

2019 HSC Classical Hebrew Continuers Marking Guidelines

Section I — Prescribed Text – Tanakh Part A

Question 1 (a)

Criteria	Marks
• Parses correctly	1

Sample answer:

יִסַּף hiphil infinitive construct

Question 1 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough explanation of the laws governing the land in Ancient Israel Refers to extracts and commentary 	5
<ul style="list-style-type: none"> Provides a sound explanation of the laws governing the land in Ancient Israel Refers to extracts and commentary 	3–4
<ul style="list-style-type: none"> Provides some explanation of the laws governing the land in Ancient Israel 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

When reaping the harvest, the reapers are commanded to leave the ends of the field unharvested and not to pick up individual stalks that have fallen. The portion left at the end of the field is known as *pe'ah*, and the stalks that have fallen are known as *leket*.

When picking grapes, the pickers were commanded not to pick incompletely formed grape clusters, and not to pick up individual grapes that had fallen. These must be left for the poor and the stranger. The stranger could be an Israelite or a convert.

These Torah laws teach how to live an ethical and considerate way of life.

When ploughing one's field, the farmer is instructed not to sow his field with two kinds of seed.

For its first three years, the fruit of a tree may not be eaten; in the fourth year, it is considered holy and set aside to be sanctified in Jerusalem. One may eat the fruit in its fifth year. The forbidden growth is called *Orlah*.

These Torah laws guide adherents on sustainable agriculture and care of the land.

Question 2 (a)

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates a sound understanding of God's response to Moses • Refers to tone and style of speech 	3
<ul style="list-style-type: none"> • Demonstrates some understanding of God's response to Moses • Makes some reference to tone and style of speech 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

In this extract, God instructs Moses to tell the Israelites to purify themselves, for they will eat meat the next day. This was in response to their complaining and whining about their lack of meat, and wistfully stating that they were better off in Egypt as slaves, when they had food. God is angry at the Israelites for challenging Him, and not appreciating their freedom from Egypt, as they ironically desire to return.

A hyperbolic and dramatic style of speech is used by God, as He rebukes them for their complaints. They will eat meat until it comes out of their nostrils, and becomes loathsome to them.

Question 2 (b) (i)

Criteria	Marks
<ul style="list-style-type: none"> • Identifies the grammatical feature 	1

Sample answer:

Interrogative heh

Question 2 (b) (ii)

Criteria	Marks
<ul style="list-style-type: none"> • States the purpose of God's rhetorical question 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

The rhetorical question is used for emphasis showing God's limitless power, when Moses questioned His declaration about the meat. Moses was doubtful, as he argued that there couldn't possibly be enough flocks or herds, or fish caught in the sea, to feed 600,000 people.

Question 3 (a)

Criteria	Marks
<ul style="list-style-type: none"> Identifies to whom the statement refers 	1

Sample answer:

The Israelites in the desert who believed the negative reports of the spies.

Question 3 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough analysis of the relationship between God and the Israelites Makes reference to the statement, chapter and commentary 	5
<ul style="list-style-type: none"> Provides a sound analysis of the relationship between God and the Israelites Makes some reference to the statement, chapter and/or commentary 	3–4
<ul style="list-style-type: none"> Provides some analysis of the relationship between God and the Israelites 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The relationship at this point is one characterised by anger and disbelief felt by God towards the Israelites, and mistrust and resentment by the Israelites towards God. In this statement, God is reacting to the Israelites who doubted His command to enter the land of Israel and refers to them as an evil community. God retracts His Covenantal promise to this generation of Jewish people, by decreeing that everyone over the age of 20 will die in the desert.

The misgivings and lack of faith in God felt by the Israelites is seen at the beginning of the chapter, when the whole community wept and cried out, declaring that they would have rather died in Egypt. Commentary states that this was the day of Tisha B'av, a future day of mourning throughout Jewish history.

The relationship became fraught, as the Israelites' resentment and mistrust in God's words became apparent through their reaction to Joshua and Caleb, who reassured the people that the land was 'exceedingly good' and 'flowing with milk and honey'. The congregation threatened to pelt them with stones, causing God to become irate, and telling Moses the punishment that will befall the Israelites. He states that their carcasses will drop (they will die) in this desert, and everyone over the age of 20 would not enter the land of Israel, breaking God's earlier promise.

Question 4 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides a sound explanation of Solomon's personal journey Refers to the extracts and commentary 	3
<ul style="list-style-type: none"> Provides some explanation of Solomon's personal journey Refers to the extracts and commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Throughout Solomon's life, he grew in wisdom and stature. He became king when he was very young. He was either about 12 or in his late teens. He had not had time to learn enough from his father, David, on how to reign righteously and properly. However, in a dream he asked God to grant him wisdom and an understanding heart to judge the Jewish people. After this dream, he ruled with great wisdom. The judgement he made regarding the baby claimed by two prostitutes was so astute/awesome that it was clear that Solomon possessed divine wisdom.

Commentary tells us that some believed that Solomon, in his youth, was inadequate for the kingship but by this stage, he proved this criticism wrong.

Question 4 (b)

Criteria	Marks
<ul style="list-style-type: none"> Accounts for the vocalisation 	1

Sample answer:

The conjunctive *vav* is vocalised with a *kamatz* instead of a *sheva*, as the conjunction is joining two totally opposite words, and comes before the accented syllable of the second word.

Question 5 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough explanation of God's choice of Jeroboam as Solomon's successor Refers to the extract, chapter and relevant commentary 	4
<ul style="list-style-type: none"> Provides a sound explanation of God's choice of Jeroboam as Solomon's successor Refers to the extract, chapter and relevant commentary 	3
<ul style="list-style-type: none"> Provides some explanation of God's choice of Jeroboam as Solomon's successor Refers to text and/or commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

According to the text, Jeroboam was an able worker appointed by Solomon as foreman of the forced labour of Joseph's house. He would later become King of Israel, made up of 10 tribes. He was capable and young. God chose Jeroboam, to punish Solomon who had sinned in the eyes of God by taking too many wives, many of them foreign; of enabling idolatry; of possessing too many horses which had been acquired in Egypt. Jeroboam succeeded in usurping the throne because he reproved Solomon who deserved to be reproved. God used Jeroboam's influence and popularity to make Solomon aware of his wrongdoings. While God took the kingship away from Solomon, He did not take away the kingdom.

Question 5 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides the meaning of the <i>shoresh</i> of the word and its relevance to Solomon's repairs 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Millo means to fill, and according to text and commentary, the function of this construction was to fill a breach/opening in the walls of Jerusalem.

Question 6

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates a thorough understanding of how Rabbi Simon's teaching was enacted in the chapter, with reference to the text and the quote 	4
<ul style="list-style-type: none"> • Demonstrates a sound understanding of how Rabbi Simon's teaching was enacted in the chapter, with reference to the text and the quote 	3
<ul style="list-style-type: none"> • Demonstrates some understanding of how Rabbi Simon's teaching was enacted in the chapter 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

Elijah the prophet prophesied to Ahab that there would be a terrible drought and famine for many years, that only he could bring to an end. After the Wadi Kerith dried up, God commanded him to go to a certain widow who would feed him. When he asked, she gave him water to drink, but when he asked for bread she said she had nothing, as she had little flour and oil that she needed, to sustain herself and her son.

Elijah reassures her, and asks her to make a cake for him first, and then for herself and her son. She did this, and because she was charitable Elijah promised her that her flour and oil would not run out for a long time. The woman's charity ensured that she and her son would not die during the famine. So, her charity here saved Elijah's life, and also that of the widow and her son.

Later in the chapter, the son became very ill and was dying. The widow blamed Elijah who prayed to God to save the boy's life. God heard his plea and saved the boy's life and he was 'resurrected', again showing how charity saves lives.

Question 7 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides an accurate explanation of the significance of the days on which God and Satan met Refers to commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The first time they met was on Rosh Hashanah, the Day of Judgement when God decides one's fate, and who is going to live or die in the coming year. The second meeting was on Yom Kippur, the Day of Atonement, when one's fate is sealed. Both of these days were significant, as God and Satan were deliberating over Job's fate.

Question 7 (b)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates a thorough understanding of Job's philosophy Refers to the extracts and chapters 	3
<ul style="list-style-type: none"> Demonstrates a sound understanding of Job's philosophy Refers to the extracts and/or chapters 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Satan had encouraged God to test Job to the fullest, and despite his terrible suffering during these tests of his faith. Job remained loyal to God and His commandments. He did not sin and nor did he reproach God. His philosophy is apparent in the way he responds to his wife in Chapter 2, after she urges him to blaspheme God, when he states that one should accept bad as well as good from God. He also states 'The Lord has given and the Lord has taken away', demonstrating his acceptance of God's power. For his loyalty and commitment to God, He gave everything that he had lost back to Job and blessed his life, making it better than it had previously been, so he died old and contented.

Question 8 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides a sound explanation for God's displeasure Refers to the extract and commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

David disobeyed God's instructions on how to conduct a census of Israel. Satan or the evil inclination within David, incited him to take the census by direct count, instead of the half-shekels, which God had commanded Moses. The original command was given, to prevent the Israelites being stricken by plague.

Question 8 (b)

Criteria	Marks
<ul style="list-style-type: none"> Parses correctly 	1

Sample answer:

ידע pa'al, future (cohortative)

Section I — Prescribed Text – Tanakh

Part B

Question 9

Criteria	Marks
<ul style="list-style-type: none"> Provides a clear and thorough analysis of the texts, showing how the commandments in the extracts have been both adhered to and challenged Composes a cohesive and logical response Makes detailed reference to prescribed texts 	9–10
<ul style="list-style-type: none"> Provides a good analysis of the texts, showing how the commandments in the extracts have been both adhered to and challenged Composes a mostly cohesive and logical response Makes reference to prescribed texts 	7–8
<ul style="list-style-type: none"> Provides some analysis of the texts, showing how the commandments in the extracts have been both adhered to and challenged Composes an adequately structured and logical response Makes some reference to prescribed texts 	5–6
<ul style="list-style-type: none"> Provides some explanation of the way the commandments in the extracts have been both adhered to and challenged Composes a response with limited structure 	3–4
<ul style="list-style-type: none"> Provides some relevant information 	1–2

Answers could include:

Leviticus 19: 18–19 provides clear guidelines for ethical Jewish living. God commands the people to keep His laws and to love their fellows who are equal in the eyes of God. All humans are created in the image of God and should be treated with respect.

In Chapter 19, owners of fields and the reapers are commanded to look after the poor by leaving the corners of the fields unharvested so that the poor can reap these corners for themselves at the end of the harvest – *pe'ah*. Other owners order their reapers not to pick up any stalks that have fallen so that the poor can walk behind them to pick up those stalks – *leket*.

Leviticus also expounds on the importance of not oppressing the stranger/convert, as the Israelites, too, were strangers in Egypt. Also in Leviticus we learn to be honest in business and not to cheat one's fellows.

Today, Jewish people carry out deeds of loving kindness, otherwise known as *tikkun olam* – repairing of the world – which have their roots in Leviticus.

In the Book of Numbers, Miriam and Aaron spoke out against Moses. This was *lashon hara* and could not go unpunished. The two siblings showed no respect for Moses and for this Miriam was punished with leprosy. She was shut out of the camp for seven days and was then readmitted. Aaron was devastated and avoided punishment.

Also in Numbers, Moses sent out a scouting party into Canaan, the land God was giving to the Israelites, after complaining steadily about being taken out of Egypt where they felt they were better off. Of the 12 men sent out, 10 came back with only negative responses, only

Caleb and Joshua were positive. The people railed against Moses and Aaron and God became angry at the people's lack of faith in Him, and He swore that all males over the age of 20 would die in the desert where the Israelites would wander for the next 40 years. Moses, wanting to save the people but especially wanting to preserve God's great name, implored God to be patient and not punish the future generations. God agreed. Here, we see the compassion of Moses towards his people even though they had tried his patience as well. He acknowledged their weaknesses but felt that the punishment was too great.

We also see that God reminds the people that they are to obey His laws and to be respectful of all. Obedience is rewarded and disobedience is punished.

King Solomon was a wise king who wanted only wisdom from God, when he ascended to the throne. He did not obey all God's laws and married too many women, many of whom were foreigners and who practised idolatry, which Solomon enabled. For this he was punished by an early death and the loss of the kingship to Jeroboam. However, he treated his people fairly. We read the story of the two prostitutes who were quarrelling over a baby; one of them had suffocated her own baby in the night. The king judged harshly but fairly and the child was given to its true mother, after he had threatened to cut the baby in half. The mother whose baby it was, would have given the living child to the other woman, rather than have him killed. This shows that she cared more for her child, than for her own feelings, upholding God's command to treat all humans respectfully.

Two men who did not respect each other were Jeroboam and Rehoboam. They were rivals and their conduct led to the split of the kingdom into Judah and Israel where sin flourished, especially idolatry. This in turn led to the loss of 10 tribes and the Diaspora.

The prophet, Elijah, showed compassion and care towards the widow who looked after him and gave him bread and water even at the expense of her life and that of her son. For this she was rewarded by endless amounts of oil and flour until the drought ceased. Elijah saved her son's life when he became very ill. Mutual care and respect are seen here.

In the Book of Job, Job becomes the subject of a test set by Satan, convinced that if God sent obstacles and hardships, Job would no longer be loyal and God-fearing. He lost everything – all his children, his home, flocks and herds and in the second test, he was afflicted with boils all over his body. Although he mourned and suffered, he did not curse God and for this he was rewarded by God who restored all that he had lost. He always abided by God's laws, refused to curse Him and for this faith, he died a contented man.

Even King David incurred God's wrath by disobeying His command on how to take a census. Despite God's instructions for each individual to bring half a shekel, David had the Israelites counted person by person. Reacting to God's punishment of the Israelites, David's care for his subjects is evidenced through his assertion, 'I alone have sinned . . . what have these sheep done?'. This shows his commitment to treating every Jew with compassion.

In all the extracts studied, there are many examples of how God wants His people to treat others, and to love their neighbour, with the ultimate goal of making the world a better place.

Section II — Prescribed Text – Mishna

Question 10 (a) (i)

Criteria	Marks
<ul style="list-style-type: none"> Provides the correct explanation 	1

Sample answer:

They resemble the ceiling beams of a permanent house.

Question 10 (a) (ii)

Criteria	Marks
<ul style="list-style-type: none"> Provides the correct explanation 	1

Sample answer:

They fall into the category of sticks, and are considered *lavud*, an 'insignificant' space.

Question 10 (b)

Criteria	Marks
<ul style="list-style-type: none"> Compares the different opinions regarding the wooden planks used for <i>sukkah</i> covering 	3
<ul style="list-style-type: none"> Demonstrates some understanding of the different opinions regarding the wooden planks used for <i>Sukkah</i> covering 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Rabbi Yehuda and Rabbi Meir disagree about planks between 3 and 4 handbreadths.

Rabbi Yehuda holds that such planks bear no resemblance to ceiling beams since they don't extend over any 'significant' space (ie they are NOT more than four handbreadths wide), and are therefore permissible to use as *sukkah* covering.

Rabbi Meir however holds that the law of *lavud* does not apply here – and therefore someone might see no difference between sitting under such planks and sitting in one's home, under their ceiling beams. Therefore, preventative measures should be taken against using such *sukkah* covering.

Both agree that more than 4 is prohibited and less than 3 is allowed.

Question 10 (c)

Criteria	Marks
• Identifies the features of the <i>dofen akumah</i>	2
• Provides some relevant information	1

Sample answer:

This is literally a ‘curved wall’ – it occurs when a board is placed adjacent to one of the *sukkah*’s walls. This board/roofing cannot be more than four cubits wide, for the Sukkah to remain valid.

Question 10 (d)

Criteria	Marks
• Identifies the limitations of the <i>dofen akumah</i> on an individual	1

Sample answer:

Even today, one may not sleep under the *dofen akumah* in the *sukkah*, since even a casual nap is prohibited outside the *sukkah*. (However, casual eating and drinking are permitted.)

Question 11 (a)

Criteria	Marks
<ul style="list-style-type: none"> Identifies TWO unusual circumstances where a <i>sukkah</i> is deemed <i>kesherah</i> 	2
<ul style="list-style-type: none"> Identifies ONE unusual circumstance where a <i>sukkah</i> is deemed <i>kesherah</i> 	1

Sample answer:

If one erects a *sukkah* on top of a wagon / on the deck of a ship / on a tree top / on the back of a camel.

Question 11 (b)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates a sound understanding of the rule regarding the <i>ilan</i> (tree) 	3
<ul style="list-style-type: none"> Demonstrates some understanding of the rule regarding the <i>ilan</i> (tree) 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

If a tree were removed from the walls of the *sukkah* and the *sukkah* could still remain standing by itself (being held up by three constructed walls), it is a valid *sukkah* and one may go up into it on the Festival day (*Yom Tov*). However, if two walls were constructed and one formed by a tree (and the covering rested on the tree), the *sukkah* is valid, but one may not go up into it on *Yom Tov*, only on *Chol Hamoed*.

Question 12 (a)

Criteria	Marks
<ul style="list-style-type: none"> Identifies the category of the commandment 	1

Sample answer:

Halacha le-Moshe mi-Sinai (instructions transmitted from Moses at Sinai)

Question 12 (b) (i)

Criteria	Marks
<ul style="list-style-type: none"> Describes the ritual carried out by the <i>kohen</i> 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The *kohen* would ascend the ramp leading up to the altar from the south side, and turn to his left (to the south-western corner of the altar), where the libations were poured out, to perform the *Nisuch Hamayim*. He would then descend on the same side he ascended, retracing his steps.

Question 12 (b) (ii)

Criteria	Marks
<ul style="list-style-type: none"> Identifies and explains the rationale for one other exception outlined in the Gemara 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Answers could include:

The exceptions similar to the water libation were the wine libation, and when the sacrifice of birds were too numerous. These exceptions are explained in the Gemara: If performed in the regular manner, the water and wine libations might have become compromised by the smoke of the sacrificial fires occurring on the right side of the altar. This would have violated the Biblical injunction, 'They shall be without blemish . . .'. Similarly, the sacrificial birds might have choked from the smoke of the altar-fire, before being offered.

Question 12 (c)

Criteria	Marks
<ul style="list-style-type: none"> Accounts for the use of the instruction within the Temple period 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The worshippers in the crowd would state the words 'raise your hand', to the *kohen* performing the ritual, so that they could see that the *kohen* was pouring water into the bowl. The reason for this is because once, a Sadducee poured the libation onto his feet, as he rejected the *mitzvah* of the Water Libation, and all the populace pelted him with *etrogim*. Thus, the *kohen* had to prove he was not following the Sadducees, and was performing the ritual correctly.

Section III — Unseen Text – Tanakh

Question 13 (a)

Criteria	Marks
• Describes how Deborah encouraged Barak	2
• Provides some relevant information	1

Sample answer:

Deborah assures Barak that God is with him, stating that this is the day God will deliver Sisera into his hands.

Question 13 (b)

Criteria	Marks
• Describes how this situation arose	2
• Provides some relevant information	1

Sample answer:

God's assistance, combined with Barak's 10,000 men, caused Sisera and his army to become confused. Sisera then fled on foot. Barak pursued Sisera's men, who all died by the sword, causing not one person (or only one person) from Sisera's camp to remain.

Question 13 (c)

Criteria	Marks
• Demonstrates an understanding of the verb and the effect of its repetition	2
• Provides some relevant information	1

Sample answer:

In order to allay any fear Sisera may have felt, Yael repeats the strong imperative of 'turn/come in' to lure him into the tent.

Question 13 (d)

Criteria	Marks
• Identifies the drink that Yael gave Sisera	1

Sample answer:

Yael gives Sisera milk to drink.

Question 13 (e)

Criteria	Marks
• Identifies the instructions Sisera gave to Yael	2
• Provides some relevant information	1

Sample answer:

Sisera instructed Yael to stand in the doorway of the tent, and if anyone came to ask if a man was in the tent, she should deny his presence.

Question 13 (f)

Criteria	Marks
• Identifies the reasons for both forms of the word	2
• Identifies the reasons for one form of the word	1

Sample answer:

The first is in the construct state and the second in its regular state (absolute form).

Question 13 (g)

Criteria	Marks
• Provides a thorough analysis of the way Yael's actions inform her character	4
• Provides a sound analysis of the way Yael's actions inform her character	3
• Provides some details about the way Yael's actions inform her character	2
• Provides some relevant information	1

Sample answer:

Yael was a courageous and fearless heroine, as demonstrated through her actions. In verse 18, she lures the enemy general, Sisera, into her tent, coaxing him with her words and promises of comfort. This reveals her determination and devotion to saving her people. She took the tent pin, and with a hammer, quietly came up to Sisera and pushed the pin into his temple, through to the ground, killing him. Rather than claiming the victory as her own, she handed the victory to Barak, showing him Sisera's dead body with the pin in his head. This shows her selfless commitment to Israel.

Question 14 (a)

Criteria	Marks
• Describes how Absalom planned to announce his rebellion	2
• Provides some relevant information	1

Sample answer:

Absalom sent spies throughout all the tribes of Israel, instructing them that as soon as they would hear the sound of the *shofar*, they should proclaim, 'Absalom is King in Hebron'.

Question 14 (b)

Criteria	Marks
• Describes what the words indicate about Absalom's army	2
• Provides some relevant information	1

Sample answer:

Absalom's army steadily got stronger, beginning with 200 men, and increasing in number.

Question 14 (c)

Criteria	Marks
• States what the use of the singular implies	1

Sample answer:

The use of the singular implies the unity of the people who were following Absalom.

Question 14 (d)

Criteria	Marks
• Provides the best translation	1

Sample answer:

Let us flee (cohortative).

Question 14 (e)

Criteria	Marks
• Identifies words that describe the loyalty of David's followers	2
• Provides some relevant information	1

Sample answer:

אדני, עבדי־המלך, עבדיך, ברגליו

Question 14 (f) (i)

Criteria	Marks
• Parses correctly	1

Sample answer:

נגד hiphil

Question 14 (f) (ii)

Criteria	Marks
• Accounts for the presence of the <i>degashim</i>	2
• Accounts for the presence of one <i>dagesh</i>	1

Sample answer:

The *dagesh* in the *mem* follows the rule of the definite article; the *dagesh* in the *gimmel* indicates the missing *nun* of the *shoresh*.

Question 14 (g)

Criteria	Marks
• Provides a thorough explanation for the people's response, referring to the extracts	4
• Provides a sound explanation for the people's response, referring to the extracts	3
• Provides some explanation for the people's response, referring to the extracts	2
• Provides some relevant information	1

Sample answer:

The followers of David were mourning the possibility of the end of David's kingship, caused by the rebellion of his son, Absalom. The entire land wept with a loud voice as they left the city of Jerusalem, over the Wadi Kidron. This outcry was in response to the strong conspiracy against David, who feared that Absalom could bring evil and destroy the city of Jerusalem, and even kill him.

2019 HSC Classical Hebrew Continuers Mapping Grid

Section I — Prescribed Text – Tanakh Part A

Question	Marks	Content	Syllabus outcomes
1 (a)	1	Leviticus 19:9–10, 19 and 23–25	H1.1
1 (b)	5	Leviticus 19:9–10, 19 and 23–25	H1.3, H2.4, H2.5, H3.2
2 (a)	3	Numbers 11:15–23	H1.3, H2.3
2 (b) (i)	1	Numbers 11:15–23	H1.1
2 (b) (ii)	2	Numbers 11:15–23	H1.3
3 (a)	1	Numbers 14:26–35	H1.3
3 (b)	5	Numbers 14:26–35	H1.3, H2.4, H3.1, H3.2
4 (a)	3	I Kings 3:7–9, 16 and 28	H1.3, H3.2
4 (b)	1	I Kings 3:7–9, 16 and 28	H1.1
5 (a)	4	I Kings 11:11 and 26–31	H1.3, H3.1, H3.2
5 (b)	2	I Kings 11:11 and 26–31	H1.2, H1.3, H3.2
6	4	I Kings 17:7–13	H1.3, H3.1
7 (a)	2	Job 1:6, 20–21; Job 2:1, 9–10 and Job 42:17	H1.3, H3.2
7 (b)	3	Job 1:6, 20–21; Job 2:1, 9–10 and Job 42:17	H1.3, H3.1, H3.3
8 (a)	2	I Chronicles 21:1–7	H1.3, H3.2
8 (b)	1	I Chronicles 21:1–7	H1.1

Section I — Prescribed Text – Tanakh Part B

Question	Marks	Content	Syllabus outcomes
9	10	Leviticus 19:18–19	H1.3, H2.4, H2.5, H3.1, H3.2, H3.3

Section II — Prescribed Text – Mishna

Question	Marks	Content	Syllabus outcomes
10 (a) (i)	1	Mishna, Sukkah 1:6	H1.3, H2.5, H3.2
10 (a) (ii)	1	Mishna, Sukkah 1:6	H1.3, H2.5, H3.2
10 (b)	3	Mishna, Sukkah 1:6	H1.3, H2.5, H3.2
10 (c)	2	Mishna, Sukkah 1:6	H1.3
10 (d)	1	Mishna, Sukkah 1:6	H1.3, H3.3
11 (a)	2	Mishna, Sukkah 2:3	H1.3, H3.2
11 (b)	3	Mishna, Sukkah 2:3	H1.3, H3.2
12 (a)	1	Mishna, Sukkah 4:9	H3.2
12 (b) (i)	2	Mishna, Sukkah 4:9	H1.3, H3.2
12 (b) (ii)	2	Mishna, Sukkah 4:9	H1.3, H2.4, H2.5, H3.2
12 (c)	2	Mishna, Sukkah 4:9	H1.3, H2.4, H3.1, H3.3

Section III — Unseen Text – Tanakh

Question	Marks	Content	Syllabus outcomes
13 (a)	2	Judges 4:14–22	H1.3
13 (b)	2	Judges 4:14–22	H1.3
13 (c)	2	Judges 4:14–22	H1.3, H2.3
13 (d)	1	Judges 4:14–22	H1.3
13 (e)	2	Judges 4:14–22	H1.3
13 (f)	2	Judges 4:14–22	H1.1, H2.2
13 (g)	4	Judges 4:14–22	H1.3
14 (a)	2	II Samuel 15:10–17 and 23–25	H1.3
14 (b)	2	II Samuel 15:10–17 and 23–25	H1.2, H1.3
14 (c)	1	II Samuel 15:10–17 and 23–25	H1.2
14 (d)	1	II Samuel 15:10–17 and 23–25	H1.1, H1.2
14 (e)	2	II Samuel 15:10–17 and 23–25	H1.2, H1.3
14 (f) (i)	1	II Samuel 15:10–17 and 23–25	H1.1
14 (f) (ii)	2	II Samuel 15:10–17 and 23–25	H2.2
14 (g)	4	II Samuel 15:10–17 and 23–25	H1.3, H3.1