

This diploma thesis „Memoirs of Glikl of Hameln“ is dedicated to life and work of Glikl bas Judah Leib, an Ashkenazi Jewish woman living in the years 1645(?) – 1724. The first part includes biography of Glikl and characteristics of the preserved text of her Memoirs.

Glikl was born in Hamburg and there she spent a great deal of her life. Approximately in the age of 13 she was married to Hayim, with whom she lived through a long and happy marriage. She bore 14 children, out of which 12 reached the adult age. Glikl was also a very talented businnesswoman, she dealt with precious stones and other goods and she had a wide web of business contacts. Her family belonged to the Ashkenazi elite of Hamburg. After her husband's death in the year 1689 she took over the family businness and since the year 1691 she has been writing her Memoirs ( .( In the year 1700 she married for the second time, left Hamburg and went to live with her husband Hirsh Levy to Metz (at that time French). Two years later Hirsh Levy went bankrupt and the couple was left penniless. In the year 1710 Glikl became a widow for the second time. She died in Metz aged approximately 78.

The Memoirs of Glikl were written in several periods of time in the years 1691-1719 and they were destined only for family members, not for public. The original manuscript of the Memoirs was unfortunately lost in the course of time, but one copy of it, which was made by Moshe Hamel, the youngest son of Glikl, remained preserved until today. It is known that once existed one more copy, a different version, but that one is lost too. The Memoirs were published for the first time by David Kaufmann in Frankfurt am Main in the year 1896. The Memoirs were translated as a whole to German (1910) and Hebrew (2006), their more or less shortened versions were translated to other languages as well.

The Memoirs are divided in seven chapters, that Glikl called „books“. They contain apart from autobiographical parts also didactic and entertaining stories, that Glikl most probably copied from some source, and ethical incitements to lead a pious life, which are to be found mainly throughout the first chapter.