

The personal memoir in the Catalan lands (16th-19th centuries)

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ABSTRACT

The written tradition in southern Europe becomes more than just a category when we examine personal writings from the Modern Age. They are the writings of an entire society, one that is mostly prosperous but both urban and especially rural, whose authors set down their personal memoirs primarily to understand their everyday lives and the events that were affecting society, both individually and collectively. If we compare them to the rest of Europe, Catalonia and all the Catalan lands conserve an important number of memoirs by private individuals, along with others that merit special attention because of either their content or the way they can be used.

KEYWORDS: Egodocuments, personal writings, literacy, written culture, women.

At times of crisis, both personal and collective, human beings have long needed to express what moves them the most, what stirs them. Today, the confinement caused by a global pandemic may be comparable to the havoc wrought by mediaeval and modern plagues. However, not everyone has always been able to or had access to disseminating their concerns. Some have not even known how to do so. And while today the social media seem to be what tether us to the world, back in the Modern Age, religions provided access to redemption and global communication: calls at churches, the proliferation of altar-pieces and appellative sermons. It was simply that time's formula of passively and actively condemning what most perturbed everyday life, be they epidemics or wars. At a time when literacy seemed to be quite rare, those who took the initiative to write shed a light on their lives, on their environs, far from the automatisms and facts disseminated by official explanations. These personal writings were based on everyday violence, fears and often the economy, yet especially on a life that from the Middle Ages until the early 20th century was unequivocally governed by the rhythm of the countryside. For centuries, agriculture and climate were the core and crux of the universe.

In this article, we aim to discuss memoirs and personal diaries in the Catalan lands, the *Països Catalans*. The vast volume of texts associated with the society of the day, especially rural society, has come into clear focus through recovery of these documents since the 1980s and the activation the portal www.memoriapersonal.eu. Personal writings, diaries and family books from the rural world account for almost 40% of all the personal memoirs of

which we are aware through the database on this portal. The remainder are from urban or periurban settings. According to some authors, this percentage could be even higher if we counted authors instead of texts, as they often originally hailed from country estates or rural homes. In any event, the existence of this documentary corpus and the fact that there is a record of it and that it has been examined is not exceptional in Europe, although the figures in the Catalan lands are among the highest. And the proportion of farmers' diaries is considerably higher than what is found in other locations in both Spain and Europe, bearing in mind that they may increase as the years go by as diaries found by chance are constantly being added to the database, as well as the heritage archives from Catalonia and other lands.

Given the proven importance of these personal memoirs within Europe because of both their content and the type of document, this article aims to offer an overview of what we know about them today. The goal is to understand to what extent the appearance of these documents was important and why, and how historians – and other experts from other disciplines – have evolved in their use of them. There is a “before” and “after” regarding authors' awareness of personal writings, of why and for whom they were written, but what is clear is that they are a unique, albeit subjective, contribution to human knowledge. As highlighted by the historian Maria Antònia Martí Escayol, “anything that contributes to knowledge marks the line that determines survival or not. And this is ultimately the chief value of these journals.”¹

Therefore, we shall see these exceptional personal memoirs' place on a European scale and when they first

appeared. At the same time, we shall try to address the reasons they were written and their potential recipients. Like all societies, ours can hardly ignore the reality at any given time, and despite the fact that the primary objective is survival, we understand some effects of the influence of political and social contexts depending on the period. Last but not least, we shall try to explain the role and voice of women in this sphere of personal writings, where everything seems to indicate that it was a world exclusively for men.

AN EXCEPTIONAL BODY OF PERSONAL MEMOIRS WITHIN EUROPE

There is and has always been a genre in which personal writing is at the core of the “work” and the events and thoughts recounted. It is autobiography, or the texts compiled in journals and personal writings which we generically define as “personal memoir”. It is related to the transcription of specific lives, the eyewitness accounts of what the writer sees, of a specific place, of fears, of colours, weather and fields which are cultivated in a particular way. History and writing go hand in hand, captivating the reader, even though in these writings the author did not voluntarily seek the reactions of unknown readers. In fact, on the primary level these readers do not exist, or at the very most, they do not extend beyond the closest family.

Autobiography, personal memoir, *for privé*, writing of the “self”, diaries and memorials... everyone is aware of the importance of this literature, as well as the limitations that still exist in terms of terminological, idiomatic and (inter)disciplinary difficulties. All of this has led to a fruitful recent debate on terms and concepts, apart from their usage and real possibilities in each language. For instance, it has enabled several general concepts to be widely accepted, such as “egodocuments”, which is found in the majority of online databases. Another example is the idea of “first-person writings”, “personal memoirs” or “self-writings”. In any event, in order to avoid confusion, these texts are clearly situated within the realm of personal writing and are therefore distinct from what is known as correspondence or literary writings meant for publication.

Thus, if there is a field that is eminently interdisciplinary, perhaps even transdisciplinary – without exaggerating this term’s status as a buzzword – it is the study of personal writings. And this is even more true for the Modern Age (16th-19th centuries). Historians, philologists, linguists and anthropologists, among others, have had to share, be generous and learn from each other and continuously set forth proposals. Indeed, this kind of documentation has not always had positive connotations, even if there was awareness of its existence. We could say that first-person documents have primarily been recovered, analysed and used around Europe since the 1980s, and this is the first coincidence. The book by James S. Amelang had just given an international impetus to per-

sonal memoirs in Europe based on the case of a Catalan “author”, Miquel Parets, who described everyday life in Barcelona for more than 30 years (from 1626 to 1661).²

In Catalonia, personal texts (journals, memoirs, notes and diaries, among others) have been on the radar for decades. In fact, references to many of these documents have been published in local and regional magazines since the 19th and 20th centuries, which is why the project to inventory personal memoirs has managed to recover them. We are also aware that others exist which have not yet been found, in case they appear one day. However, they have always remained in the realm of local scholarship or have been used by a minority of historians. Almost 80 years had to go by before known texts were recovered and transcribed to be published in critical editions. This public exposure attracted the attention of historians, as well as philologists, anthropologists and scholars interested in learning about realities in the Modern Age as they were experienced firsthand. In the late 1990s, the field of Catalan “personal memoirs” from the Modern Age carved out an important niche among historians, philologists and others, and interest in them spread beyond the Pyrenees. One of the driving forces behind these critical editions was the historian from Girona, Antoni Simon i Tarrés, who over the years started a group that sought to inventory all the memoirs, journals and diaries known in Catalonia and all the Catalan lands. The public launch of the project at a congress at the Institut d’Estudis Catalans headquarters in the autumn of 2011 helped share the research into, interest in and importance of these sources Europe-wide, thus situating the Catalan body of work as one of the most significant in terms of the quantity and quality of the existing documents.³

Catalonia (including Roussillon), Valencia and the Balearic Islands were prominent regions in the production of first-person texts and written documents from the late Middle Ages through the entire Modern Age. There are countless reasons for this, as we shall explain below, even though years ago Antoni Simon and Xavier Torres explained the reasons in Catalonia, while also highlighting the prolificacy of diaries from the rural world (farmers).⁴

The research and territorial spaces with which Catalonia and all the Catalan lands can be compared have their own cultural logic, coupled with an attraction to and use of these documents. The first is Italy. The Italian territories have a longer history of this kind of documentation, partly owing to the existence of a vast trove, often linked to the urban world. The reality of the Italian republics and other territories since the end of the Middle Ages, their need to keep their accounts up-to-date and their interest in disseminating everyday reality gave rise to a proliferation of written texts which virtually became the origin of the personal memoir in Europe. However, just as in Catalonia, a keen interest in everything related to the writing of the “self” has emerged since the 1970s with the autobiographies of relatively famous people, while also delving into an almost anthropological study of lesser-known au-

thors who explain the reality of an entire era better than any official document. In this sense, Italy is and remains a referent for Catalonia, where the written tradition is one of the major reasons why these sources exist. Just as in Catalonia, the studies carried out on personal writings in Italy stress the issues of literacy, the role of the family, the country's political and cultural situation and the reasons for memoir in general.⁵

Naturally, the best way to truly assess the importance of these document sources in terms of both the quantity and the quality of the documentation known and found was – and still remains – by placing the research conducted and the types of documents existing in Catalonia on the international scene. Thus, to date, Catalonia is on a similar level as Italy, England or France, and the results (publications, transcriptions and scholarly uses) are often very highly regarded.

Another of the most interesting European spaces for comparative purposes is France because of its physical, cultural and linguistic proximity, and more specifically, the world of Occitania, bearing in mind that this is precisely where the majority of the Modern Age documents located in France are found. The phenomenon is directly tied to cultural, political and even legal reasons. In terms of scholarly research, an interest in the topic has emerged at universities in southern France in recent decades, specifically the origin, contents and authors of the documents. However, unlike in Catalonia, the issue of language has been less interesting to the researchers, as many French historians avoid documents written in Occitan. Fortunately, many of the groups trained at the University of Toulouse include scholars who can at least read it. In the early 21st century, two gatherings were held on books containing personal memoirs, one in Carcassonne (12 June 2004) and the other in Toulouse (18 February 2005), which we attended. These two seminars brought together historians and anthropologists, among others, and especially French, Italian and Catalan experts. The goal was to try to map out the knowledge in each territory, the efforts being devoted to it and its scholarly use and dissemination. In this sense, we found that at this point, Catalonia had produced many more critical studies and transcriptions that have been accepted by publishers and academia, while France had fewer publications, even though they had been the pioneers in the topic within the movement to study mindsets. However, it was clear that their prospects were quite promising, with many people in academia involved, monetary research projects granted and plans to establish a database which shares virtually the same name as the document database in Catalonia but will have state support in the development of the portal. This is a major milestone.

While the interest in personal memoirs in all their facets has spread around France, thus allowing for major research groups specialising in the topic, in the past decade that country has taken the lead in European and global comparisons and in the focus on studying gender in the

field of autobiography and personal writings partly thanks to the sound comprehensive analysis which had been undertaken around it. Historians like François-Joseph Ruggiu and Sylvie Mouysset, as well as the anthropologist Daniel Fabre, are just some of the many worth watching to grasp the momentum that studying personal memoirs has gained in France and in Europe in general. They have spearheaded national and European projects and specific first-rate publications on the topic, as well as curating thematic dossiers in scholarly journals.⁶

Therefore, today Catalonia enjoys Europe-wide recognition. Yet to complete the European comparison and further highlight the importance of this document source, we find that there is similar research, often methodical and in-depth, with the launch of databases in other countries and territories such as Denmark, the Netherlands, Lithuania, Switzerland, Germany, England and France and Italy, among others.⁷ And Catalan research should follow in the footsteps of many of these interlinking, common studies, such as the Dutch, in order to truly bring visibility to its results and keep abreast of the international avenues of research. In any event, despite the cultural differences and divergent explanations of the origin and early period when personal texts were first written, some similarities with England can be found in this comparison, as noted by James S. Amelang. In contrast, even though the quantity and genre of personal writings known and written in Castile during the same period do not seem to be as important as the ones we are familiar with in Catalonia and elsewhere, the studies and contributions of Antonio Castillo Gómez, among others, on literacy, the letter genre and personal memoirs from convents, for example, are nonetheless invaluable.⁸ However, the question is still essential in places like Italy and Catalonia as a crucial, complementary contribution to the history we have been familiar with until now, the more official version. Given the sheer quantity of documents and heritage archives, we have been able to delve deeper into the history of Catalonia, the region of Valencia, Mallorca and the other islands through these sources, which are subjective yet verifiable and unique when codifying the ups and downs, fears and foundations of the Modern Age.

THE ADVENT OF PERSONAL WRITINGS

Often in private hands, in private homes or in archives, these first-person writings, as mentioned above, include journals, family books, autobiographies or what have been called “diaries” or “memoirs” within the Catalan historical-literary field. Now that the interest in both the content and the roots of their *raison d'être* has been rekindled, these document sources have become the ideal complement to traditional sources. They are documents and texts that evoke everyday concerns and are situated within the author's own social and collective sphere, either in the country or the city, in seigneurial, religious,

military or trade settings. These texts thus provide unique, firsthand information. They are the ideal instruments where historians can find aspects that official history does not cover, or they contain events and elements that were unknown until now, both locally and around the country. At the same time, philologists and scholars of writings from the Modern Age find them to be a trove of language forms in terms of both their evolution and quality. Thanks to personal memoirs, microhistory serves broader history, the collective history that historiography constantly seeks to craft. Yet regardless of the field of interest in which these journals are studied, their quality can fluctuate considerably. And without a doubt, language is essential: the quality of the language and the writing allow information to be conveyed more or less clearly. Likewise, the language of the author, their family, their neighbours and the country is reflected in the text, even though some of the writings are not in Catalan but in Spanish, often depending on the social milieu. Regardless, the language is shown just as it is, a personal language from the period; it emerges and evolves, is used and changes, copies forms and styles from other social milieus, and when it does change, it does so according to the historical period, the location, the addressees of the text and the author's social class.

There is a host of reasons why these texts exist, reasons how and why the specific, rich documentation of personal memoirs appeared in Catalonia and all the Catalan lands. First, as we have seen, it is clear that they are not particular or unique to Europe, yet they do have some unique features which adapt them to a southern European cultural space, so we do have to seek our own answers as well.

Therefore, we shall try to understand why memoirs and personal diaries proliferated in the Principality during the centuries of the Modern Age. For example, Amelang believes there are three main factors which define Catalan culture in the late mediaeval and Modern centuries, which he calls an "autobiographical culture", as the different forms of private writing were not only plentiful but also cultivated by individuals from a broad social spectrum; first, there is a prominent geocultural factor, with an intense circulation of ideas, printed matter and all forms of cultural expression; secondly, during this historical period, Barcelona was part of a network of Mediterranean cities that developed mercantile economies and evolved urban cultures, which would also explain why these writings are found more in Florence than in Genoa; in a similar vein, he introduces a final factor, politics, in that wherever the middle and lower classes participate more in the civic and political life of the community – as in Barcelona or Florence – there are more writings expressing a space of freedom. The existence of the Catalan institutions and society's enculturation in them may be the foundation of their political participation at all levels and in different ways, yet always through some kind of public and private expression, and here the development of this kind of writing plays a key role. Antoni Simon, one

of the historians who has examined this topic the most, understands these ideas but then questions how to interpret the vast number of memoirs and personal diaries created in the rural sphere.

Personal memoirs are generally written in the first person. Therefore, they are an individual practice or at most a family practice passed on from generation to generation. However, defining the author is more complicated, because even though urban "autobiography" does exist, personal memoirs in the Catalan lands stand out for their proliferation in the rural world. That is, even though earlier writings are by people associated with urban guilds, such as merchants, notaries or students, later ones are more varied and tend to be associated with wealthy farmers, rural nobility or people with ties to the Church, among others.

The clergy were usually the traditional pathway to learn how to write in the rural milieu: the traditional property transmission system in much of Catalonia was the *hereu* (heir). That is, all the assets associated with the land and the house were passed from generation to generation via the eldest son (*hereu*) or daughter (*pubilla*) to avoid breaking the bequeathed properties into smaller parts. Thus, the other siblings also worked to consolidate the house and its production, but one was always sent to the seminary to train to be a priest, especially among wealthy farming families. In addition to the foundations of religion, he also learned how to read and write. When finished, he often returned to the family and frequently taught the *hereu* or others how to read and even write. The main goal was utilitarian: to keep the books of the "house", a collective that was more important than the individual families that succeeded one another living there. Therefore, the texts emerged in the countryside, which is ultimately where the majority of people lived, based on the need to leave a written record of numbers and figures related to trade and property. This is the most common type of text from the 15th and 16th centuries. However, the writings gradually shifted, and their authors began to describe what they witnessed, such as their environs and family events (births, deaths, weddings, etc.). Depending on the writer's curiosity, they are more or less painstaking in their details or even extend beyond the family. Beneath many of these writings one can glimpse the importance of the written tradition in the Catalan world, where notaries had been the centre of everyday life during the Middle Ages (and even in the Contemporary Age) and represented a model in themselves (in their style and descriptions).

For many years, the majority of Catalan experts in personal memoirs have stressed the connection between the quantity of documents that exist and the function of the *hereu*, focusing precisely on the fact that most of them are from Catalunya Vella (Old Catalonia). However, while this relationship is clear in the transmission of writing, it is not necessarily a conclusive response; just because we are unaware of such a vast quantity in other regions, such as Catalunya Nova (New Catalonia) or even further south

in the Ponent and Pyrenees regions, this does not mean that they do not exist. Somehow, the *hereu's* function of preventing the fragmentation of properties (and their assets and books) has ensured that these documents have survived until today. However, the fact that these documents have not survived in other Catalan regions does not mean that they did not exist there. In fact, the diaries and memoirs of which we are aware, albeit in lesser numbers, indicate precisely that. We could also add two other factors, which are especially applicable when studying personal memoirs in the Ponent and Pyrenees: many researchers are distant from and lack knowledge of the region, especially those who have focused more on central and northern Catalonia, coupled with the fact that it is difficult to gain access to and knowledge of many of these documents, which still exist in fortress homes or private homes. All of this leads us to believe that the number of documents still in existence is large, and that if we add all those that are still lost or in private or public libraries, concealed within the pages of notary protocols or other documents, for example, the scope of the project and the contribution of this documentation to the history of the Catalan lands is essential.

Likewise, the individuality of the writer becomes clear through the very act of writing. However, to understand whether this “exercise” truly represents something innate, it may be interesting to frame the act of writing within a social, cultural and historical setting. The writer is subjected to a series of factors and criteria inherent to their setting, such as the fact that they live in a tribal or post-tribal society, that is, one that has taken the step towards writing but operates in a clearly ethnocentric or sociocentric way. The reasons for writing are associated with the author's social and identity bonds: with the family, their closest neighbours (village, country estate, region), corporate reasons (military, social class, religious, etc.), legal or political matters. This can be seen if we ask ourselves the following questions: Why are they writing? How are they writing? What are they writing about? However, each of these questions can take on a different cast according to the time, the closer and broader settings, the social situation and many other factors which clearly condition the reasons and purposes behind the writings, as well as the authors' *raison d'être*.

The Catalan rural world began to be partly literate in the late 16th century. It was a “modern” society, one that was particularly rural and mountainous and permeable to ideas that arrived with political and military events, and to written information that could be read. The individuals here are the entire family, or even more accurately, the *house*. Language takes on a special, unique form when describing that world, even more so in places where common and extraordinary events, both private and collective, are shared. Catalan is the main language of these writings between the 15th and 19th centuries. However, by the 19th century school instruction was having its effects, and Spanish began to crop up in less wealthy

spheres. The countryfolk who wrote in the Modern Age thus became actors of creation: creation of their thinking, of the family, of a real world around them, their world, which does not always match what is reported in official writings and texts. They are actors in and eyewitnesses of natural events, family events, war and famine... politics often appears between the lines, seldom explicitly, because their main concern was survival.

As Xavier Torres and Antoni Simon have often recalled, the evolution of personal writings in the agrarian world is associated with at least three factors: the degree of knowledge of writing, and therefore also language; the importance of economic factors, that is, the need for trade and family bookkeeping; and finally war. If we focus on the number of writings, we see that the majority are concentrated in periods of extraordinary tension, such as war and desperation, even if they do not mention these events. They are the creative expression of a certain collective opinion among the farmers living in the midst of changes. The farmers' “ire” took shape in physical and collective actions, as well as in the writings, their shared canticles. Regardless, the actions carried out by the Generalitat since the late 16th century, with its *literacy* campaign on Catalan rights and privileges around the country, are translated into the farmers' basic knowledge that appears in the writings. It is a limited, basic, grassroots culture, but one that reveals the rural world's reaction to the attitudes of King Philip IV and the Count-Duke of Olivares, and later the French.

The territorial scope and sheer number of writings throughout the 16th and especially 17th centuries reveal the importance of writing, but it was especially a period of veritable cultural mutation, an unconscious art of creation in the early days that extended to local political, commercial, religious and social life. With this drive to leave a record, farmer-writers engaged in real contact with written culture – even popular culture. The idea of “limited literacy” is superimposed upon a multiplicity of personal and family writings, giving rise to personal memoirs in a clearly broad, hybrid sense.⁹

WHY AND FOR WHOM DID THEY WRITE?

The origins of studies on autobiographies or first-person accounts are unique to each historiographic territory-space or philological school. However, the rekindled interest in this documentation clearly reflects the heightened value placed on personal, subjective, unique feelings which have long been undervalued or trivialised for these very reasons. Previously, political or official history had been unable to allow itself the luxury of acknowledging “other” voices, those of anonymous people, and even not so anonymous ones, who got in the way when constructing the official discourse. This is why part of the research on personal writings had been based more on the use of the document as an instrument, virtually on a local scale,

than on the opposite: the instrument becoming an object of research in itself. In addition to gaining information on history or linguistics (or natural history, or everyday life, which is so intriguing to authors of historical novels, etc.) based on the local references and explanations which can be found in autobiographical texts, today's reader is capable of making an overall interpretation, projecting it onto a given country or social space. And we say this because sometimes the goal is not so much a political and territorial description but precisely the person writing and the environs in which they are writing: Did small merchants, farmers and artisans in different places face the same professional problems? What implications might this have had on everyday life around them? These recurring questions have recently begun to be compared on a European and even global scale.

Nonetheless, professional logics are needed in research, and everything comparable should be compared while acknowledging that the rest is mere juxtaposition. For this reason, studying cases from Spain (Catalonia, Valencia and Castile) and Europe (Italy and France) together makes a lot of sense. Language is not one of the fundamental facts, but instead by doing so we find reasons for the written, legal, family, religious, economic and other traditions in the details which can lead to the emergence of differences that are not tangible at first glance.

If we take a long-term look at the themes that appear in these first-person writings, they are highly varied. And despite the similar origins of these writings, like account books or corporations of homes in different places, we can, in fact, "loosely" classify some major themes while seeking a balance among the different disciplines that have studied them. First are the social and personal factors, which range from intimacy to the near environs and include elements of inner creation around personal identity (language, society, religion, kinship, etc.). Second is worldview, a world which may encompass both the immediate environs and even imagined territories or places the author has never visited, transformed on the writer's pages through their own unique prism. A third thematic space includes the author's economic and social status, which can provide us with more information on who is writing, where and why. Finally – although we could surely add more categories – are questions of gender and genre, both the sex of the author and the writing style and whom they are addressing. And if we look closely, by projecting these studies over time, we realise that there is a great deal of interaction between the themes evoked in the writings – often without any deliberateness or awareness of it – and the themes that stand out in the texts to scholars (historians, anthropologists, etc.). The view of the observer from that period seems to depend on the volition of today's observer. And herein lies the debate between the consciousness and unconsciousness of the writing and the desire to have the documents speak more or less, or to have them say something for which they may not have been written.

Among historians, the political reading of journals contrasts with what is surely the more realistic view of a purely and simply personal, individual description, which in theory has nothing to do with politics. The need to know with certainty to what extent the writer was aware of politics and the roots of certain bouts of discontent, or even uprisings in the Modern Age, has led many historians, especially Catalan ones, to try to draw information from these writings which they may contain in part, although they were not written with this goal in mind. Therefore, this prompts a dilemma between the objectives of the writings and the objectives of the research. However, experiencing the consequences of a war, a plague or a rape firsthand are in themselves important reasons prompting a person to write. Therefore, there is a "trigger" which makes an author decide to write. And whether mimetically or not, this "awareness" of writing for someone else gradually spread. We have several examples: Perot de Vilanova entitles his writing (edited by Antoni Simon): "Memòries pa sempre" (Memories forever). In the introduction, he offers a sort of brief résumé: "(...) Yo, Perot de Vilanova, he studiat en Lleyda deu /h/o dotze anys, vuyt de lleys y cànones, y lo restant de gramàtica, y un any de lògica" ("[...] I, Perot de Vilanova, have studied in Lleida for ten or twelve years, eight in law and canons, and the rest in grammar and one in logic"). He was writing in the 16th century, so the matter is still quite incipient. Another case is Joan Guàrdia (edited by Antoni Pladevall and Antoni Simon), the author of one of the most important journals written during the War of the Reapers, who begins his text by saying: "*En nom de Déu sia y de la Gloriosa y [h]umil Verge Maria jo, Joan Guàrdia de Corcó, fas aquest llibre de paper bla(n)ch per escriure comtas y mos negocis, ço és comensant al primer dia de desembra de l'any 1631*" ("In the name of God and the Glorious and humble Virgin Mary, I, Joan Guàrdia de Corcó, make this book to write down accounts and my businesses, and so I start the first day of December of the year 1631..."). Therefore, his initial reason for writing was clearly bookkeeping. Yet the war truncated everything, and one year later, in 1655, he said: "*Comensàran nostras desditxas, nostras desgràcias y finalment nostra total ruïna y fonch [sic] en esta manera, no pensant-nos-ho nosaltres que de aquex modo se aguesen de aportar los francesos...*" *Els soldats actuaven amb "desvergonyimén i infàmia"* ("Our misfortune, our disgrace and in the end our total ruin start here and in this way, we never thought that the French would act this way... [Soldiers were acting] shamelessly and with infamy").

Also in the mid-17th century, in the midst of the Thirty Years' War and the War of the Reapers, the notary from Perpignan, Pere Pasqual, clearly states the reasons his descendants fled from that region during the siege of Perpignan in 1641: "*Y així, mos fills, vos prech que vos exímiau y vos abstingueu de habitar en tot Rosselló per ésser per respecte dels soldats pi[t]yors que perros y sclaus y hiretges nos tràctan y per no tenir ca[p] menyar*" ("And so, my

children, I beg you to abstain from living in all of Roussillon out of respect of the soldiers who treat us worse than dogs and slaves and heretics and because there is nothing to eat"). He thus turned his writing into a historical object and its content into an almost pacifist argument, unique in a world in which violence was the order of the day.

Awareness gradually expanded and authors came to understand that what they were leaving in writing was more than a personal or family memoir: it was a legacy for a people who had suffered and might experience a profound transformation, especially via the War of the Spanish Succession. The memoirs of Honorat de Pallejà, a supporter of Philip of Anjou who personally experienced persecution at the beginning of the war, are a direct testimony of one of the sides in the conflict. He describes it in a vivid style: "*I a l'exir lo Portal de l'Àngel, vérem les vores del camí d'una i altra part, i en particular de la part esquerra, plenes de paisanisme ab ses escopetes al coll. I entre ells, a hi havia alguns cavallers i ciutadans de Barcelona i juristes mesclats, los quals, en vèurer-me, ab grandíssims crits i alarits deien: 'Vet allí un membre de la Ciutat, lo traïdor d'en Pallejà!'; altres me deien: 'Bugra!'; altres: 'Ah, traïdor, com ho pagaràs!'; altres: 'Ara te penjarem', i altres injúries. I al virrei uns li deien: 'gitano', altres: 'traïdor', altres: 'bordegàs', altres: 'Qui és?, que li tiraré!'; altres: 'Si no hi ha botxí, jo lo penjaré'. I los que nos deien injúries als dos feien grans crits de 'Visca Carlos Tercer!'" ("And going through the Portal de l'Àngel, we saw both sides of the way, and especially the left side, packed with peasants with their shotguns over their shoulders. And among them were some gentlemen and citizens of Barcelona and counsellors all mixed up, who, upon seeing me, with great shouts and cries said: 'Look here a member of the City, the traitor Pallejà', and others yelled at me: 'Bugger', and others yet: 'Oh, traitor, how you'll pay!' or 'We'll hang you', and other insults. And at the viceroy they shouted: 'Gypsy', or 'traitor', 'bastard' and others: 'Who is he? I'll shoot him!' or 'If there's no hangman, I'll hang him'. And those who did not shout insults to both of us, shouted: 'Long live Charles III!'). And on the other side, Manuel Soler i Pujol described the siege and bombardment of Barcelona in 1714, just weeks before its defeat [29 May 1714]: "*Lo estrago no-s pot dir, però de vuy a 300 anys se'n recorderà. Lo foc de las escopetadas és estat gran y à durat molt*" ("The damage cannot be told, but it will still be remembered 300 years from now. The shotgun fire was great and went on for a long time").*

In short, there is a clear, parallel evolution in the events that served as the motivations for writing and who was writing. Without a doubt, the writings often remained in the private sphere, but even though everyday life and subsistence were the main themes, political events, wars and climatic events increasingly became the engines behind these authors' private mouthpieces. The contents are varied both qualitatively and quantitatively, and their heterogeneity is clear, which enables us to understand the reasons they are used in each discipline.

THE INFLUENCE OF THE POLITICAL CONTEXT: SOCIETY, WARS AND CONFLICTS

These last writings we mentioned could be part of what Eulàlia Miralles called the "paper war", referring to all the writings produced during the War of the Reapers. However, while publicity became a priority and a form of propaganda and public influence in around 1530, personal writings still remained in a sphere which truly became a snapshot for those who read them not at that time but decades and centuries later. At the very least, the burgeoning awareness of wanting to leave a trace for later generations signals a turning point in memoirs or personal writings. Here, the battlefield is no longer current writings and the press but the pens of the historians who will use them centuries later.

If we set aside the 19th and 20th centuries, the peak production of autobiographical texts, the 17th and early 18th centuries, were a proportionally important period in first-person written texts in Catalonia. Without a doubt, this dovetails with a long period of conflict, and in Catalonia with clashes that clearly referenced the enemy, sometimes the Castilians – through their "poor" governments – but much more often the French. The intensity of the conflict was so enduring that the years of peace over more than 70 years can be counted on one hand in many of the northern parts of the Principality of Catalonia. And the French presence was continuous specifically in Roussillon, Vallespir, the Cerdagne and other neighbouring regions. Hence, for historians, these private, subjective sources may represent different, original voices speaking about conflicts reported by eminently institutional documentation. They are a look at everything that was happening in the most private spheres, the individual, the family, the home, the neighbourhood. It is true that each of the writings is a unique, partial testimonial and therefore must be compared with others, if possible, as well as with a wide range of documentation. Yet at the same time, it is possible to read the written language and situate it both geographically and socially, with vocabulary that reveals the reality of a sort of local and economic elite, both urban and rural, who were clearly literate.

This period situates Catalonia on the threshold of the great European conflict of the 18th century, the War of the Spanish Succession. However, military violence had already spread around Catalonia after the popular uprising in June 1640 and the consequent addition of the Catalan institutions, which gave a revolutionary feel to the protest and rejection of the monarchy of Spain. The Catalan-Spanish conflict was joined by Spain's war with France, which lasted beyond the Peace of Westphalia (1648) and until the Treaty of the Pyrenees in 1659. At that point, one of the people's greatest fears and one of the suspicions voiced by the Catalan authorities in the Principality came to pass: France annexed Roussillon and other territories of northern Catalonia. The north had suffered from the bulk of the consequences of the war – both direct

and indirect – and now it would remain riddled with constant instability, absolute vertical violence and especially the fear of attacks or repression, depending on where the inhabitant lived. The *frontier* was now a place with a massive presence of troops, where control of everyday life was evident. Thus, the French-Spanish conflict extended over times of both war and peace in a country that had hardly known peace since 1714 (not counting the subsequent repression and control). And nothing makes a peasant's life less bearable than instability, times when the fields and family life thrive or languish as they can amidst attacks, disease or losses – and weather as well – and this instability extended to all city dwellers, too, confined to suffer from the soldiers, sieges, famine and poverty. All of this is somehow represented in personal writings, texts by anonymous people from the period which largely deconstruct the myth of the importance of being in the wealthy class; when facing misery, everyone is equal.

For decades, these writings were called “ordinary literature”, with the claim that the source and form were important, beyond just their content. In fact, this *hybrid* literature, as it has been defined in recent years, is simply a firsthand source of information in all senses. In Catalonia, the highest output of texts clearly dovetails with the most conflictive times in politics and war. We thus understand that there is a relationship between the need to put pen to paper and a turbulent or violent environment. However, this does not automatically transfer to the contents of the writings. Writing at a time of war, like depleting all one's savings to create a saint to venerate at times of upheaval in a small village, is a way of overcoming the drama being experienced. Nonetheless, the writings are not always clear and descriptive: at times they talk about events and elements which we may find banal (the weather, family, environs) and not explicitly express any direct opinion on the war or the leaders. The proliferation of writing is itself a response. We have to read between the lines of this emergent literature. Reading several texts simultaneously conveys a vision of the collective formation of individuals and specific groups, their affiliations and boundaries. War and collective identity are two elements which are strongly intertwined during this long period.¹⁰

WITH WOMEN'S VOICES

Despite the fact that female literary authorship is quite common and acknowledged in the sphere of correspondence, both in Catalonia and all over Europe, if we analyse the data found in the www.memoriapersonal.eu portal, we can see that there are virtually no female authors of these writings. And yet, even though there are fewer female authors, they are still significant. Because of either fashion or the increasing societal demand in recent years, studies on women's history, gender studies and analyses of women's literature have drawn attention to them, which has enabled us to understand the “silences”, define

the spheres in which they have been the most prominent, determine why and draw conclusions on the relationship between social and economic levels, literacy and reasons for writing.

Particularly noteworthy in the Catalan lands are the studies that experts on both written texts and women's history, such as Teresa Vinyoles, Laia de Ahumada, Núria Jornet and Carme Batlle, have been conducting for years, often in the mediaeval period. However, in recent years there has been an increasing interest in studying women from the Modern Age in both convents and elsewhere. Noteworthy in this vein are two monographs-dossiers published in 2013 and 2019 in the journals *Scripta* and *Caplletra*, respectively, both associated with the universities of Valencia and Alicante, coordinated by a young researcher, Verònica Zaragoza, who has studied women's writing from Perpignan to as far south as Valencia. Zaragoza presented her thesis at the Universitat de Girona in 2016, in which she spotlighted not exclusively literary female writing but instead writing based on autobiography and self-writing, thus plunging into the personal, private works of many authors. The writers were often in convents, which shows their high skills and educational level, but what also stands out is their interest in creating something beyond merely religious reasons. These writings often show that the convents were not always detached from the reality around them. The image of Teresa of Ávila has figured prominently in the gaze at these writings, but Zaragoza's studies, such as in relation to the Clarisses of Perpignan, provide a totally new perspective. The former Santa Clara de la Passió convent in Perpignan conserves the convent's memoir book, a manuscript which is fortunately also available on microfilm in the departmental archive of Perpignan. Therefore, it has only been used as a chronicle to date, as tends to happen with the majority of documentation generated at convents, yet it is a wonderful source of personal and collective writings which convey the thoughts and vicissitudes of the female world in the Modern Age actually within their time.

Despite the apparent similarity, we should distinguish between “female writers” (literature with an intended audience) and women who write for themselves; this is the same essential distinction that exists for men, but it is imperative given the rise of research groups and studies on women who write that have appeared in recent years. Eulàlia Miralles and Verònica Zaragoza first spearheaded Catalan female writings in a text published within the monograph devoted to women and autobiography in the French journal *Clio* in 2012. Likewise, bearing in mind that the main trove of personal writings in Catalonia are from the rural world, we could posit that women had a minor presence there. However, by analysing the convents, house accounts and house and family books in the hands of *hereus*, we can clearly see the female presence: either in the bookkeeping, or in conveying memories amidst the writings by *hereus*, even though they seldom signed their names. Jordi Daufí, Josep Canela and Maria

Àngela Serra studied some of these cases in a noble house in 1992.

In the Catalan lands, different publications devoted to cataloguing and studying female texts from the Modern Age have revealed a large output primarily gestated in convents. Many of the experts tell us that religious women left more written works in different genres because they were encouraged by the spaces of “freedom” that the cloisters afforded them. They wrote autobiographies, some on commission, others not, as well as biographies, convent chronicles, epistles, mystical literature and even poetry. Nonetheless, the dispersion of the documentation and the problems of access to the materials written by women in the Modern Age, many of them manuscripts still harboured within the archives of the very convents where they were created, means that this field of study is still incomplete, as asserted by Verònica Zaragoza and Mercè Gras, among others.

However, their presence in certain spheres should be examined:

In recent years, there is an increasing number of comparative studies with France, especially the cultural space that is the most similar to Catalonia, namely southern France with more Occitan influences, as mentioned regarding all studies on personal memoirs but particularly those focusing on female writing. This is the source of the special issues of the journal *Clio* and the comparative examinations primarily contained in the works of Sylvie Mouysset and Isabelle Lacoue-Labarthe. Mouysset exhaustively analyses the output of women’s memoirs via an inventory of private texts which will no doubt yield future findings, as will those from Catalonia. Mouysset stresses the transversality of these women’s social backgrounds throughout the Modern Age and emphasises the variety of genres among women as well: diaries, memoirs, correspondence and friendship books, as well as account books and family documents, plus single sheets with recipes and health and animal remedies, among others. Regardless, this is a veritable snapshot of that era through the eyes and voices of women who clearly also express historical thinking for our contemporaries. More than any other source, the variety of egodocuments from these personal memoirs, and the variety of authors, can pave the way to crafting a true women’s history, or more accurately, a much more complete history than what has been written until now. Older and more recent studies from the English-speaking world particularly view it this way. In some cases, they even offer an in-depth cross-cultural perspective, as in the recent studies by Carme Font Paz.¹¹

The domestic, comfortable, “enclosed” space became the main physical space where women could make their literary creations unchecked, in contrast to the public sphere, where male power and knowledge seriously curtailed their chances of publishing their works in print. Despite this, in many cases women were able to break down these walls by recreating new ones or disseminating their voices further afield, voices that can still be heard today.

CONCLUSIONS

Just like personal writings in our time, personal memoirs in the Modern Age are a source and fantastic glimpse into the events and everyday lives of an entire era. And the expectations of these sources has only risen over the years, as proven by the documentary *Sense Ficcio* which Catalan public television devoted to the Arxiu de la Memòria Personal (Personal Memoir Archive) project underway at the UAB (Josep ROVIRA (dir.), *Papers Personals*, TV3, 2012). The interest grows even keener as we come to learn that the existing statistics on these documents are in no way definitive, as newly discovered documents will bolster the inventory’s figures. However, we do have an indicator that shows what we know to date and the magnitude of this kind of document in terms of both its quantity and its qualitative use. The presence and existence of these personal memoirs in the Catalan social and cultural world of the Modern Age stands out within Europe for its abundance, as well as for its survival across centuries; despite a few dips and swerves, personal writings were produced steadily from the 15th to the 19th centuries and peaked in the 17th and early 18th centuries.

The specificity of the phenomenon in Catalonia has been compared and assessed thanks to a levelling around Europe, bearing in mind the vast number of documents from the Modern Age, particularly from the rural world. What is more, and this is most likely a characteristic of Catalonia, the linguistic situation leads to a joint interpretation with language and literature experts and historians from the Region of Valencia and the Balearic Islands.

NOTES AND REFERENCES

- [1] Maria Antònia MARTÍ ESCAYOL. “Esto advertesch per la espariència dels que vindran’. Dietaris, percepció de desastre i gestió de risc natural”, in Armand ALBEROLA and Jorge OLCINA (eds.), *Desastre natural, vida quotidiana y religiosidad popular en la España Moderna y Contemporánea*, Alicante, Publicaciones de la Universitat d’Alacant, 2009, p. 125.
- [2] We particularly wanted to mention James S. AMELANG’s contributions because of their influence and the interaction of his study on Catalan personal writings within a European context. The most important of all was *The Flight of Icarus. Artisan Autobiography in Early Modern Europe*, Stanford University Press, Stanford, 1998 (there is a translation into Spanish: *El vuelo de Ícaro. La autobiografía popular en la Europa Moderna*, Madrid, Siglo XXI, 2003), and previously in “L’artesà com a Ícar. La visió del món d’un assaonador del segle XVII”, *L’Avenç*, 87 (1985), pp. 20-25, and James S. AMELANG and Xavier TORRES (eds.), *Miquel PARETS, Dietari d’un any de pesta*, Eumo Editorial, Vic, 1989. These studies are based on the journal of the Barcelona leather-tanner Miquel Paret, and a painstaking transcription of it was made in M.

Rosa MARGALEF and James S. AMELANG [et al.] (curators). *Crònica. Llibre I/1* de Miquel Parets, Editorial Barcino, Barcelona, 2011, and M. Rosa MARGALEF (curator). *Crònica. Llibre I/2* de Miquel Parets (vol. 2), Editorial Barcino, Barcelona, 2017. Amelang also has other publications, including “Spanish Autobiography in the Early Modern Era” in Winfried SCHULZE (ed.), *Ego-Dokumente. Annäherung an den Menschen in der Geschichte*, Berlin, Akademie Verlag, 1996, pp. 59-71; “Cataluña desde Europa: las raíces de una cultura autobiográfica”, *Pedralbes*, 18 (1998), pp. 457-462 (vol.1); “El mundo mental de Jeroni Pujades”, in Richard L. KAGAN and Geoffrey PARKER (eds.), *España, Europa y el mundo atlántico. Homenaje a John H. Elliott*, Madrid, Marcial Pons-Junta de Castilla y León, 2001, pp. 279-298; “Autobiografías femeninas”, in Isabel MORANT (dir.), *Historia de las mujeres en España y América Latina*, vol. II: *El mundo moderno*, ed. by Margarita ORTEGA, Asunción LAVRIN and Pilar PÉREZ CANTÓ, Madrid, Cátedra, 2005, pp. 155-168; *De la autobiografía a los ego-documentos: un fórum abierto*, monographic issue of the journal *Cultura escrita & sociedad*, 1, 2005, pp. 15-122; “El mundo mental de Jeroni Pujades”, in James S. AMELANG, “*Gent de la Ribera*” i altres assaigs sobre la Barcelona moderna, Vic, Eumo Editorial, 2008, pp. 193-214; “A room of one’s one: Keeping writings private”, in Jean-Pierre BARDET, Élisabeth ARNOUL and François-Joseph RUGGIU (eds.), *Les écrits du for privé en Europe, du Moyen Âge à l’époque contemporaine*, Bordeaux, Presses universitaires de Bordeaux, 2010, pp. 175-184; “Writing Chains: Slave Autobiography from the Mediterranean to the Atlantic”, in Stefan HANSS and Juliane Schiel, eds., *Mediterranean Slavery Revisited, 500–1800*, Chronos Verlag, Zurich, 2014, pp. 541-556; “L’autobiografia popolare nella Spagna moderna: Osservazioni generali e particolari”, in Giovanni CIAPPELLI (ed.), *Memoria, famiglia, identità tra Italia ed Europa nell’età moderna*, Fondazione Bruno Kessler, Trento, 2009, pp. 113-130.

[3] On 10 to 12 November 2011, the international conference “Construcció i projecció de la memòria personal a l’Europa moderna”, organised by Casa Velázquez, the IEC, the UAB, the UdG, the University of Perpignan and the University of Toulouse, was held at the Institut d’Estudis Catalans (Barcelona). The programme and resulting materials (posters, presentations, publications) can be seen at: <https://memoriapersonal.wordpress.com> (retrieved 5 March 2020).

[4] For Catalonia, we should stress the addition of contributions since the 1980s by Antoni SIMON I TARRÉS, which in addition to many thematic and regional editions, is an in-depth study of these document sources and the origin of the project www.memoriapersonal.eu: “Memorias y diarios personales de la Cataluña moderna”, *Historia Social*, 2 (1988), pp. 119-134; (ed.), *Cavallers i ciutadans a la Catalunya del Cinc-cents*, Barcelona, Curial Editorial, 1991; (ed.), *Pagesos, capellans i industrials de la Marina de la Selva*, Barcelona, Curial Editorial, 1993; “Memòries

i diaris personals de la Catalunya moderna. Del no res a la plètora”, in Òscar JANÉ and Patrice POUJADE (eds.), *Memòria personal. Construcció i projecció en primera persona a l’època moderna*, Casa de Velázquez, Madrid, 2015, pp. 15-27. In the majority of texts published by Antoni Simon, he explains the reasons that favoured the proliferation of personal writings in Catalonia between the late 16th and early 18th centuries. Likewise, regarding the importance of journals in the rural world and their importance in Catalonia in particular, see the essential study by Xavier TORRES. *Els llibres de família de pagès. Memòries de pagès, memòries de mas (segles XVI-XVIII)*, Biblioteca d’Història Rural, Girona, 2000. Likewise, the author of this article has contributed to analysing and compiling different projects in particular and territorial studies: Òscar JANÉ. “Self-Writings and Ego-documents. Personal memoirs in Catalonia (16th-19th centuries)”, in Joan Ramon RESINA (ed.), *Inscribed Identities. Life Writing as Self-Realization*, Routledge, London, 2019, pp. 191-202, and “Identitat personal i identitats col·lectives en la literatura memorialística”, *Afers. Fulls de recerca i penament*, 77 (2014), pp. 87-108, Òscar JANÉ, Eulàlia MIRALLES and Ignasi FERNÁNDEZ (eds.), *Memòria personal. Una altra manera de llegir la història*, “Monografies Manuscrits” collection, Bellaterra, 2013 <<http://ddd.uab.cat/record/112458>> [retrieved 31 January 2020] and Òscar JANÉ and Patrice POUJADE (eds.), *Memòria personal. Construcció i projecció en primera persona a l’època moderna*, Casa de Velázquez, Madrid, 2015. Also noteworthy are the studies by Eulàlia Miralles which examine this literature based on a study of Jeroni Pujades: Eulàlia Miralles. *Sobre Jeroni Pujades*, Institut d’Estudis Catalans, Barcelona, 2010; and Eulàlia Miralles. “La literatura memorialística. La imatge de Barcelona en els segles xvi-xviii”, in Eulàlia Miralles (ed.), *Del Cinc-cents al Setcents. Tres-cents anys de literatura catalana*, Edicions Vítel·la, 2010, Bellcaire d’Empordà, pp. 179-221. However, we should note the importance of the incipient studies which have constantly appeared in the Catalan lands, like Joan BUSQUETS I DALMAU. *La Catalunya del barroc vista des de Girona. La crònica de Jeroni de Real (1626-1683)*, Publicacions Abadia de Montserrat, Barcelona, 1994, 2 vols; and, among others, for Mallorca: Carme SIMÓ. *Catàleg dels noticiaris mallorquins (1372-1810)*, Societat Arqueològica Lul·liana, Mallorca, 1990. More recently, this same author published a volume with a preliminary study where she revisits certain ideas regarding the text by Gabriel Nadal i Huguet: *Noticiari de fets memorables de Mallorca (1749-1828)*, Lleonard Muntaner, Mallorca, 2018. For the region of Valencia: Francesc ALMARCHE VÁZQUEZ. *Historiografía valenciana: estudio de dietarios, libros de memorias, Relaciones, etc.*, Annals de l’Institut de València, Valencia, 1919; Josep Vicent ESCARTÍ. “Unes consideracions sobre la dietarística valenciana del segle xvii”, *Caplletra: Revista internacional de Filologia*, 9 (1990), pp. 119-127; Josep Vicent ESCARTÍ. “Intimitat i ‘publicitat’ a l’àmbit de l’escriptura

privada en el segle xvii: el cas de mossen Aierdi”, *Estudis Castellonencs*, 6 (1994-1995), pp. 459-466; Josep Vicent ESCARTÍ. *Memòria privada. Literatura memorialística valenciana dels segles xv al xviii*, Edicions 3i4, València, 1998; Josep Vicent ESCARTÍ. “Notícia sobre la literatura memorialística al País Valencià, del segle xiv al xix”, *Manuscrits*, 28 (2010), pp. 181-205. For Northern Catalonia, in addition to the studies by Antoni Simon and Pep Vila mentioned above, we should also highlight the contributions by Joan PEYTAUÍ DEIXONA, who is both a historian and a philologist: *El manual de 1700 de Jaume Esteve, notari de Perpinyà*, Barcelona, Fundació Noguera, Barcelona, 2004; “Fonts dietarístiques i estratègies matrimonials al camp català modern”, in Jordi BOLÒS, Antonieta Jarne AND Enric Vicedo (eds.), *Família pagesa i economia rural, VIIe Congrés sobre sistemes agraris, organització social i poder local, Alguaire-Lleida, 21-23 maig 2009*, Diputació de Lleida-Institut d’Estudis Ilerdencs, Lleida, 2010, pp. 357-381; “Les dietaris catalans. de l’écrit intime à la renaissance d’un pays”, in Sylvie MOUYSSET, Jean-Pierre BARDET and François-Joseph RUGGIU, “*Car c’est moy que je peins*”. *Écritures de soi, individu et liens sociaux (Europe, xve-xxe siècle)*, Méridiennes, Toulouse, pp. 53-72; “Del fet públic a l’anècdota en clau testamentària. Llengua i noticiari d’un clergue rossellonès, entre Tuïr, Marsella i Compostella en els anys 1720”, *eHumanista/IVITRA*, 3 (2013), pp. 431-452. However, these studies are all valuable for Catalonia as a whole in the Modern Age because of the reality from which they come. In this sense, see Joan PEYTAUÍ DEIXONA. “Les sources et la langue de la ‘mémorialistique’. L’exemple catalan”, in Òscar JANÉ and Patrice POUJADE (eds.), *Memòria personal. Construcció i projecció en primera persona a l’època moderna*, Casa de Velázquez, Madrid, 2015, pp. 135-142. Finally, creating anthologies based on sources familiar to the experts has shared these writings with a wider audience. This was the purpose of the noteworthy study by Enric PUJOL (ed.) with an introductory study by Òscar JANÉ, *Antologia de memòries i dietaris personals catalans sobre la Guerra de Successió*, Institut d’Estudis Catalans, history-archaeology section, Barcelona, 2014. On another order are Henry Ettinghausen’s wonderful studies on publicity, as this opened the door to his taking an interest in the thoughts and ideas of an entire era.

- [5] Bearing in mind that we are aware of the most autobiographical documents and personal memoirs in Italy, and that it is also one of the places where this genre started the earliest, the case of Italy is particularly interesting despite the fact that these writings primarily come from urban areas. The interest in and study of these documents actually started quite a bit earlier than elsewhere in Europe. Thus, we can highlight: Marziano GUGLIELMINETTI. *Memoria e scrittura. L’autobiografia da Dante a Cellini*, Einaudi, Turin, 1977 and “Per un’antologia degli autobiografi del Settecento”, *Annali d’Italianistica*, 4 (1986), pp. 40-51; Angelo CICHETTI and Raul MORDENTI. “La scrittura dei libri di famiglia”, in Alberto

ASOR ROSA (dir.), *Letteratura italiana*, Einaudi, Turin, 1984, vol. 3-t. II, pp. 1117-1159; and *I libri di famiglia in Italia*, vol. 1: *Filologia e Storiografia Letteraria*, Edizioni di Storia e Letteratura, Rome, 1985; and “Memoria come rituale e uso dello spazio espressivo nei libri di famiglia”, *Quaderni di retorica e poetica*, 2 (1985), pp. 19-27; Gianfranco FOLENA (ed.). *L’autobiografia: il vissuto e il narrato*, *Quaderni di retorica e poetica*, 2, Liviana, Padua, 1986; Marilisa CUCCULELLI. *La memoria e l’alfabeto. Il ‘libro di ricordi’ di Rinaldo Cosmi (Ascoli Piceno, 1822-1844)*, Scriptorium, Turin, 1996; Raul MORDENTI, *Il tempo dei libri di famiglia in Italia*, vol. II: *Geografia e Storia. In Appendice gli Atti del Seminario nazionale ‘I libri di famiglia in Italia: quindici anni di ricerche’*, Roma Tor Vergata, 27-28 giugno 1997, Edizioni di Storia e Letteratura, Rome, 2001 and “Los libros de familia: incunables del escribir sobre sí mismo”, *Cultura escrita & Sociedad*, 5 (2007), pp. 215-238; Franco D’INTINO. *L’autobiografia moderna. Storia forme problemi*, Bulzoni, Rome, 1998 and “Il trionfo del risentimento. Breve storia (tendenziosa) delle scritture autobiografiche”, in Alessandro TINTERRI and Massimiliano TORTORA (eds.), *L’ottimismo della volontà. Studi per Giovanni Falaschi*, Morlacchi Editore, Perugia, 2011, pp. 17-45; Gianluca GENOVESE. *La lettera oltre il genere. Il libro di lettere, dall’Aretino al Doni, e le origini dell’autobiografia moderna*, Antenore, Rome-Padua, 2009; Lorenzo TOMASIN ‘*Scrivere la vita*’. *Lingua e stile nell’autobiografia italiana del Settecento*, Cesati, Florence, 2009; Giovanni CIAPPELLI (ed.), *Memoria, famiglia, identità tra Italia ed Europa nell’età moderna*, Il Mulino, Bologna, 2009, “Memoria familiare e memoria individuale a Firenze nell’età moderna (diari e libri di famiglia)”, *Giornale di Storia*, 3, 2010, pp. 1-14, “Mémoire familiale et mémoire individuelle à Florence d’après journaux et livres de famille de l’époque moderne”, in Sylvie MOUYSSET, Jean-Pierre BARDET and François-Joseph RUGGIU (dirs.), ‘*Car c’est moy que je peins*’. *Écritures de soi, individu et liens sociaux (Europe, xv^e-xx^e siècle)*, Méridiennes, Toulouse, 2010, pp. 23-38 and *Memory, Family, and Self. Tuscan Family Books and Other European Egodocuments (14th-18th Century)*, Brill, Leiden, 2014; and Michela RUSI. “Le occorrenze dell’io”, in Òscar JANÉ and Patrice POUJADE (eds.), *Memòria personal. Construcció i projecció en primera persona a l’època moderna*, Casa de Velázquez, Madrid, 2015, pp. 123-134.

- [6] Considerable interest was sparked in France regarding anything related to the history of everyday life and the history of mindsets, which is reflected in publications like: Philippe LEJEUNE. *Le pacte autobiographique*, Seuil Ed., Paris, 1996 (1st edition from 1975); Claudine HAROCHE (ed), *Le For intérieur*, Presses universitaires de France, Paris, 1995; Madeleine FOISIL. “L’écriture du for privé”, in Philippe ARIÈS and Georges DUBY (dirs.), *Histoire de la vie privée*, vol. 3: *De la Renaissance aux Lumières*, Seuil, Paris, 1986, pp. 331-369. In the past two decades, the interest has been more focused on autobiog-

raphies, writings by women and “du for privé” writings in their use in historical research. They always try to seek a comparative approach, for example: Nicole LEMAÎTRE. “Les livres de raison en France (fin XIII^e-XIX^e siècle)”, *Testo & Senso*, 7 (2006), pp. 1-18, online at http://testoesenso.it/article/download/281/pdf_100 (retrieved 5 December 2019); Isabelle LUCIANI and Valérie PIÉTRI (eds.). *Écriture, récits, trouble(s) de soi. Perspectives historiques. France XVI^e-XX^e siècle*, Presses universitaires de Provence, Aix-en-Provence, 2012. Some monographs have attempted to be all-encompassing, such as MOUYSSET, Sylvie, BARDET, Jean-Pierre and RUGGIU, François-Joseph (Eds.), *Car c’est moy que je peins: écritures de soi, individu et liens sociaux (Europe, XV^e-XX^e siècle)*, CNRS-Université de Toulouse- Le Mirail, Toulouse, 2010. Sylvia Mouysset has stood out in recent years precisely for promoting research in this field in the Modern Age, and for her drive to shed light on the ties between the realities in the Occitanian regions and Catalonia, and on women’s writings. One noteworthy example is her book: MOUYSSET, Sylvie. *Papiers de famille. Introduction à l’étude des livres de raison (France, XV^e-XIX^e siècle)*, Presses universitaires de Rennes, Rennes, 2007. Also noteworthy is her coordination of dossiers like: Jean-François COUROUAV and Sylvie MOUYSSET (coords.), Dossier “Plumes singulières, écrits de soi (XVI^e-XVIII^e siècle)”, *Annales du Midi*, 270 (2010) and Sylvie MOUYSSET and Isabelle LACOUE-LABARTHE (coords.), “Écrire au quotidien” (Dossier), *Clio: Femmes, genre, histoire*, 35 (2012). Likewise, for years now, authors like Bardet, Ruggiu and Arnoul have been examining the issue in depth, as captured for a broader timeline in: Jean-Pierre BARDET, Élisabeth ARNOUL and François-Joseph RUGGIU (dirs.), *Les écrits du for privé en Europe du Moyen Âge à l’époque contemporaine. Enquêtes, Analyses, Publications*, Presses universitaires de Bordeaux, Bordeaux, 2010; and François-Joseph RUGGIU and Jean-Pierre BARDET (dir.), *Les écrits du for privé en France de la fin du Moyen Âge à 1914*, Editions du CTHS, Paris, 2015. Also noteworthy is the visible aim to compare Europe-wide, which has even enabled Catalan writings to be situated within European and international body of “personal memoirs”. One example of this is Ruggiu, who also has extensive knowledge of English history: François-Joseph RUGGIU (Ed.), *Les usages de l’écrit du for privé (Afrique, Amériques, Asies, Occidents, Orient)*, Peter Lang, Berne, 2013 and François-Joseph RUGGIU, “Los escritos del for privé. Un concepto y su internacionalización”, in Oscar JANÉ and Patrice POUJADE (eds.), *Memòria personal. Construcció i projecció en primera persona a l’època moderna*, Casa de Velázquez, Madrid, 2015, pp. 29-42. See too: Michel CASSAN (dir.). *Écritures de familles, écritures de soi (France-Italie, XVI^e-XIX^e siècles)*, Presses universitaires de Limoges, Limoges, 2012. And from the field of anthropology, noteworthy publications are by Daniel FABRE (dir.). *Par écrit. Ethnologie des écritures quotidiennes*, Éditions de la MSH, Paris, 1997; Daniel FABRE. “Le récit de vie et son modèle.

Mémoires d’un languedocien ordinaire, Pierre Prion (1687-1759)”, *Annales du Midi*, 270 (2010), pp. 197-214. And the colloquia, projects and publications stemming from <http://ecritsduforprive.huma-num.fr> (retrieved 2 February 2020) are worth examining, although it seems to have been somewhat at a standstill since 2014.

- [7] One of the most ambitious projects undertaken under the auspices of the European Science Foundation is at <http://www.firstpersonwritings.eu/project.htm> (retrieved 2016), whose driving forces are François-Joseph Ruggiu, Sylvie Mouysset and Antonio Castillo, among others. Unfortunately, it is no longer online. On the other hand, in a similar vein see the online projects comparable to the Catalan one (www.memoriapersonal.eu) which are often linked: for France, see <http://www.ecritsduforprive.fr/accueilbase.htm> (it no longer works; retrieved in 2016) or <http://ecritsduforprive.huma-num.fr>. For Lithuania, see an incipient project at <https://www.kf.vu.lt/en/projects/legodok> (retrieved February 2017). It no longer appears, but the project can be seen at <https://www.kf.vu.lt/en/research/projects/legodok>, retrieved March 2020), and the more rudimentary but no less interesting <http://www.autopacte.org> created by Philippe Lejeune (consulted February 2020). For the Netherlands, <http://www.egodocument.net/> (consulted December 2019), with a database that reaches back to the early 20th century, or the Netherlands Dagboekarchieff (Dutch Diary Archive), which changed its name to join the European network “EDAC – European Diary Archives and Collections” in 2015, www.edac-eu.eu/ (consulted January 2020). In fact, Holland promotes one of the specialised journals on the matter, the *European Journal of Life Writing* (<https://ejlw.eu>). For Italy, see the Ricerca di Libri di Famiglia <http://bilf.uniroma2.it/> (consulted March 2020) and the Archivio Diaristico <https://catalogo.archiviodiari.it> (consulted November 2019). For Germany, see the database of the University of Berlin <https://www.geschkult.fu-berlin.de/e/janke-quellenkunde/einleitung/index.html> (consulted March 2020), the database containing testimonials of the Thirty Years’ War (Mitteldeutsche Selbstzeugnisse der Zeit des Dreißigjährigen Krieges) <http://www.mdsz.thulb.uni-jena.de/sz/index.php> (consulted February 2020) and the fantastic database of the Deutsches Tagebucharchiv <https://tagebucharchiv.de> (consulted 12 January 2020). For Switzerland, see <https://wp.unil.ch/egodocuments> (consulted 30 January 2020); particularly interesting in Switzerland are the studies by Danièle TOSATO-RIGO: *La chronique de Jodocus Jost, miroir du monde d’un paysan bernois au XVII^e siècle*, Société d’Histoire de la Suisse romande, “Mémoires et Documents d’histoire de la Suisse romande” collection, Lausanne, 2009; “Pratiques de l’écrit et histoire par la marge. Autour des ‘egodocuments’ en Suisse romande au XVIII^e siècle”, *Revue suisse d’art et d’archéologie*, 67 (2010), pp. 261-268 and “Charlotte, Angletine, Catherine...: le journal comme instrument de socialisation à l’ère des salons”, *Clio: Histoire, Femmes et*

Sociétés, 35 (2012), pp. 191-200. Many of the studies on egodocuments were also conducted in the German-speaking part of Switzerland, as analysed in its database or studies like Sebastian LEUTERT and Gundrun PILLER. “Deutschschweizerische Selbstzeugnisse (1500-1800) als Quellen der Mentalitätsgeschichte. Ein Forschungsbericht”, *Schweizerische Zeitschrift für Geschichte*, 49 (1999), pp. 197-221. One curious fact in Switzerland is the interrelation with England, as some studies reveal the presence of English people in the country and their influence: Ernest GIDDEY “Du *Spectator* anglais à quelques Spectateurs suisses (1710-1765)”, *Revue historique vaudoise*, 71 (1963), pp. 81-88 and *L'Angleterre dans la vie intellectuelle de la Suisse romande au XVIII^e siècle*, Bibliothèque historique vaudoise, Lausanne, 1974. Indeed, there is an extensive bibliography in English, often in relation to the religious spheres, as well as the acknowledgement of all local history. Thus, briefly, the noteworthy publications include the aforementioned one by James S. AMELANG, which is only concerned with issues related to Castile or Catalonia, as well as: Élisabeth BOURCIER. *Les Journaux privés en Angleterre de 1600 à 1660*, Publications de la Sorbonne-Imprimerie Nationale, Paris, 1976; Adam SMYTH. *Autobiography in Early Modern England*, Cambridge University Press, Cambridge, 2010; Jason SCOTT-WARREN. “Early modern bookkeeping and life-writing revisited: Accounting for Richard Stonley”, *Past & Present*, Supplement, Vol. 230 (2016), pp. 151-170.

- [8] In addition to serving as a driving force behind many projects on this theme, see the works by Antonio CASTILLO GÓMEZ, among others: (ed.). *La conquista del alfabeto. Escritura y clases populares*, Trea, Gijón, 2002; *Entre la pluma y la pared. Una historia social de la escritura en los siglos de Oro*, Akal, Madrid, 2006; “Ordinary Writing and Scribal Culture in Nineteenth-Century Spain: Memory Books”, *The European Legacy: Toward New Paradigms*, 16 (5), 2011, pp. 615-631; “El alfabeto y el calendario. Libros de cuentas y libros de memorias en el siglo de oro”, in Òscar JANÉ and Patrice POUJADE (eds.), *Memòria personal. Construcció i projecció en primera persona a l'època moderna*, Casa de Velázquez, Madrid, 2015, pp. 43-59.
- [9] Here it is worthwhile to revisit the studies by James S. Amelang, Xavier Torres and Antoni Simon, as well as to read the studies by: Anna Maria TORRENT, “Llengua i poder a Catalunya al segle XVII”, *Actes del 8è Colloqui Internacional de llengua i literatura catalanes*, PAM, Toulouse-Barcelona, 1988, pp. 29-55; Narcís IGLÉSIAS. *La llengua del Rosselló, qüestió d'Estat. La integració lingüística del Rosselló a França (1659-1789)*, Eumo Editorial, Girona, 1998; Héloïse HERMANT. “Les mises en récit du soulèvement des Barretines (1687-1690): construction politique, construction culturelle, construction mémorielle”, *Cahiers du CRHQ*, 4, Caen, 2013, 30p.
- [10] On the paper war: Eulàlia MIRALLES. “Els escriptors catalans en una Europa en conflicte: la propaganda política impresa de la Guerra dels Segadors”, *Caplletra*, 52

(Spring 2012), pp. 181-205. Some of the personal writings related to this section can be found in: Antoni SIMON I TARRÉS. “Cataluña en el 1640. Revuelta social, revolución política e identidad nacional. Una visión a través de algunos testimonios coetáneos”, in José ALCALÁ-ZAMORA and Ernest BELENGUER (eds.), *Calderón de la Barca y la España del Barroco*, Centro de Estudios Políticos y Constitucionales, Madrid, 2001, vol. 1, pp. 889-912; Antoni SIMON I TARRÉS (ed.). *Cròniques de la Guerra dels Segadors*, Curial Editorial, Barcelona, 2004; Antoni SIMON I TARRÉS and Pep VILA (eds.). *Cròniques del Rosselló. Segles XVI-XVII*, Curial Editorial, Barcelona, 1998; Antoni SIMON I TARRÉS and Antoni PLADEVALL I FONT (eds.). *Guerra i vida pagesa a la Catalunya del segle XVII. Segons el 'Diari' de Joan Guàrdia, pagès de l'Esquirol, i altres testimonis d'Osona*, Curial Editorial, Barcelona, 1986; Antonio ESPINO LÓPEZ. *Cataluña durante el reinado de Carlos II: política y guerra en la frontera catalana, 1679-1697*, Monografies Manuscrits, Bellaterra, 1999; Pere GIFRE and Xavier TORRES (eds.). Fèlix DOMÈNECH, *Treballs y desdixas que àn succeït en lo present Principat de Chatalunya y en particular a nostre bisbat de Gerona (1674-1700)*, CCG Edicions-Biblioteca d'Història Rural, Girona, 2001, pp. 53-104; Joaquim ALBAREDA (ed.). *Política, religió i vida quotidiana en temps de guerra (1705-1714). El dietari del Convent de Santa Caterina i les Memòries d'Honorat de Pallejà*, Eumo Ed.-IUHJV, Vic, 2001; Rafel GINEBRA (ed.). *Guerra, pau i vida quotidiana en primera persona*, Patronat d'Estudis Osonencs, Vic, 2005; Joan PEYTAVÍ DEIXONA. “Francisco Vilar, un notari de Ceret al cor de la Guerra dels Segadors”, *Afers. Fulls de recerca i pensament*, 22 (58), 2007, pp. 611-654 and “La quotidianitat i la percepció del tractat dels Pirineus a la lectura dels dietaris catalans”, in Òscar JANÉ (ed.), *Del tractat dels Pirineus (1659) a l'Europa del segle XXI: Un model en construcció?*, Generalitat de Catalunya-Museu d'Història de Catalunya, Barcelona, 2010, pp. 315-323; Vicent Josep ESCARTÍ. “Memòria i poder: Sobre els memorialistes algesinencs dels segles XVI al XVIII”, in Vicent Josep ESCARTÍ and Josep Enric ESTRELA (eds.), *Arxiu, memòria i literatura*, Ajuntament d'Alghemesí, 2007, Alghemesí, pp. 111-128; Òscar JANÉ. *Catalunya i França al segle XVII. Identitats, contraidentitats i ideologies a l'època moderna (1640-1700)*, Editorial Afers, Catarroja-Barcelona, 2006; Òscar JANÉ. “L'identité et la guerre dans les livres de raison catalans du XVII^e siècle”, *Annales du Midi*, 270 (2010), pp. 251-278; Òscar JANÉ. “El limbo de la violència en los libros de memoria personal catalanes en la época moderna”, in Vicent Josep ESCARTÍ (ed.), *Escribir y persistir. Estudios sobre literatura en catalán de la Edad Media a la Renacimiento*, Editorial Argus-a, California - USA / Buenos Aires - Argentina, 2013, Vol.2, pp.1-23; Òscar JANÉ. “Literatura política i 'opinió pública' a la Catalunya en guerra del segle XVII”, *Revista Caplletra*, 57 (2014), pp. 135-150. Regarding the set of texts written during the War of the Spanish Succession, we shall refer to the aforementioned book by Enric

PUJOL- *Antologia de memòries i dietaris personals catalans sobre la Guerra de Successió...*, 2014.

- [11] For the Middle Ages, as mentioned above, see: Carme BATLLE and Teresa VINYOLEs. *Mirada a la Barcelona medieval des de les finestres gòtiques*, Dalmau, Barcelona, 2002; Concepción RODRÍGUEZ-PARADA and Núria JORNET-BENITO. “Llibre de confraria del roser del any 1489 del monasterio de Santa María de Montesión de Barcelona: un ejemplo de red devocional”, *Studia Historica. Historia Medieval*, 37 (2019), pp. 165-185; Núria JORNET-BENITO and Núria TUSET. “Construint la memòria dels feminismes: arxius, biblioteques i centres de documentació. Una mirada al passat, una reflexió per al futur”, *BiD: Textos Universitaris de Biblioteconomia i Documentació*, 36 (2016) in <http://hdl.handle.net/2445/113331> (consulted March 2020); Jordi Andreu DAUFÍ, Josep CANELA I FARRÉ and Maria Àngela SERRA I TORRENT (dirs.). *El llibre de comptes com a font per a l'estudi d'un casal noble de mitjan segle XV. Primer llibre memorial començat per la senyora dona Sanxa Ximenis de Foix e de Cabrera e de Navalles*, Fundació Noguera, Barcelona, 1992. For Catalonia in the Modern Age, see: Eulàlia de AHUMADA, *Hipòlita Roís de Liori (ca. 1479-1546)*, Ed. del Orto, Madrid, 2004; Eulàlia de AHUMADA, “L'escriptura mística femenina. Les autobiografies per encàrrec (s. XVIII)”, *Poblet*, VIII, 16 (2008), pp. 48-51; Eulàlia de AHUMADA, “Biografías femeninas. Historias de vida dentro de las comunidades religiosas (s. XVII)”, *Itinerantes. Revista de Historia y Religión*, 1 (2011), pp. 41-55; Eulàlia MIRALLES and Verònica ZARAGOZA, “Écrits fèminins catalans”, *Clio. Femmes, Genre, Histoire*, 35 (2012), pp. 177-190; Eulàlia MIRALLES. “Mujeres y memoria escrita en la Edad Moderna”, in Vincent Josep ESCARTÍ (coord.), *Escribir y persistir. Estudios sobre la literatura en catalán de la Edad Media a la Renaixença*, Los Angeles-Buenos Aires, Editorial Argus-a Artes & Humanidades / Arts & Humanities, 2013, p. 99-133; Verònica ZARAGOZA (coord.). Dossier “Early Modern Women’s Writing: More Texts and Contexts”, *Caplletra*, 67 (2019); Verònica ZARAGOZA (coord.). Dossier “L'escriptura en femení a les terres de llengua catalana (segles XVI-XVIII)”, *SCRIPTA. Revista Internacional de Literatura i Cultura Medieval i Moderna / International Journal of Medieval & Modern Literature & Culture*, 1 (2013); Verònica ZARAGOZA. “En vers vull desafiar...”: la poesia femenina a l'àmbit català (segles XVI-XVIII): edició crítica, Doctoral thesis, Universitat de Girona, Girona, 2016; Verònica ZARAGOZA. “Perpetuació del passat al convent de Santa Clara de Perpinyà a través del seu llibre de memòries (1549-1842)”, in Òscar JANÉ, Eulàlia MIRALLES and Ignasi FERNÁNDEZ (eds.), *Memòria Personal. Una altra manera de llegir la història*, Universitat Autònoma de Barcelona, Bellaterra, 2013, pp. 35-48; Verònica ZARAGOZA. “La Guerra de Successió des d'uns ulls de dona: la crema de Vila-real (1706) narrada per sor Maria Teresa de Jesús d'Agramunt”, in Purificació Mascarell (coord.), *Memòria de la destrucció. La*

crema de Xàtiva i altres urbidis, Publicacions d'Alfons el Magnànim, Valencia, 2019, pp. 131-157; Verònica ZARAGOZA and Mercè GRAS. “Legitimación póstuma de Hipólita de Rocabertí a través de su escritura: notas sobre su recepción en el siglo XVII”, in M. L. GIORDANO (ed.), *Reforma Católica y disidencia converso en Barcelona: Diego Pérez de Valdivia y Sor Hipólita de Jesús (1578-1624)*, Academia del Hispanismo, Vigo, 2020 pp. 173-215; Vicent ESCARTÍ. “Dones escriptores”, *Revista Saó*, 265 (2002), p. 7; María de los Ángeles HERRERO. “Escrip-tores valencianes dels segles XV al XVIII”, *Revista Saó*, 453 (2019).

For Castile, we can highlight the works by the aforementioned prominent authors: James S. AMELANG, “Autobiografías femeninas”, in Isabel MORANT (dir.), *Historia de las mujeres en España y América Latina*, vol. II: *El mundo moderno*, Margarita ORTEGA, Asunción LAVRIN and Pilar PÉREZ CANTÓ (eds.), Cátedra, Madrid, 2005, pp. 155-168; CASTILLO GÓMEZ, Antonio (2008), “Dios, el confesor y la monja. La autobiografía espiritual femenina en la España de los siglos xvi y xvii”, *Syntagma; Revista del Instituto de Historia del Libro y de la Lectura*, 2, pp. 59-76. From the part of France closest to Catalonia, where many parallelisms can be drawn, see: Philippe LEJEUNE. *Le moi des demoiselles: enquête sur le journal de jeune fille*, Seuil, Paris, 1993; Isabelle LACOUÉ-LABARTHE. “Lettres et journaux de femmes. Entre écriture contrainte et affirmation de soi”, *Tumultes*, 36 (2011), pp. 113-132; Isabelle LACOUÉ-LABARTHE and Sylvie MOUYSSSET. “De ‘l'ombre légère’ à la ‘machine à écrire familiale’. L'écriture quotidienne des femmes”, *Clio: Histoire, femmes et sociétés*, 35 (2012), pp. 7-20; Isabelle LUCIANI. “De l'espace domestique au récit de soi? Écrits fèminins du for privé”, *Clio. Femmes, Genre, Histoire*, 35 (2012), pp. 21-44; Isabelle LUCIANI. “Llevar un ‘libro de cuenta y razón’ en la Provenza moderna (siglos XVI-XVIII): escritura doméstica y relato de uno mismo”, *Manuscrits. Revista d'història moderna*, 31 (2013), pp. 163-203.

For Italy: Anna Iuso (dir.). *Scrittura di donne. Uno sguardo europeo*, Protagon Editori Toscani, Siena, 1998; Marina CAFFIERO (coord.). Dossier “Donne protagoniste. Autorità femminile nelle minoranze religiose”, *Rivista di storia del cristianesimo*, 2 (2007), pp. 323-429; Marina CAFFIERO. “Écrire au féminin”, *Clio: Histoire, femmes et sociétés*, 35 (2012), pp. 163-176; Marina CAFFIERO. *Rubare le anime. Diario di Anna del Monte ebrea romana*, Viella, Rome, 2008; Marina CAFFIERO and Manola VENZO (eds.). *Scrittura di donne. La memoria restituita*, Viella, Rome, 2007; Gabriella ZARRI and Nieves BARANDA (eds.). *Memoria e comunità femminili: Spagna e Italia, secc. XV-XVII*, UNED-Firenze University Press, Florence, 2011.

For the English-speaking world, which has a longstanding tradition, see: Elizabeth C. GOLDSMITH and Dena GOODMAN (dirs.), *Going Public: Women and Publishing in Early Modern France*, Cornell University Press, Ithaca-London, 1995; Dena GOODMAN. “Le ‘Spectateur

intérieur': les journaux de Suzanne Necker", in Benoît Melançon (ed.), *L'invention de l'intimité au Siècle des lumières*, Université Paris X-Nanterre, Nanterre, 1995, pp. 91-116; Paul SALZMAN (ed.), *Early Modern Women's Writing: An Anthology 1560-1700*, Oxford University Press, Oxford, 2000; Elie Botonaki, *Seventeenth Century English Women's Autobiographical Writings: Disclosing Enclosures*, Edwin Mellen Press, Lewiston-New York, 2004; B. ANDREA *et al.* (eds.). Dossier "Rethinking Meth-

odologies for Early Modern Women's Studies", in *Early Modern Women: An Interdisciplinary Journal*, volume 13/1 (Fall 2018); Gina Luria WALKER, *The Invention of Female Biography*, Routledge, London, 2017; Carme FONT PAZ, *Women's Prophetic Writings in Seventeenth-Century Britain*, Routledge, London, 2017; Carme FONT PAZ and Nina GEERDINK (eds.), *Economic Imperatives for Women's Writing in Early Modern Europe*, Brill, Leiden, 2018.

BIOGRAPHICAL NOTE

Òscar Jané is an associate professor at the Universitat Autònoma de Barcelona and coordinator of the Bachelor's in Humanities since 2017. He has served as the 'Ramón y Cajal' researcher at the UAB (2010-2015), the 'Beatriu de Pinós' a researcher at the Universitat de Barcelona (2008-2010) and the 'Juan de la Cierva' researcher at the Universitat Autònoma de Barcelona (2005-2008). He previously earned a post-doctoral fellowship at the Université de Toulouse-Le Mirail (2004-2005) and had studied History at the Université de Montpellier and the Université de Toulouse-Le Mirail (1994-1999). He holds a PhD in History from the Université de Toulouse-Le Mirail and the Universitat Autònoma de Barcelona (2003). For some time, his research interests have included frontiers, collective identities, local history and personal writings, and he is interested in conflict archaeology.