

## 2023 HSC Classical Hebrew Extension Marking Guidelines

### Section I — Prescribed Text Part A

#### Question 1 (a)

Criteria	Marks
• Demonstrates a thorough understanding of the use of literary features to convey King Solomon's teachings	3
• Demonstrates a sound understanding of the use of literary features to convey King Solomon's teachings	2
• Provides some relevant information	1

**Sample answer:**

Repetition of the imperative which emphasises the urgency of the king's message, to follow G-d's law; בני is repeated in verses 8 and 10, a plea to the youth to heed the advice of their parents. Parallelism in verse 8 emphasises the importance of G-d's laws.

#### Question 1 (b)

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

**Sample answer:**

בין, pa'al or hifil, imperfect, you will understand

**Question 2 (a) (i)**

Criteria	Marks
• Provides a clear outline of the dispute between Bet Shammai and Bet Hillel	2
• Provides some relevant information	1

**Sample answer:**

Those who are more meticulous adjust the number of Hanukkah lights daily – Bet Shammai say that on the first day one kindles eight lights and then decreases one light each day; and Bet Hillel say that one increases by one light daily.

**Question 2 (a) (ii)**

Criteria	Marks
• Provides a thorough explanation for the opinions of Bet Shammai and Bet Hillel based on the conflicting views of Rabbi Yosei bar Avin and Rabbi Yosei bar Zevida	4
• Provides a sound explanation for the opinions of Bet Shammai and Bet Hillel based on the conflicting views of Rabbi Yosei bar Avin and Rabbi Yosei bar Zevida	3
• Provide some explanation for the opinions of Bet Shammai and Bet Hillel based on the conflicting views of Rabbi Yosei bar Avin and Rabbi Yosei bar Zevida	2
• Provides some relevant information	1

**Sample answer:**

A reason behind Bet Shammai's opinion is that one lights according to the incoming days ie on the first day of Hannukah eight days remain, and so one lights 8 candles; and Bet Hillel's opinion corresponds to the outgoing days – each day the number of lights corresponds to the number of days of Hanukkah that were already observed.

Another stated that the rationale behind Bet Shammai's opinion is similar to that of the bulls of Sukkot (13 were sacrificed on the first day and fewer as each day succeeded); whilst Bet Hillel's opinion is based on the principle that one elevates to a higher level in matters of sanctity and does not downgrade.

### Question 2 (b) (i)

Criteria	Marks
<ul style="list-style-type: none"> <li>Identifies the action that fulfils the mitzvah</li> </ul>	1

**Sample answer:**

If lighting the menorah fulfils the mitzvah, then the requirement to extinguish the lantern that burnt on Shabbat and relighting it for the mitzvah of kindling the Hanukkah light, fulfils the mitzvah.

### Question 2 (b) (ii)

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides a justification for the Gemara's conclusion, as discussed in the extract</li> </ul>	2
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1

**Sample answer:**

The first justification is that the statement in 2 (b) (i) is incorrect, if the mitzvah of Hannukah light was fulfilled by placing the lamp in an appropriate place. The additional proof is from the blessing recited, 'to light the Hannukah light'.

The Gemara concludes that lighting accomplishes the mitzvah (and not 'placing').

### Question 2 (c) (i)

Criteria	Marks
• Provides a thorough explanation of the rationale for <i>pe'a</i>	5
• Provides a sound explanation of the rationale for <i>pe'a</i>	4
• Provides a satisfactory explanation of the rationale for <i>pe'a</i>	3
• Provides some explanation of the rationale for <i>pe'a</i>	2
• Provides some relevant information	1

**Sample answer:**

The reasons given are: due to robbing the poor, causing the poor to be idle, suspicion, and due to the verse 'You shall not wholly reap the corner of your field.' The Gemara explains, each reason: if the owner could designate *pe'a* as they wished, they might reveal details to their poor relative, which would cause other poor people to be 'robbed' of *pe'a*. Next, if the owner left *pe'a* in a place of his choice, poor people would sit idly waiting to see where he would leave it. With regards to suspicion – if one leaves *pe'a* in the middle of the field (as opposed to the corner), others may curse the owner because the *pe'a* would not be noticeable. The fourth reason is explained by Rava, in that it prevents cheating; as one could claim that *pe'a* was already taken if it was left in the middle of the field.

### Question 2 (c) (ii)

Criteria	Marks
• Demonstrates an understanding of how this discussion relates to the determining of <i>Halacha</i>	1

**Sample answer:**

The desire to avoid suspicion plays a significant role in determining *Halacha*, as discussed in this Gemara.

## Section I — Prescribed Text

### Part B

#### Question 3

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides a thorough explanation of the way King Solomon's Proverbs guides one to true wisdom</li> <li>Makes detailed reference to the quote, the extracts provided and relevant commentary</li> <li>Composes a thorough, logical and cohesive response</li> </ul>	9–10
<ul style="list-style-type: none"> <li>Provides a sound explanation of the way King Solomon's Proverbs guides one to true wisdom</li> <li>Makes reference to the quote, the extracts provided and relevant commentary</li> <li>Composes a logical and cohesive response</li> </ul>	7–8
<ul style="list-style-type: none"> <li>Provides an explanation of the way King Solomon's Proverbs guides one to true wisdom</li> <li>Makes some reference to the quote and the extracts provided and/or commentary</li> <li>Composes a logical response</li> </ul>	5–6
<ul style="list-style-type: none"> <li>Demonstrates some understanding of the way King Solomon's Proverbs guides one to true wisdom</li> <li>Makes some reference to the extracts</li> </ul>	3–4
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1–2

#### **Sample answer:**

The verse/quotation above acknowledges that people seek physical treasures like silver to enrich themselves. However, searching for G-d's truth in His law, the Torah, brings greater riches. Abiding by G-d's commandments and understanding His law, results in G-d granting true wisdom.

- The first extract teaches that the 'fear of G-d' ie true belief, can bring discipline and guide one's path to success. Learning and obeying Torah law leads to righteousness which in turn brings justice and equity for all. **Moral instruction, commentary explains, refers to the individual's desire to act according to G-d's will, fearing heavenly punishment. Moral discipline of intellect also refers to the desire to obey because of one's awe of G-d. Righteousness implies going beyond the letter of the law, showing compassion. Justice refers to a judge's ability to make an impartial verdict, according to the letter of the law. All people should be unbiased. Equity refers to one's honesty with others, being virtuous. Also, a judge should have the capacity to find a compromise between two litigants and to reach a balance between kindness and strictness.** True wisdom, found in G-d's law teaches compassion, fairness and consideration of others.
- In extract two, King Solomon teaches that wisdom and moral discipline, learned from parents are truly precious. They are like a wreath on one's head and a necklace at one's throat. **The wreath on one's head represents heightened intellect while the necklace at one's throat denotes one's linguistic faculties, both perfected by moral instruction and Torah learning.**

- Extract three teaches that G-d's wisdom, which sharpens the intellect could ensure a rich, full life, unlike the simple, the wilfully ignorant whose **naivete and unruly conduct will bring punishment for refusing to interrupt their leisurely lifestyle for the sake of acquiring wisdom through Torah study.**
- In extract four, the reader is taught that to ensure a full, rewarding and righteous life one should listen carefully to the words of wisdom taught by parents and elders and open one's mind to discernment. **To listen properly, one must make the ear listen, to the oral transmission from one's teachers who received the knowledge from previous generations, dating back to Moses and the Prophets. Discernment is accessible to people through their own intellectual faculties.** To find wisdom, a person must be fully engaged.
- Extract five teaches that knowing and understanding Torah law can protect. G-d's law **protects one from impure thoughts and discernment gained through Torah study guards one from actively transgressing.**

True wisdom and the ability to live an ethical and righteous life are bestowed by G-d through Torah and its lessons taught by parents and elders.

## Section II — Non-prescribed Text

### Question 4 (a)

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides the meaning</li> </ul>	1

**Sample answer:**

In this context it refers to the land which is G-d's, that is the Land of Israel.

### Question 4 (b)

Criteria	Marks
<ul style="list-style-type: none"> <li>Explains why non burial is an extreme offence</li> </ul>	2
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1

**Sample answer:**

According to Jewish law, Jews should be buried as soon as possible, to respect the dead person.

### Question 4 (c)

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides a sound explanation of the Psalmist's request that G-d punish Israel's enemies</li> </ul>	3
<ul style="list-style-type: none"> <li>Demonstrates some understanding of the Psalmist's request that G-d punish Israel's enemies</li> </ul>	2
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1

**Sample answer:**

The Psalmist urges G-d to pour out his fury against those who do not know Him, as they have ridiculed and scorned the Israelites. They have destroyed the Temple and Jerusalem, left their corpses as food for fowl and wild beasts, and shed their blood like water. The Psalmist urges G-d to punish the enemy and to show compassion to the Israelites.

### Question 5 (a)

Criteria	Marks
<ul style="list-style-type: none"> <li>Correctly identifies the reference of the superscription</li> </ul>	1

**Sample answer:**

This refers to one of the psalms sung on the way up to the three pilgrimages to Jerusalem, or a Psalm sung by the Levites on the stairs of the Temple.

### Question 5 (b)

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides a thorough analysis of how the Psalmist uses literary features to express gratitude to G-d</li> </ul>	5
<ul style="list-style-type: none"> <li>Provides a sound analysis of how the Psalmist uses literary features to express gratitude to G-d</li> </ul>	4
<ul style="list-style-type: none"> <li>Provides a satisfactory analysis of how the Psalmist uses literary features to express gratitude to G-d</li> </ul>	3
<ul style="list-style-type: none"> <li>Provides some analysis of the Psalmist's gratitude to G-d</li> </ul>	2
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1

**Sample answer:**

The **repetition** of לולי (had not) shows that all Israel's survival was only due to G-d being on their side. The **repetition** of אזי emphasises the reality of what could have occurred if not for G-d's protection. Through the **metaphor** of water, the Psalmist conveys how Israel would have been swallowed alive in the anger of their enemies, and waters would have carried them off and swept over them. Their possible entrapment is described through a **simile**, comparing Israel to a bird which escapes its trap and resists destruction.

### Question 6 (a)

Criteria	Marks
• Provides reasons for the recurring idea of a פה	2
• Provides some relevant information	1

**Sample answer:**

The Psalmist uses the recurring idea of a mouth to reflect a future time when the mouths of the Israelites will be filled with laughter, and their tongues with songs of joy (unlike the pain experienced in the past). The other nations will proclaim that the Lord has done great things for them.

### Question 6 (b)

Criteria	Marks
• Correctly identifies the effect of the grammatical feature	2
• Provides some relevant information	1

**Sample answer:**

This is the infinitive absolute which signifies continuous action and/or emphasis – whereby the psalmist describes one who is weeping and walking simultaneously.

### Question 6 (c)

Criteria	Marks
• Demonstrates a sound understanding of the Psalmist’s vision for the future	3
• Demonstrates some understanding of the Psalmist’s vision for the future	2
• Provides some relevant information	1

**Sample answer:**

The Psalmist envisions a time when the Lord will do such great things for the Israelites that they will be like dreamers, and they will rejoice over this. He will return them from captivity which is like water in the desert. Those who sow in tears will reap with tears of joy.

### Question 6 (d)

Criteria	Marks
• Parses correctly	1

**Sample answer:**

מלא, nifal, imperfect (future)

# 2023 HSC Classical Hebrew Extension Mapping Grid

## Section I — Prescribed Text Part A

Question	Marks	Content	Syllabus outcomes
1 (a)	3	Proverbs 1:8–12	H1.2, H1.3
1 (b)	2	Proverbs 2:1–6	H1.2
2 (a) (i)	2	Shabbat 21b	H1.2, H2.1
2 (a) (ii)	4	Shabbat 21b	H1.2, H2.1, H2.4
2 (b) (i)	1	Shabbat 23a	H1.2
2 (b) (ii)	2	Shabbat 23a	H1.2
2 (c) (i)	5	Shabbat 23a	H1.2, H2.1, H2.4
2 (c) (ii)	1	Shabbat 23a, 23b	H1.2

## Section I — Prescribed Text Part B

Question	Marks	Content	Syllabus outcomes
3	10	Proverbs 1:3, 9, 32 Proverbs 2:2, 11	H1.2, H2.1, H2.4, H2.5

## Section II — Non-prescribed Text

Question	Marks	Content	Syllabus outcomes
4 (a)	1	Psalms 79:1–7	H1.2
4 (b)	2	Psalms 79:1–7	H3.2, H3.4
4 (c)	3	Psalms 79:1–7	H3.2, H3.4
5 (a)	1	Psalms 124:1–8	H3.1
5 (b)	5	Psalms 124:1–8	H1.2, H3.3
6 (a)	2	Psalms 126:1–6	H3.1, H3.2
6 (b)	2	Psalms 126:1–6	H3.1
6 (c)	3	Psalms 126:1–6	H1.2, H3.4
6 (d)	1	Psalms 126:1–6	H3.1