

2018 HSC Classical Hebrew Continuers Marking Guidelines

Section I — Prescribed Text – Tanakh Part A

Question 1 (a) (i)

Criteria	Marks
• Parses correctly	1

Sample answer:

g.m.l. Niphal. Future to past with *vav hahipuch*

Question 1 (a) (ii)

Criteria	Marks
• Provides correct tense/aspect and meaning	1

Sample answer:

Infinitive construct, the weaning of/was weaned

Question 1 (b)

Criteria	Marks
• Provides the correct answer	1

Sample answer:

haymet is the regular, absolute form; *haymat* is the construct state

Question 1 (c)

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough analysis of the relationships within Abraham's family Refers to text and commentary Refers to language 	4
<ul style="list-style-type: none"> Provides a good analysis of the relationships within Abraham's family Refers to text and commentary Refers to language 	3
<ul style="list-style-type: none"> Provides some analysis of the relationships within Abraham's family Refers to text and/or commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

In her old age, Sarah bore a son, Isaac and she became afraid of Hagar's son as she did not want him to share Isaac's inheritance. She also saw Ishmael as a scoffer, a sign of disrespect for Isaac. Ishmael as the first born should have been the heir but Sarah viewed Isaac as the true heir. Sarah demanded that Abraham banish Hagar and Ishmael and he was torn but God instructed him to do whatever Sarah wanted him to do and because she was his wife, and to keep *shlom bayit*, he agreed to do this.

This led to tension in the household. However, Abraham was reassured by God that Ishmael would also be the father of a nation.

Abraham continued to treat Hagar with compassion eg he gave her bread and water before he sent her away.

There is emotive language in the extract eg the use of the Piel verbs which have strong meanings and reflect the emotions involved – v.9 *metzachek*; v.14 – *va'ye'shalcheha*. Abraham gets up early on the day he has to send Hagar away, reflecting his agitation – v.14 *vayashkem*.

Sarah's anger and concern can be seen in v.10 – *garesh ha'amah* – 'cast out', and she refers to Hagar as 'that slave-woman'.

Question 2 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough explanation of how verses 1–9 reflect Abraham’s need to find a suitable wife for his son Refers to text and commentary 	4
<ul style="list-style-type: none"> Provides a good explanation of how verses 1–9 reflect Abraham’s need to find a suitable wife for his son Refers to text and commentary 	3
<ul style="list-style-type: none"> Provides some explanation of how verses 1–9 reflect Abraham’s need to find a suitable wife for his son Refers to text and/or commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

In the verses 1–9 we find that Abraham was now old, and it was his priority to find a suitable wife for his son, Isaac who was to become the next forefather of the nation. He gave this task to his senior servant, Eliezer and he makes him swear a most solemn oath that he will fulfil this task. ‘Under my thigh’ is a euphemism for the procreative organ. According to Biblical idiom, children issue from the ‘thigh’ of the father. According to Talmud, the servant was to place his hand near the holy sign of the covenant (circumcision, ie a most intimate and significant part of his body). According to some, this was a sign of obedience.

This search was not going to be easy as there were strict limitations eg she could not be from the Canaanites; she would have to come from the land of Abraham’s birth; she would have to come to Isaac who could not be taken to her.

Finding a suitable wife was so important that it was God Who ultimately decided whom Eliezer would find.

Question 2 (b)

Criteria	Marks
• Provides a sound explanation of why Abraham's servant pays homage to God	3
• Provides some explanation of why Abraham's servant pays homage to God	2
• Provides some relevant information	1

Sample answer:

The senior servant of Abraham, Eliezer, prayed to God for good fortune in finding a maiden who would offer water to him and to his camels. This would show the generosity, kindness and hospitality of the girl. He had barely finished praying when Rebekah, a beautiful virgin, offered water to him and his camels. She then told her brother, Laban, that she had met Eliezer at the spring and Laban invited him to his home where he also made provision for the camels. We can see that Rebekah and her family lived by Jewish values and that she was the right person for Isaac. Eliezer realised that God had guided him to her. He now blessed and thanked God, 'he bowed low in homage' for fulfilling His word to Abraham.

Question 2 (c) (i)

Criteria	Marks
• Provides the correct answer	1

Sample answer:

Both are the interrogative *heh*.

Question 2 (c) (ii)

Criteria	Marks
• Provides reasons for different vocalisation of the <i>heh</i>	2
• Provides some relevant information	1

Sample answer:

The one in v.23 is the regular form and that in v.5 follows the rule of the definite article – a *heh* before a word starting with a *heh* vocalised by a *kamatz*, unaccented, must take a *segol* for pronunciation purposes.

Question 3 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides a description of the delivery of the prophet's message Refers to extract and commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The prophet delivers his message in a very dramatic way. Prophets often resorted to dramatic ways of delivering their messages eg Isaiah gave his sons strange names and he walked about completely naked and barefoot for three years. Jeremiah put on a linen loincloth, buried it, dug it up and later, smashed a jug.

Question 3 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a sound explanation of the purpose of his message Refers to extract and commentary 	3
<ul style="list-style-type: none"> Provides some explanation of the purpose of his message 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The prophet wanted to teach the message of obedience. One has to obey the word of God. Those who obey are rewarded and those who don't are punished. Ahab was commanded to kill ben Hadad and he did not do so. In order to teach Ahab this lesson, the prophet used the story about two men who did/did not obey a disciple of the prophets. A man refused to strike the disciple, the same way Ahab refused to kill ben Hadad. A lion met this man and killed him – one who disobeys a prophet is subject to death at the hands of heaven. Reference can also be made to the analogy in verses 39 and 40.

Question 4 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides a sound explanation of the use of the word 'oyvi' Refers to the extract and previous chapters 	3
<ul style="list-style-type: none"> Provides some explanation of the use of the word 'oyvi' 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Ahab calls Elijah 'my enemy'. He sees Elijah as such as the prophet has had many reasons to admonish/reproach/scold//reprimand Ahab before, for his ongoing idol worship of Baal and Asherah and also his intent to murder God's prophets. He has followed the evil ways of his wife, Jezebel. Ahab has now stolen Naboth's vineyard and has murdered him. Ahab knows that the prophet will announce his death so he is the ultimate enemy.

Question 4 (b) (i)

Criteria	Marks
<ul style="list-style-type: none"> Identifies the tone correctly 	1

Sample answer:

A sense of urgency; immediate action

Question 4 (b) (ii)

Criteria	Marks
<ul style="list-style-type: none"> Identifies the tone correctly 	1

Sample answer:

A feeling of contempt

Question 4 (b) (iii)

Criteria	Marks
<ul style="list-style-type: none"> Identifies the tone correctly 	1

Sample answer:

A tone of desolation

Question 5 (a)

Criteria	Marks
• Provides correct Jewish practices	2
• Provides some relevant information	1

Sample answer:

V.11: The practice of discussing Torah while travelling

V.12: The tearing of garments in mourning.

Question 5 (b)

Criteria	Marks
• Describes the attitude of the disciples towards the prophets	2
• Refers to the extract and commentary	
• Provides some relevant information	1

Sample answer:

The disciples of the prophets highly respected/venerated the prophets. They bowed down to Elisha when they realised Elijah's spirit was upon him. They were desperate to search for Elijah, to the point of embarrassment.

Question 5 (c)

Criteria	Marks
• Correctly explains the vocalisations of the 3 vavs	2
• Provides some relevant information	1

Sample answer:

- i The conjunctive *vav* is vocalised with a *shewa* so this is the regular use.
- ii When the *vav* appears before a *chataf* vowel, it takes the corresponding vowel.
- iii Before *bumaf* the *vav* takes the *shurek* for pronunciation purposes.

Question 6

Criteria	Marks
<ul style="list-style-type: none"> • Provides a sound explanation as to why Ezra and Nehemiah are considered to be the restorers of Jewish practice in Judah • Refers to extract and commentary 	3
<ul style="list-style-type: none"> • Provides some explanation as to why Ezra and Nehemiah are considered to be the restorers of Jewish practice in Judah • Makes some reference to extract and/or commentary 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

The people who had returned from exile in Babylon and those who remained in Judah had forgotten Torah and Ezra had the Levites read parts of the scroll to them on Rosh Hashanah, Judgement Day. They translated it for the people and interpreted it for them. The people wept as they realised how far they had strayed from the teachings of the Torah. Ezra and Nehemiah explained that they were to eat, drink and be merry for this festival was a celebration. One rejoices on a festival by either eating or drinking or by studying Torah. R. Yehoshua said to divide the day into two – half to eating and drinking, the other half in the study hall.

Ezra and Nehemiah also taught the people about Sukkot, something they had not practised in a long while. Thus we can see that both Ezra and Nehemiah brought Judaism back to the people and created unity.

Question 7 (a)

Criteria	Marks
• Correctly explains the grammar	1

Sample answer:

A *yud* vocalised by a *shewa* does not take a *dagesh*.

Question 7 (b)

Criteria	Marks
• Correctly explains the grammar	1

Sample answer:

The first *dagesh* is after the definite article; the second is because it is a *beged kefet* letter at the beginning of a new syllable.

Question 7 (c)

Criteria	Marks
• Correctly explains the grammar	1

Sample answer:

First *dagesh* is in a *beged kefet* letter at the beginning of a word; there is no *dagesh* in the *beged kefet* letter as it is in the middle of the syllable.

Section I — Prescribed Text – Tanakh

Part B

Question 8

Criteria	Marks
<ul style="list-style-type: none"> Provides a clear and thorough analysis of the texts, showing how they reflect the relationship between God and His people Composes a cohesive and logical response Makes detailed reference to all extracts, prescribed texts and commentary 	9–10
<ul style="list-style-type: none"> Provides a good analysis of the texts, showing how they reflect the relationship between God and His people Composes a mostly cohesive and logical response Makes reference to given extracts, prescribed texts and commentary 	7–8
<ul style="list-style-type: none"> Provides some analysis of the texts, showing how they reflect the relationship between God and His people Composes an adequately structured and logical response Makes some reference to the extracts and/or prescribed texts and commentary 	5–6
<ul style="list-style-type: none"> Provides some knowledge of the relationship between God and His people Composes a response with limited structure 	3–4
<ul style="list-style-type: none"> Provides some relevant information 	1–2

Answers could include:

- The Avinu Malkeinu prayer is recited at various times throughout the year. It reflects the unique relationship between God and His people. We refer to Him as our Father, as a parent who always loves us and forgives us as well as a King who demands loyalty and obedience from us. The Tanakh demonstrates that God is the one and only God as He proclaimed in the Ten Commandments and in many other places. He is the Creator, is eternal, all-knowing and all-powerful and always concerned with the wellbeing of His people. He punishes and rewards, according to the conduct of the people, collectively and individually. He made a covenant with the Israelites/Jews and promised to bless them if they obeyed His commandments and walked in His ways.
- In Genesis 18, we see God as all-knowing – He sees Abraham as the perfect father of His nation. He wants a just and correct person to lead the people in the correct and ethical way ie God’s way.
- God sent three angels to test Abraham who fully fulfilled the mitzvah of hospitality and was obviously the correct choice as the man to instruct future generations.
- In Genesis 18:24–25, God wants to punish the people of Sodom and Gomorrah as many of them had sinned greatly. Abraham, fearing that God will kill all of the inhabitants as he has the power to do, calls on Him to show mercy and not to punish collectively as this would punish the innocent.
- God is also a just Judge and because He is concerned with the welfare of His people, He says He would forgive the whole city if He could find 50 innocent people. So great is His mercy and compassion, He would forgive if He could find even 10.

- Hashem is a stern God and demands obedience and complete faith. He tests Abraham's faith and commands him to sacrifice his son, Isaac. Abraham, absolutely faithful and obedient prepares his son for this sacrifice – the *Akedah* – but again, God shows His mercy and compassion and stops Abraham from completing the sacrifice. God now offers Abraham a blessing, that of a great nation, like the stars of the sky and the sand on the seashore. God is all-powerful and can assist Abraham and his descendants to achieve this and He is all-knowing, He knows that this nation will come about. This is the genesis of the Jewish people.
- In I Kings 19:11–12, commentary teaches that although one would expect God and His anger to be present in the wind, earthquake and fire that all cause severe destruction, God chose not to manifest Himself in them. Rashi explains that each of these was actually an army of angels, the heavenly host which accompanied God when He revealed Himself to the Israelites at Mount Sinai. Ordinarily, God sends His prophets to speak softly and draw the people back softly, gently and lovingly. Here we see the merciful, compassionate God Who is concerned with His people, wanting them to follow in His ways.
- When Sarah tells Abraham to send Hagar and Ishmael away, they go into the desert where there seems to be no water. God is fair, just and merciful and promises Hagar that her son would also be the father of a great nation.
- Another example of God's omnipotence and omniscience is the search of Eliezer for a perfect wife for Isaac who will receive his father's inheritance of the great nation. God leads Eliezer to Rebekah. Thus, He ensured that Isaac married well and properly.
- In order to preserve the ethics and morality of His people, God metes out justice, reward and punishment.
- While God is merciful, He will punish those who continue to sin even after repeated warnings eg Ahab whose punishment would be a deterrent to those who had strayed from God's commandments.
- Being all-powerful, God helped Elijah prove His existence and power on Mount Carmel.
- In Nehemiah, chapter 9, the Israelites, who had forgotten God and His ways are reminded of the One and Only God, the creator. The people remember God's covenant whereby He blessed the people and demanded obedience to His laws.
- In Nehemiah, 9:17–18, they are reminded that even though they were stiff-necked throughout the generations and did not obey God's commandments, God did not abandon them, like a father. He was forgiving, gracious and compassionate, long-suffering and abounding in faithfulness. One of the greatest sins was the golden calf, yet God remained merciful and gracious.

Section II — Prescribed Text – Mishna

Question 9 (a)

Criteria	Marks
• Provides a sound comparison of the opinions regarding the size of a <i>sukkah</i>	2
• Provides some relevant information	1

Sample answer:

The Tanna Kamma states that a *sukkah* taller than 20 cubits in height is not considered a kosher *sukkah*. This is because according to the Gemara, a structure higher than 20 cubits is considered permanent. A *sukkah* taller than 20 cubits is considered an enduring structure. Rabbi Yehuda (who disagrees with the Tanna Kamma) states that a *sukkah* taller than 20 cubits is kosher as a *sukkah* should be a permanent structure (his view is not accepted)

Question 9 (b)

Criteria	Marks
• Correctly explains the requirements regarding the addition of a third wall	2
• Provides some relevant information	1

Sample answer:

If a third wall added at right angles is wider than one handbreadth in width and is less than 3 *tefachim* (handbreadths) away from either of the 2 walls, the gap is disregarded and the *sukkah* is kosher. A gap of less than 3 handbreadths is considered insignificant (*lavud* or closed for halachik purposes) and the 3rd wall is regarded as four handbreadths wide. Since not all 3 walls are complete, the *sukkah* must also have a *tzurat hapetach*, an entrance frame whereby 2 poles are set up on either side and a cross-beam placed on top.

Question 9 (c)

Criteria	Marks
• Correctly explains the different opinions regarding an old <i>sukkah</i>	2
• Provides some relevant information	1

Sample answer:

Poslin – Beit Shammai declares an old *sukkah* (one made 30 days prior to the festival) as invalid as it was not made for the purpose of a *sukkah* (based on the verse ‘A festival of booths shall you make for yourself’).

Machshirin – Beit Hillel considers an old *sukkah* valid. He does not require that a kosher *sukkah* be built as such from the outset.

Keshera – If the *Sukkah* was made for the sake of the festival, even from the beginning of the year (immediately after the previous Sukkot), it is considered kosher.

Question 10 (a)

Criteria	Marks
<ul style="list-style-type: none"> • Provides a sound explanation for why commentaries are essential in the study of Mishna • Refers to the phrase and commentary 	3
<ul style="list-style-type: none"> • Provides some explanation for why commentaries are essential in the study of Mishna • Refers to the phrase and/or commentary 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

The style of literature common in mishnaic writing is brief or laconic. Commentary is essential to clarify the meaning of the text, where much of it is written in a kind of mishnaic shorthand.

In Mishna 3:15, the commentary informs us that the object referred to in the beginning is in fact a lulav and that it is referring to the first day of the festival that falls on Shabbat. A woman can accept a lulav from her son or husband and place it in water. The commentary explains that otherwise the lulav may wither. Commentary then teaches us:

1. That returning the lulav to water is in fact allowed on Shabbat (that falls on the first day of Sukkot), and this is not considered watering a plant.
2. That even a woman, who is exempt from the mitzvah of lulav may handle a lulav on Shabbat since whatever men are permitted to handle on Shabbat, women may as well.

Question 10 (b)

Criteria	Marks
• Demonstrates an understanding of the context of the mishna	2
• Provides some relevant information	1

Sample answer:

Moed and *Yom Tov* are mentioned in reference to the jar of water that the lulav is in, in order to keep it fresh. On *Yom Tov*, fresh water may be added but the water can't be totally replaced and on *chol hamoed*, the stale water should be replaced with fresh water.

Question 10 (c)

Criteria	Marks
• Correctly provides language features that demonstrate post-Biblical rabbinic literature	3
• Provides some language features that demonstrate post-Biblical rabbinic literature	2
• Provides some relevant information	1

Sample answer:

- Reference to Tanna – R. Yehuda
- Use of nunation – מְחִיפִין, מְחִיפִין
- Use of present tense – מְחִיפִין, אֹמֵר
- Mishnaic terminology – חֵיב

Question 11

Criteria	Marks
• Demonstrates a thorough understanding of the significance of all the actions in this mishna	6
• Demonstrates a good understanding of the significance of the actions in this mishna	5
• Demonstrates a satisfactory understanding of the significance of the actions in this mishna	4
• Demonstrates some understanding of the significance of the actions in this mishna	3
• Demonstrates limited understanding of the significance of the actions in this mishna	2
• Provides some relevant information	1

Sample answer:

Even though it was permissible to handle the lulav on Shabbat, it was not permissible to transport it. Therefore, they had to bring the lulav to the Temple on Friday.

The elders were not strong enough to collect their lulavim with the rest of the population, therefore they would leave them in a specially assigned office.

The Bet Din would teach the people to say that their lulavim were given as a gift since on the first day they had to take their own lulavim. This allowed them to own their lulav when they performed the mitzvah.

This was the first day of the festival and they would need to rise early in order to identify their lulavim and perform the mitzvah.

In their anxiety to claim their own, they would grab the lulavim and beat each other in the process.

When the Bet Din realised this was dangerous, they decreed that rather than perform the mitzvah at the Temple, they should do this at home instead.

Section III — Unseen Text – Tanakh

Question 12 (a)

Criteria	Marks
<ul style="list-style-type: none"> Correctly accounts for the repetition of the word 	1

Sample answer:

The first use is the name of a person. The second use is a geographical place.

Question 12 (b)

Criteria	Marks
Provides a thorough description of the conquests of Judah and Benjamin	4
Provides a sound description of the conquests of Judah and Benjamin	3
Provides some details of the conquests of Judah and Benjamin	2
Provides some relevant information	1

Sample answer:

Judah defeated the Canaanites. Judah conquered Gaza, Ashkelon and Ekron and their territories. With the help of G-d, they drove out the inhabitants of the mountains. Benjamin was unsuccessful in driving out the Jebusites from Jerusalem.

Question 12 (c)

Criteria	Marks
<ul style="list-style-type: none"> Correctly accounts for the name 	1

Sample answer:

The name means destruction as the town was destroyed.

Question 12 (d)

Criteria	Marks
<ul style="list-style-type: none"> Correctly identifies what the <i>mappiq</i> refers to 	1

Sample answer:

The *mappiq* refers to Zfat which is feminine as a city is feminine as are all cities.

Question 12 (e)

Criteria	Marks
• Explains how <i>Beit El</i> was conquered	2
• Provides some relevant information	1

Sample answer:

The guards saw a man leaving Beit El and they said to him if he showed them the entrance to the city, they would deal kindly with him. He showed them the entrance and they attacked the city.

Question 12 (f)

Criteria	Marks
• Correctly explains the rule of the preposition in all three examples	2
• Provides some relevant information	1

Sample answer:

The word 'from' is *min*. The rule of the inseparable preposition is *mem chirik* and a *dagesh* in the next letter to compensate for the missing nun. (iii) is the unabbreviated version. (ii) is the regular abbreviated version. (i) reflects a change because of the ayin which cannot take a *dagesh* and the *chirik* is replaced with a *tzere*.

Question 12 (g)

Criteria	Marks
• Provides the correct explanation	1

Sample answer:

The guards had promised the man who showed them the entrance to Beit El that they would deal kindly with him. When they attacked the city, they released him and his entire family.

Question 12 (h)

Criteria	Marks
• Correctly identifies the pausal form	1

Answers could include:

הָקִיד v.24, תָּרַב v.25, שִׁלְחוּ v.25

(One example only required.)

Question 12 (i) (i)

Criteria	Marks
• Parses correctly	1

Sample answer:

imperative, hifil, r.a.h.

Question 12 (i) (ii)

Criteria	Marks
• Parses correctly	1

Sample answer:

piel, past, Sh. I. Kh.

Question 13 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides a detailed analysis of the actions of Ziba and Shimei ben Gera Provides an analysis of their motives 	6
<ul style="list-style-type: none"> Provides a good analysis of the actions of Ziba and Shimei ben Gera Provides an analysis of their motives 	4–5
<ul style="list-style-type: none"> Provides a satisfactory analysis of the actions of Ziba and Shimei ben Gera Provides some analysis of their motives 	3
<ul style="list-style-type: none"> Demonstrates a limited understanding of the actions of Ziba and Shimei ben Gera 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Ziba has brought a pair of donkeys, 200 loaves of bread, 100 bunches of raisins, 100 portions of dried figs and a container of wine. The donkeys are for the King's household, the food is for the attendants to eat and the wine is for those who are exhausted in the desert. This kindness demonstrates his loyalty and concern for David and his household.

Shimei on the other hand seems to hate David and cursed him. As a man from Saul's family, he insults David and says that God is repaying him for the blood of the house of Saul. Shimei is angry that David has replaced Saul as King rather than any of Saul's family. In his anger, he threw stones at David and David's servants and soldiers.

Question 13 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides detailed information regarding what verse 9 reflects about Abishai's relationship with the King 	3
<ul style="list-style-type: none"> Provides some information regarding Abishai's relationship with the King 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Abishai is close to the king and wants to protect him. He refers to Shimei as a dead dog. He is concerned that Shimei is insulting David and asks David if he can cut his head off. This demonstrates his loyalty to King David.

Question 13 (c)

Criteria	Marks
• Demonstrates an understanding of David through his reaction to Abishai	2
• Provides some relevant information	1

Sample answer:

David accepts that this is the will of God and is resigned to his fate. He is a man of faith and believes that this is what God wants.

Question 13 (d) (i)

Criteria	Marks
• Correctly accounts for the form of the verb	1

Sample answer:

Present tense and infinitive absolute emphasising continuous action: 'as he walked, he cursed'.

Question 13 (d) (ii)

Criteria	Marks
• Correctly accounts for the form of the verb	1

Sample answer:

Double imperative which emphasises the strong emotion of Shimei ben Gera

Question 13 (e)

Criteria	Marks
• Correctly accounts for the two examples of the <i>Qere-Khetiv</i>	2
• Provides some relevant information	1

Sample answer:

Ki in the *Khetiv* means 'because' which is not the correct meaning. The *Qere*, *Ko* means 'thus' and therefore the sentence reads correctly.

The second change is made because with the *vav* the word means 'and because'. It should be just 'because'.

2018 HSC Classical Hebrew Continuers Mapping Grid

Section I — Prescribed Text – Tanakh Part A

Question	Marks	Content	Syllabus outcomes
1 (a) (i)	1	Genesis 21:8–18	H1.1
1 (a) (ii)	1	Genesis 21:8–18	H1.1, H1.3
1 (b)	1	Genesis 21:8–18	H1.1
1 (c)	4	Genesis 21:8–18	H1.3, H2.4, H3.2
2 (a)	4	Genesis 24:1–9, 21–27	H1.3, H2.4, H3.1
2 (b)	3	Genesis 24:1–9, 21–27	H1.3, H2.4, H3.1
2 (c) (i)	1	Genesis 24:1–9, 21–27	H1.1
2 (c) (ii)	2	Genesis 24:1–9, 21–27	H1.1
3 (a)	2	I Kings 20:35–43	H1.3, H3.2, H3.3
3 (b)	3	I Kings 20:35–43	H1.3, H3.1, H3.2
4 (a)	3	I Kings 21:17–27	H1.1, H1.3, H3.2
4 (b) (i)	1	I Kings 21:17–27	H1.1, H1.3, H2.1
4 (b) (ii)	1	I Kings 21:17–27	H1.1, H1.3, H2.1
4 (b) (iii)	1	I Kings 21:17–27	H1.1, H1.3, H2.1
5 (a)	2	II Kings 2:11–18	H2.4, H3.2
5 (b)	2	II Kings 2:11–18	H1.3, H3.2
5 (c)	2	II Kings 2:11–18	H1.1
6	3	Nehemiah 8:9,13–18	H1.3, H2.4, H3.2
7 (a)	1	Nehemiah 9:6–10	H1.1
7 (b)	1	Nehemiah 9:6–10	H1.1
7 (c)	1	Nehemiah 9:6–10	H1.1

Section I — Prescribed Text – Tanakh Part B

Question	Marks	Content	Syllabus outcomes
8	10	Genesis 18:19, Genesis 18:24–25, Genesis 22:16–17, I Kings 19:11–12, Nehemiah 9:6–8, Nehemiah 9:17–18	H1.3, H2.4, H3.1, H.3.3

Section II — Prescribed Text – Mishna

Question	Marks	Content	Syllabus outcomes
9 (a)	2	Mishna Sukkah 1:1	H1.3, H2.5, H3.2
9 (b)	2	Mishna Sukkah 1:1	H1.3, H2.5, H3.2
9 (c)	2	Mishna Sukkah 1:1	H1.3, H2.5, H3.2
10 (a)	3	Mishna Sukkah 3:15	H1.1, H1.3, H2.4
10 (b)	2	Mishna Sukkah 3:15	H1.1, H1.3, H2.4
10 (c)	3	Mishna Sukkah 3:15	H1.1, H2.2, H2.3

Question	Marks	Content	Syllabus outcomes
11	6	Mishna Sukkah 4:4	H1.1, H1.3, H3.2

Section III — Unseen Text – Tanakh

Question	Marks	Content	Syllabus outcomes
12 (a)	1	Judges 1:16–26	H1.1, H1.3
12 (b)	4	Judges 1:16–26	H1.3
12 (c)	1	Judges 1:16–26	H1.2
12 (d)	1	Judges 1:16–26	H1.1
12 (e)	2	Judges 1:16–26	H1.3
12 (f)	2	Judges 1:16–26	H1.1, H1.2, H1.3
12 (g)	1	Judges 1:16–26	H1.3
12 (h)	1	Judges 1:16–26	H1.1
12 (i) (i)	1	Judges 1:16–26	H1.1, H1.2
12 (i) (ii)	1	Judges 1:16–26	H1.1, H1.2
13 (a)	6	II Samuel 16:1–10	H1.3
13 (b)	3	II Samuel 16:1–10	H1.3
13 (c)	2	II Samuel 16:1–10	H1.3
13 (d) (i)	1	II Samuel 16:1–10	H1.1
13 (d) (ii)	1	II Samuel 16:1–10	H1.1
13 (e)	2	II Samuel 16:1–10	H1.1, H1.3