

2020 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 correct comparison	1

Sample answer:

Joel's imperative, urging the people to turn their farming tools into weapons, is the opposite of Micah's prophecy.

Question 1 (a) (ii)

Criteria	Marks
<ul style="list-style-type: none">Provides an explanation of the purpose of Joel's exhortationsRefers to extract and commentary	2
<ul style="list-style-type: none">Demonstrates some understanding of the purpose of Joel's exhortations	1

Sample answer:

Joel warns the gentile nations that have oppressed the Israelites, that a fierce battle is approaching, which commentary refers to as **the war of Gog and Magog**, and they should **quickly** prepare themselves for conflict. The "mighty men" who oppressed Israel will be brought down (which commentary expounds to mean as a call to God to bring down his mighty men).

Question 1 (b)

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates a thorough understanding of how Joel's promise will be fulfilled • Refers to extract and commentary 	4
<ul style="list-style-type: none"> • Demonstrates a sound understanding of how Joel's promise will be fulfilled • Makes some reference to extract and/or commentary 	3
<ul style="list-style-type: none"> • Demonstrates some understanding of how Joel's promise will be fulfilled 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

According to Joel's prophecy, the Israelites will no longer be shamed as God will replenish their livelihood by rejuvenating their pastures and produce. The wilderness will flourish once again and fruits like figs and grapes will become abundant once more. **Israel's trees and crops will grow back with miraculous speed. This growth will be caused by the yoreh (early rain) and malkosh (late rain), which will both fall at the end of winter.** Once again, the trees will bear fruit, thereby allowing grain, wine and oil to be abundant. **Israel will experience great prosperity, to compensate for the damage that was done by the locusts during the years of the plague. The land would yield four years worth of crops in one single year, or wheat and barley would grow in just 11 days.** The Israelites will no longer be humiliated, ie hungry, **they will never again experience a famine that will force them to beg for bread.**

Question 1 (c) (i)

Criteria	Marks
<ul style="list-style-type: none"> • Identifies what is unusual about the syntax 	1

Sample answer:

In these verses, the verb precedes the noun.

Question 1 (c) (ii)

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

Sample answer:

This syntax emphasises the extent to which the land is ravaged, emphasising its damage.

Question 1 (c) (iii)

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

Sample answer:

לִּוּן imperative, pa'al

Question 2 (a) (i)

Criteria	Marks
<ul style="list-style-type: none"> Provides an explanation of Rav Yaakov's concern 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Rav Yaakov inquired of Abaye if he was able to accept water from his father, and wine from his mother, upon returning from the study hall. He was concerned that accepting these favours violated the command to honour one's parents.

Question 2 (a) (ii)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates an understanding of the extent to which Rabbi Tarfon fulfilled the commandment to honour one's parents 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Whenever Rabbi Tarfon's mother would climb into bed, he would bend down and she would climb onto him to get into bed (and the same would occur when she descended to the floor from her bed). However, it is uncertain whether he did not shame her if she caused him to experience financial loss.

Question 2 (b) (i)

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

Sample answer:

Rav Assi

Question 2 (b) (ii)

Criteria	Marks
• Demonstrates a thorough understanding of the context of this statement	3
• Demonstrates a sound understanding of the context of this statement	2
• Provides some relevant information	1

Sample answer:

The context of this statement “I don’t know” spoken by R’ Yochanan to R’ Assi, was in response to R’ Assi’s questioning of his fulfilment of the commandment to honour one’s parents. R’ Yochanan was uncertain whether the mitzvah to honour one’s parents overrides the prohibition against leaving Eretz Yisrael.

R’ Assi had an elderly mother who was demanding and demented; first she wanted jewellery and then a husband as handsome as her son. In frustration, R’ Assi left his hometown (where his mother lived) to go to Eretz Yisrael. When he heard his mother was coming to him, he asked R’ Yochanan if he could leave Eretz Yisrael to greet her, to which R’ Yochanan replied he did not know.

Question 2 (c)

Criteria	Marks
• Demonstrates an understanding of how one should honour one’s parents, during their lifetime and after their death	2
• Provides some relevant information	1

Sample answer:

The Gemara explains that to honour one’s father during his lifetime, one should request favours of others for the sake of his father when his father is respected more or equal to him.

After one’s father’s death, one should only repeat something their father has said after saying “so said my father, my master, may I be an atonement for his soul” (for the first twelve months and “may his memory be for a blessing” thereafter).

Section I — Prescribed Text

Part B

Question 3

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates advanced knowledge and understanding of how the Talmud provides guidance for Jewish life • Makes detailed reference to the extracts and prescribed texts • Composes a logical and cohesive response 	9–10
<ul style="list-style-type: none"> • Demonstrates detailed knowledge and understanding of how the Talmud provides guidance for Jewish life • Makes reference to the extracts and prescribed texts • Composes a logical and cohesive response 	7–8
<ul style="list-style-type: none"> • Demonstrates adequate knowledge and understanding of how the Talmud provides guidance for Jewish life • Makes some reference to the extracts and prescribed text(s) • Composes a logical response with some cohesiveness 	5–6
<ul style="list-style-type: none"> • Demonstrates some understanding of how the Talmud provides guidance for Jewish life • Makes some reference to extracts 	3–4
<ul style="list-style-type: none"> • Provides some relevant information 	1–2

Answers could include:

The Talmud explains how to carry out Torah law, which is so laconic, that people need guidance on how to live and behave correctly, according to God's commandments.

- The first excerpt discusses the age during which a father should be teaching his children the Torah's ethics. The Gemara disputes whether this is from the ages of 16–22, or 18–24. This is an instance where the Gemara guides the individual, placing the responsibility to educate their children according to the Torah way, on parents.
- The second extract elaborates on the relationship of Torah to the human condition, again urging one to study and live by the Torah, to overcome the desires of the Evil Inclination. The parable of the father who told his wounded son that as long as he has a compress over his wound he will be able to eat, drink, or bathe in hot and cold water is used to demonstrate this point. So too, God said to the Israelites, the Torah is the antidote to the Evil Inclination, and as long as you involve yourselves in the Torah, you can conquer the Evil Inclination. Torah study is vital to Jewish life.
- The Gemara also provides guidance on how to apply Torah law to everyday life. For example, it explains the Mishna's teaching that women are exempt from performing all time-bound, positive commandments. This is derived from the mitzvah of tefillin, as just as women are exempt from this mitzvah, they are also exempt from every positive commandment that is time-bound.

Section II — Non-prescribed Text

Question 4 (a)

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

Sample answer:

נבֵּל, future, pa'al

Question 4 (b)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates a thorough understanding of how an individual can achieve happiness 	3
<ul style="list-style-type: none"> Demonstrates a sound understanding of how an individual can achieve happiness 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The Psalm teaches that one should avoid the influence of evildoers and those who scorn God and His teachings, in order to achieve happiness. Study of Torah can also bring happiness, as one should find delight in studying Torah day and night. Those who walk in God's ways will thrive, whereas the wicked will perish.

Question 5 (a)

Criteria	Marks
<ul style="list-style-type: none"> Shows an understanding of what motivated the Psalmist to write this psalm 	1

Sample answer:

David was thankful to God for saving him from his enemies (and Saul) and expresses his gratitude in this psalm.

Question 5 (b)

Criteria	Marks
• Provides reasons for the <i>degashim</i>	2
• Provides some relevant information	1

Sample answer:

The first *dagesh* is the rule of *begged kefet* at the beginning of a word, the second follows the rule of the inseparable preposition, which adopts the vocalisation of the definite article; There the patach under the bet is followed by a dagesh.

Question 5 (c)

Criteria	Marks
• Provides a comprehensive explanation of how literary features are used to express God's power	5
• Provides a thorough explanation of how literary features are used to express God's power	4
• Provides a sound explanation of how literary features are used to express God's power	3
• Provides a description of God's power OR • Demonstrates some understanding of how literary features are used to express God's power	2
• Provides some relevant information	1

Sample answer:

God's power is expressed through anthropomorphism, as the psalmist describes how smoke went up from God's nostrils and fire from His mouth (verse 9), showing God as the ultimate power, who is able to destroy everything around him. Nature imagery is also used to describe God's power through reference to earthquakes, fire and live coals. Simile is used to compare David's ability to flee from his enemies, "legs like a deer", again showcasing God's infinite power in giving David superhuman qualities, as well as metaphorically referring to God as a rock, being the psalmist's saviour, (one David can lean upon) especially in times of trouble.

Question 6 (a)

Criteria	Marks
• Identifies the event	1

Sample answer:

The Exodus from Egypt

Question 6 (b)

Criteria	Marks
<ul style="list-style-type: none"> Parses correctly and gives meaning 	2
<ul style="list-style-type: none"> Parses partially OR gives meaning 	1

Sample answer:

אצ"ל, pa'al, infinitive construct, when they left

Question 6 (c)

Criteria	Marks
<ul style="list-style-type: none"> Provides a comprehensive analysis of how parallelism is used to express the Psalmist's emotions Provides a range of examples from the text 	5
<ul style="list-style-type: none"> Provides a thorough analysis of how parallelism is used to express the Psalmist's emotions Provides some examples from the text 	4
<ul style="list-style-type: none"> Provides a sound analysis of how parallelism is used to express the Psalmist's emotions Provides an example from the text 	3
<ul style="list-style-type: none"> Provides a description of how parallelism is used to express the Psalmist's emotions 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The psalmist euphorically recounts the Israelites' miraculous departure from Egypt, as witnessed by the landscape and surrounding nature. The Israelites are referred to as both Israel and Judah, showing how the Psalmist celebrates their nationhood, established following the Exodus. The sea and the Jordan are both described as splitting, and the mountains and hills respond in joy by dancing like rams and sheep. These examples of parallelism demonstrate the awe felt by the Psalmist who uses fanciful and creative descriptions of the miracles that God performed.

2020 HSC Classical Hebrew Extension Mapping Grid

Section I — Prescribed Text Part A

Question	Marks	Content	Syllabus outcomes
1 (a) (i)	1	Joel 4:9–12	H1.2
1 (a) (ii)	2	Joel 4:9–12	H1.2, H2.1
1 (b)	4	Joel 2:21–27	H1.2, H2.4
1 (c) (i)	1	Joel 1:10–13	H1.3
1 (c) (ii)	1	Joel 1:10–13	H1.3, H2.2
1 (c) (iii)	1	Joel 1:10–13	H1.1
2 (a) (i)	2	Kiddushin 31b1	H1.2, H2.1
2 (a) (ii)	2	Kiddushin 31b1	H1.2
2 (b) (i)	1	Kiddushin 31b2	H1.2
2 (b) (ii)	3	Kiddushin 31b2	H1.2, H2.1, H2.4
2 (c)	2	Kiddushin 31b2	H1.2

Section I — Prescribed Text Part B

Question	Marks	Content	Syllabus outcomes
3	10	Kiddushin 30a1 Kiddushin 30b1 Kiddushin 34a2	H1.2, H2.1, H2.4, H2.5

Section II — Non-prescribed Text

Question	Marks	Content	Syllabus outcomes
4 (a)	1	Psalm 1:1–6	H3.1
4 (b)	3	Psalm 1:1–6	H1.1, H3.2
5 (a)	1	Psalm 18:1, 7–9 and 32–34	H1.1, H3.2
5 (b)	2	Psalm 18:1, 7–9 and 32–34	H3.1
5 (c)	5	Psalm 18:1, 7–9 and 32–34	H3.2, H3.3, H3.4
6 (a)	1	Psalm 114:1–8	H1.1, H3.4
6 (b)	2	Psalm 114:1–8	H3.1
6 (c)	5	Psalm 114:1–8	H3.2, H3.3, H3.4