

SPECIMEN ASSESSMENT MATERIALS

These specimen assessment materials are designed to accompany OCR GCSE specification in Biblical Hebrew for teaching from September 2001.

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OCR has prepared new specifications to incorporate the range of features required by new GCSE and subject criteria. The specimen assessment material accompanying the new specifications is provided to give Centres a reasonable idea of the general shape and character of the planned question papers in advance of the first operational examination.

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Oxford Cambridge and RSA Examinations
General Certificate of Secondary Education

BIBLICAL HEBREW

1943/1

PAPER 1: LANGUAGE

Specimen Paper

Additional materials: Answer booklet.
Candidates answer on the answer booklet.

TIME 2 hours.

INSTRUCTIONS TO CANDIDATES

- Write your name, Centre number and Candidate number in the answer booklet.
- Answer all the questions.
- Write your answers, in blue or black ink, in the answer booklet.
- Read each question carefully and make sure you know what you have to do before starting your answer.

INFORMATION FOR CANDIDATES

- The number of marks is given in brackets [] at the end of each question or part question.
- The total number of marks for this paper is **100**.

There are **three** questions in this paper:

- Question 1** Consists of two paragraphs. In paragraph 1 there are a number of words and phrases. Translate these and write your answers in the provided grid sheet **[22%]**.
- Translate the entire paragraph 2 **[8%]**.
- Question 2** Consists of a comprehension exercise. Do not translate the passage **[40%]**.
- Question 3** Consists of a Biblical Hebrew passage for translation into English **[30%]**.

All the questions are **compulsory**.

Question 1

Read both paragraphs 1 and 2.

In paragraph 1 you will find **thirteen** words or phrases underlined. These are reproduced in a grid sheet on the next page. Translate **only** these words and phrases in the spaces provided

[22 marks]

Translate the entire paragraph 2.

[8 marks]

Background

Moses/Moshe informed the nation of Israel that after hearing the commandments, they became afraid and asked him if he would act as an ambassador on their behalf whenever a Divine message was to be delivered. He told the people that this arrangement would take place from this time onwards.

Paragraph 1

וַיְהִי כִשְׁמַעְכֶּם אֶת־הַקּוֹל מִתּוֹךְ הַחֹשֶׁךְ וְהַקָּר בַּעַר בְּאֵשׁ וַתִּקְרְבוּ אֵלַי
כָּל־רָאשֵׁי שְׁבֵטֵיכֶם וְזִקְנֵיכֶם: וַתֹּאמְרוּ הֵן הָרֵאָנוּ יי אֱלֹהֵינוּ אֶת־כְּבוֹדוֹ
וְאֶת־גְּדֻלוֹ וְאֶת־קְלוֹ שָׁמַעְנוּ מִתּוֹךְ הָאֵשׁ הַזֶּה רָאִינוּ כִּי־יִדְבֹר
אֱלֹהִים אֶת־הָאָדָם וְחִי: וְעַתָּה לָמָּה נָמוּת כִּי תֹאכְלֵנוּ הָאֵשׁ הַגְּדֹלָה
הַזֹּאת אִם־יִסְפְּכִים | אֲנַחְנוּ לְשָׁמַע אֶת־קוֹל יי אֱלֹהֵינוּ עוֹד וּמָתְנוּ: כִּי מִי
כָּל־בָּשָׂר אֲשֶׁר שָׁמַע קוֹל אֱלֹהִים חַיִּים מִדְּבַר מִתּוֹךְ־הָאֵשׁ כָּמֵנוּ וַיְחִי:
קָרַב אֲתָהּ וְשָׁמַע אֶת כָּל־אֲשֶׁר יֹאמֵר יי אֱלֹהֵינוּ וְאָתָּה | תִּדְבֹר אֵלֵינוּ אֶת
כָּל־אֲשֶׁר יִדְבֹר יי אֱלֹהֵינוּ אֵלֶיךָ וְשָׁמַעְנוּ וְעָשִׂינוּ: וַיִּשְׁמַע יי אֶת־קוֹל
דְּבָרֶיכֶם בְּדַבְּרְכֶם אֵלַי וַיֹּאמֶר יי אֵלַי שְׁמַעְתִּי אֶת־קוֹל דְּבָרֵי הָעָם הַזֶּה
אֲשֶׁר דִּבְרוּ אֵלַיךָ הִיטִיבוּ כָּל־אֲשֶׁר דִּבְרוּ: מִי־יִתֶּן וְהָיָה לְבָבְם זֶה לָהֶם
לִירְאָה אֹתִי וּלְשַׁמֵּר אֶת־כָּל־מִצְוֹתַי כָּל־הַיָּמִים לְמַעַן יִיטֵב לָהֶם
וּלְבָנֵיהֶם לְעֹלָם:

Deuteronomy 5: 23-29

Grid Sheet for Question 1

כְּשִׁמְעֵכֶם		2
וּתְקַרְבוּן		2
שְׁבִטֵיכֶם		2
מֵתוֹךְ		2
הַזֶּה		1
וּמִתְנוּ		2
מִי		1
אֲשֶׁר		1
כְּמוֹנוּ		2
קָרַב		1
וְעָשִׂינוּ		2
הִיטִיבוּ		2
מִי יִתֵּן		2

[Total: 22]

Note of advice to candidates:

Words with either additions before the stem (prefix) or after the stem (suffix) are awarded with 2 marks. Phrases are also awarded 2 marks. All other words are awarded 1 mark only.

Translate the entire paragraph

Paragraph 2

לְךָ אָמַר לָהֶם שׁוּבוּ לָכֶם לְאַהֲלֵיכֶם: וְאַתָּה פֹּה עֹמֵד עֹמְדִי וְאַדְבָּרָה
אֵלֶיךָ אֵת כָּל־הַמִּצְוָה וְהַחֻקִּים וְהַמְשָׁפָטִים אֲשֶׁר תִּלְמַדְם וַעֲשׂוּ בָאָרֶץ
אֲשֶׁר אֲנִי נֹתֵן לָהֶם לְרִשְׁתָּהּ:

Deuteronomy 5: 30-31

[Total: 8]

Question 2

Read the following passages carefully and answer the questions that follow.

Introduction: The Bible has a number of references to lions in the land of Israel.
The following **four** extracts occurred at different times during the history of the Israelites.

Paragraph 1

David meets a lion

וַיֹּאמֶר דָּוִד אֶל-שָׂאוּל רְעָה הֲיֵה עִבְדְּךָ לְאָבִיו בְּצֹאן וּבָא הָאֲרִי
וְאֶת-הַדּוֹב וְנִשָּׂא שָׁה מִהַעֲדָר: וַיִּצָּאֲתִי אֲחֲרָיו וְהִפְתִּיו וְהִצַּלְתִּי מִפְּנֵי
וַיִּקָּם עָלַי וְהִחֲזִיקַתִּי בְּזַקְלִי וְהִפְתִּיו וְהִמְיָתִיו: גַּם אֶת-הָאֲרִי גַם-הַדּוֹב
הִכָּה עִבְדְּךָ.

I Samuel 17: 34-36

Paragraph 2

The King of Assyria/Ashur settled new nations in the land of Israel after he had expelled the Israelites that lived there. They are troubled by lions.

5 וַיָּבֵא מֶלֶךְ-אַשּׁוּר מִבָּבֶל וּמִכּוּשׁ וּמִמִּצְרַיִם וּמִכַּנְעַן וּמִסִּפְרוּיִם וַיָּשֶׁב בְּעָרֵי
שְׁמֶרוֹן תַּחַת בְּנֵי יִשְׂרָאֵל וַיִּרְשׁוּ אֶת-שְׁמֶרוֹן וַיָּשֻׁבוּ בְּעָרֵיהֶ: וַיְהִי בְתַחֲלֹת
שְׁבָתָם שָׁם לֹא יֵרְאוּ אֶת-יְיָ וַיִּשְׁלַח יְיָ בָהֶם אֶת-הָאֲרִיֹּת וַיְהִיו הַרְגִים
בָּהֶם: וַיֹּאמְרוּ לְמֶלֶךְ אַשּׁוּר לֵאמֹר הַגּוֹזִים אֲשֶׁר הִגְלִיתָ וְהוֹשֵׁב בְּעָרֵי
שְׁמֶרוֹן לֹא יָדְעוּ אֶת-מִשְׁפַּט אֱלֹהֵי הָאָרֶץ וַיִּשְׁלַח-בָּם אֶת-הָאֲרִיֹּת וְהַנָּסִים
10 מִמִּיתַיִם אוֹתָם כַּאֲשֶׁר אֵינָם יָדְעִים אֶת-מִשְׁפַּט אֱלֹהֵי הָאָרֶץ: וַיִּצּוּ
מֶלֶךְ-אַשּׁוּר לֵאמֹר הֲלִיכּוּ שָׁמָּה אַחַד מֵהַכֹּהֲנִים אֲשֶׁר הִגְלִיתֶם מִשָּׁם
וַיֵּלְכוּ וַיָּשֻׁבוּ שָׁם וַיִּלֶּם אֶת-מִשְׁפַּט אֱלֹהֵי הָאָרֶץ: וַיָּבֵא אַחַד מֵהַכֹּהֲנִים
אֲשֶׁר הִגְלוּ מִשְׁמֶרוֹן וַיָּשֶׁב בְּבֵית-אֵל וַיְהִי מוֹרָה אוֹתָם אֵיךְ יִירְאוּ
אֶת-יְיָ: וַיְהִיו עֹשִׂים גּוֹי גּוֹי אֱלֹהֵיו וַיִּנְיָחוּ | בְּבֵית הַבַּמֹּת אֲשֶׁר עָשׂוּ
15 הַשְּׁמֶרֹנִים גּוֹי גּוֹי בְּעָרֵיהֶם אֲשֶׁר תָּם לְשָׁבִים שָׁם:

II Kings 17:24-29

Paragraph 3

A general meets a lion

16 בְּנִיָּהּ בְּרִיָּהּ וְהוֹדָע בְּרִיָּהּ אִישׁ־תַּיִל רַב־פְּעָלִים מִן־קַבְצָאֵל הוּא הִכָּה אֶת־
שָׁנֵי אַרְיֵאל מוֹאָב וְהוּא נָלַד וְהִכָּה אֶת־הָאָרִי בְּתוֹךְ הַבּוֹר בַּיּוֹם הַשְּׁלֵט:

I Chronicles 11:22

Paragraph 4

The sound of a lion

אַרְיֵה שָׁאָג מִי לֹא יִירָא.

Amos 3:8

Vocabulary Assistance

Line 3	בְּזָקְנוֹ	זָקוֹ	lion's mane
Line 17	אַרְיֵאל		fortress [there are many suggestions for this word. Only one is recorded to avoid confusion].
Line 18	שָׁאָג		roared

Question 2

- (a) What was David's occupation? (line 1) [1]
- (b) What did the lion and the bear do? (lines 1-2) [2]
- (c) What did David do to the lion and the bear? (lines 2-4) [3]
- (d) **הָיָה עֲבָדָךְ לְאָבִיו** (line 1)
- (i) Translate this phrase and explain why it presents a difficulty for the reader of this short extract. [3]
- (ii) Suggest a reason why this phrase might be written this way. [2]
- (e) Where did the King of Assyria/Ashur settle the foreign nations? (line 5-6) [2]
- (f) What did the foreign settlers fail to do? (line 7) [1]
- (g) What resulted from their failure? (lines 7-9) [2]
- (h) What information did the foreign settlers lack? (lines 8-9) [1]
- (i) What command did the King of Assyria/Ashur issue? (lines 10-12) [2]
- (j) What was the result of the King of Assyria's/Ashur's policy? (lines 12-14) [2]
- (k) What does the title **רַב פְּעָלִים** (line 16) suggest to you? [2]
- (l) (i) Where did Benaiah son of Jehoiada/Yehoyada find the lion? [1]
- (ii) What were the weather conditions at the time? [1]
- (m) Show how the letter **מ** is used in **three** different ways in line 10. [3]
- (n) The verbs **וַיִּשָּׁב** (line 5) and **וַיִּשְׁבוּ** (line 12) are from the same root **יִשַׁב**. [2]
Explain the different forms.
- (o) The verbs **הוֹלִיכוּ** (line 11) and **וַיִּלְכוּ** (line 12) are from the same root **הִלַּךְ**. Explain the different forms. [2]
- (p) Quote any example of suggestive speech in these passages and translate your example. [2]
- (q) Translate paragraph 4. [2]
- (r) From the four Biblical extracts, what information can the reader observe about lions in ancient Israel? [4]

[Total: 40]

Question 3

Read the following passages and translate them into English.

Paragraph 1

Background

Job/Iyov has suffered. His friends have come to comfort him. However, they were shocked when they saw him.

וַיִּשְׁמְעוּ שְׁלֹשֶׁת | רֵעֵי אֱיֹב אֶת כָּל-הַרְעָה הַזֹּאת הַבָּאָה עָלָיו וַיָּבֹאוּ
אִישׁ מִמְּקוֹמוֹ אֶל־יֹצֵא הַתִּימְנִי וּבִלְבָד הַשּׁוֹחֵי וְצוֹפֵר הַנִּעְמָתִי וַיּוֹעְדוּ יַחְדָּו
לָבֹא לָנוֹד-לוֹ וּלְנַחֲמוֹ: וַיִּשְׂאוּ אֶת-עֵינֵיהֶם מֵרְחוֹק וְלֹא הִכִּירוּהוּ וַיִּשְׂאוּ
קוֹלָם וַיִּבְכּוּ וַיִּקְרְעוּ אִישׁ מֵעַלּוֹ וַיִּזְרְקוּ עֹפָר עַל-רֵאשֵׁיהֶם
5 הַשְּׁמַיְמָה: וַיִּשְׁבּוּ אֹתוֹ לָאָרֶץ שְׁבַעַת יָמִים וְשְׁבַעַת לַיְלוֹת וְאִין-דָּבַר אֵלָיו
דָּבַר כִּי רָאוּ כִּי-גָדַל הַכָּאֵב מְאֹד:

Job 2: 11-13

Paragraph 2

Background

At a later stage, Job's/Iyov's situation has improved and his friends are now able to comfort him.

7 וַיֵּלְכוּ אֶל־יֹצֵא הַתִּימְנִי וּבִלְבָד הַשּׁוֹחֵי צִפֹּר הַנִּעְמָתִי וַיַּעֲשׂוּ כַּאֲשֶׁר דָּבַר
אֱלֹהִים יי וַיִּשְׂא יי אֶת-פָּנָיו אֵיֹב: וַיִּשָּׁב אֶת-שְׁבוֹת אֱיֹב בְּהַתְּפִלָּו בְּעַד
רֵעָהוּ וַיִּסָּף יי אֶת-כָּל-אֲשֶׁר לְאֱיֹב לְמִשְׁנָה: וַיָּבֹאוּ אֵלָיו כָּל-אֲחָיו
10 וְכָל-אֲחֵיוֹתָיו וְכָל-יְדַעְיוֹ לִפְנֵים וַיֵּאכְלוּ עִמּוֹ לֶחֶם בְּבֵיתוֹ וַיִּגְדּוּ לוֹ וַיִּנְחֲמוּ
אֹתוֹ עַל כָּל-הַרְעָה אֲשֶׁר-הִבִּיא יי עָלָיו וַיִּתְּנוּ-לוֹ אִישׁ קִשְׁיָטָה אַחַת
וְאִישׁ נֶזֶם זָהָב אֶחָד:

Job 42: 9-11

[Total: 30]

Vocabulary Assistance

Lines 2 and 7 are partially underlined. The translation is: Eliphaz is of Teman, Bildad of Shuach and Zophar of Naamat.

Line 2	<u>וַיִּנְעָדוּ:</u>	<u>יַעַד</u>	meet
Line 3	<u>לְנוֹד:</u>	<u>נוֹד</u>	grieve
Line 3	<u>הַכִּירוּהוּ:</u>	<u>נָכַר</u>	recognise
Line 8	<u>שְׁבוֹת</u>		fortune of
Line 11	<u>קִשְׁיָטָה</u>		coin (used in Biblical times)
Line 12	<u>נָזָם</u>		earring

[Total mark available: 100]

**Oxford Cambridge and RSA Examinations
General Certificate of Secondary Education**

BIBLICAL HEBREW

1943/1

PAPER 1

MARK SCHEME

Specimen Paper 2003

Grid Sheet for Question 1

כְּשִׁמְעֶכֶם	When you (1) hear (1)	2
וַתִּקְרְבוּן	you (1) drew near (1)	2
שְׁבִטֵיכֶם	your (1) tribes (1)	2
מִתּוֹךְ	from (1) amongst (1)	2
הַזֶּה	this (1)	1
וּמָתָנוּ	(and) we will (1) die (1)	2
מִי	who(m) (1)	1
אֲשֶׁר	that/ who (1)	1
כְּמוֹנוּ	like (1) us (1)	2
קָרַב	Draw near/ come close (1)	1
וְעָשִׂינוּ	(and) we shall (1) do (1)	2
הֵיטִיבוּ	they (1) acted correctly/ did well (1)	2
מִי יִתֵּן	If only/ oh that (2)	2

[Total: 22]

Question 1

Clause based marking: The principle of the marking scheme is to reflect the proportion of sense rendered accurately (positive marking).

Divide into 4 clauses as detailed:

Go say to them. Return you. [For your own sake] to your tents.

You stand here with me. Let me speak to you.

All the commandments laws [statutes/precepts] and the judgements that you shall teach them.

They shall do [them] in the land which am giving to them to inherit it.

Initially allot 4 marks per clause
4 marks for correct solution
3 marks for up to 2 minor errors: but where the overall meaning is well maintained.
2 marks where half the clause is correctly translated and overall meaning is adequate.
1 mark for any positive input.

**Definition of minor error:
Person or tense mistranslated.**

The total mark out of 16 is to be scaled to a mark out of 8. Raise to the nearest integer.

Where the script is poor or a number of clauses defy clear criteria referencing, the following scheme can be used to mark the script positively.

Paragraph 2 to be marked as follows:

Go (1) say (1) to (1) them (1). Return (1) you (1). [For your own sakes (2)] to (1) your (1) tents (1). You (1) stand (1) here (1) with (1) me (1). Let me (1) speak (1) to you (1) all the (1) commandments (1) laws (1) [statues/precepts (1)] and the judgements (1) that (1) you shall (1) teach (1) them (1). They shall do (1) [them] in the land (1) which (1) am giving (1) to them (1) to inherit (1) it (1).

The total mark out of 32 is to be scaled down to a mark out of 8. Raise to the nearest integer.

[Total: 8]

Question 2

- (a) shepherd [1]
- (b) took a sheep (1) from the flock (1) [2]
- (c) he pursued them (1)
killed them (1)
saved the sheep (1)
took hold of the lion's mane (1)
Any point 1 mark, maximum 3. [3]
- (d) (i) Your servant was to his father.
- (ii) It would have been clearer had David said "I was to my father".
2 marks (1 mark only if candidate notes a problem with text)
- (iii) Polite way of speaking (1)
Addressing a superior in third person (1) [2]
- (e) Cities of (1) Samaria/Shomron (1).
(simply: Israel: 1 mark). [2]
- (f) Fear G-d (1). [1]
- (g) G-d sent lions (1) that killed them (1). [2]
- (h) Knowledge of the laws of G-d of Israel. (1). [1]
- (i) Send priests (1) to teach the foreign nations (1). [2]
- (j) Each individual nation set up own private altar (1)
where they lived (1). [2]
- (k) Expert (1) in many activities (1) [2]
- (l) in the pit (1) snowing (1). [2]

(m) מְמִיתִים

As a מ preformative introducing the hiphil present participle
מ as the first radical of the root מוּת

אוֹתָם) Pronominal suffix: 3-masculine plural

אֵינָם)

יֹדְעִים: Masculine plural: kal present participle

מִשְׁפָּט: מ Introducing noun form of the root שָׁפַט

Any fact 1 mark, maximum 3.

[3]

(n) וַיִּשְׁבּוּ : (line 5): 3 masculine singular – Imperfect: 1 conversive: Hiphil
He settled... (others)
Any fact 1 mark

וַיִּשְׁבוּ : (line 13): 3 masculine plural – Imperfect: 1 conjunctive: Kal
they will live... [2]
Any fact 1 mark.

(o) הוֹלִיכוּ : Imperative: masculine plural: Hiphil: Send.
Any fact 1 mark.

וַיֵּלְכוּ : 3 masculine plural – Imperfect: 1 conjunctive: Kal
they will go
Any fact 1 mark. [2]

Note: for parts (n) and (o)

Marks can be gained by either correct grammatical referencing or demonstrating differences by accurate translation.

(p) וַיֵּלְכוּ	וַיִּשְׁבוּ	וַיְלַמֵּם (All line 12)
let them go	let them dwell	let him teach them
so that they shall go	so that they shall dwell	so that he may teach them
1 mark for any example quoted 1 mark for translation.		

[2]

(q) A lion has roared (1)
Who will not be afraid (1) [2]

(r) Shepherds anticipated problems from lions - willing to go on the offensive - attacked population especially those not used to the terrain - traps laid - roar of lion known.
Any point 1 mark
Maximum 4 [4]

[Total: 40]

Question 3

Clause based marking: The principle of the marking scheme is to reflect the proportion of sense rendered accurately (positive marking).

Divide into 15 clauses as detailed:

(The) three friends of Job/Iyov heard this evil that came upon him.

Each man came from his place. They gathered together to come to grieve [given in vocabulary]

They raised their eyes from a distance and they did not recognise [given in vocabulary] him.

They raised their voice and they cried.

Each man tore his coat and they threw dust

upon their heads towards heaven. They sat with him on the ground.

Seven days and seven nights. No-one speaking to him anything

for they saw the pain [was] a lot. They went and did as G-d spoke to them.

G-d showed favour [raised the face of] [to] Job/Iyov. G-d restored the fortune [given in vocabulary]

when he prayed on behalf of his friend.

G-d added to all that belonged to Job/Iyov double.

All his brothers, his sisters and all his acquaintances from before came to him.

They ate food [bread] with him in his house. They grieved, [given in vocabulary]

they comforted him for all the evil that G-d brought upon him.

Each man gave him a coin [given in vocabulary] and a gold earring [given in vocabulary].

Initially allot 4 marks per clause
 4 marks for correct solution
 3 marks for up to 2 minor errors: but where the overall meaning is well maintained.
 2 marks where half the clause is correctly translated and overall meaning is adequate.
 1 mark for any positive input.

**Definition of minor error:
Person or tense mistranslated.**

The total mark out of 60 is to be scaled to a mark out of 30. Raise to the nearest integer.

Where the script is poor or a number of clauses defy clear criteria referencing, the following scheme can be used to mark the script positively.

To be marked as follows:

(The) three (1) friends (1) of (1) Job/Iyov heard (1) all (1) this (1) evil (1) that (1) came (1) upon (1) him (1). Each man (1) came (1) from (1) his (1) place (1).

They (1) gathered (1) together (1) to come (1) to grieve [given in vocabulary]. They (1) raised (1) their (1) eyes (1) from (1) a distance (1) and they (1) did not (1) recognise [given in vocabulary] him (1). They (1) raised (1) their (1) voice (1) and they (1) cried (1). Each man (1) tore (1) his (1) coat (1) and they (1) threw dust (1) upon (1) their (1) heads (1) towards (1) heaven (1). They (1) sat (1) with (1) him (1) on (1) the ground (1). Seven (1) days (1) and seven nights (1). No-one (1) speaking (1) to him (1) anything (1) for (1) they saw (1) that (1) the (1) pain (1) [was] a lot (1).

They went (1) and did (1) as G-d (1) spoke (1) to (1) them (1). G-d showed (1) favour (1) [raised (1) the face of (1)] [to] Job/Iyov. G-d restored (1) the fortune [given in vocabulary] when (1) he prayed (1) on behalf of (1) his (1) friend (1). G-d added (1) to all (1) that (1) belonged (1) to Job/Iyov double (1). All (1) his (1) brothers (1), his (1) sisters (1) and all (1) his (1) acquaintances (1) from (1) before (1) came (1) to him (1). They ate (1) food [bread] (1) with (1) him (1) in (1) his (1) house (1). They grieved, [given in vocabulary] they comforted (1) him (1) for all (1) the (1) evil (1) that (1) G-d (1) brought (1) upon (1) him (1). Each man (1) gave (1) him (1) a coin [given in vocabulary] and a gold (1) earring [given in vocabulary].

The total mark out of 120 is scaled down to a mark out of 30. All marks are raised to the nearest integer.

[Total: 30]

[Total mark available: 100]

Oxford Cambridge and RSA Examinations
General Certificate of Secondary Education

BIBLICAL HEBREW

1943/2

PAPER 2: LITERATURE

Specimen Paper 2003

Additional materials: Answer booklet.
Candidates answer on the answer booklet.

TIME 2 hours 15 minutes.

INSTRUCTIONS TO CANDIDATES

- Write your name, Centre number and Candidate number in the answer booklet.
- Answer **four** questions.
- Write your answers, in blue or black ink, in the spaces provided in the answer booklet.
- Read each question carefully and make sure you know what you have to do before starting your answer.

INFORMATION FOR CANDIDATES

- The number of marks is given in brackets [] at the end of each question or part question.
- The total number of marks for this paper is **100**.

- In the GCSE Summer 2003 there will be six questions, two from each set text.
- Candidates will be allowed to answer any four questions. Each question will contain questions on translation (5%) and a number of questions on comprehension of the Biblical text (20%).
- The specimen paper contains only three questions, one from each set text.
- It is recommended that the first 15 minutes should be spent as reading time.

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PLEASE TURN OVER.

Question 1

Read the following passage and answer in English the questions which follow.

וַיְהִי כִּי־בָאוּ אֶל־הַמֶּלֶךְ וַנִּפְתַּחְהָ אֶת־אֲמֹתַחֲתֵינוּ וְהִנֵּה כֶּסֶף־אִישׁ בְּפִי
אֲמֹתַחֲתֵנוּ כֶּסֶף־נוּ בְּמִשְׁקָלוֹ וַנָּשֶׁב אֹתוֹ בַּיַּדְנוּ: וְכֶסֶף אַחַר הוֹרְדָנוּ בַּיַּדְנוּ
לְשֶׁבֶר־אֶכֶל לֹא יָדָעְנוּ מִי־שָׁם כֶּסֶף־נוּ בְּאֲמֹתַחֲתֵינוּ: וַיֹּאמֶר שְׁלוֹם לָכֶם
אֶל־תִּירְאוּ אֱלֹהֵיכֶם וְאֵלֵהִי אֲבִיכֶם נָתַן לָכֶם מִטְמוֹן בְּאֲמֹתַחֲתֵיכֶם
5 כֶּסֶף־כֶּם בָּא אֵלַי וַיֹּצֵא אֲלֵהֶם אֶת־שִׁמְעוֹן: וַיָּבֵא הָאִישׁ אֶת־הָאֲנָשִׁים
בֵּיתָה יוֹסֵף וַיִּתֶן־מַיִם וַיִּרְחֹצוּ רַגְלֵיהֶם וַיִּתֶן מִסֹּפֹא לְחִמְרֵיהֶם: וַיְכִינֵנוּ
אֶת־הַמִּנְחָה עַד־בֹּא יוֹסֵף בְּצֹהָרִים כִּי שָׁמְעוּ כִּי־שָׁם יֵאָכְלוּ לֶחֶם: וַיָּבֵא
יוֹסֵף הַבְּיָתָה וַיְבִיאוּ לוֹ אֶת־הַמִּנְחָה אֲשֶׁר־בָּיָדָם הַבְּיָתָה וַיִּשְׁתַּחֲוֶה־לוֹ
אֶרְצָה: וַיִּשְׁאַל לָהֶם לְשֵׁלוֹם וַיֹּאמֶר הַשְׁלוֹם אֲבִיכֶם הֲזָקוֹן אֲשֶׁר אָמַרְתֶּם
10 הָעוֹדְנוּ חַיִּי: וַיֹּאמְרוּ שְׁלוֹם לְעַבְדְּךָ לְאֲבִינוּ עוֹדְנוּ חַיִּי וַיִּקְדוּ וַיִּשְׁתַּחֲוּוּ:
: וַיִּשָּׂא עֵינָיו וַיֵּרָא אֶת־בְּנֵי־מִיִן אַחִיו בְּן־אִמּוֹ וַיֹּאמֶר הֲזֶה אַחֵיכֶם הַקָּטָן
אֲשֶׁר אָמַרְתֶּם אֵלַי וַיֹּאמֶר אֲלֵהֶם יַחְנֹךְ בְּנֵי וַיִּמְתֵּר יוֹסֵף כִּי־נִכְמְרוּ
רַחֲמָיו אֶל־אַחִיו וַיִּבְקֶשׁ לִבְכוֹת וַיָּבֵא הַחֲדָרָה וַיִּבְדֵּךְ שָׂמָה: וַיִּרְחֹץ פָּנָיו
וַיִּצָּא וַיִּתְאַפֵּק וַיֹּאמֶר שִׁימוּ לָחֶם: וַיַּשְׁימוּ לוֹ לֶבֶדוֹ וְלָהֶם לֶבֶדִם
15 וְלַמְצָרִים הָאֲכָלִים אֹתוֹ לֶבֶדִם כִּי לֹא יוֹכֵלוֹן הַמְצָרִים לֶאֱכֹל
אֶת־הָעֵבְרִים לָחֶם כִּי־תוֹעֵבָה הוּא לַמְצָרִים: וַיִּשְׁבוּ לַפָּנִי הַבְּכֹר
כַּבְּכֹרְתוֹ וְהַצָּעִיר כַּצָּעֲרָתוֹ וַיִּתְמָהוּ הָאֲנָשִׁים אִישׁ אֶל־רֵעֵהוּ: וַיִּשָּׂא
מִשָּׂאת מֵאֵת פָּנָיו אֲלֵהֶם וַתִּרְבַּ מִשָּׂאת בְּנֵי־מִן מִמִּשָּׂאת כָּלֶם חֲמִשׁ יָדוֹת
וַיִּשְׁתִּנוּ וַיִּשְׁכְּרוּ עִמּוֹ:

Genesis 43: 21-34

Question 1

- (a) Why did Joseph's brothers express surprise in lines 1-3? [2]
- (b) Translate from **וַיֹּאמֶר שְׁלוֹם לָכֶם** (line 3)
until **לַחֲמֹרֵיהֶם** (line 6) [5]
- (c) Who was Shimon/Simeon (line 5) and why was he held captive? [3]
- (d) How did Joseph hide his feelings from his brothers? [2]
- (e) Explain the *dagesh* in the **פ** of the verb **וַיִּתְאַפֵּק** (line 14). [1]
- (f) Explain fully the following expressions:
- לֶחֶם** (lines 7, 14 and 16)
בֶּן-אִמּוֹ (lines 11) [6]
חֵמֶשׁ יָדוֹת (line 18)
- (g) The verbs **וַיִּבֵּא** (line 7) and **וַיָּבֵא** (line 5) are from the same root **בּוֹא**.
Explain why they have different meanings. [2]
- (h) List any *two* social customs noted in this passage concerning the eating habits in Egyptian society. [4]

[Total: 25]

Question 2

Read the following passage and answer in English the questions which follow.

וַיְהִי | בְּחֹדֶשׁ נִיסָן שְׁנַת עֶשְׂרִים לְאַרְתַּחְשַׁסְתָּא הַמֶּלֶךְ יִין לַפְּנֵי וְאַשָׁא
אֶת־הַיֵּן וְאַתְנָה לַמֶּלֶךְ וְלֹא־הֵייתִי רַע לַפְּנֵי: וַיֹּאמֶר לִי הַמֶּלֶךְ מְדוּעַ |
פָּנִיךָ רָעִים וְאַתָּה אֵינְךָ חוֹלָה אֵין זֶה כִּי־אִם רַע לֵב וְאִירָא חֲרָבָה
מֵאֵד: וְאָמַר לַמֶּלֶךְ הַמֶּלֶךְ לְעוֹלָם יִחִיָּה מְדוּעַ לֹא־יָרְעוּ פְּנֵי אֲשֶׁר הָעִיר
5 בֵּית־קְבָרוֹת אֲבֹתֶי חֲרָבָה וְשָׁעָרֶיהָ אֲפֹלוּ בְּאֵשׁ: וַיֹּאמֶר לִי הַמֶּלֶךְ
עַל־מַה־זֶּה אַתָּה מְבַקֵּשׁ וְאַתָּה פֹּלֵל אֶל־אֱלֹהֵי הַשָּׁמַיִם: וְאָמַר לַמֶּלֶךְ
אִם־עַל־הַמֶּלֶךְ טוֹב וְאִם־יֵיטֵב עַבְדְּךָ לַפְּנֵיךָ אֲשֶׁר תִּשְׁלַחְנִי אֶל־יְהוּדָה
אֶל־עִיר קְבָרוֹת אֲבֹתַי וְאַבְנֶנָּה: וַיֹּאמֶר לִי הַמֶּלֶךְ וְהַשִּׁגְלָה | יוֹשֶׁבֶת אֶצְלוֹ
עַד־מָתַי יִהְיֶה מִהֲלַכְךָ וּמָתַי תִּשׁוּב וַיֵּיטֵב לַפְּנֵי־הַמֶּלֶךְ וַיִּשְׁלַחְנִי וְאַתְנָה
10 לוֹ זְמַן: וְאָמַר לַמֶּלֶךְ אִם־עַל־הַמֶּלֶךְ טוֹב אֲגִירוֹת יִתְּנוּ־לִי עַל־פְּחֻוֹת
עֶבֶר הַנְּהָר אֲשֶׁר יַעֲבִירוּנִי עַד אֲשֶׁר־אָבּוּא אֶל־יְהוּדָה: וְאַגְרַת אֶל־אֶסְףֹ
שִׁמְרַת הַפְּרָדִס אֲשֶׁר לַמֶּלֶךְ אֲשֶׁר יִתְּנוּ־לִי עֲצִים לְקָרוֹת אֶת־שַׁעֲרֵי הַבִּירָה
אֲשֶׁר־לְבַיִת וּלְחֹמַת הָעִיר וּלְבַיִת אֲשֶׁר־אָבּוּא אֱלֹנֵי וַיִּתְּנוּ־לִי הַמֶּלֶךְ
כִּיד־אֱלֹהֵי הַטּוֹבָה עָלַי: וְאַבּוּא אֶל־פְּחֻוֹת עֶבֶר הַנְּהָר וְאַתְנָה לָהֶם אֶת
15 אֲגָרוֹת הַמֶּלֶךְ וַיִּשְׁלַח עִמָּי הַמֶּלֶךְ שְׂרֵי חֵיל וּפָרָשִׁים: וַיִּשְׁמָע סַנְבַלֵּט
הַחֲרָזִי וְטוֹבִיָּה הָעֶבֶד הָעַמְּנִי וַיֵּרַע לָהֶם רָעָה גְדֹלָה אֲשֶׁר־בָּא אָדָם
לְבַקֵּשׁ טוֹבָה לְבָנֵי יִשְׂרָאֵל: וְאַבּוּא אֶל־יְרוּשָׁלַם וְאַהִי־שָׁם יָמִים
שְׁלֹשָׁה: וְאַקוּם | לִילָה אֲנִי וְאַנְשֵׁים | מְעַט עִמָּי וְלֹא־הִגַּדְתִּי לְאָדָם מֶה
אֱלֹהֵי נִתְּנוּ אֶל־לְבִי לַעֲשׂוֹת לִירוּשָׁלַם וּבַהֲמָה אֵין עִמָּי כִּי אִם־הַבְּהֵמָה
20 אֲשֶׁר אֲנִי רֹכֵב בָּהּ:

Nehemiah 2: 1-12

Question 2

- (a) What date is given for this incident? [2]
- (b) What did the King notice about Nehemiah? (lines 2-4) [2]
- (c) What was Nehemiah's reaction to the King's question? (line 3-4) [1]
- (d) What troubles did Nehemiah relate to the King? (lines 4-5) [2]
- (e) What suggestions did Nehemiah make to the King? (lines 6-8) [2]
- (f) How did the King react to Nehemiah's suggestions? (lines 8-10) [2]
- (g) Translate from **וְאָמַר לְמֶלֶךְ** (line 10)
until **אֲשֶׁר-לְבַיִת** (line 13) [5]
- (h) Comment fully on the nouns
שָׂגַל (line 8)
פְּחֻזֹת (line 10) [4]
- (i) What is the purpose of the *mapiq* in the word **בָּהּ** (line 20) [1]
- (j) What does this extract tell you about Nehemiah? [4]

[Total: 25]

Question 3

Read the following passage and answer in English the questions which follow.

וַיָּבֹא אֲדֹנָיָהוּ בֶן-חֲגִית אֶל-בֵּת-שֹׁשֶׁבַע אִם-שְׁלֹמֹה וַתֹּאמֶר הַשְּׁלוֹם בְּאֶדְךָ
וַתֹּאמֶר שְׁלוֹם: וַתֹּאמֶר דָּבָר לִי אֵלֶיךָ וַתֹּאמֶר דְּבַר: וַתֹּאמֶר אַתָּה זָדֹעַת כִּי-לִי
הִיְתָה הַמְּלוּכָה וְעַלִּי שָׁמוֹ כָּל-יִשְׂרָאֵל פְּנִיָהֶם לְמֶלֶךְךָ וַתִּסָּב הַמְּלוּכָה
וַתְּהִי לְאַחִי כִּי מִיִּי הִיְתָה לּוֹ: וְעַתָּה שְׂאֵלָה אַחַת אֲנֹכִי שְׂאֵל מֵאֲתָךְ
5 אֶל-תִּשְׁבִּי אֶת-פָּנַי וַתֹּאמֶר אֵלָיו דְּבַר: וַתֹּאמֶר אֲמַר־נָא לְשְׁלֹמֹה הַמֶּלֶךְ
כִּי לֹא-יָשִׁיב אֶת-פָּנָיךָ וַיִּתֵּן-לִי אֶת-אַבְיִשָׁג הַשְּׁנַמִּית לְאִשָּׁה: וַתֹּאמֶר
בֵּת-שֹׁשֶׁבַע טוֹב אֲנֹכִי אֲדַבֵּר עִלְיָךְ אֶל-הַמֶּלֶךְ: וַתָּבֹא בֵּת-שֹׁשֶׁבַע אֶל-הַמֶּלֶךְ
שְׁלֹמֹה לְדַבֵּר-לוֹ עַל-אֲדֹנָיָהוּ וַיִּקַּם הַמֶּלֶךְ לְקוֹרְאָתָהּ וַיִּשְׁתַּחֲוֶי לָהּ וַיֵּשֶׁב
עַל-כִּסֵּאוֹ וַיִּשֶׂם כִּסֵּא לְאִם הַמֶּלֶךְ וַתִּשָּׁב לִימִינוֹ: וַתֹּאמֶר שְׂאֵלָה אַחַת
10 קִטְנָה אֲנֹכִי שְׂאֵלָת מֵאֲתָךְ אֶל-תִּשְׁבִּי אֶת-פָּנַי וַתֹּאמֶר-לָהּ הַמֶּלֶךְ שְׂאֵלִי
אֲמִי כִּי לֹא-אֲשִׁיב אֶת-פָּנָיךָ: וַתֹּאמֶר יִתֵּן אֶת-אַבְיִשָׁג הַשְּׁנַמִּית לְאֲדֹנָיָהוּ
אַחִידָה לְאִשָּׁה: וַיַּעַן הַמֶּלֶךְ שְׁלֹמֹה וַתֹּאמֶר לְאִמּוֹ וְלִמָּה אַתָּה שְׂאֵלָת
אֶת-אַבְיִשָׁג הַשְּׁנַמִּית לְאֲדֹנָיָהוּ וְשְׂאֵלִי-לוֹ אֶת-הַמְּלוּכָה כִּי הוּא אַחִי
הַגָּדוֹל מִמֶּנִּי וְלוֹ וּלְאֲבִיתָהּ הַכֹּהֵן וּלְיוֹאָב בֶּן-צְרוּיָהּ: וַיִּשְׁבַּע הַמֶּלֶךְ
15 שְׁלֹמֹה בְּיַי לֵאמֹר כֹּה יַעֲשֶׂה-לִּי אֱלֹהִים וְכֹה יוֹסִיף כִּי בִנְפֹשׁוֹ דְבַר
אֲדֹנָיָהוּ אֶת-הַדְּבָר הַזֶּה: וְעַתָּה חִי־יֵי אֲשֶׁר הִכִּינִי וַיֹּשִׁיבֵנִי עַל-כִּסֵּא
דָּוִד אָבִי וְאֲשֶׁר עָשָׂה-לִּי בַּיַּת כְּאֲשֶׁר דְּבַר כִּי הָיוּ יוֹמֵת אֲדֹנָיָהוּ: וַיִּשְׁלַח
הַמֶּלֶךְ שְׁלֹמֹה בֶן-דָּוִד בְּנֵיהוּ בֶן-יְהוֹנָדָע וַיִּפְגַּע-בּוֹ וַיָּמָת:

I Kings 2: 13-25

Question 3

- (a) In what connection was Adonijah/Adoniyahu mentioned in the set text? [2]
- (b) Translate from וַיֹּאמֶר אֶתְּ דָּעָתָּ (line 2) [5]
until אַבְיִשָׁג הַשּׁוֹנֵמִית לְאִשָּׁה (line 6)
- (c) Why did Adonijah/Adoniyahu consider Abishag/Avishag important as a wife? (lines 5-6) [2]
- (d) How did King Solomon/Shlomo react towards his mother? (lines 8-9) [3]
- (e) וַיִּשְׁאַל לֹא אֶת הַמְּלוּכָה (line 13) [2]
What did Solomon/Shlomo mean by this remark?
- (f) Explain the suffix ם in the following verbs:
תִּשְׁבֵּי (line 5) [1]
שִׁאֲלֵי (line 13)
- (g) Explain the oath formula used in line 15. [2]
- (h) Explain the idiom כִּי בְּנִפְשׁוֹ דָּבָר (line 15). [2]
- (i) The verbs וַיִּתֵּן (line 6) and וַיִּתֵּן (line 11) are from the same root נתן. Explain how they differ. [2]
- (j) What part did Bath-sheba/Bat-sheva play in the royal court policies in the opening chapters of the set-text? (Select any two points of interest). [4]

[Total: 25]

**Oxford Cambridge and RSA Examinations
General Certificate of Secondary Education**

BIBLICAL HEBREW

1943/2

PAPER 2

MARK SCHEME

Specimen Paper 2003

Question 1

- (a) The brothers were surprised to find money in their sacks
They did not know who had placed the money there.
1-2 depending on level of response.

[2]

- (b) To be marked as follows:

Clause based marking: The principle of the marking scheme is to reflect the proportion of sense rendered accurately (positive marking).

Divide into 4 clauses as detailed:

Peace to you do not fear. Your G-d and the G-d
your fathers

gave to you treasure in your sacks. Your money has come to me [has been received by me].

He delivered Simeon/Shimon (no mark for name) to them. The man brought the men to the house of Joseph/Yosef.

He gave them water they washed their feet. He gave provisions for their asses.

Initially allot 5 marks per clause
5 marks for correct solution
4 marks for good translation allowing for up to 2 minor errors.
3 marks for adequate translation but where there are 3-4 minor errors,
2 marks for less than adequate translation where some sense is shown
and half of the words are correct.
1 mark for any positive input.

The total mark out of 20 is to be scaled down to a mark out of 5.

Raise to the nearest integer.

Definition of minor error:

Person or tense mistranslated.

Where the script is poor or a number of clauses defy clear criteria referencing, the following scheme can be used to mark the script positively.

Peace (1) to (1) you (1) do not (1) fear (1). Your (1) G-d (1) and the G-d (1) your (1) fathers (1) gave (1) to (1) you (1) treasure (1) in your (1) sacks (1). Your (1) money (1) has come (1) to me (1) [has been received by me (2)]. He delivered (1) Simeon/Shimon (no mark for name) to (1) them (1). The man (1) brought (1) the men (1) to the house (1) of (1) Joseph/Yosef. He gave (1) them (1) water (1) they (1) washed (1) their (1) feet (1). He gave (1) provisions (1) for (1) their (1) asses (1).

The mark out of 40 is to be scaled down to a mark out of 5.

Raise to the nearest integer.

All alternatives allowed, example in brackets.

[5]

- (c) one of the brothers (1)
As a hostage (1) to ensure that Benjamin would be brought to Egypt. (1) [3]
- (d) Cried (1) in his private room (1) [2]
- (e) middle root letter of התפעל [1]
- (f) Food: the word לחם often means food (1) since bread was the staple diet (1).

Joseph had only one brother from his mother Rachel (1).
All the others were 'half-brothers' (1)

Literally 'five hands': meaning 'times five' (1) - **יד** is an expression of power (1) – five times as powerful. (1)

1 mark for each point made, maximum 2 marks for each expression. [6]

- (g) וִיבֵא : Kal
וִיבֵא : Hiphil

1 mark for each recognition of conjugation [2]

- (h) Meals were at mid-day (line 7)
Small talk took place before meals (lines 9-10)
Gifts are given by invitees (line 8)
Invitees bow to noblemen (lines 8-9)
Egyptians and foreigners eat separately (lines 15-16)
Sat in rank order (lines 16-17).

1 mark for any point made, maximum 4. [4]

[Total: 25]

Question 2

- (a) Nisan (1) of the 20th year of (1) Artachshasta the King (1).
(Any **two** of the three points 2).
1 mark for any point mentioned. [2]
- (b) Nehemiah seemed depressed (1) but not physically ill (1). [2]
- (c) He was afraid (1). [1]
- (d) The land/city of his ancestors was desolate (1)
Its gates had been burnt (1). [2]
- (e) That he should be given permission to travel to Judah (1)
and rebuild it (1). [2]
- (f) Positive manner (1)
enquired of Nehemiah of the extent of the journey (1). [2]
- (g) To be marked as follows:

Clause based marking: The principle of the marking scheme is to reflect the proportion of sense rendered accurately (positive marking).

Divide into 4 clauses as detailed:

I said to the King if it pleases the King, they shall send letters

to the governors over the river [Aba Nahara], that they shall allow me transit until I will come to Judah.

A letter to Asaph, guardian of the forest [orchard] which belongs to the King

that they shall give me wood for the beams (for) the gates of the fortress of the Temple [Temple fortress].

Initially allot 5 marks per clause
5 marks for correct solution
4 marks for good translation allowing for up to 2 minor errors.
3 marks for adequate translation but where there are 3-4 minor errors,
2 marks for less than adequate translation where some sense is shown
and half of the words are correct.
1 mark for any positive input.

The total mark out of 20 is to be scaled down to a mark out of 5.
Raise to the nearest integer.

Definition of minor error:
Person or tense mistranslated.

Where the script is poor or a number of clauses defy clear criteria referencing, the following scheme can be used to mark the script positively.

I said (1) to (1) the (1) King (1) if (1) it pleases (1) the King (1), they (1) shall send (1) letters (1) to (1) the governors (1) over (1) the river (1) [Aba Nahara (2)], that (1) they (1) shall allow (1) me (1) transit (1) until (1) I will come (1) to (1) Judah. A letter (1) to (1) Asaph, guardian of (1) the forest (1) [orchard (1)] which belongs (1) to the King that (1) they (1) shall give (1) me (1) wood (1) for (1) the beams (1) (for) the gates (1) of (1) the (1) fortress (1) of the (1) Temple (1) [Temple fortress (2)].

Mark out of 40 to be scaled down to a mark out of 5

Raise to the nearest integer

All alternatives to be allowed, examples in brackets

[5]

- (h) שגל Unusual word for queen (1). Elsewhere in the Bible (Deuteronomy 28:30) the root שגל has been substituted in the margin by ששכב(1). The root שגל was thought to be obscene and therefore not to be read in public (1). In addition could be a loan word. (1)

1 mark for any point raised, maximum 2.

פחווה : Loan word from Aramaic (1) פחה : governor (1).

[4]

- (i) Feminine objective suffix (1) : it (1) : referring to the noun בהמה (line 20) (1). Any point 1 mark,

[1]

- (j) His bearing/features gave away his inner feelings.

Diplomatic – used ‘correct expressions’ when addressing the King e.g. line 7 ‘if it seems good to the King’.

Thought and planned ahead – wanted diplomatic letters to prevent any trouble from royal officials.

Capable organiser.

1 mark for each point. Maximum 4 marks.

[4]

[Total: 25]

Question 3

- (a) Rebellion against King David (1)
Showed acquiescence to King Solomon/Shlomo (1).

[2]

- (b) To be marked as follows:

Clause based marking: The principle of the marking scheme is to reflect the proportion of sense rendered accurately (positive marking).

Divide into 4 clauses as detailed:

He said you know that the kingdom was mine [belonged to me] and all Israel, placed their trust [relied on] on me to rule.

The kingdom [kingship] has turned [changed]. It has become my brother's for it was his from G-d. Now, I have a request of you

do not turn away from me [do not refuse me]. She said speak. He said please say to Solomon/Shlomo, the King

for he will not turn away from you [he will not refuse you]. That he shall give me Abisag/Avisag of Shunem as a wife.

Initially allot 5 marks per clause
5 marks for correct solution
4 marks for good translation allowing for up to 2 minor errors.
3 marks for adequate translation but where there are 3-4 minor errors,
2 marks for less than adequate translation where some sense is shown
and half of the words are correct.
1 mark for any positive input.

The total mark out of 20 is to be scaled down to a mark out of 5.
Raise to the nearest integer.

Definition of minor error:
Person or tense mistranslated.

Where the script is poor or a number of clauses defy clear criteria referencing, the following scheme can be used to mark the script positively.

He said (1) you know(1) that (1) the kingdom (1) was mine (1) [belonged to me (1)]
and all (1) Israel, placed (1) their (1) trust (1) [relied on (2)] on me (1) to rule (1).
The kingdom (1) [kingship (1)] has turned (1) [changed (1)]. It has become (1) my
brother's (1) for (1) it was (1) his (1) from G-d (1). Now (1) I have (1) a request (1) of
you (1) do not (1) turn away (1) from me (1) [do not refuse me (3)]. She said (1)
speak (1). He said (1) please (1) say (1) to Solomon/Shlomo, the King (1) for he will
(1) not (1) turn away (1) from you (1) [he will not refuse you (3)]. That (1) he shall
give (1) me (1) Abisag/Avisag of Shunem as a wife (1).

Mark out of 40 to be scaled down to a mark out of 5

Raise to the nearest integer

All alternatives are to be allowed, examples in brackets [5]

- (c) Was a companion to David (1)
Would enhance his position (1). [2]
- (d) Stood up (1)
Bowed (1)
Provided a special throne (1)
1 mark for each point. [3]
- (e) A sarcastic remark made by King Solomon/Shlomo to his mother (1)
indicated that he suspected that Adonijah's'/Adoniyah's real intent (1)
was merely to usurp the throne (1).
1 mark for each point made, maximum 2. [2]
- (f) Feminine suffix. [1]
- (g) Literally: so may G-d do, so may he increase... (1)
An oath formula (1)
indicating an extreme position (1); one that will not be retracted (1).
1 mark for each point made, maximum 2. [2]
- (h) Literally: he has spoken against his life (1)
The **נ** is 'that of price' (pretii) (1). The phrase means: he has condemned himself;
(1) / he has spoken at the cost of his life. (1)
1 mark for each point made, maximum 2. [2]
- (i) **יָתֵן**: Kal (Active): (1) he will give (1)
יִתֵּן: Passive Kal: (1) he will be given (1)
1 mark for each point made, maximum 2. Marks can be gained by grammatical
differentiation or by accurate translation demonstrating difference. [2]
- (j) Promise by King David to her that Solomon/Shlomo would definitely be the next King.
Adonijah/Adoniyah came to Bath-Sheba requesting Solomon's/Shlomo's aid in organising
his marriage to Abishag.
Bath-Sheba was thus used as a pawn in the political system.
Alternatively, she used her position to temper the political excess of Solomon/Shlomo.
Treated as Queen Mother.

1 mark for each point made
Maximum: 4 marks. [4]

[Total: 25]

