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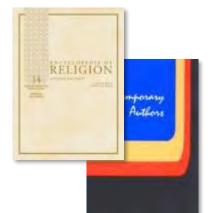
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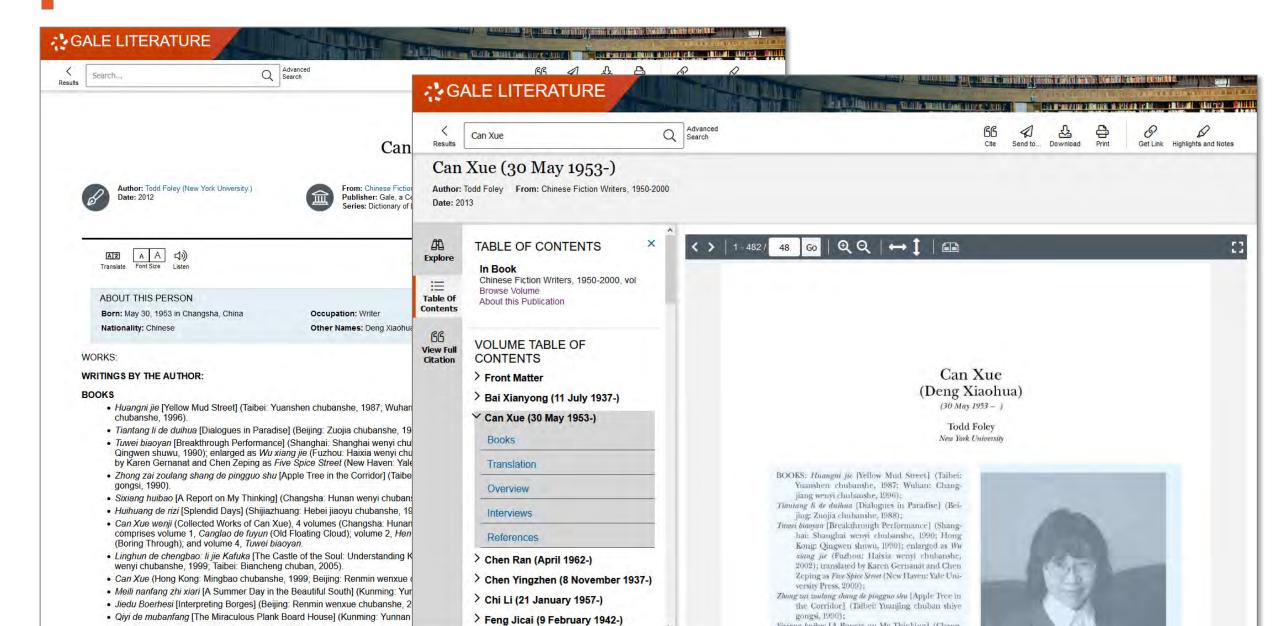




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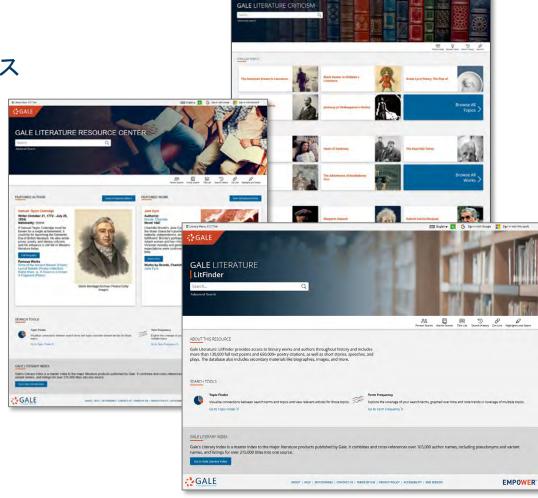


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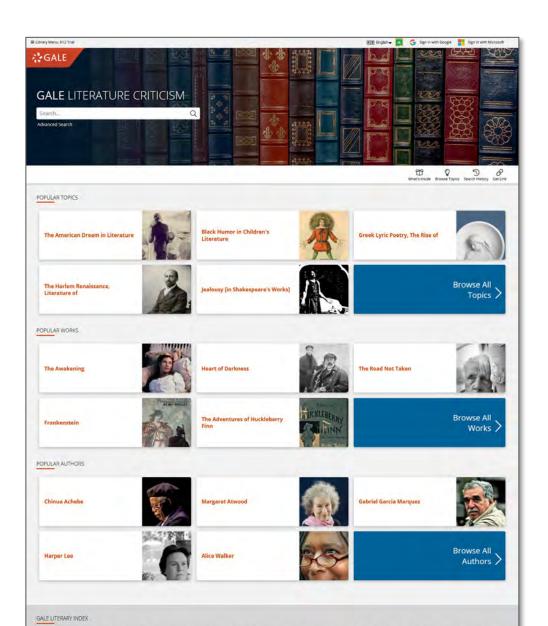






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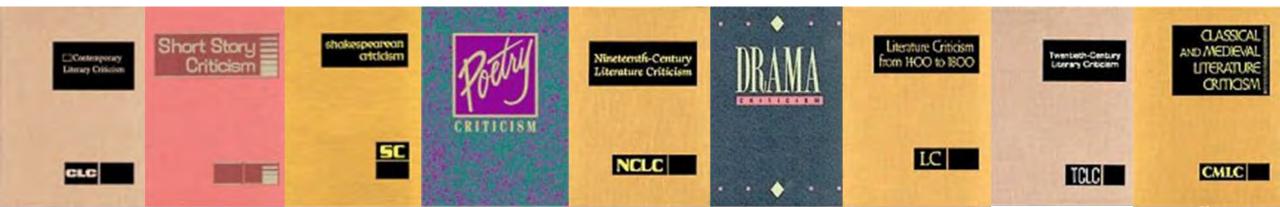


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from Haruki Murakami, and so indeed could Jackie Col-

Celeste Loughman (review date Spring 1994)

SOURCE: A review of The Elephant Vanishes, in World Literature Today, Vol. 68, Spring, 1994, pp. 434-35.

final effect is neither tricksy nor impenetrable. Philip Kerr,

Paul Auster and Nicholson Baker could all take tuition

[In the following review, Loughman discusses the sense of emptiness conveyed by the themes and characters of The Elephant Vanishes.1

Among Japanese writers born after the war whose work has been translated into English, Haruki Murakami (b. 1949) has received the most attention, especially since the 1989 publication in English of his 1982 novel Hitsuji o megaru boken (Eng. A Wild Sheep Chase; see WLT 64:4, p. 701). The Elephant Vanishes is the first collection of his short stories, many of which have appeared elsewhere, including several in the New Yorker and in the recent anthologies Monkey Brain Sushi and New Japanese Voices (both 1991; see WLT 66:2, p. 406).

Readers familiar with Roland Barthes's Empire of Signs will recognize the pervasive sense of emptiness in the stories here-but with a difference. Whereas Barthes found an empty center in signs of traditional Japanese culture such as its food, its architecture, and its poetry, Murakami's stories are almost completely emptied of Japanese

各評論の冒頭には簡単な説明文が付されている

Celeste Loughman (essay date Winter 1997)

SOURCE: "No Place I Was Meant to Be: Contemporary Japan in the Short Fiction of Haruki Murakami," in World Literature Today, Vol. 71, No. 1, Winter, 1997, pp. 87-94.

[In the following essay, Loughman analyzes the characterization, particularly of the narrators, in Murakami's stories.]

The opening scene of Natsume Soceki's 1914 novel Kokara

things get in a muddle, I always iron shirts." He does so in the postmodern thriller, acknowledging his occidental peers twelve steps, never deviating from the sequence. Similarly, before blowing them away. The narrator's toughness under interrogation would impress Philip Marlowe. the narrator of "The Fall of the Roman Empire . . ." knows that the wind began to blow at precisely seven past Although the text has its share of postmodern devices, the two and that the phone rang at thirty-six past two.

> "The Dancing Dwarf" is a parody of mass production. The narrator works in the ear department of an elephant factory, a business that is needed because people do not want to wait for elephants to give birth naturally every four or five years. Instead, one real elephant is spliced to make five elephants. Thus, four-fifths of each manufactured elephant is "reconstituted," but no one notices the difference. How does the narrator escape from the boredom of manufacturing elephant ears? "A dwarf came into my dream and asked me to dance." "The Elephant Vanishes" also objectifies the creature. Here the societal problem is to dispose of the old, unwanted elephant after a zoo closes to make way for a high-rise condo. The narrator notices that the elephant and his keeper have genuine feeling for each other; and in Murakami's fictional world it is possible that the feeling is so profound that the two are equalized, even in size, allowing the elephant to slip out of his chain and vanish with the keeper. Meanwhile, the narrator continues to sell refrigerators and toaster ovens.

> All seventeen stories are narrated in the first person, two by women. In "Sleep," the longest piece, the narrator lives a comfortable middle-class life with her dentist husband and her son, though she does not like her husband very much. An insomniac for seventeen days, she performs her marital duties with detached efficiency during the day. while at night her mind is alive and free. Her nocturnal travels take her to the waterfront, where a policeman warns her that a man has been killed there recently and his companion raped. Courting death as the ultimate detachment from her everyday life, she dresses like a young man and returns to the waterfront, where her car is attacked.

Dissatisfaction with life in a depersonalized, mechanistic society is an overworked theme. Murakami's stories rise above the cliché by the inventiveness, the fantasies and dreams, with which the characters respond to their situations. Immensely popular in Japan, Murakami is not without his critics. Inevitably he is compared to modern giants such as Kawabata and Tanizaki, but Murakami rightfully asserts that what he is doing is unrelated to those writers. When they wrote about the inroads of Western culture, their characters could choose to embrace traditional Japanese ways, and they usually did. Murakami's characters do not have that choice. Too much time has passed. Japan has come too far. Murakami wants nothing less than to "reconstruct a morality for this new world." His people, however, have not reached that point. Caught between values to which they cannot return and those which are yet to be constructed, they are lost, empty. "A Slow Boat to China" conveys the meaning of the collection when the narrator says: "And everywhere, infinite options, infinite possibilities. An infinity, and at the same time, zero."

Celeste Loughman (essay date Winter 1997)

SOURCE: "No Place I Was Meant to Be: Contemporary Japan in the Short Fiction of Haruki Murakami," in World Literature Today, Vol. 71, No. 1, Winter, 1997, pp. 87-94.

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The opening scene of Natsume Soseki's 1914 novel Kokoro shows Sensei, the central figure, at a beach accompanied by a Westerner, alluding to his and the Japanese attraction to the West. In the end, however, following General Nogi's example after the Emperor Meiji's death in 1912, Sensei makes the traditional samurai choice of committing suicide to redeem his honor. Similarly, in Junichiro Tanizaki's 1928 novel Tade Kuu Mushi (Eng. Some Prefer Nettles) there is a scene wherein Kaname, the male protagonist, boards a ship on which, given the choice, he selects a Japanese room rather than a Western one. Nevertheless, he changes from the kimono he is wearing into a gray flannel suit. Although the novel ends ambiguously, it is very likely that Kaname's future lies not with his modern, westernized wife or with his Eurasian mistress, but with the puppetlike figure who embodies, or at least plays the role of, the passive, submissive Japanese woman. Examples such as these have been repeated innumerable times since Commodore Perry docked in Tokyo Bay in 1853. They reflect the concern, even obsession, of the Japanese with the inroads of Western culture on Japanese society, a concern that has produced contradictory responses ranging from indiscriminate borrowing of Western ways to the cry "Expel the Barbarians."

No such conflict between Japan and the West exists in the works of Haruki Murakami, arguably Japan's most popular

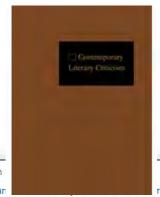
novelist. Whereas the characters in early-twentieth-century Japanese fiction could and usually did choose traditional Japanese ways, Murakami knows that no such choice is possible now. Japan has come too far. If a conflict still exists, his characters are not engaged in or even aware of it. So enmeshed are they in the forms of Western, and particularly American, culture that they accept these forms as integral to contemporary Japanese life. Nonetheless, their essential Japaneseness is never truly lost in spite of what the works appear to say.

Reading Anna Karenina, the narrator of the short story "Sleep" remarks: "Like a Chinese Box, the world of the novel contained smaller worlds, and inside those were yet smaller worlds. Together, these worlds made up a single universe, and the universe waited there in the book to be discovered by the reader" (EV, 100). No comparison of Murakami with Tolstoy is intended by the reference, but the Chinese box is an appropriate image to designate the structure of Murakami's works. The short stories collected in the volume The Elephant Vanishes offer a good overview of the patterns and variety to be found in Mu-

The outer world or container of his fiction, the geographic boundary of Japan and Tokyo in particular, is indisputably Japanese. People drive to Shinjuku, Aoyama, and Roppongi; they travel the Tokyo subways and take the Yamanote Loop. The environment is stable, fixed. Within that geographic frame, however, is the far less stable world of social interaction in which traditional Japanese culture has all but disappeared and there are no fixed markers anywhere. Notably absent is the sense of group identity, a cornerstone of Japan's social structure. In the context of Murakami's fiction, Chie Nakane's excellent analysis of Japan's group consciousness, Japanese Society, first published a quarter of a century ago (1970), seems quaint. Nakane writes: "In group identification, a frame such as a 'company' or 'association' is of primary importance; the attribute of the individual is a secondary matter" (3). She notes the "exceedingly high degree" of emotional attachment to one's company (4) to the point of limiting social life to the members of the work group. Murakami's narrators have no such involvement. They are so-called "salarymen" who work in law offices, in quality control for department stores, in PR for appliance manufacturers. Bored and dissatisfied, some quit their jobs; others escape into dream and fantasy; all are emotionally and psychologically detached from their work group.

The family group fares no better. Whether single, married, or divorced, the narrators are disconnected, alone. Concerning kinship in Japan, Nakane cites the adage "The sibling is the beginning of the stranger" (6). Contradicting this view, the bond between the narrator and his sister in "Family Affair" is the closest family relationship to be found among the stories. Physically separated from their parents and living together in Tokyo, the two enjoy their casual, unstructured, and uncommitted lives. Tension develops between them when the sister becomes engaged

重要な作家は、複数の巻にくりかえし登場



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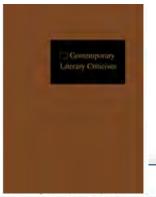
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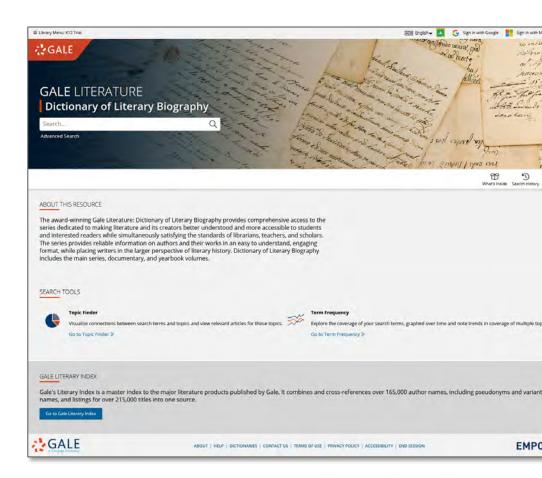
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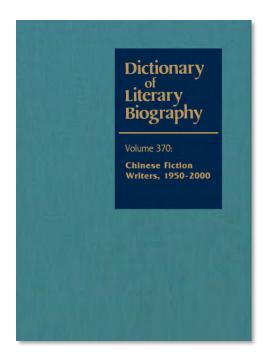






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専門家による書下ろし

Can Xue (Deng Xiaohua)

(30 May 1953 -)

Todd Foley
New York University

- BOOKS: Huangni jie [Yellow Mor Street] (Taibei: Yuanshen chubanshe, 167; Wuhan: Changjiang wenyi chubansh (296);
- Tinntang II de duihun ogues in Paradise] (Beijing: Zuojia elashe, 1988);
- Timeri binoyan Darough Performance] (Shanghai: Sawenyi chubanshe, 1990; Hong Kawen shuwu, 1990); enlarged as Wu (Fuzhou: Haixia wenyi chubanshe, juranslated by Karen Gernanat and Chen ping as Five Spice Street (New Haven: Yale University Press, 2009).
- dong zai zoulang shang de pinggun shu [Apple Tree in the Corridor] (Taibei: Yuanjing chuban shiye gongsi, 1990);
- Sixiang huibao [A Report on My Thinking] (Changsha: Hunao wenyi chubanshe, 1994);
- Huihuang de rizi [Splendid Days] (Shijiazhuang: Hebei jiaoyu chubanshe, 1995);
- Can Xue wenji (Collected Works of Can Xue), 4 volumes (Changsha: Human wenyi chubanshe 1998)—comprises volume 1, Canglao de Juyan (Old Floating Cloud); volume 2, Hen (Scar); volume 3, Kat zao (Bořnog Throught); and volume 4, Turaei biangan;
- Linghun de chengbau. li jie Kufukü [The Castle of the Soul: Understanding Kafka] (Shanghai: Shanghai wenyi chubanshe, 1999; Taibei: Biancheng chuban, 2005);
- Can Xue (Hong Kong: Mingbao chubanshe, 1999; Beijing: Remmin wenxue chubanshe, 2000);
- Medi nanfang zhi xiari [A Summer Day in the Beautifid South] (Kuuming: Yunnan renmin, 2000); Jiedu Boerhest [Interpreting Borges] (Beijing: Renmin
- wenxue chubanshe, 2000); Qiyi de mubanfang [The Miraculous Plank Board House] (Kunning; Yunnan remnin chubanshe, 2000);



Can Xue (courtesy of the author)

- Can Xue sanwen [Can Xue's Selected Prose] (Hangzhou: Zhejiang wenyi chubanshe, 2000);
- Gan Xue xiaashua zhanshi (The Essence of Can Xue's Fiction), 5 volumes (Beijiog: Minzu chubanshe, 2000)—comprises volume 1, Huangni jie; volume 2, Tongsang xinling zhi lu (The Road to the Heart); volume 3, Heise de unidao (The Black Dance); volume 4, Zui youning de uongguo li (In the Kingdom of the Dead); volume 5, Sixiang hubbao (A Rejuort on My Thinking);

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- Huihnang de liebian: Ka'erweinuo de yishu shengoun [Brilliant Fission: Calvino's Artistic Existence] (Shanghai: Shanghai wenyi chubanshe, 2009);
- Meiren [Beauties] (Zhengzhou: Henan wenyi cluibanshe, 2009);
- He'an linghun de wuduw: Can Xue meiwen zixuan ji [Dances of a Soul in Darkness: Can Xue's Self-Selected Best Works] (Shanghai: Wenhui chubanshe, 2009);
- Meigui shuijinqin: Can Xue sanwen [A Rose Crystal Ball: Can Xue's Prose] (Xiamen: Lujiang chubanthe: 2010):
- Yu tianshang kanjian shenyuan: xin fingdian zhuyi wenxue duihua lu (Gazing into the Abyss from the Heavens: Conversations on the New Literary Classicism), by Can Xue and Deng Xiaonang (Shanghai: Shanghai weuyi chubanshe palla
- Lii Fangshi xiaojie [Miss Lû Fangshi] (Shanghai: Shanghai wenyi chubanshe, 2011).
- Editions in English: Dialogues in Paradiss, translated by Ronald R. Janssen and Jian Zhang. (Evansion, Ill.: Northwestern University Press. 1989)—comprises "Foreword: A Summer Day in the Beautiful South," "Ah Mei's Melanchoty Thoughts on a Sumy Day," "Raindrops in the Crevice between the Tiles," "Soap Bubbles in the Dirry Water," "The Fog," "Hu on the Mountain," "Pream of the Yellow Chrysathemum," "The Ox," "In the Wilderness," "The Things That Happened to Me in That World," "The Date," "Skylight," "The Instant When the Cackoo Sings," "Dialogues in Paradise," and "Afterworl. Can Xue's 'Altacks of Madness," by Janssen;
- Old Floating Cloud: Two Novellus, translated by Janssen and Zhang, foreword by Charlotte Innes (Evanston, Ill.: Northwestern University Press, 1991)—comprises "Yellow Mud Street" and "Old Floating Cloud";
- "The Summons," translated by Janssen and Zhang, in Chairman Mao Would Not Be Amused: Fiction



Cover for the 1987 collection of Can Xue's fiction in which "Huangni jie" serves as the title work (Collection of Thomas Moran)

Also in 2004 Congwei miaoshu guo de mengjing (A Never-Described Dreamscape: The Complete Short Stories of Can Xue) was published, and Can Xue attended the Paris International Book Fair, Her third novel, Zuihou de gingren (The Last Lovers), appeared in 2005. The characters, who have Western names translated into Chinese, are centered around a clothing company located in "City B" of "Country A." Wensente (Vincent), who owns the company, leaves his wife, Lisha (Lisa), to pursue a woman to the rubber plantation of Ligen (Reagan); meanwhile, Ligen's affair with Aida (Ida) is undermining his estate. The manager of the clothing company, Qiao (Joe), and his wife, Maliya (Maria), engage in an array of enigmatic activities, and several of the characters end up traveling to the East. Zhang Jing examines the novel through the lens of marriage, noting that the institution has little to do with the actual objects of the characters' affection. Ultimately, she argues, each person's focus on another is really

just another way of reflecting on himself or herself, and whether or not the characters have chosen marriage and a family, they all demonstrate an essential individuality that is unrestrained by these factors.

DLB 370

In 2005 Can Xue published another work of criticism, Wenrou de bianzhigong: Can Xue du Ka'erweinuo yn Boheshi (Gentle Weavers of Tales: Can Xue's Readings of Calvino and Borges). The first part of the work consists of her analyses of two novels by the twentieth-century neorealist Italian writer Italo Calvino; the second part comprises her interpretations of seventy-seven stories by Borges. That same year she and her older brother, philosophy professor Deng Xiaomang, published Sidalin wannian liqi shijian (Stalin's Last Case), their translation of Jonathan Brent and Vladimir Naumov's Stalin's Last Crime: The Plot against the Jewish Doctors, 1948–1953 (2003).

In the novella "Helin" (translated as "A'c," 2006), published in Xiaashuo jie in February 2002, the thirteen-year-old narrator, Alin, becomes infatuated with Helin, a sickly girl whose father keeps her quarantined in a glass cabinet. The two run away to the narrator's uncle's house, and the next day the uncle takes Alin to a hut where Helin's father lies festering and completely covered in bandages. Helin runs around seemingly without purpose, and Alin returns home to his mother. Helin later reveals to Alin that they share the same father, who has since died, but Alin's mother cannot remember, claiming to have amnesia.

Moshi aiging (Love at the End of the Age), a collection of Can Xue's publications in Shanghai wenxu came out in 2006. It includes "Kuangve li," the fi story she published in the journal. A short intervi with Can Xue at the end of the volume reveals the the work in the collection with which she is most sa fied is "Guitu" (translated as "Homecoming," 1997) which was published in the November 1993 issue. The narrator of "Guitu" comes upon a strange house while wandering in a grassy field with his or her eyes closed. The owner of the house continuously exhorts the narrator not to turn on the light and informs the parrator that the house is situated at the edge of a deep abyss and that the first owner of the house may or may not have died in a boating accident. The narrator is ultimately unable to leave and remains at the house in an ambiguous state of complacency.

Can Xue published two works of nonfiction in 2007. Ba shenghuo biancheng yishu: wode rensheng biji (Turning Life into Art; Notes on Life) comprises essays on topics ranging from the author's childhood recollections of raising silkworms and striving to obtain a fountain pen to critical reflections on literature. In "Wo dui guonei dangdai nūxing wenxuede kanfa" (My Views on Mainland Contemporary

Female Literature) she states that China has yet to produce a true female literature and literary criticism, because most works-including many that are claimed to be "feminist"-have not broken away from traditional male-centered thought structures and aesthetics. Can Xue wenxueguan (Can Xue's Perspective on Literature) is divided into interviews with Can Xue, essays on writing, and literary criticism. Confronted about some of the more controversial points of view expressed in Can Xue wenxueguan, such as her claim that contemporary Chinese literature has no hope unless it follows the course of the Western canon, Can Xue has defended her opinion and gone on to say that literary critics could gain a deeper understanding of traditional Chinese culture through a better understanding of the West.

In 2008 Can Xue published Quguang yundong: huisu tongnian de jingshen tujing (Movement toward the Light: Recalling the Spirited Scenes of Childhood), a collection of sixteen reflective essays on such topics as her grandmother, her father, her elementary-school years, and her illnesses. Her novel Bianjiang (Borderland) appeared that same year. Liujin Hushan and his wife, Niansi, move to the "borderland"-a Ja called Xiaoshi cheng (Little Rock)-in answer advertisement for employment at apturaldesign institute. Their only work be experiencing the physical charact town. They give birth to a daughte a, who becomes the protagonist of si develops a strong ance from

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whose body emits light and a sucky shostance, travel to the Gobi desert, where Rui disappears through physical "dispersal." In the final section of the work Liujin and her neighbor Ayi discuss the institute and decide that they are its children. Ayi, too, disappears; Liujin goes in search of her to a white pagoda they had visited but finds nothing.

Can Xue followed the novel with another work of criticism: Huihuang de liebian: Ka'erweinno de yishu shengcun (2009, Brilliant Fission: Calvino's Artistic Existence) consists of her readings of Calvino's novel Le città invisibili (1972; translated as Invisible Cities, 1974), his short-story collection Le cosmicomiche (1965; translated as Cosmocomics, 1968), and seventeen of his other stories. In April 2009 she traveled to New York to promote Five Spice Street, the English translation of her first novel. During this trip she was interviewed by Leonard Lopate on WNYC radio on 14 April and by Bill Marx on Public Radio International's The



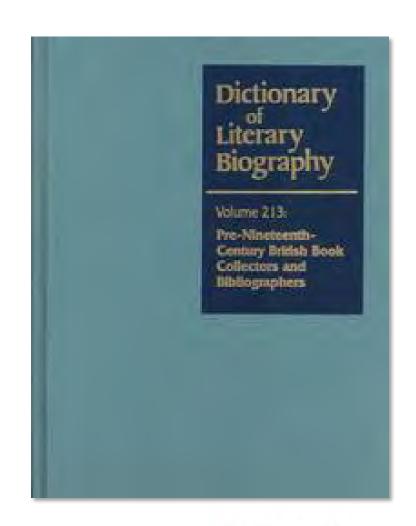
Cover for Can Xue's Quguang yundong: huisu tongnian de jingshen tujing (2008, Movement toward the Light: Recalling the Spirited Scenes of Childhood), a collection of sixteen autobiographical essays (Collection of Thomax Moran)

World on 5 May. She also met Griffith, who conducted an extensive interview with her in her Beijing apartment in September; it was published the following summer in the inaugural issue of Chinese Literature Today. Asked about her brother, the philosophy professor, Can Xue told Griffith that she thinks that "literature and philosophy are the two legs of human beings. . . . One belongs to rational cognition; another belongs to perceptual cognition." She termed her own fiction "life literature," which she described as different from Western literature but is not purely Eastern, either. She acknowledged that many readers are repelled by her writing but noted that her works have sold well and that she keeps an online blog for fans, most of whom are between twenty and forty-five. Soon after the interview, Can Xue became the first author featured on the Contemporary Chinese Writers Project, an MIT website

いわゆる「純文学」作家、英米作家ばかりではない

各巻ごとのテーマの例

- Vol. 370: 中国のフィクション作家1950-2000年
- Vol. 293: アイスランドの作家
- Vol. 203: 中世日本の作家
- Vol. 348: 東南アジアの作家
- Vol. 367: アフリカのポルトガル語作家
- Vol. 311: アラビア語の文学500-925 年
- Vol. 187: アメリカの書物蒐集家・書誌編集者
- Vol. 355: クノップフ社1915-1960年
- Vol. 213: 18世紀以前のイギリスの書物蒐集家・書誌編集者
- Vol. 226: アメリカのハードボイルド犯罪小説家
- Vol. 188: 1920年までのアメリカの書籍・雑誌イラストレーター
- Vol. 44: アメリカの映画シナリオ作家
- Vol. 307: ブラジルの作家
- Vol. 281: イギリスの修辞学者・論理学者1500-1660年
- Vol. 360: 現代アフリカ作家
- Vol. 242: 20世紀ヨーロッパの文化論者

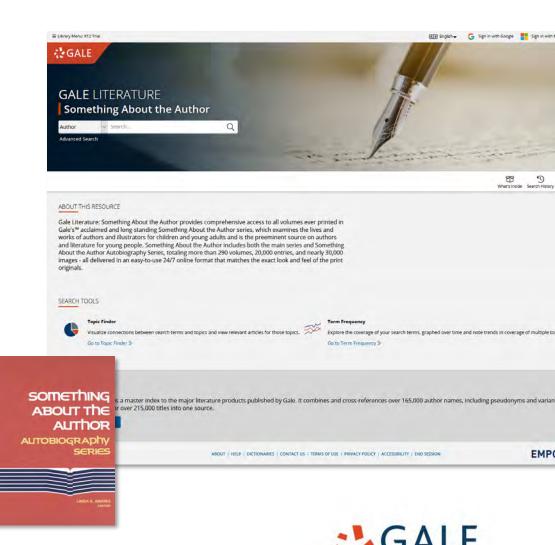




3 SOMETHING ABOUT THE AUTHOR

- 児童文学・青少年文学の作家・イラストレーターの伝記 シリーズ。
- 370巻以上が既刊、新しい巻も刊行と同時に収録
- こうした作家についての数少ない人物情報源であることが多い。
- 各巻の内容をPDF形式で再現。







ONLINE

BookPage online, http://www.bookpage.com/ (May 21, 2003), Deborah Hopkinson, review of Milly and the Macy's Parade.

Brett Helquist website, http://www.bretthelquist.com (June 1, 2017).

Mormon Artist online, http://mormonartist.net/ (May, 2010), Randy Astle, interview with Helquist."

HEO, Yumi 1964-2016

Personal

Born 1964, in Korea; died of cancer November 5, 2016, in White Plains, NY; father a military officer father; immigrated to United States, 1989; married Steven Dana (an artist); children; Auden, Sara Jane, Education: Sang Ji University (Korea), B.A.; New York School of Visual Arts, M.F.A., c. 1991. Hobbies and other interests: Gardening, antique hunting.

Career

Author and illustrator of children's books. Metropolitan Transit Authority, New York, NY, creator of "Q Is for Queens" glass art installation, 1997-2000; Polka Dot Penguin Pottery, Rye, NY, founder, 2005. Exhibitions: Works exhibited at Society of Illustrators, New York, NY; Katonah Museum of Art, Katonah, NY; Storyopolis, Los Angeles, CA; Eric Carle Museum, Amherst, MA; New Art Center, Newtonville, MA; Bologna Illustration Exhibit, Bologna, Italy; Itabashi Art Museum, Japan; and Art Institute of Chicago, Chicago, IL.

Awards, Honors

Notable Children's Books designation, American Library Association (ALA), 1996, for The Rabbit's Excape by Suzanne Crowder Han; New York Times Best Illustrated Book designation, 1996, for The Lonely Lioness and the Ostrich Chicks by Verna Aardema; Teacher's Choices Reading List selection, International Reading Association, and Charlotte Zolotow Award highly commended selection, Cooperative Children's Book Center (CCBC), both 2001, both for Yoshi's Feast by Kimiko Kajikawa: ALA Notable Children's Books designation and CCBC Charlotte Zolotow Award highly commended selection, both 2002, both for Henry's First-Moon Birthday by Lenore Look; ALA Notable Children's Books designation and Charlotte Zolotow Award Honor Book selection, both 2007, both for Uncle Peter's Amazing Chinese Wedding by Lenore Look: Christopher Award, 2010, for Ten Days and Nine Nights; Charlotte Zolotow Award Honor Book selection, 2013. for Flabbersmashed about You by Rachel Vail.

Writings

SELF-ILLUSTRATED

One Afternoon, Orchard (New York, NY), 1994, Father's Rubber Shoes, Orchard (New York, NY), 1995. (Reteller) The Green Frogs: A Korean Folktale. Houghton Mifflin (Boston, MA), 1996.

One Sunday Morning, Orchard (New York, NY), 1999.

Ten Days and Nine Nights: An Adoption Story, Schwartz & Wade (New York, NY), 2009.

Lady Hahn and Her Seven Friends, Henry Holt (New York, NY), 2012.

Red Light, Green Light, Scholastic (New York, NY), 2015.

ILLUSTRATOR

Suzanne Crowder Han, reteller, The Rabbit's Judgment. Holi (New York, NY), 1994.

Suzanne Crowder Han, reteller, The Rabbit's Escape, Holt (New York, NY), 1995.

Verna Aardema, reteller, The Lonely Lioness and the Ostrich Chicks: A Masai Tale, Knopf (New York, NY), 1996.

Cynthia Chin-Lee, A Is for Asia, Orchard (New York, NY), 1997.

Melrose Cooper, Pers!, Holt (New York, NY), 1998.

Nancy Van Laan, So Say the Little Monkeys, Atheneum (New York, NY), 1998.

The Not So Itsy-Bitsy Spider: A Pop-up Book, Piggy Toes Press (Santa Monica, CA), 1999,

Kimiko Kumikawa, Yoshi's Feast, DK Ink (New York, NY), 2000.

Lenore Look, Henry's First-Moon Birthday, Atheneum (New York, NY), 2001.

Rachel Vail, Sometimes I'm Bombaloo, Scholastic (New York, NY), 2001.

Marguerite W. Davol, The Snake's Tales, Orchard (New York, NY), 2002.

Hugh Lupton, reteller, Pirican Pic and Pirican Mor, Barefoot Books (Cambridge, MA), 2003.

Candace Fleming, Smile, Lily!, Simon & Schuster (New York, NY), 2004.

Alice Hoffman and Wolfe Martin, Moondog, Scholastic (New York, NY), 2004.

Lenore Look, Uncle Peter's Amazing Chinese Wedding, Atheneum (New York, NY), 2004.

Ona Gritz, Tangerines and Tea, My Grandparents and Me, Harry N. Abrams (New York, NY), 2005,

Rachel Vail, Jibberwillies at Night, Scholastic (New York, NY), 2008.

Susan Wickberg, Hey Mr. Choo-choo, Where Are You Going?, Putnam's (New York, NY), 2008.

Lenore Look, Polka Don Penguin Pontery, Schwartz & Wade Books (New York, NY), 2011.

Rachel Vail, Flabbersmashed about You. Scholastic (New York, NY), 2012.

Contributor to anthologies, including This Place 1 Know: Poems of Comfort, compiled by Georgia Heard, Candlewick Press (Cambridge, MA), 2002; and Knock, Knock!, Dial (New York, NY), 2007 Contributor to periodicals, including Condé Nast Traveler, Glamour, New Yorker, and New York Times Sunday Magazine.

Books featuring Heo's illustrations have been translated into French.

Sidelights

Yumi Heo's distinctive art, which appeared in her own picture books as well as those written by other authors, was characterized by her eccentric use of perspective, energetic use of color, and unique blend of primitive and sophisticated styles. Heo provided illustrations for such award-winning works as *Uncle Peter's Amazing Chinese Wedding* by Lenore Look and *Flabbersmashed about You* by Rachel Vail. Her original works include *Father's Rubber Shoes, Ten Days and Nine Nights: An Adoption Story and Lady Hahn and Her Seven Friends*.

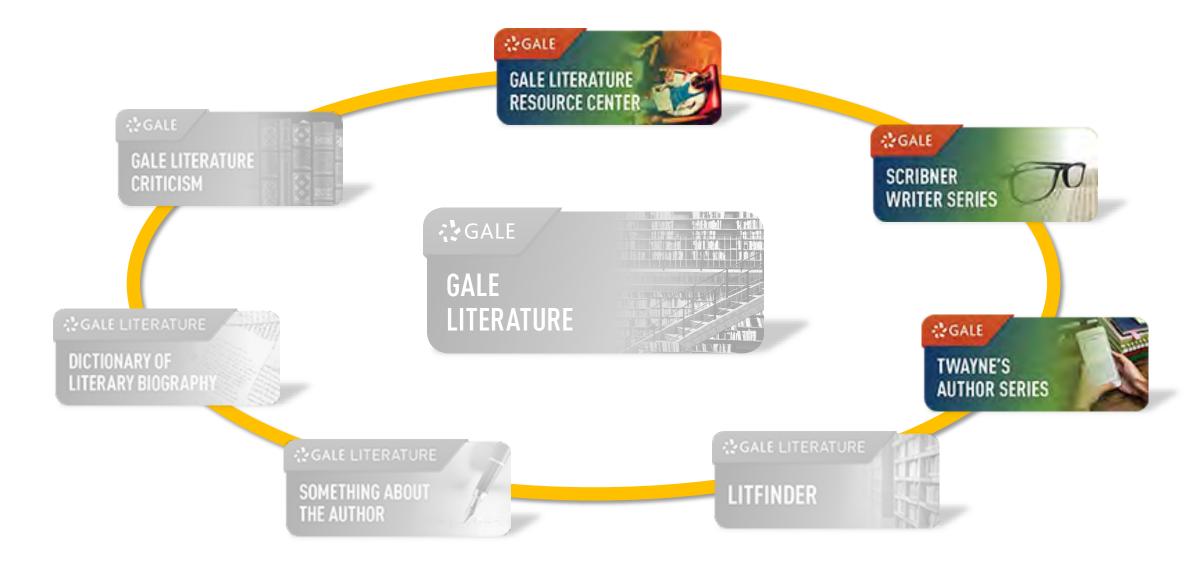
Heo was born in Korea in 1964, and grew up in a succession of small, rural towns, moving often due to her father's assignments as a military officer. A lonely

youngster, she was encouraged to take art lessons by her mother and eventually studied graphic design at Sang Ji University. Heo moved to New York City in 1989 to attend the School of Visual Arts, where she earned an M.F.A. and met her husband, fellow artist Steven Dana.

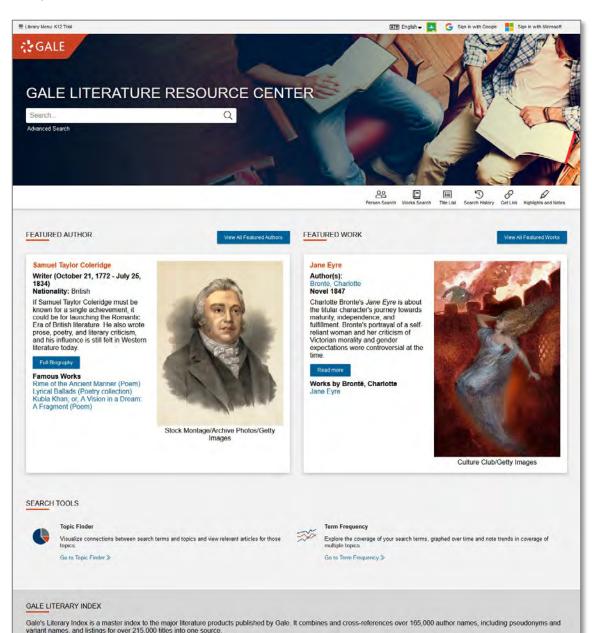
Heo entered the world of children's literature by providing the illustrations for *The Rabbit's Judgment*, Suzanne Crowder Han's retelling of a Korean folktale. A *Publishers Weekly* contributor noted that her "arrestingly skewed illustrations in a rich, natural palette illuminate the story's childlike wisdom." Other reviewers highlighted the artwork accompanying Han's well-told story, a *Kirkus Reviews* critic describing the artist's



Yumi Heo's illustration projects included Hugh Lupton's folktale retelling Pirican Pic and Pirican More. (Barefoot Books, Ltd. Illustration € 1996 by Yumi Heo. Reproduced by permission.)

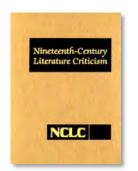


- Galeの総合フルテキスト文学データベース
- 文学評論、書評、評伝、人物情報、作品解説、作家インタビュー、マルチメディア等を収録
- 470タイトルの学術雑誌・文芸誌をフルテキスト収録

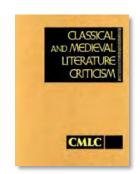


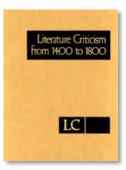
- Galeの文学評論シリーズより78,000点以上の評論を 再録
- Dictionary of Literary Biography、Contemporary Authors 等のシリーズより人物情報を収録
- すべてテキスト形式(HTML)で収録

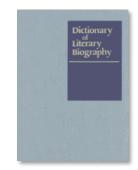


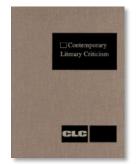


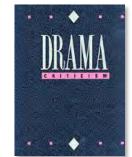




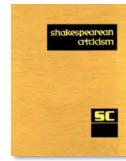


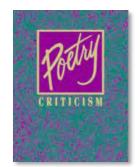


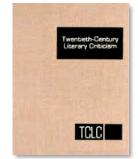










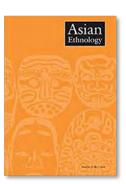




- 470タイトルの学術雑誌・文芸誌をフルテキスト収録 (うち350誌以上は査読誌)
- 収録タイトルは学際性に富み、文学はもちろん、言語学、 舞台芸術、哲学、歴史学、ジェンダー学、アジア研究、 古典学、民俗学、文化人類学、言語教育など多岐にわ たる
- 出版国は20ヵ国以上にわたる



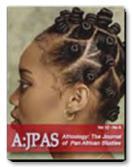








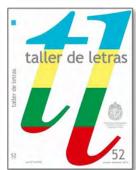








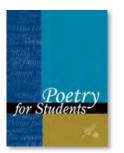


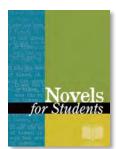


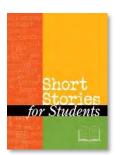




- 学生向けに、頻繁に授業等で取り上げられる名作7,000 件以上の作品解説
- National Public Radioのラジオ番組(オーディオ)への リンク、全文翻刻つき
- 現代作家へのインタビュー10,000件以上





















4 GALE LITERATURE RESOURCE CENTER

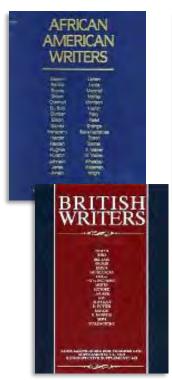
- すべてテキスト(HTML)で提供、コピー&ペースト、ハイライト・注釈等も可能
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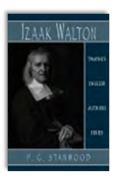


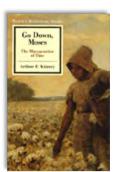




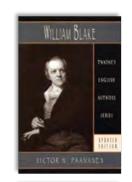
6 TWAYNE'S AUTHOR SERIES

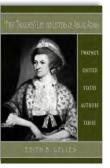
- 主要作家とその作品について解説する850冊以上の単著シリーズ
- U.S. Authors, English Authors, World Authors, Masterwork Studies, Studies in Short Fiction など
- eBook形式で収録(フルテキスト+PDF)

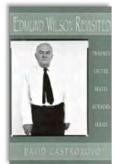






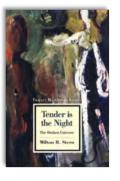


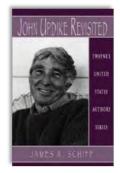


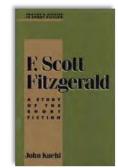






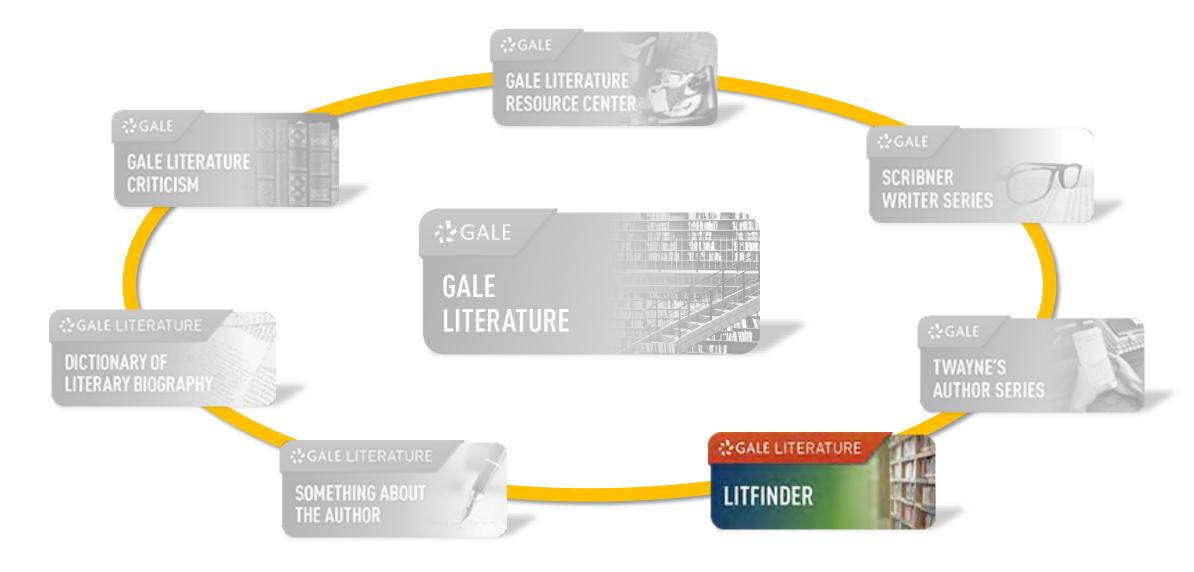




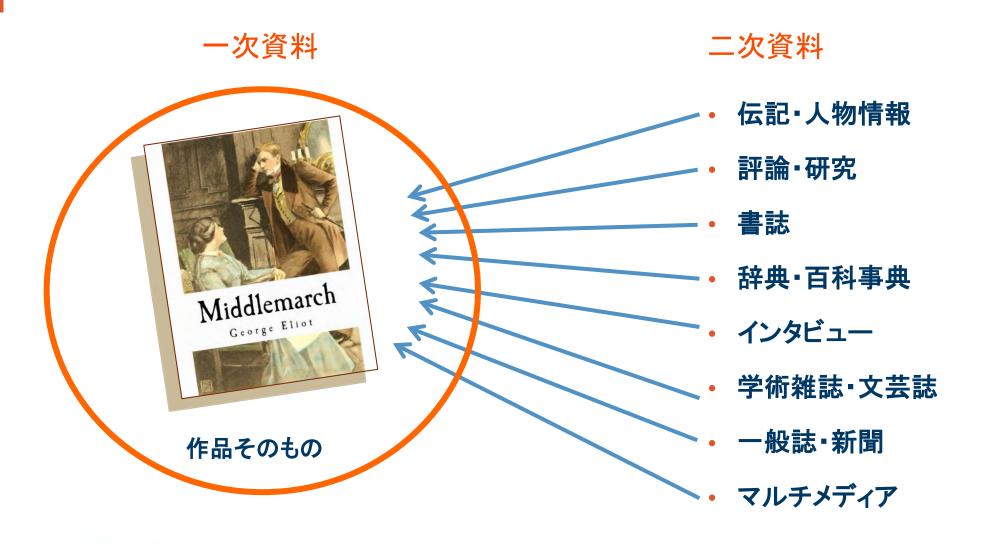








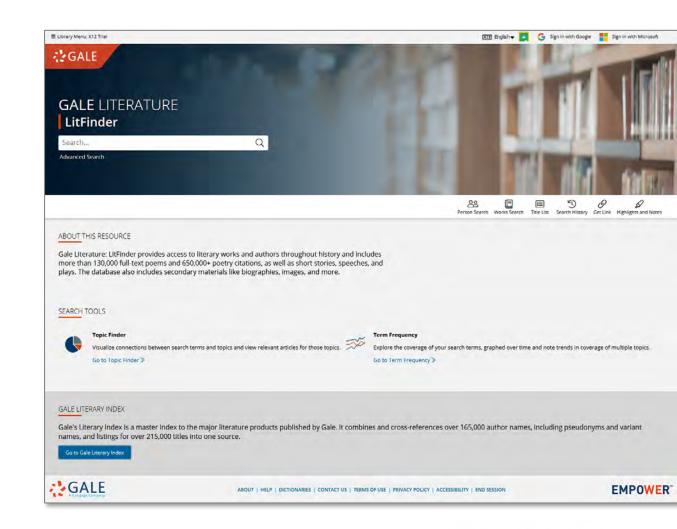
文学研究:一次資料と二次資料





7 LITFINDER

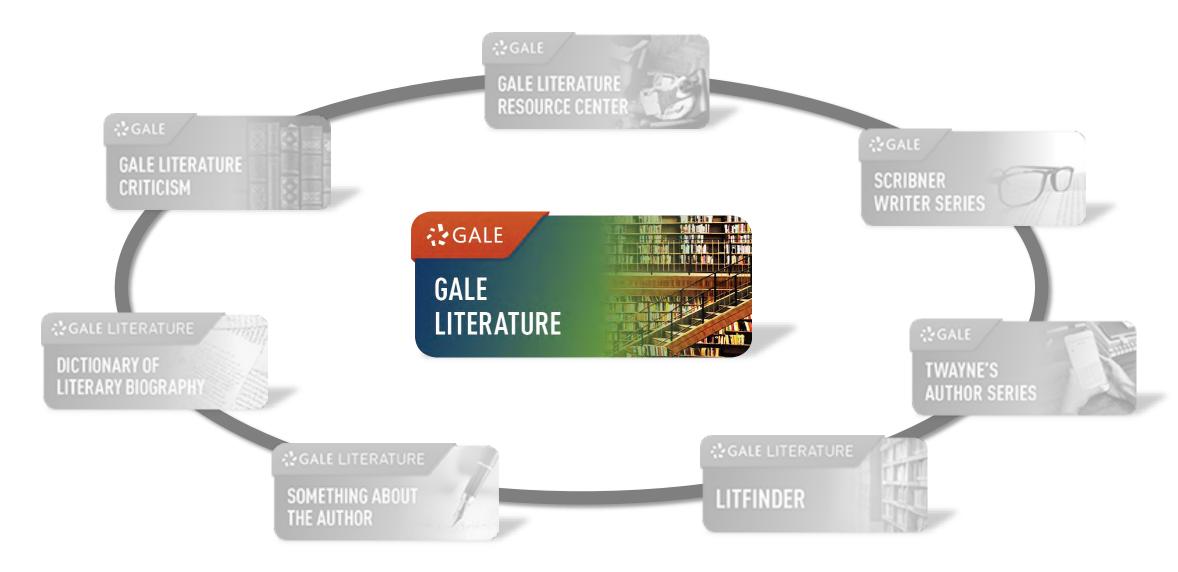
- 詩、短編小説、中長編小説、戯曲、エッセーなど 文学作品149,000点以上を収録
- 4,500点以上の伝記・解説文
- すべてテキスト形式(HTML)で収録



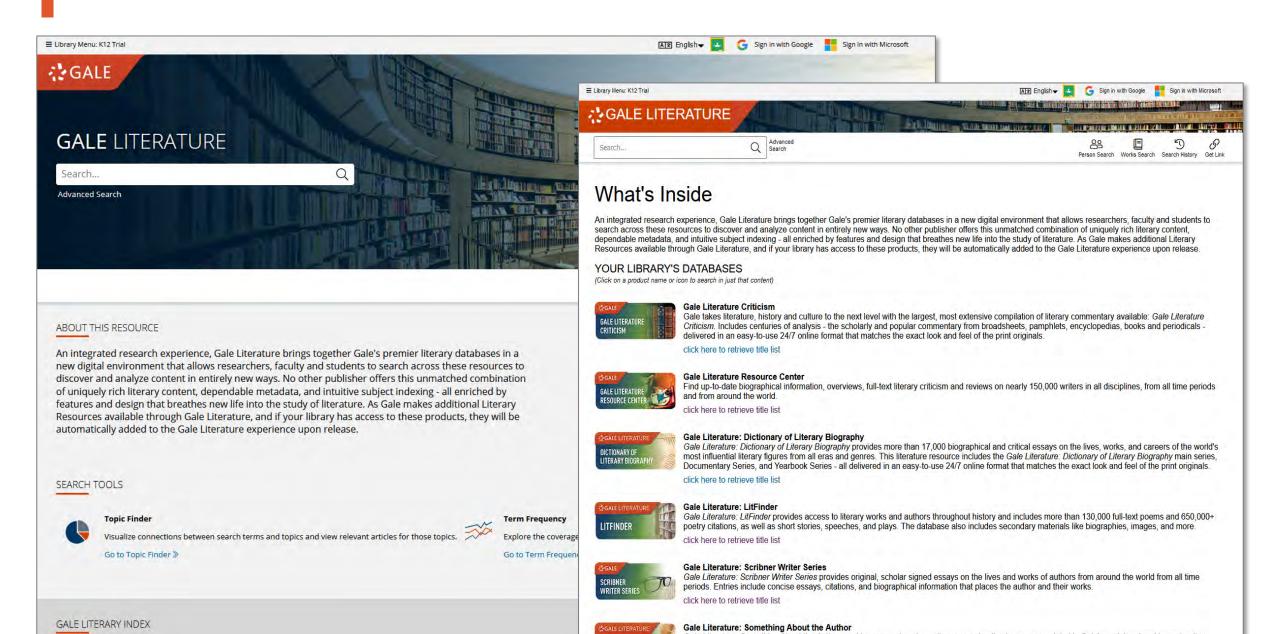




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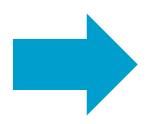


Gale Literature 実演

例:メアリー・シェリー (MARY SHELLEY, 1797-1851)







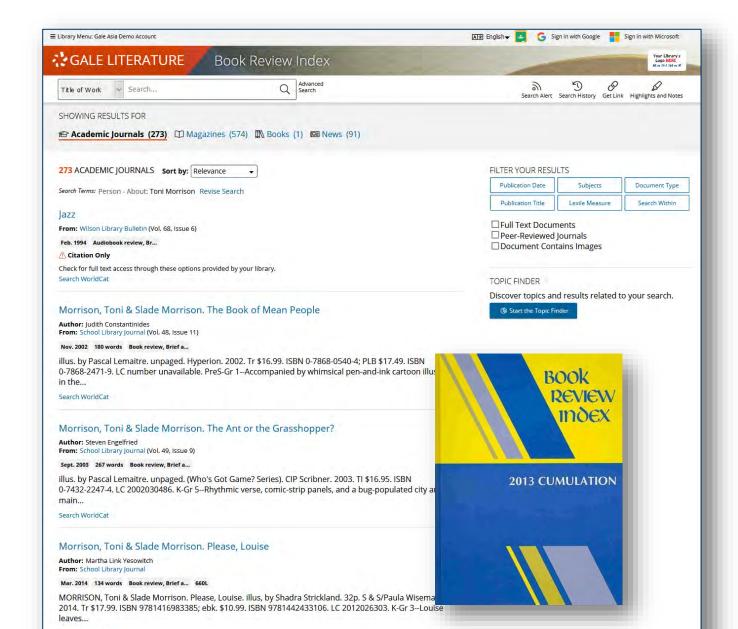




その他のGale Literatureデータベース

8 BOOK REVIEW INDEX

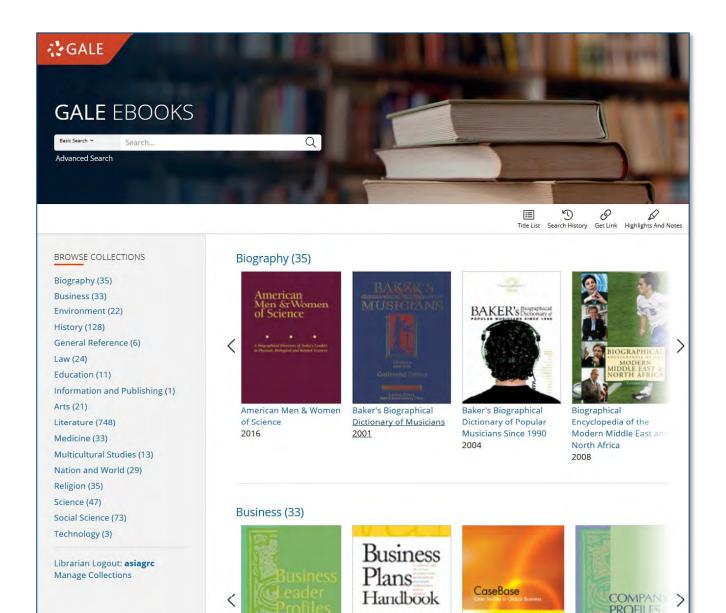
- さまざまな媒体に掲載された約500件以上 の書評について、書誌情報を収録する索引。
- 一部の書評については、フルテキストも合わせて収録
- Gale Literature横断検索プラットフォームには未対応



その他のGale Literatureデータベース

9 GALE EBOOKS

- Galeのeブック・プラットフォーム (旧称: Gale Virtual Reference Library)
- 主に様々な分野のレファレンスを収録する
- 図書館側の設定で、特定のタイトルをGale Literatureで横断検索させることができる



Gale Literature サポート資料

ユーザーマニュアル

• 弊社作成の<u>日本語ユーザーマニュアル</u>もございます。



収録タイトルリスト(月初更新)

- Literature Resource Center、Scribner、Twayne、LitFinderのリスト: https://support.gale.com/tlist/additional/
- Literature Criticism、Dictionary of Literary Biography、Something About the Authorのリスト: https://support.gale.com/tlist/products/



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ご清聴ありがとうございました。

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