epigraphs are phenomena of language that occur in various areas of knowledge and in the scientific field they are a fundamental part of the language and historical culture of science. The epigraph can be defined as a brief quotation placed at the beginning or in part of a work serving to summarize the theme or subject dealt with. As well as quotations, epigraphs can also be understood as part of the Mertonian system of scientific recognition (MERTON, 1957, 1968, 1988), as they signal the importance and contribution of the epigraphed authors to the field of knowledge in which they belong. Based on this understanding, this article assumes that the epigraphs can constitute reading keys for understanding the strategies of legitimation and declarations of affiliation of authors to a certain field of knowledge, and its study provides new questions and insights about the science reward system.

Therefore, this article was guided by the search for answers to the following research questions: What do the epigraphs reveal about the epigraphed (author of the epigraph) and the epigrapher (the one who chose the epigraph)? What are the characteristics of the epigraphs and the explanatory theories about them? Can the act of epigraphing make explicit (or camouflage) intellectual influences? Would the authors of the epigraphs have used the strategy of intellectual name-dropping, that is, the practice of referring to important authors in their scientific field to send a meta-message of belonging to that scientific community? Is the gender issue present in the act of epigraphing?

Thus, through a theoretical and applied study on this phenomenon of language present in scientific communication, the objectives of the article are: a) to present a set of theories and methodologies from the fields of Sociology of Science, Information Science, Literature and Linguistics that can help in the search for answers to questions related to the presence and meaning of epigraphs in scientific texts; b) propose and apply an analysis model of epigraphs in a sample of scientific texts in the area of Information Science.

This study is justified considering that in the Brazilian scientific literature on Information Science there is a silence about the role and function of epigraphs in scientific texts, which is why this article intends to be a contribution to this field of knowledge. In addition, this article is part of a broader research program that has been looking for new topics and objects of study within the scope of information metrics studies, such as bibliometric evidence of scientific recognition in reviews and interviews (HAYASHI, 2019), academic obituaries (HAYASHI, 2021); HAYASHI, 2021; HAYASHI; MAROLDI; HAYASHI, 2021a; 2021b) and in acknowledgments and obituaries (HAYASHI; MAROLDI; HAYASHI, 2021c). The next section presents a set of theoretical-methodological notes on epigraphs.

2 THEORETICAL-METHODOLOGICAL NOTES ON EPIGRAPHS

I often say that anyone who doesn't have the patience to read my books can at least look at the epigraphs and you'll learn everything from there. (SARAMAGO, 2011, p.90)

Etymologically, the word epigraph comes from the Greek ἐπιγραφή, which means “inscription”, which in turn derives from the word ἐπιγράφω, that is, “to write above”. According to Reis (2018, p.104) the epigraph is “a text, usually brief, inscribed before the beginning of the narrative itself, one of its parts, or chapters”. Epigraphy, in turn, refers to the study of epigraphs and has as its object the study, deciphering and interpretation of ancient

inscriptions, constituting an auxiliary discipline of historical and philological research (ISOLDI, 1952).

Its historical roots can be traced back to classical antiquity, when brief texts were inscribed on stones, statues, medals, pillars and metal plates, buildings and monuments to preserve the memory of illustrious people or important historical events. At that time, therefore, the epigraphs were an inscription that did not refer to books (CEIA, 2009; BUURMA, 2019).

In modern times, the word epigraph came to designate the fragments of texts that serve as the motto of a work, chapter or poem. In the 16th century, the literary epigraph came into use, but it is from the 18th century onwards, with the Enlightenment, that it gains ground and becomes widespread in all types of literature, as highlighted by Moysés (2004) and Schmitt (2018). Until the 19th century, as emphasized by Buurma (2019, p. 168), the word epigraph referred to

[..] a passage or quotation printed at the beginning of a literary text as a kind of reference point, interpretive guide, example or counterexample intended to guide the reader to the text. As a word, 'epigraph' therefore carries the sense of priority, of inscription in many media and of being written before or above, denoted by the Greek roots of the word.

The use of the epigraph was not, of course, limited to purely literary types of writing. Story (1954) had already pointed out that at the opening of Darwin's famous work *Origin of Species* three carefully chosen quotes offer a curious premonition of the revolutionary discoveries listed in this epic volume. The author also shows that in almost all fields of knowledge certain authors showed a predilection for including this type of motto or preliminary motto in their works.

From the point of view of documentary standardization, there are several standards and academic style manuals that define and regulate the formatting and insertion of epigraphs in a scientific text (ABNT, 2011; CMOS, 2018; APA, 2020). According to the Brazilian standard for the presentation of academic works (ABNT, 2011), the epigraph is described as a pre-textual element, of an optional nature, which is located after the acknowledgments, and may also appear on the opening pages of the primary sections, in which the author presents a citation, followed by an indication of authorship, related to the matter dealt with in the body of the work. There is no indication that the source of the epigraph should appear in the references.

Chicago style standards also dictate that the source of an epigraph is usually provided on a line after the citation, sometimes preceded by a dash, with only the author's name and usually the title of the work appearing; it is not customary to make a full citation (CMOS, 2018). In turn, the style manual of the American Psychological Association (APA, 2020) does not specifically address epigraphs, but Hume-Patruch (2010), APA's scientific editor, had already explained that in the formatting of epigraphs for APA journals, the source of an epigraph is not listed in the References section unless the work is an academic book or journal, and a citation used with permission. In these cases, the author, year and page number must be cited and the source must be listed in the Reference section.

Regarding publishing aspects, copyright law is open to interpretation about epigraphs, which is why some publishers advocate the fair use exception, while others request documentation of permissions. (NORTON, 2009). Perhaps, these are the reasons why the use of epigraphs in scientific articles is not common.

However, in addition to their inclusion in books, the epigraphs can be found in academic works for obtaining titles, such as monographs at the end of undergraduate courses, master's dissertations and doctoral theses. As a way of offering "help" to students who wish to include epigraphs in their works, there are several online collections of phrases and thoughts, such as the open access website "Pensador", with new insertions allowed upon registration. However, although there are many sites that provide citations, the contributors who compile these citations may not have verified that the wording or attribution of authorship is correct. These

precautions are important to avoid misunderstandings or questions about the authorship of the epigraphs.

Popular collections of quotes had existed since the second half of the 19th century, when in 1855 the American writer and editor John Barlett put together in a small 258-page postcard-sized book a chronologically organized list of phrases and thoughts of 169 authors also indicating the original sources. In the brief preface to this work, entitled *Barlett's Familiar Quotations*, the author clarified that the aim was "to show, to some extent, the obligations our way of speaking has to the various authors by numerous phrases and quotations that have become "familiar words". (BARLETT, 2002, p. vii).

Similar works to Barlett's *Familiar Quotation* have been edited, such as *The Oxford Dictionary of Quotations*, which had its first edition published in 1941, and the *Yale Book of Quotations*, which appeared in 2006. Recently, over 250 epigraph examples covering five hundred years of literature were compiled by Ahern (2012). In the introduction to her compendium, the author reports that she is always surprised when someone claims not to read epigraphs, because "this is an offer refused, a pleasure ignored". "The epigraphs are appealing to those who occasionally need the kind of reinforcement that an ingenious phrase or inspirational piece of wisdom can provide." In her view, the epigraphs remind us that writers are readers. However, he adds, these writers "did not need the obviousness of an epigraph to connect with previous writers, since their work was recorded with their readings, and their readers almost effortlessly followed their implicit references to the literary tradition". (AHERN, 2012, p. XI-XIV).

Another important aspect of epigraphs refers to those that are based on incorrect quotes, falsely attributed and totally wrong. This theme was explored by Boller Jr. and George (1989) when analyzing hundreds of misquotes and incorrect attributions that frequently appear in books, articles and journals, as well as false citations and blatant fabrications that occur, for example, when the citation is deliberately placed in quotation marks by its creator and attributed to someone else. The authors also corrected some historical records by showing that certain quotations were used long before the birth of the authors to which they are attributed. Boller Jr. and George (1989) also made a careful distinction between misquotes and attributions, usually unintentional, and deliberate falsifications, in addition to trying to trace the origin of false citations and evidence their lack of authenticity.

A true anthology of the great citations in the field of Social Sciences, entitled *Social Sciences Quotations*, was organized by David Sills and Robert K. Merton. They noted that although the *International Encyclopedia of Social Sciences* featured 800 scholarly biographies and annexed bibliographies, many did not cite the writings of social scientists, while the rest cited only scattered passages. For authors, the use of citations in scientific and literary texts that are mere summaries or paraphrases often fails to capture the full force of the formulations that made citations memorable. Despite this, these words have been quoted over the generations, entering the vernacular with little awareness of their sources in the social sciences, and at times becoming pervasive in popular thought. Sills and Merton (1991) also noted the existence of a very common process in the dynamic life of citations, since

[...] some of the citations have had such an extensive influence for so long that they have become part of the culture with the identity of their original authors no longer cited, and in due course they have become unknown to many who make use of these anonymous citations. This pattern in the transmission of culture has been described as "obliteration (of the source) by incorporation (in common discourse) – or OBI for short". (SILLS; MERTON, 1991, p.xvii)

The occurrence of citations with incorrect attributions was also identified by Sills and Merton (1991), but both made it clear that in *Social Sciences Quotations* the original source is indicated in the bibliographic annotations of the citations. For example, it is common to find in texts:

Ockham's Razor ("What can be explained by fewer guesses is explained in vain by more") is usually attributed to William of Ockham, but there is no convincing evidence that it was original. "Bad money drives out good money" is often and mistakenly attributed to Thomas Gresham, and "the best government governs the least" has been variously attributed to Jefferson, Paine, Thoreau, and the 19th century editor John Louis O. Sullivan. (SILLS; MERTON, 1991, p.xvii).

On the other hand, on two occasions, Keyes (1995; 2006) dedicated himself to identifying the most common problems that occur with citations. First, he addressed false sentences, spurious sayings, and malicious quotes, often stemming from a wish that the authors had said it, or condensing a comment to make it quoteable, as well as pronouncing others' words as if they were their own. Later, the author returned to the subject with the mission of looking for false quotes and exposing who was the first to say what, what was actually said, where and when it happened. Imbued with the determination of a prosecutor who exposes evidence in court aiming at the final judgment, this appears in the organization of the book, which not by chance, presents and contextualizes the spurious quotation and then exposes the "verdict" on the authenticity of its sources.

With the doggedness of a detective looking for evidence of forgery, Knowles (2006) also examines more than one hundred and fifty misquotes, incorrect attributions, and apocryphal remarks to reveal the source of the quotes. The author aims to clarify how certain quotes were not said by those to whom the authorship is commonly attributed, revealing the real names and words that hide in famous errors of interpretation.

When approaching the history of quotes and the places where they were collected, Morson (2011) showed that we are often victims of numerous verbal frauds originated by wrong quotes and false attributions. In turn, Morton (2011) addressed the spurious words that were never said by Thoreau, Gandhi, Henri James, George Eliot, Picasso, Nelson Mandela, but were distorted and found in everyday life, fixed, for example, on coffee mugs or on car stickers showing that there is no documentary evidence for the citation.

The causes of misquotes and how they spread has been carefully examined by O'Toole (2017) as she digs into online databases looking for the dubious origins of quotes, everyday sayings and aphorisms that are repeatedly disseminated. A computer scientist, the author, whose real name is Gregory Sullivan, also created the Quote Investigator website in 2010, which verifies the origin of widely circulated citations. In Khalil's view (2016, p.147) the site "is a very useful resource for librarians, teachers or students to use when studying a variety of subjects".

These preliminary considerations about the origin, functions and uses of the epigraph served as a background to introduce the theoretical and methodological perspectives that we consider necessary to better understand its role in scientific texts as a reading key for scientific recognition. To this end, we turn to the works of Genette (2009, 2010) in which the epigraph is approached in the context of his theories on paratextuality and intertextuality, and to the work of Compagnon (1996) who inserts the epigraphs in the contexts of intertextuality and citations.

We start with the system of textual transcendence, roughly defined by Genette (2010, p. 14) as "what puts it in relation, manifestly or secretly, with other texts". For the theorist, there are five types of transtextual relationships: intertextuality, paratextuality, hypertextuality, metatextuality and architextuality. These relationships, however, should not be considered as watertight classes without communication or intersection. In his view, intertextuality can be defined

[...] undoubtedly restrictively, as a relationship of co-presence between two or several texts, that is, essentially, and most often, as the effective presence of one text in another. Its most explicit and most literal form is the traditional practice of citation (with quotation marks, with or without precise reference) its less explicit and less canonical form is that of plagiarism (in Lautréaumont, for example), which is an undeclared borrowing, but still literal; its even less explicit and less literal form is

allusion, that is, an utterance whose full understanding presupposes the perception of a relationship between it and another (...). (GENETTE, 2010, p. 14)

In turn, the paratext is defined as “that through which a text becomes a book”, that is, “more than a limit or a watertight frontier, it is a question here of a *threshold*, (...) of a 'vestibule', which offers each one the possibility to enter, or to go back.” (GENETTE, 2009, p. 9-12). These elements that mediate between the book and the reader are, among others, titles, subtitles, captions, prefaces, afterwords, dedications, epigraphs, footnotes, illustrations, covers, epilogues. The author also explains that there are two categories of paratext: the *peritext*, which can be situated “around the text, in the space of the same volume, as the title or the preface”, and the *epitext*, which “is sometimes found inserted in the interstices in the text, such as chapter titles or certain notes. These two categories, which divide the spatial field of paratext, can be represented by the following formula: paratext = peritext + epitext. Of the elements that make up the peritext, it is important to highlight the epigraph, defined as

A quote placed in exergo, highlighted, usually at the beginning of a work or part of a work: “emphasized” literally means outside the work, which is an exaggeration: in this case, the exergo is more of an edge of the work, usually closer to the text, therefore after the dedication, if there is a dedication. Hence this metonymy that is frequent today: “exergo” for the epigraph, which does not seem very happy to me, as it confuses a thing and its place. (GENETTE, 2009, p. 131)

Regarding the place of the epigraph in the text, Genette (2009) defines it as the closest place to the text, usually on the first page after the dedication, but before the preface. There may also be cases where the epigraphs are located at the beginning of chapters or parts of texts. Another possible place is at the end of the work, after the last line of text separated by a blank space, in which case it is called the terminal epigraph. This change of place can imply a change of function in relation to the reader, because “the epigraph at the beginning is waiting for its relationship with the text; the epigraph at the end, after reading the text, has in principle an evident and more authoritatively conclusive meaning: it is the final word, even if one pretends | 7 to leave it to someone else”. (GENETTE, 2009, p. 135).

Considering the epigraph as a citation that consists of a text, Genette (2009) also grants that it can cite or reproduce non-verbal productions, such as a drawing or a score.

From the fact that the epigraphs are quotations, two questions arise: who is the author, real or putative, of the quoted text, and who chooses and proposes the quotation? The first is called the epigraphed, and the second the epigrapher, or the addressee of the epigraph (being its addressee – undoubtedly the reader of the text – if they insist, the epigrapher), as explained by Genette (2009, p.136). In his view, the epigraph can be allographic, when it is attributed to an author who is not the author of the work. However,

[...] if this attribution is true, the epigraph is authentic; but the attribution can be false, and in many ways: either because the epigrapher (...) forged the quote to attribute it with or without verisimilitude to a real or imagined author; (...) as it has already been said that the epigraph is apocryphal, falsely attributed; (...) it would be equally false or fictitious if, always forged, it were attributed to an imaginary or “supposed” author. (...) It can still be authentic, but inaccurate (very often), if the epigrapher, either because he misquotes from memory, or because he wants to better adapt the quotation to its context, or for some other reason, as an unfaithful intermediary, correctly assigns an inexact, that is, non-literal, epigraph. It can always be authentic and accurate, but incorrectly situated by reference, when any. (GENETTE, 2009, p. 136-137)

A theoretical alternative to the allograph epigraph is the autograph epigraph, which is explicitly attributed to the epigrapher himself, to the author of the book, as explained by Genette (2009, p.137).

In Genettian theory, the epigraph has four non-explicit functions: 1) the most direct, and which dates from the 20th century, is the function of commenting, explaining, or justifying the title – that is, a kind of silent gesture, leaving the reader to its interpretation – which does not exclude its inverse effect, that is, when the title changes the meaning of the epigraph; 2) the most canonical, which consists of a commentary on the text, the meaning of which it indirectly specifies or emphasizes; 3) the most oblique, that is, when the essential is not what the epigraph says, but the identity of its author and the indirect guarantee effect that its presence determines in the margin of a text, and therefore, in a large number of epigraphs is just the name of the cited author; 4) the most powerful, the epigraph effect, that is, it is perhaps due to its simple presence, whatever it may be. In the theorist's words, “the epigraph is in itself a sign (which is intended to be an index) of culture, a password for intellectuality”. And, while the epigraph awaits “hypothetical reviews in the newspapers, of literary awards and other official consecrations, it is already a little bit the consecration of the writer, who through it chose his peers and, therefore, his place in the Pantheon”. (GENETTE, 2009, p.141-144).

It is worth retaining from the Genettian theory who the participants of the epigraphs are: epigraphary is the addressee of the epigraph, that is, the reader of the text; The epigrapher is the author of the epigraph and the epigrapher is the person who chooses and quotes the epigraph. (GENETTE, 2009).

The specificity of the epigraph also assumes a prominent place for Compagnon (1996, p. 120) since “the epigraph is the quote par excellence, the quintessence of the quote, the one that is engraved in stone for eternity, on the pediment of the arches of triumph or on the pedestal of statues. The author goes on to define it and describe its functions:

At the edge of the book, the epigraph is a sign of complex value. It is a symbol (relationship of the text with another text, logical, homological relationship), an index (relationship of the text with an ancient author, who plays the role of protector, it is the figure of the donor in the corner of a painting). But it is, above all, an icon, in the sense of a privileged entry into the enunciation. It is a diagram, given its symmetry with the bibliography of which it is a precursor (an index and an image). However, but still, it is an image, an insignia or an ostensible decoration on the author's chest. (...) nowhere is it more exposed than in this outpost of the book, where nothing around protects it. Alone in the middle of the page, the epigraph represents the book, (...) infers it, summarizes it. But, above all, it is a cry, an opening word (...) a prelude or a confession of faith (...) it is a springboard, at the opposite extreme of the first text, a platform on which commentary builds its pillars. (COMPAGNON, 1996, p.120-121)

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By defining the epigraph as a “citation par excellence”, Compagnon (1996, p.35) broadens his view of this paratextual element, also considering it as “a stopgap or a fitting (...) the variations that do not fit in any taxonomic category”. Likewise, for the author, “it is no longer possible to speak of the citation itself, but only of its work, the citation work”, because “the citation works the text” and “the text works the citation”. (COMPAGNON, 1996, p. 44-46).

The act of quoting is a more archaic and universal language practice in Compagnon's view (1996, p. 61), as it is “the barbarian's a-b-c when he repeats the Greeks; is the infant's 'mommy' when he cries out for love.” In this context, the notion of perigraphy of the text is relevant, that is, “the intermediate zone between the outside of the text and the text and to get to the text it is necessary to go through it”. When surrounded by it, the text “displays its titles on its fringe for recognition”, and as an “instituted device, it goes along with the citations”. (COMPAGNON, 1996, p.105). Thus, from the point of view of its theoretical foundations, the epigraph inserted at the heart of the Genettian peritextuality or the compagnonist perigraphy can be understood either as a “citation put in exergo” (GENETTE, 2009) or as a “citation par excellence” (GENETTE, 2009) (COMPAGNON, 1996).

It is worth noting, however, that in the field of Information Science, paratextual theories have not yet received much attention, especially in the field of Bibliometrics, with few exceptions: in studies on acknowledgments (CRONIN; FRANKS, 2005; SALAGER-MEYER;

ALCARAZ-ARIZA; PABÓN-BARBESÍ, 2009; SALAGER-MEYER et al, 2011; DESROCHERS; PECOSKIE, 2014) and advertisements to stimulate book sales (CRONIN; LA BARRE, 2006).

More recently, Aström (2014) discussed the relationship between paratext studies and bibliometrics offering an opportunity to reflect to what extent the use of bibliometric analyzes of different document features can be seen as a strategy to empirically analyze the paratext. The author questioned whether paratextual theories have anything in common with Bibliometrics; and whether bibliometric analyzes have the potential to contribute to paratextual studies. For him, there is a definite kinship between paratextual studies and Bibliometrics, particularly when it comes to working with the same material or data. In his view, in Bibliometrics, the focus of analyzes is usually on information related to the text, and not the text itself, in the form of references transformed into citations, authors' addresses and other forms of metadata. This can easily be seen as parallel, if not synonymous, with the liminal provisions that Genette (2009) identifies as the paratext of a document. Thus, Bibliometrics can be seen as an important set of methodologies for empirical and quantitative analysis of the paratext.

Unlike what happens in the field of Bibliometrics, paratextual theories are more frequent in Cataloging and Classification studies. For example, Paling (2002) defended the idea that the Genettian paratextuality also constitutes access thresholds, which can help to overcome the division that generally seems to separate the humanities from the study of classification. The study by Andersen (2002) used the notion of paratext to study the bibliographic record as text, showing that this option imposes a broader view than just understanding these records as a model of relationship between entities. In turn, Veros (2015) assumed in his study that in order to conceptually understand the basis of library cataloging practices and the creation of catalog records, it is important to explore the levels of access to a cultural object, in particular paratext and metadata.

Other studies in the field of Information Science have also used Genettian notions of paratextuality: the study by Pecoskie and Desrochers (2013) postulates that paratextual utterances serve as an expression and tool of the cultural domain of publication and can be used for informational purposes in research of Information Science. In turn, Desrochers and Tomaszek (2014) presented a double perspective on the paratextual apparatus of a work of electronic literature using approaches from Literature and Information Science studies. Gross and Latham (2017) argue that the functionality of the paratext is considered important in the field of Information Science as a structural element of peritextual literacy, as it allows access, evaluation and understanding of media content using elements that frame the body of a work and mediate its content to the user.

When we propose the analysis of epigraphs from a paratextual perspective as a reading key for scientific recognition, we agree that Compagnon's perspective (1996) can be applied to its analysis, which understands it as the advanced post of the text, that is, the citation par excellence, and the concise model by Genette (2009) which is based on five questions remaining from journalism and stipulates that for its understanding it is necessary: to determine its place (where?), its date of appearance and sometimes of disappearance (when?), its mode of existence, verbal or otherwise (how?), the characteristics of its instance of communication, addresser (epigrapher) and recipient (epigraphee) (from whom? to whom?) and the functions that animate its message: to do what?

3 METHODOLOGY

Far from saying that the object precedes the point of view, we would say that it is the point of view that creates the object. (SAUSSURE, 2006, p.15)

This study is characterized as exploratory and descriptive, of a bibliographic and documentary nature (PIZZANI et al, 2012) with a theoretical and applied focus. The selected

object of study - the epigraphs inserted in scientific texts - had not yet been analyzed from the point of view of bibliometric analysis (SILVA; HAYASHI; HAYASHI, 2011) and content (BARDIN, 2011) Thus, these methodological approaches were combined to allow observing this phenomenon from different perspectives, strengthening the description, interpretation and discussion of the results. To carry out the research, the following development steps were adopted:

a) constitution of a theoretical corpus by means of a bibliographical research on the epigraphs aiming to synthesize the different theories and methodologies arising from various areas of knowledge and which underlie the proposed study. This type of method of analysis of scientific literature allows the identification of recurring theories and/or concepts in certain themes and establishing relationships with previous productions, as argued by Vosgerau and Romanovski (2014). To this end, articles available on the Capes Journal Portal were selected, as well as books and chapters, all focusing on Information Science, Sociology of Science, Literature and Linguistics. The results of this step were exposed in section 2.

b) elaboration of the epigraph analysis model – detailed in the next section – having as a guideline the theoretical and methodological contributions arising from the scientific literature previously examined and from the critical reading of the selected epigraphs for analysis.

c) selection of the empirical corpus of the research consisting of epigraphs (n=299) inserted in doctoral theses (n=104) defended in the postgraduate programs in Information Science at IBICT/UFRJ (n=37) and at Unesp/Marília (n=67). This type of document was chosen because, unlike master's dissertations, doctoral theses are original research that require authors to have intellectual autonomy and critical thinking with greater theoretical density and methodological maturity, as well as knowledge and mastery of a wide range of scientific literature. In addition, epigraphs inserted in works to obtain titles in graduate studies are usually more frequent than those present in scientific articles. The choice of these graduate programs is justified by their representativeness in the academic scenario of the country, as they are, respectively, the oldest and most traditional program in the area (IBICT/UFRJ), and the one that received the concept 6, considered excellence, in the last postgraduate evaluation carried out by CAPES (UNESP/Marília). As inclusion criteria, the availability of the full text of the thesis, the presence of epigraphs and a chronological cut of five years between 2017 and 2021. Thesis that did not contain epigraphs represented 20% (n=26) of the initial total (n=130) and were therefore excluded.

d) collection, data recording and data modeling in an Excel spreadsheet containing the analysis model categories. This step was carried out between May and June 2021. Data modeling aimed at standardizing the names of the epigraphed and checking the authorship of the epigraphs to avoid inconsistencies. This required an intense search for information through consultations in scientific databases, Wikipedia, Google Scholar, Researchgate, and sites such as Quote Investigator and Wikiquote to check the authorship of citations.

e) development of bibliometric indicators and the content of the epigraphs represented in graphs, figures, tables and charts.

f) analysis, interpretation and discussion of the results in light of the theories and methodologies that supported the research.

Based on these steps, the analysis model of the epigraphs presented below was elaborated.

4 EPIGRAPH ANALYSIS MODEL IN SCIENTIFIC TEXTS

Recognition and fame then become a symbol and a reward for having done your job well. (MERTON, 1973, p.294)

The guiding axis of this model came from theories about the reward system of science with a Mertonian matrix, from Genettian and Compagnonist theoretical contributions on

peritextuality and perigraphy, in addition to the critical reading of the epigraphs selected for analysis.

This model comprises four categories expressed in quantitative and qualitative indicators related to the epigraph, the epigraphed and the epigrapher, which can reveal the strategies of legitimation, affiliation and scientific recognition in a field of knowledge.

The quantitative indicators come from the bibliometric analysis of the epigraphs and allow the analysis, among other aspects, of the frequencies of the epigraphs by institution, location in the text, language, type of epigraphed work, gender of the epigraphed and the epigrapher, etc. In turn, the qualitative indicators are based on the content analysis of the epigraphs and reveal intrinsic and extrinsic aspects of the epigraphs related, for example, to the textual genre, functions and types of the epigraphs, and to the profiles of the epigraphed and the epigraphers.

It should be noted that this model requires the analyst to have a deeper knowledge of the reference literature that underlies the scientific texts selected for analysis - in the present study the area of Information Science - in order to identify the possible relationships between the epigraphs and the field of knowledge specific to which they belong.

Chart 1 details the categories and indicators proposed in the analysis model.

Chart 1. Epigraph analysis model

CATEGORIES	INDICATORS
Categories	Indicators
Bibliographic information of the epigraph	Year; Insertion location in the text (initial, intermediate, final); Indication of the source in the list of references; Language; Type of epigraphed work (original or translated); Documentary typology (book, article), Frequency of epigraphs in the analyzed corpus.
Epigraph profile	Textual genre (prose or poetry); Functions (direct, canonical, oblique, epigraph-effect); Type (allographic; autograph; apocryphal or falsely attributed; anonymous; incorrect or wrong; authentic or inexact); Implicit discourses (scientific, literary, philosophical, religious, poetic, musical, political, institutional, motivational).
Profile of the epigraphed*	Name, gender; nationality; frequency; knowledge area.

*Epigraphed – real author of the epigraph, that is, the cited author; ** Epigrapher – the person who chooses and quotes the epigraph. Source: Elaborated by the author.

It is worth emphasizing that the indicators of this model can be expanded or reduced according to the content of the investigated corpus and the confrontation with the scientific literature that supports this proposal.

5 APPLICATION OF THE ANALYSIS MODEL

An indecisive zone between inside and outside, without strict limits, neither towards the inside (the text) nor towards the outside (the discourse of the world on the text). (GENETTE, 2009, p.10)

To apply the analysis model, the theses of IBICT/UFRJ (n=37) and Unesp/Marília (n=67) were selected as data sources. Table 1 presents these theses by year and by authors' gender.

Table 1. Distribution of theses by institution, year and authors' gender

INSTITUIÇÕES	2017		2018		2019		2020		2021		TOTAIS	
	M	W	M	W	M	W	M	W	M	W	M	W
IBICT/UFRJ	5	2	2	7	7	7	2	4	1	0	17	20
UNESP/Marília	2	5	6	9	6	17	3	14	3	2	20	47
Total	14		24		37		23		6		104	

M = Men; W = Women

Source: Elaborated by the author.

It is noted that the year 2019 concentrated the largest number of works (n=37). Given that data collection ended in June 2021, and because it is a year still in progress, the incidence of theses (n=6) was lower. The difference in the total number of theses per institution may be due to the different totals of vacancies available for admission and also to the number of defenses per year in the respective graduate programs.

In both institutions, the total number of theses defended by women (n=47) is higher than that of men (n=37), following the characteristic pattern of feminization of the field of Librarianship and Information Science in Brazil (MARTUCCI, 1996; XAVIER, 2020).

Women also predominated when the results referring to the distribution of epigraphs (n=299) by gender of the authors of the theses were analyzed. The epigraphs (n=151) in the theses of female authorship were slightly higher than those in the theses of male authorship (n=148). Considering that the differences are small, these results suggest that the gender of the authors of the theses had little impact on the insertion of epigraphs.

Table 2 summarizes the bibliographic information of the epigraphs according to the indicators of the analysis model.

Table 2. Bibliographic information of the epigraphs

INDICATORS	EPIGRAPHS		
	IBICT/UFRJ (N=142)	UNESP/MARÍLIA (N=157)	TOTAL (N=299)
1. Localization			
Initial only	31	59	90
Initial	16	16	32
Intermediary	91	75	166
Final	4	7	11
2. Language			
Portuguese	127	130	257
English	9	19	28
Spanish	3	7	10

French	3	0	3
Swedish	0	1	1
3. Type of work			
Original	64	65	129
Translated	78	92	170
4. Source indication			
Yes	90	63	153
No	52	94	146

Source: Elaborated by the author.

Regarding the location of the epigraphs in the text, the majority (n=166) were inserted in the intermediate position, that is, in the sections and subsections of the theses with a preponderance of those from IBICT/UFRJ (n=91) followed by those from UNESP/Marília (n=75). The initial epigraphs (n=90) located exclusively in the pre-text pages were distributed among those of UNESP/Marília (n=59) and IBICT/UFRJ (n=31). The other initial epigraphs (n=32), with the same amount (n=16) in both institutions, together with the intermediate ones (n=166) and the final ones (n=11) together represented 69.9% (n=209) of the total number of epigraphs. It is worth noting that these final epigraphs located in the conclusions or final considerations of the theses were more frequent at UNESP/Marília (n=7) when compared to those at IBICT/UFRJ (n=4).

In turn, the epigraphs in Portuguese (n=257) represented 86% of the total and prevailed in both institutions with similar values, that is: UNESP/Marília (n=130) and IBICT/UFRJ (n=127). English was the second language of the epigraphs (n=28), followed by Spanish (n=10). The French language (n=3) was only present in IBICT/UFRJ theses and Swedish in only one UNESP/Marília thesis.

The results revealed that 56.9% (n=170) of the works cited in the epigraphs are translated, with a preponderance of those from UNESP/Marília (n=92) followed by 45.8% (n=78) cited by IBICT/UFRJ. It was found that 43.1% of the cited epigraphs (n=129) used original works, with a practically equitable distribution between UNESP/Marília (n=65) and IBICT/UFRJ (n=64).

It was also noted that in relation to the total number of epigraphs (n=299) the majority (n=153) informed the source in the final list of references for the theses of IBICT/UFRJ (n=90) and UNESP/Marília (n=63). The other epigraphs (n=146) were not included in the references of UNESP/Marília (n=94) and IBICT/UFRJ (n=52) theses.

Table 3 presents the profile of the epigraphs considering the indicators of textual genres, types of epigraphs, non-explicit functions and implicit discourses, according to the indicators of the analysis model.

Table 3. Profile of the epigraphs

INDICATORS	EPIGRAPHS		
	IBICT/UFRJ (N=142)	UNESP/MARÍLIA (N=157)	TOTAL (N=299)
1. Textual Genres			

Prose	115	134	249
Poetry	27	23	50
2. Types of epigraph			
Authentic	138	142	280
Inexact	1	0	1
Apocryphal	2	11	13
Autograph	0	2	2
Anonymous	1	2	3
3. Non-explicit functions			
Epigraph effect	106	136	244
Direct	21	16	36
Oblique	15	5	19
4. Implicit speeches			
Scientific	77	88	165
Literary	47	31	78
Philosophical	14	7	21
Religious	0	17	17
Political	2	6	8
Institutional	2	8	10
Motivational	10	47	57

Source: Elaborated by the author

When considering the textual genre, prose predominated (n=249) in the epigraphs of UNESP/Marília (n=134) and IBICT/UFRJ (n=115). The epigraphs that corresponded to the poetry genre (n=50) were a minority at IBICT/UFRJ (n=27) and at UNESP/Marília (n=23). It is worth clarifying that in the textual genre poetry, were considered not only poems from Brazilian (Carlos Drummond de Andrade, Cora Coralina, Gregório de Matos, Manoel de Barros, Mário Quintana) and international literature (Fernando Pessoa, Herman Melville, Luís Vaz de Camões, Mia Couto, Pablo Neruda, TS Eliot, Antonio Machado, etc.) but also biblical texts (for example, the poems that make up the Book of Psalms of the Christian Bible), as well as song lyrics (Arnaldo Antunes, Banda El Efecto, Caetano Veloso, Cazuza and Arnaldo Brandão, Chico Buarque de Holanda and Pablo Milanés, Chico César, Engenheiros do Hawaii, Estação Primeira de Mangueira, Kiko Dinucci, MC Dexter, Milton Nascimento and Fernando Brant, Lars Winnerbäck, Mike Hadreas, Titãs) among others.

The analysis of the epigraphs according to the typology proposed by Genette (2009) indicated that the majority (n=280) are authentic and distributed among those from

UNESP/Marília (n=142) and IBICT/UFRJ (n=138). In second place were the apocryphal epigraphs (n=15) with emphasis on those from UNESP/Marília (n=13) attributed to Theodore Roosevelt, Philip Condit, William Shakespeare, Ernesto Che Guevara, Nelson Mandela, Robert A. Heinlein and Albert Einstein and the others (n=2) also attributed to Albert Einstein in IBICT/UFRJ epigraphs.

In relation to the autograph epigraphs, only two were identified whose real author - that is, the epigraphed - is the author of the thesis, and were credited as "notes of the undercover researcher" and "field diary".

The three anonymous epigraphs were cited in a thesis at IBICT/UFRJ and in two theses at UNESP/Marília. The first brings a text containing reflections on the knowledge that is acquired over time and was credited as "Fragments of the end of the world. Anonymous literary blog". The second was taken from a Facebook page that shares the opinions of academics and contains a post about the meaning of a doctorate. The third ("If it is necessary to explain what is simple, it is because it was poorly designed") brings as credit "no author identification".

Only one inexact epigraph was identified and it appeared in an IBICT/UFRJ thesis. It is a quote attributed to Simone de Beauvoir, but it is not faithful to the author's original text. As Boller Jr. and George (1989) comment, this type of attribution is generally unintentional. Furthermore, from a Genettian point of view, it is very common for the inexact epigraph to be misquoted because the epigrapher wants to better adapt the quotation to its context.

To check the authenticity of the apocryphal epigraphs, that is, those that are falsely attributed, the quote checker "Quote Investigator" (2021) was consulted, the online compendium Wikiquote (2021) which contains quotations in several languages of notable people, and the studies by Boller Jr. and George (1989), Calaprice (2011), Morson (2011), O'Toole (2017) as well as websites such as "Pensador" (2021) and others that offer phrases and messages from famous people. The results of these searches allow us to conclude that the authenticity of these epigraphs is questionable.

For example, the epigraphs "It always seems impossible until it's done" and "Everything is theoretically impossible, until it is done" were cited in two UNESP/Marília theses and the authors were credited to Nelson Mandela and Robert Heinlein. However, upon checking the Quote Investigator (2016) it concluded that the first was attributed to Nelson Mandela in 2001, although the evidence was indirect, as the saying has a very long history. That is, different phrases were used, among others, by the naturalist Pliny the Elder, by the rocket scientist Robert H. Goddard, by the science fiction author Robert A. Heinlein, as was the case in the second epigraph.

For its part, the non-governmental organization Africa Check, dedicated to holding public figures accountable for what they said and unmasking false statements, claims to have consulted Sam Vether, a senior researcher at the Nelson Mandela Foundation, and he said that although the Foundation does not know where the quote originated, they have no record of Mandela saying it (WILKINSON, 2016).

The research results also pointed to the existence of other apocryphal epigraphs in the analyzed theses. Among them, the following were attributed to Albert Einstein: a) The games are the most advanced form of investigation; b) Most people say that it is the intellect that makes a great scientist. They are wrong: it's character; c) A mind that opens to a new idea will never return to its normal size (cited twice); d) Knowledge helps from the outside, but only love helps from the inside; e) Unless we change our way of thinking, we will not be able to solve the problems caused by the way we have become accustomed to seeing the world (cited twice).

All these epigraphs had their authenticity checked on the Quote Investigator website, and in the book by Calaprice (2011), a German biographer of Einstein who compiled quotations from documents in the scientist's archives. Both concluded that there was a lack of evidence to attribute the authorship of these epigraphs to Einstein. For example, the epigraph mentioning that games are the most advanced form of research received in the Quote Investigator (2014) a

warning that if one wishes to use a similar phrase, one should give credit to education researcher Neville V. Scarfe (1962) who cited that sentence in an article.

As O’Toole (2017) points out, people like Albert Einstein, Mark Twain, Marilyn Monroe, Winston Churchill, Dorothy Parker and Yogi Berra are quote stars and, because they are so vibrant and attractive, they become hosts of quotes they never uttered. Or as Lichtig (2010) had already warned, by occupying a privileged position as a gateway to the text, the epigraph is open to abuse, as authors can add random passages from the Bible in search of omens, Shakespearean couplets to add a little erudition, sections of Lewis Carroll to conjure up that absent air of mystery.

Another example of an apocryphal epigraph was found in a UNESP/Marília thesis attributed to Che Guevara. This is the phrase “The only fight that is lost is the one that is abandoned”. After checking, it was found that on several internet sites this sentence has already been attributed to former Uruguayan president Pepe Mujica, to Brazilian politician Carlos Marighela and to the Argentine movement of the Mothers of Plaza de Mayo.

A similar case is the epigraph also inserted in another UNESP/Marília thesis “None of us is as intelligent as all of us”, and with authorship credited to Philip Condit, American engineer and entrepreneur who was president of Boeing. However, the website “O Pensador” presents the same sentence with authorship attributed to Warren Bennis and Ken Blanchard. It is noted that these inspirational phrases are usually used by motivational speakers and are frequently disseminated on social networks and in self-help lectures by way of advice, making it difficult to identify the real authorship.

The apocryphal epigraph “The only man who does not make mistakes is the one who has never done anything” was attributed to Theodore Roosevelt in another UNESP/Marília thesis. In checking its authenticity, Quote Investigator (2014) reports that a family of maxims like this has been in the process of evolution for over 150 years, as they have been employed by several prominent individuals. For example, Samuel Smiles put a version in his influential 1859 self-help book. Josh Billings included a different version in a compilation published in 1874. As for Theodore Roosevelt, he used the saying in 1900, as noted by his biographer Jacob A. Riis (1901), but it was not a version he elaborated, that is, Roosevelt merely popularized a saying that was already in circulation.

Regarding the functions of the epigraphs, the results revealed that the epigraph effect, that is, the one in which the epigraph has the function of ornament, was the most frequent with 81.6% (n=244) of the total distributed among the theses of the UNESP/Marília (n=136) and IBICT/UFRJ (n=108). Table 2 presents some examples in which it is possible to observe that there is no relationship between the title of the thesis and the epigraph.

Chart 2. Examples of epigraphs with epigraph-effect function

TITLE OF THESIS	EPIGRAPH
Opening and sharing research data underlying scientific articles: copyright issues	We're not in a hurry anymore (Dino Buzzati, 1986)
Rasum Tabulae: a metaphorical-scriptural threshold of information studies, or, Le Livre	I prefer crooked lines, like God. (Manoel de Barros, 2010)
Competence in Information in the basic training of students of vocational and technological education	If education alone cannot transform society, neither can society change without it (Paulo Freire, 2000)
Data collection in social networks: privacy of personal data in access via Application Programming Interface	From the real guide me to the real. From darkness lead me to light. From death lead me to immortality. (Yājñavalkya, in Brhadaranyaka Upanishad, 1.3.28)

Source: Elaborated by the author

The epigraphs with a direct function, that is, those that denote a relationship with the title or chapters of the theses, represented 12.4% (n=37) of the total, according to the distribution in the theses of IBICT/UFRJ (n=21) and UNESP /Marília (n=16). In Table 3 are some examples of epigraphs with this function and it is possible to verify their relationship with the titles of the theses.

Chart 3. Examples of epigraphs with direct function

	EPIGRAPH
Scientific dissemination in Brazilian television news and its social impacts on strengthening citizenship	Disclosure involves for me two of the greatest pleasures of this life: learning and sharing. (José Reis, 1982)
Contributions of user experiences to information architecture	Better Than Reality: Reward users by giving them something new, better, and unheard of. (Nielsen, 2000, p. 383)

Source: Elaborated by the author

Epigraphs with oblique function represented 6.4% (n=19) of the total being distributed in the theses of IBICT/UFRJ (n=14) and UNESP/Marília (n=5). What is essential in epigraphs with this function is not what they say, but the identity of their authors and the indirect guarantee effect that their presence determines at the margin of a text, as Genette (2009) argues. Table 4 presents some examples of epigraphs with an oblique function, with the identity of authors such as Paulo Freire and Tefko Saracevic acting as a guarantee for the text, regardless of the titles and/or content of the thesis.

Chart 4. Examples of epigraphs with an oblique function

TITLE OF THESIS	EPIGRAPH
The teaching of preservation in the Brazilian courses of Archival Science, Librarianship, Museology and Information Science	I like to be people because, unfinished, I know that I am a conditioned being, but, aware of the incompleteness, I know that I can go beyond it. (Freire, 1996, p. 23)
The interdisciplinary configuration of information science from the point of view of citation analysis	I have taught a number of courses and seminars in Brazil during the 1970's and 1980's; I also participated throughout the country in a number of conferences all through the 1990's. The enthusiasm of the students and my colleagues in Brazil left a warm memory, and a belief that information science has a bright future in Brazil. (Saracevic, 1995, p. 1)

Source: Elaborated by the author

The results also pointed out the different types of discourses implicit in the epigraphs. In order to identify them, two aspects were taken into account: the relationship between the epigraphed author and his belonging to a certain field of knowledge or area of activity, and also the concept of interdiscourse, that is, “one that constitutes and feeds on several other discourses”, from which “many textual phenomena can be interpreted”, including citations, as stated by Maingueneau (2000, p.5).

Based on this understanding, it was possible to categorize the discourses implicit in the epigraphs into seven types: scientific, literary, philosophical, religious, institutional, political and motivational, clarifying that the latter is transversal to the previous ones. To better demonstrate this categorization, Table 5 presents some examples of these types of discourses extracted from the epigraphs inserted in the theses of IBICT/UFRJ and UNESP/Marília.

Chart 5. Examples of the types of speeches implied in the epigraphs

SPEECHES	EPIGRAPH
Scientific	Nothing is more practical than a good theory. (Kurt Lewin)
Literary	My homeland is the Portuguese language. (Fernando Pessoa)
Philosophical	There is nothing permanent except change. (Heraclitus)
Religious	From the unreal lead me to the real. From darkness lead me to light. From death lead me to immortality. (Yājñavalkya)
Institutional	All human beings are born free and equal in dignity and rights. (UN)
Political	It is the words of citizens that represent our greatest hope. You and I, as citizens, have the power to set the course of this country. You and I, as citizens, have an obligation to shape the debates of our time – not just with the votes we cast, but with the voices we raise in defense of our oldest values and enduring ideals. (Barack Obama)
Motivational	I got where I am because everything I planned went wrong. (Ruben Alves)

Source: Elaborated by the author

It is worth noting that the epigraphs with motivational speech were inserted in pre-textual pages of the theses. These epigraphs generally convey an inspirational message to face the challenges imposed by graduate studies.

Table 4 presents the categorization of the epigraphs according to the types of implicit speeches.

Table 4. Types of discourses implicit in the epigraphs by institution

DISCOURSES	EPIGRAPHS BY INSTITUTION		TOTAL
	IBICT/UFRJ	UNESP/MARÍLIA	
Scientific	77	88	165
Literary	47	31	78
Philosophical	14	5	19
Religious	0	19	19
Institutional	2	8	10
Political	2	6	8
Motivational	10	47	57
Totals*	152*	204*	356*

(*) Values higher than the total of epigraphs and the totals by institutions due to the transversality of the motivational discourse - Source: Elaborated by the author

The results of Table 4 show that the scientific discourse with 46.3% (n=165) prevailed in the epigraphs of both institutions, followed by the literary discourse with 22% (n=78) and by the motivational discourse with 16% (n=57). In the IBICT/UFRJ theses, epigraphs with literary and philosophical discourses prevailed, in addition to the absence of epigraphs with religious

discourse. The other types of implicit speeches of the epigraphs were superior in the theses of UNESP/Marília.

Regarding the gender of the epigraphed (n=249) there was a predominance of males (n=186) representing 74.2% (n=222) of the total number of epigraphs, with superiority for those from UNESP/Marília (n=101). Women (n=32) constituted the minority in both institutions, and represented 10.7% (n=32) of the epigraphs, but were higher in the IBICT/UFRJ (n=19), as shown in Table 5.

Table 5. Gender of the epigraphed and epigraphs by gender and institutions

GENDER	EPIGRAPHED IBICT/UFRJ	EPIGRAPHS	EPIGRAPHED UNESP/MARÍLIA	EPIGRAPHS	EPIGRAPHED	TOTAL EPIGRAPHS
Male	85	113	101	109	186	222
Female	19	19	13	13	32	32
Does not apply	11	10	21	35	31	45
Totals	115	142	135	157	249	299

Source: Elaborated by the author

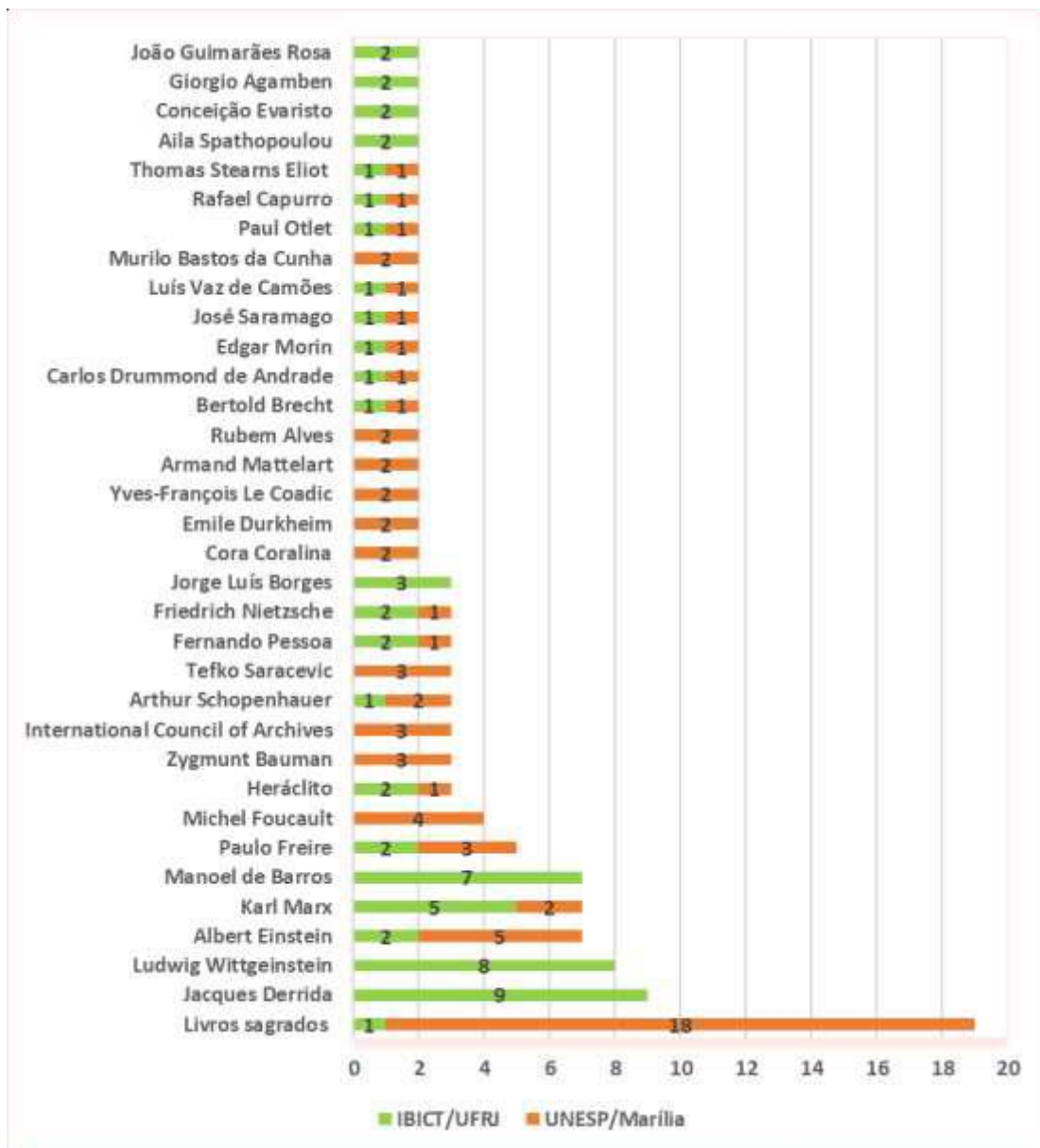
The category “does not apply” in Table 5 refers to anonymous, unidentified authors, institutions, bodies, political organization, companies, country, musical groups, religious deities, among others.

These findings are in line with those found in studies on gender in science, which point to female disadvantage in metrics such as scientific productivity, citations, authorship and co-authorship, scientific awards (NI et al, 2021; MEHO, 2021; MAYER; RATHMAN, 2018; CAMARGO; HAYASHI, 2017).

Figure 1 shows the epigraphed who received between 19 and two citations in both institutions. Gathered under the heading “sacred texts” the epigraphs of the Holy Bible (n=10) and other texts of Christianity (n=4), Buddhism (n=2), Hinduism (n=1) and Judaism (n=2) together accounted for 6.3% (n=19) of the total number of epigraphs and proved to be the most frequent, suggesting that Antiquity is the most fertile historical period cited in the analyzed corpus.

Among the most epigraphed authors, Albert Einstein was cited in four UNESP/Marília theses with two identical epigraphs: “Unless we change our way of thinking, we will not be able to solve the problems caused by the way we are used to seeing the world” and “A mind that opens to a new idea never returns to normal.” Remember that this second epigraph is apocryphal. In turn, the epigraph “The task is not so much to see what no one has seen, but to think what no one has thought about what everyone sees” by Arthur Schopenhauer was quoted once at IBICT/UFRJ and twice at UNESP/Marília. Thomas Stern Eliot was another author epigraphed twice with the same sentence – “Where is the wisdom that we have lost in knowledge? Where is the knowledge that we have lost in information?” – at IBICT/UFRJ and UNESP/Marília.

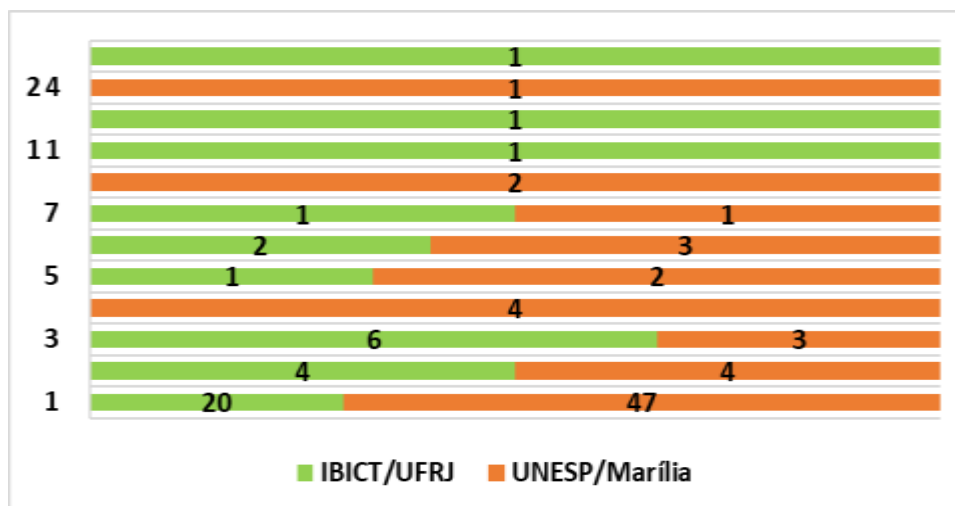
Figure 1. Most epigraphed authors by institution



Source: Elaborated by the author

Epigraphed as Ludwig Wittgenstein (n=8) and Jacques Derrida (n=8) appear with different epigraphs in the same IBICT/UFRJ thesis. In fact, this thesis presented the highest number of epigraphs (n=49). In addition to a demonstration of the epigrapher's erudition, given that among the epigraphed (n=24) there are different names of Philosophy (n=12), Literature (n=8), Anthropology (n=2), Music (n=1) and Religion (n=1), these epigraphs reflect the cultural knowledge base accumulated by the epigrapher. However, statistically, the total number of epigraphs in this thesis can be considered an outlier in relation to the others, which ranged from one to 49, as shown in the data in Figure 2.

Figure 2. Distribution of epigraphs by thesis, according to institutions



Source: Elaborated by the author

It is noted that 47.2% (n=141) of the total of the epigraphs (n=299) appeared between one and five times in 87.5% (n=91) of the analyzed theses (n=104), with the majority being in the theses of UNESP/Marília (n=60). In the intermediate position are 32.1% (n=96) of the epigraphs that appeared between eleven and forty-nine times in 5.8% (n=6) of the theses, most from UNESP/Marília. The remaining 20.7% (n=62) of the epigraphs appeared between six and nine times in 6.7% (n=7) of the theses, evenly distributed between the two institutions.

The analysis of the epigraphed authors allowed us to identify those who belong to the field of Information Science (n=11) with the majority (n=6) from abroad and the others (n=5) Brazilian. Together, the epigraphs of these authors represented 5.7% (n=17) of the total (n=299). In addition, most (n=10) of these authors were epigraphed in the theses of UNESP/Marília, and only three were epigraphed in the theses of IBICT/UFRJ. (Table 6).

Tabela 6. Epigrafados da área de Ciência da Informação

COUNTRIES	EPIGRAPHED	EPIGRAPHS	
		IBICT/UFRJ	UNESP/MARÍLIA
Brazil	Murilo Bastos da Cunha	0	2
	Aldo de Albuquerque Barreto (1941-2018)	0	1
	Lena Vania Ribeiro Pinheiro	1	0
	Oswaldo de Almeida Junior	0	1
	Henry Poncio Cruz de Oliveira	0	1
Croatia/USA	Tefko Saracevic	0	3
USA	Clare Begthol (1942-2018)	0	1
USA	Elaine Svenonius	0	1
Uruguay/Germany	Rafael Capurro	1	1

France	Yves-François Le Coadic	0	2
Belgium	Paul Otlet (1868-1944)	1	1
Total		12	5

Source: Elaborated by the author

Among the Brazilian epigraphed (n=5) in the field of Information Science, four are senior researchers who have contributed to the construction of the field in the country since the late 1960s, in pioneering institutions such as the Brazilian Institute of Librarianship and Documentation (IBBD), the current IBICT, in addition to collaborating in the formation of a group of researchers in the area in postgraduate programs at IBICT/UFRJ, Unesp/Marília, University of Brasilia (UnB); another is a young researcher from UFPB with outstanding performance in the area. It was found that among these five epigraphed only one was the supervisor of the epigrapher, this epigraph being from UNESP/Marília.

Among those epigraphed from abroad (n=5), Paul Otlet is considered by many as the “father of documentation”, a field he called “documentation” in his founding work on the organization and access to knowledge, the “*Traité de documentation*” (1934). On the other hand, information retrieval systems are the focus of research by Tefko Saracevic, who is considered one of the introducers of bibliometrics in Brazil in the 1970s due to his performance in the then newly created postgraduate course in Information Science at IBBD and orientation of several dissertations with this theme. In turn, with a theoretical approach based on hermeneutics, the Uruguayan philosopher Rafael Capurro, residing in Germany since the 1970s, has offered numerous contributions to the Philosophy of Information. Likewise, research on bibliographic control, cataloging and classification owes much to Elaine Svenonius who brought a philosophical knowledge organization approach to cataloging theory. Finally, Clare Beghtol was a classification theorist who explored new approaches to the representation and organization of knowledge.

From the extensive and relevant scientific production of these epigraphs, some texts can be considered “classics” in the area, which is why fragments of these works were taken as epigraphs by the authors of the theses, signaling the intellectual affiliation to the thoughts of the epigraphed and the scientific recognition of the epigraphers for these authors due to their contributions to the field of Information Science. Furthermore, it can be assumed that this choice of epigraph constitutes a form of homage paid to renowned authors or contemporaries of the field of knowledge in which they are inserted.

6 CONCLUSIONS

The subject of the quote is an equivocal character [...] He is a whistleblower, a sellout – he publicly points his finger at other discourses and other subjects – but his denunciation, his summons, are also a call and a request: a request for recognition. (COMPAGNON, 1996, p.50)

By approaching the origin, functions and types of epigraphs inserted in scientific texts from a paratextual and sociological perspective of science, the theoretical notes of this article allowed the elaboration and application of an analysis model whose results constitute a reading key for scientific recognition, given that they revealed the strategies of legitimation and affiliation, the intellectual influences of the epigraphers and the scientific recognition of the epigraphed in the field of knowledge in which they are inserted. In this context, the epigraphs go beyond the sense of a vestibule that gives access to the text and become an essential element to understand the dense network of intertextuality shaped in the universe of explicit references between the text and other texts.

The research results showed that most of the sources of the epigraphs were inserted in the “References” section of the theses, although those that didn't also have a similar score. However, greater attention is suggested to future epigraphers so that this information is included in the reference list, despite the ABNT standards not making this a requirement.

Another aspect concerns the insertion of apocryphal, inexact and anonymous epigraphs. Currently, with the various tools available online to verify the authenticity of citations, it is possible to avoid false attributions in the authorship of the epigraphs. Equally valid is the suggestion for the correct spelling of the name of the epigraphed. Such care is desirable and expected of epigraphers from all areas of knowledge.

It is also worth noting that the epigraph effect had a higher incidence among the theses' epigraphs. These results suggest that epigraphers, when opting for epigraphs with this function, seem to send a meta-message of belonging to the epigraphed's field of knowledge. Therefore, to make adherence to the area more real by positioning themselves alongside epigraphers consecrated by the scientific literature, these epigraphers subscribe to the name-dropping effect to legitimize their intellectual ties with a relevant figure in their field of knowledge.

The model of analysis of epigraphs proposed and applied in this study also produced quantitative and qualitative indicators that allowed describing how the epigraphs were used in doctoral theses, characterizing and analyzing these epigraphs with greater precision and obtaining a better understanding of their functions. For this endeavor, the combination of bibliometric and content analysis proved to be a powerful methodological resource to highlight the importance of epigraphs in the sphere of scientific communication. Similarly, theoretical contributions from the Sociology of Science and Literary Studies and Linguistics were fundamental to support this model and expand the scope of the results obtained.

Finally, by taking the epigraphs as an object of study, the research carried out intended to offer an original contribution to Information Science, given that no similar research was identified in this area of knowledge, despite the importance of this paratextual element for a better understanding of scientific recognition in scientific texts and publications. For this reason, it should be noted that the results obtained here cannot be generalized and compared with others, given the lack of studies on epigraphs in the field of Information Science. Thus, similar research is encouraged using other data sources, for example, epigraphs in books and articles, from different areas of knowledge.

In conclusion, as well as citations, epigraphs connect the epigraphed text with other texts, and offer the opportunity to reflect on its impact and the diffusion of ideas in different academic communities, deserving, therefore, a deeper look from researchers who work in the field of information metrics studies.

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NOTE:

The references below, due to an oversight during the final revision of the manuscript, were not included in the final list of the article, for this reason an Erratum is being made.

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