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Lesson 27 B

Welcome to Our Sukkah!

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Jonathan: **shalom uvruchim ha-ba-im le-shi-ur odio mispar esrim ve-sheva bet** - Hello and welcome to Audio Lesson Number Twenty-Seven B. **shalom Liat, shalom Eran!**

Eran and Liat: **shalom, Yonatan, ve-shalom studentim yekarim!**

Eran: What I like most about spending time in the **suka** is when night falls... **ve-efshar lir-ot et ha-kochavim** - and you can see the stars.

Liat: **nachon! derech ha-schach** - through the palm leaf roof. Oh... Jonathan, I've just fulfilled our promise to our students and explained what a **schach** is...

Eran: **nachon** Liat! A **schach** is the Hebrew word for the roof of the **suka**. It is usually made of **palm leaves** - **kapot tmarim**, that's why we can see **the stars** - **et ha-kochavim** through it. And do you remember what else comes from palm and is connected to the **sukot** tradition?

Liat: **betach**, Eran! **echad me-arba-at ha-minim** - One of the four species we discussed on Lesson A.

Eran: **ze nachon! ha-lulav**.

Jonathan: **Do you know guys** - **atem yod-im chevre**, that as part of their symbolic explanations, the four species represent different parts of the human body, as they resemble the shape of these organs. I have prepared a list of these and would love for you to read it to our students.

Eran and Liat: **achla!**

lulav	amud ha-shidra	The spine
hadas	eyna-im	The eyes
arava	pe	The mouth
etrog	lev	The heart

Jonathan: Great! So now, let's return to Eran's nephew's essay. BTW, the name **Itamar** also comes from the word **tamar** – **palm**, so we have closure around the different connections and interrelatedness of our **suka** celebration.

Let's listen to the essay in Hebrew and in English:



**ba-shavu-a haba,
yoma-im lifney ha-chag,
ani ve-aba sheli nifgosh
et Yoav ve-et aba shelo.**

Next week, two days
before the holiday,
my father and I, will meet
Yoav and his Dad.

**בשבוע הבא,
יומיים לפני החג,
אני ואבא שלי נפגוש
את יואב ואת אבא שלו.**

**nisa be-yachad le-shuk
arba-at ha-minim
ve-nikne sham lulav,
etrog, hadas ve-arava.**

We will travel together to
the Four Species Market
and there we will buy
a Lulav, an Etrog, a Hadas
and Arava.

**ניסע ביחד לשוק
ארבעת המינים
ונקנה שם לולב,
אתרוג, הדס וערבה.**

**yom lifney ha-chag,
kulanu nivne
et ha-suka be-yachad.**

A day before the holiday,
we will all build the
Sukkah together.

**יום לפני החג,
כולנו נבנה
את הסוכה ביחד.**

**ani, aba ve-Yoav
nasim et ha-schach.**

Dad, Yoav and I
will put up the Schach.

**אני, אבא ויואב
נשים את הסכך.**

**aba shel Yoav
ivdok et ha-etrog.**

Yoav's Dad will
examine the Etrog.

**אבא של יואב
יבדוק את האתרוג.**

**Yael, ha-achot shel Yoav
tikne kishutim ve-title
otam ba-suka.**

Yael, Yoav's sister will buy
decorations and will hang
them up in the Sukkah.

**יעל, האחות של יואב
תקנה קישוטים ותתלה
אותם בסוכה.**

**ve-ha-ima-hot shelanu
tesaderna bifnim,
kach she-i-hi-ye mamash
kmo ba-ba-it.**

And our mothers will
arrange the inside,
so it will be just like
at home.

**והאימהות שלנו
תסדרנה בפנים,
כך שיהיה ממש
כמו בבית.**

**ba-chag azzmo,
anachnu mamash
nich-ye ba-suka.**

On the holiday itself,
we will actually live
in the Sukkah.

**בחג עצמו,
אנחנו ממש
נחיה בסוכה.**

**na-ase sham ha-kol:
nishte, nochal, nishan,
nir-e televiz-ia ve-afilu...**

We will do everything
there: drink, eat, sleep,
watch TV and even...

**נעשה שם הכל:
נשתה, נאכל, נישן,
נראה טלביזיה ואפילו...**

**nilmad la-mivchan
be-anglit.**

Study for the
English test.

**נלמד למבחן
באנגלית.**



Jonathan: [toda Eran ve-toda Liat](#). Now, let's review just the verbs which appeared in the essay:

nifgosh	We will meet	נפגוש
nisa	We will go (by a vehicle)	ניסע
nikne	We will buy	נקנה
nivne	We will build	נבנה
nasim	We will put	נשים
ivdok	He will check	יבדוק
tikne	She will buy / You will buy (when referring to a male)	תקנה
title	She will hang up / You will hang up (when referring to a male)	תתלה
tesaderna	They will arrange (when referring to more than one female)	תסדרנה
nichye	We will live	נחיה
na-ase	We will do	נעשה
nishte	We will drink	נשתה
nochal	We will eat	נאכל
nishan	We will sleep	נשן
nir-e	We will watch	נראה
nilmad	We will learn	נלמד

Jonathan: As we can see, since Itamar's essay deals with his future plans for the [Chag Sukot](#), all of the verbs are in the future tense. Let's note some basic important difference between English and Hebrew, in the way they deal with a future narrative. Eran, would you please read the last two lines for us:



**na-ase sham hakol:
nishte, nochal, nishan,
nir-e televizia ve-afilu...**

We will do everything
there: drink, eat, sleep,
watch TV and even...

**נעשה שם הכל:
נשתה, נאכל, נישן,
נראה טלביזיה ואפילו...**

**nilmad la-mivchan
be-anglit**

Study for the
English test.

**נלמד למבחן
באנגלית.**

Jonathan: As we can see, there are two basic differences between Hebrew and English in the way the phrase is set. First, in English it is necessary to indicate the pronoun...

Eran: In Hebrew the verbs **na-ase**, **nishan**, **nir-e** etc. include the pronoun, as the prefix 'n' or 'nun' indicates the 'We'. **nishan – we will sleep**, **nir-e – we will see**. Saying 'anachnu' is redundant.

Liat: The same as with the prefix 'e' or 'alef' indicating I. **elmad – I will study**, **er-e – I will see**. Saying the 'ani' is redundant.

Jonathan: **nachon me-od**. Please note that on our Verb Presentation, which you can find attached to each lesson on our website, we do say the pronoun in front of the verbs while practicing the past, present and future conjugations. The only tense that actually requires the use of the personal pronoun in front of the verb is the present tense. More about that on our future lessons. Okay, so, in Hebrew we don't have to say the pronoun before of the future tense, on the other hand in English, we may indicate the future, using 'will' just once and then just use all of the verbs in their regular form.

Eran: Right Jonathan. After I've said "we will do everything there" I don't need to repeat the 'will' by saying 'will drink', 'will eat', 'will sleep' etc. I just say:

We will do everything there:
drink, eat, sleep, watch TV, study for a test.

It is obvious that I'm referring to the future. Using the 'will' again is un-necessary and redundant.

Liat: While in Hebrew, all of the following verbs will constantly use the future tense conjugation. It's as if saying 'we will' again and again and again...

na-ase – we will do

nishte – we will drink

no-chal – we will eat

nishan – we will sleep

nir-e – we will watch

nilmad – we will study



Jonathan: During our lesson today, we will continue exploring the future tense of the **Pa-al**, by reviewing its 'regular' conjugations for both the singular and plural personal pronouns: The 'I' and the 'We' male and female conjugations, the 'You' singular and 'You' Plural male and female conjugations, The 'He', the 'She' and the 'They' male and female conjugations. We will also explore the way to conjugate future tense, with a root, which has a guttural letter in it. Let's start by practicing the singular and plural conjugations of the regular, all consonant, non-guttural root letters.

As is our usual routine, I will provide you with the He in the Past conjugation:

He met – hu pagash:

I will meet	efgosh	We will meet	nifgosh
I will meet	efgosh	We will meet	nifgosh
You will meet	tifgosh	You will meet	tifgeshu
You will meet	tifgeshi	You will meet	tifgeshu / tifgoshna
He will meet	ifgosh	They will meet	ifgeshu
She will meet	tifgosh	They will meet	ifgeshu / tifgoshna

Jonathan: As we remember from Lessons 25 and 26, there are two basic forms of future conjugations: The form which uses the O sound for the second root letter and the form which uses the A sound for the second root letter. **efgosh** is of course the kind which uses the O sound... even though...

Liat: It is a general rule which does not always apply. So we need to use it as a mnemonic tool, while not being totally dependent on it.

Eran: As it will work for most but not all of the conjugations. For example:

You will meet, when addressing a singular female is not **tifgoshi** but **tifgeshi**.

Jonathan: While keeping that in mind, let's check another example of the future conjugation which uses the O sound on its second root letter:

hu badak - **he checked**. Please note that the root letter **B** transforms into **V**. That's a phenomenon we've encountered several times before in our program and will be dealt with in a detailed manner on one of our future lessons.



I will examine	evdok	We will examine	nivdok
I will examine	evdok	We will examine	nivdok
You will examine	tivdok	You will examine	tivdeku
You will examine	tivdeki	You will examine	tivdeku / tivdokna
He will examine	ivdok	They will examine	ivdeku
She will examine	tivdok	They will examine	ivdeku / tivdokna

Jonathan: Liat, with the plural feminine conjugations today, we're experiencing something new... you've actually given us two options for saying the you and the they feminine conjugations...

Liat: **ze nachon, Yonatan!** During the first steps of studying the future conjugations, in order not to confuse our students, we used just one future conjugation for the You-plural-feminine conjugation and for the They-feminine conjugation. This form uses the 'na' suffix. For example, **you will study – tilmadna, they will study, the same, tilmadna.** This form is actually the correct academic form, it should be taught and acknowledged as it still does 'work'.... but in the basic conversational manner of speaking in Israel, it has, in most cases lost its 'vividness' and has been replaced by the masculine form...

Jonathan: So actually, in the most common daily conversation in Israel, when I'm talking directly to a group of males or a group of females, I will use...

Liat: The masculine form: **You will meet – tifgeshu**, for a group of boys or a group of girls, **you will examine – tivdeku**, for a group of boys as well as for a group of girls.

Jonathan: And when referring to a group of males or a group of females, I will use...

Liat: Again, in a day to day common conversation in Israel, you will use the masculine form for both gender groups:

They will meet – ifgeshu

They will examine – ivdeku

Even though it is the more common way, we can definitely still hear and use the 'correct academic form' especially in an all female meeting or gathering and definitely when it comes to the written word.

Eran: One thing to remember for all of the future conjugations is that the 'you' masculine conjugation and the 'she' conjugation... are actually the same:

You will meet – ata tifgosh

She will meet – hi tifgosh



You will examine – **ata tivdok**

She will examine – **hi tivdok**

Jonathan: **toda!** All of the verbs in Itamars essay, except for one, are in the **Pa-al** building block. The only verb which is not in the **Pa-al** is **tesaderna** which is in the **Pi-el** building block, one of our future concerns on the Intermediate Level. Most of the other verbs use the 'ni' prefix, which indicates the future tense of the **Pa-al** building block. The verb **nochal** – **we will eat**, is in the **Pa-al** building block but its prefix transforms into 'no' **nochal** since the root begins with the guttural letter 'alef'. Transformation of forms as a part of the building block structure is an important and significant part of the technique and practice of conjugating verbs in Hebrew. Four of the verbs used in our essay today belong to a 'family' of special conjugations, due to fact that one of their root letters is a guttural one. Eran, and Liat, could you help me by listing these?

Eran: Of course Jonathan! The first two are:

nivne	We will build	נבנה
tikne	She will buy / You will buy (when referring to a male)	תקנה

Liat: And the other two are:

nishte	We will drink	נשתה
nir-e	We will watch	נראה

Jonathan: That's correct. Let's check the 'he' in the past conjugation for all of these, as this conjugation will reveal to us the root of these verbs.

Eran: The root of **nivne** is **bana** – **he built**.

Liat: The root of **tikne** is **kana** – **he bought**.

Eran: The root of **nishte** is **shata** – **he drank**.

Liat: The root of **nir-e** is **ra-a** – **he saw**.



Jonathan: As we can see, all of these roots end with an 'A' sound. In Hebrew they end with the letter 'hey' which is produced by the throat. It is a guttural letter. Practice it for yourselves: **HEY**.

In the past tense, these roots sound as if they consist of only two letters. **bana...** we can only hear the **B** and the **N**. **kana...** we can only hear the **K** and the **N**.

Liat: In the future conjugations, it's quite the same. We have the usual **e-i-ti-ni** prefixes and then the other two 'audible' root letters.

Eran: In academic terminology, this form is actually referred to as 'the resting third root letter verb type', because the third root letter is inaudible.

Jonathan: Let's have these special but very common **Pa-al** future conjugation verbs, using the same charts we have used so far.

He built – **hu bana**:

I will build	evne	We will build	nivne
I will build	evne	We will build	nivne
You will build	tivne	You will build	tivnu
You will build	tivni	You will build	tivnu / tivnena
He will build	ivne	They will build	ivnu
She will build	tivne	They will build	ivnu / tivnena

Jonathan: Let's have another example of this 'resting third root letter verb type', using the verb **ra-a** - **watched** or **saw**:

I will see	er-e	We will see	nir-e
I will see	er-e	We will see	nir-e
You will see	tir-e	You will see	tir-u
You will see	tir-i	You will see	tir-u / tir-ena
He will see	ir-e	They will see	ir-u
She will see	tir-e	They will see	ir-u / tir-ena



Eran: As we can see, also with these conjugations, the you masculine conjugation and the she conjugation... are actually the same:

You will build – ata tivne.

Liat: **She will build – hi tivne.**

Eran: **You will see – ata tir-e.**

Liat: **She will see – hi tir-e.**

Jonathan: **toda Eran ve-toda Liat.** Let's have a cup of coffee together, maybe even a glass of fine red wine, enjoy the sight of the stars revealed through the **schach** and wish you all a very good night. **layla tov!**

Eran and Liat: **layla tov! le-hitra-ot be-shi-ur mispar esrim ve-sheva gimel** 😊