

Contents

Acknowledgments	vii
<i>Introduction</i> Tracing the Apocalyptic Imaginary	1
A Note on Structure	14
PART I	
<i>Chapter 1</i> Southern Jeremiad, American Jeremiad: Region, Nation, and Apocalypse in Faulkner's <i>Light in August</i>	21
“A walking pollution in God’s own face”: The Apocalyptic Logic of Blood, Contamination, and Purity	24
The Apocalyptic Ritual of Lynching	37
“Lincoln and the negro and Moses and the children of Israel”: American Millenarianism and the Burden Narrative	44
Percy Grimm: Nationalizing the Southern Apocalyptic Imaginary	48
Modernism, the Cataclysm of Meaning, and the Possibility of Revelation	51
 <i>Chapter 2</i> “Tearing Down the Temple”: Prophetic Time and Richard Wright’s Eschatology of Resistance	 61
“We git erlong widout time”: The Ahistorical Condition of Jim Crow	66
Typology and the Apocalyptic Structure of <i>Uncle Tom’s Children</i>	77
Revising the Teleology: The Possibility of Rupture, Revelation, and Rebirth	85
Conclusion: Writing New Endings	95

PART II

Chapter 3	“Some Say Ain’t No Earthly Explanation”: Excavating the Apocalyptic Landscape of Randall Kenan’s Tims Creek	101
	Tims Creek and the Eschatology of Place	104
	Apocalypse as Alternative Discursive Space	111
	The Possibility of Revelation: Excavating Apocalypse	120
	The Uses of the Past	128
Chapter 4	“An’t It Time the Lord Did Something?”: Vindication and the Practices of Place in <i>Bastard Out of Carolina</i>	130
	The Limits and Restraints of Southern Spaces	133
	The Boatwrights’ Attempts at Narrative Resistance	138
	The Alternative Narrative Space of Apocalypse	145
Epilogue	Apocalypse South, <i>Redux</i>— Searching for Meaning after the Flood	154
	“Playing the Blame Game”: Condemnation and Scapegoating after the Flood	156
	Katrina and the (African) American Jeremiad	160
	The Possibility of Revelation and Renewal	162
	Justice, Deliverance, and Resistance	168
	Bibliography	173
	Index	182