

2016 HSC Classical Hebrew Continuers Marking Guidelines

Section I — Prescribed Text – Tanakh Part A

Question 1 (a)

Criteria	Marks
• Provides THREE meanings of the word על	2
• Provides a meaning of the word על	1

Answers could include:

Answers to be taken from the following:

In verse 2 *alav* has the meaning of *near* as in the phrase *he saw three men standing near him*.

In verse 3 *al* has the meaning of *by* in the phrase *may-al avdercha – do not go on without stopping by me*. JPS – *do not go on past your servant*. It has the same meaning in verse 5 in the phrase, *al-avderchem – by your servants*.

In verse 5 the phrase *ki al ken* means *seeing that, after all or because it is for this reason*.

In verse 8 *vehu omed aleyhem* means *and he waited on them*, or more literally, *he stood over them* – the word *al* in that context meaning *on, upon, for or over*.

Question 1 (b)

Criteria	Marks
• Provides a clear explanation of how language is used to demonstrate the urgency of Abraham's actions	2
• Provides a limited explanation of how language is used to demonstrate the urgency of Abraham's actions	1

Sample answer:

The use of the verb *rutz*, *to run*, in verse 2.

Without pausing or allowing for any response, Abraham utters in verses 4 and 5 a series of invitations to the men (*let water be brought, bathe your feet, relax under the tree, let me bring food etc*) to demonstrate his eagerness to fulfil his obligations to them without delay.

The use of the word *na*. This shows that Abraham is pleading with his guests, it demonstrates urgency.

In verse 6, the double use of the verb *maher* to show that everything was done in haste.

In verse 7 the verbs *rutz* and *maher* are used again to demonstrate the speed at which Abraham and the servant acted in regard to preparing a meal for their visitors.

Question 1 (c)

Criteria	Marks
• Demonstrates a sound understanding of how this phrase applies to Abraham	2
• Provides a limited understanding	1

Sample answer:

Abraham ran and greeted the visitors and said little. He offered them some water (presumably for drinking but also for bathing their feet). Abraham added that he would bring them *pat lechem*, a morsel of bread. The visitors responded '*do exactly as you have said*'. But he did much more. In the event, Abraham instructed Sarah to make cakes, he himself ran to the herd to select a calf, tender and choice, to give to a servant to prepare. He served all of this and even more (see verse 8), while standing ready to respond to all their needs.

Question 2 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides detailed explanations for the name <i>Kiryat Arba</i> Makes reference to extract and commentary 	3
<ul style="list-style-type: none"> Provides some explanations for the name <i>Kiryat Arba</i> Makes some reference to extract or commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Kiryat Arba was another name for Hebron, in the land of Canaan. According to the commentary, *Kiryat Arba* was the original name for Hebron. The words mean ‘City of the Four’, or ‘City of Arba’. Some say that Arba was the father of a number of giants who lived there, and according to this, Arba was the greatest of the Anak-giants. City of Four might refer to the four giants who lived there, Sheshai, Achiman, Talmi and their father. Others suggest it was called City of the Four because of the four pairs or couples who were buried there, namely Adam and Eve, Abraham and Sarah, Isaac and Rebekah and Jacob and Leah. According to the Talmud, the giant mentioned in the book of Joshua (14:15) is Abraham, and hence the City of Four might have referred to the four allies – Abraham, Aner, Eshkol and Mamre.

Question 2 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a detailed examination of the relationship between Abraham and the local residents Makes reference to extract and commentary and other prescribed texts 	3
<ul style="list-style-type: none"> Provides a good examination of the relationship between Abraham and the local residents Makes some reference to extract and/or commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Abraham described himself as a resident alien to the Hittites, implying that he was an outsider. It was clear from the ensuing conversation that, unlike some of them, he owned no real estate. Nonetheless he seemed to be respected by the local people as they described him as a prince of God, and immediately offered him a site, at no cost, in which he could bury Sarah. There was mutual respect and appreciation, as Abraham acknowledged their generous offer. In any event, Abraham felt more comfortable buying the site; perhaps there was a lack of trust that is not explicitly mentioned in the text. Ephron placed a price on the land and Abraham paid the ‘market price’. With all of their initial offers, which appeared so generous, Abraham ended up paying, according to the commentary, a ‘highly excessive’ price for the land. This illustrates that the Hittites did not respect or welcome Abraham into their midst as much as first suggested by the text.

Question 3 (a)

Criteria	Marks
• Parses correctly	1

Sample answer:

Mibbo:

shoresh – bet vav aleph (bo)

binyan – kal/pa'al

tense / aspect – infinitive construct

Question 3 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a detailed, well-justified description of the qualities of Rebekah Makes reference to extract and other prescribed texts 	5
<ul style="list-style-type: none"> Provides a good, justified description of the qualities of Rebekah Makes reference to extract 	4
<ul style="list-style-type: none"> Provides some description of the qualities of Rebekah Makes some reference to extract 	2–3
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

We first meet Rebekah at the well of water in Aram-naharaim, in the city of Nahor. Abraham’s servant, Eliezer, under instructions from his master, has set out to find a wife for Isaac, and requests a sign from God, to know for certain that he has found the perfect wife for Isaac.

“If the girl should say to me: ‘Drink, and also I will give your camels to drink,’ she is the one You have designated for... Isaac.” (Genesis 24:14)

The fulfilment of this condition is carried out by Rebekah, with great alacrity:

“And she said: ‘Drink’... and she hurried and lowered the pitcher... and she rushed and poured the water into the trough, and ran back to the well to draw for all the camels.” (Genesis 24:18–20)

The energy and devotion that this young girl exhibits is nothing short of amazing – especially given that this task could have reasonably been delegated to Eliezer, a stranger. Yet she kept lowering her pail, over and over again, until she was satisfied that Eliezer and all 10 camels had quenched their thirst.

Here is a young girl, who has learned to become respectful, generous spirited; a giving, selfless individual. (There may be reference to the fact that she did this while living with relatives who were less than honest.) She generously offered food and lodging to Eliezer and his company demonstrating the quality of hospitality. She was also concerned for the welfare of the animals.

Answers could include:

Rebekah’s independent streak becomes evident once again when her family wishes to delay her departure with Eliezer, who claims to be in service of a holy man with a mission. They ask Rebekah’s opinion, and she states unequivocally and decisively, “I will go” (Genesis 24:58).

Rebekah and Eliezer return to the Land of Israel (Canaan). As Rebekah nears the journey’s end, atop her camel, she views a holy man in the field, immersed in prayer: She asks, “Who is this man?” Eliezer answers, “This is my master.” She dismounts, according to others ‘fell’, and covers herself with a veil. (Genesis 24:64)

Perhaps she fell off the camel out of fear and awe. Although Rebekah didn’t know exactly what she feared, she covered herself as a sign of reverence and/or modesty. She remains a role model for Jewish women to this day.

She was a person who could bring comfort. Once married, Rebekah brought great comfort to Isaac: ‘Isaac brought her to his mother, Sarah’s tent. And he took her to be his wife, and he loved her. And he was comforted after his mother’s death.’ (Genesis 24:67) This speaks volumes for her blessed character.

Question 4

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough analysis of the relationship between Elijah and Ahab Makes reference to extract and commentary and other prescribed texts 	5
<ul style="list-style-type: none"> Provides a good analysis of the relationship between Elijah and Ahab Makes reference to extract and commentary and/or other prescribed texts 	4
<ul style="list-style-type: none"> Provides some analysis of the relationship between Elijah and Ahab Makes some reference to extract and/or commentary 	2–3
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

From the extract it is clear that the relationship between Elijah the Prophet and King Ahab was strained. Elijah, a spokesman for God, was highly critical of Ahab and his queen Jezebel, because they were straying from monotheism. Earlier in chapter 18, it is reported that a number of God's prophets had been murdered, the text suggests that this had been at the behest of Queen Jezebel. This is hardly something that would have helped create a positive relationship between Elijah and the king.

The context in this extract is that Israel is in the midst of a drought. Ahab blames Elijah for Israel's woes, hence Ahab's accusation in verse 17, "Is that you, O troubler of Israel?" Elijah responds directly, "It is not I who trouble Israel, but you and your father's house by abandoning God's commandments and becoming a Baal worshipper!"

Elijah then challenges the king to bring the prophets of Baal and Asherah to Mount Carmel, this might well have put an additional strain on the relationship between Elijah and Ahab.

He commanded the Israelites to kill the prophets of Baal, an action that would have angered the court. Elijah honoured Ahab by running before him, acknowledging the fact that the challenge and subsequent elimination of the prophets of Baal could not have taken place without Ahab's permission.

Nonetheless, Ahab is clearly disturbed by all these events, and relates everything to Jezebel who threatens to kill Elijah. As a result of this threat, Elijah has to flee for his life. Once again, the prophet and the court are at odds with each other.

Ahab and Elijah are at odds again in the story of Naboth's vineyard. Strong words are uttered by Elijah, in the name of God, threatening Ahab with a terrible punishment for what he did to Naboth. Ahab even says to Elijah – "Have you found me, my enemy!" So one can see that the relationship deteriorated to one where the king felt that Elijah had become his personal enemy. Ultimately, Ahab did listen to some of Elijah's criticisms, and wore sackcloth and fasted (perhaps seeking forgiveness from God). Due to this show of humility on the part of Ahab, Elijah was informed by God that although some of the earlier threats would be fulfilled, this would not happen in Ahab's lifetime. Elijah was told that the disasters prophesied would occur during the lifetime of Ahab's descendants. So we see that in spite of everything, Elijah remained an influential spiritual guide for the king.

Question 5 (a)

Criteria	Marks
• Provides all the grammatical features of the word <i>mititi</i>	2
• Provides some of the grammatical features of the word <i>mititi</i>	1

Sample answer:

Shoresh is *natan*, Paal/Qal, infinitive construct. The inseparable preposition *min* is abbreviated and to compensate for the missing *nun*, there is a *dagesh* in the following letter. There is a *dagesh* in the second *tav* to compensate for the missing *nun* of the *shoresh*. There is a pronominal suffix, expressing possession.

Question 5 (b)

Criteria	Marks
• Demonstrates a good understanding of the actions of Ahab, Jezebel and Naboth • Makes reference to extract and commentary	3
• Demonstrates some understanding of the actions of Ahab, Jezebel and Naboth • Makes some reference to extract and/or commentary	2
• Provides some relevant information	1

Sample answer:

Ahab was flexing his muscles and to demonstrate his power he demanded that Naboth sell him his vineyard so that he could use it as a vegetable garden. This violated the ethical norms, which are the foundation of any civilised society.

Jezebel encouraged him to get up, eat and act like the king, “Now is the time to show yourself king over Israel”. She wanted power as much as Ahab.

Naboth did not want to sell his vineyard as it was his family’s estate – God forbid that I should give away my family’s hereditary estate to you. Ahab could only expropriate property in the public interest, not for his personal pleasure. His response was to sulk and stop eating.

Question 6

Criteria	Marks
<ul style="list-style-type: none"> Provides a full account for the inclusion of the phrase Makes reference to extract and other prescribed texts 	3
<ul style="list-style-type: none"> Provides a partial account for the inclusion of the phrase Makes some reference to extract and/or other prescribed texts 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The phrase *kidvar Adonai* in the extract is part of a verse referring to the death of King Ahaziah. The whole verse states: “*And so Ahaziah died, according to the word of the Lord, as spoken by Elijah.*”

In most cases in the Bible, when someone’s death is reported, the phrase *kidvar Adonai* is not included. For example, when Sarah dies (Genesis 23:2) the verse states: וַתָּמָת שָׂרָה בְּקִרְיַת אַרְבַּע And Sarah died in *Kiryat Arba*. Why then, in this case, does the text include the phrase *kidvar Adonai*?

Ahaziah had been injured when he fell through the lattice in his attic in Samaria. Seeking divine assistance for his recovery, Ahaziah sent messengers to consult with a false god known as Baal Zevul, Prince Baal (though as a parody the Bible names this idol as Baal Zevuv – Lord of the Flies). Naturally, the king was criticised for doing this sacrilegious act. God sent Elijah to rebuke the king, saying that Ahaziah would not recover.

When this finally occurs, the words *kidvar Adonai* are included to confirm that the king’s death was not caused by natural means, nor by any outside agency, but as a result of God’s displeasure and in fulfilment of Elijah’s prophecy. In a broader sense, anything that is said by a prophet of God is automatically *kidvar Adonai* – according to the word of the Lord, for the role of a prophet is to receive and then transmit God’s words.

Question 7 (a)

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates a sound understanding of the historical and religious significance of the phrase • Makes reference to extract and commentary 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

Some of the people had been exiled to Babylon after the destruction of the Temple by the Babylonians. Many however remained in Judah. Most had forgotten Torah Law and the people were not united. Now, the exiles had returned to Judah and were united by Ezra's reading and teaching of the Torah. This took place on Rosh Hashanah. This event parallels the giving of the Torah to the people on Mt Sinai, even using similar terminology.

Question 7 (b)

Criteria	Marks
<ul style="list-style-type: none"> • Provides a detailed explanation why verse 8 is fundamental to the study of Tanakh • Makes reference to extract and commentary 	3
<ul style="list-style-type: none"> • Provides some explanation why verse 8 is fundamental to the study of Tanakh • Makes some reference to extract and/or commentary 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

Verse 8 tells us that the Levites read from God's Torah, then interpreted it and taught the reasons for the Law. This was so the people could understand all God's laws.

meforash: The Talmud teaches that the Torah was translated into Aramaic and as this was the vernacular of the people, they would understand it better.

som sechel: This is interpreted by the Talmud as putting in the punctuation marks which are essential for reading Torah correctly and understanding the meaning correctly.

Vayavinu bamikrah: This refers to the cantillation marks without which the Torah would not be read/sung correctly.

Having an accurate translation, correct punctuation, an understanding of the correct meaning, and a knowledge of the cantillation marks, is fundamental to the study of Tanakh.

Question 8

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough explanation of the religious and moral significance of ‘the outrage perpetrated by Eliashib’ Makes reference to extract and commentary 	4
<ul style="list-style-type: none"> Provides a good explanation of the religious and moral significance of ‘the outrage perpetrated by Eliashib’ Makes some reference to extract and commentary 	3
<ul style="list-style-type: none"> Provides some explanation of the religious and moral significance of ‘the outrage perpetrated by Eliashib’ Makes some reference to extract and/or commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Eliashib’s actions in allocating a chamber in the Temple to Tobiah represented deep religious and moral problems.

From a religious perspective –

- Tobiah was an Ammonite who had married a Jewess – something expressly forbidden by Torah law. By bringing him into the Temple, Eliashib was condoning his standing among the Jewish people.
- taking a large chamber that had previously been used for religious purposes and allocating it to Tobiah for his private use was a desecration of the Holy Temple.

From a moral perspective –

- according to the commentary, Tobiah was a relative of Eliashib. Allocating a large chamber for his use was clear nepotism.
- Even though Eliashib was the priest, the Temple was not his personal property. Allocating a room to an individual was an abuse of power, akin to corruption.

Section I — Prescribed Text – Tanakh

Part B

Question 9

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates a thorough understanding of how Abraham’s life became a testament to faith, morality and justice • Composes a cohesive and logical response • Makes detailed reference to all six extracts and the prescribed texts 	9–10
<ul style="list-style-type: none"> • Demonstrates a good understanding of how Abraham’s life became a testament to faith, morality and justice • Composes a mostly cohesive and logical response • Makes reference to the given extracts and some prescribed texts 	7–8
<ul style="list-style-type: none"> • Demonstrates some understanding of how Abraham’s life became a testament to faith, morality and justice • Composes an adequately structured and logical response • Makes some reference to the extracts and/or the prescribed texts 	5–6
<ul style="list-style-type: none"> • Provides some details about Abraham’s life as a testament to faith, morality and justice • Composes a response with limited structure 	3–4
<ul style="list-style-type: none"> • Provides some relevant information 	1–2

Sample answer:

Abraham is recognised as the founder of the Jewish religion. In a world of polytheism, Abraham introduced the concept of monotheism.

The Bible includes a number of passages that describe the relationship between Abraham and God, as well as between Abraham and his relatives, which indicate that faith, morality and justice were critical aspects of his belief in a single God.

For example, Genesis Chapter 18 relates how Abraham and his wife Sarah, both at an advanced age, were promised via God’s messengers that they would bear a child. Although Sarah is reported to have laughed at this news, there is no record in this chapter that Abraham doubted this incredible news. This is an example of Abraham’s faith in God, and his belief that God would fulfil his promise that Abraham would have descendants and become a great nation.

The rest of this chapter deals with the decision by God to seek justice and destroy the evil cities of Sodom and Gomorrah. Abraham is consulted and the text states: “For I have chosen him, that he may command his children and his household after him to keep the way of the Lord by doing righteousness and justice; so that the Lord may bring to Abraham what he has promised him.” It is obvious from this verse, that God’s special relationship with Abraham was contingent on Abraham living a life of righteousness (morality) and justice. (Genesis 18:19)

The passage continues with Abraham challenging God regarding the destruction of Sodom and Gomorrah. “Far be it from You to do such a thing – to kill the righteous with the wicked, treating the righteous and the wicked alike. Far be it from You! Will not the Judge of all the

earth do right?" This text illustrates Abraham's commitment to justice and the moral imperative.

Following the birth of Isaac, Abraham demonstrates his faith in God by listening to his wife Sarah. She was adamant that Ishmael and Hagar leave the family home. Even though the text says that the matter distressed Abraham greatly because it concerned his son (Genesis 21:11), he followed her advice and Ishmael and Hagar were sent away. Even so Abraham behaved with a degree of morality when he provided food and water for them, so that they should not travel empty-handed.

Abraham's most obvious display of faith is found in Genesis Chapter 22. Abraham was told to sacrifice his son, Isaac. Without delay, Abraham took Isaac to the land of Moriah, built an altar and bound him to it. However, having proved his faith in God, the Almighty relented and said, "Do not lay a hand on the boy, do not do anything to him, for now I know that you fear God; you have not withheld from me your son, your only son." (Genesis 22:12)

Following the *Akeda*, the binding of Isaac, Sarah dies. Even though God had promised Abraham and his descendants the land of Israel (Canaan) as a gift, it must have been galling for Abraham to have to negotiate with the local residents (the Hittites) in order to purchase a suitable place where he could bury his wife. Again this is done without complaint, as the text states in Genesis 23:19: "Afterwards Abraham buried his wife Sarah in the cave in the field of Machpelah near Mamre (which is at Hebron) in the land of Canaan." This is yet a further example of Abraham's faith in God.

With Sarah dead, the chance of more children with his wife had gone, but his faith and belief in God's promise to him that he would be the founder of a great nation still existed. Therefore, it was vital that Isaac marry and have his own children. Abraham directed his own servant, Eliezer, by way of an oath, to ensure that this would occur. The text describes the procedure, "So the servant put his hand under the thigh of his master Abraham and swore an oath to him concerning this matter." (Genesis 24:9)

So Eliezer is instructed to find a wife for Isaac, and it is revealing that Eliezer uses a morality test to determine who would be the right woman to become a wife for Isaac, a daughter-in-law to Abraham. In a house of morality and good character, a woman with good traits such as kindness to both humans and animals, would be the perfect wife for Isaac and mother to his children.

It is clear that Abraham had tremendous faith in God and knew that he had been called upon to spearhead a justice movement in the world. From Abraham's seed came the people of Israel, a people whose role it was to model "faith, righteousness (morality) and justice" on earth.

Section II — Prescribed Text – Mishna

Question 10 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides TWO explanations for the origin of the word Makes reference to the commentary 	2
<ul style="list-style-type: none"> Provides ONE explanation for the origin of the word 	1

Sample answer:

- It is a Greek word that means “the will of a dangerously ill person” in which he orders the disposition of his property after his death.
- The Gemara explains that the word *deyatiki* is an abbreviation for the phrase *da tahe ka'ey* – which means “This will be fulfilled” – because the verbal bequests of a dangerously ill person are considered as if they had already been written and delivered.

Question 10 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a detailed explanation of why a person finding the documents should not return them Makes reference to text and commentary 	3
<ul style="list-style-type: none"> Provides a good explanation of why a person finding the documents should not return them Makes some reference to text and commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The documents –

- i) writs of divorce,
- ii) writs of release for a slave,
- iii) a document stating that something is being gifted to an individual and
- iv) a receipt

should not be returned to the intended recipient because it is possible that even though they were written originally with the intention of being given to that person, the one who had commissioned the writing of the said document subsequently had a change of mind and decided not to deliver them and they may have fallen from the owner's hand.

They should also not be returned to the owner because it is possible that they were in fact given to the recipient and had fallen from the hands of the recipient.

Question 11 (a)

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates a thorough understanding of the information provided and withheld • Makes reference to the commentary 	4
<ul style="list-style-type: none"> • Demonstrates a good understanding of the information provided and withheld • Makes reference to the commentary 	3
<ul style="list-style-type: none"> • Demonstrates some understanding of the information provided and withheld • Makes some reference to the commentary 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

In the Talmud we find an argument between Rabbi Yehuda and Rabbi Nachman regarding how one who has found a lost object is to announce his finding so that the owner can come forward and claim his object.

Rabbi Yehuda is of the opinion that the finder merely states “I have found an object” without actually specifying what he has found.

According to Rabbi Nachman however, the finder also specifies in his announcement what he has found – so if he found, for example, a robe, he would announce “I have found a robe”.

Consequently, according to Rabbi Yehuda, the Mishna is to be interpreted literally that after the finder announced that he had found “a lost object”, someone came along and stated the type of object but did not state its markings.

According to Rabbi Nachman, however, the Mishna would need to be interpreted as meaning that after the finder announced the specific item that he had found, the one claiming the lost object came along and stated its markings, but did not state its outstanding (more detailed) markings.

Question 11 (b)

Criteria	Marks
• Demonstrates a sound understanding of the difference between the Mishnaic interpretation and the literal meaning	2
• Provides some relevant information	1

Sample answer:

The literal meaning of these words is “until your brother inquire after it” – meaning that a finder is to hold on to a found object until someone comes to seek it (and is able to prove that it is his).

The Mishna – in discussing how to deal with a claimant who is a suspected deceiver – interprets this verse to mean, ‘Until you shall inquire after your brother.’ The Hebrew for *it* is the same as for *him*, so that the verse reads: ‘Until your brother – comes, inquire after him – whether...’ Meaning that one needs to investigate whether the person making the claim is a deceiver or not. (If he is, then the item is not returned to him even if he can provide outstanding markings.)

Question 11 (c)

Criteria	Marks
• Provides a good explanation of how the interpretation of this phrase could lead to two different rulings	3
• Provides some explanation of how the interpretation of this phrase could lead to different rulings	2
• Provides some relevant information	1

Sample answer:

- The literal meaning of these words is “you shall restore it to him”. This means that when it is possible to return the original item, at no expense to the finder, this should be done. This would include something like a cow or a donkey – animals which are able to earn their keep.
- If the object is one that does not earn its keep and there is a cost to the finder to maintain it, such as roosters and geese, then it is best for the finder to sell the object and return the money to the owner when he comes to claim his object. This is because we can interpret this phrase “you shall restore it to him” to mean that one must “see in what manner you may restore it to him” ie in such a way that the care of the animal will not cost you money, with its owner having to pay you the partial or entire worth of the object. The only way that this can be done with “objects that consume themselves” is by selling the object and giving the money to the owner.

Question 12 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides a sound explanation of when one would be permitted to order merchandise in advance Makes reference to text and commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

One would be permitted to order merchandise in advance and not be concerned about *ribit* if:

- the price of the merchandise has already been determined in the market place. This is because even though this particular seller may not have had stock at the time that the deal was made, another would have had this stock at that price and it would have been possible to purchase it elsewhere.
- the seller has merchandise in his possession, even if the market price has not been determined. This is because the merchandise is effectively acquired by the buyer at the time that the deal was made (but was considered to have just been kept in the property of the seller). A rise in price is thus considered to have taken place while already in the domain of the purchaser.

Question 12 (b)

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates a thorough understanding of the beliefs and practices of Judaism in Mishnaic times • Makes reference to text and commentary 	4
<ul style="list-style-type: none"> • Demonstrates a good understanding of the beliefs and practices of Judaism in Mishnaic times • Makes reference to text and commentary 	3
<ul style="list-style-type: none"> • Demonstrates some understanding of the beliefs and practices of Judaism in Mishnaic times • Makes some reference to text and/or commentary 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

(The Mishna is in essence a recording of the Oral Law. The belief in the Oral Law was thus quintessential to the recording of the Mishna. The awareness that the Written Law needed to have an oral component around it in order to know the will of God would have been a very important idea at the time. Jewish theology teaches that the Oral Law was given at precisely the same time as the Written Law, ie at Mt. Sinai, through the hand of Moses.)

Essentially Mishna demonstrates a partnership between God and man in regard to how a Jew should live his/her life. As such one can appreciate that although the Torah/Jewish law was handed down by God to the Jewish people, nonetheless the Sages are given the authority to interpret and rule on matters of halakha.

In the extract we find the opinions of various sages – Rabbi Yossi and Rabbi Yehuda. This shows that intellectual debate to determine the practice of the law was essential to be able to arrive at a final legal position. It also demonstrates that Sages had differing interpretations of the text. It also demonstrates to us the belief and trust that people had in the words of the Sages and this was most significant in an understanding of the hierarchy of ancient Israel.

We see that people believed that the Torah was there to govern not only their conduct between man and God but also their behaviour, *bein adam le-chavero*, between one person and another. This is evident in the extract which discusses matters of financial interest and correct business ethics.

We find that the people had strong mercantile practices. We see this in the extract which discusses the setting of market values. We also see that the people are engaged in many different agricultural practices. The extract discusses wine and oil-making procedures, and the use of fertilisers in their fields etc. (Beyond this, Jewish law deals with a broad range of halakhic matters, including ritual, matrimonial, civil and criminal. The Jewish legal code governed the life of the Jewish people in Mishnaic times.)

Section III — Unseen Text – Tanakh

Question 13 (a)

Criteria	Marks
• Identifies the city	1

Sample answer:

Shechem

Question 13 (b)

Criteria	Marks
• Identifies the implication	1

Sample answer:

The verb *yatzav*, which means to stand upright, or at attention, implies that this was a significant and solemn moment in the history of the Israelites.

Question 13 (c)

Criteria	Marks
• Provides detailed information about Abraham and his family	4
• Provides some information about Abraham and his family	2–3
• Provides some relevant information	1

Sample answer:

Originally Abraham and his family dwelt on the other side of the river (Euphrates). Terach was Abraham's father. Nahor was Abraham's brother. The family at that time were polytheistic. God took Abraham from beyond the river (Euphrates) and led him to Canaan. God ensured that Abraham would have many descendants, including Isaac.

Question 13 (d) (i)

Criteria	Marks
• Parses correctly	1

Sample answer:

Nun Gimmel Pe pa'al imperfect with vav consecutive

Question 13 (d) (ii)

Criteria	Marks
• Parses correctly	1

Sample answer:

Chaf Samech Hé Piel imperfect with vav consecutive

Question 13 (d) (iii)

Criteria	Marks
• Parses correctly	1

Sample answer:

Lamed Het Mem Nifal imperfect with vav consecutive

Question 13 (e)

Criteria	Marks
<ul style="list-style-type: none"> Provides an accurate summary of Joshua's message Demonstrates a thorough understanding of the text 	6
<ul style="list-style-type: none"> Provides an adequate summary of Joshua's message Demonstrates a good understanding of the text 	4-5
<ul style="list-style-type: none"> Provides a limited summary of Joshua's message Demonstrates some understanding of the text 	2-3
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Joshua's message to the Israelites was to remind them of their deliverance from Egypt, including the events surrounding the crossing of the Red Sea. He also explained what happened to the Egyptians at that time. Joshua informed the people of their earlier journeys through the wilderness including various confrontations with the local inhabitants of those areas. Finally, Joshua spoke to the people about life in the Promised Land, once they had crossed over the River Jordan. He mentions military campaigns, their own religious faith and the opportunities ahead, whereby the Israelites would be able to enjoy the property of their defeated enemies. They were also instructed to remove all vestiges of idol worship from the land.

Question 14 (a)

Criteria	Marks
• Identifies what was included in Absalom's retinue	2
• Provides some relevant information	1

Sample answer:

A chariot, horses and fifty men (to run before him).

Question 14 (b) (i)

Criteria	Marks
• Provides the literal and idiomatic meanings	2
• Provides some relevant information	1

Sample answer:

The words *al yad* mean 'on the hand' but idiomatically would be translated as 'beside'.

Question 14 (b) (ii)

Criteria	Marks
• Provides the literal and idiomatic meanings	2
• Provides some relevant information	1

Sample answer:

vyeganev...et lev has a literal meaning of 'and he stole the heart of', but idiomatically would be translated as either 'won the affection of ...' or alternatively, 'deceived the men of Israel'.

Question 14 (c)

Criteria	Marks
• Demonstrates a thorough understanding of the text	4
• Demonstrates a good understanding of the text	3
• Demonstrates some understanding of the text	2
• Provides some relevant information	1

Sample answer:

Absalom used to rise early and stand by the gate. Then, when any man, who came to the gate to resolve a legal dispute, one that would normally come before the king, Absalom would call out to him, and ask, "From what city do you come?" In this way Absalom made it appear that he was taking a personal interest in the case. Absalom would then comment on the case, that it was a just cause, but unfortunately there was no-one appointed by the king in attendance to hear the case. Absalom then said, if only he had been made a judge in the land, everyone could approach him and justice would be served. Following this anyone who approached Absalom and bowed before him, Absalom would embrace him and kiss him. Absalom made this a strategy and it increased his popularity among the men of Israel.

Question 14 (d)

Criteria	Marks
• Identifies example correctly	1

Sample answer:

וַיִּנָּד – the letter *yud* is the pronominal suffix, indicating *my* vow.

Question 14 (e)

Criteria	Marks
• Provides a detailed description of Absalom's conspiracy	4
• Provides a good description of Absalom's conspiracy	3
• Provides some description of Absalom's conspiracy	2
• Provides some relevant information	1

Sample answer:

After 40 years (not known from what event), Absalom asked King David if he could go to Hebron and fulfil a vow. This was a vow he had made some time before at Geshur, in Aram (Syria), promising to worship God if he was able to return to Jerusalem. The king said, "Go in peace!" However, Absalom sent spies out among the tribes of Israel advising that as soon as the shofar is heard they should say, 'Absalom is king in Hebron!' In the meantime, Absalom had with him 200 men who had come from Jerusalem. Even though these men had come in total ignorance of the conspiracy and were innocent bystanders, their presence might have appeared to lend support to Absalom's designs.

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Mapping Grid

Section I — Prescribed Text – Tanakh

Part A

Question	Marks	Content	Syllabus outcomes
1 (a)	2	Genesis 18:2–10	H1.1, H1.3, H2.2
1 (b)	2	Genesis 18:2–10	H1.1, H1.3, H2.2
1 (c)	2	Genesis 18:2–10	H1.3, H3.1
2 (a)	3	Genesis 23:2–13	H1.3, H3.2
2 (b)	3	Genesis 23:2–13	H1.3, H3.2
3 (a)	1	Genesis 24:58–65	H2.1
3 (b)	5	Genesis 24:58–65	H1.3, H2.4, H3.1
4	5	I Kings 18:17–24	H1.3, H2.4, H3.1
5 (a)	2	I Kings 21:1–7	H2.2
5 (b)	3	I Kings 21:1–7	H1.3, H2.4, H2.5, H3.1, H3.2
6	3	II Kings 1:13–18	H1.3, H2.4
7 (a)	2	Nehemiah 8:1–8	H1.3, H2.4, H3.2
7 (b)	3	Nehemiah 8:1–8	H1.3, H3.2
8	4	Nehemiah 13:1–7	H1.3, H2.4

Section I — Prescribed Text – Tanakh

Part B

Question	Marks	Content	Syllabus outcomes
9	10	Genesis 18:19 Genesis 18:25 Genesis 21:11 Genesis 22:12 Genesis 23:19 Genesis 24:9	H1.3, H2.4, H3.2

Section II — Prescribed Text – Mishna

Question	Marks	Content	Syllabus outcomes
10 (a)	2	Mishna, Bava Metziah 1:7	H1.3, H2.5
10 (b)	3	Mishna, Bava Metziah 1:7	H1.3, H2.5
11 (a)	4	Mishna, Bava Metziah 2:7	H2.5
11 (b)	2	Mishna, Bava Metziah 2:7	H1.3, H2.5
11 (c)	3	Mishna, Bava Metziah 2:7	H1.3, H2.5
12 (a)	2	Mishna, Bava Metziah 5:7	H1.3, H2.5
12 (b)	4	Mishna, Bava Metziah 5:7	H1.3, H2.5, H3.1, H3.2, H3.3

Section III — Unseen Text – Tanakh

Question	Marks	Content	Syllabus outcomes
13 (a)	1	Joshua 24:1–14	H1.1, H1.3
13 (b)	1	Joshua 24:1–14	H1.3

Question	Marks	Content	Syllabus outcomes
13 (c)	4	Joshua 24:1–14	H1.3
13 (d) (i)	1	Joshua 24:1–14	H2.1
13 (d) (ii)	1	Joshua 24:1–14	H2.1
13 (d) (iii)	1	Joshua 24:1–14	H2.1
13 (e)	6	Joshua 24:1–14	H1.3
14 (a)	2	II Samuel 15:1–11	H1.3
14 (b) (i)	2	II Samuel 15:1–11	H1.3, H2.3
14 (b) (ii)	2	II Samuel 15:1–11	H1.3, H2.3
14 (c)	4	II Samuel 15:1–11	H1.3
14 (d)	1	II Samuel 15:1–11	H1.3, H2.2
14 (e)	4	II Samuel 15:1–11	H1.3