

**2008 HSC Notes from  
the Marking Centre  
Classical Hebrew**

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# **2008 HSC NOTES FROM THE MARKING CENTRE CLASSICAL HEBREW**

## **Introduction**

This document has been produced for the teachers and candidates of the Stage 6 course in Classical Hebrew. It contains comments on candidate responses to the 2008 Higher School Certificate examinations, indicating the quality of the responses and highlighting their relative strengths and weaknesses.

This document should be read along with the relevant syllabuses, the 2008 Higher School Certificate examinations, the marking guidelines and other support documents which have been developed by the Board of Studies to assist in the teaching and learning of Classical Hebrew.

## **Continuers**

### **General comments**

The majority of candidates were well prepared for this examination and their responses reflected a sound understanding of the material covered.

## **Section I – Prescribed text – Tanakh**

### **Part A – Torah**

#### **Question 1**

- (a) Most candidates were able to answer this question sufficiently well to achieve one mark. Although the question appeared to be asking for four pieces of information, candidates were rewarded for demonstrating a good understanding of parsing even if they did not include all this information.
- (b) This question was very well answered by most candidates.
- (c) This was a challenging question, which raised theological and grammatical issues.

#### **Question 2**

- (b) Only in the better responses were candidates able to identify the reason for the unusual vocalisation. Some candidates were unsure of the names of the Hebrew vowels.
- (e) To achieve full marks both parts of the question needed to be addressed.

### Question 3

- (c)(ii) Many candidates only answered this question with reference to the second part of the verse and omitted the opening reference to animals living in fear of humanity.
- (iii) Some candidates incorrectly considered that the verb in question related to the insect world.

### Part B – Nevi'im

#### Question 4

- (b) Few problems were evident in responses to this question. However, not many candidates included in their answer all of the place names mentioned in the question. This prevented them from accessing full marks.

#### Question 5

Most candidates had little difficulty with this question.

#### Question 6

- (a) This question required candidates to use their knowledge of language and commentary.
- (c) This was a challenging parsing question which discriminated between the candidates. The question exposed certain weaknesses in the ability to parse verbs in the Nifal.

### Part C – Ketuvim

#### Question 7

This question was answered reasonably well.

#### Question 8

Some candidates did not record the correct meaning of *mitabel* and consequently answered the question without direct reference to mourning.

#### Question 9

Both essays were handled well. Candidates seemed well prepared, and the responses were of a good standard. Few responses mentioned the census and the reasons for it. Candidates are reminded that they must specify which essay they are choosing.

## Section II – Prescribed text – Mishna

### Question 10

- (a) (i) For this type of question, candidates need to be more concise and only answer the question asked.
- (ii) Most candidates showed a good understanding of this question, particularly in relating the answer to the sacrificial system. Some responses omitted reference to sunrise and sunset.

### Question 12

- (a) Some candidates only translated the terms without defining them.
- (b) Most candidates wrote in detail about how the rabbis arrived at their respective halachic positions. However, there were many who did not give sufficient information when analysing the relationship between the Written and Oral Law, including adequate historical background.

## Section III – Unseen text – Tanakh

### Question 13

- (a) Some candidates displayed a lack of knowledge of the numerals in Hebrew.
- (b) Many candidates omitted mentioning that a proportion of the men initially available for army service were sent home.

### Question 14

- (c) (i) This was a challenging question. Most candidates recorded only a partial description of Solomon's court. Consequently, few attained full marks.
- (ii) Most candidates gave only the queen's verbal response.

## Extension

### Question 1

- (a) (i) This question called for a detailed knowledge of the commentary. This was reflected in only a minority of the responses.
- (iii) Some candidates wrote in too much detail for a one-mark question.
- (c) (i) This question reflected the challenging nature of the biblical text. Despite the degree of difficulty, most candidates answered reasonably well.

- (ii) Many candidates appear to have answered this question impulsively without reviewing their response in order to ensure it was complete.

### Question 2

- (b) On the whole this question was well answered. Some candidates answered without fully explaining the phrase in the question.
- (c) This question was well answered. Candidates were able to define the difficulty and explain how the *Talmud* overcame it.
- (d) Most candidates were able to address the issue of the place and usage of *Tannaitic* literature in the extract provided. However, the candidates were not as confident on the various categories of *Tannaitic* literature and their history. Responses needed to be substantial in order to gain seven marks.

### Question 3

- (a) (iii) Most candidates understood the fundamental problem of the use of tenses in Classical Hebrew, but did not necessarily give a complete enough answer to gain four marks. The better responses mentioned the Prophetic Perfect and the use of the word *kee* in verse 8.
- (b) (ii) Most candidates understood the connection between verses 8 and 9 in terms of content, but did not grasp the significance of the word *kee* at the beginning of verse 9, which indicated linguistically that there was a relationship between the two verses.

# Classical Hebrew Continuers

## 2008 HSC Examination Mapping Grid

Question	Marks	Content	Syllabus outcomes
<b>Section I — Prescribed Text – Tanakh</b>			
<b>Part A — Torah</b>			
1 (a)	1	Grammar	H1.1
1 (b)	2	Comprehension	H1.3
1 (c)	5	Grammar 2 / commentary 3	H1.1
2 (a)	1	Comprehension	H1.2, H2.2
2 (b)	1	Grammar	H1.1
2 (c)	1	Comprehension	H1.2, H1.3, H2.2
2 (d)	2	Commentary	H2.2, H1.3
2 (e)	3	Comprehension 1 / commentary 2	H2.2
3 (a)	1	Grammar	H1.1
3 (b)	2	Comprehension 1 / commentary 1	H3.1, H3.3
3 (c) (i)	2	Comprehension 4 / commentary 2	H2.4
3 (c) (ii)	2	Comprehension 4 / commentary 2	H2.4
3 (c) (iii)	2	Comprehension 4 / commentary 2	H2.4
<b>Section I — Prescribed Text – Tanakh</b>			
<b>Part B — Nevi'im</b>			
4 (a) (i)	2	Commentary	H2.4, H3.1
4 (a) (ii)	1	Commentary	H2.4, H3.1
4 (b)	3	Comprehension	H2.4
5 (a)	1	Grammar	H1.1
5 (b)	1	Commentary	H2.4
5 (c)	2	Comprehension	H3.1
5 (d)	1	Commentary	H2.2
6 (a)	2	Commentary	H2.4
6 (b)	1	Grammar	H1.1
6 (c)	1	Grammar	H1.1
6 (d)	1	Grammar	H1.1
6 (e)	4	Comprehension 3 / commentary 1	H3.1, H3.3
<b>Section I — Prescribed Text – Tanakh</b>			
<b>Part C — Ketuvim</b>			
7	3	Comprehension	H1.1, H1.3, H2.4, H3.1
8	2	Comprehension	H1.1, H1.3, H2.4
9	10	Essay	H3.1, H3.2, H3.3



Question	Marks	Content	Syllabus outcomes
<b>Section II — Prescribed Text – Mishna</b>			
10 (a) (i)	2		H1.1, H1.3, H2.4, H2.5
10 (a) (ii)	3		H1.3, H2.4, H2.5
10 (b)	5		H1.3, H2.4, H2.5, H3.1, H3.2, H3.3
11 (a) (i)	1		H2.4, H2.5, H3.3
11 (a) (ii)	1		H2.4, H2.5, H3.3
11 (a) (iii)	1		H2.4, H2.5, H3.3
11 (b) (i)	1		H1.1, H1.2, H1.3
11 (b) (ii)	1		H1.1, H1.2, H1.3
11 (c)	3		H1.3, H2.4, H2.5, H3.2
12 (a) (i)	1		H1.1, H1.2, H2.5
12 (a) (ii)	1		H1.1, H1.2, H2.5
12 (b)	5		H2.4, H2.5
<b>Section III — Unseen Text – Tanakh</b>			
13 (a)	1		H1.2, H1.3, H2.2
13 (b)	3		H1.2, H1.3, H2.2
13 (c)	2		H1.2, H1.3, H2.2
13 (d)	1		H1.2, H1.3
13 (e)	1		H1.2, H1.3, H2.2
14 (a)	1		H1.2, H1.3
14 (b)	2		H1.2
14 (c) (i)	2		H1.2, H1.3
14 (c) (ii)	2		H1.2, H1.3, H2.2

# Classical Hebrew Extension

## 2008 HSC Examination Mapping Grid

Question	Marks	Content	Syllabus outcomes
<b>Section I — Prescribed Text</b>			
1 (a) (i)	2	Isaiah 26:1–10	H1.2, H2.1, H2.4, H2.5
1 (a) (ii)	2	Isaiah 26:1–10	H1.3, H2.2
1 (a) (iii)	1	Isaiah 26:1–10	H2.2, H2.3
1 (b)	4	Isaiah 27:6–8	H2.1, H2.4
1 (c) (i)	2	Isaiah 28:5–10	H1.2, H2.1
1 (c) (ii)	3	Isaiah 28:5–10	H1.2, H2.3, H2.4
1 (c) (iii)	6	Isaiah 28:5–10	H1.1, H1.2, H2.3
2 (a)	2	Megillah:19b–20a	H1.2, H2.1
2 (b)	3	Megillah:19b–20a	H1.2, H2.1, H2.2, H1.1
2 (c)	3	Megillah:19b–20a	H1.2, H2.1, H2.2, H2.3
2 (d)	7	Megillah:19b–20a	H2.1, H2.4, H2.5
<b>Section II — Non-prescribed Text</b>			
3 (a) (i)	2	Psalms 3:2–9	H3.2, H3.4
3 (a) (ii)	2	Psalms 3:2–9	H1.1, H3.1, H3.2
3 (a) (iii)	4	Psalms 3:2–9	H1.3, H3.1, H3.2, H3.3
3 (b) (i)	1	Psalms 33:6–14	H1.3, H3.2, H3.4
3 (b) (ii)	2	Psalms 33:6–14	H1.1, H3.2
3 (b) (iii)	1	Psalms 33:6–14	H1.1, H3.2, H3.4
3 (b) (iv)	3	Psalms 33:6–14	H1.3, H3.1, H3.3



## **2008 HSC Classical Hebrew Continuers Marking Guidelines**

The following marking guidelines were developed by the examination committee for the 2008 HSC examination in Classical Hebrew Continuers, and were used at the marking centre in marking student responses. For each question the marking guidelines are contained in a table showing the criteria associated with each mark or mark range. For some questions, 'Sample Answers' or 'Answers may include' sections are included. These are developed by the examination committee for two purposes. The committee does this:

- (1) as part of the development of the examination paper to ensure the questions will effectively assess students' knowledge and skills, and
- (2) in order to provide some advice to the Supervisor of Marking about the nature and scope of the responses expected of students.

The examination committee develops the marking guidelines concurrently with the examination paper. 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.

The information in the marking guidelines is further supplemented as required by the Supervisor of Marking and the senior markers at the marking centre.

A range of different organisations produce booklets of sample answers for HSC examinations, and other notes for students and teachers. The Board of Studies does not attest to the correctness or suitability of the answers, sample responses or explanations provided. Nevertheless, many students and teachers have found such publications to be useful in their preparation for the HSC examinations.

A copy of the Mapping Grid, which maps each question in the examination to course outcomes and content as detailed in the syllabus, is also included.

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## Section I — Prescribed Text – Tanakh

### Part A — Torah

#### Question 1 (a)

*Outcomes assessed: H1.1*

#### MARKING GUIDELINES

Criteria	Marks
• Demonstrates a good understanding of parsing	1

**Sample answer:**

Meaning: He blessed; bless; blessed

Root: בָּרַךְ

Binyan: Conjugation – Pi’el

Tense: Perfect (imperfect + vav consecutive)

#### Question 1 (b)

*Outcomes assessed: H1.3*

#### MARKING GUIDELINES

Criteria	Marks
• Identifies speaker and audience	2
• Justifies answer correctly	
• Identifies speaker and audience	1

**Sample answer:**

God is the speaker, we learn that from the previous words, meaning: ‘God spoke’. God is speaking to humanity, we learn that from his use of the word ‘לכם’ meaning ‘to you’ (in the plural). From this understanding we have to accept that the word Adam in previous verses means literally ‘human kind’ and not the personal name, or that he was speaking to Adam but related to his future descendants as well, and therefore used the plural form. It could also refer to man and woman.

**Question 1 (c)***Outcomes assessed: H1.1***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
• Discusses the problems and makes reference to commentary and grammar	4–5
• Outlines the problems and makes reasonable reference to commentary and grammar	2–3
• Identifies a problem and makes little, if any, reference to commentary and/or grammar	1

***Sample answer:***

The word 'צלם' appears in verse 26 in the plural, while in verse 27 it appears in the singular form. This raises two issues:

1. The two verses appear to contradict each other, in verse 26 God plans to create man in 'our image' whereas in verse 27 he created man in 'his image'.
2. God's address in the plural challenges the monotheistic view. To whom is God referring?

There are two possible solutions offered by the commentators. Either God is using the 'royal we' OR God is speaking to everything that was already created. In this last suggestion, the idea that humankind shares earthly as well as divine qualities is reflected.

***Answers could also include:***

- God speaks to the divine assembly
- Other explanations of the meaning of creation in the image

**Question 2 (a)**

Outcomes assessed: H1.2, H2.2

**MARKING GUIDELINES**

Criteria	Marks
• Gives TWO possible meanings	1

**Sample answer:**

*Nad* could either mean to be isolated or to be banished **OR** to be a wanderer.

**Question 2 (b)**

Outcomes assessed: H1.1

**MARKING GUIDELINES**

Criteria	Marks
• Accounts for the vocalisation of the conjunction	1

**Sample answer:**

The conjunction is usually vocalised with *sheva* while in this phrase it is vocalised with *qamatz*. Often common combinations of words in Hebrew have this grammatical feature. It is similar to the English use of *n* (fish ‘n’ chips) instead of ‘and’.

**Question 2 (c)**

Outcomes assessed: H1.2, H1.3, H2.2

**MARKING GUIDELINES**

Criteria	Marks
• Demonstrates an understanding of the difficulty faced by the translators	1

**Sample answer:**

The problem that the translators had with verse 8 is that it seems there is a missing part. We would expect to hear what Cain told Abel, but we don’t. Rather the verse goes on to tell us, in a new sentence, what happened when Cain and Abel were in the field.

**Question 2 (d)**

*Outcomes assessed: H1.3, H2.2*

**MARKING GUIDELINES**

Criteria	Marks
• Gives a full account of names referring to extract and commentary	2
• Gives a correct account of one name with relevant references	1

***Sample answer:***

The personal name Cain is explained in verse 1 as related to the root קנה. Its literal meaning is 'to buy', but in this verse it means 'to gain'. Eve says that she gained her firstborn with the aid of God. The personal name Abel means literally breath or vanity. It hints to the fact that Abel lived briefly and had no children.

**Question 2 (e)**

*Outcomes assessed: H2.2*

**MARKING GUIDELINES**

Criteria	Marks
• Gives the literal and non-literal meaning of the phrase	3
• Justifies the answer with reference to the commentary	
• Gives the literal and non-literal meaning of the phrase	2
• Gives a meaning of the phrase	1

***Sample answer:***

The phrase 'ויהי מקץ ימים' literally means it was 'in the end of the days'. Most sources understand it as 'in the course of time', but some commentators understand this expression to mark the beginning of a new era, starting after the expulsion from the garden of Eden. This view is based on the use of the same expression to denote the Messianic era.

**Question 3 (a)***Outcomes assessed: H1.1***MARKING GUIDELINES**

Criteria	Marks
• Identifies all three examples	1

*Sample answer:*

- פרו
- רבו
- מלאו

**Question 3 (b)***Outcomes assessed: H3.1, H3.3***MARKING GUIDELINES**

Criteria	Marks
• Identifies THREE prohibitions	2
• Identifies at least ONE prohibition	1

*Sample answer:*

The three prohibitions that occur in verses 4–5 are:

- Prohibition on suicide, based on ‘I will demand an account of the blood of your own life’ in verse 5.
- Prohibition on murder, based on ‘I will demand an account of human life’ in verse 5.
- Prohibition on eating a live animal or an animal that still has blood in it. That is based on verse 4, which expresses the idea that the living part, or the soul is attached to the blood.



**Question 3 (c) (i)***Outcomes assessed: H2.4***MARKING GUIDELINES**

Criteria	Marks
• Lists at least THREE categories	2
• Lists at least TWO categories	1

**Sample answer:**

- animals of the land
- birds of the sky
- creeping things
- fish of the sea

**Question 3 (c) (ii)***Outcomes assessed: H2.4***MARKING GUIDELINES**

Criteria	Marks
• Provides a full description of the relationship between animals and humans	2
• Provide a partial description of the relationship between animals and humans	1

**Sample answer:**

The dread and fear of humans should rest on the animals. The animals have been handed over to the control of humans.

**Question 3 (c) (iii)***Outcomes assessed: H2.4***MARKING GUIDELINES**

Criteria	Marks
Identifies the subject and indicates what it might suggest	2
Identifies the subject OR indicates what it might suggest	1

**Sample answer:**

The word applies to humans and suggests that humans will multiply and they will swarm like insects.

**Section I (continued)**  
**Part B — Nevi'im****Question 4 (a) (i)***Outcomes assessed: H2.4, H3.1***MARKING GUIDELINES**

Criteria	Marks
• Gives at least two reasons with full understanding	2
• Gives one reason	1

**Sample answer:**

Joshua chose Shechem because it was the oldest sanctuary and it was close to Mt Ebal and Mt Gerizim where the covenant took place. Shechem was a central location for all the tribes and was historically connected to the patriarchs.

**Question 4 (a) (ii)***Outcomes assessed: H2.4, H3.1***MARKING GUIDELINES**

Criteria	Marks
• Gives one or other alternative answers	1

**Sample answer:**

The purpose of the assembly was to mark the change of regime from Joshua to the elders through a new covenant (according to the commentary) or was to challenge the people over whom they worshipped.

**Question 4 (b)***Outcomes assessed: H2.4***MARKING GUIDELINES**

Criteria	Marks
• Gives reasons for the inclusion and sequence of all the locations	3
• Gives reasons for the inclusion and sequence of most of the locations	2
• Gives some relevant information	1

**Sample answer:**

The locations listed in the text refer to the History of the Israelites through the different locations where the events took place. Abraham came from across the Euphrates river and God brought him to the land of Canaan. Abraham inhabited the land of Canaan. His grandsons, Esau and Jacob separated with Esau going to Har Seir. In his grandson's time, the sons of Israel (Abraham's great grandchildren) went down to Egypt, God delivered the Israelites from Egypt through miraculous events. He divided the Sea of Reeds and walked through the desert, where he also revealed himself to the whole nation. This sequence of events is mentioned to remind the people of Israel of the power of God and of the great things he did for them in the past.

**Question 5 (a)**

*Outcomes assessed: H1.1*

**MARKING GUIDELINES**

Criteria	Marks
• Gives any two of the four examples	1

**Sample answer:**

דבר אלהים	The message of God
עלית המקרה	The upper chamber
יד שמאלו	His left hand
ירך ימינו	His right side

**Question 5 (b)**

*Outcomes assessed: H2.4*

**MARKING GUIDELINES**

Criteria	Marks
• Identifies BOTH speakers	1

**Sample answer:**

- The first ויאמר refers to Ehud's word
- The second ויאמר refers to Eglon's words

**Question 5 (c)**

*Outcomes assessed: H3.1*

**MARKING GUIDELINES**

Criteria	Marks
• Demonstrates a clear understanding of why and how the action benefited the king	2
• Demonstrates some understanding of why and/or how the action benefited the king	1

**Sample answer:**

Eglon rose from his seat out of respect for the word of God he was about to hear and as a reward, King David was descended from him.

**Question 5 (d)**

*Outcomes assessed: H2.2*

**MARKING GUIDELINES**

Criteria	Marks
• Demonstrates an understanding of how the descriptive term helps in understanding the story	1

**Sample answer:**

Being left-handed, Ehud was able to conceal his weapon and kill the king.

**Question 6 (a)***Outcomes assessed: H2.4***MARKING GUIDELINES**

Criteria	Marks
• Gives a sound interpretation of the course of events with reference to the commentary	2
• Gives some relevant information	1

**Sample answer:**

Sisera assumed he would find refuge among the Kenites, but perhaps the alliance was with Jabin alone and not his supporters OR Chever, did not feel bound by the alliance as he had withdrawn from the rest of the Kenites. A further explanation given is that Deborah's generation only deserved to be saved via treachery.

**Question 6 (b)***Outcomes assessed: H1.1***MARKING GUIDELINES**

Criteria	Marks
• Identifies the grammatical difficulty	1

**Sample answer:**

There is a difficulty here due to the fact that this is the Imperative Masculine Singular. Sisera is speaking to Yael and therefore should have employed the feminine form.

**Question 6 (c)***Outcomes assessed: H1.1***MARKING GUIDELINES**

Criteria	Marks
• Demonstrates a good understanding of parsing	1

**Sample answer:**

Meaning: Fell asleep/fell into a deep sleep

Root: ׁדך

Binyan: Conjugation – Niphal

Tense: Pfct or Present Participle

**Question 6 (d)**

*Outcomes assessed: H1.1*

**MARKING GUIDELINES**

Criteria	Marks
• Justifies the translation, showing use of infinitive absolute	1

**Sample answer:**

Use of infinitive absolute to illustrate continuity.

**Question 6 (e)**

*Outcomes assessed: H3.1, H3.3*

**MARKING GUIDELINES**

Criteria	Marks
• Provides an outline of the role of judges based on the extracts	4
• Provides an outline of the role of judges with little or no reference to the extract	2–3
• Demonstrates limited knowledge of the role of judges	1

**Sample answer:**

A judge was a non-hereditary/fleeting leader of all the tribes or only a few tribes. Generally judges were not descended from other judges – no hereditary principle. Identified as charismatic figures. They rose in response to a particular threat from an enemy and judgeship came to an end after defeat of enemy. Each story is often introduced by formula, describing idolatry, punishment and the judge's response.

Names of some judges and judging periods are recorded, but no other details are recorded. There is a fine line between monarchy and judges, as some judges tried to set themselves up as royal leaders eg Abimelech.

Judges had the power to summon help from tribes other than their own by a variety of means.

**Section I (continued)**  
**Part C — Ketuvim****Question 7**

*Outcomes assessed: H1.1, H1.3, H2.4, H3.1*

**MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
• Demonstrates a clear understanding of the relationship of the words to the events described	3
• Demonstrates an adequate understanding of the relationship of the words to the events described	2
• Demonstrates a limited understanding of the relationship of the words to the events described	1

***Sample answer:***

These words illustrate that Cyrus recognised God's role in giving him his victories, forming his empire and owes a debt of loyalty to God which prompts him to acknowledge a chance to rebuild the temple. He did this by encouraging the leaders and people of the Jewish faith in his empire to return to Judah and/or contribute to the restorations. He himself returned the Temple vessels held by the Babylonians in their own temples. He also released an inventory of Temple treasures.

**Question 8**

*Outcomes assessed: H1.1, H1.3, H2.4*

**MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
• Notes the mourning mode and reason for mourning	2
• Gives a partial answer	1

***Sample answer:***

He was in mourning mode due to the fact that so many of the returnees were living with non-Jewish women.

**Question 9 (a)***Outcomes assessed: H3.1, H3.2, H3.3***MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Composes a well-structured and logical response</li><li>• Demonstrates a thorough understanding of the necessity for and success of Ezra's reforms</li><li>• Substantiates the answer</li></ul>	8–10
<ul style="list-style-type: none"><li>• Composes a well-structured response</li><li>• Demonstrates a sound understanding of the necessity for and success of Ezra's reforms</li><li>• Substantiates the answer</li></ul>	6–7
<ul style="list-style-type: none"><li>• Shows some ability to structure ideas and information</li><li>• Demonstrates a basic understanding of the necessity for AND/OR success of Ezra's reforms</li><li>• May provide some substantiation</li></ul>	3–5
<ul style="list-style-type: none"><li>• Demonstrates a limited ability to structure ideas and information</li><li>• Provides some isolated relevant information</li></ul>	1–2

***Answers could include:***

1. Reform of priesthood; no genealogies kept so couldn't be certain who were priests, priests disqualified from eating holy things without proof of status. The true priests celebrated Passover Sacrifice and unleavened bread for seven days.
2. Reform of administration. Needed to have magistrates and judges to judge in accordance with divine writ, and instruct the people in the law. The laws of Torah superseded all other laws except royal decree. Malefactor punished by death or imprisonment or corporal punishment. Appoint Levites to serve temple priests.
3. Had to eliminate adultery and its sources – intermarriage with foreign wives. Some of the priests had taken the lead in intermarriage, forbade intermarriage and family help. Demands separation of foreign partners, confiscates property of recalcitrants.
4. Tradition has it that Ezra introduces a version of Torah in square character and abandoned old cursive character to preserve purity of Torah. Verified in Nehemiah.
5. Without these reforms, the land would have fallen into idolatry and been punished by the Almighty with lack of fertility. Ezra's work laid the foundations of the period known as the second temple period with renewal of temple worship and the rule of Jewish law and oral tradition.

**Question 9 (b)**

*Outcomes assessed: H3.1, H3.2, H3.3*

**MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none"><li>Composes a well-structured and logical response</li><li>Demonstrates a thorough understanding of the reasons why Ezra is sometimes regarded as the ‘Father of Judaism’</li><li>Substantiates the answer</li></ul>	8–10
<ul style="list-style-type: none"><li>Composes a well-structured response</li><li>Demonstrates a sound understanding of the reasons why Ezra is sometimes regarded as the ‘Father of Judaism’</li><li>Substantiates the answer</li></ul>	6–7
<ul style="list-style-type: none"><li>Shows some ability to structure ideas and information</li><li>Demonstrates a basic understanding of the reasons why Ezra is sometimes regarded as the ‘Father of Judaism’</li><li>Makes some relevant observations</li></ul>	3–5
<ul style="list-style-type: none"><li>Identifies some isolated relevant information</li></ul>	1–2

***Sample answer:***

Ezra could be seen as the father of Judaism from a few perspectives. Historically, he was the leader of the people in Judea after the return from the exile. Some of the people in Judea were returnees, while others never left the land. That created a challenge to the unity of the group, and Ezra sought to solve this problem. Since the rest of the exiles from other tribes did not come back, the group Ezra led was not called Israelites anymore, rather they were called Jews – a name derived from the term Yahud.

Ezra took few measures to unify the Jews as a religious group. And that is why he is considered the father of Judaism. He brought necessities to the Temple and appointed priests to serve in it. But his most important contribution as a founder of Judaism was the distribution of the Torah – the law. Ezra was a scribe who studied, copied and taught the written law. He was also authorised by the Persian king to enforce it by means of bureaucracy and punishment. Maintaining one set of rules was necessary for the foundation of Judaism and Jews as a group.

In the Book of Ezra, we hear about a specific law with which Ezra was concerned – the ban on intermarriage. This law is central to Judaism as it defines who is to be considered Jewish. Ezra mourned the violation of the law and set an example to the people. He summoned them together and created a public assembly that took an oath as a group not to break the law again. This act shows the power of Ezra and the ways in which he transformed groups of former Israelites (returnees and locals are *amei ha’arets*) into one group of Jewish people, centred around the Jewish Law.



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

*Outcomes assessed: H1.1, H1.3, H2.4, H2.5*

**MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
• Identifies the THREE occasions	2
• Identifies at least TWO occasions	1

***Sample answer:***

1. The final time for *Shacharit*
2. The final time for *Minchah*
3. The final time for *Musaf*

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

*Outcomes assessed: H1.3, H2.4, H2.5*

**MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
• Demonstrates a sound understanding of the factors	3
• Demonstrates a basic understanding of the factors	2
• Provides some relevant information	1

***Sample answer:***

There are two main factors for determining the times of the different prayers. Firstly, the length of the day was determined by the times of sunrise and sunset. The day was divided into four sections regardless of the length of the daylight hours. Secondly, the times of the prayers were linked to the times of the sacrifices, eg *Shacharit* or *Minchah*.

**Question 10 (b)**

*Outcomes assessed: H1.3, H2.4, H2.5, H3.1, H3.2, H3.3*

**MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
<ul style="list-style-type: none"><li>• Composes a well-structured and logical response</li><li>• Demonstrates a thorough knowledge and understanding of prayer in Mishnaic times, including <i>Shemoneh Esreh</i></li></ul>	4–5
<ul style="list-style-type: none"><li>• Shows ability to structure ideas and makes some relevant observations</li><li>• Demonstrates an adequate knowledge and understanding of prayer in Mishnaic times, including <i>Shemoneh Esreh</i></li></ul>	2–3
<ul style="list-style-type: none"><li>• Provides some isolated relevant information</li></ul>	1

***Sample answer:***

The religious obligation to pray is either Rabbinic or *min Hatorah*. There are no fixed prayers or times for prayers given in the Torah, so those were left to the individual, one who was fluent may offer many prayers; one who was not, would pray as he could. Some would pray once a day, others more often. Ezra, realising the deficiency in Hebrew, composed the *Shemoneh Esreh* with its structure of blessings, praise, petition and thanksgiving.

Prayers were recited twice daily, *Shacharit* and *Minchah* and on special occasions, *Musaf* to correspond to the sacrifices, and an evening service was added to the rota. For technical reasons the evening service was not mandatory.

**Question 11 (a) (i)**

*Outcomes assessed: H2.4, H2.5, H3.3*

**MARKING GUIDELINES**

Criteria	Marks
• Identifies ONE reason	1

***Sample answer:***

- There were two explanations. Firstly, because the reader emphasises God's mercy to birds which discriminates against other animals. Secondly, because the statement implies that God's laws are based on mercy whereas in fact they are beyond human comprehension.

**Question 11 (a) (ii)**

*Outcomes assessed: H2.4, H2.5, H3.3*

**MARKING GUIDELINES**

Criteria	Marks
• Identifies ONE reason	1

***Sample answer:***

- You have to praise God for all his acts and not just those that one sees as good.

**Question 11 (a) (iii)**

*Outcomes assessed: H2.4, H2.5, H3.3*

**MARKING GUIDELINES**

Criteria	Marks
• Identifies ONE reason	1

***Sample answer:***

- Fear of polytheism.

**Question 11 (b) (i)**

*Outcomes assessed: H1.1, H1.2, H1.3*

**MARKING GUIDELINES**

Criteria	Marks
• Identifies the person	1

**Sample answer:**

- *Velo yehei sarvan* is the person who is called to replace the errant reader

**Question 11 (b) (ii)**

*Outcomes assessed: H1.1, H1.2, H1.3*

**MARKING GUIDELINES**

Criteria	Marks
• Identifies the person	1

**Sample answer:**

- *Matkhill* – is the same person

**Question 11 (c)**

*Outcomes assessed: H1.3, H2.4, H2.5, H3.2*

**MARKING GUIDELINES**

Criteria	Marks
• Identifies all the rules • Refers to extract and commentary	3
• Identifies some of the rules • Refers to extract and/or commentary	2
• Identifies one or two rules	1

**Sample answer:**

When a reader errs, another takes his place. He should not refuse. The new person begins from the beginning of the *bracha* where the mistake was made unless it is in one of the opening or closing three blessings in which case the new reader would either start again or begin from *Retzeih*.



**Question 12 (a) (i)**

*Outcomes assessed: H1.1, H1.2, H2.5*

**MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
• Correctly defines the term	1

**Sample answer:**

'*Shalosh brachot*' is the 'grace after meals' that contained three blessings at that time.

**Question 12 (a) (ii)**

*Outcomes assessed: H1.1, H1.2, H2.5*

**MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
• Correctly defines the term	1

**Sample answer:**

'*Mein shalosh*' – condensed form of the three blessings of 'grace after meals'

**Question 12 (b)**

*Outcomes assessed: H2.4, H2.5*

**MARKING GUIDELINES**

Criteria	Marks
• Provides a thorough analysis of the relationship between the written and the oral law with reference to Deuteronomy	4–5
• Provides a sound analysis of the relationship between the written and the oral law	2–3
• Provides a limited analysis of the relationship between the written and oral law	1

***Sample answer:***

The *Torah she'biklav*, meaning the written law is the *Pentateuch* and it was transmitted in writing. The *Torah she'beal peh*, meaning the oral law, is a collection of orally transmitted laws, written down circa 200 CE and edited by Rabbi Judah Hanasi.

The oral law supplements the written law; it aims to explain it and make it relevant to later times. As such commentary, the oral law extends the written law, modifies it without any challenge to its canonical status.

In Mishnah Berachot 6:8 we have an example of how the oral law relies on the written law. R. Gamliel, R. Akiva and the sages all base their Halakhic positions on Deuteronomy chapter 8:10, which is considered to be the written source for the rule of blessing after the meal.

They disagree about whether this blessing should be said in full after eating any of the seven species. R. Gamliel thinks one should, because the seven species are mentioned in Deut 8:8 and therefore, verse 10 (the order to bless) applies to them. The Sages think that one only needs to recite the short version of the blessing, and apply verse 10 only to verse 9 that mentions the bread (therefore one should recite the full blessing only if he had any kind of bread). R. Akiva bases his ruling only on verse 10 and says that one should bless after any kind of food, providing that it was a proper meal. His ruling is based on the meaning of the three opening words of verse 10: 'you have eaten,' 'you have been full' and 'you have blessed'.

**Section III — Unseen Text – Tanakh****Question 13 (a)**

*Outcomes assessed: H1.2, H1.3, H2.2*

**MARKING GUIDELINES**

Criteria	Marks
• Provides the correct number	1

*Sample answer:*

3000

**Question 13 (b)**

*Outcomes assessed: H1.2, H1.3, H2.2*

**MARKING GUIDELINES**

Criteria	Marks
• Provides full information about the selection, division and location of the army	3
• Provides information about two factors	2
• Provides information about one factor	1

*Sample answer:*

Saul chose them; divided into three groups 2000 – Saul, 1000 – Jonathan, and the rest of the people were sent home; they were stationed at Michmas, Mt Bet El and Givat Binyamin.

**Question 13 (c)**

*Outcomes assessed: H1.2, H1.3, H2.2*

**MARKING GUIDELINES**

Criteria	Marks
• Gives Saul's action and statement	2
• Gives EITHER the action OR the statement	1

*Sample answer:*

He blew the trumpet (*Shofar*) throughout all the land, saying 'Let the Hebrews hear'.

**Question 13 (d)**

*Outcomes assessed: H1.2, H1.3*

**MARKING GUIDELINES**

Criteria	Marks
• Gives the meaning of the phrase	1

**Sample answer:**

The Philistines were extremely numerous.

**Question 13 (e)**

*Outcomes assessed: H1.2, H1.3, H2.2*

**MARKING GUIDELINES**

Criteria	Marks
• Identifies the physical response	1

**Sample answer:**

They hid themselves, or took refuge away from home.

**Question 14 (a)**

*Outcomes assessed: H1.2, H1.3*

**MARKING GUIDELINES**

Criteria	Marks
• Gives the reason for the Queen of Sheba's visit	1

**Sample answer:**

She had heard of the fame of Solomon.

**Question 14 (b)**

*Outcomes assessed: H1.2*

**MARKING GUIDELINES**

Criteria	Marks
• Identifies the THREE ways she displayed her wealth	2
• Identifies TWO ways she displayed her wealth	1

**Sample answer:**

Camels bearing spices

Much gold

Precious stones



**Question 14 (c) (i)**

*Outcomes assessed: H1.2, H1.3*

**MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
• Gives a full description of Solomon's court	2
• Gives a partial description of Solomon's court	1

***Sample answer:***

Meat on the table, servants, ministers in royal robes, cupbearers, sacrifices at the ready.

**Question 14 (c) (ii)**

*Outcomes assessed: H1.2, H1.3, H2.2*

**MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
• Gives the Queen's emotional or verbal reaction	2
• Gives the Queen's emotional or verbal reaction	1

***Sample answer:***

There was no spirit left in her and she said 'It was true what I heard of your acts and your wisdom'.



## **2008 HSC Classical Hebrew Extension Marking Guidelines**

The following marking guidelines were developed by the examination committee for the 2008 HSC examination in Classical Hebrew Extension, and were used at the marking centre in marking student responses. For each question the marking guidelines are contained in a table showing the criteria associated with each mark or mark range. For some questions, 'Sample Answers' or 'Answers may include' sections are included. These are developed by the examination committee for two purposes. The committee does this:

- (1) as part of the development of the examination paper to ensure the questions will effectively assess students' knowledge and skills, and
- (2) in order to provide some advice to the Supervisor of Marking about the nature and scope of the responses expected of students.

The examination committee develops the marking guidelines concurrently with the examination paper. 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.

The information in the marking guidelines is further supplemented as required by the Supervisor of Marking and the senior markers at the marking centre.

A range of different organisations produce booklets of sample answers for HSC examinations, and other notes for students and teachers. The Board of Studies does not attest to the correctness or suitability of the answers, sample responses or explanations provided. Nevertheless, many students and teachers have found such publications to be useful in their preparation for the HSC examinations.

A copy of the Mapping Grid, which maps each question in the examination to course outcomes and content as detailed in the syllabus, is also included.

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## Section I — Prescribed Text

### Question 1 (a) (i)

*Outcomes assessed: H1.2, H2.1, H2.4, H2.5*

#### MARKING GUIDELINES

Criteria	Marks
• Gives a full answer with references to extract and commentary	2
• Gives a partial answer with some references	1

#### *Sample answer:*

The prophet is awaiting the day of salvation in which Judah will be safe and the people will behave according to the laws of God. This desire expresses an opposite historical situation – namely that Judah and the city of Jerusalem are in ruins and exile, and that the people are not following the laws of God. The change of circumstances will occur either with the destruction of Moab, or that of Gog and Magog.

### Question 1 (a) (ii)

*Outcomes assessed: H1.3, H2.2*

#### MARKING GUIDELINES

Criteria	Marks
• Provides the possible meanings of the preposition	2
• Gives some relevant information	1

#### *Sample answer:*

The preposition might be explained in two ways.

- It is required by syntax but should be ignored in translation, so the meaning is that God is an everlasting rock.
- It is used literally with the meaning ‘in’ so the meaning is that the everlasting Rock (of the people) is in God. This meaning can imply that the everlasting feature is only one of God’s characteristics.

### Question 1 (a) (iii)

*Outcomes assessed: H2.2, H2.3*

#### MARKING GUIDELINES

Criteria	Marks
• Identifies two sets of parallelism	1

#### *Sample answer:*

The first set is השח יִשְׁבִי מְרוֹם / קְרִיָה נִשְׁגְּבָה יִשְׁפִּילֶנָה

The second set is יִשְׁפִּילָה עַד־אֶרֶץ / יִנְיַעֲנָה עַד־עַפְרָיִם

**Question 1 (b)***Outcomes assessed: H2.1, H2.4***MARKING GUIDELINES**

Criteria	Marks
• Demonstrates a thorough understanding of the message the prophet seeks to convey	4
• Demonstrates an adequate understanding of the message the prophet seeks to convey	3
• Demonstrates a basic understanding of the message the prophet seeks to convey	2
• Gives some relevant data	1

**Sample answer:**

The prophet describes the restoration of Israel in spite of its failings and earlier punishments. The prophet questions the nature of punishment and compares the punishment of Israel with that of the other nations. God always ensures that Israel is not punished into oblivion, but rather as a result of its punishment is able to sprout anew. The irony is that Israel's punishment came via the nations who themselves have been lost to history – as the commentary says – ‘those who beat them (Israel) have been punished much more severely than Israel themselves’. It is possible that the prophet is also using the term Israel in a global sense ie; the entire nation. The prophet also refers to the messianic era, or the future days.

**Question 1 (c) (i)***Outcomes assessed: H1.2, H2.1***MARKING GUIDELINES**

Criteria	Marks
• Identifies who is being criticised and why	2
• Identifies who is being criticised OR why	1

**Sample answer:**

Inhabitants and leaders of Judah and Jerusalem, including the priests and prophets, and not just the inhabitants of the northern kingdom. They are criticised for being drunk, physically or metaphorically, namely refusing to heed the prophet's rebuke and failing in judgement.

**Question 1 (c) (ii)***Outcomes assessed: H1.2, H2.3, H2.4***MARKING GUIDELINES**

Criteria	Marks
• Provides all possible interpretations	3
• Provides at least TWO possible interpretations	2
• Provides some relevant information	1

**Sample answer:**

There are a few ways to understand verse 10:

- either the prophet accuses the people of being like young children, whom he needs to teach slowly on any matter – word by word, line by line, a little at a time.
- Another way to understand the verse is that Isaiah is quoting the Drunkards' response to him. The Drunkards accuse the prophet of speaking to the people as if they were young children – word by word, line by line, a little here and there.
- The Drunkards accuse the prophet of being unclear and speaking nonsense. In this case, the understanding of verse 10 is that the prophet is murmuring and muttering

**Question 1 (c) (iii)**

Outcomes assessed: H1.1, H1.2, H2.3

**MARKING GUIDELINES**

Criteria	Marks
• Describes correctly the effects of most literary devices	5–6
• Describes the effects of some literary devices	3–4
• Provides some relevant information	1–2

**Answer could include:**

Literary devices found in this passage include:

- Imagery – An example for imagery in the extract is לעטרת צבי ולצפירת תפארה (verse 5)
- Metaphor – Example from extract – נבלעו מן־היין תעו מן־השכר שגו בראה פקו (verse 7)
- Hyperbole – Example from extract – כי כל־שלחנות מלאו קיא צאה (verse 8)
- Parallelism – Example from extract – גמולי מחלב // עתיקי משדים (verse 9)
- Alliteration – Example: צו לצו צו לצו קו לקו קו לקו (verse 10)
- Rhetorical question – Example: את־מי יורה דעה ואת־מי יבין שמועה (verse 9)
- Assonance – Example: שגו, תעו, פקו (verse 7)

The effects of these literary devices are as follows:

1. add emphasis through repetition
2. aid memory
3. provide clearer descriptions
4. evoke spirituality, remorse, humility, *teshuvah*
5. stress particular messages
6. create a more relevant message
7. form mind/visual images

**Question 2 (a)***Outcomes assessed: H1.2, H2.1***MARKING GUIDELINES**

Criteria	Marks
• Provides correct answer and justification	2
• Provides partial justification	1

**Sample answer:**

R. Matnah answers that the *tanna* who holds that even *bediavad* a deaf person may not read the Megillah for others is R. Yose. He bases this opinion on a Mishna. The Mishna in Berachot states, *Ha-Koray et Shema, velo hishmia leozno Yatza* (One who reads the *Shema*, but does not hear it himself has fulfilled his obligation). However, R. Yose disagrees with this ruling and says *Lo Yatza* – that such a person has **not** fulfilled his obligation.

Accordingly, argues R. Matnah, just as R. Yose rules in the Mishna in Berachot that one who does not hear himself recite the *Shema* has not fulfilled his obligation, even *bediavad*, (post-facto) logic would demand, claims R. Matnah that R. Yose would rule similarly in our case. That is, one who does not hear his own Megillah reading has not fulfilled his obligation even *bediavad* (post-facto).

**Question 2 (b)***Outcomes assessed: H1.1, H1.2, H2.1, H2.2***MARKING GUIDELINES**

Criteria	Marks
• Demonstrates a clear understanding of the reasons	3
• Demonstrates an adequate understanding of the reasons	2
• Provides some relevant information	1

**Sample answer:**

The words mean, ‘*But perhaps that is as it is, and this is as it is*’. This refers to the debate whether or not the *Heresh* (deaf person) should be grouped together with the *Shoteh* (imbecile) and *Katan* (minor), both of whom would be prohibited, even *bediavad* (post-facto) from reading the Megillah.

Nevertheless, the Gemara says – *VeDilma Ha Kid’isa* – ‘perhaps this case (of a *Heresh*) is as it is’ – ie only forbidden *le-chatkilah*, at the outset, but *bediavad* (post-facto) permitted; whereas *VeHa Kid’isa*, ‘this (other case of the *Shoteh* and *Katan*) is as it is’ – ie forbidden even *bediavad* (post-facto). If so, one could argue that the Mishna follows R. Yehudah.

**Question 2 (c)**

Outcomes assessed: H1.2, H2.1, H2.2, H2.3

**MARKING GUIDELINES**

Criteria	Marks
• Demonstrates a clear understanding of how the Gemara overcomes the difficulty	3
• Demonstrates an adequate understanding of how the Gemara overcomes the difficulty	2
• Provides some relevant information	1

**Sample answer:**

(By virtue of the fact that the beginning of the Mishna states that a *Katan* may **not** read the Megillah (along with *Heresh* and *Shoteh*), yet the end of the Mishna reads – *R. Yehudah machshir be-katan*, implying that a *Katan* **may** read the Megillah, the Gemara deduces that *Mikhlal de-resha lav R. Yehuda hi*, that the first part of the Mishna could not have been written by R. Yehuda.)

However, the Gemara questions this, and suggests that it is still possible to argue that the whole Mishna is in accordance with the view of R. Yehuda. The Gemara overcomes the apparent contradiction by explaining that R. Yehuda differentiates between 2 types of *Katan*, one who is *Higia Le-Chinuch* and the other who is *Shelo Higia Le-Chinuch*. Consequently, the first part of the Mishna goes according to the view of R. Yehuda in respect of a *Katan* who is *Shelo Higia Le-Chinuch* (ie aged under 8 or 9) while the final statement in the Mishna is the view of R. Yehuda in respect of a *Katan* who is *Higia Le-Chinuch* (ie aged over 8 or 9). [According to the view that R. Yehuda is the author of the whole Mishna, the *Heresh*, unlike the *Shoteh*, would only be forbidden *Le-Chatchilah*, at the outset, from reading the Megillah, but *Bediavad* he would be *Yotze*, and the *mitzvah* would be deemed to have been fulfilled.]

**Question 2 (d)**

Outcomes assessed: H2.1, H2.4, H2.5

**MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none"><li>Provides a thorough description of the categories of Tannaitic literature</li><li>Demonstrates a clear understanding of their place and usage in the Gemara</li></ul>	6–7
<ul style="list-style-type: none"><li>Provides an adequate description of the categories of Tannaitic literature</li><li>Demonstrates a sound understanding of their place and usage in the Gemara</li></ul>	4–5
<ul style="list-style-type: none"><li>Provides a basic description of the categories of Tannaitic literature</li><li>Demonstrates a limited understanding of their place and usage in the Gemara</li></ul>	2–3
<ul style="list-style-type: none"><li>Provides some relevant information</li></ul>	1

**Answers could include:**

**CATEGORIES OF TANNAITIC LITERATURE****(1) *Shisha Sidrei Mishna:***

- Zeraim* (Agriculture and Prayer)
- Moed* (Shabbat and Festivals)
- Nashim* (Women/Family Law)
- Nezikin* (Torts)
- Kodshin* (Temple Ritual/Dietary laws)
- Tohorot* (Laws of Purity)

*Mishnah* consists of about five hundred chapters and four thousand paragraphs (*mishnayot*), but this is less than ten percent of the tannaitic literature which survived!

- There are three reservoirs of *tannaitic* sources outside *Mishnah*. The first includes the seven *Midreshei Halachah* (eg *Mechilta Sifra, Sifrei*), which have survived to our day. *Midreshei Halachah* are ordered according to the verses of the Torah, and they derive new *halachah* from Biblical verses or connect existing *halachah* to verses by allusion. Though edited at the beginning of the *amoraic* period, they present teachings of Rabbi Akiba (b. Yosef) and Rabbi Yishmeal (b. Elisha) from the Yavneh period one hundred years before. Our *Mishnah* generally follows the *Midreshei Halachah* of Rabbi Akiba.
- Tosefta*, the second parallel *tannaitic* source, is almost twice the size of *Mishnah*. Traditionally, *Tosefta* is attributed to Rabbi Chiyyah and Rabbi Hoshaya, student colleagues of Rabbi Yehudah HaNasi, although some scholars doubt this assertion, and claim that the *Tosefta* in use today is not (only) the *Tosefta* of Rabbi Chuyyah and Rabbi Hoshaya. Since *Mishnah* and *Tosefta* share the same topical organisational structure of six orders and sixty three tractates, location of parallel sources is relatively simple.
- The third and largest store of tannaitic sources parallel to *Mishnah* are the '*beraitot*' in the two *Talmudim*. '*Beraitot*' are terse quotations from *tannaitic* compilations which did not survive in their entirety, and they therefore need to be studied with care, but their sheer quantity – some eighteen thousand in number as quoted in the two *Talmudim*, make them irreplaceable in understanding the *Tannaim*. There are many kinds of *beraitot*, and the various types have various degrees of standing and authority in the eyes of the *amoraim*. Locating *beraitot* in the *Talmud* is not difficult, since every *beraita* appears after one of several code words reserved by the *Talmud* for their presentation.



## THE PLACE AND USAGE OF TANNAITIC LITERATURE INSIDE THE GEMARA

Learning parallel *tannaitic* literature has another great plus. The *Amoraim*, and the authors of the *talmudic* literature, often compared *tannaitic* sources for clarifying *halachah*.

How do we find *beraitot* in the *Talmudim*? The editors of *Talmud* utilised several types of expressions to introduce *beraitot* in the *sugyot*, depending on the function of the *beraitot* in the *sugyot*. If a *beraita* is brought as a general quotation, introductory words such as *Tanya*, *Tanna*, *Tenno Rabbanan*, *Tanina* are utilised. If a *beraita* is brought as a challenge to the opinion of an *Amora*, introductory words such as *Aisevey*, *Mesiv*, *Meysvei* are used. If a *beraita* is brought as a challenge to another source of *Tannaim*, introductory words such as *Remo* *Reminhu* are used. The source appearing after any of these expressions is a *beraita*, and may be lifted from the *Talmud* and placed opposite a *Mishnah* for comparative study.

As is the case in *Tosefta*, *beraitot* often bring opinions not represented in *Mishnah*, or even later layers of opinions of *Tannaim* a not brought in *Mishnah*. For instance, *Mishnah* may bring the opinions of the *Tannaim* of Yavneh, and *beraitot* may report the opinions of the *Tannaim* of the two later generations in the Galil. Study of several texts together gives us a fuller, broader account of what the *Tannaim* said on the topic. Secondly, *beraitot* may bring the rationale of opinions presented in *Mishnah*, or the historical or legal circumstances of a given piece of legislation in *Mishnah*.

*Amoraim* interpret *Mishnah*, compare and contrast parallel *tannaitic* texts, add their own layers of commentary, opinion and discussion, and deal with matters untreated in *tannaitic* sources. *Amoraic* literature is a direct continuation of *tannaitic* teachings, concerned basically with *halachic* decision-making on a case by cases basis. There is little generalisation or conceptualisation in *amoraic* literature. *Amoraic* literature is unique, however, since it is a gradual, layered accumulation of remarks, terse discussions or legal decisions, and is not presented in edited works such as *Mishnah* or *Tosefta*.

In the extract above a number of terms are used to connect the *Gemara* with *Tannaitic* literature

- Note first words *Man Tenna* etc – Who is the *Tanna* (teacher) of the *Mishna* under study?
- The entire *sugya* in the *Gemara* is a discussion concerning a specific *Mishna* and its *halachic* rules.
- *Ditnan* – As we have learned in a *Mishna*. Here *Amoraim* attempt to resolve a problem by quoting another *Mishna*.
- *Ela Ha DeTannay* R. Yehuda etc – That which R. Yehudah ben Pazzi taught in a *Baraita*.
- *Mani* – whose view does the *Tanna* of this *Baraita* follow? An attempt to compare *Baraita* with *Mishna*.
- *Ela Ha DeTayna* – But that which was taught in a *BARAITA*. A *Baraita* is brought to further the discussion at hand.

## Section II — Non-prescribed Text

### Question 3 (a) (i)

*Outcomes assessed: H3.2, H3.4*

#### MARKING GUIDELINES

Criteria	Marks
• Identifies the specific concerns of the psalmist	2
• Identifies at least ONE concern of the psalmist	1

**Sample answer:**

1. How his enemies have increased in number.
2. That many are rising against him.
3. The fact that there are many who say of him, ‘There is no help for him from God.’

### Question 3 (a) (ii)

*Outcomes assessed: H1.1, H3.1, H3.2*

#### MARKING GUIDELINES

Criteria	Marks
• Identifies THREE appropriate phrases	2
• Identifies TWO appropriate phrases	1

**Sample answer:**

1. You are a shield about me.
2. You are my glory.
3. You raise my head.
4. I cry to God and He answers me from His holy mountain.

### Question 3 (a) (iii)

*Outcomes assessed: H1.3, H3.1, H3.2, H3.3*

#### MARKING GUIDELINES

Criteria	Marks
• Identifies the linguistic problems	3–4
• Identifies at least ONE linguistic problem	1–2

**Sample answer:**

The problem here is the use of the perfect tense for *Hikita* and *Shibarta*. Each of the translations is an attempt to reconcile the fact that there is a prayer for the future followed by something that has apparently already occurred. Either the memory of what God had done on his behalf in the past is an assurance that it will happen again; or we have here the Hebrew idiom known as the ‘prophetic perfect’ whereby an event still to take place is described as having actually happened. If the latter, the sense is: I am certain a time will come when You will have smitten etc. There may also be an element of poetic style where the perfect tense is used but it can still be translated more loosely.

The use of the word ך is also problematic in the translation of the Singer’s Siddur where it is omitted.

**Question 3 (b) (i)**

*Outcomes assessed: H1.3, H3.2, H3.4*

**MARKING GUIDELINES**

Criteria	Marks
• Provides an adequate description of the Psalmist's view of creation	1

**Sample answer:**

The Psalmist sees God as the Creator who formed the world *bidevar Hashem*, by the word of the Lord, (out of the breath of His mouth).

**Question 3 (b) (ii)**

*Outcomes assessed: H1.1, H3.2*

**MARKING GUIDELINES**

Criteria	Marks
• Explains the linguistic and theological connection between the verses	2
• Explains EITHER the linguistic OR theological connection between the verses	1

**Sample answer:**

The word יָד at the beginning of verse 9 connects the two verses linguistically, this in turn points to a theological connection in that we fear God because He is the Creator.

**Question 3 (b) (iii)**

*Outcomes assessed: H1.1, H3.2, H3.4*

**MARKING GUIDELINES**

Criteria	Marks
• Identifies how the focus of the psalm varies	1

**Sample answer:**

From speaking about God's power over the nations of the world, the Psalmist turns to the special relationship between God and his chosen people.

**Question 3 (b) (iv)**

*Outcomes assessed: H1.3, H3.1, H3.3*

**MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
• Identifies at least <b>THREE</b> stylistic features of Classical Hebrew poetry	3
• Identifies at least <b>TWO</b> stylistic features of Classical Hebrew poetry	2
• Identifies at least <b>ONE</b> stylistic feature	1

***Sample answer:***

The stylistic features of classical Hebrew poetry that are found in the extract include:

- Rigid structure – The extract is built as a series of synonymous parallelisms that create a repetition of ideas and enhance its meanings. The repetition also helps to memorise and chant the psalms.
- Poetic language – The use of rare words (such as *hibit* instead of *ra'ah*)
- Using extremes (such as sky and sea) to express the validity of ideas
- Discussion of cosmological and theological notions through the description of God's deeds

***Answers could also include:***

The use of literary devices such as simile, metaphor, and hyperbole.