In the foreword to her first memoir, *Sounds like Home: Growing Up Black and Deaf in the South* (1999), native North Carolinian Mary Herring Wright lists several reasons for documenting her story: first, she wants to chronicle her life experiences so her children know their history; second, she hopes her story is inspirational for others faced with life’s challenges; and finally, she seeks to debunk stereotypes about Deaf people. “Deaf persons are first and foremost human beings,” she asserts, “with the same fears, desires, anxieties, hopes, and most importantly, intellectual abilities, that hearing people have” (x). Wright’s two memoirs, I argue, —including her second *Far from Home: Memories of World War II and Afterward* (2005)—not only challenge stereotypes about Deaf people, but also serve as important texts documenting the lives and experiences of Black Deaf people, particularly in the south.

Born in the rural farming town of Iron Mine, North Carolina in 1924, Wright inexplicably lost her hearing around age eight. In 1935, her family sent her to The North Carolina State School for the Colored Deaf and Blind, where she adjusts to deaf gain, learns Black American Sign Language (Black ASL), and gains vocational skills. Post-graduation, she works as a clerk for the US Navy in Washington D.C., marries and has four children, and receives an honorary degree from Gallaudet University. *Sounds like Home* and *Far from Home* offer readers a rare first-person insight into the innerworkings of the first state school for Black Deaf children in the south. In this paper, I situate Wright’s memoirs and life in the context of Black Deaf history to demonstrate how her life writing enriches the diverse history and culture of North Carolina’s literary tradition.