

**GCSE**

**Biblical Hebrew**

Unit **A201**: Language

General Certificate of Secondary Education

**Mark Scheme for June 2014**

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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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Annotations used in the detailed Mark Scheme (to include abbreviations and subject-specific conventions).

Annotation	Meaning
	Blank Page – this annotation <b>must</b> be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
	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		Answer	Marks	Guidance							
1	(a)	יְבִיאֶךָ	He will bring (1) you (1)	2	<p><i>Correct translation of words with either additions before the stem / root (prefixes) or with additions after the stem / root (suffixes) are generally awarded <b>2 marks</b>.</i></p> <p><i>The correct translation of phrases is also awarded <b>2 marks</b>.</i></p> <p><i>The correct translation of all other words is awarded <b>1 mark</b> for each.</i></p>						
		לְרִשְׁתָּהּ	to possess (1) it (1)	2							
		וְנָתַתָּהּ	[and] you will (1) give (1)	2							
		הַקְלָלָהּ	the curse	1							
		מְבוֹא	the setting / the going down (1) of (1)	2							
		וַיִּשְׁבְּתֶם	[and] you shall (1) dwell (1)	2							
		בָּהּ	in (1) it (1)	2							
		תִּשְׁמְרוּן	you shall (1) observe (1)	2							
		תִּאַבְדּוּן	you shall (1) destroy (1)	2							
		הַהַרְיִם הַרְמִים	the high (1) mountains (1)	2							
		הַגְּבְעוֹת	the hills	1							
		וְנִתְצַתֶם	[and] you will (1) break (1)	2							
		מִזְבְּחֹתָם	their (1) altars (1)	2							
הַהוּא	that [one]	1									
כֵּן	so	1									
1	(b)	(i)	[And] he counted them at Bezek. [And] the Children of Israel were three hundred thousand and the men of Judah / Yehudah were thirty thousand.	2	<p>Award up to 2 marks for the block of text according to the following grid.</p> <table border="1"> <thead> <tr> <th>Marks</th> <th>Transfer of meaning from Biblical Hebrew to English.</th> </tr> </thead> <tbody> <tr> <td>2</td> <td>Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.</td> </tr> <tr> <td>1</td> <td>Inconsistent transfer of meaning. Mostly accurate but there are</td> </tr> </tbody> </table>	Marks	Transfer of meaning from Biblical Hebrew to English.	2	Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.	1	Inconsistent transfer of meaning. Mostly accurate but there are
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			1	Inconsistent transfer of meaning. Mostly accurate but there are							
[And] they said to the messengers who had come, "So shall you say to the people of Jabesh Gilead / Yavesh Gil'ad, 'Tomorrow you will have a victory / you will be victorious	2										
by the time the sun gets hot!" The messengers came and told the people of Jabesh Gilead / Yavesh Gil'ad and they rejoiced.	2										
[Then / So] the people of Jabesh Gilead / Yavesh Gil'ad said, "Tomorrow we will go out to you and you may do to us whatever seems good in your eyes."	2										

Question	Answer	Marks	Guidance
	It was on the next day that Saul / Shaul put the people into three companies and they entered the camp at the approach of dawn and they struck Ammon by the time the day became hot. There were survivors but they scattered and there did not remain [even] two [men] together.	2	<p>errors and / or missed details. There are instances of error in grammar, punctuation and spelling in English.</p> <p><b>0</b> Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.</p>
(ii)	The people said to Samuel / Shmuel, "Whoever said [mockingly] 'Will then Saul / Shaul reign over us?' — give these men over to us and we will put them to death!"	2	
	[But] Saul / Shaul said [to them]: "Let no man be put to death this day for today the L-rd has made victory in Israel!"	2	<p>Guidance for this question continues on the next page.</p> <p>1 (b) continued]</p> <p>Exceptional responses and marks to award:</p> <ul style="list-style-type: none"> <li>• Candidates may answer in faultless English but may not transfer meaning accurately.</li> <li>○ Award either 0 or 1 mark depending on the level of inaccuracy in meaning.</li> <li>• The transfer of meaning is accurate but contains significant spelling and/or grammar errors.</li> <li>○ Award 0 or 1 mark, depending on level of inaccuracy of English.</li> </ul> <p>1 – 2 marks per block, up to a maximum of 24 marks for the whole set of blocks of text.</p>
	[Then] Samuel / Shmuel said to the people, "Come and let us go up to Gilgal and let us renew there the kingdom / monarchy / kingship."	2	
	All the people went to Gilgal and they crowned Saul / Shaul there in the Presence of / before the L-rd, in Gilgal.	2	
	[And] they slaughtered peace offerings before the L-rd and Saul / Shaul and all the men of Israel rejoiced there greatly / very much.	2	
(iii)	[Then] Samuel / Shmuel said to all of Israel: "Behold! / See! I have paid attention to / heard your voice about everything you have said to me and I have crowned a king over you!"	2	
	"And now see! / behold! [here is] the king who goes before you — [but / for] I have become old and grey-haired. [And] my sons — here they are with you! [But] as for me, I have walked ahead of you / gone before you / led you from my youth until this day!"	2	
<b>Total marks for Question 1:</b>		<b>50</b>	

Question			Answer	Marks	Guidance
2	(a)	(i)	A prophet (1) or a dreamer (1)	2	Any point, one mark
2	(a)	(ii)	A sign (1) or a wonder (1)	2	Any point, one mark
2	(b)		<ul style="list-style-type: none"> <li>Let us follow the gods of others (1)</li> <li>that you have not known (1)</li> <li>and let's worship them (1)</li> </ul>	3	Any point, one mark
2	(c)		<ul style="list-style-type: none"> <li>G-d is testing you (1)</li> <li>to see whether you [really] love Him / are [completely] loyal to Him (1)</li> </ul>	2	Any point, one mark
2	(d)	(i)	He should be put to death	1	<b>Do not</b> accept 'should be punished'
2	(d)	(ii)	Because he spoke perversely / rebelliously / treacherously (1) against G-d	1	
2	(e)		"[Here I am] I have remained / survived as a prophet of G-d (1) by myself / all alone" (1)	2	Any point, one mark
2	(f)		450	1	
2	(g)		<ul style="list-style-type: none"> <li>The prophets of Baal should choose a bull</li> <li>(they should cut it in pieces) and put it on the wood</li> <li>but should not set it alight</li> <li>Elijah / Eliyahu will do likewise</li> <li>They will both call out to their G-d</li> <li>and whoever responds with fire</li> <li>will be accepted as the true G-d</li> </ul>	6	Any point, one mark
2	(h)		<ul style="list-style-type: none"> <li>Seize the prophets of Baal (1)</li> <li>Let none of them escape (1)</li> </ul>	2	Any point, one mark Seize <b>all</b> the prophets of Baal (2)
2	(i)		יָרַד (1) <i>Hifil</i> (1)	2	Any point, one mark
2	(j)		Harshly (1) (He uses three imperatives.)	1	
2	(k)		"Go up! (1) Look out to the west / sea!" (1)	2	Any point, one mark
2	(l)	(i)	"There is nothing!"	1	
2	(l)	(ii)	"There is a small cloud (1) as big as / like a man's hand / fist (1) coming up from the west!" (1)	3	Any point, one mark
2	(m)	(i)	Migration of accent on נִבְיָאֵם causes reduction of <i>kamatz</i> under the ך to a <i>shewa</i>	1	Or any similar appropriate explanations.
2	(m)	(ii)	Because the guttural ך cannot accept a <i>dagesh</i> (from the elided ך) therefore the short vowel under the ך is lengthened to <i>tsereh</i>	1	Or any similar appropriate explanations.

Question			Answer	Marks	Guidance
2	(m)	(iii)	The <i>kal</i> imperative normally has a <i>shewa</i> under the first letter but the guttural $\aleph$ cannot have a <i>shewa</i> . The composite <i>shewa</i> takes the place of the <i>shewa</i> .	1	Or any similar appropriate explanations.
2	(n)		<ul style="list-style-type: none"> <li>• G-d took them out of Egypt (1)</li> <li>• He gave them statutes / laws (1)</li> <li>• and made known to them judgements / social rules and regulations (1)</li> <li>• through which they will live (1)</li> <li>• He also gave them the Sabbath (1)</li> <li>• He sanctified them (1)</li> <li>• He brought them to the desert (1)</li> </ul>	5	Any point, one mark
2	(o)		<ul style="list-style-type: none"> <li>• They rebelled [in the wilderness] (1)</li> <li>• They did not follow His statutes (1)</li> <li>• They rejected His judgements (1)</li> <li>• They did not observe the Sabbath (1)</li> </ul>	4	Any point, one mark
2	(p)		With anger (1) He plans to destroy them (1)	2	
2	(q)	(i)	Elided $\aleph$ of root $\aleph\text{פ}\aleph$ .	1	
2	(q)	(ii)	Euphonic <i>dagesh</i> after <i>vav</i> with <i>patach</i> <i>Dagesh</i> after <i>Vav</i> Consecutive used conversely	1	
2	(q)	(iii)	Characteristic <i>dagesh</i> in middle root letter of <i>piel</i> .	1	
2	(r)	(i)	ידע	1	
2	(r)	(ii)	היה	1	
<b>Total marks for Question 2:</b>				<b>50</b>	

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