

BS"D

Getting Even With Glikl:
The Lives and Afterlives
Of An Early Modern Yiddish Autobiographer

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1.

לכל איש יש שם	EACH OF US HAS A NAME
לכל איש יש שם שנתן לו אלוהים ונתנו לו אביו ואימו	Each of us has a name given by God and given by our parents
לכל איש יש שם שנתנו לו קומתו ואופן חיוכו ונתן לו האריג	Each of us has a name given by our stature and our smile and given by what we wear
לכל איש יש שם שנתנו לו ההרים ונתנו לו כתליו	Each of us has a name given by the mountains and given by our walls
לכל איש יש שם שנתנו לו המזלות ונתנו לו שכניו	Each of us has a name given by the stars and given by our neighbors
לכל איש יש שם שנתנו לו חטאיו ונתנה לו כמיהתו	Each of us has a name given by our sins and given by our longing
לכל איש יש שם שנתנו לו שונאיו ונתנה לו אהבתו	Each of us has a name given by our enemies and given by our love
לכל איש יש שם שנתנו לו חגיו ונתנה לו מלאכתו	Each of us has a name given by our celebrations and given by our work
לכל איש יש שם שנתנו לו תקופות השנה ונתן לו עיוורונו	Each of us has a name given by the seasons and given by our blindness
לכל איש יש שם שנתן לו הים ונתן לו מותו.	Each of us has a name given by the sea and given by our death.
Zelda, 1974	Trans. Marcia Lee Falk, 2004

2. **Book Two** (speaking about her father-in-law's children):

Then came his fourth child, our master and teacher R. Itsik, of blessed memory; I did not know him. He lived in the community of Frankfurt. What a pure soul, what a scholar —this can be judged by those who knew him. None did arise like him.¹⁴⁶ He too was only fifty years old when he died, having enjoyed prosperity and honor, and with **a good name**.

3. **Midrash Tanchuma, Vayakhel 1**

<p>כָּל זְמַן נִשְׂאָדָם מְרַבָּה בְּמִצּוֹת, הוּא קִנְיָה שֵׁם טוֹב לְעַצְמוֹ. אֵת מוֹצֵא שְׁלֵשָׁה שְׁמוֹת נִקְרָאוּ לוֹ לְאָדָם, אֶחָד מֵה שְׁקוֹרְאִים לוֹ אָבִיו וְאִמּוֹ, וְאֶחָד מֵה שְׁקוֹרְאִין לוֹ בְּנֵי אָדָם, וְאֶחָד מֵה שְׁקוֹנְיָה הוּא לְעַצְמוֹ.</p>	<p>Every time a man increases the number of good deeds he performs, he adds to his good name. You find that a man is known by three names: the name by which his father and mother call him, the name by which other men call him, and the one he earns for himself; the most important name is the one he earns for himself.</p> <p>Trans. Samuel A. Berman</p>
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4. **Berachot 17a**

<p>רַבִּי יוֹחָנָן כִּי הָיָה מְסַיֵּים סִפְרָא דְאִיּוֹב, אָמַר הֵכִי: "סוּף אָדָם לָמוּת וְסוּף בְּהֵמָה לְשַׁחֲטָהּ, וְהַכֹּל לְמִיתָה הֵם עוֹמְדִים. אֲשֶׁרִי מִי שֶׁגִּדַּל בְּתוֹרָה וְעָמְלוֹ בְּתוֹרָה, וְעוֹשֶׂה נְחִת רֵיחַ לְיוֹצְרוֹ, וְגִדַּל בְּשֵׁם טוֹב וְנִפְטָר בְּשֵׁם טוֹב מִן הָעוֹלָם, וְעָלְיוֹ אָמַר שְׁלֵמָה: 'טוֹב שֵׁם מִשָּׁמֶן טוֹב וַיּוֹם הַמּוֹת מִיּוֹם הַיּוֹלְדוֹ'."</p>	<p>When Rabbi Yohanan would conclude the book of Job, he said the following: A person will ultimately die and an animal will ultimately be slaughtered, and all are destined for death. Rather, happy is he who grew up in Torah, whose labor is in Torah, who gives pleasure to his Creator, who grew up with a good name and who took leave of the world with a good name. About him, Solomon said: "A good name is better than fine oil, and the day of death than the day of one's birth" (Ecclesiastes 7:1) Trans. William Davidson</p>
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What's in a name?

1. What names are you known by (and how did you get them)?

2. Let us consider Glikl's moments of writing—in periods of transition (senior years, marriage, different stages of life. Think of a message you might want to impart, in your name, to any audience.
 - a. What would be your message?

 - b. Who would you be speaking to?

 - c. What name would you use with this audience?

3. Write down your 'daily' name, and on the other side of your name card: the name you've been thinking about for the questions above.

Metz Burial Register

הזקינה מרת גליק אשת ר' הירץ לוי <פרנס ומנהיג עליו השלום> נפטרת בנקברת בש"ט יום ג דר"ה.
בשנת תפ"ה לפ"ק ומנחת בצד ימין [של] געלי אלמנה <ושבקה חיים ישראל אמן>

The senior Mrs. Glik, the wife of the deceased community leader Reb Hertz Levy, died and was buried with a good name on Thursday, the second day of Rosh Hashanah of the year 5845, and she lies at the right side of the widow Gelle.

Metz Memorbuch

יזכור אלקי'ם את נשמת האשה הזקנה החשובה והחסידה מרת גליק בת יהודא יוסף
ויל מהמבורג עם נשמת אי"ו <אברהם יצחק ויעקב> שרר"ו <שרה רבקה רחל ולאה>

בעבור שהיתה עקרת הבית והיתה מחכמת ביותר לישא וליתן במו"מ <במשא ומתן,
במשמע: מסחר> של אבנים טובות וגם מלומדת ביותר בשארי <בשאר> מדות הגונות
וישרות והנהיגה עצמה כל ימיה בדרכי נשים צדקניות לגמול חסד עם החיים והמתים
ודיבורה הי' <ה> בנחת עם כל אדם ותפלתה הי' <יתה> בכוונה גדולה בלי הפסק שיחה
בטלה. גם יורשי' <ה> נתנו עבודה צדקה להקדש בשכר זה תהא נשמתה צרורה בצרור
החיים עם נשמת אי"ו שרר"ו ועם נשמת שאר צדיקים וצדקניות שבג"ע <שבגן עדן>
אמן סלה. נפטר' <ה> ונקברת בשם טוב ביום שני של ראש השנה תי"ו פ"א ה"א
לפ"ק. 118

May God remember the soul of the aged, important and pious woman Glikl, daughter of Judah Joseph of blessed memory from Hamburg, [. . .] for she was a housewife and was most wise in the trade of precious gems and also most learned in the rest of the respectable virtues, and all the days of her life behaved in the manner of pious women, doing good deeds for the living and the dead, and her words were pleasant to all people and she prayed with great devotion, never stopping for vain conversation. So too, her heirs gave charity to the poor in her name, may her soul be bound up with the chain of life, together with the souls of Abraham, Isaac and Jacob, and Sarah, Rebecca, Rachel and Leah, and with the souls of all the other pious men and women in the Garden of Eden, Amen. She passed away and was buried, with a good name, on the second day of Rosh Hashanah 5845 [September 19, 1724].

David Kaufmann Edition (1896)

Trans. Matthew Johnson

“As much as I would have liked to have fully translated these memoirs in the interests of general scholarly use, it seemed to me that rigorous scholarly standards [Wissenschaftlichkeit] precluded such an attempt as long as the original was not presented. Mere transliteration, which brushes away the ripeness of the fruit, the color of the butterfly’s wings, would not suffice here. The language appears so interspersed with words and phrases, borrowings from and allusions to Hebrew and Rabbinic literature, and it often passes so unexpectedly and unsolicited from German speech into the idiom of the Bible, that a translation would be necessary, but through which the strangeness of this woman’s language and the characteristics of her style would simply be effaced”

Bertha Pappenheim Edition (1910)

“The translation of the text into a commonly understood language and alphabet is intended to enliven the image of a woman, deeply rooted in her time, who stood apart with her exceptional intellectual gifts, who was faithful to her beliefs, to her people, to her family, and to herself”

Naming Names

Suppose you knew that the message you wrote at the beginning of this class was to carry on and be passed down for some number of years after your death, by some living beings.

Who would you want this message to reach, when and where?

What language would it be in, and would it look/sound similar?

How might the message (and your name?) change, or be mis/interpreted?

Greenblatt, Rachel L. “Women Wrote: Glikl in Context.” *In geveb*, July 2024:

<https://ingeveb.org/articles/women-wrote-glikl-in-context>.

Johnson, M. (2023). Glikl's Circulation. Editing, Translating, Value. In M. Gamper, J. Müller-Tamm, D. Wachter, & J. Wrobel (Eds.), *Der Wert der literarischen Zirkulation / The Value of Literary Circulation* (pp. 291-309). (Globalisierte Literaturen. Theorie und Geschichte transnationaler Buchkultur / Globalized Literatures. Theory and History of Transnational Book Culture; Vol. 3). Verlag J.B. Metzler. https://doi.org/10.1007/978-3-662-65544-3_18

Note: English translations from Glikl’s memoirs are taken from Sara Friedman’s translation in the Turniansky 2019 edition.