GCE

Biblical Hebrew

Advanced Subsidiary GCE

Unit **F191**: Translation, Comprehension and Literature

Mark Scheme for June 2012

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Annotations

Annotation	Meaning
▬	Negative
/	Slash
?	Unclear
⊞	Benefit of doubt
λ	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

	SECTION A	
Question Number	**Answers**	**Maximum Marks**
1 (a) *(i)*	Who does וְכָל הָאָרֶץ *(line 1)* refer to ? All the people of the land, *i.e.* the soldiers.	**[1]**
1 (a) *(ii)*	How does the verb בָּאוּ *(line 1)* support your answer ? It's in the plural.	**[1]**
1 (b) *(i)*	Explain the possible meaning in these passages of the following phrases: *(i)* הֲלֶךְ דְּבָשׁ the trickle / flow (1) [along the ground] of honey (1)	**[2]**
1 (b) *(ii)*	*(ii)* מַשִּׂיג יָדוֹ אֶל פִּיו putting his hand to his mouth (1) to taste the honey (1) ***or*** using his hand as a scoop (1) for the honey (1) Any point, **1 mark** **Maximum:**	**[2]**

Answers to Question 1 (c) start on the next page

Question Number	Answers	Maximum Marks
1 (c)	Translate from וַיִּשְׁלַח to : וַיָּעָף הָעָם	

Hebrew	English	reject
וַיִּשְׁלַח אֶת קְצֵה הַמַּטֶּה אֲשֶׁר בְּיָדוֹ	he stretched out the end of the staff / stick which was in his hand	
וַיִּטְבֹּל אוֹתָהּ בְּיַעְרַת הַדְּבָשׁ וַיָּשֶׁב יָדוֹ אֶל פִּיו וַתָּאֹרְנָה עֵינָיו :	and he dipped it into the honeycomb and when he brought back his hand to his mouth his eyes brightened.	
וַיַּעַן אִישׁ מֵהָעָם וַיֹּאמֶר הַשְׁבֵּעַ הִשְׁבִּיעַ אָבִיךָ אֶת הָעָם לֵאמֹר	Then one man of the people spoke up / spoke loudly and said Your father made the people swear, saying / as follows:	
אָרוּר הָאִישׁ אֲשֶׁר יֹאכַל לֶחֶם הַיּוֹם וַיָּעָף הָעָם :	"'Cursed is the man who eats food / bread today' and the people have become faint!"	

Award up to 2 marks per block of text 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 errors 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.

Exceptional responses and marks to award:

- *Candidates might answer in faultless English but might 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.

1 — 2 marks per phrase,
up to a maximum of 8 marks for each set of blocks of text.

[8]

[Turn over

Question Number	Answers	Maximum Marks
1 (d) (i)	The verbs וַתָּאֹרְנָה *(line 4)* and אֹרוּ *(line 6)* are from the same root. *(i)* What is the root? אור	**[1]**
1 (d) (ii)	*(ii)* State the tense of ותארנה Imperfect (1) ארו Perfect (1)	**[2]**
1 (d) (iii)	*(iii)* What does the suffix נָה indicate ? feminine plural (1)	**[1]**
1 (e) (i)	Translate from וַיִּשְׁאַל שָׁאוּל to : מִכָּל הָעָם	

Table for 1 (e) (i):

Hebrew	English	reject
וַיִּשְׁאַל שָׁאוּל בֵּא-לֹהִים הַאֵרֵד אַחֲרֵי פְלִשְׁתִּים הֲתִתְּנֵם בְּיַד יִשְׂרָאֵל וְלֹא עָנָהוּ בַּיּוֹם הַהוּא :	So Saul / Shaul enquired of G-d, "Shall I go down after the Philistines / Plishtim? Will You deliver them into the hands of Israel?" But this time He did not respond / reply to him.	
וַיֹּאמֶר שָׁאוּל גֹּשׁוּ הֲלֹם כֹּל פִּנּוֹת הָעָם וּדְעוּ וּרְאוּ	Then Saul / Shaul said, "Come forward, all chief officers of the troops, and find out	
בַּמָּה הָיְתָה הַחַטָּאת הַזֹּאת הַיּוֹם : כִּי חַי יְיָ הַמּוֹשִׁיעַ אֶת יִשְׂרָאֵל	how this guilt / mistake happened this day. For as the L-rd lives, Who brings victory to Israel,	
כִּי אִם יֶשְׁנוֹ בְּיוֹנָתָן בְּנִי כִּי מוֹת יָמוּת וְאֵין עֹנֵהוּ מִכָּל הָעָם :	even if it was through my son Jonathan / Yonatan — he shall certainly die!" And not one of the people answered him.	
Award up to 2 marks per block of text according to the grid on the next page.		

Answers to **Question 1 (e) (i)** *continue on the next page.*

Question Number	Answers	Maximum Marks

1 (e) (i) [cont'd]	<table><tr><td>**Marks**</td><td>**Transfer of meaning from Biblical Hebrew to English**</td></tr><tr><td>0</td><td>Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant errors 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></table>
	Exceptional responses and marks to award:
	
	• **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.
	
	1 — 2 marks per phrase, up to a maximum of 8 marks for each set of blocks of text.
		[8]

1 (e) (ii)	Suggest a reason why the phrase פִּנּוֹת הָעָם means "leaders of the people."
	
	    פינה means "corner" and "cornerstone." (1)
	    The leaders are the "cornerstones" (1)
	    [so to speak, of the people]
	
	Any point, **1 mark** **Maximum:**
		[2]

Answers to Question 1 continue on the next page.

Question Number	Answers	Maximum Marks
1 (f) (i)	How are the following words and phrases used in these passages? *(i)* אַף כִּי **Amongst others:** idiom (1) an *a minori* argument (arguing from the lesser to the greater) (1) moreover / surely (1) "much more so" (1) Any point, **1 mark** **Maximum:**	**[2]**
1 (f) (ii)	*(ii)* חָלִילָה an oath (1) or, an exclamation (1) "It would be a profanity" (1) "it would be something 'unholy'" (1) "it would be a disgrace for the people" (1) [… were something to happen to Jonathan / Yonatan, who acted in error, not having heard the adjuration / oath / promise of his father] Any point, **1 mark** **Maximum:**	**[2]**
1 (f) (iii)	*(iii)* אִם It is used as the condition in an oath (1) with the negative sense "there shall not fall," etc. (1) Any point, **1 mark** **Maximum:**	**[2]**

Answers to Question 1 continue on the next page.

Question Number	Answers	Maximum Marks
1 (g)	Translate from וַיֹּאמֶר שָׁאוּל to : וַיִּלָּכֵד יוֹנָתָן	

Hebrew	English	reject
וַיֹּאמֶר שָׁאוּל אֶל יי אֱ-לֹהֵי יִשְׂרָאֵל הָבָה תָמִים וַיִּלָּכֵד יוֹנָתָן וְשָׁאוּל וְהָעָם יָצָאוּ :	Saul / Shaul said to G-d, "G-d of Israel! Cast / Show a perfect lottery / choice!" And Jonathan / Yonatan and Saul / Shaul were caught / trapped / selected and the [rest of the] people were discharged / went out / cleared.	
וַיֹּאמֶר שָׁאוּל הַפִּילוּ בֵּינִי וּבֵין יוֹנָתָן בְּנִי וַיִּלָּכֵד יוֹנָתָן :	Then Saul / Shaul said, "Cast lots between myself and Jonathan / Yonatan my son!" And Jonathan / Yonatan was caught / trapped / selected.	

Award up to 2 marks per block of text 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 errors 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.

Marking system for Question 1 (g) continues on the next page.

Question Number	Answers	Maximum Marks

1 (g) *[cont'd]*	**Exceptional responses and marks to award:**
	
	• **Candidates might answer in faultless English but might 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.
	
	1 — 2 marks per phrase, up to a maximum of 4 marks.
		[4]

1 (h)	What argument do the people present to Saul / Shaul that saves the life of Jonathan / Yonatan? Give any **two** points. • Jonathan / Yonatan won them their victory (1) • with G-d's help (1) • so it's impossible that G-d should be angry with him (1) Any point, **1 mark** **Maximum:**	**[2]**
	Total marks for Question 1 :	**[40]**
	SECTION B	
2 (a)	Explain the term גְּאֻלָּה . The right of repurchase	**[1]**
2 (b) *(i)*	Explain how property sales are affected by being in — *(i)* עִיר אֲשֶׁר לוֹ חֹמָה (Give any **two** points) • a dwelling-house in a walled city, *i.e.* non-agricultural real estate, can be bought back by the seller within a year of the sale (1) • otherwise the sale becomes permanent (1) • and the house remains the buyer's and his heirs possession forever (1) Any point, **1 mark** **Maximum:**	**[2]**

Question Number	Answers	Maximum Marks
	SECTION B *[continued]*	
2 (b) *(ii)*	Explain how property sales are affected by being in — <div dir="rtl">*(ii)* הֶחָצֵרִים אֲשֶׁר אֵין לָהֶם חֹמָה סָבִיב</div> (Give any **two** points) • Real estate property in unwalled cities or villages is treated as being like fields (1) • and the law of repurchase applies to it (1) • but if it was not repurchased at any time up to the Jubilee / Yovel year it reverts to the seller in the Jubilee / Yovel year in any case (1) Any point, **1 mark** **Maximum:**	**[2]**
2 (c)	What advantages do the Levites / Levi'im have in property sales ? (Give any **two** points) • Sales of Levitical city houses can be reversed at any time that the original sellers want (1) • not just during the first year after the sale (1) • perhaps because these Levitical cities are the only possession in the Land that the Levites have (1) Any point, **1 mark** **Maximum:**	**[2]**

Answers to Question 2 continue on the next page.

9

Question Number	Answers	Maximum Marks
2 (d) (i)	*(i)* Translate from לְהָפֵר בְּרִיתִי אִתָּם: to וְהָאָרֶץ תֵּעָזֵב	

Hebrew	English	reject
וְהָאָרֶץ תֵּעָזֵב מֵהֶם וְתִרֶץ אֶת שַׁבְּתֹתֶיהָ בָּהְשַׁמָּה מֵהֶם	Meantime / For the land will be forsaken by them and it will have compensation / desire for its Sabbaths whilst it lies desolate without them	
וְהֵם יִרְצוּ אֶת עֲוֹנָם יַעַן וּבְיַעַן בְּמִשְׁפָּטַי מָאָסוּ וְאֶת חֻקֹּתַי גָּעֲלָה נַפְשָׁם:	the people will pay compensation for their sins — [only] because they [with all their being] rejected My [social] laws and spurned My statutes / embedded ordinances / natural systems of law.	
וְאַף גַּם זֹאת בִּהְיוֹתָם בְּאֶרֶץ אֹיְבֵיהֶם לֹא מְאַסְתִּים וְלֹא גְעַלְתִּים לְכַלֹּתָם לְהָפֵר בְּרִיתִי אִתָּם	And even with all this, when they are in the land of their enemies / haters I will not have spurned them and will not have rejected / abhorred them, to destroy them or annul / break My covenant with them.	

Award up to 2 marks per block of text 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 errors 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.

Marking system for Question 2 (d) continues on the next page.

Question Number	Answers	Maximum Marks

2 (d) (i) [cont'd]	**Exceptional responses and marks to award:**
	
	• **Candidates might answer in faultless English but might 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.
	
	1 — 2 marks per phrase, up to a maximum of 6 marks.
		[6]

2 (d) (ii)	*(ii)* Explain the pointing of the word בְּהִשַּׁמָּה . (Mention any **two** points) • Hofal infinitive construct (1) • transfer of *Kametz* to initial ב due to guttural (1) • *dagesh* in מ due to geminate (1) Any point, **1 mark** **Maximum:**	**[2]**
2 (e)	Explain the phrase בְּהַר סִינַי בְּיַד מֹשֶׁה in the context of the second paragraph. (Consider any **two** points) **Amongst others:** • It is a brief conclusion to all the laws which were given on Sinai (1) • It emphasizes pre-Mikdash legislation (1) [According to RaMBaN, these laws preceded those of the Mikdash before the codification of the Second Decalogue and the phrase indicates a specific period in history.] Any point, **1 mark** **Maximum:**	**[2]**

*Answers to **Question 2** continue on the next page.*

Question Number	Answers	Maximum Marks
2 (f)	Explain the phrase וְאִישׁ כִּי יַקְדִּשׁ אֶת בֵּיתוֹ in the context of lines 15 — 16. (Mention any **two** points) **Amongst others:** • A person can declare as dedicated to the Temple his own home [or his other landed property *(Sifra)*] (1) • Its value is fixed according to the valuation of the Temple priest / Kohen (1) Any point, **1 mark** **Maximum:**	**[2]**
2 (g) (i)	*(i)* Explain the difficulty with the suffix ךְ in the word עֶרְכְּךָ Appears to be the possessive ךְ but it's not.	**[1]**
2 (g) (ii)	*(ii)* Suggest a solution to this difficulty, considering any **two** points. **Amongst others:** • A rare objective suffix (1) • The value of a human life imposed upon you by the Torah legislation (ibn Ezra) (1) • The *Kaf* is doubled at the end of the word — the form is analogous to mimation, compare יומם (1) Any point, **1 mark** **Maximum:**	**[2]**

Question Number	Answers	Maximum Marks
2 (h)	From your reading o f Chapters 24 — 27 of Leviticus / Vayikra say how the Torah views the responsibilities of land ownership. Mention any **eight** points. ***Amongst others:*** *sources*	

	sources
• Land is only rented to its human owners from G-d Who is the true Owner and it is allowed to be bought, sold and used by humans only according to the conditions that the Torah lays down. (1)	*Text*
• The laws ensure that ownership of the land is not to be concentrated in the hands of a few but is shared by all (1)	*Text*
• One of the primary duties of the owner of land is to let the land lie fallow every Seventh Year "as a Sabbath to G-d" in acknowledgement of G-d's ownership of the land (1)	*25 : 2 — 4*
• In the Sabbatical / Shmitta Year, ownership of the land is renounced and those in need, including the former owner and his family and servants, hired workers, converts, foreigners living in the country, are permitted personal (1) but not commercial benefit (1) from the produce in the Seventh "Shmitta" Year (1) and so too are animals — domesticated and not domesticated — allowed to eat undisturbed from the produce in this "Shmitta" / Sabbatical Year (1)	*25 : 6*
• The same laws apply every fiftieth ("Jubilee" / Yovel) Year (1) when the land reverts to its original owner or to his inheritors (1)	*25 : 10 — 13*
[continued on next page	

Question Number	Answers		Maximum Marks
2 (h) [cont'd]	**continued]**	*sources*	
	• In line with G-d being the true Owner of the land, the maximum length of an otherwise unspecified lease is limited to the 50 years of the Jubilee / Yovel (1)	*25 : 10*	
	• Almost all land can be bought back by the seller or his agents before the advent of this Jubilee / Yovel Year (1)	*25 : 26 — 28*	
	• Extortion, trickery and coercion are forbidden to effect a sale of land (1)	*25 : 14 — 17*	
	• The price of land must reflect the number of harvests till the Jubilee / Yovel Year	*25 : 15 — 16*	
	• The responsibility to share the bounty of the land with the poor for the land belongs to G-d (1)	*25 : 23*	
	• The landowner is really merely a stranger and a temporary settler in the land, which belongs to G-d (1)	*25 : 23*	
	• Ownership of land is only temporary (1)	*25 : 23*	
	• Landed property should be kept within the family and should be bought back by a family member (the "redeemer") if its owner was forced by straightened circumstances to sell (1)	*25 : 25*	
	• Where a dwelling house is in a walled city the right of repurchase is limited to the first year after its sale (1)	*25 : 29*	

Answers to Question 2 (h) continue on the next page.

Question Number	Answers		Maximum Marks
2 (h) [cont'd]	*continued]*	*sources*	
	• Fields generally can be bought back after two years (1)	*25 : 31 and Rashi to 25 : 24*	
	• Fields in the outskirts of the Levite cities can never be sold (1)	*25 : 14 — 17*	
	• The community is enjoined to look after the destitute foreigner and stranger who are resident locally (1)	*25 : 35*	
	• and no interest is to be charged on loans to them of food or money (1)	*25 : 37*	
	• If the people do not observe the law of the Sabbatical / Shmitta Year, the land will be laid desolate and will then make up for the "rest years" it was denied	*26 : 32*	
	• Landed property bought can be dedicated only until the fiftieth / Yovel year (1)	*27 : 23*	
	Any point, **1 mark** **Maximum:**		**[8]**
	Total marks for Question 2 :		**[30]**

Question Number	Answers	Maximum Marks
3 (a)	What is the celebration in lines 1 — 2 ? The Feast of the New Moon / New Month. (1) [In Biblical times, the New Moon at the start of the new lunar month was celebrated as a minor festival.]	**[1]**
3 (b)	Comment on the phrase נִשְׁאֹל נִשְׁאַל Give any **three** points. • נִשְׁאֹל is a rarely found *Nifal* infinitive absolute form (1) • It means "requested"; "allow to be entreated" — the *Nifal* of toleration (1) • נִשְׁאַל = *Nifal* perfect (1) 3rd person masculine singular (1) Any point, **1 mark** **Maximum :**	**[3]**

Answers to Question 3 continue on the next page.

Question Number	Answers	Maximum Marks
3 (c) *(i)*	Translate from וַיִּחַר אַף שָׁאוּל till : מֶה עָשָׂה .	

Hebrew	*English*	reject
וַיִּחַר אַף שָׁאוּל בִּיהוֹנָתָן וַיֹּאמֶר לוֹ בֶּן נַעֲוַת הַמַּרְדוּת הֲלוֹא יָדַעְתִּי כִּי בֹחֵר אַתָּה לְבֶן יִשַׁי לְבָשְׁתְּךָ וּלְבֹשֶׁת עֶרְוַת אִמֶּךָ :	Then Saul / Shaul flew into a rage against Jonathan / Yonatan and he said to him: "You son of a perverse, rebellious woman! Don't I know that you side with the son of Jesse / Yishai — to your own shame and the terrible shame of your mother!	
כִּי כָל הַיָּמִים אֲשֶׁר בֶּן יִשַׁי חַי עַל הָאֲדָמָה לֹא תִכּוֹן אַתָּה וּמַלְכוּתֶךָ וְעַתָּה שְׁלַח וְקַח אֹתוֹ אֵלַי כִּי בֶן מָוֶת הוּא :	"For as long as this son of Jesse / Yishai lives on earth, neither you nor your reign / kingship will be secure! Now then, have him brought to me for he is marked for death!"	
וַיַּעַן יְהוֹנָתָן אֶת שָׁאוּל אָבִיו וַיֹּאמֶר אֵלָיו לָמָה יוּמַת מֶה עָשָׂה :	But Jonathan / Yonatan spoke up and said to his father: "Why should he be put to death? What has he done?"	
Award up to 2 marks per block of text according to the grid on the next page.		

Question Number	Answers	Maximum Marks

3 (c) (i) *[cont'd]*	<table><tr><td>*Marks*</td><td>*Transfer of meaning from Biblical Hebrew to English.*</td></tr><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></table> **Exceptional responses and marks to award:**
	
	 • **Candidates might answer in faultless English but might 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.
	
	 1 — 2 marks per phrase up to a maximum of 6 marks.
		[6]

Answers to **Question 3** *continue on the next page.*

Question Number	Answers	Maximum Marks
3 (c) (ii)	What does King Saul / Shaul imply in the phrase בֶּן נַעֲוַת הַמַּרְדּוּת ? Give any **two** points. **Amongst others:** • בֶּן נַעֲוַת — Jonathan / Yonatan is "perverted" in supporting someone else rather than look after his own interests. (1) • הַמַּרְדּוּת — rebellious. Saul / Shaul as king is entrusted to defend the Throne against any challenge. (1) Any point, **1 mark** **Maximum :**	**[2]**
3 (d) (i)	Give the conjugation of *(i)* תִּכּוֹן *Nifal*	**[1]**
3 (d) (ii)	*(ii)* יוּמַת *Hofal*	**[1]**
3 (e)	Show the clever diplomacy of Abigail / Avigayil. Mention any **four** points. **Amongst others:** *sources* <table><tr><td>• She dramatically falls at David's feet (1) in a show of instant submission.</td><td>*I Samuel 25 : 24*</td></tr><tr><td>• She begs for the chance to explain her thoughts and actions. (1)</td><td>*I Samuel 25 : 24*</td></tr><tr><td>• She explains that the fault is hers (1)</td><td>*I Samuel 25 : 24*</td></tr><tr><td>• She dissociates herself from Nabal / Naval (1) and agrees with David that Nabal / Naval is a boor (1)</td><td>*I Samuel 25 : 24*</td></tr></table>	

Answers to Question 3 (e) continue on the next page.

                                                     [Turn over

Question Number	Answers		Maximum Marks
3 (e) [cont'd]	**continued]**	*sources*	
	• David should not concern himself with Nabal / Naval for he is a low type of man, as worthless as his name suggests [Nabal / Naval = "despicable"] (1)	*I Samuel 25 : 24*	
	• She explains that she never met David's men, implying that she did not know of the just request of David and his fighting men for food and support (1) and that had she done so she would have given them what they needed (1)	*I Samuel 25 : 25*	
	• She hopes that her oath of loyalty to David will convince him not to kill them (1)	*I Samuel 25 : 24*	
	• She prevents David himself, as well as his men, from committing needless bloodshed against the workers of Nabal / Naval (1) and thus sully his reputation in the eyes of his enemies (1)	*I Samuel 25 : 26*	
	• She stresses her identification with David's cause by accepting that he should be leader (1)	*I Samuel 25 : 26*	
	Any point, **1 mark** **Maximum :**		**[4]**
3 (f) *(i)*	How are the following phrases used and what do they mean ? *(i)* כֹּה יַעֲשֶׂה אֱ-לֹהִים ... וְכֹה יֹסִיף **Use:** • The phrase is an oath / curse (1) *(Literally it means, "May G-d do [so] and may He add [so]" or "May G-d do this and this and may He do even more than that and do this and this…")*		

*Answers to **Question 3 (f) (i)** continue on the next page.*

Question Number	Answers	Maximum Marks
3 (f) (i) *[cont'd]*	*continued]* **Meaning** (any **one** of the following) **:** • that G-d should punish David and heap up the punishment (1) • if David does not do what he swore / promised to do (i.e., here, to kill all the males in the household of Nabal / Naval] (1) Any point, **1 mark** **Maximum :**	**[2]**
3 (f) (ii)	How are the following phrases used and what do they mean ? *(ii)* מְבּוֹא בְּדָמִים **Use:** • Negative before Infinitive construct ["not entering"] (1) • דָמִים is a plural noun which has the meaning of bloodshed (1) **Meaning** (any **one** of the following) **:** • "From [מְ] being guilty of murder / shedding blood" (1) • The murderer is figuratively portrayed as having "entered" [בּוֹא] on foot (1) and to have stood on the blood of his victim (1)	**[2]**

Answers to Question 3 (g) (i) start on the next page.

Question Number	Answers	Maximum Marks
3 (g)	From your study of Chapters 20 — 25 of I Samuel / I Shmuel, describe the relationship between Jonathan / Yonatan and King Saul / Shaul. Comment on any **eight** points.	

Amongst others:

	sources
• Jonathan / Yonatan loves both, his father Saul / Shaul and David (1) He is a loyal son and a loyal friend (1)	*Text* *I Samuel 25 : 24*
• but he assesses David differently from Saul / Shaul in that he recognizes David's worthiness to be king. (1) Both Jonathan / Yonatan and Saul / Shaul know that David will be king. (1)	*Text* *I Samuel 25 : 25*
• Jonathan / Yonatan at first denies and cannot believe (twice — at the beginning and at the end of this verse) that Saul / Shaul intends to kill David (1)	*I Samuel 25 : 24*
• Jonathan / Yonatan says that Saul / Shaul does nothing, big or small, without telling it to him (1)	*I Samuel 20 : 2*
• According to David, Saul / Shaul kept his intentions about David from Jonathan / Yonatan because of the high regard that Jonathan / Yonatan had for David and of which the King knew. (1)	*I Samuel 20 : 3* *I Samuel 20 : 30*
• Jonathan / Yonatan says that he will tell David if he knew that Saul / Shaul had finally decided to do any harm to David (1)	*I Samuel 20 : 3*

Answers to **Question 3 (g)** *(i) continue on the next page.*

Question Number	Answers		Maximum Marks
3 (g) *[cont'd]*	**continued]**	*sources*	
	• At first, Jonathan / Yonatan is respectful to his father Saul / Shaul and does not want to say anything derogatory about him (1)	*I Samuel 20 : 13*	
	• Jonathan / Yonatan agrees to test Saul / Shaul and keep secret communication with David (1)	*I Samuel 20 : 13* *I Samuel 20 : 19 — 22*	
	• Jonathan / Yonatan keeps David's whereabouts secret, before and after the test that Jonathan / Yonatan and David arranged (1)	*I Samuel 20 : 13* *I Samuel 20 : 35 — I Samuel 21 : 1*	
	• Jonathan / Yonatan acknowledges that Saul / Shaul could behave worse towards David (1)	*I Samuel 20 : 13*	
	• Jonathan / Yonatan accepts the reality that the Divine Spirit has left Saul / Shaul (1)	*I Samuel 20 : 13*	
	• Jonathan / Yonatan agrees to test Saul / Shaul and keep secret communication with David (1)	*I Samuel 20 : 13* *I Samuel 20 : 19 — 22*	
	• Jonathan / Yonatan keeps David's whereabouts secret, before and after the test that Jonathan / Yonatan and David had arranged (1)	*I Samuel 20 : 13* *I Samuel 20 : 35 — I Samuel 21 : 1*	
	• So as to protect David, Jonathan / Yonatan tells Saul / Shaul an untruth, namely, that David had asked for permission to absent himself and go and see his family (1)	*I Samuel 20 : 3* *I Samuel 20 : 30*	

Answers to Question 3 (g) (i) continue o the next page

[Turn over

Question Number	Answers		Maximum Marks
3 (g) [cont'd]	**continued]**	*sources*	
	• Jonathan / Yonatan explains to Saul / Shaul the reason for David's absence from the royal banquet on the first and second days of the New Moon festival as being because David's brother had summoned him to the family feast in Bethlehem and that he, Jonathan / Yonatan, had permitted him to go (1)	*I Samuel 20 : 29*	
	• Saul / Shaul rages at Jonathan / Yonatan for his ambivalent attitude towards someone that he, Saul / Shaul, considers a threat to the Throne and who has now fled (1)	*I Samuel 20 : 29*	
	• He takes an attendant into the field for the pretended target practice and he then warns David of the danger he is in (1)	*I Samuel 20 : 35*	
	• When David flees to Choresh in the desert of Zif, Jonathan / Yonatan encourages him, telling him that Saul / Shaul will never touch him (1)	*I Samuel 23 : 17*	
	• Jonathan / Yonatan says that even Saul / Shaul knows that David is going to be King of Israel and that Jonathan / Yonatan will be his second-in-command (1)	*I Samuel 23 : 17*	

Answers to Question 3 (g) *(i) continue on the next page.*

Question Number	Answers	Maximum Marks
3 (g) [cont'd]	**continued]** *sources* <table><tr><td>• Samuel / Shmuel [the author of the Book] shows how Jonathan / Yonatan is more realistic about David becoming king (1) that Saul / Shaul will not establish a royal house (1) and that Saul / Shaul himself knows this (1) but that David will be King of Israel and the head of the Davidic dynasty (1)</td><td>*I Samuel 23 : 17*</td></tr></table> Any point, **1 mark** **Maximum :**	**[8]**
	Total marks for Question 3 :	**[30]**
4 (a) (i)	Briefly describe the nation's military situation as it is portrayed in line 1. The army of the king of Babylon is besieging Jerusalem / Yerushalaim.	**[1]**
4 (a) (ii)	What situation is Jeremiah / Yirmiyahu in at this time ? He is under military guard [in a courtyard attached to the royal palace, his movements restricted].	**[1]**
4 (b)	What is meant by the term מִשְׁפַּט הַגְּאֻלָה ? *(line 4)* Comment on any **three** points. • The legal right of the closest family members to re-purchase hereditary landed property which has been sold [See Leviticus / Vayikra, 25 : 25] (1) • because of the seller's impoverishment [Leviticus / Vayikrah 25 : 31 — 32] (1) • before it is placed on the "open market." (1) Any point, **1 mark** **Maximum :**	**[3]**

Answers to Question 4 continue on the next page.

Question Number	Answers	Maximum Marks
4 (c) *(i)*	Translate from וְאֶת הַגָּלוּי : to וָאֶקְנֶה .	

Hebrew	English	reject
וָאֶקְנֶה אֶת הַשָּׂדֶה מֵאֵת חֲנַמְאֵל בֶּן דֹּדִי אֲשֶׁר בַּעֲנָתוֹת וָאֶשְׁקֲלָה לוֹ אֶת הַכֶּסֶף שִׁבְעָה שְׁקָלִים וַעֲשָׂרָה הַכָּסֶף :	So I bought the land in Anathoth / Anatot from my cousin Hanamel / Chanamel. I weighed out the money to him — seven shekels / weights of silver and ten pieces of silver.	
וָאֶכְתֹּב בַּסֵּפֶר וָאֶחְתֹּם וָאָעֵד עֵדִים וָאֶשְׁקֹל הַכֶּסֶף בְּמֹאזְנָיִם :	I wrote a [title] deed, I sealed it and I summoned witnesses and I weighed out the silver on a balance.	
וָאֶקַּח אֶת סֵפֶר הַמִּקְנָה אֶת הֶחָתוּם הַמִּצְוָה וְהַחֻקִּים וְאֶת הַגָּלוּי :	I took the [title] deed / contract of purchase, the sealed text with the legal conditions / source and the regulations [together with] the open part [that is, the extract of sale].	

Award up to 2 marks per block of text 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.

Marking system for Question 4 (c) (i) continues on the next page.

Question Number	Answers	Maximum Marks

4 (c) (i)
[cont'd]
	Exceptional responses and marks to award:
	
	• **Candidates might answer in faultless English but might 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.
	
	1 — 2 marks per phrase, up to a maximum of 6 marks.
		[6]

4 (c) (ii)	*(ii)* What is unusual about the verb וָאֶשְׁקֲלָה ? Mention **one** point. The ה at the end of the word does not alter the meaning: it is part of a regular lengthened imperfect form with the ו consecutive. (1) The חטף-פתח under the ק . (1) Any point, **1 mark** Maximum :	**[1]**
4 (d)	Describe how the term לָקוֹחַ is used in line 12. Infinitive absolute used as an imperative	**[1]**
4 (e)	Give **three** religious ideas that are found in lines 14 — 17. **Amongst others:** • G-d is the Maker of heaven and earth (1) • G-d is Omnipotent (All-powerful) (1) • Nothing is too wonderful for Him to do (1) • G-d is L-rd over the Heavenly Hosts (1) • G-d is G-d of Israel (1) • Trust in the future when houses, fields and vineyards will again be bought and sold under normal market conditions in the Land (1) • Duties and obligations, imposed by G-d upon His People, have to be discharged and are lasting (1) • G-d hearkens to prayer (1) Any point, **1 mark** Maximum :	**[3]**

Question Number	Answers	Maximum Marks

4 (f)	What is meant by the noun הַלְּשָׁכוֹת ?
	
	Mention any **two** points.
	
	    Chambers (1) attached to the Temple (1)
	    or to the royal palace (1)
	
	Any point, **1 mark** **Maximum:**
		[2]

4 (g)	Who are the people of Rehab / Rechav and in what ways does their history and environment affect them as a people ? Comment on any **four** points. *Amongst others:* • The people of Rechab / Rechav were formerly known as the Keni or Kinni (1) • were a desert people (1) • who were affected by the starkness, loneliness and impermanence of their surroundings so that they steered clear of luxury and by convention did not build houses / but lived in tents / nor did they sow fields / nor plant vineyards / nor own these. (1) • Because of their traditions, they did not drink wine. (1) • Being related to Jethro / Yitro, the father-in-law of Moses / Moshe, they were favourably inclined towards the Israelites. (1) • When they moved to the north of the Land, they developed links with the indigenous Canaanites / but these links were not strong enough to stop Yael from killing the Canaanite general Sisera / after he had taken refuge in her tent after losing a battle against the Israelites led by Barak and Deborah / Devorah. (1) • Their faith in G-d made their more recent ancestor Jonadab / Yonadav son of Rechab / Rechav (after whom they are named) help king Jehu / Yehu of Israel undertake the so-called Prophetic Revolution against the idolatry. (1) Any point, **1 mark** **Maximum:**	**[4]**

Question Number	Answers	Maximum Marks
4 (h)	From your reading of Chapters 31 — 35 of Jeremiah / Yirmiyahu, describe how legal and social obligations are viewed. Mention any **eight** points. **Amongst others:** • Redeemers are reminded of their obligation to buy up their relatives' ancestral real estate which has been sold because the seller (or would-be seller) is impoverished. (1) • Legal contracts are to be honoured even in the darkest days of national calamity (1) • In ancient times they were stored in earthen jars, *i.e.* in optimum conditions for careful preservation so that they would be proof of the obligations for the longest possible time (1) • thus the obligations could not be ignored or forgotten. (1) • Hebrew slaves / servitors should be freed / emancipated / manumitted (1) • If treaties are not honoured the people will be punished with a string of natural calamities (1) • The people of Rechab / Rechav are a worthy example of fidelity to the Commandments and of acting honourably. (1) • They are thus unlike those of the Nation who would ignore their obligations and who will as a result suffer due punishment (1) • The Judeans of old knew enough about proper conduct connected with the Temple to be shocked by the Prophet's invitation to the people of Rechab / Rechav to drink in the Temple precincts (1) Any point, **1 mark** **Maximum:**	[8]
	Total marks for Question 4 :	[30]

E N D

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