2010 HSC Classical Hebrew Continuers
Sample Answers — Written Examination

This document contains 'sample answers', or, in the case of some questions, 'answers could include'. These are developed by the examination committee for two purposes. The committee does this:

(a) as part of the development of the examination paper to ensure the questions will effectively assess students' knowledge and skills, and

(b) in order to provide some advice to the Supervisor of Marking about the nature and scope of the responses expected of students.

The 'sample answers' or similar advice are not intended to be exemplary or even complete answers or responses. As they are part of the examination committee's 'working document', they may contain typographical errors, omissions, or only some of the possible correct answers.

Section I — Prescribed Text – Tanakh
Part A

Question 1 (a)

Sample answer:

כתנת הפסים
ארחת ישמעאלים

Question 1 (b)

Answer could include:

(i)   וַיַּפְשִׁיטוּ (They stripped him) – Joseph's brothers

(ii)   וַיִּקָּחֻהוּ / וַיַּשְׁלִכוּ (They took him and threw him) – Written as 'he took'. This could refer to Shimon. According to others it was Reuben who gently lowered Joseph into the pit.

(iii)   וַיִּמְשְׁכוּ (They drew him out) – Midianite traders or Arabs. According to commentary, these could have been the same as the Ishmaelites. Others suggest that the Midianites and the Ishmaelites were two different groups. Some suggest the brothers pulled Joseph out of the pit in order to sell him to the traders.

(vi)   וַיָּבִיאוּ (They brought him) – Ishmaelites

Question 2 (a)

Sample answer:

הביתה   – locative ה, and he (Joseph) came to the house
הבית   – the house
בבית   – use of preposition or pausal form

Question 2 (b)

Sample answer:

Joseph refuses to be seduced by Potiphar's wife. She is planning to have Joseph punished as a result. Her plan is to convince her household and her husband that Joseph tried to molest her.

According to the extract, the phrase לְצַחֶק בָּנוּ means to laugh at us (JPS translates this as to dally). According to commentary this phrase means to mock, insult or have pleasure with us. The word means to laugh or play.

Question 2 (c)

Sample answer:

- Divides up the narrative
- Highlights ideas of cause and effect
- Acts as a conjunction joining all parts of this story together – showing how each stage is dependent on the previous stage
- Reflects Joseph's downfall from trusted attendant to being imprisoned
- Suggests that incident happened quickly

Question 3

Answers could include:

- Ruled by Pharaoh

- Importance of River Nile (regarded as a god)

- Importance of agriculture/cattle = subsistence economy dependant on Nile

- Reliance on magicians (symbolists) and wise men

- Symbolists = hieroglyphists (inscriptions thought to have magic power divination, used bones of dead for incantations)

- King of Egypt Amenhotep I – 18th Dynasty

- King of Egypt Ahmose 1st King of 18th Dynasty

- Pharaoh in 14th Dynasty (Egypt under the Hyksos) – little is known historically about this period. Explains why no historic records of Joseph exist

- Use of papyrus

- Importance of interpreting and understanding dreams. Role of dreams in predicting future events

- The name Pharaoh is a title not a personal name

Question 4 (a)

Sample answer:

He was beating wheat in a winepress in order to hide it from the Midianites.

Question 4 (b)

Sample answer:

Ralbag identifies the messenger as a prophet arguing that Gideon was not worthy of revelation through an angel. (Verse 8 – Seder Olam identifies this person as Pinchas) Abarbanel claims that the מלאך was an angel.

Question 4 (c)

Sample answer:

- Faith in God
- Humility
- Confidence
- To act as a leader and saviour
- High stature in his generation
- God will be with him
- Leadership depends on God, not on power, age or wisdom

Question 5

Sample answer:

The parable was a means of warning the people against appointing Abimelech as king of Israel.

The parable describes how three trees – olive, fig and vine were asked to lead all the other trees, but each refused, giving its own reason. The trees then went to the thorn bush (representative of Abimelech) to ask it to lead.

The thorn bush invited its followers to take shelter in its shade (Abarbanel comments – a thorn bush gives no shade; Malbim comments it is the lowliest and prickliest of the trees; and when the good refuse to govern, the violent take over).

According to Rashi the olive, fig and vine represent three judges who refused kingship (Othniel, Deborah and Gideon). Abarbanel says the three trees – olive, fig and vine – represent three types of people worthy of kingship – (a) aristocrats, (b) wealthy, (c) well liked. Abimelech was none of these.

Question 6 (a) (i)

Sample answer:

ה interrogative pronoun

Question 6 (a) (ii)

Sample answer:

כ acts as an inseparable preposition, in this case meaning 'like' (ie simile)

Question 6 (b)

Sample answer:

The subject of מבקש is either God or Samson (seeking a pretext).

If it was God it would engage all the Israelites in a battle against the Philistines, but if it was Samson – the battle would be personal between him and the Philistines.

Question 7 (a)

Sample answer:

כלה Qal/Pa'al Infinitive construct

Question 7 (b)

Sample answer:

Neighbours (probably fellow Jews) who were not returning to Jerusalem gave gifts to the returnees; gifts of vessels (silver/gold), goods, livestock, precious objects and extra voluntary offerings.

Question 8 (a)

Sample answer:

The inseparable preposition 'ב' is absent from the word קול.

Question 8 (b)

Sample answer:

Because they opposed Ezra's reforms regarding foreign wives – some suggest they are mentioned because they supported Ezra's reforms. Or to coordinate the administration. (Either answer is acceptable.)

Question 8 (c)

Sample answer:

The name בני הגולה means 'children of the exile'. It is used to refer to those Jews (and their descendants) who had been exiled from Judah to Babylon at the time of Nebuchadnezzar and the destruction of the 1st Temple.

Section I — Prescribed Text – Tanakh
Part B

Question 9

Sample answer:

The first extract (Genesis 37:19–20) refers to Joseph's first two dreams – (1) Binding sheaves and (2) bowing stars. These represent Joseph's rise to royalty, power and leadership. These dreams were fulfilled in Joseph's life when he became a viceroy in Egypt. These dreams initiated the jealousy and hatred of him by his brothers thereby setting in motion the events that led to the fulfilment of these dreams.

The second extract (Genesis 41:11–12) refers to the dreams of the butler and baker. Joseph correctly interpreted the meaning and outcome of their dreams. The butler was reinstated to pharaoh's court while the baker was hanged. As a result of his correct interpretation the stage was set for Joseph to be taken from prison to pharaoh's presence to prove his interpretive ability and thus be rewarded with a distinguished position in pharaoh's court. This is a fulfilment of Joseph's initial dreams concerning his family.

The third extract (Genesis 41:25–26) refers to pharaoh's dreams concerning the cows and the grains. Both these dreams predict years of plenty and famine that were to come upon Egypt. As a result, Joseph's power in Egypt was recognised by pharaoh and Joseph was ultimately promoted to the rank of second in command. (This position gave Joseph the influence to save his family as well as the Egyptians during famine.) This ultimately completed the cycle which began in his very first dreams where he rose to leadership (with his family prostrating themselves before him). The fulfilment of these dreams resulted in his family beginning their sojourn in Egypt.

Section II — Prescribed Text – Mishna

Question 10 (a) (i)

Sample answer:

Because there is no one to guard the animal.

Question 10 (a) (ii)

Sample answer:

Because he has to watch where he is riding.

Question 10 (b)

Sample answer:

This Mishna instructs a person to pray at specific times. Some authorities state that this obligation was Divine, others state that it was of rabbinic origin. The idea that prayer should be said standing and facing the Temple comes from King Solomon's prayer (1 Kings Chapter 8).

The specific times for prayer became *Shacharit*, *Mincha* and *Arvit (Maariv)* and on festive days additionally – *Musaf*.

Due to the exile, knowledge and fluency of Hebrew diminished and consequently the sages composed fixed prayers in Hebrew (most notably the *Shemoneh Esreh*) – so that everyone could learn these prayers and say them fluently.

Not only should the prayers normally be said standing and facing Jerusalem, but also they should be recited with *kavvanah* – due concentration and attention.

In any event this Mishna demonstrates that in spite of one's surroundings and distractions, the prayer should still be recited at the appropriate time and with the necessary intention.

Question 11 (a)

Sample answer:

If one recited a blessing over bread he has exempted *parperet* eaten during the meal – since the *parperet* (vegetable/fish/meat/cooked dishes etc) is subordinate to the bread – but the reverse does not apply and, having said a blessing over the *parperet*, a second blessing (in this case over the bread) must be recited.

Question 11 (b)

Sample answer:

Bet Shammai refers to the fact that just as *parperet* does not provide any exemption on the blessing for *pat* (bread), it does not provide any exemption even on the *kederah* cooked cereal etc.

A second and alternate view based on the *Yerushalmi* is that Bet Shammai rules that the blessing for *pat* does not even cover *kederah* and since it does not cover *kederah*, it also does not cover *parperet*.

Question 12 (a)

Sample answer:

Rabbi Yose held that 'according to the multitude of the congregation, so do they bless'. The Mishna gives a number of examples where the introduction to the *Birkat Hamazon* varies according to the number present eg three or four or ten or more. Rabbi Yose however holds that the mention of the Divine Names must be expanded to accord with the increase in the number of participants in the meal. So according to Rabbi Yose the introductory formula changes/expands if 100 are present and again if 1000 are present, and once again if 10,000 are present.

Question 12 (b)

Sample answer:

Rabbi Akiva and Rabbi Yishmael are both discussing the prayer leader's invitation to the remaining congregants to join him in prayer in the case of the Reading of the Torah, The Blessings of the *Shema* and the Grace After Meals.

They both agree that the formula does not change according to the number present.

However, where Rabbi Akiva rules that the leader says:

– ברכו את הֹ

– Bless you the Lord.

Rabbi Yishmael rules that the correct formula is:

ברכו את הֹ המברך.

Blessed be the Lord, who is blessed. So the one leading does not exclude himself from the rest of the congregation. Rabbi Yishmael's view became the accepted Halakhic practice.

Question 12 (c)

Sample answer:

Use of words/phrases such as רבי, בית הכנסת, כיצד, (not found in Biblical Hebrew)

Use of present tense (more common in Mishnaic Hebrew)
eg   רבי ישמעאל אומר
כענין שהוא מברך

Use of idioms (found in Mishnaic Hebrew but not in Biblical Hebrew)
אחד... אחד... meaning 'both.

Use of the Hebrew letter NUN to signify the plural form (only in Mishnaic Hebrew)
eg   מזמנין
מברכין
מרבין

Use of – שֶ as the relative particle (uncommon in Biblical Hebrew)
eg   שאכלנו
שנאמר

Constructed as a single paragraph as opposed to a combination of verses.

Mishna text: laconic, differing views brought.

Section III — Unseen Text – Tanakh

Question 13 (a)

Sample answer:

- The death of Moses
- Joshua described as Moses' servant
- An alternative would be that God spoke directly to Joshua

Question 13 (b)

Sample answer:

God to Joshua

Question 13 (c) (i)

Answer could include:

- Wilderness
- River
- Land
- Sea
- also accept mountain

Question 13 (c) (ii)

Sample answer:

They define the borders of Israel.

Question 13 (d) (i)

Sample answer:

Parse תנחיל (verse 6) – נחל Hiphil (Imperfect/Future)

Question 13 (d) (ii)

Sample answer:

Parse תסור (verse 7) – סור Qal/Pa'al (Imperfect/Future)

Question 13 (e)

Sample answer:

מ = preposition followed by *Dagesh*

פּי = noun

ךָ = pronominal suffix

Question 13 (f)

Answers could include:

- To apportion the land among the tribes
- To observe the Torah
- Not to deviate to the right or left
- To study Torah day and night
- Not to be frightened

Question 14 (a) (i)

Sample answer:

Parse שׁב (verse 2) – שׁוב Pa'al/Qal (Past or Perfect)

Question 14 (a) (ii)

Sample answer:

Parse לבקשׁ (verse 3) – בקשׁ Piel (Infinitive Construct)

Question 14 (b)

Sample answer:

Saul was returning from pursuing the Philistines and went in search of David towards Ein Gedi.

Question 14 (c)

Sample answer:

The word אֶת points to the definite object.

In verse 3 it is used before a name (David) ie a proper noun.

In verse 4 it refers to רגליו ie a noun with a pronominal suffix.

Question 14 (d)

Sample answer:

David was upset with himself for cutting Saul's coat and said God forbid that I would harm the king; and he rebuked his men for wanting to attack Saul.

Question 14 (e)

Sample answer:

In verse 5 the word אויב in the written form (*Ketiv*) is plural and in the *Qeré* (as read) it is in the singular.

In verse 9 the *Ketiv* has the word מן in full form, and in the *Qeré* – it is to be read with the 'מ' attached to the noun – הַמְּעָרָה as a prefix.

Question 14 (f)

Sample answer:

- David called Saul 'My lord king'
- David bows before Saul – face to the ground
- David denied wanting to harm Saul and claimed to show him pity (said he would not raise his hand against him)
- David called Saul – משיח – the anointed one of the Lord.