



**B O A R D O F S T U D I E S**  
NEW SOUTH WALES

## **2012 HSC Classical Hebrew Extension 'Sample Answers'**

When examination committees develop questions for the examination, they may write 'sample answers' or, in the case of some questions, 'answers could include'. The committees do this to ensure that the questions will effectively assess students' knowledge and skills.

This material is also provided to the Supervisor of Marking, to give some guidance about the nature and scope of the responses the committee expected students would produce. How sample answers are used at marking centres varies. Sample answers may be used extensively and even modified at the marking centre OR they may be considered only briefly at the beginning of marking. In a few cases, the sample answers may not be used at all at marking.

The Board publishes this information to assist in understanding how the marking guidelines were implemented.

The 'sample answers' or similar advice contained in this document 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

### Part A

#### Question 1 (a) (i)

*Sample answer:*

The first time the word ׀ֶ is used it means ‘as’ or ‘though’. This is the common usage of the word as a conjunction, where the causal sentence follows.

The second usage is as part of the phrase ׀ֶ ׀ֶ meaning ‘except’ or ‘only’ – the two particles join together to make this different meaning.

#### Question 1 (a) (ii)

*Sample answer:*

The queen of heaven is Ishtar, the Babylonian goddess of the morning star.

#### Question 1 (a) (iii)

*Sample answer:*

The justification for refusing to listen to Jeremiah was that when they worshipped idols –

- (a) they had plenty to eat
- (b) they were well off
- (c) they suffered no misfortune,

and when they stopped worshipping idols it had the opposite effect.

**Question 1 (b)****Sample answer:**

The prophet sees soldiers preparing for battle by donning all the correct and appropriate clothing – polishing the weaponry as if for occasions of splendour, of pomp and ceremony. The reality, as described in verse 5, is of soldiers terrified, severely injured and running from battle – a rather inglorious end to what appeared at the outset to be a glorious chapter in their lives.

**Question 1 (c)****Answers could include:****(a) Literary features:**

Jeremiah's prophecies were written as poetry, and parallelism is a regular feature. For example verse 14 and verse 16.

The use of metaphors: see verse 14 in regard to a sword that devoured people, (as people devour food).

The use of anthropomorphism – see verse 15 **כִּי יְהוָה הִרְפֹּי**.

In verse 14 we find the literary style known as repetition – **וְהִשְׁמִיעוּ בְּמִגְדוֹל וְהִשְׁמִיעוּ**.

**(b) Linguistic features:**

In Jeremiah's texts we often find the phrase – 'The word of the Lord' comes to the prophet (verse 13).

The word **הַנְּבִיאִים** meaning 'a prophet' is used to describe Jeremiah (verse 13).

Poetic language is commonly found. For example, the poetic imperative **קוּמָה** (verse 16) instead of the more common **קוּם**, or the use of the cohortative **וְנִשְׁוֹבָה** (verse 16) instead of the more prosaic **וְנִשְׁוֹב**.

Rare words such as **הַיִּזְנָה** (verse 16) or **שִׁאוּן** (verse 17) where the meaning is uncertain.

**(c) Historical features:**

References to Babylon, Egypt, and Nebuchadnezzar (verse 13). Reference to Pharaoh Necho (verse 17).

Place names that were relevant to the times and events surrounding Jeremiah's prophecies, such as Migdol, Nof and Tahpanhes (verse 14).

**Question 2 (a)****Sample answer:**

The discussion surrounds the order of the blessings in the Musaf prayer for Rosh Hashana. Rabbi Yochanan ben Nuri holds that one recites the blessings of Patriarchs, Powers and Holiness of the Name and combines the Kingship (*malkhuyot*) passage with them – strictly speaking including the Kingship passage in the blessing of *kedushat Hashem*. Only after this is the blessing for the Holiness of the Day recited, followed by the first of three times the Shofar is blown. Two further blessings *zikhronot* and *shofarot* are recited – each followed by Shofar blowing.

Rabbi Akiva holds that the same blessings are said – however by contrast after the first three blessings are recited (Patriarchs, Powers and Holiness of the Name), a single blessing which combines *malkhuyot* and *kedushat hayom* is recited followed by Shofar blowing. The rest of the Amidah follows the same pattern as Rabbi Yochanan ben Nuri.

Later in the passage it becomes clear that Rabbi Yochanan ben Nuri's view was not followed in Yavneh, as opposed to Rabbi Akiva's opinion which was accepted in Yavneh.

**Question 2 (b)****Sample answer:**

Rabbi Eliezer understood the words to have the meaning שְׁבִיחוֹן – referring to the element of 'rest' suggested that it referred to the blessing known as *kedushat hayom*. *Zikhron*, meaning 'memorial', he suggests refers to the blessing known as *zikhronot*. Finally the word *teruah* meaning 'a blast on the ram's horn' indicates the requirement to recite the blessing known as *shofarot*. In addition the phrase *mikra kodesh* teaches one to sanctify the day by refraining from work.

Rabbi Akiva's interpretations were slightly different. He understood *shabbaton* to refer to the prohibition of work. The words *zikhron* and *teruah* were understood in the same way as Rabbi Eliezer, while *kedushat hayom* was to be learnt from the words *mikra kodesh*.

**Question 2 (c)****Sample answer:**

The Talmud is discussing the source for *malkhuyot* – the blessing of Kingship. Rebbi (Rabbi Yehudah Hanasi) taught in a *braitā* that since in Leviticus 23 the section immediately preceding the Rosh Hashana section (dealing with Shavuot) contains the words *ani adonai eloheikhem* and is therefore juxtaposed with the words *bakhodesh hashevi'i* – the opening words of the paragraph dealing with Rosh Hashana – this can be taken as an allusion to 'Kingship'.

However, Rabbi Yose bar Yehudah says *eino tsarikh* meaning this exposition is 'not necessary' since one can learn the same rule from an entirely different verse in Numbers 10:10, in which there is equally a juxtaposition of the same two ideas in the phrase: 'And they shall be a remembrance for you before your God'.

## Section I — Prescribed Text

### Part B

#### Question 3

##### *Sample answer:*

The purpose of Talmudic debate is to expound upon and interpret Jewish Law which has its origin in the Biblical text. The purpose of such debate is to detail the complete conduct of people, and most particularly to outline the origin and scope and changing circumstances of Jewish religious practice. This means including Halakha and Aggadah. In more specific terms it requires the Amoraim to comment upon and explain the teachings of the Tannaim. For example, the rabbis of the Mishnah and Gemara are discussing the timing of the New Moon festival, a festive day mentioned in the Torah and later books. The discussion considers difficulties with the application of the law regarding the timing of the witnesses' testimony, as well as the changing circumstances of Jewish life following the destruction of the Second Temple.

The basic methodology of the Talmud is to quote a Mishna and then to discuss every aspect of this teaching until the law (and associated laws) are clarified. This is done through a series of questions and answers which demonstrate the underlying logic of Talmudic argument.

The text of the Talmud is made up of short passages of Mishna and longer passages of Gemara. The Gemara discusses directly the Mishnaic text – often in relation to parallel Tannaitic texts, known as *Braitot*. Statements by one rabbi or from one source will be challenged by a series of questions and answers until the redactor of the Talmud was satisfied that this process had explored as many avenues as possible. This occurs in the extract in relation to reciting the correct liturgy.

Specific Talmudic rules of exegesis (Hermeneutics) are employed to deduce the law from Biblical texts. Some examples – grammar and exegesis; the interpretation of certain words and letters and superfluous words, prefixes and suffixes in general; the interpretation of those letters, which in certain words, are provided with points; the interpretation of the letters in a word according to their numerical value (Gematria); the interpretation of a word by dividing it into two or more words; the interpretation of a word according to its vocalisation; the interpretation of a word by transposing its letters or by changing its vowels; and the logical deduction of Halakha from a scriptural text or from another law.

A number of other methods of interpretation, unique to Talmudic literature, are employed:

- *Kal va Chomer*  
Deductions made from the simple to the complex or vice versa
- *Gezerah Shavah/Hekesh*  
Similarity of words or phrases leading to similar laws/similar verdicts
- *Binyan Av Mikatuv Echad*  
A certain passage serves as a basis for the interpretation of many others, so that the decision given in the case of one is valid for all the rest
- *Klal Ufrat and Perat Uklal*  
Limitation of the general by the particular and vice versa
- *Halakha Le-Moshe Misinai*  
A law said to be derived from Moses, though not explicit in the Pentateuch

The language of Talmudic debate varies according to its age of composition. The Biblical quotations are in Classical Hebrew, the Tannaitic texts are written in Mishnaic Hebrew. The Gemara is written primarily in Aramaic.

There are examples of each of these three styles in the extract provided.

The language is often in short sentences introduced by technical terms which refer to the source of the ensuing quote or the nature of the question. For example, דתנן introduces a Mishnaic text in the body of the Gemara. תנו רבנן introduces a *Baraita*, מתני' introduces an entirely new Mishna and Talmudic commentary, מיתבי or מתיב introduces an argument from one Amora against another (see ... מתבי רב אחא).

Besides the above examples, Talmudic language also incorporates words and phrases from other languages eg Greek. There are many unfamiliar words or phrases, difficult grammar, abbreviations, terminology and lack of punctuation etc.

## Section II — Non-prescribed Text

### Question 4 (a)

*Sample answer:*

In Classical Hebrew the verb ‘to be’ is often implied, eg ‘The earth *is* the Lord’s’.

Here, the *lamed* of possession is used twice in the verse, and acts as a substitute for a verb. For example, the opening two words – לְדָוִד מְזֻמָּר – mean ‘A Psalm *composed* by David’, and the words לַיהוָה הָאֲרֶץ mean ‘The earth *belongs* to God’.

### Question 4 (b)

*Sample answer:*

The psalmist justifies this opening comment, that everything on earth belongs to God, by stating in the very next verse, that it was God who founded the earth upon the seas and made it firm upon the streams. That is, since God created the earth, He could claim ownership over it.

### Question 4 (c)

*Sample answer:*

Clean hands (righteous actions) and a pure heart (honourable and virtuous), not taking God’s name in vain, nor swearing deceitfully.

**Question 5 (a) (i)***Sample answer:*דִּין דִּין *Pa'al / Qal Imperfect***Question 5 (a) (ii)***Sample answer:*נָחַם יִתְנַחֵם *Hitpa'el Imperfect***Question 5 (b)***Sample answer:*

The psalmist's view is presented by including the following information about God.

1. Whatever delights God, he does in heaven and on earth, in the seas and in all the depths
2. He brings up mist from the ends of the earth
3. Makes lightning (for the rain)
4. Brings wind from his storehouses
5. Killed the first-born of Egypt (both man and beast)
6. Sent signs and wonders upon Pharaoh and his servants
7. Defeated many nations and mighty kings, including Sihon, king of the Amorites and Og, king of Bashan and all the kings of Canaan
8. Gave the land of the Canaanite kings to Israel.



## Question 6

### *Answers could include:*

This psalm is full of parallelism. One can find sentences that are divided into phrases that convey similar messages. For example – **יִשְׁלַח־עֲזָרָה מִקֹּדֶשׁ, וְיִמְצִיֵן יְסָעָדָךְ.** – May He send you help from the sanctuary, and give you support from Zion. This is known as synonymous parallelism. One can also find sentences that are divided into phrases that convey opposite ideas. For example – **הִמָּה כָּרְעוּ וְנִפְּלוּ, וְאַנְחֵנוּ קָמְנוּ וְנִתְעוֹדָד.** – They are bowed and fall, but we rise up and are upright. This is known as antithetic parallelism.

Grammatically, the terse language of biblical poetry tends to omit certain linguistic elements frequently found in Hebrew prose, such as the conjunction, the direct object marker, the definite article, relative pronouns, to name but a few.

For example in prose, the phrase **יְהוָה מְשִׁיחֹ | כִּי הוֹשִׁיעַ | יְהוָה אֶת מְשִׁיחֹ** would be written **יְהוָה מְשִׁיחֹ | כִּי הוֹשִׁיעַ | יְהוָה אֶת מְשִׁיחֹ**. In the sentence, **יְעַנֶּה יְהוָה בְּיוֹם צָרָה יְשׁוּבָהּ שֵׁם | אֱלֹהֵי יַעֲקֹב.** – May the Lord answer you in time of trouble (and) may the name of Jacob’s God protect you – the letter *vav* acting as a conjunction is omitted.

Another form of being terse is the fact that Biblical Hebrew poetry, like all poetry, is a compact and concentrated form of speech. This condensed form marks the convergence of verbal compactness and semantic intensity. For example, the phrase **אֱלֹהֵי בָרֶכֶב וְאֱלֹהֵי בָסוּסִים** – which simply means ‘These in the chariots and these with the horses’ – takes on the extended meaning ‘Some trust in chariots and some trust in horses’.

As for imagery, verse 2 conveys an image of a personal God who responds to our needs in times of distress. In verse 3, the psalmist provides a different image, **יִשְׁלַח־עֲזָרָה מִקֹּדֶשׁ** – of God sending assistance from His sanctuary, as a king would send out troops from his palace. Then there is God’s invincibility described through the image of His saving right hand – **יָשַׁע יְמִינֹו.**