

Facsimile of the 1609 Venice Haggadah

Published in 1973 by the Diskin Orphan Home

- פִּיר קִי אֵי דִי־פִּירִינְצִיטָה קֹי־סֶטָה נוֹטִי פִּיו דִי טוֹטִי לִי נוֹטִי •
- קִי אֵין טוֹטִי לִי נוֹטִי נוֹא[י] מֵאנִי־אִמוּ פֶּאן לִינֹאטוּ אֵי אֲזִימָה
אֵי קֹי־סֶטָה נוֹטִי טוֹטוּ אֲזִימָה
- קִי אֵין טוֹטִי לִי נוֹטִי נוֹאֵי מֵאנִי־אִמוּ אֲלֶטֶרִי וִירְדוּרִי
אֵי קֹי־סֶטָה נוֹטִי אִירְבִּי אֲמֶאֶרִי
- קִי אֵין טוֹטִי לִי נוֹטִי נוֹאֵי נוֹן אֵינְ, וְנִדִּימוּ פּוֹר[י] אֹנָה וּוֹלְטָה
אֵי קֹי־סֶטָה נוֹטִי דוֹאֵי וּוֹלְטִי
- קִי אֵין טוֹטִי לִי נוֹטִי נוֹאֵי מֵאנִי־אִמוּ אוּ אֵה סִידִירִי אוּ אֲפּוֹנִי־אֲטִי
אֵי קֹי־סֶטָה נוֹטִי טוֹטִי סִיאֲמוּ אֲפּוֹנִי־אֲטִי :

Transcribed by Rickey Stein

Facsimile of the 1716 Venice Haggadah

Published in 1991 by the Diskin Orphan Home

- פִּיר קֵי אֵי דֵיירִינְצֵיאָטָה קְוִישְׁטָה נוֹטִי פִּינְדֵי טוֹטִי לֵי נוֹטִי
- קֵי אֵין טוֹטִי לֵי נוֹטִי נוֹאֵי נוֹן אֵינְפִנְדֵי־אֵמוֹ נֵי פּוֹרֵי אֹנָה וּוֹלְטָה
אֵי קְוִישְׁטָה נוֹטִי דוֹאֵי וּוֹלְטִי
- קֵי אֵין טוֹטִי לֵי נוֹטִי נוֹאֵי מֵאֵנְגֵי־אֵמוֹ פֶּאן לֵינֹאטוֹ אֹ אֵזִימָה
אֵי קְוִיסְטָה נוֹטִי טוֹטוֹ אֵזִימָה
- קֵי אֵין טוֹטִי לֵי נוֹטִי נוֹאֵי מֵנְגֵי־אֵמוֹ בְּטָרִי וְרִדוֹרִי
אֵי קְוִישְׁטָה נוֹטִי אֵירְבִי אֵמָרִי
- קֵי אֵין טוֹטִי לֵי נוֹטִי נוֹאֵי מֵאֵנְגֵי־אֵמוֹ אֹ אָה סִידִירִי אֹ אֵפּוֹנֵי־אֵטִי
אֵי קְוִיסְטָה נוֹטִי טוֹטִי סִיאֵמוֹ אֵפּוֹנֵי־אֵטִי :

(אֵי רִפּוֹנֵירָאנוֹ אֵיל קְאֵנִיסְטָרוֹ אֵי דִירָאנוֹ)

(E riponeranno il canestro e diranno)

They [the participants] will place back the basket [?Seder plate / Matzah plate?] and will say ...
[the text following is Avadim Hayinu]

Venice Haggadah 1609 and 1716, translated by Leon Modena

Judeo-Italian transcribed by Professor Howard Adelman, Queens University (Toronto)

Each area had dialect, but for literary purposes, everyone (including Jews) strove for Tuscan. Yet, in the 17th C, Tuscan was still developing, and some Venetian may have crept in. Often typesetters and publishers of Hebrew were Christian. Jews were not allowed to print or publish; when Jews tried, like Modena and his grandson, they were arrested. The transliterator wrote as he heard, and the printer added another layer of confusion. As the Italians say: "Traduttore, Traditore" – The translator is a traitor.

Venice 1609

Per che e deferenziata questa* notte piu di tutte le notti

**Hebrew shows qv, but u was often written v.*

In addition, how else would /kw/ be shown in Heb? Two vavs often represent the /w/ sound.

Che in tutte le notti noi maniamo* pan lievato e azzima;

** Although Hebrew shows maniamo in 1609, mangiamo in 1716, both are pronounced "ny"*

E questa notte tutto azzima.

Che in tutte le notti noi maniamo altre verdure;

E questa notte erbe amare.

Che in tutte le notti noi non infondemo* pur[e] una volta;

** Standard Italian would be infondiamo; this may represent flavor of Judeo-Italian*

E questa notte doi* volte.

** Due is Italian, do is Venetian; perhaps doi is Judeo-Italian*

Che in tutte le notti noi maniamo o asedere o appoggiati;

E questa notte tutti siamo appoggiati.

Venice 1716

Per che e deferenziata questa* notte piu de tutte le notti

** Hebrew shows qveshta; maybe an error from a non-Jewish typesetter*

Che in tutte le notti noi non infondiamo ne pure uno volta;

E questa* notte due volte.

** In Q1, 3 and 4, Hebrew shows qvesta (using samekh), Q2 shows qveshta (using shin)*

Che in tutte le notte noi mangiamo* pan lievato o azzima;

** See comment for maniamo in 1609 version*

E queshta notte tutto azzima.

Che in tutte le notti noi mangiamo altre verdure;

E questa note erbe amare.

Che in tutte le notte noi mangiamo o a sedere o appoggiati;

E questa notte tutti siamo appoggiati.