

Biblical Hebrew

Advanced Subsidiary GCE

Unit **F192**: Translation, Comprehension and Literature

Mark Scheme for June 2013

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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11. Annotations

Annotation	Meaning
	Negative
	Slash
	Unclear
	Benefit of doubt
	Caret sign to show omission
	Cross
	Language better than mark implies
	Good language
	Large dot (Key point attempted)
	Benefit of doubt not given
	Tick
	Language not as good as mark implies

Question Number	Answers	Maximum Marks	Guidance								
1 (a)	What is Adam / Man made from ?		Any point, one mark								
	Earth / "Dust from the ground"	1									
1 (b)	Where does G-d lead the prophet ? Give two points.		Any point, one mark								
	Into a valley (1) full of bones (1)	2									
1 (c)	Translate from כִּי אֶנִּי י׃ : וַיֹּאמֶר אֱלֹהִים		Award up to 2 marks for each of the seven blocks of text according to the following grid. <table border="1"> <thead> <tr> <th>Marks</th> <th>Transfer of meaning from Biblical Hebrew to English.</th> </tr> </thead> <tbody> <tr> <td>0</td> <td>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>1</td> <td>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>2</td> <td>Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.</td> </tr> </tbody> </table> <p>Marking Guidance for this Question continues on the next page</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.
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	1	He said to me: "Mortal! / Son of Man! Can these bones live?"		2							
	2	I said: "My L-rd G-d! [Only] You know!" He said to me, "Prophecy to / over these bones		2							
	3	and [you shall] say to them: "Dry bones, listen to the word of G-d!		2							
4	"So says the L-rd G-d to these bones: 'Indeed I am about to bring upon you a spirit / breath and you will live	2									
5	"[and] I will place upon you sinews and I will place upon you flesh.	2									
6	"I will spread / graft upon you skin and I will put a spirit / breath within you.	2									
7	"You shall live and you will know that I am G-d / the L-rd'."	2									

Question Number	Answers	Maximum Marks	Guidance
1 (c)			<p><i>Marking Guidance for Question 1 (c) cont'd</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 per phrase, up to a maximum of 14 marks for the whole set of blocks of text.</p>
1 (d)	<p>What does the prophet experience ? Give two points.</p> <p>A sound (1) tremor (1) a vision in which bones join bones (1)</p>	2	Any point, one mark
1 (e)	<p>What message does the prophet convey in lines 13 — 15 ? Give three points.</p> <p>The Spirit of G-d comes from all directions (1) The Spirit will inject life into the slain (1) The prophet will act exactly as G-d directs (1) A large force arises as a result (1)</p>	3	Any point, one mark

Number		Answers	Maximum Marks	Guidance
1	(f) (ii)	<p>וַיִּפֹּחַ (line 1) and פָּחִי (line 14) are related to each other. Explain the different forms. Give any three points.</p>		
		<p>וַיִּפֹּחַ is the imperfect (1) masculine (1) פָּחִי is the imperative / command form (1) feminine (1)</p>	3	Any point, one mark
1	(g)	<p>Explain each <i>dagesh</i> in the verb הִנְבִּאתִי.</p>		
		<ul style="list-style-type: none"> The <i>dagesh</i> in the נ replaces the elided ת of the <i>hitpa'el</i> (1) The <i>dagesh</i> in the ב is for the strong <i>dagesh</i> in the middle root letter of the <i>hitpa'el</i> (1) 	2	Any point, one mark
1	(h)	<p>What is the meaning of the prophet's vision? (Refer to lines 16 — 19.) Give any four points.</p>		
		<ul style="list-style-type: none"> The bones represent the community of Israel (1) The vision contradicts the idea that there is no hope for this society (1) It foretells the resurrection from the grave (1) and the resettlement in the Land of Israel (1) 	4	Any point, one mark

Question Number	Answers	Maximum Marks	Guidance								
2	<p>Translation into pointed Biblical Hebrew.</p> <p>1 וִילְכוּ עֹבֵד וְחָנָן [בְּתוֹךְ הַשָּׂדֶה] [בַּשָּׂדֶה] וְתַכְהִינָה עֵינֵי עֹבֵד מִרְאוֹת [וַיִּסְמַךְ עַל]</p> <p>2 [וַיִּשְׁעוּ עַל יָדָיו] [רְעִהוּ] [חֲבֵרוֹ] וַיֵּשְׁבוּ עַל שֵׁפֶת [הַיָּאֹר] [הַנְּהָר] לְהַנְפִּישׁ וַיִּשְׁלַח חָנָן אֶת יָדוֹ</p> <p>3 לְלַקֵּט צֶמַח [צֶמַחִי] הַשָּׂדֶה אֲשֶׁר צָמְחוּ [אֶצְלָם] [לְיָדָם] [עַל יָדָם] [וַיִּתְמָה] וַיֹּאמֶר עֹבֵד אֶל חָנָן [לְאֹמֶר] [וַיֹּאמֶר] [וְאִתְמָה]</p> <p>4 מָה אֱלֹה וַיַּעַן חָנָן לְאֹמֶר כֹּל אֲשֶׁר עָשָׂה ה' יֵשׁ עִת וַיִּתֵּן מֵהֶם לְעֹבֵד וְהִנֵּה וַיֵּרָא עֹבֵד אֹר וְתַפְקִחְנָה עֵינָיו</p> <p>5 וַיְבִינּוּ שְׁנֵיהֶם אֶת חֲכָמֹת הַחֲכָמִים [אֲשֶׁר אָמְרוּ] [אֶל תִּקַּל כֹּל אָדָם וְאֵל תִּבּוֹז כֹּל דָּבָר כִּי לְכֹל אִישׁ יֵשׁ [זְמֹן] [זְמָנוֹ] וּלְכֹל [חֲפֵץ] [דְּבָר] יֵשׁ [מְקוֹם] [מְקוֹמוֹ] [אֶל תִּבּוֹז לְכֹל אָדָם וְאֵל תִּקַּל לְכֹל דָּבָר כִּי אִין לָךְ אָדָם אֲשֶׁר אִין לוֹ שְׁעָה וְאִין לָךְ דְּבָר אֲשֶׁר אִין לוֹ מְקוֹם]</p>	15	<p>Firstly, award up to 10 marks, that is, 2 marks for each of the five blocks of text for the accurate application of the rules of vowel-ing of Biblical Hebrew according to the following grid:</p> <table border="1" data-bbox="1489 587 2072 1074"> <thead> <tr> <th data-bbox="1489 587 1594 710">Marks</th> <th data-bbox="1594 587 2072 710"><i>Accuracy of application of the rules of vowel-ing and grammar of Biblical Hebrew</i></th> </tr> </thead> <tbody> <tr> <td data-bbox="1489 710 1594 858">0</td> <td data-bbox="1594 710 2072 858">Very limited knowledge of vowel-ing of Hebrew with a substantial number of rules of vowel-ing and grammar misunderstood or missing</td> </tr> <tr> <td data-bbox="1489 858 1594 973">1</td> <td data-bbox="1594 858 2072 973">Inconsistent application of knowledge of vowel-ing and grammar. Mostly accurate but there are errors and / or missing details.</td> </tr> <tr> <td data-bbox="1489 973 1594 1074">2</td> <td data-bbox="1594 973 2072 1074">Accurate application of rules showing a sound knowledge of the vowel-ing of Hebrew.</td> </tr> </tbody> </table> <p>Then secondly award up to 5 marks for appreciation of idiom and style over the whole translation, according to the grid on the next page:</p>	Marks	<i>Accuracy of application of the rules of vowel-ing and grammar of Biblical Hebrew</i>	0	Very limited knowledge of vowel-ing of Hebrew with a substantial number of rules of vowel-ing and grammar misunderstood or missing	1	Inconsistent application of knowledge of vowel-ing and grammar. Mostly accurate but there are errors and / or missing details.	2	Accurate application of rules showing a sound knowledge of the vowel-ing of Hebrew.
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Question Number	Answers	Maximum Marks	Guidance	
2			<i>Marks</i>	<i>Accuracy of application of the idioms and style of Biblical Hebrew</i>
			1	Some basic understanding of the Biblical idiom. The Candidate has used at least two idioms or emulated the Biblical Hebrew style in at least two instances.
			2	The Candidate has used at least five idioms or emulated the Biblical Hebrew style in at least five instances.
			3	The Candidate demonstrates an appreciation of the Biblical Hebrew style in the majority of his or her composition.
			4	The Candidate demonstrates an almost faultless appreciation (allowing two minor lapses).
			5	The Candidate demonstrates a virtually faultless appreciation of the Biblical Hebrew style in his or her composition.
Total marks for SECTION A :		50		

Solutions and Marks Scheme for Section B start on the next page.

Question Number	Answers	Maximum Marks	Guidance
3 (a) (i)	What is אֵלוֹן בְּצַעַנְיִים ?		
	Plain / oak of Zaananim (1) The Plain of Swamps (1)	1	Any point, one mark
3 (a) (ii)	Where is it located ?		
	Border of Naftali (1) In the Kadesh swamplands (1) In the Hullah / Chullah swamps (1)	1	Any point, one mark
3 (b)	Why does Sisera trust Jael / Yael ?		
	Sisera thought that Jael / Yael was neutral in the conflict (1) Sisera believed that there was peace between Hazor / Chtzor and Heber / Chever the Kenite (1)	1	Any point, one mark
3 (c)	Compare the information given in lines 6 — 7 with the information given in line 10. Give any two points.		
	<ul style="list-style-type: none"> Sisera asked for mere water but Jael / Yael gave him milk in a cup fit for nobility (1) She also gave him rich buttermilk (1) 	2	Any point, one mark

Question Number	Answers	Maximum Marks	Guidance								
3 (d)	Translate from פְּעָמֵי מְרִבּוֹתָיו : בְּעַד הַחַלּוֹן to										
	<p>1 She peered through the window, Sisera's mother wailed / lamented through the lattice work / trellis, [wondering,] "Why is his chariot delayed in coming? Why are the hooves of the horses of his chariot late?"</p>	2	<p>Award up to 2 marks for the block of text according to the following grid.</p> <table border="1" data-bbox="1458 443 2040 911"> <thead> <tr> <th data-bbox="1458 443 1563 544">Marks</th> <th data-bbox="1563 443 2040 544"><i>Transfer of meaning from Biblical Hebrew to English.</i></th> </tr> </thead> <tbody> <tr> <td data-bbox="1458 544 1563 679">0</td> <td data-bbox="1563 544 2040 679">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="1458 679 1563 810">1</td> <td data-bbox="1563 679 2040 810">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="1458 810 1563 911">2</td> <td data-bbox="1563 810 2040 911">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</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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Question Number	Answers	Maximum Marks	Guidance
3 (e)	(i) Explain the form and meaning of each of the following nouns: אֶשְׁנֵב		
	<ul style="list-style-type: none"> • Root שֵׁנֵב (1) • with the elative אֶ (1) • parallel to חֵלוֹן (1) • the meaning is known only from context (1) • and a parallel source (Proverbs / Mishlei 7 : 6) (1) 	2	Any point, one mark. Translation alone carries no marks.
3 (e)	(ii) רַחֲמַתִּים		
	<ul style="list-style-type: none"> • Dual form of רַחֲמָה (1) • a coarse word for a female slave (1) (Sheffield, VII p. 471) • derived from the word for 'womb' (רַחֵם) (1) • one conceived for slavery (1) 	2	Any point, one mark.
3 (f)	How is Sisera's mother reassured about her son's safety? Give any four points.		
	<ul style="list-style-type: none"> • She accepts the reassurance of her lady servants (1) • that he will return alive (1) • and that he is not dead. (1) • She believes that the troops are delayed due to the gathering of much spoil (1) • He is taking and sharing out the embroidered and coloured garments taken in the battle (1) • and the female slaves (1) 	4	Any point, one mark.

Question Number	Answers	Maximum Marks	Guidance
3 (g)	<p>Show how the phrase הָלֵא טוֹב עַלְלוֹת אֶפְרַיִם מִבְּצִיר אֲבִיעֶזֶר is central to the diplomatic strategy of Gideon / Gid'on .</p> <p>(Consider the information in lines 15 – 19.) Give any five points.</p> <ul style="list-style-type: none"> • Gideon / Gidon was a member of the tribe of Manasseh / Menashe (1) • and specifically from the western branch of the tribe (the Aviezer clan) (1) [See Judges / Shoftim, 6 : 34] • This tribe dominated the central area of the Land of Israel (1) • and straddled both sides of the Jordan / Yarden, whose river crossings it controlled. (1) • He successfully brought under his control three tribes to his north, namely, Asher, Zebulun / Zevulun and Naftali (6 : 35)(1) • Ephraim was to his south and obviously felt left out of the arrangement (1) • Gideon / Gidon therefore praised Ephraim's capture of the Midianite officers (1) • The Hebrew word עוֹלָלוֹת normally refers to immature, poor-quality grapes, which may indicate how Ephraim felt about themselves in this situation (1) • The same root is used positively in Jeremiah / Yirmiyahu (6 : 9) in the sense of pursuing the enemy (1) • and thus Gideon / Gidon uses language in a subtle manner (1) • The noun בְּצִיר is normally used to indicate the vintage and is used in this context to emphasise the rôle of Gideon / Gidon, which was relatively minor in comparison with Ephraim. (1). 	5	Any point, one mark
Total marks for Question 3 :		20	

Question Number	Answers	Maximum Marks	Guidance								
4 (a)	What is the meaning of the noun גואל in the context of line 1 ? <i>(Translation alone will not gain credit.)</i> Saviour of the nation from their enemies.	1									
4 (b) (i)	Translate from וְעַד עוֹלָם : וְאֲנִי זֹאת “As for Me, this is My Covenant with them,” says the L-rd. “My spirit which is upon you and My words which I have placed in your mouth shall not depart from your mouth and the mouths of your children and your children’s children / descendants from now and forever.” [more	2	<p>Award up to 2 marks for the block of text according to the following grid.</p> <table border="1"> <thead> <tr> <th data-bbox="1473 639 1579 740">Marks</th> <th data-bbox="1579 639 2056 740"><i>Transfer of meaning from Biblical Hebrew to English.</i></th> </tr> </thead> <tbody> <tr> <td data-bbox="1473 740 1579 935">0</td> <td data-bbox="1579 740 2056 935">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="1473 935 1579 1129">1</td> <td data-bbox="1579 935 2056 1129">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="1473 1129 1579 1251">2</td> <td data-bbox="1579 1129 2056 1251">Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.</td> </tr> </tbody> </table> <p>Marking Guidance for this Question continues on the next page</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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Question Number			Answers	Maximum Marks	Guidance
4	(b)	(i)	<i>continued]</i>		<p><i>Marking Guidance for Question 4 (b) cont'd</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</p>
4	(b)	(ii)	What is unusual about the word אִתָּם in line 1 ?		
			One might expect אִתָּם — “with them” (1) אִתָּם means “them” and not “with them.” (1)	1	Either point, one mark
4	(c)		In what way does the prophet attempt to influence the outlook of the nation ? Give three points.		
			The prophet wants people to focus on important social issues and change their social outlook. (1) He wants people to pay attention to G-d’s words. (1) He therefore questions of what use is it that mortal man builds a physical structure for the Eternal G-d. (1) He says that they should concentrate their minds on the poor and the broken-hearted (1) both in financial and spiritual terms (1)	3	Any point, one mark.

Question Number	Answers	Maximum Marks	Guidance
4 (d)	<p>Explain the criticism that is suggested by the words מְזַכֵּיר לְבִנְיָהּ מִבְּרֶךְ אֶזְרָא . Give any two points.</p> <ul style="list-style-type: none"> • It is a misconception that presenting frankincense (a resin) with the cereal sacrifice expiated sinful behaviour • It was originally intended to help the one who devoted the sacrifice • The prophet adds an important message, namely, that without sincere intentions, that is, if it is merely “for show,” then the act of sacrifice exaggerates the iniquity of the one who donates the sacrifice. 	2	Any point, one mark.
4 (e)	<p>How does the prophet view the activities of the שֹׁנְאִים ? Give any three points.</p> <ul style="list-style-type: none"> • The שֹׁנְאִים (haters) are those who verbally abuse the חַרְדִּים (the devotees of G-d) • The שֹׁנְאִים declare that they are acting righteously • they proclaim their self-acclaimed holiness (See Isaiah / Yeshayahu 65 : 3 — 5) and they predict that they will be honoured on account of their activities • The prophet warns that the outcome for these “self-proclaimed holy ones” (the שֹׁנְאִים) will be that they will be put to shame. 	3	Any point, one mark.

Question Number	Answers	Maximum Marks	Guidance
4 (f)	<p>Explain any one of the prophet's rhetorical questions in lines 14 — 16.</p> <p>1. “Will I bring a woman to labour and not deliver her child?” <i>means, amongst others:</i> that G-d would never encourage the development of His nation (1) and then leave them in a state of neglect. (1)</p> <p><i>Extended comment:</i> The answer is obviously in the negative (1) and the prophet's listeners will hopefully draw the correct conclusion. (1)</p> <p>2. “Can a nation be established at a moment's notice?” <i>means, amongst others:</i> that G-d always nurtures His nation who “laboured and gave birth to her children quickly,” (1) meaning, the nation expanded rapidly. (1)</p> <p><i>Extended comment:</i> The prophet wants his listeners to consider the nature of nationhood. (1) He emphasizes that the re-establishment of a nation is a long process and he explains this using a rhetorical question. (1)</p>	2	<p>Quotation (1) plus explanation (1)</p> <p><i>or</i></p> <p>extended comment making two distinct points (2)</p>
4 (g)	<p>State the root and conjugation / <i>binyan</i> of הַיִּחַל .</p> <p>חול (1) <i>Hofal / Hufal</i> (1)</p>	2	One mark for each.

Question Number	Answers	Maximum Marks	Guidance
4 (h)	<p>What symbols of birth and early infancy are used by the prophet ? Give any four examples.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • A mother about to give birth / “on the birth stool” (1) • A young baby happily feeding from its mother (1) • A young child being carried on a person’s shoulders (1) • A young child being bounced on the knees (1) • A mother comforting her growing child (1) 	4	Any point, one mark.
Total marks for Question 4 :		20	
5 (a)	<p>What is the meaning of the word שִׁיר ?</p> <p>Poem / Words set to music.</p>	1	
5 (b)	<p>What is the purpose of the phrase יֵאמֶר נָא יִשְׂרָאֵל in the context of lines 2 — 4 ? Give any two points.</p> <ul style="list-style-type: none"> • It introduces the motif (1) • It exhorts the worshipper / listener / the nation to concentrate (1) on the fact that Man cannot exist without G-d’s help (1) • It emphasizes the importance of the introductory phrases in lines 2— 3 (1) 	2	Any point, one mark.

Question Number	Answers	Maximum Marks	Guidance								
5 (c)	<p>Translate from וַאֲנַחְנוּ נִמְלְטָנוּ : נַפְשֵׁנוּ בְּצִפּוֹר to</p> <p>Our [very] lives / very beings are like a bird that has escaped from the hunter's trap. The trap has broken and we have escaped / are free!</p>	2	<p>Award up to 2 marks for the block of text according to the following grid.</p> <table border="1" data-bbox="1458 443 2042 954"> <thead> <tr> <th data-bbox="1458 443 1563 547"><i>Marks</i></th> <th data-bbox="1563 443 2042 547"><i>Transfer of meaning from Biblical Hebrew to English.</i></th> </tr> </thead> <tbody> <tr> <td data-bbox="1458 547 1563 692">0</td> <td data-bbox="1563 547 2042 692">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="1458 692 1563 837">1</td> <td data-bbox="1563 692 2042 837">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="1458 837 1563 954">2</td> <td data-bbox="1563 837 2042 954">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 data-bbox="1480 1011 2072 1362" 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</p>	<i>Marks</i>	<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.
<i>Marks</i>	<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.										

Question Number	Answers	Maximum Marks	Guidance
5 (d)	<p>In what way does the parallelism in lines 4 — 5 differ Give any two points.</p> <ul style="list-style-type: none"> • Lines 4 — 5: standard parallelism (1) • Lines 5 — 6: there is a chiasmic parallelism (1) where “Clause A” in line 5 is parallel to “Clause B” in line 6 (1) and consequently “Clause B” in line 5 is parallel to “Clause A” in line 6 (1) [“A B B A series”] 	2	<p>Any point, one mark. (Mention of lines 4 — 5 is essential for the first mark of the two.)</p>
5 (e)	<p>Explain the reference to שְׁלֹמֹה in line 10. Give any two points.</p> <ul style="list-style-type: none"> • The psalm is dedicated to King Solomon / Shlomo (1) ReDaK’s comment, <i>ad loc.</i>) • The psalm is composed on behalf of or in the style of Solomon / Shlomo (1) • It directly connects to the opening line, “If the L-rd does not build the House ... “ which is a reference to the House <i>par excellence</i>, i.e. the Temple (which was built by Solomon / Shlomo) (1) • Scholars (e.g. Rabbi Samson Raphael Hirsch in his introduction to “The Psalms”) refer to a multi-layer composition of the Psalter. To quote: “... men of kindred spirit [have formulated] songs of Divine inspiration [which] have been incorporated into the Book of Psalms.” (1) • Psalter literature could be pseudepigraphical in nature (see the comments of Ibn Ezra and Rabbi Isaiah of Tirani <i>ad loc</i>) who refer to “one of the poetical writers...” (1) • Rashi (in his comment <i>ad loc</i>) refers to the future King Solomon / Shlomo (1) 	2	<p>Any point, one mark.</p>

Question Number	Answers	Maximum Marks	Guidance
5 (f)	<p>Explain how the noun שׁוּאָ is used as a keyword in lines 11, 12 and 13. Give any three points.</p> <p>The poet / משׁוֹרֵר makes the point that the noun שׁוּאָ (“futility”) implies that nothing can be achieved without G-d’s support. (1) It is futile (שׁוּאָ) for Man to even plan any project without involving G-d. (1)</p> <p>It is used twice as a substantiating noun (בֵּית שׁוּאָ in line 13) and (עִיר שׁוּאָ in line 13) (1) This carries a greater weight than an adjective (1) It is used prior to an ethical dative in line 14 and as a noun it carries the weight of an imperative in this context. (1)</p>	3	Any point, one mark.
5 (g)	<p>How does the Psalmist / מְשׁוֹרֵר use conditional sentences in both Psalms / Tehillim 124 and 127? Give three examples.</p> <p>There is a double use of the conditional particle לֹא־כִּי (lines 2 — 3) (1) It introduces the protasis (“if not for the fact that ...”) (1) This word is rare as it is used only eight times in the entire Bible (1) It is followed by the triple use of the particle אֲזִי which introduces the apodosis (1) is a unique poetic particle used only in this context, instead of the short form אִז (1)</p> <p>There is a double conditional protasis and apodosis in lines 11 — 12 which are self-contained. (1) Both lines introduce the conditional clause with the particle אִם (1) The apodosis does not have a specific introductory particle but simply starts with a noun שׁוּאָ (“falsely”) (1)</p>	3	Any point, one mark.

Question Number		Answers	Maximum Marks	Guidance
5	(h)	Explain the <i>dagesh</i> in the noun הַצִּים .		
		The word is derived from the root חצח and the <i>dagesh</i> replaces the third radical צ .	1	
5	(i)	Contrast the message in lines 17 — 18 with the message in lines 20 — 21. Give any four points.		
		In lines 18 – 20, the emphasis appears to be on the reliance on Man’s power (e.g. “arrows in the hand of the mighty man”) (1) The aim of this is that “Man will not be confounded when facing the enemy” (1) whereas in lines 21 — 22 this is balanced by the assertion that “G-d does not desire the physical strength of Man” (1) but “desires those that fear Him” (1)	4	Any point, one mark.
Total marks for Question 5 :			20	

Solutions and Marks Scheme for Questions 6, 7 and 8 start on the next page.

QUESTIONS 6, 7 AND 8

Only one Question is to be answered from this part of Section B.

Candidates are to restrict their response to approximately 500 words and are advised that no more than five areas of discussion are expected in their chosen essay.

THE MAXIMUM MARK FOR ANY ESSAY IS 10 MARKS

<i>Mark range</i>	<i>Content and quality of written work.</i>
9 — 10	Successfully conveys most or all of the relevant points. Develops a range of ideas and justifies points of view, with excellent grammar, punctuation and spelling.
7 — 8	Able to develop and explain ideas and to express points of view, with some justification. Offers relevant information, showing a good standard of grammar, punctuation and spelling. Conveys approximately three quarters of the points.
5 — 6	Shows some ability to develop and explain ideas and to express opinions. Able to convey information, though not always relevant, and showing inconsistent grammar, punctuation and spelling. Conveys approximately half of the points.
3 — 4	Shows a limited ability to develop or explain ideas and to express opinions. A noticeable degree of error in grammar, punctuation and spelling interferes with the communication of factual information. Often irrelevant or repetitive. Conveys approximately one quarter of the points.
0 — 2	Offers little or no information or ideas. Shows little or no explanation or development. The level of grammar, punctuation and spelling severely impedes the ability to convey even quite basic information. Displays only very superficial knowledge.

Solutions and Marks Scheme for Questions 6, 7 and 8 continue on the next page.

Question Number	Answers	Guidance
6	<p>“The period of the Judges / Shoftim can be viewed as a series of strong regional personalities living in a time when there was no central government.”</p> <p>Assess this view in the light of your reading of Judges / Shoftim, Chapters 4 — 9 .</p> <p><i>Amongst the points to be considered:</i></p> <ul style="list-style-type: none"> • Both Deborah / Devorah and Gideon / Gidon were strong personalities but had limited power over the northern region of the Land of Israel. • Deborah / Devorah is described as “judging Israel” (meaning, governing Israel) “at that time” (4 : 4) and “the people of Israel went to her for judgement” (4 : 5). However, when looking at the details, one reads that Barak managed to muster a coalition force to fight Jabin / Yavvin and Sisera of Hatzor / Chatzor only from the northern tribes and her tribal alliance includes Naftali, Ephraim / Efrayim, Zebulun / Zevulun, Benjamin / Binyamin and Issachar / Yissachar (5 : 14 — 15). • In the Song of Deborah / Devorah, there is no mention of Judah / Yehudah or Simon / Shimon who were probably considered too far south to be included in a national confederation. • In the Gideon / Gidon episode, there is a slightly different coalition: Menashe, Zebulun / Zevulun, and Naftali (6 : 35) (as in the Deborah / Devorah coalition) but this time they are joined by Asher / Osher (who was previously criticized by Deborah / Devorah). This alliance, with the exception of Zebulun / Zevulun pursues Midyan. (7 : 23) <p>But again, there is no central government.</p> <p style="text-align: right;"><i>/ more</i></p>	

Question Number	Answers	Guidance
6	<p><i>continued /</i></p> <ul style="list-style-type: none"> • In addition, Gideon / Gidon involves Efrayim to control the River Jordan passes (7 : 24) (Efrayim had been one of the members of Deborah's / Devorah's coalition). They were upset that they were not used in the coalition forces to rout the Midian retreat, but through diplomacy Gideon / Gidon is able to keep Efrayim in the coalition. He congratulates them on executing two Midianite leaders (7 : 25, 8 : 21) . <p>Gideon / Gidon retains the alliance but there is no central government</p> <ul style="list-style-type: none"> • Gideon's actions, in themselves, help to destroy a united national government. When two towns in Gad (TransJordan) fail to provide supplies for the coalition forces, he threatens to — and later does — ransack them (8 : 4 — 8 and 8 : 15 — 17) • Gideon's coalition forces want to appoint him as king. He refuses to accept, saying, "I will not rule over you, my son will not rule over you. G-d will rule over you." (8 : 22 — 23) He therefore clearly has no intention of expanding his power base, even over the northern coalition. • Abimelech / Avimelech (Judges / Shoftim 9) was certainly not a uniting force. He was concerned with his own personal power, centred round the area of Shechem. He engaged in fratricide and established himself as a dictator, which leads to a rebellion against his rule. (9 : 23) He was killed by a woman positioned in the Tower of Tevez . • Similarly, Ga'al ben Evved (9 : 26) was a local leader of Shechem who was ineffectual against Abimelech / Avimelech. He was expelled by Zevul, the local representative of Abimelech / Avimelech. 	

Question Number	Answers	Guidance
7	<p>“Although Isaiah / Yeshayahu shows due consideration for the present status of his nation, his focus of attention is on the future.”</p> <p>Comment on this view in the light of your reading of Isaiah / Yeshayahu 59 — 66,</p> <p><i>The prophet admits that there are areas of behaviour that need improvement.</i></p> <p><i>Amongst other, he mentions that —</i></p> <ul style="list-style-type: none"> • The people are spiritually separated from G-d (59 : 2) Their “lips speak falsehood” (59 : 3) their “tongues utter evil” (59 : 7) and their “feet run to do evil” (59 : 7) The nation can be compared to one who wears “unclean clothing” (64 : 5) whose sins “are like the wind that transports us” (64 : 5) with the result that “G-d has hidden His Face from me” (64 : 6) • He looks forward to G-d’s intimate contribution in the development of the nation. He sees G-d as One Who “clothes Himself in righteousness rather like a soldier who wears armour,” as One Who has “a helmet of salvation on His head” (59 : 17) He declares that G-d has an everlasting covenant with Israel, “My word will not depart from your mouth.” (59 : 21) • He foresees the return of the nation to its land. The nation is seen as one “waiting to be redeemed,” when G-d “will bring your children from a distance, their silver and gold with them” (60 : 9) He sees G-d as a Comforter Who declares, “I will comfort you with my favour” (60 : 10) and that the society of the future will be viable and lively, “your gates will be open constantly, by day and by night, they will never be closed.” (60 : 11) <p style="text-align: right;"><i>/ more</i></p>	

Question Number	Answers	Guidance
7	<p><i>continued /</i></p> <ul style="list-style-type: none"> • He sees the nation secure within their land, “enemies will come to an end” (60 : 12) Jerusalem will be acknowledged as “the City of the L-rd, the Holy One of Israel.” (60 : 14) The economy of the nation, too, will be secure for there will be “an increase of wealth and a rise in the standard of living” when “instead of iron, I will bring silver.” (60 :17) • Further, there will be a positive mood in society. There will be a time of comfort for the mourners of Zion, who will be robed in a garment of splendour instead of a gloomy spirit.” • Long-lain ruins will be re-established as viable centres, “desolate places will rise up again” (61 : 4) The land will no longer be called “desolate” but will be known as ‘My- delight-is-within-her’ (62 : 4) and the nation “will have benefit from its own crops.” (62 : 9) • Although the illustrious and dynamic leadership of the past may no longer exist (he cites Abraham / Avraham, Jacob / Yaakov and Moses / Mosheh as examples) nevertheless the nation will always remain “the Tribe of Your Inheritance” (63 : 17) who will therefore at all times place their reliance on G-d’s intervention on their behalf. • The nation will build houses, plant vineyards (65 : 21) and their work will be productive: “they will not work in vain” (65 : 23) 	

Question Number	Answers	Guidance
8	<p data-bbox="322 323 1536 352">“The superscription שִׁיר הַמַּעֲלוֹת is the most suitable for Psalms / Tehillim 120 — 134.” Assess this statement.</p> <ul data-bbox="371 389 1637 1098" style="list-style-type: none"> <li data-bbox="371 389 1637 635">• The term שִׁיר הַמַּעֲלוֹת has been viewed differently by the various commentaries. The earliest reference is in Mishnaic literature (Sukkot, 5 : 4) where it is connected to the Psalms that were sung on the fifteen steps which ascend from the Women’s Courtyard of the Temple to the Courtyard of the Israelites. Thus they are viewed as songs of joy, accompanied by the Levites playing musical instruments and sung as praises to G-d on the Festival of Tabernacles (Sukkot) during the daily ceremony of the Water Libation. <li data-bbox="371 663 1637 866">• There is evidence to suggest that these psalms were Temple Psalms, e.g. “I was happy when they said to me, ‘Let us go up to the House of the L-rd’” (122 : 1) and, “It is a testimony to [the faith of] Israel, that they praise the Name of the L-rd” (122 : 4) and “G-d will bless you from Zion, [that you shall] see the ultimate good of the G-d of Jerusalem all the days of your life.” (128 : 5) <li data-bbox="371 890 1637 1098">• However, other commentators (Rabbi Menachem Meiri) have interpreted the noun מַעֲלוֹת as a musical direction or instruction which indicated that the choir sang initially in a low tone and gradually raised the pitch. Yet other commentators view these Psalms as songs of ascending spiritual emotions which incorporate themes of spiritual elevation (Rabbi Samson ben Raphael Hirsch) <p data-bbox="1541 1121 1637 1150" style="text-align: right;"><i>/ more</i></p>	VEN

Question Number	Answers	Guidance
8	<p><i>continued /</i></p> <ul style="list-style-type: none"> • There is evidence of this where the Psalmist speaks of G-d's supervision of the world and Man's affairs, e.g. <ul style="list-style-type: none"> • "I lift up my eyes to You, the One Who dwells in Heaven" (123 : 1) • "...like the eyes of servants gazing at their masters ... " (123 : 2) • "If not for the fact that He [G-d] was with us, ... we would have been swallowed up " (124 : 2 to 3) • "If G-d does not guard the city, then the city guards stand watch in vain" (127 : 1) • How the Psalms were sung is a matter of speculation (it being so long ago, over two thousand years ago, and there being no reliable historical record) but one can be sure that the musical arrangement and performance of each psalm suited the overall theme of each individual psalms. • Other commentators (Rabbi David Kimchi and Rabbi Menachem Meiri, amongst others) view these Psalms as songs of the exiles, who longingly anticipate the return to normal life in the Land of Israel. Evidence for this can be seen in the following examples: <ul style="list-style-type: none"> • "When G-d restores the status of Zion, then the nations will declare, 'G-d has displayed His greatness ... '" (126 : 1 to 2) • "G-d [protectively] surrounds His People from now and evermore" (125 : 2) • "He will redeem Israel from all their iniquities (meaning, their deep-seated troubles) (130 : 4) <p>The Temple Psalms cited above can be seen under this heading, too.</p> <p style="text-align: right;"><i>/ more</i></p>	

Question Number	Answers	Guidance
8	<p><i>continued /</i></p> <ul style="list-style-type: none"> • Rabbi Isaiah of Tirani sees these psalms not so much as a single set of psalms with one narrow theme but more as individual psalms with each psalm a poem which provides a spiritual boost to the reader. Thus altogether they can be viewed as individual Psalms of reassurance and comfort. For example: <ul style="list-style-type: none"> • “When I was in trouble, I called out and He answered me.” (120 : 1) • “Let the People of Israel adopt the motif: ‘For a long time, they (the enemy) have troubled me — from my youth’” (129 : 1) • “...they have ploughed over me, they have transformed me into a work animal!” (129: 3) <p>The overriding view of Rabbi Isaiah of Tirani is that there is no one single genre to these fifteen psalms. They are spiritual poems and compilations to help to meet the whole range of human experiences — thus the מַעֲלֹת are the steps of life.</p>	

END OF PAPER

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