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N E W S O U T H W A L E S

1999 HSC

Hebrew

Notes from the Examination Centre

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# 1999 Higher School Certificate Hebrew Notes from the Examination Centre

## 2 Unit General

### Listening and Speaking Examinations

#### Speaking Skills (40 marks)

##### General Comments

Candidates were well prepared for the examinations. They drew on a very rich vocabulary and their oral expression was substantially better than in previous years. However, some of the candidates are still not confident in the use of the past and future tenses. There remains a tendency, previously noted, to use the present tense exclusively.

##### Question 1

Approximately the same number of candidates chose to talk about picture A as picture B. Most candidates used a rich vocabulary in their description of the pictures and gave more details about the scenes than in previous years.

Some of the common mistakes were as follows:

- בצד הימין, בצד השמאל (incorrect use of the definite article which is not used in this idiom).  
המקצעות שבהם הם עובדים במקצעות שהם עושים.
- Failure to distinguish between שאל and מבקש.
- Mistakes in agreement between adjective and noun were common, eg. אוניברסיטה יפה, בחינות מיוחדים.
- Incorrect verb/subject agreements, eg. הוא צריכה לבוא, מראה התמונה, אנשים שעובד.
- Incorrect preposition/verb use, eg. מדבר על הטלפון; לשאול לחברים; אטלפן אותך.
- Incorrect forms in the conjugations, eg. אלקח, שחק, אטוס.

##### Question 1

In general, candidates described the doctor in the picture and spoke mainly about his activities in the hospital while visiting a sick boy, but did not include sufficient information about the doctor's daily routine and timetable as required by the question.

Part (a) Subsection (iii) The candidates answered the question well and it was evident that they enjoyed talking about this topic. In answering the question many of them used knowledge drawn from their study of the prescribed text, which was very satisfactory.

Part (b) Subsection (ii) Some candidates did demonstrate use of the vocabulary specific to banking activities. Some candidates used colloquial terms instead of words such as *בקשת הלוואה, משיבת קסף, הפקדת כסף* in their responses.

Subsection (iii) Some candidates concentrated on describing how one can find work rather than describing the life of an unemployed person.

## Question 2

A large number of candidates chose passage (a). The reading standard was very high and the text was well understood. Some of the common errors were *היתה המסיבה* instead of *היתה המסיבה* v. *שרו* (confusion of ultimate with penultimate stress) *להשאיר בית* instead of *להשאיר בית*.

Part (a) Candidates answered i-iv properly but subsection v proved challenging because some candidates seemed not to understand the nature of a *moshav*. They could not understand why in a *moshav*, houses were not locked at night.

Part (b) The candidates read the passage well but had difficulties in reading the words *יועץ, יועצת*. It was evident that there was no precise comprehension of the word *יועץ*, but candidates were able to deduce its meaning from the context. A common mistake in the reading was *קורסים* instead of *קורסים*.

All the questions were answered well.

## Question 3

Part (a) Most candidates did not use direct speech as required by the question. Instead they spoke in the third person and answered the questions appropriately, but in the third person.

Part (b) Most candidates appeared to have no knowledge of the ritual at a Jewish wedding, and appeared to be unfamiliar with vocabulary items such as *חתן, בלה, חופה, חתונה*.

Part (c) The majority of candidates answered the question well although some had difficulty rendering the term 'complain' into Hebrew.

Part (d) In general, candidates concentrated on describing activities in a bank. The expression 'to cancel a credit card' was challenging for some.

## Listening Skills (10 Marks)

### General Comment

The examination was handled well by most candidates. In general, candidates provided more relevant detail than in previous years. Candidates not only understood the passage well but were able to marshal the information and extrapolate from different parts of the story to give full and attentive answers. Candidates are reminded of the need to provide answers that are not ambiguous or contradictory. Candidates should re-read their responses to ensure that this does not occur.

Part (c) Some candidates misinterpreted the question 'what times during the day did she stop working?' as only referring to the time that work stopped at the end of the day.

Part (d) This question allowed for a range of responses. The question was answered with reference to either the length of the working day, the number of hours or the number of hours worked minus rest time. Answers had to include the information that the working day started before the office was open.

## 2 Unit General – Modern Hebrew – IVRIT Written Paper

### Section 1 Seen Texts and Writing skills

#### Question 1

Parts (a) and (b) Only a small proportion of the candidates understood the question and gave good, general explanations, as well as specific examples.

Part (a) The allusions which verified that the river Jordan was signified in the poem and not the state of Jordan were:

- 1) מתחיל למעלה בצפון
- 2) צונן
- 3) שוטפים כמו ירדן
- 4) ומותו זורם אתה דחמה
- 5) על החופים שומר עשב פרא
- 6) גאון מימין
- 7) להאסיף לאט אל ים המות
- 8) מראש הרי השלג
- 9) מסכים

Candidates had to mention at least four of the above and accompany their identification by an explanation for full marks.

Part (b) Personifications implied in the poem were:

- אתה (1)
- צעיר (2)
- מתחצף (3)
- אתה שומע צפורים (4)
- ימך (5)
- שיריך (6)
- להאסיף (7)

Candidates had to mention three of the above and accompany this by a general explanation.

Part (c) Subsections (i) and (ii) Almost all the candidates answered competently.

Subsection (iii) Most candidates knew the expression, but gave literal (and wrong) translations.

- |                         |  |
|-------------------------|--|
| Part (c) Subsection (i) | Bird of Paradise   |
| Subsection (ii)         | From the peak of the snowy mountain                        |
| Subsection (iii)        | The widest part of the river or The majesty of your waters |

The answers to questions 2(a), (b) and (c) were directly available from paragraphs 2, 4 and 5 of the piece and involved a simple précis of the plain sense of the text.

Marks allotted (a) = 2, (b) = 1, (c) = 1.

Part (d) Candidates provide a range of examples such as advertisements, discussions in school, films, videos et al to answer this question. The marking scheme allowed 1 mark for vocabulary and grammar and 3 marks for the content.

## Question 2

Candidates fared very well on questions (a), (b) and (c).

Part (d) Almost all candidates had good ideas about discouraging smoking. They gave examples such as television advertisements, warning signs on cigarette packages, and noted that people are forbidden to smoke in public places.

Spelling errors were common. Errors included:

עם v אם; הרבא v הרבה; בריות v בריאות; ריעות v ריאות.

Part (c) Most candidates expressed the view that in Israel only the Hebrew language should be used. Grammatical and spelling errors paralleled those in parts (a) and (b) since the same vocabulary was employed.

### Question 3

Most candidates knew the story and gave appropriate examples. There were many spelling errors such as שלתים / שלטים; לואזיים / לוועזיים; מסרדים / משרדים; שפוט / שפות.

As in the previous question grammatical mistakes were commonly errors of agreement between nouns and adjectives or gender, viz. שנים ראשונים / שנים ראשונות; לעזור את האנשים. Prepositions were used incorrectly eg. להשתמש בסיגריות instead of להשתמש את הסיגריות; לעזור לאנשים instead of לעזור לאנשים.

Part (a) The answer related to the struggle to use the Hebrew language by new settlers in Palestine. It involved summarising a history of the struggle and noting which languages were replaced by Hebrew.

1 mark for vocabulary and grammar and 2 marks for a knowledge of the story.

Part (b) The answer referred to the custom, during the days of the struggle for Hebrew, of using foreign languages in Hebrew transliteration, and in not using Hebrew as a spoken language in the schools.

1 mark for vocabulary and grammar and 2 marks for content.

Part (c) Any sensible opinion, couched in good Hebrew was acceptable.

1 mark for spelling and vocabulary and grammar. 3 marks for content.

## Section II – Unseen Texts: Comprehension

### Question 4 – Unseen

Candidates showed a good understanding of the story. They answered most of the questions well. There were no common difficulties.

### Question 5

Most candidates wrote well-phrased letters although some did not appear to know the correct format for a business letter. The question predicated answers in the first person as if in response to an advertisement, with some personal data about experience, education, qualifications held. A mention of references was expected. A concluding pleasantry was expressed. Vocabulary employed was rich but the scripts revealed spelling mistakes and grammatical errors.

1 mark for correct format, 1 mark for vocabulary, 1 mark for grammar and syntax, 1 mark for spelling, 6 marks for content.

It was noted that many candidates used the third person in the future, instead of the first person (a mistake noted in previous reports), for example:

אני אהיה instead of יהיה

אני יקבל instead of אקבל.

## 2/3 Unit (Common) Listening and Speaking Examinations

### Speaking Skills (30 marks)

#### General Comment

The standard of reading was good. A few candidates had difficulty in pronouncing the word *shayarot* and they said *shirots* or *sherut*. In contrast with previous years, dates were handled well.

#### Question 1

Parts (a) - (e) The first four questions based on the contents of the passage were answered correctly by candidates. The fifth question, ... בזמן מלחמת העצמאות 'during the War of Independence', proved to be more challenging even though the attention of candidates had been drawn to the adverbial nature of the question. Some candidates did not refer correctly to the time frame given and provided information about Jerusalem during the Six Day War, and beyond.

#### Question 2

Some candidates spoke fluently in colloquial Hebrew, but at the level of 'street usage'. There was no sophistication in the vocabulary used, and it was seldom specific to the topic. In consequence answers tended to be superficial.

Part (a) The first situation called for vocabulary such as 'deposit', 'invest', 'earn interest', 'percentage'. Instead of a variety of specific words, there was a tendency to say simply 'put money in the bank'. The second part of the situation also drew responses in basic language, so that instead of 'estate agent' a phrase like 'information for tenants' was used.

Part (b) The question related to lost luggage and included the phrase 'to seek recompense'. No candidate referred to this part of the question. Candidates gave simple expressions as to how to try to locate a missing suitcase. They did not use the term 'lost and found department' at the airport but did give detailed descriptions of the missing suitcase.

Part (c) The second strand of the question was handled adequately. In the third strand candidates did not use vocabulary specific to the topic of shopping. The third situation proved the most challenging. In the first strand the examiners asked a question about the time of year that the festival of *Pesach* was celebrated and looked for answers relating to spring when the festival occurs. Few candidates elaborated sufficiently. The second strand of the question referred to the Kibbutz. This question was answered superficially, few candidates referred to the Kibbutz as a commercial endeavour or referred to the unique features of Kibbutz life.

The response to the third strand lacked sufficient information about the Kibbutz movement. Information presented in the second strand was often repeated.

### Question 3

The speeches were very good indeed. They were interesting and rich in vocabulary. It appears that the candidates put a great deal of effort into preparing these speeches, and every topic presented was given in depth and detail. All answered the questions relating to their speeches well.

## Listening Skills (10 marks)

### General Comment

This section of the paper was well handled by most candidates. Candidates showed a high level of comprehension and a good passive knowledge of vocabulary. All candidates were able to give expanded answers and most handled the questions well.

Two questions gave more difficulty than others. Question (e) called for four separate items of information about the old synagogue building. One third of the candidature could not recall the details of this building. In the last question, about the *Moshav's* pharmacy, all candidates understood that the pharmacy and the hospital were adjacent to each other, but some misunderstood their relationship and function and assumed that the pharmacy treated malarial patients.

## 2/3 Unit Common Written Paper

### Section 1 – Language skills

#### Question 1 – Creative Writing - Essays

Most of the candidates wrote on topic (a). A few wrote on topic (c). The contents of the essays proved to be interesting but, in general, vocabulary was not sufficiently rich and there were mistakes in syntax, accident and spelling in such common words as לֹא עָבַשׁוּ v לֹא עָבְשׁוּ. Some candidates did not know how to write final letters – especially *tsade*. Some candidates did not include the title of the essay.

#### Question 2 – Unseen Comprehension

Most candidates understood the passage but some did not incorporate sufficient detail in their answers or did not specifically address the question asked. For example, Question 2 (b) asked about the problems in Hudeida, but rather than describe events in Hudeida some candidates described the journey to Hudeida. One question called for comment on בּוֹלֵי־רָחֵק, but there was a common difficulty with translating the word מַגֵּפָה as 'plague'.

Part (c) subsection (i) was handled well but subsection (ii) was not answered well because while the question referred to the number of migrants reaching Jerusalem, some candidates assumed that Jerusalem meant Israel.

Parts (d) through (g) were answered well.

Part (h) Some candidates found it difficult to transpose the verbs to the future tense. Some changed the whole sentence even though only the verb needed change, with results that were incomprehensible.

## Section II – Literature

### Question 3 – Poetry

#### General Comment

Most candidates answered this question in English. The answers were in general well-structured. Most answers included appropriate quotations.

Part (a) Subsection (i) and (ii) These were answered well.

Part (b) Subsection (i) Some candidates knew the autobiography of the poet well.  
Subsection (ii) Candidates had to comment only on the line quoted in the question but wasted time by elaborating on the whole poem.

### Question 4 – Prose

Part (a) Subsection (i) Most candidates restricted their description to the relationship of boy and parents to those between the boy and his father and did not refer to the mother.

Subsection (ii) Candidates mentioned the devices used by Ephraim Kishon in his story *פרק בעבודת עברית*, to make it amusing, such as exaggeration, sarcasm, irony, but did not give enough examples from the story to amplify and illustrate these points.

Part (b) Subsection (i) Most candidates ignored the word pupil in the question and wrote summaries of the tale instead of writing specifically about the life of the pupil in Israel as portrayed in the story.

Subsection (ii) The characters in the story were described but frequently no details were given about their socio-cultural background as reflected by the speech, which was a requirement of the question.

Part (c) The question was answered well by all candidates. Most candidates drew from their answer on the stories *אפי אפשר להמשיך כך*, and *והגשם דלף ודלף*.

## 3 Unit (Additional) Listening and Speaking Examinations

### Section I – Speaking Skills (14 marks)

#### General Comments

The candidates had no problems in expressing themselves in Hebrew. However, the examiners felt that they did not have knowledge and sufficient understanding of the details of the literature studied, particularly in the prose.

#### Question 1

All candidates understood the question and demonstrated a good knowledge of the text in their answers. However, many candidates did not illustrate their answers with sufficient details from the story.

#### Question 2

The candidates understood the question and spoke about the poem in a satisfactory manner. Candidates are reminded of the importance of making appropriate precise reference to the key lines of the poem studied to support their arguments.

#### Question 4

Some of the candidates who answered this question did not refer to the period the writer spent in refugee camps before going to Israel, as required by the question.

## 3 Unit (Additional) Written Paper

### Section I – Prescribed texts

#### Question 1 – Poetry

Part (a) Subsection (i) Most of the candidates understood the question and answered it well but some did not write about the difference between the vow of annulment כָּל נִדְרֵי תְּפִילָּה and the vow of remembering the suffering of the Jewish people. Subsection (ii) There appeared to be no problem with this question.

Part (b) Candidates had difficulty in answering the question. Rather than identifying common themes in modern Israeli poetry they gave details of the content of some poems studied.

Part (c) Subsection (i) Candidates answered the question properly but did not supply sufficient examples from the poem as requested in the question. Subsection (ii) There appeared to be no problems with this question, which was answered well.

#### Question 2 – Prose

##### General Comment

The literary works were well known but the written answers in Hebrew contained some errors in spelling and grammar.

Part (a) Subsection (i) Most candidates focused on Shlonsky's positive attitude to words, and traditional Hebrew names, but gave no evidence of this being influenced by Jewish sources such as Aramaic. Other traditional words such as בְּרֵאשִׁית and תְּשִׁלַּח were not mentioned. Subsection (ii) Well answered.

Part (b) Some candidates did not understand the term עֵבֶר גְּלוּתִי used in the question. Those who understood the words concentrated on two literary works שְׁמִיּוֹת שְׁלִי - שְׁמִיּוֹת שְׁלִי and did not mention the poem בְּדֶרֶךְ אֵל עֲצָמִי, הָאֲנָטִי as expected.

### Section II – Writing Skills

#### General Comments

The candidates wrote about all the topics except Topic (c). They understood the topics and structured their essays well. Punctuation was not handled well and spelling and grammatical mistakes were common, such as writing סֵפֶר הַבַּיִת for סֵפֶר הַבַּיִת. For ...כֵּשׁ there was a tendency to write כֵּשׁ. Agreement between nouns and adjectives was not made properly eg. אַחֲרֵי דַרְכֵי אַחֲרוֹת. There was a lack of awareness that loan words from English use ט instead of ת eg. סְפוּרֵט, אֲוֹנִיבְרֵסִיטָה.

## Classical Hebrew 2 Unit General

### Section 1 – Seen Hebrew Text

#### Question 1

##### General Comment

This question was answered well by most candidates.

Part (b) This part was especially well answered. Many candidates included copious notes and provided explanations demonstrating their knowledge of medieval commentators and ancient midrashim.

Part (c) No problem.

Part (d) Well answered.

Part (e) No problem.

Part (f) It was satisfying to see that the majority of candidates experienced no difficulties in tackling this grammatical exercise.

It is obvious that the candidates have been very well prepared and this is reflected in the candidates' excellent responses.

#### Question 2

##### General Comment

The candidates performed very well in this question. Some candidates gave short, simple, direct answers and others gave longer answers drawing on the exegesis of commentators. In essence, the exegetical comments were not necessary since the questions were based on a knowledge of the plain sense of the text.

Part (a) This part was very well answered.

Part (b) Some candidates did not understand the emphasis given by the repetition. No candidate mentioned that the first word of the doublet was in the infinitive absolute, which has the function of emphasis.

Part (e) This part proved to be quite searching. The answer to the question was in the last few words of v.26 'Your healer'. About half of the candidates did not refer to these two words, but attempted (without great success) to reconstruct a description of the deity on the basis of the deeds described.

### Question 3

- Part (a) This question raised some problems for candidates. Some mistook *sh'lishit* for *shishit* and therefore translated the words as 'sixth'. Some were unaware that the third year referred to the third year of the famine. Some thought the verse was speaking about the third year of the reign of King Ahab.
- Part (b) Most candidates answered correctly that Elijah was sent to proclaim the end of the famine.
- Part (c) The majority of candidates were able to see the appropriateness of the name Obadiah for one who dedicated his life to the service of God.
- Part (d) No problems.
- Part (e) There was some confusion in understanding why Ahab and Obadiah were passing through the land. Some erroneously thought that Ahab was hunting down Elijah.
- Part (f) This part was very poorly answered. Most candidates had no idea what the Hebrew meant and either omitted the question entirely or provided weird and wonderful renditions of what they hoped the verse said.

### Question 4

#### General Comment

This question proved to be very challenging. The problems this question posed were that some for the parts demanded a good knowledge of the context of the passage – without which it was not easy to guess the meaning of selected Hebrew words and other parts of the question required a knowledge of the administrative system of Ancient Israel. While the commentary to the set text gave precise information about some phrases, it appears that candidates had not understood the significance of the commentary.

#### Specific Comments

- Part (a) The answer lay in the previous, unseen words. Some candidates who could translate the words 'all his multitude' were still unclear that the words referred to the Aramean army.
- Part (b) At least half the candidates did not find the appropriate words though the question directed them to verse 14.

Part (c) Subsection (ii) Few candidates were able to give the correct answer. Of the remainder several did not appear to understand that ‘two hundred’ was part of the number.

Part (d) Several candidates referred to the exegesis of this verse, and gave a reasonable additional answer from their general knowledge of events.

### Question 5

This question was answered quite well by candidates with the majority demonstrating a sophisticated level of knowledge of the background to Jethro and his familial relationship to Moses.

Most candidates knew that Moses received advice from his father-in-law in the matter of the best way to adequately judge the people.

Part (a) Subsection (i) All candidates answered this correctly.

Subsection (ii) Most candidates chose Jethro. There were some who preferred Reuel.

Subsection (iii) This was answered well, with many candidates giving full appellations.

Part (b) This caused many problems for candidates. Few candidates translated the Hebrew correctly. Most candidates took a stab at the root and stated  $\text{תן}$ . Few correctly identified the root as  $\text{התן}$ .

Part (c) This question was challenging to most candidates. Answers were a series of conjectures, rather than an attempt to elicit a correct reference from the verse.

Part (d) This question posed no difficulty for the majority of candidates.

## Section II – Tanakh: Extensive Study

### Seen English Texts

#### Question 6

#### General Comment

The passage was self-contained with only one context question. Despite the fact that the text was read in English, few candidates did not draw the correct answers from the text. However, the majority fared very well. The only part which was not handled well was part (b), a context question which referred to the cause of the war between Ahab of Israel and Ben-Hadad of Aram. The answer was clearly Ahab’s desire to recapture his former province, Ramoth in Gilead.

### **Question 7**

Part (a) This question was answered well by most candidates.

Part (b) Well answered.

Part (c) Well answered.

Part (d) The candidates displayed their knowledge of Midrash and answered this question admirably.

Part (e) Well answered.

### **Question 8**

#### **General Comment**

The question was well answered. All the candidates were well prepared, and demonstrated very solid knowledge of the commentators and Midrash. Candidates should be clear about the relative importance of the commentary and plain sense of the text. Markers had the impression that some candidates assumed that text and commentary had equal force.

#### **Specific Comments**

All candidates assumed that the commentary was accurate, assuming that Pharaoh's daughter could identify that Moses was an Israelite because he was circumcised. The commentator wrote in the days before historians noted that circumcision was a common Egyptian practice (so it could not have been a factor in identifying Moses as an Israelite).

Part (a) Almost every candidate gained full marks.

Part (b) Subsection (i) A surprising number of candidates did not include reference to the reeds of which the basket was made.

Part (f) Subsection (ii) Only one candidate knew that Moses was a form of the Egyptian name Mesu, child.

### **Question 9**

Part (a) All candidates were able to correctly respond to this question.

Part (b) This question proved particularly challenging to candidates. The correct answers, following the Soncino commentary, was that 'with you' refers to Joseph's brothers who are being addressed by Joseph in this quotation. Most candidates incorrectly asserted that 'with you' referred to the 'Children of Israel' in general.

Part (c) Well answered.

## Section III – Canon

### Question 10

In general this question was not well handled.

Part (a) Some candidates did not demonstrate a satisfactory understanding of what the Canon of the Hebrew Bible means.

Part (b) This part was not well handled. There was little evidence that candidates understood the reference to “external books” and only a few could apply the names Apocrypha and Pseudepigraphia to the external books.

Part (c) Every candidate knew the names of the books of the Torah in Hebrew, but quite a significant portion of the candidates assumed incorrectly that when the question asked for names in Hebrew it meant English transliterations of Hebrew words. Most of those candidates who wrote the names in Hebrew spelled them incorrectly.

Part (d) The examiners took account of the broad range of interpretations of ‘major’ prophets.

### Sample Answers

#### Question 1

Part (a) Subsection (i) The place from which Jonah embarked.  
Subsection (ii) The place to which he hoped to flee.

Part (b) He did not want the Assyrians to be forgiven.  
He did not want to be understood as a false prophet.  
He did not want Israel to be considered worse than the Assyrians in the eyes of God.  
(Any one answer)

Part (c) Subsection (i) big wind  
Subsection (ii) big tempest  
Subsection (iii) near destruction of boat  
All designed to frustrate Jacob’s plans (Any two)

Part (d) Because they had prayed to their idols and had received an answer.

Part (e) Subsection (i) Come let us draw lots.  
Subsection (ii) To determine who had caused the tempest.

Part (f) מַזְזָה, מַה, מַאֲיִן, מַה, לְמִי (Any four)

### Question 3

Part (a) Subsection (i) Third year of the famine.  
Subsection (ii) The famine.

Part (b) To tell him that the famine was ended.

Part (c) It means 'servant of God'. Therefore indicates that he was a follower of 'ה'.

Part (d) Because being a follower of 'ה' he felt it his duty to convince the prophets and save them from death.

Part (e) • In order to pass through it  
• Obadiah and Ahab  
• To find fodder for their animals. (Any two)

Part (f) 'There is no nation or kingdom where my lord has not sent them to seek you, and they said he is not there.'

### Question 5

Part (a) Subsection (i) Jethro  
Subsection (ii) Jether / Reuel  
Subsection (iii) Zipporah, Gershon, Eliezer.

Part (b) Subsection (i) rejoiced  
Subsection (ii) ה'ת'ת'.

Part (c) Now he knows God is great.

Part (d) Subsection (i) It was impossible to perform in the way Moses was organizing it.  
Subsection (ii) You will wear yourself out.  
Subsection (iii) To appoint helpers.

### Question 7

Part (a) Mt Sinai. God wants Moses to be his representative. Egypt

Part (b) To bring the people out of Egypt.

Part (c) Subsection (i) His message.  
Subsection (ii) The people would say God did not appear to him.  
The elders may say God did not appear to him because of the later slavery.

Part (d) Subsection (i) He offered 3 signs.  
Subsection (ii) Serpent and leprosy as punishment for לשון הרע.  
Subsection (iii) B H2O > blood

Part (e) slow of speech, slow of tongue

### Question 9

Part (a) They had taken an oath to do this.

Part (b) With the bones of the other patriarchs

Part (c) Any reasonable response.

Part (d) Did not depart.

### Question 10

Part (a) The books of the Tanakh that are in the printed version or manuscripts

Part (b) Books not included in the Canon, ie. Apocrypha and Pseudepigrapha.

Part (c) Genesis, Exodus, Leviticus, Numbers, Deuteronomy  
בראשית, שמות, ויקרא, במדבר, דברים.

Part (d) Subsection (i) Isaiah, Jeremiah, Ezekiel (any).  
Subsection (ii) 8th-7, 7th, 7th century.  
Subsection (iii) Any answer which indicated it was fixed by the time of Josephus

### Question 11

Part (a) Subsection (i) Autumn, month, or Succoth-Shemini atseret  
Subsection (ii) Parasha or sidra.  
Subsection (iii) Monday, Thursday (Shacharit) Shabbat (Shacharit and mincha)

Part (b) Rosh Hashanah

Part (c) Subsection (i) A portion of the prophets.  
Subsection (ii) There is always some connecting point between the two.

Part (d) Subsection (i) Tisha BeAv  
Subsection (ii) Succoth.

## 2/3 Unit Classical

### Section 1 Tanakh-Intensive Study

#### Question 1

##### General Comment

Candidates reached a high standard. They demonstrated a good knowledge of the text and its commentaries. Knowledge of grammar and poetic style was also sound, though simple omissions in answering the grammar questions lost candidates marks.

Part (a) The summary of the passage from Micah was well done and most candidates scored full marks.

Part (b) Candidates were able to identify verbs with ease, except the common error of including the construct noun **תַּבְּחָה**. However, the majority of candidates failed to give the meaning of the verb forms. Roots were generally identified correctly, except for the root of **תַּגִּיחַ** which was frequently given as **תַּגִּי** instead of **תַּגִּחַ**.

Part (d) Most candidates were able to identify parallel expressions and indicate which parts were interrelated. Only a few candidates described the different kinds of parallelism used in Hebrew poetry.

Part (e) This part of the question was well handled. Almost all candidates understood the reference to sacrifice was an attempt to propitiate the deity by fulfilment of the letter of the law rather than the spirit.

#### Question 2

Part (a) Most candidates were able to accurately identify who was the object of the prophet's discourse and at the same time were able to identify the period (eschatological) to which the prophecy alludes.

Part (b) Many candidates appeared to have misread the question ('who' not 'why') and gave the answer Israel. The correct answer should have explained that the reason that there remained a remnant was due to the decimation of the people.

Part (c) Well answered.

Part (d) The vast majority correctly stated that the period was eschatological or Messianic.

Part (e) Subsection (i) The question asked for a list of 'objectionable' things. Since the question set the parameters as vv 9-14 most candidates listed all the things in the passage.

Subsection (ii) and (iii) posed no measure of difficulty on candidates at all.

## Sample Answers

Part (a) The prophet is speaking to Israel. He is explaining that a time will come when there will be no need any more for the type of support on which Israel been relying.

Part (b) The rest has been decimated in battle.

Part (c) The resurgent Israel who will hold his head high among the nations.  
Suppress the nation to God's will.

Part (d) Messianic days. Also day of Judgment.

Part (e) Subsection (i) Witchcraft, soothsaying, idols, pillars, asherim (forests) (Any three)  
Subsection (ii) They will be destroyed.  
Subsection (iii) They have been a snare and an uncertain means of support.

## Question 3

### General Comment

By and large a very good series of responses from candidates, most of whom answered fully with apparent enthusiasm for their subject.

Part (a) Well answered.

Part (b) Most candidates answered well.

Part (f) The most testing of the questions. Candidates understood how iron was symbolic of defeating the enemy, but not the role of the horn and its symbolism.

## Marking Scheme and Sample Answers

Part (a) Allusions are to Assyria, the captivity of Israel, their deportation to the Babylonian Assyrian empire and probably to siege of Jerusalem in 701 BC. The prophecy might also foretell the onslaught of the Babylonians in the seventh century. (Any two allusions) 1 mark each

Part (b) The surrounding nations denounced by Obadiah for exulting over the downfall of Jerusalem. 1 mark

Part (c) The play on words is the use of *shophet*, judge instead of King, because the words have an assonance – is almost a homophone – with shevet. It is used to emphasize the arrogance of the enemy. 2 marks (1 for identifying the paranomasia and the other for the explanation). Also paranomasia on *Titgodedi bat gedud* to contrast Jerusalem with Assyria. Hebrew text or identification of the actual words expected.

Part (d) The words *hamelekh...yoatsek*, possibly refer to God. Another interpretation is to 'the earthly King'. 1 mark to each alternative.

Part (e) Pangs are compared with those of childbirth, labour, living outdoors. 1 mark.

Part (f) Horn is a symbol of success and prosperity. Making it iron is to give sure success. The simile is also to that of an ox goring. 2 marks each answer.

## Section II Tanakh – Extensive Study

### Question 4

Part (a) There was some confusion expressed by candidates as to which brother was meant. Some contended that Levi did in fact remain a tribe albeit without political strength. Some relied on the parallel passage: Genesis 46 and declared Joseph to be the son meant in the question. Both answers were accepted.

Part (b) This caused little difficulty to most candidates. Candidates relied on the parallel passage in Genesis 46 which indicated Jacob, his sons and grandson and two female members but excluding wives of sons and grandsons.

Part (c) Many candidates correctly indicated that seeing Pharaoh 'knew not Joseph' it followed that that generation had since died.

### Question 5

The questions were answered well. The candidates knew the material. Part (b) was the only part that was not answered well by all candidates. Some missed the meaning of 'sat'.

### Marking Scheme and Sample Answers

Part (a) The death of the Egyptian at Moses' hand.

Part (b) 'Dwell' and 'sit' are the two meanings of the verb  $\text{ישׁב}$  in this verse.

Part (c) The account continues with Moses interfering and seeing that the flock was watered. Ends up with Moses' marriage to the daughter of the priest.

Part (d) His daughter married Moses.  
1 mark for each part

### Question 6

Part (a) Few candidates correctly responded to this question. The question demanded 'who' was in the inn as described in v.24. This relates only to Moses as is evidenced from the second part of the verse which describes what took place in the inn. Most candidates ignored the verse and used their memory to proffer 'Moses, his wife and two children'.

Part (b) This question was well answered by most candidates who knew the incident well. Most were able to provide relevant details from midrashim and other sources.

### Marking Scheme and Sample Answers

Part (a) Moses

Part (b) Moses is struck by an angel and feels sick. Zipporah circumcises Eliezer and declares him to be the cause of the near death of her husband.  $\text{יָטַט$  seems to be a term of favour given by women to their newly circumcised sons.

### Question 7

Well answered for the most part. Almost all knew the chronological data from Genesis. Candidates confined their attention to the commentary. No one referred to the Kings account.

### Marking Scheme and Sample Answers

Part (a) Subsection (i) The data is that the Israelites were in Egypt for 430 years  
Subsection (ii) In Gen. 15:13 Abraham is told that the period would be 400 years.  
1 mark each part.

Part (b) A night of watching or wakefulness, a protected night, a night for redemption.  
2 marks for translation and interpretation

### Question 8

Part (a) Very well answered by the majority of candidates.

Part (b) Well answered.

Part (c) Well answered.

Part (d) Most candidates were able to illustrate why they chose 'raved' as the correct answer. Some were too simplistic saying merely 'they raved' therefore the correct translation must be 'raved'.

Part (e) Most candidates were able to elicit details about prophecy both from this passage and from the book of Kings and Micah and Jonah which were set texts.

## Marking Scheme and Sample Answers

Part (a) The drought is about to end and Elijah invites the king and elders to a ‘confrontation’ on Mt Carmel. There the matter of ‘who’ God is will be finally decided. The test will be ‘fire’ which will consume the sacrifice offered.

Part (b) Because they had prayed the whole day and there had been neither ‘voice nor answer’.

Part (c) Shouting, slashing themselves (either answer).

Part (d) Raved as this best describes their behaviour.

Part (e) Subsection (i) Spokesmen of the deity

Subsection (ii) One central prophet

Subsection (iii) Non-Jewish prophets used gestures as a part of service

Subsection (iv) Dancing prophets

Subsection (v) False prophets as well as God-fearing

## Question 9

Most candidates handled this question exceptionally well. The book of Jonah was clearly well known both for its plain textual sense and the commentaries.

## Marking Scheme and Sample Answers

Part (a) The fish swallowed Jonah at God’s instigation.

Part (b) By prayer or because the fish vomited him up on dry land.

Part (c) Jonah had been thrown overboard from a boat.

Further details acceptable

1 mark to each answer

## Section III – Mishnah

### Question 10

Part (a) This question proved very challenging to many candidates. There were very few who elicited *יִוָּמָה תִּרְוַעָה* or *זָכְרוּן תִּרְוַעָה* as an answer. Those who gave *הָרָחֵק* as an answer were also awarded marks. The second part of (a) was better answered.

Part (b) Subsection (i) This question was handled very well by all candidates.

Subsection (ii) In most cases candidates stuck to the Chumash. This subsection was well handled although there was one reference to a *midrash* on Judges relating to an ancient *Rosh hashanah*.

Part (c) Another excellent response by all candidates.

Part (d) Well answered.

Part (e) This question was well done.

### Marking Scheme and Sample Answers

Part (a) Yom Teru'a or Zichron Teru'a. 1st of the 7th month (1 mark each)

Part (b) Subsection (i) 1st Nisan, 1st of Elul, 1st Tishre, 1st or 15th Shvat or New year for Festivals or New year for years or New year for Jewish Kings. 1 mark

Subsection (ii) There is evidence for a New Year on 1st Tishre as it says 'On the 7th month in the 1st of the month etc.' and six months later on the 1st of Nisan mentioned in Ex.12 evidences another New Year. 1 mark

Part (c) Bet Hillel says it is 15 of Sh'vat and Bet Shammai says it is 1st of Sh'vat. 1 mark

Part (d) Sages = 1st Elul, for tithe of cattle. R. Eliezer, R. Simeon say 1st of Tishre

Part (e) Regnal years of secular Kings and adding the next number to the year cycle. (Any one answer).

### Question 11

All candidates did all parts well and there were no real problems.

### Marking Scheme and Sample Answers

Part (a) Subsection (i) Seasons – times – period 1 mark

Subsection (ii) Passover, Shavuot, Rosh Hashana, Sukkot. 1 mark

Part (b) God judged all humanity. 1 mark

Part (c) During the process of judgment God examines mankind's good or bad deeds. 2 marks

Part (d) Subsection (i) Sukkot

Subsection (ii) Rains

Subsection (iii) Without rain there are no crops

Subsection (iv) מִיֵּשֶׁב הָרֶוֶחַ וּמִוֹרֵיד הַגֶּשֶׁם 1 mark each part

## Question 12

This was extremely well answered by the majority of candidates.

Part (a) All of the parts of this question were answered well.

Part (b) Well answered.

Part (c) Posed no difficulties to candidates.

### Marking Scheme and Sample Answers

Part (a) Subsection (i) They were sent to the Diaspora to inform the communities of the date of *Rosh Hodesh* .

Subsection (ii) Nisan and Tishre

Subsection (iii) This was a stopping-off place to Babylon.

Part (b) Because they contained the festivals of Pesah and Succot which are governed by the New Moon.

Part (c) Subsection (i) עֲדָתְךָ

Subsection (ii) because of the Mussaf sacrifice

## Section IV – Unseen Texts

### Question 13

This section was well-handled with splendid displays of knowledge, deduction and induction. A significant number of candidates scored very well. Several candidates scored well on the last question which depended on a knowledge of the way parallelism worked. Candidates knew what parallelism meant and deduced the meaning of the very difficult form יָד בָּרַךְ. The standard of knowledge of grammar was high.

### Marking Scheme and Sample Answers

Part (a) Poetry, song or hymn. 1 mark for identity, 1 mark for reason.

Part (b) Clap hands, call out to God with joyful voice/ shout.

Part (c) Because God is a sacred King and supreme

Part (d) The use of the shofar might suggest Rosh Hashana or Yom kippur

Part (e) on his holy throne

Part (f) Subsection (i) God is King, God reigns, he fights on behalf of Israel.  
Subsection (ii) Lord, King, God, most high, Great King – any 4, 2 Marks

Part (g) Subsection (i) זָמַר  
Subsection (ii) נִאֲסַפּוּ  
Subsection (iii) הִרְיֵעוּ  
Subsection (iv) עֲלֵה etc.

Part (h) Parallelism

Part (i) To subject

## 3 Unit Classical

### Section 1 Bible with Commentary

#### Question 1

##### General Comment

All candidates performed well.

##### Marking Scheme and Sample Answers

Part (a) The Moabites consulted the Midianites because they assumed that Moses had grown up in Midian and wanted to discover his secrets. (1 mark)

Part (b) The Midianites left because they were convinced that Balaam was of no use to them and wanted to know what he would do. (1 mark)

Part (c) Subsection (i) The proverb quoted is ‘neither any of your honey nor any of your sting.’ (1 mark)

Subsection (ii) Balaam was told not to curse the Israelites. Upon that he said that he would bless them, whereupon he was told not to bless them. This is the same as the hornet neither his sweetness nor his sting was wanted. (2 marks)

Part (d) Rashi suggests that though Balaam was not to do anything, he was told that he could, because Balaam was hoping that in the end he might persuade God to let him curse Israel. (2 marks)

Part (e) Balaam abandoned the sword, the weapon of the heathens, to use his mouth as a weapon, but was slain with a sword. (2 marks)

#### Question 2

##### General Comment

In general this question was answered well.

It is obvious that the candidates were well prepared in the area of Rashi’s commentary.

Question (d) Subsection (ii) produced some interesting responses – which were in the main relevant, to the point and well thought out.

## Marking Scheme and Sample Answers

Part (a) Jacob, Simeon and Levi; Jacob and the blessing; Mt Ebal  
(Any 2 answers)

Part (b) The time of God's anger. He was not angry for a long time. 1 mark each

Part (c) They will not be destroyed together with the other nations.  
When they are happy - no other nation is happy with them.  
When the nations reap benefit - the Jews reap the same benefit.

Part (d) Subsection (i) He relates the steadfastness of the patriarchs to the people of Israel.  
Subsection (ii) Faith in the fathers - ie. religion of the fathers, will safeguard Jews.

Part (e) The role of the Jewish people is to put their trust in God and in the experiences of the religion.

## Section II – Language Skills

### Question 3

#### General Comment

The unseen was handled very well indeed. Despite the fact that this question type is regarded with some trepidation, and the portion of the Bible from which the passage was taken is regarded as very difficult, every candidate made good sense of the passage. In addition some of the answers called for deduction from data given in Hebrew, and these questions were answered well.

Two difficulties were the words *וְכָל הַבְּאִים מִן הַשְּׁבִי*, 'all who had returned from captivity' (v 8), and the identification of the musical instruments – in verse 10, ie. cymbals and trumpets.

#### Marking Scheme

Part (a) Subsection (i) Those who had returned from exile and the remnant of the people.

2 marks

Subsection (ii) To offer sacrifices and celebrate Tabernacles and lay the foundations of the temple. 1 mark

Part (b) He was High Priest.

Part (c) Set up the altar to offer sacrifices. Alternative answer: because the Torah gave the instruction to do so. 1 mark

Part (d) Burned offerings for morning and evening – daily. Eternal offerings, for festivals and months. Free will offerings 2 marks (Any two answers)

Part (e) Collection of funds and provisions, payment to artisans, Sidonians, Tyrians for cedar timbers. 1 mark

Part (f) Subsection (i) Trumpeters, cymbal players. 1 mark  
Subsection (ii) to be the temple musicians and praise God. 1 mark

Part (g) Tears of joy at the rebuilding of the temple. 1 mark

## **Section III – History**

### **Question 4**

#### **General Comment**

Most candidates opted for part (a). In answering (a), candidates stated clearly that there was ample circumstantial evidence, but some of it was contradictory when trying to create a chronology for a sojourn in Egypt and an Exodus. The candidates then selected the evidence which suited their positions and were able to give Canaanite and Egyptian data for their positions.

Almost all candidates supported the view that there was a sojourn in Egypt, and knew a surprising amount of detailed matter from Egyptian sources.

The candidates who answered part (b) had a thorough grasp of the political history of Israel in the period and also were well aware of religious movements in the period. However, they did not refer to the social problems which were such an important part of the prophetic literature.

#### **Marking Scheme**

Part (a) Excellent responses referred to most of the following points:

- Date as 13th century Exodus
- Rameses is King
- Merenephta stele
- Rameses' new placement of capital
- Corvee system
- Quota of 2000 bricks
- Inscription in Thebes describes brick-making procedure
- Decline of Rameses' rule over Asia Minor would allow slaves to escape into the desert
- Execution of judgement over gods of Egypt -see Admonitions of Ipuwer
- Prophecy of Neferti - blackness covering the sun = plague of darkness
- Egyptian name of Moses, Hophni, Pinhas indicate a sojourn of some duration in Egypt
- The Hyksos and Tel el Amarna letters.

Part (b) Excellent responses referred to most of the following points:

Religious/Social

- A thorough review of the problems of the introduction of idol worship through Jeroboam and outright apostasy through Ahab.
- In the 8th century mention should be made of the reform of Hezekiah which followed the banishment of the altar and the introduction of sun images during the rein of Ahaz.
- Social concerns should reflect the burdens of Amos, Hosea, Isaiah and Micah and their condemnation of the mistreatment of the poor and disenfranchised. Social problems such as drunkenness and debauchery were also mentioned.

Political:

- In the North the constant war of attrition waged by the kings of Syria: in the South the friction between North and South: when harmony existed, it was through intermarriage or from political expediency: in both the North and South there was increasing threat posed by Assyria, culminating in the two attempts by Sennacherib to destroy Jerusalem.

## Section IV – Mishnah And Its Extensions

### Question 5

This section, as in past years, produced excellent results from most candidates.

Part (a) Subsections (i), (ii) and (iii)

The question referred to a passage which was not reproduced on the paper. While some were able to quote the passage, a marking scheme was developed that ensured that no candidate was disadvantaged. Others tried to come to terms with it. Marks were adjusted for all candidates.

Part (b) Well answered.

Part (c) Very well answered.

Part (d) Excellent responses by many candidates.

Part (e) Some candidates were confused by the word עומר. Some candidates thought it referred to *bikkurim*. Few identified it as a 'dry measure'.

Part (f) This caused most concern to candidates, who did not demonstrate a broader knowledge of the Talmud and its contributors. The responses included, in some cases, a one word answer. The majority of the candidature did not identify the periods in which the Tannaim and Amoraim lived.

## Marking Scheme and Sample Answers

Part (b) Subsection (i) The day (16th Nisan) on which the Omen would have been waived when the Temple was standing.

Subsection (ii) 16th Nisan

Part (c) 'I will bring healing to you and cure your wounds; they called you Outcast, that Zion whom no one seeks out.' It conveys the feeling that Zion was in her disgrace should be remembered by her people, ie. practices should be performed which will bring the memory of Zion into the people's conscience.

Part (d) It is a continuation of R. Johanan b. Zakkai's takkanot.

Part (e) A measure of grains – also referring to the sheaf of barley 'waived' on the 2nd day of Pesah, indicating the permission to use the new crop.

Part (f) סגול – an authority quoted in the Mishna. The generation of Tannaim began in the days of the men of the Great Assembly 125BCE and ended c.200CE. אמוראים - refers to the teachers of Babylon and Israel who contributed to the Talmud or Gemara. The generations of the Babylonian scheme of Amoraim ended about 400CE during the rule of the patriarch Ashi.