

## 2024 HSC Classical Hebrew Continuers Marking Guidelines

### Section I — Prescribed Text – Tanakh Part A

#### Question 1 (a)

Criteria	Marks
• Explains the different uses of the word תָּסַח	2
• Provides some relevant information	1

**Sample answer:**

The word תָּסַח can introduce the direct object and would not be translated as in 'G-d remembered his covenant' or תָּסַח can mean 'with' as in the covenant that was made 'with Abraham, with Isaac and with Jacob'.

#### Question 1 (b)

Criteria	Marks
• States the significance of the place with reference to text and commentary	2
• Demonstrates some knowledge of the place	1

**Sample answer:**

Moses came with his flock to G-d's mountain in the Horeb area. **This was the area around Sinai, which is why Mt Sinai is referred to as the Mountain of Choreb**, and the place where later G-d would reveal himself to the Jewish people with the Ten Commandments.

**Question 1 (c)**

Criteria	Marks
• Provides a detailed account for the vocalisation	2
• Accounts for one feature correctly	1

**Sample answer:**

The word אֶכֶל is in *pual* therefore there is a *kubutz* under the *aleph*. There should have been a *patach* under the *kaf*. Due to the pausal form this changed to a *qamatz*.

**Question 1 (d)**

Criteria	Marks
• Parses correctly	1

**Sample answer:**

ט.ב.ג. Hifil, infinitive construct

**Question 1 (e)**

Criteria	Marks
• Accounts for the use of the samech division with detailed reference to the extract	3
• Accounts for the division between the chapters with some reference to the extract	2
• Accounts for the division with limited understanding of the text	1

**Sample answer:**

Chapter 2's final verses relate that the King of Egypt died, but the Israelites were still groaning from their subjugation, and they cried out to G-d. This time G-d heard their cries and 'He was about to show concern'.

The text then moves from the events in Egypt to Midian, where Moses had fled and was now 'a shepherd for the flock of his father-in-law'. This change of scene is like a 'new topic'. Yet it is very much connected, because G-d is now going to instruct Moses on his leadership role to redeem the Israelites from slavery in Egypt. This is how G-d acted on His 'concern'.

## Question 2 (a)

Criteria	Marks
• Provides a thorough explanation of how G-d's response acts as a reassurance	3
• Provides a sound explanation of how G-d's response acts as a reassurance	2
• Provides some explanation of how G-d's response acts as a reassurance	1

### **Sample answer:**

G-d instructed Moses to tell the people that *'I will be sent me to you'*. **This is in fact a Divine name that denotes that G-d has absolute existence and that He is outside the realm of time. The Tetragrammaton in verse 15 is the name of G-d that is not allowed to be pronounced, and it denotes G-d's utter transcendence and is the creative power that constantly sustains the universe. This demonstrates G-d's omnipotence to fulfil His promise of redemption and to lead them to the land of milk and honey.**

### **Answers could include:**

The name of G-d denotes the beginning of creation and is identified with the nation of Israel that is about to be created. G-d is therefore telling Moses, that with the redemption of the Israelites from Egypt, not only is the initial purpose of creation now being fulfilled, but also the process that will ensure its continual existence.

## Question 2 (b)

Criteria	Marks
• Demonstrates a thorough understanding of the role of the elders	3
• Demonstrates a sound understanding of the role of the elders	2
• Provides some relevant information	1

### **Sample answer:**

**These 70 elders would later constitute the Great Sanhedrin. Like any other prophet, Moses would have to first establish his credentials with the Sanhedrin.** Then Moses and the elders were meant to approach Pharaoh to request that he allow the Israelites to serve G-d in the desert.

**Question 3**

Criteria	Marks
• Provides a thorough explanation of the sequence of events in this extract	4
• Provides a sound explanation of the sequence of events in the extract	3
• Provides some explanation of the sequence of events in the extract	2
• Provides some relevant information	1

**Sample answer:**

Moses and Aaron approached Pharaoh to allow the Israelites to take a three-day journey to offer sacrifices to G-d. Pharaoh denied the request claiming that Moses and Aaron were distracting them. Pharaoh further claimed that the Israelites were lazy and that is why they were making these demands. He therefore instructed the administrators and foremen to no longer give the people straw but to make them find their own straw, without reducing the quota of bricks produced. The message was relayed and the administrators pressured the Israelites and flogged the Israelite foremen when the quotas were not produced. Then the Israelite foremen came to protest to Pharaoh about the unfair treatment.

### Question 4 (a)

Criteria	Marks
<ul style="list-style-type: none"> <li>• Demonstrates a thorough understanding of the stages of King David's monarchy</li> <li>• Refers to the extract and commentary</li> </ul>	4
<ul style="list-style-type: none"> <li>• Demonstrates a sound understanding of the stages of King David's monarchy</li> <li>• Refers to the extract and/or commentary</li> </ul>	3
<ul style="list-style-type: none"> <li>• Demonstrates a satisfactory understanding of the stages of King David's monarchy</li> <li>• May refer to the extract and/or commentary</li> </ul>	2
<ul style="list-style-type: none"> <li>• Demonstrates a limited understanding of the stages of King David's monarchy</li> </ul>	1

**Sample answer:**

**David had been anointed by Samuel privately, before King Saul's death, to indicate that he would become king over all Israel**, this was the first stage of his monarchy. After King Saul's death, David inquired of G-d and was instructed to go to Hebron, where the Judahites came and anointed David king **but Samuel's prophecy was not yet fulfilled**. This was the second stage of his monarchy which lasted seven years and six months. During this time there was civil war between the House of Judah and the House of Israel rule by Ish-bosheth son of Saul. When Ish-bosheth was killed, all the tribes pledged allegiance to King David. Then the elders of Israel, **the Sanhedrin authorised David's second anointing ceremony, required now that Samuel's prophecy that King David would rule over all Israel was fulfilled. The elders pledged to remain loyal to David and he swore not to rule oppressively or unjustly**. This was the third and final stage of King David's monarchy.

### Question 4 (b)

Criteria	Marks
<ul style="list-style-type: none"> <li>• Accounts for one example of the <i>Qere Ukhetiv</i></li> </ul>	2
<ul style="list-style-type: none"> <li>• Accounts for either the <i>Qere</i> or <i>Khetiv</i> of one or more examples</li> </ul>	1

**Sample answer:**

הייתה in Khetiv, is written in the feminine form, the Qere, how we read it, is היית in the masculine 'you were' and more appropriate here when referring to King David.

**Answers could include:**

מוציא in the Khetiv is missing the definite article ה that is in the Qere המוציא to match the next part of the verse.

והמבי in the Khetiv is missing the final letter of the root א, which appears in the Qere והמביא which allows one to understand the word.

### Question 5 (a)

Criteria	Marks
<ul style="list-style-type: none"> <li>• Demonstrates a sound understanding of the possible motives of Baanah and Rekhav</li> <li>• Refers to the extract and commentary</li> </ul>	3
<ul style="list-style-type: none"> <li>• Demonstrate some understanding of the motives of Baanah and Rekhav</li> <li>• Refers to the extract and/or commentary</li> </ul>	2
<ul style="list-style-type: none"> <li>• Provides some relevant information</li> </ul>	1

**Sample answer:**

Baanah and Rekhav murdered Ish-bosheth the son of Saul. They were Beerothites, **whom King Saul wanted to uproot from their lands to give to the tribe of Benjamin. Their enmity for Saul's house began then.** Another motive may have been that upon hearing of the death of Abner, Saul's commander and supporter of his house, they sought to make an allegiance with David and murdered his 'enemy Ish-bosheth' and brought his head to David.

### Question 5 (b)

Criteria	Marks
<ul style="list-style-type: none"> <li>• Translates the word correctly and identifies both the subject and object by name</li> </ul>	2
<ul style="list-style-type: none"> <li>• Translates the word correctly and/or identifies either subject or object</li> </ul>	1

**Sample answer:**

'They killed him' – they refer to the subjects Baanah and Rekhav; 'him' is the object – Ish-bosheth.

## Question 6

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides a thorough analysis of how the multiple descriptions of the advisors reflect both the King's motivation and the events described</li> <li>Makes detailed reference to the extract and commentary</li> </ul>	5
<ul style="list-style-type: none"> <li>Provides a sound analysis of how the multiple descriptions of the advisors reflect the King's motivation and the events described</li> <li>Refers to the extract and commentary</li> </ul>	4
<ul style="list-style-type: none"> <li>Provides a satisfactory analysis of how the descriptions of the advisors reflect the King's motivation and/or the events described</li> <li>Refers to the extract and/or commentary</li> </ul>	3
<ul style="list-style-type: none"> <li>Demonstrates some understanding of the various descriptions of the advisors</li> </ul>	2
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1

### **Sample answer:**

King Ahasuerus, consulted with 'sages, those knowledgeable of the times and well versed in law and justice'.

**There could have been two co-existing legal systems in the Persian empire, those 'versed in law' judged cases between equal parties based on fixed laws, while those 'knowledgeable of the times' would consider other factors. Ahasuerus may have wanted Vashti judged by those versed in law, as she was a king's daughter and deserved to be judged as an equal, or he may have wanted her to be judged by those who knew the context as they would have more leeway to pardon her.**

Thus, he called 'those closest to him' **whom he hoped would understand his hint of wanting to spare her**. Ultimately, Memuchan did apply his advice to the circumstance and argued that even if the king was willing to waive his own honour, 'what the queen did would come to the attention of all the women of the Kingdom who would then denigrate their husbands'. Thus, what Ahasuerus hoped would help him to pardon Vashti whom he still loved, still caused her to be sent away and ultimately executed.

### **Answers could include:**

**Those knowledgeable of the times could have been royal chroniclers who would have been familiar with any precedents from previous kings, or people who knew the needs of that time and would take the current circumstances into account.**

## Question 7

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides a thorough explanation of how names and personal descriptors reflect the characteristics and/or biographical details of individuals</li> <li>Refers to the extract and commentary</li> </ul>	4
<ul style="list-style-type: none"> <li>Provides a sound explanation of how names and personal descriptors reflect the characteristics and/or biographical details of individuals</li> <li>Refers to the extract and/or commentary</li> </ul>	3
<ul style="list-style-type: none"> <li>Provides an explanation of the meaning of names and/or descriptors</li> <li>Refers to the extract and/or commentary</li> </ul>	2
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1

### **Sample answer:**

Mordechai was called Ish Yemini, **as he was from the tribe of Benjamin** and Ish Yehudi **which formerly described someone from the tribe of Judah. When the Kingdom of Judea was destroyed, gentiles began to refer to all exiles as ‘Judeans’.** Hence his name describes biographical details. **‘Ish Yehudi’ could also refer to his trait of piety as ‘hodayah’ means acknowledgement.**

Mordechai’s cousin was known by two names, Esther and Hadassa which both reflect who she was. **Hadassa because she was righteous and compared to *hadassim*, sweet smelling myrtles and Esther from the Hebrew *histir* because she concealed her identity** as Mordechai had instructed her to do.

### **Answers could include:**

**Mordechai’s lineage as son of Shimi shows that he was the righteous person seen prophetically as descendant for whom Shimi’s life was spared, or back to Kish as the father of King Saul show that he descends from royalty.**

**Esther was the name given by gentiles in honour of Istehar, Venus, the morning star or Istehar indicates that she was ‘as beautiful as the moon’.**

**Hadassah, due to her medium height like a myrtle, or due to her greenish complexion, but a thread of loving kindness descended upon her which made her appear beautiful.**

## Section I — Prescribed Text – Tanakh

### Part B

#### Question 8

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides a thorough analysis of how the Tanakh portrays women affecting the course of history for better or for worse</li> <li>Composes a cohesive and logical response</li> <li>Makes detailed reference to the extracts provided, commentary and other verses studied</li> </ul>	9–10
<ul style="list-style-type: none"> <li>Provides a sound analysis of how the Tanakh portrays women affecting the course of history for better or for worse</li> <li>Composes a logical response</li> <li>Makes reference to the extracts provided, some commentary and/or other verses studied</li> </ul>	7–8
<ul style="list-style-type: none"> <li>Provides some analysis of how Tanakh portrays women affecting the course of history</li> <li>Composes a structured response</li> <li>Makes some reference to the extracts provided and/or commentary</li> </ul>	5–6
<ul style="list-style-type: none"> <li>Demonstrates some understanding of the Tanakh and how women affect the course of history</li> <li>May refer to some extracts</li> </ul>	3–4
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1–2

#### **Answers could include:**

A close reading of Biblical texts reveals that women in their various roles, played pivotal parts in numerous life and death situations, affecting the trajectory of Jewish history for the better, and at times for the worse.

- The midwives in Egypt, Shifra and Puah, **either Yokhebed and Miriam, Egyptians or proselytes**, were ordered by the King to kill every boy born to the Israelites. The women did not obey, and the Israelites increased and became very numerous. This can be seen as something good, or as a precursor for something worse, as the King was angry at them and gave orders to all his people to cast all boys into the Nile.
- When Moses was returning to Egypt to act as G-d’s messenger to free the Israelite nation, he travelled with his wife Tziporah and their two sons, one a newborn. G-d confronted Moses wanting to kill him **for not circumcising his son, or for delaying the circumcision**. Tziporah then took a stone and circumcised her child and threw the foreskin **at Moses’s feet saying, ‘Through this bloody child you will remain mine and live’**. Thus, Tziporah’s action saved Moses’s life and allowed him to continue on to be the nation’s redeemer.
- Michal was the daughter of Saul, whose hand David won by killing 100 Philistines. **Saul had denied the validity of this marriage**, but now David was demanding his wife back. **With Michal’s return, David resumed his status as Saul’s son-in-law and heir to Saul’s kingship**. However, **Michal was a royal princess, all too conscious of her rank and the bearing necessary to sustain her dignity**. She thus disapproved of King David’s ‘dancing and prancing before G-d’ and he became contemptible in her eyes.

David defended his actions as the one 'chosen by G-d instead of your father and all his house'. Michal then had no children, **as her idea of royal dignity made her unfit to be the mother of royalty. Thus, there was no possibility of uniting the two Royal Houses of Israel. A continued connection might also have spared David the rebellion of Sheva ben Bichri and the insults of Shimi Ben Gera. It might also have spared the deaths of 77 000 Israelites.** The actions of Michal thus are portrayed as leading to the unfortunate continued divide between the people of Israel.

- Esther was chosen to be Queen but did not reveal her identity to King Ahasuerus. When Mordechai found out about the plot of Haman, he beseeched Esther to go to the King and ask him to spare the Jewish people. In response, Esther asked Mordechai to gather all the Jewish people and to fast for three days, **either the 13–15th of Nissan, or 14–16th of Nissan, including the night of the Pesach seder.** Esther's instruction to fast and return to G-d was based on the insight that she was just the messenger and her success depended on G-d finding the people worthy. By going to the King **of her own volition, Esther would now be forbidden to Mordechai her true husband.** Thus, the sacrifice of Esther, **rectified the sin of her ancestor King Saul, who had spared Haman's ancestor,** and consequently Esther saved the Jewish people from Haman.

***Other verses could include:***

- Yokhebed putting baby Moses in the basket to save him.
- Miriam standing by to see what would happen to her brother and ultimately allowing Moses to nurse from his own mother.
- Bithiah the daughter of Pharaoh who had pity on baby Moses and raised him in the palace.
- Rizpah, the concubine of the deceased King Saul had an essential role, even inadvertently, in Avner's decision to bring all the people under David's rule.

## Section II — Prescribed Text – Mishna

### Question 9 (a)

Criteria	Marks
• Identifies the differences between the two terms in relation to payment	2
• Provides some relevant information	1

**Sample answer:**

שוה כסף is actually money or moveable objects normally used when paying for damages. כסף is something worth money, in this case land, which is all the victim can claim from an heir of the damager.

### Question 9 (b)

Criteria	Marks
• Demonstrates a thorough understanding of how the law reflects life in the period	3
• Demonstrates a sound understanding of how the law reflects life in the period	2
• Demonstrates some understanding of how the law reflects life in the period	1

**Sample answer:**

Decisions on the evaluation of damage and its collection from the damagers sometimes had to be decided by a 'court of expert judges', reflecting the times when laws were decided by Jewish courts. Witnesses were required to be 'free men and members of the covenant'. This is an indication that there were Jewish slaves at the time, who were excluded from being witnesses. 'Women are included in the laws for damages' implies that there were other laws that did not pertain to women.

**Question 10**

Criteria	Marks
<ul style="list-style-type: none"> <li>• Demonstrates a thorough understanding of how the rationale is applied across various cases</li> <li>• Integrates relevant examples from the extract</li> </ul>	5
<ul style="list-style-type: none"> <li>• Demonstrates a sound understanding of how the rationale is applied across various cases</li> <li>• Provides examples from the extract</li> </ul>	4
<ul style="list-style-type: none"> <li>• Demonstrates a satisfactory understanding of how the rationale is applied across some cases</li> <li>• May provide examples from the extract</li> </ul>	3
<ul style="list-style-type: none"> <li>• Demonstrate some understanding of the rationale of direct or indirect damage</li> <li>• May refer to the extract</li> </ul>	2
<ul style="list-style-type: none"> <li>• Provides some relevant information</li> </ul>	1

**Sample answer:**

The owner of an animal must pay full 'regel' damages when the animal breaks things with its feet, or with any other part of its body, or with an item it is carrying in the course of walking normally.

However, if an animal caused damage indirectly, or the damage is not wholly foreseeable, then the owner would only have to pay half damages.

The cases for paying half-damages include:

1. If the animal kicked with the intent to do damage, but the animal was not a 'muad' as it was within the first three times, and this behaviour was not wholly foreseeable.
2. In the course of walking, pebbles flew out from under its feet and broke utensils ie where the damage was not caused by the animal's body itself, rather indirectly via the pebbles.
3. Similarly, if an animal stepped on a vessel, broke it and then a piece of that vessel flew out and broke another vessel, the owner would pay full damages for the first vessel caused by the animal's body, but only half damages for the second vessel, as it was caused indirectly through the shard that it gave force to.

**Answers could include:**

Birds normally walk and break things so the owner would be required to pay full damages. However, if there was an object tied to the chicken's leg or it was hopping and the tied object or the hopping caused pebbles to fly and break vessels, the owner would only be required to pay half damages for this indirect cause.

### Question 11 (a)

Criteria	Marks
<ul style="list-style-type: none"> <li>• Demonstrates a thorough understanding of how the same premise is applied across multiple cases</li> <li>• Provides relevant examples from the extract</li> </ul>	4
<ul style="list-style-type: none"> <li>• Demonstrates a sound understanding of how the same premise is applied across multiple cases</li> <li>• Provides examples from the extract</li> </ul>	3
<ul style="list-style-type: none"> <li>• Demonstrate some understanding of the premise of personal responsibility</li> <li>• Makes some reference to the extract</li> </ul>	2
<ul style="list-style-type: none"> <li>• Provides some relevant information</li> </ul>	1

**Sample answer:**

An owner is only responsible for the damage his animal causes if there is some negligence on his part. Thus, if he properly locked the gate, yet the sheep got out due to an unusual wind that blew the gate open, or due to an unexpected new gap in the wall, he would not be liable to pay for the damage.

However, if he left his sheep in a properly locked pen but in the heat, or under the supervision of a deaf-mute, an insane person, or a minor, he would be liable, because he acted negligently by leaving the animal to get agitated in the heat, or by entrusting the animal to an unreliable person.

**Answers could include:**

If a sheep fell into someone's garden where crops were growing this would be unforeseeable, and so the owner would pay for the benefit but not the damage, whereas if the sheep went to eat in someone else's garden the owner would need to pay for the damage as he was negligent in allowing his sheep into another's garden.

### Question 11 (b)

Criteria	Marks
<ul style="list-style-type: none"> <li>• Provides a clear comparison of the opinions of Rabbi Shimon and the <i>Tanna Kamma</i></li> </ul>	3
<ul style="list-style-type: none"> <li>• Demonstrates some understanding of the differences in the opinions</li> </ul>	2
<ul style="list-style-type: none"> <li>• Provides some relevant information</li> </ul>	1

**Sample answer:**

In assessing how much one has to pay if an animal did damage to crops still attached to the ground, the *Tanna Kamma* says you assess the value of what a large quantity of land was worth before and after the damage and then the owner pays the difference based on the reduction in the value of the land. Rabbi Shimon agrees with the *Tanna Kamma* but with an exception. If the animal ate ripe produce that does not really need the land, then the owner must pay the price of the produce itself.

### Question 11 (c)

Criteria	Marks
<ul style="list-style-type: none"> <li>Identifies THREE features of Mishnaic language and provides examples from the text</li> </ul>	3
<ul style="list-style-type: none"> <li>Identifies TWO features with examples, or THREE features without examples</li> </ul>	2
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1

**Sample answer:**

Halachic terminology חייב, פטור

Use of the present tense verb משלמת

Use of ש – שהזיקה

**Answers could include:**

Laconic – נפרצה בלילה – it was breached – without stating the wall was breached.

**Please note:** Quoting Sages – is not a language feature, it is content.

## Section III — Unseen Text – Tanakh

### Question 12 (a)

Criteria	Marks
• Provides the names of all the people and the context	2
• Provides some relevant information	1

**Sample answer:**

As Samuel is getting old, he appoints his sons Joel and Abijah to become judges.

### Question 12 (b)

Criteria	Marks
• Provides a detailed account for all elements of the form AND vocalisation	3
• Provides an account for form OR vocalisation	2
• Demonstrates some understanding of the form OR vocalisation	1

**Sample answer:**

In the word 'And your sons' A vav conjunction is usually with a sheva but before the letters בומפ it becomes a shuruk. This word is a plural in possessive form, hence the yud for plural בנים after the nun, and the final chaf with a quamatz for 'your', second person masculine.

### Question 12 (c)

Criteria	Marks
• Identifies both forms correctly	2
• Provides some relevant information	1

**Sample answer:**

The definite article *hei* 'the' at the beginning and the locative *hei* at the end ie to the (city of) Ramah

### Question 12 (d) (i)

Criteria	Marks
• Provides a sound explanation for the request of the people	3
• Provides an explanation for the request of the people	2
• Demonstrates some understanding of the request of the people	1

**Sample answer:**

Samuel is old and his sons have not followed him, ie they have not behaved like their father did and have not been the same example for the people. Consequently, the people are rejecting Samuel's sons as judges over them. They are now asking for a king to rule them like the other nations around them.

### Question 12 (d) (ii)

Criteria	Marks
• Demonstrates a clear understanding of Samuel's reaction	2
• Provides some relevant information	1

**Sample answer:**

It was bad in Samuel's eyes (he was displeased) and he prayed to G-d.

### Question 12 (e)

Criteria	Marks
• Demonstrates a clear understanding of how G-d attempts to placate Samuel	3
• Demonstrates some understanding of what G-d is saying	2
• Provides some relevant information	1

**Sample answer:**

G-d explained to Samuel that it was not a rejection of Samuel but of Him (G-d). He further said that this was what the people had been continually doing to Him by serving other gods since He had taken them out of Egypt, and now they are doing the same to Samuel.

### Question 12 (f)

Criteria	Marks
• Identifies both grammatical features and their effect	2
• Identifies one grammatical feature and/or its effect	1

**Sample answer:**

Infinitive Absolute followed by the imperfect means 'Be sure to warn them' ie an intensive form.

### Question 12 (g)

Criteria	Marks
• Parses correctly	1

**Sample answer:**

ל.ק.ה Qal/paal, imperfect/future

### Question 13 (a)

Criteria	Marks
• Provides TWO different contextual translations	1

**Sample answer:**

The first אָמַר means 'He said' while the second אָמַר means 'He chose' or 'He wants'.

### Question 13 (b)

Criteria	Marks
• Provides TWO examples of the construct state	2
• Provides ONE example	1

**Sample answer:**

כל-קהל

שבטי ישראל

**Answers could include:**

בית זבל

אלקי ישראל

לבב דוד

שם ה'

### Question 13 (c) (i)

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

**Sample answer:**

א.צ.ף Hiphil, perfect, I took out

### Question 13 (c) (ii)

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

**Sample answer:**

ב.ר.כ Piel, vav consecutive on imperfect, and he blessed

### Question 13 (d)

Criteria	Marks
• Provides a thorough description of the historical context	5
• Provides a sound description of the historical context	4
• Provides a satisfactory description of the historical context	3
• Demonstrates some understanding of the historical context	2
• Provides some relevant information	1

**Sample answer:**

Solomon is addressing the nation and telling them the historical background to the building of the Temple.

G-d did not choose any city to build a Home, but he did choose David to rule over the people.

King David wanted to build G-d a home and although G-d approved of this desire, He did not allow David to do so personally but promised him that his son would be allowed to do so in the future.

Now Solomon has become king in place of his father and is now fulfilling G-d's assurance to David by building a home for G-d and a place to house the ark which is a sign of the covenant G-d made between himself and the Children of Israel.

# 2024 HSC Classical Hebrew Continuers Mapping Grid

## Section I — Prescribed Text – Tanakh Part A

Question	Marks	Content	Syllabus outcomes
1 (a)	2	Exodus 2:23–25, 3:1–6	H2.2
1 (b)	2	Exodus 2:23–25, 3:1–6	H1.3, H2.4
1 (c)	2	Exodus 2:23–25, 3:1–6	H2.1, H2.3
1 (d)	1	Exodus 2:23–25, 3:1–6	H2.1
1 (e)	3	Exodus 2:23–25, 3:1–6	H1.3, H2.4
2 (a)	3	Exodus 3:13–18	H2.4, H2.5, H3.3
2 (b)	3	Exodus 3:13–18	H1.3, H2.4, H2.5
3	4	Exodus 5: 3–15	H1.3, H2.4, H3.1
4 (a)	4	II Samuel 2:1–4, 2:8–11, 5:1–3	H1.3, H2.4, H3.3
4 (b)	2	II Samuel 2:1–4, 2:8–11, 5:1–3	H2.2, H2.3
5 (a)	3	II Samuel 4:1–8	H1.3, H2.4, H3.1
5 (b)	2	II Samuel 4:1–8	H2.1, H2.2
6	5	Esther 1:10–19	H1.3, H2.4, H3.3
7	4	Esther 2:5–10	H1.3, H2.4, H3.2

## Section I — Prescribed Text – Tanakh Part B

Question	Marks	Content	Syllabus outcomes
8	10	Exodus 1:15–17, Exodus 4:25, II Samuel 3:14, 6:20–23, Esther 4:16–17	H1.1, H1.3, H2.4, H3.1, H3.2, H3.3

## Section II — Prescribed Text – Mishna

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

## Section III — Unseen Text – Tanakh

Question	Marks	Content	Syllabus outcomes
12 (a)	2	I Samuel 8:1–11	H1.3
12 (b)	3	I Samuel 8:1–11	H1.2
12 (c)	2	I Samuel 8:1–11	H1.2
12 (d) (i)	3	I Samuel 8:1–11	H1.3
12 (d) (ii)	2	I Samuel 8:1–11	H1.3

<b>Question</b>	<b>Marks</b>	<b>Content</b>	<b>Syllabus outcomes</b>
12 (e)	3	I Samuel 8:1–11	H1.3
12 (f)	2	I Samuel 8:1–11	H1.2
12 (g)	1	I Samuel 8:1–11	H1.2
13 (a)	1	I Kings 8:12–21	H1.2
13 (b)	2	I Kings 8:12–21	H1.2
13 (c) (i)	2	I Kings 8:12–21	H1.2
13 (c) (ii)	2	I Kings 8:12–21	H1.2
13 (d)	5	I Kings 8:12–21	H1.3