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## A NOTE TO READERS

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In an effort to naturalize Glikl into English, we have chosen to use unique Hebrew terms such as *shammash* (synagogue assistant), *gabbai* (head of the communal apparatus), and *parnas* (lay leader of the community) rather than English terms like “sexton” or “beadle” that yield no additional understanding, or long strings of words to stand in for the one (like “lay leader of the community”). These terms appear unitalicized and are generally explained at first mention in the annotations at the bottom of the page of text.

By contrast, italics are used in the translation to indicate Glikl’s quotations of Hebrew sources in Hebrew, biblical verses and sayings of the sages from the Midrash, Mishnah, and Talmud, as well as liturgy from the daily and High Holiday prayer books. The annotations include sources and explications as needed for all these instances, as well as for other allusions or references to Old Yiddish literature, moral and ethical writings, ritual practices, and historical figures and events. Individuals that Glikl mentions are identified and, to assist the reader, the panoply of immediate and extended family members are arranged in several family trees in the Appendix. Readers should refer to the map to locate Glikl’s and her relatives’ and acquaintances’ domiciles, and situate her and others on their travels.

The spelling of the names of the many people who appear throughout these writings presents a particular problem for the English version of the work. Since we cannot always or entirely discern how these Hebrew and/or Yiddish names were pronounced in Glikl’s times and environs, a simple transcription is rarely helpful. The use of the commonly known forms of Hebrew names in English (such as Moses for Moshe, Samuel for Shmuel, Samson for Shimshon, Eve for Chava, and the like) does not seem advisable, inasmuch as these forms introduce a foreign-sounding element into the text. For that reason, we chose in general to adhere to the modern standard Hebrew valence of the Hebrew names, hence, for example, Avraham,

Yakov, Chava, and Rivka (in accordance with Yiddish pronunciation, the accent always on the first syllable), rather than the Anglicized Abraham, Jacob, Eve, and Rebecca; and to follow the modern standard Yiddish valence of the Yiddish names, hence, for example, Glikl, Anshl, and Lipman, instead of the Germanized Glückel, Ansel, and Liepmann. The “ch” in Chaim and elsewhere is to be pronounced as a guttural sound as in “challah” (as is “h” with an underdot, as well as “kh”); the sound of “ay” in Fayvesh is akin to “i” in “mine”; the “ey” in Beyle is akin to the “a” in “make.”

Another editorial choice requires explanation. In the original, the Hebrew letter “resh,” followed by an apostrophe and preceding a man’s given name, may be an abbreviation for “Reb,” a traditional Jewish title or form of address, corresponding to Mister, Sir, for a man who is not a rabbi, as well as an abbreviation for “Rabbi,” a man with rabbinic ordination or scholarly status. We have chosen to use “Reb” throughout to indicate “mister,” while “R.” is used for those men who bear the honorific title and who are, in many cases, referred to by the acronym form of *Moreynu veRabeynu Reb*, rendered in our translation “our master and teacher R. . . .”