

2024 HSC Classical Hebrew Extension Marking Guidelines

Section I — Prescribed Text Part A

Question 1 (a) (i)

Criteria	Marks
• Provides an explanation of the rationale behind verse 1	2
• Provides some relevant information	1

Sample answer:

A wise son spends his day studying Torah with his father which causes the father much joy.

The foolish son loafs at home which causes his mother much sorrow.

Question 1 (a) (ii)

Criteria	Marks
• Demonstrates a sound understanding of the expression and its example in the commentary	3
• Demonstrates some understanding of both the expression and its example in the commentary	2
• Provides some relevant information	1

Sample answer:

‘Charity saves from death’ was illustrated with the following example/anecdote in the commentary:

Rabbi Akiva’s daughter was predicted to die on her wedding day. The night before her wedding she provided her portion of food to a beggar. Later that evening she pushed her brooch pin between two stones in the wall and when she awoke found that she had in fact pierced a snake that had slithered there and she had killed it. Rabbi Akiva declared that by her charitable act she was saved from death.

Question 1 (a) (iii)

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates a thorough understanding of the use of literary devices and their effects • Makes detailed reference to the text and commentary 	5
<ul style="list-style-type: none"> • Demonstrates a sound understanding of the use of literary devices and their effects • Refers to the text and commentary 	4
<ul style="list-style-type: none"> • Demonstrates a satisfactory understanding of the use of literary devices and their effects • Refers to the text and/or commentary 	3
<ul style="list-style-type: none"> • Demonstrates some understanding of the use of literary devices 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

King Solomon makes extensive use of parallelism in verses 1–4 to emphasise the contrast between what is negative and what is positive.

For example, verse 1 contrasts ‘a wise son brings his father joy’ versus ‘a foolish son who is his mother’s grief. Verse 2 contrasts the riches of the wicked that are of no avail versus charitable acts that save from death. Verse 3 states that G-d does not deprive the righteous, yet denies the wicked what they crave. In verse 4 the contrast involves ‘the deceitful hand impoverishes, but the diligent hand enriches’.

In Verse 5 King Solomon uses imagery and the metaphor of ‘gathering in the summer’ and ‘falling asleep in the midst of the harvest’ **to depict old age and youth. The intelligent son studies even in old age but the shameful son refrains from study even in the prime of his life.**

Question 1 (b) (i)

Criteria	Marks
• Provides a thorough explanation of the wisdom given in both verses	3
• Provides some explanation of the wisdom given in both verses	2
• Provides some relevant information	1

Sample answer:

How to behave in the face of provocation.

Verse 4: Do not respond to a fool's provocation in kind lest you be like him eg **when provoked by being cursed do not curse back**.

Verse 5: Respond to a fool **who tries to lead you astray or who misconstrues a Torah principle** lest the fool consider himself wise.

Question 1 (b) (ii)

Criteria	Marks
• Provides a sound explanation of verse 6, according to the commentary	2
• Provides some relevant information	1

Sample answer:

A foolish messenger will cause a terrible misunderstanding between the sender and the receiver. The sender will then have to resolve the misunderstanding by dispatching a series of messengers, thereby tiring out their legs.

Question 2 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides the correct answer 	1

Sample answer:

A dilemma that arises.

Question 2 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough description of the discussion of the Sages Makes detailed reference to the text and commentary 	4
<ul style="list-style-type: none"> Provides a sound description of the discussion of the Sages Makes reference to the text and commentary 	3
<ul style="list-style-type: none"> Provides a satisfactory description of the discussion of the Sages Makes reference to the text and/or commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

There is a dilemma about **the obligation** to mention Hanukkah in Grace after Meals for various reasons: The first, since Hanukkah is merely Rabbinic, do we not mention it (since Grace after Meals is from the Torah)? Secondly, Hanukkah is about publicising the miracle, and all authorities agree that Hanukkah should be mentioned during public prayer, but does that also include private prayer like Grace after Meals?

Then Rava said in the name of Rav Sechora who said in the name of Rav Huna that one does not mention Hanukkah in Grace after Meals, but if one does, it should be done in the **blessing** of thanksgiving. The Gemara then relates how Rav Huna came to this: Rav Huna happened by Rava's house **on Hanukkah and when after eating, during the recitation of Grace after Meals**, he thought to mention Hanukkah in the blessing 'Who builds Jerusalem'. Then Rav Sheshet **told the yeshiva students that in fact Hanukkah** should be mentioned in Grace after Meals like it is done **in the Amida** prayer, in the blessing of thanksgiving.

Section I — Prescribed Text

Part B

Question 3

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough analysis of the relationship between Biblical, Tanaaic and Amoraic literature in clarifying and deciding Jewish law Makes detailed reference to the extracts provided, commentary and the various texts as a whole Composes a thorough, logical and cohesive response. 	9–10
<ul style="list-style-type: none"> Provides a sound analysis of the relationship between Biblical, Tanaaic and Amoraic literature in clarifying and deciding Jewish law Makes reference to the extracts provided, commentary and the various texts as a whole Composes a logical and cohesive response. 	7–8
<ul style="list-style-type: none"> Provides some analysis of the relationship between Biblical, Tanaaic and Amoraic literature in clarifying and deciding Jewish law Makes some reference to the extracts provided and/or commentary and/or the various texts as a whole Composes a logical response. 	5–6
<ul style="list-style-type: none"> Demonstrates some understanding of the relationship between Biblical, Tanaaic and Amoraic literature in clarifying and/or deciding Jewish law Makes some reference to the extracts 	3–4
<ul style="list-style-type: none"> Provides some relevant information 	1–2

Answers could include:

- In the first extract the Amoraic Sages are discussing the prohibition to count money by the light of the Hanukkah lights. Shmuel objected to this law, claiming that **Hanukkah lights are not like sacred items in the Temple that have inherent sanctity rather they are items used for a Mitzvah and such items may be discarded** and therefore questions this prohibition that seems to apply inherent sanctity to the Hanukkah lights. Rav Yosef justifies this law, using a comparison to another mitzvah that also does not include sacred items. He cites a Beraita, indicated by the word '*Tanya*', that discussed a Biblical verse 'He shall spill its blood, and cover it with dust'. **Just as an animal is slaughtered with one's hand, so too the blood of the animal must be covered with one's hand not with one's foot, so that the 'Mitzvah will not be contemptible'. So too here, we refrain from using Hanukkah lights for any other purpose** so the mitzvot will not be contemptible. Thus we see how a Biblical verse, and a Beraita from Tanaaic literature used in a case of Jewish law, is used as a precedent to support the current law under discussion.
- In this second extract, the Gemara asks how we can recite the blessing of the Hanukkah lights 'who has made us holy through His commandments and has commanded us to light the Hanukkah light' when in fact, Hanukkah is a Rabbinic holiday, not found in the Bible. Rav Avya quotes a Biblical verse, 'You shall not turn aside' which continues **from the sentence 'which they shall declare onto you, to the right or left'. From this verse, it is learned that it is a command to heed the statements and decrees of the Sages and one who fulfills their directives is like fulfilling a divine commandment.** Rav Nehemya offers a different verse to support the same argument, that the teachings of the

Sages must be adhered to. Thus, we see how all Rabbinic law that is discussed and decided in Amoraic literature, even when not explicitly cited in the Bible, are still derived from it.

- Extract three, is from the middle of a discussion concerning Shabbat lights and the rewards for doing so appropriately. The Gemara relates an anecdote that 'Rav Yosef's wife would kindle the Shabbat lights late' and he told her that what she was doing was not right. He cited a Beraita, indicated by the word '*Tanya*', that discussed a Biblical verse 'the pillar of cloud by day, and the pillar of fire by night departed not from before the people', **to teach that the pillar of fire would appear slightly before nightfall. Thus, in lighting Shabbat candles, it should be done slightly before dark on Shabbat eve.** The Gemara relates further, that she then thought to light much earlier and an Elder told her 'we learned it must be neither too late nor too early'. Thus, an Amoraic discussion of the proper time to light the candles is proven using a Biblical verse, a Beraita (Tanaaic literature) and an anecdote to clarify the law.
- This final extract begins with a quote from the Mishna that one may not light the Shabbat candles with 'burnt oil'. The Amoraim first clarify the meaning of burnt oil, and why it is called by that name, **since it is ritually impure oil that one is prohibited to eat and must burn.** Then the discussion turns to why this oil is prohibited for Shabbat candles and declares 'it is a gezeira' – a Rabbinical decree made to ensure a Biblical command is not transgressed – lest a person adjust the **wick to hasten its burning**, and adjusting a wick is prohibited on the Sabbath. However, this leads to another question, why would this be prohibited on a Festival, as the Mishna explicitly states later? **The Gemara responds** that this too is a **decree of the Sages**, lest if he does so on a Festival he might come to do it on a Sabbath. Here we see that Biblical law takes priority and is the starting point for Jewish law, and Rabbinic law can be made to protect the Biblical law. We also see how Gemara (Amoraic literature) clarifies the meaning and rationale behind laws quoted in Tanaaic literature, in this case Mishna.

Section II — Non-prescribed Text

Question 4 (a)

Criteria	Marks
• Provides a detailed explanation of the roles indicated in verse 1	3
• Provides an explanation of the roles indicated in verse 1	2
• Provides some relevant information	1

Sample answer:

It is addressed or was given to the conductor לְמִנְצֵחַ of the Temple orchestra, (who was a Levite).

The conductor led the singers and/or the musicians.

The psalmist ie David, gave his composition, the psalm, to the conductor. These were then accompanied by instrumental music and/or singing hence the word NEGINOT.

Question 4 (b)

Criteria	Marks
• Provides a detailed explanation of the references to G-d	2
• Provides some relevant information	1

Sample answer:

The psalmist refers to G-d as ‘the G-d of my righteousness’ the one who ‘in times distress/troubles, “made it wide for me” alleviated me’. Therefore, he asks G-d to once again ‘have mercy and listen to my prayers’.

Question 4 (c)

Criteria	Marks
• Provides the correct response	1

Sample answer:

David (David’s honour)

Question 5 (a)

Criteria	Marks
• Provides a sound explanation of the motivation for writing this psalm with reference to both verses	2
• Provides some relevant information	1

Sample answer:

He is being pursued/hounded by his enemies 'those who seek my soul' and who mock him calling 'ahaha' and therefore he asks G-d to help him escape from them.

Answers could include:

He is running away or trying to escape.

Question 5 (b) (i)

Criteria	Marks
• Parses verb correctly	1

Sample answer:

(i) נִפְּלָא Niphal, imperfect

Question 5 (b) (ii)

Criteria	Marks
• Parses verb correctly	1

Sample answer:

(ii) בִּקְשָׁה Piel, present participle

Question 5 (c)

Criteria	Marks
• Correctly accounts for the vocalisation	1

Sample answer:

Before a composite Shewa the vav conjunction assumes the corresponding vowel instead of the shewa.

Question 5 (d)

Criteria	Marks
• Correctly identifies the form of חושה	1

Sample answer:

(Emphatic) imperative hei

Question 6 (a)

Criteria	Marks
• Demonstrates a sound understanding by citing THREE requests made by the psalmist	3
• Demonstrates some understanding by citing TWO requests made by the psalmist	2
• Provides some relevant information	1

Sample answer:

1. To give his son King Solomon the wisdom to judge 'Your' people justly and rightly.
2. That righteous people should flourish in Solomon's time.
3. That Solomon should rule from sea to sea.

Answers could include:

Desert dwellers will kneel before Solomon. Solomon's enemies should lick the dust. Wellbeing and peace should abound during Solomon's reign.

Question 6 (b)

Criteria	Marks
• Correctly identifies the motivation for the requests	1

Sample answer:

He wants his son Solomon who is succeeding him as king, to succeed in his reign.

Question 6 (c)

Criteria	Marks
• Cites TWO examples of the pausal form	2
• Cites ONE example of the pausal form	1

Sample answer:

שמש
אָרץ

Question 6 (d)

Criteria	Marks
• Demonstrates the use of ONE literary device in this extract	2
• Provides some relevant information	1

Sample answer:

A simile that the 'king will descend like rain upon the mown grass, like raindrops watering the earth'. He will provide sustenance to a nation in need.

Answers could include:

Metaphors could include:

- Righteous will flourish with metaphor of flowering
- 'Until there is no moon' is a metaphor for eternity

Parallelism:

- Verse 6
 - like rain on the mown grass
 - like raindrops showered on the ground

2024 HSC Classical Hebrew Extension Mapping Grid

Section I — Prescribed Text Part A

Question	Marks	Content	Syllabus outcomes
1 (a) (i)	2	Proverbs 10:1–6	H1.2, H2.1
1 (a) (ii)	3	Proverbs 10:1–6	H2.1, H2.4
1 (a) (iii)	5	Proverbs 10:1–6	H1.2, H1.3, H2.1
1 (b) (i)	3	Proverbs 26:4–6	H1.2, H2.1, H2.4
1 (b) (ii)	2	Proverbs 26:4–6	H1.2, H2.1
2 (a)	1	Shabbat 24a	H1.3
2 (b)	4	Shabbat 24a	H1.2, H1.3, H2.1, H2.4

Section I — Prescribed Text Part B

Question	Marks	Content	Syllabus outcomes
3	10	Perek II, Shabbat 22a, 23a, 23b	H1.2, H1.3, H2.1, H2.2, H2.4, H2.5

Section II — Non-prescribed Text

Question	Marks	Content	Syllabus outcomes
4 (a)	3	Psalms 4:1–5	H1.1, H1.2, H3.4
4 (b)	2	Psalms 4:1–5	H1.1, H1.2, H3.2, H3.4
4 (c)	1	Psalms 4:1–5	H3.1
5 (a)	2	Psalms 70:1–6	H1.1, H1.2, H3.2, H3.4
5 (b) (i)	1	Psalms 70:1–6	H3.1
5 (b) (ii)	1	Psalms 70:1–6	H3.1
5 (c)	1	Psalms 70:1–6	H3.1
5 (d)	1	Psalms 70:1–6	H3.1
6 (a)	3	Psalms 72:1–9	H1.1, H1.2
6 (b)	1	Psalms 72:1–9	H1.1, H1.2, H3.4
6 (c)	2	Psalms 72:1–9	H3.1
6 (d)	2	Psalms 72:1–9	H3.3