

2022 HSC Classical Hebrew Continuers Marking Guidelines

Section I — Prescribed Text – Tanakh Part A

Question 1 (a)

Criteria	Marks
• Provides the correct grammatical explanation	2
• Provides some relevant information	1

Sample answer:

This is an infinitive absolute which adds emphasis to the meaning. This highlights the imperative of giving ma'aser from your earnings.

Question 1 (b)

Criteria	Marks
• Provides a thorough explanation for the requirement to give a portion of one's earnings in the form of tithes • Refers to the text and commentary	3
• Provides an explanation for the requirement to give a portion of one's earnings in the form of tithes • Refers to the text and/or commentary	2
• Provides some relevant information	1

Sample answer:

The tithe mentioned in this extract is the ma'aser sheni – this is a tenth of one's earnings (crops of grain, wine, oil) that should be brought to Jerusalem to consume there. This was in addition to the first tithe (ma'aser rishon) given to the Levites every year of the shemita cycle. The ma'aser oni was given to the poor in the third and sixth year of the shemita cycle (in place of the ma'aser sheni).

Answers could include:

If it was too difficult to bring the actual crops, the tithe could be redeemed for silver coinage, which would then be brought to Jerusalem and used to buy any food that was desired to eat in Jerusalem.

Question 1 (c)

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

Sample answer:

ר.ו.צ (or ר.ר.צ) past to future, pa'al

Question 2 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough comparison of the tactics Refers to the extract and commentary 	4
<ul style="list-style-type: none"> Provides a sound comparison of the tactics Refers to the extract and/or commentary 	3
<ul style="list-style-type: none"> Provides a basic comparison of the tactics May refer to the extract and/or commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The Philistines waited until the tribes of Judah and Israel were united as an earlier attack would have potentially united the two sides. They invaded, spreading out over the valley of Rephaim, while David was in his fortress. Thus they relied on their logic and traditional military tactics and their idols which they subsequently left on the battle field.

On the other hand, the Israelites totally relied on G-d and his miraculous salvation. With G-d's guidance, given through the **urim vetumim**, they succeeded in defeating the enemy in face-to-face battle, and David gave credit to G-d.

When the Philistines attacked a second time, David once again inquired of and was guided by G-d, and he circled the enemy from behind. Yet, he did not rely on his own or his men's valour but waited for the **rustling of the baca trees** as per G-d's instruction, that sounded like marching soldiers and made the Philistines think the Israelite army was greater than it actually was.

Question 2 (b)

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

Sample answer:

This is because it is an interrogative hey.

Question 3

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough analysis of the role of the prophet in ancient Israel Makes reference to the extract and relevant commentary 	5
<ul style="list-style-type: none"> Provides a sound analysis of the role of the prophet in ancient Israel Makes some reference to the extract and commentary 	4
<ul style="list-style-type: none"> Provides an analysis of the role of the prophet in ancient Israel Makes some reference to the extract and/or commentary 	3
<ul style="list-style-type: none"> Provides some understanding of the role of the prophet in ancient Israel 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Prophecy in ancient Israel was used as a means of communication between G-d and Israel's leaders. In this case, David turns to Natan the prophet for guidance as an intermediary between him and G-d and expresses his desire to build a Temple for G-d. Initially, Natan believes this desire is supported by G-d, but soon learns that his personal understanding is not true 'nevuah', which comes only from G-d. His assumption that David would build the Temple was wrong. Natan's role as prophet can be seen when G-d relays to David through Natan that He will establish an everlasting hereditary kingship for David's family, and only then would the time be ripe to build the Temple for G-d, thereby revealing the prominent role of the prophet in ancient Israel in being the person turned to for guidance for the present and for visions of the future.

Question 4 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough explanation about how David's language reflects his emotions Refers to the extract and commentary 	4
<ul style="list-style-type: none"> Provides an explanation about how David's language reflects his emotions Refers to the extract and/or some commentary 	3
<ul style="list-style-type: none"> Describes David's language and/or emotions 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

David expresses his deep remorse and admits to his foolishness in counting the Israelites in a census. In verse 10 'Nah' (אָן) is used for the deep emotion of pleading. His repetitive use of 'Meod' (מְאֹד) emphasises the extent of his regret and distress. He fears human punishment and desires punishment solely from G-d, G-d as tradition teaches, one should never despair of G-d's mercy.

Question 4 (b)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates an understanding of the use of <i>Qere</i> and <i>Ketiv</i> 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The *Ketiv* (written form) רחמו makes no sense here, and seems to be singular, whereas the *Qere* (how it is read) רחמיו does make sense, because it is referring to G-d's compassion and רחמים is in the plural form.

Question 5 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough explanation of the reasons for Vashti's punishment Refers to the extract and commentary 	3
<ul style="list-style-type: none"> Provides an explanation of the reasons for Vashti's punishment Refers to the extract and/or commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Memuchan/Haman declared that the queen's refusal to appear before the king would set a precedent for all wives to show contempt for their husbands. According to the commentary, Memuchan/Haman wanted to get rid of his own highborn spouse and therefore influenced the king to set a precedent for husbands to be able to send away their unruly wives. Another reason was to replace Vashti with a more obedient and beautiful woman.

Answers could include:

Vashti was punished because she forced her Jewish female servants to work naked on the Sabbath.

Question 5 (b)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates a thorough understanding of the use of the <i>Nifal</i> Refers to the extract and commentary 	3
<ul style="list-style-type: none"> Demonstrates an understanding of the use of the <i>Nifal</i> Refers to the extract and/or commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

When the wine had worn off, Achashverosh thought how he should have treated Vashti more kindly. The word נגזר is the passive voice (*Nifal*), indicating how Achashverosh felt it was as if others had decreed her death instead of him. He blamed his ministers for persuading him to execute her while he was drunk. He therefore had these seven ministers executed.

Answers could include:

The passive voice could indicate that Vashti's execution was by Divine Providence.

Question 5 (c)

Criteria	Marks
<ul style="list-style-type: none"> Explains one grammatical feature 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Vav conjunctive joining two similar words, which changes the vocalisation of the vav to kamatz, or pausal form (sof pasuk) which changes the vocalisation of the word.

Question 6 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough comparison of the characters of Mordechai and Haman based on their actions Refers to the extract and commentary 	4
<ul style="list-style-type: none"> Provides a comparison of the characters of Mordechai and Haman based on their actions Refers to the extract and/or commentary 	3
<ul style="list-style-type: none"> Describes the characters of Mordechai, Haman and their actions May refer to the extract and/or commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Haman's arrogance is seen when he becomes outraged that Mordechai the Jew will not bow down to him, and he plots to destroy all the kingdom's Jews. According to the commentary, Haman had made himself into an object of worship and semi-divinity due to his ranking.

Comparatively, Mordechai's faith, and principled decision to refuse to bow to Haman was based on his Jewish identity, and the example of his ancestor Benjamin who never bowed to another man. Mordechai's humility and sense of responsibility is also shown in Chapter 4 when he cried loudly and bitterly, thinking it was his refusal to bow that had caused the evil decree. This is in contrast to Haman, who took no responsibility for his role in Vashti's death and tried to take credit for saving the King from Bigtan and Teresh, something he did not do.

Question 6 (b)

Criteria	Marks
<ul style="list-style-type: none"> Identifies two examples of the construct state 	2
<ul style="list-style-type: none"> Identifies one example of the construct state 	1

Sample answer:

עבדִי
מצות

Answers could include:

בֶּן
כֶּל
דְּבָרֵי

Question 7 (a)

Criteria	Marks
• Provides an explanation for Daniel's resolve on being renamed	2
• Provides some relevant information	1

Sample answer:

Daniel was renamed 'Belshazzar' after Nebuchadnezzar's idol. Due to this, he suspected that the king intended to dedicate him to the service of idolatry and was therefore cautious about the food he ate, refusing the 'patbag'.

Question 7 (b)

Criteria	Marks
• Accounts for Daniel's capabilities according to commentary	2
• Provides some relevant information	1

Sample answer:

Although all of Daniel's peers refrained from eating the patbag, it was Daniel alone who endangered himself over the issue, and thus was given the superior capability of interpreting visions and dreams.

Answers could include:

He alone possessed the spirit of prophecy.

Section I — Prescribed Text – Tanakh

Part B

Question 8

Criteria	Marks
<ul style="list-style-type: none"> Provides a clear and thorough examination of the text, demonstrating how the Biblical personalities studied merit the title of <i>leader</i> Makes detailed reference to the quote, prescribed texts and other verses Composes a cohesive and logical response 	9–10
<ul style="list-style-type: none"> Provides an effective examination of the text, demonstrating how the Biblical personalities studied merit the title of <i>leader</i> Makes reference to the quote and prescribed texts Composes a well-structured response 	7–8
<ul style="list-style-type: none"> Provides an examination of the text, demonstrating how the Biblical personalities studied merit the title of <i>leader</i> Makes some reference to the quote and/or prescribed texts Composes a structured response 	5–6
<ul style="list-style-type: none"> Provides some description of the Biblical personalities in the text Composes a limited response 	3–4
<ul style="list-style-type: none"> Provides some relevant information 	1–2

Answers could include:

- Throughout the Tanakh, the Biblical personalities examined offer deep insight into the definition of successful leadership.
- Esther and Mordechai demonstrate the quality of risk-taking, and their sense of humility, as a reflection of their courage, agreeing with the late Lord Rabbi Jonathan Sacks' statement that this is what leadership demands.
- In Chapter 4:13–14, Mordechai encourages and urges Esther to rise to the occasion and appear before the king, stating that if she kept silent about the decree, deliverance would come from elsewhere, while Esther and her father's house would perish. Mordechai's firm belief in the eventuality of respite for the Jewish people, despite the life-threatening risk it entailed, clearly demonstrates his merit as leader.
- Esther's words in Chapter 4:16, 'If I perish, I shall perish,' demonstrate her selflessness and self-sacrifice on behalf of the welfare of the Jewish people. Despite her knowledge that her appearance before the king could warrant her death, she nonetheless bravely took a risk, believing it was her responsibility, in the position she was in, to do so. The pair were undoubtedly an example of strength, fortitude and dedication, especially in times of adversity.
- In Samuel II, Chapter 1, David takes a risk by executing the Amalekite who killed King Saul, by sentencing him to death without trial or witnesses. His desire to uphold the respect due to the anointed of G-d shows his dedication as leader over the Israelites, the children of G-d.
- In Samuel II Chapter 7, David's humility as a leader is revealed. When he was told by the prophet Gad that he would not build the Beit Hamikdash, he responds, 'What am I, oh Lord G-d, and what is my family, that You have brought me thus far?' (II Samuel 7:18)

Despite not being able to build the Temple as he had wished, David gives thanks to Hashem for establishing a hereditary kingship in his family.

Answers could include other examples from the prescribed texts, such as David's humility when he realised he should not have conducted the census, and Daniel taking a risk to not eat the king's food (the patbag).

Section II — Prescribed Text – Mishna

Question 9

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough examination of why the Torah identifies four distinct categories of damages 	5
<ul style="list-style-type: none"> Provides a sound examination of why the Torah identifies four distinct categories of damages 	4
<ul style="list-style-type: none"> Provides an examination of why the Torah identifies four distinct categories of damages 	3
<ul style="list-style-type: none"> Provides an explanation of the four distinct categories of damages 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The Mishna clarifies the Torah’s distinction between the four categories of damage: shor/ox, also known as regel (foot), bor (pit), ma’aveh/shein (tooth), and he’ver/eish (fire).

The Mishna explains it was necessary to mention all four, for the following reasons: regel is not like shein, because an animal often walks on another person’s property, but may not eat from it (unless it is hungry). Shein is unlike regel, as the owner of an animal benefits when it eats from the property of others, unlike when it walks on someone else’s property. Shein and regel have ‘life’ which is unlike fire, which lacks life; and animals therefore need more supervision than fire. Finally, animals and fire are not like a pit which doesn’t move and stays in one place; therefore animals and fire must be watched more carefully than a pit. Thus, the Torah mentions each of these categories individually due to their unique characteristics and considerations to clarify that the one who owns or created the cause of these types of damages is liable to pay for the damage.

Question 10 (a) (i)

Criteria	Marks
• Correctly describes the circumstance	2
• Provides some relevant information	1

Sample answer:

Refers to when Person A leaves a jug on the ground in a public place, and Person B stumbles over this jug and breaks it or gets injured by it.

Question 10 (a) (ii)

Criteria	Marks
• Correctly describes the circumstance	2
• Provides some relevant information	1

Sample answer:

Refers to when Person A is carrying a jug of water in a public place, and he stumbled and the jug broke; and Person B slipped on the water, or was injured by the shards of pottery.

Question 10 (b)

Criteria	Marks
• Provides an explanation for the reasons for the rulings	2
• Provides some relevant information	1

Sample answer:

In part (a) (i), exempt from paying damages, as it is not expected for someone to look down at the ground while walking; and in part (a) (ii), the owner of the jug is obligated to pay for damages, as they are responsible for creating the hazard.

Question 10 (c)

Criteria	Marks
• Provides an explanation for Rabbi Yehuda's disagreement	2
• Provides some relevant information	1

Sample answer:

Rabbi Yehuda teaches that the stumbling and falling is not his fault, and therefore exempt from paying unless he intends to keep the water or shards, and then he is liable.

Question 11 (a) (i)

Criteria	Marks
• Explains how Rabbi Yehuda and the Sages differ in their response	2
• Provides some relevant information	1

Sample answer:

Rabbi Yehuda teaches that when Person A starts a fire which spreads to Person B's property, he must pay for the damage done to a stack of grain in Person B's property, and anything inside the stack (including utensils). The Sages say that Person A only pays for the stack of grain, and not the hidden utensils.

Question 11 (a) (ii)

Criteria	Marks
• Demonstrates an understanding of the exception to the Sages' ruling	2
• Provides some relevant information	1

Sample answer:

The exception is when Person A (the damager) lights a fire on Person B (the victim's) property, which burns down his home.

Question 11 (b)

Criteria	Marks
• Demonstrates a thorough understanding of the Mishna's discussion	3
• Demonstrates an understanding of the Mishna's discussion	2
• Provides some relevant information	1

Sample answer:

If a goat was tied to a stack of grain, and a slave was nearby but not tied to the stack; and the goat or slave was burned with the stack, the damager is obligated to pay for the goat (and the stack); but not for killing the slave, as the slave could have run away.

If the slave was tied to the stack of grain and the goat was near it, and the slave was burned with the stack, the damager would not be liable to pay anything since murdering a slave is liable for the death penalty instead of monetary payment.

Section III — Unseen Text – Tanakh

Question 12 (a)

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

Sample answer:

It sets up the narrative / introduces the dramatic events that follow.

Question 12 (b)

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

Sample answer:

Joshua

Question 12 (c)

Criteria	Marks
<ul style="list-style-type: none"> Accounts for the repetition in verse 2 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The repetition of איש אחד symbolises that 12 men must be taken, one from each tribe.

Question 12 (d)

Criteria	Marks
<ul style="list-style-type: none"> Correctly parses the verb and gives the meaning 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

עבר, hifil, past to future, you will bring/you will take

Question 12 (e)

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

Sample answer:

A representative from each of the 12 tribes should pick up a stone from the middle of the Jordan, where the priests' feet were standing and deposit them in the place where they would be staying that night.

Question 12 (f)

Criteria	Marks
• Correctly accounts for the vocalisation	2
• Provides some relevant information	1

Sample answer:

Before an ayin vocalised by a kamatz, where the syllable is unaccented, the definite article takes a segol.

Question 12 (g)

Criteria	Marks
• Provides the correct translation in the context of verse 6	2
• Provides some relevant information	1

Sample answer:

In the context of verse 6, מחר means in the future, rather than the literal 'tomorrow'.

Question 12 (h)

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

Sample answer:

They memorialised the entry of the 12 tribes into the Land of Israel and were an eternal reminder to future generations of the way the waters of the Jordan parted for the Ark.

Question 13 (a)

Criteria	Marks
• Provides the correct response	1

Sample answer:

She vowed to have Elijah killed.

Question 13 (b)

Criteria	Marks
• Demonstrates a sound understanding of the significance to Elijah	2
• Provides some relevant information	1

Sample answer:

After fleeing from Jezebel, he finally reaches the mountain of G-d after a long journey of 40 days and 40 nights.

Question 13 (c)

Criteria	Marks
• Demonstrates a thorough understanding of Elijah's need	3
• Demonstrates an understanding of Elijah's need	2
• Provides some relevant information	1

Sample answer:

He wants to die as he is no better than his forefathers. He has been zealous for G-d because the people had broken the Covenant, smashed the altars and killed G-d's prophets. He alone remained alive and the people are now wanting to kill him.

Question 13 (d)

Criteria	Marks
• Provides a thorough description of the forms of power	3
• Provides a description of the forms of power	2
• Provides some relevant information	1

Sample answer:

G-d was showing His mighty power through Nature. At first, there was a great and mighty wind which split mountains and smashed rocks, but G-d was not in this wind. After the wind, there was an earthquake and a fire, but He was in neither of those. Finally, G-d was revealed through the still, small voice, which was even more chilling and awesome than the natural disasters.

Question 13 (e)

Criteria	Marks
• Provides two examples	2
• Provides one example	1

Sample answer:

בָּהָרַי
מִן הַיָּם

Question 13 (f)

Criteria	Marks
• Demonstrates a thorough understanding of Elijah's journey, with reference to relevant verbs	5
• Demonstrates a sound understanding of Elijah's journey, with reference to relevant verbs	4
• Demonstrates an understanding of Elijah's journey, with some reference to relevant verbs	3
• Provides some description of Elijah's journey	2
• Provides some relevant information	1

Sample answer:

In each verse, the succession of the verbs characterises the haste of Elijah's journey. In verse 3, וַיֵּרַח אֶת־לֵבָבוֹ וַיִּפְּחַק, as he fled in great haste from Jezebel. These reflect the actions of a man concerned for his life. In verse 6, 'he drank, returned and lay down,' indicate a sense of hunger and exhaustion as he quickly ate and then immediately lay down to sleep. This indicates a moment of relief in contrast to his previous despair. In verse 8, he arose, ate and drank in haste, so he could begin his journey.

2022 HSC Classical Hebrew Continuers Mapping Grid

Section I — Prescribed Text – Tanakh Part A

Question	Marks	Content	Syllabus outcomes
1 (a)	2	Deuteronomy 14:22–29	H1.1, H1.3
1 (b)	3	Deuteronomy 14:22–29	H1.3, H3.2
1 (c)	1	Deuteronomy 14:22–29	H1.1
2 (a)	4	II Samuel 5:17–25	H1.3, H2.4, H3.2
2 (b)	1	II Samuel 5:17–25	H1.1, H2.2
3	5	II Samuel 7:1–11	H1.3, H2.4, H3.2, H3.3
4 (a)	4	II Samuel 24:10–14	H1.1, H1.3
4 (b)	2	II Samuel 24:10–14	H1.1, H1.3, H2.2
5 (a)	3	Esther 1:16–19, 2:1	H1.3, H2.4, H3.1, H3.2
5 (b)	3	Esther 1:16–19, 2:1	H1.1, H1.3, H2.1, H2.4, H3.1, H3.2
5 (c)	2	Esther 1:16–19, 2:1	H1.1, H2.2
6 (a)	4	Esther 3:1–6, 4:1	H1.3, H3.1, H3.2, H3.3
6 (b)	2	Esther 3:1–6, 4:1	H2.2
7 (a)	2	Daniel 1:7–8, 17	H1.3, H3.2
7 (b)	2	Daniel 1:7–8, 17	H1.3, H3.2

Section I — Prescribed Text – Tanakh Part B

Question	Marks	Content	Syllabus outcomes
8	10	Esther 4:13–14, Esther 4:16, II Samuel 1:15–16, II Samuel: 7–18	H1.3, H2.4, H2.5, H3.1, H3.2, H3.3

Section II — Prescribed Text – Mishna

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

Section III — Unseen Text – Tanakh

Question	Marks	Content	Syllabus outcomes
12 (a)	1	Joshua 4:1–8	H1.1, H1.3

Question	Marks	Content	Syllabus outcomes
12 (b)	1	Joshua 4:1–8	H1.3
12 (c)	2	Joshua 4:1–8	H1.3, H2.2
12 (d)	2	Joshua 4:1–8	H1.2
12 (e)	2	Joshua 4:1–8	H1.3
12 (f)	2	Joshua 4:1–8	H1.1
12 (g)	2	Joshua 4:1–8	H1.1, H1.3
12 (h)	2	Joshua 4:1–8	H1.3
13 (a)	1	I Kings 19:1–9, 11–14	H1.3
13 (b)	2	I Kings 19:1–9, 11–14	H1.3
13 (c)	3	I Kings 19:1–9, 11–14	H1.3
13 (d)	3	I Kings 19:1–9, 11–14	H1.3, H2.3
13 (e)	2	I Kings 19:1–9, 11–14	H2.2
13 (f)	5	I Kings 19:1–9, 11–14	H1.3, H2.2