

1. Record Nr.	UNINA9910882889103321
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Titolo	Besmirching the Denominational Enemy Within and Outside : Counter-history or Its Parody // by Ephraim Nissan, Yohan Petrovsky-Shtern
Pubbl/distr/stampa	Cham : , : Springer International Publishing : , : Imprint : Palgrave Macmillan, , 2024
ISBN	3-031-46069-3
Edizione	[1st ed. 2024.]
Descrizione fisica	1 online resource (401 pages)
Altri autori (Persone)	Petrovsky-ShternYohan
Disciplina	201.5
Soggetti	Europe - History World history Religion - History Judaism and culture Judaism - History European History World History, Global and Transnational History History of Religion Jewish Cultural Studies Jewish History
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Nota di contenuto	Part I Antiquity to the Middle Ages: An Iranic Locale, Outside Views -- 1. Mazdak, Mazdakism, and the Mazdakite Parenthesis in Sasanian History -- 2. "iwi" (yyawi) of Balkh -- 3. Poor Pharaoh, Wicked Moses: The "Letter of Haman" — A Rabbinic Parody of Anti-Jewish Counter-History -- Part II Modern Contexts: Otherworldly Counter-Biography of the Other and the "Enemy Within" -- 4. Haim Vital, Founders of Other Faiths, and the Censors Nicholas I -- 5. Moses Mendelssohn, Hartwig Wessely, and Fear of the Haskalah.
Sommario/riassunto	Counter-hagiography and counter-biography besmirch foundational figures held dear by different religious, political, or social groups. Such phenomena figure prominently in the history of religion and conflicts. For example, what we know of the Mazdakite revolution in pre-Islamic Iran/Iraq comes from revilers. The anti-Judaic polemicist from ninth-

century Afghanistan and Iraq, Hiwi ("Snake"), was actually called yyw (still a name among Iraqi Jews). The reputation of the great Haskalah (Jewish Enlightenment) thinker Moses Mendelssohn was damaged among the Orthodox by how Haskalah extremists portrayed him in their image. In 1869, a Genoan politician, Cesare Cabella, fulminated against Esther and Mordecai. In the Letter of Haman in rabbinic homiletics, Jews parodied hostile representations of their sacred history. Gerson Rosenzweig parroted in his 1892 talmudic-style Tractate America, anti-immigrant rhetoric from New York newspapers. Roman-age rabbis responded to claims about the protagonist of the Book of Joshua, "Joshua the Robber" as per a North African inscription early Byzantine Procopius of Caesarea alleged to have seen.
