

2017 HSC Classical Hebrew Continuers Marking Guidelines

Section I — Prescribed Text – Tanakh Part A

Question 1 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides reasons for the different vocalisation of the two words 	1

Sample answer:

The vocalisation of the first version of *lamed khaf* is the regular vocalisation (ie 2nd person masculine singular); the second form is the Pausal form of the word.

Question 1 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides reasons for different vocalisation of the conjunctive <i>vav</i> 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The conjunctive *vav* is usually vocalised with a *shewa* as seen in *ve'anokhi*; when the conjunction joins two similar (or opposite) nouns, the *shewa* becomes a *kamatz* as seen in *afar va'ayfer*; when the conjunction appears before a *hataf patah*, it takes the corresponding vowel as seen in *va'hamisha*.

Question 1 (c)

Criteria	Marks
• Demonstrates a thorough understanding of what moral/religious teachings are derived from the text	4
• Demonstrates a good understanding of what moral/religious teachings are derived from the text	3
• Demonstrates some understanding of what moral/religious teachings are derived from the text	2
• Provides some relevant information	1

Sample answer:

Abraham queried how it is possible that innocent people might die *lehamit tzadik im rasha*. He asked, ‘Will the Judge of all the earth, not act justly?’ From here it is clear that in Abraham’s view, justice must reign supreme on earth. As such, justice must be done and must be seen to be done. Hence Abraham’s bargaining with God regarding the number of righteous people in the city. This teaches that one must not overlook injustice and be a bystander.

However, it remains obvious that sin should not go unpunished and there is a moral obligation in the world to apply justice. In some cases it is left to God to apply that punishment.

In addition, Abraham challenges God, with the utmost respect. Two teachings come from this: firstly that we are duty bound to challenge leaders (even the Divine) when it appears that justice is lacking; and secondly such challenges, especially to God, have to be made with humility and respect (*hinei na, anokhi afar va’ayfer*).

Question 2 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides a satisfactory explanation of how Abimelech attempted to absolve himself of any guilt 	2
<ul style="list-style-type: none"> Provides a limited explanation of how Abimelech attempted to absolve himself of any guilt 	1

Sample answer:

Abimelech, like many leaders, refuses to accept blame. At the outset (verse 26) he denies any knowledge of wrongdoing. Then he puts the blame onto Abraham, saying that he did not tell him about the well previously. Finally, he says that he knew nothing about it until that very morning.

Question 2 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough analysis of the use of the Hebrew root <i>shin bet ayin</i> Makes reference to extract and commentary 	4
<ul style="list-style-type: none"> Provides a good analysis of the use of the Hebrew root <i>shin bet ayin</i> Makes some reference to extract and commentary 	3
<ul style="list-style-type: none"> Provides some analysis of the use of the Hebrew root <i>shin bet ayin</i> 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The root *shin bet ayin* appears most times as the number 7 (*sheva'*), a significant Biblical number eg seven ewes.

The agreement between Abraham and Abimelech takes place at the well (*be'er*), where it is confirmed that Abraham owns the well, and where Abraham gives Abimelech seven (*sheva'*) ewes as proof of this.

So we see that the word *sheva* forms part of the name given to this place – *Be'er Sheva'*.

The root is also used as a verb in the *nifal* to swear an oath, which they did at the site of the agreement. The root is also the basis of the word for an oath – *shevua'*. This has connections to the seven days of creation and the seven Noachide laws.

Question 3 (a) (i)

Criteria	Marks
• Parses correctly	1

Sample answer:

Vayyalehu
shoresh – ayin lamed he
binyan – hiphil
 Tense/Aspect – imperfect with *vav* consecutive

Question 3 (a) (ii)

Criteria	Marks
• Parses correctly	1

Sample answer:

Ye-amer
shoresh – aleph mem resh
binyan – nifal
 Tense/Aspect – imperfect

Question 3 (a) (iii)

Criteria	Marks
• Parses correctly	1

Sample answer:

Ve-hitbarekhu
shoresh – bet resh khaf
binyan – hitpael
 Tense/Aspect – perfect with *vav* consecutive

Question 3 (b)

Criteria	Marks
• Demonstrates a sound understanding of how the angel fulfils his role	2
• Refers to text and commentary	
• Demonstrates a limited understanding	1

Sample answer:

The angel is speaking in God's name and calls upon Abraham to desist from harming Isaac. The angel also explains God's actions to Abraham by describing Abraham as God-fearing. The angel proceeds to bless Abraham for his faith in God; the blessing of fruitfulness and success.

Question 4 (a)

Criteria	Marks
• Describes the anomaly in the phrase	1

Sample answer:

The noun *ruah* is feminine as is the adjective *gedolah*, however, the accompanying adjective and verbs (*hazaq*, and *mefareq* and *meshaber*) are in the masculine form.

Question 4 (b)

Criteria	Marks
• Demonstrates a thorough understanding of why God chose this time to end Elijah's career • Makes reference to extract and commentary	4
• Demonstrates a good understanding of why God chose this time to end Elijah's career • Makes some reference to extract and commentary	3
• Demonstrates some understanding of why God chose this time to end Elijah's career	2
• Provides some relevant information	1

Sample answer:

In this extract it is recorded that Elijah received a commission for the anointing of Hazael and Jehu, and most significantly Elisha as his successor. With his successor ready to take over, this was the time for Elijah to stand aside.

The commentary explains that God repeated the question – *what are you doing here* – because He was not satisfied with Elijah's initial response. Elijah was so angry with Israel for their disloyalty to God, that he found it difficult to change his approach. God appeared as a still, small voice as if to teach Elijah that through this medium God's messengers/prophets proclaim the word of God – rather than via 'storms, earthquakes or fire' – more violent means. God sends His prophets to draw the people back gently and lovingly. Elijah, in his zeal, however, withheld the rain and slaughtered the prophets of Baal.

Even coming to Horeb concerned God. God wanted Elijah to know that he was not worthy to stand where Moses stood because he had taken the law into his own hands in respect of decreeing the drought, reviving the Zarfathite woman's son and arranging the trial at Mt Carmel.

The implication is that a more 'forgiving' prophet should take his place.

Question 5

Criteria	Marks
<ul style="list-style-type: none"> • Provides a full account of the sequence of events • Refers to extract and commentary 	3
<ul style="list-style-type: none"> • Provides a satisfactory account of the sequence of events • Makes some reference to extract and/or commentary 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

These events took place because of the following:

Ahab's behaviour was contradictory. First he accepts Ben Hadad's demands and then he rejects them. Ahab understood Ben Hadad's demands as being couched in the language of diplomacy. He never thought that Ben Hadad would really act on what he said.

Ben Hadad, the king of Aram, gathered his army together (in alliance with other kings) and besieged Samaria. After sending messages to Ahab demanding silver and gold, women and children, Ahab responded courteously that everything that belonged to him in a sense belonged to Ben Hadad. However when messengers arrived to say that the following day men would arrive in order to collect the silver and gold, the women and children, Ahab called his senior advisors together to complain that Ben Hadad was causing trouble. As the commentary states, it is one thing to claim ownership of a vassal's property, and another to actually seize it. Ahab was willing to acknowledge Ben Hadad as his master, but not to part with his dearest possessions, certainly not his wives and children.

Question 6 (a) (i)

Criteria	Marks
• Parses correctly	1

Sample answer:

Heheshu:
 Root/Shoresh הָשָׁה;
 Binyan – Hiphil;
 Tense/Aspect – imperative

Question 6 (a) (ii)

Criteria	Marks
• Accounts for the vocalisation of the word	1

Sample answer:

The noun בְּיָרִיחוֹ cannot sustain the *shewa* under the opening letter when preceded by the preposition בְּ. When this occurs the grammar demands a change of vocalisation first under the preposition, from בְּ to בִּ. Under those circumstances the *shewa* under the *yud* disappears altogether leaving בְּיָרִיחוֹ.

Question 6 (a) (iii)

Criteria	Marks
• Explains the reason for the meaning of אִם in this extract	1

Sample answer:

Although the word אִם normally means ‘if’, when it follows an oath it becomes a negative, translated as NOT. For example in verses 2, 4 and 6, where Elisha makes an oath, ‘As the Lord lives’ the verse continues – אִם־אֶעֱזָבְךָ meaning, “I will NOT leave you’.

Question 6 (b)

Criteria	Marks
<ul style="list-style-type: none"> • Provides a detailed explanation as to why Elijah and Elisha visited three different places • Refers to extract and commentary 	3
<ul style="list-style-type: none"> • Provides a satisfactory explanation as to why Elijah and Elisha visited three different places • Makes some reference to extract and/or commentary 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

The extract mentions that Elijah and Elisha were first in Gilgal and then journeyed to Bethel, before moving on to Jericho.

According to the commentary, Elijah knew that he would be taken to heaven that day, but he did not know from where. Assuming it would be from a holy place or a place where a miracle had occurred – Elijah travelled from one holy place to the next, beginning with Gilgal, where Joshua first encamped in the Land of Israel. Gilgal later served as the sacred meeting place of the tribes. Similarly, Bethel was called the ‘Gate of Heaven’ by Jacob. Likewise a miraculous conquest took place in Jericho at the time of Joshua.

Question 7

Criteria	Marks
<ul style="list-style-type: none"> • Provides a detailed explanation of how this extract encapsulates the story of the Jewish people in Biblical times • Refers to extract and commentary 	4
<ul style="list-style-type: none"> • Provides a good explanation of how this extract encapsulates the story of the Jewish people in Biblical times • Makes some reference to extract and/or commentary 	3
<ul style="list-style-type: none"> • Provides some explanation of how this extract encapsulates the story of the Jewish people in Biblical times 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

Nehemiah telescopes and summarises the entire history of the Jewish people, from the great days of the Conquest to their lowest point, when they were exiled from their land, into a mere eight verses.

He ponders on how God presented the Israelites with a pleasant land, filled with every bounty. Instead of thanking God for their good fortune, they were rebellious and turned aside from God's commandments.

He traces a vicious cycle where the Israelites sin and are punished by exile or serfdom. They cry out to God for mercy and seek reconciliation with Him. He sends them saviours, who save them from their enemies. When the saviour passes away they soon return to their former evil ways. This repeating state of affairs was very common in the time of the Judges. In the days of Ahab and Jezebel, Joash and Manasseh they were guilty of killing the prophets that were sent to them. Nehemiah also makes note of the trials of the prophets during the reign of King Uzziah, who warned the Jewish people of impending cataclysm unless they changed their ways.

Finally, Nehemiah, as the spokesman of the community, recites on their behalf their history of suffering, stretching back to the days of the Assyrian domination to the current time and prays that in spite of their backsliding, God will not cast off His people but be true to the covenant He made with them and their ancestors.

Question 8

Criteria	Marks
<ul style="list-style-type: none"> • Provides a detailed explanation of the Jews' behaviour and the steps Nehemiah took to rectify this • Refers to extract and commentary 	4
<ul style="list-style-type: none"> • Provides a good explanation of the Jews' behaviour and the steps Nehemiah took to rectify this • Makes some reference to extract and/or commentary 	3
<ul style="list-style-type: none"> • Provides some explanation of the Jews' behaviour and the steps Nehemiah took to rectify this 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Answers could include:

(It was brought to Nehemiah's attention that certain Jews were profaning the Shabbat by conducting business, a rule ordained by the Sages, as well as treading winepresses and loading donkeys, which was a direct violation of Sinaitic law.)

Nehemiah chose the market day, when many Jews were gathered in Jerusalem, to warn them of the dire consequences resulting from breaking the Shabbat. Not only did he see Jews violating the Sabbath but Tyreans were allowed to bring in their catches of fish and sell them on the Seventh Day.

He warned the nobles of Jerusalem, whose responsibility it was to guard against any religious violation, of their laxity in this regard. In true prophetic form, he reminded them that much of the misfortune suffered by their ancestors resulted from profanation of the Shabbat.

He immediately took steps to force compliance of the Shabbat laws. The gates of Jerusalem were locked at sundown on Friday and were not to be opened until the conclusion of Shabbat. Furthermore, he posted some of his servants to make sure that no goods passed through the gates into Jerusalem proper. Nevertheless, some merchants chose to spend the night outside the wall with the intent of trading outside Jerusalem on the Sabbath day. He warned these traders that they risked severe punishments if they tried this ruse again. This was taken seriously by the recalcitrant merchants and they ceased their attempts to trade on the Shabbat.

**Section I — Prescribed Text – Tanakh
Part B**

Question 9

Criteria	Marks
<ul style="list-style-type: none"> Provides a clear and thorough evaluation of Elijah’s and Ezra’s contributions to Jewish history 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"> Provides a good evaluation of Elijah’s and Ezra’s contributions to Jewish history 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"> Provides some evaluation of Elijah’s and Ezra’s contributions to Jewish history 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 knowledge on the contributions of Elijah and Ezra to Jewish history Composes a response with limited structure 	3–4
<ul style="list-style-type: none"> Provides some relevant information 	1–2

Answers could include:

The two men, Elijah and Ezra were great leaders in Biblical Israel/Judah. They both had the daunting task of bringing God’s message to the people at a critical time in history, religiously speaking.

Elijah was a prophet who was active in the northern kingdom of Israel or Samaria during the ninth century BCE, while Ezra was a *sofer* or priest-scribe in Judah around 440 BCE.

Elijah prophesied during the reign of King Ahab of Israel, and prophesied against the idolatry that Ahab and his queen, Jezebel, had brought into the royal household and beyond.

Elijah’s contribution was to demonstrate to the Israelites great courage and strength in standing up to the king and delivering a monotheistic message. The major threat at this time was Baal worship and Elijah saw it as his life mission to eradicate this Canaanite/Phoenician paganism from Israel. This led to friction between the prophet and the king (see I Kings 18:17–18) but it did not dissuade Elijah from speaking out in the name of the God of Israel.

Elijah was also a moral champion of the people, as in the case of Naboth’s vineyard (see I Kings 21:18). Elijah was determined to support the moral, and for that matter, legal rights of Naboth in the face of the monarch’s desire to seize his property. This dual aspect of prophecy – religious values (between man and God) and moral values (between man and man) – became the foundation for the entire future of the Judaism! Later literary prophets such as Isaiah and Amos continued with this tradition and wrote of the *particular* and *universal* values within Judaism at length.

Elijah was at times zealous for God, perhaps towards the end of his career, too much so – but he remains a beloved character in Jewish history and attends (in spiritual form) some of Judaism’s key events such as circumcisions and Passover *sedarim*.

He played a vital role in the defence of monotheism, Jewish values and principles and the continuity of Jewish faith in God.

Ezra, in comparison, lived at a time when the fortunes of the Jewish people were under threat. The Temple had been destroyed in 586 BCE by the Babylonians, and many Jews had been forcibly exiled to Babylon. Much of Judah was in ruins and the Judeans who remained lacked faith and direction. Ezra was one of the leaders from Babylon who, with the permission of the Persian king, returned to Judah to rebuild the physical and, in Ezra’s case more importantly, the spiritual landscape of the country.

He arrived at the right time. The fledgling Jewish community in the Land of Israel was under siege and disintegrating. They were physically threatened. They were intermarrying. They were desecrating the Sabbath.

Ezra was instrumental in reviving the people’s interest in God’s word, as one can see from Nehemiah Chapter 8 and the examples given. This included teaching the people the contents of the Torah and helping them understand who they were and their relationship with God (Nehemiah 8:6), as well as how to observe the rituals of Judaism such as the festival of Sukkot (Nehemiah 8:17–18).

Without doubt Ezra loved God’s word and wanted to teach others its content. Ezra clearly had a passion for the Torah regardless of the consequences, and as such tried to purify and refine the people (see Nehemiah 13:30) so that they may live a life in harmony with its teachings; this would have included marrying within the faith and creating *Jewish* families.

Ezra also saw that all the Jewish-owned stores in Jerusalem were open on the Sabbath for trade. The non-Jews from the neighbouring towns and villages would come into Jerusalem on the Sabbath to sell their wares or make purchases. The Jewish shopowners told Ezra that they had found legal loopholes in Jewish law for doing so. As a result of Ezra’s strong leadership he revitalised Sabbath observance among the people.

He, with his colleagues, also had to deal with political problems, especially with reference to the Samaritans, who opposed any strengthening of the city walls. The Samaritans threatened with violence anyone who would oppose them. Ezra supported Nehemiah in improving this situation too.

Without question, Ezra was one of the most outstanding leaders in the Tanakh. Ezra demonstrated to all future leaders of the Jewish people the centrality of Torah and the importance of effective leadership in helping the Jewish people achieve its goals. To some extent he could be described as the father of rabbinic Judaism, as the Jews left Biblical times and entered the time of the Sages.

Section II — Prescribed Text – Mishna

Question 10 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides an explanation for the ruling regarding a <i>sukkah</i> over another <i>sukkah</i> Refers to text and commentary 	1

Sample answer:

The Torah instructs that we dwell in booths. That means not in a booth situated under another booth!

Question 10 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides an explanation of the circumstances when a <i>sukkah</i> built beneath another <i>sukkah</i> would be kosher Refers to text and commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Rabbi Yehuda says that if the upper *sukkah* has no occupants, the lower *sukkah* is valid. However, other rabbis add that if the covering of the lower *sukkah* is so sparse that nothing could be placed on it, then the lower *sukkah* is valid. Additionally, the height of both combined must be less than 20 cubits.

Question 10 (c)

Criteria	Marks
<ul style="list-style-type: none"> Identifies three linguistic features 	2
<ul style="list-style-type: none"> Identifies two linguistic features 	1

Answers could include:

The inclusion of the names of rabbis; the use of *nunation* (*diyurin*); Mishnaic style is laconic; Rabbinic Hebrew often of a legal nature eg *pesulah*.

Question 11 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides a full explanation of the respective views of the <i>Tanna Qamma</i> and Rabbi Yehudah regarding this issue Refers to text and commentary 	3
<ul style="list-style-type: none"> Provides a satisfactory explanation of the respective views of the <i>Tanna Qamma</i> and Rabbi Yehudah regarding this issue Refers to text and/or commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The *Tanna Qamma* says that sleeping under a bed is equal to sleeping in a tent which is a separation between the sleeper and the *sechach*. Rabbi Yehudah argues that the bed is regarded as a temporary dwelling while the *sukkah* is a permanent dwelling. A temporary dwelling cannot nullify a permanent dwelling thus the sleeper is considered to be sleeping in the *sukkah*.

Question 11 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides an explanation as to why gentile slaves are exempt from the mitzvah of <i>sukkah</i> 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Gentile slaves take the rule of women in regard to *sukkah*. The *sukkah* is a positive command set in a time frame. These types of commandments are not performed by women, thus a gentile slave need not perform them.

Question 11 (c)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates an understanding of how the mishna provides evidence that even the informal conversation of a sage is significant 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Great sages are compared to strong trees, which are well watered and firmly planted. Even the weakest elements of the tree, its leaves, do not wither. Thus even the commonplace conversation of a sage is deemed worthy of note.

Question 12 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides correct definitions Refers to text and commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Mikdash means in the Temple proper; *medinah* means outside the Temple compound even in the city of Jerusalem. Rambam extends the area considered to be *mikdash* to include the entire city of Jerusalem.

Question 12 (b)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates an understanding of Rabban Yohanan's decree 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Before the Temple was destroyed the *lulav* was taken on all seven days in the Temple but only on the first day of the festival in the provinces. However, to keep the memory of Temple practice alive in the minds of the Jews, until the Temple would be rebuilt, R. Yohanan ben Zakkai decreed the taking of the *lulav* for seven days everywhere.

Question 12 (c)

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough explanation of Rabban Yohanan's decree Refers to text and commentary 	4
<ul style="list-style-type: none"> Provides a good explanation of Rabban Yohanan's decree Refers to text and commentary 	3
<ul style="list-style-type: none"> Provides some explanation of Rabban Yohanan's decree Refers to text and/or commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

In Temple times, the day after Pesah, the 16th day of Nisan was celebrated as the Day of Waving. Once the ceremony was completed, the farmers were able to cut the new grain. When the Temple was destroyed and there was no waving ceremony, R. Yohanan decreed that the new grain must not be consumed until the 17th day of Nisan. His reason lies in his faith that the Temple would speedily be rebuilt. He conjectured that the farmers may say that seeing last year (when there was no Temple) they were able to eat the new grain from daybreak on the 16th, so they could also when the Temple would be rebuilt. They did not realise that they could eat the new grain from daybreak on the 16th only because there was no Omer offering. Now, with the advent of the new Temple, they would have to wait until the priests completed the offering. Because of this, he ordained that the new grain be prohibited until the 17th Nisan.

Section III — Unseen Text – Tanakh

Question 13 (a)

Criteria	Marks
• Provides detailed information regarding Josiah	3
• Provides some information regarding Josiah	2
• Provides some relevant information	1

Sample answer:

- Josiah was eight years old when he began to reign.
- He reigned for thirty-one years in Jerusalem.
- His mother's name was Jedidah the daughter of Adai'ah of Bozkath.

Question 13 (b)

Criteria	Marks
• Accounts for the absence or use of the <i>dagesh</i> in the two words	2
• Provides some relevant information	1

Sample answer:

There is no *dagesh* in the opening letter of the word בַּת because the letter ב follows an open syllable. In the word מִן־בְּצֻקָה there is a *dagesh* in the second letter to signal the assimilation of the letter *nun* from the inseparable preposition – מִן.

Question 13 (c)

Criteria	Marks
• Demonstrates a sound understanding of the king's conduct	3
• Demonstrates some understanding of the king's conduct	2
• Provides some relevant information	1

Sample answer:

- He did that which was right in the eyes of the Lord.
- He walked in all the ways of David his father.
- He did not turn aside to the right hand or to the left.

Question 13 (d) (i)

Criteria	Marks
• Parses correctly	1

Sample answer:

Root מִלַךְ, *Binyan* – *Qal* or *Pa'al*, Tense/Aspect – Infinitive Construct

Question 13 (d) (ii)

Criteria	Marks
• Parses correctly	1

Sample answer:

Root שׁוּב, *Binyan* – *Hiphil*, Tense/Aspect – Imperfect with *vav* consecutive

Question 13 (e)

Criteria	Marks
• Provides a good description of Shaphan's actions	3
• Provides some description of Shaphan's actions	2
• Provides some relevant information	1

Sample answer:

Shaphan received the book from Hilkiah the priest and read it.

Shaphan came to the king and reported to him that the king's servants had emptied out the money that was found in the house (possibly the Temple or the treasury), and had delivered it into the hands of the workers who were supervising there.

Finally, Shaphan informed the king that Hilkiah the priest had given him a book, and Shaphan read it before the king.

Question 13 (f)

Criteria	Marks
• Demonstrates good understanding of the king's conduct on hearing the Torah	3
• Demonstrates some understanding of the king's conduct on hearing the Torah	2
• Provides some relevant information	1

Sample answer:

After the king heard the contents of the book he rent his clothes.

Then the king commanded Hilkiyah the priest, Ahikam the son of Shaphan, Akhbor the son of Micaiah, Shaphan the scribe, and Asaiah the king's servant to inquire of God.

They were to do this on behalf of the king, the people and all of Judah, because the king made the assumption that God would be angry with the people because they had neglected the words contained in the book.

Question 14 (a)

Criteria	Marks
• Demonstrates understanding of how David organised his army	2
• Provides some relevant information	1

Sample answer:

David gathered his army together and appointed over them commanders of thousands and commanders of hundreds. David then sent out his troops, a third under the command of Joab, a third under Joab's brother Abishai son of Zeruiah, and a third under Ittai the Gittite. His initial intention was to march out with them.

Question 14 (b)

Criteria	Marks
• Demonstrates good understanding of the king's words	3
• Demonstrates some understanding of the king's words	2
• Provides some relevant information	1

Sample answer:

The king's initial intention was to march out with the troops, however, the people objected to this idea. They said to him, 'You must not go out; if we are forced to flee, they won't care about us. Even if half of us die, they won't care; but you are worth ten thousand of us. It would be better now for you to give us support from the city'. To these comments, David responded, 'I will do whatever seems best in your opinion'.

Question 14 (c) (i)

Criteria	Marks
• Correctly explains the grammatical construction	1

Sample answer:

These two verbs נָסַף and נָסַף are the infinitive absolute and imperfect of the verb נָסַף.

Question 14 (c) (ii)

Criteria	Marks
• Describes the effect of the words נָסַף and נָסַף	1

Sample answer:

The infinitive absolute with the imperfect adds stress or emphasis to the meaning. Here it means, 'if we are *forced* to flee'.

Question 14 (d)

Criteria	Marks
• Provides a full explanation of how the verbs in verses 7 and 9 exemplify the rules of the use of the adjective in Classical Hebrew	3
• Provides some explanation of how the verbs in verses 7 and 9 exemplify the rules of the use of the adjective in Classical Hebrew	2
• Provides some relevant information	1

Sample answer:

The adjective must agree with the noun in number and gender. In verse 7 the adjective *gedolah* is feminine singular corresponding to the noun *hamagefah*. In verse 9, the adjective *hagdolah* is also feminine singular corresponding to the feminine noun *elah*. The other rule of the adjective is in the use of the definite article. In the first example (verse 7) only the noun has the definite article – the meaning is therefore 'the slaughter was great', as opposed to the second example (verse 9) where both the adjective and noun have the definite article, and the meaning is 'the great oak tree'.

Question 14 (e)

Criteria	Marks
• Provides an accurate outline of the conversation	4
• Provides an adequate outline of the conversation	3
• Provides a limited outline of the conversation	2
• Provides some relevant information	1

Sample answer:

An unnamed man informed Joab that he had seen Absalom, the king's son, hanging by his hair in an oak tree. Joab questioned him, as to why he had not killed him (seeing that Absalom was leading the rebellion against his father) adding that he would have happily rewarded the man for doing so. An amount of ten pieces of silver as well as a belt or girdle was mentioned as a possible reward. The man responded that even if there had been a reward much larger than this, he still would not have harmed Absalom. He recalls that King David himself had warned everyone not to harm Absalom, but to protect him at all costs.

2017 HSC Classical Hebrew Continuers Mapping Grid

Section I — Prescribed Text – Tanakh Part A

Question	Marks	Content	Syllabus outcomes
1 (a)	1	Genesis 18:23–32	H1.1, H1.3
1 (b)	2	Genesis 18:23–32	H1.1
1 (c)	4	Genesis 18:23–32	H1.3, H2.4, H2.5, H3.1, H3.3
2 (a)	2	Genesis 21:25–33	H1.3, H2.4
2 (b)	4	Genesis 21:25–33	H1.1, H1.3, H2.1, H2.2, H3.2
3 (a) (i)	1	Genesis 22:9–18	H1.1, H2.1
3 (a) (ii)	1	Genesis 22:9–18	H1.1, H2.1
3 (a) (iii)	1	Genesis 22:9–18	H1.1, H2.1
3 (b)	2	Genesis 22:9–18	H1.3, H2.4, H3.2
4 (a)	1	I Kings 19:9–16	H1.1, H2.2
4 (b)	4	I Kings 19:9–16	H1.3, H2.4, H3.2, H3.3
5	3	I Kings 20:1–7	H1.3, H3.2
6 (a) (i)	1	II Kings 2:1–6	H1.1, H2.1
6 (a) (ii)	1	II Kings 2:1–6	H1.1, H2.2
6 (a) (iii)	1	II Kings 2:1–6	H1.1, H2.2
6 (b)	3	II Kings 2:1–6	H1.3, H3.2
7	4	Nehemiah 9:25–32	H1.3, H2.4, H3.2, H3.3
8	4	Nehemiah 13:15–21	H1.3, H2.4, H3.1, H3.2, H3.3

Section I — Prescribed Text – Tanakh Part B

Question	Marks	Content	Syllabus outcomes
9	10	I Kings 18:17–18, I Kings 21:18, II Kings 2:13, Nehemiah 8:6, Nehemiah 8:17–18, Nehemiah 13:30	H1.3, H2.4, H3.1, H3.3

Section II — Prescribed Text – Mishna

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

Section III — Unseen Text – Tanakh

Question	Marks	Content	Syllabus outcomes
13 (a)	3	II Kings 22:1–2 and 8–13	H1.3
13 (b)	2	II Kings 22:1–2 and 8–13	H1.1
13 (c)	3	II Kings 22:1–2 and 8–13	H1.3
13 (d) (i)	1	II Kings 22:1–2 and 8–13	H1.1, H2.1
13 (d) (ii)	1	II Kings 22:1–2 and 8–13	H1.1, H2.1
13 (e)	3	II Kings 22:1–2 and 8–13	H1.3
13 (f)	3	II Kings 22:1–2 and 8–13	H1.3
14 (a)	2	II Samuel 18:1–12	H1.3
14 (b)	3	II Samuel 18:1–12	H1.3
14 (c) (i)	1	II Samuel 18:1–12	H1.1
14 (c) (ii)	1	II Samuel 18:1–12	H1.1, H1.2, H1.3
14 (d)	3	II Samuel 18:1–12	H1.1
14 (e)	4	II Samuel 18:1–12	H1.3