

GCSE

Biblical Hebrew

Unit **A201**: Language

General Certificate of Secondary Education

Mark Scheme for June 2016

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Question 1 (a)

Correct translation of words with either additions before the stem / root (prefixes) or with additions after the stem / root (suffixes) are generally awarded **2 marks**.

The correct translation of phrases is also awarded **2 marks**.

The correct translation of all other words are awarded **1 mark** each.

	line		marks	Guidance
וְאֵלֶּה	1	these [1]	[1]	
שְׁמוֹת	1	[the] names [1] of [1]	[2]	
הַבָּאִים	1	Who [1] were coming / came [1]	[2]	Accept: that Accept: are coming
אִישׁ וּבֵיתוֹ	1	man [1] and his [1] household [1]	[3]	no mark for 'house' Accept: Person / People for Man
יֹצְאֵי	3	those who come out [1] of [1]	[2]	Must have 'Who' for a mark Accept: all tenses, and variations, e.g. go out, went out
שִׁבְעִים	3	70 [1]	[1]	
וַיָּמָת	4	[and] he [1] died [1]	[2]	
אָחָיו	4	his [1] brothers [1]	[2]	no mark for 'brother'
הֵוא	4	that [1]	[1]	
פָּרוּ	4	[they] were [1] fruitful [1]	[2]	Accept: they [1] multiplied / increased [1]
חֲדָשׁ	6	new [1]	[1]	
מִמֶּנּוּ	7	than [1] us [1]	[2]	Do not accept 'From' [0] us [1]
נְתַחֲכֶמָּה	7	Let us [1] be wise [1]	[2]	Must indicate cohortative: 'let us'

פָּן	7	lest/in case [1]	[1]	Do not accept 'perhaps'
וְנוֹסֵף	8	and he/it [1] will be added [1]	[2]	no mark for 'will add' without indication that it is a nifal

[Total: 26 Marks]

Question 1 (b)

Award 2 marks for up to 2 minor errors, with no major errors.

Award 1 mark for @ half of meaning transferred.

Place ticks for marks at end of each phrase.

Phrase	Translation	Guidance
וַיְהִי בַחֹדֶשׁ נִיסָן שְׁנַת עֶשְׂרִים לְאַרְתַּחְשַׁסְתָּא הַמֶּלֶךְ יָיִן לְפָנָיו וְאַשָׂא אֶת הַיַּיִן וְאַתְּנָה לְמֶלֶךְ וְלֹא הָיִיתִי רַע לְפָנָיו:	It was in the month of Nissan; the 20 th year of Artaxerxes the king. There was wine before him and I carried (served) the wine and I gave it to the king. I had not been sad in his presence before.	
וַיֹּאמֶר לִי הַמֶּלֶךְ מַדּוּעַ פָּנֶיךָ רָעִים וְאַתָּה אֵינְךָ חוֹלָה אֵין זֶה פִּי אִם רַע לֵב וְאִירָא הַרְבֵּה מְאֹד:	The king said to me, "Why is your face sad? You are not ill! This can only mean 'evil' in your heart!" I was very afraid.	
וַאֲמַר לְמֶלֶךְ הַמֶּלֶךְ לְעוֹלָם יַחְיֶה מַדּוּעַ לֹא יָרַעוּ פָנָי אֲשֶׁר הָעִיר בֵּית קְבָרוֹת אֲבֹתַי חֻרְבָה וְשַׁעֲרֶיהָ אֶכְלוּ בָאֵשׁ:	I said to the king, "May the king live forever! Why would my face not be sad, when the city of the burial houses/places of my forefathers is destroyed, with its gates consumed by fire!"	

<p>וַיֹּאמֶר לִי הַמֶּלֶךְ עַל מָה זֶה אַתָּה מְבַקֵּשׁ וְאַתְּפַלֵּל אֶל אֱ-לֹהֵי הַשָּׁמַיִם:</p>	<p>The king said to me, "What is it you want?" I prayed to the G-D of Heaven.</p>	
<p>וַאֲמַר לַמֶּלֶךְ אִם עַל הַמֶּלֶךְ טוֹב וְאִם יֵיטֵב עַבְדְּךָ לְפָנֶיךָ אֲשֶׁר תִּשְׁלַחְנִי אֶל יְהוּדָה אֶל עִיר קְבָרוֹת אֲבוֹתַי וְאֶבְנֶנָּה:</p>	<p>I said to the king, "If it pleases the king, and if your servant is pleasing before you, (my request is) that you will send me to Judah, to the city of the graves of my forefathers, and I will (re)build it."</p>	
<p>וַיֹּאמֶר לִי הַמֶּלֶךְ וְהַמַּלְכָּה וְהַשָּׂגַל יוֹשֶׁבֶת אֶצְלוֹ עַד מָתִי יִהְיֶה מִהֲלַכְךָ</p>	<p>The King said to me, and the queen was sitting next to him, "When will you go on your journey?"</p>	
<p>וּמָתִי תָשׁוּב וַיֵּיטֵב לְפָנַי הַמֶּלֶךְ וַיִּשְׁלַחְנִי וְאַתְנָה לוֹ זְמַן:</p>	<p>And when will you return?" It was pleasing to the king, and I gave him a time (frame).</p>	
<p>וְאָבוֹא אֶל יְרוּשָׁלַם וְאֵהִי שָׁם יָמִים שְׁלֹשָׁה:</p>	<p>I went to Jerusalem and I was there for three days.</p>	
<p>וְאָקוּם לַיְלָה אֲנִי וְאֲנָשִׁים מְעַט עִמִּי וְלֹא הִגַּדְתִּי לְאָדָם מָה אֱ-לֹהֵי נָתַן אֵל לְבִי</p>	<p>I arose at night – I and a few men with me- and I did not tell anyone what my G-D had put into my heart/inspired me</p>	
<p>לַעֲשׂוֹת לִירוּשָׁלַם וּבְהֵמָּה אֵין עִמִּי כִּי אִם הַבְּהֵמָּה אֲשֶׁר אֲנִי רֹכֵב בָּהּ:</p>	<p>To do for Jerusalem. There was no animal with me, except the animal on which I was riding.</p>	
<p>וַאֲמַר אֲלֵהֶם אַתֶּם רְאִים הַרְעָה אֲשֶׁר אַנְהֵנוּ בָּהּ אֲשֶׁר יְרוּשָׁלַם תְּרַבָּה וּשְׁעָרֶיהָ נִצְתוּ בְּאֵשׁ לָכוּ וְנִבְנָה אֶת חוֹמַת יְרוּשָׁלַם וְלֹא נִהְיָה עוֹד תְּרַפָּה:</p>	<p>I said to them, 'You see the bad (situation) in which we find ourselves; that Jerusalem is destroyed, her gates burned in fire. Come; we will build the wall of Jerusalem and we will no longer be (cause for)</p>	<p>תְּרַפָּה Incorrect translation of this is a major error.</p>

	reproach/scorn.	
<p>וְאָנֹכִי לָהֶם אֶת יַד אֱ-לֹהֵי אֲשֶׁר הִיא טוֹבָה עָלַי וְאֵף דְבָרֵי הַמֶּלֶךְ אֲשֶׁר אָמַר לִי וַיֹּאמְרוּ נָקוּם וּבְנִינוּ וַיַּחֲזְקוּ יְדֵיהֶם לְטוֹבָה:</p>	<p>I told them of the hand of my G-D that was good to me, and even the words of the king that he had said to me. They replied/said, "We will arise and we will build! They strengthened their hands/resolved (to do) the good (work).</p>	

Each phrase to be awarded 0, 1 or 2 marks as per the following:

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 missing details. There are instances of error in grammar, punctuation and spelling in English.
2	Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English.

[Total: 24 marks]

[Total for Question 1: 50 marks]

Question 2

Question		Answer	Marks	Guidance
2	(a)	turns his face (1) and blesses the congregation of Israel/Israelites (1)	2	
	(b)	standing (1)	1	
	(c)	A city (1) from any of the tribes (1) in which a House would be built (1) in His Name/for His name to dwell there (1)	3	
	(d) (i)	David (1)	1	
	(ii)	G-D was pleased with it/David's idea was good (1) but David himself was not to build it (1) rather his son would do so (1)	3	No marks for 'Since you wanted to build etc'
	(e)	Ark (1)	1	
	(f) (i)	He / 3ms (1)	1	
	(ii)	'l'/1cs (1)	1	
	(iii)	'my'/possessive 1cs (1)	1	
	(iv)	Hifil indicator (1)	1	
	(g)	G-D has heard Shlomo's prayer (1) G-D has sanctified the house that Shlomo has built (1) G-d will be watching it forever (1) and G-D's heart will be there forever (1)	4	No marks for simply translating the entire passage. Last two points must refer to 'forever' to gain the second mark. Last two points can obviously be combined: G-D's eyes and heart will be there forever).

	(h)	(i)	David (Solomon's father)	1	
	(h)	(ii)	Walk before G-D with innocence/perfection of heart/complete devotion/wholehearted (1) and honesty/integrity (1) Do all that G-D commands him (1) Keep G-D's laws (1)	4	Do not award marks for: 'He should do all his father did, as this is the previous question.
		(i)	G-D will establish Shlomo's rulership over Israel (1) forever (1) as He had said to David (1) that one of his descendants would (always) be on the throne of Israel (1)	4	Accept plausible alternatives for the last (e.g. none of his descendants would be cut off/prevented from being on the throne, the throne would remain in his family etc.)
	(j)	(i)	The Israelites will be cut off/expelled from their land/the land G-D has given them (1) The Tabernacle will be destroyed / [Accept: I will send it away from me] (1) the Israelites will be subject to scorn by the other nations (1)	3	Last point must refer to 'by other nations', as the rest of the point is provided in the vocabulary assistance
		(ii)	Any passers-by [1]	1	
		(iii)	Why has G-d done this? [1] To this land / to this House [1]	2	First point: Do not accept: 'What did G-d do'; must indicate Why / For what / because of what. Second point: one mark for either 'this land' or 'this house', maximum is 1 mark even candidate writes both.
		(iv)	The Israelites rejected / abandoned / deserted their G-D (1) Who had redeemed their forefathers from Egypt (1) and worshipped / supported strange gods (1) bowed down to	4	Second point: Accept 'brought us out of Egypt', Fourth point: One mark for 'bowed

		them(and served them) (1)		and served', or either one of them.
	(k)	(i) ראה (1) Niphal (1)	2	
		(ii) צוה (1) Piel (1)	2	
		(iii) יצא (1) Hifil (1)	2	
	(l)	<p>Among others Point: Building a Tabernacle was an ambition among Israelite kings (1). Evidence: We see David yearns to build it (but is prevented from doing so) and that Shlomo is proud to announce that he has built it.(1)</p> <p>Point: The agreement of G-D was needed in order to build the Tabernacle (1) Evidence: Although David originally wanted to build the Tabernacle, G-D prevented him from doing so (1).</p> <p>Point: The Tabernacle was built to house the Ark (Aron), which was contained the Testimony of G-d's Covenant with Israel (1) Shlomo mentions that the Tabernacle contains the Ark, which emphasises the significance of the Tabernacle as a 'home' for this most important of items. (1)</p> <p>Point: More than a mere building, the Tabernacle was sanctified by G-D (1) Evidence: as G-D assures Shlomo when He appears to him</p>	6	<p>1 mark for any 'point' to a maximum of 3. 1 mark for each 'piece of evidence' to a maximum of 3. Accept all plausible alternatives.</p>

		<p>(1).</p> <p>Point: The Tabernacle would be destroyed if the Israelites were unworthy of it (1)</p> <p>Evidence: Shlomo is warned that this will happen if the Israelites fail to observe the commandments and worship idols (1)</p> <p>Point: The Tabernacle's destruction will be interpreted by other nations as evidence that the Israelites have rejected G-D and embraced idol worship (1)</p> <p>Evidence: It is mentioned (in Paragraph 2) that upon seeing the destruction of the Tabernacle, nations will attribute it to these causes (1).</p>		
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[Total for Question 2: 50 marks]

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