

2022 HSC Classical Hebrew Extension Marking Guidelines

Section I — Prescribed Text Part A

Question 1 (a) (i)

Criteria	Marks
• Demonstrates a thorough understanding of G-d's omnipresence and omnipotence, in reference to the Israelites' redemption from Egypt	3
• Demonstrates a sound understanding of G-d's omnipresence and omnipotence, in reference to the Israelites' redemption from Egypt	2
• Provides some relevant information	1

Sample answer:

Hosea reminds the Israelites that the G-d who took them out of Egypt is the same G-d present at all times who will once again redeem them from exile. G-d's presence is felt also through the prophets, who receive visions from G-d and who speak to the people on G-d's behalf, and through whom G-d performs the miracles, such as taking them out of Egypt and protecting them in the desert. Thus, their redemption and subsequent protection highlights that G-d is all powerful and present everywhere.

Question 1 (a) (ii)

Criteria	Marks
• Explains Hosea's attitude towards the offensive behaviour of Ephraim	2
• Provides some relevant information	1

Sample answer:

Hosea is critical of the severity of Ephraim's offensive behaviour as they influenced the rest of the people to worship idols, which is more of a serious offense in Jewish law, than killing them.

Question 1 (b)

Criteria	Marks
• Identifies Hosea's audience according to text and commentary	2
• Provides some relevant information	1

Sample answer:

According to most commentaries, Hosea is addressing the people of the Kingdom of Israel, except for Samaria. Some say this appeal is directed at the Judeans who had witnessed the destruction of the 10 tribes.

Question 1 (c)

Criteria	Marks
• Provides a thorough analysis of the prophet's symbolic references to trees • Refers to the extract and commentary	5
• Provides a sound analysis of the prophet's symbolic references to trees • Makes some reference to the extract and commentary	4
• Provides an analysis of the prophet's symbolic reference to trees • Makes some reference to the extract and/or commentary	3
• Provides some analysis of the prophet's symbolic reference to trees	2
• Provides some relevant information	1

Sample answer:

In verses 6 to 9 Hosea uses the symbolism of trees to encourage the Israelites to repent despite their exile.

In verses 6 and 7, the reference to the roots of the cedars of Lebanon being entrenched reveals that although the Israelites were firmly entrenched in their land, G-d expelled them and they were spread deeply and in all directions. Yet if they repent, Verse 7 states 'His beauty will be like the olive tree', which alludes to the blessings of beautiful sons and daughters, who will be as beautiful as the Menorah'. The 'scent of Lebanon' refers to the children whose fragrance will be like that of the incense offering. 'His boughs shall spread out far' (verse 7) can also refer to the many blessings Israel will receive in the days of the Final Redemption, or to the many Torah insights that will develop over time. The way the cypress tree (verse 9) bends close to the ground, represents the way G-d can lower Himself from the highest spiritual realms, to oversee humanity's needs.

Question 1 (d)

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates a thorough understanding of Hosea's explanation of human suffering • Refers to the extract and relevant commentary 	3
<ul style="list-style-type: none"> • Demonstrates an understanding of Hosea's explanation of human suffering • Refers to the extract and/or relevant commentary 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

Hosea urges his audience to be righteous, for this path will be smooth. However, this statement may cause the transgressor to question human suffering: why do the righteous suffer and the wicked prosper, and why does G-d allow His chosen people to suffer? The answer is that a righteous person might have transgressions that cannot be seen, or G-d rewards the righteous in the World to Come, and therefore gives him all his punishment in this world. Thus, G-d's way are straight, there is no undeserved suffering.

Question 2 (a)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates an understanding of the distinction Rabbi Yehuda makes between different fruits. 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

He says if fruit is designated for eating, the liquid that seeps from it is permitted on Shabbat. However, if the fruit was meant for liquids (ie grapes for wine), the liquid that seeps from it is prohibited on Shabbat, as there are grounds for concern that one might squeeze this fruit.

Question 2 (b)

Criteria	Marks
<ul style="list-style-type: none"> Explains clearly the contradiction that מוהקלפת השיטה resolves 	3
<ul style="list-style-type: none"> Attempts to explain the contradiction that מוהקלפת השיטה resolves 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

According to Rabbi Yochanan, an egg laid on Shabbat or a Festival is prohibited due to the decree about juice that seeped out on Shabbat or the Festival. However, a mishna says that Rabbi Yehuda, in certain circumstances, permits fruit juice that has exuded from a fruit on Shabbat. This implies that he holds that food which is separated from food, including an egg from a chicken, is not considered a new food and is therefore permitted because it is not part of the gezeira to squeeze fruit. A contradictory baraita teaches in the name of Rabbi Yehuda that an egg which is laid on the first day of the Festival is prohibited. Rabbi Yochanan resolves this contradiction by reversing the opinions.

Section I — Prescribed Text

Part B

Question 3

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates advanced knowledge and understanding of the differing interpretations of Mishnaic law in the Gemara • Makes detailed reference to the distinctive features of Talmudic texts in the extracts and other <i>dafim</i> • Composes a thorough, logical and cohesive response 	9–10
<ul style="list-style-type: none"> • Demonstrates detailed knowledge and understanding of the differing interpretations of Mishnaic law in the Gemara • Makes reference to the distinctive features of Talmudic texts in the extracts and other <i>dafim</i> • Composes a logical and cohesive response 	7–8
<ul style="list-style-type: none"> • Demonstrates adequate knowledge and understanding of the differing interpretations of Mishnaic law in the Gemara • Makes some reference to the distinctive features of Talmudic texts in the extracts and other <i>dafim</i> • Composes a logical response 	5–6
<ul style="list-style-type: none"> • Demonstrates some understanding of the differing interpretations of Mishnaic law in the Gemara • Makes some reference to the extracts 	3–4
<ul style="list-style-type: none"> • Provides some relevant information 	1–2

Answers could include:

- Torah law often needs to be clarified by Torah scholars, when determining Halacha. The statements of law by the Tannaim in the Mishna require further explanation. The Mishna was the first written codification of the Oral Law, which is the subject of discussion in the Gemara. The Amoraim, whose opinions about Halacha and its origins are recorded in the Gemara, develop from the Mishnaic statements.
- Within the Gemara, there are certain features which are drawn upon to establish Jewish law; these include baraitas, prooftexts from Torah, arguments, discussions, debates, contradictions and sometimes a consensus vote.
- In the first extract, the Gemara establishes the context of the discussion, ‘with what (case) are we dealing in this mishna?’ showing how the Gemara clarifies the details and conditions of this Mishna. Simultaneously, it poses a question; if this mishna refers to a chicken that is designated for eating (ie one planned to slaughter and eat a chicken that laid an egg), why does Beit Hillel prohibit eating the egg? The Gemara reasons it is food that has been separated from (*de-ifrat*) a food that has been designated for eating (chicken). The Gemara states that just as one may partake of the chicken itself on a Festival, so too the egg should be fit for consumption. Thus, the Gemara begins with both a clarification and a challenge.
- In the second extract, the Tannaic dispute is rectified with reference to an unattributed mishna. Initially, the Gemara clarifies the prohibition of *muktza*, using the example of roof beams that broke on the festival that one is prohibited to use. This shares the same opinion as Rabbi Yehuda, proving that *muktza* is prohibited on a festival. Thus Rav

Nahman establishes the opinion of Beit Hillel in accordance with the view of Rabbi Yehuda, since the law follows an unattributed Mishna and the law usually follows Beit Hillel. In this excerpt, it has used an unattributed Mishna to determine the varying opinions.

- The third extract refers to a statement of Rabbi Eliezer in a baraita, that with regards to an egg laid on a Festival, the chicken and egg may be eaten. The Gemara questions to which case Rabbi Eliezer is referring. Rav Zeira clarifies that it is saying if the chicken is eaten then the egg may also be eaten. Here again we see how the discussion of the Amoraim is instrumental in making sense of Tannaic statements.
- The fourth extract, discussing whether an egg laid on Shabbat can be eaten on the next day, if it is a Festival and vice versa, shows how disagreement or different opinions are also a feature of Talmudic discussion, specifically between Bet Shammai and Bet Hillel. The Gemara states that the Tannaic dispute here is like the Amoraic dispute being discussed previously in the Gemara. This also shows how the Gemara attempts to find precedents for Amoraic debate in Tannaic discussions.
- The last extract highlights the use of Biblical texts to support the Gemara's discussion. The verse in Leviticus that states 'Even all creeping animals that creep upon the earth . . . ' is understood to include chicks that have not yet opened their eyes. The Gemara states that this view is in accordance with the opinion of Rabbi Eliezer ben Ya'akov, showing how the Gemara traces the source of Mishnaic law to Biblical texts.
- *Dafim 5a* further demonstrates these distinctive features, by referencing various Biblical prooftexts to support the discussion and using Baraitas.
- Thus, through discussions, opposing views, inclusion of Baraitas, Biblical prooftexts, and established law from other sources, the Gemara develops the different interpretations of the Mishna.

Section II — Non-prescribed Text

Question 4 (a)

Criteria	Marks
<ul style="list-style-type: none"> Identifies why someone would recite the psalm 	1

Sample answer:

These words are fitting for anyone who is admitting their wrongdoings and wants to repent for their sins.

Question 4 (b)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates a thorough understanding of the Psalmist's use of parallelism, with examples 	5
<ul style="list-style-type: none"> Demonstrates a sound understanding of the Psalmist's use of parallelism, with examples 	4
<ul style="list-style-type: none"> Demonstrates an understanding of the Psalmist's use of parallelism, with some examples 	3
<ul style="list-style-type: none"> Demonstrates some understanding of the Psalmist's use of parallelism 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The Psalmist has sinned and is begging for forgiveness from G-d. The parallelism highlights the sincerity of his struggle.

Verse 4: 'Wash me thoroughly of my iniquity and purify me of my sin' – the Psalmist is begging for forgiveness from G-d for the sin he has committed paralleling this to his iniquity.

Verse 6: 'You are just in your sentence and right in your judgment' – he trusts G-d's justice and begs for fair treatment using the parallel words of 'sentence' and 'judgement' to convey his desire for justice.

Verse 7: 'Indeed I was born with iniquity; with sin my mother conceived me' – he admits his wrongdoing showing his humility and desire to repent, using 'iniquity' and 'sin' to admit his wrongdoings.

Question 5 (a)

Criteria	Marks
• Demonstrates a thorough understanding of how the importance of Jerusalem is symbolised	5
• Demonstrates a sound understanding of how the importance of Jerusalem is symbolised	4
• Demonstrates a good understanding of how the importance of Jerusalem is symbolised	3
• Demonstrates some understanding of the importance of Jerusalem	2
• Provides some relevant information	1

Sample answer:

The importance of Jerusalem is symbolised by the joy and celebration it brings to the individual who enters it. On entering, a sense of awe is felt, as this is the location where all the tribes of Israel would come together to praise G-d, providing a sense of shared history and identity. As the location of the House of G-d, Jerusalem symbolises the unity of the nation of their service to G-d. This is where the Sanhedrin judged and where the Davidic kings known as the House of David judged the people, bringing a sense of peace and security, through knowledge of justice. Jerusalem creates a feeling of unity and serenity, and we pray for its wellbeing.

Question 5 (b)

Criteria	Marks
• Provides the correct translation	1

Sample answer:

When they said/told.

Answers could include:

In/With those that said

Question 5 (c)

Criteria	Marks
• Parses correctly	1

Sample answer:

יָדָה, hifil, infinitive construct

Question 6 (a)

Criteria	Marks
• Provides a thorough contrast of the features of man and G-d	3
• Provides a contrast of the features of man and G-d	2
• Provides some relevant information	1

Sample answer:

The Psalmist describes G-d as his rock Who trains him for warfare; his fortress, deliverer, and shield in whom he takes shelter. These all imply that G-d is solid, reliable and like a rock, showing the permanence of G-d's ability to protect. This is in contrast to man who is described as mortal and like breath in his transience and therefore not as powerful or reliable as G-d.

Question 6 (b)

Criteria	Marks
• Parses correctly	1

Sample answer:

זמר future

Question 6 (c)

Criteria	Marks
• Accounts for the two forms of the word ימין	3
• Accounts for one form of the word ימין	2
• Provides some relevant information	1

Sample answer:

The word ימין is the true form of the word.

In the first case, the rule of the conjunctive vav changes the vocalisation from vav, vocalised by a sheva, to a chirik. For euphonic purposes, the sheva under the vav and the yud drops. This word also has a pronominal suffix, indicating 'their hand'.

Answers could include:

In the second instance, it is in the construct state, indicating possession.

2022 HSC Classical Hebrew Extension Mapping Grid

Section I — Prescribed Text Part A

Question	Marks	Content	Syllabus outcomes
1 (a) (i)	3	Hosea 12:10–11, 14–15	H1.2, H2.1
1 (a) (ii)	2	Hosea 12:15	H1.2, H2.1, H2.4
1 (b)	2	Hosea 14:2	H1.2, H2.4
1 (c)	5	Hosea 14:6–9	H1.2, H1.3, H2.2
1 (d)	3	Hosea 14:10	H1.2, H2.1
2 (a)	2	Beitzah 3a	H1.2, H2.1
2 (b)	3	Beitzah 3a	H1.2, H2.1

Section I — Prescribed Text Part B

Question	Marks	Content	Syllabus outcomes
3	10	Beitzah 2a, 2b, 4a, 6b	H1.2, H1.3, H2.1, H2.4, H2.5

Section II — Non-prescribed Text

Question	Marks	Content	Syllabus outcomes
4 (a)	1	Psalms 51:2–9	H1.1
4 (b)	5	Psalms 51:2–9	H1.2, H1.3, H3.1
5 (a)	5	Psalms 122:1–7	H1.2, H1.3, H3.4
5 (b)	1	Psalms 122:1–7	H1.1, H1.2, H3.1
5 (c)	1	Psalms 122:1–7	H3.1
6 (a)	3	Psalms 144:1–4, 9–11	H1.2, H3.2, H3.4
6 (b)	1	Psalms 144:1–4, 9–11	H1.1, H3.1
6 (c)	3	Psalms 144:1–4, 9–11	H1.2, H1.3, H3.1