

Hello. /We will begin the tenth lecture on Hebrew. /Today we will study Hebrew nouns, adjectives, and pronouns.

/We will begin with Hebrew nouns. /We briefly went over Hebrew nouns in a previous lecture, and I hope you remember. /The Hebrew noun סוס(sus) means “horse.”

/This is a masculine singular noun. /To change this into a feminine form, we would add the ending סוּסָה(ah). /This means, “a female horse.” /To make the masculine singular to a plural form, we would add the ending סוסים(im). / (סHirek) ס(Yod) ס(mem). /This would be a masculine plural form meaning “horses.”

/Next, let’s make the feminine plural form of a female horse. The plural form of סוּסָה(susa). /We would add the ending סוּסוֹת(ot). /Then it would be סוּסוֹת(susot). /“Female horses.” /This would be the female plural.

/Hebrew nouns have dual forms. /A dual form refers to parts of the body or physical things that come in pairs. For example, our eyes.

/Therefore, we would add the ending סוסים(aim) to make the dual form of סוס(sus). / ס(סPatach) ס(Yod) ס(Hirer) ס(mem). /It would be סוסים(susaim). /A pair of horses. /To make it plural, we would add סוסים(a) ס(סta) סוסים(im) . /Then it would be סוסים(susataim).

/Then this would be “a pair of horses.” /This would indicate a pair of horses or pairs of houses.

/These nouns are in the absolute state. /The meaning of the absolute state of nouns must be defined by the meaning of the construct state. /If we wanted to say “the king’s horse,” we would write it in the following way in Hebrew.

/The meaning of סוס(sus), which means “horse,” and the meaning of מלך(melek), which means “king.” /In English, this would be “the horse of the king.” /There is a modifying word here. In Hebrew, this would be a construct form.

/It would be “the king’s horse.” /In Korean, particles that express possession are added to the subject. /However, when expressing possession in Hebrew, words are contrasted with other words. We would not use the word מלך(melek), which means “king,” but would make a change to the word “horse.”

/In such a case, we would say that the noun is in a construct state. /When a form does not change, it would be in an absolute state. /Hence, nouns in the absolute state do not change in form.

/In order to express possession in the construct state, the absolute state must change. /Then, let's look at the construct forms of the absolute state. /Construct forms are made by adding changing the endings of the absolute state.

/The absolute and construct states are the same of the masculine singular. /In the case of סוס (sus), the absolute is סוס (sus) and the construct is also סוס (sus). /In the case of the feminine singular, the absolute סוסה (susa) becomes סוסה (susat). The ending סה (ah) changes to ס (at 아트). /Hence, it would be סוסה (susat). /The ending ס (at) would be added to .

/Now, let's look at the construct endings of the masculine plural form. /The ending of the absolute is סוסים (im). Hence, it would be סוסים (susim). /Of the construct form, סוס (Tsere- yod) would be added to make סוסים (suse).

/The construct ending of the feminine plural is the same ending as that of the absolute, סות (ot). /Hence, both the absolute and the construct would be סוסות (susot).

/Next, the dual forms. /The dual form of the masculine singular is סוסים (susaim). "Susaim" changes to סוסה (suse). / סוס (Tsere- Yod) is added to make סוסה (suse). This is the same as the masculine plural form.

/Next, the construct ending of the plural dual form is סות (te). / סוסים (ataim) changes to סות (te). Hence, it would be סוסות (susete). /We would add persons and genders to each noun. We must also memorize the endings we need to change an absolute form to a construct form.

/Next, let's study Hebrew adjectives. /The forms of Hebrew adjectives are the same as those of Hebrew nouns. /Adjectives agree in person, gender and number with the nouns they modify.

/Let's look at an example. /The word סוס (sus), which means "horse." /There are adjectives that describe this. /Adjectives. The adjective טוב (tov). /Adjectives are used attributively and predicatively.

/The first sentence at the top is used attributively. / סוס (sus) means "horse," and טוב (tov) means "good." /In Hebrew, טוב (tov) modifies סוס (sus). /Hence, it would mean, "good horse."

/The second sentence is an example of a predicative use. / טוב (tov) predicates the following noun. /Hence, it is translated as "the horse is good."

/I wrote the English sentences in Korean. /In this way, the noun is the subject and it comes first, then comes the adjective, which would be an attributive use. The most important part of the sentence is the noun, and the other words describe the noun.

/When the adjective comes first and the noun comes next, it would be a predicative use. /When adjectives are used attributively and predicatively, their genders and numbers must agree with nouns.

/Let's look at an example of an attributive use. /The noun סוּס (sus), which the adjective טוֹב (tov) modifies, is a masculine singular noun. /Therefore, no other ending is added to the masculine singular noun. /Hence, nothing is added to the adjective.

/However, if the noun was a feminine singular noun like סוּסָה (susa), /the same feminine singular ending must be added to the adjective, which would be טוֹבָה (tova). /The adjective טוֹב (tov) would become טוֹבָה (tova), and the gender and number would agree with סוּסָה (susa), the noun it is modifying.

/Like this, the attributive and the predicative use of adjectives must agree with nouns in gender and number.

/Next, let's look at **independent personal pronouns**. /Independent personal pronouns are words such as "I, you, he, she, it, we, you, they" in English, and they are the same in Hebrew.

/The first person singular "I" is אֲנִי (anoki). / אֲנִי (anoki) / Next, the second person singular "you" is אַתָּה (ata).

/This is also the second person masculine singular. The second person feminine singular "you" is אַתְּ (at **아트**). /The third person masculine singular "he" is הוּא (hu).

/The third person feminine singular "she" is הִיא (hi **히**). /The singular form אֲנִי (anoki) consists of the form אֲנִי (ani).

/They are אֲנִי (ani) אֲנִי (anoki) אַתָּה (ata) אַתְּ (at **아트**) הוּא (hu) הִיא (hi **히**). It would be a good idea to memorize them. /Let's read them one more time. אֲנִי (ani) אֲנִי (anoki) אַתָּה (ata) אַתְּ (at) הוּא (hu) הִיא (hi)

/Next, let's look at the plural forms. /The first person common plural is "we." אֲנִי (ahnu) and אַנְחִי (anahnu) are both applicable. /אֲנִי (ahnu) and אַנְחִי (anahnu). אֲנִי (ahnu) and אַנְחִי (anahnu).

/Next, the second person masculine plural "you." This would be אַתֶּם (atem). אַתֶּם (atem)

/Next, the second person feminine plural "you" would be אַתֶּן (aten). /אַתֶּן (aten). Here it would be מֶמ (mem), and here it would be נֻן (nun).

/The third person masculine plural "they" or "these men" is הֵם (hem). הֵם

(hem) /The third person feminine plural “these women” is הֵנָּה (hen).

/The masculine forms of both the second person and the third person end with מָ (mem), and the feminine forms end with נָ (nun).

/Let’s read them. /אֲנַחְנוּ (anahnu) נֶאֱחָדִים (nahnu) אֶתֵּם (atem) אֶתֵּנָּה (aten) הֵמָּה (hem) הֵנָּה (hen)

/Including the singular forms, they would be אֲנִי (ani) אֲנֹכִי (anoki) אָתָּה (ata) אַתָּה (at) הוּא (hu) הִיא (hi) / אֲנַחְנוּ (anahnu) נֶאֱחָדִים (nahnu) אֶתֵּם (atem) אֶתֵּנָּה (aten) הֵמָּה (hem) הֵנָּה (hen). /There are variations of this form that you will find in your materials.

/Next, let’s look at Hebrew demonstrative pronouns. /They would be “this” or “that.” /The plural forms would be “these” and “those.” /Let’s look at the singular and plural forms of “this” and “that.”

/First, “this” would be זֶה (zeh) and זוֹת (zot). /These are the masculine and feminine forms of “this.” /The plural form would be אֵלֶּה (elleh).

/ אֶלֶף (Aleph) לָמֶד (Lamed) הֵא (He) אֵלֶּה (elleh) / This would be “these” in English. /“These.” The plural is used with both the masculine and the feminine.

/Next, “that.” /“That” is הוּא (hu) and הִיא (hi). /הוּא (hu) and הִיא (hi) are the masculine singular and the feminine singular of “that,” respectively. הֵמָּה (hu) and הֵנָּה (hi).

/ הֵמָּה (hu) and הֵנָּה (hi) are the masculine and feminine forms of “that,” and they are the same as the forms of the third person independent personal pronouns, הוּא (hu) and הִיא (hi). /We must be careful when identifying them.

/Next, the plural forms of “that.” /The masculine is הֵמָּה (hem), and the feminine is הֵנָּה (hen). /This means, “those.” /The plural forms are the same as the third person independent personal pronoun. /Therefore, we must be careful when identifying them.

/Lastly, let’s look at the endings of persons. /We will lastly look at the suffixes of pronouns. /In Hebrew these are called pronominal suffixes.

/These are a kind of suffixes, and are added to nouns, verbs, and prepositions.

/First, let’s look at suffixes that are added to prepositions. /Suffixes added to nouns express the possessive relationship of nouns. /These suffixes change depending on the person, gender and number.

/The ending of the first person common singular is **yi**. **Hirek** and **Yod**. /The second person masculine singular is **Ka**. /The second person feminine singular is **K** **ㄷ**. /The third person masculine singular is **o**. /The third person feminine singular is **ah**.

/The first person common plural is **enu**. /The second person masculine plural is **kem**. / **kem** /The second person feminine plural is **ken**. /The third person masculine plural is **am** **ㅁ**. /Lastly, the third person feminine plural is **an** **ㅂ**.

/To read them all, they would be **yi** **ka** **k** **ㄷ** **o** **ah** / **enu** **kem** **ken** **am** **an**.

/Let's read them one more time. **yi** **ka** **k** **ㄷ** **o** **ah** / **enu** **kem** **ken** **am** **an**
/Be sure to memorize these endings. /The pronominal suffixes will be added to nouns and prepositions.

/For example, **melek**. / **melek** means "king." /If the ending **yi** was added, /the form of **Kaph** would change, and **yi** would be added.

/If the ending of the first person common singular was added to a noun, it would express a possessive relationship of the noun. The first person common singular would mean "my." Hence, it would be "my king."

/If we applied this to **sus**, it would be **susi**. /Because **si** is added to the noun meaning "my," it would be connected to the first person common singular "I," but because it must be a possessive case, it would become "my" and "my horse."

/ **susi** would be "my horse." /If we added the suffixes of personal pronouns, it would be "my horse," "your horse as a female." If we added the ending **o**, it would be "his horse." If we added the ending **ah**, it would be "her horse."

/Now, let's write the possessives. My, your, your as a female, his, her, our, your (plural), your (plural), their, and their. In this way, only the possessives have changes in person, gender, and number.

/There will come a time when we want to change **sus** to a noun to make "my horses." /We will want to change it to "your horses." /We will also want to change it to "his horses."

/In such cases, we would use the pronominal suffixes in plural form. /I will write the plural forms.

/אֵי (ai) in place of יֵי (yi) / עֵכָא (eka) in place of כָּא (ka) / אֵיכָא (aik) in place of כָּ (k) / אֵיִּו (aiu) in place of וֹ (o) / אֵחָא (eha) in place of אֶחָא (ah) / אֵיִנִּו (einu) in place of נוֹ (nu) / אֵעֵמָּה (ekem) in place of כֵּמָּה (kem) / אֵעֵנָּה (eken) in place of כֵּנָּה (ken) / אֵעֵמָּה (ehem) in place of אִמָּה (am) / אֵעֵנָּה (ehen) in place of אֶנָּה (an)

/Here we'll see that יָד (Yod) has been added to the third person plural. /We can distinguish the singular forms of suffixes from the plural forms by יָד (Yod).

/Here we will see the third person ending הֶ (he) in place of אִמָּה (am אַמ) and אֶנָּה (an אַנ) .

/Now let's look at pronominal suffixes added to verbs. /Let's look at the verb מָלַךְ (mal-lak). /It means "he ruled." /A pronominal suffix can be added to this verb.

/The first person common singular would be נִי (ni). / נִ (nun) is added to יֵי (yi). /Then we will easily identify the first person form. /In the case of מָלַךְ (malak), אֶחָא (kaph) would change to a different form.

/ מָלַךְ (malak) is "he ruled." /However, when נִי (ni) is added to מָלַךְ (malak), אֶחָא (ni) functions as the object of the verb. / מָלַךְ (malak) would be "he ruled."

/The pronominal suffix נִי (ni) is added. This will function as the object of the verb, and it will be a first person common singular form. Hence, it would be "he ruled me."

/The forms of the pronominal suffixes added to the verb change slightly, and function as objects of the verb.

/Now let's look at the forms of pronominal suffixes according to the person, gender and number. /First, the singular forms. נִי (ni) אֶחָא (ka) אֶכָא (k) אֶחָא (hu) אֶחָא (ha) /They are the first person, the second person, the third person, and the masculine and feminine singular forms. נִי (ni) אֶחָא (ka) אֶכָא (k) אֶחָא (hu) אֶחָא (ha)

/The plural forms are נוֹ (nu) כֵּמָּה (kem) כֵּנָּה (ken) אִמָּה (am) אֶנָּה (an). /They can also be written as נוֹ (nu) אֵעֵמָּה (kem) אֵעֵנָּה (ken) אֵעֵמָּה (ehem) אֶנָּה (an). /Let's read them.

/נִי (ni) אֶחָא (ka) אֶכָא (k) אֶחָא (hu) אֶחָא (ha) /נוֹ (nu) אֵעֵמָּה (kem) אֵעֵנָּה (ken) אִמָּה (am) אֶנָּה (an)

/In this way, they are added to verbs, and they describe the object of verbs.

/With this we will conclude the tenth lecture on Hebrew. /We will conclude

last lecture on Hebrew. /Please refer to your books to study the next level.
/Thank you.