

# *llygaid [fydd] ganddynt, ac ni welant:* Mediating Senses through Translation Choices

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In 1588 William Morgan published his monumental Welsh translation of the Bible. This work is notable, among other aspects, in that it has the Old Testament translated directly from the original Hebrew. This fact invites comparative study of the Welsh and Hebrew texts, which may shed light on the Welsh text and language, the translation process, and (the translator's reading of) the original text.

**In this paper I will attempt a close examination of the lexical means by which Morgan translated Hebrew phrases concerning the senses (chiefly verbs of perception).** The Hebrew and the Welsh lexicon and grammar are structured differently; that obliges the translator to make constant meaning-bearing choices, interpreting the text according to their reading thereof. Structural description of Morgan's lexical choices will be at the heart of the paper.

I hope the proposed description, which is based on formal linguistic grounds and aims at understanding (Bible) translations through the lens of structural linguistic analysis, will contribute to our understanding of the 1588 Bible and its language.

(This paper broadens the scope of a paper delivered at ICCS14, in which the semantic field of 'hearing' was in focus. Attendance at the previous paper is not required nor assumed.)

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Genau [fydd] iddynt, ac ni lefarant, llwyr  
gawd [fydd] ganddynt, ac ni welant.

פְּהִלְסוּלֵי אֶת־כַּפְּרֵי עֵינַיִם  
לְהִסְרֵי אֶת־אָזְנוֹתָיִם

Left: Psalms 115:5, William Morgan's Bible, 1588

Right: Psalms 115:5, Leningrad Codex, 1008/9

# Structure

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# 1 ∴ Introduction

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\* Hi, thank you all for coming here,

\* In 1588 William Morgan translated the Bible into Welsh from the original Hebrew and Greek. What I'll do in the next twenty minutes is to present you some of my findings regarding the means by which Morgan **bridged the linguistic gap** between two languages which are quite different, Biblical Hebrew and Welsh, thus producing a natural, independent Welsh text.

The domain of our examination here is the **senses** (sight, hearing, touch, smell and taste). Due to fundamental structural differences in lexicon and idiomatics, it was the translator's obligation to mediate and choose the most appropriate equivalents in the target language, on the basis of his reading and understanding of the original text. This choice can be of three basic types:

- \* In some cases the choice, which has to be made on every instance of the original phrase, is between, say, [A] two or three main options,

- while in others, it is between [B] many, finely tuned options.
- [C] In many cases an original phrase is mainly rendered by a single phrase in the target language, with no apparent systematic meaning-bearing opposition.

For our purpose we can call TYPE A ‘a bound (or limited) choice’, TYPE B ‘a freer, open-ended choice’, and TYPE C ‘an automatic conversion’.

TYPE A → {X, Y, (...)}      TYPE B → {X, Y, Z, U, V, W, (...)}      TYPE C → {X, (...)} I

\* The **methodology** I used is quite straightforward, and can be readily applied to other domains as well: [1] using a Biblical concordance I collected in a database verses containing occurrences of relevant Hebrew lexemes and collocations and their Welsh translation. [2] Then I grouped these verses according to Morgan’s translation choices, [3] looking for patterns and generalisations, the overview of which I present you here.

\* The edition I’ve based upon as my **corpus** is the original 1588 edition, from a contemporary facsimile, not the 1620 posthumous revision by Parry and Davies, which is misleadingly titled *Beibl William Morgan* nowadays and is the one most familiar to Welsh speakers. The reason is that the former shows a uniform, unedited idiolect and its relation to the Hebrew original is clearer and simpler.

\* A note concerning the extent of my examination: for the extremely common verbs *ra’â* ‘to see’ and *šâma* ‘hear’, which have more than a thousand occurrences each, I **limited** myself to the Pentateuch for practical reasons; for all of the other lexemes and collocations I’ve used the whole Hebrew Bible.

\* Today’s paper is an extension of the one I delivered at the **previous Congress**, four years ago, which was focused on the sense hearing. In the meantime between congresses I broadened the scope of research, including other senses. Today’s paper will give less focus on hearing and more on the other major sense, sight.

## 2 ✧ Senses<sup>1</sup>

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### 2.0 ✧ Overview

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What we'll do now in the main part of the paper is to **map** the Welsh equivalents Morgan chose for translating Hebrew phrases. The relationship between them can be of different types, like we've seen at point A.

#### 2.0.1 ✧ Listing modalities

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An important source of information in any discussion of the senses in Biblical context are verses that **list modalities**, some of which are of the topos of inability, and thus inanimateness, of idols.

You can read the verses printed in the **handout** afterwards for yourself, in your free time. Regrettably, we don't have time to discuss them individually here.

##### 2.0.1.1 ✧ Inability of idols

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1  
DEUT.  
4:28

Ac yno y gwasanaethwch dduwiau [o] waith dwylo dŷn, [sef] pren, a maen, y rhai ni **welant**, ac ni **chlywant**, ac ni **fwyttânt**, ac ni **aroglant**.

And there ye shall serve gods, the work of men's hands, wood and stone, which neither **see**, nor **hear**, nor **eat**, nor **smell**.

wa'ābadtəm-šām 'ēlohīm ma'āsē  
yādē 'ādām 'eš wā'ēben 'āšer  
lo'yir'ūn wə-lo yīšmə'ūn wə-lo  
yoklūn wə-lo yərīḥun

וַעֲבַדְתֶּם־שֵׁם אֱלֹהִים מַעֲשֵׂה יְדֵי אָדָם עֵץ  
וְאֶבֶן אֲשֶׁר לֹא־רִאִהוּ וְלֹא־  
יִשְׁמְעוּ וְלֹא־  
יֹאכְלוּ וְלֹא־יְרִיחוּ:

2  
Ps.  
115:4-7

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<sup>1</sup>A note concerning the extent of my examination: for the extremely common verbs *ra'ā* 'to see' and *šāma* 'hear', which have more than a thousand occurrences each, I limited myself to the Pentateuch for practical reasons; for all of the other lexemes and collocations I've used the whole Hebrew Bible.

<sup>4</sup> Eu delwau hwy [ydynt] o aur, ac arian, [sef] o waith dynnion. <sup>5</sup> Genau [sydd] iddynt, ac ni lefarant, llygaid [sydd] ganddynt, ac ni welant. <sup>6</sup> [Y mae] clustiau iddynt, ac ni chlywant, ffroenau [sydd] ganddynt, ac ni aroglant. <sup>7</sup> Dwylo [sydd] iddynt, ac ni theimlant: traed [sy] iddynt, ac ni cherddant: ni leisiant [ychwaith] ai gwddf.

<sup>4</sup> Their idols *are* silver and gold, the work of men's hands. <sup>5</sup> They have mouths, but they see not: eyes have they, but they hear not: noses have they, but they smell not: <sup>7</sup> They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

<sup>16</sup> Genau [sydd] iddynt, ac ni lefarant: llygaid [sydd] ganddynt, ac ni welant. <sup>17</sup> [Y mae] clustiau iddynt, ac ni chlywant: nid oes ychwaith anadl yn eu genau.

<sup>16</sup> They have mouths, but they speak not; eyes have they, but they see not; <sup>17</sup> They have ears, but they hear not; neither is there any breath in their mouths.

[...], a thi a foliennaist dduwiau o arian, ac o aur, o brës, o haiarn, o brenn, ac o faen: y rhai ni welant, ac ni chlywant, ac ni wÿddant [ddim:] [...]

[...] and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: [...]

<sup>4</sup> ʾāšabbēhem kēseḫ wə-zāhāb maʾāsē yədē ʾādām <sup>5</sup> pē-lāhem wə-lo yədabbērū ʿēnayim l-āhem wə-lo yir'ū <sup>6</sup> ʾāznayim l-āhem wə-lo yīšmā'ū ʾap l-āhem wə-lo yərīhūn <sup>7</sup> yədēhem wə-lo yəmišūn raḡlēhem wə-lo yəhallēkū lo-yehgū bi-ḡronām

עצביהם כסף וזהב מעשה ידי אדם: <sup>4</sup> פה־לָהֶם וְלֹא יִרְאוּ עֵינַיִם לָהֶם וְלֹא יִשְׁמְעוּ אָז לָהֶם וְלֹא יִרְיָחוּן: <sup>5</sup> וְלֹא יִמְיִשׁוּן רַגְלֵיהֶם וְלֹא יַחַלְכוּ לֹא יֵהָגוּ בִּגְרוֹנָם: <sup>6</sup> וְלֹא יִשְׁמְעוּ אָז לָהֶם וְלֹא יִרְיָחוּן: <sup>7</sup> וְלֹא יִמְיִשׁוּן רַגְלֵיהֶם וְלֹא יַחַלְכוּ לֹא יֵהָגוּ בִּגְרוֹנָם:

<sup>16</sup> pē-lāhem wə-lo yədabbērū ʿē. nayim lāhem wə-lo yir'ū <sup>17</sup> ʾāz. nayim lāhem wə-lo yaʾāzīnū ʾap ʿēn-yeš-rūah bə-pīthem

וְלֹא יִרְאוּ עֵינַיִם לָהֶם וְלֹא יִשְׁמְעוּ אָז לָהֶם וְלֹא יִרְיָחוּן: <sup>16</sup> וְלֹא יִמְיִשׁוּן רַגְלֵיהֶם וְלֹא יַחַלְכוּ לֹא יֵהָגוּ בִּגְרוֹנָם: <sup>17</sup> וְלֹא יִשְׁמְעוּ אָז לָהֶם וְלֹא יִרְיָחוּן:

(Aramaic:) wl'lhy ksp'wdhb' nḥš' przl' w'bn' dy l'h'zryn wl'-šm'yn wl' yd'yn šbḥt

[...] וְלֹא־לָהֶּי כֶּסֶף וְזָהָב וְנָחְשׁ וְרָזָז וְלֹא־לָהֶּי עֵינַיִם וְלֹא־לָהֶּי שְׁמִיעוֹן וְלֹא־לָהֶּי יָרִיחוֹן: [...]

3

Ps. 135:16-17

4

DAN. 5:23

5  
DEUT.  
29:3

Ond ni roddodd yr Arglwydd i chwi galon i wybod, na llygaid i **weled**, na chlustiau i **glywed** hyd y dydd hwn.

Yet the LORD hath not given you an heart to perceive, and eyes to **see**, and ears to **hear**, unto this day.

wə-lo-nātan YHWH lākem lēb lā-da'at wə-ēnayim li-r'ot wə-āznayim li-šmoa' ad hay-yom haz-ze

וְלֹא־נָתַן יְהוָה לָכֶם לֵב לְדַעַת וְעֵינַיִם לְרֹאֹת וְאָזְנוֹיִם לְשָׁמֹעַ עַד הַיּוֹם הַזֶּה׃

6  
JER.  
5:21

Gwranddo hyn ti bobl ynfyd, a digalon, llygaid [sydd] iddynt, ac ni **welant**: clustiau [sydd] yddynt, ac ni **chlywant**.

Hear now this, O foolish people, and without understanding; which have eyes, and **see** not; which have ears, and **hear** not:

šim-ū-nā zoṭ 'am sākāl wə-ēn lēb 'ēnayim lāhem wə-lo yir'ū 'āz. nayim lāhem wə-lo yišmā'ū

שָׁמְעוּ־נָא זֹאת עַם סָקָל וְאִין לֵב עֵינַיִם לָהֶם וְלֹא יִרְאוּ אֲזָנוֹיִם לָהֶם וְלֹא יִשְׁמְעוּ׃

7  
EZEK.  
12:2

Trigo'r ydwyt ti fab dyn, yng-hanol tŷ anufyddgar, y rhai [y mae] llygaid iddynt i **weled**, ac ni **welant**, a chlustiau iddynt i **glywed**, ac ni **chlywant**: canys tŷ anufyddgar ydynt hwy.

Son of man, thou dwellest in the midst of a rebellious house, which have eyes to **see**, and **see** not; they have ears to **hear**, and **hear** not: for they *are* a rebellious house.

ben-ādām bə-toḵ bēt-hammerī 'attā yošēb 'āšer 'ēnayim lāhem li-r'ot wə-lo rā'ū 'āznayim lāhem li-šmoa' wə-lo šāmē'ū kī bēt mārī hēm

בְּנוֹ־אָדָם בְּתוֹךְ בַּיִת־הַמְּרִי אֲתָהּ יֹשֵׁב אֲשֶׁר עֵינַיִם לָהֶם לְרֹאֹת וְלֹא יִרְאוּ אֲזָנוֹיִם לָהֶם וְלֹא יִשְׁמְעוּ וְלֹא שָׁמְעוּ כִּי בַיִת מְרִי הֵם׃

8  
EZEK.  
44:5

Yna y dywedodd yr Arglwydd wrthif, gosot dy galon fab dŷn, a **gwel** a'th lygaid, **clyw** hefyd a'th glustiau 'r hyn oll yr ydwyfyn ei ddywedyd wrthit [...]

And the LORD said unto me, Son of man, mark well, and **behold** with thine eyes, and **hear** with thine ears all that I say unto thee [...]

way-yomer 'elay YHWH ben-ādām šim libbakā ū-r'ē bə-ēnekā ū-b'āzneḵā šōmā' 'ēt kāl-āšer 'ānī mədabbēr 'otāk [...]

וַיֹּאמֶר אֵלַי יְהוָה בְּנוֹ־אָדָם שִׁים לְבָבְךָ וּרְאֵה בְעֵינֶיךָ וּבְאָזְנוֹיֶךָ שְׁמַע אֵת כָּל־אֲשֶׁר אֲנִי מְדַבֵּר אֵתְּךָ [...]

## 2.0.2 ∴ *gweled:edrych* and *clywed:gwrando*

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\* The **key lexical distinctions** Morgan had to make when translating instances of the common verbs *râ'â* and *šâma'* ('to see' and 'to hear') are between *gweled* and *edrych*, and *clywed* and *gwrando*, respectively.

\* The **linguistic value** of these choices is this in the nutshell:

- *gweled* and *clywed* designate simple, semantically unmarked concrete **sensory perception** and perception of **content** (seeing or hearing something is such and such).
- *edrych* and *gwrando*, on the other hand, are marked with **non-sensory meaning**, whether involving actual sensory perception or not.
  - For *edrych* this includes facing (with indication of direction or without it), looking at or looking for, accepting, examining, inspecting, etc.
  - For *gwrando* this includes obeying, accepting, following, judging, interpreting, etc.

So, as one can expect from this generalization, in the lists of modalities we've talked about it is *gweled* and *clywed*, not *edrych* and *gwrando*, that are found.

- *gweled* and *clywed*:
  - semantically unmarked concrete sensory perception
  - perception of content
- *edrych* and *gwrando*:
  - *edrych*: facing, looking at or looking for, accepting, examining, inspecting, etc.
  - *gwrando*: obeying, accepting, following, judging, interpreting, etc.

II

## 2.1 ∴ Sight

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### 2.1.0 ∴ Overview

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Let's begin with **sight**, surveying the translational relationships of the following verbs: *râ'â* and *pânâ*, which are of the aforementioned TYPE A, *hibbīt*, *hâzâ*, *hišqīp* and *hišgīah*, which are of TYPE C, and *šâpâ* and *šâr*, TYPE B.

## III

TYPE A:	→
<i>rā'ā</i>	→ <i>gweled</i> : <i>edrych</i> (: <i>canfod</i> )
<i>pānā</i>	→ <i>edrych</i> : <i>troi</i> (: <i>dychwelyd</i> : <i>wynebu</i> : ...)
TYPE C:	→
<i>her'ā</i> (CAUS.)	→ <i>dangos</i> (: <i>peri</i> + <i>gweled</i> )
<i>nir'ā</i> (PASS.)	→ <i>ydddangos</i> (: <i>gweled</i> (PASS.))
<i>hibbīt</i>	→ <i>edrych</i> (:...)
<i>hāzā</i>	→ <i>gweled</i> (:...)
<i>hišqāp</i>	→ <i>edrych</i>
<i>nišqāp</i>	→ <i>edrych</i> : <i>gweled</i> (PASS.)
<i>hišgāh</i>	→ <i>edrych</i>
( <i>ro'ε</i> )	→ <i>gweledudd</i>
( <i>hoze</i> )	→ <i>gweledudd</i>
TYPE B:	→
<i>šāpā</i>	→ <i>edrych</i> : <i>disgwil</i> : <i>gwilio</i> : <i>craffu</i> : <i>canfod</i>
<i>šār</i>	→ <i>edrych</i> : <i>canfod</i> (: <i>gweled</i> : <i>deall</i> : <i>cyfeirio</i> )
( <i>šopē</i> )	→ <i>gwiliedudd</i> : <i>gwili-wr</i> (: <i>disgwil-wr</i> )

### 2.1.1 ∴ *rā'ā* 'to see' (TYPE A<sup>2</sup>) (Pentateuch: 381 occ.; total: 1299)

\* The majority of occurrences of the common verb *rā'ā* 'to see' are translated by the unmarked *gweled*, the minority by *edrych* and a few by *canfod*.

As I've said *gweled* in this position is used for simple concrete visual perception and perception of content, while *edrych* is used in the sense of facing, looking at and looking for, accepting, examining, inspecting, etc.

The causative form *her'ā* and the passive *nir'ā* are translated by *dangos* and *ydddangos*, respectively, in almost all cases.

Let's have a look at these three **translation choices** for *rā'ā*: *gweled*, *edrych* and *canfod*.

<sup>2</sup>*rā'ā* is TYPE A; *her'ā* and *nir'ā* are TYPE C.



Ni wele neb ei gilydd, ac ni chododd neb oi le dri diwrnod: ond yr ydoedd goleuni i holl feibion Israel yn eu trigfannau.

They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

lo-rā ū 'iṣ 'eṭ-'āḥīw wə-lo-qāmū 'iṣ mit-taḥtāw šəloṣeṭ yāmīm ū-l-kāl-bənē yisrā'el ḥāyā 'or bə-mošboṭām

לֹא-רָאוּ אִישׁ אֶת-אָחִיו וְלֹא-קָמוּ אִישׁ מִתַּחְתֵּי שְׁלֹשֶׁת יָמִים וְלְכָל-בְּנֵי יִשְׂרָאֵל הָיָה אֹר בְּמוֹשְׁבוֹתָם:

9

Ex.  
10:23

→ Ex. 9 describes the plague of darkness, in which the Egyptians were not able to actually **see**.

Ac yno y gwelsom feibion Anak y cawri [y rhai a ddaethant] o'r cawri, ac yr oeddem yn ein golwg ein hunain fel ceiliogod rhedyn, ac felly yr oeddem yn eu golwg hwyntau.

And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

wə-šām rā'inū 'eṭ-han-nəpīlīm bənē 'ānāq min-han-nəpīlīm wan-nəhī bə-'enēnū ka-ḥāḡābīm wə-kēn ḥāyīnū bə-'enēhem

וַשָּׂם רְאִינוּ אֶת-הַנְּפִילִים בְּנֵי עֲנָק מִן-הַנְּפִילִים וַנְּהִי בְּעֵינֵינוּ כַּחֲגָבִים וְכֹן הָיִינוּ בְּעֵינֵיהֶם:

10

NUM.  
13:33

→ And on ex. 10 the spies tell account of what they've **seen** with their own eyes on the Land of Canaan.

\* When *rā'ā* is complemented by a *kī*-phrase “that” phrase’, only *gweled* is selectable.

11  
GEN.  
1:4

Yna Duw a **welodd** y goleuni **mai** dâ [oedd,] a Duw a wahanodd rhwng y goleuni a'r tywyllwch.

And God saw the light, **that** it was good: and God divided the light from the darkness.

way **yar** 'ēlohīm 'et-hā'or **kī-** ṭob wayyabdēl 'ēlohīm bēn hā'or ū-bēn ha-ḥošeḵ

וַיִּרְא אֱלֹהִים אֶת־הָאוֹר כִּי טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ:

12  
GEN.  
37:4

Pan **welodd** ei frodyr, **fod** eu tâd **yn** ei garu ef yn fwy nai holl frodyr: yna hwy ai casasant ef, ac ni fedrent ymddiddan [ag] ef yn heddychol.

And when his brethren **saw** **that** their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

way **yir'ū** 'eḥāw **kī**'ot-o 'āhab 'ābīhem mik-kāl'eḥāw way-yišnə'ū 'ot-o wə-lo yāklū dabbəro lə-šālom

וַיִּרְאוּ אֶחָיו כִּי־אָהַב אָבִיהֶם מִכָּל־אֶחָיו וַיִּשְׁנְאוּ אוֹתוֹ וְלֹא יָכְלוּ דַבְּרוּ לְשָׁלֹם:

2.1.1.2 ✦ *edrych*

2.1.1.2.1 ✦ *Looking*

▮ *rā'ā* in the sense of 'looking' is translated by *edrych*.

13  
GEN.  
13:14

[...], cyfod dy lygaid, ac **edrych** o'r lle yr hwn yr ydwynt ynddo tu a'r gogledd, a'r deheu, a'r dwyrain, a'r gorllewyn.

[...], Lift up now thine eyes, and **look** from the place where thou art northward, and southward, and eastward, and westward:

[...] šā nā 'ēnekā ū-**r'ē** min-ham-māqom 'āšer'attā šām šāpon-ā wā-nēgḇ-ā wā-qēdm-ā wā-yāmm-ā

[...] שָׂא נָא עֵינֶיךָ וּרְאֵה מִן־הַמָּקוֹם אֲשֶׁר־אַתָּה שָׂם צַפְנָה וּנְגִבָה וּקְדָמָה וַיְמָה:

14  
Ex.  
3:4

Pan welodd yr Arglwydd mai cilio yr oedd efe i **edrych**: yna Duw a alwodd arno o ganol y berth ac a ddywedodd Moses, Moses: a dywedodd yntef wele fi.

And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

way-yar YHWH kī sār li-**r'ot** way-yiqrā 'ēlāw 'ēlohīm mittok has-səne way-yomer moše moše way-yomer hinnēnī

וַיֵּרָא יְהוָה כִּי סָר לִי-**לְרֹאֹת** וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסֹּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הִנְנִי

The Hebrew collocation of *rā'ā* with the presentative *wə-hinnē* expresses looking followed by what has appeared before the one who looks from their point of view. It is translated quite literally and systematically, by *edrych* and *ac wele*. Ex. 15 is representative of this kind.

A syntagm of lifting the eyes (*way-yiśšā 'ēnāw*, *ac a dderchafodd ei ly-gaid*) commonly precedes this construction, but it is not obligatory.

Yna y daeth Isaac allan i fyfyrrio yn y maes ym mîn yr hwyr, ac a dderchafodd ei lygaid, ac a **edrychodd**, **ac wele** gamelod yn dyfod.

And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and **saw**, **and, behold**, the camels *were* coming.

way-yēsē yiṣḥāq lā-sūah baś-śāde li-pnot 'āreb way-yiśšā 'ēnāw way-**yar** **wə-hinnē** gəmallīm bā'im

וַיֵּצֵא יִצְחָק לְשׂוּחַ בְּשָׂדֵה לְפָנוֹת עֶרֶב וַיִּשָּׂא עֵינָיו וַיֵּרָא וַיִּהְיֶה גַמְלִים בָּאִים:

15  
GEN.  
24:63

### 2.1.1.2.2 ◊ Scouting out

If on ex. 10 the spies' account of what they've seen with their eyes is expressed using *gweled*, act of **scouting out** the land as a whole is expressed using *edrych*.

16  
NUM.  
13:18

Ac edrychwch y wlad beth yw hi, a'r bobl sydd yn trigo ynddi, ai cryf, ai gwan, ai llawer [ydynt.]

And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many;

ū r'ītēm 'et-hā'āreš ma-hī wə-  
'et-hā'ām hayyošēb 'āleḥā he-  
hāzāq hū hā-rāpe ha-m'aṭ hū 'im-  
rāb

וְרִאִיתֶם אֶת־הָאָרֶץ מֵהָהוּא וְאֶת־הָעָם  
הַיֹּשֵׁב עָלֶיהָ הַחֹזֵק הוּא הַרַפֵּה הַמְעַט הוּא  
אִם־רַב

17  
NUM.  
32:8

Felly y gwnaeth eich tadau, pan anfonais hwynt o Cades Barnea i edrych y tîr.

Thus did your fathers, when I sent them from Kadeshbarnea to see the land.

ko 'āsū 'ābotēkem bəšālḥī 'otām  
miq-qādeš barnēa' li' r'ot 'et-hā-  
'āreš

כֹּה עָשׂוּ אֲבוֹתֵיכֶם בְּשַׁלְּחִי אֹתָם מִקְדֵּשׁ  
בַּרְנֶע לְרִאֹת אֶת־הָאָרֶץ

18  
GEN.  
42:9

Ioseph wrth hynny a gofiodd ei freuddwydion, yrhai (sic) a freuddwydiase ef 'am danynt hwy, ac a ddywedodd wrthynt: spiwyr [ydych] chwi, i edrych noethder y wlād y daethoch.

And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

way-yizkor yosēp 'et ha-ḥālomot  
'āšer ḥālam lāhem way-yomer  
'ālehem mərəggəlīm 'attem li-  
r'ot 'et-erwaṭ hā'āreš bātem

וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֹמוֹת אֲשֶׁר חָלַם לָהֶם  
וַיֹּאמֶר אֲלֵהֶם מְרַגְלִים אַתֶּם לְרִאֹת  
אֶת־עֲרוֹת הָאָרֶץ בָּאתֶם

2.1.1.2.3 ÷ Priestly examination of leprosy (32 occurrences (Pentateuch))

The third chapter of *Leviticus* deals with examination and purification of leprosy by priests. This religious, quasi-medical examination is expressed with *rā'ā*, which is translated using *edrych*.

19  
LEV.  
13:8

Ac edryched yr offeiriad, ac os lledodd y grammen yn y croen, yna barned yr offeiriad ef yn aflan: gwahan-glywf yw hwnnw.

And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy.

wə rā'ā hak-kohēn wə-hinnē pāśtā ham-mispaḥaṭ b'ā'or wə-ṭimmə'o hak-kohēn šāra'at hī

וְרָאָה הַכֹּהֵן וְהָיָה פְּשִׁתָּהּ הַמִּסְפָּחָת בְּעוֹר וְטִמְאָהּ הַכֹּהֵן צְרַעַת הוּא׃

2.1.1.3 ÷ *canfod*

(14 occurrences (Pentateuch))

The third option for translating *rā'ā* is *canfod*. It is by far less common, and it is used in narrative. Judging by the verses Morgan chose to use it, it has a subtle sense of coming across someone or something.

Yna Duw a agorodd ei llygaid hi, a hi a ganfu bydew dwfr, ac hi aeth ac a lanwodd y gostrel [o'r] dwfr, ac a ddiododd y llangr.

And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

Yna merch Pharao a ddaeth i wared i'r afon i ymolchi, (ai llangesau oeddynt yn rhodio ger llaw 'r afon:) a hi a ganfu y cawell ynghanol yr hesc ac a anfonodd ei llaw-forwyn iw gyrchu.

And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

way-yiṗqaḥ 'ēlohīm 'et-ēneḥā wat-tēre bə'ēr māyim wat-tēlek wattəmalle 'et-ha-hēmēt mayim wat-tašq 'et-han-nā'ar

וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ וַתֵּרָא בְּאֵר מַיִם וַתֵּלֶךְ וַתְּמַלֵּא אֶת־הַחֲמַת מַיִם וַתִּשְׁק אֶת־הַנְּעָר׃

20  
GEN.  
21:19

wat-tēred bat-par'o lirḥoṣ 'al-ha-y'or wə-na'arotēhā holkot 'al-yad hay'or wat-tēre 'et-hat-tēbā bətok has-sūp wattišlah 'et-āmātāh wattiqqaḥehā

וַתֵּרֶד בַּת־פַּרְעֹה לְרַחֵץ עַל־הַיָּאֵר וַנְּעַרְתֶּיהָ הִלְכַת עַל־יַד הַיָּאֵר וַתֵּרָא אֶת־הַתְּבָה בְּתוֹךְ הַסּוּף וַתִּשְׁלַח אֶת־אֲמָתָהּ [1] וַתִּקְרָא

21  
EX.  
2:5

Now let’s, well, turn to another verb, *pānā*, which has the same root of the noun *pānīm* ‘a face’. It is translated mostly using *troi* ‘to turn’ or *edrych*. This distinction is not expressed in the original Hebrew text lexically, and Morgan had to choose in each occurrence of *pānā* whether to use the one or the other, or in fewer cases a completely different verb.

*edrych* is used in these meanings:

- looking (having one’s face, one’s gaze, set or turned towards something),
- accepting or willing, with *ar* or *am*,
- and expressing a geographical direction, with *tua*.

22

Ex.  
2:12

Ac efe a **edrychodd** ymma, ac accw,  
a phan welodd nad [oedd yno] neb:  
yna efe a laddodd yr Aiphtiad, ac ai  
cuddiodd yn y tyfod.

And he **looked** this way and that way,  
and when he saw that *there was* no man,  
he slew the Egyptian, and hid him in the  
sand.

way **yīpēn** ko wāḵo wayyar  
kī ‘ēn īš wayyak ‘et-ham-miṣrī  
wayyiṭmānēhū b’aḥol

**ויפן** כה וכה וירא כי אין איש ויך  
את-המצרי ויטמנהו בחול:

23

2 CHR.  
6:19

**Edrych** gan hynny **ar** weddi dy wās,  
ac ar ei ddeisyfiad ef ô Arglwydd fy  
Nuw: i wrando ar y llêf, ac ar y weddi  
yr hon y mae dy wās yn ei gweddio  
ger dy fron di.

**Have respect** therefore **to** the prayer  
of thy servant, and to his supplication,  
O LORD my God, to hearken unto the  
cry and the prayer which thy servant  
prayeth before thee:

ū **pānītā** ‘**el-tāpillat** ‘abdəkā  
wə’el-təhinnāto YHWH ‘ēlohāy  
li-šmoa’ ‘el-hārinnā wə’el-hat-  
tāpillā ‘āšer ‘abdəkā mitpallēl  
ləpānekā

**ופנית** אל-תפלת עבדך ואל-תחנון  
יהוה אלהי לשמע אל-הרנה ואל-התפלה  
אשר עבדך מתפלל לפניך:

Ac efe a'm dug fi i'r porth [sef] y porth yr hwn sydd yn edrych tua'r dwyrain.

Afterward he brought me to the gate, even the gate that looketh toward the east:

wayyolīkēnī 'el·haššā'ar ša'ar 'āšer pone dēreḵ haq·qādīm

וַיֹּלְכֵנִי אֶל־הַשַּׁעַר שְׁעַר אֲשֶׁר פְּנֵה דָרֶדֶד אֶל־הָאֲמֹתָיִם:

24

EZEK.  
43:1

*troi*, on the other hand, is used in these meanings:

- turning in the physical sense, commonly adjoined with verbs of motion or expressing motion in itself,
- and turning, metaphorically, unto other gods.

A [dau] or gwŷr a droesant oddi yno, ac a aethant tua Sodoma, ac Abraham yn sefyll <sup>(fefyll)</sup> etto ger bron yr Arglwydd.

And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

Canys myfi gan guddio a guddiaf fy wyneb y dydd hwnnw, am yr holl ddrygioni'r hyn a wnaeth efe, pan drôdd at dduwiau dieithr.

And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

way·yīpnū miš·šām hā'ānāšīm way·yēlkū sədom·ā wə'abrāhām 'odennū 'omēd li·pnē YHWH

וַיִּפְּנוּ מִשָּׁם הָאֲנָשִׁים וַיֵּלְכוּ סְדֹמָה וַאֲבְרָהָם עֹדֵינוּ עָמַד לִפְנֵי יְהוָה:

25

GEN.  
18:22

wə'ānokī hastēr 'astīr pānay b·ay·yom ha·hū 'al kāl·hā·rā'ā 'āšer 'āsā kī pānā 'el·'ēlohīm 'āḫērīm

וְאֲנֹכִי הַסְתֵּר אֶסְתִּיר פְּנֵי בְיוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹהִים אֲחֵרִים:

26

DEUT.  
31:18

2.1.3 ∴ *hibbīt* ‘to look’ (TYPE C)

(69 occurrences)

Almost all occurrences of *hibbīt* are translated by *edrych*, in what seems quite an automatic translation.

27

PROV.  
4:25

**Edryched** dy lygaid ar yr iniawn, ‘ēneḵā lənoḵaḥ **yabbītū** wə-  
a chyfarwydded amrantau dy lygaid ‘ap’appeḵā yayširū neḡdeḵā  
dy ffordd o’th flaen.

Let thine eyes **look** right on, and let  
thine eyelids look straight before thee.

עֵינֶיךָ לְיָכוֹחַ יִבְטְאוּ  
וְעַפְעָפִיד יִשְׁרוּ נִגְדֶיךָ

2.1.4 ∴ *ḥāzā* ‘to see, to prophesy’ (TYPE C)

(53 occurrences)

\* While the Hebrew verb *nibbā* ‘to prophesy’ has a narrower meaning, *ḥāzā* can mean ‘to prophesy’ but also more broadly ‘to see’. Interestingly, in almost all cases it is automatically translated by *gweled*, extending the sense of seeing to prophetic sight.

Both derived nouns *ḥoze* and *ro’ē*, which mean ‘a **seer**’ in the sense of ‘a prophet’, are translated using *gweledudd* in almost all cases.

28

ISA.  
2:1

Y gair yr hwn a **welodd** Esay mab had-dāḇār ‘āšer **ḥāzā**  
Amos am Iuda, ac Ierusalem. yəša’yāhū ben’āmoš ‘al-yəhūdā  
wī-rūšālayim

The word that Isaiah the son of Amoz  
**saw** concerning Judah and Jerusalem.

הַדְּבָר אֲשֶׁר רָאָה  
יִשְׁעִיָּהוּ בֶן-אָמוֹז  
עַל-יְהוּדָה וְיִירוּשָׁלַיִם:

(See also AM. 1:1, HAB. 1:1, ISA. 1:1, ISA. 13:1 and MIC. 1:1.)

2.1.5 ∴ *hišqāḇ* / *nišqāḇ* ‘to view, to look from above’ (TYPE C)

(22 occurrences)

The *hišqāḇ* is generally translated using *edrych*, which is expectable. The morphosyntax of the morphologically passive form *nišqāḇ*, in the original as well as in the translation, is not uncomplex with regards to diathesis.



Three occurrences of impersonal *gwelir* translate *nišqāp*, which is morphologically a passive form although is also used actively.

*hišqāp* (active form):

Pan ddaeth Iehu i Iezrahel: yna Iezabel a glybu [hynny,] ac a golurodd ei hwyneb, ac a wiscodd yn wŷch am ei phenn, ac a edrychodd drwy 'r ffenestr.

And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window.

way-yābo yēhū yizrə'el'ā wə-  
 ʔzebəl šām'ā wat-tāsem b'appūk  
 ʔēnehā wat-tēṭeb ʔt-rošāh wat-  
 tašqēp bə'ad ha-ḥallon

ויבוא יהוא וירעאלה ואיזבל שמעה ותש  
 בפרוד עיניה ותיטב את-ראשה ותשקה  
 בעד החלון:

29  
 2 KINGS  
 9:30

*nišqāp* (morphologically a passive form, although it is used in a manner similar to active *hišqāp*):

Canys a mi yn ffenestr fy nhŷ, mi a edrychais drwy fy ffenestr.

For at the window of my house I looked through my casement,

kī bə-ḥallon bētī bə'ad ʔšnabbī  
 nišqāptī

: כִּי בַחלוֹן בֵּיתִי בְעַד אֶשְׁנַבִּי  
 וְנִשְׁקַפְתִּי

30  
 PROV.  
 7:6

Compare this:

Ac o Bamoth [yn] y dyffryn, yr hwn [sydd] yng-wlad Moab, i ben y bryn, yr hwn sydd yn edrych tua yr diffaethwch.

And from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.

ūmib-bāmot haggay ʔšer bi-  
 šdē mo'āb roš hap-pisgā wə-  
 nišqāpā 'al-pənē hayšimon

וּמִבְּמוֹת הַגַּי אֲשֶׁר בְּעֵדֵי מוֹאָב וּמִפְּסַגַּה  
 עַל-פְּנֵי הַיְשִׁימוֹן:

31  
 NUM.  
 21:20

With this (in three verses *welir* translates *nišqāp*):

32

NUM.  
23:28

A Balac a gymmerodd Balaam i ben Peor, yr hwn a **welir** tua 'r diffaethwch.

And Balak brought Balaam unto the top of Peor, that **looketh** toward Jeshimon.

way-yiqqaḥ bālāq ʿet-bilʿam roš huppəʿor han-**nišqāḇ** ʿal-pənē hayšimon

ויקח בלק את־בלעם ראש הפעור על־פני הישימון: **הנשקֶר**

2.1.6 ∴ *hišgīaḥ* (TYPE C)

(3 occurrences)

33

SONG  
2:9

Tebyg yw fy annwyl yd i iwrch neu lwdn hydd, wele ef yn sefyll dann ein pared yn **edrych** trwy 'r ffenestri, [ac] yn ymddangos trwy 'r pilêrau.

My beloved is like a roe or a young hart: behold, he standeth behind our wall, he **looketh** forth at the windows, shewing himself through the lattice.

dome dōdī li-šbī ʿo ləʿoḇer hāʿayyālīm hinnēze ʿomēd ʾaḥar kātlenū **mašgīaḥ** min-haḥallonot mēšīš min-haḥārakkim

דומה דודי לצבי או לעפר האילים הגדה: עומד אחר כתלנו **משגיח** מן־החלונות מציץ מן־החרקים:

2.1.7 ∴ *šāpā* 'to watch' (TYPE B)

(36 occurrences)

\* If *rāʾā* and *pānā* show limited lexical dispersion in the translation, to two just main lexemes each (TYPE A), and *hibbīt*, *ḥāzā*, *hišqīḇ* and *hišgīaḥ* show a high degree of uniformity (TYPE C), *šāpā* 'to watch' and *šār* 'to behold' are more finely tuned according to meaning (TYPE B); for example *disgwil* is used in the sense of anticipation (ex. 35) and negated *cael* is added to *gweled* when describing inability to see because of concealment (ex. 37).

The derived noun *šōḇe* 'a watchman' is translated using *gwiliedudd* in most cases.

34

GEN.  
31:49

A **Mispah** hefyd, o blegit efe a ddywedase, **edryched** yr Arglwydd rhwng o fi a thithe, pan fôm ni bob vn o olwg ei gilydd.

wəham-**mišpā** ʾāšer ʾamar **yīšēḇ** yhwḥ bēnī ū-ḥēneḱā kī nissāṭēr ʾiš mēreʿēhū

And **Mizpah**; for he said, The LORD **watch** between me and thee, when we are absent one from another.

וְהַמְצַפָּה אֶשֶׁר אָמַר יִצְחָק יְהוָה בֵּינִי וּבֵינֶיךָ  
כִּי נִסְתַּר אִישׁ מֵרֵעֵהוּ:

Ein llygaid a ballasant tra yr oeddem ni yn **disgwil** am ein cynnorthwy ofer: **disgwil** yr oeddem ni yn vníc wrth ghenhedlaeth yr hon nid achube.

'odēnū tiklenā 'ēnēnū  
'el'ezrātēnū hābēl bā-  
**šippiyyātēnū** **šippīnū**  
'el-goy lo yošā'

35  
LAM.  
4:17

As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not save us.

\*עודינה \*עודיניו תכלינה עינינו  
אֶל-עֲוֹרַתְנוּ הַבַּל בְּצַפִּיתֵנוּ צִפִּינוּ  
אֶל-גּוֹי לֹא יוֹשֵׁעַ:

A Dafydd oedd yn eistedd rhwng y ddau borth: a'r **gwiliedudd** aeth ar nēn y porth ar y mûr, ac a dderchafodd ei lygaid, ac a edrychodd, ac wele w̄r yn rhedeg ei hunan.

wāḏawīd yošēb bēn-šānē haš-  
šə'ārīm way-yēlēk haš **šōpē**  
'el-gaḡ hašša'ar 'el-haḥomā  
way-yiśśā 'eṭ'ēnāw wayyar  
wə-hinnē'īš rāš ləbaddo

36  
2 SAM.  
18:24

And David sat between the two gates: and the **watchman** went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

וְדָוִד יוֹשֵׁב בֵּין-שְׁנֵי הַשְּׁעָרִים וַיֵּלֶךְ הַצֹּפֵה  
אֶל-גֹּגַג הַשֹּׁעַר אֶל-הַחֹמָה וַיִּשָּׂא אֶת-עֵינָיו  
וַיֵּרָא וְהִנֵּה-אִישׁ רָץ לְבַדּוֹ:

2.1.8 ∴ šār 'to behold' (TYPE B)

(17 occurrences)

A llygad y godineb-wr sydd yn gwilied y cyfnos gan ddywedyd, ni **chaiff** llygad fyng-**weled**: ac efe a esyd hûg ar ei wyneb.

wə'ēn no'ēp šāmrā nešep lē-  
mor lo **təšūrēnī** 'āyin wəšēṭer  
pānīm yāšīm

37  
JOB  
24:15

The eye also of the adulterer waiteth for the twilight, saying, No eye shall **see** me: and disguiseth his face.

וְעֵין נֹאֵף | שְׁמֵרָה וְנִשָּׂא לְאֹמֶר  
לֹא-תִשְׁרְנֵנִי עֵין וְסִתַּר פְּנֵים יִשִּׂים:

### 2.1.9 ∴ Conclusion

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✱ So, we've seen several types of translational relationships:

IV

Types of translational relationships:

- Most show simple conversion, with very little or no variation (TYPE C): *her'á* → *dangos*, *nir'á* → *ymddangos*, *hibbīt* → *edrych*, *hâzâ* → *gweled*, *hišqīp* → *edrych*, *hišgīah* → *edrych*, *ro'ε* → *gweledudd* and *hoze* → *gweledudd*.
- Meaning-bearing opposition of two main options (TYPE A): *râ'á* and *pânâ*.
- More variance (TYPE B): *šâpâ* and *šâr*.

As one can see, in the translation the main lexical burden lays on two Welsh verbs: *edrych* and *gweled*.

## 2.2 ∴ Hearing

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### 2.2.1 ∴ *šâma* 'to hear' (TYPE A) (Pentateuch: 295 occ.; Bible: 1159)

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✱ *šâma* 'to hear' is the auditory equivalent of the visual *râ'á*, serving as the principal verb of **hearing**. It is translated by *clywed* and *gwrando*, with a marginal use of *deall*.

As I've said in the overview before, *clywed* in this opposition is used for simple concrete auditory perception and perception of content, while *gwrando* is used in the sense of obeying, accepting, following, judging, interpreting, etc.

#### 2.2.1.1 ∴ *clywed*

---

ac [vn] a ddywedodd, gan ddychwelyd y dychwelaf attat yng-hylch amser bywiolaeth, ac wele fab i sara dy wraig, a sara oedd yn **clywed** [wrth] ddrws y babell, a hwnnw [oedd] oi ôl ef.

and he said, i will certainly return unto thee according to the time of life; and, lo, sarah thy wife shall have a son. and sarah **heard** *it* in the tent door, which *was* behind him.

A **glybu** pobl lais Duw yn llefaru o ganol y tân, fel y **clywaist** ti, a byw o honynt':

Did *ever* people **hear** the voice of God speaking out of the midst of the fire, as thou hast **heard**, and live?

way-yomer šob 'ášüb 'elēkâ k-â-'ēt̄ ḥayyâ wə-hinnē-bēn lə-šārâ 'išteḫâ wə-šārâ **šoma'at̄** peṭah̄ hâ'ohel wə-hū 'ahārāw

38

GEN.  
18:10

וַיֹּאמֶר שׁוֹב אֲשׁוּב אֵלֶיךָ כְּעַת חַיֵּיהֶם וְהָיְתָה לְסָרָה בֵּן לְשָׂרָה וְשָׂרָה שָׂמְעָה אֶת־הַקּוֹל מִן־הַדֶּלֶת וְהָיְתָה אַחֲרָיוֹ:

hâ-šāma' 'ām qol 'ēlohīm məḏabbēr mit-toḫ-hâ-'ēš ka-ššer-šāma'tā 'attā way-yehī

39

DEUT.  
4:33

עַם קוֹל אֱלֹהִים מִדְּבַר הַשְּׁמֵעַ מִתּוֹךְ־הָאֵשׁ שָׂמְעָה אֶת־הוֹי:

As with *gweled* and *râ'â*, when translating *šāma'* with a **content complement** only *clywed* is selectable.

Dywedodd hefyd, wele **clywais** **fod** ŷd yn yr Aipht, ewch i wared yno, a phrynnwch i ni oddi yno, fel y bôm fyw, ac na byddom feirw.

And he said, Behold, I have **heard** **that** there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

way-yomer hinnē **šāma'tī** **kī** yeš-šēber bə-mišrāyim rəḏū-šāmmâ wə-šibrū-l-ānū miš-šām wə-nihyē wə-lo nāmūt̄

40

GEN.  
42:2

וַיֹּאמֶר הִנֵּה שָׂמְעָה כִּי יֵשׁ־שֶׁבֶר בְּמִצְרַיִם רְדוּ־שָׁמָּה וּשְׁבְרוּ־לָנוּ מִשָּׁם וְנָחִיהָ וְלֹא נָמוּת:

→ In ex. 40 there is a *ki* ‘that’ phrase.

41  
GEN.  
41:15

A Pharao a ddywedodd wrth Joseph, breuddwydiais freuddwyd, ac nid [oes] ai deonglo ef: ond myfi a [glywais] **ddywedyd** am danat ti, y gwrandewi freuddwyd iw ddeonglu.

And Pharaoh said unto Joseph, I have dreamed a dream, and *there is none* that can interpret it: and I have [heard] say of thee, **that** thou canst understand a dream to interpret it.

way:yomer par'o 'el:yosēp  
ḥālom ḥālamtī ū-pōtēr 'en 'ot:o  
wa'ānī [šāma'tī] 'ālekā **lēmōr**  
tišma' ḥālom li-p̄tor 'ot:o

וַיֹּאמֶר פַּרְעֹה אֶל-יֹסֵף חֲלוֹם חֲלַמְתִּי וְיִפְתָּר  
אֵין אִתּוֹ וְאֵי שִׁמְעֵתִי עָלַיְךָ לְאֹמֶר  
תִּשְׁמַע חֲלוֹם לְפָתֵר אֹתוֹ:

→ And in ex. 41 another form of content complement occurs.

So, comparably with *gweled*, for there is auditory perception and perception of content.

### 2.2.1.2 ✦ *gwrando*

#### 2.2.1.2.1 ✦ Obeying and accepting (the most common use of *gwrando* occurrences)

Most occurrences of *gwrando* has the sense of ‘hearing’ as **obeying** or **accepting**.

42  
DEUT.  
1:43

Felly y dywedais wrthyich, ond ni [wrandawsoch] eithr anufyddhausoch air yr Arglwydd, rhyfygasoch hefyd ac aethoch i fynu i'r mynydd.

So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.

wā'ādabbēr 'ālēkem wə:lo  
[šəma'tem] wattamrū 'et:pī  
YHWH wat-tāzīdū wat-ta'ālū  
hā-hār-ā

וַאֲדַבֵּר אֲלֵיכֶם וְלֹא שִׁמַּעְתֶּם וְתַמְרוּ  
אֶת-פִּי יְהוָה וְתִזְדּוּ וְתַעֲלוּ הַהַר:

So in ex. 42 the people did hear Moses sensorially but didn't follow him.

When *šāma'* is followed by a prepositional complement, it always has this sense and is automatically translated with *gwrando ar*.

Yna Moses a atebodd, ac a ddywedodd, etto wele ni chredant i mi ac ni **wrandawant** **ar** fy llais: onid dywedant nid ymgdangosodd yr Arglwydd i ti.

And Moses answered and said, But, behold, they will not believe me, nor **hearken** **unto** my voice: for they will say, The LORD hath not appeared unto thee.

way-ya'an moše way-yomer wə-hēn lo-ya'āminū lī wə-lo yišmə'ū **bə**-qolī kī yomrū lo-nir'ā 'ēlekā YHWH

וַיַּעַן מֹשֶׁה וַיֹּאמֶר וְהֵן לֹא־יִאֱמִינוּ לִי וְלֹא יִשְׁמְעוּ בְּקוֹלִי כִּי יֹאמְרוּ לֹא־נִרְאָה אֱלֹהִים לָנוּ  
וְהָיָה

43

Ex. 4:1

Almost all occurrences of the Hebrew idiomatic phrase *hiṭṭā' ozen* 'to incline the ear', with a few exceptions from Psalms, collocate with verbs of hearing and accepting: 'incline your ear and hear (that is, accept)'. *šāma'* in this position is expectably translated by *gwrando*.

Ac ni **wrandewais** ar lef fy athrawon, ac ni **ostyngais** fyng-**hlust** i'm discawdwŷr

And have not **obeyed** the voice of my teachers, nor **inclined** mine **ear** to them that instructed me!

wə-lo-šāma'ti **bə**-qol morāy wə-limlamməday lo-**hiṭṭī** 'āznī

וְלֹא־שָׁמַעְתִּי בְּקוֹל מוֹרְי בְּקוֹל מוֹרְי וְלֹא־הִטַּיְתִי אָזְנִי

44

PROV. 5:13

**Gogwyddwch** eich **clustiau**, a deuwch attaf, **gwrandewch** fel y byddo byw eich enaid, ac mi a wnâf gyfammod tragwyddawl â chwi [sef] siccr drugareddau Dafydd.

**Incline** your **ear**, and come unto me: **hear**, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

**haṭṭū** 'āznəkem ū-|kū 'ēlay šim'ū ū-thī napšəkem wə-ēkratā lākem bərit 'olām ḥasde dāwīd han-ne'ēmānīm

הִטּוּ אָזְנוֹכֶם וּלְכוּ אֵלַי שְׁמְעוּ וְתָחִי נַפְשְׁכֶם וְאַכְרַתָּהּ לְכֶם בְּרִית עוֹלָם חֲסֵדֵי דָוִד הַנְּאֻמִּים

45

ISA. 55:3

\* *šāma'* in the sense of **judging**, of deciding one way or the other, or of asking God for judgement, is translated by *gwrando*.

46

DEUT.  
1:16

A'r amser hwnnw y gorchymynnais i'ch barnwŷr chwi gan ddywedyd: gwrandewch [ddadleuon] rhwng eich brodyr, a bernwch gyfiawnder rhwng gŵr ai frawd, ac ai estron hefyd.

And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between every man and his brother, and the stranger *that is* with him.

wā'āšawwe 'etšopṭēkēm b'ā'ēt  
ha-hi lē-mor šāmoa' bēn-  
'āhēkēm ūšpattēm šedeq bēn'iš  
ū-bēn'āhīw ū-bēn gēro

וְאָצְוָה אֶת־שֹׁפְטֵיכֶם בְּעַת הַהוּא לֵאמֹר  
שִׁמְעוּ בֵּין־אֶחְיֶיכֶם וּשְׁפֹטֶתֶם צְדָק  
בֵּין־אִישׁ וּבֵין־אֶחָיו וּבֵין גֵּרוֹ:

## 2.2.1.2.3 ∴ Interpretation of dreams

\* Hearing dreams in the sense of interpreting them is also translated by *gwrando*, as you can see in ex. 47:

47

GEN.  
41:15

A Pharao a ddywedodd wrth Joseph, breuddwydiais freuddwyd, ac nid [oes] ai deonglo ef: ond myfi a glywais ddywedyd am danat ti, y gwrandewi **freuddwyd** iw ddeonglu.

And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a **dream** to interpret it.

way-yomer par'o 'el-yosēp  
hālom hālamtī ū-pōtēr 'en 'ot-o  
wa'ānī šāma'tī 'ālekā lē-mor  
tišma' **hālom** li-pōtor 'ot-o

וַיֹּאמֶר פַּרְעֹה אֶל־יֹסֵף הֲלוֹם הִלַּמְתִּי  
וּפְתָר אֵין אֵתוֹ וְאֲנִי שָׁמַעְתִּי עֲלֶיךָ לֵאמֹר  
תִּשְׁמַע הֲלוֹם לְפָתַר אֵתוֹ:

\* Morgan reads the Hebrew text in the same manner when Joseph asks his brothers to **hear** his dream (that is, according to Morgan, to **interpret** it); ex. 48:



O blegit dywedase wrthynt,  
gwrandewch atolwg y **breuddwyd**  
 hwn, yr hwn a frenddwydiais.

way·yomer 'ālēhem šim'ū nā  
 ha-**hālom** haz·ze 'āšer hālāmtī

48

GEN.  
37:6

And he said unto them, Hear, I pray  
 you, this **dream** which I have dreamed:

וַיֹּאמֶר אֲלֵיהֶם שְׁמְעוּ־נָא הַחֲלוֹם  
 אֲשֶׁר חֲלַמְתִּי:

\* In comparison, when what's being heard is the dream's **content** (the literal **narrative**) or someone else's **interpretation** thereof, Morgan uses *clywed*:

Pan glybu Gedeon  
**adroddiad y breuddwyd** ai  
**ddirnad**, yna efe a addolodd:  
 [...]

way·hī ki·šmoa' gid'on 'et-  
**mispar ha-hālom** wə'et-**šibro**  
 way·yištāhū [...]

49

JUDG.  
7:15

And it was *so*, when Gideon heard  
 the **telling of the dream**, and the  
**interpretation** thereof, that he wor-  
 shipped, [...]

וַיְהִי כִשְׁמַע גִּדְעוֹן אֶת־מִסְפַּר הַחֲלוֹם  
 וְאֶת־שִׁבְרוֹ וַיִּשְׁתַּחֲוֶה [...]

### 2.2.1.3 ✦ *deall* 'to understand'

The Hebrew phrase of 'hearing a language' in the sense of knowing it, as you can see on ex. 50 in the story of the Tower of Babel, has no idiomatic equivalent using either *clywed* or *gwrando*; Morgan's solution was to use *deall* 'to understand' instead.

Deuwch descynnwn, a chymmuscwn  
 yno eu hiaith hwynt fel na ddeallo  
 vn **iaith** ei gilydd

hābā nērdā wə·nāblā šām  
 šəpātām 'āšer lo yišmə'ū 'iš  
**šəpāt** rē'ēhū

50

GEN.  
11:7

Go to, let us go down, and there con-  
 found their language, that they may not  
understand one another's **speech**.

הֲבֵה נִרְדָּה וְנִבְלָה שְׁם שַׁפְתֵּם אֲשֶׁר לָא  
 יִשְׁמְעוּ אִישׁ שַׁפֵּת רֵעֵהוּ:

51

DEUT.  
28:49

Yr Arglwydd a ddwg i'th erbyn genedl o bell [sef] o eithaf y tir, megis ac yr eheda yr eryr: cenedl yr hon ni **ddealli** ei **hiaith**.

The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose **tongue** thou shalt not **understand**;

yiśśá yHWH 'áleḵā goy mē-rāhoq mi-qṣē hā'āreṣ ka'āšer yid'ē han-nāšer goy 'āšer lo-**tīšma'** **lašono**

ישא יהוה עליך גוי מרחוק מקצה הארץ כאשר יידע הנשר לא תשמע לשונו

52

EZEK.  
3:6

Nid at bobloedd lawer o iaith anhybus, ac o dafod-iaith ddiethr y rhai ni **ddealli** eu **hymmadroddion**, oni wrandawe y rhai hynny arnat [pe] i'th anfonwn di attynt':

Not to many people of a strange speech and of an hard language, whose **words** thou canst not **understand**. Surely, had I sent thee to them, they would have hearkened unto thee.

lo 'el·ammīm rabbīm 'imqē śāpā wə-ḵibdē lāšon 'āšer lo-**tīšma'** **dibrēhem** 'im-lo 'ālēhem šəlahṭikā hēmmā yišmə'ū 'ēlēkā

לא | אל-עמים רבים עמקי שפה וכבדי לשון אשר לא תשמע דבריהם אם-לא אליהם שלחתיך המה ישמעו אליך:

After discussing the two main senses, let's continue with the more marginal ones: **touch**, **smell** and **taste**.

### 2.3 ✧ Touch

#### 2.3.1 ✧ *māšaš* 'to touch, to feel (by hand)' (6 occurrences)

\* The verb *māšaš* 'to touch (by hand), to feel' is translated in most cases using *teimlo*; this is the lexeme used in the list of modalities in ex. 2. *palfalu* or *ymbalfalu* are used in verses concerning trying to grasp the surrounding environment in darkness or blindness (such is also the *hápax legómenon giššēš*). However, when in ex. 55 the blinded Samson asks the lad to let him feel the pillars, Morgan may foreshadow the later destruction event by choosing to translate *hāmīšēnī 'et-hā·ammūdīm* by *gad i mi gael gafel ar y colofnau (=gafael)* 'let me to have a grip on the pillars'.

- The danger of English mediation: *nāga*, ‘touch’, and *cyffwrdd* ‘touch, meet, adjoin’.

Yna y nessaodd Iacob at Isaac ei dād, yntef ai **teimlodd**, ac a ddywedodd, y llais, [yw] llais Iacob, a’r dwylo, dwylo Esau [ydynt.]

And Jacob went near unto Isaac his father; and he **felt** him, and said, The voice *is* Jacob’s voice, but the hands *are* the hands of Esau.

Byddi hefyd yn **ymbalfalu** ganol dydd, fel yr **ymbalfale** y dall yn y tywyllwch, ac ni lwyddi yn dy ffyrdd di: [...]

And thou shalt **grope** at noonday, as the blind **gropeth** in darkness, and thou shalt not prosper in thy ways: [...]

Yna Samson a ddyweddodd wrth y llanc yr hwn oedd yn ymaflyd yn ei law ef, gollwng, a gad i mi gael **gafel** ar y colofnau y rhai y sicerhauwyd y tŷ arnynt: fel y pwyswyf arnynt.

And Samson said unto the lad that held him by the hand, Suffer me that I may **feel** the pillars whereupon the house standeth, that I may lean upon them.

way-yiggaš ya’āqob ’el-yiṣḥāq  
'ābīw **waymuššēhū** way-  
yomer haq-qol qol ya’āqob  
wə-hayyādayim yədē ’ēśāw

וַיִּגַּשׁ יַאֲקֹב אֶל-יִצְחָק אָבִיו וַיִּמְשֹׁחַ  
וַיֹּמֶר קוֹל יַעֲקֹב קוֹל יְהוֹדָע יְדֵי עֵשָׂו:

53  
GEN.  
27:22

wə-hāyītā **məmaššēš** baš-  
šāhārayim ka’āšer **yəmaššēš**  
hā-iwwēr b-ā’āpēlā wə-lo tašlīah  
'et-darākekā [...]

וְהָיִיתָ מַמְשֵׁשׁ בַּצְּהָרִים כְּאִשֶּׁר יִמְשֵׁשׁ  
הָעוֹר בְּאֶפְלֵה וְלֹא תִצְלַח אֶת-דְּרָכֶיךָ  
:[...]

54  
DEUT.  
28:29

way-yomer šimšon ’el-han-  
na’ar ham-mahāzīq bəyādo  
hannīhā ’otī wa **hāmīšēnī**  
'et-hā-ammūdīm ’āšer hab-bayit  
nākon ’ālēhem wə-’ēššā ’en  
’ālēhem

וַיֹּמֶר שִׁמְשׁוֹן אֶל-הַנְּעָר הַמְחֻזָּק בְּיָדוֹ  
הַנִּיחָה אוֹתִי \*וְהִימְשֵׁנִי  
אֶת-הָעַמֻּדִים אֲשֶׁר הֵבִית נִכּוֹן עָלֵיהֶם  
וְאִשְׁשֵׁן עָלֵיהֶם:

55  
JUDG.  
16:26

56

ISA.  
59:10

Palfalansom fell deillion a'r pared, ie fel [rhai] heb lygaid y palfalansom (palfalafom); tramgwyddasom ar hanner dydd fel y cyfnos, [oeddem] ym mysc y beddau fel rhai meirw.

We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noonday as in the night; *we are* in desolate places as dead *men*.

nəḡašəšā k'a'iwriṁ qīr ū-k'ēn  
'ēnayim nəḡaššēšā kāšalnū  
b'aṣṣāhārayim k'an-nešēp  
b-ā'ašmannīm k'am-mētīm

נְגַשְׁשָׁה קִיר וּבְאֵין עֵינַיִם  
נְגַשְׁשָׁה כְּשֵׁלְנוּ בְּצַהְרֵיִם כְּנֹשֶׁף  
בְּאַשְׁמַנִּים כְּמֵתִים:

## 2.4 ∴ Smell

✱ The sense of smell provides us a less complex situation.

2.4.1 ∴ *hērīah* 'to smell'

(11 occurrences)

*hērīah* 'to smell' is usually translated using *arogli*, except when the Hebrew idiom seems not to be applicable in Welsh.

There is a possibility of interference by a mediating translation, but this is yet to be researched as far as I know; see exx. 58 and 59.

57

GEN.  
8:21

Yna'r aroglodd yr Arglwydd arogl esmwyth, a dywedodd yr Arglwydd yn ei galon ni chwanegaf felldithio y ddaiar mwy er mwyn dŷn: [...]

And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; [...]

way yārah YHWH 'et-rēah han-nīhoah way-yomer YHWH 'el-libbo lo'osip lə-qallēl 'od 'et-hā-'ādām ba-'ābūr hā-'ādām [...]

וַיַּחַם יְהוָה אֶת־רֵיחַ הַנִּיחֹחַ וַיֹּאמֶר יְהוָה אֶל־לִבּוֹ לֹא־אֶסֶף לְקַלֵּל עוֹד אֶת־הָאָדָמָה בְּעִבּוֹר הָאָדָם [...]

58

JUDG.  
16:9

[...]: ac efe a dorrodd y gwodyn, fel y torrir edef garth wedi cyffwrdd [a'r] tân, felly nid adnabuwyd ei gryfder ef.

way-nattēq ʿēt-haytārīm kaʿāšer yinnātēq pətīl-han-nəʿoret ba-hārīḥo ʿēš wə-lo noḏaʿ koḥo

And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

ינתק וינתק אֶת־הַיְתָרִים כַּאֲשֶׁר ינתק פְּתִיל־הַנְּעֹרֶה אֲשׁ וְלֹא נֹדַע בְּהַרְיָחוֹ :חֹךְ

**Vulgate:** [...] quomodo si rumpat quis filum de stuppae tortum putamine cum odorem ignis acceperit [...]

**Geneva:** [...] as a threede of towe is broken, when it feeleth fire [...]

**Bishops':** [...] as a stryng of towe breaketh when it fealeth fire [...]

Ei ddeall hefyd [fydd] yn ofn yr Arglwydd, ac nid wrth olwg ei lygaid y barn efe, nac wrth glywediad ei glustiau y cerydda efe.

wa hārīḥo bəyir'at YHWH wə-lo-lə-mar'ē ʿēnāw yišpoṭ wə-lo-lə-mišma ʿāznāw yoḵialḥ

59

ISA.  
11:3

And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

וְהָרִיחוּ בִּירְאַת יְהוָה וְלֹא־לְמַרְאֵה עֵינָיו יִשְׁפֹּט וְלֹא־לְשִׁמְעַת אָזְנוֹ יוֹכִיחַ:

**Vulgate:** et replebit eum spiritus timoris Domini [...]

**Geneva:** And shall make him prudent in the feare of the Lord: [...]

**Bishops':** And shall make hym of deepe iudgement in the feare of God: [...]

#### 2.4.2 ∴ *rēah* 'smell' (TYPE C)

(58 occurrences)

The noun *rēah* 'smell' is translated by *arogl*, with *aroglau* and *arogled* as variation. The very common collocation *rēah niḥoah* 'pleasant smell', pertaining to the Ancient Hebrew religion, is translated automatically by *arogl esmwyth*.

60

SONG  
4:11

Dy wefusau [fy] nyweddi ydynt yn diferu [fel] dil mêl, [y mae] mêl a llaeth tann dy dafod, ac [arogl] dy wiscoedd fel [arogl] Libanus.

noṗeṭ tiṭṭoṗnâ síṗṭoṭayik kallâ dəḅaš wə-ḥālāḅ taḥaṭ læšonēk wə-rēah śalmoṭayik kə-rēah ləḅānon

Thy lips, O *my* spouse, drop as the honeycomb: honey and milk *are* under thy tongue; and the smell of thy garments is like the smell of Lebanon.

נִפְּתַת תִּטְּפֹנָה שְׁפֹתַיִךְ כַּלֵּה דְּבֶשׁ וְחֵלֶב תַּחַת לְשׁוֹנֶיךָ וְרִיחַ שְׁלֹמֹתֶיךָ כְּרִיחַ לְבָנוֹן:

61  
Ex.  
29:18

Felly y llosgi yr hwrdd ar yr allor, poeth offrwm i'r Arglwydd yw: arogl esmwyth [ac] aberth tanllyd i'r Arglwydd yw.

wə-hiqṭartâ 'eṭ-kāl-hâ-'ayil ham-mizbēḥ-â 'olā hū la-γHWH rēah nīḥoaḥ 'išše la-γHWH hū

And thou shalt burn the whole ram upon the altar: it *is* a burnt offering unto the LORD: it *is* a sweet savour, an offering made by fire unto the LORD.

הַקִּטְרֶת אֶת-כָּל-הָאֵיל המִזְבֵּחַ עֹלָה הוּא לַיהוָה רִיחַ נִיחֹחַ אִשָּׁה לַיהוָה הוּא:

## 2.5 ✧ Taste

■ So our final sense is **taste**.

### 2.5.1 ✧ *ṭā'am* 'to taste'

(10 occurrences)

The main verb translating *ṭā'am* 'to taste' is *archwaithu*, and twice it is translated by *profi*. In one case, when *ṭā'am* is used figuratively with a content complement, it is rendered as *gwled*, which is probably more suitable for the Welsh idiomatics.

62  
1 SAM.  
14:29

[...], gwelwch yn awr fel y goleuodd fy llygaid o herwydd i mi archwaithu y chydig o'r mêl hwn.

[...] rə'ū-nâ kī-orū 'ēnay kī ṭā'amī mə'aṭ dəḅaš haz-ze

[...]: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

[...] רְאוּנָא כִּי-אָרוּ עֵינַי כִּי טַעַמְתִּי מֶעֶט דְּבֶשׁ הַזֶּה:

[...]: dŷn, ac anifail, eidion, a dafad, na **phrofant** ddim, na phorant, ac nac ysant ddwfr.

[...] hā-ʾāḏām wə-hab-bəhēmā hab-bāqār wə-ḥaṣ-ṣon ʾal-**yiṭʾāmū** məʾūmā ʾal-yirʾū ū-mayim ʾal-yištū

63

JON.  
3:7

[...], Let neither man nor beast, herd nor flock, **taste** any thing: let them not feed, nor drink water:

[...] הָאָדָם וְהַבְּהֵמָה וְהַצֹּאֵן אֶל-יִטְעֲמוּ אֶל-יִשְׁתּוּ מֵאֹמָה אֶל-יִרְעוּ וּמִמַּיִם אֶל-יִשְׁתּוּ:

Os hi a **wêl** **fōd** ei marsiandiaeth yn fuddiol, ni ddiffydd ei chanwyll ar hŷd y nōs.

**ṭāʾāmā** **kī-ṭob** sahrāh loyikbe b-al-laylā nērāh

64

PROV.  
31:18

She **perceiveth** **that** her merchandise is good: her candle goeth not out by night.

טַעְמָה כִּי-טוֹב סוּחָהּ לְאִי-יִכְבֶּה \* בַּלַּיַל בְּלַיְלָה נִרְהָ:

- Vulgate:** **gustavit** **quia** bona est negotiatio eius non extinguetur in nocte lucerna illius
- Geneva:** She **feeleth** **that** her marchandise is good: her candle is not put out by night.
- Bishops':** And yf she **perceauē** **that** her huswiferie doth good, her candell goeth not out by nyght.

2.5.2 ∴ **ṭaʾam** 'taste' (TYPE B) (12 occurrences)

The noun *ṭaʾam* can have either a literal meaning, sensory taste, or a figurative one, 'reason', 'advice', 'understanding', etc. Morgan reflects that: the literal meaning is translated by *blās* 'taste', and the figurative ones by a variety of fine-tuned words [*point on slide*].

A thŷ Israel a alwasant ei henw ef Manna: ac efe oedd **fel** hād Coriander, yn wynn, ai **flās** fel afrllad o fêl.

way-yiqrəʾū bēt-yiśrāʾēl ʾet-šəmo mǎn wə-hū kə-zeraʿ gaḏ lābān wə-**ṭaʾmo** kə-šappihīt bi-dḇāš

65

Ex.  
16:31

And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the **taste** of it was like wafers made with honey.

וַיִּקְרְאוּ בֵּית-יִשְׂרָאֵל אֶת-שְׁמוֹ מַן וְהוּא כְּצִפְיֹת בִּדְבַשׁ: טַעְמוֹ

66  
Ps.  
119:66

Dysc i mi iawn **ddeall**, a  
gŵybodaeth, o herwydd yn dy  
orchymynnion di y credais.

tūb **ṭa'am** wā-da'at lammədēnī  
kī bə-mišwoṭekā he'ēmāntī

Teach me good **judgment** and knowl-  
edge: for I have believed thy command-  
ments.

טוב **טעם** וְדַעַת לְמִדְנִי כִּי בְּמִצְוֹתֶיךָ  
הִאֲמַנְתִּי:

67  
JON.  
3:7

Yna y cyhoeddwyd, ac y dywedwyd  
yn Ninife **drwy orchymyn** y brenin  
ai bendefigion, gan ddywedyd: [...]

way-yaz'ēq way-yomer bə-nīnwē  
**miṭṭa'am** ham-melek ū-gdolāw  
lē-mor [...]

And he caused *it* to be proclaimed  
and published through Nineveh  
**by the decree** of the king and his  
nobles, saying, [...]

וַיִּזְעַק וַיֹּאמֶר בְּנִינְוָה **מִטְּעָם** הַמֶּלֶךְ וְגִדְלֵי  
[...] לְאֶמֶר

### 2.5.3 ∴ *maṭ'amīm* 'delicacies' (TYPE C)

(8 occurrences)

Another word of the same root is the *pluralis tantum* noun *maṭ'amīm* 'delicacies', which is translated by *dainteithion*.

68  
PROV.  
23:3

Na ddeisyf ei **ddanteithion** ef:  
cans twyllodrus yw bwyd.

'al-tit'āw lə-**maṭ'ammoṭāw** wə-  
hū leḥem kəzābīm

Be not desirous of his **dainties**: for they  
are deceitful meat.

אַל-תִּתְאָוּ [Q][q] לְמִטְעָמוֹתָיו  
לֶחֶם כְּזָבִים:

## 2.6 ∴ Jacob gaining Isaac's blessing (GEN. 27)

\* Now, before we finish, some homework... On your handout you can see the famous story of how Jacob gained his father's blessing through deception, typeset bilingually with the relevant words marked. The sensorium is at the heart of the story, and it is beautiful to see how such a short story exemplifies the regularities we've discussed with all five senses. Read it afterwards and pay attention to Morgan's translational choices.



<sup>1</sup> wayhī kī-zāqēn yiṣḥāq wattikhenā 'ēnāw mēr'ot wayyiqrā 'et'ēsāw bəno hag-gādol wayyomer 'elāw bənī way-yomer 'elāw hinnēnī-<sup>2</sup> way-yomer hinnē-nā zāqantī lo yāda'tī yom motī <sup>3</sup> wə-'attā śānā kēlekā telyəkā wəqaštekā wəšē hasśāde wəšūdā lī šāyid <sup>4</sup> wa-'āsēlī **ma'ammīm** ka'āšer 'āhābtī wə-hābī'ā lī wə'okēlā ba'ābūr tabārekekā napšī bə'ferem 'āmūt <sup>5</sup> wəribqā **šoma'at** bə-qabbēr yiṣḥāq 'el'ēsāw bəno way-yelēk 'ēsāw hasśāde lāšūd šayid lə-hābī <sup>6</sup> wəribqā 'amrā 'elya'āqob bənāh lēmōr hinnē **šāma'tī** 'et'ābīkā məqab-bēr 'el'ēsāw 'āhīkā lēmōr <sup>7</sup> hābī'ā lī-šayid wa'āsēlī **ma'ammīm** wə'okēlā wa'ābārekekā li-pnē YHWH li-pnē motī <sup>8</sup> wə'attā bənī **šoma'** bəqolī la'āšer 'ānī məšawwā 'otāk <sup>9</sup> lek-nā 'el-haššon wə-qah-lī miššām šənē gadāyē 'izzīm toβīm wə'e'ēse 'otām **ma'ammīm** lə'ābīkā ka-āšer 'āhēb <sup>10</sup> wəhēbētā lə'ābīkā wə-'ākāl ba'ābūr 'āšer yəbārekekā li-pnē moṭo <sup>11</sup> wayyomer ya'āqob 'el-riβqā 'immo hēn 'ēsāw 'āhī 'š sātīr wə'ānokī 'š ḥālāq <sup>12</sup> 'ūlay **yemuššēnī** 'ābī wə-hāyītī bə'ēnāw ki-mṭa'tēa' wəhēbētī 'ālay qəlālā wəlo bə'rākā <sup>13</sup> wəttomer lo 'immo 'ālay qīlētākā bənī 'ak **šoma'** bəqolī wə'elēk qah-lī <sup>14</sup> wayyēlek wayyiqqah wayyābē lə'immo wat'ta'as 'immo **ma'ammīm** ka'āšer 'āhēb 'ābīw <sup>15</sup> wəttiqqah riβqā 'et'biḡdē 'ēsāw bənāh hag-gādol ha'ḥāmūdōt 'āšer 'ittāh bab-bāyīt wəttalbēs 'et'ya'āqob bənāh haq-qāṭān <sup>16</sup> wə'ēt 'oroṭ gadāyē hā'izzīm hilbīšā 'alyādāw wə'al ḥelqat šawwārāw

<sup>1</sup> A bu wedi heneiddio o Isaac, a thywyllu ei lygaid fel na **wele**, alw o honaw ef Esau ei fāb hynaf, a dywedyd wrtho, fy mab: yntef a ddywedodd wrtho ef, wele fi. <sup>2</sup> Ac efe a ddywedodd wele mi a heneiddias yn awr, nid adwen ddydd fy marwolaeth. <sup>3</sup> Ac yn awr cymmer attolwg dy offer, dy gawell saethau, a'th fwa, a dos allan i'r maes, a hela i mi helfa. <sup>4</sup> A gwna i mi **ddainteithion** or fāth a garaf, a dŵg [hwynt] attafi, fel y bwytaf, er mwyn dy fendithio o'm henaid cynn fy marw. <sup>5</sup> A Rebecca a **glybu** pan ddywedodd Isaac wrth Esau ei fāb: ac Esau aeth i'r maes i hela helfa iw dwyn. <sup>6</sup> Yna Rebecca a lefarodd wrth Iacob ei mab, gan ddywedyd: wele **clywais** dy dād yn llefaru wrth Esau dy frawd gan-ddywedyd. <sup>7</sup> Dŵg i mi helfa, a gwna di i mi **ddainteithion**: fel y bwyttawf, ac i'th fendithiwyf, ger bron yr Arglwydd o flaen fy marw. <sup>8</sup> Ond yn awr fy mab **gwrando** ar fy llais i, am yr hynn a orchymynnaf i ti. <sup>9</sup> Dos yn awr i'r praidd, a chymmer oddi yno ddau fynn gafr da, a mi ai harlwyaf hwynt yn **ddainteithion** i'th dād, fel y cār efe. <sup>10</sup> A thi ai dygi [hwynt] i'th dād, fel y bwyttao megis i'th fendithio o flaen ei farw. <sup>11</sup> Yna y dywedodd Iacob wrth Rebecca ei fam, wele Esau fy mrawd yn ŵr blewoc, a minne yn ŵr llyfn. <sup>12</sup> Fy nhad ond odid a'm **teimla**, yna y byddaf yn ei olwg ef fel twyll-wr: felly y dygaf arnaf felldith, ac nid bendith. <sup>13</sup> Ai fam a ddywedodd wrtho ef, arnafi [y byddo] dy felldith fy mab, yn vnic **gwrando** ar fy llais, dōs, a dŵg i mi. <sup>14</sup> Ac efe a aeth, ac a gymmerth [y mynnod] ac ai dygodd at ei fam: ai fam a wnaeth **ddainteithion** fel y care ei dād. <sup>15</sup> Rebecca hefyd a gymmerodd hoff wiscoed Esau ei mab hynaf, y rhai [oeddynt] gyd a hi yn tŷ, ac a wiscodd Iacob ei mab ieuangaf. <sup>16</sup> Gwiscodd hi hefyd grwyn y mynnod geifr am ei ddwylo ef, ac am lyfndra ei

<sup>17</sup> watittēn 'eṭham**maṭ'ammīm** wə-  
'eṭhal-leḥem 'āšer 'āsātā bəyad ya'āqob  
bənāh <sup>18</sup> wayyābo 'el'āḇīw wayyomer  
'āḇī wayyomer hinnennī mī 'attā bənī  
<sup>19</sup> wayyomer ya'āqob 'el'āḇīw 'ānokī  
'ēsāw bəkorəkā 'āsītī ka'āšer dibbartā  
'elāy qūm-nā šəbā wə'āklā miššēdī ba-  
'āḇūr təḇārākannī napšekā <sup>20</sup> wayyomer  
yišḥāq 'el-bəno məze mihartā li-mšo  
bənī wayyomer kī hiqrā ḡWHH 'ēlo-  
hekā ləpānāy <sup>21</sup> wayyomer yišḥāq 'el-  
ya'āqob gəšānā wa'**āmuškā** bənī ha-  
'attā ze bənī 'ēsāw 'imlo <sup>22</sup> wayyiggaš  
ya'āqob 'el-yiḥāq 'āḇīw **waymuššēhū**  
wayyomer haq-qol qol ya'āqob wəhay-  
yādayim yəḏē 'ēsāw <sup>23</sup> wəlo hikkīro  
kī-hāyū yādāw kīḏē 'ēsāw 'āḥīw šəTrot  
wayḇārəkēhū <sup>24</sup> wayyomer 'attā ze bənī  
'ēsāw wayyomer 'ānī <sup>25</sup> wayyomer haḡ-  
gīšā lī wə'oklā miššēd bənī ləma'an  
təḇārekekā napšī way-yaggeš-lo way-  
yokal wayyāḇē-lo yayin way-yēšt <sup>26</sup> way-  
yomer 'elāw yišḥāq 'āḇīw gəšānā ūšqā-  
lī bənī <sup>27</sup> way-yiggaš way-yiššaql-o way-  
**yārah** 'eṭ**rēah** bəḡādāw wayḇārākēhū  
wayyomer **rə'ē rēah** bənī kə**rēah** šāḏe  
'āšer bērākō ḡWHH [...]

wddf ef. <sup>17</sup> Ac a roddes y **dainteithion**, a'r bara y  
rhai a arlwyase hi yn llaw Iacob ei mab. <sup>18</sup> Ac efe a  
ddaeth at ei dād, ac a ddywedodd, fy-nhād, yntef a  
ddywedodd, wele fi, pwy ydwyt ti fy mab': <sup>19</sup> Yna y  
dywedodd Iacob wrth ei dād, my fi [ydwyf] Esau dy  
gyntaf-anedic, gwneuthym fel y dywedaist wrthif:  
cyfot yn awr, eistedd, a bwytta o'm helfa, fel i'm  
bendithio dy enaid. <sup>20</sup> Ac Isaac a addwyedodd  
wrth ei fāb, pa fodd fy mab y cefaist morr fuan  
a hynn': Yntef a ddywedodd, am i'r Arglwydd dy  
Dduw beri [iddo] ddigwyddo o'm blaen. <sup>21</sup> Yna y  
dywedodd Isaac wrth Iacob, tyret yn nes yn awr  
fel i'th **deimlwyf** fy mab: ai ty di [yw] fy mab  
Esau, ai nad e. <sup>22</sup> Yna y nesaodd Iacob at Isaac ei  
dād, yntef ai **teimlodd**, ac a ddywedodd, y llais,  
[yw] llais Iacob, a'r dwylo, dwylo Esau [ydynt.]  
<sup>23</sup> Ac nid adnabu efe ef, am fod ei ddwylo, fel  
dwylo ei frawd Esau, yn flewoc: am hynny efe ai  
bendithiodd ef. <sup>24</sup> Dywedodd hefyd, ai ti [sydd]  
ymma fy mab Esau': yntef a ddywedodd myfi.  
<sup>25</sup> Ac efe a ddywedodd dŵg di attafi fel y bwyttawyf  
o helfa fy mab megis i'th fendithio fy enaid: yna y  
dŵg atto ef ac efe a fwyttāodd, dŵg iddo ef win  
hefyd ac efe a yfodd. <sup>26</sup> Yna y dywedodd Isaac  
ei dād wrtho ef tyret ti yn nês yn awr fel i'th  
gusanwyf fy mab. <sup>27</sup> Yna y daeth efe yn nês, ac  
yntef ai cussanodd ef, ac a **sawyrod** **aroglau** ei  
wiscoedd ef, ac ai bendithiodd ef, ac a ddywedodd  
**wele aroglau** fy mab, fel **arogl** maes yr hwn a  
fendithiodd yr Arglwydd. [...]

### 3 ❖ Further research

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\* In the handout you can see several points I think worthy of **further research**; and, in the spirit of **open research**, at the last page you can see a URL and a QR-code for downloading the handout, presentation and transcription, as well as a subset view of the database. So I'd be really happy to **discuss** this topic with you and hear your comments and ideas, in the question session in a minute, or afterwards.

- A. Comparing, typologically, the situation here with that of other translations of the Bible: other Welsh translations (the 1620 edition and the new translation of 1988/2004), other Celtic translations and translations into other, unrelated, languages. It seems to me especially enriching not only to draw general conclusions about the systemic differences and similarities, but also to examine closely particular verses and see the ways different translators in different languages, periods and cultures choose to interpret the text.
- B. Expanding the procedural working method used here to other kinds of linguistic entities: not only verbs, or even lexemic elements in general, but grammemic elements as well. Of special interest is, to me, the second person pronouns in languages which have, like Welsh, a *tu:vu (ti:chi(:chdi))* distinction. By examining the translator's choices in translating from a language which has no such distinction (Biblical Hebrew, Modern English, etc.) into a language which does have it, we can map the social hierarchies between the characters in the narrative through the translator's eyes: who is talking to whom with *tu/ti* in what situations, and who with *vu/chi*.<sup>3</sup>
- C. MORGAN (1988) writes:

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<sup>3</sup>Such a distinction, I believe, will not be seen in machine translation in any foreseeable future, as it involves a deep understanding of human social structures.

Y mae copi o Feibl Hebraeg yn perthyn i William Morgan wedi goroesi. Bu ym meddiant Arglwyddes Llanover ac y mae heddiw yn un o drysorau Llyfrgell Genedlaethol Cymru yn Aberystwyth. Gellir gweld ar ymylon y ddalen nodiadau manwl William Morgan ar ystyron geiriau Hebraeg.

The copy of the Hebrew Bible belonging to William Morgan has survived to this day, preserved first by Lady Llanover, and now kept as one of the treasures of the National Library of Wales at Aberystwyth. In the margins of the pages may be seen detailed notes on the meanings of abstruse Hebrew words.

A single photograph from this copy is reproduced there, as Figure 19, which is illegible in the web edition.

Being able to read these notes can be a peerless aid to a fuller understanding of the 1588 translation, by giving us a glance at a record of the translation process itself. As far as I know, no facsimile edition of the copy has been made. Is there any detailed record as for the content of the notes? Is there any chance to gain access to the actual book and copy them?

- D. Comparing the linguistic system emerging from Morgan's Bible with other kinds of Welsh. To what degree the description of the linguistic system emerging from Morgan's Bible is applicable to (native) Modern Welsh (literary or colloquial)? What about the contemporary Welsh (c. 1588)? What about older stages of Welsh?
- E. Morgan translated the Hebrew Bible from the Hebrew text. That's certain. But it is also evident that he did use existing translations in addition: the classical translations (the Greek Septuagint and the Latin Vulgate) and maybe some English translations. To what extent did they affect the translation in question? When did Morgan make use of them, and for what purposes?
- F. It is well known that the Biblical language, both in prose and poetry, is fond of parallelisms, saying the same thing twice in a different manner for rhetoric purposes. In some verses Morgan seems to avoid repetition of the same phrase translating different phrases (which would have normally be translated by the same target phrase in verses without such parallelism) in order to retain lexical differentiation. He doesn't

always do that, but it is certainly a feature of his translation practice and as such requires scholarly attention and description.

So, the two strategies are:

- to retain lexical differentiation and avoid repetition by changing the translation of one part of the parallelism; exx. 69 and 70 are examples for this kind.
- the other is to flatten the lexical differentiation and translate both parts using the same target phrase; ex. 71 is an example for this kind.

As far as I know, this tension between the two forces (one is original-text oriented: retaining lexical differentiation; the other is translation oriented: retaining the usual translation) is yet to be researched in the Welsh Bible. A general description, not limited to the senses, should be made.

[Os] ar y llaw asswy lle y mae efe yn gweithio ni **chanfyddaf** [ef:] [os] ar y llaw ddechau, y mae efe yn ymguddio, fel na chaf [ei] **weled**.

On the left hand, where he doth work, but I cannot **behold** *him*: he hideth himself on the right hand, that I cannot **see** *him*:

śəmɔl ba'ásoto wə-lo' **ahaz**  
ya ʔoʔ yāmīn wə-lo' **er'ε**

69

JOB  
23:9

שְׂמֹאֵל בְּעֶשְׂתּוֹ וְלֹא **אַחַז** יֵרְעֶה יָמִין וְלֹא  
**אַרְאֶה**

**A:** *hâzâ* → *gweled* (§2.1.4)

**B:** *râ'â* → *gweled* (visual perception; §2.1.1.1.1)

**A+B:** *hâzâ* → *gweled* → *canfod*; *râ'â* → *gweled*

Y rhai a ddywedasant wrth y rhai a **welant**, na **welwch**, ac wrth y rhai a **ganfyddant**, na **chanfyddwch** i ni gymwysdra: treuthwch i ni weniaith, **cenfyddwch** i ni siomedigaeth.

Which say to the **seers**, **See** not; and to the **prophets**, **Prophesy** not unto us right things, speak unto us smooth things, **prophesy** deceits:

ʔāšer ʔamrū l'ā **ro'im** lo **tir'u** wə-l-  
a-**hozim** lo **tehezū**: lānū nəkoḥoʔ  
dabbərū-lānū ḥālāqoʔ **hāzū** ma.  
hāʔalloʔ

70

ISA.  
30:10

אֲשֶׁר אָמְרוּ לְרֵאִים לֹא תִרְאוּ וְלַחֲזִים לֹא  
תִּחְזוּ לֵנוּ נְבוֹחֹת דְּבַרְנוּ לֵנוּ חֲלָקוֹת **חֲזוּ**  
מִהַתְּלוֹת:

**A:** *râ'â* → *gweled* and *ro'ε* → *gweledudd*

**B:** *hâzâ* → *gweled* and *hoze* → *gweledudd*

**A+B:** *râ'â* → *gweled* and *ro'ε* → *gweledudd* → periphrasis with *gweled*; *hâzâ* → *gweled* → *canfod* and *hoze* → *gweledudd* → periphrasis with *canfod*

Dy lygaid a **welant** y brenin yn ei  
degwch: **gwelant** dir pell.

Thine eyes shall **see** the king in his  
beauty: they shall **behold** the land that  
is very far off.

mələk bəyāpyo **təḥzənā** 'ēnekā  
**tir'enā** 'eres marḥaqqīm

מֶלֶךְ בְּעֵינַי תִּחְזַן אֶנְעָקָא  
אֶרֶץ מְרַחֵקִים מְרַחֵקִים

**A:** *hâzâ* → *gweled*

**B:** *râ'â* → *gweled*

**A+B:** *hâzâ* → *gweled*; *râ'â* → *gweled*

## 4 ✧ Conclusion

In twenty minutes one can only scratch the surface of the linguistic complexity of Morgan's work. I didn't present all details, nor my research is comprehensive and final; nevertheless, I hope I did manage to do **two things**:

- to present a comparative **formal method** for approaching the subtleties of the translation, by describing the linguistic system that emerges from the text
- to exemplify how Morgan produced a **new, natural text** using the Welsh linguistic toolbox, re-creating the original text according to his interpretation thereof.

Thank you very much!

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## Primary sources

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- Hebrew bible:** The Unicode/XML Westminster Leningrad Codex [4.18];  
URL: <http://tanach.us>
- Hebrew bible (transliteration):** The Biblical Hebrew Portal;  
URL: <http://bhgrammar.com>
- Welsh bible (digital facsimile):** The National Library of Wales Digital Library;  
URL: <https://www.llgc.org.uk/?id=292>
- English bible (KJV):** The Official King James Bible Online ('Authorized Version', Cambridge Edition);  
URL: <http://kingjamesbibleonline.org>

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<http://me.digitalwords.net/>



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