

2019 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 an explanation of how the names of the locusts represent the destruction of the land	2
<ul style="list-style-type: none">Provides some relevant information	1

Sample answer:

The names of the four species of locusts represent the extent of the destruction of the land. The *gazam* is connected to the word *gozez* (to cut), showing how this species cut through the crops. *Arbeh* is connected to *harbeh*, meaning many, being the most numerous of the species. *Yelek* from *lokek*, to lick, as these are believed to have licked clean all the grasslands. Lastly, *chassil* from *lechassel*, to finish off, these locusts devoured everything in their path.

Question 1 (a) (ii)

Criteria	Marks
<ul style="list-style-type: none"> Correctly identifies TWO literary techniques and explains the effect of each 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Verse 3 – repetition and parallelism of בניכם/בניהם, which emphasises that this event should be recounted to every forthcoming generation.

Verse 4 – metaphor of the locusts which can be understood as the four great empires that would invade Israel: Babylon, Persia, Greece and Rome.

Answers could include:

Verse 6 – simile/parallelism of ‘teeth like the teeth of a lion, with the fangs of a lion’s breed . . .’ to show the might of the foreign invaders into the land of Israel.

Question 1 (b)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates a thorough understanding of God’s renewed compassion for the Israelites and the land of Israel Refers to extract, chapter and commentary 	3
<ul style="list-style-type: none"> Demonstrates a sound understanding of God’s renewed compassion for the Israelites and the land of Israel Makes some reference to extract, chapter and commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

God is aroused to forgive the Israelites for their sins, due to their genuine and heartfelt repentance, as instructed by Joel. They are urged to beg for God’s compassion through fasting, weeping and lamenting. The people should not **repent by rending their clothes**, but rather they should **purify their hearts of all evil thoughts**, and gather together at an assembly to fast and purify themselves. **The call of the shofar also urges the Israelites to repent, as it is usually a sign of imminent danger.**

God also forgives because of His gracious and compassionate nature, He is One Who is slow to anger and shows kindness.

In order not to disgrace His name, Joel prophesies that God will show concern and compassion for Israel’s wellbeing, so that the other nations do not taunt Israel by saying, ‘Where is their God?’

Question 1 (c) (i)

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates a sound understanding of how the extract reveals the fulfilment of God's promise • Refers to commentary 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

God promises that the Israelites will never be humiliated again by the other nations, as Israel's enemies will be destroyed, never to wreak havoc on the land of Israel again. Specifically, **Jerusalem will never again be captured by Israel's enemies, or the entire city will become too sacred for gentiles to enter its gates.** Egypt and Edom will become wastelands, as they shed the blood of innocents. **On the Day of Judgement, all the riches in the world will not induce God to forgive the nations who afflicted Israel.**

Question 1 (c) (ii)

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

Sample answer:

Mappiq heh which refers to the feminine city of Jerusalem.

Question 2 (a) (i)

Criteria	Marks
• Explains how the incident recounted by Rav Ulla teaches about the importance of honouring one's parents	2
• Provides some relevant information	1

Sample answer:

The incident recounted by Rav Ulla is about a gentile named Dama the son of Nesinah, who lost out on the profit of 600,000 gold dinars because he did not wake his sleeping father, out of respect. Under his father's pillow lay the key to the chest that contained merchandise wanted by the Sages, which R' Yehuda said (in the name of Shmuel) had stones for the ephod in it. This shows the extent to which one should honour their parents, even at the expense of personal profit.

Question 2 (a) (ii)

Criteria	Marks
• Explains the uniqueness of the reward	2
• Provides some relevant information	1

Sample answer:

The reward he received was a *parah adumah* (red cow), a rare animal whose ashes were used in the purification process in Temple times. Due to its rarity, the Sages were willing to pay a great sum of money for it.

Question 2 (a) (iii)

Criteria	Marks
• Identifies the teaching of Rabbi Chanina	1

Sample answer:

Rabbi Chanina's teaching is that one who performs a *mitzvah* without having been commanded to do so receives a reward. Yet one who performs a *mitzvah*, having been commanded to do so, receives an even greater reward.

Question 2 (a) (iv)

Criteria	Marks
<ul style="list-style-type: none"> Explains Rabbi Chanina's teaching 	1

Sample answer:

According to Rabbi Chanina, the reward is greater for one who is obligated to perform the *mitzvah*, as they are worried and anxious about completing it.

Question 2 (a) (v)

Criteria	Marks
<ul style="list-style-type: none"> Explains the change in Rav Yosef's viewpoint 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Initially, Rav Yosef understood that his performance of *mitzvot* would yield greater reward, as he, being blind, was not obligated in *mitzvot*, but still performed them. It is for this reason he initially said that he would 'make a holiday for the rabbis'.

Rabbi Chanina's teaching however states that the reward is actually greater for one who IS obligated in *mitzvot*. So now, Rav Yosef states that only if the *halacha* is NOT in accordance with Rabbi Yehuda, who says that a blind person is not obligated in *mitzvot*, will he 'make a holiday for the rabbis'. That is, he now understands that he will receive a greater reward for fulfilling the *mitzvah* if he is obligated to fulfil it.

Question 2 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides an explanation of how the Gemara interprets Chizkiyah's statement 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The verse is translated to mean 'See life with the woman whom you love'. Life connotes a craft or livelihood, which is juxtaposed with 'woman'. If woman is to be understood literally, just as a father is obligated to take a wife for his son, so too he is obligated to teach him a craft. However, if woman is understood allegorically, as Torah, one can infer that just as a father is obligated to teach his son Torah, he is obligated to teach him a craft.

Section I — Prescribed Text

Part B

Question 3

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates a perceptive understanding of how the book of Joel presents the powerful role of God in determining reward and punishment • Makes reference to extracts, commentary and the prescribed chapters • Composes a logical and cohesive response 	9–10
<ul style="list-style-type: none"> • Demonstrates a thorough understanding of how the book of Joel presents the powerful role of God in determining reward and punishment • Makes reference to extracts and the prescribed chapters • Composes a logical and cohesive response 	7–8
<ul style="list-style-type: none"> • Demonstrates a sound understanding of how the book of Joel presents the powerful role of God in determining reward and punishment • Makes some reference to extracts and the prescribed chapters • Composes a logical response with some cohesiveness 	5–6
<ul style="list-style-type: none"> • Demonstrates some understanding of how the book of Joel presents the powerful role of God in determining reward and punishment • Makes some reference to extracts 	3–4
<ul style="list-style-type: none"> • Provides some relevant information 	1–2

Answers could include:

The book of Joel creatively and visually articulates the punishments that befell the Israelites as a result of their sins, yet also shows the way they will be redeemed and their enemies will perish, after they have sincerely repented. The ultimate reward being that the gentile nations will recognise the powerful hand of God as they lie in devastation, and the Israelites will endure. The metaphorical use of features of the land, which describes threats to fruitful harvesting such as locusts and fire, and other natural disasters, are typical within the book of Joel, illustrating God’s role in meting out reward and punishment.

In Chapter 1, verses 10–11, the prophet describes the way God orchestrates the punishment of the Israelites through a ravaged country where the ground mourns, which **commentary interprets as the mourning of the inhabitants of the land**. This is because the wine has dried up and the oil has failed, as **commentary elaborates, the trees no longer produce fruit**, and as such the farmers have become forlorn. Commentary explains that **the farmers are humiliated that their toil was in vain**, as the crops in the field have not prospered. The imagery of failed harvesting and fruitless vegetation, emphasises the way God has an all-powerful role in determining the punishment of the Israelites.

Yet, the merciful nature of God and His desire to reward His people for the repentance they will enact, is also expressed through the **miraculous speed with which Israel’s trees and crops are prophesied to grow back**. In Chapter 2, verses 21–23, the prophet speaks metaphorically to the soil, but **as commentary explains to the Israelites at large**, to not fear, and rather be joyous as the pastures will flourish again and the ‘pastures in the wilderness . . . will be clothed with grass’ (verse 22). The use of personification, ‘the trees have borne their fruit’, (verse 22) identifies the way the trees will once again be fruitful, and the fig tree and vine will yield their strength, expressing the way God will reward the Israelites.

Joel also tells the Israelites to be joyous as God will kindly give them early rain, **which commentary elucidates: rain usually falls in the Hebrew month of *Cheshvan*, but in this case it will come earlier. Alternatively, 'moreh' which means teacher, refers to the prophets or the locusts who were sent by God to urge the Israelites to correct their ways. By sending these 'messengers' to warn the Israelites, they were eventually able to receive God's reward and compassion.** Thus, God's pivotal role is furthermore emphasised by commentary which states that **God's kindness extends to benefit the Jewish people, even if they would not be deserving of reward.** Finally, Joel encourages them by stating that God will now make the rain fall as it did prior to the drought.

God's prevailing role in rewarding the Israelites is further expressed in Chapter 4, when Joel describes the judgement that will face the nations who rise up against Israel and her inhabitants. In verse 12 Joel speaks in the name of God, by urging the nations to march up to the valley of Jehoshaphat and be judged. In verse 14, he continues the call to the gentile nations by proclaiming that 'the day of the Lord is near', whereby multitudes of the Israelites' enemies will perish. The repetition of the location of the 'Valley of Decision' is explained by **commentary to mean the 'Valley of Cutting' where the nations will be cut to pieces.** Thus, the punishment of Israel's enemies is in fact the reward of the Jewish people, as they will be saved from the tyranny and destruction their enemies inflicted on them.

The final verses of Chapter 4 figuratively describe the way the Israelites are rewarded, through the evolution of growth and prosperity by God's hand, during which the mountains will 'drip with wine' and the hills shall 'flow with milk', and all the watercourses of Judah will flow with water. Concurrently, the enemies of Israel, being the Egyptians and Edomites, will become desolate, for the evil they perpetrated against the Jewish people. Hence, it is clear that the book of Joel effectively depicts the way God, in His omniscient and all-powerful way, is responsible for both the punishment and reward of the Israelites.

Section II — Non-prescribed Text

Question 4 (a)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates a thorough understanding of the effect of the psalmist's poetic use of nature 	3
<ul style="list-style-type: none"> Demonstrates a sound understanding of the effect of the psalmist's poetic use of nature 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The psalmist acknowledges God's higher power and omnipresence by looking to the mountains/ heavens for help. Mountains represent loftiness and thus reflect the psalmist's appreciation of God's greatness.

The psalmist also recognises God as Creator of heaven and earth, giving life to the world and its inhabitants.

Whilst the sun's brightness, strength and life-giving force is acknowledged by the psalmist, he is comforted by the fact that God will protect him from its dangers, as well as the moon's potential for destruction. The sun and the moon are also symbols for any natural disasters that may strike.

Question 4 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides an explanation for the repetition of the verb שמר 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The effect of the repetition of the verb שמר reinforces God's role as the protector/guardian of Israel. The psalmist urges one not to despair and to trust entirely in God, even in times of distress, as He will always protect the Jewish people.

Question 4 (c)

Criteria	Marks
<ul style="list-style-type: none"> Justifies when this psalm may be recited 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

This could be recited during any personal, communal or global disaster or tragedy, as the Psalm acknowledges God as protector and guardian from all evils, for those who put their trust in Him.

Question 5 (a)

Criteria	Marks
• Explains why one should not put trust in people	2
• Provides some relevant information	1

Sample answer:

The psalmist teaches that human beings are not able to provide salvation, as God can. Trust should not be placed in people, as human beings all die, and return to the earth, their plans disappearing with them.

Question 5 (b)

Criteria	Marks
• Parses correctly	1

Sample answer:

בְּתֵר, hifil, present

Question 5 (c)

Criteria	Marks
• Identifies the psalmist's message regarding prejudice, using examples from the text	3
• Identifies the psalmist's message regarding prejudice, using an example from the text	2
• Provides some relevant information	1

Sample answer:

The psalmist makes one aware of the presence of people who are rejected or mistreated within mainstream society. He praises God for recognising and protecting these groups of disadvantaged people. This includes saving the exploited, feeding the hungry, releasing the imprisoned, making the blind see again, and protecting the orphan and the widow.

Question 6 (a)

Criteria	Marks
• Provides a thorough explanation of how linguistic and poetic features are used to convey God's greatness	5
• Provides a sound explanation of how linguistic and poetic features are used to convey God's greatness	4
• Provides some explanation of how linguistic and poetic features are used to convey God's greatness	2–3
• Provides some relevant information	1

Sample answer:

God has abundant strength and His understanding is beyond calculation. Our lives are determined by His will, as He brings rain which allows everything to grow, cares for the humble, punishes the wicked, and provides food and sustenance for humans and animals.

The Psalmist uses **nature imagery** to demonstrate God's power as Creator and the one who controls the world and its running. For example, **מטר**, **המכין לארץ מטר** refers to the way God prepares rain for the earth, to provide for its inhabitants.

The Psalmist uses strong verbs in verses 6 and 8, using **hifil and piel**, which reinforce this idea. For example, **משפיל** (verse 6) and **מצמיה** (verse 9).

All these verbs start with the same sound (**מ**), showing how **alliteration** reinforces this view.

Question 6 (b)

Criteria	Marks
• Provides a sound comparison of God's and man's attitudes towards power and beauty	2
• Provides some relevant information	1

Sample answer:

God is not impressed by the strength and might of horses, nor does He favour the physical strength and swiftness of man, as human beings admire them. Rather, He takes pleasure in those who fear Him, and put their faith in His kindness and mercy.

2019 HSC Classical Hebrew Extension Mapping Grid

Section I — Prescribed Text Part A

Question	Marks	Content	Syllabus outcomes
1 (a) (i)	2	Joel 1:2–7	H1.1, H1.2
1 (a) (ii)	2	Joel 1:2–7	H1.3, H2.2
1 (b)	3	Joel 2:12–19	H1.2, H2.1, H2.5
1 (c) (i)	2	Joel 4:17–21	H1.2, H2.1, H2.4
1 (c) (ii)	1	Joel 4:17–21	H1.3
2 (a) (i)	2	Kiddushin 31a2	H1.2, H2.1
2 (a) (ii)	2	Kiddushin 31a2	H1.2, H2.4
2 (a) (iii)	1	Kiddushin 31a2	H1.2, H2.1
2 (a) (iv)	1	Kiddushin 31a2	H1.2, H2.1
2 (a) (v)	2	Kiddushin 31a2	H1.2, H2.1, H2.4
2 (b)	2	Kiddushin 30b3	H1.2, H2.1, H2.4

Section I — Prescribed Text Part B

Question	Marks	Content	Syllabus outcomes
3	10	Joel 1:10–11, Joel 2:21–23, Joel 4:12, Joel 4:14	H1.2, H2.1, H2.4, H2.5

Section II — Non-prescribed Text

Question	Marks	Content	Syllabus outcomes
4 (a)	3	Psalms 121:1–7	H3.1, H3.2, H3.3
4 (b)	2	Psalms 121:1–7	H3.1, H3.2, H3.3, H3.4
4 (c)	2	Psalms 121:1–7	H3.2
5 (a)	2	Psalms 146:3–9	H3.2
5 (b)	1	Psalms 146:3–9	H3.1
5 (c)	3	Psalms 146:3–9	H3.2, H3.4
6 (a)	5	Psalms 147:5–11	H3.1, H3.2, H3.3, H3.4
6 (b)	2	Psalms 147:5–11	H3.2, H3.4