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BOOK THREE



Who can, who should, write or recount everything that happens to us in our lifetime, we mortal sinners, and all the amazing events that befall us? When I was about twenty-five years old, my husband, of blessed memory, was very preoccupied with his business affairs; although still young, I did my part by his side. I do not write this to praise myself — my husband, of blessed memory, did not take advice from anyone but did whatever the two of us decided together.

At that time there was a young man in Hannover, Mordechai, may God avenge his death, who worked for my brother-in-law Reb Lipman.¹ This young man came to Hamburg and stayed with us. In brief, we took a liking to the young man and engaged him to travel for us on business wherever we decided to send him. The young man was from Poland and spoke fluent Polish. So we sent him to Danzig,² where we had heard there were plenty of ounce pearls³ for sale; most of the jewelry trade in those days was in ounce pearls. We provided him with a letter of credit for several hundred reichstaler and sent him off to Danzig after instructing him a little about buying pearls. Had we given more thought at the time to buying jewelry in Danzig than to selling it, we would have made a lot more, but everyone was so caught up in trading in ounce pearls that they gave no thought to any other kind of business. This same Mordechai, may God avenge his death, then set out for Danzig where he began buying pearls and sending them here;⁴ his buying went very well, with a good profit.

1. Reb Lipman was the second husband of Yente, the sister of Glikl's husband, who lived in Hannover (see Book Two, p. 91, n. 137).

2. A port city in Poland bordering with Germany; two fairs were held there annually — on August 4 and November 11 (see *Pinkas Va'ad Arba Aratsot* 1945, p. 543).

3. Small pearls of various sizes sold by weight and not by piece, thus designated according to their weight in ounces (see Verdenhalven 1968, p. 50). Merchants subsequently sorted and resold them according to size, and this was quite profitable (see Feilchenfeld 1913, p. 55, n. 1).

4. "Here" refers to Hamburg, where Glikl lived at the time of these events.

This same Mordechai, may God avenge his death, being of marriageable age, did not wish to remain in Danzig any longer; he wanted to marry, so he came here and was immediately betrothed to the daughter of the late Lang Nathan,⁵ and he set an engagement period of only six months. My husband, of blessed memory, wanted Mordechai to go to Danzig again in the meantime, before his wedding, but unfortunately it was ordained in heaven that he did not want to go to Danzig, saying: "My wedding day is in less than six months. It takes time to travel there and back, and I want to go to Germany to buy wine." Said my husband, of blessed memory: "What are you talking about, buying wine? I want nothing to do with your wine dealings." Said Mordechai, may God avenge his death: "If you don't want anything to do with it, I will buy it on my own, with my own money." My husband, of blessed memory, did not like this and tried to persuade him both by cajoling and by reproaching, but sadly to no avail; Mordechai was so set on the ill-fated journey that no one could dissuade him. My husband, of blessed memory, dispatched Mordechai's future father-in-law to speak to him and try to dissuade him from making the ill-fated journey, all to no avail. He was so obstinate that no one could make him change his mind. Apparently this good man was meant to make room for someone else,⁶ for if God had kept him alive, perhaps Reb Yudah and Issachar Katz⁷ would not have made their fortunes, as will be told presently.

As I wrote, Mordechai, may God avenge his death, refused to be dissuaded, nor did my husband, of blessed memory, want to enter into partnership with him in the wine business. He therefore went at his own expense, taking with him about six hundred reichstaler. When he reached Hannover, he gave his money to my brother-in-law Reb Lipman for him to transfer it to where he meant to buy the wine. Now, to leave Hannover he had to get to Hildesheim; but he, may God avenge his death, was an extremely tight-fisted man, and he refused to pay the expense of traveling by post chaise.⁸ More precisely, God, blessed be He, did not wish this. So,

5. "Long" or "Tall" Nathan was probably called so due to his height. In the course of time, the adjective became a surname.

6. See Book Two, n. 138.

7. Both, Yudah Berlin (or Berliner) and Issachar Katz (Cohen) worked for Chaim Hamel when they were young and afterward became very wealthy.

8. On this form of transportation during Glikl's time, see Book Two, p. 86.

Hannover being only three miles from Hildesheim, he walked; he walked to Hildesheim alone. As he approached Hildesheim, being no further away than the distance permitted to walk on the Sabbath,⁹ he encountered a villager, a poacher, who says: "Jew, give me money for a drink or I'll shoot you." Mordechai, may God avenge his death, mocked him, because the road from Hannover to Hildesheim is as safe as that from Hamburg to Altona. The poacher repeated: "You dirty Jew, what are you thinking so much for? Say yes or no." In the end the poacher drew his weapon and shot Mordechai right in the head, may God avenge his death, and he fell dead on the spot.

This road is never quiet for even a quarter of an hour, yet bad luck would have it that there were no passersby just then. That was the end destined for this good, decent, trustworthy young man, at an early age. Instead of being proud on his wedding day, he was made to crawl into the dark earth in such horrible circumstances. Oh God, when I think of it now, my hair stands on end; he was truly a good, honest, God-fearing young man. Had God spared his life, he would have achieved great things, and we would have done well too. God knows how my husband, of blessed memory, and I mourned and grieved over him, as will be told presently. After he lay there for a while in his own young blood, people started coming from Hildesheim and found him in that terrible condition, recognizing him instantly, as he was well known throughout the whole country. They thereupon interceded on his behalf and had him buried without delay. Words cannot describe the sorrow and grief throughout the whole country. But what good was all that? His young life was over. People from Hannover and Hildesheim wrote us about it right away, since they knew that he, may God avenge his death, was in partnership with us, and they supposed that he must have been carrying a lot of our money on him. But he had only several reichstaler for travel expenses. When we received those letters, I was pregnant with my daughter Matte,¹⁰ of blessed memory; it can easily be imagined how shocked we were, my husband, of blessed memory, and I, and how we grieved, as I said,

9. A Jew is permitted to walk up to two thousand cubits from his place of residence on the Sabbath (see Lewinsky 1975, p. 801).

10. Matte was Glikl's third child (see Family Tree C). The addition of the formula "of blessed memory" reflects the point in time at which Glikl is writing and not, of course, the period she is describing.

for he was a thoroughly honest, upright man with whom we could have done a lot of business. But what is done cannot be undone; especially where death is concerned, we must leave everything to God above. Despite the extensive investigation held in Hannover and Hildesheim with the purpose of revenging the murder,¹¹ it proved futile because the murderer, may his name be blotted out, escaped and was seen no more. May God avenge Mordechai's death and the death of all the other holy, pious martyrs.

Thus we were left with no one we could employ to do business for us, but after a short while the distinguished Reb Yudah Berliner¹² and Reb Yakov Obernkirchen arrived here. This same Reb Yakov, a matchmaker, had proposed a match between the said Reb Yudah and the daughter of Pinchas Harburg; but this was not ordained by God, blessed be He. On whose account was it canceled—I do not know. This same Reb Yudah spent some time in my house since he was related by marriage to my husband, of blessed memory. Reb Yudah and my brother-in-law Reb Lipman were second cousins.¹³ After he had been with us for some weeks, we found him most agreeable in every way. He was very knowledgeable¹⁴ and astute in business too, very sharp. My husband, of blessed memory, says to me: "Gliklchen,¹⁵ what do you think of our employing this young man and sending him to Danzig? He seems a clever young man." So I say to my husband, of blessed memory: "The same thought crossed my mind several times, because we need someone again." So we spoke to him, and he agreed immediately; before eight days had gone by, he was on his way to Danzig. What he had¹⁶ was *all that he owned*:¹⁷ amber worth twenty or

11. See Book Two, n. 118.

12. On Reb Yudah Berliner, see this Book, nn. 7, 18, and the index of names. The title *katzin* (rendered here as "distinguished" and very wealthy lay leader of the community) befits his status at the time of writing (see this Book, n. 154), not during the period described here.

13. Reb Yudah's father, Eliezer Lipman, and Reb Lipman's mother, Leah, were brother and sister. Reb Lipman Cohen was Glikl's brother-in-law since he was married to Yente, the sister of Glikl's husband (see Family Tree B; Kaufmann 1806, p. 79, n. 1).

14. In religious matters (see Kaufmann 1896, p. 79, n. 2).

15. Term of endearment and diminutive form of Glikl (which is itself the diminutive of Gluk (see Landau 1901, pp. 39–40).

16. This refers to the possessions he had when he came to Hamburg.

17. Cf. Gen 25:5, 24:36, 25:5, 36:6, and many more.

thirty reichstaler, which he left with my husband, of blessed memory, to sell or keep for him. You see, my dear children, when faithful God wishes to help someone, He can turn a little into a lot; this little capital that was nothing at all brought Reb Yudah his great wealth, and he became the prominent man he is today.¹⁸ Reb Yudah stayed in Danzig for some time, doing good business there, that is, he was buying ounce pearls but did not make much effort to seek out more deals, for at that time credit was not as easily obtainable in Hamburg as it is now, and we were still young, without much money. Nevertheless, we provided him with letters of credit, and from time to time we also sent him bills of exchange, so he was not lacking for funds. He stayed there for about two years, then returned here. My husband, of blessed memory, calculated his earnings and gave him eight or nine hundred reichstaler, his share of the profits. With that money he went to Hannover to hang about and look for a match.

In the meantime, I gave birth to my late daughter Matte.¹⁹ She was a beautiful child, as shall be recounted presently. At that time people were starting to talk about Shabtai Tzvi,²⁰ but *woe unto us, for we have sinned*²¹ and have not lived to see the fulfillment of what we heard of and clung to in our thoughts. When I recall how young and old alike all over the world began repenting of their sins, as is well known, it cannot be described. Ah God, Lord of the universe, we were hoping that You, compassionate God, would have mercy on Israel, Your wretched people, and redeem us. We hoped for this fervently, as a woman on the birthstool, in great labor and anguish, expects that after all her pain and suffering she will rejoice in her child. But after all her pain and suffering, nothing came but wind.²²

The same thing, my great God and king, happened to us. We heard the

18. At the time that this was written, Reb Yudah (Jost Liebmann) was already one of the wealthiest and most prominent court Jews; he supplied jewels to the first King of Prussia as well as to his father before him (see this Book, p. 134, n. 154).

19. See this Book, p. 101, n. 10.

20. Glikl is talking about the end of 1665, when the first letters of the Sabbatean movement reached Hamburg on November 30, 1665 (see this Book, n. 26). For a comprehensive discussion of the report by Glikl on Shabtai Tzvi, and that of others, see Carlebach 2001, pp. 238–253.

21. Lam 5:16.

22. This is apparently a delicate way of saying that the woman did not give birth but only let out gas (see following text for further references to this idiom).

tidings, and all your beloved servants and children strove to engage in repentance, prayer, and charity all over the world, and your beloved people of Israel sat on the birthstool, yet after all that arduous repentance, prayer, and charity during the two or three years²³ they sat on the birthstool — nothing came but wind. Not only were we denied the sight of the child we had made such efforts for, going so far with our belief that we were completely convinced — alas, because of our many sins²⁴ we were left just as we were. Yet, my God and master, Your people Israel do not despair; they await Your mercy daily that You may redeem them. *Even though he may tarry, still I await him every day.*²⁵ When this becomes Your holy wish, You will surely remember Your people Israel.

What joy every time we received letters²⁶ — indescribable. Most of the letters were for the Sephardim,²⁷ who would bring them to their synagogue to read aloud. The Ashkenazim too, young and old alike, went to the Sephardi synagogue.²⁸ Every time the young Portuguese men would don their best clothes with a wide sash of green silk²⁹ — the costume of Shabtai Tzvi. In this way they all went to their synagogue *with timbrel and dance*³⁰

23. This period of time goes far beyond Shabtai Tzvi's conversion to Islam: the first news regarding him as the messiah was received in November 1665 (see this Book, n. 26), and his conversion took place on September 5, 1666 (see Scholem 1973, p. 673); thus, less than a year had passed between these two events. Glikl's report of this time period apparently reflects what she remembers of peoples' expectations of redemption during that period (and see this Book, p. 105, n. 37).

24. Not always is the formula "because of our many sins" used in its literal meaning. Quite often it means "alas," "woe is me / us," "unfortunately," "regretfully," and the like.

25. From Maimonides's "Thirteen Principles," see Siddur 2016, p. 24.

26. On the letters concerning Shabtai Tzvi that arrived in Hamburg between the end of November 1665 (see this Book, n. 20) and February 1666, see Scholem 1973, pp. 569–574.

27. On this and on what happened to the Sephardi community in the wake of the news of Shabtai Tzvi, see Studemund-Halévy 2000, pp. 202–212; see also Scholem 1973, pp. 569, 573. On the Sephardim, see Book Two, p. 62, n. 20.

28. The fact that Ashkenazim would go to the Sephardim's synagogue, known as the Portuguese Synagogue, was considered an unusual occurrence since both communities usually kept themselves separate from one another (see Richarz 2001, p. 19). This is confirmed by Glikl's scant references to the Sephardim in her memoirs and the nature of her contact with this community (see here and also Book Two, n. 20; Book Four, pp. 158–159, 192, n. 54; and Book Five, p. 198, n. 5).

29. On the green sash worn by Shabtai Tzvi, see Scholem 1973, p. 674, n. 238; a green coat that he wore is also mentioned (p. 241). Scholem neglects to mention that green is the symbolic color of Islam and Mohammed's descendants, and that Jews were prohibited from wearing it. Shabtai Tzvi must have made use of this color as an act of defiance against Islam.

30. Cf. Exod 15:20; Judg 11:34.

as during *the rejoicing of Beit Ha-Sho'eva*³¹ and read the letters aloud. Some of them, poor things, sold everything they owned,³² home and all, in daily hope of redemption. My late father-in-law was then living in Hamel; he now left his *house and all its good things*³³ and moved to the community of Hildesheim.³⁴ He sent to us in Hamburg two large barrels containing an assortment of linens with foodstuffs such as peas, beans, dried meat,³⁵ and other groceries like prunes, anything that would keep, for this good man, of blessed memory, thought people would simply depart and make the journey from Hamburg³⁶ to the Holy Land. Those barrels stood in my house for over a year. Finally, fearing that the meat and other perishables would spoil, they wrote telling us to open the barrels and take out the foodstuffs so that the linens would not be ruined. The barrels stood like this for three years and more,³⁷ for he believed he would be needing them for his journey. But this was not yet the desire of God Almighty. We know well what God most high promised us, and had we been righteous, upright, and not so wicked, I know for certain that God, blessed be He, would have mercy on us, if only we had observed *love your fellow as yourself*.³⁸ But God have mercy, look how we do observe it! The envy, the groundless hatred among us! This cannot bring us anything good. Yet, my revered God and master, the fulfillment of Your promises to us shall come, with majestic glory and graciousness. And though it may tarry ever so long due to our sins, it shall certainly come, at Your appointed hour. We hope for this and pray that You, great God, will let us rejoice in perfect redemption one day.

31. About the celebration of *Beit Ha-Sho'eva* (the place of water drawing), the sages said: "Anyone who has never seen the rejoicing at the place of [water] drawing, has never seen rejoicing in all his days" (m.Sukkot 5:1).

32. See Kaufmann 1896, p. 82, n. 1. On reports of Jews from various places selling all that they owned in the expectation that redemption would shortly arrive, see Scholem 1973, pp. 475, 477, 532, 553–554, 558–559, and more. Glikl's account regarding her father-in-law's preparations for his departure to the land of Israel is mentioned in Scholem 1973, p. 588.

33. Cf. "and houses full of all good things" (Deut 6:11).

34. For a different reason for his move to Hildesheim, see Book Four, p. 153, n. 35.

35. Meat that was dried by smoking or by being hung outdoors to preserve it.

36. Probably because Hamburg was a port town.

37. On the expectations, see Scholem 1973, p. 587, n. 319; p. 756, n. 188; pp. 788–789; see also this Book, n. 23.

38. Cf. Lev 19:18.

Let me then conclude this matter for the time being and begin again.³⁹ When I gave birth to my daughter Matte, rumors started spreading in Hamburg that there was, God preserve us!, a plague in town, heaven forfend!⁴⁰ The plague worsened and three or four Jewish homes were contaminated, due to our many sins, and all the inhabitants died one by one until the houses stood practically empty. It was a time of great distress; the dead were treated very poorly,⁴¹ God preserve us. Most of the households moved from Hamburg to Altona, with pledges worth several thousand reichstaler; the pledges ranged in worth from ten to thirty reichstaler, and even one hundred reichstaler, because a pawnshop has to give loans against pledges worth eight schillings just as against those worth twenty reichstaler. The plague—heaven forfend!—spread to the entire city, God preserve us, and the residents gave us no peace. Although we knew they were infected, we had to allow them to redeem their pledges; had we moved to Altona, they would have followed us there too. So we decided to go to Hamel with our small children, since my father-in-law, of blessed memory, was living there at the time.⁴² One day after Yom Kippur we straightaway left Hamburg, reaching Hannover one day before the Festival of Sukkot.⁴³ We stayed with my brother-in-law, our master and teacher R. Avraham, who was still living in Hannover then.⁴⁴ Since the festival was about to begin, they did not want to let us continue on our journey. So we spent Sukkot in Hannover. With me were my daughter Tsipor, four years old, and my son Nathan, two years old, may they live long, and my daughter Matte, of blessed memory, who was about eight weeks old. My brother-in-law Reb Leyb Han-

39. Here Glikl returns to the birth of her daughter, Matte, which was previously mentioned (see this Book, p. 103) and served as the point of departure for the account of Shabtai Tzvi.

40. This expression is used to ward off the evil previously mentioned. According to Feilchenfeld, the plague commenced in July 1664 (see Feilchenfeld 1913, p. 63, n. 8), but this date does not accord with the chronology in the narrative: Glikl's daughter Matte was eight weeks old when the family fled from Hamburg due to the plague (see following text). According to Glikl, Matte was born before Shabtai Tzvi became a topic of discussion, that is, at the end of 1665 (on chronological issues, see Marwedel 2001b).

41. On the problems of burying the dead during a plague, see Turniansky 1988, pp. 194–195.

42. Hence, the plague occurred before her father-in-law moved to Hildesheim (see this Book, n. 34).

43. This means that they traveled for three days. See map for the route from Hamburg to Hamel, which passes through Hannover.

44. Later on, R. Avraham, the brother of Glikl's husband, moved to Hamel (see Book Two, p. 89).

nover⁴⁵ invited us to spend the first days of Sukkot with him; there was a synagogue in Reb Leyb's house. On the holiday, my husband, of blessed memory, was in the synagogue, while I was downstairs in the heated room, about to dress my daughter Tzipor.

I must write of a small misfortune that we had when my husband, of blessed memory, was still alive, and of other troublesome cares that often cannot be expressed in words, especially now, alas. Who can I complain to now, who can I tell this to? We have *no one to rely upon but our Father in Heaven*⁴⁶ to help us and the rest of Israel and *He gives us joy for as long as He has afflicted us*.⁴⁷ It is true that even during my husband's lifetime we had worries here and there because of *the pain of bringing up children*;⁴⁸ some of these can be told, others should not or cannot be told. But my beloved companion could console me for all my troubles, and when all my cares were upon me, his comforting words eased all my woes. But who will console me now? Who will listen to the anguished thoughts of a sad heart, as my dear beloved husband said even on his deathbed, less than half an hour before his pure soul expired. My pious mother fell across his bed weeping, saying: "My dear son-in-law, don't you want to tell me something or give me some instructions?" He replied: "Mother dear, I don't know what to say or what instructions to give, just that you console my poor Gliklchen." After that he wished to say no more, as will be told later, in the proper place.⁴⁹ So who will console me? To whom can I pour out my bitter distress, where can I turn? Right now I am simply drowning in troubles and black thoughts, woe is me! Indeed, several bad things happened to us, as recounted next. This too was a real misfortune, which kind God promptly removed, in His gracious compassion.

Let me begin once more from where I left off. While I was dressing my daughter Tzipor, may she live long, the girl twisted in my arms at my touch. I say: "Dearest Tzipor, what's bothering you?" The girl says: "Mother dear-

45. Leyb Hannover was the husband of Esther, the sister of Glikl's husband (see Book Two, p. 83, n. 149).

46. Cf. m.Sotah 9:15 (beraita). See also Book One, n. 64.

47. Cf. Ps 90:15.

48. Cf. b.Shabbat 89b; b.Eruvin 100b.

49. For the description of the situation, see Book Five, p. 199.

est, I have a terrible pain under my arm.” So I look to see what she had there, and I see a suppurating sore under her arm.⁵⁰ My maid was with me there. When my husband, of blessed memory, had a similar small sore, a barber-surgeon⁵¹ in Hannover dressed it with a small bandage. So I tell the maid: “Go to Chaim—he’s upstairs in the synagogue—and ask him which barber-surgeon he went to and where he lives. Take the girl there for him to bandage her arm.”

I was not thinking of anything bad. The maid enters the synagogue and asks my husband, of blessed memory, where the barber-surgeon lived, and he tells her. In order to get to the men’s section, you have to pass through the women’s section. The maid was just walking out when my late sisters-in-law Yente, Sulke, and Esther,⁵² who were sitting in the synagogue, ask her: “What were you doing in the men’s section?” The maid replies innocently, she too not thinking of anything bad: “Our little girl has a sore under her arm, so I asked my employer which barber-surgeon treated him for his sore. I’ll take the child there.” The women were immediately terrified, being big cowards about such matters anyway, given that we had come from Hamburg under such a threat.⁵³ Well, they leaned their heads together and discussed it. Now, in the synagogue there was also an old Polish woman, a guest.⁵⁴ She overhears the story and sees how frightened my sisters-in-law are, so she says: “Don’t be frightened, nothing will happen. I’ve been dealing with this kind of business for over twenty years. If you like, I’ll go downstairs to examine the little girl. I’ll tell you right away if it’s dangerous, God forbid, and what you have to do.” “Yes, for God’s sake, go examine her well so that we do not endanger ourselves, God forbid!” they said.

I knew nothing of all this. The old Polish woman comes downstairs, say-

50. This was a characteristic symptom of the plague.

51. On barber-surgeons, see Book Two, p. 88, n. 117.

52. Yente was the sister of Glikl’s husband, the widow of Zalman Gans, and the wife of Lipman Cohen; Sulke was the wife of R. Avraham, the brother of Glikl’s husband; and Esther—the sister of Glikl’s husband and the wife of Leyb Hannover (see Family Tree B).

53. Referring to their fear of the plague, which caused Glikl’s family to leave Hamburg (see this Book, p. 106 and elsewhere), and clearly the child’s sore increased this fear.

54. This Jewish woman, as well as the Polish man mentioned later on (this Book, p. 110, n. 61) were two of the many “itinerant mendicants” from Poland who visited Ashkenazi communities during this period (see Halpern 1968, p. 409, explanation 2).

ing, “Where is the little girl?” “Why?” I say. She says: “I am a healer.”⁵⁵ I’ll give the girl something that will make her feel better immediately.” Fearing nothing, I lead the girl to her; she examines the little girl then dashes away from her back upstairs to the women, causing panic among them, and tells the women: “Run away, all of you who can flee, for you have, alas, the genuine plague in the house. The little girl has the genuine pestilence, heaven forbid!”

Well, easy to imagine the commotion and screaming among the women, especially such big cowards. Men and women all left the synagogue at a run, right in the middle of the most important prayers on the holy festival day, mercy upon us. Hastily they thrust the maid and the little girl out the door; no one wanted them in the house, and they would not let them inside. It’s easy to understand how we felt. I kept crying and screaming, begging, in God’s name: “My friends, think twice of what you are doing. My daughter has nothing wrong with her. You can see for yourselves that my daughter is healthy and well, thank God. The girl had a head cold with runny nose, poor thing. Before leaving Hamburg I applied some ointment, and it went from her head to the sore. When you catch something like this,⁵⁶ God forbid, you get ten different symptoms.”⁵⁷ Just look, my child is running around in the street eating a roll.” But all to no avail. “If this gets out,” they said, “and His Excellency the Duke hears that there is such a thing in his city,⁵⁸ God forbid, what a catastrophe it will be!” The old woman stood before me and said right to my face that she was prepared to put her head on the block if it turned out that the child had nothing whatsoever wrong with her. What were we to do? I pleaded: “For pity’s sake, let me stay with the child. Wherever my child goes, I go too. Let me go to her!” But they refused this too. In short, my brothers-in-law, our master and teacher R. Avraham Segal, Reb Lipman, and Reb Leyb immediately sat down to consult with their wives to see what could be done: where to hide the maid and the girl; how to keep it from the authorities. We would all be

55. A woman who cares for sick people using traditional medicine.

56. Glikl avoids mentioning the term “plague.”

57. For the ten symptoms of the plague, see Katz 1707, 129b.

58. Hannover was the *Residenzstadt* of the duke (Herzog), who was from the young dynasty of the house of Braunschweig-Lüneburg (see Feilchenfeld 1913, p. 67, n. 11a).

in grave danger, God help us, if the duke found out. It was decided to dress the maid and the girl in old tattered rags and send them to a village less than the Sabbath limit's distance from Hannover — the village was called Hainholz⁵⁹ — there they would go to the home of one of the villagers, saying that the Jews of Hannover would not invite them to spend the festival days with them, on the grounds that there were already too many beggars in Hannover, and would not let them enter the city. They wished therefore to spend the holy days in the village, staying with them and compensating them for their trouble. "We're sure that they will send us food and drink⁶⁰ from Hannover; they would not leave us without food and make us suffer hunger on the holy days."

There was an old man from Poland⁶¹ staying in Hannover. We hired this man to go with the old Polish woman and accompany the maid and the little girl for a few days until we knew how things stood. However, the two of them refused to budge before being paid thirty reichstaler in cash for putting themselves at such risk. So my brothers-in-law our master and teacher R. Avraham Segal, Reb Lipman, and Reb Leyb sat down to discuss with the Hannover community's teacher, who was also a scholar,⁶² whether it was permitted to desecrate the festival by giving them money on the holy day. Finally they agreed among themselves to pay them, saying it was a time of peril and lives were at stake.⁶³ So — we were to send our dear little girl away on the holy festival day and pretend we believed there was something wrong with her, God forbid. I will let any good father or mother judge for themselves how we felt. My husband, of blessed memory, stood in a corner, *weeping and pleading*, while I stood in the other.⁶⁴ Surely it was thanks to my devout husband's good deeds that God heeded him, as is written "*and the Lord responded to his plea*."⁶⁵ I do not believe that our father Abraham

59. Today a suburb of Hannover (see Landau 1901, p. 66 and map).

60. Most certainly due to kashrut (Jewish dietary laws) considerations.

61. A Jewish "itinerant mendicant," as the Polish woman mentioned earlier (see this Book, n. 54).

62. Since this refers to a scholarly discussion on the Jewish law, the scholar was included.

63. According to the rule in Jewish law that "saving a life takes precedence over the Sabbath."

64. Cf. Rashi's commentary on Gen 25:21: "This man stands in a corner and prays and this woman stands in a corner and prays." (see also the following note and Feilchenfeld 1913, p. 69, n. 14); "weeping and pleading," cf. Hos 12:5.

65. Cf. Gen 25:21.

felt any more pain at the binding of Isaac than we did at that moment; for our father Abraham acted on divine command, out of love for God, blessed be He, therefore he bore his misery cheerfully. But as for us, this blow came when we were among strangers⁶⁶ and weighed down our hearts. But what can you do? We must bear it all, *just as one says a blessing for a good hap, so should he say one for an evil hap.*⁶⁷ I dressed my maid in clothes turned inside-out and bundled up a few things for the child, tying the bundle on the maid as if she were a beggar-woman. I dressed the poor girl in old tattered rags too; they walked along in this way, my good maid and my beloved little girl with the old man and old woman to the village.

It's easy to imagine the nature of the priestly blessing⁶⁸ we said upon parting from the girl, and how we shed hundreds of tears at leaving her. Although the girl was as cheerful and gay as any child who understands nothing, poor thing, we all — all of us in Hannover — were *weeping and pleading*,⁶⁹ and we spent the holy day in sadness.

And so they went to the village and were welcomed at their lodgings in the home of one of the villagers, since they had money, and money always helps. The villager asked them: "Isn't today your festival day? Why then aren't you staying with the Jews?" Their answer was that there were already many beggars in Hannover, so they had been denied entry to the city; yet they were sure that the Jews of Hannover would send them food during the holy days.

We returned together to the synagogue, but the services were already over. Reb Yudah Berliner was in Hannover at that time, still a bachelor,⁷⁰ and had been doing some business with us. There was also someone called Reb Michl⁷¹ there, a young man from Poland who taught the children.⁷²

66. That is, outside of Hamburg, their hometown.

67. Cf. b.Berakhot 48b, 54a; m.Berakhot 9:5.

68. When parting from friends and relatives, Ashkenazi Jews used to recite the priestly blessing (Num 6:24–27). This is the source of the saying "*birkas kohanim nachsagen*." See Sadan 1975, vol. 2, pp. 9–11; Feilchenfeld 1913, p. 70, n. 15; Tendlaw 1860, p. 361.

69. See this Book, n. 64.

70. As mentioned earlier in this Book, Reb Yudah was then in Hannover looking for a match.

71. "Michl" or "Mechl" is the "secular" version of the Hebrew name Yechiel. The combination "Yechiel-Michl" was prevalent among Polish Jews (see following text).

72. Teachers of young children (*melamdin*) from Poland in Hamburg and throughout Germany were a widespread phenomenon in Ashkenaz at that time; see Book Five, pp. 223–224.

He later married a woman from Hildesheim, where he lives now, a well-respected, wealthy man, and a leader of the Hildesheim community. This same Reb Michl was also a part-time servant, as is the custom in Ashkenaz, where young men such as he are employed to teach the children. When we left the synagogue, Reb Leyb sent for us to come to the meal, for, as I mentioned, he had invited us to stay in his house on the eve of the festival; but it is not hard to imagine how we felt. My husband, of blessed memory, said: "Before we eat anything, I must bring some food to my little girl and to the others — it is a festival day, after all." They said: "Yes, obviously, you're right, none of us will eat a thing until some food is brought to those outside," for it was very close to Hannover, the same distance as from Altona to Hamburg. So some food was collected; everybody contributed something. But who would take it to them? Everyone was reluctant. Said Reb Yudah: "I'll take it to them." "I'll go with him," said Reb Michl; my husband, of blessed memory, accompanied them too, because he loved the little girl so dearly. But the people of Hannover did not trust my husband, thinking: "If he goes with them, he won't be able to help going near the child." So my brother-in-law Reb Lipman was obliged to accompany them too.

So they all went together to bring the food. The maid with the girl and their escort⁷³ were so hungry that they had gone to take a walk in the fields, poor things. When the poor girl saw my husband, of blessed memory, she was filled with joy and wanted to run to her father, as any child would. Reb Lipman, my brother-in-law, shouted out to them to hold the girl, that the old man should come get the food. They had to restrain my husband too, as with a rope, to keep him from approaching the dear child. Now both he and the little girl were wailing, because my husband, of blessed memory, could see that she was safe and sound, thank God, but he was not permitted to go to her. They therefore placed the food and drink on the grass, and the maid and her escort went to get it. Then my husband, of blessed memory, left with his companions. It went on like this until Shmini Atzeret.⁷⁴ The old man and old woman had bandages and ointment for

73. Meaning the old Polish man and woman who accompanied the child and the servant (see earlier).

74. Shmini Atzeret ("the assembly of the eighth day") directly follows the festival of Sukkot, which is celebrated for seven days.

dressing the sore, and it healed nicely. Indeed, the child was healthy and well, gamboling around the field like a young ram. We said to the Hanoverians: “What was the point of your nonsense? You see that our little girl is healthy and well, thank God, and presents no danger whatsoever, thank God. Let the poor child come back here.” Once again they held a consultation but decided not to allow the little girl and her escorts to return to Hannover before Simḥat Torah.⁷⁵ What could we do? We had to accept this as well. On Simḥat Torah, then, Reb Michl went to fetch the girl and her escorts and bring them back to Hannover. Anyone could see our joy, mine and my husband’s, of blessed memory, and that of all those present, until all could not help weeping with joy. *The eye weeps and the heart rejoices*.⁷⁶ They all wanted to gobble her up⁷⁷ — never was there such a beautiful, gracious child. For a long time the girl was called nothing but “the Maiden of Hainholz.” And so, my dear children, this unfortunate incident ended well, in joy and happiness; we cannot praise and thank God Almighty enough for this, for showing me, his unworthy servant, such gracious compassion. Were I to write ten books, still I could not describe everything. For in everything that great, gracious God causes to happen to me I see and feel His great compassion.

I will not recount all the various sicknesses, God preserve us, that I often had to endure with my dear children, until many times I wished I could sacrifice half of what I have for my children to be restored to health. But the one righteous God aided me in His mercy, truly in the blink of an eye, with such compassion that I knew not where the suffering had gone. God the righteous removed our burdensome affliction of so many years, the cause of such anxiety, all at once, and restored our child safe and sound; for this we will forever and ever give thanks to God above. May almighty God continue thus. See what our faithful God does: when we feel utterly helpless and disconsolate, He comes to our aid, just when we least expect it. And since we do not merit this, it must surely be due to the mercy of the heavenly Father. For I, a sinner, consider myself unworthy of

75. Simḥat Torah (“rejoicing in the Torah”), celebrated the day after Shmini Atzeret (see previous note).

76. For possible sources of this expression, see Turniansky 2006a, p. 232, n. 128.

77. Idiomatic expression used to highlight the amazement that the girl arouses in those who see her.

the compassion of our faithful God, who gives me life and provides for me so that I may live in dignity, to this day, in addition to the thousands of other kindnesses that He, almighty God, has so generously done for me. Were I to kneel down every single day and pray to merciful God, it would be nothing at all compared with what He has done for us mortal sinners. While things do not always go according to our wishes, and we, as human beings, are sometimes disappointed by our children or by strangers, I suppose these must be debts we incur on account of our deeds. For we sin every day, every hour, every moment, failing to serve God above as we should. Yet He continues to show us kindness, blessed be He, for which we are eternally grateful to Him. All I ask of our great Maker is the patience to accept whatever befalls us miserable mortal sinners with love, and to give thanks and praise to almighty God for everything, since everything comes from Him; the Lord has given, and the Lord has taken away, blessed be the name of the Lord forevermore.⁷⁸

Here is a nice story⁷⁹ showing what happened to an empress who accepted all her afflictions with forbearance, and the outcome. Emperor Charlemagne was a powerful emperor, as is written in all the books in *taytsh*.⁸⁰ It so happened that he was without a wife at the time. He and his counsellors therefore considered it favorable that he should become betrothed to Empress Irene of the Eastern lands, who had no husband and reigned all alone over the entire Empire of the East.⁸¹ And so Emperor Charlemagne sent a delegation of dignitaries to Empress Irene to seek her hand in marriage, hoping that the Empires of Germany and of the East would in this way become conjoined in love, friendship, and harmony. So Charlemagne's envoys were dispatched to Constantinople to ask the empress in his name if she would be his empress and have a treaty of lasting peace between the two kingdoms. Empress Irene was not altogether indif-

78. Cf. Job 1:21 in Yiddish translation.

79. The oldest source of the following story on the Byzantine Empress Irene of Constantinople (752–803) is the *Chronographia* (or *Chronicles*) of Teophanes (758–818); see <http://www.roman-emperors.org/irene.htm>. On Glikl's version, see this Book, n. 83.

80. The term *taytsh* (from *deutsch*) was used by Glikl and her contemporaries to designate their Jewish language (Yiddish) as well as German, the language of their environment. The same applies to the term *loshn Ashkenaz* (the language of Ashkenaz).

81. Irene was regent from 797 to 802. On her character in the tale, see this Book, n. 83.

ferent and said she would return the appropriate response in the course of the coming days.

The emperor's envoys were delighted with this reply and waited expectantly for her to accept the offer so that they could bring their emperor such a valuable prize. They wished to hold festivities in Constantinople; in return, the entire city would gleefully turn out to welcome them. And so they awaited the empress's final reply. But, my God, what a change came over the pious empress in so short a time; instead of concluding the matter of the marriage as expected, the envoys were obliged to witness a most saddening occurrence with their own eyes, when Empress Irene was removed from the throne in their very presence and summarily deposed. For a nobleman of Constantinople's patricians, by the name of Nikephoros or Nikephor, having declared himself emperor and gained much support, now got all the kingdom's servants on his side and hastily had himself crowned emperor.

Right after the coronation, he approached Empress Irene in person with placating words, speaking to her from his treacherous heart in a conciliatory manner as he began justifying himself at inordinate length, saying that everything that had been done, had been done against his will; he himself would have liked nothing better than to remain in his former lowly position and serve her forevermore, as befitting a loyal servant. But since the most prominent gentlemen in the kingdom, along with the ordinary folk, all wished to relieve her of the heavy burden of ruling the realm so that she could take her ease, they had decided together to charge him—although he considered himself totally unworthy—with the heavy duties of kingship. However, in the end—in order to avert catastrophe and all kinds of unpleasantness—he too had given his consent and was obliged to accept the elevated position offered to him. He hoped this would not cause her chagrin and that she would neither hide nor withhold from him secrets of state and of the imperial treasury. Furthermore, if he had been anxious even beforehand to ensure that no harm befall her, all the more so now, for the duration of his reign, so that she might enjoy extraordinary favors.

Empress Irene replied with great emotion: "Dear Nikephor, God above, who rules all human kingdoms and bestows the kingdom upon whomever

He chooses — He crowns and deposes kings at will — seated first myself, his unworthy servant, on the throne, though I did nothing to deserve this high position, and in His kindness He has kept me in that position until now. Whereas now, due to my many sins and wicked deeds, He has snatched kingdom and government away from me. For this I must ever praise Him, and, like a righteous lady, say along with patient Job: “the Lord has given, and the Lord has taken away, blessed be the name of the Lord.”⁸² But if you have attained this position of power by honest means, it is now your responsibility, and when the time comes you will be called upon to account for it before God. As for myself — I have had several similar experiences. I did not lack the means to abort your plot and deal with you as I have dealt with many others before you who plotted similarly against me. Yet, due to my soft heart, I was the cause of this change, and I helped bring about what I now behold, which cannot be undone. Therefore, I request of you most cordially: have mercy on me and allow me to live out the rest of my days in peace, in the palace that I built.” Nikephoros promised to fulfil her wish and show her every honor, as long as she swore by her life to reveal to him all the treasures of the empire and hand them over to him without withholding even the slightest one. However, after she swore it and handed over the imperial treasury, he commanded in the presence of Charlemagne’s emissaries that she be exiled to the isle of Lesbos. She died there of sorrow the very next year.⁸³ So you see, all this happened to such an exalted empress, who accepted it all with forbearance. From this we learn that every person must suffer patiently, accepting everything God inflicts upon him with forbearance, as I have already written.

82. In this translation of Job 1:21, the name used to denote God reflects the German translation; see Luther’s version: “Der HERR hats gegeben, der HERR hats genomen, Der name des HERRN sey gelobt,” which accords with the fact that a non-Jewish lady is speaking.

83. Glikl’s account, which portrays Empress Irene as a noble and righteous figure, is quite different from Empress Irene’s image in popular stories in general, and Jewish stories in particular, where she is described as a cruel, bloodthirsty, and power-hungry woman (see, for example, Winston 1954, pp. 352–356; Graboïs 1967, pp. 22–58). This negative portrait of Empress Irene appears in all the sources cited by Davis 1995, p. 26, and on pp. 236–237, nn. 83–85, with the exception of the Greek source mentioned earlier in this Book, n. 79, which is the only parallel version to Glikl’s account. Nevertheless, not only is there no known German translation of this source, but also it was not used in medieval times as a source for accounts of Charlemagne (on this and the probability that Glikl read stories in German, see Turniansky 2001, pp. 76–84; on possible ways that this story reached Glikl, see Turniansky 1993, pp. 175–176; Turniansky 1994c, p. 63; Turniansky 2004, pp. 146–147).

I will now return to my Maiden of Hainholz.⁸⁴ We celebrated a wonderful Simḥat Torah, rejoicing that God had delivered us from our trouble, may He deliver us and all of Israel from all our troubles in the future, amen. We remained in Hannover until the beginning of the month of Ḥeshvan. Then we traveled with the small children and the maid to Hamel, intending to stay in Hamel until the situation in Hamburg improved. But we had not a moment's peace, since we were involved in a big business deal. We had a man called Green Moshe⁸⁵ in Poland; we received letters from him saying that he had a total of over six hundred lot⁸⁶ of ounce pearls. He brought these to Hamburg and wrote to my husband, of blessed memory, to tell him the quantity of pearls he was carrying, saying that my husband should come to Hamburg right away. But my husband, of blessed memory, did not go to Hamburg right away but stayed in Hamel about another two weeks since the situation in Hamburg was very bad. My in-laws refused to allow my husband to go to Hamburg—they would not even let us receive a letter from there.⁸⁷ If we did get a letter, we had to fumigate it two or three times,⁸⁸ then, as soon as we had read it, we had to throw it into the Leine River.⁸⁹

Once we were sitting together chatting, when suddenly Green Moshe comes into the room. It was a cold winter and he wore a hood drawn over his head. We recognized him immediately and motioned for him to leave, since no one else had seen him in the room. If my in-laws knew that we had a visitor from Hamburg, they would have thrown us out along with him. Indeed, we were in real danger from the authorities—anyone harboring a person from Hamburg⁹⁰ in his home risked his very life. All were subjected

84. To what she started to tell earlier in this Book, pp. 107–113.

85. I have no information regarding this man, known as (the) Green Moshe, nor do I know the reason for his adjective. Ada Rappaport-Albert suggests that it may have been associated with Shabtai Tzvi's color (see this Book, n. 29), pointing to Moshe's being one of his followers.

86. Measure of weight: 15.5–16.5 grams (see Verdenhalven 1968, p. 33).

87. According to the belief that even a letter sent from a place infected with the plague (in this case, Hamburg) could infect those who received it. This is the reason that the authorities, by law, confiscated letters (like those letters sent in 1588 from plague-infected Cracow to Prague and confiscated there; see Weinryb 1928).

88. Fumigation was considered a method of sterilization.

89. The Leine River is located near Hannover (see map), and Glikl mistakenly confused it with the Weser River, located near Hamel, where these events occurred (Feilchenfeld 1913, p. 73, n. 18).

90. Because of the plague there; see this Book, p. 106.

to scrupulous searches at the city gates and in the squares. So we asked Green Moshe: "How did you get into the city?" He answered: "I told them I was a clerk for the judge of Hachem (a village not far from Hamel)."⁹¹ What could we do? He was there already, with all the pearls. We could not very well hide him somewhere without my in-laws' knowledge. We were forced to tell them; though they did not like it, there was nothing to be done about it.

Green Moshe would not let my husband alone, demanding that he travel with him to sell the pearls so that he, Moshe, could set out again to buy new merchandise. Well, what was my husband, of blessed memory, supposed to do? He had already invested a lot of money, and, on top of that, this was not merchandise you want to leave lying around for a long time, since it does not yield a big profit and if left lying around—the interest swallows up the profits. So he decided to go with Green Moshe to Hamburg to handle the sale of the pearls and to assess the situation there so that I and the children could return to my little nest, as I was already very tired. We lacked for nothing, it is true, but I was accustomed to Hamburg, where our business was.

When my husband, of blessed memory, reached Hamburg, he immediately took his pearls, worth certainly six thousand reichstaler banco,⁹² to traders going to Muscovy⁹³ and showed them his stones. He went to at least six traders, but they all made him low offers yielding only a small profit. That was in the month of Shvat.⁹⁴ My husband, of blessed memory, did not know what to do. He had to pay the bills of exchange required for trading in pearls.⁹⁵ But all the Muscovite ships sail for Hamburg in the month of Av, making the month of Tammuz the best time to sell. Since they had all

91. This may refer to Hochheim (see Kaufmann 1896, p. 99, n. 2); however, there is no such place near Hamel. Other suggestions are Hayen (Feilchenfeld 1913, p. 73, n. 19), Hajen or Hagen (Landau 1901, p. 66), or Lachem (as Levinsky, cited by Landau, proposed; see Landau 1901, p. 66).

92. Italian term for an international unit of calculation for trade in the seventeenth and eighteenth centuries that evaluates the worth of the money in the bank independent of the rate of exchange (see Robert 1989).

93. The Russian empire at that time (on its trade with European countries, see Munck 1990, pp. 128–132; on its trade with Hamburg, see the general comment in Feilchenfeld 1913, p. 75, n. 20).

94. In the Gregorian calendar, Shvat occurs on January–February; Av (see following text) on June–July; and Tammuz (see following text) on July–August.

95. Either in general or in order to pay for the pearls that he already possessed.

made him low offers, my husband, of blessed memory, decided to pawn the pearls. He got six thousand reichstaler for them until the beginning of the month of Tammuz, thinking he would get better prices afterward. He was sorely mistaken, however, since letters came from Muscovy saying there was a great war on.⁹⁶ This made the traders feel less inclined to buy pearls. What could he do? He was forced to sell, getting four hundred reichstaler less than he had been offered before, and, on top of that, he had to pay six months' interest too.⁹⁷ It follows that the first trader is always the best — this should be taken into account; also, a trader must be able to say no just as quickly as yes.

In Hamburg, my husband, of blessed memory, inquired what the situation was like. Everyone told him that things were calm now, as indeed they were. Seeing this, he sent me one Yakov, may he rest in peace, a most trustworthy man except for one fault: he was extremely fond of drink, simply could not resist temptation. Well, my good Yakov reached Hannover, stayed there, and wrote that I should come with my children, as the post chaise to Hamburg departed from Hannover.⁹⁸ I then wrote at once to young Avraham Kantor in Hildesheim,⁹⁹ who used to work for us, to come immediately to Hamel and accompany me to Hamburg. We went to Hannover, where we met our "Shot-at Yakov."¹⁰⁰ He immediately went to summon the clerk, his sworn drinking companion, arranged our trip with him on Friday, and we spent the Sabbath in Hannover. The weather was terrible, and I had three small children with me. All Sabbath long my brother-in-law Reb Lipman and sister-in-law Yente talked to "Shot-at Yakov," entreating him to take good care of us and to make sure not to get drunk as usual. He promised Reb Lipman and Yente that he would not get drunk, would drink only in moderation, whereupon they shook hands on it. But you will soon hear how he kept that promise.

On Sunday morning I left Hannover with the children, may God protect

96. Because Glikl is apparently writing about the second half of the 1660s, this may refer to the Russo-Polish war prior to the Treaty of Andrusovo in 1667 (see Munck 1990, p. 206).

97. That is, for the period from the month of Shvat to the beginning of Tammuz, as detailed earlier.

98. Glikl is making her way back by the same route she came: Hamel-Hannover-Hamburg (see this Book).

99. On his service in Glikl's household and business, see Book Two, p. 97.

100. On "Shot-at Yakov," see Book Two, p. 88, where it is told how he acquired this nickname.

them, along with the servants and my able escort Yakov. We were accompanied, as travelers always are, by the mail clerk himself, Yakov's drinking companion, as I said. Yakov helped us into the carriages and arranged our belongings, then he and the clerk started walking alongside the carriages. I expected them to walk in this fashion until we left the city gates, then to join us in the carriages. As soon as we left the city gates, I told Yakov and the clerk to join us in the open carriage so that we should not lose time and make it to our inn at a reasonable hour. Said Yakov: "Just go on, in the name of God; the clerk and I will go through the village; he wants to have a word with someone there. We'll walk just as fast as you ride, and we'll soon catch up with you." However, I did not know the secret: the village lies close to Hannover; it is called Langenhagen, it is an entire mile long, and its wheat beer, called Breihahn,¹⁰¹ is unsurpassed in all the land. And so my good escort Yakov and the mail clerk sat down in Langenhagen for a good day's drinking, and a good part of the night too, as will be told presently, while I knew nothing of this. As we rode on, I kept looking back for my Yakov, but — no Yakov.

We rode on until we came to a crossing, two leagues from Hannover, where one has to pay a toll.¹⁰² The coachman driving the post chaise said: "There's a toll to pay here." I paid the toll and told the coachman to drive on so that we could reach the inn on time, since the weather was such that you would not turn even a dog out of doors.¹⁰³ It was around Purim time.¹⁰⁴ It was raining, a fine rain mixed with snow that froze as soon as it touched us. The poor children were suffering terribly; again I urged the coachman to drive on, as he could see for himself what the weather was like, and we were outside, exposed to the elements. But the coachman said: "I am not allowed to drive on until the mail clerk comes. He bid me wait there for

101. On Breihahn, the name of the beer Glikl mentions, see Feilchenfeld 1913, p. 78, n. 23; and Abrahams 1962, p. 56, n. 1.

102. The customs station at the border between Calenberg and Lüneberg-Celle (see Feilchenfeld 1913, p. 78, n. 24).

103. Cf. "Es ist Wetter drauss, man jagt nicht gern einen alten Hund hinaus" (Wander 1987, V, p. 216, no. *186; there he also cites the Yiddish version, "An aveyre a hunt aroystryaybn" (see Stutchkoff 1950, p. 155).

104. That is, during the European winter. Glikl had already been almost five months away from home, having left the day after Yom Kippur because of the plague (see this Book, p. 106).

him and Yakov.” What could I do? We sat there like that for another two hours until the toll-collector came, took pity on us, and allowed us to descend from the open carriage and go into his heated office so that the poor children could warm up.

Well, we spent another hour in there. I finally said to the toll-collector: “Please, sir, make the coachman drive on so that I can reach the inn by nightfall with my small children; you can see what the weather is like—we can make no progress even by day, so how will we get anywhere in pitch blackness? If—God forbid—the carriage were to overturn in the night, we risk breaking our necks.” Whereupon the toll-collector orders the coachman to drive on without further delay. Said the coachman: “Sir, if I drive on, Petersen the clerk will break my neck and I won’t get a penny of my fee.” But the toll-collector was a good, decent man, and he made the coachman drive on with us, saying: “When those two drunken clowns show up, they can hire horses and ride on after you, as you’re spending the night at the inn.” What could the coachman do? He was thereupon obliged to drive on with us.

Well, we drove on in the awful weather, but we made it to the inn. There we found a well-heated room, and we were made welcome. Although the room was crammed with coachmen and other passersby, terribly crowded, people were kind and took pity on the poor children who hadn’t a dry stitch¹⁰⁵ on them, poor things. I hung up their clothes to dry while the children recovered, poor things. We had good food with us¹⁰⁶ and the inn had excellent wheat beer. In this way we restored our spirits after the arduous ride, with good food and drink, staying up until the late hours of the night on the assumption that the two drinking mates would show up eventually. But they never came. I asked for a straw pallet and stretched out with my children. I could not fall asleep, but I thanked God that I was able to give my children some rest.

Sunk in thought, I lay sleepless until about midnight, when a shout was heard in the room. It was the mail clerk, drunk, running into the room brandishing a dagger and threatening to kill the coachman for driving away on his own. The coachman was trying to justify himself as best he could.

105. Cf. “Er hat keinen trocken Faden am Leibe” (Wander 1987, I, p. 914, no. 30).

106. They most probably took food with them due to kashrut concerns.

The innkeeper came in too, and finally they got the clerk to quiet down. I sat there miserably in a corner, silent as a little mouse, since the man was crazy drunk; I was terribly anxious because Yakov was nowhere to be seen. After a while the clerk sat down to eat, and I saw he had calmed down somewhat. I went up to him, saying: "Sir, Mr. Petersen, where did you leave my Yakov?" "Where could I have left him? He couldn't travel any further; he stopped by a fence near a pond. Maybe he's drowned by now." This really scared me. I did not know what to do; he was a Jew, a human being, and I was all alone. I asked the innkeeper to send me two villagers who could try to find him and bring him here. The two villagers rode off on horseback and found my good Yakov as good as dead, half an hour's distance from the village, faint with travel and drunkenness. His good coat, the small amount of money he had — all gone. So the villagers sat him on a horse and brought him to the inn. Despite being furious with him, I thanked God upon seeing him again. It cost me more than seven reichstaler. I gave him something to eat. So my fine servant who was supposed to be taking care of me and my children — I wound up taking care of him instead.

At daybreak the drivers brought the carriages for us to continue on our way. The children, the servants, and I all settled down in the carriages. I told my Yakov to sit down too and stop behaving like that. He said: "No, I'm just going inside for a minute to make sure nothing was left behind." I believed him, but my good Yakov and the clerk sat down again in the inn and started swilling all over again. I sent the drivers in to tell them to come out immediately, that we had been sitting in the open carriages in nasty weather for a long time. The drivers started shouting: "What's going on here, their horses had to stand for so long in the terrible weather that they were collapsing." But all this was to no avail: the clerk was in fact the boss, and the drivers were obliged to wait for him. So once again we sat waiting for two hours, and we did not get underway until the two of them, thoroughly drunk, finally took their seats in the carriages. Well, what more can I write? We went through the exact same business all over again at all the other inns, but God, blessed be He, helped us reach Harburg safely, just a league's distance from Hamburg, where my father and my husband, of blessed memory, were waiting, and they came out to greet us. It is easy to picture how glad we all were to see each other. From there we took the

river ferry together to Hamburg,¹⁰⁷ thanking God, blessed be He, that all our relatives were well and that only a few Jewish homes had been contaminated in my absence. The commotion¹⁰⁸ had not died down entirely, things were still troublesome at times, but all was well with the Jews and remained so, thank God; may God continue to protect us and all of Israel and deliver us from all our troubles.

Once again we were in our beloved Hamburg; we had been away from Hamburg for half a year, and, believe me, we calculated that the losses from the pearls and the interest cost us more than twelve hundred reichstaler. Still, we thanked and praised God above for delivering us from trouble, along with our entire family. Money is of little importance: *Give me the persons, and take the possessions for yourself*;¹⁰⁹ God, blessed be He, has always provided for us all over again. After this, those who had moved from Hamburg to Altona because of the plague began returning to the city one by one, resuming their business dealings, as hardly any business had been conducted during the plague since it was impossible to get from one place to another.

A short while afterward, my husband, of blessed memory, went to the Leipzig fair,¹¹⁰ where he was taken very ill. Leipzig was extremely dangerous at that time—if a Jew died there, God forbid, it cost him everything he had.¹¹¹ Reb Yudah was also in Leipzig just then¹¹² and was very kind to my husband, of blessed memory, and looked after him. When my husband was feeling a little better, Reb Yudah spoke to him as a good friend, asking

107. On the Elbe River.

108. Here again, as earlier in this Book, p. 109, n. 56, Glikl avoids mentioning the term “plague.”

109. Cf. Gen 14:21.

110. On the Leipzig fair and its Jewish visitors, see Freudenthal 1928, pp. 7–22; and pp. 7–8, n. 1, on the visits of Chaim Hamel’s family in general. On the visit of Chaim himself, see under the name Hain (Heine) Goldshmidt, Freudenthal 1928, p. 125. Based on the events prior to Glikl’s discussion of this visit (Shabtai Tzvi, the plague in Hamburg), she might be referring to the fair in 1668 (see Freudenthal 1928), but it is more likely that the visit took place at a later date (see this Book, n. 114).

111. Concerning this information, which is not mentioned by Freudenthal 1928, see Feilchenfeld 1913, p. 84, n. 1; and Book Four, p. 182.

112. On Yudah Berliner’s visits to the Leipzig fair, see Freudenthal 1928, p. 39, under the name Jost Liebmann. There is no record there of a visit in 1668 (cf. this Book, n. 111). The first record of a joint visit by Yudah Berliner and Chaim Hamel is in 1675. According to Freudenthal 1902, p. 28, this visit by Chaim Hamel, which took place in 1675, was terminated before the end of the fair due to his illness, which did indeed happen (see following text).

my husband, of blessed memory, what he was thinking of, making such difficult trips, for he was not a healthy man; in short, my husband, of blessed memory, should enter into partnership with him. He himself was a young man, able to travel all over the world and make plenty of money for them both to live on very nicely. My husband, of blessed memory, replied: "I can't give you an answer here in Leipzig. I am still not quite well. I can't stay in Leipzig any longer, for fear that my health will deteriorate further, God forbid. I'll hire a carriage to take me home."¹¹³ Since it's payment week¹¹⁴ and there isn't much to do at the fair anyway, you can ride with me for free. When we get to my house, God willing, we can discuss the matter; my Gliklchen will be there to give her valuable opinion." For the dear man, of blessed memory, did nothing without my knowledge.

Reb Yudah was already married by then. My husband, of blessed memory, had persuaded his devout brother, our master and teacher R. Shmuel, of blessed memory, to marry off his daughter¹¹⁵ to Reb Yudah, and R. Shmuel gave five hundred reichstaler as dowry. So the two of them came here together from Leipzig. My husband, of blessed memory, was not yet restored to full health, though he did not have to stay in bed. Thanks to divine providence, he was feeling much better, due mainly to God's help. It took over eight days, and during the entire time Reb Yudah gave my ears not a moment's peace, urging me to convince my husband to form a partnership with him: what was I thinking? I was not doing my duty in permitting my husband to travel all over like that. If something had happened to him in Leipzig, God forbid, he would have lost both his health and his capital.

It is true that I did not like those journeys at all, since they were often dangerous, like the time my husband was taken ill in Leipzig; even before that, my husband came home once in the middle of the fair, and I knew nothing about it. I'm looking out the door and I see my husband approaching. It is easy to understand how startled I was, and there were other similar occurrences. Who can describe it all in writing? Once my husband, of

113. Meaning a private carriage that would not have any other passengers.

114. This apparently refers to the week at the end of the fair, during which deals were closed and payments made.

115. Malka, the daughter of R. Shmuel, who was the brother of Chaim Hamel (see Book Two, p. 92), was Reb Yudah's first wife (see Kaufmann 1896, p. 108, n. 4; Feilchenfeld 1913, p. 85, n. 2), and hence Glikl was the aunt of Malka and became the aunt of Reb Yudah (see Family Tree B).

blessed memory, went to the Leipzig winter fair; that is, the New Year's fair.¹¹⁶ He was traveling with some other Jews bound for here, but they did not arrive on the day they should have, by my calculations. Then the woman who brings the mail brings me some letters from Frankfurt, saying: "They had some bad news at the Imperial Post Office, may God have mercy — two carriages with Jews and gentiles who were about to cross the Elbe to Zollenspieker¹¹⁷ sank because the ice was so heavy that it shattered the ferryboat." My God, I nearly died of fright. I started screaming and wailing, as you can imagine. Just then Green Moshe came into the room — I have already mentioned him¹¹⁸ — and at finding me in such a state, he asks me what happened. I tell him and say: "I beg you, for God's sake, take a horse right away and ride to Zollenspieker to find out what happened." Although Green Moshe and others tried to reassure me, I could not calm down. So Green Moshe rode away on horseback. I hastened to a man with horses for hire; he promptly dispatched his servant on horseback via a different route. As soon as I return home, distraught, I see my husband in the heated room, warming himself and drying out his wet clothes. The weather was awful, and everything the mail carrier had recounted was one big lie.

I write this because the trips were an ongoing source of worry and alarm, and I certainly would have preferred arranging it so that my husband, of blessed memory, could stay at home. For this reason I was not indifferent concerning our partnership with Reb Yudah. Reb Yudah then discussed it with us again, making us his best offer. I told Reb Yudah: "Everything you say sounds fine, but you can see for yourself that we have a large household and a load of responsibilities. We need more than one thousand reichstaler a year for our household expenses, in addition to interest payments for the business and other expenses; I don't see where it will come from." Reb Yudah replied: "Is that what's worrying you? I will make a note of it: if you do not make a profit of at least one thousand reichstaler banco¹¹⁹ a year, you have the option of dissolving the partnership." These and other such

116. Neujahrsmesse — the fair that took place in Leipzig during the winter, close to the Gregorian New Year's day. It was therefore known as "the cold Leipzig fair."

117. Zollenspieker: a toll house located on the banks of the Elbe River (see Feilchenfeld 1913, p. 86, n. 4; Landau 1901, p. 66).

118. See this Book, n. 85.

119. See this Book, n. 92.

promises he made, too many to write down. I discussed it with my husband, of blessed memory, telling him of my conversation with Reb Yudah and of his ambitious plans. Said my husband, of blessed memory: "My dear child, talking is all very well. I have a great many expenses to meet, and I don't see how I can do that through partnership with Reb Yudah." So I said to my husband, of blessed memory: "We can try it for a year. When I get a chance I will draft a short agreement and show it to you to see how you like it."

That night I sat by myself to draft an agreement. All this time, Reb Yudah kept urging us to agree, telling us not to worry; we should just turn all the business dealings over to him; he had all kinds of methods and knew enough about business for us to do very well. I said: "How can we do that — turn all our business dealings over to you?" Said Reb Yudah: "I know well that you own jewelry worth many thousands, and you will not give that up. Let us agree that you may sell or exchange that jewelry as you please." That was the first clause. Second, the partnership would last ten years, with accounting done every year. If there was not an annual profit of at least two thousand reichstaler for the duration of the partnership, my husband, of blessed memory, had the option of getting out of the partnership — without this, we would not enter into any partnership. In the event the partnership was dissolved, everything was to be sold so that each party could get his share. Third, my husband, of blessed memory, would go to Amsterdam with Reb Yudah two or three times to teach him all about buying, while Reb Yudah would have all the merchandise at hand to sell. Fourth, my husband, of blessed memory, would invest five or six thousand reichstaler in the business, while Reb Yudah would invest two thousand reichstaler; he would have the right to sell or exchange all of my husband's merchandise: jewelry and other goods, as he saw fit. A formal agreement along these lines was duly drawn up, and it was strictly observed in all respects. Reb Yudah then returned to Hildesheim,¹²⁰ saying that first he'd pick up the money he was committed to invest, then, in two or three weeks, they would travel together to Amsterdam.

In preparation for the trip, my husband, of blessed memory, transferred his money to Amsterdam. The only thing missing was for Reb Yudah to

120. Where he resided since his marriage to Malka (see this Book, p. 124, n. 115).

arrive with his money — sure enough, he showed up at the appointed time, with a bill of exchange for five hundred reichstaler. We said to him: “Reb Yudah, what is this? There should be two thousand here!” He replied: “I left some gold with my wife in Hildesheim to sell and transfer the balance to me here.” We were reassured.

And so, in the name of the God of Israel, they arrived in Amsterdam together, well pleased. My husband, of blessed memory, started buying up small quantities as was customary at the time. Every time the mail came, my husband, of blessed memory, would ask: “Did you get your bill of exchange yet?” In short, every time the mail came, Reb Yudah would say: “I’m just about to get it,” “Here it comes now” — but there was never anything — he received nothing at all. What was my husband, of blessed memory, supposed to do? Reb Yudah spoke to him soothingly and told him stories. My husband, of blessed memory, invested his money, in addition to Reb Yudah’s five hundred reichstaler, buying merchandise in Amsterdam, since in Amsterdam you can invest on the spot. My husband, of blessed memory, then returned home; Reb Yudah went to Hildesheim, taking with him everything my husband had bought. He traveled back and forth, selling and trading as he saw fit. When my husband, of blessed memory, returned home, he talked to me a little, complaining about the partnership with Reb Yudah — saying that I had pushed him into it, that if Reb Yudah did not comply with the agreement from the very start, what would come next? What would be the end of all this? It was enough to make you burst, doing business like this.

I tried to reassure him to the best of my ability, saying what was quite true: “Reb Yudah is a young man. How much of a dowry did he get? Five hundred reichstaler, and he had eight or nine hundred when he stopped working for us;¹²¹ that was only two years ago, so there was no way he could have raised two thousand reichstaler. Think of it: Reb Yudah has nothing, he is sent off on trips as before, and we entrust him with thousands as we have done. It’s all in his hands. If God, blessed be He, wants to give someone good luck, He can do it for a little bit just the same as for a lot.” What could he do? Whether he liked it or not, we were already involved, obliged to see it through.

121. As was related earlier in this Book, pp. 102–103.

Some time passed in this way. Reb Yudah made some profit, as he wrote to us from time to time, but *a handful cannot satisfy a lion*.¹²² In short, why should I write at length? The year was almost over and both of us were dissatisfied. We realized that there was not enough profit to maintain even one household, let alone two. Finally, after one year's partnership, my husband, of blessed memory, went to Hildesheim and went over the accounts that showed that neither of them could make a living this way. So my husband, of blessed memory, spoke to Reb Yudah as to a brother: "You realize that neither of us can make a living from this partnership. According to the agreement, the partnership is to yield an annual profit of at least two thousand reichstaler, and, as you surely know, the profit is even less than one thousand reichstaler." Reb Yudah too realized that they could not both make a living this way. They therefore amicably and in good faith absolved each other of the partnership. My husband, of blessed memory, wrote out writs of dissolution,¹²³ one for himself and one for Reb Yudah, which they both signed as required.

There remained several thousand in rings and other jewelry, all of which my husband had deposited with Reb Yudah for him to sell and pay the proceeds over to my husband, of blessed memory. The date of payment was set, but the date came and went without any payment. We duly wrote explicitly to Reb Yudah that he knew quite well what he had committed himself to in writing. Payment was overdue and he must transfer the funds to Hamburg forthwith. Reb Yudah duly wrote back that he had not yet sold everything but would nonetheless make every effort to transfer a bill of exchange to us as soon as possible. It went on like this for over a year without our managing to get anything out of Reb Yudah. Once again my husband, of blessed memory, went to Hildesheim, with the intention of obtaining his money from Reb Yudah, but he got something quite different. After Reb Yudah put my husband off repeatedly with excuses for a few days, it turns out that Reb Yudah told my husband, of blessed memory: "I'm not paying you even a penny of the money, and I wish I had kept twice as much of your money, because our partnership was supposed to last for ten years according to

122. Cf. b.Berakhot 3b, b.Sanhedrin 16a.

123. An agreement that ends the contract for both parties.

the agreement,¹²⁴ but it lasted only one year. I'm suing you for thousands, and everything you own — all of it — is mine. Everything you own won't be enough to pay me."

My husband got terribly scared: "Reb Yudah, what are you talking about? Is this the thanks I get for all I've done for you? You came to me *naked and bare*,¹²⁵ with nothing at all, then after a short time with me, you left with nine hundred reichstaler in cash. I entrusted you with many thousands; I showed you all the places I knew where something could be done, and above all — I considered you a trustworthy, honest man. I intervened on your behalf for my brother, our master and teacher R. Shmuel Segal, to give you his daughter in marriage.¹²⁶ And after all that, it was you who breached the agreement: instead of the two thousand reichstaler you were supposed to invest, you invested only five hundred. In addition, our agreement says that 'if the partnership does not yield an annual profit of two thousand reichstaler — the partnership is to be dissolved.' Now, you know very well that we barely made a profit of one thousand reichstaler, while the agreement states explicitly that if there is not a profit of the said amount, I have the option of withdrawing. In the end, it was not worthwhile for either of us; that's why we absolved each other amicably and in good faith, as in our writ of dissolution. What more do you want? I entreat you, do not give people the opportunity to gossip, *for we are kinsmen*,¹²⁷ we can still do business together, with God's help," and so forth. But all this was useless with my good Reb Yudah;¹²⁸ he remained adamant. What was my husband, of blessed memory, to do? After much discussion and argument, people intervened, and the two of them shook hands on it, agreeing that each of them would engage an arbitrator¹²⁹ to appear before the head of the

124. According to second clause of the agreement; see this Book, p. 126.

125. As in Ezek 16:7 and elsewhere.

126. See this Book, n. 115.

127. Cf. Gen 13:8.

128. Perhaps ironically said (cf. the use of "good" for "The Shot-at Yakov" earlier in this Book, pp. 119, 120). Nevertheless, subsequently Glikl treats Reb Yudah with forgiveness, admiration, and respect (see this Book, pp. 133, 134).

129. According to the judicial principle "Monetary cases [are judged] by three [judges]. One [litigant] selects one and the other selects one" (see, for example, m.Sanhedrin 3a; b.Bava Metzi'a 20a).

rabbinical court in Hildesheim; a date four months later was set accordingly. My husband, of blessed memory, was forced to agree to all this, for *he cannot contend with what is stronger than he*¹³⁰ — and it is well known that no one is more obdurate than a man *who controls everything*.¹³¹

And so my husband, of blessed memory, returned home with the outcome just related, and told me all about it. We were truly chagrined, for we knew that we had dealt honestly with this man and treated him exceedingly well, God will surely reward us for it. My husband, of blessed memory, was slightly aggrieved with me because this partnership was of my doing. But God knows that I acted in the best of faith, thinking that my husband, of blessed memory, would not have to embark on such long journeys anymore. I did not expect such an outcome, and I never imagined that Reb Yudah would behave thus, for I took him for a trustworthy man. Whether it happened because Reb Yudah suspected my husband, of blessed memory, of doing business or something connected to the partnership without his knowledge, I do not know. Or perhaps it was a certain business deal, to be mentioned,¹³² that sparked the whole thing, as will soon be made clear.

Well, what can you do? What is done cannot be undone. Reb Yudah still had a large sum of money belonging to us. This was not at all to our liking. I asked my husband, of blessed memory, why he had arranged for the trial to be held in Hildesheim — it should be held in a neutral place¹³³ — to which he answered irritably: “Had you been there, you surely would have arranged it better. That man has his hands on what is mine, so I have to do what he wants instead of what I want.”¹³⁴ In short, our argument too came to an end. We could do nothing but be patient and put everything in the hands of the good Lord. He who delivered us from so many troubles and so many bad business deals will help us out of this too. We were young and had just started doing well for ourselves, business was very good — we simply could not resign ourselves to the risk of incurring such losses (see

130. Cf. Eccl 6:10.

131. From the Rosh Hashanah and Yom Kippur liturgical poem recited during the mussaf service (see Mahzor Rosh Hashanah 2014, p. 581; see also Feilchenfeld 1913, p. 94, n. 10).

132. See the deals mentioned in the following text.

133. Not in Hildesheim, where Reb Yudah resided at that time.

134. The plaintiff cannot force the defendant to be tried in a location that he doesn't want (see b.Sanhedrin 31b).

previous page).¹³⁵ When my husband, of blessed memory, received the writ dissolving the partnership from Reb Yudah — my husband, of blessed memory, had returned from Hildesheim — there was a Frenchman here with all kinds of merchandise. My husband, of blessed memory, bartered with him, making good deals. But that's the way it is among Jews, when someone makes a profit of one hundred reichstaler, people turn it into thousands. There were indeed rumors that my husband, of blessed memory, had made a profit of many thousands. This was right after the partnership was dissolved, and the rumors must have reached Reb Yudah. Perhaps he believed them, or made himself believe that my husband, of blessed memory, had knowledge of this deal while still in partnership with him. All the more so, since people were saying that the deal yielded a profit of many thousands. Whether Reb Yudah was dishonest in this, whether he regretted parting company with my husband, of blessed memory, or whether he did not want to give up such a sum of money — God only knows. We had not sensed any dishonesty or fraudulence in him, except for his nagging us so persistently about this matter and his not being too happy about parting with what he had. *Man sees only what is visible, but the Lord sees into the heart.*¹³⁶ Possibly he convinced himself that he was in the right and stuck to that view. *A man cannot see [anything] to his own disadvantage.*¹³⁷ For us it was especially painful and difficult since we knew our own truth: that we had dealt with this man honestly and in good faith; we were so good to him — only for him to repay us this way.

Well, *whatever the All-Merciful does is for good.*¹³⁸ The fair at Frankfurt-am-Main was approaching, which my husband, of blessed memory, had to attend, as he attended all the fairs. He stayed with his brother, our master and teacher R. Itsik,¹³⁹ of blessed memory. He recounted to his brother everything that had passed between himself and Reb Yudah and asked him to recommend an honest, learned man, since he had to present himself in Hildesheim on a certain day, and each party had to engage his

135. This is Glikl's note, and is written in Hebrew.

136. Cf. 1 Sam 16:7.

137. Cf. b.Shabbat 119a; b.Ketubbot 105b.

138. Cf. b.Berakhot 60b.

139. See Book Two, p. 92.

own arbitrator in this matter of breach of contract. My brother-in-law, our master and teacher the pious R. Itsik, of blessed memory, said at once to my husband: "You will lose all you have if you appear in court in his community." "What should I have done?" said my husband. "I was not able to arrange it any better." My husband, of blessed memory, then proceeded to set out his claims and rights in detail to my brother-in-law, R. Itsik, of blessed memory, to which the latter replied: "Yes, my brother, you are right in everything, and you would win and be awarded all the money had the judges not been biased, and if the trial were being held in a neutral place." To which my husband replied: "That cannot be changed anymore, let it be as the good Lord decrees. I have to get out of this; just recommend the right person." After some reflection, my brother-in-law, of blessed memory, said: "There is a trustworthy young man here called Reb Asher; he is a rabbinical judge in our community. He is quite good but I already told you what I think." So my husband, of blessed memory, went to him and showed him all his contracts and writs. Reb Asher said to my husband, of blessed memory: "Don't worry, you are in the right; I'll go with you." This they did when the fair was over. During the fair, my husband, of blessed memory, spoke to his brother and asked him if he could recommend an honest young man to assist him in the business. In short, he recommended Issachar Cohen¹⁴⁰—who was, alas, a real Herod¹⁴¹ to my entire family; more about him at the proper time and place.¹⁴²

The fair ended. My husband, of blessed memory, and his arbitrator went to the trial in Hildesheim. In short, why should I dwell on this at length, I could write a hundred pages on the subject, about everything that happened there. Our arbitrator had no chance of success given that he stood alone opposite two men of the other party. Reb Asher would not be pressured into agreeing to an unfair decision knowing that if he failed to reach a compromise with them, he would be put in jail, at least that's what they

140. See this Book, nn. 7, 142; Book Four, p. 170, n. 149.

141. Regarding extremely rare mention of Herod as an evil figure in Ashkenazi literature (where Amalek, Pharaoh, Haman, and Titus are often mentioned), see Davis 1995, p. 248, n. 152; and *Encyclopedia Judaica* 1972, vol. 8, col. 384.

142. Where it suits Glikl's chronological order. Nevertheless, in her description of Issachar Cohen, Glikl does not tell the complete story of his evil deeds as she promises here and in Book Four, p. 170, n. 149 (cf. Feilchenfeld 1913, p. 97, n. 12a).

threatened. And so my good Reb Asher left Hildesheim secretly, leaving behind a lengthy responsum¹⁴³ justifying my husband's claims. All to no avail. In short, the head of the rabbinical court of Hildesheim¹⁴⁴ and a parnas of the community¹⁴⁵ — I will not name either of them, they are all in the world to come — supported Reb Yudah body and soul, and sought to impose on my husband, of blessed memory, a compromise he found unacceptable. My husband, of blessed memory, did not therefore wish to agree to this, and the matter might have reached complicated proceedings in a Gentile court of law. But at the time, my father-in-law, of blessed memory, was living in Hildesheim; I will recount in due course how he came to be living there.¹⁴⁶ My father-in-law was actually in tears as he pleaded with my husband: "Dear son, surely you understand what is happening here, I beseech you, for God's sake, don't get into deeper trouble, be patient and make the best compromise you can. God, blessed be He, will repay you" — and that is what in fact happened, as will be told in due course.¹⁴⁷ What was my husband, of blessed memory, to do? Reb Yudah was hanging on to what belonged to us, and it was hard to get him to part with it; so my husband was forced to settle. It is easy to imagine what kind of settlement ensued. But it is well known that we did not possess so much as twice the amount that all this cost us. I do not blame Reb Yudah so much as those who assisted him, *for a man cannot see [anything] to his own disadvantage*.¹⁴⁸

In short, all that is over now. We forgave them all — Reb Yudah and those who assisted him, nor do we bear any grudge against Reb Yudah, who must have believed that he was in the right and that we owed him

143. A written legal opinion based on Jewish law.

144. R. Shmuel (the brother of Chaim Hamel and the father-in-law of Yudah Berliner; see earlier in this Book) did not serve as the head of the rabbinical court in Hildesheim during the trial in question. If he had, he would have had to disqualify himself since he was a relative of the litigants (see next note).

145. During this event R. Shmuel (see previous note) was still a parnas. In this capacity, he apparently tried to operate against his brother and in favor of his son-in-law. It is perhaps for this reason that Glíkl does not mention here the late parnas's name (R. Shmuel died in 1687) nor does she mention the reason for the emotional intervention of her father-in-law, Reb Yosef Hamel, who apparently tried to prevent a dispute between his two sons, Chaim and Shmuel (see following text; and also Feilchenfeld 1913, p. 98, n. 14).

146. See Book Four. In fact, Glíkl already mentioned this, earlier in this book.

147. See following text, after n. 149 ("But the good Lord").

148. See this Book, n. 140.

money, otherwise he would not perhaps have acted as he did. It's true that my husband, of blessed memory, took all this very hard, but who could have helped him? *He who prays over what has already happened, this prayer is in vain.*¹⁴⁹ But the good Lord recognized our probity and sent us — before four weeks had passed — such a business deal that we recuperated all our losses. Later on, my husband, of blessed memory, had a relationship of trust and friendship with Reb Yudah, as I will recount with regard to the great honor Reb Yudah and his wife accorded me when I was in Berlin.¹⁵⁰ He did business with my children all the time too, so we have no real complaint against him. If only the business partnership had been successful and shown a good profit, I think there would not have been any unpleasantness between us. It seems that this was Issachar's fate — that we had to part ways with Reb Yudah, then Issachar began to flourish, as will be told.¹⁵¹

Even though this matter¹⁵² is trivial, as is this whole book of mine, it was written nonetheless, to stave off my pointless melancholy thoughts when sorrowful brooding distressed me so. It also goes to show how human affairs change over time. *God, blessed be He, makes ladders, lifting one up, causing another to descend.*¹⁵³ Reb Yudah came to us with nothing at all, and God, blessed be He, helped him so much that I believe even one hundred thousand reichstaler banco would not suffice to buy him out now;¹⁵⁴ he enjoys such business and esteem from His Excellency the Kurfürst¹⁵⁵ that I believe that if he continues to prosper in this way and if God, blessed be He, does not object, he will die when his time comes as the richest man in all Ashkenaz. This incident also shows how we helped many others succeed, God willing, and all those who had business dealings with us became as rich as kings, though most of them showed us no gratitude for it, as is the

149. Cf. m.Berakhot 9:3. Similar to "No use crying over spilt milk."

150. See Book Five, p. 209, n. 46.

151. On Issachar Katz (Cohen) see this Book, pp. 100, 132; and "what will be told" in Book Four, p. 170.

152. The business with Reb Yudah.

153. Cf. Gen Rab. 68:4.

154. Reb Yudah Berliner (1640–1702) came to be one of the most prominent court Jews (see "Jost Liebmann," in *Encyclopaedia Judaica* 1972, vol. 11, cols. 225–226; Lowenthal 1978, p. 282, n. 3).

155. Refers to the Great Elector Friedrich Wilhelm III of Brandenburg, who became Friedrich I, King of Prussia.

way of the world. Quite the contrary, some of those to whom we rendered good repaid us or our children with evil. Almighty God is right: we mortal sinners cannot say — we do not even know — what is good or bad for us; we often think, when encountering some misfortune, that it is certainly bad for our interests. But it is possible that the very thing we think is against us is actually in our favor. Had righteous, honest Mordechai survived, may God avenge his death, perhaps others would have remained unharmed, and he too would certainly have become a great man.¹⁵⁶

After this we employed Green Moshe. We did not have such extensive business dealings with him, still, as I mentioned, we did good business with him in ounce pearls. He would travel great distances, leaving his wife and children here for us to provide for, without our knowing whether our profits would exceed the expenses. Regarding this it is said: *Send your bread forth upon the waters; for after many days you will find it.*¹⁵⁷ In short, we did not really make big profits from this, yet we parted amicably and would have continued together for a long while yet, had he not moved from Hamburg to Schottland, near Danzig.¹⁵⁸ He settled down there and did very well.

Avraham Kantor of Copenhagen, whom I have already mentioned,¹⁵⁹ was a servant in our house, well behaved and honest. After that we sent him to Copenhagen several more times, where he got rich, having settled there with his wife and children. After that we had no further partnership with him. They say that today he is worth fifteen thousand reichstaler, doing well in business and giving his children thousands in dowries. I could write a lot about what we did for him, but who would acknowledge it? We human beings are ungrateful creatures.

My cousin Mordechai Cohen,¹⁶⁰ a young man at the time, and Leyb

156. On Mordechai, see opening of this Book. Glikl is apparently somewhat changing her previous opinion concerning the purpose of Mordechai's death.

157. Eccl 11:1.

158. Schottland: a suburb of Danzig outside of the municipal boundary of the city. See Kaufmann 1896, p. 122, n. 5; Feilchenfeld 1913, p. 102, n. 18.

159. See Book Two, p. 97: Glikl here mistakenly switches Hildesheim, where Avraham Kantor came from, with Copenhagen, where he resided when she wrote the narrative (and see more in the following text).

160. He was the son of her aunt Ulk, her mother's sister, and Elia Cohen (see Family Tree A; Feilchenfeld 1913, p. 102, n. 19).

Besheri¹⁶¹ entered into partnership with my husband, of blessed memory, and he sent them to England after providing them with letters of credit and cash. But war prevented them from reaching England, so they never made the trip.¹⁶² Despite their not reaching England, they nonetheless invested a goodly sum in Amsterdam, at good interest. Subsequently, my cousin Mordechai Cohen traveled to Holland¹⁶³ and Brabant,¹⁶⁴ realizing excellent profits, that trip being the start of all his business and wealth. I have already mentioned the esteemed Reb Yudah who, with God's help, became an important man through us.

My brother-in-law Reb Elia Segal¹⁶⁵ was young and inexperienced, ignorant in business matters. My husband, of blessed memory, immediately gave him an extended line of credit, then sent him to Amsterdam with credit of twenty thousand reichstaler. Many householders who are now pillars of the community thanked God when we gave them a line of credit. I could mention many more names, but all this is of no use to me. Where now is the kindness that you, decent and honest Reb Chaim Hamel, of blessed memory, showed the entire world, willingly helping everyone, rendering kindnesses to everyone, sometimes with a profit, sometimes — at a loss; at times even when he knew for sure that he would not see any profit at all, he acted nonetheless out of genuine kindness. And now your dear, decent children, though they may suffer occasional misfortune, are so honest that they would rather die than cause harm to others. But those we helped so much have all forgotten it, though they could have helped my children — so young, who sadly lost their righteous father so early on, and now they are *like sheep that have no shepherd*.¹⁶⁶ They could have assisted;

161. Glikl mentions him only once more (Book Five, p. 217). Feilchenfeld's suggestion (see Feilchenfeld 1913, p. 102, n. 19a) that his surname is Pexeira as in Texeira and that he is a Sephardi Jew should be rejected, for this would involve appending a Sephardi surname to an Ashkenazi given name.

162. Probably the war between France, led by Louis XIV, and Holland in 1667–1668, during which England, allied with France, threatened the Dutch coastline and caused difficulties for marine transport (see Feilchenfeld 1913, p. 102, n. 20).

163. On the trade of German Jews with Holland during this period, see Israel 1989, pp. 174, 176.

164. Flemish Brabant, a province of Flanders, Belgium (see map).

165. Elia Segal (Ries) was the husband of Matte, Glikl's sister (see Family Tree A; see also Kaufmann 1896, p. 123, n. 3; on the relations between the two families, see Book Four, nn. 174–176).

166. Cf. Num. 27:17; 1 Kgs. 22:17.

actually, it was quite the other way around, may God have mercy: I wish they had neither helped nor hindered us. As a matter of fact, they caused my children losses of thousands, and because of them the money belonging to my son Reb Mordechai¹⁶⁷ was dispensed among the common people. The head of the council and all members of the tribunal agreed that the deal was legitimate and that there was no need to return some of the merchandise to the merchants, since he had bought it in honest good faith. Still, they would not leave him in peace. On the eve of Yom Kippur he was forced to get rid of his goods and reach a settlement with the merchants; unfortunately, this was the main cause of his ruin.¹⁶⁸

Our mood at that time—may the good Lord take it into account, it will serve as penance for our sins. It was for the sake of heaven that my son was thus persecuted.¹⁶⁹ *May God reward them according to their deeds.*¹⁷⁰ I cannot blame the man I have in mind, as I do not know his thoughts, *man sees only what is visible . . .*¹⁷¹ But this I do know: my children were young and needed some credit as is customary in business; they sought to sell off several bills of exchange for this purpose; the merchants took the bills of exchange from them and told them to come back when the Bourse¹⁷² closed. I think that same merchant consulted a certain Jew he trusted, and when my children returned to the merchant after the Bourse closed to get their money against those valid bills of exchange which had valid bank endorsements, the merchant returned their bills of exchange to them, and this was why they often did not know how to help themselves. I beseech you, great and only God, from the bottom of my heart, forgive me in case I may have acted wrongly toward the man I am referring to; it is quite possible that everything he did was for heaven.¹⁷³ Therefore, we

167. Glikl's sixth child (see Family Tree C; see also Feilchenfeld 1913, p. 104, n. 22).

168. On this affair Glikl conceals more than she reveals. Only later on, in Book Four, p. 153, does she tell of the birth and rearing of her son Mordechai. Then and subsequently, in all her mentions of this son, there isn't even a hint of the events mentioned here.

169. Here Glikl may wish to infer that the pressure put upon her son to pay, although he was legally exempt, was meant to maintain good relations with the non-Jewish traders, and to prevent the Jews from acquiring a bad reputation (Feilchenfeld 1913, p. 104, n. 23).

170. Cf. Ps 62:13.

171. Cf. 1 Sam 16:7.

172. This refers to the Hamburg Bourse.

173. See this Book, n. 169.

must put everything in the hands of almighty God, not forgetting that this world of vanity is fleeting.

Indeed, mighty God, You know how I spend my time in grief and sorrow. I was a woman held in great esteem by my devoted husband throughout our long life together; I was the apple of his eye. But upon his death everything vanished: my wealth, my honor, for which I will weep all my life, despite being aware of my weakness — I am committing a grave sin by wasting my time in such sorrow and mourning. It would be better to kneel down every day and praise mighty God, to thank and praise Him for His great kindness to me, unworthy as I am. To this day I sit at my own table, I eat as much as I like, I lie down in my own bed at night, and I still have some money left to live on, for as long as it shall please mighty God. I have my beloved children, even if now and then the affairs of this or that one do not work out as well as one would have liked; still, we live and praise our Maker. So many people in this world are more honest, righteous, and devout than I am, yet have much less, not enough *food even for one meal*.¹⁷⁴ I know such people personally; I know they are exceptionally righteous. How can I thank and praise my Maker enough for all the kindnesses He does for us though we are unworthy, as I have written.¹⁷⁵ If only we sinful human beings acknowledged our Maker's great kindness in creating us from a lump of clay and letting us know His great, holy, awesome name so that we can worship our Maker with all our hearts. For, my dear children, look what a sinful person does in order to find favor with a king who is mere *flesh and blood, here today and tomorrow in the grave*;¹⁷⁶ no one knows how long that flesh and blood king who dispenses favors will live, or how long the person receiving the favors will live. And what are those favors bestowed by a king of flesh and blood? The king can make a person important or cause him to receive much money. But all this is only for a while, not for eternity. Even if everything remains in a person's possession till the day he dies — still it is all completely worthless; bitter death obliterates everything; all one's wealth and honor are of no use at all, for *there is no authority*

174. Cf. m.Shabbat 16:2; b.Shabbat 117b, 118a, and elsewhere.

175. Glikl expanded upon this theme earlier, especially in Book One.

176. Cf.: "... when standing before an earthly king who is here today and tomorrow in the grave" (b.Berakhot 33a).

*over the day of death.*¹⁷⁷ People know all this quite well, yet still they believe they must loyally serve kings of flesh and blood to attain the temporary. All the more so, then, must we consider day and night how to best serve God, blessed be He, most high of kings, who is eternal, the source of all the favors we receive from kings of flesh and blood. God, blessed be He, is the one who gives the kings everything and puts it into their hearts to dispense favor, according to His holy will, for *the mind of the king is in the Lord's hand.*¹⁷⁸ The gifts from a king of flesh and blood are nothing compared to what God, blessed be He, gives the faithful — namely, eternity — infinite, immeasurable, perpetual.

And so, my beloved children, take comfort and bear your grief with a long-suffering spirit. Serve almighty God with all your hearts when times are bad, God forbid, just as when times are good. Even if we believe that what mighty God inflicts upon us is so burdensome that it is nearly unbearable, we must realize that mighty God does not inflict upon his servants more than we can bear. Happy is the man who accepts whatever God causes to happen to him or his children in good spirit and with equanimity. Therefore I too ask of my Maker only that He give me patience. Everything that happens to us in this world that is not to our liking comes about in return for our deeds, so we must bear that too with patience, *just as we say a blessing for a good hap, so should we say one for an evil hap.*¹⁷⁹ A loyal slave of a king of flesh and blood risks body and soul for his master though his master can reward him only with wealth and valuables for this fleeting time — we do not know how long it will last, as I said. By contrast, our reward from our God lasts forevermore; just as He is eternal, so is His great compassion.

Let us then put everything in God's hands, as I return to where I left off.¹⁸⁰ My late daughter Matte was then three years old. You never saw such a clever, adorable girl. We were not the only ones who loved her dearly — anyone who saw or heard the cute little girl adored her. But the good

177. Cf. Eccl 8:8.

178. Cf. Prov 21:1.

179. Cf. b.Berakhot 48b, 54a; m.Berakhot 9:5.

180. Is Glikl referring to the end of the episode with her son Mordechai earlier in this Book, or to another matter?

Lord loved her even more, and when she turned three, the child's arms and legs suddenly swelled up. Although many doctors came to the house and gave her medicine of all kinds, it was the good Lord's wish to take her back to Him; after four weeks of great suffering and terrible pain, the Lord took away his share and left us our share¹⁸¹ to our great sorrow and grief, and my husband, of blessed memory, and I were both so grief-stricken that it cannot be described. I am very much afraid that I have greatly sinned in this against God above, without thinking of the story of R. Yochanan, to be told presently.¹⁸² May God have mercy, given that there are even worse punishments in the world, as I came to learn at first hand.¹⁸³

My husband, of blessed memory, and I were so grief-stricken that we both suffered from serious illnesses for a long time. We brought this on ourselves through our grief. I was pregnant at the time, about to give birth to my daughter Chana,¹⁸⁴ may she live long, and due to my consuming grief over my dear dead child whose death I could not accept, I was seriously ill throughout the period after the birth.¹⁸⁵ The doctors doubted I would recover and wanted to take desperate measures.¹⁸⁶ But while they were planning these and explaining things to my family, without having the slightest idea that I knew anything about it, I told my husband, of blessed memory, and my mother, may she live long, that I would not take that medicine; this they reported to the doctors. Although the doctors did their utmost to convince me to take the medicine, all their talk was to no avail; I told them they could say whatever they liked — I was not taking anything more. If faithful God wants to help me, He will, without any medicine; if it is ordained by almighty God, what good are all the medicines in the world? In short, I asked my husband, of blessed memory, to dismiss all the doctors and pay their fee, which he did. God, blessed be He, gave me strength, and five weeks after the birth I went to synagogue, albeit with great difficulty;

181. Cf. "There are three partners in man, the Holy One blessed be He, his father and his mother. When his time to depart from the world approaches, the Holy One, blessed be He, takes away His share and leaves the shares of his father and mother with them" (b.Niddah 31a).

182. See this Book, pp. 141–142.

183. Glikl is apparently referring to her husband's death.

184. Glikl's fourth child (see Family Tree C).

185. During this period, women used to remain in bed.

186. Measures that endanger the life of the patient in order to save him or her.

nevertheless I thanked and praised God. I felt a little bit better each day, until finally I sent my nurses away, the wet-nurse, all of them, and with the help of God above I started supervising the household on my own. Ultimately I was forced to forget my beloved little girl, as God decreed, *you are put out of mind like the dead*¹⁸⁷ as we learn from the following story about the deeds of extremely righteous men.¹⁸⁸

This is why it is always necessary to forbear and show restraint in times of sorrow. When, God forbid, a person incurs some misfortune, whether it concerns his children or health or money—even if that person considers himself most devout, thinking to himself: Oh, dear God, why do You send me such misfortune? I truly do not know how I have sinned so awfully—one should not behave in this fashion. Instead, *whatever the disaster that may come*,¹⁸⁹ a person should accept it all with love, justifying God's judgment and saying: *blessed are You, true judge*.¹⁹⁰ Everything mighty God does is just. We should know this: Everything God does to us is all for our good. *Who can say "What are You doing?"*¹⁹¹ This everyone must know: all that God does for man is for his own good. Who knows if it is not often better for us to undergo pain and suffering, loss of children, relatives, money, God forbid, and such things, than to enjoy only good, with no misfortune? God, blessed be He, is merciful, otherwise who could face judgment in the world to come?

Why should I go on at length? As I have often mentioned, our sages have written of everything, for example: the late R. Yochanan, a great sage of the Mishnah,¹⁹² lost nine of his children during his lifetime, leaving him with only one son in his old age, a boy of three.¹⁹³ One day, the servants

187. Cf. Ps 31:13; see also Rashi's commentary on Gen 37:35, which presents a situation similar to Glikl's.

188. Here Glikl refers, in fact, to two stories: that of R. Yochanan and that of King David (see this Book, pp. 141–142, 143–144).

189. Cf. m.Ta'anit 3:8; b.Ta'anit 18a, 22b.

190. The formula recited in the *Tsiduk HaDin* prayer at Jewish funerals. Cf. m.Berakhot 9:2.

191. Cf. Job 9:12; Eccl 8:4. This phrase appears in the prayer just mentioned. Glikl's subsequent description continues to be influenced by this prayer.

192. Glikl calls Reb Yochanan Tanna while in fact he belonged to the Amoraim and not to the Tannaim (see also this Book, n. 195).

193. In the sources of this story (see this Book, n. 194), the child's age is not mentioned; however, Matte, Glikl's daughter, was three years old when she died (see this Book, pp. 140–141).

were washing the clothes and a cauldron of water was set on the fire until it began to boil and seethed. Near the cauldron was a bench for setting down the washing, and the little boy was set down there without anyone giving him a second thought. The boy wanted to look into the cauldron, as children will, and stood up on the bench. But since the bench was uneven it toppled over along with the child, who fell into the cauldron of boiling water. The boy screamed in anguish. All took fright and ran as one to the cauldron. The boy's father, rushing to pull him out, was left holding a single finger of the little hand, for he was already cooked. R. Yochanan banged his head against the wall and ran to the study-house, shouting to his students: "Grieve over my bad luck; this is the little bone of my tenth son, my sacrifice to God." From then on he wore the little bone around his neck as a memento. Whenever a scholar came to visit him who had not been there before, he would show him the little bone for his own pleasure, as though he were showing him his son.¹⁹⁴ And so, my dear children, if this is what happened to the illustrious, devout R. Yochanan — what might happen to someone else? For this same R. Yochanan¹⁹⁵ was a great scholar, he studied Torah, Mishnah, and Talmud, understood the Work of the Chariot and the Work of Creation, knew too how to invoke angels and demons, and was a great kabbalist; he understood what the stars in the heavens mean, and the trembling of a leaf on a tree. Despite all this, disaster befell him; he accepted it with love, remaining a devout Jew to the end of his days.

And so, my beloved children, I know of course that people usually bemoan financial loss as well as the loss of children, but what good is all our sorrowing and lamenting? If only there was a drop of good in it, but it is all to no avail. We ruin our bodies and ravage our souls as well. Such grief suppresses the body, so with a sorrowful body we cannot serve God above

194. Only one phrase of this story appears in the Talmud: "This is the [little] bone of my tenth son," and it is attributed to the Amora R. Yochanan bar Nafcha (see b.Berakhot 5b; b.Bava Batra 115a). For details on the evolution of the story, see Turniansky 2006a, p. 239, n. 529; see also Riemer 2008. 195. In the following paragraph, Glikl mistakenly connects the story of the Amora R. Yochanan bar Nafcha (see previous note) to the description of the personality of the Tanna R. Yochanan ben Zakkai in b.Sukkot 28a, b.Bava Batra 131a, and other sources. The differences between these sources and Glikl's version with its *taytsh* translation language and style strongly suggest a mediating Yiddish version.

as we should, for the holy Divine Spirit cannot dwell in a sorrowful body. Just as in ancient times, when the prophets wanted to invoke the Divine Spirit, they would bring different kinds of musicians and have music played to make the body happy, as is recounted several times in our books.¹⁹⁶

I, your mother, was bereaved in my husband's lifetime by the death of a child of about three who was like no other child, as I have already written, and I was not wise enough to recall the late devout King David whose first-born, the son he had with Bathsheba, suffered from an illness. During the bouts of illness, King David observed mourning, fasted, gave to charity, and prayed, but God, blessed be He, took the child. When the boy died, all the king's servants fell silent and kept it a secret, saying: "The king observed mourning when the boy was ill and there was still some hope that he would live — what will the king do now, once he finds out that the boy is dead and there is no longer any hope?" So no one would say a thing. But devout King David inferred from their silence that the boy was dead. He asked the servants if the boy was dead, but no one replied. Thus he realized that his beloved son was indeed dead. He then rose from where he was sitting in the ashes,¹⁹⁷ requested some water, and bid his servants to bring him food and drink, then he ate and drank. This amazed the servants. Finally one of them was bold enough to ask: "Your Highness, when the boy was still alive you observed deep mourning, you neither ate nor drank; day and night you remained sitting in the ashes, but as soon as you heard that your son was dead, you justified the Divine judgment, as one should, and you said: *Blessed are You, true judge, the Lord has given, and the Lord has taken away; blessed be the name of the Lord forever and ever.*"¹⁹⁸ Then immediately you rose and asked for food and water, as though the boy were still alive." The king told them: "I will tell you, my loyal servants. While the boy was ill and still had a soul, I did everything possible. I wailed, screamed, I repented, prayed, gave to charity,¹⁹⁹ thinking perhaps God, blessed be He, would show mercy and heal him. But when all this was to no avail, and

196. Cf. b.Shabbat 30b, and its connection to 2 Kgs 3:15. For more details, see Turniansky 2006a, p. 241, n. 538.

197. According to the biblical mourning custom (see also Job 2:8; Jon 3:6).

198. A combination of Ps 119:137, m.Berakhot 9:2, and Job 1:21.

199. See Book One, n. 20.

God, blessed be He, has taken back his pledge, what good is wailing and weeping? My son will never come back to us; we shall go to him.”²⁰⁰

You see, then, how the late devout King David behaved. We must learn from this and leave everything in God’s hands. We have sinned greatly;²⁰¹ afterward, as long as I still had my husband, of blessed memory, every time we foolishly believed that we were suffering all kinds of misfortunes, I, a sinner, despaired easily, because of my bad character, and I thought — when we suffered a loss or damage, in money or anything else — that we had reached the very bottom. Despite it all, mighty God delivered us in His compassionate kindness, as in the matter of Reb Moshe Helmstedt who I will start telling about in my fourth book.²⁰² With this I conclude my third book.

God, eternal and mighty, will surely be compassionate and lead us out of Exile, to serve Him as we should, and all nations will recognize that we are Your beloved people and You — mighty God, You are our father. Be compassionate with us, as a father is with his children. You are our Lord; we are Your servants. Hence, we will not cease to pray to our merciful God until He shows mercy to His servants. I, a maidservant of mighty God, beseech You, as a servant-girl beseeches her mistress, for our hearts are dependent upon You alone.²⁰³

END OF MY THIRD BOOK
AND WITH GOD’S HELP WE WILL BEGIN OUR
FOURTH BOOK.



200. For the story that ends here, cf. 2 Sam 12:15–23, which ends with the statement “I shall go to him, but he will never come back to me.”

201. Since they were overwhelmed with sorrow over their daughter’s death and refused to be comforted.

202. See Book Four, p. 165.

203. This passage echoes High Holiday prayers (for the detailed sources, see Turniansky 2006a, p. 244, n. 553). In the paragraph under discussion, Glikl highlights her plea as a woman in three places: she states that “we are Your [male and female] servants” while the original text only mentions [male] servants; she describes herself as “a maidservant of mighty God” similarly to Hannah in 1 Sam 1:11, in which the word “maidservant” is reiterated three times; and in the simile “as a servant-girl beseeches her mistress,” which echoes the verse “as the eyes of a slave-girl follow the hand of her mistress, so our eyes are towards the Lord our God” (Ps 123:2).

