

2018 HSC Classical Hebrew Extension Marking Guidelines

Section I — Prescribed Text Part A

Question 1 (a) (i)

Criteria	Marks
<ul style="list-style-type: none">Provides a good assessment of the extent of the downfall of JerusalemMakes reference to extract and commentary	3
<ul style="list-style-type: none">Provides some assessment of the extent of the downfall of JerusalemMakes some reference to extract and commentary	2
<ul style="list-style-type: none">Provides some relevant information	1

Sample answer:

They turned away from God and His laws. From a faithful, loyal nation, filled with justice, the nation fell to the lowest level – a harlot/prostitute; it fell from a place of justice to a nation of murderers, thieves, greedy and lacking in compassion. Their corruption and greed for material possessions also brought about their downfall. The terebinths were *asherahs*, idols, set up by King Ahab, under the influence of his wife, Jezebel.

Question 1 (a) (ii)

Criteria	Marks
<ul style="list-style-type: none">Explains the common grammatical anomaly correctly	1

Sample answer:

These words all refer to the city, therefore the ending on these words is in the feminine form.

Question 1 (b) (i)

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates an understanding of the reasons for the exhortation • Makes reference to extract, commentary and the rest of the chapter 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

Isaiah calls emphatically to the people to return to Torah ways. The repetition reflects his desire for their return to God as he sees that the people's return will herald God's judgement of the world, the end of war and a world living in peace. These words are most probably the prophet's but commentary says it could also be those of the nations.

Question 1 (b) (ii)

Criteria	Marks
<ul style="list-style-type: none"> • Identifies the effect of the parallelism 	1

Sample answer:

These two examples of parallelism emphasise the harsh punishment that God will mete out to those who have abandoned Him. They will be brought very low.

Question 1 (c) (i)

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates an understanding of God's justice • Makes reference to extract and commentary 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

God will judge and punish the elders and leaders of His people because whoever is in a position to protest the misconduct of the members of his town and fails to do so is held responsible for their misdeeds. Aside from this, the elders and leaders were also corrupt.

Question 1 (c) (ii)

Criteria	Marks
<ul style="list-style-type: none"> • Provides a correct translation 	1

Sample answer:

The translation is 'against'.

Question 2 (a)

Criteria	Marks
• Demonstrates an understanding of Eichi's arguments	2
• Provides some relevant information	1

Sample answer:

If one is allowed to interrupt the Shema, which is of Biblical origin, then kal vachomer, how much more so would he be allowed to interrupt Hallel or megillah which are of Rabbinic origin. The second argument he raises is that one of the reasons we recite Hallel is to publicise the miracle (a function of Hallel and the megillah). Because this is so important, one may not interrupt his recital even to greet others.

Question 2 (b)

Criteria	Marks
• Demonstrates an understanding of Rav Chiya's response to Eichi's inquiry	2
• Provides some relevant information	1

Sample answer:

Rav Chiya states that one may interrupt, and there is nothing wrong with that. The addition of 'nothing wrong with that' is added to stress that one should not be concerned that Hallel or the megillah publicise the miracles, and therefore appear to be more stringent. Rather, in those cases, one is also permitted to interrupt and greet according to the rules established for the Shema. Note: He was emphasising that for idle conversation it would be wrong to interrupt.

Question 2 (c)

Criteria	Marks
• Provides a sound comparison of Rabbah's opinion with those of Rabbi Meir and Rabbi Yehuda	3
• Provides some comparison of Rabbah's opinion with those of Rabbi Meir and Rabbi Yehuda	2
• Provides some relevant information	1

Sample answer:

Rabbah states that an individual reciting the entire (full) Hallel may interrupt his recital between paragraphs to greet an esteemed person, but one may not interrupt in the middle of the paragraph. And on the days that one does not recite the entire Hallel, one may interrupt even in the middle of the paragraph to greet an esteemed person. According to a baraita, Rabbi Meir states if a person is in between the paragraphs of the Shema, he may interrupt to inquire about the welfare of someone greater than him, for his honour. Rabbi Yehuda states if one is in the middle of a paragraph of the Shema, he may return the greeting for the sake of the other person's honour. And if one is in between the paragraphs of the Shema, he may inquire for the sake of honour (and he may return the greeting to any person).

Question 2 (d)

Criteria	Marks
• Explains correctly why Rav makes this statement	1

Sample answer:

Rav states that if one greets his fellow man in the morning before he prays the Shemoneh Esrei it is as if he made that person into a bamah (a high place used for idolatory) which was forbidden.

Question 2 (e)

Criteria	Marks
• Demonstrates an understanding of the different interpretations of Rav and Shmuel of this verse	2
• Provides some relevant information	1

Sample answer:

According to Rav, vameh should be read as bamah (altar). At the time you should be praying to God, desist (stay away) from greeting another man as it can be compared to building a bamah. Shmuel states that the word vameh does not have to be read differently.

Instead, one can derive the same teaching from the following statement 'bameh chashavto laze velo lelokai' meaning 'with what justification do you make this man more important than God?' (by greeting the man before praying to God)

Section I — Prescribed Text

Part B

Question 3

Criteria	Marks
<ul style="list-style-type: none"> • Presents a sophisticated explanation of the challenges in attaining final legal judgements in <i>halakhah</i> • Makes reference to language, logic and the difficulty of following complex arguments • Makes reference to extract and the text as a whole • Composes a logical and cohesive response 	9–10
<ul style="list-style-type: none"> • Presents a detailed explanation of the challenges in attaining final legal judgements in <i>halakhah</i> • Makes reference to language, logic and the difficulty of following complex arguments • Makes reference to extract • Composes a logical and cohesive response 	7–8
<ul style="list-style-type: none"> • Presents a satisfactory explanation of the challenges in attaining final legal judgements in <i>halakhah</i> • Makes some reference to language, logic and the difficulty of following complex arguments • Makes some reference to extract • Composes a logical response with some cohesiveness 	5–6
<ul style="list-style-type: none"> • Presents a limited explanation of the challenges in attaining final legal judgements in <i>halakhah</i> • Makes some reference to language, logic and the difficulty of following complex arguments • Makes some reference to extract 	3–4
<ul style="list-style-type: none"> • Provides some relevant information 	1–2

Answers could include:

The purpose of Talmudic debate is to expound upon and interpret Jewish Law which has its origin in the Biblical text. The purpose of such debate is to outline the origin and scope and changing circumstances of Jewish religious practice. This means including halakhah and aggadah. In more specific terms it requires the Amoraim to comment upon and explain the teachings of the Tannaim. For example, the rabbis of the Mishnah and Gemara are discussing whether the night-time recitation of the Shema must include all three paragraphs. The Gemara is a compilation of discussions and arguments and therefore it does not simply arrive at a halakhic conclusion. Instead, the student needs to understand the language, make sense of the logic used within the discussion and follow complex arguments. Each of these is challenging but will allow the student to understand the process of deriving halakhah.

Language

The language of Talmudic debate varies according to its age of composition. The Biblical quotations are in Classical Hebrew, the Tannaitic texts are written in Mishnaic Hebrew. The Gemara is written primarily in Aramaic.

There are examples of each of these three styles in the extract provided.

The language is often in short sentences introduced by technical terms which refer to the source of the ensuing quote or the nature of the question.

Besides the above examples, Talmudic language also incorporates words and phrases from other languages eg Greek. There are many unfamiliar words or phrases, difficult grammar, abbreviations, terminology and lack of punctuation etc.

Logic

The basic methodology of the Talmud is to quote a mishna and then to discuss every aspect of this teaching until the law (and associated laws) are clarified. This is done through a series of questions and answers which demonstrate the underlying logic of Talmudic argument.

The text of the Talmud is made up of short passages of mishna and longer passages of Gemara. The Gemara discusses directly the mishnaic text – often in relation to parallel Tannaitic texts, known as braitot. Statements by one rabbi or from one source will be challenged by a series of questions and answers until the redactor of the Talmud was satisfied that this process had explored as many avenues as possible. This occurs in the extract in relation to the reference to the Exodus from Egypt during the Messianic era. Directly after the mishna, the Gemara begins with a baraita which asks if we will continue to mention the Exodus from Egypt during the Messianic era. Very often, the Amoraim will change the focus of their discussion. In this extract, after concluding that the reference to the Exodus will become secondary and the reference to the redemption will become primary, the discussion continues about Jacob's name change to Israel (as another example of something being relegated to secondary importance).

Complex arguments

As the Gemara is based on a collection of discussions and dialogues, often the arguments which flow throughout the text can be quite complex. This can be due to the fact that there are numerous Amoraim involved in the discussion and the fact that often the focus of the discussion changes and then returns to the original theme. While there may be valid reasons for these changes, it can nevertheless be a challenge to make sense of the specific issue the Gemara is trying to resolve. In this text, the Gemara begins by discussing the reference to the Exodus from Egypt and moves to whether or not Abraham and Sara's name changes were permanent. There is a disagreement between Bar Kappara who states that anyone who refers to Abraham as Abram transgresses a positive commandment. Rav Eliezer disagrees and states that he transgresses a negative commandment. To support this, a scriptural reference is used. The Gemara concludes by asking why Jacob can still be referred to as Jacob after his name has been changed (which contradicts the argument that we don't use the name forms Abram or Sarai after their names were changed). The Gemara responds by stating that God refers to Jacob as Jacob after his name had changed. This rule is also challenged by Rav Yose bar Avin who argues that God also refers to Abraham as Abram later on (in Nehemiah). The Gemara answers that the Prophet was relating what happened earlier – that God chose Abram when his name was still Abram and that he was not being referred to as Abraham.

Section II — Non-prescribed Text

Question 4

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough description of the use of literary features to emphasise the theme of distress Provides examples from the text to support the response 	4
<ul style="list-style-type: none"> Provides a good description of the use of literary features to emphasise the theme of distress Provides examples from the text to support the response 	3
<ul style="list-style-type: none"> Provides some description of the use of literary features to emphasise the theme of distress 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Parallelism – verse 3. ‘Favour me God’ is parallel to ‘heal me’ and ‘weak’ is parallel to ‘shudder’. The psalmist is portraying the theme of one who is weak and sick and in a state of distress; he asks God to heal him. The technique emphasises the state of distress.

Repetition – The word ‘terrified’ is repeated in verses 3 and 4 emphasising the absolute terror and suffering of the individual. God’s name is also repeated numerous times emphasising the fact that only He has the power to heal them and remove the suffering. In addition, it also emphasises the desperation of those who are suffering, crying to God to provide salvation.

Rhetorical questions – In verse 4, the psalmist asks ‘How long?’(will He allow this distress to continue) and in verse 6 he asks ‘who will praise You?’ (from the grave, once dead, God cannot be praised).

Imagery – In verse 3 bones shudder with terror – reinforcing the weakness and sickness of the individual who is in urgent need of God’s help. Verse 7 – drenching bed with tears – the distress is causing so much crying.

Question 5 (a)

Criteria	Marks
• Provides a thorough description of how the images reflect the psalmist's attitude towards God	4
• Provides a good description of how the images reflect the psalmist's attitude towards God	3
• Provides some description of how the images reflect the psalmist's attitude towards God	2
• Provides some relevant information	1

Sample answer:

The psalm begins by describing God as one who sits on high. One who sits close to God will bask in His shadow. God is being compared to a fortress, which offers refuge and protection. We have to trust God as He will save us from our enemies, referring to them as snares/traps. The image of God's wings spread out in order to protect His people is used. Reference is made to shields and armour, items which protect men in war, just as God will protect those who have faith in Him. The image of night as a time of fear and terror is also used. These images portray a protective God Who will reward those who demonstrate faith in Him by protecting them from a whole range of misadventures.

Question 5 (b) (i)

Criteria	Marks
• Parses the verb correctly	1

Sample answer:

נִצַּלְתִּי, Hiphil, future

Question 5 (b) (ii)

Criteria	Marks
• Parses the verb correctly	1

Sample answer:

עֲוִיָּה, Paal, future

Question 6 (a)

Criteria	Marks
• Demonstrates a thorough understanding of how the theme of creation is referred to in this psalm	4
• Demonstrates a good understanding of how the theme of creation is referred to in this psalm	3
• Demonstrates some understanding of how the theme of creation is referred to in this psalm	2
• Provides some relevant information	1

Sample answer:

There are numerous references to the theme of creation. Verse 1 mentions the heavens, created first (there is also a reference to the angels, partnering God in the creation process). Verse 3 mentions the sun and moon and stars, created next. Verse 4 mentions the heavens and waters.

Question 6 (b)

Criteria	Marks
• Provides a good explanation for different forms of the word	3
• Provides some explanation for different forms of the word	2
• Provides some relevant information	1

Sample answer:

- i) Imperative form. A directive to praise God from the heavens
- ii) The jussive form; let them praise the name of God
- iii) A noun, 'for the glory/praise' of His children (faithful ones)

Question 6 (c)

Criteria	Marks
• Provides a good explanation of the verses as an appropriate conclusion to the psalm	3
• Provides some explanation of the verses as an appropriate conclusion to the psalm	2
• Provides some relevant information	1

Sample answer:

The psalm begins and concludes with the same word, hallelujah, and inbetween, the reader learns why He is worthy of praise. The psalm discusses the various elements of the universe praising God. Verses 13 and 14 are a summary and a reminder of God's power, His creation for which He alone is responsible. In verse 14, God confirms the unique relationship between Him and His people and also praises those who are faithful to Him. The final verses conclude the theme that begins the psalm.

2018 HSC Classical Hebrew Extension Mapping Grid

Section I — Prescribed Text Part A

Question	Marks	Content	Syllabus outcomes
1 (a) (i)	3	Isaiah 1:21–29	H1.2, H2.1, H2.4
1 (a) (ii)	1	Isaiah 1:21–29	H1.3
1 (b) (i)	2	Isaiah 2:5–11	H1.2, H2.1, H2.4
1 (b) (ii)	1	Isaiah 2:5–11	H1.2, H2.3
1 (c) (i)	2	Isaiah 3:8–15	H1.2, H2.1, H2.4
1 (c) (ii)	1	Isaiah 3:8–15	H1.2
2 (a)	2	TB Brachot 14a1–14a2	H1.2, H2.1
2 (b)	2	TB Brachot 14a1–14a2	H1.2, H2.1
2 (c)	3	TB Brachot 14a1–14a2	H1.2, H2.1
2 (d)	1	TB Brachot 14a1–14a2	H1.2, H2.1
2 (e)	2	TB Brachot 14a1–14a2	H1.2, H2.1

Section I — Prescribed Text Part B

Question	Marks	Content	Syllabus outcomes
3	10	TB Brachot 12b4–13a2	H1.2, H1.3, H2.3, H2.3, H2.4

Section II — Non-prescribed Text

Question	Marks	Content	Syllabus outcomes
4	4	Psalms 6:3–8	H1.2, H3.3
5 (a)	4	Psalms 91:1–7	H1.2, H3.2
5 (b) (i)	1	Psalms 91:1–7	H1.2, H1.3
5 (b) (ii)	1	Psalms 91:1–7	H1.2, H1.3
6 (a)	4	Psalms 148:1–5, 12–14	H1.2, H3.4
6 (b)	3	Psalms 148:1–5, 12–14	H1.2, H3.1
6 (c)	3	Psalms 148:1–5, 12–14	H1.2, H3.1