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.)

Genau [sydd] iddynt, ac ni lefarant, llygaid [sydd] ganddynt, ac ni welant.

פֶּה־לָהֶם וְלֹא יְדַבֵּרוּ עֵינַיִם לָהֶם וְלֹא יִרְאוּ

Left: Psalms 115:5, William Morgan's Bible, 1588
Right: Psalms 115:5, Leningrad Codex, 1008/9

Structure

1 ⸭ Introduction

✳ 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 apperant 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, (...)} $\boxed{\text{I}}$

✳ 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 occurances 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 it's relation to the Hebrew original is clearer and simpler.

> ✳ A note concerning the extent of my examination: for the extremely common verbs *rå'å* 'to see' and *šåma'* 'hear', which have more than a thousand occurances 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[1]

2.0 ⋰ Overiew

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

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

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·ʿăḇaḏtɛm·šåm ʾĕlohīm ma·ʿăśē yəḏē ʾåḏåm ʿēṣ wå·ʾɛḇɛn ʾăšɛr lo·**yir'ūn** wə·lo **yišmə·ūn** wə·lo **yoḵlūn** wə·lo **yərīḥun**

וַעֲבַדְתֶּם־שָׁם אֱלֹהִים מַעֲשֵׂה יְדֵי אָדָם עֵץ וָאֶבֶן אֲשֶׁר לֹא־**יִרְאוּן** וְלֹא **יִשְׁמְעוּן** וְלֹא **יֹאכְלוּן** וְלֹא יְרִיחֻן:

2

Ps. 115:4−7

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[1]A note concerning the extent of my examination: for the extremely common verbs *rå'å* 'to see' and *šåma* 'hear', which have more than a thousand occurances 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.

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

⁴ Their idols *are* silver and gold, the work of men's hands. ⁵ They have mouths, but they **speak** not: eyes have they, but they **see** not: ⁶ They have ears, but they **hear** not: noses have they, but they **smell** not: ⁷ They have hands, but they **handle** not: feet have they, but they **walk** not: neither **speak** they through their throat.

⁴ ʿăṣabbēhɛm kɛsɛp̄ wə·zåhåḇ maʿăśē yəḏē ʾåḏåm ⁵ pɛ·l·åhɛm wə·lo **yəḏabbērū** ʿēnayim l·åhɛm wə·lo **yir'ū** ⁶ ʾåznayim l·åhɛm wə·lo **yišmåʿū** ʾap̄ l·åhɛm wə·lo **yərīḥūn** ⁷ yəḏēhɛm wə·lo **yəmīšūn** raḡlēhɛm wə·lo **yəhallēḵū** lo·**yɛhgū** bi·ḡronåm

⁴ עֲצַבֵּיהֶ֗ם כֶּ֣סֶף וְזָהָ֑ב מַ֝עֲשֵׂ֗ה יְדֵ֣י אָדָֽם׃
⁵ פֶּֽה־לָ֭הֶם וְלֹ֣א **יְדַבֵּ֑רוּ** עֵינַ֥יִם לָ֝הֶ֗ם וְלֹ֣א **יִרְאֽוּ**׃ ⁶ אָזְנַ֣יִם לָ֭הֶם וְלֹ֣א **יַאֲזִ֑ינוּ** אַ֥ף לָ֝הֶ֗ם וְלֹ֣א **יְרִיחֽוּן**׃ ⁷ יְדֵיהֶ֤ם ׀ וְלֹ֬א **יְמִישׁ֗וּן** רַ֭גְלֵיהֶם וְלֹ֣א **יְהַלֵּ֑כוּ** לֹא־**יֶ֝הְגּ֗וּ** בִּגְרוֹנָֽם׃

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

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

¹⁶ pɛ·låhɛm wə·lo yəḏabbērū ʿē·nayim låhɛm wə·lo **yir'ū** ¹⁷ ʾåz·nayim låhɛm wə·lo **ya'ăzīnū** ʾap̄ ʾēn-yɛš-rūaḥ bə·p̄īhɛm

¹⁶ פֶּֽה־לָהֶם֮ וְלֹ֪א יְדַ֫בֵּ֥רוּ עֵינַ֣יִם לָ֭הֶם וְלֹ֣א **יִרְאֽוּ**׃ ¹⁷ אָזְנַ֣יִם לָ֭הֶם וְלֹ֣א **יַאֲזִ֑ינוּ** אַ֥ף אֵין־יֶשׁ־ר֥וּחַ בְּפִיהֶֽם׃

Reference box:

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

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

(Aramaic:) wl'lhy ksp·wdhb' nḥš' przl' ·ʿ' w'bn' dy l'-**ḥzyn** wl'-**šm'yn** wl' yd'yn šbḥt

[...] וְלֵֽאלָהֵ֣י כַסְפָּֽא־וְ֠דַהֲבָא נְחָשָׁ֨א פַרְזְלָ֜א אָעָ֣א וְאַבְנָ֗א דִּ֣י לָֽא־**חָזַ֧יִן** וְלָֽא־**שָׁמְעִ֛ין** וְלָ֥א יָדְעִ֖ין שַׁבַּ֑חְתָּ [...]

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·nå̄tan YHWH lå̄ḵɛm lēḇ lå̄ḏa·ʿat̪ wə·ʿēnayim li·**rʾot̪** wə-ʾåznayim li·**šmoaʿ** ʿaḏ hay·yom haz·zɛ

וְלֹא־נָתַן֩ יְהֹוָ֨ה לָכֶ֥ם לֵב֙ לָדַ֔עַת וְעֵינַ֥יִם **לִרְא֖וֹת** וְאָזְנַ֣יִם **לִשְׁמֹ֑עַ** עַ֖ד הַיּ֥וֹם הַזֶּֽה׃

6

JER.
5:21

Gwrando 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:

šimʿū·nå̄ zot ʿam såḵål wə·ʾēn lēḇ ʿēnayim lå̄hɛm wə·lo **yirʾū** ʾåz. nayim lå̄hɛm wə·lo **yišmåʿū**

שִׁמְעוּ־נָ֣א זֹ֔את עַ֥ם סָכָ֖ל וְאֵ֣ין לֵ֑ב עֵינַ֤יִם לָהֶם֙ וְלֹ֣א **יִרְא֔וּ** אָזְנַ֥יִם לָהֶ֖ם וְלֹ֥א **יִשְׁמָֽעוּ**׃

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.

bɛn·ʾå̄ḏå̄m bə·tok bēt̪·ham·mɛrī ʾattå̄ yošēḇ ʾăšɛr ʿēnayim lå̄hɛm li·**rʾot̪** wə·lo **rå̄ʾū** ʾåznayim lå̄hɛm li·**šmoaʿ** wə·lo **šå̄mēʿū** kī bēt̪ mərī hēm

בֶּן־אָדָ֕ם בְּת֥וֹךְ בֵּית־הַמֶּ֖רִי אַתָּ֣ה יֹשֵׁ֑ב אֲשֶׁ֣ר עֵינַ֩יִם֩ לָהֶ֨ם **לִרְא֜וֹת** וְלֹ֣א **רָא֗וּ** אָזְנַ֤יִם לָהֶם֙ **לִשְׁמֹ֣עַ** וְלֹ֣א **שָׁמֵ֔עוּ** כִּ֛י בֵּ֥ית מְרִ֖י הֵֽם׃

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·yomɛr ʾēla·y YHWH bɛn-ʾå̄ḏå̄m śīm libbə·ḵå̄ ū·**rʾē** bə·ʿēnɛḵå̄ ū·ḇ·ʾåznɛḵå̄ **šəmåʿ** ʾēt̪ kål·ʾăšɛr ʾănī məḏabbēr ʾot̪å̇·ḵ [...]

וַיֹּ֤אמֶר אֵלַי֙ יְהֹוָ֔ה בֶּן־אָדָ֞ם שִׂ֣ים לִבְּךָ֗ **וּרְאֵ֤ה** בְעֵינֶ֙יךָ֙ וּבְאָזְנֶ֣יךָ **שְּׁמָ֔ע** אֵ֣ת כָּל־אֲשֶׁ֤ר אֲנִ֣י מְדַבֵּ֣ר אֹתָ֔ךְ [...]

6

✳ The **key lexical distinctions** Morgan had to make when translating instances of the common verbs *råʾå* and *šåmaˁ* ('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 concerte **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 concerte 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

2.1.0 ⸪ Overview

Let's begin with **sight**, surveying the translational relationships of the following verbs: *råʾå* and *pånå*, which are of the aforementioned TYPE A, *hibbīṭ*, *ḥåzå*, *hišqīp̄* and *hišgīaḥ*, which are of TYPE C, and *ṣåp̄å* and *šår*, TYPE B.

TYPE A:	→	
rå'å	→	*gweled* : *edrych* (:*canfod*)
pånå	→	*edrych* : *troi* (:*dychwelyd* : *wynebu* : …))
TYPE C:	→	
hɛr'å (CAUS.)	→	*dangos* (:*peri* + *gweled*)
nir'å (PASS.)	→	*ymddangos* (:*gweled* (PASS.))
hibbīṭ	→	*edrych* (:…)
ḥåzå	→	*gweled* (:…)
hišqīp̄	→	*edrych*
nišqåp̄	→	*edrych* : *gweled* (PASS.)
hišgīaḥ	→	*edrych*
(*ro'ɛ*)	→	*gweledudd*
(*ḥozɛ*)	→	*gweledudd*
TYPE B:	→	
ṣåp̄å	→	*edrych* : *disgwil* : *gwilio* : *craffu* : *canfod*
šår	→	*edrych* : *canfod* (:*gweled* : *deall* : *cyfeirio*)
(*ṣop̄ɛ*)	→	*gwiliedudd* : *gwili-wr* (:*disgwil-wr*)

2.1.1 ⋅ *rå'å* 'to see' (TYPE A²)   (Pentateuch: 381 occ.; total: 1299)

✳ The majority of occurances of the common verb *rå'å* 'to see' are translated by the unmarked *gweled*, the minority by *edrych* and a few by *canfod*.

As I've said *gweled* in this opposition 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 *hɛr'å* and the passive *nir'å* are translated by *dangos* and *ymddangos*, respectively, in almost all cases.

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

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²*rå'å* is TYPE A; *hɛr'å* and *nir'å* are TYPE C.

2.1.1.1.1 ⋅ Visual perception (most of *gweled* occurances)

		9
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.

loʾ ⎡råʾū⎤ ʾīš ʾɛṯ·ʾåḥīw wə·loʾqåmū ʾīš mit·taḥtåw šəlošɛṯ yåmīm ū·l·ḵål·bənē yiśråʾēl håyå ʾor bə·mošḇoṯåm

לֹא־ ⎡רָאוּ⎤ אִישׁ אֶת־אָחִיו וְלֹא־קָמוּ אִישׁ מִתַּחְתָּיו שְׁלֹשֶׁת יָמִים וּלְכָל־בְּנֵי יִשְׂרָאֵל הָיָה אֹור בְּמֹושְׁבֹתָם׃

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

Ac yno y ⎡gwelsom⎤ feibion Anac 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·šåm ⎡råʾīnū⎤ ʾɛṯ·han·nəp̄īlīm bənē ʿănåq min·han·nəp̄īlīm wan·nəhī ḇə·ʿēnēnū ka·ḥăḡåḇīm wə·ḵēn håyīnū bə·ʿēnēhɛm

וְשָׁם רָאִינוּ אֶת־הַנְּפִילִים בְּנֵי עֲנָק מִן־הַנְּפִלִים וַנְּהִי בְעֵינֵינוּ כַּחֲגָבִים וְכֵן הָיִינוּ בְּעֵינֵיהֶם׃

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

2.1.1.1.2 ⋅ Content (*kī* 'that') (51 occurances (Pentateuch))

▌ ✳ When *råʾå* is complemented by a *kī*-phrase '"that" phrase', only *gweled* is selectable.

11

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 ʾĕlohīm ʾɛṯ·hǻ·ʾor **kī**-ṭoḇ way·yaḇdēl ʾĕlohīm bēn hǻ-ʾor ū·ḇēn ha·ḥošɛḵ

וַיַּרְא אֱלֹהִים אֶת־הָאֹור כִּי־טֹוב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹור וּבֵין הַחֹשֶׁךְ׃

12

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·ʾū ʾɛḥǻw **kī**·ʾoṯo ʾǻhaḇ ʾăḇīhɛm mik·kǻl·ʾɛḥǻw way·yiśnəʾū ʾoṯo wə·lo yǻḵlū dabbəro lə·šǻlom

וַיִּרְאוּ אֶחָיו כִּי־אֹתֹו אָהַב אֲבִיהֶם מִכָּל־אֶחָיו וַיִּשְׂנְאוּ אֹתֹו וְלֹא יָכְלוּ דַּבְּרֹו לְשָׁלֹם׃

2.1.1.2 ⋄ *edrych*

2.1.1.2.1 ⋄ Looking

▌ *rǻʾǻ* in the sense of 'looking' is translated by *edrych*.

13

[...], cyfod dy lygaid, ac edrych o'r lle yr hwn yr ydwyt ynddo tu a'r gogledd, a'r dehau, 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:

[...] śǻ nå ʿēnɛḵǻ ū· r'ē min·ham·mǻqom ʾăšɛr·ʾattå šǻm ṣåp̄on·å wå·nɛḡb·å wå·qēḏm·å wå·yåmm·å

[...] שָׂא נָא עֵינֶיךָ וּרְאֵה מִן־הַמָּקֹום אֲשֶׁר־אַתָּה שָׁם צָפֹנָה וָנֶגְבָּה וָקֵדְמָה וָיָמָּה׃

14

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.

way·yar ʏʜᴡʜ kī sår li·⟨r'ot̲⟩ way·yiqrå ʾēlåⁱw ʾĕlohīm mit·tok̲ has·sənɛ way·yomɛr mošɛ mošɛ way·yomɛr hinnēnī

And when the Lᴏʀᴅ 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.

וַיַּ֤רְא יְהוָה֙ כִּ֣י סָ֣ר ⟨לִרְא֑וֹת⟩ וַיִּקְרָא֩ אֵלָ֨יו אֱלֹהִ֜ים מִתּ֣וֹךְ הַסְּנֶ֗ה וַיֹּ֛אמֶר מֹשֶׁ֥ה מֹשֶׁ֖ה וַיֹּ֥אמֶר הִנֵּֽנִי׃

> The Hebrew collocation of *rå'å* with the presentative *wǝ-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·yiśśå ʿēnåw, 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.

way·yēṣē yiṣḥåq lå·śūaḥ b·aś·śåḏɛ li·p̲not ʿårɛb̲ way·yiśśå ʿēnåw way·⟨yar⟩ **wǝ·hinnē** g̲əmallīm bå·ʾīm

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.

וַיֵּצֵ֥א יִצְחָ֛ק לָשׂ֥וּחַ בַּשָּׂדֶ֖ה לִפְנ֣וֹת עָ֑רֶב וַיִּשָּׂ֤א עֵינָיו֙ ⟨וַיַּ֔רְא⟩ **וְהִנֵּ֥ה** גְמַלִּ֖ים בָּאִֽים׃

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*.

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'ītɛm | ʾɛṯ·hå·ʾårɛṣ ma·hī wə-ʾɛṯ·hå·ʿåm hay·yošēḇ ʿålɛhå hɛ-ḥåzåq hū hă·råp̄ɛ ha·m'aṭ hū ʾim-råḇ

וּרְאִיתֶ֣ם אֶת־הָאָ֘רֶץ֮ מַה־הִ֒וא וְאֶת־הָעָם֙ הַיֹּשֵׁ֣ב עָלֶ֔יהָ הֶחָזָ֥ק הוּא֙ הֲרָפֶ֔ה הַמְעַ֥ט ה֖וּא אִם־רָֽב׃

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 ʿåśū ʾăḇotēḵɛm bə·šålḥī ʾotå·m miq·qåḏēš barnēaʿ li· | r'ot | ʾɛṯ·hå-ʾårɛṣ

כֹּ֥ה עָשֹׂ֖וּ אֲבֹתֵיכֶ֑ם בְּשָׁלְחִ֥י אֹתָ֛ם מִקָּדֵ֥שׁ בַּרְנֵ֖עַ | לִרְא֥וֹת | אֶת־הָאָֽרֶץ׃

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 wlâd 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 yosēp̄ ʾēṯ ha·ḥălomoṯ ʾăšɛr ḥålam låhɛm way·yomɛr ʾălēhɛm məraggəlīm ʾattɛm li· | r'ot | ʾɛṯ·ʿɛrwaṯ hå·ʾårɛṣ båṯɛm

וַיִּזְכֹּ֣ר יוֹסֵ֔ף אֵ֚ת הַחֲלֹמ֔וֹת אֲשֶׁ֥ר חָלַ֖ם לָהֶ֑ם וַיֹּ֤אמֶר אֲלֵהֶם֙ מְרַגְּלִ֣ים אַתֶּ֔ם | לִרְא֛וֹת | אֶת־עֶרְוַ֥ת הָאָ֖רֶץ בָּאתֶֽם׃

2.1.1.2.3 ⋅ Priestly examination of leprosy (32 occurances (Pentateuch))

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

Ac ⟦edryched⟧ yr offeiriad, ac os lledodd y grammen yn y croen, yna barned yr offeiriad ef yn aflan: gwahan-glwyf 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·⟦rå·ʾå⟧ hak·kohēn wə·hinnē påśṭå ham·mispaḥaṯ b·å·ʿor wə·ṭimmə·ʾo hak·kohēn ṣåraʿaṯ hī

וְרָאָ֣ה הַכֹּהֵ֗ן וְהִנֵּ֛ה פָּשְׂתָ֥ה הַמִּסְפַּ֖חַת בָּע֑וֹר וְטִמְּא֥וֹ הַכֹּהֵ֖ן צָרַ֥עַת הִֽוא׃

2.1.1.3 ⋄ *canfod* (14 occurances (Pentateuch))

> The third option for translating *rå·ʾå* 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 llangc.

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.

way·yiṗqaḥ ʾĕlohīm ʾɛṯ·ʿēnɛḥå wat·⟦tērɛ⟧ bə·ʾēr måyim wat·tēlɛḵ wat·təmallē ʾɛṯ·ha·ḥēmɛṯ mayim wat·tašq ʾɛṯ·han·nåʿar

20
Gᴇɴ.
21:19

וַיִּפְקַ֤ח אֱלֹהִים֙ אֶת־עֵינֶ֔יהָ וַתֵּ֖רֶא בְּאֵ֣ר מָ֑יִם וַתֵּ֜לֶךְ וַתְּמַלֵּ֤א אֶת־הַחֵ֙מֶת֙ מַ֔יִם וַתַּ֖שְׁקְ אֶת־הַנָּֽעַר׃

Yna merch Pharao a ddaeth i wared i'r afon i ymolchi, (ai llangcesau 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.

wat·tērɛḏ baṯ·parʿo li·rḥoṣ ʿal·ha·y'or wə·na·ʾărotɛḥå holḵoṯ ʿal· yaḏ ha·y'or wat·⟦tērɛ⟧ ʾɛṯ·hat· tēḇå bə·toḵ has·sūp̄ wat·tišlaḥ ʾɛṯ·ʾămåṯåḥ wattiqqåḥɛḥå

21
Ex.
2:5

וַתֵּ֤רֶד בַּת־פַּרְעֹה֙ לִרְחֹ֣ץ עַל־הַיְאֹ֔ר וְנַעֲרֹתֶ֥יהָ הֹלְכֹ֖ת עַל־יַ֣ד הַיְאֹ֑ר וַתֵּ֤רֶא אֶת־הַתֵּבָה֙ בְּת֣וֹךְ הַסּ֔וּף וַתִּשְׁלַ֥ח אֶת־אֲמָתָ֖הּ וַתִּקָּחֶֽהָ׃ [1]

13

> Now let's, well, turn to another verb, *pånå*, which has the same root of the noun *pånīm* '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 occurance of *pånå* 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·│ yīp̄ɛn │ ko wǻ·ko way·yar kī ʾēn ʾīš way·yak̠ ʾɛt̠·ham·miṣrī wayyiṭmənēhū b·a·ḥol

וַיִּ֤פֶן כֹּה֙ וָכֹ֔ה וַיַּ֖רְא כִּ֣י אֵ֣ין אִ֑ישׁ וַיַּךְ֙ אֶת־הַמִּצְרִ֔י וַֽיִּטְמְנֵ֖הוּ בַּחֽוֹל׃

23

2 Chr. 6:19

Edrych │ gan hynny **ar** weddi dy wâs, ac ar ei ddeisyfiad ef ô Arglwydd fy Nuw: i wrando ar y llêf, ac ar y weddi yr hon y mae dy wâs 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·│ p̄ånīt̠å │ ʾɛl·təp̄illat ʿab̠dək̠å wə·ʾɛl·təḥinnåt̠o yhwh ʾĕlohåy li·šmoaʿ ʾɛl·hå·rinnå wə·ʾɛl·hat·təp̄illå ʾăšɛr ʿab̠dək̠å miṯpallēl lə·p̄ånɛk̠å

וּפָנִ֜יתָ אֶל־תְּפִלַּ֤ת עַבְדְּךָ֙ וְאֶל־תְּחִנָּת֔וֹ יְהֹוָ֖ה אֱלֹהָ֑י לִשְׁמֹ֤עַ אֶל־הָֽרִנָּה֙ וְאֶל־הַתְּפִלָּ֔ה אֲשֶׁ֥ר עַבְדְּךָ֖ מִתְפַּלֵּ֥ל לְפָנֶֽיךָ׃

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

wayyolīḵēnī ʾɛl·haš·šåʿar šaʿar ʾăšɛr ⬚ponɛ⬚ dɛrɛḵ haq·qåḏīm

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

וַיֹּולִכֵ֙נִי֙ אֶל־הַשַּׁ֔עַר שַׁ֕עַר אֲשֶׁ֥ר ⬚פֹּנֶ֖ה⬚ דֶּ֣רֶךְ הַקָּדִֽים:

> *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 (fefyll) etto ger bron yr Arglwydd.

way·⬚yipnū⬚ miš·šåm hå·ʾănåšīm way·yēlḵū səḏom·å wəʾaḇråhåm ʿoḏɛnnū ʿomēḏ li·p̄nē ʏʜᴡʜ

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

⬚וַיִּפְנ֤וּ⬚ מִשָּׁם֙ הָֽאֲנָשִׁ֔ים וַיֵּלְכ֖וּ סְדֹ֑מָה וְאַ֨בְרָהָ֔ם עֹודֶ֥נּוּ עֹמֵ֖ד לִפְנֵ֥י יְהוָֽה:

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.

wə·ʾånoḵī hastēr ʾastīr pånay b·ay·yom ha·hū ʿal kål·hå·råʿå ʾăšɛr ʿåśå kī ⬚p̄ånå⬚ ʾɛl·ʾĕlohīm ʾăḥērīm

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.

וְאָנֹכִ֗י הַסְתֵּ֨ר אַסְתִּ֤יר פָּנַי֙ בַּיֹּ֣ום הַה֔וּא עַ֥ל כָּל־הָרָעָ֖ה אֲשֶׁ֣ר עָשָׂ֑ה כִּ֣י ⬚פָנָ֔ה⬚ אֶל־אֱלֹהִ֖ים אֲחֵרִֽים:

2.1.3 ⬦ *hibbīṭ* 'to look' (TYPE C)   **(69 occurances)**

> Almost all occurances of *hibbīṭ* are translated by *edrych*, in what seems quite an automatic translation.

27

Prov.
4:25

| Edryched | dy lygaid ar yr iniawn, a chyfarwydded amrantau dy lygaid dy ffordd o'th flaen.

ʿēnε̱ḵå̂ lə·noḵah | yabbīṭū | wə-ʾap̄ʿappε̱ḵå̂ yayšīrū nε̱g̱dε̱ḵå̂

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

עֵינֶ֖יךָ לְנֹ֣כַח יַבִּ֑יטוּ וְעַפְעַפֶּ֔יךָ יַיְשִׁ֖רוּ נֶגְדֶּֽךָ׃

2.1.4 ⬦ *ḥåzå̂* 'to see, to prophesy' (TYPE C)   **(53 occurances)**

> ✳ While the Hebrew verb *nibbå̂* 'to prophesy' has a narrower meaning, *ḥåzå̂* 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'ε*, 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 Amos am Iuda, ac Ierusalem.

had·då̱ḇår   ʾăšεr | ḥåzå̂ |
yəša'yåhū bεn·ʾåmoṣ 'al·yəhū̱då̂ wī·rūšålåyim

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

הַדָּבָר֙ אֲשֶׁ֣ר חָזָ֔ה יְשַֽׁעְיָ֖הוּ בֶּן־אָמ֑וֹץ עַל־יְהוּדָ֖ה וִירוּשָׁלָֽ͏ִם׃

(See also Am. 1:1, Hab. 1:1, Isa. 1:1, Isa. 13:1 and Mic. 1:1.)

2.1.5 ⬦ *hišqīp̄* / *nišqå̂p̄* 'to view, to look from above' (TYPE C)   **(22 occurances)**

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

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

hišqīp̄ (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.	way·yåḇo yēhū yizrəʿɛl·å̄ wə-ʾīzɛḇel šåmʿå̄ wat·tåśɛm b·ap·pūḵ ʿēnɛḥå̄ wat·tēṭɛḇ ʾɛṯ·rošåh wat-	tašqēp̄	bəʿaḏ ha·ḥallon	29 2 Kings 9:30

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.

וַיָּבוֹא יֵהוּא יִזְרְעֶאלָה וְאִיזֶבֶל שָׁמְעָה וַתָּשֶׂם בַּפּוּךְ עֵינֶיהָ וַתֵּיטֶב אֶת־רֹאשָׁהּ | וַתַּשְׁקֵף | בְּעַד הַחַלּוֹן:

nišqåp̄ (morphologically a passive form, altough it is used in a manner similar to active *hišqīp̄*):

Canys a mi yn ffenestr fy nhŷ, mi a	edrychais	drwy fy ffenestr.	kī bə·ḥallon bēṯī bəʿaḏ ʾɛšnabbī	nišqåp̄tī	30 Prov. 7:6

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

כִּי בְּחַלּוֹן בֵּיתִי בְּעַד אֶשְׁנַבִּי | נִשְׁקָפְתִּי :

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.	ū·mib·båmoṯ hag·gay ʾăšɛr bi-śḏē moʾåḇ roš hap·pisgå wə-	nišqåp̄å̄	ʿal·pənē ha·yšīmon	31 Num. 21:20

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

וּמִבָּמוֹת הַגַּיְא אֲשֶׁר בִּשְׂדֵה מוֹאָב רֹאשׁ הַפִּסְגָּה | וְנִשְׁקָפָה | עַל־פְּנֵי הַיְשִׁימֹן:

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

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 bålåq ʾɛt̠·bilʿåm roš hap·pəʿor han· | nišqåp̄ | ʿal·pənē ha·yšīmon

וַיִּקַּח בָּלָק אֶת־בִּלְעָם רָאשׁ הַפְּעֹור | הַנִּשְׁקָף | עַל־פְּנֵי הַיְשִׁימֹן׃

2.1.6 ⸪ hišgīaḥ (TYPE C)   (3 occurances)

Tebyg yw fy annwylyd 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.

domɛ d̠od̠ī li·ṣb̠ī ʾo lə·ʿop̄ɛr hå·ʾayyålīm hinnē·zɛ ʿomēd̠ ʾaḥar kåt̠lēnū | mašgīaḥ | min·ha·hallonot̠ mēṣīṣ min·ha·ḥărakkīm

דֹּומֶה דֹודִי לִצְבִי אֹו לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה עֹומֵד אַחַר כָּתְלֵנוּ | מַשְׁגִּיחַ | מִן־הַחַלֹּנֹות מֵצִיץ מִן־הַחֲרַכִּים׃

2.1.7 ⸪ ṣåp̄å 'to watch' (TYPE B)   (36 occurances)

✳ If rå'å and pånå show limited lexical dispersion in the translation, to two just main lexemes each (TYPE A), and hibbīṭ, ḥåzå, hišqīp̄ and hišgīaḥ show a high degree of uniformity (TYPE C), ṣåp̄å 'to watch' and šår '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 ṣop̄ɛ 'a watchman' is translated using gwiliedudd in most cases.

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.

wə·ham·**miṣpå** ʾăšɛr ʾåmar | yīṣɛp̄ | ꜱʜᴡʜ bēnī ū·b̠ēnɛk̠å kī nissåt̠ēr ʾīš mē·rēʿēhū

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

וְהַמִּצְפָּה֙ אֲשֶׁ֣ר אָמַ֔ר יִ֥צֶף יְהוָ֖ה בֵּינִ֣י וּבֵינֶ֑ךָ כִּ֥י נִסָּתֵ֖ר אִ֥ישׁ מֵרֵעֵֽהוּ׃

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

ʿoḏēnū tiḵlɛnå ʿēnēnū ʾɛl·ʿɛzråṯēnū håḇɛl bə- ṣippiyyåṯēnū ṣippīnū ʾɛl·goy lo yošīa

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 **עֹודֵ֙ינוּ֙ תִּכְלֶ֣ינָה עֵינֵ֔ינוּ אֶל־עֶזְרָתֵ֖נוּ הָ֑בֶל בְּצִפִּיָּתֵ֣נוּ צִפִּ֔ינוּ אֶל־גֹּ֖וי לֹ֥א יוֹשִֽׁעַ׃

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 ŵr yn rhedeg ei hunan.

wə·ḏåwīḏ yošēḇ bēn·šənē haš- šəʿårīm way·yēlɛk haṣ·ṣoṗɛ ʾɛl·gaḡ haš·šaʿar ʾɛl·ha·homå way·yiśśå ʾɛṯ·ʿēnåw way·yar wə·hinnē·ʾīš råṣ lə·ḇaddo

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.

וְדָוִ֗ד יֹושֵׁ֛ב בֵּין־שְׁנֵ֥י הַשְּׁעָרִ֖ים וַיֵּ֣לֶךְ הַצֹּפֶה֩ אֶל־גַּ֨ג הַשַּׁ֜עַר אֶל־הַֽחֹומָ֗ה וַיִּשָּׂ֤א אֶת־עֵינָיו֙ וַיַּ֔רְא וְהִנֵּה־אִ֖ישׁ רָ֥ץ לְבַדֹּֽו׃

2.1.8 ⋅ šår 'to behold' (type b)   (17 occurances)

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·ʿēn no'ēṗ šåmrå nɛšɛṗ lē- mor lo təšūrēnī ʿåyin wə·sēṯɛr pånīm yåśīm

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

וְעֵ֤ין נֹאֵ֨ף ׀ שָׁ֤מְרָה נֶ֣שֶׁף לֵאמֹ֔ר לֹא־תְשׁוּרֵ֖נִי עָ֑יִן וְסֵ֖תֶר פָּנִ֣ים יָשִֽׂים׃

▌ ✷ 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): *hɛrˀå → dangos, nirˀå → ymddangos, hibbīṭ → edrych, ḥåzå → gweled, hišqīp̄ → edrych, hišgīaḥ → edrych, roˀɛ → gweledudd* and *ḥozɛ → gweledudd*.
- Meaning-bearing opposition of two main options (TYPE A): *råˀå* and *pånå*.
- More variance (TYPE B): *ṣåp̄å* and *šår*.

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

2.2 ∻ **Hearing**

2.2.1 ∻ *šåmaʿ* '**to hear**' (TYPE A)   (Pentateuch: 295 occ.; Bible: 1159)

▌ ✷ *šåmaʿ* 'to hear' is the auditory equivalent of the visual *råˀå*, 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.

way·yomɛr šoḇ ʾåšūḇ ʾēlɛḵå k-å·ʿēt ḥayyå wə·hinnē-ḇēn lə·śårå ʾištɛḵå wə·śårå šoma·ʿat pɛtaḥ hå·ʾohɛl wə·hū ʾaḥăråw

וַיֹּאמֶר שׁוֹב אָשׁוּב אֵלֶיךָ כָּעֵת חַיָּה וְהִנֵּה־בֵן לְשָׂרָה אִשְׁתֶּךָ וְשָׂרָה שֹׁמַעַת פֶּתַח הָאֹהֶל וְהוּא אַחֲרָיו:

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?

hă šåmaʿ ʿåm qol ʾɛlohīm mədabbēr mit·tok·hå·ʾēš ka-ʾăšɛr šåmaʿtå ʾattå way·yɛḥī

הֲשָׁמַע עָם קוֹל אֱלֹהִים מְדַבֵּר מִתּוֹךְ־הָאֵשׁ כַּאֲשֶׁר־שָׁמַעְתָּ אַתָּה וַיֶּחִי:

As with *gweled* and *rå·ʾå*, when translating *šåmaʿ* 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·yomɛr hinnē šåmaʿtī **kī** yɛš·šɛḇɛr bə·miṣråyim rədū-šåmm·å wə·šiḇrū·l·ånū miš·šåm wə·niḥyɛ wə·lo nåmūt

וַיֹּאמֶר הִנֵּה שָׁמַעְתִּי **כִּי** יֶשׁ־שֶׁבֶר בְּמִצְרָיִם רְדוּ־שָׁמָּה וְשִׁבְרוּ־לָנוּ מִשָּׁם וְנִחְיֶה וְלֹא נָמוּת:

▌ → In ex. 40 there is a *kī* 'that' phrase.

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.

wayꞏyomɛr   parꞏo   ʾɛlꞏyosēp̄
ḥălom ḥălamtī ūꞏp̄ot̠ēr ʾēn ʾot̠ꞏo
waꞏʾănī šåmaꞏtī ʿålɛk̠å **lēꞏmor**
tišmaʿ ḥălom liꞏp̄tor ʾot̠ꞏo

וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף חֲלֹום חָלָמְתִּי וּפֹתֵר
אֵין אֹתֹו וַאֲנִי שָׁמַעְתִּי עָלֶיךָ **לֵאמֹר**
תִּשְׁמַע חֲלֹום לִפְתֹּר אֹתֹו׃

▌ → 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* occurances)

▌ Most occurances of *gwrando* has the sense of 'hearing' as **obeying** or **accepting**.

Felly   y   dywedais   wrthych, 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.

wåꞏʾăd̠abbēr   ʾălēk̠ɛm   wəꞏlo
šəmaꞏtɛm watꞏtamrū ʾɛt̠ꞏpī
YHWH watꞏtåzīd̠ū watꞏtaꞏălū
håꞏhårꞏå

וָאֲדַבֵּר אֲלֵיכֶם וְלֹא שְׁמַעְתֶּם וַתַּמְרוּ
אֶת־פִּי יְהוָה וַתָּזִדוּ וַתַּעֲלוּ הָהָרָה׃

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

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

Yna Moses a attebodd, 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·yaʿan mošɛ way·yomɛr wə·hēn lo·ya·ʾǎmīnū lī wə·lo yišmə·ʿū **bə**·qolī kī yomrū lo·nirʾå ʾēlɛkå YHWH

וַיַּעַן מֹשֶׁה וַיֹּאמֶר וְהֵן לֹא־יַאֲמִינוּ לִי וְלֹא יִשְׁמְעוּ **בְּקֹלִי** כִּי יֹאמְרוּ לֹא־נִרְאָה אֵלֶיךָ יְהֹוָה׃

Almost all occurances of the Hebrew idiomatic phrase *hiṭṭå ʾozɛn* '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)'. *šǎmaʿ* in this position is expectedly 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 šǎmaʿtī bə·qol moråy wə·li·mlamməday lo·**hiṭṭīṭī ʾǎznī**

וְלֹא־שָׁמַעְתִּי בְּקוֹל מוֹרָי וְלִמְלַמְּדַי לֹא־**הִטִּיתִי אָזְנִי**׃

Gogwyddwch eich **clustiau**, a deuwch attaf, gwrandewch fel y byddo byw eich enaid, ac mi a wnâf gyfammod tragywyddawl 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 **ʾǎznəkɛm** ū·lkū ʾēla·y šimʿū ū·ṯḥī napšəkɛm wə·ʾɛkrəṯå låkɛm bərīṯ ʿolåm ḥasdē dåwīḏ han·nɛʾɛ̆månīm

הַטּוּ אָזְנְכֶם וּלְכוּ אֵלַי שִׁמְעוּ וּתְחִי נַפְשְׁכֶם וְאֶכְרְתָה לָכֶם בְּרִית עוֹלָם חַסְדֵי דָוִד הַנֶּאֱמָנִים׃

23

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

<table>
<tr><td>

46

Dᴇᴜᴛ.
1:16

</td><td>

A'r amser hwnnw y gorchymynnais i'ch barnŵyr 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.

</td><td>

wå·ʾǎṣawwɛ ʾɛt̲·šop̲ṭē̲k̲ɛm b·å·ʿēt̲ ha·hi lē·mor šāmoaʿ bēn-ʾǎḥēk̲ɛm ū·šp̲aṭṭɛm ṣɛd̲ɛq bēn·ʾīš ū·b̲ēn·ʾåḥīw ū·b̲ēn gēro

וָאֲצַוֶּה אֶת־שֹׁפְטֵיכֶם בָּעֵת הַהִוא לֵאמֹר שָׁמֹעַ בֵּין־אֲחֵיכֶם וּשְׁפַטְתֶּם צֶדֶק בֵּין־אִישׁ וּבֵין־אָחִיו וּבֵין גֵּרוֹ׃

</td></tr>
</table>

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:

<table>
<tr><td>

47

Gᴇɴ.
41:15

</td><td>

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.

</td><td>

way·yomɛr parʿo ʾɛl·yosēp̲ ḥǎlom ḥålamtī ū·p̲oṭēr ʾēn ʾot̲·o wa·ʾǎnī šåmaʿtī ʿålɛk̲å lē·mor tišmaʿ **ḥǎlom** li·p̲tor ʾot̲·o

וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף חֲלוֹם חָלַמְתִּי וּפֹתֵר אֵין אֹתוֹ וַאֲנִי שָׁמַעְתִּי עָלֶיךָ לֵאמֹר תִּשְׁמַע חֲלוֹם לִפְתֹּר אֹתוֹ׃

</td></tr>
</table>

✳ 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.

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

way·yomɛr ʾălēhɛm šimʿū nå ha·**ḥǎlom** haz·zɛ ʾǎšɛr ḥålåmtī

48

GEN. 37:6

וַיֹּאמֶר אֲלֵיהֶם שִׁמְעוּ־נָא **הַחֲלוֹם** הַזֶּה אֲשֶׁר חָלָמְתִּי׃

> ✳ 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: [...]

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

way·hī ki·šmoaʿ giḏʿon ʾɛt-mispar ha·ḥǎlom wə·ʾɛt·**šiḇro** way·yištåḥū [...]

49

JUDG. 7:15

וַיְהִי כִשְׁמֹעַ גִּדְעוֹן אֶת־**מִסְפַּר הַחֲלוֹם** וְאֶת־**שִׁבְרוֹ** וַיִּשְׁתָּחוּ [...]

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 chymmyscwn yno eu hiaith hwynt fel na ddeallo vn **iaith** ei gilydd

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

håḇå nērḏå wə·nåḇlå šåm śəp̄åṯåm ʾǎšɛr lo yišməʿū ʾīš **śəp̄aṯ** rēʿēhū

50

GEN. 11:7

הָבָה נֵרְדָה וְנָבְלָה שָׁם שְׂפָתָם אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ **שְׂפַת** רֵעֵהוּ׃

25

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 ;

yiśśå yhwh ʿålɛkå goy mē·råhoq mi·qṣē hå·ʾårɛṣ ka·ʾăšɛr yiḏʾɛ han·nåšɛr goy ʾăšɛr lo- tišma ̇ **ləšono**

יִשָּׂ֨א יְהוָ֤ה עָלֶ֙יךָ֙ גּ֣וֹי מֵרָח֔וֹק מִקְצֵ֖ה הָאָ֑רֶץ כַּאֲשֶׁ֖ר יִדְאֶ֣ה הַנָּ֑שֶׁר גּ֕וֹי אֲשֶׁ֥ר לֹא־ תִשְׁמַ֖ע לְשֹׁנֽוֹ׃

Nid at bobloedd lawer o iaith anhysbus, 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 ʾɛl·ʿammīm rabbīm ʿimqē śåp̄å wə·kiḇḏē låšon ʾăšɛr lo- tišma ̇ **diḇrēhɛm** ʾim·lo ʾălēhɛm šəlaḥtīkå hēmmå yišmə·ʿū ʾēlɛkå

לֹ֣א | אֶל־עַמִּ֤ים רַבִּים֙ עִמְקֵ֣י שָׂפָ֔ה וְכִבְדֵ֖י לָשׁ֑וֹן אֲשֶׁ֥ר לֹא־ תִשְׁמַ֖ע **דִּבְרֵיהֶ֑ם** אִם־לֹ֧א אֲלֵיהֶ֛ם שְׁלַחְתִּ֖יךָ הֵ֥מָּה יִשְׁמְע֥וּ אֵלֶֽיךָ׃

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

2.3 ⸫ Touch

2.3.1 ⸫ *måšaš* 'to touch, to feel (by hand)' (6 occurances)

✳ The verb *måšaš* '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 *hămīšēnī ʾɛt·hå·ʿammūḏīm* by *gad i mi gael gafel ar y colofnau* (=*gafael*) 'let me to have a grip on the pillars'.

• The danger of English mediation: *någaʿ*, 'touch', and *cyffwrdd* 'touch, meet, adjoin'.

Yna y nessaodd Iacob at Isaac ei dâd, 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.

way·yiggaš yaʿăqoḇ ʾɛl·yiṣḥåq ʾåḇīw ⟨waymuššēhū⟩ way·-yomɛr haq·qol qol yaʿăqoḇ wə·hay·yåḏayim yəḏē ʿēśåw

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו ⟨וַיְמֻשֵּׁהוּ⟩ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃

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: [...]

wə·håyītå ⟨məmaššēš⟩ b·aṣ·ṣåhărayim kaʾăšɛr ⟨yəmaššēš⟩ hå·ʿiwwēr b·å·ʾăp̄ēlå wə·lo ṯaṣlīaḥ ʾɛṯ·dəråḵɛḵå [...]

וְהָיִיתָ ⟨מְמַשֵּׁשׁ⟩ בַּצָּהֳרַיִם כַּאֲשֶׁר ⟨יְמַשֵּׁשׁ⟩ הָעִוֵּר בָּאֲפֵלָה וְלֹא תַצְלִיחַ אֶת־דְּרָכֶיךָ ׃[...]

Yna Samson a ddyweddodd wrth y llangc 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·yomɛr šimšon ʾɛl·han·na·ʿar ham·maḥăzīq bə·yåḏo hannīḥå ʾoṯī wa·⟨hămīšēnī⟩ ʾɛṯ·hå·ʿammūḏīm ʾăšɛr hab·bayiṯ nåḵon ʿălēhɛm wə·ʾɛššåʿēn ʿălēhɛm

וַיֹּאמֶר שִׁמְשׁוֹן אֶל־הַנַּעַר הַמַּחֲזִיק בְּיָדוֹ הַנִּיחָה אוֹתִי *והימשני* ** ⟨וַהֲמִשֵׁנִי⟩ אֶת־הָעַמֻּדִים אֲשֶׁר הַבַּיִת נָכוֹן עֲלֵיהֶם וְאֶשָּׁעֵן עֲלֵיהֶם׃

| Palfalasom | fell deillion a'r pared, ie fel [rhai] heb lygaid y | palfalasom |
(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.*

| nəḡašəšå | k·aʿiwrīm qīr ūk̠ʿēn ʿēnayim | nəḡaššēšå | kåšalnū b·aṣ·ṣåhǎrayim k·an·nɛšɛp b·å·ʾašmannīm k·am·mēṯīm

| נְגַֽשְׁשָׁה | כַעוְרִים֙ קִיר וּכְאֵ֥ין עֵינַ֖יִם | נְגֵשֵׁ֑שָׁה | כָּשַׁ֤לְנוּ בַֽצׇהֳרַ֙יִם֙ כַּנֶּ֔שֶׁף בָּאַשְׁמַנִּ֖ים כַּמֵּתִֽים:

2.4 ❖ Smell

❙ ✻ The sense of smell provides us a less complex situation.

2.4.1 ❖ *hērīaḥ* 'to smell'   (11 occurances)

hērīaḥ 'to smell' is usually translated using *arogli*, except when the Hebrew idiomatics 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.

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· | yåraḥ | yhwh ʾɛt·rēaḥ han·nīḥoaḥ way·yomɛr yhwh ʾɛl·libbo loʾosip̄ lə·qallēl ʿod ʾɛt·hå·ʾǎḏåmå ba·ʿǎḇūr hå·ʾåḏåm [...]

| וַיָּ֣רַח | יְהוָה֮ אֶת־רֵ֣יחַ הַנִּיחֹחַ֒ וַיֹּ֨אמֶר יְהוָ֜ה אֶל־לִבּ֗וֹ לֹֽא־אֹ֠סִף לְקַלֵּ֨ל ע֤וֹד אֶת־הָֽאֲדָמָה֙ בַּעֲב֣וּר הָֽאָדָ֔ם [...]

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

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

way·nattēq ʾɛt·ha·yt̯ărīm ka·ʾăšɛr yinnå̄t̯ēq pət̯īl·han·nə·ʿorɛt ba- hărīḥo ʾēš wə·lo noḏaʿ koḥo

[...] וַיְנַתֵּק אֶת־הַיְתָרִים כַּאֲשֶׁר יִנָּתֵק פְּתִיל־הַנְּעֹרֶת בַּהֲרִיחוֹ אֵשׁ וְלֹא נוֹדַע כֹּחוֹ׃

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.

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:

wa· hărīḥo bə·yir·ʾaṯ YHWH wə- lo·lə·mar·ʾē ʿēnåw yišpoṭ wə·lo·lə- mišmaʿ ʾåznåw yokīaḥ

וַהֲרִיחוֹ בְּיִרְאַת יְהוָה וְלֹא־לְמַרְאֵה עֵינָיו יִשְׁפּוֹט וְלֹא־לְמִשְׁמַע אָזְנָיו 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 ⋅ *rēaḥ* 'smell' (TYPE C)   (58 occurances)

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

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.

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.

nopɛt tiṭṭopnå śipṭoṭayik kallå dəḇaš wə-ḥålåḇ taḥat ləšonēk wə- rēaḥ śalmoṭayik kə- rēaḥ ləḇånon

נֹ֣פֶת תִּטֹּ֤פְנָה שִׂפְתוֹתַ֙יִךְ֙ כַּלָּ֔ה דְּבַ֥שׁ וְחָלָ֖ב תַּ֣חַת לְשׁוֹנֵ֑ךְ וְרֵ֣יחַ שַׂלְמֹתַ֖יִךְ כְּרֵ֥יחַ לְבָנֽוֹן׃

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

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.

wə-hiqṭartå ʾɛt-kål-hå-ʾayil ham-mizbēḥ-å ʿolå hū la-YHWH rēaḥ nīḥoaḥ ʾiššɛ la-YHWH hū

הִקְטַרְתָּ֤ אֶת־כָּל־הָאַ֙יִל֙ הַמִּזְבֵּ֔חָה עֹלָ֥ה ה֖וּא לַֽיהוָ֑ה רֵ֣יחַ נִיח֗וֹחַ אִשֶּׁ֥ה לַיהוָ֖ה הֽוּא׃

2.5 ⁘ Taste

❚ So our final sense is **taste**.

2.5.1 ⁘ ṭåʿam 'to taste' (10 occurances)

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

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

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

[...] rəʾū-nå kī-ʾorū ʿēnay kī ṭåʿamtī məʿaṭ dəḇaš haz-zɛ

[...] רְאוּ־נָא֙ כִּי־אֹ֣רוּ עֵינַ֔י כִּ֤י טָעַ֙מְתִּי֙ מְעַ֖ט דְּבַ֥שׁ הַזֶּֽה׃

30

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

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

[...] hå-ʾådåm wə-hab-bəhēmå hab-båqår wə-haṣ-ṣon ʾal- yiṭʿ̌ămū məʾūmå ʾal-yirʿū ū-mayim ʾal-yištū

63

JON. 3:7

[...] הָאָדָם וְהַבְּהֵמָה הַבָּקָר וְהַצֹּאן אַל־יִטְעֲמוּ מְאוּמָה אַל־יִרְעוּ וּמַיִם אַל־יִשְׁתּוּ:

Os hi a wêl fôd ei marsiandiaeth yn fuddiol, ni ddiffydd ei chanwyll ar hŷd y nôs.

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

ṭåʿămå kī·ṭob saḥråh lo·yikbɛ b·al·laylå nēråh

64

PROV. 31:18

טָעֲמָה כִּי־טוֹב סַחְרָהּ לֹא־יִכְבֶּה *בליל **בַלַּיְלָה נֵרָהּ:

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 perceaue that her huswiferie doth good, her candell goeth not out by nyght.

2.5.2 ·:· ṭaʿam 'taste' (TYPE B) (12 occurances)

The noun ṭaʿam 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 *blâs* '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 hâd Coriander, yn wynn, ai flâs fel afrllad o fêl.

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.

way·yiqrəʾū bēṭ·yiśråʾēl ʾɛt·šəmo mån wə·hū kə·zɛraʿ gaḏ låḇån wə· ṭaʿmo kə·ṣappīḥīṯ bi·ḏḇåš

65

EX. 16:31

וַיִּקְרְאוּ בֵית־יִשְׂרָאֵל אֶת־שְׁמוֹ מָן וְהוּא כְּזֶרַע גַּד לָבָן וְטַעְמוֹ כְּצַפִּיחִת בִּדְבָשׁ:

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

Teach me good judgment and knowledge: for I have believed thy commandments.

ṭūb ṭaʿam wå·daʿaṭ lammədēnī kī bə·miṣwoṯɛḵå hɛʾĕmåntī

טוֹב טַעַם וָדַעַת לַמְּדֵנִי כִּי בְמִצְוֹתֶיךָ הֶאֱמָנְתִּי:

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

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

way·yazʿēq way·yomɛr bə·nīnwē miṭ·ṭaʿam ham·mɛlɛḵ ū·ḡdolåw lē·mor [...]

וַיַּזְעֵק וַיֹּאמֶר בְּנִינְוֵה מִטַּעַם הַמֶּלֶךְ וּגְדֹלָיו לֵאמֹר [...]

2.5.3 ⋄ *maṭʿammīm* 'delicacies' (TYPE C) (8 occurances)

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

Na ddeisyf ei ddanteithion ef: canys twyllodrus yw bwyd.

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

ʾal·tiṯʾåw lə· maṭʿammoṯåw wə·hū lɛḥɛm kəzåḇīm

אַל־תִּתְאָו[q][Q] לְמַטְעַמּוֹתָיו וְהוּא 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.

¹ way·hī kī·zåqēn yiṣḥåq wattiḵhɛnå
ʿēnåw mē·r'oṯ way·yiqrå ʾɛṯ·ʿēśåw bəno
hag·gåḏol way·yomɛr ʾēlå·w bənī way·
yomɛr ʾēlå·w hinnēnī· ² way·yomɛr hinnē·
nå zåqantī lo yåḏa·ʿtī yom moṯī ³ wə·
ʿattå śå·nå kēlɛḵå tɛlyəḵå wəqaštɛḵå
wə·ṣē haś·śåḏɛ wəṣūḏå lī ṣåyid ⁴ wa·
ʿăśē·lī maṭʿammīm ka·ʾăšɛr ʾåhaḇtī wə·
håḇī·å lī· wə·oḵēlå ba·ʿăḇūr təḇårɛḵəḵå
nap̄šī bə·ṭɛrɛm ʾåmūṯ ⁵ wə·riḇqå šoma·ʿaṯ
bə·dabbēr yiṣḥåq ʾɛl·ʿēśåw bəno way·
yēlɛḵ ʿēśåw haś·śåḏɛ lå·ṣūḏ ṣayiḏ lə·
håḇī ⁶ wə·riḇqå ʾåmrå ʾɛl·ya·ʿăqoḇ bənåh
lē·mor hinnē šåma·ʿtī ʾɛṯ·ʾåḇīḵå məḏab·
bēr ʾɛl·ʿēśåw ʾåḥīḵå lē·mor ⁷ håḇī·å lī·
ṣayiḏ wa·ʿăśē·lī· maṭʿammīm wə·oḵēlå
wa·ʾăḇårɛḵəḵå li·p̄nē yhwh li·p̄nē moṯī
⁸ wə·ʿattå bənī šəma·ʿ bəqolī la·ʾăšɛr ʾănī
məṣawwå ʾoṯå·ḵ ⁹ lɛḵ·nå ʾɛl·haṣ·ṣon wə·
qaḥ·lī· miš·šåm šənē gəḏåyē ʿizzīm ṭoḇīm
wə·ʾɛ·ʿśɛ ʾoṯå·m maṭʿammīm lə·ʾåḇīḵå ka·
ʾăšɛr ʾåhēḇ ¹⁰ wə·hēḇēṯå lə·ʾåḇīḵå wə·
ʾåḵål ba·ʿăḇūr ʾăšɛr yəḇårɛḵəḵå li·p̄nē
moṯo ¹¹ way·yomɛr ya·ʿăqoḇ ʾɛl·riḇqå
ʾimmo hēn ʿēśåw ʾåḥī ʾīš śå·ʿīr wə·ʾånoḵī
ʾīš ḥålåq ¹² ʾūlay yəmuššēnī ʾåḇī wə·
håyīṯī bə·ʿēnåw ki·mṯa·ʿtēa· wə·hēḇēṯī
ʿåla·y qəlålå wə·lo bəråḵå ¹³ wat·tomɛr
lo ʾimmo ʿåla·y qīlålåṯḵå bənī ʾaḵ šə·
ma·ʿ bəqolī wə·lēḵ qaḥ·lī· ¹⁴ way·yēlɛḵ
way·yiqqaḥ way·yåḇē lə·ʾimmo wat·ta·ʿaś
ʾimmo maṭʿammīm ka·ʾăšɛr ʾåhēḇ ʾåḇīw
¹⁵ wat·tiqqaḥ riḇqå ʾɛṯ·biḡḏē ʿēśåw bənåh
hag·gåḏol ha·ḥămūḏoṯ ʾăšɛr ʾittå·h bab·
båyit wat·talbēš ʾɛṯ·ya·ʿăqoḇ bənåh haq·
qåṭån ¹⁶ wə·ʾēṯ ʿoroṯ gəḏåyē hå·ʿizzīm
hilbīšå ʿal·yåḏåw wə·ʿal ḥɛlqaṯ ṣawwåråw

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¹ A bu wedi heneiddio o Isaac, a thywyllu ei lygaid
fel na **wele**, alw o honaw ef Esau ei fâb hynaf,
a dywedyd wrtho, fy mâb: yntef a ddywedodd
wrtho ef, wele fi. ² Ac efe a ddywedodd wele
mi a heneiddiais yn awr, nid adwen ddydd fy
marwolaeth. ³ Ac yn awr cymmer attolwg dy
offer, dy gawell saethau, a'th fwa, a dos allan i'r
maes, a hela i mi helfa. ⁴ A gwna i mi **ddaintei-
thion** or fâth a garaf, a dwg [hwynt] attafi, fel y
bwytawyf, er mwyn dy fendithio o'm henaid cynn
fy marw. ⁵ A Rebecca a **glybu** pan ddywedodd
Isaac wrth Esau ei fâb: ac Esau aeth i'r maes i
hela helfa iw dwyn. ⁶ Yna Rebecca a lefarodd wrth
Iacob ei fâb, gan ddywedyd: wele **clywais** dy
dâd yn llefaru wrth Esau dy frawd gan-ddywedyd.
⁷ Dŵg i mi helfa, a gwna di i mi **ddainteithion**:
fel y bwyttawyf, ac i'th fendithiwyf, ger bron yr
Arglwydd o flaen fy marw. ⁸ Ond yn awr fy mâb
gwrando ar fy llais i, am yr hynn a orchymynnaf i
ti. ⁹ Dos yn awr i'r praidd, a chymmer oddi yno
ddau fynn gafr da, a mi ai harlwyaf hwynt yn
ddainteithion i'th dâd, fel y câr efe. ¹⁰ A thi ai
dygi [hwynt] i'th dâd, fel y bwyttao megis i'th
fendithio o flaen ei farw. ¹¹ Yna y dywedodd Iacob
wrth Rebecca ei fam, wele Esau fy mrawd yn ŵr
blewoc, a minne yn ŵr llyfn. ¹² 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. ¹³ Ai
fam a ddywedodd wrtho ef, arnafi [y byddo] dy
felldith fy mâb, yn vnic **gwrando** ar fy llais, dôs,
a dŵg i mi. ¹⁴ Ac efe a aeth, ac a gymmerth [y
mynnod] ac ai dygodd at ei fam: ai fam a wnaeth
ddainteithion fel y care ei dâd. ¹⁵ 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. ¹⁶ Gwiscodd hi hefyd grwyn y
mynnod geifr am ei ddwylo ef, ac am lyfndra ei

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 ¹⁷ wat·tittēn ʾɛṭ·ham·**maṭ'ammīm** wə·
ʾɛṭ·hal·lɛḥɛm ʾăšɛr ʿåśåṯå bə·yaḏ yaʿăqoḇ
bənåh ¹⁸ way·yåḇo ʾɛl·ʾåḇīw way·yomɛr
ʾåḇī way·yomɛr hinnɛnnī· mī ʾattå bənī
¹⁹ way·yomɛr yaʿăqoḇ ʾɛl·ʾåḇīw ʾånokī
ʿēśåw bəkorɛḵå ʿåśīṯī ka·ʾăšɛr dibbartå
ēlå·y qūm·nå šəḇå wə·ʾåḵlå miṣ·ṣēḏī ba·
ʾăḇūr təḇårăḵannī nap̄šɛḵå ²⁰ way·yomɛr
yiṣḥåq ʾɛl·bəno ma·zɛ mīhartå li·mṣo
bənī way·yomɛr kī hiqrå ʏʜwʜ ʾĕlo·
hɛḵå lə·p̄ånåy ²¹ way·yomɛr yiṣḥåq ʾɛl·
ya·ʿăqoḇ gəšå·nå wa·**ʾămuškå** bənī ha·
ʾattå zɛ bənī ʿēśåw ʾim·lo ²² way·yiggaš
yaʿăqoḇ ʾɛl·yiṣḥåq ʾåḇīw **waymuššēhū**
way·yomɛr haq·qol qol yaʿăqoḇ wə·hay·
yåḏayim yəḏē ʿēśåw ²³ wə·lo hikkīro
kī·håyū yåḏåw kī·ḏē ʿēśåw ʾåḥīw śə·īroṯ
wayḇårḵēhū ²⁴ way·yomɛr ʾattå zɛ bənī
ʿēśåw way·yomɛr ʾånī ²⁵ way·yomɛr hag·
gīšå lī· wə·ʾoḵlå miṣ·ṣēḏ bənī lə·ma·an
təḇårɛḵəḵå nap̄šī way·yaggɛš·l·o way·
yoḵal way·yåḇ l·o yayin way·yēšt ²⁶ way·
yomɛr ʾēlå·w yiṣḥåq ʾåḇīw gəšå·nå ū·šqå·
lī· bənī ²⁷ way·yiggaš way·yiššaq·l·o way·
yåraḥ ʾɛṭ·**rēaḥ** bəḡåḏåw wayḇårăḵēhū
way·yomɛr **rəʾē rēaḥ** bənī kə·**rēaḥ** śåḏɛ
ʾăšɛr bērăḵo ʏʜwʜ [...]

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wddf ef. ¹⁷ Ac a roddes y **dainteithion**, a'r bara y
rhai a arlwyase hi yn llaw Iacob ei mab. ¹⁸ Ac efe a
ddaeth at ei dâd, ac a ddywedodd, fy-nhâd, yntef a
ddywedodd, wele fi, pwy ydwyt ti fy mâb': ¹⁹ Yna y
dywedodd Iacob wrth ei dâd, 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. ²⁰ Ac Isaac a addywedodd
wrth ei fâb, 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. ²¹ Yna y
dywedodd Isaac wrth Iacob, tyret yn nes yn awr
fel i'th **deimlwyf** fy mâb: ai ty di [yw] fy mâb
Esau, ai nad e. ²² Yna y nessaodd Iacob at Isaac ei
dâd, yntef ai **teimlodd**, ac a ddywedodd, y llais,
[yw] llais Iacob, a'r dwylo, dwylo Esau [ydynt.]
²³ Ac nid adnabu efe ef, am fod ei ddwylo, fel
dwylo ei frawd Esau, yn flewoc: am hynny efe ai
bendithiodd ef. ²⁴ Dywedodd hefyd, ai ti [sydd]
ymma fy mâb Esau': yntef a ddywedodd myfi.
²⁵ Ac efe a ddywedodd dŵg di attafi fel y bwyttawyf
o helfa fy mâb megis i'th fendithio fy enaid: yna y
dûg atto ef ac efe a fwyttâodd, dûg iddo ef win
hefyd ac efe a yfodd. ²⁶ Yna y dywedodd Isaac
ei dâd wrtho ef tyret ti yn nês yn awr fel i'th
gussanwyf fy mâb. ²⁷ Yna y daeth efe yn nês, ac
yntef ai cussanodd ef, ac a **sawyrodd aroglau** ei
wiscoedd ef, ac ai bendithiodd ef, ac a ddywedodd
wele aroglau fy mâb, fel **arogl** maes yr hwn a
fendithiodd yr Arglwydd. [...]

3 ⋄ **Further research**

✶ 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*.[3]

C. Morgan (1988) writes:

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[3]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 Llanofer 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 extant did they affect the translation in question? When did Morgan made 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.

Job 23:9 example

[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**.

śəmol ba‘ăśoṯo wəlo **ʾåḥaz** ya‘ṭoṗ yåmīn wəlo **ʾɛrʾɛ**

69

JOB 23:9

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*:

שְׂמֹ֣אול בַּעֲשֹׂתֹ֮ו וְלֹא־**אָ֑חַז** יַעְטֹ֥ף יָ֝מִ֗ין וְלֹ֣א **אֶרְאֶֽה**׃

A: ḥåzå → *gweled* (§2.1.4)
B: råʾå → *gweled* (visual perception; §2.1.1.1.1)
A+B: ḥåzå → ~~gweled~~ → *canfod*; råʾå → *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.

ʾăšɛr ʾåmrū lå **roʾīm** lo **tirʾū** wəl-a **ḥozīm** lo **ṯɛḥĕzū** lånū nəḵoḥoṯ dabbərū lånū ḥălåqoṯ **ḥăzū** ma ḥăṯalloṯ

70

ISA. 30:10

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

אֲשֶׁ֨ר אָמְר֤וּ **לָרֹאִים֙** לֹ֣א **תִרְא֔וּ וְלַֽחֹזִ֔ים** לֹ֥א **תֶחֱזוּ**־לָ֖נוּ נְכֹחֹ֑ות דַּבְּרוּ־לָ֨נוּ חֲלָקֹ֔ות **חֲז֖וּ** מַהֲתַלֹּֽות׃

A: råʾå → *gweled* and roʾɛ → *gweledudd*

37

B: *ḥåzå* ➜ *gweled* and *ḥozɛ* ➜ *gweledudd*

A+B: *rå'å* ➜ *gweled* and *ro'ɛ* ~~➜ *gweledudd*~~ ➜ periphrasis with *gweled*; *ḥåzå* ➜ ~~*gweled*~~ ➜ *canfod* and *ḥozɛ* ~~➜ *gweledudd*~~ ➜ periphrasis with *canfod*

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

mɛlɛ<u>k</u> bə·yåp̄yo **tɛḥĕzɛnå** ʿēnɛ<u>k</u>å **tir'ɛnå** ʾɛrɛṣ marḥaqqīm

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

מֶ֤לֶךְ בְּיׇפְיֹו֙ **תֶּחֱזֶ֣ינָה** עֵינֶ֔יךָ **תִּרְאֶ֖ינָה** אֶ֥רֶץ מַרְחַקִּֽים:

A: *ḥåzå* ➜ *gweled*

B: *rå'å* ➜ *gweled*

A+B: *ḥåzå* ➜ *gweled*; *rå'å* ➜ *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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