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Phyllis E. Wachter, William Todd Schultz

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ANNUAL BIBLIOGRAPHY OF WORKS ABOUT LIFE WRITING, 2006–2007

PHYLLIS E. WACHTER

PSYCHOBIOGRAPHY BIBLIOGRAPHER

WILLIAM TODD SCHULTZ

We may tell our own stories, but we cannot tell them to ourselves. We can tell them only if others are prepared to hear them in something resembling the terms they are told.

—C. Fred Alford

In imagining self-identities like our own, we better understand, and are better able to articulate, ourselves. In imagining identities unlike ourselves, we sharpen the articulation of the differences.

—Garry L. Hagberg

I'm studying the grammar of my future. Who I will have been when I cease to be is the sum of what I was. It's a congeries of verb tenses, future, present, past, and also conditional.

—Herbert Gold

Two authors means two voices in the book. . . .

—Donald S. Hair and the late Richard S. Kennedy

BOOKS

Akenson, Donald Harman. *Some Family: The Mormons and How Humanity Keeps Track of Itself*. Montreal: McGill-Queen's UP, 2007.

Explores the history and functioning of the vast Mormon genealogical project, and its implications for narrating personal and cultural histories.

Akol, Jacob J. *Burden of Nationality: Memoirs of an African Aidworker/Journalist 1970s–1990s*. Nairobi: Paulines, 2006.

Tells the story of a people who find themselves under one flag with their traditional enemies, and the identity issues that a “forced” unity can potentially bring forth.

Andrews, Molly. *Shaping History*. Cambridge: Cambridge UP, 2007.

Explores linkages among history, biography, and political narratives through case studies from England, East Germany, South Africa, and the United States.

Andrews, Molly, Corinne Squire, and Maria Tamboukou. *Doing Narrative Research*. London: Sage, 2007.

Guide to methods and practices of narrative theory in the context of its multidisciplinary origin in the social sciences.

Atteberry, Jennifer Eastman. *Up in the Rocky Mountains: Writing the Swedish Immigrant Experience*. Minneapolis: U of Minnesota P, 2007.

From their letters, analyzes the identity constructions of Swedish immigrants to the US Rocky Mountains between 1880 and 1917.

Bailey, Jenna. *Can Any Mother Help Me?* London: Faber and Faber, 2007.

Magazines from the first half of the twentieth century, featuring articles written by women calling themselves the Cooperative Correspondence Club who wrote to cope with the boredom and demands of their lives as wives and mothers, become the basis for Bailey’s book.

Bauckham, Richard. *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony*. Grand Rapids, MI: Eerdmans, 2007.

Argues that, rather than being “anonymous community traditions,” the four canonical Gospels were closely based on eyewitness testimony.

Bedford, Ronald, Lloyd Davis, and Philippa Kelly. *Early Modern English Lives: Autobiography and Self-Representation 1500–1669*. Burlington: Ashgate, 2007.

Diaries, letters, household and travel journals, wills and memorializations, incidental meditations, spiritual narratives, accounts of warfare, and life stories reveal the complexity of early modern depictions of identity.

Bellanca, Mary Ellen. *Daybooks of Discovery: Nature Diaries in Britain, 1770–1870*. Charlottesville: UP of Virginia, 2007.

Critical study of the flourishing genre of nature diaries and journals in late eighteenth and early nineteenth century Britain.

Bembo, Ambrosio. *The Travels and Journal of Ambrosio Bembo*. Ed. Anthony Welch. Trans. Clara Bargellini. Illus. G. J. Grélot. Berkeley: U of California P, 2007.

First English translation of the journals of a Venetian nobleman’s travels through Syria, Turkey, Iraq, Iran, and western India in the 1670s, with extensive introduction and annotation.

Bernstein, Marc S. *Stories of Joseph: Narrative Migrations Between Judaism and Islam*. Detroit: Wayne State UP, 2007.

Through a nineteenth-century Judeo-Arabic text, *The Story of Our Master Joseph*, highlights the historical interdependence of Hebraic and Arabic life narratives.

Bigsby, Christopher. *Remembering and Imagining the Holocaust: The Chain of Memory*. New York: Cambridge UP, 2006.

Examines operations of memory in works by Jean Améry, Tadeusz Borowski, Anne Frank, Rolf Hochhuth, Primo Levi, Arthur Miller, W. G. Sebald, Elie Wiesel, and Peter Weiss.

Blanton, Virginia. *Signs of Devotion: The Cult of St. Aethelthryth in Medieval England, 695–1615*. University Park: Penn State UP, 2007.

Longitudinal study follows the production and reception of written and visual texts supporting the cult of Aethelthryth.

Bollmann, Stefan. *Women Who Write*. London: Merrell, 2007.

Bollmann offers pictorial and verbal images, grouped according to thematic categories, of women and the kinds of writing they produced in an attempt to show that life and art are organically fused.

Bosworth, Clifford Edmund. *An Intrepid Scot: William Lithgow of Lanark's Travels in the Ottoman Lands, North Africa and Central Europe, 1609–21*. Burlington: Ashgate, 2007.

Lithgow's early modern travel narrative reveals a Protestant, Northern European view of the Catholic South and the Ottoman Empire.

Braud, Michel, and Valéry Hugotte. *L'Irressemblance: Poesie et Autobiographie*. Modernités 24. Presses Universitaires de Bordeaux, 2007.

Interrogates the rapprochement between poetic and autobiographical genres and voices that creates a subject that can be said to "irresemble" itself.

Briefel, Aviva. *The Deceivers: Art Forgery and Identity in the Nineteenth Century*. Ithaca: Cornell UP, 2006.

Articulates links between narratives of copying and forgery and narratives of identity construction.

Brill de Ramírez, Susan Berry. *Native American Life-History Narratives: Colonial and Postcolonial Navajo Ethnography*. Albuquerque: U of New Mexico P, 2007.

Historical overview of colonial ethnography leads to a postcolonial methodology for reading and recuperating colonial era texts.

Brodzki, Bella. *Can These Bones Live? Translation, Survival, and Cultural Memory*. Palo Alto: Stanford, UP, 2007.

Examines temporal and spatial processes of intercultural and intergenerational translation.

Buckton, Oliver S. *Cruising with Robert Louis Stevenson: Travel, Narrative, and the Colonial Body*. Athens: Ohio UP, 2007.

Focusing on the impact of travel on Stevenson's works, considers the relationships among late Victorian travel, authorship, and gender identity.

Carroll, Lorraine. *Rhetorical Drag: Gender Impersonation, Captivity, and the Writing of History*. Kent: Kent State UP, 2006.

Contextualizes the widespread gender impersonation by male authors of seventeenth and eighteenth century captivity narratives ostensibly written by women.

Chávez, Christina. *Five Generations of a Mexican American Family in Los Angeles*. Lanham: Rowman and Littlefield, 2007.

Issues of race, ethnicity, and class interface in a story of one family that could be the story of many families living in the United States.

Clark, Emily. *Voices from an Early American Convent: Marie Madeleine Hachard and the New Orleans Ursulines, 1727–1760*. Baton Rouge: Louisiana State UP, 2007.

Letters, obituaries, and accounts of contemporaries are used to create a prosopography of the first female missionaries in French Louisiana.

Clay, Catrine. *King, Kaiser, Tsar: Three Royal Cousins Who Led the World to War*. New York: Walker, 2007.

Based on unpublished letters and diaries of George V, Wilhelm II, and Nicholas II.

Cohen, Beth B. *Case Closed: Holocaust Survivors in Postwar America*. New Brunswick: Rutgers UP, 2007.

Uses oral testimonies, letters, and social service records and case files to challenge prevailing narratives of the lives of Holocaust survivors in the postwar US.

Cohen, Rich. *Sweet and Low*. New York: Farrar, Straus & Giroux, 2006.

A product created to "sweeten" in place of sugar becomes the hub around which a family saga is organized.

Cohler, Bertram J. *Writing Desire: Sixty Years of Gay Autobiography*. Madison: U of Wisconsin P, 2007.

Provides an "account of how social and historical context shapes the meanings people make of their lives" (Ruthellen Josselson) by chronicling the changing identity of gay men writing within the transformations of the past fifty years that they helped shape.

Colwell-Chanthaphonh, Chip. *Massacre at Camp Grant: Forgetting and Remembering Apache History*. Tucson: U of Arizona P, 2007.

Combines records, Apache narratives, historical accounts, and ethnographic research to approximate the collective memories of the Apache, Tohono O'odham, Anglo-American, and Mexican American communities involved in an 1871 massacre of Apaches.

Cooper, Afua. *The Hanging of Angélique: The Untold Story of Canadian Slavery and the Burning of Old Montréal*. Athens: U of Georgia P, 2007.

Drawn from her testimony at her 1734 trial for starting a fire that burned forty-six buildings in Montréal, constructs one of the earliest New World slave narratives.

Craft, Robert. *Down a Path of Wonder: Memoirs of Stravinsky, Schoenberg and Other Cultural Figures*. New York: Naxos of America, 2006.

Conductor's account of cultural figures, friends, and colleagues, and excerpts from his travel diaries.

Davis, Rocío G. *Begin Here: Reading Asian North American Autobiographies of Childhood*. Honolulu: U of Hawai'i P, 2007.

Survey of Asian North American autobiographies of childhood published over the last century demonstrates how these memoirs challenge the construction and performance of self-identification and national affiliation.

Dawes, James. *That the World May Know: Bearing Witness to Atrocity*. Cambridge: Harvard UP, 2007.

Based on firsthand accounts by human rights fieldworkers, considers the uses of such narratives, and the rights of survivors.

Denetdale, Jennifer Nez. *Reclaiming Diné History: The Legacies of Navajo Chief Manuelito and Juanita*. Tucson: U of Arizona P, 2007.

Recuperates a Navajo-centered history of the late 1800s from Diné oral histories and matrilineal clan narratives.

Dickey, Stephanie S. *Rembrandt Face to Face*. Seattle: U of Washington P/Indianapolis Museum of Art, 2007.

Close examination of a 1629 self-portrait opens window on changing iconographical traditions and genres of self-portraiture.

Diedrich, Lisa. *Treatments: Language, Politics, and the Culture of Illness*. Minneapolis: U of Minnesota P, 2007.

Shows how illness narratives reflect wide cultural contexts of race, gender, class, and sexuality.

Dionigi, Renzo. *An Italian Exile in Brahmin Boston 1836–1839: Antonio Gallenga*. Ravasi: Insubria UP, 2006.

Gallenga visited the United States but eventually decided to live in England. His impressions of America contained a gallery of portraits of Boston and Cambridge residents.

Egmond, Wolfert S. van. *Conversing with the Saints: Communication in Pre-Carolingian Hagiography from Auxerre*. Turnhout: Brepols, 2006.

Focuses on the Merovingian sources and the understanding of communication in Constantius's *Vita Germani*.

Epperly, Elizabeth Rollins. *Through Lover's Lane: L. M. Montgomery's Photography and Visual Imagination*. Toronto: U of Toronto P, 2007.

Analyzes Montgomery's use of photographs in her hand-written journals and diaries to rehearse scenes and settings for her fiction.

Falk, Avner. *Napoleon Against Himself: A Psychobiography*. New York: Pitchstone, 2007.

Sheds light on Napoleon's troubled inner world, with a focus on his numerous irrational, self-defeating, and self-destructive actions.

Fallon, Stephen M. *Milton's Peculiar Grace: Self-Representation and Authority*. Ithaca: Cornell UP, 2006.

Contrasts Milton's extensive self-representations to the prevailing Augustinian narratives of sinfulness, grace, and redemption.

Farmer, J. Michael. *The Talent of Shu: Ziao Zhou and the Intellectual World of Early Medieval Sichuan*. Albany: SUNY P, 2007.

Through a critical biography of a Shu-Han historian and official, reconstructs the intellectual world of third century Sichuan.

Frazier, Lessie Jo. *Salt in the Sand: Memory, Violence, and the Nation-State in Chile, 1890 to the Present*. Durham: Duke UP, 2007.

Analyzes the creation, and change over time, of official and alternative memories of specific instances of state violence in northern Chile from 1890 to the present.

Freadman, Richard. *This Crazy Thing a Life: Australian Jewish Autobiography*. Crawley: U of Western Australia P, 2007.

Combines readings of little known and popular texts with a survey of the history and themes of autobiographical writing by Australian Jews.

Fumerton, Patricia. *Unsettled: The Culture of Mobility and the Working Poor in Early Modern England*. Chicago: U of Chicago P, 2006.

Focuses on the new domestic economy of mobility, through the case study of Edward Barlow (b. 1642), a seaman who authored a journal of over 225,000 words with 147 pages of drawings that gives a rare look into the thoughts of a member of the laboring poor.

Given-Wilson, Christopher. *Chronicles: The Writing of History in Medieval England*. New York: Continuum, 2007.

Tracks changes in the research and writing of histories from the twelfth to the fifteenth centuries.

Gold, Carol. *Danish Cookbooks: Domesticity and National Identity, 1616–1901*. Seattle: U of Washington P, 2007.

Uses cookbooks to trace the development of domestic and gendered spheres, a bourgeois consciousness, and a specific Danish identity.

Goodich, Michael E. *Miracles and Wonders: The Development of the Concept of Miracle, 150–1350*. Burlington: Ashgate, 2007.

One chapter addresses the connections among canonization records and hagiographical texts.

Graham, Masako Nakagawa. *The Autobiographical Narrative in Modern Japan: A Study of Kasai Zenzō, a Shi-Shōsetsu Writer*. Lewiston, NY: Edwin Mellon, 2007.

Ties Kasai's prominence during the Taishō period (1912–1926) and subsequent overshadowing to the complexities of the autobiographical/confessional *shi-shōsetsu* genre.

Habib, Imtiaz. *Black Lives in the English Archives, 1500–1677*. Burlington: Ashgate, 2007.

Combines a concise account of the documentary records with an interpretive narrative of black people in Tudor and Stuart England.

Hartig, Rachel M. *Crossing the Divide: Representations of Biography in Deafness*. Washington, D.C.: Gallaudet UP, 2007.

Assesses constructions of deafness and assimilation in the work of French biographers Jean-Ferdinand Berthier, Yvonne Pitrois, and Corinne Rocheleau-Rouleau.

Hastie, Amelie. *Cupboards of Curiosity: Women, Recollection, and Film History*. Durham: Duke UP, 2006.

By focusing on women who worked during the silent film era, rethinks female authorship within film history by expanding the archive to include dollhouses, scrapbooks, memoirs, cookbooks, and other personal or “domestic” cultural forms.

Hequembourg, Amy. *Lesbian Motherhood: Stories of Becoming*. New York: Harrington Park, 2007.

Analyzes the stories of forty lesbian mothers “to discover the complex ways their sense of self is constructed in the current legal, political, and social climate.”

Herrick, Samantha Kahn. *Imagining the Sacred Past: Hagiography and Power in Early Normandy*. Syracuse: Syracuse UP, 2007.

Shows how Norman dukes used the lives of regional saints to establish an identity and elaborate a vision of the past that sanctioned their present rule.

Hodgkin, Katharine. *Madness in Seventeenth-Century Autobiography*. New York: Palgrave Macmillan, 2007.

Three early modern autobiographical accounts of mental disorder, and the ways madness was identified and experienced, “have a common location in the culture of spiritual and devotional writing, and although the authors have diverse backgrounds, they all were subject to emotional extremes and conditions that led to the dissolution of the self.”

Horspool, David. *King Alfred: Burnt Cakes and Other Legends*. Cambridge: Harvard UP, 2007.

Analyzes the impact of legends on historical accounts of the ninth century English king.

Jefferson, Ann. *Biography and the Question of Literature in France*. New York: Oxford UP, 2007.

In tracking the evolution of biographical writing in France since the eighteenth century, shows how biographically oriented texts challenge the definitions of literature.

Johnston, Georgia. *The Formation of 20th-Century Queer Autobiography: Reading Vita Sackville-West, Virginia Woolf, Hilda Doolittle, and Gertrude Stein*. New York: Palgrave Macmillan, 2007.

Shows how life writing by Sackville-West, Woolf, Doolittle, and Stein challenge dominant notions of the “perverse lesbian,” female development, memory, and the genre of autobiography.

Kasher, Aryeh, Eliezer Witztum, and Karen Gold. *King Herod, A Persecuted Persecutor: A Case Study in Psychohistory and Psychobiography*. Studia Judaica 36. New York: Walter de Gruyter, 2006.

Seeks to unravel the contradictory historic mystery of Herod, one of the archest villains ever. Pigeonholes the leader into the diagnosis of “paranoid personality disorder.”

Keller, Eve. *Generating Bodies and Gendered Selves*. Seattle: U of Washington P, 2007.

Links the descriptions of birth and generation in early modern English medical texts, anatomical treatises, and midwifery manuals to the development of the modern Western liberal self—autonomous, rational, and male.

Kelly, Henry Ansgar. *Satan: A Biography*. New York: Cambridge UP, 2006.

Reconstructs originary biography of Satan from the New Testament, and contrasts it to the enduring popular imagery created by the early Church Fathers.

Kennedy, Richard S., and Donald S. Hair. *The Dramatic Imagination of Robert Browning*. Columbia: U of Missouri P, 2007.

Richard Kennedy died in 2002, having written about two-thirds of the book; the final eight chapters are by Donald Hair, making this the third Browning biography to have two authors because the scholars who began them died before the works were completed.

Kirby, Dawn Latta, and Dan Kirby. *New Directions in Teaching Memoir: A Studio Workshop Approach*. Portsmouth, NH: Heinemann, 2007.

Because of the influence of artists on this book, the authors had originally thought of calling it *Of Painters, Potters, and Architects: Learning to Teach Writing from Artists*.

Kirschenblatt, Mayer, and Barbara Kirshenblatt-Gimblett. *They Called Me Mayer July: Painted Memories of a Jewish Childhood in Poland before the Holocaust*. 196 illus. Berkeley: U of California P, 2007.

Combines painting, memoir, and oral history interviews to create a narrative of 1930s Jewish life in a small Polish town.

Klock, Geoff. *Imaginary Biographies: Misreading the Lives of the Poets*. New York: Continuum, 2007.

Surveys the portrayal of earlier writers in post-Enlightenment poetry.

Kogan, Vivian. *The "I" of History: Self-Fashioning and National Consciousness in Jules Michelet*. Chapel Hill: U of North Carolina P, 2006.

Explores Michelet's self-portraiture as the "I" of the nation and the rhetorical embodiment of history ("moi-histoire").

Kottler, Jeffrey. *Divine Madness: Ten Stories of Creative Struggle*. New York: Jossey-Bass, 2006.

Book explores the link between madness and creativity in the lives of Plath, Rothko, Judy Garland, and others.

Kroes, Rob. *Photographic Memories: Private Pictures, Public Images, and American History*. Hanover, NH: Dartmouth UP, 2007.

Shows how photography has provided Americans and Europeans with a store of remembered images that create a sense of a shared past.

Lamphere, Louise, with Eva Price, Caroline Cadman, and Valerie Darwin. *Weaving Women's Lives: Three Generations in a Navajo Family*. Albuquerque: U of New Mexico P, 2007.

Ethnographic and autoethnographic account of multigenerational cultural transmission.

Langford, Martha. *Scissors, Paper, Stone: Expressions of Memory in Contemporary Photographic Art*. Montreal: McGill-Queen's, 2007.

In exploring a wide range of Canadian photographic art, challenges conventional accounts of the relationship between photography and memory.

Larrier, Renée. *Autofiction and Advocacy in the Francophone Caribbean*. Gainesville: UP of Florida, 2006.

Analyzes first person narratives by Joseph Zobel, Patrick Chamoiseau, Gisele Pineau, Edwidge Danticat, and Maryse Conde.

Larson, Thomas. *The Memoir and the Memoirist: Reading and Writing Personal Narrative*. Athens, OH: Swallow, 2007.

Asks why memoirs are so popular with readers and writers. Larson finds that people like the emotional immediacy of reading or writing about a "singular relationship," and often the personal becomes the springboard and/or platform for larger issues.

Lee, Ying S. *Masculinity and the English Working Class: Studies in Victorian Autobiography and Fiction*. New York: Routledge, 2007.

Three autobiographies are paired with nineteenth-century novels to highlight thematic unity and mainstream familiarity.

Levine, Michael G. *The Belated Witness: Literature, Testimony, and the Question of Holocaust Survival*. Palo Alto: Stanford UP, 2007.

Through work by Spiegelman, Wolf, Ozick, and Celan, analyzes Holocaust testimony as a specific mode of address.

Levy, Allison. *Re-membering Masculinity in Early Modern Florence: Widowed Bodies, Mourning and Portraiture*. Burlington: Ashgate, 2007.

Shows how portraiture was used to console the sitter against a potentially unmourned death.

Lewis, Barry. *My Words Echo Thus: Possessing the Past in Peter Ackroyd*. Columbia: U of South Carolina P, 2007.

Explores how Ackroyd's biographical and fiction writing inform each other.

Liebersohn, Harry. *The Travelers' World: Europe to the Pacific*. Cambridge: Harvard UP, 2006.

Emphasizes the transformations of global knowledge resulting from early European travel to the Pacific.

Lynch, Ronan. *The Kirwans of Castlehacket, Co. Galway: History, Folklore and Mythology in an Irish Horseracing Family*. Dublin: Four Courts, 2006.

Combines interviews, historical sources, and folklore, enriched by an ongoing tradition of oral story telling.

MacCurdy, Marian Mesrobian. *The Mind's Eye: Images and Memory in Writing about Trauma*. Amherst: U of Massachusetts P, 2007.

Offers a pedagogy for classroom approaches to trauma narratives.

Majeed, Javed. *Autobiography, Travel, and Post-National Identity: Gandhi, Nehru and Iqbal*. New York: Palgrave Macmillan, 2007.

Concepts of travel in the autobiographies of Indian nationalists reveal the grounding of nationalism in the construction of individual and collective identities.

Malcolm, Janet. *Two Lives: Gertrude and Alice*. New Haven: Yale UP, 2007.

Combines literary criticism and investigative journalism in addressing questions of biographical truth.

Mandel, Naomi. *Against the Unspeakable: Complicity, the Holocaust, and Slavery in America*. Charlottesville: UP of Virginia, 2007.

Argues that being "unspeakable" is not an inherent quality of an event, but that the term is used as a rhetorical strategy to further specific political and cultural agendas.

Marías, Javier. *Written Lives*. Trans. Margaret Jull Costa. New York: New Directions, 2006.

Offers mini-biographies of twenty world authors.

McAdams, Dan P. *The Person: An Integrated Introduction to Personality Psychology*. New York: Wiley & Sons, 2006.

A new edition of McAdams's semi-classic text includes long sections on psychobiography and case-study research, as well as numerous suggestions about qualitative methodologies.

McCain, John, with Mark Salter. *Hard Call: Great Decisions and the Extraordinary People Who Made Them*. New York: Twelve, 2007.

Suggests that "it is always character that moves history, for good or ill," and that "awareness, foresight, timing, confidence, humility, and inspiration" are often present in the decisions and characters of individuals who are effective decision makers.

Mikulincer, Mario, and Phillip R. Shaver. *Attachment in Adulthood: Structure, Dynamics, and Change*. New York: Guilford, 2007.

Attachment research is a potent tool in work on lives. This book reviews experimental findings with reference to adult outcomes. An authoritative work by the leaders in the field.

Mintz, Susannah B. *Unruly Bodies: Life Writing by Women with Disabilities*. Chapel Hill: U of North Carolina P, 2007.

Combines disability and feminist theories in an attempt to discover how "atypical life stories can redefine the relationship between embodiment and identity generally."

Mullett, Margaret. *Letters, Literacy and Literature in Byzantium*. Burlington: Ashgate, 2007. Focuses on the generic characteristics and uses of letters in Byzantine literature and historiography.

Myers, Kathleen Ann. *Fernández de Oviedo's Chronicle of America*. Trans. Nina M. Scott. Austin: U of Texas P, 2007.

Shows how Oviedo's fifty volume comprehensive account of Spanish contact with the Americas from 1492 to 1547 created a new historiographical model.

Nakamura, Karen. *Deaf in Japan: Signing and the Politics of Identity*. Ithaca: Cornell UP, 2007.

Archival and ethnographic accounts link Japanese deaf identity to ideas of modernity and Westernization.

Nornes, Abé Mark. *Forest of Pressure: Ogawa Shinsuke and Postwar Japanese Documentary*. Minneapolis: U of Minnesota P, 2007.

Explores the emergence of socially committed documentaries in postwar Japan through an account of the filmmaking collective Ogawa Productions.

Noy, Chaim. *Narrative Community: Voices of Israeli Backpackers*. Detroit: Wayne State UP, 2007.

Forty-five interviews reveal how the common practice of young Israelis to take extended backpacking trips contributes to the development of identities and collectivities.

Nunley, Gayle. *Scripted Geographies: Travel Writing by Nineteenth-Century Spanish Authors*. Lewisburg, PA: Bucknell UP, 2007.

Shows how works by Pedro Antonio de Alarcón, Benito Pérez Galdós, José Alcalá Galiano, and Ramón de Mesonero Romanos reflected and participated in the cultural transformations at the close of Spain's imperial age.

O'Connor, Mike. *Crisis, Pursued by Disaster, Followed Closely by Catastrophe*. New York: Random House, 2007.

Documents, photos, and a diary found inside an old cigar box reveal multiple secrets about a family's past.

Operé, Fernando. *Indian Captivity in Spanish America: Frontier Narratives*. Charlottesville: UP of Virginia, 2007.

First comprehensive historical and literary account of Indian captivity in Spanish-controlled territory from the sixteenth to the twentieth century.

Parker, David. *The Self in Moral Space: Life Narrative and the Good*. Ithaca: Cornell UP, 2007.

Ranging over classic and contemporary autobiographies, maps an "ethicist approach to autobiography," arguing that life narratives face readers with a combined ethical and aesthetic question of what constitutes a "good" life narrative.

Peacock, John. *The Look of Van Dyck: The Self-Portrait with a Sunflower and the Vision of the Painter*. Burlington: Ashgate, 2007.

Close study of Van Dyck's self-portrait focuses on the symbolic discourses of the period.

Peterson, Merrill D. *The President and His Biographer: Woodrow Wilson and Ray Stannard Baker*. Charlottesville: UP of Virginia, 2007.

Combines a primary source-based account of Wilson with an analysis of Wilson's representations by his friend and biographer Ray Stannard Baker and later authors.

Pizzigoni, Caterina. *Testaments of Toluca*. Palo Alto: Stanford UP, 2007.

By editing, transcribing, and translating 98 Nahuatl-language wills, documents the identity construction and daily lives of indigenous people in central Mexico between 1652 and 1783.

Quayson, Ato. *Aesthetic Nervousness: Disability and the Crisis of Representation*. New York: Columbia UP, 2007.

Examines representations of disability in work by Wole Soyinka, J. M. Coetzee, Toni Morrison, and Samuel Beckett.

Randolph, John. *The House in the Garden: The Bakunin Family and the Romance of Russian Idealism*. Ithaca: Cornell UP, 2007.

Through a history of the Bakunin family and Priamukhino, their manor house in rural central Russia, examines the development of Imperial Russian intellectual traditions.

Riesmann, Catherine Kohler. *Narrative Methods for the Human Sciences*. London: Sage, 2007.

Focuses on four analytic methods—thematic, structural, dialogic/performance, and visual narrative—via examples from sociology, anthropology, psychology, education, and nursing.

Salter, Elisabeth. *Six Renaissance Men and Women: Innovation, Biography and Cultural Creativity in Tudor England, c. 1450–1650*. Burlington: Ashgate, 2007.

Using such sources as wills and court records, reconstructs the lives of six men and women from the margins of the royal courts of Henry VII and Henry VIII.

Sander, Gordon F. *The Frank Family That Survived*. Ithaca: Cornell UP, 2007.

Grandson combines personal testaments, records, and interviews in recounting the story of the family of Myrtill Frank, who went into hiding in the Netherlands about the same time as the Otto Frank family, but who survived to migrate to the US.

Sangtin Writers Collective and Richa Nagar. *Playing with Fire: Feminist Thought and Activism through Seven Lives in India*. Minneapolis: U of Minnesota P, 2007.

Prosopography of the social activist NGO Sangtin from diaries, interviews, and conversations with seven members.

Sanok, Catherine. *Her Life Historical: Exemplarity and Female Saints' Lives in Late Medieval England*. Philadelphia: U of Pennsylvania P, 2007.

Examines the construction of a female audience, as authors used Middle English female saints' lives to consider sociopolitical continuity and change.

Sayner, Joanne. *Women without a Past?: German Autobiographical Writings and Fascism*. Amsterdam: Rodopi, 2007.

Through works by Hilde Huppert, Inge Scholl, Melita Maschmann, Greta Kuckhoff, Elfriede Brüning, Elisabeth Langgässer, and Grete Weil, addresses life writing by German women who experienced Nazism.

Schabacher, Gabriele. *Topik der Referenz: Theorie der Autobiographie, die Funktion "Gattung" und Roland Barthes' über mich selbst*. Würzburg: Könighausen and Neumann, 2007.

Barthian exploration of the generic tensions among history, fiction, and autobiography.

Sernett, Milton C. *Harriet Tubman: Myth, Memory, and History*. Durham: Duke UP, 2007.

Comparison of iconic and "historical" representations of Tubman reveal changes in national consciousness.

Serra, Ilaria. *The Value of Worthless Lives: Writing Italian-American Immigrant Autobiographies*. Bronx: Fordham UP, 2007.

Fifty-eight autobiographical accounts by first-generation immigrants, recovered from archives, diaries, and unpublished memoirs, show that stories of Italian immigration are stories of oftentimes silent, forgotten lives of individuals who left no record of their life journeys.

Simmons, Laurence. *Freud's Italian Journey*. Psychoanalysis and Culture 13. New York: Editions Rodopi BV, 2006.

The processes of interpretation are turned on Freud himself, as the author takes the texts of Freud on the visual arts and literature as his objects for analysis.

Smith, Leonard V. *The Embattled Self: French Soldiers' Testimony of the Great War*. Ithaca: Cornell UP, 2007.

Explores the narrative and generic range of accounts by French combatants in World War I.

Staunton, Michael. *Thomas Becket and his Biographers*. Rochester, NY: Boydell and Brewer, 2006.

Connects differences in biographers' treatments of Becket's conversion, conflict, trial, exile, and martyrdom to changing hagiographical, historical, theological, and legal contexts.

Stewart, Victoria. *Narratives of Memory: British Writing of the 1940s*. New York: Palgrave Macmillan, 2007.

Discusses memory as a theme and structural device.

Stanley, Liz. *Mourning Becomes . . . Post/Memory: Commemoration and the Concentration Camps of the South African War*. Manchester: Manchester UP, 2006.

Reveals that over 26,000 Boer women and children died in concentration camps established by the British military, with more than 22,000 of the deaths being those of children; demonstrates how testimony was used selectively by Boer proto-nationalists to impose a "post/memory" that supported the development of a racialized nationalism.

Sturken, Marita. *Tourists of History: Memory, Kitsch, and Consumerism from Oklahoma City to Ground Zero*. Durham: Duke UP, 2007.

Argues that over the past two decades, Americans have responded to national trauma through consumerism, kitsch sentiment, and tourist practices that reveal a tenacious investment in the idea of America's innocence.

Tang Alice Delphine. *Ecritures du Moi et Ideologies chez les Romanciers francophones: Claire Etcherelli, Gabrielle Roy, Were Were Liking et Delphine Zango Tsogo*. Munich: Lincom Europa, 2006.

Shows how each of these authors constructs an ideology—"une vision du monde."

Van der Grijp, Paul. *Passion and Profit: Towards an Anthropology of Collecting*. Berlin: Lit Verlag, 2006.

Analyzes the range of identity formations that arise through the collecting of elite and non-elite cultural objects.

Van Dijck, José. *Mediated Memories in the Digital Age*. Palo Alto: Stanford UP, 2007.

Examines the impact of digital and other new technologies on the creation, dissemination, and preservation of personal and cultural memory.

Vigderman, Patricia. *The Memory Palace of Isabella Stewart Gardner*. Louisville: Sarabands, 2007.

This "meditation on art and personality" blends biography, memoir, philosophy, and detective story.

Watson, Nicola J. *The Literary Tourist: Readers and Places in Romantic and Victorian Britain*. New York: Palgrave Macmillan, 2007.

Chronicles the emergence of the phenomenon of literary tourism, and the increasing popularity of guidebooks and travel memoirs.

Waxman, Zoe Vania. *Writing the Holocaust: Identity, Testimony, Representation*. New York: Oxford UP, 2007.

Traces the changing conditions and motivations for bearing witness from the first Holocaust testimonies to current work by children of survivors.

Weine, Steven. *Testimony after Catastrophe: Narrating the Traumas of Political Violence*. Evanston: Northwestern UP, 2007.

Bakhtinian analysis of survivor testimonies from the Holocaust, Chile, Bosnia-Herzegovina, and Kosovar.

Whitlock, Gillian. *Soft Weapons: Autobiography in Transit*. Chicago: U of Chicago P, 2007. Focuses on life writing from the Islamic Middle East, as well as many of the new subgenres of blogs, autoethnographics, and autographics.

Wilson, Francille Rusan. *The Segregated Scholars: Black Social Scientists and the Creation of Black Labor Studies, 1890–1950*. Charlottesville: UP of Virginia, 2006.

Prosopography of fifteen groundbreaking black social scientists centers upon themes of class, gender, and time.

Wilson, Susan E. *The Life and After-Life of St. John of Beverley: The Evolution of the Cult of an Anglo-Saxon Saint*. Burlington: Ashgate, 2007.

Surveys hagiographies of John of Beverley from the eighth to the fifteenth centuries; includes first English translations of the Life and the miracle stories.

Winterer, Caroline. *The Mirror of Antiquity: American Women and the Classical Tradition, 1750–1900*. Ithaca: Cornell UP, 2007.

Uses books, letters, diaries, drawings, and material such as clothing and needlework to argue for the centrality of classicism in the lives of American women.

Wolf, Diane L. *Beyond Anne Frank: Hidden Children and Postwar Families in Holland*. Berkeley: U of California P, 2007.

Interviews and oral histories of seventy Jewish men and women hidden as children in the homes of Gentiles during the Nazi occupation of the Netherlands focuses especially on the traumas of postwar identity constructions.

Wright, J. Lenore. *The Philosopher's I: Autobiography and the Search for the Self*. Albany: SUNY P, 2006.

Examines philosophers' autobiographies as a genre by focusing on ontological and rhetorical dimensions of the self in work by Augustine, Descartes, Rousseau, Nietzsche, and Hazel Barnes.

Xu Dejin. *Race and Form: Towards a Contextualized Narratology of African American Autobiography*. Bern: Peter Lang, 2007.

Compares the treatment of race in light of the formal aspects of autobiographies by Frederick Douglass, Booker T. Washington, W. E. B. DuBois, Zora Neale Hurston, Richard Wright, Maya Angelou, and Gwendolyn Brooks.

Yother, Brian. *The Romance of the Holy Land in American Travel Writing, 1790–1876*. Burlington: Ashgate, 2007.

Places travel writing about the Holy Land by well-known authors like Twain and Melville in dialogue with captivity narratives, accounts by missionaries and pilgrims, and travel writing in the genteel tradition.

Yow, Valerie Raleigh. *Recording Oral History: A Guide for the Humanities and Social Sciences*. 2nd ed. Walnut Grove, CA: AltaMira, 2006.

Revised edition includes new material on using the internet, on testimony, and on ethical and legal issues.

Zierott, Nadja. *Aboriginal Women's Narratives: Reclaiming Identities*. New Brunswick, NJ: Transaction, 2006.

Focuses on Australian Aboriginal women's use of autobiographical narratives to reclaim their identities.

Zook, Kristal Brent. *Black Women's Lives: Stories of Power and Pain*. New York: Nation, 2006.

A decade of travel has enabled Zook to interview and build relationships with a diverse group of African-American women who have given the journalist access to their inner and outer lives.

EDITED VOLUMES AND SPECIAL ISSUES

The Advocate 25 Sept. 2007: 49–66.

A large portion of this issue is devoted to "40 Years, 40 Heroes." The readership has chosen forty politicians, artists, activists, and thinkers who warrant the title of "gay hero."

Alexander, Jon, O.P. *American POW Memoirs from the Revolutionary War through the Vietnam War*. Eugene, OR: Wipf and Stock, 2007.

Essays from an undergraduate seminar reveal both how prisoners of war have constructed their memoirs, and how life writing texts can be approached in college classes.

Alexander, Jon, O.P. "Introduction." 1–14.

Explains the genesis of his seminar, and how he introduced life writing and POW memoirs to his students.

Vittorioso, Stephen. "Ethan Allen (1738–1789): *Narrative of Colonel Ethan Allen's Captivity* (1779)." 15–23.

Identifies Allen's work as a survivor narrative designed to show how to be a patriot as a POW.

Reed, Logan J. "John A. Scott (1824–1903): *Encarnacion Prisoners* (1848)." 25–33.

Places *Encarnacion Prisoners* as an adventure narrative designed to highlight the resolve of the Kentucky Cavalry.

Kettmer, Thomas. "Belle Boyd (1843–1900, Confederate): *Belle Boyd in Camp and Prison* (1865)." 35–42.

Highlights the unique aspects of Boyd's construction of her persona as a spy and a prisoner.

Roach, Emily. "Solon Hyde (1838–1920, Union): *A Captive of War* (1900)." 43–49.

Locates Hyde's objective in a straightforward desire to record his experience.

Emmens, Christopher. "John H. King (1843–19—, Confederate): *Three Hundred Days in a Yankee Prison* (1904)." 51–56.

Argues that King designed his memoir as a critique of how the Union administered POW camps, and of how Confederate camps were unfairly portrayed.

Pilkington, Jessica. "Amos Stearns (1833–1912, Union): *Narrative of Amos E. Stearns* (1887)." 57–62.

Explores why Stearns's account of imprisonment at Andersonville was more neutral than other POW memoirs.

Coulombe, Jason. "Richmond P. Hobson (1870–1937): *The Sinking of the Merrimac* (1899)." 63–70.

Highlights Hobson's atypically positive portrayal of his captivity, and the use of his memoir to help heal Spanish-American relations.

Weber, Lindsay. "James N. Hall (1887–1951): *Flying with Chaucer* (1930)." 71–78.

Places Hall's account in the tradition of family narratives and passed down stories.

Eng, Michael. "William A. Berry (1915–2004), with James E. Alexander: *Prisoner of the Rising Sun* (1993)." 79–84.

Focuses on the consistency of Berry's character construction.

Casey, Kyle. "Albert P. Clark (1913–): *33 Months as a POW in Stalag Luft III: A World War II Airman Tells His Story* (2004)." 85–93.

Highlights Clark's emphasis on the duty of POWs to escape, despite their relatively good treatment in captivity.

McDonough, Brigid. "Dorothy S. Danner (1914–2001): *What a Way to Spend a War: Navy Nurse POWs in the Philippines* (1995)." 95–104.

Shows how the context of Danner's imprisonment allows her to discuss details and situations that other POWs could not.

Burke, Sarah. "William F. Dean (1914–1981): *General Dean's Story as told to William L. Worden by Major General William F. Dean* (1954)." 105–109.

Reads Dean's memoir as his attempt to provide an explanation for his capture.

Whalen, Sean. "Jeremiah A. Denton, Jr. (1924–), with Ed Brandt: *When Hell Was In Session* (1976)." 111–16.

Argues that Denton constructed his narrative as a model for other soldiers, and to show how POWs could continue to fight even while imprisoned.

Farese, Peter. "John McCain (1936–) with Mark Salter: *Faith of My Fathers* (1999)." 117–23. Analyzes McCain's description of how he made himself into the epitome of a soldier.

American Imago 64.1 (Spring 2007). "The Aural Road"

Soloman, Maynard. "Taboo and Biographical Innovation: Mozart, Beethoven, Schubert." 7–21.

Explores the curious subject of innovations in biographical research and how in several instances of such breakthroughs, the underlying materials had long been available on the surface of the documentary record, and in retrospect all that seemed to have been required was for a relatively clear-headed scholar to suggest some of the implications that might flow from those materials.

Nagel, Julie Jaffee. "Melodies of the Mind: Mozart in 1778." 23–36.

Beginning with a discussion of the events that gave rise to the composition of the *A Minor Sonata*, examines Mozart's musical language to illustrate how the formal properties of music illuminate some key psychoanalytic concepts as well as conscious and unconscious processes.

Brakel, Linda A. W. "Music and Primary Process: Proposal for a Preliminary Experiment." 37–57.

Examines the role of what Freud called primary process thinking in listening to, playing, performing, and creating music.

Stein, Alexander. "The Sound of Memory: Music and Acoustic Origins." 59–85.

Offers an interdisciplinary approach to understanding the transmission, registration, and interpretation of meaning from sound in psychoanalytic dialogue, from the formative influences of early sound environments to patients' abstract or nonlinguistic communications.

American Journal of Bioethics 7.7 (July 2007).

Article by Mark G. Kuczewski, "Talking about Spirituality in the Clinical Setting: Can Being Professional Require Being Personal," with 11 responses.

André, María Claudia. *Iconos Femeninos: Latinos e hispanoamericanos*. La Mujer Latina Series. Mountain View, CA: Floricanto, 2007.

Essays discuss the construction, reception, and cultural and historical translations of iconographic Hispanic women.

Illarregui, Gladys. "Malinche: Ser mujer, ser valiente y ser indígena, rezones para un icono." 17–35.

Traces thematic treatments of Malinche in both the original sixteenth century sources and subsequent historical and cultural studies.

Sandoval, Rubén. "El mito de María Félix como representación de la imagen femenina contestataria del México del siglo XX: ¿Evolución o anclaje político?" 36–50.

Views representations of the actress María Félix in the paradoxical context of a woman constructing a subversive identity in a patriarchal society.

Álvarez, María Auxiliadora. "De la construcción cultural de los iconos religiosos y Sor Juana Inés de la Cruz." 51–68.

Surveys the many and varied representations of Sor Juana in the collective imagination.

Dimo, Edith. "Religión, mito e identidad nacional en Venezuela: El caso de María Lionza." 69–86.

Examines the relationship in the popular imaginary between national identity and the cult of María Lionza.

Bueno, Eva. "Yemayá, madre y protectora del pueblo brasileño." 87–99.

Focuses on the cult of Yemayá shared among various African Brazilian religious traditions.

André, María Claudia. "Frida Kahlo y Evita Perón: Iconos latinoamericanos for export." 100–125.

Explores the representation, commercialization, and cannibalization of the distinctly Latin American icons Kahlo and Perón.

Rangil, Viviana. "Selena: Dos interpretaciones cinematográficas complementarias." 126–41.

Identifies the construction of a collective identity through the multiple cinematic representations of Selena.

Moret, Zulema. "Los tramas de un mito: Carmen Miranda: Chica, chica boom, chic . . . chica banana." 142–64.

Compares approaches to the Carmen Miranda iconography in Helen Solberg's *Banana Is My Business* and Lucía Guerra's *Las últimas noches de Carmen Miranda*.

Michelotti, Graciela. "Las mujeres en el tango: Malena como figura icónica." 165–81.

Discusses the figure of Malena, the iconic object of the tango Malena.

Baena, Rosalia, ed. *Transculturating Auto/Biography: Forms of Life Writing*. New York: Routledge, 2007.

Essays address the diversity of shapes taken by transcultural life writing.

Boelhower, William. "Shifting Forms of Sovereignty: Immigrant Parents and Ethnic Auto-biographers." 1–17.

Analyses how immigrant autobiographers try to hold juxtaposed cultures and countries together as a basis for comparison and a source of memory.

Goeller, Alison D. "The Hungry Self: The Politics of Food in Italian American Women's Autobiographies." 18–30.

Shows how Italian American women autobiographers use descriptions of food preparation and consumption as sites of self-identity.

Rajan, Gita. "Painted Selves: Autobiography through the Art of South Asian American Women." 31–46.

Highlights how self-portrait series by Siona Benjamin, Annu Palakunnathu Matthew, and Ambreen Butt combine multiple artistic traditions in inserting racialized, transcultured bodies into contemporary American art.

Davis, Rocío G. "A Graphic Self: Comics as Autobiography in Marjane Satrapi's *Persepolis*." 47–62.

Argues that the juxtaposition of images and words in *Persepolis* creates a revised aesthetic that challenges paradigms of autobiographical writing.

Fischer-Hornung, Dorothea. "Facts of the Mind made Manifest in a Fiction of Matter: Theory and Practice of Life Writing in Maya Deren's Early Films." 63–81.

Explores how Deren's experimental techniques and multiple positionings make her films simultaneously autobiographical, depersonalized, and archetypal.

Schaub, Danielle. "Autobiographical Story Cycles as a Vehicle for Enlightenment: Fredelle Bruser Maynard's *Raisins and Almonds* and *The Tree of Life*." 82–95.

Reveals Maynard's self-knowledge as a transcultural subject in her stories of life as a Jew in small Canadian prairie towns during the depression.

Monticelli, Rita. "In Praise of Art and Literature: Intertextuality, Translations and Migrations of Knowledge in Anna Jameson's Travel Writings." 96–112.

Constructs Jameson's travel writing as a process of translations and intertextual movements.

Delgado, Ana B. "Paradigms of Canadian Literary Biography: Who Will Write Our History?" 113–26.

Posits Canadian literary biography as a combination of history, individual experience, and literary criticism that seeks to define the markers of Canadian identity.

Bates, David, Julia Crick, and Sarah Hamilton, eds. *Writing Medieval Biography, 750–1250: Essays in Honour of Frank Barlow*. Rochester, NY: Boydell and Brewer, 2006.

Festschrift addresses challenges of writing medieval lives.

Bates, David, Julia Crick, and Sarah Hamilton. "Introduction." 1–13.

Tracks the development of life writing from antiquity through the medieval period to contemporary academia.

Nelson, Janet L. "Did Charlemagne Have a Private Life?" 15–28.

Suggests ways of reconstructing and coming to understand Charlemagne's personal history.

Fleming, Robin. "Bones for Historians: Putting the Body Back into Biography." 29–48.

Shows how skeletal remains can disclose truths about singular lives otherwise obliterated from memory.

Yorke, Barbara. "'Carriers of the Truth': Writing the Biographies of Anglo-Saxon Female Saints." 49–60.

Examines ways of extracting biographical reality from hagiographical traditions.

Abels, Richard. "Alfred and his Biographers: Images and Imagination." 61–75.

Compares his own work on Alfred to biographies by Asser (893), Charles Plummer (1901), and Alfred P. Smyth (1995).

Keynes, Simon. "Re-Reading King Aethelred the Unready." 77–97.

Discusses the challenges of writing the Oxford *Dictionary of National Biography* entry on Aethelred the Unready.

Stafford, Pauline. "Writing the Biography of Eleventh-Century Queens." 99–109.

Compares issues of structure and agency applied to the writing of lives of secular royal women and men.

Van Houts, Elisabeth. "The Flemish Contribution to Biographical Writing in England in the Eleventh Century." 111–27.

Highlights the contributions of Flemish biographers during the early eleventh century, when little work was being produced in England.

Bates, David. "The Conqueror's Earliest Historians and the Writing of his Biography." 129–41.

Traces ambivalence about William's character to sources composed during his lifetime but reinterpreted by twelfth century historians.

Martindale, Jane. "Secular Propaganda and Aristocratic Values: The Autobiographies of Count Fulk le Réchin of Anjou and Count William of Poitou, Duke of Aquitaine." 143–59.

Reassesses the place of William's Occitan lyric and Fulk's Latin prose work in the medieval "transition from orality to literacy."

Holdsworth, Christopher. "Reading the Signs: Bernard of Clairvaux and his Miracles." 162–72.

Argues for the historiographical value of the miracle tales about Bernard of Clairvaux.

Grant, Lindy. "Arnulf's Mentor: Geoffrey of Lèves, Bishop of Chartres." 173–84.

Compares the difficulties of writing about Geoffrey, none of whose works survive, to writing about his former clerk Arnulf.

Chinball, Marjorie. "The Empress Matilda as a Subject for Biography." 185–94.

Discusses the challenges in writing about someone whose status varied as wife of the Emperor of Germany and north Italy, daughter of the King of England and claimant to the English throne, and countess of Anjou.

King, Edmund. "The *Gesta Stephani*." 195–206.

Discusses the text's history and use.

Gillingham, John. "Writing the Biography of Roger of Howden, King's Clerk and Chronicler." 207–220.

Examines changing interpretations of the prolific twelfth century chronicler.

Crouch, David. "Writing a Biography in the Thirteenth Century: The Construction and Composition of the 'History of William Marshal.'" 221–35.

Analyzes the construction of the unique vernacular biography for what it reveals about its author.

Vincent, Nicholas. "The Strange Case of the Missing Biographies: The Lives of the Plantagenet Kings of England 1154–1272." 237–57.

Addresses the lack of "official," commissioned histories during the Plantagenet period.

Beals, Herbert K., R. J. Campbell, Ann Savours, Anita McConnell, and Roy Bridges. *Four Travel Journals: The Americas, Antarctica and Africa, 1775–1874*. Burlington: Ashgate, 2007.

Annotated editions of four previously unpublished travel journals, with biographical and historical introductions.

Besemer, Mary, and Anna Wierzbicka, eds. *Translating Lives: Living with Two Languages and Cultures*. St. Lucia, QLD: U of Queensland P, 2007.

Multilingual essayists explore nuances of living in more than one language community.

Besemer, Mary, and Anna Wierzbicka. "Introduction." xiii–xxiv.

Contrasts bilingual and monolingual perspectives.

Scott, Kim. "Strangers at home." 1–11.

Attempts to match a lifelong knowledge of English with a non-verbal sense of self and heritage developed through learning his ancestral indigenous language Noongar as an adult.

Clyne, Michael. "From bilingual to linguist." 12–25.

Through his childhood in a German-speaking Jewish family in 1950s Melbourne, to his career as a scholar of bilingualism, traces evolving Australian attitudes to language.

Lal, Brij V. "Three worlds: Inheritance and experience." 26–44.

Examines the disregard of Fiji-Hindi by its own speakers and in the public sphere, as opposed to formal Hindi and English.

Ulman, Irene. "Playgrounds and battlegrounds: A child's experience of migration." 45–56.

Focuses on her relationship with Russian and English as a child who migrated from Russia to Israel and then to Australia.

Ye, Zhengdao (Veronica). "Returning to my mother tongue: Veronica's journey continues." 56–69.

Examines her experience as a Chinese-speaking migrant to Australia through an account of a recent visit to her birth city, Shanghai.

Wong, Jock. "East meets West, or does it really?" 70–82.

Highlights the competing cultural perspectives of his Cantonese speaking youth in Singapore to his English-speaking life in Australia.

Witcomb, Andrea. "Growing up between two languages/two worlds: Learning to live without belonging to a terra." 83–95.

Addresses the impact on family relationships of giving up one language for another—in this case, Portuguese for English following her move to Australia at age 13.

Wierzbicka, Anna. "Two languages, two cultures, one (?) self: Between Polish and English." 96–113.

Nine vignettes from a bilingual life reveal untranslatable linguistic and cultural nuances.

Yoon, Kyung-Joo. "My experience of living in a different culture: The life of a Korean migrant in Australia." 114–27.

In describing the bilingual shifts of her children, shows the impact of shared assumptions about address encoded in a language.

Besemeres, Mary. "Between *zai* and emotional blackmail: Ways of being Polish and English." 128–38.

Focuses on the impact of language on personal relationships, as concepts that define relations with Polish family members and speakers can appear very different to Anglo-Americans.

Gladkova, Anna. "The journey of self-discovery in another language." 139–49.

Highlights cultural differences revealed in Russian and English ways of saying goodbye.

Sallis, Eva. "Foster mother tongue." 150–59.

Notes how her bilinguality impacts how both she and others see herself, as for instance, her senses of humor and opinions differ in English and Arabic.

Betteridge, Thomas, ed. *Borders and Travellers in Early Modern Europe*. Burlington: Ashgate, 2007.

Essays provide a trans-European and interdisciplinary approach to the status and functions of borders.

Betteridge, Thomas. "Introduction: Borders, Travel and Writing." 1–14.

Introduces issues in the postcolonial study of borders and travel in sixteenth-century Europe.

Healy, Margaret. "Highways, Hospitals and Boundary Hazards." 17–33.

Examines the historical development of hospitals as liminal spaces.

Salkeld, Duncan. "Alien Desires: Travellers and Sexuality in Early Modern London." 35–51.

Focuses on brothels in early modern London as sites of contention over the control of urban space.

Jowitt, Claire. "Rogue Traders: National Identity, Empire and Piracy 1580–1640." 53–70.

Shows how Elizabethan and Jacobean pirates shifted status among criminal, celebrity, and hero.

Pincombe, Mike. "Life and Death on the Habsburg-Ottoman Frontier: Bálint Balassi's 'In Laudem Confiniorum' and Other Soldier-songs." 73–86.

Highlights the simultaneously absolute and porous border culture that emerged between Hungary and the Turkish Empire.

Boes, Maria R. "Unwanted Travellers: The Tightening of City Borders in Early Modern Germany." 87–111.

Case study of how Frankfurt created new borders and controls in response to emerging humanist thinking.

Pettegree, Andrew. "Translation and the Migration of Texts." 113–25.

Tracks the translation and spread of the Spanish text *Amadis de Gaule*.

Baker, David J. "'Idiote': Politics and Friendship in Thomas Coryate." 129–45.

Demonstrates how Coryate's travels enabled him to comment on England.

Ord, Melanie. "Returning from Venice to England: Sir Henry Wotton as Diplomat, Pedagogue and Italian Cultural Connoisseur." 147–67.

Focuses on the problems created by Wotton's "Italian taint" upon his return to England.

Whitehead, Neil L. "Sacred Cannibals and Golden Kings: Travelling the Borders of the New World with Hans Staden and Walter Raleigh." 169–85.

Challenges work on early modern travel that accepts absolute differences between European traveler and Native American.

Hadfield, Andrew. "Afterword: Did Cannibals Have a Renaissance?" 187–92.

Addresses the conflicting impacts of the onset of modernity on European horizons.

Biehl, João, Byron Good, and Arthur Kleinman, eds. *Subjectivity: Ethnographic Investigations*. Berkeley: U of California P, 2007.

Essays present ethnographies of the complicated workings of contemporary subjectivities.

Biehl, João, Byron Good, and Arthur Kleinman. "Introduction: Rethinking Subjectivity." 1–23.

Introduces ethnographic and theoretical issues relating to the genealogy of the modern subject across diverse societies.

Rorty, Amélie Oksenberg. "The Vanishing Subject: The Many Faces of Subjectivity." 34–51.

Traces the contestatory philosophical understandings of subjectivity that shape current discourses.

Kleinman, Arthur, and Erin Fitz-Henry. "The Experiential Basis of Subjectivity: How Individuals Change in the Context of Societal Transformation." 52–65.

Argues that ethnography can add ground and nuance that combat the generalizations and abstractions that define mainstream ethical discourse.

Das, Veena, and Ranendra K. Das. "How the Body Speaks: Illness and the Lifeworld among the Urban Poor." 66–97.

Explores how illness experiences of the urban poor in New Delhi reveal the domestic and personal grounds of the state and of medicine.

Rabinow, Paul. "Anthropological Observation and Self-Formation." 98–118.

Foregrounds the individual and collective processes that continually reconstitute subjectivity.

Greenblatt, Stephen. "Hamlet in Purgatory." 128–54.

Favors Hamlet over Oedipus as the modern representative of psychological interiority.

Young, Allan. "America's Transient Mental Illness: A Brief History of the Self-Traumatized Perpetrator." 155–78.

Identifies the political, psychiatric, and social processes contributing to a new category of mental illness: the self-traumatized perpetrator.

Scheper-Hughes, Nancy. "Violence and the Politics of Remorse: Lessons from South Africa." 179–233.

Focusing on South Africa's Truth and Reconciliation Commission, explores the ethics created around the dead bodies of apartheid in the new South African state.

Good, Byron J., Subandi, and Mary-Jo DelVecchio Good. "The Subject of Mental Illness Psychosis, Mad Violence, and Subjectivity in Indonesia." 243–72.

Relates the subjective experience of psychotic illness to political subjectivity, and the madness of the psychotic and the madness of violent crowds in Indonesia.

Corin, Ellen. "The 'Other' of Culture in Psychosis: The Ex-Centricity of the Subject." 273–314.

Shows how people with psychotic illnesses can use social isolation as a rational way to negotiate reality.

Lovell, Anne M. "Hoarders and Scrappers: Madness and the Social Person in the Interstices of the City." 315–40.

Focuses on how mentally ill homeless people in New York rework psychiatric personhood and patienthood outside clinical networks.

Keller, Evelyn Fox. "Whole Bodies, Whole Persons? Cultural Studies, Psychoanalysis, and Biology." 352–61.

Considers the contributions of the biological body and of the concept of embodied and interactive whole persons to views of subjectivity as culturally contingent.

Good, Mary-Jo DelVecchio. "The Medical Imaginary and the Biotechnical Embrace: Subjective Experience of Clinical Scientists and Patients." 362–80.

Shows how contested encounters in clinical settings reveal commercial, social, and therapeutic value assumptions of life technologies.

Krakauer, Eric L. "'To Be Freed from the Infirmary of (the) Age': Subjectivity, Life-Sustaining Treatment, and Palliative Medicine." 381–96.

Addresses the ways in which technology as a mode of intervention and a mode of analysis operates in our experience and understanding of death.

Biehl, João. "A Life: Between Psychiatric Drugs and Social Abandonment." 397–421.

Unpacks the complex social, medical, and symbolic aspects of the subjectivity of a patient who had been judged insane and left in an asylum.

Fischer, Michael M. J. "Epilogue. To Live with What Would Otherwise Be Unendurable: Return(s) to Subjectivities." 423–46.

Shows how subjectivity continually forms and reforms in a complex play of bodily, linguistic, political, and psychological dimensions.

Biography: An Interdisciplinary Quarterly 30.1 (Winter 2007). "Life Writing and Science Fiction." Ed. John Rieder.

Rieder, John. "Life Writing and Science Fiction: Constructing Identities and Constructing Genres." v–xvii.

Introduces issues relating to the social and literary construction of personal identities and complex practices involved in constructing generic identities.

Newell, Diane, and Jenéa Tallentire. "For the Extended Family and the Universe: Judith Merrill and Science Fiction Autobiography." 1–21.

Focusing on Merrill's memoir and career, considers the lack of compelling or innovative autobiographies by science fiction writers.

Rashley, Lisa Hammond. "Revisioning Gender: Inventing Women in Ursula K. Le Guin's Nonfiction." 22–47.

Identifies how Le Guin's nonfiction challenges gender roles in literature, culture, and her own life.

Johnston, Georgia. "Discourses of Autobiographical Desires: Samuel Delany's *Neveryon* Series." 48–60.

Shows how Delany's autobiographical intertextuality enables him to reconfigure cultural narratives of sexuality.

Kirkpatrick, Kim. "Begin Again: James Tiptree, Jr.'s *Opossum Tricks*." 61–73.

Analyzes how Tiptree taught her audience to question gender and age.

McDonald, Keith. "Days of Past Futures: Kazuo Ishiguro's *Never Let Me Go* as 'Speculative Memoir.'" 74–83.

Considers how Ishiguro uses memoir to present a possible future, using life writing techniques to engage with a speculative world.

Bould, Mark, and Sherryl Vint. "Of Neural Nets and Brains in Vats: Model Subjects in *Galatea 2.2* and *Plus*." 84–104.

By focusing on non-humans coming to consciousness in *Galatea 2.2* and *Plus*, shows how science fiction and life writing theory together can critique the ideological connection between narrative mode and bourgeois, monadic subjectivity.

Boggis, JerriAnne, Eve Allegra Raimon, and Barbara A. White. *Harriet Wilson's New England: Race, Writing, and Region*. Durham: U of New Hampshire P, 2007.

Essays provide new literary, social, and historical contexts and interpretations for Wilson's work.

Gardner, Eric. "Of Bottles and Books: Reconsidering the Readers of Harriet Wilson's *Our Nig*." 3–26.

Shows that Wilson's readers were not urban, Northeastern abolitionists, but largely people from New Hampshire and western Massachusetts where she had marketed her hair tonics.

White, Barbara A. "Harriet Wilson's Mentors: The Walkers of Worcester." 27–39.

Situates Wilson's advanced education in a small but vibrant black community in Worcester.

Pitts, Reginald H. "George and Timothy Blanchard: Surviving and Thriving in Nineteenth-Century Milford." 41–65.

Account of the only black family in Milford, New Hampshire, the Revolutionary War veteran and veterinarian George Blanchard, and his business owner son Timothy.

Watters, David H. "As Soon as I Saw My Sable Brother, I Felt More at Home': Sampson Battis, Harriet Wilson, and New Hampshire Town History." 67–96.

Describes the systemic forgetting of New England's complex racial history through the story of Revolutionary War veteran and part Native American Sampson Battis.

Cunningham, Valerie. "New Hampshire Forgot: African Americans in a Community by the Sea." 97–105.

Provides an overview of Portsmouth's black community and neglected black history.

Kete, Mary Louise. "Slavery's Shadows: Narrative Chiaroscuro and *Our Nig*." 109–122.

Compares Wilson's work to the *Memoir* of the Rev. James C. Bryant, the story of a white orphan boy working for a black family at the same time and in the same county as Wilson.

Foreman, P. Gabrielle. "Recovered Autobiographies and the Marketplace: *Our Nig*'s Generic Genealogies and Harriet Wilson's Entrepreneurial Enterprise." 123–38.

By focusing on Wilson's conjoined literary and business activities, argues for considering *Our Nig* as autobiography rather than novel.

Green, Lisa E. "The Disorderly Girl in Harriet E. Wilson's *Our Nig*." 139–54.

Shows how Wilson appropriated the prototypical young heroine of woman's fiction to legitimate her story for her readers.

Jackson, Cassandra. "Beyond the Page: Rape and the Failure of Genre." 155–65.

Points to the mix of generic practices in *Our Nig* as an encoded evocation of same-sex sexual abuse.

Raimon, Eve Allegra. "Miss Marsh's Uncommon School Reform." 167–81.

Contrasts the common school presented in *Our Nig* to the increasing segregation that often accompanied school reform.

Frink, Helen. "Fairy Tales and *Our Nig*: Feminist Approaches to Teaching Harriet Wilson's Novel." 183–200.

Connects the text's depictions of working womens' economic struggles to well-known fairy tales about girls' development.

Ernest, John. "Losing Equilibrium: Harriet E. Wilson, Frado, and Me." 203–211.

Describes the processes involved in his "learning how to read" *Our Nig*.

Allen, William. "Discovering Harriet Wilson in My Own Backyard." 213–16.

Reflects on studying *Our Nig* in high school after having grown up on the site of the Milford Poor Farm.

Henry, Gloria. "A Conversation with Tami Sanders." 217–24.

Sanders—of Mi'Kmaq, Cree, Scotch, and Irish ancestry—relates *Our Nig* to her own assimilation-driven, early education in Nashua.

Boggis, JerriAnne. "Not Somewhere Else, But Here." 225–35.

Recounts the events that led to her founding the Harriet Wilson Project, formed to research and promote New Hampshire's black history.

Booy, David, ed. *The Notebooks of Nehemiah Wallington, 1618–1654*. Burlington: Ashgate, 2007.

Notebooks of a London Puritan wood-turner provide a uniquely personal view of everyday life in seventeenth-century England; with contextualizing introduction.

Bridges: A Jewish Feminist Journal 12.2 (Fall 2007). "Telling Stories, Listening for a Change."

Essays, memoirs, letters, short stories, and poems address changing the world through storytelling.

Broughton, Trev Lynn, ed. *Autobiography*. 4 vols. London: Routledge, 2006.

1,600 page resource collection divided into eight sections: Founding Statements; Beyond Truth versus Fiction; Discovering Difference; Personal Stories, Hidden Histories; Psychology, Psychoanalysis and the Narrability of Lives; Autobiography as Critique; Personal Texts as Autobiography; Cultures of Life Writing.

Burke, Edmund, III and David N. Yaghoubian, eds. *Struggle and Survival in the Modern Middle East*. 2nd ed. Berkeley: U of California P, 2006.

Updated edition of the groundbreaking 1993 collection of life narratives of ordinary Middle Eastern men and women includes six new portraits.

Clandinin, D. Jean, ed. *Handbook of Narrative Inquiry: Mapping a Methodology*. New York: Sage, 2006.

A comprehensive overview of the developing methodology of narrative inquiry.

Pinnegar, Stefinee, and J. Gary Daynes. "Locating Narrative Inquiry Historically: Thematics in the Turn to Narrative." 3–34.

Identifies four historical turns: a changed relationship between researcher and researched; an acceptance of words as well as numbers as data; an increased focus on the local and specific; and a growing acceptance of alternative epistemologies.

Clandinin, D. Jean, and Jerry Rosiek. "Mapping a Landscape of Narrative Inquiry: Borderland Spaces and Tensions." 35–75.

Maps divergent epistemological, ideological, ontological, and practical commitments of narrative researchers.

Morgan-Fleming, Barbara, Sandra Riegler, and Wesley Fryer. "Narrative Inquiry in Archival Work." 81–98.

Explores the reevaluation of narrative inquiry in historical research, and the potential of digital archives.

Rogers, Annie G. "The Unsayable, Lacanian Psychoanalysis, and the Art of Narrative Interviewing." 99–119.

Challenges narrative inquirers to listen to the unsayable in their fieldwork and subsequent interpretations.

- Freeman, Mark. "Autobiographical Understanding and Narrative Inquiry." 120–45.
Urges researchers and autobiographers to attend to the artful as well as scientific nature of narrative work.
- Hollingsworth, Sandra, and Mary Dybdahl. "Talking to Learn: The Critical Role of Conversation in Narrative Inquiry." 146–76.
Offers ethical and procedural principles for conducting conversational narrative inquiry.
- Baddeley, Jenna, and Jefferson A. Singer. "Charting the Life Story's Path: Narrative Identity Across the Life Span." 177–202.
Argues for placing narratives of self and identity in appropriate interpersonal contexts.
- De Mello, Dilma Maria. "The Language of Arts in a Narrative Inquiry Landscape." 203–223.
Differentiates arts-based and arts-informed narrative inquiry from other forms of qualitative research.
- Atkinson, Robert. "The Life Story Interview as a Bridge in Narrative Inquiry." 224–45.
Addresses issues relating to the definition, processes, products, ethics, and use of life story interviews.
- Craig, Cheryl J., and Janice Huber. "Relational Reverberations: Shaping and Reshaping Narrative Inquiries in the Midst of Storied Lives and Contexts." 251–79.
Explores the complications and layered learning that result from bringing relationships to the foreground of research.
- Bach, Hedy. "Composing a Visual Narrative Inquiry." 280–307.
Emphasizes the value, ambiguity, and irreducibility of visual images and visual narratives.
- McNiff, Jean. "My Story Is My Living Educational Theory." 308–329.
Addresses questions of validity from the perspectives of action research and self-study.
- Boje, David M. "From Wilda to Disney: Living Stories in Family and Organization Research." 330–53.
Through the example of his grandmother's emergence from competing fragments of information, reveals the quality of narrative as living story.
- Elbaz-Luwisch, Freema. "Studying Teachers' Lives and Experience: Narrative Inquiry into K-12 Teaching." 357–82.
Chronicles developments over twenty-five years of narrative inquiry into the lives and practices of K-12 teachers.
- Czarniawski, Barbara. "Narrative Inquiry in and about Organizations." 383–404.
Traces the use of narrative inquiry in business and organizational studies since the 1970s.
- Mattingly, Cheryl. "Acted Narratives: From Storytelling to Emergent Dramas." 405–425.
Presents an overview of narrative inquiry in the health professions.
- Riessman, Catherine Kohler, and Jane Speedy. "Narrative Inquiry in the Psychotherapy Professions: A Critical Review." 426–56.
Discusses uses of narrative inquiry in social work, counseling, and psychotherapy.
- Tsai, Min-Ling. "Understanding Young Children's Personal Narratives: What I Have Learned from Young Children's Sharing Time Narratives in a Taiwanese Kindergarten Classroom." 461–88.
Addresses issues of power and sovereignty in narrative inquiry involving children.

Andrews, Molly. "Exploring Cross-Cultural Boundaries." 489–511.

Through narrative inquiry with social activists in England, South Africa, and the former East Germany, raises questions of ownership and appropriation.

Benham, Maenette K. P. "Mo'olelo: On Culturally Relevant Story Making from an Indigenous Perspective." 512–36.

Foregrounds issues of sovereignty, power, and authorial rights and privileges.

Josselson, Ruthellen. "The Ethical Attitude in Narrative Research: Principles and Practicalities." 537–66.

Explores ethical practices for both conducting and publishing works of narrative inquiry.

Ely, Margot. "In-forming Re-presentations." 567–98.

Focuses on the rhetorical form of the product and the reception of narrative inquiry.

Lyons, Nona. "Narrative Inquiry: What Possible Future Influence on Policy and Practice." 600–631.

Considers how narrative inquiry as a research methodology can respond to emerging issues of policy and practice.

Clandinin, D. Jean, and M. Shaun Murphy. "Looking Ahead: Conversations with Elliot Mishler, Don Polkinghome, and Amia Lieblich." 632–50.

Conversations offer insights into the place of narrative inquiry among other research methodologies, and how to engage in ethically responsible narrative work.

Critical Survey 19.1 (2007). "A Past of Her Own: History and the Modernist Woman Writer." Ed. Mark Llewellyn and Ann Heilmann.

Pulham, Patricia. "Colouring the Past: Death, Desire and Homosexuality in Vernon Lee's 'A Wedding Chest.'" 5–16.

Focuses on Lee's treatment of death and homosexuality, and the possible influence of Lee's story on Virginia Woolf's *Orlando*.

Wilson, Leigh. "Dead Letters: Gender, Literary History and the Cross-correspondences." 17–28.

Points to the impact of gender in nineteenth century investigations of automatism and spiritualism.

Dillon, Sarah. "Palimpsesting: Reading and Writing Lives in H.D.'s 'Murex: War and Post-war London (circa A.D. 1916–1926).'" 29–39.

Argues that H.D. used the palimpsest as a metaphor for history.

Bardi, Abby. "'In Company of a Gipsy': The 'Gypsy' as Trope in Woolf and Brontë." 40–50.

Suggests Gypsies may symbolize challenges to gender and sex roles in Brontë's *Villette*, leading Woolf to use them to symbolize lesbian desire in *Orlando*.

Winch, Alison. "'In plain English, stark naked': *Orlando*, Lady Mary Wortley Montagu and Reclaiming Sapphic Connections." 51–61.

Relates *Orlando* to Montagu's fictionalized autobiographical accounts.

De Gay, Jane. "Virginia Woolf's Feminist Historiography in *Orlando*." 62–72.

Discusses how in *Orlando*, Woolf parodied the views of her father, Leslie Stephen, to provide a female literary history.

Blanch, Sophie. "Contested Wills: Reclaiming the Daughter's Inheritance in Vita Sackville-West's *The Edwardians*." 73–83.

Shows how issues of legitimacy, heritage, and inheritance occupied Sackville-West.

Hubler, Angela. "Making 'Hope and History Rhyme': Gender and History in Josephine Herbst's Trexler Trilogy." 84–95.

Highlights Herbst's combination of realist and avant-garde strategies for representing history.

Current Biography 68 (2007)

New searchable, electronic database format contains more than 26,000 profiles and obituaries, and over 20,000 images from 1940 to the present.

Delbeke, Maarten, Evonne Levy, and Steven F. Ostrow, eds. *Bernini's Biographies: Critical Essays*. University Park: Penn State UP, 2007.

Textual approaches to the biographies by Filippo Baldinucci (1682) and by Bernini's son Domenico (1713).

Delbeke, Maarten, Evonne Levy, and Steven F. Ostrow. "Prolegomena to the Interdisciplinary Study of Bernini's Biographies." 1–72.

Introduces the authors, genesis, and generic characteristics of the Bernini biographies, and their role in art history.

Montanari, Tomaso. "At the Margins of the Historiography of Art: The *Vite* of Bernini Between Autobiography and Apologia." 73–109.

Argues that the two books are versions of one text, rewritten over a period of forty years by several authors.

Ostrow, Steven F. "Bernini's Voice: From Chantelou's *Journal* to the *Vite*." 111–41.

Analyzes different functions and presentations of Bernini's own voice in the biographies.

Lyons, John D. "Plotting Bernini: A Triumph Over Time." 143–58.

Focuses on the selections the biographers made, and their storytelling choices and strategies, in constructing their versions of Bernini.

Levy, Evonne. "Chapter 2 of Domenico Bernini's *Vita* of His Father: Mimeses." 159–80.

Close reading compares Domenico's and Baldinucci's purposes in recounting the same episodes.

Williams, Robert. "'Always Like Himself': Character and Genius in Bernini's Biographies." 181–99.

Highlights how the authors use the biographical format to reveal the essential moral content of art.

Preimesberger, Rudolf. "Bernini Portraits, Stolen and Nonstolen, in Chantelou's *Journal* and the Bernini *Vite*." 201–222.

Unpacks metaphors of robbery and restitution in regards to Bernini's portraits of Louis XIV and Pedro de Foix Montoya.

Damm, Heiko. "Gianlorenzo on the Grill: The Birth of the Artist in His 'Primo Parto di Divozione.'" 223–49.

Explores Domenico Bernini's depiction of his father's creation of the statue of Saint Lawrence.

Delbeke, Maarten. "Gianlorenzo Bernini's *Bel Composto*: The Unification of Life and Work in Biography and Historiography." 251–74.

Shows how the notion of *bel composto* is determined variously in the two narratives.

Bellini, Eraldo. "From Mascardi to Pallavicino: The Biographies of Bernini and Seventeenth-Century Roman Culture." 275–313.

Introduces elements of the cultural mosaic surrounding Bernini, with special attention to the Barberini circles.

McPhee, Sarah. "Costanza Bonarelli: Biography Versus Archive." 315–76.

Focusing on the bust of Costanza Bonarelli, compares archival research to the descriptive modes of the biographers.

Dowd, Michelle M., and Julie A. Eckerle, eds. *Genre and Women's Life Writing in Early Modern England*. Burlington: Ashgate, 2007.

Examines how early modern women used formal and generic structures to constitute themselves in writing.

Wilcox, Helen. "Free and Easy as ones discourse? Genre and Self-Expression in the Poems and Letters of Early Modern Englishwomen." 15–32.

Compares influences of genre on presentations of self by poets Mary Wroth and Martha Moulsworth and letter writers Arbella Stuart and Dorothy Osborne.

Ezell, Margaret J. M. "Domestic Papers: Manuscript Culture and Early Modern Women's Life Writing." 33–48.

Shows how women's writing, reading, and thinking were impacted by the material aspects of textual creation and transmission.

Field, Catherine. "Many hands hands': Writing the Self in Early Modern Women's Recipe Books." 49–63.

Demonstrates how women's construction and use of recipe books challenge dominant theories of text and authorship.

Matchinske, Megan. "Serial Identity: History, Gender, and Form in the Diary Writing of Lady Anne Clifford." 65–80.

Places Clifford's extensive autobiographical practice in the context of her changing needs to establish identity within patrilineal networks.

Lamb, Mary Ellen. "Merging the Secular and the Spiritual in Lady Anne Halkett's Memoirs." 81–96.

Unpacks the generic complications of secular and devotional modes in Halkett's spiritual autobiography.

Eckerle, Julie A. "Prefacing Texts, Authorizing Authors, and Constructing Selves: The Preface as Autobiographical Space." 97–113.

Examines the use of the preface by women writers to create identities as authoritative women.

Dowd, Michelle M. "Structures of Piety in Elizabeth Richardson's *Legacie*." 115–30.

Shows how the hybridity of her 1645 mother's manual enables Richardson to create a maternal self while critiquing the genre.

Graham, Elspeth. "Intersubjectivity, Intertextuality, and Form in the Self-Writings of Margaret Cavendish." 131–50.

Highlights the autobiographical impulse connecting Cavendish's diverse writings.

Dodds, Laura. "Margaret Cavendish's Domestic Experiment." 151–68.

Examines Cavendish's use of scientific discourse to ground her life writing.

Donovan, Josephine. "'That All the World May Know': Women's 'Defense-Narratives' and the Early Novel." 169–82.

Explores the impact of women's rhetorical innovations on the development of the novel.

Elliott, Bruce S., David A. Gerber, and Suzanne M. Sinke, eds. *Letters Across Borders: The Epistolary Practices of International Migrants*. New York: Palgrave Macmillan, 2006.

Essays explore approaches to and interpretations of letters by immigrants.

Elliott, Bruce S., David A. Gerber, and Suzanne M. Sinke. "Introduction." 1–25.

Introduces challenges involved in using personal correspondence as a source of information on migration and migrants.

Helbich, Wolfgang, and Walter D. Kamphoefner. "How Representative are Emigrant Letters? An Exploration of the German Case." 29–55.

Compares a sample archive of 7000 letters by German-American migrants against data from the 1870 census to raise issues concerning the representativeness of archived letters.

Richards, Eric. "The Limits of the Australian Emigrant Letter." 56–74.

Outlines the limits and possibilities of Australian emigrant letters as a distinct subgenre.

Sinke, Suzanne M. "Marriage through the Mail: North American Correspondence Marriage from Early Print to the Web." 75–94.

Given that correspondence has been central to courtship for centuries, considers the impact of changing technologies.

Fitzpatrick, David. "Irish Emigration and the Art of Letter-Writing." 97–106.

Highlights the rhetorical conventions of nineteenth-century Irish vernacular letters.

Markelis, Daiva. "'Every Person Like a Letter': The Importance of Correspondence in Lithuanian Immigrant Life." 107–123.

Interviews with Lithuanian nuns about their epistolary practices as children reveal letter-writing's collective, intergenerational context.

Vargas, Miguel Angel. "Epistolary Communication between Migrant Workers and their Families." 124–38.

Focuses on the format and audience of letters by undocumented Mexican migrants in the US in the 1980s.

Gerber, David A. "Epistolary Masquerades: Acts of Deceiving and Withholding in Immigrant Letters." 141–57.

Points out the silences in nineteenth-century Anglo-American immigrant letters as ways of reconfiguring relationships.

Goldberg, Ann. "Reading and Writing across the Borders of Dictatorship: Self-Censorship and Emigrant Experience in Nazi and Stalinist Europe." 158–72.

Looks at the communication strategies in 1930s letters between German-Jewish sisters, one of whom had moved to Russia.

Jones, William D. "'Going into Print': Published Immigrant Letters, Webs of Personal Relations, and the Emergence of the Welsh Public Sphere." 175–99.

Shows how published letters helped create a public sphere in nineteenth-century Wales.

Jaroszyńska-Kirchmann, Anna D. "As if at a Public Meeting: Polish American Readers, Writers, and Editors of *Ameryka-Echo*, 1922–1969." 200–220.

Comparison of printed letters to manuscript originals shows editorial interventions and the blurring of public and private spheres.

Brown, Helen. "Negotiating Space, Time, and Identity: The Hutton-Pellett Letters and a British Child's Wartime Evacuation to Canada." 223–47.

Unpacks personal and national identities in letters between a seven-year old British child sent to Canada in 1940, his Canadian host mother, and his father in Britain.

Lemiski, Karen. "The Ukrainian Government-in-Exile's Postal Network and the Construction of National Identity." 248–68.

Shows how the Ukrainian government-in-exile used postal products to promote a sense of national identity and communal memory.

Schunka, Alexander. "Immigrant Petition Letters in Early Modern Saxony." 271–90.

Points to senses of audience in letters to government officials by seventeenth-century immigrants from Catholic to Protestant principalities.

Kukushin, Vadim. "'To His Excellency the Sovereign of all Russian Subjects in Canada': Emigrant Correspondence with Russian Consulates in Montreal, Vancouver, and Halifax, 1899–1922." 291–305.

Reviews correspondence strategies in letters from migrant workers to Canadian consular officials in late tsarist Russia.

Ethos 35.3 (Sept. 2007)

McKinney, Kelly. "'Breaking the Conspiracy of Silence': Testimony, Traumatic Memory, and Psychotherapy with Survivors of Political Violence." 265–299.

Examines how trauma stories of survivors of political violence are elicited and structured in the context of psychotherapy.

Fassin, Didier, and Estelle d'Halluin. "Critical Evidence: The Politics of Trauma in French Asylum Policies." 300–329.

Points to the complications for refugees arising from the convergence of a rapid decline in the legitimacy of asylum and the emergence of nosographical trauma as a category legitimizing the traces of violence.

Das, Veena. "Commentary: Trauma and Testimony—Between Law and Discipline." 330–35.

Commentary on the previous articles as they raise issues of anthropological methodology and the category of the "West."

Malkki, Liisa. "Commentary: The Politics of Trauma and Asylum—Universals and Their Effects." 336–43.

Discusses the making of universals at work in the therapeutic and legal care and control of victims of violence and of asylum seekers.

Shohet, Merav. "Narrating Anorexia: 'Full' and 'Struggling' Genres of Recovery." 344–82. Identifies two genres for anorexia narratives: full recovery and struggling to recover.

Baran, Michael D. "'Girl, You Are Not—Morena'. We are Negras!': Questioning the Concept of 'Race' in Southern Bahia, Brazil." 383–97.

Focuses on the uses of narrative as a therapeutic medium.

Felber, Lynette, ed. *Clio's Daughters: British Women Making History, 1790–1899*. Newark: U of Delaware P, 2007.

Essays explore how Victorian British women made history as agents, subjects, and writers.

Felber, Lynette. "Introduction: British Women Making History, 1790–1899." 11–26.

Contextualizes the changing historical and historiographical roles of nineteenth-century British women.

Bernstein, Stephen. "'Nature seemd to lose her course': Crisis Historiography and Historiographic Crisis in Charlotte Smith's *The Emigrants*." 29–42.

Links Smith's shift from lyric to narrative poetry for her account of the aftermath of the French Revolution to her increased interest in multiple forms of history writing.

Graff, Ann-Barbara. "Gender, History, and the Art of Mutiny: Flora Annie Steel's *On the Face of the Waters*." 43–68.

Shows how Steel's late Victorian novel of the Indian Mutiny of 1857–1858 challenges Victorian historiography.

Spongberg, Mary. "The Ghost of Marie Antoinette: A Prehistory of Victorian Royal Lives." 71–96.

Identifies influences on nineteenth-century royal biography in the work of early Romantic writers Mary Wollstonecraft, Mary Robinson, and Elizabeth Benger.

Mitchell, Rosemary A. "The Nine Lives of the Nine Days Queen: From Religious Heroine to Romantic Victim." 97–122.

Traces changing depictions of Lady Jane Grey over the course of the nineteenth century.

Maitzen, Rohan. "Plotting Women: Froude and Strickland on Elizabeth I and Mary Queen of Scots." 123–50.

Shows how historians like Agnes Strickland and J. A. Froude used Elizabeth and Mary to "embody central ideological controversies of the Victorian age."

Burstein, Miriam Elizabeth. "Emily Sarah Holt and the Evangelical Historical Novel: Undoing Sir Walter Scott." 153–78.

Reads Holt's project of writing a history of Britain from the Anglo-Saxons to the late nineteenth century in light of the tradition of evangelical historical fiction.

McCaw, Neil. "Toward a Literary Historiography in Gaskell and Eliot." 179–97.

Compares Gaskell's and Eliot's methods and subjects in the context of historiographical methodology.

Frawley, Maria. "'Warriors for the Working Day': History, Distance, and Collaborative Authority in *England and Her Soldiers*." 198–212.

Argues that Martineau's metahistorical works are deliberately framed in opposition to the kind of history that Macaulay wrote.

Chan, Mary Caroline. "Isabella Bird's Journey through the Yangtze Valley: Victorian Travel Narratives as a Historical Record of British Imperial Desires in China." 215–34.

Shows how Bird's China narrative, her last published work, marked a new "self-awareness as an ethnographer and historiographer."

Easley, Alexis. "Rooms of the Past: Victorian Women Writers, History, and the Reconstruction of Domestic Space." 235–57.

Using as examples the establishment of the Carlyle house museum and the Brontë Parsonage as tourist sites, highlights Victorian women's work in historical preservation.

Thrush, Nanette. "Clio's Dressmakers: Women and the Uses of Historical Costume." 258–77.

Shows how women "historicized fashion" by holding fancy dress balls with historical costumes.

Fisch, Audrey, ed. *The Cambridge Companion to the African American Slave Narrative*. New York: Cambridge UP, 2007.

Essays examine the history and reception of the slave narrative as a literary genre.

Gould, Philip. "The Rise, Development, and Circulation of the Slave Narrative." 11–27.

Introduces the religious and political ideologies, and economic realities, shaping the language and themes of slave narratives.

Bruce, Dickson D., Jr. "Politics and Political Philosophy in the Slave Narrative." 28–43.

Focuses on the engagement in slave narratives with the reading publics' ideological and rhetorical assumptions about slavery and freedom.

Carretta, Vincent. "Olaudah Equiano: African British Abolitionist and Founder of the African American Slave Narrative." 44–60.

Highlights Equiano's artful construction of his narrative and mastery of the publication marketplace.

Sinanan, Kerry. "The Slave Narrative and the Literature of Abolition." 61–80.

Examines the complex interaction between slave narratives and abolitionist literature.

Pierce, Yolanda. "Redeeming Bondage: The Captivity Narrative and the Spiritual Autobiography in the African American Slave Narrative Tradition." 83–98.

Shows how Venture Smith and George White invoked conventions of captivity narrative and spiritual autobiography.

Levine, Robert S. "The Slave Narrative and the Revolutionary Tradition of American Autobiography." 99–114.

Explores the interplay among slave narratives, the American revolutionary tradition, and works such as Franklin's *Autobiography*.

Weinstein, Cindy. "The Slave Narrative and Sentimental Literature." 115–34.

Argues that slave narratives inform the generic conventions of antebellum sentimental literature.

Reid-Pharr, Robert F. "The Slave Narrative and Early Black American Literature." 137–49.

Notes that works like *Our Nig* were shaped by the same political and material forces as slave narratives.

McDowell, Deborah E. "Telling Slavery in 'Freedom's' Time: Post-Reconstruction and the Harlem Renaissance." 150–67.

Analyzes the response to the slave narrative tradition among African American writers from the later 1800s to the Harlem Renaissance.

Smith, Valerie. "Neo-Slave Narratives." 168–85.

Focuses on such late twentieth century responses to slavery and the slave narrative tradition as *Beloved*.

Smith, Stephanie A. "Harriet Jacobs: A Case History of Authentication." 189–200.

Reviews the critical history of *Incidents in the Life of a Slave Girl* in the context of changes to the literary canon and to critical theories.

Stauffer, John. "Frederick Douglass's Self-Fashioning and the Making of a Representative American Man." 201–217.

Traces Douglass's refashioning of himself as a representative American through his speeches and life writing.

Ernest, John. "Beyond Douglass and Jacobs." 218–31.

Considers why certain narratives are considered representative, and the consequences of their being taught to the exclusion of other texts.

Santamarina, Xiomara. "Black Womanhood in North American Women's Slave Narratives." 232–45.

Highlights the multidimensionality of black women's lives revealed in works by Mary Prince, Sojourner Truth, Ellen Craft, Louisa Picquet, and Elizabeth Keckley.

Francaviglia, Richard, and Jerry Rodnitzky. *Lights, Camera, History: Portraying the Past in Film*. College Station: Texas A&M UP, 2007.

Essays address the strengths, weaknesses, and tensions of portraying history through film.

Rollins, Peter C. "Introduction: Film and History: Our Media Environment as a New Frontier." 1–9.

Introduces issues relating to how movies treat history, how they impact history, and how they affect historical method.

Rosenstone, Robert. "In Praise of the Biopic." 11–29.

Links film treatments of controversial events to the movies' social contexts, contrasting depictions of George Custer and of the Great Depression in films made decades apart.

Pingree, Geoff. "History Is What Remains: Cinema's Challenge to Ideas about the Past." 31–51.

Through Jay Rosenblatt's film *History Remains*, raises questions about the nature of historical interpretation and differences between responses to verbal and visual messages.

Francaviglia, Richard. "Crusaders and Saracens: The Persistence of Orientalism in Historically Themed Motion Pictures about the Middle East." 53–90.

Interprets major motion pictures about the Middle East, from the 1950s to post-9/11, in light of concepts of Orientalism and Occidentalism.

Nathan, Daniel A., Peter Berg, and Erin Klemyk. "The Truth Wrapped in a Package of Lies": Hollywood, History, and Martin Scorsese's *Gangs of New York*. 91–111.

Links reactions to Scorsese's film to the interpreters' own positions in regard to race, class, and gender.

Toplin, Robert Brent. "In Defense of the Filmmakers." 113–35.

Through such films as *The Birth of a Nation* and *Patton*, addresses film's and filmmakers' impacts on history.

French Cultural Studies 18.2 (June 2007). "The Public and the Private in Contemporary France." Ed. Shirley Jordan and Raymond Kuhn.

Jordan, Shirley, and Raymond Kuhn. "Introduction." 147–52.

Introduces discussions of public/private tensions in contemporary France.

Mehl, Dominique. "La television de l'intimité." 153–67.

Presents French reality television as revealing a porous and unstable public/private interface.

Wilson, Emma. "Miniature Lives, Intrusion and Innocence: Women Filming Children." 169–83.

Using Hadzihali Iovic's "Innocence," discusses women filmmakers' overlapping visions of adult and childhood and public and private worlds.

Kuhn, Raymond. "The Public and the Private in Contemporary French Politics." 185–200. Highlights the normative confusions between public and private in both media coverage of politicians and politicians' use of media.

Jordan, Shirley. "Reconfiguring the Public and the Private: Intimacy, Exposure and Vulnerability in Christine Angot's *Rendez-vous*." 201–218.

Focuses on legal issues in Angot's autofiction.

McGonagle, Joseph. "An Interstitial Intimacy: Renegotiating the Public and the Private in the Work of Zineb Sedira." 219–35.

Explores Sedira's mix of official and personal narratives of French atrocities in Algeria.

Drake, David. "The Public and the Private in the Lives of Jean-Paul Sartre." 237–50.

Comparing Sartre biographies reveals a variety of approaches to the public/private divide.

Gerson, Judith M., and Diane L. Wolf, eds. *Sociology Confronts the Holocaust*. Durham: Duke UP, 2007.

Essays connect work by sociologists on collective memory, diaspora, transnationalism, and immigration, with researchers working on the Holocaust and post-Holocaust life.

Gerson, Judith M., and Diane L. Wolf. "Introduction: Why the Holocaust? Why Sociology? Why Now?" 3–10.

Considers possible roles for sociology in Holocaust research, and how such research might impact the discipline.

Gerson, Judith M., and Diane L. Wolf. "Sociology and Holocaust Study." 11–33.

Overview reveals main approaches and themes of recent English-language sociology of the Holocaust and post-Holocaust life.

Kaufman, Debra Renee. "Post-memory and Post-Holocaust Jewish Identity Narratives." 39–54.

Argues that post-memory influences both cultural memories and current social and political practices of Jewish American young adults.

Waxman, Chaim I. "The Holocaust, Orthodox Jewry, and the American Jewish Community." 55–66.

Examines the influence of Orthodox Jews on the construction of Jewish identity in the US.

Aviv, Caryn, and David Shneer. "Traveling Jews, Creating Memory: Eastern Europe, Israel, and the Diaspora Business." 67–83.

Considers how organized tours to Israel and Eastern Europe affect the identity formations of young Jewish Americans.

Stein, Arlene. "Trauma Stories, Identity Work, and the Politics of Recognition." 84–91.

Points out differences in the reception of Holocaust narratives over time, and among different religious communities, generations, and national identities.

Williams, Richard. "Responses to the Holocaust: Discussing Jewish Identity through the Perspective of Social Construction." 92–109.

Considers the implications for social constructionist theory of the lack of reference to Jewish and Holocaust identity in case studies of collective identity trauma.

Gerson, Judith M. "*In Cuba I Was a German Shepherd*: Questions of Comparison and Generalizability in Holocaust Memoirs." 115–33.

Considers how writers of Holocaust memoirs both rely on and reject notions of comparability and generalization.

Vromen, Suzanne. "Collective Memory and Cultural Politics: Narrating and Commemorating the Rescue of Jewish Children by Belgian Convents during the Holocaust." 134–53.

Integrates collective memories of nuns, priests, rescue workers, and former hidden children.

Wolf, Diane L. "Holocaust Testimony: Producing Post-memories, Producing Identities." 154–75.

Questions the politics of Jewish memory and identity, and the implications for Jewish post-memory and identity, of Steven Spielberg's Visual History Foundation.

Silber, Irina Carlota. "Survivor Testimonies, Holocaust Memoirs: Violence in Latin America." 176–84.

Explores the possibilities and limits of comparing Holocaust narratives and Latin American testimonios.

Brooks, Ethel. "Historicizing and Locating Testimonies." 185–92.

Highlights the importance of contextualizing memoirs, and the need to consider such macro-level frameworks as capitalist modernity.

Levine, Rhonda F. "In the Land of Milk and Cows: Rural German Jewish Refugees and Post-Holocaust Adaptation." 197–214.

Applies a political economy approach to the migration of rural German Jews to rural New York in the 1930s.

Gold, Steven J. "Post-Holocaust Jewish Migration: From Refugees to Transnationals." 215–35.

Distinguishes the experiences of Jews who came to the US as refugees or displaced persons from Jewish immigrants who live as transnationals in the contemporary global economy.

Friedman, Kathie. "'On Halloween We Dressed Up Like KGB Agents': Reimagining Soviet Jewish Refugee Identities in the United States." 236–59.

Identifies first and second generation identity strategies used by Jewish immigrants from the former Soviet Union to the US.

Alba, Richard. "The Paradigmatic Status of Jewish Immigration." 260–65.

Focuses on processes of incorporation in questioning the paradigmatic status of Jewish immigration.

Espiritu, Yen Le. "Circuits and Networks: The Case of the Jewish Diaspora." 266–72.

Compares the racial middleness of American Jews and Asian American as "twice minorities" and often "twice immigrants."

Einwohner, Rachel L. "Availability, Proximity, and Identity in the Warsaw Ghetto Uprising: Adding a Sociological Lens to Studies of Jewish Resistance." 277–90.

Applies social movement research methodologies to the Warsaw Ghetto uprising of 1943.

Olick, Jeffrey K. "The Agonies of Defeat: 'Other Germanies' and the Problem of Collective Guilt." 291–312.

Considers how guilt, responsibility, and perpetration were constructed in West Germany.

Levy, Daniel, and Natran Sznajder. "The Cosmopolitanization of Holocaust Memory: From Jewish to Human Experience." 313–36.

Traces the transformation of Holocaust memory from local and national memories to cosmopolitan memory.

Oppenheimer, Martin. "The Sociology of Knowledge and the Holocaust: A Critique." 331–36.

Considers what sociology as a discipline can contribute to Holocaust studies to make the incomprehensible comprehensible.

Fernandes, Leela. "Violence, Representation, and the Nation." 337–43.

Asks how to study and represent violence without generating new forms of epistemic violence.

Goodkin, Richard E., ed. *In Memory of Elaine Marks: Life Writing, Writing Death*. Madison: U of Wisconsin P, 2007.

Literary scholar Elaine Marks, who died on October 6, 2001, appreciated belonging to a community of scholars, and yet "resisted identifying with any single critical approach." The articles included here relate in some way to her wide-ranging work. Of particular note to life writing scholars are several essays dealing with autobiographical texts by Simone de Beauvoir and other contemporary French authors: Martine Debaisieux's "'Memoirs of an Indocile Daughter': Encounters with Elaine Marks," Annie Jouan-Westlund's "As She Lay Dying: Writing and the Mother/Daughter Dynamic in Beauvoir and Ernaux," Nancy K. Miller's "Childless Children: Bodies and Betrayal," Lawrence D. Kritzman's "Jacques's Complaint: Derrida, Mortality, and the Maternal," and Susan S. Lanser's "The Art of Finding: Reading as (a Very Easy) Death."

Granta 95 (2006). "Loved Ones."

Several pieces of memoir in which the "written about" person has virtually no right of reply.

Hallett, Nicky, ed. and intro. *Lives of Spirit: English Carmelite Self-Writing of the Early Modern Period*. Burlington: Ashgate, 2007.

Uses previously unpublished manuscripts by English nuns in exile in the Low Countries between 1619 and 1794 to reappraise the self-representations and life writing paradigms of religious women.

Harte, Liam, ed. *Modern Irish Autobiography: Self, Nation and Society*. New York: Palgrave Macmillan, 2007.

Essays place recent outpouring of Irish autobiography and autobiography scholarship in historical perspective.

Harte, Liam. "Introduction: Autobiography and the Irish Cultural Moment." 1–13.

Introduces themes, models, range, and representational strategies of Irish autobiographers.

Ryder, Sean. "'With a Heroic Life and a Governing Mind': Nineteenth-Century Irish Nationalist Autobiography." 14–31.

Explores tensions in nineteenth-century Irish life writing between the nationalist demands for representative accounts and wider Victorian demands for self-defining narratives.

Schrank, Bernice. "Creating the Self, Recreating the Nation: The Politics of Irish Literary Autobiography from Moore to Behan." 32–50.

Shows how works by Moore, Yeats, O'Casey, and Behan function both as individual life stories and as cultural narratives responding to discourses of colonial domination and exclusion.

Patten, Eve. "'Life Purified and Rejected': Autobiography and the Modern Irish Novel." 51–69.

Argues that Joyce's simultaneous rupture and confirmation of biographical reference in *Portrait of the Artist as a Young Man* complicated subsequent use of the Künstlerroman tradition.

Napier, Taura S. "Pilgrimage to the Self: Autobiographies of Twentieth-Century Irish Women." 70–90.

Examines how Augusta Gregory, Katharine Tynan, Elizabeth Bowen, Kate O'Brien, and Eavan Boland deflect the autobiographical self in negotiating the traditional obligations of the female autobiographer.

Harte, Liam. "'Loss, Return, and Restitution': Autobiography and Irish Diasporic Subjectivity." 91–110.

Explores transgressive subjectivities found in autobiographical writing by Irish migrants—particularly second generation writers—in Britain.

Gray, Breda. "Breaking the Silence: Emigration, Gender and the Making of Irish Cultural Memory." 111–31.

Compares the subjectivities found in oral life histories by two women, one who emigrated and one who remained in Ireland in the 1940s.

Nic Eoin, Máirín. "Twentieth-Century Gaelic Autobiography: From lieux de mémoire to Narratives of Self-invention." 132–55.

Focuses on autobiographies of Gaeltacht life—often preserved through intermediaries—and their modes of production.

Sloan, Barry. "'Drawing the Line and Making the Tor': Aspects of Irish Protestant Life Writing." 156–75.

Accounts by Forrest Reid, Robert Harbinson, Edith Newman Devlin, Richard Murphy, Annabel Davis-Goff, and Hugh Maxton reveal the diverse social, economic, and religious situations of Irish Protestants from the late nineteenth to the mid-twentieth centuries.

Hopkins, Stephen. "Fighting Without Guns? Political Autobiography in Contemporary Northern Ireland." 176–96.

Places texts by current and former protagonists of recent conflict in Northern Ireland in long-established traditions of political autobiography and memoir.

Sampson, Denis. "'Voice Itself': The Loss and Recovery of Boyhood in Irish Memoir." 197–213.

Compares how boyhood was mythologized in works from the 1930s and more recent texts.

O'Brien, George. "Memoirs of an Autobiographer." 214–38.

Based on his own experiences as author and scholar, considers reasons for the recent growth in Irish life writing, given the difficulties involved in autobiographical writing.

Henke, Suzette, and David Everly, eds. *Virginia Woolf and Trauma: Embodied Texts*. New York: Pace UP, 2007.

Essays show how trauma narratives haunt Woolf's texts.

Eberly, David, and Suzette Henke. "Introduction." 1–17.

Introduces the historical and theoretical contexts for exploring issues of Woolf and trauma.

Cramer, Patricia Morgne. "Trauma and Lesbian Returns in Virginia Woolf's *The Voyage Out* and *The Years*." 19–50.

Uses current trauma theory to base a close reading of Woolf's fiction as a therapeutic reformation of sexual trauma.

McNaron, Toni. "The Uneasy Solace of Art: The Effect of Sexual Abuse on Virginia Woolf's Aesthetic." 51–76.

Shows how the lasting traumatic experiences of early incest and abuse impacted Woolf's modernist aesthetic.

DeMeester, Karen. "Trauma, Post-Traumatic Stress Disorder, and Obstacles to Postwar Recovery in *Mrs. Dalloway*." 77–93.

Highlights the need for survivors of trauma to give meaning to their suffering to recover from post-traumatic stress disorder.

Lilienfeld, Jane. "'Could They Tell One What They Knew': Modes of Disclosure in *To the Lighthouse*." 95–122.

Analyzes Woolf's use of polyvocal narration, free indirect discourse, and image plot to depict the patriarchal system that enabled her abuse.

Henke, Suzette. "*The Waves* as Ontological Trauma Narrative: The Anxiety of a Death (Un) Foreseen." 123–55.

Interprets Woolf's work as a psychological allegory that evokes an original but undefined traumatic moment.

Wulfman, Clifford E. "Woolf and the Discourse of Trauma: The Little Language of *The Waves*." 157–77.

Notes that Woolf's intentional breaking of traditional narrative represents a trauma of language that becomes a language of trauma.

Moran, Patricia. "Gunpowder Plots: Sexuality and Censorship in Woolf's Later Works." 179–203.

Argues that Woolf's mature fiction reveals post-traumatic shame and corporeal disgust, and an "evolutionary model of traumatic affect."

Eberly, David. "Face-to-Face: Trauma and Audience in *Between the Acts*." 205–221.

Reads Woolf's last novel as her search for an audience to listen to and respond to her underlying trauma.

Kahane, Claire. "Of Snakes, Toads, and Duckweed: Traumatic Acts and Historical Actions in *Between the Acts*." 223–46.

Shows how Woolf integrated her responses to personal trauma with her reaction to the global trauma of World War II.

Laird, Holly. "Reading 'Virginia's Death': A (Post)Traumatic Narrative of Suicide." 247–70.

Close reading of the opening chapter of the final volume of Leonard Woolf's autobiography, *The Journey Not the Arrival Matters*.

Henke, Suzette. "Afterword." 271–74.

Discusses Woolf's three suicide notes in the British Library archives.

The Heroic Age 10 (May 2007): "Saints and Sanctity." Ed. Celia Chazelle and Deanna Forsman.

Quinn, Dennis. "Relics, Religious Authority, and the Sanctification of Domestic Space in the Home of Gregory of Tours: An Analysis of the *Glory of the Confessors* 20."

Discusses Gregory of Tours's description of the establishment of an oratory in the bishop's house as providing a locus for domestic religiosity and solidifying his claim as bishop.

Nilsson, Sara E. Ellis. "Miracle Stories and the Primary Purpose of Adomnán's *Vita Columbae*."

Shows how Adomnán adopted hagiographical models for didactic uses on Iona.

Johnson, Máire. "Preserving the Body Christian: The Motif of 'Recapitation' in Ireland's Medieval Hagiography."

Argues that medieval Irish hagiographers turned the saga motif of beheading into "recapitation," depicting the Church preserving itself intact.

Aaij, Michel. "Boniface's Booklife: How the Ragyndrudis Codex Came to be a *Vita Bonifatii*."

Notes how the Ragyndrudis Codex, despite its origins, became a foundational Bonifacian vita.

Black, John R. "Tradition and Transformation in the Cult of St. Guthlac in Early Medieval England."

Variations introduced into the textual and iconographic hagiographic corpus elucidate the changing status of St. Guthlac.

International Journal of Sociology 37.1 (Spring 2007). "Aggressors, Victims, and Trauma in Collective Memory." Ed. Piotr H. Kosicki and Aleksandra Jasńska-Kania.

Kosicki, Piotr H., and Aleksandra Jasńska-Kania. "Aggressors, Victims, and Trauma in Collective Memory." 3–9.

Situates collective memory work in light of Halbwachs's social framing of collective memory and trauma theory.

Kosicki, Piotr H. "Sites of Aggressor-Victim Memory: The Rwandan Genocide, Theory and Practice." 10–29.

Through a detailed analysis of the 1994 Rwandan genocide, identifies elements of aggressor-victim memory.

Jasńska-Kania, Aleksandra. "Bloody Revenge in 'God's Playground': Poles' Collective Memory of Relations with Germans, Russians, and Jews." 30–42.

Analyzes the assignment, perceptions, and representations of the roles of aggressors, offenders, victims, and witnesses in Polish relations with Germans, Russians, and Jews in the aftermath of World War II as reflected in recent public discourse in Poland.

Gödl, Doris. "Challenging the Past: Serbian and Croatian Aggressor-Victim Narratives." 43–57.

Examines the transformation of collective memory of aggression and victimhood by tracing the reinterpretation of narratives developed at the founding of Yugoslavia into political instruments in Serbian and Croatian nationalist projects.

Curry, Jane L. "When an Authoritarian State Victimizes the Nation: Transitional Justice, Collective Memory, and Political Divides." 58–74.

Using South Africa, El Salvador, and Poland as examples, examines how political behavior in postauthoritarian states both manifests and modifies aggressor-victim memory.

Hirszowicz, Maria, and Elzbieta Neyman. "The Social Framing of Non-Memory." 74–88. Extending Halbwachs's work on memory and Freud's on repression, analyzes the nation—a collectivity based on selective, honorific memory—as a source of non-memory.

Jeannelle, Jean-Louis, and Catherine Viollet, eds. *Genèse et autofiction*. Louvain-la-Neuve, BE: Academia-Bruylant, 2007.

Essays address generic and genetic links between autofiction and other literatures of the self.

Jeannelle, Jean-Louis. "Où en est la réflexion sur l'autofiction?" 17–37.

Traces the history of the paradoxical notion of autofiction within genre theory.

Grell, Isabelle. "Pourquoi Serge Doubrovsky n'a pu éviter le terme d'autofiction." 39–51.

Reconstructs the originary story connecting the concept of autofiction to Doubrovsky's *Fils*.

Doubrovsky, Serge. "Les points sur les 'i.'" 53–65.

Situates the idea of autofiction in the context of post-Holocaust autobiography.

Dyer, Nathalie Mauriac. "À la recherche du temps perdu, une autofiction?" 69–87.

Considers Proust's "polymodality" in light of diverse autofictional practices.

Vasseyère, Maryse. "Autofiction et mentir-vrai chez Aragon: les aveux de la genétique." 89–104.

Considers generic issues of autofiction and autobiography through a genetic approach to Aragon's late works.

Héron, Pierre-Marie. "Une page de *Journal du Voleur* à la lumière de sa genèse." 105–122.

Compares Genet manuscripts in light of Vincent Colonna's idea of autofiction fantastique.

Tettamanzi, Régis. "La fin des Beaux Draps: un chapitre de roman?" 123–41.

Manuscript and printed versions highlight the hybridity of Celine's work.

Lejeune, Philippe. "Georges Perec: Autobiographie et fiction." 143–47.

Clarifies Perec's notion of "autobiographie oblique" in light of his juxtaposed fictional and autobiographical chapters.

Gasparini, Philippe. "Annie Ernaux, de *Se perdre* à *Passion simple*." 149–73.

Considers generic and genetic readings of Ernaux's 1991 and 2001 works.

Colonna, Vincent. "Note sur une autofiction fantastique (comment j'ai cru écrire *Ma Vie transformiste*)." 177–84.

Offers a wider understanding of autofiction in the context of nebulous and disparate practices of self-fictionalization.

Vilain, Philippe. "L'épreuve du référentiel." 185–95.

Genetic interrogation of the question of reference in relation to *L'Étreinte*, *La Dernière Année*, and *L'été à Dresde*.

Cusset, Catherine. "L'écriture de soi: un projet moraliste." 197–209.

Novelist discusses the ability of autofiction to provide the emotional truth of the modern plural subject.

Forest, Philippe. "La vie est un roman." 211–19.

In considering the paradoxical relationships between fiction and reality, argues that literary works should account for their own genesis.

Laurens, Camille. "(Se) dire et (s')interdire." 221–28.

Explores autofiction as a site where ethical issues collide with demands of narrative form.

Garréta, Anne F. "Autofiction: la Ford intérieure et le self roman." 229–39.

Examines the literal and literary genealogies of autofiction.

Jeannelle, Jean-Louis. "Bibliographie sur l'autofiction." 241–53.

Johnson, Samuel. *The Lives of the Poets*. Ed. Roger Lonsdale. 4 vols. Oxford: Oxford UP, 2006.

Includes Lonsdale's 185-page introduction, extensive textual notes, and commentary.

Lebow, Richard Ned, Wulf Kansteiner, and Claudio Fogu, eds. *The Politics of Memory in Postwar Europe*. Durham: Duke UP, 2006.

Essays compare the timing, nature, and evolution of national debates about memory of World War II in seven European countries.

Lebow, Richard Ned. "The Memory of Politics in Postwar Europe." 1–39.

Introduces methodologies for interdisciplinary work on institutional and national memory.

Uhl, Heidemarie. "From Victim Myth to Co-Responsibility Thesis: Nazi Rule, World War II, and the Holocaust in Austrian Memory." 40–72.

Details changing discourse of Austrian political elites about the National Socialist past.

Golsan, Richard J. "The Legacy of World War II in France: Mapping the Discourses of Memory." 73–101.

Challenges Henri Rousse's medico-psychoanalytic metaphor for describing the "Dark Years" of Vichy France.

Kansteiner, Wulf. "Losing the War, Winning the Memory Battle: The Legacy of Nazism, World War II, and the Holocaust in the Federal Republic of Germany." 102–46.

Examines the impact of Cold War politics, generational cohorts, and the media on institutional and national memory.

Fogu, Claudio. "Italiani brava gente: The Legacy of Fascist Historical Culture on Italian Politics of Memory." 147–76.

Outlines the impact on Italian self-conception of the benign image of Italian people fostered by foreign media.

Orla-Bukowska, Annamaria. "New Threads on an Old Loom: National Memory and Social Identity in Postwar and Post-Communist Poland." 177–209.

Focuses on Polish resistance to foreign pressures to cast Auschwitz in postwar historical narratives as a site of Jewish rather than Polish suffering.

Ludi, Regula. "What Is So Special about Switzerland? Wartime Memory as a National Ideology in the Cold War Era." 210–48.

Examines external pressures on the Swiss to rethink their foundational narrative of neutrality.

Wolfe, Thomas C. "Past as Present, Myth, or History? Discourses of Time and the Great Fatherland War." 249–83.

Highlights the problems of fitting Soviet postwar experience into Western frameworks in which war memories shaped processes of democratization.

Fogu, Claudio, and Wulf Kansteiner. "The Politics of Memory and the Poetics of History." 284–310.

Emphasizes the role of political elites, self-serving narratives, and generational cohorts in memory formation, and the consequences of a national analytic focus.

Life Writing 4.1 (2007). "Mixed Race, Hybrid, Transnational: Writing Lives in National and Global Frames." Guest ed. Shirley Geok-lin Lim and Caroline Kyungah Hong.

Lim, Shirley Geok-Lin, and Caroline Kyungah Hong. "The Postmodern Dilemma for Life Writing: Hybridising Hyphens."

Interrogates the concept of life writing as a postmodern genre.

Miller, Nancy K. "Out of the Family: Generations of Women in Marjane Satrapi's *Persepolis*." 13–29.

Shows how Satrapi's complex political and personal vision of intergenerational legacies offers new perspectives on familial legacies and feminist generations.

Courtivron, Isabelle de. "The Incomplete Return." 31–39.

Explores national and linguistic splits that constitute bilingual authors as hybrids and exiles.

Gatt-Rutter, John. "Translating Lives: Italian Australian Biography and Translation." 41–58.

Through Piero Genovesi's biography of a Sicilian immigrant to Australia, and its translation into English, focuses on the linguistic and discursive transactions involved in writing life histories of linguistic and cultural minorities.

Tong, Q. S., and Ruth Y. Y. Hung. "To Be Worthy of the Suffering and Survival': Chinese Memoirs and the Politics of Sympathy." 59–79.

Critiques the political and ethical implications of the production of Chinese Cultural Revolution memoirs in the context of global capitalism.

Lim, Shirley Geok-lin. "Sibling Hybridities: The Case of Edith Eaton/Sui Sin Far and Winnifred Eaton/Onoto Watanna." 81–99.

Comparison of Edith Eaton's memoir-essay and Winnifred Eaton's memoir-novel highlights the permeable borders of mixed-race, Eurasian life writing in turn-of-the-century US.

Prosser, Jay. "My Grandfather's Voice: Jewish Immigrants from Baghdad to Bombay." 103–110.

Through songs, chronicles his family's movement from Baghdad to Singapore via Bombay.

D'Cruz, Carolyn, and Glenn D'Cruz. "Public Narratives, Minority Voices: Re-cognising Anglo-Indians in *Cotton Mary*." 111–22.

Through the negative image presented in the film *Cotton Mary*, questions the cultural signifiers that determine the social status of Anglo-Indians.

Nixon, Deborah. "Memories I Never Had: Fires in the Kangra." 123–27.

Addresses omissions in her father's stories about his experiences growing up in India and serving in a Gurkha regiment during the Partition.

Aitken, Adam. "Born on a Sunday in London." 129–40.

Uses a "ficto-critical method" to consider the cultural implications of the intermarriage of his Thai mother and white father.

Life Writing 4.2 (Oct. 2007). Cluster on Indonesian Life Writing, introduced by David T. Hill.

Monfries, John. "Hamengku Buwono IX of Jogjakarta: From Sultan to Vice President." 165–80.

Sultan Hamengku Buwono IX's life (1912–88) illustrates major aspects of Indonesian identity construction before, during, and after the Revolution leading to Suharto's New Order.

Purdey, Jemma. "Knowing Indonesia Inside and Out: Herb Feith and the Intellectual Search for Understanding." 181–95.

Section of a biography in progress of Australian Indonesianist Feith focuses on the relationship between "foreign" scholars and subjects.

Van Klinken, Gerry. "The Combative 'I': State Domination and Indonesian Self-writing." 197–214.

Analyzes the particular characteristics of contemporary Indonesian (auto)biography in light of Javanese cultural notions of "potency" and government domination of the publishing industry.

Hill, David T. "Ethics and Institutions in Biographical Writing on Indonesian Subjects." 215–29.

Addresses ethical issues and institutional constraints relating to the writing of Indonesian lives, in light of the author's work on a biography of Mochtar Lubis.

Lim, Shirley Geok-lin, John Blair Gamber, Stephen Hong Sohn, and Gina Valentino, eds. *Transnational Asian American Literature*. Philadelphia: Temple UP, 2007.

Part I contains critical essays on fiction, and Part III on poetry. Three essays in Part II concern Memoir/Autobiography.

Davis, Rocío G. "Begin Here: A Critical Introduction to the Asian American Childhood."

The long and extensive history of Asian American autobiographies of childhood calls for refiguring Eurocentric approaches to the genre.

Lee, Katherine Hyunmi. "The Poetics of Liminality and Misidentification: Winnifred Eaton's *Me* and Maxine Hong Kingston's *The Woman Warrior*."

Reading Kingston against Eaton reveals their subversion of masculinist generic preconceptions.

Mukherjee, Srimati. "Nation, Immigrant, Text: Theresa Hak Kyung Cha's *Dictée*."

Cha's alignment with Yu Guan Soon highlights tensions between (post)colonial immigrant identities.

Literature and Medicine 25.2 (Fall 2006). Twenty-fifth Anniversary Issue.

Horton, Richard C. "Mr. Thornton's Experiments: Transformations in Culture and Health." 194–215.

Ranging widely over the traditions and past performance of the *Lancet*, addresses the development of public health in Great Britain.

Hurwitz, Brian. "Form and Representation in Clinical Case Reports." 216–40.

Surveys the variety of textual representations deployed in clinical case reports.

Rimmon-Kenan, Shlomith. "What Can Narrative Theory Learn from Illness Narratives." 241–54.

Focuses on how autobiographical illness narratives can illuminate and problematize central notions in narratology.

Rylance, Rick. "The Theatre and the Granary: Observations on Nineteenth-Century Medical Narratives." 255–76.

Challenges leading assumptions about the legacy of nineteenth-century medical case histories for modern clinical narratives.

Ryan, Vanessa Lyndal. "Fictions of Medical Minds: Victorian Novels and Medical Epistemology." 277–97.

Argues that contemporary cognitive science supports certain nineteenth-century depictions of unconscious cerebration as a valuable problem-solving mode.

Manson, Deborah. "'The Trance of the Ecstatica': Margaret Fuller, Animal Magnetism, and the Transcendent Female Body." 298–324.

Examines Fuller's accounts of mesmerism as a form of holistic healing.

Caldwell, Janis McLarren. "The Strange Death of the Animated Cadaver: Changing Conventions in Nineteenth-Century British Anatomical Illustration." 325–57.

Tracks the changing conventions in anatomical illustration over the course of the nineteenth century.

Anderson, Charles M. "Me acuerdo: Healing Narrative in *Stones for Ibarra*." 358–75.

Through Harriett Doerr's work, differentiates healing narratives from unhealthy trauma narratives.

Belling, Catherine Francis. "Hypochondriac Hermeneutics: Medicine and the Anxiety of Interpretation." 376–401.

Considers hypochondria as a hermeneutic position rather than a diagnosis.

Chambers, Tod. "Closet Cases: Queering Bioethics through Narrative." 402–411.

Identifies the heterosexual assumptions underlying bioethics case narratives.

Charon, Rita. "The Perilous Fate of the Teller, or What Bench? What Desolation?" 412–38.

Highlights the clinical resonance of the narrative strategies in Henry James's late story "The Bench of Desolation."

DasGupta, Sayantani. "Being John Doc Malkovich: Truth, Imagination, and Story in Medicine." 439–62.

Complicates medical understanding of issues of truth, representation, and story in patient narratives.

Heiserman, Arthur, and Maura Spiegel. "Narrative Permeability: Crossing the Dissociative Barrier in and out of Films." 463–74.

Working from Arthur Frank's model of reading, proposes a "thinking with" mode of engagement with film viewing in narrative medicine.

Stoddard Homes, Martha. "Pink Ribbons and Public Private Parts: On Not Imagining Ovarian Cancer." 475–501.

Argues for greater representation of ovarian cancer in popular culture, using images that appeal to a wider range of sensory experience, to counter the generally late-stage diagnosis of the disease.

Metzl, Jonathan, and Joel D. Howell. "Great Moments: Authenticity, Ideology, and the Telling of Medical 'History.'" 502–21.

Addresses present-day pharmaceutical advertisements by referring back to the Parke, Davis and Company promotion between 1948 and 1964 of the Great Moments in Medicine and Great Moments in Pharmacy commercial paintings series.

Poirier, Suzanne. "Medical Education and the Embodied Physician." 522–52.

Surveys over forty recent books on medical education to study individuals' perspectives on the emotional experience of becoming a physician.

Lorimer, Joyce. *Sir Walter Raleigh's Discoverie of Guiana*. Burlington: Ashgate, 2007.

Comparison of an annotated, unpublished copy of Raleigh's work to the printed version reveals influences bearing upon publication.

Lynch, Patricia, Joachim Fischer, and Brian Coates. *Back to the Present, Forward to the Past: Irish Writing and History since 1798*. Amsterdam: Rodopi, 2006.

Two volume work exploring the connections between Irish history and literature under the headings Regionalism, Irish Writing and Translation, Joyce and Identity, Countervoices in Irish Writing, Ireland and the Wider World, and Out of Limerick: Kate O'Brien—Frank McCourt, which contains the following essays:

Minero, María de la Cinta Ramblado. "Kate O'Brien as a 'Herstorical' Writer: The Personal Story of Women." 3–16.

Argues that O'Brien's autobiographically based fiction allows her to insert women in history and chronicle her quest for self-fulfillment.

Wallace, Clare. "Judgement in Kate O'Brien's *The Land of Spices*." 17–26.

Discusses the nuances of detachment and moral judgment in O'Brien's 1941 novel.

Napier, Taura S. "'External Impressions of Life': The Paradoxical Autobiographies of Kate O'Brien." 27–40.

Highlights generic challenges in O'Brien's autobiographical work.

Zettl, Karin. "Transcending Borders—Limerick, Ireland, Europe: Kate O'Brien as Critic and Novelist." 41–50.

Addresses O'Brien's identity constructions in local, national, and European contexts.

Diana, M. Casey. "To Heal and Be Healed: Reading Frank McCourt's *Angela's Ashes*." 51–62.

Argues for the importance of ideas of healing and catharsis in explaining the reception and popularity of *Angela's Ashes*.

Hendriok, Alexandra. "*Angela's Ashes*: Myth and the Memoir of an Irish Survivor." 63–76.

Identifies McCourt's use of mythic structures in a quest for self-identity.

Robinson, Paul. "Angela in America: Frank McCourt's Memoir." 77–84.

Focuses on the treatment of Irish Catholics in America.

Maryniak, Benedict R., and John Wesley Brinsfield, Jr., eds. *The Spirit Divided: Memoirs of Civil War Chaplains—The Union*. Atlanta: Mercer UP, 2007.

Excerpts of letters, memoirs, and reports from mostly Protestant Union Army chaplains.

McAdams, Dan P., Ruthellen Josselson, and Amia Lieblich, eds. *Identity and Story: Creating Self in Narrative*. Washington, D.C.: American Psychological Association, 2006.

The newest volume in the Narrative Study of Lives series, all published by the APA Press.

McAdams, Dan P., Ruthellen Josselson, and Amia Lieblich. "Introduction." 3–11.

Introduces three central issues in theorizing narrative identity: unity versus multiplicity, self versus society, and stability versus growth.

Raggatt, Peter T. F. "Multiplicity and Conflict in the Dialogical Self: A Life-Narrative Approach." 15–35.

Argues that multiform narrative identities underscore multiplicity, rather than self-integration.

Halbental, Tova Hartman, with Irit Koren. "Between 'Being' and 'Doing': Conflict and Coherence in the Identity Formation of Gay and Lesbian Jews." 37–61.

Describes the construction of irreconcilably opposed sexual and religious identities.

Gregg, Gary S. "The Raw and the Bland: A Structural Model of Narrative Identity." 63–87. Claims that oppositional life narratives can express a kind of self-coherence.

McAdams, Dan P., and Regina L. Logan. "Creative Work, Love, and the Dialectic in Selected Life Stories of Academics." 89–108.

Suggests a model for reading narratives by academics that focus on the relations between creative work and love.

McLean, Kate C., and Avril Thorne. "Identity Light: Entertainment Stories as a Vehicle for Self-Development." 111–27.

Considers what can be learned about identity development from narratives about problems that demand explicit meaning-making.

Pasupathi, Monisha. "Silk From Sows' Ears: Collaborative Construction of Everyday Selves in Everyday Stories." 129–50.

Considers how speakers construct a sense of self in personal storytelling about everyday events, and how listeners contribute to that construction.

Cohler, Bertram J. "Making a Gay Identity: Life Story and the Construction of a Coherent Self." 151–72.

Identifies cultural and historical themes of gay identity in narratives by Paul Monette, Tim Miller, and Kirk Read.

Pals, Jennifer L. "Constructing the 'Springboard Effect': Casual Connection, Self-Making, and Growth Within the Life Story." 175–99.

Examines how midlife narrators express continuity and change across stories of transformative life changes.

Barresi, John. "The Identities of Malcolm X." 201–222.

Explores the variety of narratives that constituted the multivarious identities of Malcolm X.

De St. Aubin, Ed, Mary Wandrei, Kim Skerven, and Catherine M. Coppolillo. "A Narrative Exploration of Personal Ideology and Identity." 223–48.

Shows how normative and humanistic belief systems provide consistent themes for life narratives over time.

Tuval-Mashiach, Rivka. "'Where Is the Story Going?' Narrative Forms and Identity Construction in the Life Stories of Israeli Men and Women." 249–68.

Structural approach reveals how gender and class shape narrative trajectories.

McCulley, Sue Lane, and Dorothy Z. Baker, eds. *The Silent and Soft Communion: The Spiritual Narratives of Sara Pierpont Edwards and Sarah Prince Gill*. Knoxville: U of Tennessee P, 2007.

New editions, with extensive introductions, of the conversion narratives of Edwards and Gill.

Melikoglu, Koray, ed. *Life Writing: Contemporary Autobiography, Biography, and Travel Writing*. Stuttgart: Ibidem, 2007.

Proceedings of a Symposium held by the Department of American Culture and Literature at Halic University, Istanbul, 19–21 Apr. 2006.

Pfister, Manfred. "Travellers and Traces: The Quest for One's Self in Eighteenth- to Twentieth-Century Travel Writing." 1–13.

Surveys the development, from eighteenth-century Grand Tour accounts to postmodern works, of the self-reflective turn by which travel writing becomes a form of self-writing.

Smith, Sidonie, and Julia Watson. "Say It Isn't So: Autobiographical Hoaxes and the Ethics of Life Narrative." 15–34.

Presents a taxonomy of hoaxes that identifies critical distinctions, generic scripts, and ethical implications.

Mulderig, Gerald P. "Telling Life Stories: The Rhetorical Form of Biographical Narratives." 35–46.

Foregrounds rhetorical designs that enable readers' participation in biographical texts, thereby emphasizing apparent truth rather than truth of fact.

Tekcan, Rana. "Too Far for Comfort: A Discussion of Narrative Strategies in Biography." 47–65.

Examines narrative strategies in light of the temporal and spatial distances between biographer and subject.

Giresunlu, Leman. "A Culture of Everyday Life: Exploring Blogging as Cyber-Autobiography." 67–82.

Considers how the multilayered, hypertextual aspects of blogging as a life writing medium enable self-transformation and meaning making in a global setting.

Aksoy, Nazan. "A Historical Approach to Turkish Women's Autobiographies." 83–98.

Shows how the tradition of Turkish female autobiographical writing has been shaped by particular assumptions about modernization and westernization.

Ryden, Wendy. "Reception and Audience in Life Writing and Healing." 99–111.

Addresses the implied role of audience, as shared stories can either unite teller and hearer in empathetic discourse, or disempower the teller in light of dominant, oppressive narratives.

Raw, Laurence. "Henry James' Autobiography (1913–1915): Creating 'The Master.'" 113–23.

Argues that James used his three autobiographical volumes to construct a reputation as a difficult, "master" writer.

Berk, Oya. "Samuel Beckett's Trilogy: The Picture of the Artist Trying to Represent the Self." 125–40.

Focuses on *Molloy*, *Malone Dies*, and *The Unnamable* as autobiographical writing.

Larschan, Richard J. "Art and Artifice in Sylvia Plath's Self-Portrayals." 141–57.

Argues that "Ocean 1212W" and "America! America!" should be read as responses to marketplace forces rather than as deep psychological self-portraits.

Couser, G. Thomas. "Auto/Biography, Knowledge, and Representation: The Theory and Practice of Filial Narrative." 159–69.

Suggests that his work on his father, based primarily on found papers rather than memory, points to autobiography as a means of knowing, rather than representing, another person.

Jansson, Tea. "Anglo-American Women Travellers Writing on the Self and on Oriental Women." 171–86.

Discusses how nineteenth-century British and American women travel writers constructed Britishness, Americanness, and Orientalness.

Endres, Clifford. "Istanbul: Edouard Roditi's Mirror of the Self?" 187–98.

Identifies Istanbul as a locus of historical and psychological depth that serves as a foil to the flattening tendencies of industrialization and modernism.

Mills, Bronwyn. "The Empirical Journey to the Self: Memory, Language and the Re-Construction of Identity in Moris Farhi's *Young Turk*." 199–210.

Asks what is invoked in a diasporic novelist's work that retraces his steps to an original home rather than to the diasporic home.

Brandabur, Clare. "Quest for the Lost Mother: Autobiographical Elements in Jean Genet's *Un captif amoureux* (Prisoner of Love)." 211–30.

Focuses on the autobiographical qualities of Genet's account of his late in life experiences among Palestinians in Jordan.

Birmele, Jutta. "The Brother, the Friend, the Stranger and I: Uwe Timm's Biography of a Post-War German Generation." 231–40.

Highlights Timm's interweaving of his own biography with the biographies of his unknown brother, who died during World War II, and Benno Ohnesorg, killed by police in 1967 during a demonstration against the Shah of Iran.

Ogut, Ozlem. "Being in Time: Reading the Written Self in Alev Tekinay's *Nur der Huch vom Paradies* (Only the Breeze from Paradise)." 241–52.

Shows how the characters Engin and Emel Ertürk and Faika Sander reflect different elements of Tekinay's life and identity.

Martin, Claire Emilie. "Theorizing Life: Argentinean History Recovered." 253–62.

Argues that in recuperating collective memory, life writing serves a particular purpose in Argentina that historical writing has been unable to serve.

Doltas, Dilek. "Resisting Dis/Closure: Autobiography and Orhan Pamuk's *Istanbul*." 263–80.

Offers *Istanbul* as an example of a text that discloses the impossibility of narrative closure or of closed self-portrayal.

Ece, Ayse F. "Traces of the History of Turkish Modernization in Orhan Pamuk's *Yeni Hayat* (The New Life): The Oscillation between Fascination with and Resistance to the 'West.'" 281–91.

Interprets the responses of characters in *Yeni Hayat* as reflections of Turkish people's attraction and resistance to modernization.

Ozel, Banu. "Home Away from Home: Diaspora Experiences of Turks and Greeks in the 1920s." 293–305.

Compares works by Greek author Dido Sotiriou and Turkish author Sabâ Altinsay as personal life narratives that also represent and help shape collective memories and histories.

Chandorkar, Leena. "The Dancer and the Dance: A Study of Mrinalini Sarabhai's Autobiography." 307–319.

Highlights the contradictions and missed opportunities in Sarabhai's *The Voice of the Heart*.

Zabel, Barbara B. "Wire Writing as Life Writing: The Portraits of Alexander Calder." 321–40.

Places the wire portrait sculptures Calder created in Paris in the 1920s in the context of the modernist transformation of the genre of portraiture.

Melus 32.2 (Summer 2007). "Thresholds, Secrets, and Knowledge." Ed. Martha J. Cutter. Omer-Sherrman, Ranen. "The Fate of the Other in Tony Kushner's *Angels in America*." 7–30.

Focuses on the symbolic significance of the characters, and the Biblical and Jewish motifs.

Skinazi, Karen E. H. "'As to her race, its secret is loudly revealed': Winnifred Eaton's Revision of North American Identity." 31–53.

Addresses how Eaton's writing was informed by her Chinese and English parentage, Canadian citizenship, and pseudonymous Japanese persona.

Wesling, Meg. "Colonial Education and the Politics of Knowledge in Carlos Bulosan's *America Is in the Heart*." 55–77.

Highlights tensions between the narrator's depiction of racist violence and expressions of faith in American ideals.

Mexal, Stephen J. "The Logic of Liberalism: Lorenzo de Zavala's Transcultural Politics." 79–106.

Argues that Zavala used his account of traveling around the United States to critique Mexican society.

Totten, Gary. "Southernizing Travel in the Black Atlantic: Booker T. Washington's *The Man Farthest Down*." 107–131.

Shows how Washington used his observations of European lower classes to highlight challenges faced by African Americans.

Androne, Helane Adams. "Revised Memories and Colliding Identities: Absence and Presence in Morrison's 'Recitatif' and Viramontes's 'Tears on My Pillow.'" 133–50.

Compares treatments of the themes of mothers, memories, and mythology.

Fagundes, Francisco Cota. "Charles Reis Felix's *Through a Portagee Gate*: Lives Parceled Out in Stories." 151–63.

Shows how Felix uses oral and literary traditions to combine autobiography with a biography of the author's father.

Lee, Hsiu-chuan. "Interview with Cynthia Kadohata." 165–86.

Questions center on ethnic identity, the search for safety, and film adaptations of her work.

MFS: Modern Fiction Studies 52.4 (Winter 2006). "Graphic Narrative." Ed. Hillary L. Chute and Marianne DeKoven.

Chute, Hillary L., and Marianne DeKoven. "Introduction: Graphic Narrative." 767–82.

Addresses how graphic narrative differs from more familiar subjects of academic inquiry.

Spiegelman, Art. "Letter to the Jury." 783–87.

Responds to his participation as a judge for the Israeli Anti-Semitic Cartoons contest.

Gardner, Jared. "Archives, Collectors, and the New Media Work of Comics." 787–806.

Considers the obsession with historical and archival work in contemporary narratives, focusing on work by Ben Katchor and Kim Deitch.

Beeck, Nathalie op de. "Found Objects: (Jem Cohen, Ben Katchor, Walter Benjamin)." 807–830.

Examines Cohen's film work and Katchor's comic strip as theorizations of American memory and urban decay, in light of Benjamin's historical materialist criticism.

Coughlan, David. "Paul Auster's *City of Glass*: The Graphic Novel." 831–54.

Examines the visual translation of Auster's story into a graphic novel by Paul Karasik and David Mazzucchelli.

Walsh, Richard. "The Narrative Imagination across Media." 855–68.

Argues that narrative is a cognitive faculty, and that its content is not medium independent.

Bredehoft, Thomas A. "Comics Architecture, Multidimensionality, and Time: Chris Ware's *Jimmy Corrigan: The Smartest Kid on Earth*." 869–890.

Highlights Ware's multidimensional strategies for thematizing issues of narrative line.

Worden, Daniel. "The Shameful Art: *McSweeney's Quarterly Concern*, Comics, and the Politics of Affect." 891–917.

Focuses on the use of intimacy, shame, gender melancholy, and modernist tropes in Number 13 of *McSweeney's Quarterly Concern*.

Ryan, Jennifer D. "Black Female Authorship and the African American Graphic Novel: Historical Responsibility in *Icon: A Hero's Welcome*." 918–46.

Highlights the revision of both slave narrative and superhero comic conventions by the female narrator of *Icon*.

Tensuan, Theresa M. "Comic Visions and Revisions in the Work of Lynda Barry and Marjane Satrapi." 947–64.

Identifies Barry's and Satrapi's use of visual and narrative conventions of comics to critique constructions of gender, race, religion, and imperialism.

Whitlock, Gillian. "Autographics: The Seeing 'I' of the Comics." 965–79.

Reads *In the Shadow of No Towers* and *Persepolis* in terms of distinctive life narrative technologies and aesthetics found in comics.

Versluys, Kristiaan. "Art Spiegelman's *In the Shadow of No Towers*: 9-11 and the Representation of Trauma." 980–1003.

Demonstrates how Spiegelman approaches the events of 9/11 through the conceptual screen of the Holocaust.

Chute, Hillary L., and Alison Bechdel. "An Interview with Alison Bechdel." 1004–1013.

Focuses on the research, writing, and reception of *Fun Home: A Family Tragicomic*.

Chute, Hillary L. "Decoding Comics." 1014–1027.

Review essay on recent critical literature on graphic narrative.

Miller, Lily Poritz, and Olga Zabludoff, eds. *A Thousand Threads: A Story Told through Yiddish Letters*. Trans. Miriam Beckerman, Lily Poritz Miller, and Olga Zabludoff. Washington, D.C.: Remembrance, 2006.

Letters from the 1920s and after give an absorbing account of a Jewish family's migration from Lithuania.

Moraña, Mabel, and Javier Campos, eds. *Ideologías y literatura: Homenaje a Hernán Vidal*. Pittsburgh: Instituto Internacional de Literatura Iberoamericana, 2006. Section Four: "Testimonio y derechos humanos."

Skar, Stacey Alba D. "Relecturas del testimonio contemporáneo en Chile: Desde 'el infierno' a 'la verdad'." 281–97.

Compares Luz Arce's *El infierno* to Marcia Alejandra Merino Vega's *Mi verdad* as testimonio.

Campos, Javier. "Literature, testimonio, cine y derechos humanos en los tiempos del neoliberalismo global." 299–314.

Considers the impact of neoliberal globalization on human rights discourse in film and testimony.

Lynd, Juliet. "Memoria y el obstinado problema de la complicitad: estéticas, políticas y Hernán Vidal." 315–30.

Raises political and aesthetic issues surrounding the interplay of memory and complicity.

Gómez, Lola Proaño. "Derechos humanos: la utopía éticoestética en el teatro argentino comunitario." 331–45.

Focuses on human rights aspects revealed by the interplay of utopia and dystopia in contemporary Argentine theater.

Verdesio, Gustavo. "Hernán Vidal y los Derechos Humanos: hacia una reformulación de la teoría y praxis de los estudios subalternos." 347–70.

Highlights Vidal's contributions to revitalizing subaltern studies.

Nationalism and Ethnic Politics 12.3–4 (2006). "Political Transformation and Change in Ethno-National Identity: Comparative Perspectives." Ed. Jennifer Todd.

Todd, Jennifer, Theresa O'Keefe, Nathalie Rougier, and Lorenzo Cañas Bottos. "Fluid or Frozen? Choice and Change in Ethno-National Identification in Contemporary Northern Ireland." 323–46.

Shows that plurality of identification is compatible with deeply embedded identities, contributing to the "stickiness" of ethno-national identity.

Bone, John. "The Social Map: Cohesion, Conflict and National Identity." 347–72.

Suggests an integrative model of individual and collective identity processes that draws on sociology, psychology, and biology.

Robertson, Roland. "The Increasing Monopolization of Identity by the State: The Case of the UK and the US." 373–87.

Points out the authoritarian tendencies of the increasing monopolization of personal identity by nation-states.

Jenkins, Richard. "When Politics and Social Theory Converge: Group Identification and Group Rights in Northern Ireland." 389–410.

In the context of the Bill of Rights proposed by the 1998 Good Friday Agreement, explores the conceptualization of ethno-national groups as well as identities.

Auer, Stefan. "After 1989, Who Are the Czechs?" 411–30.

Argues that the 1989 Velvet Revolution reinforced traditional Czech self-perceptions.

Argelaguet, Jordi. "Subjective National Identities in Catalonia." 431–54.

Tracks constructions of national identity between 1984 and 2001 as government linguistic policies changed.

Ben-Porat, Guy. "'Dollar Diplomacy': Globalization, Identity Change and Peace in Israel." 455–79.

Relates changes in self-identity to the peace processes of the early 1990s.

Klesner, Joseph L. "Economic Integration and National Identity in Mexico." 481–507.

Examines the impact of globalization and economic integration on local and national identities.

Ruane, Joseph. "Majority-Minority Conflicts and Their Resolution: Protestant Minorities in France and in Ireland." 509–532.

Considers conditions for ending long-running majority-minority communal conflict by comparing Catholic-Protestant relations in France and Ireland.

Bray, Zoe. "Basque Militant Youths in France: New Experiences of Ethnonational Identity in the European Context." 533–53.

Compares ethnonational identity of young Basques in France and Spain.

Ganiel, Gladys. "Race, Religion and Identity in South Africa: A Case Study of a Charismatic Congregation." 555–76.

Through the case study of a particular congregation, explores identity construction in post-apartheid South Africa.

Day, Graham, Howard Davis, and Angela Drakakis-Smith. "Being English in North Wales: Immigration and the Inmigrant Experience." 577–98.

Charts the adaption experiences of English migrants to rural Wales and their redefinitions of national belonging.

McLaughlin, Katrina, Karen Trew, and Orla T. Muldoon. "Religion, Ethnicity and Group Identity: Irish Adolescents' Views." 599–616.

Situates the religious and ethno-national contexts for identity formation for young people who live along the Northern Ireland/Republic of Ireland border.

Bottos, Lorenzo Cañas, and Nathalie Rougier. "Generations on the Border: Changes in Ethno-National Identity in the Irish Border Area." 617–42.

Examines redefinitions of ethno-national identity in Ireland's eastern border counties.

Neohelicon 33.1 (June 2006). "Memory and Identity in Mediterranean Francophone literature."

Redouane, Najib. "Mémoire et identité renaissante dans Origines d'Amin Maalouf." 29–39. Examines Maalouf's reworking of memory in identity constructions.

Achour, Christiane Chaullet. "Identité, mémoire et appartenance: un essai d'Amin Maalouf." 41–49.

Highlights Maalouf's exploration of identity in the context of the Francophone community, modernization, and the resistance to globalization.

Sassine, Antoine. "Le 'Rite de passage' chez Amin Maalouf." 51–61.

Focuses on the development of the protagonist in Maalouf's novel.

Carlson, Anne F. "À la mémoire de ma mère: souvenirs et identité dans *Les Saisons de passage* d'Andrée Chedid." 63–80.

Reads Chedid's text as a process of mourning and celebration of her mother's life, involving biography, autobiography, and national and personal history.

Montandon, Alain. "Abla Farhoud: Portrait d'une libanaise en exil." 81–90.

Shows how in her novel's characters, the Lebanese expatriate author traces the double exile of immigration and senility.

Grutman, Rainier and Heba Alah Ghadie. "Incendies de Wadji Mouawad: les meanders de la mémoire." 91–108.

Examines the tension between historical and literary memory in the work of the Lebanese Canadian playwright.

Fréris, Georges. "L'affection érotique ou l'identitépoétique de Théo Crassas." 109–121.

Situates the poet's literary production in the context of Greek francophony.

Lalagianni, Vassiliki. "Entre fiction et autobiographie: Les Ecrits de Lilika Nakos." 123–29.

Focuses on Nakos's relationship to feminism.

Delas, Daniel. "La mémoire et l'éphémère dans la poésie de Georges Scéhadé." 131–37.

Follows the writer's path through memory, reality, and dream.

New Mexico Historical Review 82.2 (Spring 2007). "Billy the Kid."

Three articles and a filmography explore how Billy the Kid has been portrayed in various media.

New York Times Magazine 10 Sept. 2006.

The entire issue is devoted to the people of New York City, and is of special interest because it includes excerpts from "The Diaries and Notebooks of Susan Sontag" (52–58).

Oral History 35.1 (2007). "War and Masculinities."

Van Boeschoten, Riki. "Broken Bonds and Divided Memories: Wartime Massacres in a Comparative Perspective." 39–48.

Based on ethnographic research in the Greek community of Drakeia, focuses on the emergence of strong anti-Partisan memory in a community active in the resistance movement.

Clapperton, James. "The Siege of Leningrad as Sacred Narrative: Conversations with Survivors." 49–60.

Identifies key themes in siege narratives and the way survivors explain their pasts.

Parr, Alison. "Breaking the Silence: Traumatized War Veterans in Oral History." 61–70.

Interviews New Zealand World War II survivors about the impact of their participation thirteen years ago in oral history interviews focusing on post-traumatic stress.

Young, Hilary. "Hard Man, New Man: Re-composing Masculinities in Glasgow, c. 1950–2000." 71–81.

Examines the construction of masculine narratives in oral histories conducted by a young female interviewer.

Lomas, Clare. "Men Don't Wear Velvet, You Know!": Fashionable Gay Masculinity and the Shopping Experience, London 1950–Early 1970s." 82–90.

Oral histories establish dress and clothing as part of gay sensibilities that cannot be isolated from wider contexts.

Moshenska, Gabriel. "Oral History in Historical Archaeology: Excavating Sites of Memory." 91–97.

Advances site-based approaches that combine archaeology, history, and memory work.

Oral History 35.2 (2007). "Conflicts and Continuity."

West, Edith A., Ron Iphofen, and Wil Griffith. "British and American Nurses (1950s–1960s): Oral History Narratives on Nursing." 23–35.

Narratives by British and American Frontier Nursing Service Nurses identify external and internal forces that lead nurses to stay in difficult situations.

Manzoor, Farhat, Greta Jones, and James McKenna. "How Could These People Do This Sort of Stuff and Then We Have to Look After Them?": The Ethical Dilemmas of Nursing in the Northern Ireland Conflict." 36–44.

Highlights ethical and professional dilemmas experienced by nurses in Northern Ireland between 1968 and 1994.

Bryson, Anna. "Whatever You Say, Say Nothing': Researching Memory and Identity in Mid-Ulster, 1945–1969." 45–56.

Suggests ways of using oral history testimony as evidence about both historical experience and present historical memory.

DeJung, Christof. "Dissonant Memories: National Identity, Political Power and the Commemoration of World War Two in Switzerland." 57–66.

Highlights memories that challenge the dominant view of the country's role in World War II.

Sutton, David, and Michael Hernandez. "Voices in the Kitchen: Cooking Tools as Inalienable Possessions." 67–76.

Identifies how cooking tools can embody personal and collective memories.

Smith, Graham. "Beyond Individual/Collective Memory: Women's Transactive Memories of Food, Family and Conflict." 77–90.

Suggests transactive remembering as an alternate way of relating individual memories and collective discourses.

Hopton, John. "Mixed Martial Arts and Internet Forums: A Case Study in Treating Internet Sources as Oral History." 91–99.

Offers Internet discussion forums as a source of organizational information "from below."

Housden, Sarah, and Jenny Zmroczek. "Exploring Identity in Later Life Through BBC People's War Interviews." 100–108.

Explores how war memories can help older people maintain a sense of identity.

Perkins, Maureen, ed. *Visibly Different: Face, Place and Race in Australia*. Bern: Peter Lang, 2007.

Personal narratives explore confusions resulting from clashes between apparent racial identity and "cultural" identity.

Perkins, Maureen. "Editorial. Visibly Different: Face, Place and Race in Australia." 9–29.

In exploring meanings of race and mixed race in Australia, illustrates the linked experiences of race and life narrative.

Kapetas, Jan Teagle. "Lubra Lips, Lubra Lips: Reflections on my Face." 31–48.

Considers how her appearance, which led many people to identify her as Aborigine, affected her character.

Boladeras, Jean. "The Desolate Loneliness of Racial Passing." 49–63.

Explores how being sent to boarding school to be brought up as a white person, because of her fair-complexioned appearance, impacted her relationships with her Aboriginal family.

Rodriguez, Lynette. "But Who Are You *Really*?" 65–84.

Discusses how her life as a fair-complexioned member of a Kimberley Aboriginal family changed as she moved into Australian cultural circles where Aborigines were expected to look only a certain way.

Holland, Wendy. "Rehearsing Multiple Identities." 85–101.

Addresses her struggles to acknowledge and respect her English, Irish, and African as well as Aboriginal heritages.

Choo, Christine, Antoinette Carrier, Clarissa Choo, and Simon Choo. "Being Eurasian." 103–125.

Four members of the Choo family narrate the history of a "Eurasian" family from Penang who migrated to Australia.

D'Cruz, Glenn. "Where Are You Coming From, Sir?" 127–44.

D'Cruz, who is of Anglo-Indian ancestry but who grew up in Australia, notes the different contexts for that question when asked of him in Australia, India, and England.

Tilbury, Farida. "Hyphenated Realities: Growing up an Indian-American-Bruneian Baha'i in 'Multicultural' Australia." 145–62.

Half-Indian, half-American, Brunei-born Australian considers the consequences of the "chameleon nature" of her face.

Teo, Hsu-Ming. "Alien Asian in the Australian Nation." 163–74.

Non-Chinese-speaking Australian writer examines benefits and disadvantages of assimilation.

Ang, Ien. "Between Asia and the West." 175–80.

Shows how issues of being "mixed race" still arise for those who do not identify with that category at all.

PMLA 121.5 (Oct. 2006). "The Humanities in Human Rights: Critique, Language, Politics."

Stanton, Domna C. "Foreword: ANDs, Ins, and BUTs." 1518–25.

Introduces a range of relationships between the humanities and civil rights discourse and movements.

Bhabha, Jacqueline. "The Child—What Sort of Human?" 1526–35.

Examines contradictory constructions of the child in human rights discourse.

Barghouti, Omar. "Relative Humanity: Identity, Rights, and Ethics—Israel as a Case Study." 1536–43.

Analyzes the grounds for Israeli conceptions and treatment of Palestinians.

Esmeir, Samera. "On Making Dehumanization Possible." 1544–51.

Argues that traditional liberal humanist support of the instrumental power of the juridical to confer humanity actually narrows the possible parameters of the human.

Cheah, Pheng. "Humanity in the Field of Instrumentality." 1552–57.

In light of Kantian ideas of humans as ends, focuses on negotiations of globalization by migrant female domestic workers.

Cadava, Eduardo. "The Monstrosity of Human Rights." 1558–64.

Analyzes the rhetoric Frederick Douglass, figuring himself after the creature in *Frankenstein*, uses against the monstrosity of slavery.

Higonnet, Margaret R. "Child Witnesses: The Cases of World War I and Darfur." 1565–76.

Highlights appropriate and appropriated uses of children as subjects for iconographic propaganda.

Schaffer, Kay, and Sidonie Smith. "Human Rights, Storytelling, and the Position of the Beneficiary: Antjie Krog's *Country of My Skull*." 1577–84.

Through the work of South Africa's Truth and Reconciliation Commission, points to the beneficiary as an unmarked third term besides perpetrators and victims.

Solomon, Alisa. "Who Gets to Be Human on the Evening News?" 1585–92.

By tracking changes in the coverage of Palestinians before and after 9/11, shows how the news media followed US governmental agendas.

Keenan, Thomas. "'Where Are Human Rights . . .?': Reading a Communiqué from Iraq." 1597–1607.

Examines as a political act a 2005 communiqué about the assassination of a Kurdish activist for women's and human rights.

Spivak, Gayatri Chakravorty. "Close Reading." 1608–17.

Discusses power politics involved in translations of human rights documents across borders.

Appiah, Kwame Anthony. "Language Rights." 1618–20.

Considers how states should respond to speakers of minority languages in multilingual societies.

Abu-Lughod, Lila. "The Debate about Gender, Religion, and Rights: Thoughts of a Middle East Anthropologist." 1621–30.

Critiques liberal feminist discourse for its decontextualized, secularist condescension against religion as universally, patriarchally oppressive to (Muslim) women.

Volpp, Leti. "Disappearing Acts: On Gendered Violence, Pathological Cultures, and Civil Society." 1631–37.

Readings of gendered narratives show how human rights discourses grant certain states a monopoly on legitimate violence.

Robbins, Bruce. "In the Long Run: Rights, Sovereignty, and Bombing." 1638–42.

Stresses the need for both national sovereignties and protections against the state.

Feher, Michel. "Triumphs and Travails of a Cold War Remedy." 1643–50.

Chronicles how a Cold War-style polarity has emerged as the United Nations has ceased to serve as neutral arbiter and the Bush administration has coopted human rights discourse.

Levine, Iain. "Human Rights without Borders: The Movement for Moral Globalization and Universal Protection." 1651–55.

Points to a major expansion in human rights and a new human-security agenda since the Cold War, although one under threat since 9/11.

Butler, Judith. "Afterword." 1658–61.

Considers how the critique of human rights discourse fits with the use of it.

PMLA 121.5 (Oct. 2006). "Human Rights in Latin America."

Franco, Jean. "Rape and Human Rights." 1662–64.

Chronicles the slow emergence of rape as a war crime.

Partnory, Alicia. "Cuando Vienen Matando: On Prepositional Shifts and the Struggle of Testimonial Subjects for Agency." 1665–69.

Argues for a shift from speaking to listening, when considering the contributions of testimonial subjects.

Sommer, Doris. "Useful Humanism." 1670–73.

Suggests ways to link art and ethics, as culture works as a vehicle of agency.

Taylor, Diana. "Trauma and Performance: Lessons from Latin America." 1674–77.

Posits trauma-driven performances as ways to address society-wide repercussions of violent politics and to relieve personal pain.

Radical History Review 2007.97 (Winter 2007). "Truth Commissions: State Terror, History, and Memory." Ed. Greg Grandin and Thomas Miller Klubock.

Grandin, Greg, and Thomas Miller Klubock. "Editors' Introduction." 1–10.

Reviews history and purposes of truth commissions, particularly since the 1980s.

Castillejo-Cuéllar, Alejandro. "Knowledge, Experience, and South Africa's Scenarios of Forgiveness." 11–42.

Questions the use of the South African Truth and Reconciliation Commission as a model, as its foregrounding of forensic evidence marginalized the experience of victims.

Loveman, Brian, and Elizabeth Lira. "Truth, Justice, Reconciliation, and Impunity as Historical Themes: Chile, 1814–2006." 43–76.

Links Chilean truth commissions to nineteenth and twentieth century state formation policies and commissions designed to create governability predicated on amnesty and amnesia.

Oglesby, Elizabeth. "Educating Citizens in Postwar Guatemala: Historical Memory, Genocide, and the Culture of Peace." 77–98.

Focusing on Guatemala's Comisión para el Esclarecimiento Histórico, shows how histories produced by commission reports can become oppressive hegemonic narratives.

Bermanzohn, Sally Avery. "A Massacre Survivor Reflects on the Greensboro Truth and Reconciliation Commission." 102–109.

Discusses the commission formed in response to the Ku Klux Klan and American Nazi Party led murders of five activists and organizers on November 3, 1979.

Ortiz, Paul. "Behind the Veil." 110–17.

Account of the Duke University Center for Documentary Studies oral history project on African American life in the Jim Crow south.

Fitzgerald, John F. "The Winter Soldier Hearings." 118–22.

Participant reflects on hearings held in Detroit in 1971 into US war crimes in Vietnam.

Agüero, Felipe. "Dictatorship and Human Rights: The Politics of Memory." 123–33.

Describes teaching a course on the politics of memory focusing on Latin America and Chile.

Walker, Charles F. "Teaching Truth Commissions." 134–42.

Report on an undergraduate history seminar on the development and impact of truth commissions, especially in Latin America.

Nolan, Mary. Review article of works on the South African TRC. 143–54.

Farred, Grant. "Many Are Guilty, Few Are Indicted: In My Country." 155–62.

Review of John Boorman's movie made from Antjie Krog's *In the Country of My Skull*.

Phillips-Fein, Kim. "The 9/11 Commission Report." 163–69.

Review of the Final Report of the National Commission on Terrorist Attacks upon the United States.

Raoul, Valerie, Connie Canam, Angela D. Henderson, and Carla Peterson, eds. *Unfitting Stories: Narrative Approaches to Disease, Disability, and Trauma*. Waterloo: Wilfrid Laurier UP, 2007.

Explores how accounts of disease and suffering have been variously produced and received. Segal, Judy Z. "Interdisciplinarity and Postdisciplinarity in Health Research in Canada." 11–22.

Outlines how narrative approaches can bridge seemingly incompatible discourses to enable interdisciplinary research.

Buss, Helen M. "Authorizing the Memoir Form: Lauren Slater's Three Memoirs of Mental Illness." 33–43.

Examines how Slater problematizes issues of authority and authenticity in the diagnosis and narration of mental illness.

Clark, Hilary. "Telling Traumas: Two Narratives of Psychiatric Hospitalization." 45–52.

Shows how Nancy Mairs and Susanna Kaysen used narrative to recreate their identities following disruptive and incomprehensible medical experiences.

Diedrich, Lisa. "Between Two Deaths: AIDS, Trauma, and Temporality in the Work of Paul Monette." 53–60.

Addresses issues of time in stories that center on death in Monette's elegies and memoir. Havercroft, Barbara. "Paper Thin: Agency and Anorexia in Genevieve Brisac's *Petite*." 61–69. Highlights how Brisac's text constructs an experience of shrinking and amplification.

Teucher, Ulrich. "The Incomprehensible Density of Being: Aestheticizing Cancer." 71–78.

Uses an autobiographical novel by Maja Beutler to illustrate the benefits and dangers of literary representations of the experience of cancer.

Janz, Heide, and Julie Rak. "Challenging Subjects: Ruth Sienkiewicz-Mercer, Christopher Nolan, and Autobiography." 79–87.

Contrary to their triumphalist marketing, reads works by Sienkiewicz-Mercer and Nolan as resistance narratives akin to testimonio.

Finney, Gail. "The Tectonics of Trauma: Father-Daughter Incest in Film." 89–96.

Looks at how the films *A Thousand Acres* and *The War Zone* convey incest through speech and images.

Chivers, Sally. "The Silvering Screen: Age and Trauma in Akira Kurosawa's *Rhapsody in August*." 97–104.

Considers Kurosawa's commemoration of the collective, intergenerational experience of the bombing of Nagasaki and its aftermath.

Hawkins, Anne Hunsaker. "Writing about Illness: Therapy? Or Testimony?" 113–27.

Questions the place of the audience in balancing therapeutic and testimonial functions in the telling of personal narratives.

Schneider, Barbara. "Constructing a 'Schizophrenic' Identity." 129–37.

Personal narratives collected in research interviews with diagnosed schizophrenics illustrate the value of the personal story as a tool for political action.

Del Barrio, Lourdes Rodriguez. "Space, Temporality, and Subjectivity in a Narrative of Psychotic Experience." 139–47.

Phenomenological analysis of one person's discourse of psychosis raises issues concerning the status of non-stories as means of communication.

James, Joy. "Re-Sounding Images: Outsiders in Persimmon Blackbridge's *Sunnybrook*." 149–58.

Discusses Blackbridge's participation in a group art installation project by former inmates in a closed psychiatric hospital.

Cushing, Pamela. "(Story-)Telling It like It Is: How Narratives Teach at L'Arche." 159–69. Shows how narratives help integrate new caregivers into a residential care community.

MacArthur, Janet. "Disrupting the Academic Self: Living with Lupus." 171–79.

Presents her own experience of living with a chronic illness, lupus, as a case study of the notion of a disrupted self.

Stone, Sharon Dale. "Women Surviving Hemorrhagic Stroke: Narratives of Meaning." 181–89.

By including herself as one of six interview subjects who experienced hemorrhagic stroke at a relatively young age, reveals fluid boundaries between research, researcher, and researched.

Smith, Brett, and Andrew C. Sparkes. "Men, Sport, and Spinal Cord Injury: Identity Dilemmas, Embodied Time, and the Construction of Coherence." 191–99.

Interviews of fourteen men with spinal cord injuries highlight issues of gender difference.

Jongbloed, Lyn. "Disability Income: Narratives of Women with Multiple Sclerosis." 209–216.

Through stories of Vancouver women with multiple sclerosis, demonstrates the uneven and politicized policies governing disability income.

Procyk, Robert, and Christine Crowe. "Narratives of Trauma and Aboriginal Post-secondary Students." 217–25.

Focuses on the potential healing values of stories of graduates of First Nations University of Canada.

Freiwald, Bina Toleda. "Social Trauma and Serial Autobiography: Healing and Beyond." 227–35.

Examines issues of alienation in works by Fredelle Bruser Maynard and Elly Danica.

Ingram, Richard. "Reports from the Psych Wars." 237–45.

Challenges the uses of narrative therapy in both mainstream psychiatry and the anti-psychiatry movement.

Reuter, Shelley Z. "Agoraphobia, Social Order, and Psychiatric Narrative." 247–54.

Chronicles the impact of gender, race, and class on shifting medical constructions of agoraphobia since the late nineteenth century.

Muzak, Joanne. "'They Say the Disease Is Responsible': Social Identity and the Disease Concept of Drug Addiction." 255–64.

Tracks the emergence of a disease model of addiction in the 1970s and 1980s that privileged middle-class addicts.

Schubert, J. Daniel. "Temporal Assumptions: Aging with Cystic Fibrosis." 265–73.

In light of the expanded life expectancies of people with cystic fibrosis, considers stories of aging by people who were not expected to survive

Overboe, James. "Ableist Limits on Self-narration: The Concept of Post-personhood." 275–82.

Argues for the expansion of the concept of personhood to include those who may at some point be perceived as inarticulate.

Raoul, Valerie, Connie Canam, Gloria Onyeoziri, and Carla Paterson. "Margaret Edson's Play *Wit*: Death at the End or the End of Death?" 285–96.

Collective analysis of *Wit* reveals issues that arise from approaching illness narratives as variously interpretable performances.

Raoul, Valerie. "Postscript: Un-fitting Stories, Un-disciplined Research." 297–305.

Highlights the formation of an interdisciplinary team to explore narratives of disease, disability, and trauma.

Recherches et Travaux 68 (2006). "Fictions biographiques et arts visuels XIXe–XXIe siècles." Ed. Agatha Salha.

Ruiz, Luc. "Les Vies authentiques de peintres imaginaires de Beckford: L'Imagination pittoresque à l'oeuvre." 15–27.

Uses Beckford's parody to introduce issues relating to collected, fictional lives of artists.

Salha, Agatha. "Discours critique et fiction biographique dans les Portraits imaginaires de Pater et les Vies imaginaires de Schwob." 29–40.

Explores tensions leading to mythification in fictional biographies of artists.

Biagini-Sanelli, Enza. "Anna Banti et *Artemisia*. 'Roman' et récit de vie." 41–56.

Through Banti's *Artemisia*, addresses techniques of fictive biographies.

Terrone, Patrice. "Portraits d'un inconnu illustre. Biographies fictives du Caravage." 57–69.

Focuses on fictive biographies of Caravaggio by Dominique Fernandez and Christian Liger.

Ferrato-Combe, Brigitte. "Déplacements du modèle dans la fiction biographique de peintre (Christian Garcin, Guy Goffette, Pierre Michon)." 71–86.

Explores techniques and models that create distance, and establish multiple reflections, between artist and biography.

Boyer-Weinmann, Martine. "La Rimbaud de Carjat. Une photofiction biographique." 87–95.

Analyzes Michon's construction in *Rimbaud le fils* of an episode where Rimbaud posed for the photographer Carjat.

Marié, Alexandra. "Adamov rêvé par Planchon. A. A. Théâtres d'Arthur Adamov ou la réhabilitation des fantômes." 97–108.

Examines Planchon's creation from excerpts of Adamov's work of Adamov's imaginary biography and biography of his imagination.

Wolkenstein, Julie. "'Rosebud': le motif du secret dans la fiction biographique chez Welles et Davies." 109–120.

Highlights *Citizen Kane*'s pastiche of documentary and naive biographical techniques.

Coureau, Didier. "La Fiction biographique mise en question par deux expériences cinématographiques singulières: Alain Cavalier (*Thérèse*, 1986), Maurice Pialat (*Van Gogh*, 1991)." 121–33.

Shows how Cavalier and Pialat rework documentary and realist techniques to deconstruct and reconstruct historical accounts and legends.

"Entretien avec Christian Garcin réalisé par Brigitte Ferrato-Combe." 135–40.

Interview with the author of numerous lives of artists.

Gaillard, Yann. "Le violoniste." 141–48.

Biographical fiction concerning Marc Chagall.

Rivière, Peter, ed. *The Guiana Travels of Robert Schomburgk, 1835–1844*. 2 vols. Burlington: Ashgate, 2007.

First unabridged edition of Schomburgk's reports on British Guiana and the Orinoco region.

Robins, Richard W., R. Chris Fraley, and Robert F. Kreuger, eds. *Handbook of Research Methods in Personality Psychology*. New York: Guilford, 2007.

Contains sections on personality studies, assessing personality, and analyzing personality data, and chapters by Dan McAdams and Jennifer L. Pals on theories of personality assessment, and on case study and psychobiographical methods by one of the field's leaders, Alan Elms.

Rooke, Constance, ed. *Writing Life: Celebrated Canadian and International Authors on Writing and Life*. Toronto: McClelland and Stewart, 2006.

Celebrated writers share truths about "what it means to be a writer, and about the sparks that can result when life and writing intersect—and sometimes collide."

Rossington, Michael, and Anne Whitehead, eds. *Theories of Memory: A Reader*. Baltimore: Johns Hopkins UP, 2007.

Readings provide historical and theoretical frameworks for the study of memory. Part I includes selections from Plato, Aristotle, Cicero, Locke, Hume, Hegel, Marx, Nietzsche, Freud, and Benjamin, among others, with contextualizing introductions by Jennifer Richards, Michael Rossington, and Anne Whitehead. Part II includes readings by Maurice Halbwachs, Pierre Nora, Yosef Hayim Yerushalmi, James E. Young, Lawrence Langer, Cathy Caruth, Dominick LaCapra, Marianne Hirsch, Benedict Anderson, Paul Gilroy, Victor Buirgin, Avtar Brah, and Edward Said, among others, with introductory essays by Michael Rossington, Anne Whitehead, Kate Chedzoy, Pablo Mukerjee, and Linda Anderson.

Russian, Croatian and Serbian, Czech and Slovak, Polish Literature 61.1–2 (Winter 2007). "Intimacy and History: The Gercen Family Drama Reconsidered."

Paperno, Irina. "Introduction: Intimacy and History: The Gercen Family Drama Reconsidered." 1–65.

Introduces Aleksandr Gersten's *Byloe i dumy* (1861–1867) and its literary and generic characteristics.

Schmid, Ulrich. "The Family Drama as an Interpretive Pattern in Aleksandr Gercen's *Byloe i dumy*." 67–102.

Focuses on the historical context for Gersten's treatment of private life and family relations.

Kliger, Ilya. "Auto-Historiography: Genre, Trope, and Modes of Emplotment in Aleksandr and Natal'ja Gercen's Narratives of the Family Drama." 103–138.

Identifies the work's central tropes and narrative strategies.

Steiner, Lina. "Gercen's Tragic Bildungsroman: Love, Autonomy, and Maturity in Aleksandr Gercen's *Byloe i dumy*." 139–73.

Considers the Gersten family drama in light of nineteenth century bildungsroman traditions.

Holland, Kate. "Literary Contexts of Triangular Desire: Natal'ja and Aleksandr Gercen as Readers of George Sand." 175–205.

Addresses Sand's impact on the Gerstens' treatments of romantic and familial relations.

Sa'di, Ahmad H., and Lila Abu-Lughod. *Nakba: Palestine, 1948, and the Claims of Memory*. New York: Columbia UP, 2007.

Essays address the impact of the events of 1948 on Palestinian personal and cultural memory.

Abu-Lughod, Lila, and Ahmad H. Sa'di. "Introduction: The Claims of Memory." 1–24.

Introduces the complexities of memories and histories—silenced, recovered, and displaced—involved in constructing and deploying Palestinian memory.

Slyomovics, Susan. "The Rape of Qula, a Destroyed Palestinian Village." 27–51.

Focusing on events in the village of Qula, interrogates connections among memory, Palestinian oral history, and Israeli archives.

Davis, Rochelle. "Mapping the Past, Re-creating the Homeland: Memories of Village Places in pre-1948 Palestine." 53–75.

Shows how village memorial books recreate the processes by which local spaces become sites for nationalist visions of the pre-1948 past.

Abu-Lughod, Lila. "Return to Half-Ruins: Memory, Postmemory, and Living History in Palestine." 77–104.

Describes the impact on her and her father of his insertion of memory into the historical present following his return late in life to Israel/Palestine.

Jayyusi, Lena. "Iterability, Cumulativity, and Presence: The Relational Figures of Palestinian Memory." 107–133.

Identifies features and modalities of Palestinian memory, memories, and rememberings as articulated around the Nakba of 1948.

Sayigh, Rosemary. "Women's Nakba Stories: Between Being and Knowing." 135–58.

Displays gender-specific narrative modes and historiographical structures in life stories of refugee women from Shatila camp.

Bresheeth, Haim. "The Continuity of Trauma and Struggle: Recent Cinematic Representations of the Nakba." 161–87.

Ties recent Palestinian films to processes of trauma, melancholia, and mourning.

Al-Qattan, Omar. "The Secret Visitations of Memory." 191–206.

Invoking memories of his father and mother, filmmaker explores inescapability of traumatic consequences of the Nakba.

Humphries, Isabelle, and Laleh Khalili. "Gender of Nakba Memory." 207–227.

Analyzes how the Nakba is remembered by women, and how that enriches Nakba memories.

Esmeir, Samera. "Memories of Conquest: Witnessing Death in Tantura." 229–50.

Addresses challenges to the testimonies by inhabitants of the Palestinian village of Tantura who witnessed the massacre of their village by Zionist forces.

Allan, Diana K. "The Politics of Witness: Remembering and Forgetting 1948 in Shatila Camp." 253–82.

Focuses on the tensions between memories of the Nakba among first-generation refugees in Lebanon and quests for political agency among the refugees.

Sa'di, Ahmad H. "Reflections of Representations, History, and Moral Accountability." 285–314.

Explores the relationships among history, representation, and morality that condones the expulsion of one people from its homeland to make room for another.

Shalit, Willa, ed. *Becoming Myself: Reflections on Growing Up Female*. New York: Hyperion, 2006.

Sixty-seven short pieces by noted women asked to recall “a significant memory of growing up female.”

Sign Language Studies 7.2 (Winter 2007). “Deaf Lives Leading Deaf Lives.” Ed. Brenda Jo Brueggemann.

Brueggemann, Brenda Jo. “Deaf Lives Leading Deaf Lives.” 111–34.

Introduces the issues that led to and emerged from the 2004 Narrating Deaf Lives conference and Gallaudet University Press’s Deaf Lives book series.

Holt, Lawrence R. “Creating the *History through Deaf Eyes* Documentary.” 135–40.

Chronicles the development of a planned two-hour PBS documentary.

Lang, Harry G. “Reflections on Biographical Research and Writing.” 141–51.

Author of four biographies surveys ethical, scholarly, emotional, and physical issues involved in research and writing on Deaf subjects.

Lane, Harlan L., Richard Pillard, and Ulf Hedberg. “Nancy Rowe and George Curtis: Deaf Lives in Maine 150 Years Ago.” 152–66.

Through letters, recreates the familial life and intermarriage in an extended Deaf family in nineteenth-century Maine.

Plann, Susan. “Deaf Lives: Nineteenth-Century Spanish Deaf Girls and Women.” 167–76.

Discusses a prosopography in progress on the Spanish National Deaf-Mute School.

Hartig, Rachel Mildred. “Crossing the Divide: Helen Keller and Yvonne Pitrois Dialogue on Diversity.” 177–85.

Examines the deaf-blind French author’s 1922 biography of Keller, and Keller’s response.

Kleege, Georgina. “Blind Rage: An Open Letter to Helen Keller.” 186–94.

“Letter” to Keller invokes the inescapable biographical and autobiographical impact of Keller on others who are both like and unlike her.

Heuer, Christopher Jon. “Deafness as Conflict and Conflict Component.” 195–99.

Suggests how creative writers can explore fundamental relations between deafness and conflict in their narratives.

Harmon, Kristen. “Writing Deaf: Textualizing Deaf Literature.” 200–207.

Addresses uses of language and the relationships of translation and oppression between American Sign Language and written English.

Stremlau, Tonya M. “Narrative Deaf Lives: ‘Is It True?’ Fiction and Autobiography.” 208–211.

Impelled by responses to her own writing, raises issues of authorial distance and audience.

Oliva, Gina A. “A Selection from *Alone in the Mainstream: A Deaf Woman Remembers Public School*.” 212–19.

Oliva blended personal narrative with interview-based research in the first volume in the Gallaudet University Press series Deaf Lives.

Cyrus, Baily. “All Eyes.” 220–24.

Excerpt focuses on her predominantly oral education, delayed language development, and taking up the challenges of speech and writing.

Miller, R. H. *Deaf Hearing Boy: An Overview.* 225–32.

Discusses questions of family interaction, adult/child positionings, public perception, and autonomy in relation to his memoir as the oldest hearing son of Deaf parents.

Vasishta, Madan. "Selections from *Deaf in Delhi: A Memoir.*" 233–41.

Offers a diverse international, cultural, educational, and experiential perspective on growing up Deaf.

Laborit, Emmanuelle. "Writing My Life." 242–52.

Deaf French actor and memoirist addresses her decisions about why and how to write a Deaf life, considerations of collaboration and interpretation, the relationship between writing and signing and writing and identity, and the place of performance in Deaf lives.

Silvers, Robert B., and Barbara Epstein, eds. *The Company They Kept: Writers on Unforgettable Friendships.* New York: NYRB Books, 2006.

Twenty-seven paired entries—one who remembers and one who is remembered—from the last forty years of the *New York Review of Books*.

Social Identities 13.3 (May 2007). "(Dis)Locations: Language, Autobiography and Identity in Dialogue with Jacques Derrida." Ed. Pal Ahluwalia and Arvind Mandair.

Kyoo, Lee. "An Open-ended Song of the New International: (How) Can It Be Invented?" 261–82.

Focuses on the paradoxical refrain in Derrida's autobiographical *Monolingualism of the Other*: je n'ai qu'une langue, ce n'est pas la mienne [yes, I only have one language, yet it is not mine].

Mandair, Navdeep. "Re-enchanting Englishness: Multiculturalism and the Matter of Britain." 283–306.

By showing how the archaic depths of English tradition are informed by contradiction, argues that the representation of Panjabi intrusions into British culture as illegitimate actually place it at the heart of an alternative Englishness.

O'Byrne, Anne. "Learning a Strange Native Language." 307–323.

Asks if a population now monolingual in the language of the colonizer can be convinced that the reacquisition of its no-longer native language is a cultural imperative, when officially imposed by a state apparatus that is no longer that of the colonizer.

Ahluwalia, Pal. "Origins and Displacement: Working Through Derrida's African Connections." 325–36.

Examines the impact on Derrida's theorizing of his Algerian locatedness and its suppression.

Mandair, Arvind. "Interdictions: Language, Religion and the (dis)Orders of Indian Identity." 337–61.

Explores the South Asian experience of colonization and decolonization by juxtaposing Derrida's key texts on religion and on the formation of the mother tongue.

Phillips, John W. P. "A Liar in the Language of the Other or a Time for Telling the Truth." 363–78.

Considers the extent to which *Monolingualism of the Other* satisfies the conditions it claims for any experience of the relation to the other.

- Bishop, Ryan. "Professing (a Report) Before the Humanities, Perhaps/As If." 379–91.
Reads *Monolingualism of the Other* in relation to Kafka's parable "Before the Law" and short story "Report to an Academy."
- Goh, Irvine, and Ying-Ying Tan. "Singapore Pharmakon." 393–409.
Seeks to inscribe the event of language(s) in Singapore during the SARS events of 2003.
- Maan, Ajit. "Narrative Authority: Performing the Postcolonial Self." 411–19.
Argues that establishing decolonized autobiographical authority requires types of work that second-generation diasporic populations are uniquely positioned to do.
- Söderqvist, Thomas, ed. *The History and Poetics of Scientific Biography*. Burlington: Ashgate, 2007.
Essays address the place of biography in today's discourse about science, technology, and medicine of the past.
- Söderqvist, Thomas. "Introduction: A New Look at the Genre of Scientific Biography." 1–15.
Sketches the development of metabiographical approaches to scientific biography.
- Taub, Liba. "Presenting a 'Life' as a Guide to Living: Ancient Accounts of the Life of Pythagoras." 17–36.
Argues that three extant *bioi* of Pythagoras were not biographies but contributions to the history of a philosophical tradition, and guides for living.
- Gaukroger, Stephen. "Biography as a Route to Understanding Early Modern Natural Philosophy." 37–49.
Analyzes personas presented by early modern natural philosophers like Bacon and Descartes.
- Aubin, David, and Charlotte Bigg. "Neither Genius nor Context Incarnate: Norman Lockyer, Jules Janssen and the Astrophysical Self." 51–70.
Through a Plutarchian comparison of parallel lives, illustrates the dynamic self-fashioning of late nineteenth-century astrophysicists Lockyer and Janssen.
- Fara, Patricia. "Framing the Evidence: Scientific Biography and Portraiture." 71–91.
Focuses on the sitters' strategies for pictorial self-presentation in light of the production, reproduction, and reception of portraits of Isaac Newton and Joseph Banks.
- Hankins, Thomas L. "Biography and the Reward System in Science." 93–104.
Investigates patents and copyrights as reward systems that, similar to biographies, are based on narratives of discovery.
- Chilvers, Christopher A. J. "The Tragedy of Comrade Hessen: Biography as Historical Discourse." 105–120.
Uses categories of tragedy to interpret the role of the individual in the history of science, through the example of physicist Boris Hessen, shot during the Stalin purges of 1936.
- Kragh, Helge. "Received Wisdom in Biography: Tycho Biographies from Gassendi to Christianson." 121–33.
Shows how Pierre Gassendi's 1654 *vita* of Tycho Brahe constrained subsequent accounts until such recent biographies as John Christianson's *On Tycho's Island* (2000).
- Hansen, Signe Lindskov. "The Programmatic Function of Biography: Readings of Nineteenth- and Twentieth-Century Biographies of Niels Stensen (Steno)." 135–53.
Explores the programmatic functions or underlying agendas of biographical strategies, as seen in accounts of Danish theologian anatomist Stensen.

Higgitt, Rebekah. "Discriminating Days? Partiality and Impartiality in Nineteenth-Century Biographies of Newton." 155–72.

Analyzes the rhetoric of nineteenth-century depictions of Newton.

Bensaude-Vincent, Bernadette. "Biographies as Mediators between Memory and History in Science." 173–84.

Biographer of Laurent Lavoisier and Paul Langevin discusses challenges of dealing with public images and popular myths of her subjects.

Duffin, Jacalyn. "'La Mauvaise Herbe': Unwanted Biographies Both Great and Small." 185–97.

Addresses the impact on her biographies of René Laennec and James Miles Langstaff of her publishers' wishes for social history instead of biography.

Selya, Rena. "Primary Suspects: Reflections on Autobiography and Life Stories in the History of Molecular Biology." 199–206.

Discusses the difficulties raised for her biography of molecular biologist Salvador Luria of her still living subject's strong autobiographical voice and array of personal narratives.

Smocoitis, Vassiliki Betty. "Pas de Deux: The Biographer and the Living Biographical Subject." 207–219.

Addresses the pros and cons of her close rapport with evolutionary botanist Ledyard Stebbins over the thirteen years of her project.

Linker, Beth. "Resuscitating the 'Great Doctor': The Career of Biography in Medical History." 221–39.

Shows how in attempting to remove elements of elitism from their accounts, social historians of medicine have wound up producing a heroic portrait of their "founding father," Henry Sigerist.

Söderqvist, Thomas. "'No Genre of History Fell Under More Odium than that of Biography': The Delicate Relations between Scientific Biography and the Historiography of Science." 241–62.

Tracks changes in historians' opinions about scientific biography across the twentieth century.

South Central Review 23.3 (Fall 2006). "Literary Biography." Ed. Linda Leavell.

Middlebrook, Diane Wood. "The Role of the Narrator in Literary Biography." 5–18.

Discusses elements—principally the creation of a narrator—that distinguish literary biography from history and fiction.

Hibberd, Allen. "Biographer and Subject: A Tale of Two Narratives." 19–36.

Suggests ways to theorize the dialectical relationship between the narrative strands of the subject and of the biographer coming to know the subject.

Wineapple, Brenda. "The Politics of Politics; or, How the Atomic Bomb Didn't Interest Gertrude Stein and Emily Dickinson." 37–45.

Argues that modernism's derogation of biographical criticism led to the occlusion of such writers as Stein and Dickinson as political beings.

Hall, N. John. "More Wonderful Youths and Maidens." 46–59.

Highlights the vagaries of book reviewing through reviews of the author's biographies of Trollope and Beerbohm.

Stout, Janis P. "Writing on the Margins of Biography." 60–75.

As critic and biographer, explores the borders of biography, literary criticism, fiction, and autobiography.

Leavell, Linda. "Marianne Moore Instructs Her Biographer: 'Relentless accuracy' versus 'the haggish, uncompanionable drawl of certitude.'" 76–88.

Describes her preparation for writing a biography of Marianne Moore, and the impact of Moore's own poetics on Leavell's work.

Sutton Lutz, John. *Myth and Memory: Stories of Indigenous-European Contact*. Vancouver: U of British Columbia P, 2007.

Essays on indigenous and settler/explorer accounts of their initial encounters.

Sutton Lutz, John. "Myth Understandings; of First Contact, Over and Over Again." 1–14.

Comparing indigenous and explorer accounts of first contacts reveals continuing negotiations about legitimacy, power, and rights.

Chamberlin, J. Edward. "Close Encounters of the First Kind." 15–29.

Explores the notion of "currency" in regard to investments of belief and time in first contact narratives.

Sutton Lutz, John. "First Contact as a Spiritual Performance: Encounters on the North American West Coast." 30–45.

Questions the contrast between "realist" settler accounts and "Myth-linked" indigenous accounts of contact in the northwest Pacific.

Carlson, Keith Thor. "Reflections on Indigenous History and Memory: Reconstructing and Reconsidering Contact." 46–68.

Explores the use of contact stories and other oral histories in courts and other contemporary settings in light of indigenous and settler tests for historical narrative accuracy.

Moore, Patrick. "Poking Fun: Humour and Power in Kaska Contact Narratives." 69–89.

Examines varieties of genre and story classification among the Kaska.

MacLaren, I. S. "Herbert Spencer, Paul Kane, and the Making of 'The Chinook.'" 90–102.

Shows how exploration narratives were created and performed for different audiences.

Harkin, Michael. "Performing Paradox: Narrativity and the Lost Colony of Roanoke." 103–117.

Focuses on how the establishment and disappearance of the Roanoke Colony has been shaped and reshaped to authorize settler legitimacy.

Wickwire, Wendy. "Stories from the Margins: Toward a More Inclusive British Columbia Historiography." 118–39.

Unpacks the historiography of Okanagan historian Harry Robinson.

Binney, Judith. "When the White Kawai Flies." 140–59.

Notes how the Ngai Tuhoe and Ngati Whare used different ideas of shelter to interpret their encounters with Europeans.

Dauenhauer, Richard, and Nona Marks Dauenhauer. "The Interpreter as Contact Point: Avoiding Collisions in Tlingit America." 160–76.

Highlights the hybrid identities, positions, and performances of three men who served as translators between Russia and the Tlingits of North America.

Teachers and Teaching 12.5 (2006). "Teacher Knowledge and Teacher Identity." Ed. D. Jean Clandinin.

Watson, Cate. "Narratives of Practice and the Construction of Identity in Teaching." 509–526.

Narrative analysis shows how teachers construct themselves, and how the process is shaped by their home institutions.

Soreide, Gunn Elisabeth. "Narrative Construction of Teacher Identity: Positioning and Negotiation." 527–47.

Five Norwegian female elementary teachers use narrative to construct and negotiate possible identities.

Leitch, Ruth. "Limitations of Language: Developing Arts-Based Creative Narrative in Stories of Teachers' Identities." 549–69.

Suggests an image-based heuristic that reveals non-conscious dimensions to teachers' experiences of professional identity.

Paris, Cynthia, and Barbara Combs. "Lived Meanings: What Teachers Mean When They Say They Are Learner-Centered." 571–92.

Lived meanings gotten through interviews deepen understanding of learner-centered practices.

Oolbekkink-Marchand, Helma, Jan van Driel, and Nico Verloop. "A Breed Apart? A Comparison of Secondary and University Teachers' Perspectives on Self-Regulated Learning."

Interview-based comparison of secondary and university teachers' perspectives on self-regulated learning.

Transversal 7.2 (2006). "Jewish-European/Jewish Oriental Narratives of Identity."

Gelber, Mark H. "European-Jewish/Jewish Oriental Narratives of Identity Before and After the Shoah."

Contrasts European identity narratives that present Jews as European or as Oriental Other.

Needler, Howard. "The Medieval Jewish Writer as European Satirist."

Shows how medieval texts can problematize European and Jewish identity narratives.

Morris-Reich, Amos. "Arthur Ruppin's Conception of Race and the Near East."

Considers the interplay between Ruppin's sociological research and work for Zionist settlement.

Greiner, Bernhard. "Passages between Cultures through Theatricality: Theodor Lessing and Franz Kafka."

Locates the idea of culture in identity narratives in German-Jewish discourse.

Liska, Vivian. "Saving Confusions: Else Lasker-Schüler's Poetics of Redemption." 43–55.

Explores Lasker-Schüler's expressionist melding of European, Jewish, and Oriental themes and motifs.

Raymond-Nolan, Roberta. "The Hermeneutics of European-Jewish Identity after the Shoah: Ricouer and Elie Wiesel's 'Night.'"

Offers a Ricouerian reading of *Night*.

Trill, Suzanne Linda, ed. *Lady Anne Halkett: Selected Self-Writings*. Burlington: Ashgate, 2007.

Places Halkett's *Memoirs* within the context of her other writings.

Waterson, Roxana, ed. *Southeast Asian Lives: Personal Narratives and Historical Experience*. Athens: Ohio UP, 2007.

Personal accounts by anthropologists arising from their fieldwork in Southeast Asia.

Waterson, Roxana. "Introduction: Analysing Personal Narratives." 1–37.

Introduces changing understandings and uses of personal narratives as anthropology has become increasingly multivocal.

Warren, Carol. "Madé Lebah: Reminiscences from 'Jaman Setengah Bali' (Half-Bali Times)." 41–87.

Through the reminiscences of Bali musician Madé Lebah (1905–1996), explores changes in Bali's social worlds during the twentieth century.

Hoskins, Janet. "Who Owns a Life History? Scholars and Family Members in Dialogue." 88–124.

Addresses issues relating to the ownership, the recording, and the audience of life histories through narratives of the life of Yoseph Malo of Sumba (1880?–1960) as constructed by Malo, Malo's son, other indigenous storytellers, and the author.

Waterson, Roxana. "A Toraja Pilgrimage: The Life of Fritz Basiang." 125–78.

Through the life story of Fritz Basiang from Tana Toraja in the highlands of South Sulawesi, considers the impacts on one individual of the twentieth century's social and political transformations.

Dentan, Robert Knox. "Arifin in the Iron Cap: Confessions of a Young Man, Drowning." 181–220.

Offers a cultural context for assembling from personal interviews, police reports, and competing narratives, the story of a Semai/Malay child.

Hamilton, Annette. "Marking Time: Narratives of the Life-world in Thailand." 221–52.

Highlights the differing interpretations of history, time, and social contexts in a rural southern Thai town and in the capital.

Hayami, Yoko. "Traversing Invisible Borders: Narratives of Women Between the Hills and the City." 253–77.

Narratives of young Karen women from the hills of northern Thailand and Chiang Mai reveal varieties of agency within the cultural constraints of their community.

Dorairajoo, Saroja. "Gendered Lives, Gendered Narratives: Stories from a Muslim Fishing Village in Southern Thailand." 278–314.

Author describes how her presence in a south Thailand village was situated variously in different contexts by the Pattani Malay villagers.

Wilson, Scott. *Resting Places: The Burial Sites of Over 10,000 Famous Persons*. 2nd ed. 2 vols. Jefferson, NC: McFarland, 2007.

Massive reference work includes people from all walks of life; more than 3,000 entries are new to this edition.

ARTICLES AND ESSAYS

Abbott, Philip. "A 'Long and Winding Road': Bill Clinton and the 1960s." *Rhetoric and Public Affairs* 9.1 (Spring 2006): 1–20.

Compares Clinton's personas as candidate, as president, and as autobiographer to other autobiographical attempts to preserve or revise the collective memory of the 1960s.

Abbs, Carolyn. "Writing the Subject: Virginia Woolf and Clothes." *Text Theory Critique* 11 (May 2006): 209–225.

Argues that Woolf reworks memory as perception of the body by involving "clothes and textiles," using the tactile to create the subject.

Abudur-Rahman, Aliyyah I. "'The Strangest Freaks of Despotism': Queer Sexuality in Antebellum African American Slave Narratives." *African American Review* 40.2 (Summer 2006): 223–37.

Examines literary renderings of African American enslavement as founding articulations of a connection between the institutionalizations of sexual violence and racial subordination.

Alford, C. Fred. "Whistle-Blower Narratives: The Experience of Choiceless Choice." *Social Research* 74.1 (2007): 223–48.

Interviews, support groups, and retreats supply the testimonial tales that Alford analyzes.

Alker, Charon. "The Soldierly Imagination: Narrating Fear in Defoe's *Memoirs of a Cavalier*." *Eighteenth Century Fiction* 19.1–2 (Fall-Winter 2006/2007): 43–68.

Examines the representations of military life and fear in Defoe's fictional autobiography.

Allen, Michael Thad. "Not Just a 'Dating Game': Origins of the Holocaust at Auschwitz in the Light of Witness Testimony." *German History* 25.2 (2007): 162–91.

Uses eyewitness testimony to reaffirm the purposefulness of the Nazi extermination program.

———. "Realms of Oblivion: The Vienna Auschwitz Trial." *Central European History* 40.3 (2007): 397–428.

Survivors' testimonies are depicted as being more than expressions of trauma; they historically document the institutionalization of the Holocaust.

Anderson, Connie. "Artifice and Autobiographical Pact in Semprun's *L'Écriture ou la vie*." *Neophilologus* 90.4 (Fall 2006): 555–73.

Highlights the tension between Semprun's narrative techniques and the textual signs pointing to the work's status as autobiography.

Andrade, Heather Russell. "Revising Critical Judgments of *The Autobiography of an Ex-Coloured Man*." *African American Review* 40.2 (Summer 2006): 257–70.

Addresses the sociohistorical circumstances contributing to James Weldon Johnson's deliberate masking of his text's genre.

Angvik, Birger. "Arenas, Sarduy: SIDA y tanautografía." *Desde aceras opuestas: Literatural cultura gay y lesbiana en Latinoamérica*. Ed. Dieter Ingenschay. Madrid/Frankfurt: Ibero-americana/Veruvert, 2006. 37–51.

Compares tropes of thanatos and AIDS in works by Reinaldo Arenas and Severo Sarduy.

Armon, Rony. "Writing Biographies and Autobiographies of Science." *Minerva* 45.3 (2007): 295–304.

Review essay highlights the whos behind the hows of scientific pursuits as they are played out against an historical framework.

Baert, Barbara. "Wasserkrug und Kamm: Verena von Zurzach als Kasus für die Grenzen und Möglichkeiten der ikonographischen Methode." *Österreichische Zeitschrift für Volkskunde* 60.1 (2006): 35–62.

Considers Saint Verena (ca. 300–ca. 350) as a case study for the limits and possibilities of iconography.

Bagatell, Nancy. "Orchestrating Voices: Autism, Identity and the Power of Discourse." *Disability and Society* 22.4 (2007): 413–26.

Using observation and interviews, this ethnographic study addresses one young man's process of identity construction as he attempts to deal creatively with autism.

Baillie, Caroline. "Public Dialogue on Science: Theatre as Mediator." *CTR* 131 (2007): 6–13.

Notes how science plays often focus on individual scientists and their social responsibilities.

Barclay-McLaughlin, Gina, Cheryl Kershaw, and Dewey Roberts. "Cultural Autobiographies and Oral Histories." *Theory into Practice* 46.3 (Summer 2007): 222–29.

Focuses on the use of cultural autobiographies and oral histories in an urban learning community that involves university, school, and local NAACP partnerships.

Bassett, Raewyn, and Janice E. Graham. "Memorabilities: Enduring Relationships, Memories and Abilities in Dementia." *Ageing and Society* 27.4 (2007): 533–54.

Data based on interviews with fifty-eight patient-carer dyads during home visits. Explores memories and abilities and their impact on present and future shared, co-constructed events and experiences.

Batchelor, John. "Alfred Tennyson: Problems of Biography." *Yearbook of English Studies* 35.2 (2006): 78–95.

Argues that Tennyson's *In Memoriam* for Arthur Henry Hallam, as simultaneously a public monument and record of private bereavement, is central to biographical inquiry.

Bauman, Susan R. "Her Sisters' Keeper: Charlotte Brontë's Defence of Emily and Anne." *Women's Writing* 14.1 (Mar. 2007): 23–48.

Shows how Charlotte Brontë created exemplary portraits of her sisters by distorting their biographies and writings to redefine them as poets.

Baumgarten, Elisheva. "Remember that glorious girl': Jephthah's Daughter in Medieval Jewish Culture." *Jewish Quarterly Review* 97.2 (Spring 2007): 180–209.

Uses the tekufah, a medieval ritual of retelling the story of Jephthah's daughter, to shed light on Jewish society in medieval Germany and Northern France.

Bayers, Peter L. "William Apress's Manhood and Native Resistance in Jacksonian America." *MELUS* 31.1 (Spring 2006): 123–46.

Point to Apress's use of classical republican traditions to resist Anglo definitions of manhood.

Beard, Laura J. "A Society Based on Names: Ray Young Bear's *Black Eagle Child: The Face-paint Narratives*." *Wicazo Sa Review* 21.2 (Fall 2006): 127–45.

Highlights Young Bear's use of names and stories and paratactic constructions to explore tribal identity in a work that is both autobiographical and metafictional.

Belenkiy, Ari. "Master and Margarita': A Literary Autobiography?" *Literature & Theology* 20.2 (June 2006): 126–39.

In considering *Master and Margarita* as a literary autobiography, focuses on the Borgesian triad of author, creation, and surrounding reality.

Benedict, Barbara M. "Displaying Difference: Curious Count Boruwlaski and the Staging of Class Identity." *Eighteenth-Century Life* 30.3 (Fall 2006): 78–106.

Points to Boruwlaski's negotiations between his idea of himself and others' views of him as he redefined public categories of class and normality to fit himself.

Benton, Michael. "Reading Biography." *Journal of Aesthetic Education* 41.3 (2007): 77–88.

Describes biography as a hybrid crossing history with narrative, and reflects that like all texts, biographies indicate how they wish to be read.

Berci, Margaret E. "The Autobiographical Metaphor: An Invaluable Approach to Teacher Development." *Journal of Educational Thought* 41.1 (2007): 63–89.

Investigates how to make "implicit teacher self-knowledge explicit," by introducing a unique perspective on the way teachers create metaphors that incorporate their students.

Bergmann, Maria, and Martin Bergmann. "A Psychoanalytic Study of Rembrandt's Self-Portraits." *Psychoanalytic Review* 93.6 (Dec. 2006): 977–90.

Psychoanalytic study of Rembrandt is hampered by the lack of childhood data.

Beth, Sarah. "Hindi Dalit Autobiography: An Exploration of Identity." *Modern Asian Studies* 41.3 (2007): 545–74.

Explores the struggle of Dalit autobiographers to reconcile their low caste identity with their current middle class status.

Biggs, Frederick. "Ælfric's Mark, Other Things, and Apostolic Authority." *Studies in Philology* 104.2 (Spring 2007): 227–49.

Focuses on Aelfric's handling of the New Testament, and particularly the Gospels, in his *Lives of Saints*.

Bishop, Karen. "Myth Turned Monument: Documenting the Historical Imaginary in Buenos Aires and Beyond." *Journal of Modern Literature* 30.2 (Winter 2007): 151–62.

Focusing on Tomás Eloy Martínez's *Santa Evita*, highlights the mythmaking resulting from the biographical appropriations, ignored epistemological boundaries, and misuses of Eva Perón's body.

Blackman, Shane J. "'Hidden Ethnography': Crossing Emotional Borders in Qualitative Accounts of Young People's Lives." *Sociology* 41.4 (2007): 699–716.

Mentions certain so-called taboo topics such as drinking, violence, personal danger, sexuality, romance, and drug use that are difficult to broach with young adults.

Bolton, Jonathan. "Mid-Term Autobiography and the Second World War." *Journal of Modern Literature* 30.1 (2006): 155–72.

Examines life writings of individuals who experienced a loss of innocence during the World War I period, and who felt compelled to express a sense of uncertainty during their maturation around the time of World War II.

Bourget, Carine. "Language, Filiation, and Affiliation in Leila Sebbar's Autobiographical Narratives." *Research in African Literatures* 37.4 (Winter 2006): 121–35.

Shows how Sebbar's ambivalent relationships with Arabic and French raise issues of filiation and affiliation.

Bradley, Patricia L. "Robert Penn Warren, Thomas Wolfe, and the Problem of Autobiography." *South Carolina Review* 38.2 (Spring 2006): 136–45.

Compares Warren's and Wolfe's handling of the personal.

Brain, Tracy. "Sylvia Plath's Letters and Journals." *The Cambridge Companion to Sylvia Plath*. Ed. Jo Gill. New York: Cambridge UP, 2006. 139–55.

Overview of Plath's letters and journals considers the impact of the recent publication of her complete journals.

Brennan, Bernadette. "Kim Mahood's *Craft for a Dry Lake: A Work in Progress*." *Southerly* 66.1 (2006): 91–105.

Focuses on Mahood's treatment of Australian history.

Brinkmeyer, Robert H., Jr. "Marginalization and Mobility: Segregation and Representation of Southern Poor Whites." *Reading Southern Poverty Between the Wars, 1918–1939*. Ed. Richard Godden and Martin Crawford. 223–37.

Compares treatments of race and poverty in William Alexander Percy's *Lanterns on the Levee* and Erskine Caldwell's *God's Little Acre*.

Bruce, Susan. "Sherston's Imaginary Friend: Siegfried Sassoon's Autobiographical Prose and the Idea of Photography." *Biography: An Interdisciplinary Quarterly* 30.2 (Spring 2007): 173–93.

Argues that a familiar twentieth-century construction of selfhood-in-time, exemplified in Sassoon's prose works, is enabled by and contingent upon the rise of photography.

Brun, Anne. "Autobiographie et cure analytique dans l'oeuvre de Michel Leiris." *Evolution Psychiatrique* 71.4 (Oct. 2006): 745–57.

Offers a psychoanalytical approach that questions the role played by Leiris's analytical therapy in writing his autobiography.

Butler, Janet. "Journey into War: A Woman's Diary." *Australian Historical Studies* 37.127 (2006): 203–217.

In the tradition of male writers, women are being drawn to the diary form to record their war and/or travel experiences.

Cadogan, Garnette. "Reggae Messiah." *Caribbean Review of Books* 11 (2007): 4–9.

Surveys biographies that recast Bob Marley the musician into Bob Marley "the saint."

Cambers, Andrew. "Reading, the Godly, and Self-Writing in England, circa 1580–1720." *Journal of British Studies* 46.4 (Oct. 2007): 796–825.

Discusses how the circulation of diaries and autobiographies in the public context of the religious community helped found early modern religious practice and selfhood.

Capo, Beth Widmaier. "'She Is Herself a Poem': Caresse Crosby, Feminine Identity, and Literary History." *Legacy* 23.1 (2006): 30–43.

Explores the impact on her career and legacy of Crosby's ultrafeminine self-presentation.

Cara, Elizabeth. "Psychobiography: A Research Method in Search of a Home." *British Journal of Occupational Therapy* 70.3 (Mar. 2007): 115–21.

Explains the interdisciplinary narrative research method of psychobiography, using examples from the author's psychobiographical work about Dian Fossey, the primatologist and occupational therapist famous for saving the highland mountain gorillas from extinction.

Carlin, Nathan Steven. "The Evolution of John Nash's Male Melancholia: From Honor to Humor." *Pastoral Psychology* 54 (May 2006): 439–56.

A response to a psychoanalytic study of mathematical genius John Nash by Donald Capps that invokes Capps's categories of religious analysis: honor, hope, and humor.

Carlone, Heidi B. "Understanding the Science Experiences of Successful Women of Color: Science Identity as an Analytic Lens." *Journal of Research in Science Teaching* 44.8 (2007): 1187–1218.

It may not be enough to be self- or other-identified; women of color may need to contend with disruptions related to gender, ethnicity, and race when it comes to professional recognition.

Carrigan, Anthony. "Negotiating Personal Identity and Cultural Memory in Olaudah Equiano's 'Interesting Narrative.'" *Wasafiri* 48 (Summer 2006): 42–47.

Psychoanalytic reading of Equiano's constructions of personal and cultural identities.

Carroll, Rachel. "Possessed by the Past: Agency, Inauthentic Testimony, and Wilkomirski's *Fragments*." *LIT* 18.1 (Winter 2007): 21–36.

Assesses the impact of Wilkomirski's revealed inauthenticity on the reception of *Fragments*.

Carsten, Cynthia. "Storyteller: Leslie Marmon Silko's Reappropriation of Native American History and Identity." *Wicazo Sa Review* 21.2 (2006): 105–126.

Explores strategies of resistance Silko uses in *Storyteller* to expand the horizons of cultural meaning and identity.

Cascante-Gámez, Fernando A. "Countercultural Autobiography: Stories from the Underside and Education for Justice." *Religious Education* 102.3 (July 2007): 279–87.

Compares dominant uses of autobiographies in religious education to countercultural uses as tools for education for justice and social transformation.

Caws, Mary Ann. "On the Horizontal: Women Writing on Writing Women." *PMLA* 122.2 (Mar. 2007): 549–57.

Considers what is and isn't said in biographies by women of women writers, as biography lends itself to detail—much of which is both intimate and revealing in nature.

Ceraso, Steph. "Swinging through Spheres: Jazz, Gender, and Mobility." *Nebula* 3.2–3 (Sept. 2006): 46–54.

Through Diane Wood Middlebrook's biography of Billy Tipton and Sherrie Tucker's *Swing Shift*, examines how "all-girl" jazz bands simultaneously perpetuated and subverted racist and patriarchal power structures.

Charyton, Christine, and Glenn E. Snelbecker. "General, artistic and scientific creativity attributes of engineering and music students." *Creativity Research Journal* 19.2–3 (2007): 213–25.

The purpose of this research was to investigate similarities and differences in general, artistic, and scientific creativity between engineering and music students, as two groups respectively representing scientific and artistic domains. Results indicated that musicians scored higher in areas of general and artistic creativity, with no significant differences in scientific creativity.

Chaves, Joseph. "Polite Mentors and Franklin's 'Exquisite Pleasure.'" *Early American Literature* 42.3 (Nov. 2007): 555–71.

Critiques dominant analyses of the role of elders in Franklin's *Autobiography*.

Cheon, Hee-Sun, and Megan J. Murphy. "The Self-of-the-Therapist Awakened: Postmodern Approaches to the Use of Self in Marriage and Family Therapy." *Journal of Feminist Family Therapy* 19.1 (2007): 1–16.

Includes three ways to incorporate the self into therapeutic practice.

Chossat, Michèle. "In a Nation of Indifference and Silence: Invisible Harkis, or Writing the Other." *Contemporary French and Francophone Studies* 11.1 (Winter 2007): 75–83.

Focuses on Fatima Besnaci-Lancou's *Fille de Harki* and Dalila Kerchouche's *Mon père, ce harki*.

Ciani Forza, Daniela. "Within and Without El Barrio: Piri Thomas's *Down These Mean Streets*." *Cuadernos de Literatura Inglesa y Norteamericana* 9.1–2 (May 2006): 63–81.

Highlights Thomas's narrative structures and strategies for depicting the barrio.

Cloete, Elsie. "A Time of Living Dangerously: Flanking Histories to Wambui Waiyaki Otiemo's Account of Mau Mau." *English in Africa* 33.1 (May 2006): 113–35.

Close reading of *Mau Mau's Daughter* highlights its formative social and political factors.

Cohen, Boaz. "The Children's Voice: Postwar Collection of Testimonies from Child Survivors of the Holocaust." *Holocaust and Genocide Studies* 21.1 (2007): 73–95.

Describes the process by which child testimonies were collected in the aftermath of World War II, and outlines how such testimonies came to be published, including the evolution of anthologies of children's wartime experiences.

Corbin, Laurie. "The Return to and beyond the Mother: Maryse Condé and Representations of Maternity." *Life Writing* 4.2 (Oct. 2007): 231–45.

Shows how Condé presents her own story and that of the women in her family against the background of matrilineage in the French Antilles.

Cosgrove, Mary. "Bodies of Violence, Violated Bodies: The Victimized Victimizer in Albert Drach's Holocaust Autobiography." *Violence, Culture and Identity: Essays on German and Austrian Literature, Politics, and Society*. Ed. Helen Chambers. Oxford: Peter Lang, 2006. 259–70.

Interrogates the representations of violence and the Holocaust in Drach's *Z. Z. Das ist die Zwischenzeit* and *Unsentimentale Reise*.

Coullie, Judith Lütge. "Put to Rights: Testimony, Witnessing and Human Rights in Human Rights and Narrated Lives: The Ethics of Recognition." *English in Africa* 33.1 (May 2006): 137–49.

Review article focuses on Kay Schaffer and Sidonie Smith's *Human Rights and Narrated Lives*.

Course, Magnus. "Death, Biography, and the Mapuche Person." *Ethnos* 72.1 (Mar. 2007): 77–101.

Analyzes how the biographical oratory at Mapuche funerals in southern Chile is considered necessary to "complete" the person.

Cramer, Phebe. "Longitudinal Study of Defense Mechanisms: Late Childhood to Late Adolescence." *Journal of Personality* 75.1 (Feb. 2007): 1–23.

The findings of this study, based on an earlier generation, were generally consistent with

cross-sectional findings from current samples, showing that the defenses of projection and identification were used more frequently than denial at all three ages, and that the use of projection and identification increased from early to late adolescence.

Czennia, Bärbel. "Daring Eccentrics: Popular Biography and Female Deviance in the Later Eighteenth Century." *Eighteenth-Century Women* 4 (2006): 215–58.

Analyzes presentations of female eccentricity in popular biographies and collections from the late 1700s.

Davis, Rocío G. "National and Ethnic Affiliation in Internment Autobiographies of Childhood by Jeanne Wakatsuki Houston and George Takei." *Amerikastudien/American Studies* 5.3 (2006): 354–66.

Compares how Houston's and Takei's narratives of their childhood years in internment camps represented individual processes of self-identification and affiliation.

———. "Mediating Historical Memory in Family Memoirs: K. Connie Wang's *Home Was the Land of Morning Calm* and Duong Van Mai Elliott's *The Sacred Willow*." *Biography: An Interdisciplinary Quarterly* 30.4 (Fall 2007): 491–511.

Explores how Asian/American family memoirs create cultural memory that empowers a community through historical knowledge and awareness of cultural location.

Day, Loraine. "Ordinary Shameful Families: Annie Ernaux's Narratives of Affiliation and (Mis)alliance." *The Family in Contemporary French Culture and Theory*. Ed. Marie-Claire Barnet and Edward Welch. Amsterdam: Rodopi, 2007. 121–35.

Highlights narrative approaches to shame in *La Honte* and *La Femme gelée*.

Delli Carpini, Margo, and Amanda Nicole Gulla. "Sharing Stories and Developing Multiple Perspectives in Post-9/11 Classrooms." *English Journal* 96.2 (Nov. 2006): 47–51.

Stresses the need for encouraging students to externalize their internal responses to events rather than having them respond uniformly or according to an adult perspective.

Delporte, Marianne M. "He Darkens Me with Brightness: The Theology of Pseudo-Dionysius in Hilduin's *Vita of Saint Denis*." *Religion and Theology* 13.3–4 (2006): 219–46.

Focuses on the impact of the works of Pseudo-Dionysius on Hilduin's ninth century compilation and writing of prose and verse versions of the life of Saint Denis.

De St. Aubin, Ed. "Some Psychologists Still Study Whole Lives. Imagine That!" *PsycCRITIQUES* 51.22 (2006): 255–300.

Reviews the recently published (2005) *Handbook of Psychobiography*, in the process providing a short history of psychobiographical research.

Dickinson, Hilary, and Michael Erben. "Nostalgia and Autobiography: The Past in the Present." *Auto/Biography* 14.3 (Dec. 2006): 223–44.

Explores the meaning of nostalgia as a significant element in forming the autobiographical self.

Djenadi, Flora. "Autobiographie/autofiction: Deux exemples de réécriture de soi." *Bulletin des Amis d'André Gide* 34.152 (Fall 2006): 595–604.

Compares presentations of authorial self in *Si le grain ne meurt*, *La Porte étroite*, and *L'Immoraliste*.

Döring, Tobias. "Edward Said and the Fiction of Autobiography." *Wasafiri* 48 (Summer 2006): 71–78.

Looks at Said's approach to cross-cultural, postcolonial identity in *Out of Place*.

Dougherty, Jane Elizabeth. "Nuala O'Faolain and the Unwritten Irish Girlhood." *New Hibernia Review* 11.2 (Summer 2007): 50–65.

Places O'Faolain's life writing in the tradition of Irish literary treatments of childhood.

Downie, J. A. "Marlowe, May 1593, and the 'Must-Have' Theory of Biography." *Review of English Studies* 58.235 (2007): 245–67.

Recent biographies of Marlowe show that conspiracy theorizing is a tempting way to limit event interpretations in the life story of a controversial figure.

Eide, Elisabeth. "'Being the Other'—or Tourist in her Reality? Reporters' and Writers' Attempts at Cross-Identification." *Social Identities* 13.1 (2007): 3–17.

Cites the experiences of those reporters, journalists, or writers who opt to take on another identity to better understand the life conditions of people on society's margins.

Ellis, Caroline. "Telling Secrets, Revealing Lives: Relational Ethics in Research with Intimate Others." *Qualitative Inquiry* 13.1 (2007): 3–29.

Relational ethics calls for us to "acknowledge our interpersonal bonds to others, and take responsibility for actions and their consequences." These concerns greatly affect writing about the living as well as the deceased.

Elovitz, Paul H. "Separate Psychobiographical Tents, Separate Struggles." *Journal of Psychohistory* 34.1 (Summer 2006): 85–93.

Reviews the recently published (2005) *Handbook of Psychobiography*, and at the same time draws some contrasts between psychohistory and psychobiography.

Emmanouilidou, Sophia. "Collective Identification and Heterotopias: A Case Study of Miguel Méndez's Novel Autobiography *From Labor to Letters*." *Borderline Identities in Chicano Culture*. Ed. Michele Bottalico and Salah el Moncef bin Khalifa. Venice: Mazzanti, 2006. 133–51.

Focuses on the relationship between personal and collective identity in *Entre letras y ladrillos*.

Erekson, Keith A. "Method and Memory in the Midwestern 'Lincoln Inquiry': Oral Testimony and Abraham Lincoln Studies, 1865–1938." *Oral History Review* 34.2 (Summer/Fall 2007): 49–72.

Highlights the changing place of eyewitness oral testimony in Lincoln studies.

Ernest, John. "The Floating Icon and the Fluid Text: Rereading the *Narrative* of Sojourner Truth." *American Literature* 78.3 (Sept. 2006): 549–86.

Emphasizes how the *Narrative* perpetually replicates the multiple and unstable ambiguities of both black and white American identity.

———. "Traumatic Theology in the *Narrative of the Life of Henry Box Brown, Written by Himself*." *African American Review* 41.1 (Spring 2007): 19–31.

Focuses on the depictions of belief in the 1849 and 1851 editions of Brown's *Narrative*.

Espinosa, Cecilia M. "Finding Memorable Moments: Images and Identities in Autobiographical Writing." *Language Arts* 84.2 (2006): 136–44.

Bilingual students in fifth grade participate in a memoir project where they try to locate where good stories hide so that they can tell them in crafted ways.

Everett, Nick. "Narrating the Life of Eusebius of Vercelli." *Narrative and History in the Early Medieval West*. Ed. Elizabeth M. Tyler and Ross Balzarette. Turnhout: Brepols, 2006. 133–65.

Explains the place of Arianism in interpretations of the *Life of Saint Eusebius* (d. 380).

Fancher, Raymond E. Review of *Handbook of Psychobiography*. *Journal of the History of the Behavioral Sciences* 42.3 (Summer 2006): 287–89.

Reviews the recently published (2005) *Handbook of Psychobiography*.

Farah, Martha J., and Andrea S. Heberlein. "Personhood and Neuroscience: Naturalizing or Nihilating?" *American Journal of Bioethics* 7.1 (2007): 37–48.

According to the authors, personhood is a kind of illusion, yet illusion or reality, the realm of ethics dictates that we make moral decisions that honor both ourselves and others.

Farges, Patrick. "Pour ceux qui étaient plus âgés, c'est tout un monde qui s'est écroulé, mais mon monde à moi n'avait pas encore véritablement commencé": La Mise en récit d'une vie d'exil chez les exilés germanophones au Canada après 1933." *Vieillir en exil*. Ed. Alain Montandon and Phillipe Pitaut. Clermont-Ferrand: PU Blaise Pascal, 2006. 69–80.

Highlights accounts of place in life narratives by German-Jewish exiles in Canada.

Feinstein, Amy. "Gertrude Stein, Alice Toklas, and Albert Barnes: Looking Like a Jew in *The Autobiography of Alice B. Toklas*." *Shofar* 25.3 (Spring 2007): 47–60.

Notes how crude and coded references to the symbolism of Jewish looks fit within Stein's understanding of portrait writing.

Feinstein, Margarete Myers. "Absent Fathers, Present Mothers: Images of Parenthood in Holocaust Survivor Narratives." *Nashim* 3 (2007): 155–82.

Feinstein notes that "gendered narrative construction" may account for much of the disparity between the way father and mother figures are represented.

Feldstein, Ariel. "Textbooks as Memory-Shapers: Structuring the Image of Theodor Herzl in Textbooks as Part of Israeli Collective Memory in the 1950s." *Israel Affairs* 13.1 (Jan. 2007): 80–94.

Reads the presentation of the biography of Theodor Herzl in 1950s elementary school textbooks as part of the process of creating his collective memory as a legendary hero.

Fernández-Menicucci, Amaya. "The Face and the Thread: Motherhood, Daughterhood and Identity in Maya Angelou's Autobiography." *Narrating Motherhood(s), Breaking the Silence: Other Mothers, Other Voices*. Ed. Silvia Caporale-Bizzini. Bern: Peter Lang, 2006. 141–68.

Focuses on mother-daughter relations in Angelou's constructions of self-identity.

Fernández, Ricardo. "Huellas de una identidad. El proyecto autobiográfico de Santiago Ramón y Cajal." *Anales de la Literatura Española Contemporánea* 31.1 (2006): 71–91.

Tracks neuroscientist Ramón y Cajal's figurings of identity in *Recuerdos de mi vida* (1901).

Field, Sean L. "Agnes of Harcourt, Felipa of Porcellet, and Marguerite of Oingt: Women Writing about Women at the End of the Thirteenth Century." *Church History* 76.2 (June 2007): 298–329.

Highlights the first extant vernacular religious biographies written by women about women.

Fiesta, Melissa J. "Unsettling Working-Class Commonplaces in Jane Addams's Settlement House Rhetoric." *Who Says? Working-Class Rhetoric, Class Consciousness, and Community*. Ed. William DeGenaro. Pittsburgh: U of Pittsburgh P, 2007. 69–87.

Highlights Addams's reflection of class consciousness in her use of commonplace rhetoric.

Forna, Aminatta, and Valeriu Nicolae. "Memory and Forgetting." *Index on Censorship* 35.2 (2006): 74–81.

The authors' conversation suggests that a memoir is about much more than the memoirist's memories.

Fuchs, Anne. "Günter Grass's Autobiographical Confession and the Changing Territory of Germany's Memory Culture." *German Life and Letters* 60.2 (Apr. 2007): 261–75.

Argues that the media-fueled controversy over Grass's claim that he served in the SS at the end of the Second World War marks a significant generational shift in German memory politics.

Furr, Derek. "Remembering Bishop, Bishop Remembering." *Twentieth-Century Literature* 53.1 (2007): 1–22.

It is fitting that poets should give tribute to fellow poets through poetry.

Gaines, Patrice. "Remembering My Friend, Bebe Moore Campbell." *The Crisis* Jan./Feb. 2007: 50.

It is in death that we see that "celebrities" are just people like everyone else, with personal lives and significant others who will miss the dailyness of their loved ones.

Gallivan, Martin D. "Powhatan's Werowocomoco: Constructing Place, Polity, and Personhood in the Chesapeake, C.E. 1200–C.E. 1609." *American Anthropologist* 109.1 (Mar. 2007): 85–100.

Shifting from English colonial narratives to a landscape history—a biography of Werowocomoco as a Native place—illustrates how a deep historical anthropology may challenge notions of a "prehistoric" past comprised of homogenized societies lacking history.

Ganzer, Carol. "The Use of Self from a Relational Perspective." *Clinical Social Work Journal* 35.2 (2006): 117–23.

The author expands the concept of self, and argues that "a contemporary view of the therapist's self is one that is dialogic, contextualized, decentered, and multiple."

Gardner, Eric. "'You Have No Business to Whip Me': The Freedom Suits of Polly Wash and Lucy Ann Delaney." *African American Review* 41.1 (Spring 2007): 33–50.

Clarifies the relationship between Delaney's 1890s text and the lawsuits and 1840s events it describes.

Gardner, Viv. "By Herself: The Actress and Autobiography, 1755–1939." *The Cambridge Companion to the Actress*. Ed. Maggie B. Gale and John Stokes. Cambridge: Cambridge UP, 2007. 173–92.

Survey of the generic and social conventions and place in theater history of actress autobiographies.

Garner, Steve. "Atlantic Crossing: Whiteness as a Transatlantic Experience." *Atlantic Studies* 4.1 (2007): 117–32.

Study of "unstable" white identities suggests that "whiteness is relational, processual and specific to time and place."

Garnett, Mark. "Banality in Politics: Margaret Thatcher and the Biographers." *Political Studies Review* 5.2 (May 2007): 172–82.

Among the numerous biographies of Margaret Thatcher, the lack of a full-length study by a political scientist reflects a general tendency to undervalue biographical studies.

Gass, Joanne. "The Autobiography of My Mother: Jamaica Kincaid's Revision of *Jane Eyre* and *Wide Sargasso Sea*." *Jamaica Kincaid and Caribbean Double Crossings*. Ed. Linda Lang-Peralta. Newark: U of Delaware P, 2006. 63–78.

Compares constructions of mother-daughter relations in *Jane Eyre*, *Wide Sargasso Sea*, and Kincaid's *Autobiography of My Mother*.

Gatt-Rutter, John. "Bello the Bilingual Cockatoo: Writing Italian Lives in Australia." *Annali d'Italianistica* 24 (2006): 107–131.

Examines the role of bilingualism in the negotiation of multiple identities by Italian Australian writers.

Gavriely, Dalia. "Israel's Cultural Code of Captivity and the Personal Stories of Yom Kippur War Ex-POWs." *Armed Forces & Society* 33.1 (2006): 94–105.

Discusses why most ex-POWs in Israel were very reticent to talk about their experiences.

Al-Ghazzali, Abdallah Muhammad 'Isa. "Al-Mukawwanat al-sardiyah fi al-sirah al-dhatyah: Kitab Al-I'tibar namudhajan/The Narrative Components in Autobiography: Kitab Al-I'tibar as a Model." *Arab Journal for the Humanities* 25.97 (Winter 2007): 99–140.

Focuses on the narrative conventions in Usamah Ibn Munqidh's twelfth century work.

Gidron, Yori, and Shirly Alon. "Autobiographical Memory and Depression in the Later Age: The Bump is a Turning Point." *International Journal of Aging and Human Development* 64.1 (2007): 1–11.

Finds that "specificity of memories for adolescence cue-words ('the reminiscence bump') was significantly and inversely correlated with depression" for the 65–89 year-olds studied.

Gigliotti, Simone. "Genocide Yet Again: Scenes of Rwanda and Ethical Witness in the Human Rights Memoir." *Australian Journal of Politics and History* 53.1 (2007): 84–95.

Memoirs are used to explore "the complexities of bearing witness to ethnic violence and war" for autobiographical subjects shaped by the memory of historical atrocity.

Giles, Kate, and Melanie Giles. "The Writing on the Wall: The Concealed Communities of the East Yorkshire Horselads." *International Journal of Historical Archaeology* 11.4 (Dec. 2007): 336–57.

Identifies graffiti found in late 19th and early 20th century farm buildings in the Wolds of East Yorkshire as a way young men at the bottom of the social hierarchy constructed a distinct communal identity absent from official histories and biographies.

Gillespie, Michael Patrick. "Edna O'Brien and the Lives of James Joyce." *Wild Colonial Girl: Essays on Edna O'Brien*. Ed. Lisa Colletta and Maureen O'Connor. Madison: U of Wisconsin P, 2006. 78–91.

Focuses on O'Brien's 1999 biography of Joyce.

Ginzberg, Lori D. "The Pleasures (and Dangers) of Biography." *Journal of Women's History* 19.3 (2007): 205–212.

A new biographer reviews women's biographies to see how other people approach the craft.

Glass, Susannah Ketchum. "Witnessing the Witness: Narrative Slippage in Art Spiegelman's *Maus*." *Life Writing* 3.2 (2006): 3–24.

Explores the counter-discursive potential of memory by showing how Spiegelman's generic approach is biographical, but his resulting narrative is autobiographical.

Glenn, Myra. "Forging Manhood and Nationhood Together: American Sailors' Accounts of their Exploits, Sufferings, and Resistance in the Antebellum United States." *American Nineteenth Century History* 8.1 (Mar. 2007): 27–49.

Explores how notions of national identity, patriotism, and manliness shape sailor narratives published between 1815 and 1860.

Greenberg, Udi E. "Remembering Walter Benjamin: Benjamin and His Biographers." *Biography: An Interdisciplinary Quarterly* 30.2 (Spring 2007): 194–212.

Through the examination of three key biographies, traces different meanings given to Benjamin's life from the 1970s to the present.

Gregory, James. "Eccentric Biography and the Victorians." *Biography: An Interdisciplinary Quarterly* 30.3 (Summer 2007): 342–76.

Chronicles a biographical sub-genre of collective "eccentric" biography in its Victorian form.

Grierson, Jeffrey, and Anthony M. A. Smith. "In from the Outer: Generational Differences in Coming Out and Gay Identity Formation." *Journal of Homosexuality* 50.1 (2005): 53–70.

Explores the coming out narratives for pre-AIDSs, peri-AIDS, and post-AIDS groups.

Griffin, Larry J. "The American South and the Self." *Southern Cultures* 12.3 (2006): 6–28.

Ponders whether others believe what amounts to stereotypical impressions of what it seems it means to be a "southerner" today.

Grinyer, Anne. "Telling the Story of Illness and Death." *Auto/Biography* 14.3 (Dec. 2006): 206–222.

Addresses motives and cultural contexts of narratives by mothers of young adults with cancer.

Grubgeld, Elizabeth. "Castleleslie.com: Autobiography, Heritage Tourism, and Digital Design." *New Hibernia Review/Iris Éireannach Nua* 10.1 (Spring 2006): 46–64.

Raises questions about the ownership of memory by showing how castleleslie.com presents the Leslie family as eccentric but devoted to place, and part of Irish history.

Grytz, Gerhard. "'Triple Identity': The Evolution of German Jewish Arizona Ethnic Identity in Arizona Territory." *Journal of American Ethnic History* 26.1 (2006): 20–49.

For many German Jews now living in the United States, the bonds of German Jewishness still run strong in many individuals' identities.

Gust, Scott William. "'Look Out for the Football Players and the Frat Boys': Autoethnographic Reflections of a Gay Teacher in a Gay Curricular Experience." *Educational Studies* 41.1 (2007): 43–60.

"An autoethnographic writing performance" of the author's identity as a gay man and teacher.

Habermas, Tilmann. "How to Tell a Life: The Development of the Cultural Concept of Biography." *Journal of Cognition and Development* 8.1 (Feb. 2007): 1–31.

Longitudinal studies suggest that the acquisition of the cultural concept of biography may parallel developments in autobiographical memory, reminiscing, and life narratives.

Habich, Robert D. "Holmes, Cabot, and Edward Emerson and the Challenges of Writing Emerson's Biography in the 1880s." *Emerson: Bicentennial Essays*. Ed. Ronald Bosco and Joel Myerson. Boston: Massachusetts Historical Society, 2006. 3–32.

Highlights the roles of literary executor and of photography in James Elliot Cabot's and Edward Waldo Emerson's accounts of Ralph Waldo Emerson.

Hadari, Atar. "Why the Dead Have Lives." *Kenyon Review* 29.3 (Summer 2007): 69–78.

Author asks, "Why did I want to read a biography of a poet I knew myself?", and "Why does anybody read a biography?"

Hagberg, Garry L. "Imagined Identities: Autobiography at One Remove." *New Literary History* 38.1 (2007): 163–81.

When we imagine identities like our own, we can better articulate ourselves; when we imagine identities unlike our own, we can "sharpen the articulation of the differences."

Halling, Kirsten. "The 'Excruciating Freedom' of Literary Migrancy in Jean-Luc Raharimana's *L'arbre anthropophage*." *Dalhousie French Studies* 76 (Fall 2006): 133–42.

Considers the impact of exile on Francophone Malagasy literature.

Halldórsdóttir, Erla Hulda. "Fragments of Lives: The Use of Private Letters in Historical Research." *Nordic Journal of Women's Studies* 15.1 (Feb. 2007): 35–49.

Argues that the small size of Icelandic society makes ethical decisions concerning the use of private letters especially important.

Hames, Harvey J. "The Limits of Conversion: Ritual Murder and the Virgin Mary in the Account of Adam of Bristol." *Journal of Medieval History* 33.1 (Mar. 2007): 43–59.

Places a c. 1280 account of a twelfth century ritual murder of a young Christian by a Jewish family in the context of the buildup to the expulsion of Jews from England.

Hamilton, Geoff. "Mixing Memoir and Desire: James Frey, Wound Culture, and the 'Essential American Soul.'" *Journal of American Culture* 30.3 (Sept. 2007): 324–33.

Assigns the popularity of Frey's main character to its familiarity from contemporary "wound culture," and its status as a contemporary permutation of what D. H. Lawrence called "essential American soul."

Hamilton, Michelle M. "The *Libro de buen amor*: Work of Mudéjarismo or Augustinian Autobiography?" *eHumanista* 6 (2006): 19–33.

Contrasts the impact of Mudéjar aesthetics, Al-Harizi's *Tahkemoni*, and Augustine's *Confessions* on Juan Ruiz's work.

Hardy, Barbara. "Writing a Critic's Biography." *George Eliot-George Henry Lewes Studies* 50–51 (Sept. 2006): 110–24.

Discusses the challenges in researching and writing her *George Eliot: A Critic's Biography*.

Harris, Marla. "Showing and Telling History through Family Stories in *Persepolis* and Young Adult Novels." *Building Literacy Connections with Graphic Novels: Page by Page, Panel by Panel*. Ed. James Bucky Carter. Urbana: NCTE, 2007. 38–53.

Pedagogical approach to Satrapi's handling of the child protagonist and themes of family and prejudice.

Heathcote, Owen. "Coming out of the Family? Julien Green's *Jeunesse* (1974), Hervé Guibert's *Mes parents* (1986) and Christophe Honoré's *L'Infamille* (1997)." *The Family in Contemporary French Culture and Theory*. Ed. Marie-Claire Barnet and Edward Welch. Amsterdam: Rodopi, 2007. 105–119.

Addresses changing treatments of homosexuality in the context of family narratives.

Heiskanen, Benita. "Encounters with Jesus 'El Matador' Chávez: In and Out of the Ring." *Auto/Biography* 14.3 (Dec. 2006): 187–205.

Considers sport as a locus for US Latino identity formation using Chávez's story to problematize frameworks for identity.

Hering, Katharina. "'That Food of the Memory Which Gives the Clue to Profitable Research': Oral History as a Source for Local, Regional, and Family History in the Nineteenth and Early Twentieth Century." *Oral History Review* 34.2 (2007): 27–47.

Notes that family historians not only practiced interviewing relatives for "family histories," but also encouraged the use of "how-to-do" manuals among their peers.

Herrmann, Steven B. "Emergence of the Bipolar Cultural Complex in Walt Whitman." *Journal of Analytical Psychology* 52.4 (Aug. 2007): 463–78.

The hypothesis of the essay is "That America's seminal poet, Walt Whitman, was trapped—like so many of his contemporaries—in 'cultural complexes' that he internalized, but that he found a way to transcend the splits inherent in these 'bipolar' organizations through his art."

Herz, Judith Scherer. "Leonard Woolf's 'I': Reading the Autobiographies." *ELT* 50.2 (2007): 158–71.

Views Woolf as observer/recorder as well as participant in his own life—a life in which past, present, and future are often relationally shifted as part of the autobiographical process.

Hess, Tamar Bat-Zion S. "The Confessions of a Bad Reader: Embodied Selves, Narrative Strategies, and Subversion in Israeli Women's Autobiography." *Prooftexts* 27.1 (Winter 2007): 151–87.

Reviews how contemporary autobiographical writing in Israel both challenges and asserts a deep personal commitment to the Israeli collective.

Hickman, Trenton. "Hagiographic Commemorafiction in Julia Alvarez's *In the Time of the Butterflies* and *In the Name of Salomé*." *MELUS* 31.1 (Spring 2006): 99–121.

Connects Alvarez's postmodern techniques of decentered narration, collage, and pastiche to traditional practices of hagiography.

Hinnant, Charles Haskell. "Moll Flanders, Roxana, and the French Tradition of the Pseudo-Memoir." *Age of Johnson* 17 (2006): 203–231.

Places Defoe's fictional autobiographies in the context of the earlier French tradition.

Hirsch, Gordon, and Louella Hirsch. "Trollope's *The Last Chronicle of Barset*: Memory, Depression, and Cognitive Science." *Mosaic* 39.1 (Mar. 2006): 165–79.

Reads Trollope's autobiographical works in light of neuropsychological work on depression.

Hirshmuller, Albrecht. "Freud and Minna Bernays." *American Imago* 64.1 (Spring 2007): 125–29.

Looks into a recent *New York Times* article concerning a possible affair between Freud and his sister-in-law. Apparently the two shared a hotel room, and the question is whether or not that fact provides evidence of a sexual relationship.

Hobgood-Oster, Laura. "Holy Dogs and Asses: Stories Told through Animal Saints." *What Are the Animals to Us? Approaches from Science, Religion, Folklore, Literature, and Art*. Ed. Dave Aftandilian, Marion Copeland, and David Scofield Wilson. Knoxville: U of Tennessee P, 2007. 189–203.

Surveys animal iconography in Latin saints' lives and legends.

Hollis, Stephanie. "Strategies of Emplacement and Displacement: St. Edith and the Wilton Community in Goscelin's *Legend of Edith* and *Liber Confortatorius*." *A Place to Believe In: Locating Medieval Landscapes*. Ed. Clare A. Lees and Gillian R. Overing. University Park: Pennsylvania State UP, 2006. 150–69.

Explores Edith's place in the Wilton abbey community as represented in Goscelin's *Vita S. Edithae* and *Book of Encouragement and Consolation*.

Holmes, Trevor. "(Un)Becoming Goth: Poppy Z Brite, Courtney Love and Gothic Biography." *Gothic Studies* 9.1 (May 2007): 698–746.

Shows how Gothic horror author Brite's biography of Love took advantage of the Gothic valences in her life and in her depictions in popular culture.

Hoogland, René. "Feminist Theorizing as 'Transposed Autobiography.'" *Journal of Lesbian Studies* 11.2 (2007): 137–43.

Points to three moments as reasons for the casting aside of lesbian desire: the subsidence of lesbian/straight feminist debates, the prevalence of "race"/ethnicity in critical theorizing, and the emergence of post-theoretical trends of thought.

Hoppmann, Christiane, and Jacqui Smith. "Life-History Related Differences in Possible Selves in Very Old Age." *International Journal of Aging and Human Development* 64.2 (2007): 109–127.

Study of older women reveals that it was significant for them to have started a family in young adulthood not only in their youth, but also up until very old age.

Hoskins, Janet. "Agency, Biography and Objects." *Handbook of Material Culture*. Ed. Christopher Tilley, Webb Keane, Susanne Küchler, Michael Rowlands, and Patricia Spyer. London: Sage, 2006. 74–84.

Introduces the use of material culture in telling stories of agency and of people's lives.

Hubbell, Amy L. "An Amputated Elsewhere: Sustaining and Relieving the Phantam Limb of Algeria." *Life Writing* 4.2 (Oct. 2007): 247–62.

Shows how most former French of Algeria write to maintain a connection to their past—a phantom limb—while some write to accept their amputations.

Hunter, Angela N. "Rousseau's Queer Bottom: Sexual Difference in the *Confessions*." *Sexualities in French and Francophone Literature and Film*. Ed. James Day. Amsterdam: Rodopi, 2007. 51–62.

Focuses on Rousseau's exhibitionism and treatment of sexual difference.

Hyatte, Reginald. "The Habit Makes the Monk: Clothes/Cloth and Valuation in Joinville's 'Vie de saint Louis.'" *Studi Francesi* 50.1 (Winter 2006): 7–16.

Through Joinville's *Vie de saint Louis*, raises issues of material culture and economic value.

Irvine, Colin. "Remembering How to Do What You Haven't Done Yet: Using Personal Histories and Her-Stories in English Educational Classes." *Journal of the Midwest Modern Language Association* 39.1 (2006): 154–65.

Suggests that when narratives form a central role in teaching methods of instruction, teachers can help students draw from their own personal histories while anticipating how they can encourage students' thinking processes.

Ivard, Jean-Michel. "De La Crainte de la damnation éternelle aux prémisses de l'angoisse existentielle contemporaine: Inquiétudes sotériologiques et eschatologiques chez William Hale White ('Mark Rutherford')." *Cahiers Victoriens et Edouardiens* 63 (Spring 2006): 359–72.

Identifies White's pseudonymous spiritual "autobiographies" as sites of existential crisis.

Jack, Jordynn. "Space, Time, Memory: Gendered Recollections of Wartime Los Alamos." *Rhetoric Society Quarterly* 37.3 (Summer 2007): 229–50.

Emphasizes gendered rhetorics of personal narratives about the Manhattan Project.

Jago, Barbara J. "A Primary Act of Imagination." *Qualitative Inquiry* 12.2 (2006): 398–426.

Focuses on father-absence as a theme in the author's scholarly research.

Jajdelski, Wojciech. "Literature, Biographism and the Communion of Saints: The Case of Jan Józef Lipski." *Literature and Theology* 20.2 (June 2006): 140–56.

Examines the theological underpinnings of Lipski's argument for the legitimacy of biographical interpretation in literary studies.

Jenkins, Andrea Powell. "‘The Last . . . Thing One Needed to Know’: Kristeva’s ‘Herethics’ in Evelyn Scott’s *Escapade* and *The Narrow House*." *Journal of Modern Literature* 29.3 (Spring 2006): 78–102.

Argues that Scott articulates the experience of maternity in a way that both incorporates and exceeds the discourse of the Virgin Mary.

Johnson, Sylvester. "Tribalism and Religious Identity in the Work of Richard Wright." *Literature and Theology* 20.2 (June 2006): 171–88.

Shows how Wright used the metaphor of tribalism to depict American revivalism and critique ideas of religious identity.

Jones, Manina. "Collaborative Auto/Biography and Aboriginal ‘Enfranchisement’ in Occupied Canada." *Canadian Literature* 190 (Fall 2006): 63–78.

Points out how Robert Calihoo and Robert Lorne’s work complicates ideas of self-articulating subjects and enfranchised citizens.

Jones, Mark. "The Life of St. Eustace: A Saint’s Legend from Lambeth Palace MS 306." *ANQ* 20.1 (Winter 2007): 13–24.

Argues that the textual oddities of the Middle English life of Saint Eustace point toward changes in late Medieval narrative conventions and tastes.

Julien, Claude Fernand Yoon. "Figures of Life in *Fatheralong*." *Critical Essays on John Edgar Wideman*. Ed. Bonnie TuSmith and Keith Eldon Byerman. Knoxville: U of Tennessee P, 2006. 17–29.

Focuses on issues of temporality and fictionality in Wideman’s autobiographical work.

Kaplan, Debra. "The Self in Social Context: Asher ha-Levi of Reichshofen’s *Sefer Zikhronot*." *Jewish Quarterly Review* 97.2 (Spring 2007): 210–36.

Argues that Asher ben Eliezer ha-Levi’s Book of Memories was designed to be a personal autobiography, a legacy for and about his own family.

Karnac, Harry. "Bibliography of Primary and Secondary Sources on the Life, Work, and Ideas of Wilfred Ruprecht Bion." *American Imago* 63.1 (Spring 2006): 87–107.

Compilation of sources regarding the famous analyst.

Kawakami, Akane. "‘Coup de foudre photographique’: Autobiography and Photography in Hervé Guibert." *Romance Studies* 25.3 (Summer 2007): 211–25.

Considers the role of photographs in Guibert’s *L’Image fantôme* and *Le Seul Visage*.

Kershaw, Angela. "Women’s Writing and the Creation of Political Subjectivities in Inter-War France. Louise Weiss: Novelist, Autobiographer and Journalist." *Women in Europe between the Wars: Politics, Culture and Society*. Ed. Angela Kershaw. Burlington: Ashgate, 2007. 55–72.

Focuses on Weiss’s construction of female subjectivity in the 1920s and 1930s.

Kihato, Caroline Wanjiku. "Invisible Lives, Inaudible Voices? The Social Conditions of Migrant Women in Johannesburg." *African Identities* 5.1 (2007): 89–110.

Uses women's accounts to investigate the hows, ways, and whys certain women are forced to migrate.

Kin Yeon-Soo. "Migrancy, Memory and Transplantation in Manuel Rivas's *La mano del emigrante*." *Hispanic Research Journal* 7.2 (June 2006): 113–26.

Explores Rivas's use of text and photos in constructing Galician identity through the lives of migrant workers and shipwrecked fishermen.

King, Kenneth. "Trans-sex and the Facticity of the Flesh." *Gay and Lesbian Review* 14.5 (2007): 13–15.

Asserts that neither gender can fully "get inside the other's skin to comprehend what the opposite sex actually experiences."

Knight, Louise W. "Sibling Rivalry: History and Memoir." *Women's Review of Books* 24.4 (2007): 12–14.

According to the author, "memoir interprets a personal past: history a collective one."

Knowles, Sebastian D. G. "Birkenau: The Place Where Irony Goes to Die." *Antioch Review* 65.2 (2007): 373–83.

This seemingly distanced narrative about the author's visit to two concentration camps becomes a poignantly rendered emotional reflection on personal and familial loss.

Krauss, Andrea. "Dialog und Wörterbaum: Geschichtskonstruktionen in Ruth Klügers 'weiter leben. Eine Jugend' und Martin Walsers 'Ein springender Brunnen.'" *Wende des Erinnerns?: Geschichtskonstruktionen in der deutschen Literatur nach 1989*. Ed. Barbara Besslich, Katharina Grätz, and Olaf Hildebrand. Berlin: Schmidt, 2006. 69–85.

Compares constructions of historical and personal memory in Klüger's and Walser's texts.

Kotowicz, Zbigniew. "The Strange Case of Phineas Gage." *History of the Human Sciences* 20.1 (2007): 115–31.

Explains how a man's accidental disfigurement resulted in behavioral and personality changes.

Langreiter, Nikola. "Goldene Jahre: Über Autobiographien österreichischer Schirennläufer." *Österreichische Zeitschrift für Volkskunde* 60.1 (2006): 1–34.

Critique of autobiographies by Austrian ski racers.

Langingham, Susan D. "Making a Saint out of a Sibling." *Sibling Relations and Gender in the Early Modern World: Sisters, Brothers and Others*. Ed. Naomi J. Miller and Naomi Yavneh. Aldershot: Ashgate, 2006. 15–27.

Focuses on María Vela Cueto's relations with siblings as revealed in letters and autobiographical texts.

Länström, Anna. "Locke's Account of Personal Identity: Memory as Fallible Evidence." *History of Philosophy Quarterly* 24.1 (2007): 39–56.

Locke believed that personal identity depended upon consciousness, and thereby was connected to moral responsibility.

Lanza, Robert. "A New Theory of the Universe." *American Scholar* 76.2 (2007): 18–33.

Biocentrism builds on quantum physics: "for each life there is a universe, its own universe."

Lavery, Jane E. "Postmodern Interpretations of the Iconic Self: *Tinísima* by Elena Poniatowska and *Santa Evita* by Tomás Eloy Martínez." *Romance Studies* 25.3 (July 2007): 227–40.

Compares Poniatowska's representation of Tina Modotti to Martínez's depiction of Eva Perón as examples of appropriately postmodern constructions of lives in flux.

Lawtoo, Nidesh. "Dissonant Voices in Richard Rodríguez's *Hunger for Memory* and Luce Irigaray's *The Sex Which Is Not One*." *Texas Studies in Literature and Language* 48.3 (Fall 2006): 220–49,

Uncovers a theorization of borderland identities in *Hunger for Memory*, and compares it to Irigaray's work.

Lederer, Thomas. "Fools and Saints: Derision and Regenerative Laughter and the Late Medieval and Early Modern Hagiographic Imagination." *Comitatus* 37 (2006): 111–45.

Examines carnivalesque patterns in Reformation and Counter-Reformation hagiographies.

Lehnert, Herbert. "Zur Biographie Thomas Manns: Erkenntnisse aus Biographien der Familienmitglieder." *Orbis Litterarum* 62.3 (June 2007): 241–60.

Suggests what the biographies of family members could contribute to the biography of Thomas Mann.

Lemack, Carie. "The Journey to September 12th: A 9/11 Victim's Experiences with the Press, the President, and Congress." *Studies in Conflict and Terrorism* 30.9 (2007): 739–66.

Loss of a parent led to personal activism and reflections on how private loss becomes public engagement in a national arena.

Lenta, Margaret. "De-Authorising a Biography: Suresh Roberts Versus Gordimer." *Current Writing* 19.1 (2007): 87–102.

Discusses how a book was discredited by a subject and then reappeared shortly after without the subject's sanction.

Lerner, Barron H. "Crafting Medical History: Revisiting the 'Definitive' Account of Franklin D. Roosevelt's Terminal Illness." *Bulletin of the History of Medicine* 81.2 (2007): 386–406.

Asserts that Roosevelt's doctor, family, and one historian made sure that the story of the president's decline was told from a particular vantage point.

Lev-Wiesel, Rachel. "Intergenerational Transmission of Trauma across Three Generations." *Qualitative Social Work* 6.1 (2007): 75–94.

Includes tables helpful in enabling the reader to visualize the data being analyzed.

Levi, Isaac. "Identity and Conflict." *Social Research* 74.1 (2007): 25–50.

Levi says that according to Amartya Sen, "An agent identifies only with some of the groups with whom the agent shares traits in common. These are the groups who have an influence 'on what we value and how we behave.'" Levi then discusses the topic of zealotry.

Lewis, Kevin. "Night and Spiritual Autobiography." *Approaches to Teaching Wiesel's Night*. Ed. and introd. Alan Rosen. New York: MLA, 2007. 133–39.

Pedagogical approach focusing on Wiesel's treatment of faith.

Lezzi, Eva. "Ruth Klüger: Literarische Authentizität durch Reflexion. *Weiter leben-Still alive. Shoah in der deutschsprachigen Literatur*. Ed. Norman Otto Eke and Hartmut Steinecke. Berlin: Schmidt, 2006. 286–92.

Sketches Klüger's strategies for establishing authorial authenticity.

Li, Stephanie. "Motherhood as Resistance in Harriet Jacobs's *Incidents in the Life of a Slave Girl*." *Legacy* 23.1 (2006): 14–29.

Explore Jacobs's forms of female bodily resistance and ideological strategies of literary representation.

Li, Xuemei. "Souls in Exile: Identities of Bilingual Writers." *Journal of Language, Identity, and Education* 6.4 (2007): 259–75.

Explores why a number of bilingual writers have chosen to write in their second languages, and how a person navigates being in-between two cultures.

Lienard, Marie. "Ernest Gaines: Les deux autobiographies de Miss Jane Pittman, ou le Père fondateur retrouvé et perdu." *Raisons Politiques* 24 (Nov. 2006): 79–98.

Compares the television adaptation to Gaines's *Autobiography of Miss Jane Pittman*.

Lindgren, Joakim. "Biography as Education Governance." *Discourse* 28.4 (Dec. 2007): 467–83.

Tracks the increasing use in Swedish schools of biographical registers as a way to analyze, assess, and control students' progress and social integration.

Livingston, Chip. "My Sestina, Your Sestina." *Life Writing* 3.2 (2006): 151–55.

Describes the writing and reception of his sestina "Coon Was Here."

Lothane, Zvi. "The Sigmund Freud/Minna Bernays Romance: Fact or Fiction?" *American Imago* 64.1 (Spring 2007): 129–33.

Reviews the evidence pursuant to the case and finds it unpersuasive: "even highly probable does not mean proven."

Lowrance, Sherry. "Identity, Grievances, and Political Action: Recent Evidence from the Palestinian Community in Israel." *International Political Science Review* 27.2 (2006): 167–90. Notes that the "closer one identifies with the state, the less likely one is to protest, even when significant grievances exist."

Lvovich, Natasha. "Losing Gravity in Russia: A Lingua-cultural Journey." *Life Writing* 4.2 (Oct. 2007): 289–96. Explores the tensions of her return visit to Moscow, as a Russian migrant now living in New York, in light of the exile experience of Marc Chagall.

MacClancy, Jeremy. "Nakomaha: A Counter-Colonial Life and its Contexts: Anthropological Approaches to Biography." *Oceania* 77.2 (July 2007): 191–214. An achronic presentation of information about a ni-Vanuatu leader enables comparative assessment of data sources, and results in a text more accessible to indigenous readers.

MacLeod, Christine, and Alessandro Nuvolari. "The Pitfalls of Prosopography." *Technology and Culture* 47.4 (Oct. 2006): 757–76. Scrutinizes the criteria adopted by the Victorian edition of the *Dictionary of National Biography* for selecting British inventors born between 1650 and 1850.

Madsen, Deborah L. "The Oriental/Occidental Dynamic in Chinese American Life Writing: Pardee Lowe and Jade Snow Wong." *Amerikastudien/American Studies* 5.3 (2006): 343–53. Shows how competing racialized discourses of subjectivity in works by Lowe and Wong disallow any dominant or coherent image of self.

Magennis, Hugh. "Hagiographical Imagery of Light and Ælfric's 'Passion of St. Dionysius.'" *Leeds Studies in English* 37 (2006): 209–228. Reads Ælfric's life of Dionysius in the context of hagiographical traditions of light imagery.

Mahalingam, Ramaswami, and Pamela Trotman Reid. "Dialogue at the Margins: Women's Self-Stories at the Intersection of Identities." *Women's Studies International Forum* 30.3 (2007): 254–63. Self-storytelling is a helpful tool for engendering empathy among women from different regional backgrounds.

Malek, Amy. "Memoir as Iranian Exile Cultural Production: A Case Study of Marjane Satrapi's 'Persepolis' Series." *Iranian Studies* 39.3 (2006): 353–80. Examines *Persepolis* as a novel that experiments with a memoirist's perspective upon the status of being "in-between."

Mannheimer, Katherine. "Personhood, Poethood, and Pope: Johnson's *Life of Pope* and the Search for the Man behind the Author." *Eighteenth Century Studies* 40.4 (2007): 631–49.

When Johnson was writing about Pope, he realized that this was a poet whose character, biography, and poetry were often blended into a unified sense of personhood.

Marino, Gordon. "Nothing Personal." *Common Knowledge* 13.1 (2007): 80–86.

Muses about the challenges of understanding the life of a figure of secrecy such as Kierkegaard, whose temperament was not always as forthcoming as some of his texts.

Mark, James. "Antifascism, the 1956 Revolution and the politics of communist autobiographies in Hungary 1944–2000." *Europe-Asia Studies* 58.5 (Dec. 2006): 1209–1240.

Using oral histories, explores the reshaping of individuals' public and private autobiographies in response to different political environments in post-World War II Hungary.

Maron, Monika. "Historical Upheavals, Fractured Identities." *German Historical Institute Bulletin* 38 (2006): 51–57.

According to Maron's investigations, "we are much less free in forming our biographies than we think." Therefore, any attempts to consider our lives in retrospect give us some degree of control over them.

Marsh, Victor. "The Boy in the Yellow Dress: Reframing Subjectivity in Narrativisations of the Queer Self." *Life Writing* 4.2 (Oct. 2007): 263–85.

Excerpt from his memoir demonstrating how life writing can produce versions of religious subjectivity that resist homophobic constructions.

Martin, Jane. "Thinking Education Histories Differently: Biographical Approaches to Class Politics and Women's Movements in London, 1900s to 1960s." *History of Education* 36.4–5 (July–Sept. 2007): 515–33.

The auto/biographical practices of a married couple who taught in state schools reveals the linkages among class politics and gendered and occupational identities.

Martin, Judith E. "Luise Mühlbach's *Aphra Behn* (1849): Auto/Biography of a Woman Artist." *Neophilologus* 90.4 (Fall 2006): 585–599.

Reads Mühlbach's fictional biography of Behn as an autobiographical and aesthetic statement.

Martin, Kimberly A., and Irving E. Alexander. "A Study of Personality Stability and Change in Autobiographical Narratives." *Individual Differences Research* 4.4 (Oct. 2006): 253–71.

Analyzes autobiographical texts written at two points in young to middle adulthood for evidence of desirable characteristics relating to stability and adaptability.

Masiki, Trent. "One Man, One Nation." *Poets and Writers* 34.3 (2006): 38–43.

Because Nobel laureate Wole Soyinka had become the subject of literary and biographical speculation and distortion, he felt compelled to venture into the realm of memoir yet again.

Maslan, Mark. "Telling to Live the Tale: Ronald Reagan, Edmund Morris, and Postmodern Nationalism." *Representations* 98 (Spring 2007): 62–76.

Treats the misrepresentation of personal history, by both author and subject, in Edmund

Morris's *Dutch*, as the expression of a distinctly postmodern form of nationalism in which historical deracination serves as a basis for national connection.

Maxey, Ruth. "Who Wants Pale, Thin, Pink Flesh?": Bharati Mukherjee, Whiteness, and South Asian American Writing." *Textual Practice* 20.3 (Sept. 2006): 529–47.

Compares treatments of American corporeality in South Asian American writing to other whiteness critiques.

McAlister, Sean. "The Explosive Devices of Memory': Trauma and the Construction of Identity in Narrative." *Language and Literature* 15.1 (2006): 91–106.

Author proposes an account of "the specific stylistic differences between the narrative representation of identity and that of identity in trauma."

McCoy, Beth A. "Race and the (Para)Textual Condition." *PMLA* 121.1 (Winter 2006): 156–69.

Explores how paratexts resist white power in the *Narrative of the Life of Frederick Douglass* and James Allen's exhibition of lynching photography, *Without Sanctuary*.

McCusker, Maeve. "Small Worlds: Constructions of Childhood in Contemporary Postcolonial Autobiography in French." *Romance Studies* 24.3 (Nov. 2006): 203–214.

Approaches the resurgence of narratives of childhood in contemporary postcolonial writing by focusing on the commodification and packaging of the genre by metropolitan publishers.

McEntee, Grace. "The Ethos of Motherhood and Harriet Jacobs' Vision of Racial Equality in *Incidents in the Life of a Slave Girl*." *The Literary Mother: Essays on Representations of Maternity and Child Care*. Ed. Susan C. Staub. Jefferson, NC: McFarland, 2007. 200–223.

Approaches Jacobs's treatment of motherhood in the context of her views of race relations and equality.

McKenzie, Andrea. "The Real Macheath: Social Satire, Appropriation, and Eighteenth-Century Criminal Biography." *Huntington Library Quarterly* 69.4 (2006): 581–605.

Reports on the dialectic between literary representation and popular practice, and the appropriation of satirical discourse by real-life criminals.

McPherson, Kathryn R. "'My Deare Sister': Sainted Sisterhood in Early Modern England." *Sibling Relations and Gender in the Early Modern World: Sisters, Brothers and Others*. Ed. Naomi J. Miller and Naomi Yavneh. Aldershot: Ashgate, 2006. 182–94.

Compares accounts of sister relations by Alice Thornton and Lady Jane Cavendish.

Mehta, Brinda. "Dissidence, Creativity, and Embargo Art in Nuha Al-Radi's *Baghdad Diaries*." *Meridians: Feminism, Race, Transnationalism* 6.2 (2006): 220–35.

Explores Al-Radi's woman-centered strategies of survival and perspectives on war and occupation presented through painting, sculpture, essays, and eyewitness accounts.

Miller, Nancy K. "I Killed My Grandmother: Mary Antin, Amos Oz, and the Autobiography of a Name." *Biography: An Interdisciplinary Quarterly* 30.3 (Summer 2007): 319–41.

Using works by Oz and Antin as unexpected points of connection, explores the extent to which the author's identity has been entangled with a collective history shaped by the trauma of departure.

———. "The Entangled Self: Genre Bondage in the Age of Memoir." *PMLA* 122.2 (2007): 537–48.

Asks whether we need a "new category" for the autobiographer who embellishes the truth while contending that he or she is writing "memoir" and not fiction.

Mintz, Susannah. "To Boredom and Back: Creative Nonfiction and the Propulsive 'I'." *Life Writing* 4.2 (Oct. 2007): 297–301.

Considers the transformation of a hiking adventure in Edinburgh into a work of travel writing.

Mitchell, Sally. "Frances Power Cobbe's 'Life' and the Rules for Women's Autobiography." *ELT* 50.2 (2007): 131–57.

Reticence and self-revelation interface in Cobbe's work and self-critique.

Mo, Weimin, and Wenju Shen. "Home: A Feeling Rooted in the Heart." *Children's Literature in Education* 38.3 (2007): 173–85.

Discusses the so-called identity crisis experienced by some Asian-American children and youth who must develop a flexible concept of identity so as not to feel like "forever foreigners."

Molesworth, Jesse M. "Equiano's 'Loud Voice': Witnessing the Performance of *The Interesting Narrative*." *Texas Studies in Literature and Language* 48.2 (Summer 2006): 123–44.

Argues that the ability of Equiano's narrator to tell his story depends on his ability to recruit the reader to serve as a character witness.

Monk, Ray. "This Fictitious Life: Virginia Woolf on Biography and Reality." *Philosophy and Literature* 31.1 (Apr. 2007): 1–40.

Critiques Woolf's essay "The New Biography," and her choice of Sidney Lee and Harold Nicolson as representative of the old and new styles respectively

Morency, Jean. "La Figure de Gabrielle Roy chez Jacques Poulin et Michel Tremblay." *Canadian Literature* 192 (Spring 2007): 97–109.

Through Tremblay's *Un Ange cornu avec des ailes de tôle*, raises issues of intertextuality.

Moreno-Seco, Mónica, and Alicia Mira-Abad. "Motherhood(s) and Memoirs Written by Women in the Spanish Exile." *Narrating Motherhood(s), Breaking the Silence: Other Mothers, Other Voices*. Ed. Silvia Caporale-Bizzini. Bern: Peter Lang, 2006. 51–75.

Addresses cultural representations of forgotten motherhoods, and especially mothers who have been forced to live exiled from their children.

Morgan, Simon. "The Reward of Public Service: Nineteenth-Century Testimonials in Context." *Historical Research* 80.208 (May 2007): 261–85.

Charts the emergence, development, and decline of the testimonial as a public ritual in nineteenth-century Britain.

Morin, Marie-Eve. "The Self, the Other, and the Many: Derrida on Testimony." *Mosaic* 40.2 (2007): 165–78.

Reflects that "if there is a self, there is necessarily an other, and if there is an other, there are necessarily many others," according to Derrida's thinking. Such reasoning leads to discussions about plurality and community.

Moss, Laura. "'Nice Audible Crying': Editions, Testimonies, and *Country of My Skull*." *Research in African Literatures* 37.4 (Winter 2006): 85–104.

Compares South African and American editions of Krog's text to Truth and Reconciliation Commission transcripts to critique how the TRC is read outside South Africa.

Mule, Katwiwa. "Blurred Genres, Blended Memories: Engendering Dissidence in Nawal el Saadawi's 'Memoirs of a Woman Doctor' and Tsitsi Dangarembga's 'Nervous Conditions.'" *Meridians: Feminism, Race, Transnationalism* 6.2 (2006): 93–116.

Shows how the political aspects of texts such as *Memoirs of a Woman Doctor* and *Nervous Conditions* challenge ideologies that separate the self from the social.

Nabulivou, Noelene. "Feminisms, Identities, Sexualities: A Personal Journey." *Development* 49.1 (2006): 30–34.

Explores the question of how change happens by telling her own story amidst the complexities of life in Fiji.

Nieva de la Paz, Pilar. "Las autobiografías, diarios y memorias de las poetisas de la Generación del 27: Trayectoria literaria e inserción profesional." *Regards sur les Espagnoles créatrices (XVIIIe–XXe siècle)*. Ed. Françoise Etienvre. Paris: Sorbonne Nouvelle, 2006. 195–211.

Places life writing by Spanish women poets in the context of the Generation of '27 group.

North, Connie E. "Faultlines." *Life Writing* 3.2 (2006): 115–40.

Meditation, based on her experiences as a Peace Corps volunteer in Senegal, on the ethical and political implications of the dialogic construction of identity.

Nozawa, Shunsuke. "The Meaning of Life: Regimes of Textuality and Memory in Japanese Personal Historiography." *Language and Communication* 27.2 (Apr. 2007): 153–77.

Explores the cultural logics of memory-making and textuality in the discursive practices of "personal historiography."

Obajtek-Kirkwood, Anne-Marie. "Yvonne Baby: *Ma mère et le ciel, très vite* ou vies et morts d'une mère dans le siècle." *Dalhousie French Studies* 77 (Winter 2006): 77–85.

Focuses on mother-daughter relations in *Ma mere et le ciel, très vite*.

Ogundayo, 'BioDun J. "Polyphony in Miguel Barnet's *Biografía de un cimarrón*." *Nebula* 3.2–3 (Sept. 2006): 189–204.

Discusses Barnet's use of polyphony to reassess the figure of the slave in black Cuban literature.

O'Quinn, Daniel. "The State of Things: Olaudah Equiano and the Volatile Politics of Heterocosmic Desire." *Historicizing Romantic Sexuality*. Ed. Richard C. Sha. College Park: U of Maryland P, 2006.

Places Equiano's narrative in the context of Foxe's *Actes and Monuments* and discourses of conversion, masochism, and nationalism.

Orr, Mary. "Pursuing Proper Protocol: Sarah Bowdich's Purview of the Sciences of Exploration." *Victorian Studies* 49.2 (Winter 2007): 277–85.

Focuses in particular on Bowdich's discussion of Cuvier.

Ott, John S. "Educating the Bishop: Models of Episcopal Authority and Conduct in the Hagiography of Early Twelfth-Century Soissons." *Teaching and Learning in Northern Europe, 1000–1200*. Ed. Sally N. Vaughn and Jay Rubenstein. Turnhout: Brepols, 2006. 217–53.

Focuses on the personal relationships that guided education and the twelfth century renaissance before the growth of universities.

Olson, Tod. "Reconciliation and Return: A. R. Ammons's Poetry as Autobiography." *North Carolina Literary Review* 15 (2006): 93–102.

Links Ammons's nature poetry to his upbringing in rural North Carolina.

Papatola, Dominic. "Fluid Identities." *American Theatre* 23.6 (2006): 65–82.

Touches on the issue of "identity—how one forms it, how one holds onto it, and the gnawing doubt about who we are and how we identify" ourselves in the world.

Pape, Walter. "'Mich für mein ganzes Leben verletzendes Geschehen als Erlebnis': Die Luftangriffe auf Salzburg (1944) in Thomas Bernhards *Die Ursache* und Alexander Kluges *Der Luftangriff auf Halberstadt am 8. April 1945*." *Bombs Away! Representing the Air War over Europe and Japan*. Ed. Wilfried Wilms and William Rasch. Amsterdam: Rodopi, 2006. 181–97.

Compares moral and ideological suppositions of Bernhard's and Kluge's representations of Allied bombing.

Pascal, Richard. "Audible in the Silence: Douglas Lockwood, Waipuldanya, and the Postwar Aboriginal Life Narrative." *Life Writing* 3.2 (2006): 53–77.

Reads Lockwood's 1962 *I, the Aboriginal* as both supportive of and resistant to assimilation, and as a precursor to the Aboriginal life writing of the 1970s and later.

Pasupathi, M., E. Mansour, and J. R. Brubaker. "Developing a Life Story: Constructing

Relations between Self and Experience in Autobiographical Narratives." *Human Development* 50.2–3 (Mar. 2007): 85–110.

Outlines how life stories develop through the creation of self-event connections in narrating experiences.

Paul, Robert A. "Purloining Freud: Dora's Letter to Posterity." *American Imago* 63.2 (Summer 2006): 159–82.

Explores ways in which Freud's texts, like other examples of discourse, communicate messages quite different from what might be taken as their literal, surface, or manifest meaning. Focuses particularly on the form of the letter, a written text that stands at some midpoint between dialogical conversation and abstract impersonal written prose.

Perry, Yaakov. "Volatile Imprints of Desire: Unreadable Ribbons and Ruptured Testimonies in Rousseau's Confessional Text." *Poiesis* 9 (2007): 138–54.

Offers a de Manian reading of desire in *Les Confessions*.

Peterson, Linda H. "Elizabeth Gaskell's *The Life of Charlotte Brontë*." *Cambridge Companion to Elizabeth Gaskell*. Ed. Jill L. Matus. Cambridge: Cambridge UP, 2007. 59–74.

Overview of the history, characteristics, and reception of Gaskell's biography.

Pittman, Coretta. "Black Women Writers and the Trouble with Ethos: Harriet Jacobs, Billie Holiday, and Sister Souljah." *Rhetoric Society Quarterly* 37.1 (Winter 2007): 43–70.

Considers rhetorical approaches to ethos in *Incidents in the Life of a Slave Girl*, *Lady Sings the Blues*, and *No Disrespect*.

Plüss, Caroline. "Becoming Different While Becoming the Same: Re-territorializing Islamic Identities with Multi-Ethnic Practices in Hong Kong." *Ethnic and Racial Studies* 29.4 (2006): 656–75.

Draws attention to the possibility that one need not always assume that there is an aura of conflict and exclusiveness in minority/majority relations; a minority group can fit in without giving up its beliefs.

Poiana, Peter. "Narrative Destiny in Self-Writing: Michel Leiris." *Forum for Modern Language Studies* 43.3 (July 2007): 261–76.

Emphasizes the importance of the narrative organization of a work for understanding how the end is figured at different stages.

Popkin, Jeremy D. "'Ego Histoire' Down Under." *Australian Historical Studies* 38.129 (2007): 106–123.

"Ego-histoires," or autobiographical accounts, can add to an understanding of history; Australian historians' autobiographies form a corpus that connects the academic and public spheres.

Prescott, Lynda. "Encounters with Conrad: Self-Experience and Narrativity." *Life Writing* 3.2 (2006): 79–96.

Challenges Galen Strawson's article "Against Narrativity" by complicating his characterization of Conrad.

Priest, Ann-Marie. "The Author is Dead, Long Live the Author." *Life Writing* 4.2 (Oct. 2007): 303–305.

Argues that biographical novels reveal a persistent fascination with authors' lives.

Prins, Baukje. "Narrative Accounts of Origins." *European Journal of Women's Studies* 13.3 (2006): 277–90.

Highlights the importance of "the quest for origins in narratives," and argues that the "issue of origins can be elaborated within a constructionist perspective of intersectionality."

Pritchard, William H. "Johnson's 'Lives.'" *Hudson Review* 60.1 (Spring 2007): 25–35.

In scope and specificity, Roger Lonsdale's four-volume edition of Johnson's *Lives* provides an extremely ambitious yet noninvasive addendum of supplementary material.

Priskil, Peter. "Eine Kindheitserinnerung des Benvenuto Cellini." *System Ubu* 24.1 (Spring 2006): 48–76.

Psychoanalytic treatment of childhood memory in Cellini's life writings.

Pulitano, Elvira. "'One More Story to Tell': Diasporic Articulations in Sally Morgan's *My Place*." *The Pain of Unbelonging: Alienation and Identity in Australasian Literature*. Ed. Sheila Collingwood-Whittick. Amsterdam: Rodopi, 2007. 27–55.

Considers the role of collective memory in diasporic ethnic identity construction.

Quarles, Charles L. "The Use of the Gospel of Thomas in the Research on the Historical Jesus of John Dominic Crossan." *Catholic Biblical Quarterly* 69.3 (July 2007): 517–36. Critiques Crossan's arguments for the Gospel of Thomas's priority over and independence from the synoptic gospels.

Raisborough, Jayne, and Mark Bhatti. "Women's Leisure and Auto/Biography: Empowerment and Resistance in the Garden." *Journal of Leisure Research* 39.3 (2007): 459–76.

Using data from the Mass Observation Archive, addresses prevailing conceptualizations of women's agency in leisure as either reproducing or resisting gender relations.

Reid, Donald. "Passings That Pass in America: Crossing Over and Coming Back to Tell About It." *History Teacher* 40.4 (Aug. 2007): 453–70.

Reads memoirs of passing as the passers' attempts to reveal to the cultures from which they come the confining impact of the gaze of the oppressor on identity construction.

Reupert, Andrea. "Social Worker's Use of Self." *Clinical Social Work Journal* 35.2 (2007): 107–116.

Seven social workers were interviewed about their experiences of bringing the "self" to both therapeutic and nontherapeutic work situations.

Roesler, Christian. "A narratological methodology for identifying archetypal story patterns in autobiographical narratives." *Journal of Analytical Psychology* 51.4 (Aug. 2006): 574–86.

Based on Jung's definition of archetype, develops the concept of "archetypal story pattern," as well as a research method drawing on narrative analysis and biographical research to identify archetypal story patterns in life stories.

Rosario, Margaret. "Sexual Identity Development among Lesbians, Gay, and Bisexual Youths: Consistence and Change over Time." *Journal of Sex Research* 43.1 (2006): 46–58.

Study indicates that very little research has been conducted on changes in LGB sexual identity among both male and female youths.

Rose, Heidi M. "Writing and Performing 'Mirror Image.'" *Text and Performance Quarterly* 26.3 (2006): 274–77.

Asks why one might continue to "talk" to someone who is absent from our lives knowing full well that that person is no longer there; suggests that "merely the act of speaking brings the "I" and "you" into being again which affirms and sustains subjectivity.

Roth, Sara N. "'How a Slave was Made a Man': Negotiating Black Violence and Masculinity in Antebellum Slave Narratives." *Slavery and Abolition* 28.2 (Aug. 2007): 255–75.

Contrasts portrayals of black masculinity in fugitive slave autobiographies published in the 1840s to those in abolitionist narratives from the 1830s and 1850s.

Rothenbuhler, Eric W. "Myth and Collective Memory in the Case of Robert Johnson." *Critical Studies in Media Communication* 24.3 (Aug. 2007): 189–205.

Uses stories about how Robert Johnson learned to play guitar and how he lived and died to explore the roles of myth, narrative, and audience reception in popular memory.

Rubio, Raúl. "Discourses of/on Nostalgia: Cuban America's Real and Fictional Geographies." *Letras Hispanas* 3.1 (Spring 2006).

Evaluates diverse portrayals of Cuban Miami in Gustavo Pérez Firmat's *Next Year in Cuba* and in Cristina García's *The Agüero Sisters*.

Runyan, William McKinley. "Psychobiography and the Psychology of Science: Understanding Relations Between the Life and Work of Individual Psychologists." *Review of General Psychology* 10.2 (June 2006): 147–62.

Presents initial interpretive hypotheses about connections between the life and work of a number of eminent psychologists: Sigmund Freud, Karen Horney, Henry Murray, B. F. Skinner, and Paul Meehl.

Russell, Richard. "Men Doing 'Women's Work': Elderly Men Caregivers and the Gendered Construction of Care Work." *Journal of Men's Studies* 15.1 (2007): 1–18.

Study suggests that the thirty caregivers interviewed struggled with the issues of gender norms, masculine scripting, and other forms of personal change.

Ruth, Damian. "Exile: A Moving Wound." *Auto/Biography* 14.3 (Dec. 2006): 245–66.

Collage of poems, letters, conversations, meditations, and notes communicates the experiences of exile.

Safran, Gabriella. "Out of the Anthill: The Jewish Autobiographer and the Critics." *Proof-texts* 26.1–2 (2006): 282–94.

According to this review essay on Jewish autobiographies, the "lives" of people, even people we've never heard of, matter to us and are readily sought after by a broad reading public.

Sakaki, Michiko. "Mood and Recall of Autobiographical Memory: The Effect of Focus on Self-Knowledge." *Journal of Personality* 75.3 (June 2007): 421–50.

Three experiments found that mood-congruent recall occurred when participants recalled their experiences from a self-aspect that was related to the elicitor of moods, as opposed to mood-incongruent recall of experiences from a self-aspect unrelated to the elicitor of moods.

Sayner, Joanne. "Memories of Victimhood: Nazism and the Challenge of the Autobiographical." *Forum for Modern Language Studies* 43.3 (July 2007): 301–315.

Using the autobiography of a former Nazi functionary, argues that a diachronic examination of first-person narratives avoids the decontextualization and dehistoricization that threatens the normative hierarchy of memories of the Holocaust.

Schiavi, Michael R. "The Tease of Truth: Seduction, Verisimilitude, and Spectatorship in *I Am My Own Wife*." *Theatre Journal* 58.2 (May 2006): 195–220.

Highlights the techniques by which Doug Wright kept audiences interested in his play's protagonist, Charlotte von Mahlsdorf, whose life and persona were demonstrably built on lies.

Schneider, Helmut J. "Reflexion oder Evokation: Erinnerungskonstruktion in Ruth Klügers 'Weiter leben' und Martin Walser 'Der springende Brunnen.'" *Zeitschrift für Deutsche Philologie* 125 (2006, Supplement): 160–75.

Compares strategies for the reconstruction of memory in works by Klüger and Walser.

Schorsch, Jonathan. "Disappearing Origins: Sephardic Autobiography Today." *Prooftexts* 27.1 (Winter 2007): 82–150.

Contextualizes the outpouring of memory work and self-analysis written by non-Ashkenazic Jews since the 1992 quinqucentennial of the Iberian events of 1492.

Schramm, Katharina. "Imagined Pasts—Present Confrontations: Literary and Ethnographic Explorations into Pan-African Identity Politics." *Africa, Europe, and (Post) Colonialism: Racism, Migration, and Diaspora in African Literatures*. Ed. Susan Arndt and Marek Spitzczok von Brisinski. Bayreuth: Bayreuth U, 2006. 243–56.

Compares treatments of home and diaspora in works by Maya Angelou and Kofi Awoonor.

Schultheis, Alexandra W. "Subjectivity Politics in Sorrow Mountain: Transnational Feminism and Tibetan Autobiography." *Genders* 44 (2006).

Uses paratextual and literary features to analyze the mix of spiritual, inspirational, and political goals of Ani Pachen's work.

Scragg, Leah. "The Victim of Fashion? Rereading the Biography of John Lyly." *Medieval and Renaissance Drama in England* 19 (2006): 210–26.

Combines biographical and literary historical approaches to Lyly's life and works.

Shafi, Monika. "German and American Dream Houses: Buildings and Biographies in Gregor Hens's *Himmelssturz* and Monika Maron's *Endmoränen*." *German Quarterly* 79.4 (Fall 2006): 505–524.

Links home and biographical narratives in Hens's and Maron's texts in both local and global dimensions.

Sheehan, Thomas W. "Caribbean Impossibility: The Lack of Jamaica Kincaid." *Jamaica Kincaid and Caribbean Double Crossings*. Ed. Linda Lang-Peralta. Newark: U of Delaware P, 2006. 79–95.

Explores issues of Caribbean identity and colonialism in *The Autobiography of My Mother* and *My Garden (Book)*.

Shen, Dan, and Dejin Xu. "Intratextuality, Extratextuality, and Intertextuality: Unreliability in Autobiography Versus Fiction." *Poetics Today* 28.1 (2007): 43–87.

Attempts to define unreliability in autobiography in relation to fictional unreliability.

Shoemaker, David W. "Personal Identity and Practical Concerns." *Mind* 116.462 (2007): 313–57.

Asserts that "the practical concerns motivating investigation into personal identity turn out to be not univocal, as is typically thought, such that each of the different practical concerns may actually be related to personal identity in very different ways."

Shollock, Adale. "Queer Theory in the First Person." *Cultural Critique* 66 (2007): 127–52. Explores "academic autobiography and the authoritative contingencies of visibility."

Shrum, Wesley. "Hurricane Stories, from Within." *Social Studies of Science* 37.1 (2007): 97–102.

Outside changes are often assimilated much faster than the changes that occur from within, especially for those who experienced Hurricane Katrina.

Sibbald, Kay M. "Un triángulo de autobiografías transatlánticas: Rafael Alberti (Norah Lange) y María Elena Walsh." *La cultura hispánica en sus cruces trans-atlánticos*. Ed. R. de la Fuente Ballesteros and J. Pérez-Magallón. Valladolid: U Castellae, 2006. 262–72.

Traces influences among autobiographical works by Lange, Walsh, and Alberti.

Simonet-Tenant, Françoise. "Thibaudet et les écritures de soi." *Littérature* 146 (June 2007): 36–49.

Places Thibaudet in the line of Montaigne and Amiel.

Simpson, LaJuan. "Transforming the Prison: Outrageous and Bodacious Behavior in *Angela Davis: An Autobiography*." *CLA Journal* 50.3 (Mar. 2007): 323–39.

Uses Davis's autobiography to focus on the transformation of the confining space of prison into a space of power and freedom for African American women.

Skea, Brian R. "Sabina Spielrein: Out from the Shadow of Jung and Freud." *Journal of Analytical Psychology* 51.4 (Aug. 2006): 527–52.

Explores the ways in which the fascinating and doomed Spielrein influenced central concepts in both Jungian and Freudian theory.

Snyder, Susan. "Writing Close to Home." *Philadelphia Inquirer* 19 Apr. 2007: A1, A16.

Describes a project very similar to the "Freedom Writers Diary," where a teacher inspired her students to write about their lives in a Philadelphia middle school.

Solms, Mark. "'Freud' and Bullitt: An Unknown Manuscript." *Journal of the American Psychoanalytic Association* 54.4 (Fall 2006): 1263–98.

English translation of a previously unknown manuscript by Freud. An editorial introduction to the translation clarifies the nature and limits of Freud's involvement with Bullitt's controversial psychobiography.

Soubigou, Gilles. "French Portraits of Sir Walter Scott: Images of the Great Unknown." *Scottish Studies Review* 7.1 (2006): 24–37.

Describes how a popular author, whose physical appearance some found disappointing, was represented in "imaginary" images that allowed his readers to also "read into" his personality.

Srigley, Katrina. "Clothing Stories: Consumption, Identity, and Desire in Depression-Era Toronto." *Journal of Women's History* 19.1 (2007): 82–104.

Explores how some women used footwear, ready-made clothing, window shopping, and the redesigning of store-bought styles of clothing at home to undermine the negative self-images that Depression-era deprivation foisted on young, fashion-conscious women.

Stanley, Liz, and Helen Dampier. "Simulacrum Diaries: Time, the 'Moment of Writing,' and the Diaries of Johanna Brandt-Van Warmelo." *Life Writing* 3.2 (2006): 25–52.

Uses Brandt-Van Warmelo's letters, manuscript diary, and printed diary about her experiences during the 1899–1902 South African War to examine the epistemological consequences of challenging the assumed ontology of diary entries' temporal and spatial "present-ness."

Stein, Daniel. "The Things that Jes' Grew? The Blues 'I' and African American Autobiographies." *Interdisciplinary Humanities* 23.2 (Fall 2006): 43–54.

Applies work of Leigh Gilmore to autobiographical and poetic readings of the blues.

Steinman, Linda. "Literacy Autobiographies in a University ELS Class." *Canadian Modern Language Review* 63.4 (2007): 563–73.

A "literacy autobiography" is defined as "a reflective, first-person account of one's development as a writing being."

Stelzig, Eugene. "My Buddha Experience." *Life Writing* 3.2 (2006): 99–113.

Reflects on his encounter with a statue of the Buddha in the Hong Kong Heritage Museum in Sha Tin, Hong Kong.

Stevick, Philip. "The Inner Life of E-Mail." *Salmagundi* 153–54 (2007): 3–18.

Sometimes humorous in its observations, this essay invites the reader to embark on the risk-taking adventure of playing with voice and tone in moments of solitude: to reach out and touch people and hopefully to be touched in return.

Stewart, Victoria. "'That Eternal Now': Memory and Subjectivity in Elizabeth Bowen's *Seven Winters*." *MFS* 53.2 (Summer 2007): 334–50.

Focuses on themes of memory and perception in Bowen's approach to childhood.

Sutherland, Nina. "Harki Autobiographies or Collecto-biographies? Mothers Speak through Their Daughters." *Romance Studies* 24.3 (Nov. 2006): 193–201.

Explores gender issues in autobiographies by postcolonial, second-generation women Harkis.

Suzuki, Noriko. "Japanese Democratization and the Little House Books: The Relation between General Headquarters and *The Long Winter* in Japan after World War II." *Children's Literature Quarterly* 31.1 (Spring 2006): 65–86.

Examines the promotion and reception of the Laura Ingalls Wilder books, and particularly *The Long Winter*, in Japan.

Swan, Wendy. "Tina Keller's analyses with C. G. Jung and Toni Wolff, 1915–1928." *Journal of Analytical Psychology* 52.4 (Aug. 2007): 493–511.

Documents the clinical practices of C. G. Jung and Toni Wolff with their analysand Tina Keller, a Swiss physician and psychotherapist, during the formative years of analytical psychology (1915–1928). Investigates the topic through an examination of primary documents, largely unpublished, in English and German, based on Keller's autobiographical writings.

Sweeney, Eileen C. "Abelard's *Historia Calamitatum* and Letters: Self as Search and Struggle." *Poetics Today* 28.2 (Summer 2007): 303–336.

Highlights issues of authority, faith, and truth in Abelard's literary self-constructions.

Taylor, Thérèse. "Memoirs of Deception." *Jewish Quarterly* 205 (2007): 47–51.

According to Taylor, "the current crisis in the Arab world definitely enhances an existing market for life-stories that are packaged to beguile, rather than inform, the reader."

Thacker, Robert. "'A Critic Who Was Worthy of Her': The Writing of *Willa Cather: A Critical Biography*." *Cather Studies* 7.1 (2007): 303–328.

Chronicles the writing history of E. K. Brown's *Willa Cather: A Critical Biography*.

Thomas, Nicola J. "Embodying Imperial Spectacle: Dressing Lady Curzon, Vicereine of India 1899–1905." *Cultural Geographies* 14.3 (July 2007): 369–400.

Presents an embodied historical cultural geography that pays attention to the interplay between the dressed body, material culture, and textual representation.

Treacher, Amal. "Children's Imaginings and Narratives: Inhabiting Complexity." *Feminist Review* 82 (2006): 96–113.

Draws on two studies of children aged between seven and ten years old, exploring their narratives of self and family/sibling/peer relationships.

Treharne, Elaine. "Ælfric's Account of St. Swithun: Literature of Reform and Reward." *Narrative and History in the Early Medieval West*. Ed. Elizabeth M. Tyler and Ross Balzarotti. Turnhout: Brepols, 2006. 167–88.

Integrates the social, political, and literary functions in Aelfric's Life of Swithun.

Trodd, Zoe. "Hybrid Constructions: Native Autobiography and the Open Curves of Cultural Hybridity." *Reconstructing Hybridity: Post-Colonial Studies in Transition*. Ed. Joel Kuortti and Jopi Nyman. Amsterdam: Rodopi, 2007. 139–62.

Surveys collaborative and hybrid aspects of Native American life writing.

Turner, Caroline Sotello Viernes. "Pathways to the Presidency: Biographical Sketches of Women of Color Firsts." *Harvard Educational Firsts* 77 (2007): 1–38.

By viewing life stories of women college and university presidents of color, we see what particular paths of accomplishment and narrative elements are able to reveal about penetrating administrative glass ceilings.

Twomey, Tyra. "More Than One Way to Tell a Story." *Studies in American Indian Literatures* 19.2 (2007): 22–51.

Rethinks "the place of genre in Native American autobiography and the personal essay."

Van der Merwe, Chris N. "The Story of the Absent Feet: A Narrative of Revealing and Concealing." *Beyond the Threshold: Explorations of Liminality in Literature*. Ed. Hein Viljoen and Chris N. Van der Merwe. New York: Peter Lang, 2007. 89–102.

Focuses on the role of revelation in Karel Schoeman's *Die laaste Afrikaanse boek*.

Van Dyne, Susan R. "The Problem of Biography." *The Cambridge Companion to Sylvia Plath*. Ed. Jo Gill. Cambridge: Cambridge UP, 2006. 3–20.

Shows how Plath biographies form a contestatory conversation about how to relate her life to her art and her art to her death.

Van Strien, Pieter J. "The Intimate Side of Science." *Psychology* 42.1 (2007): 9–15.

The lives of Charles Darwin and William James are analyzed to show that "intimate knowledge" about their youth and the "emotional household" within their families does substantially contribute to a better understanding of their intellectual development and scientific contributions.

Vice, Sue. "Writing the Self: Memoirs by German Exiles, British-Jewish Women." *"In the Open": Jewish Women Writers and British Culture*. Ed. Claire M. Tylee. Newark: U of Delaware P, 2006. 189–209.

Focuses on memoirs by Silvia Rodgers, Anita Lasker-Wallfisch, and Karen Gershon.

Vilaseca, David. "Of Rats and Men: The Homosexual's Becoming-Animal in Antonio Roig's Autobiographical Writing." *Hispanic Research Journal* 7.2 (June 2006): 127–41.

Shows how the essentialist, confessional mode of Roig's autobiographical trilogy masks its transgressive potential to deterritorialize identity.

Viñuela, Cristina. "Lo biográfico y lo autobiográfico en Alicia Jurado." *Boletín de la Academia Argentina de Letras* 71.283–284 (Winter 2006): 135–65.

Explores the autobiographical writings of Jurado, the biographer of Borges, W. H. Hudson, and R. B. Cunningham Graham.

Waller, Roselyne. "'C'est plutôt la leur de langue que j'ai perdue': Annie Ernaux et la langue populaire." *Lex Voix du peuple dans la littérature des XIXe et XXe siècles*. Ed. Corinne Grenouillet and Eléonore Reverzy. Strasbourg: PU de Strasbourg, 2006. 339–48.

Links Ernaux's linguistic strategies and narrative techniques.

Walter, James. Review of *Handbook of Psychobiography*. *Political Psychology* 28.2 (Apr. 2007): 257–59.

Reviews recently published (2005) *Handbook of Psychobiography*.

Warnes, Andrew. "From Memphis to Bandung: The Political Uses of Hunger in Richard Wright's *Black Boy*." *Reading Southern Poverty Between the Wars, 1918–1939*. Ed. Richard Godden and Martin Crawford. Athens: U of Georgia P, 2006. 125–41.

Through Wright's work, focuses on poverty as a political and cultural construction.

Washington, Margaret. "'From Motives of Delicacy': Sexuality and Morality in the Narratives of Sojourner Truth and Harriet Jacobs." *Journal of African American History* 92.1 (Winter 2007): 57–73.

Notes how narratives of female bondage rely on generic similarities to sentimental novels.

Webster, Jeffrey Dean, and Odette Gould. "Reminiscence and Vivid Personal Memories across Adulthood." *International Journal of Aging and Human Development* 64.2 (2007): 149–70.

Results show that while older adults tend to reminisce more for social functions, younger adults tend to reminisce more for self functions on the "reminiscence Functions Scale."

Wedel, Gudrun. "Kunst-Gefühl-Kommerz: Puppen in der Autobiographie von Käthe Kruse (1883–1968)." *Textmaschinenkörper: Genderorientierte Lektüren des Androiden*. Ed. Eva Kormann, Anke Gilleir, and Angelika Schlimmer. Amsterdam: Rodopi, 2006. 133–44.

Presents a gendered reading of *Das grosse Puppenspiel: Mein Leben*.

Wilhelm, Raymund. "Historische Sprachwissenschaft und Textphilologie: Subjektpronomina in der *Vita di Sant'Alessio* von Bonvesin da la Riva." *Zeitschrift für Romanische Philologie* 123.1 (2007): 1–35.

Examines the morphology and syntax of subject terms in Bonvesin de la Riva's thirteenth century *Vita di Sant'Alessio*.

Willard-Traub, Margaret K. "Scholarly Autobiography: An Alternative Intellectual Practice." *Feminist Studies* 33.1 (2007): 188–206.

More and more scholars are using personal narratives as methods of analysis and argumentation; shows how practices like scholarly memoirs, ethnographies situated with regard to the subject position of the writer/researcher, and teaching portfolios define themselves against traditional expectations.

Winston, Cynthia E., Cheri L. Philip, and Derek L. Lloyd. "The Identity and Success Life Story Method: A New Paradigm for Digital Inclusion." *Journal of Negro Education* 76.1 (2007): 31–42.

This method creates a new paradigm for research and education projects and online learning environments that are accessible and beneficial to Black students.

Woollacot, Angela. "Rose Quong Becomes Chinese: An Australian in London and New York." *Australian Historical Studies* 38.129 (2007): 16–31.

By juggling her mixed Australian, British, and Chinese heritage, Rose Quong (1879–1972) showed "the plasticity and transportability of ethnic identities."

Wykes, Jackie. "True Stories." *Life Writing* 3.2 (2006): 141–49.

Auto/biographical set of stories featuring her mother and father.

Yolen, Jane. "From Anderson On: Fairy Tales Tell Our Lives." *Marvels and Tales* 20.2 (2006): 238–48.

In a fairy tale, autobiography often plays a key role.

Zieger, Susan. "Pioneers of Inner Space: Drug Autobiography and Manifest Destiny." *PMLA* 122.5 (Oct. 2007): 1531–47.

Tracing drug autobiography in the US to early imitations of De Quincey, shows how the genre even through the 1900s relied on cultural ideals of imperial power and knowledge.

Zimmerman, Lee. "Against Depression: Final Knowledge in Styron, Mairs, and Solomon." *Biography: An Interdisciplinary Quarterly* 30.4 (Fall 2007): 465–90.

Argues that in purveying ostensibly "final" knowledge, depression narratives can reproduce depression's central dilemma and reenact the failure of meaning at depression's core.

Al-Zubi, Hasan A. "Autopathography and Audre Lorde's *The Cancer Journals* as a Narrative of Illness: Revising the Script of Disease." *Interactions* 15.1 (Spring 2006): 11–24.

Focuses on Lorde's representations of subjectivity and female identity.

DISSERTATIONS

Abadijeya, Ilina. "Theosis re-considered. The dynamic nature of salvation: Gregory of Nyssa's 'stages of mystical ascent' in the 'Life of Macrina' re-visited through the biography of Machig Labdron and the Tibetan Vajrayana tradition of chod." Boston College, 2006. *DAI-A* 67.2 (June 2007).

Recovers the Eastern Orthodox Christian notion of theosis (deification) through phenomenological and doctrinal comparisons of Christian and Buddhist hagiographies of Macrina and Machig.

Acree, Jill. "The Sorrows of Parson Weems: His Life and Legacy." Claremont, 2007. *DAI-A* 68.1 (July 2007).

Shows how Weems, in his biographies of Washington, Franklin, Penn, and Marion, contributed to the creation of an American national culture and mythologies of origin.

Akli, Madalina. "Poietics of autobiography and poietics of mind: Cognitive processes and the construction of the self." Rice, 2007. *DAI-A* 68.3 (Sept. 2007).

Shows how Sartre's *The Words*, Perec's *W or The Memory of Childhood*, and Sarraute's *Childhood* maintain coherence by exploiting conventional metaphors taken from everyday language, such as "Life is a journey."

Alekson, Paula T. "The mythos of Madame Vestris: Theatrical memoir and the 'consequence of performance.'" Tufts, 2006. *DAI-A* 67.5 (Nov. 2006).

Examines the construction and perpetuation of a popular image of Vestris from printed public media, including theatrical memoirs and biographies, ballads, caricatures, and ephemera.

Amanat, Mehrdad. "Negotiating identities: Iranian Jews, Muslims and Baha'is in the memoirs of Rayhan Rayhani (1859–1939)." California Los Angeles, 2006. *DAI-A* 67.5 (Nov. 2006).

Case study of the conversion—particularly to Baha'i—assimilation, and participation in public life by Jews of modern Iran.

Amorim, Marcelo da Silva. "Autobiografia e autodidatismo: Graciliano Ramos e o significado de sua obra." North Carolina Chapel Hill, 2007. *DAI-A* 68.3 (Sept. 2007).

Identifies autodidactic features in the autobiographical trajectory of Ramos's *Infância*.

Anishchenkova, Valerie V. "Polyphonic selves: Modalities of autobiographical subjectivity in contemporary Arabic narrative discourse." Michigan, 2007. *DAI-A* 68.2 (Aug. 2007).

Offers a framework for the study of Arabic narrative autobiographical identities as diverse, heterogeneous, and multilayered constructions engaged in complex negotiations with extra-textual cultural, religious, social, political, and ideological discourses.

Ards, Angela Ann. "Affirmative acts: Political piety in African American women's contemporary autobiography." Princeton, 2007. *DAI-A* 68.3 (Sept. 2007).

Reviews works written in the last decade of the twentieth-century in response to the rise of social conservatism in the US and imperialism abroad in the context of narrative strategies autobiographers use to revive a sense of political agency in an age of retrenchment.

Armstrong, Luanne Aileen. "The ecology of identity: Memoir and the construction of narrative." British Columbia, 2006. *DAI-A* 67.12 (June 2007).

Interrogates the theory, complexities, strategies, and ethics of memoir as a particular space within the larger genre of autobiographical writing.

Ary, Elijah Sacvan. "Logic, lives, and lineage: Jetsun Chokyi Gyaltzen's ascension and the 'Secret Biography of Khedrup Geleg Pelzang.'" Harvard, 2007. *DAI-A* 68.5 (Nov. 2007).

Focuses on how sacred biography was used to construct the doctrinal authority of three major religious teachers in the Gelugpa school of Tibetan Buddhism.

Atencio, Rebecca J. "Imprisoned memories: Trauma and mourning in Brazilian testimonials of political violence." Wisconsin Madison, 2006. *DAI-A* 67.6 (Dec. 2006).

Shows how narrative strategies in works by Renato Tapajós, Fernando Gabeira, and Flávio Tavares illuminate the trajectory of memory politics in Brazil over the past three decades.

Aveline, John Cecil. "Tacitus' portrayal of Claudius." Calgary, 2006. *DAI-A* 67.11 (May 2007).

Demonstrates how Tacitus constructed a balanced representation of Claudius from strongly opposing historiographical traditions.

Babbar, Anjili. "Forging identity in the 'age of authors.'" Rochester, 2006. *DAI-A* 67.12 (June 2007).

Considers how eighteenth-century authors such as Savage, Johnson, Macpherson, and Chatterton constructed autobiographical personae that catered to the various demands of the broadened reading audience engendered by print culture.

Barlow, Candace M. "Personal narratives of rural places in twentieth-century American (United States) literature and culture." Washington, 2007. *DAI-A* 68.5 (Nov. 2007).

Considers the representation of four rural sites in contemporary American autobiography: the farm, the West, the prison, and the wilderness.

Barnes, Jerome Randall. "Giovanni Battista Ramusio and the history of discoveries: An analysis of Ramusio's commentary, cartography, and imagery in 'Delle Navigazioni et Viaggi.'" Texas Arlington, 2007. *DAI-A* 68.5 (Nov. 2007).

Analyzes the sixteenth-century Venetian's three-volume collection of travel narratives and commentary on the history of exploration.

Barnezet Parrish, Caren. "The authorial figure in Nathalie Sarraute's 'Enfance,' and Assia Djebar's 'L'amour, la fantasia.'" California Davis, 2006. *DAI-A* 67.9 (Mar. 2007).

Compares the authorial personae in Sarraute's and Djebar's autobiographical texts.

Barr, Philippe. "La poetique urbaine de Restif de La Bretonne dans 'Les nuits de Paris.'" New York U, 2006. *DAI-A* 67.6 (Dec. 2006).

Argues that Restif's use of a fictional first-person narrator outside the traditional genre of the memoir marks a pivotal moment in the history of the novel, and constitutes an aesthetic shift in the representation of Paris in its relationship to the self.

Bennett, John. "Professional work from life: Lived-experience and the formation of the professional work of scholar-practitioners." Field Graduate, 2006. *DAI-A* 67.2 (Aug. 2006).

A study of the lives and professional work of scholar-practitioners was conducted with five purposefully selected, award-winning, living organization development scholar-practitioners over the age of 65: Billie Alban, Warner Burke, Edgar Schein, Charlie Seashore, and Edie Seashore. Guided by the research traditions of psychobiography, narrative, and grounded theory.

Bess, Nicole M. "Murderess' appropriations: Contemporary representations of female criminality." Saint Louis, 2006. *DAI-A* 67.10 (Apr. 2007).

Examines gender constructs that limit both external representations of female offenders and their ability to self-represent, and thus contribute to the appropriation of offenders' narratives.

Blanchette, Patricia A. "No Cross, No Crown: The Semiotics of Suffering in Early Medieval Female Hagiography." California Santa Cruz, 2005. *DAI-A* 66.10 (Spring 2006).

Explores how representations of suffering and physical abuse substantiate holiness and piety in early medieval female saints' vitae.

Bonilla Carlo, Walter R. "Between exile and return: The making of remembrance and oblivion in the memoirs of exiled anti-Trujillists." Puerto Rico, 2006. *DAI-A* 67.10 (Apr. 2007).

Analyzes the discursive strategies used in Dominican exile narratives to elaborate the struggle against Trujillo.

Brett, Jeremy. "Some Varieties of Melancholic Poetry (Hoelderlin, Guenther, Burton, Novallis, Freud)." Berkeley, *DAI-A* 68.1 (Aug. 2007).

Applies a constructivist developmental approach to cultural psychobiography.

Carrasco, Cristina. "Autobiographical metafiction in contemporary Spanish literature." Texas Austin, 2007. *DAI-A* 68.5 (Nov. 2007).

Argues that generically hard to classify texts in contemporary Spanish literature use hybridity and metafiction to contemplate the fictional nature of human identity.

Case, Gretchen Alexa. "Medical Scarring and the Performance of the Body." California Berkeley, 2006. *DAI-A* 67.4 (Fall 2006).

Based on interviews and secondary literature, analyzes "scar stories"—narratives constructed around physical, visible scars and then performed in public settings

Cloud, Christine M. "Embodied authority in the spiritual autobiographies of four early modern women from Spain and Mexico." Ohio State, 2006. *DAI-A* 67.7 (Jan. 2007).

Analyzes how the Spanish religious Isabel de Jesús (1586–1648) and Luisa de Carvajal y Mendoza (1566–1641), and the Mexican nuns María Magdalena Lorravaquio Muñoz (1576–1636) and María de San José (1576–1636), transformed the *vida* genre by fusing different hagiographic models with their bodies and their lived bodily experiences.

Connelly, Maris Stella. "The Letters and European Travel Journal of James A. Bayard, 1812–1815." Boston, 2007. *DAI-A* 67.12 (June 2007).

Annotated compendium of Bayard's correspondence and travel journal highlights the politics involved in the declaration of the War of 1812 and the subsequent peace negotiations.

Cook, Daniel Joseph. "Orthodoxy and Aporia in the Victorian Narrative of Unconversion." California Davis, 2006. *DAI-A* 66.10 (Spring 2006).

Analyzes Victorian narratives of lost faith, including works by J. A. Froude, Mrs. Humphrey Ward, and Edmund Gosse.

Corrigan, Lisa Marie. "Reimagining Black Power: Prison manifestos and the strategies of regeneration in the rewriting of black identity, 1969–2002." Maryland College Park, 2006. *DAI-A* 67.11 (May 2007).

Strategies and uses of prison autobiographies and life writing in the Black Power movement suggest a typology of discourses produced under constant surveillance and state violence.

Cuasante Fernández, Elena. "Las literaturas del yo en la primera generación de escritoras africanas de expresión francesa." Cádiz, 2006. *DAI-A* 66.10 (Spring 2006).

Chronicles the development of first person narratives by African women since the 1960s.

Dahlmann, Britt. "Saint Daniel of Sketis: A group of hagiographic texts edited with introduction, translation, and commentary." Lunds, 2007. *DAI-C* 68.2 (Summer 2007).

A new edition with parallel English translation of eight Greek stories related to Daniel of Sketis that involve secret saints and holy cross-dressers in sixth-century Egypt.

Delgado, Aburto Leonel. "Cartografías del yo: Escritura autobiográfica y modernidad en centroamérica, del modernismo al testimonio." Pittsburgh, 2005. *DAI-A* 67.1 (Summer 2006).

Argues that twentieth century Central American autobiography is centered in the need to incorporate into modern discourse social sectors deemed "pre-modern," which represent zones of autobiographical fear and desire.

Despain, Martha J. "Finding a future for the past: Time, memory, and identity in the literature of Mary Hunter Austin, Edith Wharton, Ellen Glasgow, and Willa Cather." Delaware, 2007. *DAI-A* 67.12 (June 2007).

Examines the relationship between fiction and autobiography in four women authors whose writing spans the movement into modernism.

Douah, Remi Kouessi-Tanoh. "In her own words: Uncovering a life experience woven into the African American quiltmaking tradition." Minnesota, 2006. *DAI-A* 67.8 (Feb. 2007).

Places the work of Wilma Gary, a Minnesota-based African American quilter, in the context of African American quiltmaking traditions.

Edwards, John Stephan. "'Jane the Quene': A new consideration of Lady Jane Grey, England's nine-days queen." Colorado, 2007. *DAI-A* 68.3 (Sept. 2007).

Distinguishes reliable from propagandistic primary sources on Jane, and tracks her evolution as a fictionalized historical and literary figure.

Elmwood, Victoria A. "Playing defense: Countercultural American men's autobiography between the atomic bomb and the Reagan era." Indiana, 2006. *DAI-A* 67.6 (Dec. 2006).

Explores the intersection of gender, nation, and personal identity in life writing by Jack Kerouac, Malcolm X, Iceberg Slim, Ron Kovic, and Oscar Zeta Acosta.

Enzie, Lauren Levine. "Re-viewing the Holocaust through a new lens: Memory, language, and identity in the autobiographical texts of Cordelia Edvardson, Ruth Klüger, and Elizabeth Trahan." Massachusetts Amherst, 2007. *DAI-A* 68.5 (Nov. 2007).

Analyzes how three German-speaking Jewish women use childhood memories to create new lenses for viewing the Holocaust.

Everson, Elisa Ann. "'A little labour of love': The extraordinary career of Dorothy Ripley, female evangelist in early America." Georgia State, 2007. *DAI-A* 68.4 (Oct. 2007).

Through Ripley's spiritual autobiographies, explores women's influence in the evolution of evangelization, abolitionism, women's rights, and social service.

Firtha, Christie Time. "Stories passed/histories present: A literary history of Native American autobiography, 1768–2004." California Riverside, 2006. *DAI-A* 67.5 (Nov. 2007).

Situates Native American autobiographies within the complex historical, cultural, and literary contexts in which they were produced.

Foote, Andrea. "Psychobiography of Alberto Giacometti: Uncovering early dynamics using an object relations perspective." California Institute of Integral Studies, 2006. *DAI-B* 67.10-B (Apr. 2007).

Employing mainly Melanie Klein's turbulent object relations model, strives to understand the early dynamics that shaped the creative work of sculptor and painter Giacometti.

Haugen, Hayley Mitchell. "Writing the 'self-determined' life: Representing the self in disability narratives by Leonard Kriegel and Nancy Mairs." Ohio, 2006. *DAI-A* 67.7 (Jan. 2007).

Reads Kriegel's and Mairs's autobiographical works as counternarratives to American literature's and American society's dominant discourses on disability.

Hawkins, Katherine. "Queer Pathography: A Comparison of Illness Narratives by Eve Kosofsky Sedgwick and Bill T. Jones." New York U, 2006. *DAI-A* 67.2 (Aug. 2006).

Contrasts Sedgwick's and Jones's conceptualizing of disease in terms of multiplicity to Anne Hunsaker Hawkins's account of pathography as pointing to closure.

Jacoby, Sarah Hieatt. "Consorts and Revelation in Eastern Tibet: The Auto/biographical Writings of the Treasure Revealer Sera Khandro (1892–1940)." Virginia, 2007. *DAI-A* 67.9 (Mar. 2007).

Reads Sera Khandro's autobiography and biographical writing as literature and as a resource for understanding more about the community contexts of Treasure revelation and its associated consort practices

Jurgena, Melissa Stewart. "By God's grace and the needle: The life and labors of Mercy Jane Bancroft Blair." Nebraska Lincoln, 2006. *DAI-A* 67.2 (Aug. 2006).

From a forty-year set of nineteenth century diaries, recuperates the life and socioeconomic environment of an itinerant dressmaker and quilter between 1859 and 1900.

Kameya, Patti H. "Paupers, poets, and paragons: Eccentricity as virtue in 'Kinsei kijinden' ('Eccentrics of Our Times,' 1790)." Chicago, 2006. *DAI-A* 67.5 (Nov. 2006).

Ties the moral, economic, and poetic values promoted in the first Japanese biographical collection on eccentrics to an emerging late Tokugawa consciousness that elevates the individual.

Kang, Nancy. "'A lot of Indian in his face': The Native American presence in twentieth-century African American autobiography." Toronto, 2006. *DAI-A* 68.1 (July 2007).

Interrogates literary interracialism, as the presence of Native Americans has had a formative but undervalued effect on the politicized self-scrutiny of twentieth-century African American life writing.

Kemezis, Adam Miller. "The Roman past in the age of the Severans: Cassius Dio, Philostratus and Herodian." Michigan, 2006. *DAI-A* 67.7 (Jan. 2007).

Shows how all three authors use narrative self-portraiture to identify themselves with what they see as the defining feature of his Roman world.

Kulbaga, Theresa A. "Trans/national subjects: Genre, gender, and geopolitics in contemporary American autobiography." Ohio State, 2006. *DAI-A* 67.7 (Jan. 2007).

Examines how ethnic women autobiographers position themselves within while also transforming the genre by acknowledging multiple and flexible citizenships constructed in the context of global capitalism.

Larabee, Mark D. "Front Lines of Modernism: Literary Topographies of the First World War." Washington, 2006. *DAI-A* 67.2 (Aug. 2006).

Posits topographical description as a way of constructing meaning from the experience of World War I.

Lau, Chak Kwong. "Ding Jing (1695–1765) and the foundation of the Xiling identity in Hangzhou." California Santa Barbara, 2006. *DAI-A* 67.7 (Jan. 2007).

Shows how, through written texts and painting, calligraphy, and epigraphy, Ding Jing and his circle constituted a regional identity.

Lehmbeck, Leah Rosenblatt. "Edouard Manet's portraits of women." New York U, 2007. *DAI-A* 68.5 (Nov. 2007).

Emphasizes the transactional nature of Manet's portrait painting, as he moved from public-oriented Realism to a more private subjectivity.

Lidell, William Erik. "The 'heart of the plot'. A study of autobiographical literature of the meditative type: Augustine, Rousseau and Proust." Toronto, 2006. *DAI-A* 67.6 (Dec. 2006).

Analyzes concordant discordance and the core emotional determination of Augustine's *Confessions*, Rousseau's *Confessions*, and Proust's *A la recherche du temps perdu*.

Lin, Stephanie Maureen. "Authors of their own lives: Russian grandes dames en route to Paris (1816–1837)." Duke, 2006. *DAI-A* 68.1 (July 2007).

By reading their correspondence as autobiography, traces the lives of three Russian grandes dames before they became prominent salon hostesses in mid-nineteenth-century Paris.

Lobdell, Bambi Lyn. "A man in all that the name implies: Reclassification of Lucy Ann/ Joseph Israel Lobdell." SUNY Binghamton, 2007. *DAI-A* 68.5 (Nov. 2007).

Authorizes Lobdell's self-identification as a (transgender) man by analyzing how the various narrative constructions of Lobdell's identity highlight the tension between the performed and assigned meanings of the transgendered body.

Lundin, Matthew David. "The mental world of a middling burgher: The family archive of Cologne lawyer Hermann Weinsberg (1518–1597)." Harvard, 2006. *DAI-A* 67.5 (Nov. 2006).

Weinsberg's four thousand page family chronicle provides a detailed record of household and civic life, and a comprehensive account, of lay Catholic response to Protestantism and the major cultural shifts of the sixteenth century.

Marsh, Eleanor Grace. "La pregonera divina: Tradicion medieval y estrategia persuasiva en la 'Vida de la Venerable Madre Isabel de Jesus.'" California Davis, 2006. *DAI-A* 67.9 (Mar. 2007).

Analyzes the religious autobiography dictated by Isabel de Jesús (Sánchez Jiménez), a seventeenth-century Augustinian nun from Castile, as a persuasive text, and traces the strategic transformations of her image in subsequently published versions of her *Vida*.

McCullough, Steve. "Narrativity and uniqueness in Canadian women's Holocaust memoirs." Dalhousie, 2006. *DAI-A* 67.7 (Jan. 2007).

Using eight Holocaust memoirs by Canadian women, argues that deconstructive notions of

meaning as differential, genre-bound, and ultimately ungrounded are essential to grasping the ethical and historical quandary facing Holocaust testimony.

McLallen, Wendy Weston. "Affectionately yours: Women's correspondence networks in eighteenth-century British America." Florida State, 2007. *DAI-A* 68.4 (Oct. 2007).

Examines epistolary manuscripts circulated among networks of women in eighteenth-century British America, through correspondence, commonplace books, and journals.

Moreno, Elena. "El discurso del poder y la lucha de contrarios en la narrativa de la esclavitud en Cuba y Estados Unidos." Florida International, *DAI-A* 67.4 (Fall 2006).

Examines the identification of race and slavery in the *Narrative of the Life of Frederick Douglass*, *Uncle Tom's Cabin*, and Juan Francisco Manzano's *Autobiografía de un esclavo*.

Muresan, Maria Rusanda. "Time and Private Languages: Jacques Roubaud and His Interlocutors." Columbia, 2006. *DAI-A* 67.4 (Fall 2006).

Through Roubaud's work, compares poetry and autobiography as different relations of language to private memory images and photography.

Nicholson, C. Brid. "Emma Goldman: 'Woven of many skeins.'" Drew, 2007. *DAI-A* 68.5 (Nov. 2007).

Reexamines the creation of Goldman's autobiography, as the number of collaborators resulted in a politically compromised, only partially personal construction.

Pal, Carol. "Republic of Women: Rethinking the Republic of Letters, 1630–1680." Stanford, 2007. *DAI-A* 67.11 (May 2007).

Uses correspondence to create a prosopography of women participants in the seventeenth-century Republic of Letters that reconstructs their practices and personnel.

Perelis, Ronnie. "Marrano autobiography in its transatlantic context: Exile, exploration and spiritual discovery." New York U, 2006. *DAI-A* 67.9 (Mar. 2007).

Based on sixteenth and seventeenth century autobiographical narratives by Luis de Carvajal, el mozo (1567–1596), Antonio de Montezinos (1604–1647), and Manoel Cardoso de Macedo (1585–1652), argues for a unified textual corpus of transatlantic Marrano autobiography.

Porter, Christopher Todd. "'Every man his own artist': The visual education of Henry Adams." North Carolina Greensboro, 2006. *DAI-A* 67.9 (Mar. 2007).

Shows how in his travel literature and autobiography, Adams reevaluated his beliefs and self-understanding, making him a transitional figure between the Victorian Period and Modernism.

Powell, Jessica Ernst. "Fabricating Faber: The literary lives of a nineteenth-century transvestite in Cuba." California Santa Barbara, 2006. *DAI-A* 67.10 (Apr. 2007).

Historical novels about Henriette Faber—Andrés Clemente Vázquez's *Enriqueta Faber: Ensayo de novela histórica* (1894), Francisco Calcagno's *Don Enriquito* (1895)/*Un casamiento*

misterioso (*Musiú Enriquito*) (1911), and Antonio Benítez Rojo's *Mujer en traje de batalla* (2001)—show how her transvestism and life story remain simultaneously seductive, repellent, and symbolically expedient.

Quintman, Andrew H. "Mi la ras pa's many lives: Anatomy of a Tibetan biographical corpus." Michigan, 2006. *DAI-A* 67.7 (Jan. 2007).

Traces the literary transformations of a seminal Tibetan life story—that of Mi la ras pa, Tibet's eleventh-century Lord of Yogins—from its fragmentary origins to the standard version published nearly four centuries later, in 1488.

Ruffle, Karen G. "A bride of one night, a widow forever: Gender and vernacularization in the construction of South Asian Shi'i hagiography." North Carolina, 2007. *DAI-A* 68.4 (Oct. 2007).

Ethnographic study of the pivotal function of hagiography as it mediates local social values and defines gendered action through public performance in the majlis mourning assembly.

Saen de Casas, María del Carmen. "La construcción de la imagen literaria de Carlos V en sus crónicas castellanas." CUNY, 2006. *DAI-A* 66.8 (Feb. 2006).

Reads five Castilian chronicles of the life of Charles V as literary portrayals of an ideal monarch rather than histories.

Savini, Catherine. "Marginal selves and the evolution of life narrative." New York U, 2006. *DAI-A* 67.6 (Dec. 2006).

Identifies marginalized voices as a defining force in the novelization of American life narrative, and posits a mode of reading texts that inhabit spaces between autobiography and the novel.

Savu, Laura E. "Postmortem postmodernists: Authorship and cultural revisionism in late twentieth-century narrative." North Carolina Greensboro, 2006. *DAI-A* 67.3 (Sept. 2006).

Argues that Penelope Fitzgerald, Peter Ackroyd, Peter Carey, Michael Cunningham, Cohn Toibin, and Geoff Dyer "postmodernize" romantic and modern authors both to understand them better, and to understand themselves in relation to a past that has not really passed.

Sharra, Steve L. "Teaching lives: Autobiography, uMunthu, peace and social justice education in Malawi." Michigan State, 2007. *DAI-A* 68.5 (Nov. 2007).

Examines how Malawian teachers use autobiography to define and construct a peace and social justice curriculum and pedagogy, informed by an endogenous African peace epistemology of humanness.

Shurkus, Marie Bridget. "Appropriation Art: Moving Images and Presenting Difference." Concordia, 2006. *DAI-A* 67.7 (Jan. 2007).

Shows how postmodern appropriation art combines art-historical analysis engaged with artists biographies and formal analysis of artworks as aesthetic objects.

Sidley, Kelly. "Beyond self-portraiture: The fabrication of Andy Warhol, 1960–1968." New York U, 2006. *DAI-A* 67.9 (Mar. 2006).

Focuses on Warhol's professional, personal, and physical transformations from 1960 to 1968, using his photobooth self-portraits, his silkscreened self-portrait canvases, and his self promotions, interviews, and media appearances.

Skinner, Carolyn. "Delicate authority: Ethos in the public rhetoric of nineteenth-century American women physicians." Louisville, 2006. *DAI-A* 67.8 (Feb. 2007).

Examines the ethical appeals used by nineteenth-century American women physicians in their rhetoric composed for public audiences: medical advice texts; pronouncements for women's rights and medical education; and autobiographies, biographies, and short fiction.

Solari, Amara L. "Maya spatial biographies in communal memory and cosmic time: The Franciscan evangelical campaign of Itzmal, Yukatan." California Santa Barbara, 2007. *DAI-A* 68.5 (Nov. 2007).

Shows how indigenous Maya understandings of space, history and the "production of place" influenced the Franciscan evangelical campaign of the early colonial period (1550–1650).

Spanfelner, Deborah L. Calabro. "Helene Cixous: A space for the Other. In between forgetting, remembering and rewriting." SUNY Binghamton, 2007. *DAI-A* 68.5 (Nov. 2007).

Focuses on the ramifications that the volatility of subject/Other positions have for autobiographical narrative in *Or, les lettres de mon père* (1997), *Les Rêveries de la femme sauvage: scènes primitives* (2000) and Cixous's writing on Clarice Lispector.

Spicer, Jacqueline Kate. "Modern texts: Autobiography and the rise of the individual." Minnesota, 2006. *DAI-A* 67.11 (May 2007).

In investigating autobiography's role in sustaining the figure of uniquely expressive individuality in modernity, argues that what autobiography communicates is the compelling impulse to read and write autobiographies.

Stein, Alex M. "Into the house of the sun: The interview as an act of translation." Denver, 2007. *DAI-A* 68.5 (Nov. 2007).

Argues that the art of the interview, like the art of translating from one language to another, is about maintaining and registering the spirit of the occasion, without corrupting beyond recognition its material surface.

Stoneman, Jack Chris. "Constructing Saigyō: Poetry, Biography, and Medieval Reception." Columbia, 2006. *DAI-A* 67.3 (Sept. 2006).

Highlights Saigyō's influence on his own mythification as one of Japan's greatest waka poets.

Stuckey, Jace Andrew. "Charlemagne: The making of an image, 1100–1300." Florida, 2006. *DAI-A* 67.6 (Dec. 2006).

Focuses on twelfth and thirteenth century representations of Charlemagne, and their impact on Western views of crusades, kingship, and the creation of vernacular history.

Sweeney, Meghan T. "A Performance of Being and the Enacting Texts of Edith Stein." Emory, 2006. *DAI-A* 67.9 (Mar. 2007).

In tracking Stein's construction of a religious self from her various narratives, models how biography can function as a source for religious studies and theology.

Tell, David W. "The politics of public confession: Expressivism and American democracy." Pennsylvania State, 2006. *DAI-A* 67. 8 (Feb. 2007).

Using public confessions of the murder of Emmett Till, of Jimmy Swaggard, and of James McGreevey, points to the impoverishment of rhetoric and of democracy by subsuming confession under a rhetoric of expressivism in our contemporary confessional culture.

Thompson, Mary Ives. "Vita Sackville-West as biographer in light of Virginia Woolf's theory of 'new Biography.'" Catholic U of America, 2007. *DAI-A* 68.4 (Oct. 2007).

Study of Sackville-West's work as a biographer in relation to Woolf's theories and practice, emphasizing gender-specific issues involving women as writers and subjects of biography.

Toohy, Elizabeth. "Bodies and Beliefs: Religious Identity in Contemporary American Women's Narratives." CUNY, 2006. *DAI-A* 67.1 (Summer 2006).

Explores the construction of religious identity in post-World War II fiction and nonfiction narratives by American women.

Vaughn, Tracy L. "(W)rites of Passing: The Performance of Identity in Fiction and Personal Narratives." Massachusetts, 2005. *DAI-A* 67.4 (Fall 2006).

Identifies literary, historical, psychological, and cultural aspects of passing.

Weiss, Ann. "Death and life of two Holocaust survivors: Memory, narrative and life study." Pennsylvania State, 2007. *DAI-A* 68.4 (Oct. 2007).

Using ethnographic, semi-structured interviews and open-ended questions with two informants, re-examines Holocaust narratives, overlaying Life History/Life Study research methods on Holocaust (and non-Holocaust) memoirs.

Wells, Matthew. "To die and not decay: Autobiography and the pursuit of immortality in early China." Oregon, *DAI-A* 67.7 (Jan. 2007).

Focusing primarily on the work of Ge Hong (283–343), examines Chinese autobiographical prose from the early Han dynasty to the early medieval period.

Whitney, Joannah L. "Archaeology and Normalcy: Disciplining a Discipline." Massachusetts Amherst, 2006. *DAI-A* 67.11 (May 2007).

An autoethnographic and biographical analysis of the "normalizing" social dynamics that lead toward, or filter out, individuals as prospective or practicing archaeologists.