

2015 HSC Classical Hebrew Continuers Marking Guidelines

Section I — Prescribed Text – Tanakh Part A

Question 1 (a)

Criteria	Marks
• Parses correctly	1

Sample answer:

גוה *Hiphil, imperfect to perfect with consecutive vav*

Question 1 (b)

Criteria	Marks
• Provides TWO examples	2
• Provides ONE examples	1

Answers could include:

verse 28 ותורתִי
verse 29 יומים
verse 31 דבש
verse 32 מצרים
verse 34 למשמרת
verse 35 נושבת
verse 35 כנען

Question 1 (c)

Criteria	Marks
• Demonstrates a thorough understanding of the nature and purpose of the <i>tzinsenet</i>	4
• Demonstrates a good understanding of the nature and purpose of the <i>tzinsenet</i>	3
• Demonstrates some understanding of the nature and purpose of the <i>tzinsenet</i>	2
• Provides some relevant information	1

Sample answer:

The *tzinsenet* was a jar or urn (possibly clay). It could have been made of glass to expose the manna inside; it could have been a gold vessel or made of silver-gold alloy or precious stone. Its purpose was to hold an *omer* of manna and preserve it as a reminder of God's benevolence through the ages.

Question 2 (a)

Criteria	Marks
• Provides three examples where the word <i>Ki</i> can be translated with different meanings	3
• Provides two examples where the word <i>Ki</i> can be translated with different meanings	2
• Provides one example of a translation of the word <i>Ki</i>	1

Answers could include:

- verse 1 How, when, as
verse 3 Because, since
verse 4 meaning, because
verse 11 (i) that
verse 11 (ii) yes, that, because

Question 2 (b)

Criteria	Marks
• Provides a thorough description of the relationship between Moses and Jethro in the extract and other prescribed texts	4
• Provides a good description of the relationship between Moses and Jethro in the extract and other prescribed texts	3
• Provides some description of the relationship between Moses and Jethro in the extract and other prescribed texts	2
• Provides some relevant information	1

Sample answer:

Moses and Jethro were in-laws, either son to father or brothers. They liked and respected each other – Jethro looked after Moses’ family before the Exodus and brought them to him afterwards. Although he was very occupied with leading and judging the people, Moses left the camp to greet Jethro. He bowed low as a sign of respect and embraced him. They were concerned about each other’s welfare.

Moses trusted Jethro enough to tell him about God’s miracles and Jethro rejoiced for Israel.

Jethro was worried that Moses was overworking and gave him sound advice ie to appoint leaders to help Moses judge the people. Moses respected this advice and acted on it.

It was a relationship of affection and mutual respect.

Question 3

Criteria	Marks
• Demonstrates a thorough understanding of the contributions of vocabulary, grammar and syntax	6
• Demonstrates a good understanding of the contributions of vocabulary, grammar and syntax	4–5
• Demonstrates some understanding of the contributions of vocabulary, grammar or syntax	2–3
• Provides some relevant information	1

Answers could include:

- There was a gradual build-up to the climax of the giving of the Ten Commandments eg warnings against touching the mountain
- The use of the Imperative eg *hishamru, lo tiga*, verse 15 contributes to the seriousness of the moment and adds to the tension
- Stern warnings emphasised by the multiple uses of the Infinitive Absolute + future tense in verse 13
- Repetition of words of warning eg verse 12 *u'negoa, kol ha'nogaya* and verse 13 *lo tiga*
- Verse 16 *va'ye'hi* indicates something unusual/extraordinary is happening and adds to the anticipation and wonder of this unique event
- Verse 17 *va'yityatzvoo* indicates a solemn gathering
- *Hazak me'od, holaych ve'hazek me'od* indicates the continuous and growing noise
- The unusual use of the future tense in verse 19 adds to the drama of the occasion.

Question 4

Criteria	Marks
• Provides a thorough explanation of the historical and theological background	4
• Provides a good explanation of the historical and theological background	3
• Provides some explanation of the historical and theological background	2
• Provides some relevant information	1

Sample answer:

Amalek was the long-time enemy of the Israelites. The original war took place in the time of Moses. Joshua defeated the Amalekites who had attacked the most vulnerable Israelites. God had commanded that Saul, the first Jewish king, wipe out Amalek entirely. Saul was anointed by Samuel the prophet who was instructed by God to do so. Commentary quotes the Talmud – ‘proscribe’ or ‘destroy’ Amalek.

Saul orders the Kenites to leave so that they are not involved in this war. Their ancestor was Jethro and they dealt kindly with Israel so Saul wanted to save them.

Saul mustered his troops but, as commentary says, it is forbidden to count Israelites so instead of counting the troops, each man received a ewe and the lambs were counted. These could have been the paschal sacrifices as these events took place just before Pesach.

Question 5 (a)

Criteria	Marks
• Parses correctly	1

Sample answer:

נכה *Hiphil, Perfect to imperfect, vav consecutive*

Question 5 (b)

Criteria	Marks
• Provides a good comparison of the behaviour and appearance of David and the Pelishti	3
• Provides some comparison of the behaviour and appearance of David and the Pelishti	2
• Provides some relevant information	1

Answers could include:

Goliath curses David by his gods; David responds in the name of God and doesn't curse. Goliath is wearing armour and is armed with sword, spear and javelin; David is armed with a sling and stones as he needs nothing other than the protection of God. They both promise that they will give each other's flesh to the birds of the sky and the beasts of the field.

Question 6

Criteria	Marks
• Provides a thorough explanation of the result of the events depicted	4
• Provides a good explanation of the result of the events depicted	3
• Provides some explanation of the result of the events depicted	2
• Provides some relevant information about the result of the events depicted	1

Sample answer:

David was to be married to Saul's daughter Merab, instead Michal, his second daughter, fell in love with David and they married. Halachically, David should not have been married to both sisters at the same time but Saul thought he could influence Michal to help him trap David and get him killed. The only bride price he demanded was the foreskins of 100 Philistines. This would have meant the certain death of David in battle. However, Michal did not betray David and also David killed 200 Philistines and brought their foreskins to Saul. This made Saul even more jealous and resentful and he became more afraid of David and considered him his mortal enemy.

When Saul realised that the Lord was with David and that Michal loved David, Saul's hatred of David intensified.

Question 7

Criteria	Marks
• Provides a thorough explanation of the historical background, and religious/ <i>halakhic</i> significance	4
• Provides a good explanation of the historical background, and religious/ <i>halakhic</i> significance	3
• Provides some explanation of the historical background, and religious/ <i>halakhic</i> significance	2
• Provides some relevant information	1

Sample answer:

[During a terrible physical and spiritual famine in Judah, Naomi's husband took his family to Moab, shirking his duty as a wealthy landowner and man of importance in Bethlehem. Judah at that time was ruled by the judges, whose rule had become corrupt and Naomi's husband was a symbol of that era. He died at an early age, as did his two sons. After 10 years, after the drought had ended, Naomi decided to go back to Bethlehem.]

Ruth, a Moabite princess, has chosen to follow her mother-in-law, Naomi, to Bethlehem. She may or may not have partially converted in Moab when she married Naomi's son, but since leaving Moab, a heathen country that was unfriendly to the Israelites, she had gone through two steps towards conversion to Judaism. She had been rejected/turned back three times by Naomi and in this exchange, Naomi is teaching her the basic tenets of Judaism, to which she commits herself, eg she acknowledges the laws of Shabbat, that she may not be secluded with a male, the 613 commandments, that there is only one God, punishments in Judaism and the laws of burial.

Ruth rejects the gods of her people and accepts the law of God and the Israelites. Although she was a Moabitess, she was able to marry an Israelite if she converted (the prohibition against conversion is against a Moabite man as it was the Moabite men who behaved badly towards the Israelites on their way to Canaan).

Question 8

Criteria	Marks
• Demonstrates a thorough understanding of the religious, social and economic conditions of the time	4
• Demonstrates a good understanding of the religious, social and economic conditions of the time	3
• Demonstrates some understanding of the religious, social and economic conditions of the time	2
• Provides some relevant information	1

Answers could include:

- Boaz commends Ruth for the care she showed to Naomi – part of the commandment to look after ‘parents’.
- She honoured Naomi as if she was her mother by following her and looking after her.
- She sought the protection of God by converting and Boaz believes that God will reward her, a Jewish belief.
- Ruth, although a Moabite princess, sees herself as the handmaid of Boaz who is a judge in Bethlehem. She speaks to him as if she were a worker. This shows the social structure of the time, landowner, reapers, other workers and the protection provided by the landowner.
- The prohibition against marriage to a Moabite did not include a woman.
- The laws of hospitality – Boaz provides food and drink and shelter for his workers.
- The laws of gleaning for the poor – Boaz ensures that there is enough to glean for the poor.
- Boaz warned his workers not to interfere as she gleaned. Perhaps this was due to the lawlessness of the era.

Section I — Prescribed Text – Tanakh

Part B

Question 9

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough explanation of the nature of leadership in ancient Israel Composes a cohesive and logical response Makes detailed reference to all five extracts and the prescribed texts 	9–10
<ul style="list-style-type: none"> Provides a good explanation of the nature of leadership in ancient Israel Composes a mostly cohesive and logical response Makes reference to all given extracts 	7–8
<ul style="list-style-type: none"> Provides some explanation of the nature of leadership in ancient Israel Composes an adequately structured and logical response Makes some reference to the extracts and/or the prescribed texts 	5–6
<ul style="list-style-type: none"> Provides some details on leadership in ancient Israel Composes a response with limited structure 	3–4
<ul style="list-style-type: none"> Provides some relevant information 	1–2

Sample answer:

There were four forms of biblical Israel's political, religious and military leadership: the prophet, priest, judge and king. The people who occupied these roles were in many ways directly responsible for what appears in the Old Testament text.

These leaders were appointed in different ways, although each was assumed to act under the ultimate authority of God. In the case of a prophet, such as Moses or Samuel, he or she was chosen by God as God's spokesperson in order to bring the divine message to humankind. In the specific case of Moses, the word of God was conveyed primarily via law.

The priestly title was inherited from one's father, stretching back to Aaron, Moses' brother, who was the original Kohen Gadol (High Priest). Aaron is already mentioned in a role of leadership in Exodus 17:10.

The judges (see Ruth 1:1), including Samuel, who unusually was known as both a judge and a prophet, were charismatic leaders of Israel following the time of Joshua up to the advent of the monarchy, whose main role was to lead the people in battle, but also to inspire the tribes of Israel towards a greater awareness and devotion to God.

The kings of Israel, starting with Saul and then David, were initially chosen by God and anointed by the prophet (see 1 Samuel 15:1 and 1 Samuel 16:13) although in later times in biblical history the 'Davidic' kings were dynastic and the crown passed from one generation to the next on the monarch's death. On occasion the prophet criticised the king for lack of religious belief and obedience to God's commands. (See 1 Samuel 15:11 and 17 for Samuel's fearless attack on Saul.) As one can see from these and other passages, the prophet was not only authorised to anoint a king, but also threaten the king with divine punishment for acts of gross immorality and disobedience culminating in extreme cases with the removal of the crown and its transference to another person.

The qualities required for each type of leader at times overlapped, such as a deep spiritual connection to the God of Israel. However, due to their differing agendas, it is understandable that different qualities were required for each to be successful. For example, in the case of a prophet or prophetic legislator such as Moses, a sense of justice was required, equally excellent organisational skills, as well as an ability to delegate. (See Exodus 18:20–21)

In the case of a judge, military expertise and experience was invaluable, while a priest was to serve as an intermediary between the people and God. A priest was also called upon to perform many rituals and therefore he was expected to know the detailed requirements of the sacrificial system as set out in the Torah.

Finally, the king was to be both a military commander defending the nation, and also a political leader, forging alliances with surrounding nations as well as helping to create a sense of unity among his own people. It is also clear that the spirit of God was to rest on the leader, even in the case of a king who was primarily not a religious figure (see 1 Samuel 16:13).

The passage in Exodus 17:10–11 describes a military campaign long before the days of the judges or kings, but appears to establish Joshua as a forerunner to the judges, leading the people to victory against the Amalekites. Moses served to inspire the people at this critical time, just as a prophet might have combined with a king to elevate the people at a time of crisis in later Jewish biblical history.

In essence leadership in ancient Israel required four key components – commitment, conviction, competency and character. These are the common features to all of Israel's successful leaders in biblical times.

Section II — Prescribed Text – Mishna

Question 10 (a)

Criteria	Marks
• Demonstrates a thorough understanding and justification of the conditions whereby individuals may not keep a found object	4
• Demonstrates a good understanding and justification of the conditions whereby individuals may not keep a found object	3
• Demonstrates some understanding and justification of the conditions whereby individuals may not keep a found object	2
• Provides some relevant information	1

Sample answer:

בנו – The Mishna, as explained by the commentary, teaches that a boy who is dependent on his father's table would not be allowed to keep an object that he had found but would need to give the object to his father. The commentary explains that this was a Rabbinic decree made to ensure that there not be enmity between father and son.

עבדו – The Mishna teaches that one's Canaanite slave would not be allowed to keep an object that he had found but would need to give the object to his master. The reason for this is because the slave is deemed to be the property of his owner and the rule is that whatever a slave acquires is automatically acquired by the slave's master.

Answer may also include:

In both of these cases (as with any found object) if the found object had distinctive markings, he would not be permitted to keep it but would need to publicly announce it.

Question 10 (b) (i)

Criteria	Marks
• Gives the circumstances under which a father acquires an object found by his daughter	2
• Provides some relevant information	1

Sample answer:

The commentary brings a dispute with regards to the rights that a father has to an object found by his daughter:

According to some (Tosfos Yomtov, Meiri) a daughter is no different to a son and a father would only acquire the object found by his daughter if she is dependent on his table.

Others (Rambam, Bartenura) are of the opinion that a father acquires an object found by his daughter who is under the age of twelve and a half (youth) even if she is **not** dependent on his table.

Question 10 (b) (ii)

Criteria	Marks
• Gives the circumstances under which a husband does not acquire an object found by his wife	2
• Provides some relevant information	1

Sample answer:

The Mishna states that a woman who got divorced from her husband, even though the husband has not yet given her the marriage settlement, is entitled to keep an object that she finds. The commentary explains that the Mishna is speaking about a rare case of a husband who tried to divorce his wife but then a question arose as to the validity of the divorce. Though the husband is still obligated to support her, as she is possibly legally still his wife, he does not acquire an object that she finds.

Question 11 (a)

Criteria	Marks
• Provides TWO explanations of the origin of the word	2
• Provides some relevant information	1

Sample answer:

According to one explanation it is a Greek word meaning trade. (In the context of our Mishna this would mean manufactured vessels all made in the same form ie something new).

According to another explanation the word is a Hebrew word consisting of three smaller words – אין פה ראיה – meaning ‘there is no proof here’.

Question 11 (b)

Criteria	Marks
• Provides a thorough explanation of whether the finder may retain said items	4
• Provides a good explanation of whether the finder may retain said items	3
• Provides some explanation of whether the finder may retain said items	2
• Provides some relevant information	1

Sample answer:

The general rule with regards to lost property is that when

i) there are no identifying features

and

ii) the owner would know almost immediately that they had lost the item and would have already given up hope of retrieving the item by the time that it was picked up by the finder

then legally the finder may take ownership of the object. Consequently, in each of these 4 cases these criteria would be fulfilled because none of these objects have identifying features. In addition, in the case of the scattered fruit, due to their weight and importance the owner would know immediately that they were lost. This rule would equally apply to loaves of bread and cuts of meat. In the case of scattered coins, since people regularly check their pockets, the owner would have realised soon after dropping them that they were lost. Consequently, in each of these cases, the finder may keep the object.

Question 12 (a)

Criteria	Marks
• Identifies who is speaking to whom in each case	2
• Provides some relevant information	1

Sample answer:

- A) The buyer is speaking to the seller (asking him to provide him with the wheat that he had paid for in advance so that the buyer can go and sell the wheat and buy wine with the money).
- B) The seller is speaking to the buyer (telling him that instead of providing him with the wheat he would like to commit to provide him with wine to the value of the current market price of the amount of wheat which he owes him).

Question 12 (b)

Criteria	Marks
• Provides a thorough comparison of how said terms are used in Biblical and Mishnaic Hebrew	4
• Provides a good comparison of how said terms are used in Biblical and Mishnaic Hebrew	3
• Provides some comparison of how said terms are used in Biblical and Mishnaic Hebrew	2
• Provides some relevant information	1

Sample answer:

In biblical Hebrew the term *neshech* – interest – and the term *tarbit* – increase – are two terms that are used interchangeably to denote all types of interest both on money and on food. The Torah uses the two different expressions to denote the different consequences of forbidden interest: The word *neshech* – interest – is etymologically related to the word *noshech* – bites. This term is thus used by the Torah to refer to the borrower's loss, since interest bites (*noshechet*) and decreases his money. The term תרביית – increase (from the root *rabbah*) – refers to the profits of the lender who profits and increases (*marbeh*) his money by taking interest. (The reason that the Torah made this division of terms, even though there cannot be one without the other, is to teach that whoever is guilty of interest transgresses two prohibitions.)

In Mishnaic Hebrew the two terms are not synonymous. This is evident from the Mishna's question 'What is interest and what is increase?'. The Gemara explains that the word *neshech* as used by the Mishna refers to interest that is forbidden by a Torah prohibition. This is interest that comes about at a fixed-rate by way of a loan. *Tarbit* – increase – as used by the Mishna refers to rabbinically prohibited interest. This is the kind of interest that comes about on commercial dealings.

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

Criteria	Marks
• Parses correctly	1

Sample answer:

samech gimmel resh, Pual, participle

Question 13 (a) (ii)

Criteria	Marks
• Parses correctly	1

Sample answer:

nun kuf pe, hiphil infinitive absolute (will accept – imperative)

Question 13 (a) (iii)

Criteria	Marks
• Parses correctly	1

Sample answer:

mem shin chaf, pa'al, infinitive construct

Question 13 (b)

Criteria	Marks
• Gives FOUR separate instructions related to the number seven	3
• Gives THREE separate instructions related to the number seven	2
• Gives TWO separate instructions related to the number seven	1

Sample answer:

7 kohanim (priests) would take 7 rams' horns, and on the 7th day they were to encircle the city of Jericho 7 times.

Question 13 (c)

Criteria	Marks
• Provides an explanation of the two different ways in which the beginning of verse 7 can be understood	2
• Provides some relevant information	1

Sample answer:

The opening word of the verse is a Qere Kethiv. This being the case if one were to read it as the Kethiv, the verse would begin, 'And they [perhaps, the priests] said to the people'. If one were to read it according to the Qere, ie in the singular, the meaning would be 'And he [presumably, Joshua] said to the people'.

Question 13 (d)

Criteria	Marks
• Provides a detailed explanation of the application of the rules of the definite article • Provides examples from the text	3
• Provides some explanation of the application of the rules of the definite article • Provides some examples from the text	2
• Provides some relevant information	1

Sample answer:

The definite article, the letter *he*, is placed at the beginning of a word.

Where the noun begins with a regular consonant, the *he* has a *patach* beneath it, and the first letter of the noun has a *dagesh* as in verse 3 – *ha-milchama*.

Where, however, the first letter of the noun is a guttural (*alef*, *he*, *chet* and *ayin*) or *resh* (letters which cannot take a *dagesh*) the vowel under the *he* is normally affected by the absence of the *dagesh*. In some cases, the *patach* changes to a *qametz*, as in *ha-ir* (verse 4), or in the case of a *chet*, the vowel under the preceding *he* is changed to a *segol*, as in the word *he-chayil* (verse 2).

Question 13 (e)

Criteria	Marks
• Provides a good comparison of Joshua's directives and God's instructions	3
• Provides some comparison of Joshua's directives and God's instructions	2
• Provides some relevant information	1

Sample answer:

In verse 5, God's instruction is with reference to the 7th day of encircling the city. He commands that when a long blast is made on the ram's horn, the people should shout with a great shout. The wall of the city will collapse and when that happens, the people should go up (into the city). In verse 10, by contrast, Joshua instructs the people that their voices should not be heard, in fact no words should come out of their mouths whatsoever, until the day comes when he will command them to shout.

Question 14 (a)

Criteria	Marks
• Provides TWO examples of the <i>Locative He</i>	2
• Provides ONE example of the <i>Locative He</i>	1

Sample answer:

Two of the following:

הַמִּצְפָּתָה verses 5, 6, 7

הַיָּדָה verse 12

הַרְמָתָה verse 17

Question 14 (b)

Criteria	Marks
• Identifies the rituals undertaken by the Israelites	3
• Identifies some rituals undertaken by the Israelites	2
• Provides some relevant information	1

Sample answer:

The Israelites gather together, pour out water before God, fast through the day and confess their sins to God.

Question 14 (c) (i)

Criteria	Marks
• Provides a clear explanation why the children of Israel spoke to Samuel	2
• Provides some relevant information	1

Sample answer:

When the Philistines heard that the Israelites had gathered together in Mitzpah, the chiefs of the Philistines went up against Israel. The Israelites, fearful of the Philistines, went to speak to Samuel, and implored him not to neglect them, but to cry out to God to save them.

Question 14 (c) (ii)

Criteria	Marks
• Identifies the actions taken by Samuel	2
• Provides some relevant information	1

Sample answer:

Samuel took a young (suckling) lamb, and offered it as a whole burnt-offering unto the LORD. Then Samuel cried unto the LORD on behalf of Israel.

Question 14 (d)

Criteria	Marks
• Accounts for the presence or absence of the <i>dagesh</i>	2
• Provides some relevant information	1

Sample answer:

In the case of מֵעֶקְרוֹן or מֵאַחַת there is no *dagesh* in the second letter of the word because in both cases the second letter of the word is a guttural. In such a case the vowel beneath the *mem* is lengthened to a *tsere*.

In the case of מִיָּד, the *dagesh* is found in the letter *yud*, the first letter following the *mem*. The general rule is that a *dagesh* is placed in a consonant following the inseparable preposition מִ, providing that letter is not a guttural. This is to replace a missing letter, since the full form is מִיָּד.

Question 14 (e)

Criteria	Marks
• Provides a thorough understanding of the information	5
• Provides a good understanding of the information	4
• Provides some understanding of the information	2–3
• Provides some relevant information	1

Sample answer:

Samuel took a stone and set it between Mitzpah and Shen; he called the stone Even-Ha'ezer.

Samuel judged Israel all the days of his life. During that period the hand of God assisted the Israelites against the Philistines.

Samuel went from year to year in circuit to Bethel and Gilgal, and Mitzpah: he judged Israel in all these places.

He returned to his home in Ramah; he judged Israel from there and built an altar to the Lord.

2015 HSC Classical Hebrew Continuers Mapping Grid

Section I — Prescribed Text – Tanakh Part A

Question	Marks	Content	Syllabus outcomes
1 (a)	1	Exodus 16:28–36	H2.1
1 (b)	2	Exodus 16:28–36	H1.1, H2.2
1 (c)	4	Exodus 16:28–36	H1.3, H2.4, H3.2
2 (a)	3	Exodus 18:1–12	H1.1
2 (b)	4	Exodus 18:1–12	H1.3
3	6	Exodus 19:12–19	H1.1, H1.3, H2.2, H2.3
4	4	1 Samuel 15:1–7	H1.3, H2.4, H3.2, H3.3
5 (a)	1	1 Samuel 17:43–49	H2.1
5 (b)	3	1 Samuel 17:43–49	H1.3, H3.2
6	4	1 Samuel 18:19–25	H1.3, H2.4, H3.1, H3.2
7	4	Ruth 1:15–22	H1.3, H2.4, H2.5, H3.1, H3.3
8	4	Ruth 2:11–17	H1.3, H2.4, H2.5, H3.1, H3.2, H3.3

Section I — Prescribed Text – Tanakh Part B

Question	Marks	Content	Syllabus outcomes
9	10	Exodus 17:10–11 Exodus 18:20–21 1 Samuel 15:1, 11, 17 1 Samuel 16:13 Ruth 1:1	H1.3, H2.4, H2.5, H3.1, H3.2, H3.3

Section II — Prescribed Text – Mishna

Question	Marks	Content	Syllabus outcomes
10 (a)	4	Mishna, Bava Metziah 1:5	H1.3, H2.5, H3.2
10 (b) (i)	2	Mishna, Bava Metziah 1:5	H1.3, H2.5, H3.2
10 (b) (ii)	2	Mishna, Bava Metziah 1:5	H1.3, H2.5, H3.2
11 (a)	2	Mishna, Bava Metziah 2:1	H1.1, H1.3, H3.2
11 (b)	4	Mishna, Bava Metziah 2:1	H1.1, H1.3, H2.5, H3.2
12 (a)	2	Mishna, Bava Metziah 5:1	H1.3
12 (b)	4	Mishna, Bava Metziah 5:1	H1.1, H1.3, H2.5, H3.2

Section III — Unseen Text – Tanakh

Question	Marks	Content	Syllabus outcomes
13 (a) (i)	1	Joshua 6:1–12	H1.3
13 (a) (ii)	1	Joshua 6:1–12	H1.3
13 (a) (iii)	1	Joshua 6:1–12	H1.3
13 (b)	3	Joshua 6:1–12	H1.3
13 (c)	2	Joshua 6:1–12	H1.3
13 (d)	3	Joshua 6:1–12	H1.3
13 (e)	3	Joshua 6:1–12	H1.3
14 (a)	2	1 Samuel 7:5–17	H1.3
14 (b)	3	1 Samuel 7:5–17	H1.3
14 (c) (i)	2	1 Samuel 7:5–17	H1.3
14 (c) (ii)	2	1 Samuel 7:5–17	H1.3
14 (d)	2	1 Samuel 7:5–17	H1.3
14 (e)	5	1 Samuel 7:5–17	H1.3