

Contents

1	Introduction.....	1
1.1	Philology and Humanism.....	1
1.2	Philology and History	7
1.3	Philology and Ideology	12
	References.....	14
2	Erich Auerbach: Life, Times, and Works	19
	References.....	26
3	Dante and the “Discovery of European Representation of Man”	29
	References.....	35
4	The Crisis of German Philology: Aryan Philology and the Elimination of the Old Testament.....	37
	References.....	48
5	Two Responses to the German Crisis of Philology: Ernst Robert Curtius and Erich Auerbach	51
	References.....	57
6	Exile and Interpretation: The Struggle Against Aryan Philology and Nazi Barbarism.....	59
6.1	“Figura”— <i>Apologia</i> for the Old Testament in an Age of Aryan Philology	63
6.2	Epiphany in Istanbul.....	72
6.3	Philology, Teleology, and Historicist Humanism.....	77
	References.....	80
7	<i>Mimesis</i>: An <i>Apologia</i> for Western Judaeo-Christian Humanist Tradition in an Age of Peril, Tyranny, and Barbarism.....	83
7.1	The Real, <i>Geist</i> , and History	84
7.2	Form and Content.....	88

7.3 Method and Approach.....	92
7.4 “Odysseus’ Scar”	96
7.5 History, Philology, and the Rise of the Literary Representation of Reality: Chapters 2–19.....	106
7.6 The Decline of the West and Dissolution of the Representation of Reality.....	150
References.....	158
8 Epilogue: Exile, Interpretation, and Alienation	163
References.....	167
Appendices.....	169
Appendix 1: Constructing and Representing Reality:	
Hegel and the Making of Erich Auerbach’s <i>Mimesis</i>	169
Elective Affinities	170
The Art of Mimesis	173
Hegel: History, Reality, and Truth.....	174
Two Modes of Representing Reality: Homer and the Old Testament	177
References	184
Appendix 2: Exile and Criticism: Edward Said’s Interpretation of Erich Auerbach	186
References	194
Bibliography	197
Index.....	211