

## 2015 HSC Classical Hebrew Extension Marking Guidelines

### Section I — Prescribed Text Part A

#### Question 1 (a)

| Criteria  | Marks |
|---|-------|
| • Provides a good explanation of why the prophet uses these phrases | 2     |
| • Provides some relevant information                                | 1     |

#### *Sample answer:*

Tyre was a powerful trading nation. It traded with many countries/nations and its ships were laden with merchandise. So, the first phrase describes Tyre as ‘strong’ and this trade also made the inhabitants strong/powerful. However, what made it strong was also its downfall. The very sea that helped it gain its wealth will cover it entirely, symbolic of its complete destruction.

#### Question 1 (b) (i)

| Criteria   | Marks |
|--|-------|
| • Demonstrates a good understanding of the rules of the conjunctive <i>vav</i> in verse 17 | 2     |
| • Provides some relevant information   | 1     |

#### *Sample answer:*

The conjunctive *vav* is usually vocalised before a noun with a *shewa* eg *ve’eret*. In front of the letter *Pe* and before a word starting with a *shewa*, the *vav* is vocalised with a *shuruk* eg *oofanag*, *oodevash*. Finally, when connecting a pair of words with some similarity or when the conjunction stands immediately before the tone syllable, that is, the accented syllable, the *vav* has a *qametz*.

**Question 1 (b) (ii)**

| Criteria   | Marks |
|--|-------|
| • Provides a good explanation of the contribution of the merchandise to Tyre's power | 2     |
| • Provides some relevant information   | 1     |

**Sample answer:**

Tyre became an economic power because trading such vital and luxury commodities enabled her to become a successful, wealthy and powerful country in the region. Some of these items are listed below:

- Precious stones – turquoise, coral, agate
- Textiles/materials – purple stuff, embroidery, fine linen, white wool, fabrics, cloaks and blue
- Animals – horses, mules, lambs, rams, goats
- Metals – polished iron, gold, silver, copper
- Foods – wheat, honey, oil
- Spices – balm, cassia, calamus
- Miscellaneous – ebony, ivory.

**Question 1 (c) (i)**

| Criteria  | Marks |
|---|-------|
| • Demonstrates a good understanding of the Prince of Tyre | 2     |
| • Makes reference to extract and commentary               |       |
| • Provides some relevant information                      | 1     |

**Sample answer:**

The *ne'gid tzor*, the Prince of Tyre, is compared to Nebuchadnezzar. This is because he said 'I am a god'; he arrogated divinity to himself and this is what the Prince of Tyre is saying about himself and his state, Tyre.

**Question 1 (c) (ii)**

| Criteria  | Marks |
|---|-------|
| • Explains the effect of TWO stylistic features | 2     |
| • Provides some relevant information            | 1     |

***Sample answer:***

- Nature imagery – the seas, the deep waters, the coastlands – what was positive becomes negative – the benign becomes malicious
- Hyperbole – appalled, faces contorted, a horror
- Alliteration – repetition of the sibilant sound (verses 33, 34, 35) underlines the ‘hissing’ of the merchants against the Prince of Tyre representing their *volte face*. (Use of letters – sin, shin, tsaddi and zayin.)
- Parallelism – used to compare or contrast ideas
- Simile – reinforces Tyre’s arrogance

**Question 2 (a)**

| Criteria   | Marks |
|--|-------|
| • Provides a good understanding of why one might consider it permissible for a husband to divorce his wife using money | 2     |
| • Provides some relevant information   | 1     |

**Sample answer:**

Speaking of a divorcee's remarriage, the Torah states (Deuteronomy 24:2) 'And she leaves his house and she goes and becomes (a wife) unto another man. By juxtaposing 'leaving' – 'Veyatzah' – and 'becoming' – 'vehayta' – in the same verse, the Torah thereby compares the divorce procedure to the marriage procedure, a comparison from which several laws are derived. Consequently, one might have thought that just as 'becoming' ie marriage is effected through money (that is, through the standard marriage procedure of a man giving a woman a ring or another item of value and stating that it should effect marriage) so too 'leaving' ie divorce may be effected through money as well (that is, by the husband giving her a sum of money and stating that the transfer should effect a divorce).

**Question 2 (b)**

| Criteria                                     | Marks |
|--|-------|
| • Provides a good explanation of the rulings | 2     |
| • Provides some relevant information         | 1     |

**Sample answer:**

The Gemara teaches that a bill of divorce must be something that completely severs the bond between husband and wife. This means that the husband may not include any conditions that will result in some residual ties between him and his wife. Consequently the Gemara brings this first ruling that if a man hands his wife a bill of divorce and says to her that he is giving her the divorce on condition that she never drinks wine or on condition that she never goes to her father's house again – this divorce is invalid. Since the condition does not expire, it gives the husband a permanent hold over his wife. This residual hold constitutes a lack of absolute severance and the divorce is thus void. If, however, the conditions set by the husband have some specified time limit – for example, if he gave her the divorce on condition that she not drink wine or enter her father's home for the following thirty days – the divorce is valid and is effective immediately subject to the conditions he has imposed. Since the conditions apply only for a limited time after which the severance will be absolute, the divorce act is deemed one that effects absolute severance and is effective immediately.

**Question 2 (c)**

| Criteria   | Marks |
|--|-------|
| • Provides a thorough explanation of how <i>Rabbi Yose Haglili</i> and the <i>Rabbis</i> use these words to derive various laws of divorce | 6     |
| • Provides a good explanation of how <i>Rabbi Yose Haglili</i> and the <i>Rabbis</i> use these words to derive various laws of divorce     | 4–5   |
| • Provides some explanation of how <i>Rabbi Yose Haglili</i> and the <i>Rabbis</i> use these words to derive various laws of divorce       | 2–3   |
| • Provides some relevant information   | 1     |

**Sample answer:**

R. Yose Haglili:

- While one might have assumed that only a parchment document is valid for writing a bill of divorce, the word ‘*Vekatav*’ – ‘And he writes for her’ – implies that in any event the writing surface is valid no matter what material it is written on and even materials such as a wooden table or an olive leaf are valid surfaces.
- The word ‘*sefer*’ – ‘document’ – teaches a certain limitation on the writing surface – the surface needs to be similar to a parchment document in that it may not be a living creature or food.
- The juxtaposition of the words ‘*sefer keritut*’ – ‘a document of severance’ – teaches us that only a written document can sever a woman from her husband, but nothing else (like money) can sever her from him.
- Technically the Torah could have just written ‘*sefer karet*’ instead of ‘*sefer keritut*’. The fact that the Torah chose to use the longer word ‘*keritut*’ is to teach us a further law and that is that the bill of divorce must be something that completely severs the bond between husband and wife, without any residual ties remaining between him and his wife.

The Rabbis (Rabanan):

- The word ‘*vekatav*’ – ‘and he writes’ – teaches us that only a written instrument can effect divorce, but nothing else (like money) can sever her from him.
- The word ‘*sefer*’ (from the word ‘*saper*’ – ‘to tell’) teaches us that the contents of the *get* are to be a formula of severance. The Torah is teaching that the husband needs to write for his wife a formula that describes the severance of the bond between them.
- The juxtaposition of the words ‘*sefer*’ and ‘*keritut*’ (which render a formula of severance) teaches us that a bill of divorce must be something that completely severs the bond between husband and wife, without any residual ties remaining between him and his wife.

## Section I — Prescribed Text

### Part B

#### Question 3

| Criteria   | Marks |
|--|-------|
| <ul style="list-style-type: none"> <li>• Presents a sophisticated discussion on the proposition that the purpose of Talmud is to teach Jewish law and give guidelines for its application</li> <li>• Makes reference to extracts and texts as a whole</li> <li>• Composes a logical and cohesive response</li> </ul>               | 9–10  |
| <ul style="list-style-type: none"> <li>• Presents a detailed discussion on the proposition that the purpose of Talmud is to teach Jewish law and give guidelines for its application</li> <li>• Makes reference to extracts and texts as a whole</li> <li>• Composes a logical and cohesive response</li> </ul>                    | 7–8   |
| <ul style="list-style-type: none"> <li>• Presents a satisfactory discussion on the proposition that the purpose of Talmud is to teach Jewish law and give guidelines for its application</li> <li>• Makes some reference to extracts and texts as a whole</li> <li>• Composes a logical response with some cohesiveness</li> </ul> | 5–6   |
| <ul style="list-style-type: none"> <li>• Presents a limited discussion on the proposition that the purpose of Talmud is to teach Jewish law and give guidelines for its application</li> <li>• Makes some reference to extracts or text</li> </ul>   | 3–4   |
| <ul style="list-style-type: none"> <li>• Provides some relevant information</li> </ul>   | 1–2   |

#### *Sample answer:*

The word ‘Talmud’ by definition means ‘instruction’ or ‘learning’.

The Talmud has two components: The Mishna, which is a compilation of brief legal opinions and debates, and the Gemara which is an elucidation of the Mishna – and more generally Mishnaic literature which would include Braitot – that often ventures into many other subjects. Each text has a level of authority based on its antiquity and therefore sanctity. So, for example, a Torah text has the highest authority, followed by the works of the Tanaim and ultimately the Amoraim.

The Talmud as a whole is the basis for Jewish law and teaching the law is a major focus of the Talmud. This is evident from the Mishna in the extract, 25a, which teaches us the law that those who are preoccupied with a mitzvah and those who are sick (and their attendants) are exempt from the mitzvah of succah. The Gemara in the extract, 25b, teaches us that a mourner is obligated in all the mitzvot of the Torah, but is exempt from the mitzvah of tefillin. The Gemara also teaches that a bridegroom, the groomsmen and all the members of the wedding party are exempt from the mitzvah of succah all 7 days of celebration, just as they are exempt from the obligation of prayer.

The Talmud is much more than just a law code: the Talmud contains teachings from hundreds of Rabbis on a whole range of subjects, including Jewish ethics, philosophy, customs, history and much more. Many statements in the Talmud fall under the category of ‘Aggada’ – statements that are homiletical, ethical or historical in nature. An example of this can be found in the extract (Succah 21b), where the Gemara brings the statement of Rav Acha bar Adda who uses a verse from Psalms to teach us how exact one needs to be with even the casual conversation of Torah scholars. We see in this text how Rabbi Shimon learnt a couple of laws from the casual remarks of Rabbi Gamliel.

Another very important function of the Talmud is to identify the correct biblical basis for a law presented in the Mishna. An example of this can be found in the extract on 25a where, after having brought the ruling of the mishna that one who is engaged in one mitzvah is exempt from another, the Gemara inquires as to the scriptural source for this. Eventually the Gemara traces this law back to the precise wording of the Torah with regards to the mitzvah of reciting of the Shema (*'Beshivtecha'*, *'Uvelechtechah'* – during 'your sitting' and during 'your going') teaching us that one is only obligated to pause from one's mundane functions to recite the Shema, but that one need not pause from obligatory/mitzvah functions for the reciting of the Shema. Another example of this is in the extract on 25b, where the Gemara quotes the law that a mourner is obligated in all mitzvot of the Torah except for the mitzvah of tefillin. Here too the Gemara traces the source of this law back to the words of God to Ezekiel, instructing him on how to engage in mourning upon the forthcoming death of his wife.

Debates in the Talmud take place often where a number of different rabbis may discuss the same point of law as to when, how and where it may or may not be applicable. While not every opinion resulted in a halachik decision, each argument put forward had certain validity and might at some future time be relevant to changes in society. Nonetheless, in general terms these debates were often left unresolved, which would make it difficult for one to use the Talmud directly as a practical guide for the application of the law. (This is the reason the codes of Jewish Law developed at later stages of Jewish history, based mainly on the Talmudic discussions.) An example of this can be found in the extract on 25b, where after presenting the law that a groom is exempt from the mitzvah of succah because he needs to celebrate in his marriage residence, Abaye and Rava debate the reason why the marriage residence cannot be in the succah itself. Despite the Gemara bringing these opinions and even presenting practical halachik differences between them, the matter is still left unresolved. Another example is the debate between the Rabbis and R' Shaila whether the groomsmen and other members of a wedding party are obligated in the recitation of the Shema. This debate too is left unresolved.

Another important component of the Talmud is expounding on and explaining the verses in the Torah, as well as bringing the rationale of the commandments.

So while the Talmud does teach the law, provides guidelines for the practical application of the law and is in fact the primary basis for Jewish law, the Talmud is more than just a law code. It traces the precise biblical sources for the law, focuses much attention on debate (often unresolved) that took place around the law and brings a great deal of ancillary information that is of general significance to the Jewish people.

## Section II — Non-prescribed Text

### Question 4 (a) (i)

| Criteria           | Marks |
|--------------------|-------|
| • Parses correctly | 1     |

*Sample answer:*

חבר Pual Perfect

### Question 4 (a) (ii)

| Criteria           | Marks |
|--------------------|-------|
| • Parses correctly | 1     |

*Sample answer:*

שלה/שלו Paal/Qal Imperfect  
(שלי)

### Question 4 (b)

| Criteria   | Marks |
|--|-------|
| • Identifies literary features in verses 5 and 6 | 2     |
| • Provides some relevant information             | 1     |

*Answer to include:*

*Literary features in verses 5 and 6:*

Synonymous parallelism, verse 5

Repetition: כְּסִאוֹת/כְּסִאוֹת

Idiom: בֵּית דָּוִד

Alliteration: שְׁאֵלוּ שְׁלוֹם יְרוּשָׁלַם יְשֻׁלִיו

Paronomasia: שְׁאֵלוּ יְשֻׁלִיו  
(pun)



**Question 4 (c)**

| Criteria   | Marks |
|--|-------|
| <ul style="list-style-type: none"> <li>• Demonstrates a good understanding of when this psalm may have been publicly recited in Biblical times</li> <li>• Justifies with reference to the text</li> </ul>    | 3     |
| <ul style="list-style-type: none"> <li>• Demonstrates some understanding of when this psalm may have been publicly recited in Biblical times</li> <li>• Justifies with some reference to the text</li> </ul> | 2     |
| <ul style="list-style-type: none"> <li>• Provides some relevant information</li> </ul>   | 1     |

***Answers could include:***

- The psalm could have been a Pilgrim's Psalm after a person had returned home from Jerusalem. Alternatively it could have been said by a pilgrim on arriving in the holy city. In ancient days, Jews visited Jerusalem at least three times per year for the 'Pilgrim Festivals' or Shalosh Regalim of Pesach, Shavuot and Succot. This psalm could have been reserved for one or all of these occasions. This would be in keeping with the superscription, Shir Hama'alot, The Song of Ascents.
- It may have been said by any Israelite/Jew when they stood within the Temple precincts. Alternatively, the psalm may have been recited (by the Levites) as part of the daily service in the Temple in Jerusalem. The Levites stood on steps, hence the superscription, Shir Hama'alot, The Song of the Steps.
- The psalm speaks of unity and it could have been composed for the occasion when Jerusalem became the capital of Israel, or on recurring days of national importance, such as the coronation of a new monarch. It is unlikely that it would have been recited on sad occasions, such as a king's funeral, since the tone of the psalm is quite joyful.
- With regard to any of the above ideas, references to Jerusalem are at the core of the psalm:
  - I rejoiced when they said to me, Let us go to the House of the Lord;
  - Our feet are standing inside your gates, Jerusalem;
  - Jerusalem that is built, is a city which is compact;
  - The tribes ascend ... to give thanks unto the name of the Lord
  - Reference is also made to the high court as well as the royal palace, both of which were situated in Jerusalem
  - The psalmist calls upon the reader to 'pray for the peace of Jerusalem etc'.

**Question 5**

| Criteria   | Marks |
|--|-------|
| <ul style="list-style-type: none"> <li>Provides a thorough explanation of why this psalm is appropriate in a house of mourning</li> <li>Makes reference to the text</li> </ul> | 5     |
| <ul style="list-style-type: none"> <li>Provides a good explanation of why this psalm is appropriate in a house of mourning</li> <li>Makes reference to the text</li> </ul>     | 4     |
| <ul style="list-style-type: none"> <li>Provides some explanation of why this psalm is appropriate in a house of mourning</li> <li>Makes some reference to the text</li> </ul>  | 2–3   |
| <ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>   | 1     |

**Sample answer:**

The psalm contains references to death.

Initially the psalmist talks of those who trust in their own wealth and boast of what they have accumulated, but this will not help a person avoid death (be redeemed) – such a person cannot offer money to God in exchange for life. (Verses 7–8)

Not being able to meet the price for life, a person ceases forever. The psalmist asks the rhetorical question: Is it possible to live forever and never see the grave (the end of life)? (Verses 9–10)

Death is the great equaliser – the wise, the fool and the ignorant – all perish – leaving their material possessions behind for others to enjoy. (Verse 11)

Even those who were famous, or gained a reputation will reside eternally in their grave. (Verse 12)

The honoured station of a human being will ultimately be compared to a doomed animal. (Verse 13)

When a person dies, he takes nothing down to the grave, his honour (goods) cannot accompany him. (Verse 18)

He will inevitably join the company of his ancestors – never to see light again. (Verse 20)

Such ideas would remind friends or relatives in a house of mourning of the fragility of life, the inevitability of death and the significance of leading a good life.

**Question 6 (a)**

| Criteria  | Marks |
|---|-------|
| <ul style="list-style-type: none"> <li>• Demonstrates a thorough understanding of how the psalm addresses both humanity and the Jewish people</li> <li>• Provides examples from the text</li> </ul> | 4     |
| <ul style="list-style-type: none"> <li>• Demonstrates a good understanding of how the psalm addresses both humanity and the Jewish people</li> <li>• Provides examples from the text</li> </ul>     | 3     |
| <ul style="list-style-type: none"> <li>• Demonstrates some understanding of how the psalm addresses both humanity and the Jewish people</li> <li>• Provides some examples from the text</li> </ul>  | 2     |
| <ul style="list-style-type: none"> <li>• Provides some relevant information</li> </ul>  | 1     |

**Sample answer:**

Psalm 99 is addressed to both humanity in general and the Jewish people in particular.

The first part of verse 1 speaks of God as King of the universe and assumes that all the nations of the world will tremble with fear. The universal message continues in the second part of the verse, when it describes the whole world shaking.

In verse 2, the psalmist introduces a specifically Jewish element when he writes ‘The Lord is great in Zion’, however the universal aspect of the psalm continues with the words ‘and He is exalted above all peoples’.

Verses 3–5 continue to describe God as an awesome power and in the image of a sovereign who reigns over people with strength, righteousness and justice. The psalmist describes all people as praising God’s name (verse 3). Verses 4 and 5 also have references to the Jewish world יעקב (verse 4), אלהינו (verse 5).

From verse 6 onwards the global perspective switches to a national one, introducing national, historical memory and the cult of Mount Zion. Former leaders of the Israelites are mentioned, Moses, Aaron and Samuel (verse 6), and how they had a special relationship with God. They called upon God and He answered them.

The reader of this psalm is also reminded that God spoke to the Israelites from a pillar of cloud and how they responded by obeying His decrees. Other references to Israel’s enduring but often challenging relationship with God are mentioned in verse 8. God is described as forgiving Israel for its misdeeds, although the final part of verse 8 implies that God at times would exact retribution for their misdeeds.

**Question 6 (b)**

| Criteria   | Marks |
|--|-------|
| <ul style="list-style-type: none"> <li>Provides a thorough analysis of the poetic linguistic features in this text</li> <li>Provides examples from the text</li> </ul> | 4     |
| <ul style="list-style-type: none"> <li>Provides an analysis of the poetic linguistic features in this text</li> <li>Provides examples from the text</li> </ul>         | 3     |
| <ul style="list-style-type: none"> <li>Identifies some poetic linguistic features in this text</li> </ul>  | 2     |
| <ul style="list-style-type: none"> <li>Provides some relevant information</li> </ul>   | 1     |

**Answers could include:**

The primary feature in Hebrew poetry, as opposed to prose, is that the text does not relate a simple story, but rather a series of often complicated ideas.

Prose, unlike poetry, reflects the speech patterns of typical daily conversation. Poetry is an alternate way of writing that some have called sublime language or speech that is focused on the use of metre, rhythm and emotive imagery.

Consequently the normal style of ‘and he said’, ‘and he went’, ‘and he gave’ etc is distinctly lacking in the poetic text where the 3rd person vav consecutive is used far less. In fact this form, found so often in Hebrew prose, is completely lacking in this extract.

Equally the normal order of verb, subject, object found in Hebrew prose is far less likely to be the norm in poetry, see verses 1, 2, 4 etc.

Even though complicated ideas are being conveyed, this is often done in short, almost abbreviated sentences. Hebrew poetry is therefore laconic. This means that it is short to the point of obscurity. Part of the obscurity is the artistic way of referencing unexplained elements of the biblical world.

The present tense is found more often than in prose, see for example verses 1, 6 and 8.

In Classical Hebrew prose the tense/aspect of a verb is a clear guide as to whether an event has occurred in the past, or will occur in the future. This is not the case in Classical Hebrew poetry where such usage is far less rigid. For example see verse 7, where the verb *dabber* is used in the future/imperfect tense/aspect and yet is translated ‘and He spoke’.

Archaic forms are used. For example, in verse 7 the words *natan lamo* (meaning ‘He gave them’) is in place of the more regular *natan lahem*.

In addition Hebrew poetry utilises literary devices, such as parallelism (verse 2), imagery (verse 1), anthropomorphism (verse 4 and verse 7), repetition (verse 3, 4 and verse 5) etc.

# 2015 HSC Classical Hebrew Extension Mapping Grid

## Section I — Prescribed Text Part A

| Question   | Marks | Content              | Syllabus outcomes      |
|------------|-------|----------------------|------------------------|
| 1 (a)      | 2     | Ezekiel 27:15–20     | H1.2, H1.3, H2.4, H2.5 |
| 1 (b) (i)  | 2     | Ezekiel 27:16–25     | H1.3                   |
| 1 (b) (ii) | 2     | Ezekiel 27:16–25     | H1.2, H2.4             |
| 1 (c) (i)  | 2     | Ezekiel 27:33 – 28:2 | H1.2                   |
| 1 (c) (ii) | 2     | Ezekiel 27:33 – 28:2 | H1.2, H1.3, H2.2       |
| 2 (a)      | 2     | Succah 24b           | H1.2, H2.4             |
| 2 (b)      | 2     | Succah 24b           | H1.2                   |
| 2 (c)      | 6     | Succah 24b           | H1.2, H2.4             |

## Section I — Prescribed Text Part B

| Question | Marks | Content                               | Syllabus outcomes      |
|----------|-------|---------------------------------------|------------------------|
| 3        | 10    | Succah 21b, Succah 25a and Succah 25b | H1.2, H2.1, H2.4, H2.5 |

## Section II — Non-prescribed Text

| Question   | Marks | Content                | Syllabus outcomes            |
|------------|-------|------------------------|------------------------------|
| 4 (a) (i)  | 1     | Psalms 122:1–6         | H1.1, H1.3, H3.1             |
| 4 (a) (ii) | 1     | Psalms 122:1–6         | H1.1, H1.3, H3.1             |
| 4 (b)      | 2     | Psalms 122:1–6         | H1.2, H1.3, H3.3             |
| 4 (c)      | 3     | Psalms 122:1–6         | H1.2, H2.1, H2.4, H3.2, H3.4 |
| 5          | 5     | Psalms 49:7–14, 18, 20 | H1.2, H2.1, H2.4, H3.2, H3.4 |
| 6 (a)      | 4     | Psalms 99:1–8          | H1.2, H2.1, H2.4, H3.2, H3.4 |
| 6 (b)      | 4     | Psalms 99:1–8          | H1.2, H1.3, H3.1, H3.3       |