

## 2014 HSC Classical Hebrew Continuers Marking Guidelines

### Section I — Prescribed Text – Tanakh Part A

#### Question 1 (a)

Criteria	Marks
• Identifies two examples of the construct state	1

*Answers could include:*

Two of the following:

שִׁבְתָּהּ הַטֵּל  
פְּנֵי הַמִּדְבָּר  
בְּנֵי־יִשְׂרָאֵל  
שִׁנֵי הָעֵמֶר  
נְשֵׂי־הַעֲדָה  
שִׁבְתִּקְדָּשׁ

#### Question 1 (b)

Criteria	Marks
• Provides two different meanings of <i>Mekhuspas</i>	1

*Answers could include:*

Two of the following:

- ‘Small round balls’
- ‘Like hail-stones’
- ‘Flakes’
- ‘A sandwich’
- ‘Something sticky’
- Grains

**Question 1 (c)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides a good explanation of FOUR different ways of understanding <i>Man hu</i></li> <li>Makes reference to extract and commentary</li> </ul>	3
<ul style="list-style-type: none"> <li>Provides some explanation of the different ways of understanding <i>Man hu</i></li> <li>Makes reference to extract and commentary</li> </ul>	2
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1

**Answers could include:**

Four of the following:

- In Hebrew it is translated, *it is man*, or *it is manna*.
- Others maintain (*Targum; Mekhilta*) the word *man* here is taken to be a form of *mah* meaning *what*.
- Some say that an Egyptian expression ‘what is this’ would be *ma nu*, which would sound like *man hu*. In the ancient Egyptian expression, the word *man* can mean a gift, from the sky and/or arriving everyday.
- According to others the word *man* here means *food*.
- Others say that *man* is a gift, from the root *manah* (Radak, *Sherashim*).
- Mem* or *man* also denotes *coriander*.
- From the extract Moses told them that it is *Bread*.

**Question 1 (d)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides a thorough understanding of the religious teachings derived from the extract</li> </ul>	4
<ul style="list-style-type: none"> <li>Provides a good understanding of the religious teachings derived from the extract</li> </ul>	3
<ul style="list-style-type: none"> <li>Provides some understanding of the religious teachings derived from the extract</li> </ul>	2
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1

**Sample answer:**

The extract teaches that God provides exactly enough for each person according to their needs. The *manna* reinforced the idea of trust in God, the Great Provider, in that the people should believe that the *manna* would arrive each day, and they were not to hoard it from the day before. The only exception to this was on the sixth day, when they were commanded to collect a double portion. The first lesson from this is to teach the Israelites to observe Shabbat. Secondly to appreciate by collecting a double portion on Friday, they understood that they would not suffer deprivation in the service of God. Thirdly, based on this extract some of the more detailed rules of Shabbat are taught eg two loaves (*Challot*) at Shabbat meals and the prohibition of baking and cooking on Shabbat.

**Question 2 (a)**

Criteria	Marks
• Identifies a verb in the Hiphil	1

**Answers could include:**

Any of the following:

- (a) (verse 16) יהודרעתי
- (b) (verse 19) והבאתה
- (c) (verse 20) והזמרתה
- (d) (verse 20) יהודרעתי

**Question 2 (b)**

Criteria	Marks
• Provides explanations for the word <i>Mimokhorat</i>	1

**Sample answer:**

The word ממחרת literally means ‘the next day’.

- The day after Jethro had arrived at the Israelite camp.
- There is a tradition that it refers to the day after Yom Kippur. (After Moses came down from the mountain with the second set of tablets.)

**Question 2 (c) (i)**

Criteria	Marks
• Provides an understanding of Jethro's concerns	2
• Provides some relevant information	1

**Sample answer:**

Jethro had observed how Moses would sit from morning to evening judging the people while the people stood about Moses. Jethro was concerned that Moses and the people would wear themselves out as the task of judging all the people alone was too onerous for just one person.

**Question 2 (c) (ii)**

Criteria	Marks
• Provides an understanding of Jethro's proposed solutions	2
• Provides some relevant information	1

**Sample answer:**

Jethro proposed that Moses set up a legal system whereby Moses would still be the direct intermediary between God and the people but that the task of judging the people would be shared between Moses and other judges. He suggested that Moses look for capable men, God fearing men, men of truth, men who spurn ill-gotten gain and that Moses appoint them as judges of the people. (This system would alleviate the pressure on Moses and the people.)

**Question 3 (a)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Explains the difficulty with understanding the phrase <i>ve-chol ha'am</i> etc</li> </ul>	1

**Sample answer:**

The text states that they saw thunder, which is a physical impossibility. The commentary quotes that some suggest it was an experience of synesthesia, where they actually saw sounds.

**Question 3 (b)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Demonstrates a thorough understanding of the instructions given to the Israelites</li> <li>Makes detailed reference to extract and commentary</li> </ul>	4
<ul style="list-style-type: none"> <li>Demonstrates a good understanding of the instructions given to the Israelites</li> <li>Makes reference to extract and commentary</li> </ul>	3
<ul style="list-style-type: none"> <li>Demonstrates some understanding of the instructions given to the Israelites</li> <li>Provides some details from the extract or commentary</li> </ul>	2
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1

**Sample answer:**

The Israelites were commanded to refrain from making representation of anything that is 'with Me, gods of silver, gods of gold.' The commentary indicates that this would include making figures of anything associated with God, such as angels, or even making replicas of articles used in the Holy Temple.

In addition the Israelites were commanded to make an earthen altar, on which burnt offerings and peace offering of sheep and oxen could be offered. This should be done in a location where God gives explicit permission, for example in the Holy Temple, according to the commentary, where the Tetragrammaton was used in prayer and blessing.

The altar was to be made out of uncut stone, upon which no sword (metal implement) had been used. The commentary states that a permanent stone altar would have to be built eventually for the Holy Temple. It was to be built of stone filled with earth.

Finally the altar was to have a ramp, by which one could ascend, rather than steps, so that no nakedness would be exposed.

**Question 4 (a)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides two ways of understanding the <i>Ruakh Ra'ah</i></li> <li>Makes reference to extract and commentary</li> </ul>	2
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1

**Sample answer:**

The commentaries offer two different ways of understanding the *Ruakh Ra'ah* – the evil spirit that terrified Saul:

Some commentaries (*da'at mikra*) suggest that the evil was a spiritual malady, which came in the form of the prophetic inspiration, which forecast an evil end for Saul and his dynasty. Other commentaries (Abarbanel) suggest that the evil spirit was a physical illness, a form of melancholia (which could be cured through the playing of music).

**Question 4 (b)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Identifies the qualities of David as outlined in the extract</li> </ul>	2
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1

**Sample answer:**

In this extract David is described as (i) a man who knew how to play the harp, (ii) a valiant man, (iii) a man of war (iv) prudent in speech, (v) good looking and (vi) one who has God with him.

**Question 5 (a)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides an explanation of how the <i>Qere Kethiv</i> contributes to our understanding of Goliath's spear</li> <li>Makes reference to extract and commentary</li> </ul>	2
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1

**Sample answer:**

According to the *Qere* – תַּנְיִחוֹ [תַּנְיִחַן] – means “the **wood** of his spear was like a weaver’s beam...”. (This would simply mean that the shaft of his spear was as large as a weaver’s beam.) The *kethiv* however is תַּנְיִחוֹ [תַּנְיִחַן] – meaning “the **arrow** of his spear...” which would seem to imply that the shaft of the spear resembled an arrow.

**Question 5 (b)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides a detailed explanation why Goliath appeared to be both impressive and impregnable</li> <li>Makes reference to extract and commentary</li> </ul>	3
<ul style="list-style-type: none"> <li>Provides some explanation why Goliath appeared to be both impressive and impregnable</li> <li>Makes some reference to extract and commentary</li> </ul>	2
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1

**Sample answer:**

Goliath appeared to be physically impressive due to his height of six cubits and a span tall (over nine feet tall). He appeared to be impregnable due to his armour and weaponry. He wore a bronze helmet on his head and wore scaled armour made of overlapping rings of iron sewn on a leather jacket. His armour had a weight of five thousand bronze shekels. He had bronze greaves on his legs and a bronze javelin on his back. His spear was as large as a weaver’s beam and it had a blade tip of iron which weighed six hundred shekels.

**Question 6 (a)**

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

**Sample answer:**

The word *Mal-akhim* in verse 20 is the plural of *Mal-akh* and yet the verb that follows in that same sentence referring to the *Mal-akhim*, **Vayar**, is in the singular. The commentators suggest that the verb is in the singular because the verse refers either to the leader of the *Malakhim* or to each individual *Mal-akh*.

**Question 6 (b)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides a thorough understanding of the significance of the phrase provided in the context of the rise and fall of King Saul</li> <li>Makes reference to extract and commentary</li> </ul>	3
<ul style="list-style-type: none"> <li>Provides some understanding of the significance of the phrase provided in the context of the rise and fall of King Saul</li> <li>Makes some reference to extract and commentary</li> </ul>	2
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1

**Sample answer:**

The phrase *Hagam shaul ban'viim* appears twice; once in 1 Samuel 10:10 and once in this extract, 1 Samuel 19:24. The phrase signifies the stark contrast between an earlier incident 1 Samuel 10:10 which marks his rise as king, and this incident in Samuel 19:24 where it signifies his fall as king.

1 Samuel 10:10 Saul's Rise	1 Samuel 19:24 Saul's Fall
<ul style="list-style-type: none"> <li>His prophesying was a mark of Divine favour</li> <li>Here he was greeted with music</li> <li>Here he became "a new man" with greater confidence in himself and greater authority over others</li> <li>He prophesied alone</li> </ul>	<ul style="list-style-type: none"> <li>Here the reverse – no Divine favour</li> <li>He was ignored by the prophets</li> <li>Here three groups of commoners prophesied</li> <li>He wallowed in his nakedness</li> </ul>



**Question 7 (a)**

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

**Sample answer:**

וַיִּקְרַח (verse 3) Shoresh\Root קרה Qal\Paal imperfect with ו conversive

**Question 7 (b)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides an explanation as to how וַיֹּאמֶר נַעֲמָה מוֹאֲבִיָּהּ הִיא is an answer to the question לְמִי הַנַּעֲמָה הַזֹּאת</li> <li>Makes reference to extract and commentary</li> </ul>	2
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1

**Sample answer:**

The words לְמִי הַנַּעֲמָה הַזֹּאת do not ask – ‘who is this girl?’ – rather ‘to whom does this girl belong?’. One view is that Boaz assumed she was someone’s wife because her dress and appearance were clearly foreign; others interpret Boaz’s question as – ‘To what nation does she belong?’ Either way it prompted the young man to answer – ‘She is a Moabite girl’.

### Question 8

Criteria	Marks
• Uses the forms of the verbal root <i>ga'al</i> to provide a thorough explanation of the events that took place in the extract	4
• Uses the forms of the verbal root <i>ga'al</i> to provide a good explanation of the events that took place in the extract	3
• Uses the forms of the verbal root <i>ga'al</i> to provide some explanation of the events that took place in the extract	2
• Provides some relevant information	1

#### *Answers could include:*

The verb ***Ga'al*** means 'to redeem', but is used in the opening verse of this extract as 'near kinsman'. In other words the ***Go'el*** was the closest relative and therefore in a position to 'redeem' the situation. In this case, the 'near kinsman' or 'redeemer' could help Naomi not only by purchasing the family estate, but also by marrying her daughter-in-law. As such the ***Go'el*** had both rights and duties.

Boaz initiated the case, by inviting the ***Go'el*** to fulfil his legal and moral responsibilities (verse 1 and 3).

In verse 4, the verb ***Ga'al*** is used to describe the act of redeeming or buying land. This followed the statement by Boaz in verse 3 that Naomi wished to sell the estate of her late husband, Elimelech, so the ***Go'el*** was invited to purchase the land. However, it was also made clear that if he refused to take up the offer, the act of redemption would be offered to the next relative in line, namely Boaz himself. Initially the ***Go'el*** agreed to the terms of acquisition, and said that he would proceed with the purchase of the land (verse 4).

However, on being informed that there was a condition, namely marriage with Ruth, the ***Go'el*** refused for reasons that are not entirely clear from the text; but the implication is that by marrying Ruth, it would prejudice his own status or inheritance. The ***Go'el*** then issues an invitation to Boaz to purchase the land and marry Ruth, when he states (verse 6) – ***ge-al lecha ata et ge-ulati*** – you redeem my right of redemption.

Finally, verse 7 refers to the ancient Jewish laws of ***Geulah*** and ***Temurah*** – redemption and exchange of property, and the legal means by which this is effected. Verse 8 reports how the ***Go'el*** says to Boaz to buy it for himself and how as part of the legal proceedings (using a symbolic act of legal transfer) a shoe is removed, although it is not entirely clear whose shoe is removed – Boaz's or the ***Go'el's***.

## Section I — Prescribed Text – Tanakh

### Part B

#### Question 9

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides a thorough explanation of the revelation, administration and application of Jewish law</li> <li>Composes a cohesive and logical response</li> <li>Makes detailed reference to all five extracts and the prescribed texts</li> </ul>	9–10
<ul style="list-style-type: none"> <li>Provides a good explanation of the revelation, administration and application of Jewish law</li> <li>Composes a mostly cohesive and logical response</li> <li>Makes reference to all five extracts and the prescribed texts</li> </ul>	7–8
<ul style="list-style-type: none"> <li>Provides some explanation of the revelation, administration and application of Jewish law</li> <li>Composes an adequately structured and logical response</li> <li>Makes some reference to the extracts and/or the prescribed texts</li> </ul>	5–6
<ul style="list-style-type: none"> <li>Provides some details of the revelation, administration and application of Jewish law</li> <li>Composes a response with limited structure</li> </ul>	3–4
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1–2

#### *Sample answer:*

Jewish law forms an important part of Biblical and post Biblical Hebrew literature. The Israelites were given a body of law which was to guide them in their religious, social, economic and moral lives.

This idea that the law was revealed to the Jewish people directly from God is further strengthened by the introductory verse of the Ten Commandments (Exodus 20:1), which states, “And God spoke all these words.” Further, the following verse, which contains the first of the Ten Commandments, is written in the first person, implying that God is speaking directly to the people: “I am the Lord, your God, who brought you out of the land of Egypt, out of the house of slavery.” The remaining commandments in the Ten Commandments are spoken in the first and then third person singular. The implication is that either God speaks these words to the people Himself, or that Moses is the intermediary, and he conveys the law to the Israelites.

The idea that the law was of Divine origin was a major theological belief within Judaism.

In addition to the Written Law, ie the commandments as set down in the Bible (mainly in the Five Books of Moses), there is also an Oral law (later committed to writing, known as the Mishna or Torah Sheb’al Peh). Although the Mishna, as per the text given in the question, quotes the sages (eg Rabbi Shimon), nonetheless in Jewish theology this too was of Divine origin. The purpose of Mishna is to clarify and amplify the written text. The final text is part of a Mishna which quotes part of a verse from Exodus dealing with helping unload an animal, and the purpose of the Mishna is to explain in detail the meaning of these words and how they

translate into everyday law. The Mishna helps define the precise legal meaning of the words, which lead to the correct application of the law.

The administration of the law is referred to in the extracts provided. In Exodus 18: 20-22 it states that the law was to be administered by capable men from among the people. Their qualifications are listed: “men who fear God, trustworthy men who hate dishonest gain.” These men were to be appointed as officials over thousands, hundreds, fifties and tens. They were to serve as judges, although in Moses’ time the very difficult legal cases were to be dealt with by him alone.

This idea that judges were to be appointed is repeated in the book of Ruth (4:11), which describes a judicial hearing and elders of the city sitting at the gate overseeing the legal proceedings. The law is administered in this way, as per Ruth 4:11, with the help of judges and witnesses.

Finally the law applied to the entire Jewish people, although in some cases women and children were exempt. The law applied to ritual matters, such as not worshipping idols, or keeping the Sabbath; in ethical matters, such as honouring and respecting one’s parents, not committing adultery, and not being jealous of other people; in legal matters, such as not giving false testimony against one’s neighbour, and in criminal matters, such as not to murder, kidnap or steal. Exodus 20, verse 13 refers to murder, theft (kidnapping) and adultery, all of which are forbidden. A final law is stated in this verse that prohibits testifying as a false witness against one’s neighbour. Hence in both the application and administration of the law, righteous behaviour is demanded. All of these laws and many more were applied through the courts, known as Batei Din. The highest court of the land in Mishnaic times was known as the Sanhedrin. The sages who legislated became known as ‘Rabbis’ or teachers’; some of the sages from Mishnaic times are mentioned in the Mishna, for example Rabban Gamliel, Rabbi Shimon and Hillel.

So we see that Judaism is not just a set of beliefs about God, man and the universe. Judaism is a comprehensive way of life, filled with rules and practices that affect every aspect of life: what you do when you wake up in the morning, what you can and cannot eat, what you can and cannot wear, how to groom yourself, how to conduct business, whom you can marry, how to observe the holidays and Shabbat, and perhaps most important, how to treat God, other people, and animals. This set of rules and practices is known as Jewish Law.

**Section II — Prescribed Text – Mishna****Question 10 (a) (i)**

<b>Criteria</b>	<b>Marks</b>
• Provides the definition	1

*Sample answer:*

A Tallit is an upper garment, with which a person wraps themselves.

**Question 10 (a) (ii)**

<b>Criteria</b>	<b>Marks</b>
• Describes what each person is holding	1

*Sample answer:*

Each person is holding the fringes on one of the two sides of the garment.

**Question 10 (b) (i)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Identifies the circumstances where <i>Vy-yachaluku</i> is not to be taken literally</li> </ul>	1

**Sample answer:**

Where two claimants have legal rights to an item, the item should be divided and shared between them. However, if the object cannot be divided without it being ruined, as in this case, the object should be sold and the money divided between the claimants.

**Question 10 (b) (ii)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides a good explanation why the claimant swears <i>She'en Lo Bah Pachot Maychetzyah</i></li> </ul>	2
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1

**Sample answer:**

Two people have taken hold of a Tallit simultaneously; both claim the item as theirs. Each must take an oath.

Concerning the form of the oath, “*that not less than one half of it belongs to him*” the Gemara explains that he does not take an oath stating his claim to all of it, since we do not have someone take an oath which will not be put into effect.

Secondly, the oath must be constructed in the negative, since he cannot swear that half of the object is his, since he claims that all of it belongs to him. Hence the wording: “*that not less than half of it belongs to him.*”

**Question 10 (b) (iii)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Demonstrates a good understanding as to why the rabbis made changes to the letter of the law</li> </ul>	2
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1

**Sample answer:**

In the case discussed in this Mishna, the letter of the law would be that the two claimants should divide the object without the need for taking an oath. However, the rabbis enacted that it should be divided on the basis of an oath, in order to prevent a person seizing someone else's garment and claiming it as their own.

**Question 11 (a)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Identifies linguistic features in the Mishna, not normally found in a Biblical text</li> <li>Provides specific examples from the text</li> </ul>	2
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1

**Answers could include:**

- Nunation – eg Nos'in
- Extensive use of the present participle – eg Qodemet
- The use of Shel to denote possession
- A paragraph containing a series of brief phrases rather than full sentences
- Post Biblical terminology, eg Rabbi, Olam Haba
- Laconic language

**Question 11 (b)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides a thorough explanation of how the Mishna reflects the ethics and values of the sages. Makes detailed reference to text and commentary</li> </ul>	5
<ul style="list-style-type: none"> <li>Provides a good explanation of how the Mishna reflects the ethics and values of the sages. Makes reference to text and commentary</li> </ul>	4
<ul style="list-style-type: none"> <li>Provides some explanation of how the Mishna reflects the ethics and values of the sages. Makes some reference to text or commentary</li> </ul>	2–3
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1

**Sample answer:**

The ethics and values of the sages are reflected in a number of ways in this Mishna.

The Mishna begins by discussing prioritisation as it pertains to lost objects. It is thereby evident from this Mishna (as it is from the entire chapter) that there is a basic ethical obligation to return a lost object to its rightful owner. This in itself is an act of great kindness.

The Mishna teaches that care for one's own lost property takes precedence over that of any other person's. The understanding being that although one should always go out of one's way to perform acts of kindness for another person, one's own needs always come first. From the commentary it is evident that this concept is not unique to lost objects but is a basic ethical approach that extends to all matters of life.

The Mishna teaches that one's teacher's lost object takes precedence over that of one's father. The justification given by the Mishna is that whereas your father brought you into this world, your teacher teaches you Torah and thereby brings you to the world to come. From this we understand to what extent the Sages valued Torah study and how the concept of a "world to come" was deeply entrenched in their value system. From this ruling – that a teacher comes before one's own father – we also understand the value of honouring and respecting parents, appreciating that they brought us into this world and therefore we are obliged to give them priority over anyone else (besides oneself and one's teacher).

Finally, the Mishna speaks about prioritisation with regards to helping someone unload a burden and with regards to redeeming captives. From here we see how doing acts of kindness for those in need was a basic value and ethical requirement.

**Question 12 (a)**

Criteria	Marks
• Provides correct answer	1

**Sample answer:**

The phrase *natan eynav* has the literal meaning 'he put his eyes' or 'gave his eyes', however, in the Mishna it is used in the sense of 'one intended'.

**Question 12 (b)**

Criteria	Marks
• Provides correct answer	1

**Sample answer:**

*Yemei Garid* is the dry season (or the summer), the *Yemei Revi'ah* is the wet season (or the winter).



**Question 12 (c)**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"> <li>Provides a thorough explanation of how the meaning of ‘interest’ in the Mishna extends beyond its current meaning</li> <li>Makes detailed reference to text and commentary</li> </ul>	4
<ul style="list-style-type: none"> <li>Provides a good explanation of how the meaning of ‘interest’ in the Mishna extends beyond its current meaning</li> <li>Makes some reference to text and commentary</li> </ul>	3
<ul style="list-style-type: none"> <li>Provides some explanation of how the meaning of ‘interest’ in the Mishna extends beyond its current meaning</li> <li>Makes minimal reference to text or commentary</li> </ul>	2
<ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>	1

**Sample answer:**

The current meaning of interest is a monetary payment made by a borrower to a lender for the use of the money borrowed. The meaning of interest in the Mishna is ANYTHING given by the borrower to the lender which would be above the amount borrowed or the service provided. This is evident from the three different cases documented in the Mishna:

- A person may ask a friend to provide a service such as digging in the field, then promising to help the friend do the same in their field. However ALL conditions would need to be equal. You cannot ask a friend to do a different kind of job in return. You cannot even ask them to do the same job, but in a different season. The reason being that the friend who provided the original services might be receiving something more than they provided.
- The Mishna teaches that one may not give a gift to someone from whom you intend to borrow money. Similarly, one may not give a gift to someone who has lent you money. (Though in both cases the gift is totally unrelated to the loan; since the lender is receiving something from the borrower, above what was lent – this is a subtle form of interest.)
- The idea extends even further to what the Mishna refers to as “verbal interest”: A borrower may not even offer some verbal information that could be of value to the lender (were the borrower not accustomed to doing so even without having borrowed from lender). The commentary points out that a borrower may not even greet a lender (were they not generally accustomed to doing so even without having borrowed from them). Here too, the reason being that at a very fine level the lender is receiving something from the borrower, above what was lent

**Question 13 (a)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Explains how alliances were made with foreign kings in the days of King Solomon</li> </ul>	1

**Sample answer:**

Alliances were made with foreign kings through the marriage of members of royal families. (In this case, Solomon married the daughter of Pharaoh, the king of Egypt, and an alliance was cemented between Israel and Egypt.)

**Question 13 (b)**

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

**Sample answer:**

Solomon undertook to build a wall around Jerusalem.

**Question 13 (c)**

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides the subject and object of Vayevieha</li> </ul>	2
<ul style="list-style-type: none"> <li>Provides EITHER the subject OR the object of Vayevieha</li> </ul>	1

**Sample answer:**

The subject is King Solomon, the object the daughter of Pharaoh, the king of Egypt.

**Question 13 (d) (i)**

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

**Sample answer:**

Zavakh, Pi'el, present participle

**Question 13 (d) (ii)**

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

**Sample answer:**

malakh, Hiphil, perfect/past

**Question 13 (e)**

• Outlines the positive and negative features written about King Solomon in verse 3	2
• Provides some relevant information	1

**Sample answer:**

To his credit, the text mentions that Solomon showed his love for the Lord by walking according to the instructions given by his father David. However, to his discredit he continued offering sacrifices and burning incense to God in the high places.

**Question 13 (f)**

• Identifies the adjectives in verse 4 and verse 7	2
• Identifies EITHER the adjective in verse 4 OR the adjective in verse 7	1

**Sample answer:**

In verse 4, HAGDOLAH (the GREAT high place); in verse 7, KATON (a LITTLE child).

**Question 13 (g)**

• Provides a detailed description of the conversation between God and Solomon	6
• Provides a good description of the conversation between God and Solomon	4–5
• Provides some description of the conversation between God and Solomon	2–3
• Provides some relevant information	1

**Sample answer:**

In a dream, Solomon is asked by God to make any request he wishes for.

Solomon acknowledges the kindness God did for his father in the past and continues to do so by providing David with a son who will reign after him.

Solomon describes himself as a small child and as such does not know how to fulfil his duties as king. Therefore he asks God for a discerning heart so that he may know the difference between right and wrong.

This answer pleased God, so God said to him, ‘Since you have asked for this and not for long life or wealth, or the death of your enemies, I will give you a wise heart (and in this respect you will be unique) but also I will give you what you have not asked for, namely wealth and honour, so that in your lifetime you will have no equal among kings.’

Finally God states that if Solomon remains faithful to God, Solomon will be awarded a long life.

### Section III — Unseen Text – Tanakh

#### Question 14 (a)

Criteria	Marks
• Explains the use of the sign of the definite object in verse 13	1

**Sample answer:**

The word *Et* is placed before a noun to show that it is a direct object. In this case the direct object is a common noun with the definite article – *Ha'anashim*. The two words *Et* and *Ha'anashim* are joined with a hyphen, known in Hebrew grammar as a *Maqqeph*.

#### Question 14 (b) (i)

Criteria	Marks
• Parses correctly	1

**Sample answer:**

*mut, Hiphil, Imperfect with Vav consecutive*

#### Question 14 (b) (ii)

Criteria	Marks
• Parses correctly	1

**Sample answer:**

*pakad, Hitpa'el, Imperfect with Vav consecutive*

#### Question 14 (b) (iii)

Criteria	Marks
• Parses correctly	1

**Sample answer:**

*hanah, Qal/Pa'al, Imperfect with Vav consecutive*

**Question 14 (c)**

Criteria	Marks
• Provides the correct answer	1

**Sample answer:**

The people of the tribe of Benjamin were asked to hand over the evil men of Gibeah to the tribes of Israel for punishment. Their refusal to do so led to war.

**Question 14 (d)**

Criteria	Marks
• Provides the correct answer	1

**Sample answer:**

26,700 soldiers

**Question 14 (e)**

Criteria	Marks
• Identifies the special feature attributed to these soldiers	2
• Provides some relevant information	1

**Sample answer:**

These 700 soldiers were not only left-handed but also extremely accurate stone-slingers. They could hit a target as small as a single hair without missing their mark.

**Question 14 (f)**

Criteria	Marks
• Identifies THREE interrogatives	2
• Identifies TWO interrogatives	1

**Sample answer:**

*Mah* What (verse 12), *Mi* Who (verse 18) and the *He* interrogative in *Ha'osif* (verse 23)

**Question 14 (g)**

<b>Criteria</b>	<b>Marks</b>
• Provides a detailed comparison between the two occasions the text states <i>vayishalu</i>	4
• Provides a good comparison between the two occasions the text states <i>vayishalu</i>	3
• Provides some comparison between the two occasions the text states <i>vayishalu</i>	2
• Provides some relevant information	1

***Sample answer:***

On both occasions the Israelites sought advice from God. The first time the inquiry was made (verse 18) was in anticipation of the initial battle. The Children of Israel asked of God, “Who should lead the Israelite army?” The answer received was the tribe of Judah. The second time was in the wake of the military set-back when the tribe of Benjamin out-fought the Israelites and felled 22,000 Israelite soldiers on the battlefield. On this second occasion the Israelites went up and wept before God (verse 23), asking this time, “Shall we go up again and fight against the Benjamites, our brethren?” The answer received on this second occasion was, “Go up against him!”

# Classical Hebrew Continuers

## 2014 HSC Examination Mapping Grid

### Section I — Prescribed Text – Tanakh

#### Part A

Question	Marks	Content	Syllabus outcomes
1 (a)	1	Exodus 16:13–23	H2.2
1 (b)	1	Exodus 16:13–23	H1.2
1 (c)	3	Exodus 16:13–23	H2.5, H3.2
1 (d)	4	Exodus 16:13–23	H1.3, H2.4, H3.3
2 (a)	1	Exodus 18:13–21	H2.1
2 (b)	1	Exodus 18:13–21	H1.1, H1.3
2 (c) (i)	2	Exodus 18:13–21	H1.3, H2.4
2 (c) (ii)	2	Exodus 18:13–21	H1.3, H2.4
3 (a)	1	Exodus 20:15–23	H1.3, H2.2
3 (b)	4	Exodus 20:15–23	H1.3, H2.4, H3.3
4 (a)	2	I Samuel 16:13–20	H1.1, H1.3
4 (b)	2	I Samuel 16:13–20	H1.1, H1.3, H2.4
5 (a)	2	I Samuel 17:4–9	H1.1, H2.2
5 (b)	3	I Samuel 17:4–9	H1.1, H1.3, H3.2
6 (a)	1	I Samuel 19:18–24	H1.1, H2.1, H2.2
6 (b)	3	I Samuel 19:18–24	H1.3, H2.4
7 (a)	1	Ruth 2:1–7	H2.2
7 (b)	2	Ruth 2:1–7	H1.1, H1.3, H2.2
8	4	Ruth 4:1–8	H1.1, H1.3, H2.1, H2.4, H2.5, H3.3

### Section I — Prescribed Text – Tanakh

#### Part B

Question	Marks	Content	Syllabus outcomes
9	10	Exodus 18:21–22 Exodus 20:1–2, 13 Ruth 4:11 Mishna, Bava Metziah 2:10	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) (i)	1	Mishna, Bava Metziah 1:1	H1.3, H2.5, H3.2
10 (a) (ii)	1	Mishna, Bava Metziah 1:1	H1.3, H2.5, H3.2
10 (b) (i)	1	Mishna, Bava Metziah 1:1	H1.3, H2.5, H3.2
10 (b) (ii)	2	Mishna, Bava Metziah 1:1	H1.3, H2.5, H3.2
10 (b) (iii)	2	Mishna, Bava Metziah 1:1	H1.3, H2.5, H3.2
11 (a)	2	Mishna, Bava Metziah 2:11	H1.1, H2.2, H2.3
11 (b)	5	Mishna, Bava Metziah 2:11	H1.3, H2.5, H3.1, H3.3
12 (a)	1	Mishna, Bava Metziah 5:10	H1.3
12 (b)	1	Mishna, Bava Metziah 5:10	H1.3, H2.5, H3.2
12 (c)	4	Mishna, Bava Metziah 5:10	H1.3, H2.5, H3.2

**Section III — Unseen Text – Tanakh**

Question	Marks	Content	Syllabus outcomes
13 (a)	1	1 Kings 3:1–13	H1.1, H1.3
13 (b)	1	1 Kings 3:1–13	H1.1, H1.3
13 (c)	2	1 Kings 3:1–13	H1.1, H1.2
13 (d) (i)	1	1 Kings 3:1–13	H1.1
13 (d) (ii)	1	1 Kings 3:1–13	H1.1
13 (e)	2	1 Kings 3:1–13	H1.1, H1.2, H1.3
13 (f)	2	1 Kings 3:1–13	H1.1, H1.3
13 (g)	6	1 Kings 3:1–13	H1.1, H1.3
14 (a)	1	Judges 20:12–23	H1.1
14 (b) (i)	1	Judges 20:12–23	H1.1
14 (b) (ii)	1	Judges 20:12–23	H1.1
14 (b) (iii)	1	Judges 20:12–23	H1.1
14 (c)	1	Judges 20:12–23	H1.1, H1.3
14 (d)	1	Judges 20:12–23	H1.1, H1.3
14 (e)	2	Judges 20:12–23	H1.1, H1.3
14 (f)	2	Judges 20:12–23	H1.1, H1.3
14 (g)	4	Judges 20:12–23	H1.1, H1.3