

Biblical Hebrew

General Certificate of Secondary Education

Unit **A202**: Literature

Mark Scheme for June 2012

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SECTION A

Question Number	Answers	Maximum Marks						
1 (a)	<p>In which two ways is Jacob / Yaakov related to Laban / Lavan ?</p> <p>Nephew (1)</p> <p>Son-in-law (1)</p> <p>Second cousin (1)</p> <p>1 mark for each</p>	[2]						
1 (b)(i)	<p>What are the concerns of — the family of Laban / Lavan (Give two.)</p> <p>They claimed that Jacob / Yaakov had taken all their father's belongings (1) and thus made himself wealthy at their father's expense (1)</p> <p>1 mark for each</p>	[2]						
1 (b) (ii)	<p>Jacob / Yaakov (Give one.)</p> <p>[Jacob / Yaakov noticed that] the attitude of Laban / Lavan attitude / demeanour towards him was not the same as it had previously been. (1)</p> <p>(In (b) (ii), translation alone does not suffice.)</p>	[1]						
1 (c) (i)	<p>Translate from וְלָבָן הִלְךָ לְגֹזֹז אֶת צֹאֲנוֹ וְתִגְנֹב רַחֵל אֶת הַתְּרָפִים אֲשֶׁר לְאָבִיהָ :</p> <table border="1" data-bbox="352 1352 1238 1812"> <thead> <tr> <th data-bbox="352 1352 651 1458">Hebrew</th> <th data-bbox="651 1352 1238 1458">English</th> </tr> </thead> <tbody> <tr> <td data-bbox="352 1458 651 1621"> <p>וְלָבָן הִלְךָ לְגֹזֹז אֶת צֹאֲנוֹ וְתִגְנֹב רַחֵל אֶת הַתְּרָפִים אֲשֶׁר לְאָבִיהָ :</p> </td> <td data-bbox="651 1458 1238 1621"> <p>Laban / Lavan had gone to shear his sheep and Rachel stole the idols that belonged to her father.</p> </td> </tr> <tr> <td data-bbox="352 1621 651 1812"> <p>וַיִּגְנֹב יַעֲקֹב אֶת לֶבַן הָאֲרָמִי עַל בְּלִי הַגִּיד לוֹ כִּי בָרַח הוּא :</p> </td> <td data-bbox="651 1621 1238 1812"> <p>Jacob / Yaakov deceived / tricked Laban / Lavan the Arramean by not telling him that he was fleeing / bolting / running away.</p> </td> </tr> </tbody> </table> <p>Award up to 2 marks for each block of text according to the grid on the next page.</p>	Hebrew	English	<p>וְלָבָן הִלְךָ לְגֹזֹז אֶת צֹאֲנוֹ וְתִגְנֹב רַחֵל אֶת הַתְּרָפִים אֲשֶׁר לְאָבִיהָ :</p>	<p>Laban / Lavan had gone to shear his sheep and Rachel stole the idols that belonged to her father.</p>	<p>וַיִּגְנֹב יַעֲקֹב אֶת לֶבַן הָאֲרָמִי עַל בְּלִי הַגִּיד לוֹ כִּי בָרַח הוּא :</p>	<p>Jacob / Yaakov deceived / tricked Laban / Lavan the Arramean by not telling him that he was fleeing / bolting / running away.</p>	
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Question Number	Answers	Maximum Marks								
<p>1 (c) [cont'd]</p>	<table border="1" data-bbox="347 277 1238 837"> <thead> <tr> <th data-bbox="347 277 480 389">Marks</th> <th data-bbox="483 277 1238 389"><i>Transfer of meaning from Biblical Hebrew to English.</i></th> </tr> </thead> <tbody> <tr> <td data-bbox="347 394 480 539">0</td> <td data-bbox="483 394 1238 539">Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.</td> </tr> <tr> <td data-bbox="347 544 480 725">1</td> <td data-bbox="483 544 1238 725">Inconsistent transfer of meaning. Mostly accurate but there are errors and / or missed details. There are instances of error in grammar, punctuation and spelling in English.</td> </tr> <tr> <td data-bbox="347 730 480 837">2</td> <td data-bbox="483 730 1238 837">Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.</td> </tr> </tbody> </table> <p data-bbox="347 875 967 904">Exceptional responses and marks to award:</p> <ul data-bbox="408 925 1139 1272" style="list-style-type: none"> <li data-bbox="408 925 1139 1077">• Candidates may answer in faultless English but may not transfer meaning accurately. Award either 0 or 1 mark depending on the level of inaccuracy in meaning. <li data-bbox="408 1126 1139 1272">• The transfer of meaning is accurate but contains significant spelling and/or grammar errors. Award 0 or 1 mark, depending on level of inaccuracy of English. <p data-bbox="359 1308 1177 1379">1 — 2 marks per phrase, up to a maximum of 4 marks for each set of blocks of text.</p> <p data-bbox="1090 1417 1238 1447">Maximum:</p>	Marks	<i>Transfer of meaning from Biblical Hebrew to English.</i>	0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.	1	Inconsistent transfer of meaning. Mostly accurate but there are errors and / or missed details. There are instances of error in grammar, punctuation and spelling in English.	2	Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.	<p data-bbox="1315 1350 1358 1379">[4]</p>
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<p>1 (c) (ii)</p>	<p data-bbox="347 1485 1070 1514">Explain your translation of הַתְּרַפִּים, mentioning two points.</p> <p data-bbox="384 1547 644 1576">Amongst others:</p> <ul data-bbox="384 1610 1209 1883" style="list-style-type: none"> <li data-bbox="384 1610 1209 1688">• Immoral images (1) idols (1) used for idolatry, from תּוֹרְפָה meaning “obscene” (1) (<i>Zohar</i>) <li data-bbox="384 1722 1209 1883">• <i>Ramban</i> says that they were used to tell the future (divination) (1) but the predictions they gave were ambiguous and weak, רַפָּה from “weak” (1) with a preformative ת . <p data-bbox="863 1910 1238 1939">[continued on next page]</p>									

Question Number	Answers	Maximum Marks
<p>1 (c) (ii) [cont'd]</p>	<p><i>continued from previous page]</i></p> <ul style="list-style-type: none"> • From the context of I Samuel 19 : 13, we see that the word means a small mannequin or mascot. • <i>Ralbag</i> (there, in I Samuel) says that it refers to a model of a person. <p>1 mark for any point Maximum:</p>	<p>[2]</p>
<p>1 (d)</p>	<p>וַתִּגְנֹב רָחֵל אֶת הַתְּרָפִים אֲשֶׁר לְאָבִיהָ Why does Rachel / Rochel act as she does? (Give two reasons.)</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • [Rachel / Rochel stole her father's idols] so that her father could not worship them (<i>Rashi</i>) (1) • [Rachel / Rochel wanted] to show Laban / Lavan that if these objects could be stolen they were hardly worth worshipping! (1) (<i>Rav Hirsch</i>) • [Rochel / Rachel stole them] so that Laban / Lavan should not use these objects for divination (1) (<i>Ramban</i>) <p>1 mark for any point Maximum:</p>	<p>[2]</p>
<p>1 (e)</p>	<p>וַיַּעְבֹּר אֶת הַנָּהָר — Which river does this refer to? The Euphrates / Perath</p>	<p>[1]</p>

Question Number	Answers	Maximum Marks		
1 (f)	Translate from <i>הַיְיִתִּי</i> to <i>מֵעֵינַי</i> .			
	<table border="1"> <thead> <tr> <th data-bbox="336 277 651 383">Hebrew</th> <th data-bbox="651 277 1254 383">English</th> </tr> </thead> </table>		Hebrew	English
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	<table border="1"> <tbody> <tr> <td data-bbox="336 383 651 607"> <p>הַיְיִתִּי בַיּוֹם אֶכְלָנִי חֶרֶב וְקָרָח בַּלַּיְלָה וְתִדְדַּד שְׁנָתִי מֵעֵינַי :</p> </td> <td data-bbox="651 383 1254 607"> <p>By day the scorching heat consumed me and so [did] the frost by night and my sleep was snatched from my eyes.</p> </td> </tr> </tbody> </table>		<p>הַיְיִתִּי בַיּוֹם אֶכְלָנִי חֶרֶב וְקָרָח בַּלַּיְלָה וְתִדְדַּד שְׁנָתִי מֵעֵינַי :</p>	<p>By day the scorching heat consumed me and so [did] the frost by night and my sleep was snatched from my eyes.</p>
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	<p>Award up to 2 marks for the block of text according to the following grid.</p>			
<p>Marks</p>	<p>Transfer of meaning from Biblical Hebrew to English.</p>			
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<p>2</p>	<p>Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.</p>			
<p>Exceptional responses and marks to award:</p> <ul style="list-style-type: none"> <p>Candidates may answer in faultless English but may not transfer meaning accurately.</p> <p>Award either 0 or 1 mark depending on the level of inaccuracy in meaning.</p> <p>The transfer of meaning is accurate but contains significant spelling and/or grammar errors.</p> <p>Award 0 or 1 mark, depending on level of inaccuracy of English.</p> <p>1 — 2 marks per phrase, up to a maximum of 2 marks for each set of blocks of text.</p> <p style="text-align: right;">Maximum:</p>		<p style="text-align: right;">[2]</p>		

Answers to Question 1 continue on the next page

Question Number	Answers	Maximum Marks
1 (g)	<p>Explain the term עֶשְׂרֵת מְנִים . (Give two points)</p> <ul style="list-style-type: none"> • The word עֶשְׂרֵת means “ten” (1) • The word מְנִים means “ten” (1) (Rashi) therefore עֶשְׂרֵת מְנִים means “10 x 10” (1) or “ten batches of ten” (1) • The word מְנִים means “times” (1) <i>Ibn Ezra</i> and <i>Rashbam</i> • so עֶשְׂרֵת מְנִים means “ten times ‘times’” (1) • עֶשְׂרֵת meaning “ten” is just a round figure (1) and the intended meaning is “many times” (1) <i>Redak</i> <p>1 mark for any point Maximum:</p>	[2]
1 (h)	<p>Explain the vowel ך in the word וַיִּפְתָּךְ .</p> <p>Vav conjunctive before a labial letter (בּוּמ"פ) (1)</p> <p>For ease of pronunciation (1)</p>	[1]
1 (i)	<p>What event is Jacob / Yaakov referring to when he says וַיִּזְכֹּר אֱמֶשׁ ? Give two points.</p> <p>That G-d had appeared to Laban / Lavan the night before / in a dream (1) warning him not to harm Jacob / Yaakov (1)</p> <p>1 mark for each point Maximum:</p>	[2]
1 (j)	<p>What conjugation is וַיִּרְיַמָּה ?</p> <p style="text-align: center;"><i>Hifil</i></p>	[1]
1 (k)	<p>From this passage, describe the behaviour of Laban / Lavan towards Jacob / Yaakov. (Give three examples.)</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • Laban / Lavan makes Jacob / Yaakov feel uncomfortable with his financial gains (1) • [Even after the unhappy remarks of Jacob / Yaakov] Laban / Lavan dismissively says that his family and livestock belong to him alone (1) <p style="text-align: right;"><i>[continues on next page</i></p>	

Question Number	Answers	Maximum Marks
1 (k) <i>[cont'd]</i>	<i>continued from the previous page]</i> <ul style="list-style-type: none"> • He pretends not to understand how Jacob / Yaakov could accuse him of wanting to harm his own daughters (1) • He suggests they make a treaty of friendship to ensure his daughters' wellbeing (1) <p>1 mark for each point Maximum:</p>	[3]
Total marks for Question 1 :		[25]
2 (a)	<p>וַיִּצַו אֶתֶם לְאֹמֶר — Who is giving instructions to whom ?</p> <p>Jacob / Yaakov (1) to his agents / messengers / emissaries / angels / people / servants (1)</p> <p>1 mark for each point Maximum:</p>	[2]
2 (b)	<p>Give any three points of the message from Jacob / Yaakov to Esau / Aysav.</p> <p>[They were to say as follows to Esau / Aysav]</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • Jacob / Yaakov says he has lived with / at the house of Laban / Lavan (1) and has delayed / tarried until this time / now (1) • He has amassed many animals and slaves (1) • and is now making an offer of peace (1) <p>1 mark for each point Maximum:</p>	[3]

Question Number	Answers		Maximum Marks								
2 (c)	<p>Translate from וַיִּירָא to : לְפָלִיטָה .</p> <table border="1" data-bbox="352 277 1238 763"> <thead> <tr> <th data-bbox="352 277 724 349">Hebrew</th> <th data-bbox="724 277 1238 349">English</th> </tr> </thead> <tbody> <tr> <td data-bbox="352 349 724 591"> וַיִּירָא יַעֲקֹב מְאֹד וַיִּצַר לוֹ וַיַּחַץ אֶת הָעָם אֲשֶׁר אִתּוֹ וְאֶת הַצֹּאן וְאֶת הַבְּקָר וְהַגְּמֵלִים לְשְׁנֵי מַחֲנֹת : </td> <td data-bbox="724 349 1238 591"> [Then] Jacob / Yaakov was very frightened and distressed and / so he divided the people who were with him, and the sheep and the cattle and the camels, into two camps, </td> </tr> <tr> <td data-bbox="352 591 724 763"> וַיֹּאמֶר אִם יָבֹא עֲשׂוֹ אֶל הַמַּחֲנֶה הָאֶחָד וְהִכּוּ וְהָיָה הַמַּחֲנֶה הַנּוֹשָׁאֵר לְפָלִיטָה : </td> <td data-bbox="724 591 1238 763"> saying, "If Esau / Aysav comes against the one camp and strikes it, the remaining camp can escape." </td> </tr> </tbody> </table> <p data-bbox="352 763 1238 864">Award up to 2 marks for each block of text according to the following grid.</p>		Hebrew	English	וַיִּירָא יַעֲקֹב מְאֹד וַיִּצַר לוֹ וַיַּחַץ אֶת הָעָם אֲשֶׁר אִתּוֹ וְאֶת הַצֹּאן וְאֶת הַבְּקָר וְהַגְּמֵלִים לְשְׁנֵי מַחֲנֹת :	[Then] Jacob / Yaakov was very frightened and distressed and / so he divided the people who were with him, and the sheep and the cattle and the camels, into two camps,	וַיֹּאמֶר אִם יָבֹא עֲשׂוֹ אֶל הַמַּחֲנֶה הָאֶחָד וְהִכּוּ וְהָיָה הַמַּחֲנֶה הַנּוֹשָׁאֵר לְפָלִיטָה :	saying, "If Esau / Aysav comes against the one camp and strikes it, the remaining camp can escape."			
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2 (d)	<p>וְאַרְבַּע מֵאוֹת אִישׁ עָמוּ : — why is the word אִישׁ in the singular ?</p> <p>In Hebrew, numbers over ten usually cause the noun they qualify to revert to the singular form.</p>	[1]
2 (e)	<p>In lines 9 and 10, Jacob / Yaakov speaks of a dramatic change in his own personal circumstances. Explain what he says, mentioning two points.</p> <ul style="list-style-type: none"> • Before he came to Laban / Lavan, he had nothing but a [wanderer's] staff in his hand / he was very poor (1) • but now he was very wealthy (1) and his large family made up two camps (1) <p>1 mark for any point Maximum:</p>	[2]
2 (f) (i)	<p>What is unusual about the word order of the phrases describing the animals ?</p> <p>The females are mentioned before the males and usually the number precedes the noun (1)</p>	[1]
2 (f) (ii)	<p>Suggest a reason for this unusual word order.</p> <ul style="list-style-type: none"> • With lists, the nouns precede the number (see Gesenius, #134c) (1) • This is done here for dramatic effect / emphasis (1) • There are more females than males (1) <p>1 mark for any point Maximum:</p>	[1]
2 (g)	<p>Give the root of וְהִכְנִי .</p> <p style="text-align: center;">נכה</p>	[1]

Answers to Question 2 continue on the next page

Question Number	Answers	Maximum Marks		
2 (h)	Translate from וַיִּצַו אֶת הָרִאשׁוֹן : to אֵלֶּה לְפָנֶיךָ :			
	<table border="1"> <thead> <tr> <th data-bbox="336 282 627 353"><i>Hebrew</i></th> <th data-bbox="627 282 1254 353"><i>English</i></th> </tr> </thead> </table>		<i>Hebrew</i>	<i>English</i>
	<i>Hebrew</i>		<i>English</i>	
	<p>וַיִּצַו אֶת הָרִאשׁוֹן לְאמֹר כִּי יִפְגְּשֶׁךָ עָשׂוּ אָחִי וְשָׂאֵלְךָ לְאמֹר לְמִי אַתָּה וְאָנֹכָה תֵּלֵךְ וּלְמִי אֵלֶּה לְפָנֶיךָ :</p>		<p>He commanded the first [group] as follows / saying : If / When my brother Esau / Aysav meets up with you and he asks you saying / as follows : ‘To whom do you belong? and where are you going? and to whom / whose are these in front of you / before you?’</p>	
	Award up to 2 marks according to the following grid.			
	Marks		Transfer of meaning from Biblical Hebrew to English.	
	0		Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.	
1	Inconsistent transfer of meaning. Mostly accurate but there are errors and/or missed details. There are instances of error in grammar, punctuation and spelling in English.			
2	Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.			
<p>Exceptional responses and marks to award:</p> <ul style="list-style-type: none"> • Candidates may answer in faultless English but may not transfer meaning accurately. Award either 0 or 1 mark depending on the level of inaccuracy in meaning. • The transfer of meaning is accurate but contains significant spelling and/or grammar errors. Award 0 or 1 mark, depending on level of inaccuracy of English. <p>1 — 2 marks per phrase, up to a maximum of 2 marks for each block of text.</p> <p style="text-align: right;">Maximum:</p>		[2]		

Question Number	Answers	Maximum Marks
2 (i) (i)	<p>Certain phrases in the passage are difficult to translate literally.</p> <p>Explain, in the context, the meaning of</p> <p>(i) קִטְנֵתִי מִבֵּל הַחֲסָדִים</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • “My merits have become few (1) from the kindness” (1) • “I am not worthy (1) of all the kindness” (1) <p>One mark for each of any two points Maximum:</p>	[2]
2 (i) (ii) [cont'd]	<p>(ii) וְהִבְנִי אִם עַל בָּנִים</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • “he might kill me along with / together with (1) the mothers and children (1) • The expression אִם עַל בָּנִים is the same as אִם עִם בָּנִים [Sforno] (1) • The mothers will bend over their children to protect them. Hence אִם עַל בָּנִים [Daat Mikra] (1) <p>One mark for each of any two points Maximum:</p>	[2]
2 (i) (iii)	<p>(iii) מִן הַבָּא בְיָדוֹ</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • of whatever (1) he had in his possession (1) • יָד “hand” can indicate something under one’s control (1) the הַ of הַבָּא is in place of אֲשֶׁר (1) • Rashi says that מִן הַבָּא בְיָדוֹ means precious stones / gems that a person ties in a pouch and holds in his hand (1) • Alternatively, the phrase means that which was left in his hand after he had separated the tithes. (1) <p>One mark for each of any two points Maximum:</p>	[2]

Answers to Question 2 continue on the next page

Question Number	Answers	Maximum Marks
2 (j) <i>[cont'd]</i>	Show how Jacob / Yaakov uses different methods to make peace with Esau / Aysav. Give two examples from the passage. Amongst others: <ul style="list-style-type: none"> • He says he has only moveable possessions (and that he has not seen the blessing of Isaac / Yitzchok, that he would own land, fulfilled) (1) • He refers to Esau / Aysav as his “master” (1) • He refers to himself as a “servant” (1) • He offers tributes of animals (1) • The herds making up the tribute are spaced out (allowing Esau / Aysav to be impressed by their sheer quantity) (1) 1 mark for each of any two points <p style="text-align: right;">Maximum:</p>	<p style="text-align: right;">[2]</p>
Total marks for Question 2 :		[25]
3 (a)	Who is speaking to whom in line 1 ? Joshua / Yehoshua (1) to the Israelites (1) 1 mark for each point <p style="text-align: right;">Maximum:</p>	<p style="text-align: right;">[2]</p>
3 (b)	Which two events happen in lines 2 and 3 ? <ul style="list-style-type: none"> • When the priests’ feet rest in the waters of the Jordan / Yarden (1) • the waters of the Jordan / Yarden split (1) • the waters form one column (1) 1 mark for any point <p style="text-align: right;">Maximum:</p>	<p style="text-align: right;">[2]</p>

Answers to Question 3 continue on the next page

Question Number	Answers	Maximum Marks																
3 (c) (i)	<p>Translate from וַיָּבֹאוּ נְשֵׂאֵי הָאָרוֹן to : נֶגַד יְרִיחוֹ .</p> <table border="1" data-bbox="352 271 1230 1151"> <thead> <tr> <th data-bbox="352 271 687 371">Hebrew</th> <th data-bbox="687 271 1230 371">English</th> </tr> </thead> <tbody> <tr> <td data-bbox="352 371 687 674"> <p>וַיָּבֹאוּ נְשֵׂאֵי הָאָרוֹן עַד הַיַּרְדֵּן וְרַגְלֵי הַכֹּהֲנִים נְשֵׂאֵי הָאָרוֹן נִטְּבְלוּ בַקֶּצֶה הַמַּיִם וְהַיַּרְדֵּן מְלֵא עַל כָּל גְּדוֹתָיו</p> </td> <td data-bbox="687 371 1230 674"> <p>When the bearers of the Ark came to the Jordan / Yarden, the feet of the priests carrying the Ark were dipped in the water at the edge and the Jordan / Yarden was / had been full / in full-stream on all its banks</p> </td> </tr> <tr> <td data-bbox="352 674 687 909"> <p>כָּל יְמֵי קְצִיר : וַיַּעֲמְדוּ הַמַּיִם הַיַּרְדִּים מִלְּמַעְלָה קָמוּ נֹד אֶחָד הַרְחֵק מְאֹד מֵאֲדָם הָעִיר</p> </td> <td data-bbox="687 674 1230 909"> <p>all the days of the harvest. The water coming down from above / upstream stopped; it rose up as one pile / column very far from Adam town / the city of Adam</p> </td> </tr> <tr> <td data-bbox="352 909 687 1151"> <p>אֲשֶׁר מִצַּד צָרְתָן וְהַיַּרְדִּים עַל יַם הָעֲרָבָה יָם הַמֶּלַח תָּמוּ נִכְרְתוּ וְהָעָם עָבְרוּ נֶגַד יְרִיחוֹ :</p> </td> <td data-bbox="687 909 1230 1151"> <p>which is beside Zartan / Tsartan. What went down to the Aravah Sea, the Salt Sea, ended, it was cut off. Then the people crossed over opposite Jericho / Yericho.</p> </td> </tr> </tbody> </table> <p data-bbox="352 1151 1230 1245">Award up to 2 marks for each block of text according to the following grid.</p> <table border="1" data-bbox="352 1245 1230 1738"> <thead> <tr> <th data-bbox="352 1245 496 1346">Marks</th> <th data-bbox="496 1245 1230 1346"><i>Transfer of meaning from Biblical Hebrew to English.</i></th> </tr> </thead> <tbody> <tr> <td data-bbox="352 1346 496 1496">0</td> <td data-bbox="496 1346 1230 1496">Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.</td> </tr> <tr> <td data-bbox="352 1496 496 1646">1</td> <td data-bbox="496 1496 1230 1646">Inconsistent transfer of meaning. Mostly accurate but there are errors and/or missed details. There are instances of error in grammar, punctuation and spelling in English.</td> </tr> <tr> <td data-bbox="352 1646 496 1738">2</td> <td data-bbox="496 1646 1230 1738">Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.</td> </tr> </tbody> </table> <p data-bbox="911 1749 1230 1787" style="text-align: right;"><i>[continued on next page</i></p>	Hebrew	English	<p>וַיָּבֹאוּ נְשֵׂאֵי הָאָרוֹן עַד הַיַּרְדֵּן וְרַגְלֵי הַכֹּהֲנִים נְשֵׂאֵי הָאָרוֹן נִטְּבְלוּ בַקֶּצֶה הַמַּיִם וְהַיַּרְדֵּן מְלֵא עַל כָּל גְּדוֹתָיו</p>	<p>When the bearers of the Ark came to the Jordan / Yarden, the feet of the priests carrying the Ark were dipped in the water at the edge and the Jordan / Yarden was / had been full / in full-stream on all its banks</p>	<p>כָּל יְמֵי קְצִיר : וַיַּעֲמְדוּ הַמַּיִם הַיַּרְדִּים מִלְּמַעְלָה קָמוּ נֹד אֶחָד הַרְחֵק מְאֹד מֵאֲדָם הָעִיר</p>	<p>all the days of the harvest. The water coming down from above / upstream stopped; it rose up as one pile / column very far from Adam town / the city of Adam</p>	<p>אֲשֶׁר מִצַּד צָרְתָן וְהַיַּרְדִּים עַל יַם הָעֲרָבָה יָם הַמֶּלַח תָּמוּ נִכְרְתוּ וְהָעָם עָבְרוּ נֶגַד יְרִיחוֹ :</p>	<p>which is beside Zartan / Tsartan. What went down to the Aravah Sea, the Salt Sea, ended, it was cut off. Then the people crossed over opposite Jericho / Yericho.</p>	Marks	<i>Transfer of meaning from Biblical Hebrew to English.</i>	0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.	1	Inconsistent transfer of meaning. Mostly accurate but there are errors and/or missed details. There are instances of error in grammar, punctuation and spelling in English.	2	Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.	
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Answers to Question 3 continue on the next page

Question Number	Answers	Maximum Marks
<p>3 (c) (i) [cont'd]</p>	<p><i>continued from previous page]</i></p> <p>Exceptional responses and marks to award:</p> <ul style="list-style-type: none"> • Candidates may answer in faultless English but may not transfer meaning accurately. Award either 0 or 1 mark depending on the level of inaccuracy in meaning. • The transfer of meaning is accurate but contains significant spelling and/or grammar errors. Award 0 or 1 mark, depending on level of inaccuracy of English. <p>1 — 2 marks up to a maximum of 2 marks for each block of text.</p> <p style="text-align: right;">Maximum:</p>	<p style="text-align: right;">[6]</p>
<p>3 (c) (ii)</p>	<p>Why is there a <i>dagesh</i> in the מ of the word מַמְנוּ ?</p> <p>To compensate for the last root letter <i>mem</i> (geminate)</p>	<p style="text-align: right;">[1]</p>
<p>3 (d)</p>	<p>How are the priests described in line 9 ?</p> <ul style="list-style-type: none"> • Bearers / carriers of the Ark (1) • Standing on the dry land (1) • in the Jordan / Yarden (1) • ready to go (1) <p>1 mark for any point</p> <p style="text-align: right;">Maximum:</p>	<p style="text-align: right;">[2]</p>
<p>3 (e)</p>	<p>What are G-d's instructions to Joshua / Yehoshua ?</p> <p>Give four points.</p> <ul style="list-style-type: none"> • Take one man from each of the twelve tribes (1) • command them to lift out twelve stones from the Jordan / Yarden (1) • at the place where the priests had stood (1) • and carry them out and place them in the lodging-place (1) • where they are going to lodge that night (1) <p>1 mark for any point</p> <p style="text-align: right;">Maximum:</p>	<p style="text-align: right;">[4]</p>

3 (f)	In which ways is the message of Joshua / Yehoshua (<i>lines 16 — 18</i>) different from the instructions of G-d (<i>lines 14— 16</i>) ?	
	<p>Mention any three differences.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • Joshua / Yehoshua added that they are to pass before the Ark (1) • He uses a different verb for “lift out” (1) • He tells them to place the stones on their shoulders (not mentioned by G-d) (1) <p>1 mark for any point Maximum:</p>	[3]
3 (g)	<p>Give the conjugation / <i>binyan</i> and tense of וַיִּצְוֵהוּ .</p> <p><i>Piel</i> (1) imperative / command (1)</p> <p>1 mark for each point Maximum:</p>	[2]
3 (h)	<p>What is the function of the letter מ in the word בְּמַלְאָכָיו ?</p> <p>Preformative מ / introductory letter to a noun.</p>	[1]
3 (i)	<p>In what way do the two-and-a-half tribes carry out their instructions ?</p> <p>Give two points.</p> <ul style="list-style-type: none"> • They cross the Jordan / Yarden armed (1) • ahead / in front of the rest of the Israelites (1) • they complied with what Moses / Mosheh had said (1) <p>1 mark for any point Maximum:</p>	[2]
Total marks for Question 3 :		[25]

Question Number	Answers	Maximum Marks								
4 (a)	Who is the narrator of the first paragraph ? Caleb / Kalev	[1]								
4 (b)	וְאֶחָיו אֲשֶׁר עָלוּ עִמִּי — Who does this refer to ? The spies (who were sent by Moses / Mosheh to scout out the Holy Land)	[1]								
4 (c)	<p>Translate from אִם לֹא הָאָרֶץ to בְּיוֹם שָׁלַח אֹתִי מֹשֶׁה.</p> <table border="1" data-bbox="352 595 1267 1615"> <thead> <tr> <th data-bbox="352 595 687 696">Hebrew</th> <th data-bbox="687 595 1267 696">English</th> </tr> </thead> <tbody> <tr> <td data-bbox="352 696 687 1003"> אִם לֹא הָאָרֶץ אֲשֶׁר דָּרַכְתָּ רַגְלְךָ בָּהּ לְךָ תִּהְיֶה לְנַחֲלָה וּלְבְנֵיךָ עַד עוֹלָם כִּי מִלַּאת אֶחָדִי יי אֱ-לֹהֵי : </td> <td data-bbox="687 696 1267 1003"> [I swear that] the land where your foot treads will be yours and your children's as an everlasting inheritance because you followed after / fulfilled [the word of] G-d, my L-rd / the L-rd, my G-d. </td> </tr> <tr> <td data-bbox="352 1003 687 1391"> וְעַתָּה הִנֵּה הִחַיְתָּה יי אֹתִי כַּאֲשֶׁר דִּבֶּר זֶה אַרְבָּעִים וְחָמֵשׁ שָׁנָה מֵאֲזֻ דִבֶּר יי אֶת הַדְּבָר הַזֶּה אֶל מֹשֶׁה אֲשֶׁר הָלַךְ יִשְׂרָאֵל בַּמִּדְבָּר </td> <td data-bbox="687 1003 1267 1391"> And now behold! / see! G-d has sustained me as He has spoken. It is now forty-five years since G-d / the L-rd spoke about this matter to Moses / Mosheh, [when Israel / Yisrael travelled / went] who went / walked with Yisrael / Israel] in the desert / wilderness </td> </tr> <tr> <td data-bbox="352 1391 687 1615"> וְעַתָּה הִנֵּה אֲנִכִּי הַיּוֹם בֶּן חֲמִשׁ וְשָׁמוֹנִים שָׁנָה : עוֹדֵנִי הַיּוֹם חֲזָק כַּאֲשֶׁר בְּיוֹם שָׁלַח אֹתִי מֹשֶׁה </td> <td data-bbox="687 1391 1267 1615"> and now indeed! / see! / behold! today I am eighty five years old and I am still as strong today as on the day Moses / Mosheh sent me </td> </tr> </tbody> </table> <p data-bbox="352 1615 1267 1738">Award up to 2 marks for each block of text according to the grid on the next page.</p>	Hebrew	English	אִם לֹא הָאָרֶץ אֲשֶׁר דָּרַכְתָּ רַגְלְךָ בָּהּ לְךָ תִּהְיֶה לְנַחֲלָה וּלְבְנֵיךָ עַד עוֹלָם כִּי מִלַּאת אֶחָדִי יי אֱ-לֹהֵי :	[I swear that] the land where your foot treads will be yours and your children's as an everlasting inheritance because you followed after / fulfilled [the word of] G-d, my L-rd / the L-rd, my G-d.	וְעַתָּה הִנֵּה הִחַיְתָּה יי אֹתִי כַּאֲשֶׁר דִּבֶּר זֶה אַרְבָּעִים וְחָמֵשׁ שָׁנָה מֵאֲזֻ דִבֶּר יי אֶת הַדְּבָר הַזֶּה אֶל מֹשֶׁה אֲשֶׁר הָלַךְ יִשְׂרָאֵל בַּמִּדְבָּר	And now behold! / see! G-d has sustained me as He has spoken. It is now forty-five years since G-d / the L-rd spoke about this matter to Moses / Mosheh, [when Israel / Yisrael travelled / went] who went / walked with Yisrael / Israel] in the desert / wilderness	וְעַתָּה הִנֵּה אֲנִכִּי הַיּוֹם בֶּן חֲמִשׁ וְשָׁמוֹנִים שָׁנָה : עוֹדֵנִי הַיּוֹם חֲזָק כַּאֲשֶׁר בְּיוֹם שָׁלַח אֹתִי מֹשֶׁה	and now indeed! / see! / behold! today I am eighty five years old and I am still as strong today as on the day Moses / Mosheh sent me	
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אִם לֹא הָאָרֶץ אֲשֶׁר דָּרַכְתָּ רַגְלְךָ בָּהּ לְךָ תִּהְיֶה לְנַחֲלָה וּלְבְנֵיךָ עַד עוֹלָם כִּי מִלַּאת אֶחָדִי יי אֱ-לֹהֵי :	[I swear that] the land where your foot treads will be yours and your children's as an everlasting inheritance because you followed after / fulfilled [the word of] G-d, my L-rd / the L-rd, my G-d.									
וְעַתָּה הִנֵּה הִחַיְתָּה יי אֹתִי כַּאֲשֶׁר דִּבֶּר זֶה אַרְבָּעִים וְחָמֵשׁ שָׁנָה מֵאֲזֻ דִבֶּר יי אֶת הַדְּבָר הַזֶּה אֶל מֹשֶׁה אֲשֶׁר הָלַךְ יִשְׂרָאֵל בַּמִּדְבָּר	And now behold! / see! G-d has sustained me as He has spoken. It is now forty-five years since G-d / the L-rd spoke about this matter to Moses / Mosheh, [when Israel / Yisrael travelled / went] who went / walked with Yisrael / Israel] in the desert / wilderness									
וְעַתָּה הִנֵּה אֲנִכִּי הַיּוֹם בֶּן חֲמִשׁ וְשָׁמוֹנִים שָׁנָה : עוֹדֵנִי הַיּוֹם חֲזָק כַּאֲשֶׁר בְּיוֹם שָׁלַח אֹתִי מֹשֶׁה	and now indeed! / see! / behold! today I am eighty five years old and I am still as strong today as on the day Moses / Mosheh sent me									

[continued on the next page]

Question Number	Answers	Maximum Marks								
<p>4 (c) [cont'd]</p>	<p><i>continued from the previous page]</i></p> <table border="1" data-bbox="352 264 1267 752"> <thead> <tr> <th data-bbox="352 264 496 349">Marks</th> <th data-bbox="496 264 1267 349">Transfer of meaning from Biblical Hebrew to English.</th> </tr> </thead> <tbody> <tr> <td data-bbox="352 349 496 488">0</td> <td data-bbox="496 349 1267 488">Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.</td> </tr> <tr> <td data-bbox="352 488 496 651">1</td> <td data-bbox="496 488 1267 651">Inconsistent transfer of meaning. Mostly accurate but there are errors and/or missed details. There are instances of error in grammar, punctuation and spelling in English.</td> </tr> <tr> <td data-bbox="352 651 496 752">2</td> <td data-bbox="496 651 1267 752">Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.</td> </tr> </tbody> </table> <p>Exceptional responses and marks to award:</p> <ul style="list-style-type: none"> • Candidates may answer in faultless English but may not transfer meaning accurately. Award either 0 or 1 mark depending on the level of inaccuracy in meaning. • The transfer of meaning is accurate but contains significant spelling and/or grammar errors. Award 0 or 1 mark, depending on level of inaccuracy of English. <p>1 — 2 marks up to a maximum of 2 marks for each block of text.</p> <p style="text-align: right;">Maximum:</p>	Marks	Transfer of meaning from Biblical Hebrew to English.	0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.	1	Inconsistent transfer of meaning. Mostly accurate but there are errors and/or missed details. There are instances of error in grammar, punctuation and spelling in English.	2	Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.	<p style="text-align: right;">[6]</p>
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<p>4 (d) (i)</p>	<p>Who are the עֲנָקִים ? Giants</p>	<p style="text-align: right;">[1]</p>								
<p>4 (d) (ii)</p>	<p>Why are they so called ?</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • They were so tall that the sun appeared to be round their necks like a necklace (עֵנֶק) (Rashi) (1) • עֵנֶק means 'neck'. In this case, long-necked (<i>i.e.</i> tall) (BDB) (1) • they were the descendants of a giant whose name was עֵנֶק (1) (See שְׁפֵתֵי חֲכָמִים to Numbers 13 : 33) <p>1 mark for any point</p> <p style="text-align: right;">Maximum:</p>	<p style="text-align: right;">[1]</p>								

Question Number	Answers	Maximum Marks
4 (e)	<p>Briefly describe what the רֹצֵחַ is required to do and what happens to him. Mention three points.</p> <ul style="list-style-type: none"> • He must flee to one of the Cities of Refuge (1) • and stand at the city's gate (1) • He announces his arrival / explains his predicament to the city elders (1) • The elders are to allow him in (1) • and give him a place where he can live (1) • and he has to stay in that city. (1) <p>1 mark for any point Maximum:</p>	[3]
4 (f)	<p>Explain the term גֵּאֵל הַדָּם . Mention two points.</p> <ul style="list-style-type: none"> • The close relative or designated person (1) • who has the legal right to avenge the death (1) <p>1 mark for each point Maximum:</p>	[2]
4 (g)	<p>How is the root קדש used in line 20 ? Mention two points.</p> <ul style="list-style-type: none"> • Verb (1) and noun (1) / place name (1) • Something or somebody set aside, for good or for bad (1) • from the root קדש , meaning a designated area (1) <p>1 mark for each point Maximum:</p>	[2]

Question Number	Answers	Maximum Marks
4 (h) (i)	Explain the function of the letter ה in — הַמְסִיּוֹ <i>Hifil</i>	[1]
4 (h) (ii)	Explain the function of the letter ה in — תִּנְהַ <i>extended imperative</i>	[1]
4 (h)(iii)	Explain the function of the letter ה in — מִזְרְחָה <i>locative / directive / “to” / “towards”</i>	[1]
4 (i)	Explain the phrase עָרֵי הַמוֹעֵדָה . Mention two points. <ul style="list-style-type: none"> • From root יעד meaning “set aside” (1) • hence, cities “set aside” (1) (<i>Rashi</i>) • or “meet” “by appointment” (1) • or “gather” (1) <i>i.e.</i> cities acting as a meeting place or place of gathering for those who have killed accidentally (1) (<i>ReDaK, Metsudat David</i>) Any point, 1 mark	Maximum: [2]
4 (j)	Referring to Paragraph 2, show how the law shows consideration for the רוֹצֵחַ . Mention three points. <p>Amongst others:</p> <ul style="list-style-type: none"> • He is provided with Cities of Refuge (<i>line 13</i>) (1) • on both sides of the Jordan / Yarden (<i>lines 20 — 23</i>) (1) • He is given a fair trial (<i>lines 18 and 25</i>) (1) • He is granted an amnesty at the death of the High Priest (<i>line 19</i>) (1) • and he is repatriated and allowed to return to his home and his former position (<i>line 20</i>) (1) 1 mark for any point	Maximum: [3]
Total marks for Question 4 :		[25]

Question Number	Answers	Maximum Marks
5 (a)	Where do the events in Paragraph 1 take place ? In Beth El	[1]
5 (b)	<p>— אֵת כָּל הַמַּעֲשֵׂה אֲשֶׁר עָשָׂה אִישׁ הָאֱלֹהִים</p> <p>What incident is referred to here ?</p> <p>Mention two points.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • The prophecy that the man of G-d had foretold concerning the altars (1) • and the slaying of the priests who sacrificed on it (1) • the tearing down of the altar (1) • and the spilling of the ashes as a sign of the veracity of the prophecy (1) • the paralysis of the arm of Jeroboam / Yerave'am (1) <p>1 mark for any point Maximum:</p>	[2]
5 (c) (i)	<p>What difficulty does the word וַיְסַפְּרוּ present ?</p> <ul style="list-style-type: none"> • At first, “he” (<i>singular</i>) reports the story (1) • but then “they told the [details]”, that is, the verse uses the plural form (1) <p>1 mark for any point Maximum:</p>	[2]
5 (c) (ii)	<p>Suggest an explanation that reconciles this difficulty.</p> <ul style="list-style-type: none"> • At first, one son reports the story but then other sons come and report it too (<i>Metzudat David</i>) (1) <p>or</p> <ul style="list-style-type: none"> • one son tells what the man of G-d had done and another reports what he had said. (<i>RaLBaG</i>) (1) <p>1 mark for either explanation Maximum:</p>	[2]

Answers to Question 5 continue on the next page.

Question Number	Answers	Maximum Marks								
5 (d) (i)	<p>What difficulty does the phrase וַיִּחַבֵּשׁ לוֹ הַחֲמֹר לְנָבִיא present ?</p> <p>The word לוֹ (“for him”) seems to be superfluous (1) since we are told immediately “he saddled the ass for the prophet” (1)</p> <p>1 mark for any point Maximum:</p>	[1]								
5 (d) (ii)	<p>Suggest an explanation that reconciles this difficulty.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • The addition of a pronoun object before the actual object is a feature of the Biblical style (ReDaK) (1) • The word is an anticipatory pronoun (1) <p>1 mark for any point Maximum:</p>	[1]								
5 (e)	<p>Translate from וַהֲנֵה אַנְשִׁים to : אֲשֶׁר דָּבַר לוֹ :</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 50%; text-align: center;"><i>Hebrew</i></th> <th style="width: 50%; text-align: center;"><i>English</i></th> </tr> </thead> <tbody> <tr> <td style="text-align: center;">וַהֲנֵה אַנְשִׁים עֹבְרִים וַיֵּרְאוּ אֶת הַנְּבִלָה מְשֻׁלְכֶת בַּדֶּרֶךְ וְאֶת הָאֲרִיָּה עֹמֵד אֶצְל הַנְּבִלָה</td> <td>And behold / see! men were passing by and they saw the corpse thrown on to the road with the lion standing next to the corpse.</td> </tr> <tr> <td style="text-align: center;">וַיָּבֹאוּ וַיְדַבְּרוּ בְעִיר אֲשֶׁר הַנְּבִיא הָיָה יוֹשֵׁב בָּהּ : וַיִּשְׁמַע הַנְּבִיא אֲשֶׁר הָשִׁיבוּ מִן הַדֶּרֶךְ וַיֹּאמֶר אִישׁ הָאֵל-לֵהִים הוּא</td> <td>and they came and spoke [about it] in the city where the old prophet lived. The prophet who had brought him back from the road heard and said, “He was the man of G-d</td> </tr> <tr> <td style="text-align: center;">אֲשֶׁר מָרָה אֶת פִּי יי וַיִּתְּנֵהוּ יי לְאֲרִיָּה וַיִּשְׁבְּרֵהוּ וַיִּמָּתֵהוּ כַּדְּבַר יי אֲשֶׁר דָּבַר לוֹ :</td> <td>who had rebelled against the word of G-d and G-d gave him over to the lion that tore / broke him apart and killed him in accordance with / as the word of G-d that He spoke concerning / to him.</td> </tr> </tbody> </table> <p>Award up to 2 marks for each block of text according to the grid on the next page.</p> <p style="text-align: right;"><i>[continued on the next page]</i></p>	<i>Hebrew</i>	<i>English</i>	וַהֲנֵה אַנְשִׁים עֹבְרִים וַיֵּרְאוּ אֶת הַנְּבִלָה מְשֻׁלְכֶת בַּדֶּרֶךְ וְאֶת הָאֲרִיָּה עֹמֵד אֶצְל הַנְּבִלָה	And behold / see! men were passing by and they saw the corpse thrown on to the road with the lion standing next to the corpse.	וַיָּבֹאוּ וַיְדַבְּרוּ בְעִיר אֲשֶׁר הַנְּבִיא הָיָה יוֹשֵׁב בָּהּ : וַיִּשְׁמַע הַנְּבִיא אֲשֶׁר הָשִׁיבוּ מִן הַדֶּרֶךְ וַיֹּאמֶר אִישׁ הָאֵל-לֵהִים הוּא	and they came and spoke [about it] in the city where the old prophet lived. The prophet who had brought him back from the road heard and said, “He was the man of G-d	אֲשֶׁר מָרָה אֶת פִּי יי וַיִּתְּנֵהוּ יי לְאֲרִיָּה וַיִּשְׁבְּרֵהוּ וַיִּמָּתֵהוּ כַּדְּבַר יי אֲשֶׁר דָּבַר לוֹ :	who had rebelled against the word of G-d and G-d gave him over to the lion that tore / broke him apart and killed him in accordance with / as the word of G-d that He spoke concerning / to him.	
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5 (f)	<p>— אֲשֶׁר מָרָה אֶת פִּי יי</p> <p>How or in which ways ?</p> <p>Mention two points.</p> <ul style="list-style-type: none"> • He had been commanded by G-d not to eat [or drink] in anyone's house (1) • nor to return the way he had gone • and he had disobeyed those instructions (1) <p>1 mark for any point</p> <p style="text-align: right;">Maximum:</p>	<p style="text-align: right;">[2]</p>								

Answers to Question 5 continue on the next page.

Question Number	Answers	Maximum Marks
5 (g)	<p>How does the prophet show kindness ?</p> <p>Mention two things.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • He recovers the corpse of the man of G-d (1) • and transports it in a dignified way (1) • to his city Bethel / Beth El for a eulogy / lamentation • and places it in his own grave (1) <p>1 mark for any point Maximum:</p>	[2]
5 (h)	<p>What is the form of the word קָבוֹר ?</p> <p>Passive <i>Kal</i></p>	[1]
5 (i)	<p>What is the function of the letter ׁ in the word עֲצַמְתִּיו ?</p> <p>[Signifies the] masculine singular [possessive suffix] of a plural noun</p>	[1]
5 (j)	<p>What is surprising about the mention of שָׁמְרוֹן ?</p> <p>Samaria was founded only later (by Omri, a future king of Israel)</p>	[1]
5 (k)	<p>The spiritual level of ancient Israel has fallen at this time.</p> <p>Give two examples that show this.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • Jeroboam / Yerave'am does not repent (despite the miracle he witnessed (1) • he appoints priests (for his temples) from the general public (1) • and in fact anyone could become a priest (even if they were not of the priestly tribe) (1) <p>1 mark for each point Maximum:</p>	[2]
5 (l)	<p>Find a <i>Hof'al</i> word in these passages.</p> <p>מִשְׁלָבֶת</p>	[1]
Total marks for Question 5 :		[25]

Question Number	Answers	Maximum Marks								
6 (a) (i)	Who is the king of Israel ? Baasa / Baasha	[1]								
6 (a) (ii)	How did he become king ? He assassinated Nadab / Nadav	[1]								
6 (b) (i)	<p>Translate from מֶלֶךְ אֲרָם וַיְבִן אֶת הָרָמָה to אֲרָם .</p> <table border="1" data-bbox="352 528 1267 1469"> <thead> <tr> <th data-bbox="352 528 687 595"><i>Hebrew</i></th> <th data-bbox="687 528 1267 595"><i>English</i></th> </tr> </thead> <tbody> <tr> <td data-bbox="352 595 687 815">וַיְבִן אֶת הָרָמָה לְבִלְתִּי תֵּת יֵצֵא וּבֹא לְאֶסָּא מֶלֶךְ יְהוּדָה :</td> <td data-bbox="687 595 1267 815">He built the Ramah in order not to allow Asa king of Judah / Yehudah exit or entry.</td> </tr> <tr> <td data-bbox="352 815 687 1144">וַיִּקַּח אֶסָּא אֶת כָּל הַכֶּסֶף וְהַזָּהָב הַנּוֹתָרִים בְּאוֹצְרוֹת בַּיִת יי וְאֶת אוֹצְרוֹת בַּיִת הַמֶּלֶךְ</td> <td data-bbox="687 815 1267 1144">So Asa took all the silver and gold that was left in the treasures / treasure-houses of the Temple of G-d and the treasures of the king's palace / house</td> </tr> <tr> <td data-bbox="352 1144 687 1469">וַיִּתֵּן בְּיַד עֲבָדָיו וַיִּשְׁלַחם הַמֶּלֶךְ אֶסָּא אֶל בֶּן הַדַּד בֶּן טַבְרִמּוֹן בֶּן חִזִּיּוֹן מֶלֶךְ אֲרָם</td> <td data-bbox="687 1144 1267 1469">and he gave it to / into the hand of his servants. Then King Asa sent them to Ben-Hadad son of Tabrimmon / Tavrimmon son of Hezion / Chezion, king of Aram</td> </tr> </tbody> </table> <p data-bbox="352 1469 1267 1597">Award up to 2 marks for each block of text according to the grid on the next page.</p>	<i>Hebrew</i>	<i>English</i>	וַיְבִן אֶת הָרָמָה לְבִלְתִּי תֵּת יֵצֵא וּבֹא לְאֶסָּא מֶלֶךְ יְהוּדָה :	He built the Ramah in order not to allow Asa king of Judah / Yehudah exit or entry.	וַיִּקַּח אֶסָּא אֶת כָּל הַכֶּסֶף וְהַזָּהָב הַנּוֹתָרִים בְּאוֹצְרוֹת בַּיִת יי וְאֶת אוֹצְרוֹת בַּיִת הַמֶּלֶךְ	So Asa took all the silver and gold that was left in the treasures / treasure-houses of the Temple of G-d and the treasures of the king's palace / house	וַיִּתֵּן בְּיַד עֲבָדָיו וַיִּשְׁלַחם הַמֶּלֶךְ אֶסָּא אֶל בֶּן הַדַּד בֶּן טַבְרִמּוֹן בֶּן חִזִּיּוֹן מֶלֶךְ אֲרָם	and he gave it to / into the hand of his servants. Then King Asa sent them to Ben-Hadad son of Tabrimmon / Tavrimmon son of Hezion / Chezion, king of Aram	
<i>Hebrew</i>	<i>English</i>									
וַיְבִן אֶת הָרָמָה לְבִלְתִּי תֵּת יֵצֵא וּבֹא לְאֶסָּא מֶלֶךְ יְהוּדָה :	He built the Ramah in order not to allow Asa king of Judah / Yehudah exit or entry.									
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[continued on the next page]

Question Number	Answers	Maximum Marks								
<p>6 (b) (i) [cont'd]</p>	<p><i>continued from the previous page]</i></p> <table border="1" data-bbox="352 271 1270 801"> <thead> <tr> <th data-bbox="352 271 496 398">Marks</th> <th data-bbox="496 271 1270 398">Transfer of meaning from Biblical Hebrew to English.</th> </tr> </thead> <tbody> <tr> <td data-bbox="352 398 496 533">0</td> <td data-bbox="496 398 1270 533">Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.</td> </tr> <tr> <td data-bbox="352 533 496 703">1</td> <td data-bbox="496 533 1270 703">Inconsistent transfer of meaning. Mostly accurate but there are errors and/or missed details. There are instances of error in grammar, punctuation and spelling in English.</td> </tr> <tr> <td data-bbox="352 703 496 801">2</td> <td data-bbox="496 703 1270 801">Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.</td> </tr> </tbody> </table> <p>Exceptional responses and marks to award:</p> <ul style="list-style-type: none"> • Candidates may answer in faultless English but may not transfer meaning accurately. Award either 0 or 1 mark depending on the level of inaccuracy in meaning. • The transfer of meaning is accurate but contains significant spelling and/or grammar errors. Award 0 or 1 mark, depending on level of inaccuracy of English. <p>1 — 2 marks up to a maximum of 2 marks for each block of text.</p> <p style="text-align: right;">Maximum:</p>	Marks	Transfer of meaning from Biblical Hebrew to English.	0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.	1	Inconsistent transfer of meaning. Mostly accurate but there are errors and/or missed details. There are instances of error in grammar, punctuation and spelling in English.	2	Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.	<p style="text-align: right;">[6]</p>
Marks	Transfer of meaning from Biblical Hebrew to English.									
0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.									
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2	Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.									
<p>6 (b) (ii)</p>	<p>Where is Aram ? (You may draw a sketch map if you wish.)</p> <p>To the north-east of the Land of Israel, approximating to modern-day Syria.</p>	<p style="text-align: right;">[1]</p>								
<p>6 (c)</p>	<p>Give the root and conjugation / <i>binyan</i> of the word הִפְרָה .</p> <p>Hifil (1) Root: פָּרַר (1)</p> <p>1 mark for each point</p> <p style="text-align: right;">Maximum:</p>	<p style="text-align: right;">[2]</p>								

Answers to Question 6 continue on the next page.

Question Number	Answers	Maximum Marks
6 (d)	Give the reason for each <i>dagesh</i> in the verb וַיַּחְדֵּל . <ul style="list-style-type: none"> • After the <i>vav</i> conversive (1) • בג"ד כפ"ת letter after silent <i>sheva</i> (1) 1 mark for each point <p style="text-align: right;">Maximum:</p>	[2]
6 (e)	Where do we see that King Asa recycles material ? <ul style="list-style-type: none"> • He uses the materials, the stones and wood (1) • of the Ramah [fortification] (1) • to build other cities (1) 1 mark for each point <p style="text-align: right;">Maximum:</p>	[3]
6 (f)	Who is בֶּן יִהוּא בֶּן יִחְזַקְיָהוּ ? A prophet	[1]
6 (g)	In what ways does Jehu / Yehu compare Baasa / Baasha with Jeroboam / Yerave'am ? Mention three points. Amongst others: <ul style="list-style-type: none"> • His household is to suffer a fate similar to that of Jeroboam / Yerave'am (1) • His household is about to be destroyed (1) • The dogs will eat the corpses of his family who die in the city (1) • whilst the birds of the sky will eat the corpses of those of his family who die in the countryside / open fields (1) 1 mark for each point <p style="text-align: right;">Maximum:</p>	[3]

Answers to Question 6 continue on the next page.

Question Number	Answers	Maximum Marks
6 (h)	<p>What does the phrase סֵפֶר דְּבָרֵי הַיָּמִים refer to ?</p> <p>Mention two points.</p> <ul style="list-style-type: none"> • Historical records (1) of the respective kings of Judah / Yehudah and Israel / Yisrael (1) • It does not refer to the Book of Chronicles in the Hagiographa / Ketuvim (1) • and they are not extant (1) <p>1 mark for each point</p>	<p>Maximum: [2]</p>
6 (i)	<p>Show how Asa is an effective ruler.</p> <p>Give three examples.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • He persuades the king of Aram to come to his aid (<i>lines 2 — 8</i>) (1) • He successfully bribes Ben-Hadad to attack Baasa / Baasha (<i>lines 5 — 6</i>) (1) • He enforces conscription on his people (<i>lines 10 — 11</i>) (1) • He builds cities (<i>line 13</i>) (1) • He exercises control of the Temple treasury (<i>lines 2 — 3</i>) (1) • He exhorts all his men, without exception, to dismantle the Ramah fortification (<i>line 10</i>) (1) <p>1 mark for each point</p>	<p>Maximum: [3]</p>
Total marks for Question 6 :		[25]

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