... in the words לְהַעֲרָבָה (Num. 10. 32) the latent quiescent, which is the second radical in יָשָׁב, is changed to the quiescent ו, which is the first radical in יָשָׁב; but they may be two words, יָשָׁב and וַיָּשָּׁב, used indifferently as resembling each other in sound and meaning.

... (Gen. 32. 22), רַעֵל (Jud. 19. 13), לְנָשָׁן, מָלֶיך. There is a Hiphil, but it is intransitive, being of the same sense as the Kal, מִשְׁמַר, לְנָשָׁן, מָלֶיך. (Jos. 8. 9), had this been the Kal, it would have been pointed like מִשְׁמַר

... (Job 9. 26): the masculine imperative is יְשָׁב, as also the infinitive and verbal noun.

... (Is. 40. 12), מָלֶיך, מָלֶיך; the imperative masculine is יְשָׁב: the Hiphil is יָשָׁב, יָשָׁב, יָשָׁב (1 Kings 7. 26), יָשָׁב (8. 64).

... (Job 31. 15), from this also may come יָשָׁב (Gen. 42. 19), יָשָׁב (Job 23. 3), with the same meaning a Hiphil, מָלֶיך, מָלֶיך (Esth. 6. 4), מָלֶיך (Ex. 23. 20). The Niphal יָשָׁב (Hos. 6. 3), יָשָׁב (Pr. 19. 29), יָשָׁב, יָשָׁב; another heavy conjugation with the third radical doubled, יָשָׁב (Is. 51. 13), יָשָׁב (Ps. 11. 2), יָשָׁב (90. 17), יָשָׁב (Is. 62. 7).

... (Pr. 3. 21), יָשָׁב (2. 15), יָשָׁב, יָשָׁב.

... (1 Samuel 21. 10), שָׁתָה, שָׁתָה (Is. 25. 7), the second is a past participle, as is shown by its junction with the following: the Hiphil is שָׁתָה, שָׁתָה (1 Kings 19. 13), like יָשָׁב, יָשָׁב, יָשָׁב. Another form is used, completed by ס, שָׁתָה (2 Samuel 19. 5), which also becomes ס, שָׁתָה, שָׁתָה (Ex. 7. 11), this is made quiescent in יָשָׁב, יָשָׁב, יָשָׁב, [on the understanding that though not written, it would still be pronounced.] From this root may be derived a full form יָשָׁב (2 Samuel 18. 5), [an imperative like יָשָׁב (Ex. 29. 1)] the noun has the same form (Is. 8. 6), יָשָׁב (Gen. 33. 14): the ס is also quiescent, as in יָשָׁב (1 Samuel 18. 22); some take this ס to be added and not to belong to the root, as we have ס (1 Kings 21. 27), [this may however have lost ס, as is the case with יָשָׁב and יָשָׁב (Ex. 17. 5)].

... מָלֶיך. Gikatilla here wrongly quotes יָשָׁב as ס (2 Samuel 19. 5).
the meaning of יָשָׁשׁ, as not being transitive; יִשְׂרָאֵל (Mic. 2. 3) is transitive, יִשָּׁשׁ being the subject and יִשָּׁשׂ the object.

(2 Sam. 12. 18), with tseri under the ב, this vowel however is difficult to pronounce when the terminations of the verb are added, and so they say יִשָּׁשׁ (Gen. 19, 19); the termination ב, which is written, absorbs the third radical ב, and therefore receives dagesh; [it corresponds to יִשָּׁשׁ (1 Sam. 12. 2), as having two ב's, the first the third radical, as the ב, the other the termination, as the ב, of יָשָׁשׁ: written in full they would be יִשָּׁשׁ ב, יִשָּׁשׂ ב, like יִשָּׁשִּׁים וְיִשָּׁשְׁתֹּזְג, יָשָׁשָו וּיָשָׁשְׁתֹּזְג (Pr. 18. 21), יִשָּׁשִּׁים וְיִשָּׁשְׁתֹּזְג (Ps. 116. 15), יִשָּׁשִּׁים וְיִשָּׁשְׁתֹּזְג (79. 11); the Hiphil is יִשָּׁשֶׁת (79. 10), יִשָּׁשֶׁת, another form, with י, עֹשֶׂת, עֹשֶׂת (2 Sam. 1. 10), here also the doubled third radical is absorbed in the termination ב, [the word should be יִשָּׁשָּׁשֶׁת, יִשָּׁשָּׁשֶׁת יִשָּׁשֶׁת, יִשָּׁשֶׁת יִשָּׁשֶׁת], יִשָּׁשֶׁת (Ps. 34. 22), יִשָּׁשֶׁת וְיִשָּׁשֶׁת (1 Sam. 14. 13), יִשָּׁשֶׁת וְיִשָּׁשֶׁת (Jer. 20. 17).

(Deut. 30. 6), יִשָּׁשֶׁת (Jos. 5. 4), יִשָּׁשֶׁת (Jos. 10. 16), יִשָּׁשֶׁת (Jer. 5. 3), יִשָּׁשֶׁת (Id. 5); the Niphal is יִשָּׁשֶׁת (Gen. 34. 17), יִשָּׁשֶׁת, יִשָּׁשֶׁת, יִשָּׁשֶׁת (Ps. 118. 12); another kind has the third radical doubled, יִשָּׁשֶׁת, יִשָּׁשֶׁת, יִשָּׁשֶׁת וְיִשָּׁשֶׁת (90. 6); but יִשָּׁשֶׁת (Gen. 34. 24), יִשָּׁשֶׁת (Id. 22), are not from this root, but from יִשָּׁשֶׁת, as in עֹשֶׂת וְיִשָּׁשֶׁת (17. 11), the ב being absorbed in the ב; they correspond to יִשָּׁשֶׁת, יִשָּׁשֶׁת, יִשָּׁשֶׁת וְיִשָּׁשֶׁת (id. 26), of the form יִשָּׁשֶׁת, like יִשָּׁשֶׁת (1 Chr. 5. 20), but that the ב of this last has pathah on account of the ב, otherwise it would have had hirik; יִשָּׁשֶׁת, יִשָּׁשֶׁת also may be from יִשָּׁשֶׁת, like יִשָּׁשֶׁת (Ps. 68. 3), so יִשָּׁשֶׁת (Jer. 4. 4), יִשָּׁשֶׁת (Gen. 34. 17); but then they will not have the significative of Niphal, you must remember.

(Pr. 30. 33), יִשָּׁשֶׁת (Is. 16. 4).

(Pr. 2. 11), יִשָּׁשֶׁת (Ps. 106. 20), יִשָּׁשֶׁת וְיִשָּׁשֶׁת (Lev. 27. 33).

(Num. 14. 44), יִשָּׁשֶׁת (Zech. 3. 9), יִשָּׁשֶׁת (Is. 54. 10); the Hiphil is יִשָּׁשֶׁת, יִשָּׁשֶׁת, יִשָּׁשֶׁת (Ex. 13. 22), with...
some indeed take נָא from נָא as if אֶנֶּלֶּה is prefixed as in נָא אֶלֶּה (Is. 28. 28) from אֶל (1 Chr. 21. 20).

The Hiphil is prefixed as in אֶנֶּלֶּה (Is. 28. 28) from אֶל (1 Chr. 21. 20).

some indeed take נָא from נָא as if אֶנֶּלֶּה is prefixed as in נָא אֶלֶּה (Is. 28. 28) from אֶל (1 Chr. 21. 20).

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some indeed take נָא from נָא as if אֶנֶּלֶּה is prefixed as in נָא אֶלֶּה (Is. 28. 28) from אֶל (1 Chr. 21. 20).

The Hiphil is prefixed as in אֶנֶּלֶּה (Is. 28. 28) from אֶל (1 Chr. 21. 20).

some indeed take נָא from נָא as if אֶנֶּלֶּה is prefixed as in נָא אֶלֶּה (Is. 28. 28) from אֶל (1 Chr. 21. 20).

The Hiphil is prefixed as in אֶנֶּלֶּה (Is. 28. 28) from אֶל (1 Chr. 21. 20).

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The Hiphil is prefixed as in אֶנֶּלֶּה (Is. 28. 28) from אֶל (1 Chr. 21. 20).

some indeed take נָא from נָא as if אֶנֶּלֶּה is prefixed as in נָא אֶלֶּה (Is. 28. 28) from אֶל (1 Chr. 21. 20).

The Hiphil is prefixed as in אֶנֶּלֶּה (Is. 28. 28) from אֶל (1 Chr. 21. 20).
... (Jer. 6. 1), (4. 6), (Ex. 9. 19); the Hophal is (id.), (Ps. 66. 11), (Ps. 55. 4).

הֶזְרָה (Gen. 33. 13), (Is. 40. 11), (Lev. 16. 11) like כָּשָׁר (19. 18), (Ps. 21. 11); from this root also should come מִלְחָנִים (Lam. 4. 4), (Ps. 8. 3); with another meaning בָּשָׂר (Is. 26. 19), (Ps. 71. 4) but this is a Piel, the Kal with this signification is וְהָשָׂר; the adjective is וְשָׂר (Zeph. 3. 5), the noun בָּשָׂר (Lev. 19. 15), in regimen בָּשָׂר (Ex. 28. 18); with another form מִלְחָנִים (2 Sam. 7. 10): of this signification indeed may be בָּשָׂר (Job. 16. 11); but the root is said to be changed from מִלְחָנִים, like מִלְחָנִים and מִלְחָנִים, but מִלְחָנִים: this is quiescent in מִלְחָנִים (Job. 5. 16).

רֵעַ, רֹעַ (Gen. 25. 30), (Pr. 25. 25), (Ps. 25. 18), the second radical; receiving a vowel: this verb indeed is said to be formed by transposition from רֹעַ. There is a Hiphil with different meaning, וְרֹעַ, וְרֹעַ (Pr. 23. 5) like יְרוּעַ, יְרוּעַ: from this also may come יְרוּעַ (Am. 4. 13), יְרָעַ (Job. 10. 22); there is yet another meaning יְרוּעַ, יְרוּעַ (Zech. 5. 1), יְרוּעַ (Job. 20. 8), (Ps. 91. 5); the heavy conjugation with this meaning is יְרוּעַ, יְרוּעַ (Gen. 1. 20), יְרָעַ (Hos. 9. 11), יְרוּעַ (Job. 5. 16).

לַעֲקָב יִתְקָב (Ps. 100. 1), (id.), (Ps. 66. 11), יִתְקָב (Ps. 55. 4).

רֵעַ, רֹעַ (Job. 41. 2), רֹעַ (Caut. 5. 2), רֹעַ (4. 16), (Jud. 5. 12), רֹעַ (Ps. 44. 4); the Hiphil is רֹעַ (Ex. 1. 1), בָּעָר (19. 25), בָּעָר (78. 38), מִלְחָנִים (35. 23); another form with the third radical doubled, מִלְחָנִים (Is. 10. 26), מִלְחָנִים (Caut. 2. 7), מִלְחָנִים (Ps. 80. 3), מִלְחָנִים (Is. 31. 29), מִלְחָנִים (Ps. 64. 6): the Niphal רֹעַ (Zech. 2. 17), רֹעַ (Job. 4. 12), (Jer. 50. 41); from this root and meaning may come רֹעַ (Ps. 139. 20), רֹעַ (1 Sam. 28. 16).

שָׁעַר, שָׁעַר (Job. 4. 11).
6); this second radical being lost, its vowel is thrown upon the preceding letter, and remains to mark the loss.

ד (Lam. 3:52), ד (Lev. 17:13), ד (Jer. 16:16) ד (Ecc. 7:26) ד (Gen. 27:3); with the third radical doubled, ד (Ez. 13:18), ד (Ps. 78:25), ד (Gen. 42:25), ד (Jos. 9:12).

Phonetically, ד (Deut. 20:12), ד (Judg. 9:31), ד (Is. 21:2), ד (Deut. 20:20), ד (Ps. 28:53), ד (Is. 29:3): the Hiphil is ד or ד, ד or ד (Zeph. 1:17), ד, ד, ד or ד (2 Chr. 33:12): ד (Deut. 28:52) is also used, irregularly, for ד or ד. ד (Pr. 4:12) is ד (Job. 18:7): the second radical in these is lost, but the latent quiescent after the preformative ד remains, to mark and compensate for the loss, and so a pause is made after ד, of ga’aya: in the same way ד (Ex. 5:29) for ד or ד (Deut. 15:10), ד (1 Sam. 26:21), ד (Neh. 2:3): this is however uncommon and forms no rule; the ordinary way is ד or ד, or ד or ד throughout the Bible: ד (Pr. 4:12) (Job. 18:7), י (Kgs. 8:37), י (2 Sam. 13:2), may come from another root. There is another meaning ד (Deut. 14:25), ד (2 Kgs. 12:11), י (Is. 8:16); and yet another, ד (Jer. 49:14), י (Pr. 25:13). The Hithpael is ד (Jos. 9:4), in this the י is [of צ] and ד is changed to ד, in order to make the pronunciation of ד more clear, [that it is not conounded in sound with ד, ד also is put before ד as ד and ד before ד] so ד (Gen. 44:16); [with other letters ד precedes the first radical, as in ל (Lev. 13:33), ד (Deut. 24:7), ד (Gen. 43:11), as I have before explained]. A fourth meaning is ד (Ps. 49:15), ד (Ex. 32:4).

This second radical is  ש or ש (2 Sam. 12:21), ש (Is. 58:3), ש (1 Sam. 31:13), ש (1 Kgs. 21:27), ש (Esth. 4:16); ש (Zech. 7:5) with the second radical lost, for ש  ש, like ש or ש, ש or ש is also.
used for the participle, in the plural (2 Kgs. 16. 7), as I have mentioned in the case of יִתְנֶה (Jgs. 15. 13). The Hiphil is יֵתְנֶה, יֵתְנֶה, יֵתְנֶה (Job. 16. 12), יֵתְנֶה (Ps. 107. 29), יֵתְנֶה (Ps. 78. 5), יֵתְנֶה, יֵתְנֶה (2 Sam. 23. 1); a heavy conjugation with the third radical doubled is יֵתְנֶה, יֵתְנֶה, יֵתְנֶה (Is. 44. 26), יֵתְנֶה, יֵתְנֶה (Ps. 17. 7), יֵתְנֶה, יֵתְנֶה (Ps. 139. 21), like יֵתְנֶה. A Piel is formed by inserting daghesh and giving a vowel to the second radical, יֵתְנֶה (Eshh. 9. 32), יֵתְנֶה (Ruth. 4. 7).

הִנָּה (Ex. 32. 16), יֵתְנֶה (19. 14) (id. 11); the heavy conjugation [doubles the third radical.] יֵתְנֶה, יֵתְנֶה (2 Chr. 35. 26), יֵתְנֶה (Ez. 32. 16), the second one quienses and is absorbed in the second with daghesh [representing the feminine plural, as in יֵתְנֶה, יֵתְנֶה] so that יֵתְנֶה (Ps. 71. 29), [both should have had three יִתְנֶה: the first in יִתְנֶה is the third radical, the second is the doubled letter; in יִתְנֶה the first is the second radical, the second is in יִתְנֶה in the preceding one and only two left for three.]

יִתְנֶה (Is. 18. 6), יִתְנֶה (Gen. 8. 22); with another meaning, יִתְנֶה (Is. 7. 16), יִתְנֶה (Ex. 1. 12), יִתְנֶה (Num. 22. 3), יִתְנֶה (Pr. 3. 11), יִתְנֶה (Lev. 20. 25); the Hiphil with this meaning is יִתְנֶה, יִתְנֶה, יִתְנֶה (Is. 7. 6); with yet another meaning, יִתְנֶה (2 Kgs. 4. 31); יִתְנֶה (Jer. 31. 20), יִתְנֶה (1 Sam. 26. 12), יִתְנֶה (Ps. 35. 23).

יִתְנֶה (2 Kgs. 19. 24), יִתְנֶה (Gen. 8. 22), יִתְנֶה (Zechar. 13. 1), יִתְנֶה (Jer. 2. 13); the Hiphil with this meaning is יִתְנֶה, יִתְנֶה, יִתְנֶה (6. 7); יִתְנֶה (Ex. 33. 13), יִתְנֶה (id. 14). יִתְנֶה, יִתְנֶה, יִתְנֶה.

יִתְנֶה (Lam. 3. 58), יִתְנֶה (Is. 45. 9), יִתְנֶה (Job. 40. 2), יִתְנֶה (Jud. 11. 25), יִתְנֶה, יִתְנֶה, יִתְנֶה, יִתְנֶה, יִתְנֶה, יִתְנֶה, יִתְנֶה, יִתְנֶה (Jer. 50. 84); one person of the preterite is irregular by losing its יִתְנֶה (Job. 33. 13) for יִתְנֶה, so יִתְנֶה (Dan. 9. 2) for יִתְנֶה, יִתְנֶה (Gen. 26. 20), יִתְנֶה, יִתְנֶה, יִתְנֶה (Ps. 55. 1); the יִתְנֶה becomes, it is said, the first radical of יִתְנֶה, so יִתְנֶה (Is. 49. 25); analogous to יִתְנֶה, יִתְנֶה, יִתְנֶה, יִתְנֶה, יִתְנֶה.

There may be two roots יִתְנֶה and יִתְנֶה, like יִתְנֶה, יִתְנֶה, יִתְנֶה.

רְחִים (Hos. 12. 1), רְחִים (Jer. 2. 3), רְחִים, רְחִים (Ps. 55. 3), רְחִים (Gen. 27. 40); but רְחִים (Lev. 25. 43), רְחִים (Jer. 5. 31), רְחִים (Is. 14. 6), רְחִים (Lam. 1. 13), are not from this root [but from רְחִים, like יִתְנֶה, יִתְנֶה, יִתְנֶה, יִתְנֶה, יִתְנֶה, יִתְנֶה].

רְחִים (Lev. 26. 31), רְחִים (Ps. 115. 6), רְחִים (Gen. 8. 21).
the proper form of וָאֵשׁ (Ez. 10.15) would be וָאֵשׁוּ (Num. 19.10) for וָאֵשׁוּהַי, with daghesh standing in the place of two; γ also should have taken dagesh as having absorbed ו, had it been capable of doing so. Also in the case of double letters, it being difficult to give vowels to both, the second absorbs the first and takes dagesh, as in מֵאֵשׁוּ (Job. 16.19), מֵאֵשׁוּ (1 Sam. 19.12), for מֵאֵשׁוּ (Isa. 17.8), מֵאֵשׁוּ (Jer. 18.15); so לָשֶׁנָּה (Lam. 2.19) for לָשֶׁנָּה (Ps. 132.16); and יָם (1 Sam. 14.9) for יָם, with many others.

 fora (Jer. 9.1), (Ps. 34.11), (Jer. 10.4), (2 Sam. 12.1), (Ps. 31.7), (Jer. 30.8). From this root may come יָשֶׁר (Jer. 5.17), יָשֶׁר הָרְשָׁבָה (Pr. 13.7): [the י is the doubled third radical, they are of the form הָרְשָׁבָה, like מָעָסֶה יָמֶשֶׁת, doubled from יָשָׁש, יָשָׁש; or they may come from יָשָׁש, like מָעָסֶה יָמֶשֶׁת (Mal. 1.4) [they would then be formed like הָרְשָׁבָה, יָשֶׁר.] 1

1 Gikatilla omits מָעָסֶה יָשָׁש (1 Sam. 2.7) as another root, and may be of the same sense as יָשֶׁר יָשֶׁר (Num. 33.55), מָעָסֶה יָשֶׁש (Deut. 4.38), מָעָסֶה יָשֶׁש (18.19).
(Gen. 24: 63), השנה, (Ps. 119: 78), אש, השנה (Ps. 119: 3), אש, השנה (Job. 12: 8), אש, השנה (Jud. 5: 10); another heavy conjunction is לֵחָה, לֵחָה (Ps. 143: 9), לֵחָה is the masculine imperative, also the infinitive and verbal noun.

(Num. 11: 8), אָסַדְתָּנָא (2 Sam. 24: 8), אָסַדְתָּנָא (id. 2), אָסַדְתָּנָא (Job. 1: 7), אָסַדְתָּנָא (Is. 33: 21), אָסַדְתָּנָא (Jer. 5: 1), אָסַדְתָּנָא (Zech. 4: 10); with another meaning, אָסַדְתָּנָא, אָסַדְתָּנָא (Ex. 27: 8), אָסַדְתָּנָא (id. 26), אָסַדְתָּנָא (id. 29), אָסַדְתָּנָא (id. 6); אָסַדְתָּנָא (Is. 33: 21) may also come from this meaning.

(Num. 11: 11), שמַשְׁכָּב (Hosea 2: 8), שמַשְׁכָּב (Mic. 7: 4).

(Ex. 4: 11), שמַשְׁכָּב (Hag. 2: 15), שמַשְׁכָּב (Lev. 5: 21), שמַשְׁכָּב, (Ex. 14: 8), שמַשְׁכָּב (1 Kgs. 20: 31), שמַשְׁכָּב (Job. 4: 20), שמַשְׁכָּב (Jos. 8: 2), שמַשְׁכָּב (2 Sam. 14: 7); but this is unique (Gen. 50: 26) is unique: some compare it with ישֵׁל (24, 33), that being a Hophal, and say that the seghol underISH in the former is put instead of the pathah of the latter, for יש (Gen. 19, 9), and יש (2 Sam. 1, 15) are the same: so also יש (Gen. 9: 24) and יש (28, 16); but this cannot be, as every Hophal has its first letter pointed with shureq to mark the conjugation, but this is not found in יש; therefore I say that it is unique: it may be from another root יש as from יש (Is. 15: 1).

(Ex. 3: 5), השֵׁלֶה (Job. 30: 24), השֵׁלֶה (Jer. 8: 19), השֵׁלֶה (Ps. 144: 10), the Piel השֵׁלֶה, השֵׁלֶה (Job. 30: 24), השֵׁלֶה (Ps. 18: 42).

(Ex. 3: 15), השֵׁלֶה (Job. 9: 17), השֵׁלֶה: in another sense, השֵׁלֶה (Ps. 139: 11).

(Ex. 3: 16), השֵׁלֶה (Gen. 3: 16), with another meaning, השֵׁלֶה (Jo. 2: 24), השֵׁלֶה (Ps. 7: 1).

(Ex. 15: 1), השֵׁלֶה (Ps. 7: 1), השֵׁלֶה (Ecc. 2: 8); the heavy conjunction is השֵׁלֶה, השֵׁלֶה (Ex. 15: 1), השֵׁלֶה (Is. 5: 1), השֵׁלֶה (Jud. 5: 1), השֵׁלֶה (Ex. 15: 21), השֵׁלֶה (Cant. 1: 1); with the third radical doubled, השֵׁלֶה, השֵׁלֶה (Zeph. 2: 14), השֵׁלֶה, השֵׁלֶה (Est. 2: 65). With another meaning, השֵׁלֶה (Hos. 13: 7), השֵׁלֶה (Num. 24: 17), השֵׁלֶה (Jer. 5: 26), השֵׁלֶה (Cant. 4: 8), השֵׁלֶה (Is. 57: 9), of like signification is השֵׁלֶה (Job. 36: 24): a third meaning, השֵׁלֶה (1 Sam. 9: 7).

(Ex. 28: 63), (Ps. 119: 162), (Ps. 65: 19); (Lamentations 3: 5), (Ps. 30: 9), (Ps. 48: 5). The Hiphil is השֵׁלֶה, השֵׁלֶה, or השֵׁלֶה, or השֵׁלֶה, or the first is too difficult. השֵׁלֶה (Ps. 61: 10), השֵׁלֶה (Ps. 60: 17), השֵׁלֶה (Is. 65: 18), [this is however intransitive, unlike לשון.] לשון

(Ex. 4: 25), לשון (1 Sam. 4: 20), לשון (Ps. 67: 16), with the absorption of the third radical, the second radical also is lost in לשון (Ps. 73: 28): לשון, לשון (Is. 22: 7): the Hiphil is לשון, and, if it is easier than the regular one, לשון, like the מָזַר, with the first מָזַר absorbed in the second, as I before explained; לשון, לשון (Ps. 17: 11), לשון, לשון (Ps. 22: 17), לשון (Ex. 16: 3), לשון (Jer. 13. 16).

(Num. 13: 32), (Num. 2: 24), (14: 6): the heavy conjunction, the third radical (Jud. 1. 23).

Thus ends the second chapter, which treats of Hebrew verbs whose middle radical is latent and quiescent. Praise be to God for His help!

The third chapter.

Thus saith Jehuda: in the first chapter were completed the verbs quiescent in their first radical, and in the second those quiescent in their second: this is devoted to those whose third radical is latent and quiescent, inasmuch as
they are difficult and not easy to grasp by reason of their irregularities; sometimes they supply their missing letters, sometimes not; sometimes it is possible to explain the deficiency by referring to the root; consequently before giving a list of them I will make some preliminary statements and explanations which will clear up their difficulties, as I endeavoured to do in the case of the former verbs. Heaven aid me in the task.

In verbs like יכּעַב etc. whose third radical is a latent quiescent, viz. יכּע, the Hebrews are accustomed in the first person singular of the preterite to change י to latent quiescent י, preceded by הירק, as יכּע etc., all follow the same rule without exception; this י should be pronounced plainly as the third radical in יכּע etc. The future is יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּע, יכּו...
(Pr. 17. 10), sometimes hirik, as ניט etc.] so הביט (Job. 17. 7) from כָּבָּד, כָּבֹּד (Zechar. 11. 17): רָכִּים (Gen. 47. 13) with many others. The following verbs are employed differently, by making the first radical quiescent, and pointing it with ש'va as it was before it was shortened: for the verbs already mentioned take a vowel under their first radical, and therefore the loss is made up to them by the latent quiescent, and the first radical instead of the second receives a vowel: thus, the quiescent after the ר of רָכִּים is in the place of the ב of הביט: the seghol under ל in לָכִּים answers to that under the ר of הביט: the quiescent which appears in the ר of רָכִּים answers to the quiescent latent after the ר of הביט whose place is supplied by soft ש, so that word corresponds to word, except that ר is defective and הביט complete. But these which I am now about to mention, inasmuch as their first radical retains the ש'va it had before they were shortened, have no room to admit a latent quiescent between the prefixed letter and their first radical, and thus are left defective in two ways, in losing a letter, and receiving no compensation. Thus הביט (Jer. 41. 10) has lost the ב of הביט, [and also comes short of it in losing the vowel of ב before the third radical:] this being from הביט: so הביט (Job. 31. 27), from הביט, from הביט (Dent. 11. 16): הביט, (Gen. 27. 38) for הביט, from הביט (Num. 24. 19), from הביט (Lev. 25. 48); הביט (Ps. 7. 25), from הביט (Num. 5. 12): הביט, from הביט (23. 24): this class is found defective, and without compensation, although occasionally a pause is made in it by an accent, as in הביט (Gen. 27. 25) and הביט (id. 38); yet this cannot be taken into account הביט not being equivalent to הביט as הביט is to הביט: besides the accent may be taken away and the word pronounced quickly, but הביט and הביט are always the same. Another instance of a defect not compensated for is הביט (Is. 47. 3) for הביט, from הביט: הביט (Ex. 34. 3) for הביט (id. 23); הביט (Esth. 5. 6) for הביט: others are הביט, הביט, הביט, הביט, הביט, all having lost their third radical; some few keep it, as הביט (Is. 33. 7), הביט (31. 3), הביט, הביט (Ps. 36. 8), הביט (id. 9), הביט (Dent. 8. 13), הביט (Is. 17. 12), הביט (Ps. 77. 4), הביט (Is. 26. 11); here הביט stands for the הביט etc.: other instances are הביט etc.: [all accented on the last, though some are so on the penultimate, as הביט (Ps. 107. 4), הביט (37. 20), הביט (Job. 24. 1): for הביט etc. like הביט, הביט: some few are found complete, as הביט (Pr. 26. 7), הביט (Dent. 32. 37), הביט (Ps. 73. 2), [pointed like הביט in pause for the more easy pronunciation of הביט]. The same deficiency is observed in active participles, as הביט, הביט, הביט etc., for הביט, הביט, הביט: so in the feminine הביט, הביט, הביט, for הביט, like הביט etc.: (Jud. 4. 4), הביט הביט (Jer. 3. 6): one word is found complete, הביט (Cant. 1. 7), [to show that such is the proper form for all, as was done in the case of הביט etc. in which the third radical is quite lost. These take הביט, הביט (Pr. 31. 27), הביט (Ps. 65. 2), הביט (Is. 22. 2), הביט (Ex. 19. 10), הביט (Lam. 1. 16): הביט has shurek for holam: some say that all these הביט mark the adjective, as in הביט, הביט.] But in the preterite third person feminine the third radical is not omitted [as in הביט etc., otherwise there would be nothing to distinguish הביט in the masculine and feminine: but, as being hard to pronounce, it is changed into הביט, הביט etc.: one word is regular, הביט (Ps. 57. 2) [pointed as if in pause for the easier pronunciation of הביט, and to mark its substitution, like that of הביט in הביט etc., for הביט: however is the usual form, as being easier.] This is the recognised form also in the Niphal, as הביט etc. [Sometimes the third radical is dropped, and הביט marking the feminine changed to הביט, to distinguish it from the mascu- line הביט, as הביט (Lev. 25. 21), הביט (Jer. 13. 19).] The infinitive, which is also the verbal noun, takes הביט instead of the third radical, as הביט etc., like הביט, [the הביט corresponding to the lengthening הביט and הביט to the הביט: though it is held by some that הביט is the third radical and הביט added, as in some other cases. The heavy conjugations are הביט etc., the final quiescent הביט being the third radical: the first person is formed by changing הביט to quiescent הביט, and prefixing hirik or terai, הביט etc., (Mic. 6. 13), for הביט pronounced like הביט etc. The future is הביט etc., with patshah under the הביט [and the other preformatives הביט etc.]. The present participle is הביט etc.: the past with הביט followed by shurek, as
also there is a loss which is not made up, as ב (Dent. 28. 8) for היה; כש (Job. 3. 9) for היה; על כל (Pr. 25. 9) for כל; so ב (Gen. 24. 19), כי (Is. 22. 8), והב (Ex. 32. 11) from מלך (2 Chr. 33. 12), יושב (Gen. 35. 16), ונח (1 Sam. 21. 14); other defective words are רע, רְפָא, etc., so מ, מ etc. Sometimes the imperative loses its third radical, as ב (Lev. 24. 2) for היה; so כי (Ps. 119. 18), והב (1 Kgs. 13. 6). These also are defective, מ, מ, רְפָא etc.: so יושב (Gen. 27. 8) and many others; the same rule applies to all, as you will find on enquiry. The feminine of the preterite changes the third radical into ה, as יושב (Lev. 20. 18), והב (Gen. 38. 15), יושב (Sz. 19. 2) etc. The infinitive, which is also the verbal noun, changes ה into ה, as יושב (Is. 58. 5), והב (Lev. 7. 38), והב (1 Kgs. 10. 1); some take ה to be for the third radical and ה to be added.

On verbs whose first and third radicals are latent and quiescent.

In these verbs, such as יושב, יושב, יושב, the quiescent ה after the first ה is the first radicals; the ה shows them to belong to heavy conjugations; their ה is changed to ה, as in those I mentioned in the first chapter, יושב, יושב, יושב etc., representing the ה in יושב and the ש in יושב; the last ה is the third radical. With the four letters prefixed to the future they drop their first ה, leaving the ה as before, and put seghol below the second radical, saying יושב, יושב, יושב etc.; these last are shown to belong to heavy conjugations by the pathah under their prefixes יושב, the same is proved with regard to the former by the quiescent ה which was also in the preterites יושב, יושב. In the plural they drop their third radical, final ה, as is the case with verbs not beginning with ה, as יושב, יושב, יושב, as רע, רע, רע; each class accordingly is equally defective: the proper form of יושב and the like is יושב, with pathah under the ה, so מ etc.; one word is found complete, יושב (Job. 19. 2), but יושב (Zeph. 3. 18) is of the form יושב from יושב (Laun. 1. 12), with the third radical wanting; יושב (2 Kgs. 13. 17) is not

1 In H, L, and Ar, התו ר for מ and מ for מ.

2 יושב is superfluous.

3 יושב is superfluous.
On verbs commencing with ב and ending in a latent quesicent, soft ב.

In ב (1 Kgs. 2. 39), ב (Ex. 10. 12), ב (Is. 66. 12), ב is the first radical, ב the third, moreover ב is dropped, as in other verbs ending in a soft quesicent; in the future the ב of ב absorbs ב and accordingly receives dagesh; as for instance ב etc., for instance ב, ב (1 Sam. 8. 3), for ב: here the third radical is lost also, the full form would be ב: in this root ב also is generally dropped and a quesicent lett substituted, as in ב (Pr. 4. 27) for ב without, or for ב, with ב: so ב (Ex. 9. 29), for ב (Num. 24. 6) is the Niphal preterite, for ב, with the first radical absorbed in ב which accordingly us dagesh, is the third radical. The Hiphil is ב (Ezr. 7. 28), ב, for ב, like ב: the future ב etc., with pathaḥ under the prefixed letters to mark the heavy conjugation, and ב absorbed, for ב: so ב (1 Sam. 8. 3) for ב, as ב, ב, here the third radical also is dropped. In ב (Ps. 141. 4), both ב and ב are lost, but pathaḥ remains unaltered: it is for ב or ב: so ב (Ezr. 9. 9): the participle is ב (Deut. 27. 19), for ב, ב, plural ב, ב, as ב (Ps. 125. 5), ב (Mal. 3. 5), for ב, ב, with two ב, the first one, that is pronounced, is the third radical, the second, that is quesicent, marks the plural. But ב (Ps. 24. 11), it not from this root, but from ב, ב, ב, ב being the first radical: в accordingly does not receive dagesh: similar examples are ב ב ב ב, ב ב ב ב. Like ב is ב ב ב ב, ב ב, ב ב, etc.

1 This is proved by ב (Ex. 9. 31), in which ב is the first radical, as ב and ב (Lev. 19. 20): so ב (Ex. 9. 32), [like ב (Job. 39. 21), but (Deut. 33. 3), for ב, like ב (Jer. 44. 10), but (Is. 24. 22), ב (id.)].

The proper form of ב etc. is with ב pronounced, ב. In ב (Hos. 6. 1) both ב and ב are lost; it is for ב, like ב, ב, or with final ב, ב; without ב, ב, ב, ב, ב, ב, ב, ب, ב, ב, ב, ב: ב (2 Sam. 11. 15), [b belongs to Niphal, the second ב, the first radical, is absorbed in ב; it stands therefore] for ב, like ב (1 Sam. 1. 22), ב, ב (Ex. 13. 14). Similar are ב ב, ב ב, ב (Num. 26. 9), ב ב ב ב (Ps. 60. 2), ב ב ב ב (Pr. 17. 19), the first radical ב being absorbed in ב with dagesh, as is proved by ב (Ex. 21. 22): [in this the ב of Niphal is absorbed in the first radical ב, corresponding to the ב of ב (Gen. 1. 9), etc.;] the proper form of ב etc. is ב, like ב, ב, or, with the final radical ב, ב, in ב (Ex. 2. 13), the first radical ב is absorbed in ב with dagesh: it is for ב, ב, like ב (5. 17), or, with the third radical ב, ב, like ב (Deut. 17. 7), ב is absorbed in ב with dagesh: it is from ב (Gen. 22. 1), ב, ב (Deut. 6. 16); ב marks the feminine, the third radical is lost. —

1 H. and L. read ב, ב, however or some such word is required by the Arabic.
The author continues: like the foregoing are הָיָה, הָיָה (Lev. 16. 14), הָיָה (Num. 19. 21), with the first radical, which may be נ, as in the previous examples, absorbed in נ with dagesh; נ is the third radical: I say may be, and not is, as there is no example in the Bible to prove its derivation for certain as in the other words quoted: whatever it is, it is for convenience dropped in נ (Lev. 8. 11), which has pathah to mark the heavy conjugation, as I remarked in נ (Hos. 6. 1), נ (Ezr. 9. 9), for הנה or הנה; but הָיָה (Lev. 6. 20) is future Kal from this root; this is shown by hirik, as in הנה (Job. 15. 29), הנה (31. 7);] the Hiphil would be הנה, as הנה (Pr. 2. 5);] this is also the case with מ (2 Kgs. 9. 33). I shall say no more, but at once singly enumerate the verbs, noticing the peculiarities of each: the explanations already given will shew their formations.

Verbs with a latent quiescent, soft נ, for their third radical.

ְנה, הנה (Deut. 23. 6), הנה (Jos. 24. 10); הנה (Is. 30. 9), without the third radical, as usual, for הנה, like הנה etc. The preterite plurals of this class resemble those described in the previous chapter, but הנה etc. have lost their third radical, in הנה etc. the second is quiescent; the latter for distinction take the accent on their first radical, the former on their second. The feminine הנה takes kamets in pause. In הנה, נ marks the first person of the future, נ is changed from the נ of הנה: it should be הנה etc.: the imperative is הנה, הנה, הנה. The imperatives וש, וש, וש, correspond in form to הנה, נה from הנה, though the former have lost their third, the latter their first radical; in pause the former are unchanged, the latter take tseri. The participle is הנה, הנה (Ex. 3. 7), without the third radical; for הנה, הנה, הנה, like הנה, והנה, like הנה, והנה, likewise defective. The infinitive and verbal noun takes in pronunciation נ instead of its third radical, sometimes thus written, sometimes נ like the root; thus הנה with נ and נ, as הנה (1. Sam. 1. 11), and הנה (Is. 6. 9);] sometimes it takes נ after נ, this in הנה being changed from נ, [as הנה (Jer. 35. 8), הנה (Hos. 10. 4).] There is another signification, הנה (Pr. 23. 29): הנה også also is said to come from this root with ק added, as in הנה, הנה, the latter and the former are of the same form, and ק is inverts answering to ב and ק of הנה.

Only the heavy conjugation is used, הנה, הנה, הנה (Is. 26. 9) הנה (Job. 23. 13), הנה etc., imperative feminine הנה for הנה, [like הנה (2 Kgs. 4. 7), הנה (1. Kgs. 1. 12);] plural הנה for הנה, [like הנה (Gen. 40. 8), הנה (50. 4);] the infinitive and verbal noun is likewise הנה, as הנה (Ex. 22. 22) or הנה, [as הנה (Is. 58. 5);] the noun is הנה, ר marking the feminine, and the third radical being lost; it is for הנה, like הנה, but нап takes pathah on account of the guttural which follows, otherwise it would have had hirik like הנה. הנה is also used, like הנה, הנה (Ps. 140. 9): הנה (93. 5) also is said to come from this root, with a different meaning, its נ belongs to Niphal; [corresponding to it are הנה (Num. 10. 11), הנה (Ecc. 8. 14);] related to it are הנה (Jer. 6. 2). הנה (Pr. 17. 7): נ marks the feminine, the third radical being lost: so הנה (Cant. 1. 10).

נה, הנה, הנה, הנה (Is. 19. 8), (3. 26) for הנה; imperativenah etc.: the noun is הנה and הנה: הנה (Ex. 21. 13) has another meaning. The heavy conjugation is הנה like הנה, הנה etc.: הנהנה (2 Kgs. 5. 7); hence also comes הנהנה (Jud. 14. 4) for הנהנה.

נהנה (Jud. 17. 2) etc., הנהנה etc., הנהנה etc., הנהנה etc.: the infinitive and verbal noun is הנהנה (Hos. 4. 2), הנהנה (10. 4); another noun is הנהנה, for הנהנה like הנהנה or הנהנה: the Hiphil is הנהנה, הנהנה etc.: the infinitive and verbal noun הנהנה, הנהנה (1 Kgs. 8. 31). There is another word which may come from this root הנהנה (Jo. 1. 8), an imperative feminine from the Kal, but it is uncertain, as no other example with the same meaning is found; it may be formed from הנהנה, [like הנהנה, הנהנה from הנהנה, הנהנה.]
the imperative is יָה (Ex. 16. 23) also is found, with tseri, possibly on account of the guttural יָה (Lev. 2. 4) יָה, יָה.

לִיָּה (Cant. 5. 1), לִיָּה (Ps. 80. 13), לִיָּה, future לִיָּה, imperative לִיָּה, יָה, יָה for יָה, יָה: participle יָה etc., infinitive יָה, יָה.

לִיָּה, לִיָּה (Deut. 33. 2), לִיָּה, לִיָּה (Is. 21. 12), לִיָּה, לִיָּה, or, if it be unpleasant to pronounce two ר’s together, לִיָּה, as לִיָּה (Ps. 57. 2). The future has נ quiescent for convenience, as לִיָּה (Mic. 4. 8), מִיָּה (Deut. 33. 21); in this last the quiescent between נ and נ is the first radical, נ is the second, נ the third, quite irregularly: לִיָּה (Job. 3. 25), לִיָּה (Ps. 68. 32), לִיָּה (Is. 41. 5); the imperative is regular, לִיָּה etc., like נ, נ; irregular in לִיָּה (66. 12) like יָה (Ex. 16. 23), for יָה, as יָה etc.: this נ sometimes becomes ל, as in לִיָּה (Jer. 12. 9).

לִיָּה (1 Kgs. 12. 33), לִיָּה, לִיָּה etc., לִיָּה etc.: the quiescent which stands for the third radical is written in לִיָּה (Neh. 6. 8), some however read לִיָּה, consequently one is put in the Keri and the other in the Kethibh to preserve both: the verbal noun is ב or ב.

לִיָּה (Num. 15. 31), לִיָּה (2 Sam. 12. 9), לִיָּה (id. 10), לִיָּה (2 Sam. 2. 30), לִיָּה (Pr. 19. 16); but לִיָּה (Cant. 8. 7), לִיָּה (Pr. 13. 13), לִיָּה (Job. 31. 44), לִיָּה (Is. 37. 22) are not from this root, for נ in the last marks the feminine as in לִיָּה; if from this root it would have been, like נ, נ, נ:

לִיָּה (Job. 30. 25), לִיָּה (Deut. 21. 13); the imperative לִיָּה etc.; the noun ל (Ezr. 10. 1), and ל (2 Sam. 13. 36) with שו, in pause (Jer. 48. 5) with seghol; ל (Gen. 35. 8) has lost its third radical, the נ in יָה, for the נ and נ are the same as in יָה, יָה: it should be לִיָּה. There is a heavy conjugation ל ל etc., ל (Jer. 31. 15), ל (Ex. 8. 14), imperative ל etc. There is another

meaning (Job. 28. 11), ל (Ps. 84. 7); the Niphal is ל (Job. 38. 16), without a third radical, as ל (Is. 1. 18), ל (Ex. 14. 3), ל (Esth. 3. 15), ל (Mic. 7. 4), have another root and meaning.

לִיָּה (Deut. 8. 4), לִיָּה (Is. 51. 6), לִיָּה, לִיָּה; the feminine singular לִיָּה, לִיָּה (Deut. 23. 43). Know also that לִיָּה etc. resemble יָה etc. in appearance, though not in derivation, the former having lost their third radical, the latter having their second one quiescent, as is shown by the kanaets: לִיָּה (Gen. 18. 12), לִיָּה (Jer. 38. 11), לִיָּה (id.); it is also written as ל in this word, לִיָּה (id.): from this root and meaning should come לִיָּה (Is. 10. 25), like לִיָּה from ה, לִיָּה from נ. In this sense there is a heavy conjugation לִיָּה (Lam. 3. 4), לִיָּה, לִיָּה etc.; ל (Is. 65. 22), לִיָּה etc.; ל (Ps. 102. 17), ל (1 Kgs. 8. 13), ל (24. 4), for ל: a noun is found of the form ל (with the second radical following the third), like ל, ל, like ל from ל, ל, from ל.

לִיָּה etc.; it is also found complete, like the root, in לִיָּה (Is. 21. 12): the imperative is regular, ל, ל, or ל like the root, but the pointing is irregular, [as if it had been in pause, like ל in Zech. 11. 12], ל, ל (Is. 42. 18): this being sometimes done; as in ל (Num. 9. 2).] The Niphal is ל (Ob. 6), for ל: ל, like ל (Jer. 10. 21): there is another meaning, ל (Is. 30. 13), ל (64. 1).

לִיָּה (2 Sam. 12. 17), לִיָּה (13. 6), לִיָּה (2 Sam. 69. 22), לִיָּה (2 Sam. 13. 10): 1 there is a heavy conjugation, ל (Ps. 33. 35): but ל (1 Sam. 17. 8) is from another meaning and root with נ for its third radical, like ל (Ex. 21. 24), ל (Jos. 17. 15); these however are from a heavy conjugation, ל from a Kal, for

1 Gikatilla om. "but ל (Ex. 34. 20) is of another meaning".
the third radical א is said to become ה in the 3rd person (Jer. 13:17), (Job. 22:29): the third radical in all these is wanting: it is for ה.

the infinitive and verbal noun is שָׁכַר (Lev. 12:2); the adjective is בָּשֶׂר (Lam. 5:17); plural שָׁכַר (Is. 30:22), plural שָׁכַר, in regimen בָּשֶׂר (Job. 6:7) like שָׁכַר (Ex. 3:7): or it may be a noun: [plural שָׂכָר with בָּשֶׂר, and, when in regimen it loses its third radical, with שָׂכָר] but בָּשֶׂר (Jer. 8:18) is an adjective describing the condition of the heart, [derived from this verb] like בָּשֶׂר and שָׂכָר, corresponding to בָּשֶׂר and שָׂכָר, and so ה has daghesh: the noun again is שָׂכָר (Ps. 41:4) like שָׂכָר (Is. 10:21), שָׂכָר (Gen. 22:13): another with a different form is שָׂכָר (Deut. 7:15), for שָׂכָר, for though ש is the former has pathah, of the latter hiriq, yet, as far as completeness is concerned, they are alike.

the infinitive and verbal noun is שָׁכַר (Job. 1.9): perhaps from this is derived שָׁכַר (Job. 39.24), although it is written with א.

the infinitive and verbal noun is שָׂכָר (Job. 6.5), although it is written with א.

the infinitive and verbal noun is שָׂכָר (Ps. 40.2) or שָׂכָר (Ex. 22.22), or שָׂכָר (Is. 58.5): the Hiphil is שָׂכָר (Jer. 50.24), שָׂכָר (2 Chr. 25.19), שָׂכָר (Deut. 2.5) for שָׂכָר (id. 9) for שָׂכָר. [Shavuot (id. 24) again, all with kamesh though not in pause, as they take it in their full form as a compensation for daghesh, and so retain it when defective. Analogous examples are וֹעֵקַד etc.: but וֹעֵקַד (Ps. 140.3) has a different derivation and meaning.

the infinitive and verbal noun is שָׂכָר (Deut. 28.49), שָׂכָר (Ps. 18.11) for שָׂכָר.
mate: so התי (Ps. 109. 13) with pathah on account of ה; these all are a different root, [belonging to verbs quiescent in their second radical, as has been explained in the foregoing chapter:] so מתייה (Lam. 2. 14) is from another root התיה (Ps. 147. 2), [with i absorbed in התיה. ]

... (Ps. 10. 10), מתייה (51. 19), כבס (53. 3); the Piel, התיה (51. 10), התיה, התיה etc.; but such are not כבס (Is. 53. 5), אפי (id. 10), אפי (Ps. 34. 19), אפי (Jer. 44. 10), [כְּכַּ֣מְּשָׂ֣א (Ps. 26. 28), like כְּכַּ֣מְּשָׂ֣א, כְּכַּ֣מְּשָׂ֣א (Job. 22. 9), כְּכַּ֣מְּשָׂ֣א (Ps. 90. 3), [a noun; כְּכַּ֣מְּשָׂ֣א (Is. 57. 15) is an adjective; כְּכַּ֣מְּשָׂ֣א (Ps. 143. 3) with kamets; as if a verb with ה; כְּכַּ֣מְּשָׂ֣א (Job. 19. 2), with quiescent ה; the Hithpael, כְּכַּ֣מְּשָׂ֣א (5. 4), כְּכַּ֣מְּשָׂ֣א (Ps. 72. 4),] all these are from verbs whose third radical is ה, [pronounced, not latent or changed to י, as in verbs which have quiescent ה for their third radical.] One may say however that כְּכַּ֣מְּשָׂ֣א has come from ה of the verb under consideration, and has been so continually used as to become another root: I said that כְּכַּ֣מְּשָׂ֣א did not come from this root, as it does not take seghel under the י [like קֶשֶׁר, not because it is written with ק, for קֶשֶׁר (Ecc. 8. 1) has ק for ה and is pointed with seghol; had ק belonged to the root, it would have taken kamets under its י, like קֶשֶׁר: so יְהֵ֣מָה (Ps. 74. 21), יְהֵ֣מָה (Num. 11. 8) come from another root.

... (Ps. 26. 7), [with the third radical, had it been formed as usual it would have been יְהֵ֣מָה, [like קֶשֶׁר etc.]: יְהֵ֣מָה (20. 5), יְהֵ֣מָה (Ex. 2. 16), יְהֵ֣מָה (Is. 40. 15); the Piel is יְהֵ֣מָה (Ps. 30. 2), יְהֵ֣מָה: Imperative יְהֵ֣מָה (Ps. 26. 7), in full: יְהֵ֣מָה for convenience omits dagesh.]

... (Ps. 102. 7), יְהֵ֣מָה (Ps. 31. 18), יְהֵ֣מָה (Cant. 7. 8), יְהֵ֣מָה (Ps. 89. 7), יְהֵ֣מָה (Cant. 2. 17), יְהֵ֣מָה (Ex. 1. 13), יְהֵ֣מָה (Gen. 1. 26), for יְהֵ֣מָה, יְהֵ֣מָה etc. like יְהֵ֣מָה, יְהֵ֣מָה etc.: the Piel יְהֵ֣מָה (Lam. 2. 13), (Hos. 12. 11); another meaning is יְהֵ֣מָה (4. 5); the noun is יְהֵ֣מָה (Is. 38. 10), [the infinitive keeps its third radical, יְהֵ֣מָה (Hos. 10. 13); the Niphal is] יְהֵ֣מָה (Zeph. 1. 11), יְהֵ֣מָה (Jer. 47. 5), יְהֵ֣מָה (Is. 6. 5), יְהֵ֣מָה, יְהֵ֣מָה, יְהֵ֣מָה, יְהֵ֣מָה etc., but אַּ֣מְּשָׂ֣א (14. 14) is of the first meaning, a Hithpael, and therefore with dagesh) for יְהֵ֣מָה: so יְהֵ֣מָה (Num. 24. 7) for אַּ֣מְּשָׂ֣א, had it been a Niphal, it would have been like אַּ֣מְּשָׂ֣א (Is. 40. 4.) ] The Piel in this sense is יְהֵ֣מָה (2. Sam. 21. 5): but יְהֵ֣מָה, יְהֵ֣מָה, יְהֵ֣מָה (Jer. 8. 14) are not from this root. There is a third meaning, a Piel יְהֵ֣מָה (Is. 10. 7), יְהֵ֣מָה (Ezra. 4. 13), יְהֵ֣מָה (Ps. 98. 10).

... (Ps. 27. 8), יְהֵ֣מָה (Ps. 77. 13), יְהֵ֣מָה (Ps. 31. 4), יְהֵ֣מָה (Ps. 2. 1), יְהֵ֣מָה etc., יְהֵ֣מָה (90. 9), יְהֵ֣מָה (Job. 37. 2), יְהֵ֣מָה (Ps. 9. 17), like יְהֵ֣מָה etc., יְהֵ֣מָה (5. 2) also is said to be hence derived, as the second radical being repeated as in יְהֵ֣מָה etc.: יְהֵ֣מָה (Is. 59. 13) is the infinitive, with holem derived from its union with יְהֵ֣מָה, which is formed regularly from יְהֵ֣מָה, as יְהֵ֣מָה (Lev. 10. 11): but יְהֵ֣מָה is from יְהֵ֣מָה and should have kamets.

... (Ps. 11. 8), יְהֵ֣מָה, יְהֵ֣מָה, יְהֵ֣מָה, יְהֵ֣מָה (Ps. 56. 10).

... (2. Sam. 7. 14), יְהֵ֣מָה (Ex. 9. 3), יְהֵ֣מָה etc.: יְהֵ֣מָה etc. with sh'va, whereas, having lost their final radical, they should have taken seghol, [to bring out the quiescent latent י after the prefixes יָשֵׂא to supply the loss:] sometimes they are regular in pause, as יְהֵ֣מָה (Lam. 3. 37): יְהֵ֣מָה is without dagesh, it being difficult to pronounce, as יְהֵ֣מָה: this being the custom with י and sh'va when preceded by י with pathah; as in יְהֵ֣מָה etc.: with one of the seven kings however it takes dagesh, as יְהֵ֣מָה etc.] In pause יְהֵ֣מָה (Ps. 33. 9), with י latent as usual: [it should have been here pointed like יְכָּר, and so in all other places.] The proper forms would be יְכָּר etc. In this conjugation י is also used for יְכָּר, יְכָּר, יְכָּר (Neh. 6. 6): יְכָּר (Gen. 27. 29), יְכָּר (Job. 37. 6); hence also may come יְכָּר (Ex. 7. 26): יְכָּר will, when defective, take the forms יְכָּר, יְכָּר; as יְכָּר (Ecc. 11. 3), [for אִיֶּ֣מָה pointed...]

1 The words in the text enclosed in round brackets are omitted in the translation as being irrelevant.