



BOARD OF STUDIES
NEW SOUTH WALES

2013 HSC Classical Hebrew Continuers Marking Guidelines

Section I — Prescribed Text – Tanakh Part A

Question 1 (a)

Criteria	Marks
• Provides THREE forms of the interrogative used in this extract	2
• Provides TWO forms of the interrogative used in this extract	1

Sample answer:

verse 3 מִי־יִתֵּן
verse 4 הַיֵּלֶךְ בְּתוֹרַתִּי אִם־לֹא
verse 7 וַנְּחַנֵּנוּ מָה
verse 8 וַנְּחַנֵּנוּ מָה

Question 1 (b)

Criteria	Marks
• Provides reasons why God sent the Israelites a double portion	2
• Makes reference to extract and commentary	
• Provides some relevant information	1

Sample answer:

The Israelites complained that they were starving and that they would have rather died in Egypt. Secondly God was testing the Israelites to see if they would obey Him in regard to the laws of Shabbat and the double portion. Through the Manna, they had their first Shabbat.

Question 1 (c)

Criteria	Marks
<ul style="list-style-type: none"> Provides a good explanation of the contradiction between verse 2 and verse 8 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Verse 2 describes the Children of Israel complaining about Moses and Aaron for not providing food. Verse 8 contradicts this view that Moses and Aaron were to blame – when Moses himself shifted the blame to God. In so doing Moses was explaining that only God has the power to provide.

Question 2 (a)

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

Sample answer:

הלחם – לחם, Niphal, Imperative

Question 2 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough explanation as to why Joshua, Aaron and Hur were appropriate choices Makes detailed references to extract and commentary 	4
<ul style="list-style-type: none"> Provides a good explanation as to why Joshua, Aaron and Hur were appropriate choices Makes some reference to extract and commentary 	3
<ul style="list-style-type: none"> Provides some explanation as to why Joshua, Aaron and Hur were appropriate choices Makes minimal reference to extract or commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Joshua was a descendant of the prince of Ephraim. He was the assistant to Moshe. He had military leadership qualifications.

Hur was an important leader of the people. His genealogical background was impressive. He was Miriam's son (Moshe's nephew). Others say he was Miriam's husband. He died trying to prevent the worship of the Golden Calf.

Aaron was Moses' brother, he was related to Hur.

Aaron and Hur were strong enough to support Moses' hands during the battle.

Question 3

Criteria	Marks
<ul style="list-style-type: none">• Provides a thorough understanding of God's communication• Makes detailed reference to extract and commentary	4
<ul style="list-style-type: none">• Provides a good understanding of God's communication• Makes some reference to extract and commentary	3
<ul style="list-style-type: none">• Provides some understanding of God's communication• Makes minimal reference to extract or commentary	2
<ul style="list-style-type: none">• Provides some relevant information	1

Sample answer:

God promises that the Israelites would be a special treasure to God. Also a priestly kingdom and a holy nation. He promises that they would be beloved and that God would descend to reveal Himself to them.

For this to happen they were required to appreciate what God did for them in Egypt – how they were brought out on eagles' wings. They were to listen and obey God's instructions and keep His covenant.

The people were to sanctify themselves on the day, and the following day, wash their clothes, immerse their bodies along with circumcision for the conversion process.

Question 4 (a)

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

Sample answer:

כבדני – כבד, Piel, Imperative

Question 4 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough evaluation of Saul's competence Makes detailed reference to extract and commentary 	4
<ul style="list-style-type: none"> Provides a good evaluation of Saul's competence Makes some reference to extract and commentary 	3
<ul style="list-style-type: none"> Provides some evaluation of Saul's competence Makes minimal reference to extract or commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Saul was a weak leader and spiritually defective, lacking in the necessary qualifications to be a king over the people. He was frightened of his troops, not always obedient to God, disrespectful to the prophet, others say he was excessively righteous.

Answers could include:

Saul was frightened of his troops, rather than leading them, he yielded to them. In this way he sinned eg he spared the Amalakite sheep.

He was not obedient to God as he did not wait for Samuel. Nor did he obey the words of the prophet.

Saul was rejected according to the commentary, due to various character defects which made him unfit to serve as king. Lack of faith in God's providence was his basic character flaw.

Rather than rewarding his allies he persecuted them eg David/Nov.

He showed mercy to his enemies eg Agag.

He also acted in a miserly manner when sharing the spoils of battle with his soldiers.

Some say his character defect was that he was excessively righteous.

Question 5 (a) (i)

Criteria	Marks
• Provides the correct answer	1

Sample answer:

The phrase is incomplete and can be understood only by the addition of the words ‘does the Lord see’. The line therefore makes sense when understood as follows:

“For not as man sees (does the Lord see), man sees only the visible, but the Lord sees into the heart.”

Question 5 (a) (ii)

Criteria	Marks
• Provides the correct answer	1

Sample answer:

The ‘seer’ did not see, that is could not discern which son was to become the next king. The irony is that the seer could not see what for him should have been obvious.

Question 5 (b)

Criteria	Marks
• Demonstrates a good understanding of the nature of the conflict between God and Samuel • Makes detailed reference to extract and commentary	3
• Demonstrates some understanding of the nature of the conflict between God and Samuel • Makes some reference to extract and/or commentary	2
• Provides some relevant information	1

Sample answer:

God complained to Samuel that he was mourning excessively, emotionally tied to Saul – when he resisted the people’s request for a king in the first place.

Samuel did not want to carry out God’s instructions because he was frightened of being killed by Saul. Samuel complained that God was not protecting him sufficiently.

Samuel according to others was not frightened for his physical welfare but rather about the ‘consequent diminution of his merits’.

Question 6 (a)

Criteria	Marks
<ul style="list-style-type: none">Provides a good explanation of the effect of the extensive use of the infinitive absolute together with the finite verb	2
<ul style="list-style-type: none">Provides some relevant information	1

Sample answer:

The infinitive absolute and finite verb are found five times in the extract (in verses 5, 6 × 2, 7 and 9). The double use is for emphasis.

The effect of this constant emphasis is to strengthen the verbal idea – this builds an atmosphere of tension and urgency and unexpressed emotion.

Question 6 (b)

Criteria	Marks
<ul style="list-style-type: none">Provides a good explanation as to how and why Chodesh was celebrated in ancient IsraelMakes detailed reference to extract and commentary	3
<ul style="list-style-type: none">Provides some explanation as to how and why Chodesh was celebrated in ancient IsraelMakes some reference to extract and/or commentary	2
<ul style="list-style-type: none">Provides some relevant information	1

Sample answer:

The Israelite calendar celebrated the re-appearance of the moon in the sky every 30 days. Work was avoided or forbidden. Women refrained from serving and washing etc. Feasts were held (see verse 5). Royal gatherings and festivities were also part of the monthly celebration.

The commentary explains that the new moon was celebrated due to the fact that Israel was compared to the moon – in that Israel's light and success came from God rather than itself; just as the moon's light is a reflection of the sun's light rather than itself.

Question 7 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides a good explanation of how the verbs contribute to our understanding of the family's history in Moab 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The verbs describe the nature of the family's settlement in Moab, from temporary to permanent.

לָגוּר indicates that they were to stay for only a short while.

וַיִּקְדְּוּ indicates that they remained there for longer than first intended.

וַיִּשְׁבּוּ means that they became absorbed into the country and became permanent residents.

Question 7 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a good explanation of how knowing the meaning of names enhances our understanding Makes detailed reference to extract and commentary 	3
<ul style="list-style-type: none"> Provides some explanation of how knowing the meaning of names enhances our understanding Makes some reference to extract and/or commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Each name has a deeper meaning which reflects the person's role or personality. The reader gains a deeper insight into the text by understanding the meaning of the names.

For example, Elimelech's name reflects his status in Judah, his regal bearing and how his migration might have affected those left behind. He neglected his duties. Others reflect a different and more positive outlook on him. Mahlon and Chilyon mean Destruction and Eradication – others say 'hope' and 'longing' – the former reflects the famine and their abandoning of Judah, how they were doomed, the latter messianic hope and longing. Similar explanations can be given with regard to Naomi (pleasantness), Orpa (turning her back on Naomi and returning to her gods) and Ruth (dearest friend).

In addition, Elimelech's motive for emigrating hinted in his name – kinship is mine.

Question 8 (a)

Criteria	Marks
<ul style="list-style-type: none">Provides a good explanation of the significance of the amount of barley given to RuthMakes reference to commentary	2
<ul style="list-style-type: none">Provides some relevant information	1

Sample answer:

It was enough food for only one day, because by the next day Boaz would resolve her status (Levirate marriage).

Some say the number 6 refers to her six descendants – David, Messiah, Daniel, Hananyah, Mishael and Azaryah.

Question 8 (b)

Criteria	Marks
<ul style="list-style-type: none">Provides a good explanation of the function of the גֹּאֵל	3
<ul style="list-style-type: none">Provides some explanation of the function of the גֹּאֵל	2
<ul style="list-style-type: none">Provides some relevant information	1

Sample answer:

He was the close relative, perhaps closest relative, whose duty to marry the childless widow would bring 'redemption' to her and her family.

This redemption was in the form of marriage (Levirate marriage in Deuteronomy was with a brother-in-law) so that she could have security and also the name of the deceased could be perpetuated. Also to purchase the field and retain it in the tribal territory.

In the context of this story, Ruth is the widow and Boaz is prepared to become the Goel, but the official Goel, whose name is not revealed, is given first refusal to marry Ruth.

Section I — Prescribed Text – Tanakh

Part B

Question 9

Criteria	Marks
<ul style="list-style-type: none">• Demonstrates a thorough explanation of why the Bible was written• Composes a cohesive and logical response• Makes detailed reference to all four extracts and the prescribed texts	9–10
<ul style="list-style-type: none">• Demonstrates a good explanation of why the Bible was written• Composes a mostly cohesive and logical response• Makes some reference to all four extracts and the prescribed texts	7–8
<ul style="list-style-type: none">• Demonstrates some explanation of why the Bible was written• Composes an adequately structured and logical response• Makes limited reference to all four extracts and/or the prescribed texts	5–6
<ul style="list-style-type: none">• Demonstrates a limited explanation of why the Bible was written• Makes minimal reference to the extracts and/or the prescribed texts• Composes a response with limited structure	3–4
<ul style="list-style-type: none">• Provides some isolated, relevant information	1–2

Answers could include:

The Tanakh was originally a set of writings for guidance; an oracle of wisdom on how to live life.

Primarily the Bible is God’s revelation about Himself. In the course of God revealing Himself to human beings, He tells us who we are, why the world is here, how it was created and what our place is in it.

As part of God’s self revelation He reveals much about the nature of humanity, that often human beings go astray, act improperly and need to return to a more righteous life: the Tanakh shows how this can happen.

As a guide to life, it contains rules (mitzvot) which Jews (Israelites) in particular should obey. It conveys the concepts of free will, or reward and punishment and love of one’s fellow. It includes the significant information that everyone is made in the ‘image of God’, irrespective of race, religion or gender. It outlaws idolatry and immorality in all their various forms.

The Tanakh describes the Brit, the special relationship between God and the Israelites. It reminds the Israelites that God will protect them and will reward them by giving them the holy land of Israel as their promised land. However, they are expected in return to live a righteous life. It describes Israel as a ‘light unto the nations’ implying that the Jewish people should set an example to the rest of the world in moral and ethical standards.

In relating various historical episodes, the Tanakh always gives a moral slant to the events; in that sense the Tanakh attempts to relate a ‘moral-history’ of the Jewish people in Biblical times.

The Bible relates the lives of certain individuals, patriarchs, prophets, priests and kings, heroes and heroines, and uses them as examples of how to behave, or in some cases – how not to behave.

Included in the Tanakh is a Law Code that covers morality, holy days, prayer, diet, family relationships, hygiene, health, safety, economics and the environment.

The Tanakh also contains religious poetry and wisdom, which serves to inspire those who are facing crisis or trauma.

In Exodus 19:5–6 the Tanakh stresses the significance of the covenant or agreement between God and the Israelites. The covenant is conditional; if the Israelites listen to God’s voice and obey His word, then they will become a unique treasure among all peoples. The Tanakh justifies God’s decision by stating that the entire world belongs to Him. The second verse of this extract defines Israel’s role as that of a kingdom of priests, and a holy nation.

In 1 Samuel 17:45–46, the Tanakh brings the story of David and Goliath. The purpose of this story is to demonstrate that might is not always right. Rather, that with God’s help, the Israelites, though few in number can be victorious. David, though a young man, virtually defenceless, defeated Goliath, a giant, an experienced warrior, with a bodyguard and a full suit of armour. David had the confidence to address Goliath with the words – ‘I come to you in the name of the LORD of hosts, the God of the armies of Israel.’ The point of this story is encapsulated in David’s final words that following his victory – ‘all the earth may know that there is a God in Israel.’

In Ruth 1:16, Ruth pleads with Naomi to allow her to remain with her mother-in-law. The Tanakh teaches that anyone can join the Jewish people by sincerely adopting their beliefs and practices. Ruth states, ‘where you go, I will go . . . your people shall be my people, your God my God.’ The Tanakh demonstrates in this way the core value of loyalty, as well as describing the means by which a non-Jew can become a member of the Jewish people.

Finally, in Ruth 2:12, Ruth is promised that God will reward her for her kindness. Not only does this verse reaffirm the concept of reward for the righteous, but that Ruth will earn this reward in spite of coming originally from a pagan background. So the Tanakh can offer hope to all human beings irrespective of their upbringing or earlier failures.

Section II — Prescribed Text – Mishna

Question 10 (a)

Criteria	Marks
• Provides a good explanation of the rabbis' concerns	2
• Provides some relevant information	1

Sample answer:

'They do not decree a fast for community in the beginning on Thursday, so as not to raise market prices – of food.'

According to one interpretation, when shopkeepers perceive that large purchases of food are being made for the eve of a fast or for Shabbat, they conclude there is a famine and raise their prices, but when people fast on Monday, they realise that this is due only to the fast.

Answers could include:

Others write, 'Because the poor say, if it were not for the great need for rain, they would not fast before Shabbat.'

Other commentators provide the following explanation: the villagers supply their brethren in the cities with water and food. And when they come on a Thursday, since they did not know that there is a fast, they would bring sufficient food only for Shabbat, and people would purchase everything for Thursday night after the fast, and the price of food for Shabbat would rise.

Question 10 (b)

Criteria	Marks
• Presents a good comparison and contrast between the Sages and Rabbi Yose	2
• Provides some relevant information	1

Sample answer:

(By introduction:

In Israel, the most common natural disaster is a drought, which is the focus of a large part of Mishna Ta'anit. A lack of rain is seen either as a warning or as a punishment. Our Sages decreed a series of fast days.

- 1 The first three fast-days
- 2 The second three fast-days
- 3 The last seven fast-days)

According to the Sages a series of the first three fast-days should never begin on a Thursday because they were concerned that the shopkeepers would raise the prices before Shabbat. The second set of fasts could begin on Thursday.

Rabbi Yose says – that just as the first set of fasts cannot begin on Thursday, neither can the second and the last ones begin on Thursday. He was concerned that the shopkeepers would raise the prices even then.

Question 11 (a)

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

Sample answer:

The nature of the disagreement is when to complete or not to complete the fast.

Answers may also include:

According to the Sages, if they were fasting and rain began to fall on the day of the fast, before sunrise, they would not complete the fast, for it had not yet become incumbent upon them when the rain fell; but if the rain fell after sunrise, they would complete the fast.

Rabbi Eliezer says, if rain fell for them before midday they would not complete the fast as the midday hour is the time when most people eat, and since the rain fell before midday, the fast had not yet begun for them; and if the rain fell for them after midday they would complete the fast. (The Jerusalem Talmud explains the reason for this, ‘since most of the day had passed in sanctity.’ – *Not necessarily required.*)

Question 11 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a good explanation of when and why Hallel Hagadol is said Makes reference to text and commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

According to Rabbi Tarfon if rain fell before noon, they would celebrate with a feast and later in the afternoon they would recite Hallel Hagadol.

Because it contains the verse, ‘נותן לחם לכל בשר . . . כי לעולם חסדו’. ‘Who gives good to all flesh, for His mercy endures forever’, the Talmud explains that they did not read this prior to eating, because ‘the הלל הגדול is said only with a satisfied soul and contented body’.

Question 11 (c)

Criteria	Marks
<ul style="list-style-type: none">• Provides a thorough discussion on the rules concerning communal and individual fast days• Makes detailed reference to text and commentary	4
<ul style="list-style-type: none">• Provides a good discussion on the rules concerning communal and individual fast days• Makes some reference to text and commentary	3
<ul style="list-style-type: none">• Provides some discussion on the rules concerning communal and individual fast days• Makes minimal reference to text and/or commentary	2
<ul style="list-style-type: none">• Provides some relevant information	1

Sample answer:

The words **בְּמִתְעַנִּין** and **לְהֵם** demonstrate that the Mishna is dealing with fast days for the community. The commentary discusses how the laws may differ for fasts undertaken by an individual.

According to one opinion, this law **דְּיָו בְּמִתְעַנִּין** applies to fasts which were decreed for other calamities in addition to drought, and if the danger passed before midday the fast is not completed. This law applies, however, only to communal fasts, for decrees are placed on the entire public only when necessary.

However, if an individual fasts for some calamity, they complete their fast even if the danger passed before midday.

Others maintain however, that no distinction is to be made between individual and community, and that, at any event, this law applies only to fasts for rain.

(Regarding fasts for other adversities, even though the danger passed before midday, the fast is to be completed; for lack of rain, however, which is a transitory adversity, this is the only calamity about which a person can be certain that it has passed.)

Question 12 (a)

Criteria	Marks
<ul style="list-style-type: none">Provides four reasonsMakes detailed reference to text and commentary	4
<ul style="list-style-type: none">Provides three reasonsMakes some reference to text and commentary	3
<ul style="list-style-type: none">Provides two reasonsMakes minimal reference to text and/or commentary	2
<ul style="list-style-type: none">Provides some relevant information	1

Sample answers:

The fifteenth of Av was considered to be a יום טוב because –

- (1) The daughters of Jerusalem went out in borrowed white garments, so as not to embarrass others, and they danced in the vineyards in order to find a husband.
- (2) The tribes were permitted to intermarry with each other. The Sages permitted such intermarriage on the fifteenth of Av, for they interpreted the verse, 'This is the thing which the Lord has commanded concerning the daughters of Zelophehad', to mean that the prohibition of intertribal marriage applied only to the generation of the daughters of Zelophehad.
- (3) This is the day on which the tribe of Benjamin was permitted to enter the assembly of Israel.
- (4) This is the day on which the Children of Israel stopped dying in the wilderness.

Answers could also include:

- (5) This is the day on which Hoshea ben Elah (the last king of the Northern Kingdom) cancelled the guards who had been placed on the roads by Jeroboam ben Nebat, so that the Children of Israel would not go up as pilgrims to Jerusalem.
- (6) On this day it was permitted to bury those who had died in Betar.
- (7) On this day they would cease to cut the wood for the fire on the Altar, for the sun is no longer so strong, and the wood does not dry as well.

Any four of the above are acceptable.

Question 12 (b)

Criteria	Marks
<ul style="list-style-type: none"> • Presents a thorough understanding of the features of the language and content of Mishna which demonstrate it is post-Biblical rabbinic literature 	5
<ul style="list-style-type: none"> • Presents a good understanding of the features of the language and content of Mishna which demonstrate it is post-Biblical rabbinic literature 	4
<ul style="list-style-type: none"> • Presents some understanding of the features of the language and content of Mishna which demonstrate it is post-Biblical rabbinic literature 	2–3
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answers:

Post-Biblical Hebrew language is a direct descendant of Biblical Hebrew as preserved by the Jews after the Babylonian captivity, and definitively recorded by Jewish sages in writing the Mishnah and other contemporary documents.

Features of post-Biblical Hebrew

- (1) The final /ם/ of plural words is often replaced with final /ן/ for example טְעוּנִין, שְׂאוּלִין.
- (2) Quoting Rabban Shimon ben Gamliel: רבן שמעון בן גמליאל who was a *post-Biblical character, a Tanna*, sage and leader of the Jewish people.
- (3) חֲמִשָּׁה עָשָׂר בְּאָב, the fifteenth of the month Av is a post-Biblical minor Jewish holiday. According to the Talmud, Tu B'Av was a joyous holiday in the days of the Temple in Jerusalem.
- (4) Quotes from Biblical sources eg /שָׁקַר הַחֵן וְהַבֶּל הַיָּפִי, אִשָּׁה יְרֵאתָ ה' הִיא תִתְהַלֵּל / צְאִינָה וְרֵאִינָה בְּנוֹת צִיּוֹן בְּמִלְךְּ שְׁלֹמֹה – demonstrate that the Mishnah was written after the canonisation of the Tanakh.
- (5) בְּנִין בֵּית הַמִּקְדָּשׁ, שִׁבְעָה בְּמַהֲרָה בְּיָמֵינוּ The Mishna concludes with the prayer that the 3rd Beth Hamikdash may be built speedily in our days. This implies that the Mishnah was completed after 70 CE.

Answers could also include:

- (6) Note the use of the present participle and the absence of VAV HA-HIPUCH.
- (7) The main ingredient of Mishna is Halakha as opposed to narrative or poetry.
- (8) Certain forms and idioms are unlikely in Tanakh, more popular in Mishna eg שְׁלֹא and בִּמְתֵן תּוֹרָה, שְׂאִין.
- (9) Laconic language

Any five of the above (1–9) are acceptable.

Section III — Unseen Text – Tanakh

Question 13 (a) (i)

Criteria	Marks
• Parses correctly	1

Sample answer:

קוּם Hiphil Imperfect with vav consecutive

Question 13 (a) (ii)

Criteria	Marks
• Parses correctly	1

Sample answer:

סוּר Kal/Pa'al Perfect

Question 13 (b)

Criteria	Marks
• Identifies THREE examples of the pausal form	2
• Identifies TWO examples of the pausal form	1

Sample answer:

אִפְרָיִם (verse 9)

גָּעַשׁ (verse 9)

שָׁמְעוּ (verse 17)

Question 13 (c)

Criteria	Marks
• Shows a good understanding of the information provided in verses 8–9	2
• Provides some relevant information	1

Sample answer:

Joshua who by the end of his life was known as the servant of the LORD, died at the age of 110. He was buried on the border of his inheritance in Timnath-heres, in the hill-country of Ephraim, on the north of the mountain of Gaash.

Question 13 (d)

Criteria	Marks
• Provides a good understanding of the people's behaviour following Joshua's death	3
• Provides some understanding of the people's behaviour following Joshua's death	2
• Provides some relevant information	1

Sample answer:

Following Joshua's death, the children of Israel did evil in the sight of the LORD, and they served the Baalim. They abandoned the God of their fathers, who had brought them out of the land of Egypt and instead worshipped the gods of the surrounding nations. In doing this they provoked the Lord.

Question 13 (e)

Criteria	Marks
• Provides a thorough explanation for the appointment of Judges	4
• Provides a good explanation for the appointment of Judges	3
• Provides some explanation for the appointment of Judges	2
• Provides some relevant information	1

Sample answer:

After Joshua's death, the children of Israel rebelled against God. God was angry with them and He handed them over to the surrounding enemies. As a result God turned against them and the Israelites were defeated and distressed. It was at this point that God appointed Judges, whose purpose was to save the Israelites from their enemies. Even so the people did not always listen to the Judges and they continued to go astray after other gods and worship them. Nevertheless when God appointed a Judge, He was with the judge and consequently saved the Israelites from their enemies because it saddened God that the Israelites were oppressed and crushed.

Question 13 (f)

Criteria	Marks
• Provides an explanation for each of the grammatical items in מִן־הַנְּקִיָּוֹת	2
• Provides some relevant information	1

Sample answer:

מִן־הַנְּקִיָּוֹת Noun – feminine singular construct of נְקִיָּוָה,

+ the prefix מִן (as an inseparable preposition from the preposition מִן), the *nun* is assimilated and is indicated by a strong *dagesh* in the first letter of the noun,

+ third person masculine plural suffix.

Question 14 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides a good explanation of the grammatical rules of the construct state Provides examples from the text to illustrate answer 	3
<ul style="list-style-type: none"> Provides some explanation of the grammatical rules of the construct state Provides some examples from the text to illustrate answer 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

either שר־צבָא Captain of the army
 or מלֶד־אַרָם The king of Syria

These are two examples of many in this extract where a masculine singular noun precedes a second noun to form the construct state. In such a case the first noun does not change its form at all.

either אִשְׁת־נַעֲמָן The wife of Naaman
 or שֵׁשֶׁת אֲלָפִים Six thousand

Here a feminine singular noun changes its form in the construct state from אִשָּׁה to אִשְׁת, this is a standard requirement for a singular feminine noun, eg תּוֹרָה becomes תּוֹרַת.

either כֶּכְרֵי־כֶסֶף Talents of silver
 or מֵי־יִשְׂרָאֵל The waters of Israel

Where the form of the first noun is masculine plural it changes, eg becomes כֶּכְרֵי or מֵי־ in the construct state. This is the pattern for all masculine nouns in the plural form – eg בְּנֵי or מַלְכֵי etc.

either חֲלִיפוֹת בְּגָדִים Changes of clothes
 or נְהַרֹת דַּמְשֶׁק The rivers of Damascus

Finally, the case of the feminine plural. Where the form of the first noun is feminine plural its form is the same when it is in the construct state.

In all the above cases the second noun does not change at all.

Question 14 (b)

Criteria	Marks
• Provides detailed information concerning Naaman contained in verse 1	3
• Provides some information concerning Naaman contained in verse 1	2
• Provides some relevant information	1

Sample answer:

Naaman is described as the captain of the king of Aram's army; he was a great man with his master; highly respected because God gave him the opportunity to bring salvation (or victory) to Aram, he was a mighty man of valour.

Question 14 (c)

Criteria	Marks
• Shows a good understanding of the sequence of events	2
• Provides some relevant information	1

Sample answer:

The Arameans had gone out in bands and from Israel they captured a young girl, who would eventually become a maid for Naaman's wife. When Naaman took ill, she said to her mistress: 'Would that my lord were with the prophet that is in Samaria, then he would recover from his leprosy.' It appears that this information was conveyed to Naaman via a male.

Question 14 (d)

Criteria	Marks
• Demonstrates a good understanding of the king of Israel's reaction to the king of Aram's letter	2
• Provides some relevant information	1

Sample answer:

When the king of Israel read the letter from the king of Aram, he tore his clothing (as a sign of distress and mourning) and said: 'Am I God, that I have the power to kill or keep alive, that this man (the king of Aram) should send Naaman to me so that I should heal him from his leprosy? Instead, be aware that he (the king of Aram) is simply trying to pick a quarrel with me.'

Question 14 (e) (i)

Criteria	Marks
• Demonstrates a good understanding of Elisha's instructions to Naaman	2
• Provides some relevant information	1

Sample answer:

Elisha sent a messenger to Naaman instructing him: 'Go and wash in the River Jordan seven times, so that your skin might return to normal, and then you will be clean (pure).'

Question 14 (e) (ii)

Criteria	Marks
• Demonstrates a good understanding of Naaman's reactions to Elisha's instructions	3
• Demonstrates some understanding of Naaman's reactions to Elisha's instructions	2
• Provides some relevant information	1

Sample answer:

Naaman reacted angrily because he was convinced that Elisha would come to see him personally, stand in front of him and call on the name of the LORD his God, wave his hand over the place of the disease, and bring about his recovery. He complained, 'were not Amanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? Can I not wash in them, and be clean?' So he turned, and departed in a rage.

Classical Hebrew Continuers

2013 HSC Examination Mapping Grid

Section I — Prescribed Text – Tanakh Part A

Question	Marks	Content	Syllabus outcomes
1 (a)	2	Exodus 16:1–8	H1.1
1 (b)	2	Exodus 16:1–8	H1.3, H2.4, H3.2
1 (c)	2	Exodus 16:1–8	H1.1, H1.3
2 (a)	1	Exodus 17:8–16	H2.1
2 (b)	4	Exodus 17:8–16	H1.3, H2.4, H3.2
3	4	Exodus 19:1–11	H1.3, H3.2
4 (a)	1	1 Samuel 15:24–31	H2.1
4 (b)	4	1 Samuel 15:24–31	H1.3, H2.4, H3.2
5 (a) (i)	1	1 Samuel 16:1–7	H1.1, H2.2
5 (a) (ii)	1	1 Samuel 16:1–7	H3.2
5 (b)	3	1 Samuel 16:1–7	H1.3, H2.4, H3.2
6 (a)	2	1 Samuel 20:5–11	H1.1, H2.1, H2.2
6 (b)	3	1 Samuel 20:5–11	H1.3, H2.4, H2.5, H3.2
7 (a)	2	Ruth 1:1–7	H1.1, H1.3, H3.2
7 (b)	3	Ruth 1:1–7	H1.1, H1.3, H3.2
8 (a)	2	Ruth 3:10–17	H1.3, H3.2
8 (b)	3	Ruth 3:10–17	H1.1, H2.4, H3.1, H3.2

Section I — Prescribed Text – Tanakh Part B

Question	Marks	Content	Syllabus outcomes
9	10	Exodus 19:5–6 1 Samuel 17:45–46	Ruth 1:16 Ruth 2:12 H1.1, H1.3, H2.4, H2.5, H3.1, H3.2, H3.3

Section II — Prescribed Text – Mishna

Question	Marks	Content	Syllabus outcomes
10 (a)	2	Ta'anit 2:9	H1.3, H2.5, H3.2
10 (b)	2	Ta'anit 2:9	H1.3, H2.5, H3.2
11 (a)	1	Ta'anit 3:9	H1.3, H2.5, H3.2
11 (b)	2	Ta'anit 3:9	H1.3, H2.5, H3.2
11 (c)	4	Ta'anit 3:9	H1.3, H2.4, H2.5, H3.1, H3.2, H3.3,
12 (a)	4	Ta'anit 4:8	H1.3, H2.4, H2.5, H3.1, H3.2, H3.3
12 (b)	5	Ta'anit 4:8	H1.1, H2.2, H2.3, H2.4

Section III — Unseen Text – Tanakh

Question	Marks	Content	Syllabus outcomes
13 (a) (i)	1	Judges 2:8–18	H1.1, H2.1
13 (a) (ii)	1	Judges 2:8–18	H1.1, H2.1
13 (b)	2	Judges 2:8–18	H1.1
13 (c)	2	Judges 2:8–18	H1.1, H1.2, H1.3
13 (d)	3	Judges 2:8–18	H1.1, H1.2, H1.3
13 (e)	4	Judges 2:8–18	H1.1, H1.3
13 (f)	2	Judges 2:8–18	H1.1
14 (a)	3	II Kings 5:1–12	H1.1
14 (b)	3	II Kings 5:1–12	H1.1, H1.3
14 (c)	2	II Kings 5:1–12	H1.1, H1.3
14 (d)	2	II Kings 5:1–12	H1.1, H1.3
14 (e) (i)	2	II Kings 5:1–12	H1.1, H1.3
14 (e) (ii)	3	II Kings 5:1–12	H1.1, H1.3