

2020 HSC Classical Hebrew Continuers Marking Guidelines

Section I — Prescribed Text – Tanakh Part A

Question 1 (a)

Criteria	Marks
• Parses correctly and gives meaning	2
• Provides some relevant information	1

Sample answer:

יתר niph'al, present participle/present, the remainder/those remaining

Question 1 (b)

Criteria	Marks
• Identifies what is unusual about the meaning	1

Sample answer:

The word כִּי usually means 'because/as' and here it means 'when'.

Question 1 (c)

Criteria	Marks
• Demonstrates a thorough understanding of how the use of language conveys the meaning of this phrase	3
• Demonstrates a sound understanding of how the use of language conveys the meaning of this phrase	2
• Provides some relevant information	1

Sample answer:

The first word is the infinitive absolute, followed by the future tense. The combination expresses urgency, referring to the importance of consuming the sacrifice before the third day (OR and not even to think of eating it, as that would already invalidate it)

Question 2

Criteria	Marks
• Provides a thorough description of the lessons regarding Jewish values and morals	4
• Provides a sound description of the lessons regarding Jewish values and morals	3
• Provides some details of the ethical lesson(s) in this extract	2
• Provides some relevant information	1

Sample answer:

A lesson in this extract is the idea of not speaking '*lashon hara*' (gossip/hearsay). Miriam and Aaron spoke out against Moses's wife, showing their prejudice for her being a 'Cushite woman', which angered God terribly. Also, Moses' humility is shown here, as the text states 'Moses was a very humble man, more so than any other man on earth'. This reinforces the ethical lesson of humility.

Answers could include:

- The idea of consequences for your actions is also examined in this extract, as Miriam is stricken with *tzarat* (leprosy/scales) as punishment for her speech, as the verse states, 'He saw that she was stricken with scales'.
- The value of acknowledging when you do something wrong and asking forgiveness from the person whom you have wronged.

Question 3 (a)

Criteria	Marks
• Demonstrates an understanding of the purpose of the commandment	2
• Provides some relevant information	1

Sample answer:

God commands the Jewish people (through Moses) to make visible fringes on the corners of their garments to remind them of the commandments of God and to observe them, so that they do not follow their hearts and eyes in lust.

Question 3 (b)

Criteria	Marks
• Demonstrates a sound understanding of the interpretations of ' <i>petil</i> '	3
• Demonstrates a satisfactory understanding of interpretations of ' <i>petil</i> '	2
• Provides some relevant information	1

Sample answer:

(*Petil*: A cord of blue / twist of blue)

- A single thread made of two strands twisted together (*which means that only one of these seven strings are dyed blue*)
- A doubled-over string (*which agrees with the opinion that an entire thread was dyed blue, so when it was doubled over, two out of the 8 strings were blue*)
- The blue thread that is wound around the others (*according to this opinion, the number of blue threads are not defined and may be equal to the number of white threads, making four blue and four white strings in the tassel*)

Question 4

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates a comprehensive understanding of how Solomon's God-given ability was compromised • Makes reference to text and relevant commentary 	5
<ul style="list-style-type: none"> • Demonstrates a thorough understanding of how Solomon's God-given ability was compromised • Makes some reference to text and relevant commentary 	4
<ul style="list-style-type: none"> • Demonstrates sound understanding of how Solomon's God-given ability was compromised • Makes some reference to text and/or relevant commentary 	2–3
<ul style="list-style-type: none"> • Demonstrates some understanding of how Solomon's ability was compromised 	1

Sample answer:

Solomon's ability to discern between good and evil (and therefore act righteously) was compromised because he loved foreign women who turned his heart astray, including Pharaoh's daughter and other women from prohibited nations. Most commentators say his error was marriage with Moabite or Ammonite women, despite the exemption. He had 700 royal wives and 300 concubines, who influenced him negatively, to serve and follow other gods. As a result, the text states that Solomon followed Ashtoret, the goddess of the Phoenicians and Milcom of the Ammonites. Commentary states that his wrongdoing was tolerating the worship of his wives towards these gods, even after they converted to Judaism.

Answers could include:

There is also a discussion in commentary that Solomon's transgression was letting his foreign wives participate in public affairs even after converting, and also, that only 60 wives and 80 concubines were really considered his wives, the others were not all married by a marriage ceremony and contract.

Question 5 (a)

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates clear understanding of the different advice provided by the 'zekaynim' and 'yeladim' 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

The elders advised Rehoboam to serve the people; to be kind to them. The young men advised him to threaten them with hardship and to boast of his vast experience.

Answers could include:

- The elders advised Rehoboam to be kind and win over the people so they would be loyal followers.
- The young men advised him to control the people and thereby scare them into obedience.

Question 5 (b)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates a clear understanding of the implications of the words 'zekaynim' and 'yeladim', according to the extract 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The word, elders, *zekaynim*, also means 'old people', implying Solomon's advisers were experienced men, leaders of the people, respected. The *yeladim*, translated as 'young men' also means 'boys', therefore inexperienced, rash, unthinking.

Question 5 (c)

Criteria	Marks
<ul style="list-style-type: none"> Provides a clear analysis of the repercussions of Solomon and Rehoboam's actions Refers to the extracts provided 	3
<ul style="list-style-type: none"> Demonstrates an understanding of the repercussions of Solomon and Rehoboam's actions 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

God had promised Solomon that if he walked in His ways and kept His laws he would be blessed and protected. Solomon did not do what was pleasing to God and was punished by losing the majority of the Kingdom, as the ten tribes were promised to come under the sovereignty of Jereboam. Thus, his conduct led to a tiny kingdom for Rehoboam, his son, demonstrating the repercussion of the division of Israel into two kingdoms. As king, Rehoboam took the poor advice of the young men and treated the people cruelly and without respect. As a result of this the people rejected him, thus leading further to his weakness as a monarch and ultimately ending the unity of the Israelites.

Question 6 (a)

Criteria	Marks
<ul style="list-style-type: none"> Identifies the grammatical function of the word 	1

Sample answer:

The word וְ connects a definite direct object to the verb.

Question 6 (b) (i)

Criteria	Marks
• Provides a thorough description of the events leading to Job's statement	4
• Provides sound description of the events leading to Job's statement	3
• Provides some details of the event(s) leading to Job's statement	2
• Provides some relevant information	1

Sample answer:

The events leading to this statement were: a messenger came to Job to tell him the Sabeans attacked and carried off the boys and killed them with the sword. As he was speaking, another messenger came and said that God's fire fell from heaven, took hold of the sheep and the boys, and burned them, and only this messenger was able to escape. At the same time, another messenger came and said the Chaldeans formed three groups, made a raid on the camels and carried them off and put the boys to the sword. Lastly, another messenger came and said a mighty wind came from the wilderness and struck the house (of the eldest brother where his sons and daughters were eating and drinking), which collapsed on the young people, and they died. Job acknowledged that just as God had given him blessings, so he had now taken them away.

Answers could include:

Job was a righteous man and the greatest or wealthiest in the East. Then Satan convinced God to test Job and to see if he would still bless him when tragedy befell him. Hence God brought about the death of all of his 10 children, enemies carrying off oxen, she-asses and camels, and a fire from Heaven burning his flocks. Yet Job still recognised that all his wealth and blessings were from God, so just as God had given them to him, he had now taken them from him.

Question 6 (b) (ii)

Criteria	Marks
• Explains how Job's reaction reflects his relationship to God	2
• Provides some relevant information	1

Sample answer:

Despite the hardships Job experienced in his life, he did not accuse God of the injustice, nor did he sin or cast reproach on God. Thus, his relationship was one of respect and trust, and never one which blamed or despised God for what he had inflicted on him.

Question 7 (a)

Criteria	Marks
• Parses correctly and gives meaning	2
• Provides some relevant information	1

Sample answer:

עבר Imperative, hifil, remit/pass

Question 7 (b)

Criteria	Marks
• Demonstrates a clear understanding of the discrepancy as explained by the commentary	2
• Provides some relevant information	1

Sample answer:

Here in Chronicles, the text says the famine was three years long. However, in the Book of Samuel, the famine was to be for seven years. The commentary explains this discrepancy by stating that there had already been a famine of three years, so the punishment was an additional three years, plus a final year.

Answers could include:

Alternatively, three of the years of famine would take place during David's lifetime, and the rest after his death.

Question 7 (c)

Criteria	Marks
• Demonstrates a clear understanding of what each phrase reveals about David's emotions	2
• Provides some relevant information	1

Sample answer:

The first reveals his hope and trust in God, as he asks Gad (the prophet) to let him fall into the hands of God, while the second shows his fear of the capacity of man to punish him, as he begs not to fall into the hands of men.

Section I — Prescribed Text – Tanakh

Part B

Question 8

Criteria	Marks
<ul style="list-style-type: none"> Provides a clear and thorough analysis of the texts, demonstrating the conflict between God’s expectations and human behaviour 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, demonstrating the conflict between God’s expectations and human behaviour 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, demonstrating the conflict between God’s expectations and human behaviour 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 conflict between God’s expectations and human behaviour Composes a response with limited structure 	3–4
<ul style="list-style-type: none"> Provides some relevant information 	1–2

Answers could include:

Throughout the Torah, it is clear that God’s commandments demand certain expectations of man, both in the relationship between man and man, and between man and God. One should therefore show respect at all times, in order to walk in God’s ways. However, conflict arises when humans do not abide by these expectations, and often consequences ensue. Some of the major themes of Torah revolve around reward and punishment, relating directly to cause and effect. Every book of the Torah reinforces the idea that there are consequences when the people come into conflict with God.

- Leviticus 19:13–14 – One should not defraud, commit robbery, insult the deaf, thereby showing no love or respect of one’s fellows. Here, God is teaching the Israelites how to avoid conflict, and how to abide by His laws.
- Numbers 11:10,15 – The people complained that they had no meat. They remembered Egypt fondly and complained about their meagre diet. God was angered by their lack of faith in Him and Moses and their ingratitude, which resulted finally in punishment. At first, God seemed to avoid conflict by providing meat but ultimately, after they were sated, they were punished for their greed by a great plague. At times people may feel unable to live up to God’s expectations, as Moses, the greatest leader of all time, expresses. Yet, if God expects it, man is indeed capable of fulfilling it.
- Numbers 14:24 – Moses sent out 10 spies to investigate the land that God had promised to the Jewish people. Eight returned with negative and fearful reports, showing their lack of faith in God. Caleb and Joshua were enthusiastic and were rewarded for their loyalty to God. Man is capable of standing up for what is right and being rewarded for it.
- I Kings 11:7, 10 – Solomon displeased God. He sacrificed at shrines, which were not permissible, he wasn’t totally devoted to God and he worshipped other gods. His behaviour was in conflict with God’s laws and for this he would be punished. God would tear away from him most of the kingdom, through Jereboam.

- I Kings 13:22 –The first prophet failed to abide by the instructions set by God to not eat or drink on his mission. Because he ate and drank in the house of the elderly prophet, the prophet was killed by a lion, fulfilling the prediction that he would not be buried with his forefathers.

Section II — Prescribed Text – Mishna

Question 9

Criteria	Marks
<ul style="list-style-type: none"> Provides a comprehensive comparison of the views of Bet Shammai and Bet Hillel in the two mishnayot 	5
<ul style="list-style-type: none"> Provides a thorough comparison of the views of Bet Shammai and Bet Hillel in the two mishnayot 	3–4
<ul style="list-style-type: none"> Provides a sound comparison of the views of Bet Shammai and Bet Hillel in the two mishnayot 	2
<ul style="list-style-type: none"> Provides some description of the views of Bet Shammai and/or Bet Hillel 	1

Sample answer:

In the first mishna, Bet Shammai teaches that *Shema* recited in the evening should be done while lying down, while in the morning, one must be standing – this is indicating the manner in which the shema is to be said. Bet Hillel however teaches that there is no preferred position, and the words of the verse ‘when you lie down and when you rise up’ allude to the times the shema must be recited, ie night and morning.

In the second mishna, the blessings recited at the Seder are discussed by Bet Hillel and Bet Shammai. Bet Shammai say the blessing of the sanctification of the day is recited before the blessing over the wine, while Bet Hillel say the opposite. Bet Shammai’s reason is because the wine is only required because of the sanctity of the day, as well as, the sanctity of the day begins even before the kiddush is recited. However, Bet Hillel argues that the wine is what causes the blessing of sanctification to be recited, for if there is no wine, there is no kiddush. (Another reason: the blessing over the wine is more frequent than the blessing of the sanctification of the day, and the general rule is that something performed frequently takes precedence over something infrequent.)

Question 10 (a)

Criteria	Marks
<ul style="list-style-type: none"> Outlines the disagreement 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Rabbi Eleazar ben Azaryah states that *notar* refers to meat left from the *korban pesach* after midnight. However, the Sages disagree, stating that meat only becomes *notar* when the morning dawn breaks.

Question 10 (b) (i)

Criteria	Marks
<ul style="list-style-type: none"> Identifies what <i>pigul</i> is 	1

Sample answer:

Meat which has become invalidated due to the wrong intentions of the priest.

Question 10 (b) (ii)

Criteria	Marks
<ul style="list-style-type: none"> Identifies what <i>notar</i> is 	1

Sample answer:

Meat of an offering, which has remained after the time allotted, for its eating.

Question 10 (b) (iii)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates a clear understanding of how the Gemara explains the reasons for the decree 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Pigul and *notar* impart uncleanness to the hands (a) because the priests are suspected of causing the sacrifice to become *pigul*, thereby causing a loss for its owner; (b) (*Notar*) because of the 'lazy among the priests', so they won't be lazy in eating the offering and will eat in a timely manner.

Question 11 (a)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates a thorough understanding of the prescriptions regarding the Shema 	4
<ul style="list-style-type: none"> Demonstrates a sound understanding of the prescriptions regarding the Shema 	3
<ul style="list-style-type: none"> Demonstrates some understanding of the prescriptions regarding the Shema 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

In order to ensure that one's sincerity of heart and mind corresponds with the prayer, so that God knows the reader is concentrating, the *Tanna Kamma* says one must understand what one is reading, the words should be audible and they should be enunciated properly. Others say that even though the reader reads so softly that he cannot hear himself, it is still *kasher*. The *Shema* must be read in its correct order within each sentence or paragraph, as this is the order in the Torah. If the reader makes a mistake, he must go back to the place the mistake was made and read from there. Once again, this is because the Torah and therefore the *Shema* must be read in the correct order.

Question 11 (b)

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates a clear understanding of the way in which the language of the Mishna differs from Tanakhic literature • Includes examples from this <i>mishna</i> 	3
<ul style="list-style-type: none"> • Demonstrates some understanding of the way in which the language of the Mishna differs from Tanakhic literature • Includes an example from this <i>mishna</i> 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

Mishnaic literature is laconic eg the single word *yatza* means 'he fulfils his obligation'. There is little if any narrative as Mishnaic literature is legalese ie Jewish law eg this mishnah contains rulings about reading the *Shema*.

The *halakha*, based on Torah law, was compiled by generations of rabbis and they are quoted in *mishnayot* eg Rabbi Yose, Rabbi Yehuda.

Very often, the verbs used are in the present tense.

Question 12

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates a clear understanding of Rabban Gamliel's actions 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

The accepted halacha is that one receives condolences for relatives. When Rabban Gamliel's slave died, only he accepted condolences for him and after the burial, when Rabban Gamliel returned from the graveside, those present formed *shurah*/double lines and comforted him.

Section III — Unseen Text – Tanakh

Question 13 (a)

Criteria	Marks
• Demonstrates an understanding of the symbolism of the vocabulary	2
• Provides some relevant information	1

Sample answer:

The *tzlil*, the barley cake, is Gideon who overturns the *ohel*, the tent that represents the Midianites. This signifies how something so slight can strike down a large entity.

Question 13 (b)

Criteria	Marks
• Provides reasons for Gideon's prostration	2
• Provides some relevant information	1

Sample answer:

Gideon understood that God had given him victory and that even the people recognised this, so he offered thanks to God.

Question 13 (c)

Criteria	Marks
• States the function of this verb in the context of the verse	2
• Provides some relevant information	1

Sample answer:

וַיִּהְיֶה, at the beginning of a verse, introduces a new action (based on what happened before) and it conveys drama.

Question 13 (d)

Criteria	Marks
• Parses correctly and gives meaning	2
• Provides some relevant information	1

Sample answer:

שמע, paal, infinitive construct, on hearing

Question 13 (e)

Criteria	Marks
• Parses correctly and gives meaning	2
• Provides some relevant information	1

Sample answer:

הצדו, paal, future to past with consecutive vav, he divided

Question 13 (f)

Criteria	Marks
• Provides a thorough analysis of tactics used to defeat the Midianites	5
• Provides a sound analysis of tactics used to defeat the Midianites	4
• Provides a sound description of tactics used to defeat the Midianites	3
• Provides some description of tactics used to defeat the Midianites	2
• Provides some relevant information	1

Sample answer:

Gideon used (guerrilla) tactics that led the Midianites to believe the Israelite army was much bigger than just 300 men. Gideon ordered the soldiers to surround the camp which made it seem that they were everywhere. They were to copy everything he did and the resulting noise/yelling convinced the Midianites that the Israelites had a large army.

The sound of 300 shofarot, the breaking of 300 jugs and the flames of 300 torches would have created an immense noise and feeling of bewilderment and shock, which overwhelmed the Midianites.

When the 300 men called out ‘the sword for God and Gideon’, the Midianites would have understood that the power of God was with the Israelites.

While these tactics were successful, these were not typical instruments of war and thus the Israelites always acknowledged that their victory came from God.

Question 14 (a)

Criteria	Marks
• Accounts for the difference in vocalization	2
• Provides ONE correct answer	1

Sample answer:

Interrogative hey (composite sheva) and locative hey (no vocalisation).

Question 14 (b)

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

Sample answer:

He was tending to the flock (shepherding).

Question 14 (c)

Criteria	Marks
<ul style="list-style-type: none"> Describes the ritual, including participants 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Samuel takes a horn of oil and anoints the son of Jesse (later to be identified as David in verse 19) in the presence of David's brothers.

Question 14 (d)

Criteria	Marks
<ul style="list-style-type: none"> Explains the function of the man 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Whenever the evil spirit would overcome King Saul, this man who knows how to play the lyre/harp would play the instrument, and make the king feel better.

Question 14 (e)

Criteria	Marks
<ul style="list-style-type: none"> Names the individual 	1

Sample answer:

David

Question 14 (f)

Criteria	Marks
• Describes this act of gratitude	2
• Provides some relevant information	1

Sample answer:

Jesse took a donkey, laden with bread, wine, and a kid (young goat), and sent them to Saul.

Question 14 (g)

Criteria	Marks
• Provides a comprehensive analysis of David's character	5
• Provides a thorough analysis of David's character	4
• Provides a sound analysis of David's character	3
• Provides some description of David's character	2
• Provides some relevant information	1

Sample answer:

David is first identified as a shepherd at the beginning of this extract (verse 11), which could show his affinity with nature and his patience. He is physically described as ruddy cheeked, bright eyed and handsome (verse 12), and again as handsome in verse 18. This attests to his superior physical makeup and presence.

Verse 18 describes his virtuous character – as a man of valour and sensible in speech/understanding (or discerning), worthy of God's presence and protection, showing his respectability to both God and man.

David's sensitivity is shown through his skills as a musician, as he was able to calm the melancholy thoughts of King Saul, by playing the harp/lyre for him. The soothing nature of his music, attests to David's empathy.

Another side of David is seen through the description of him as a brave warrior. Finally, at the end of the excerpt, David's role as a respectful and obedient son is shown when his father sent him to King Saul with gifts.

2020 HSC Classical Hebrew Continuers Mapping Grid

Section I — Prescribed Text – Tanakh Part A

Question	Marks	Content	Syllabus outcomes
1 (a)	2	Leviticus 19:5–10	H2.1
1 (b)	1	Leviticus 19:5–10	H2.2
1 (c)	3	Leviticus 19:5–10	H2.2
2	4	Numbers 12:1–11	H1.3, H3.1, H3.3
3 (a)	2	Numbers 15:37–41	H1.3, H2.5
3 (b)	3	Numbers 15:37–41	H1.3, H3.2
4	5	I Kings 3:9 and 11:1–6	H1.3, H2.4, H2.5, H3.2
5 (a)	2	I Kings 11:35 and 12:3–11	H1.1, H1.3
5 (b)	2	I Kings 11:35 and 12:3–11	H2.2, H1.3
5 (c)	3	I Kings 11:35 and 12:3–11	H2.4, H2.4, H3.1
6 (a)	1	Job 1:20–22	H1.1
6 (b) (i)	4	Job 1:20–22	H1.3
6 (b) (ii)	2	Job 1:20–22	H1.3, H3.1
7 (a)	2	I Chronicles 21:8–13	H1.1
7 (b)	2	I Chronicles 21:8–13	H1.3, H3.2
7 (c)	2	I Chronicles 21:8–13	H1.1

Section I — Prescribed Text – Tanakh Part B

Question	Marks	Content	Syllabus outcomes
8	10	Leviticus 19:13–14, Numbers 11:10, 15, Numbers 14:24, I Kings 11:7, 10 and I Kings 13:22	H1.3, H2.4, H2.5, H3.1, H3.3

Section II — Prescribed Text – Mishna

Question	Marks	Content	Syllabus outcomes
9	5	Mishna, Brachot 1:3 Mishna, Pesachim 10:2	H1.3, H3.2
10 (a)	2	Mishna, Pesachim 10:9	H1.3, H3.2
10 (b) (i)	1	Mishna, Pesachim 10:9	H1.1, H1.3, H3.2
10 (b) (ii)	1	Mishna, Pesachim 10:9	H1.1, H1.3, H3.2
10 (b) (iii)	2	Mishna, Pesachim 10:9	H1.1, H1.3, H3.2
11 (a)	4	Mishna, Brachot 2:3	H1.3, H3.2
11 (b)	3	Mishna, Brachot 2:3	H1.1, H1.3, H2.3
12	2	Mishna, Brachot 2:7	H1.3, H2.4

Section III — Unseen Text – Tanakh

Question	Marks	Content	Syllabus outcomes
13 (a)	2	Judges 7:2, 13–22	H1.2, H1.3
13 (b)	2	Judges 7:2, 13–22	H1.3
13 (c)	2	Judges 7:2, 13–22	H1.1, H1.2
13 (d)	2	Judges 7:2, 13–22	H1.1
13 (e)	2	Judges 7:2, 13–22	H1.1
13 (f)	5	Judges 7:2, 13–22	H1.2, H1.3
14 (a)	2	I Samuel 16:10–20	H1.1
14 (b)	1	I Samuel 16:10–20	H1.3
14 (c)	2	I Samuel 16:10–20	H1.3
14 (d)	2	I Samuel 16:10–20	H1.3
14 (e)	1	I Samuel 16:10–20	H1.3
14 (f)	2	I Samuel 16:10–20	H1.3
14 (g)	5	I Samuel 16:10–20	H1.2, H1.3