

2021 HSC Classical Hebrew Continuers Marking Guidelines

Section I — Prescribed Text – Tanakh Part A

Question 1 (a)

Criteria	Marks
• Provides the correct information for all three verbs	3
• Provides correct information for two verbs	2
• Provides some relevant information	1

Sample answer:

In verse 4, the verb *b.r.ch* is used in two forms: the infinitive absolute + the future tense of the verb, emphasising the action. In verse 6, the verb is in the past tense, ending with a pronominal suffix.

Question 1 (b)

Criteria	Marks
• Makes a thorough evaluation of the impact of the laws of <i>tikkun olam</i> on society • Makes detailed reference to the social laws	3
• Provides a sound evaluation of the impact of the laws of <i>tikkun olam</i> on society • Makes reference to the social laws	2
• Provides some relevant information	1

Sample answer:

The laws mentioned in this extract are essential to create a civil society, to ensure compassion for one's fellow citizen and to try to end poverty and inequity. They were vital then and now. Debts should be remitted every seventh year, in the *shemita* year; any claim against a creditor must be relinquished, thus relieving the burden of debt for someone who can't afford to pay back. After six years of slavery, a Hebrew slave must be released. This compassion helps create a more harmonious society. Jews are commanded to be generous to the poor. There will always be poor people and to this day, Jews are commanded to give charity, *tzedakah*, helping those in need with not only money but also with one's time. One should also extend credit, thus helping those in financial difficulty.

Question 1 (c)

Criteria	Marks
<ul style="list-style-type: none"> Parses correctly 	1

Sample answer:

פגש, pa'al, imperfect.

Question 2 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough comparison of the circumstances surrounding the death of Saul and of the Amalekite Refers to the extract and commentary 	4
<ul style="list-style-type: none"> Provides a sound comparison of the circumstances surrounding the death of Saul and of the Amalekite Refers to the extract and some commentary 	3
<ul style="list-style-type: none"> Provides some detail of the circumstances surrounding the death of Saul and of the Amalekite and/or some commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Saul's death took place on a chaotic battlefield, after a bitter defeat. Saul was left isolated, in pain and a tragic figure. He was in agony and asked the Amalekite to finish him off, a form of suicide. The Amalekite realising that Saul would die imminently, killed him. On hearing this news from the same Amalekite, David, grieving, ordered the execution of the man. David accused him of murdering Saul and thought to punish him measure for measure. The Amalekite had not set out to kill Saul and responded with compassion. David purposely caused the death of the Amalekite, showing no compassion.

Question 2 (b)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates an understanding of the repetition of <i>va'yehi</i> in both verses 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The repetition of *va'yehi* in verses 1–2 creates an atmosphere of chaos/urgency/haste during an unusual, negative series of events. In verse 1, Saul, King of Israel had died. In verse 2, a man informed David of the tragic death of Saul and his son Jonathan.

Question 2 (c)

Criteria	Marks
• Identifies the subject and object of the verb	2
• Provides some relevant information	1

Sample answer:

The subject of the verb is one of the young men and the object is the Amalekite.

Question 3 (a)

Criteria	Marks
• Provides a thorough interpretation of the expression	2
• Provides some relevant information	1

Sample answer:

The Jebusites had absolute faith in the strength of their fortress. They believed that if David and his army had attacked it, it would stand even if it were manned only by the blind and the lame. Another commentary maintains that this statement was an insult to David, implying that he and his army didn't have the ability to remove even the blind and the lame.

Answers could include:

The Jebusites had absolute faith in their idols, "the blind and the lame", which they thought would protect them.

Question 3 (b)

Criteria	Marks
• Demonstrates a full understanding of how the use of language conveys David's development	2
• Provides some relevant information	1

Sample answer:

The use of the grammatical feature of two infinitives absolute joined by the conjunctive *vav* indicates continuous (*haloch*) and great (*gadol*) progress.

Question 4

Criteria	Marks
<ul style="list-style-type: none"> • Demonstrates a comprehensive understanding of the sanctity of the Ark • Makes reference to the extract and relevant commentary 	5
<ul style="list-style-type: none"> • Demonstrates a thorough understanding of the sanctity of the Ark • Makes some reference to the extract and commentary 	4
<ul style="list-style-type: none"> • Demonstrates a sound understanding of the sanctity of the Ark • Makes some reference to the extract and/or commentary 	3
<ul style="list-style-type: none"> • Demonstrates some understanding of the sanctity of the Ark 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

The Ark was placed on a new wagon, one that had not been used for a profane purpose. It was escorted by men, both in front and behind. King David and all of Israel followed the Ark, playing music on many types of instruments, demonstrating its uniqueness, its sanctity. Commentary suggests that even the Philistines were moved to send gold piles and mice which accompanied the Ark as they were also in awe of its sanctity. When Uzzah's hand touched it, he died immediately for he had touched such a sacred object (there is enormous power within holy objects and one has to be aware all the time). Even though his intentions had been good and pure, he could not live. God's anger indicates the sacred nature of the Ark. In verses 9 and 10, David expresses his fear of bringing the Ark to the City of David, diverting it to Oved Edom. The sanctity of the Ark is also demonstrated through the blessing Oved Edom receives while the Ark remains in his possession.

Question 5 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides a clear account of Michal's reaction Refers to the extract and commentary 	3
<ul style="list-style-type: none"> Provides a sound account of Michal's reaction Refers to the extract and/or commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

David was rejoicing in the arrival of the Ark in the City of David.

It had arrived safely and there was shouting, blowing of the shofar and dancing and prancing. **Michal, David's wife, was a royal princess, conscious of her rank and the bearing required to sustain her dignity. Her father, Saul, the first king of Israel, had shown extreme humility and modesty.**

Michal felt she had every right to scorn David and his activities as she was comparing him to her modest, much quieter and dignified father.

Michal had grown up with her father's shy, modest, humble and quiet kingship, often filled with depression. In her eyes, David was almost **wild** and she found that behaviour unbecoming.

Answers could include:

Michal greeted David with sarcasm and criticism.

Question 5 (b)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates a clear understanding of the relationship between Michal and David 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The relationship between Michal and David had become strained. Michal was disappointed with David's behaviour accusing him of acting in a way that denigrated his reputation. According to her, he behaved like one of the commoners. David responds by saying that he was anointed by God and has a right to act like that.

Answers could include:

David responds by saying that he was anointed by God in place of her father: it was obvious that God approved of his behaviour.

Question 6 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough understanding of how the authority of the king is demonstrated Refers to the extract and relevant commentary 	4
<ul style="list-style-type: none"> Provides a sound understanding of how the authority of the king is demonstrated Refers to the extract and some relevant commentary 	3
<ul style="list-style-type: none"> Provides some details of how the authority of the king is demonstrated 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Ahasuerus was the King of the Persian empire controlling (ruling) 120 provinces (he ruled over his empire as easily as he ruled over 2 neighbouring provinces). Ahasuerus established the capital of Persia in Shushan to show that his authority was not dependent on previous governments but to exercise his own power. The King demonstrates his authority by ordering his servants to bring Vashti to him in order to display her beauty (as she would only be wearing the royal crown and nothing else). This was to prove that Vashti was no more to him than a captive of war whom he married because of her beauty (and that her lineage had nothing to do with his claim to the throne). (Vashti conspired with the King to bring the men to the women in order to entice the Jewish men to act (or think) immorally and to have impure thought).

Question 6 (b)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates a clear understanding of the rule of the conjunctive <i>vav</i> 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

- וַעֲבָדֶיךָ (verse 3) – Due to the composite *sheva* under the *ayin*, the *vav* adopts the *patach*
- וּבְמִלּוֹאֵת (verse 5) – Due to the rule of BUMAF vowel replaces the *vav*
- זָהָב וְכֶסֶף (verse 6) – Due to the pairing of similar words (*zahav vachesef*), the *vav* is vocalised with a *kamatz* instead of a *sheva*.

Answers could include:

- זָהָב וְכֶסֶף (verse 6) – Before the accented syllable of the second word, the *vav* is vocalised with a *kamatz* instead of a *sheva*.

Question 7 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough understanding of why both the <i>Qere</i> and <i>Khetiv</i> are acceptable 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The *Qere* – *mum* means blemish (those serving in the royal palace had to be blemish free).

The *Khetiv* – *me'um* with the added aleph means anything (without even the most minor blemish). Even a minor blemish will be enough to restrict one from serving.

Question 7 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough explanation for Daniel's appointment Makes reference to the extract and commentary 	3
<ul style="list-style-type: none"> Provides a sound explanation for Daniel's appointment 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Daniel was young (15), handsome, free of any blemish. He was intelligent and perceptive (quick to comprehend and respond intelligently). He had the discipline to restrain himself from idle chatter in the presence of the king (and able to refrain from performing bodily functions for long periods). He was thus a perfect candidate for the position.

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 text, demonstrating the contrasting characteristics of God Composes a cohesive and logical response Makes detailed reference to the prescribed text 	9–10
<ul style="list-style-type: none"> Provides a good analysis of the text, demonstrating the contrasting characteristics of God Composes a cohesive and logical response Makes reference to the prescribed text 	7–8
<ul style="list-style-type: none"> Provides some analysis of the text, demonstrating the contrasting characteristics of God Composes a well-structured and logical response Makes some reference to the prescribed text 	5–6
<ul style="list-style-type: none"> Provides some description of the contrasting characteristics of God Composes a structured response 	3–4
<ul style="list-style-type: none"> Provides some relevant information 	1–2

Answers could include:

The quote reflects the fact that God demands loyalty. Serving other gods is a serious transgression which, according to Torah law, is forbidden and for which there are serious consequences. In this case, not only are those who bow to foreign gods guilty of sin, but even their future children and grandchildren are guilty of sin, a reflection of the severity of being unfaithful. God is equally passionate about those who are faithful and loyal as He is about those who are not. Verse 10 suggests that if we serve God wholeheartedly, meaning we observe His commandments faithfully, not only will He bestow kindness on us, He will continue do this up until the thousandth generation. Our behaviour and the way in which we demonstrate our faith in God will determine the way in which He will respond, either as a jealous, angry God or as a loving, kind God.

- Devarim 4:3–4. God punished those who worshipped Baal Peor (a Midianite deity). They were wiped out while those who remained faithful to God were kept alive. This demonstrates the gravity of our obligation to remain faithful to God and not to disobey Him by displaying reverence to other gods. This is being used as an example to the Jewish people to ensure they observe the laws of God.
- Devarim 4:10. This extract describes the giving of the Torah and the declaration of the covenant with the Jewish people. Included in this is the obligation to fear God. The laws that comprise this covenant are designed for us to strengthen our relationship with God, while at the same time create a model society which would serve as an example to the rest of the world. The extract makes specific reference to the 10 Commandments as these are seminal laws which act as the foundation for the remaining 603 commandments.
- Devarim 4:22–24. This extract reaffirms the quote in question. ‘God is a consuming fire, and impassioned God (Kel kanah)’. Moses reflects on not being allowed to enter the Land of Israel as a form of punishment for not obeying His command to speak to the rock, and instead striking it. Despite this, Moses still charges the people to not forget the covenant

and observe the commandments as this is the mission for the Jewish people. This extract also references one of the 10 Commandments, not to make a sculptured image of God as this is akin to idol worship.

- Devarim 4:26–27. This extract reflects God’s fury should the Jewish people decide to disobey the word of the law. His punishment is severe. God uses harsh words to express His rage. The Jewish people will not enjoy the land of Israel as their inheritance. Instead, they will be wiped out, only a few will survive, the nations will drive them out. God clearly distinguishes the difference between His rule and that of idolatry. He refers to this as ‘manmade gods of wood and stone’. While this can reflect a God that is angry and filled with rage, it serves to teach us that God is in fact extremely passionate about establishing a very loyal, faithful dedicated and unique relationship, one that is bound by reciprocity.
- Devarim 4:31. This verse emphasises God’s compassion. Despite wanting to punish the Jewish people for their lack of loyalty, God reminds them that despite his anger, He will never allow His people to suffer. The Jewish people entered into a covenant with God and God will not break His portion of the covenant with His people. To God, His people are precious. This extract provides some inspiration and hope that even if we make a mistake, we will be able to make amends and be forgiven because God will not fail us nor will He forget the unique covenant He established with us.

Section II — Prescribed Text – Mishna

Question 9 (a)

Criteria	Marks
• Provides a thorough explanation of the differences between <i>tam</i> and <i>muad</i>	4
• Provides a sound explanation of the differences between <i>tam</i> and <i>muad</i>	3
• Provides some explanation of the differences between <i>tam</i> and <i>muad</i>	2
• Provides some relevant information	1

Sample answer:

A *tam* is an animal that is not expected to cause damage. If the animal causes damage, the owner pays for half. A *muad* is an animal that is expected to cause damage therefore the owner is expected to pay for full damages. A *tam* becomes *muad* if it causes damages in an unusual way 3 times and, after each time, the owner is warned by the court.

This mishna details 5 situations in which an animal is *tam* and 5 situations in which it is *muad*. It is *tam* if it gores with its horns, pushes with its body, bites, squats (sits on object) or kicks something (as these are unusual, the owner pays half damages).

An animal is *muad* if it causes damage through eating (as it would only eat food suitable for it), walking, through *keren* (using its horns) after the owner was warned three times, using its horns in an area owned by the victim and a person is also *muad* from the start.

Question 9 (b)

Criteria	Marks
• Demonstrates a clear understanding of the difference in opinion between the <i>Tanna Qamma</i> and Rabbi Eliezer	2
• Provides some relevant information	1

Sample answer:

The *Tanna Qamma* states that the wolf, lion, bear, leopard, hyena and snake are all *muadim* from the start because it is natural for them to attack deliberately (and even if raised by man, cannot be tamed).

Rabbi Eliezer states that if they are raised by man (as pets), they are not *muadim* as they are tame.

Question 9 (c)

Criteria	Marks
• Provides the correct explanation	1

Sample answer:

Rabbi Eliezer suggests that a snake is always *muad* because a snake can never be tamed.

Question 10

Criteria	Marks
<ul style="list-style-type: none"> Provides a comprehensive explanation of the principle of <i>kal vachomer</i> Makes reference to Rabbi Tarfon and the Sages 	5
<ul style="list-style-type: none"> Provides a thorough explanation of the principle of <i>kal vachomer</i> Makes reference to Rabbi Tarfon and/or the Sages 	4
<ul style="list-style-type: none"> Provides a detailed explanation of the principle of <i>kal vachomer</i> 	3
<ul style="list-style-type: none"> Provides a sound explanation of the principle of <i>kal vachomer</i> 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Since the victim's property is treated more strictly than a public place (regarding *shein* and *regel*), it should also be treated more strictly with respect to *keren*. Therefore, since the owner pays for half of *keren* damages in a public place, *kal vachomer* (how much more so), should they pay full (*keren*) damages if it occurs in the victim's property.

The Sages respond by arguing that the new law cannot be stricter than the law from which it is derived. Since the owner pays for half (*keren*) damages in a public place, they would certainly have to pay for half damages in the victim's property – they can't pay more than half.

Rabbi Tarfon then responds by stating that since the law is lenient regarding *shein* and *regel* (the owner pays nothing for damage in a public place) and is strict about *keren* (the owner pays half for *keren* damages in a public place), then in a case where the Torah is strict about *shein* and *regel*, and the owner pays full damages if in the victim's property, it does not make sense that we should not be as strict for *keren* and we should, therefore, require the owner to pay in full for *keren* damage in the victim's property.

The Sages respond that the new law cannot be stricter than the law from which it is derived. It can only teach us that *keren* in the victim's property is the same as *keren* in a public place, it can't be stricter.

Question 11 (a)

Criteria	Marks
• Provides a clear explanation of the different rulings	2
• Provides some relevant information	1

Sample answer:

Court of man – If someone sent a source of fire in the hands of a deaf, mute or minor who then caused a fire, the person who sent the hot coal is not obligated to pay as they did not start the fire.

Court of heaven – According to the court of heaven, this person has a religious duty (moral obligation) to pay (or is a thief) because they were an indirect cause of the fire (by supplying the source).

Answers could include:

He is not liable in court of man as these people (deaf, mute, minor) cannot be messengers.

Question 11 (b)

Criteria	Marks
• Demonstrates a clear understanding of the liability of each of these individuals	3
• Demonstrates some understanding of the liability of each of these individuals	2
• Demonstrates understanding of only one liability • Provides some relevant information	1

Sample answer:

If a person brought a flame and another person then brought wood and placed it on the flame, the person who brought the wood is liable as they put the wood on the flame and caused the fire.

If a person brought wood and another brought a flame and placed the flame on the wood then that person is obligated to pay as they caused the fire.

If there was a fire already burning (fire and wood) but a third person came and blew on it to inflame it and cause a blaze, then only the third person would be liable (not the wood or flame bringer).

Question 11 (c)

Criteria	Marks
<ul style="list-style-type: none"> Provides a clear explanation of the purpose of the references to the Book of Exodus 	3
<ul style="list-style-type: none"> Provides some explanation of the purpose of the references to the Book of Exodus 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The first reference teaches us that if a fire is lit within one's own property, and spreads to another property where it consumed wood, blackened stones or burnt the earth, the person is obligated to pay damages. The source tells us that 'they shall surely pay'. By adding the word field (*sadeh*), one has to pay even for blackened stones and scorched earth.

This same reference (they shall surely pay) is also used in responding to the distance the fire should be from the neighbour's property to prevent it from spreading. The source teaches us (through the word fire) that it all depends on the fire, and the distance must be determined on a case-by-case basis.

Section III — Unseen Text – Tanakh

Question 12 (a) (i)

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

Sample answer:

A cave at Makkedah.

Question 12 (a) (ii)

Criteria	Marks
<ul style="list-style-type: none"> Provides the correct response 	1

Sample answer:

Because once in the cave, they were not able to escape and they became trapped (verse 18).

Question 12 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a sound understanding of Joshua's instructions 	3
<ul style="list-style-type: none"> Provides a satisfactory understanding of Joshua's instructions 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

In verses 22–24, he orders his men to unblock the cave and bring the 5 kings to him. He then calls all the men of Israel together with his army to place their feet on the necks of the kings.

Question 12 (c)

Criteria	Marks
• Provides a sound explanation of the references to God	2
• Provides some relevant information	1

Sample answer:

Verse 19 – Joshua is instructing his men to pursue the enemies and to make sure they don't reach their houses. He says 'God has finally delivered them into your hands' as a way of instilling confidence and hope that they will succeed.

Verse 25 – Joshua is instructing his men to place their feet on the necks of the Kings in order to kill them. He tells them not to be afraid as this is what God is going to do to all their enemies. He provides a justification as to why they should not feel bad in killing these men.

Question 12 (d)

Criteria	Marks
• Describes the fate of the 5 kings	2
• Provides some relevant information	1

Sample answer:

Joshua puts them to death and then impales them on stakes until evening.

Question 12 (e)

Criteria	Marks
• Correctly identifies two grammatical features	2
• Provides some relevant information	1

Sample answer:

- The definite article is vocalised by a *kamatz* as it precedes a guttural letter
- Change of vowels due to pausal form.

Question 12 (f)

Criteria	Marks
• Correctly identifies the difference in vocalisation	1

Sample answer:

Verse 16 – Missing a dagesh in the first letter due to the open vowel in the previous word
(וַיִּקְרָא)

Verse 17 – First letter contains a dagesh (begged kefet).

Question 12 (g) (i)

Criteria	Marks
• Parses correctly	1

Sample answer:

חָבַא, nifal, f-p.

Question 12 (g) (ii)

Criteria	Marks
• Parses correctly	1

Sample answer:

יָצָא, hifil, inf con.

Question 12 (g) (iii)

Criteria	Marks
• Parses correctly	1

Sample answer:

מָוֹת, hifil, f-p.

Question 13 (a)

Criteria	Marks
• Correctly explains the impact of verse 30 on verse 32	2
• Provides some relevant information	1

Sample answer:

In verse 30, the King of Israel disguises himself prior to the battle. The enemy, thinking that Yehoshafat was the King of Israel, attacked him.

Question 13 (b)

Criteria	Marks
• Correctly identifies the enemy	1

Sample answer:

- The Arameans.

Question 13 (c)

Criteria	Marks
• Demonstrates a sound understanding of the sequence of events	3
• Demonstrates a satisfactory understanding of the sequence of events	2
• Provides some relevant information	1

Sample answer:

A man shot an arrow (randomly) which struck the King of Israel between the plates of armour. The King ordered the chariot driver to drive away from the danger as he was wounded. The battle lasted the whole day and the King, badly injured, was bleeding. He died later that evening.

Question 13 (d) (i)

Criteria	Marks
• Provides the correct response	2
• Provides one piece of information	1

Sample answer:

All the things he did – the ivory palace he built and the towns he fortified.

Question 13 (d) (ii)

Criteria	Marks
• States where the details are recorded	1

Sample answer:

The Book of Chronicles (*Divrei Hayamim*).

Question 13 (e)

Criteria	Marks
• Explains the significance of these words	2
• Provides some explanation	1

Sample answer:

This means 'According to the word of God as He had spoken'. The Death of the King of Israel was a prophecy already decided by God earlier on. God's word was fulfilled now with his death.

Question 13 (f)

Criteria	Marks
• Explains correctly the meaning of this phrase according to <i>peshat</i> and <i>derash</i>	2
• Makes reference to either <i>peshat</i> or <i>derash</i>	1

Sample answer:

Peshat (simple understanding) – Ahab lay/slept with his fathers
Derash (deeper understanding) – Ahab passed away.

Question 13 (g)

Criteria	Marks
<ul style="list-style-type: none"> Provides the reason for the use of <i>tav</i> 	1

Sample answer:

This refers to the battle, which is a feminine word, therefore the verb is also feminine (represented by the *tav*).

Question 13 (h)

Criteria	Marks
<ul style="list-style-type: none"> Parses correctly 	1

Sample answer:

לחם, nifal, future.

2021 HSC Classical Hebrew Continuers Mapping Grid

Section I — Prescribed Text – Tanakh Part A

Question	Marks	Content	Syllabus outcomes
1 (a)	3	Deuteronomy 15:1–9,12–13	H1.1, H2.1
1 (b)	3	Deuteronomy 15:1–9,12–13	H1.3, H3.1, H3.3
1 (c)	1	Deuteronomy 15:1–9,12–13	H2.1
2 (a)	4	II Samuel 1:1–10, 13–15	H1.3, H3.2
2 (b)	2	II Samuel 1:1–10, 13–15	H1.1, H2.2
2 (c)	2	II Samuel 1:1–10, 13–15	H1.1, H2.2
3 (a)	2	II Samuel 5:6–10	H1.3, H3.2
3 (b)	2	II Samuel 5:6–10	H1.3, H2.2
4	5	II Samuel 6:3–7, 9–12	H1.3, H2.4, H2.5, H3.2
5 (a)	3	II Samuel 6:16–23	H1.3, H3.2
5 (b)	2	II Samuel 6:16–23	H1.3
6 (a)	4	Esther 1:1–11	H1.3, H3.2
6 (b)	2	Esther 1:1–11	H1.1, H2.2
7 (a)	2	Daniel 1:3–4	H1.1, H1.3, H2.2
7 (b)	3	Daniel 1:3–4	H1.3, H3.2

Section I — Prescribed Text – Tanakh Part B

Question	Marks	Content	Syllabus outcomes
8	10	Deuteronomy 4:3–4 Deuteronomy 4:10 Deuteronomy 4:22–24 Deuteronomy 4:26–27 Deuteronomy 4:31 Deuteronomy 5:9–10	H1.3 H2.4 H2.5 H3.1 H3.3

Section II — Prescribed Text – Mishna

Question	Marks	Content	Syllabus outcomes
9 (a)	4	Mishna, Bava Kamma 1:4	H1.3, H3.2
9 (b)	2	Mishna, Bava Kamma 1:4	H1.3, H3.2
9 (c)	1	Mishna, Bava Kamma 1:4	H1.3, H3.2
10	5	Mishna, Bava Kamma 2:5	H1.3, H3.2
11 (a)	2	Mishna, Bava Kamma 6:4	H1.3, H3.2, H3.3
11 (b)	3	Mishna, Bava Kamma 6:4	H1.3, H3.2, H3.3
11 (c)	3	Mishna, Bava Kamma 6:4	H1.3, H3.2, H3.3

Section III — Unseen Text – Tanakh

Question	Marks	Content	Syllabus outcomes
12 (a) (i)	1	Joshua 10:16–26	H1.3
12 (a) (ii)	1	Joshua 10:16–26	H1.3
12 (b)	3	Joshua 10:16–26	H1.3
12 (c)	2	Joshua 10:16–26	H1.3
12 (d)	2	Joshua 10:16–26	H1.3
12 (e)	2	Joshua 10:16–26	H2.2
12 (f)	1	Joshua 10:16–26	H2.2
12 (g) (i)	1	Joshua 10:16–26	H1.2
12 (g) (ii)	1	Joshua 10:16–26	H1.2
12 (g) (iii)	1	Joshua 10:16–26	H1.2
13 (a)	2	I Kings 22:30–40	H1.3, H2.2
13 (b)	1	I Kings 22:30–40	H1.3
13 (c)	3	I Kings 22:30–40	H1.3
13 (d) (i)	2	I Kings 22:30–40	H1.3
13 (d) (ii)	1	I Kings 22:30–40	H1.3
13 (e)	2	I Kings 22:30–40	H1.2, H1.3
13 (f)	2	I Kings 22:30–40	H1.3, H3.2
13 (g)	1	I Kings 22:30–40	H1.3
13 (h)	1	I Kings 22:30–40	H1.2