

Biblical Hebrew

Advanced GCE F191

Translation, Comprehension and Literature

Mark Scheme for June 2010

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| SECTION A | | | |
|--------------------------------|---|---|--------|
| Question Number | Answers | Maximum Marks | |
| 1 (a) (i) | Translate from וַיִּקַּם אַבְיָה to : יַרְבֵּעַם לְאֱלֹהִים . | | |
| | Hebrew | English | reject |
| | וַיִּקַּם אַבְיָה מֵעַל לְהַר צְמָרִים אֲשֶׁר בְּהַר אֶפְרַיִם | Abija / Aviya stood on the top of Mount Zemarrim which is in the mountains / highlands of Ephraim | |
| | וַיֹּאמֶר שְׁמַעוּנִי יַרְבֵּעַם וְכָל יִשְׂרָאֵל : הֲלֹא לְכֶם לְדַעַת כִּי " אֱ-לֹהֵי יִשְׂרָאֵל | and he said: "Listen to me, Jeroboam / Yerave'am and all Israel: "Should you not know that the L-rd, G-d of Israel | |
| | נָתַן מִמְלָכָה לְדָוִד עַל יִשְׂרָאֵל לְעוֹלָם | has given a kingdom / kingship / monarchy to David over all Israel for ever (both) | |
| | לֹא וּלְבָנָיו בְּרִית מְלָח : | to him and his sons as a (promise of) permanent kingship. | |
| | וַיִּקַּם יַרְבֵּעַם בֶּן נֶבַט עֶבֶד שְׁלֹמֹה בֶן דָּוִד וַיִּמְרֹד עַל אֲדָנָיו : | Jeroboam / Yerave'am son of Nebat / Nevat the servant of Solomon / Shlomo son of David got up and he rebelled against his master. | |
| | וַיִּקְבְּצוּ עָלָיו אַנְשִׁים רָקִים בְּנֵי בְלִיעַל | And there gathered around him worthless and rebellious men | |
| [continues on the next page] | | | |

| Question Number | Answers | | | Maximum Marks |
|---|---|---|---------------|---------------|
| 1 (a) (i) [cont'd] | <i>Hebrew</i> | <i>English</i> | <i>reject</i> | |
| | <p>וַיִּתְאַמְצוּ עַל רְחָבְעָם בֶּן שְׁלֹמֹה</p> | <p>who exerted themselves against Rehaboam / Rechave'am son of Solomon / Shlomo</p> | | |
| | <p>וְרְחָבְעָם הָיָה נָעֵר וְרָדָּ לִבָּב וְלֹא הִתְחַזַּק לִפְנֵיהֶם:</p> | <p>(but) Rehaboam / Rechave'am was inexperienced and faint- hearted and did not show / display strength before them."</p> | | |
| | <p>וְעַתָּה אַתֶּם אֹמְרִים לְהִתְחַזֵּק לִפְנֵי מַמְלַכְתִּי בְיַד בְּנֵי דָוִד</p> | <p>And now you intend to display / show strength before the kingdom of the L-rd which is under the authority of the descendants of Dovid.</p> | | |
| | <p>וְאַתֶּם הַמְּוֹן רַב וְעַמְּכֶם עֲגָלֵי זָהָב אֲשֶׁר עָשָׂה לָכֶם יִרְבְּעָם לֵאלֹהִים:</p> | <p>You are a vast number and you have the golden calves which Jeroboam / Yerave'am made for you as gods."</p> | | |
| <p>Award up to 2 marks per block of text according to the grid on the next page.</p> | | | | |

| Question Number | Answers | Maximum Marks | | | | | | | | |
|-------------------------------------|---|---|--|----------|---|----------|---|----------|--|--|
| 1 (a) (i) <i>[cont'd]</i> | <table border="1" data-bbox="373 353 1249 994"> <thead> <tr> <th data-bbox="373 353 552 499">Marks</th> <th data-bbox="552 353 1249 499">Transfer of meaning from Biblical Hebrew to English</th> </tr> </thead> <tbody> <tr> <td data-bbox="373 499 552 678">0</td> <td data-bbox="552 499 1249 678">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="373 678 552 857">1</td> <td data-bbox="552 678 1249 857">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="373 857 552 994">2</td> <td data-bbox="552 857 1249 994">Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English.</td> </tr> </tbody> </table> <p data-bbox="373 1025 1249 1503"> Exceptional responses and marks to award: <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. 1 — 2 marks per phrase, up to a maximum of 20 marks. </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. Faultless or virtually faultless grammar, punctuation and spelling in English. | <p data-bbox="1310 1458 1366 1491">[20]</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. Faultless or virtually faultless grammar, punctuation and spelling in English. | | | | | | | | | |
| 1 (a) (ii) | <p data-bbox="373 1559 775 1599">Explain the ך in the noun מַלְכֵי.</p> <p data-bbox="373 1615 692 1648">Indicates (royal) plural</p> | <p data-bbox="1310 1615 1358 1648">[1]</p> | | | | | | | | |

| Question Number | Answers | Maximum Marks |
|------------------|--|---------------|
| 1 (b) (i) | <p>Explain why the following two expressions are best understood idiomatically.</p> <p style="text-align: center;">בְּרִית מֶלַח</p> <p>Although literally it means a covenant of salt, in this context would not make any sense. Since salt is long lasting [1] it has the meaning of a continuous / long lasting agreement [1]</p> | [2] |
| (ii) | <p style="text-align: center;">נָעַר</p> <p>Literally means a youth but generally indicates a person of junior rank [1]. In this context it means acting as one of junior rank, i.e. inexperienced [1]</p> | [2] |
| 1 (c) | <p>What accusations does Abijah / Aviyah level against Jerebo'am / Yerave'am?</p> <p>Mention any two points.</p> <ul style="list-style-type: none"> • You expelled the priests and Levites who are descended from Aaron / Aharon • You selected priests in the manner of other nations, i.e. from any sector of society • You set the 'qualification' to be a priest as 'anyone who is able to offer up a bullock and seven rams.' <p>Any point: 1 mark, up to a maximum of 2 marks.</p> | [2] |
| 1 (d) | <p>List any three positive points that Abijah / Aviyah says about the Kingdom of Judah / Yehudah.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • They did not forsake G-d • The priests were descended from Aaron / Aharon • They regularly offered sacrifices • They regularly offered incense • They arranged the loaves on the Temple table • They kindled the golden candelabrum every evening • They observed G-d's commandments. <p>1 mark for any of the above, up to a maximum of 3 marks.</p> | [3] |

| Question Number | Answers | Maximum Marks |
|--|---|---------------|
| 1 (e) (i) | Explain the vowel <i>hataf-patah</i> [ֿ] in the following words: הֵלֵא Normal sign for interrogative | [1] |
| (ii) | עֲזַבְתֶּם In the Kal Perfect (2nd person plural) the accent is on the ultimate position which necessitates a <i>shewa</i> [ְ] under the first letter [e.g. שְׁמַרְתֶּם] [1] and since a guttural letter cannot, generally, take a <i>shewa</i> , it requires a composite vowel, thus: עֲ [1] | [2] |
| (iii) | וְכִהְיֶינָיִךְ Plural nouns with a suffix give rise to change of accent which necessitates a <i>shewa</i> [ְ] [1] being converted to a <i>hataf-patah</i> [ֿ] [1] | [2] |
| 1 (f) | What tactic does Jeroboam / Yerave'am attempt against Abijah / Aviyah? Jeroboam / Yerave'am set up an ambush behind the Judean position [1] | [1] |
| 1 (g) (i) | Give the root and conjugation of the following verbs: הִסִּב root: סִבֵּב [1] conjugation: <i>hifil</i> [1] | [2] |
| (ii) | בְּהָרִיעַ root: רוֹעַ [1] conjugation: <i>hifil</i> [1] | [2] |
| Total marks for Question 1 : [40] | | |

| SECTION B | | | | | | | | | | | | | | |
|---|--|----------------------|----------------|---------------|---|--|--|---|--|--|---|--|--|--|
| Question Number | Answers | Maximum Marks | | | | | | | | | | | | |
| 2 (a) | <p>Briefly describe the activities of תִּזְרַע שָׂדֶךְ and תִּזְמַר כְּרֶמֶךְ .</p> <p>תִּזְרַע שָׂדֶךְ : sowing new seeds in order to produce a crop. [1] תִּזְמַר כְּרֶמֶךְ : pruning the old twigs in order to promote the growth of the new crop. [1]</p> | [2] | | | | | | | | | | | | |
| 2 (b) (i) | <p>Translate from הגָּרִים עִמָּךְ : וּבִשְׁנַת הַשְּׁבִיעִית to:</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="text-align: center;"><i>Hebrew</i></th> <th style="text-align: center;"><i>English</i></th> <th style="text-align: center;"><i>reject</i></th> </tr> </thead> <tbody> <tr> <td style="padding: 5px;"> וּבִשְׁנַת הַשְּׁבִיעִית שְׁבַת שְׁבַתוֹן יִהְיֶה לְאֶרֶץ שְׁבַת לִי שָׂדֶךְ לֹא תִזְרַע וּכְרֶמֶךְ לֹא תִזְמַר : </td> <td style="padding: 5px;"> In the seventh year there shall be an absolute rest for the land: a Sabbath year devoted to the L-rd. You shall not sow your field nor prune your vineyard. </td> <td style="width: 10%;"></td> </tr> <tr> <td style="padding: 5px;"> אֵת סְפִיחַ קְצִירֶךָ לֹא תִקְצֹר וְאֵת עֲנָבֵי נִזְיָרֶךָ לֹא תִבְצֹר </td> <td style="padding: 5px;"> You shall not harvest the after-growth nor gather the grapes of your unpruned vine / the vines denied to you / your fenced-in vineyard. </td> <td style="width: 10%;"></td> </tr> <tr> <td style="padding: 5px;"> שְׁנַת שְׁבַתוֹן יִהְיֶה לְאֶרֶץ : וְהִיְתָה שְׁבַת הָאָרֶץ לְכֶם לְאֹכְלָהּ לָךְ וְלַעֲבָדֶךָ וְלַאֲמָתֶךָ וְלִשְׂכִירֶךָ וְלִתְשׁוּבֶךָ הַגָּרִים עִמָּךְ : </td> <td style="padding: 5px;"> It shall be a year of absolute rest for the land. (However, that which grows) whilst you have a Sabbath for the land, (the produce) shall be for you, for your manservant and for your maidservant, for your hired workers and for those that dwell with you. </td> <td style="width: 10%;"></td> </tr> </tbody> </table> <p style="margin-top: 10px;">Award up to 2 marks per block of text according to the grid on the next page.</p> | <i>Hebrew</i> | <i>English</i> | <i>reject</i> | וּבִשְׁנַת הַשְּׁבִיעִית שְׁבַת שְׁבַתוֹן יִהְיֶה לְאֶרֶץ שְׁבַת לִי שָׂדֶךְ לֹא תִזְרַע וּכְרֶמֶךְ לֹא תִזְמַר : | In the seventh year there shall be an absolute rest for the land: a Sabbath year devoted to the L-rd. You shall not sow your field nor prune your vineyard. | | אֵת סְפִיחַ קְצִירֶךָ לֹא תִקְצֹר וְאֵת עֲנָבֵי נִזְיָרֶךָ לֹא תִבְצֹר | You shall not harvest the after-growth nor gather the grapes of your unpruned vine / the vines denied to you / your fenced-in vineyard. | | שְׁנַת שְׁבַתוֹן יִהְיֶה לְאֶרֶץ : וְהִיְתָה שְׁבַת הָאָרֶץ לְכֶם לְאֹכְלָהּ לָךְ וְלַעֲבָדֶךָ וְלַאֲמָתֶךָ וְלִשְׂכִירֶךָ וְלִתְשׁוּבֶךָ הַגָּרִים עִמָּךְ : | It shall be a year of absolute rest for the land. (However, that which grows) whilst you have a Sabbath for the land, (the produce) shall be for you, for your manservant and for your maidservant, for your hired workers and for those that dwell with you. | | |
| <i>Hebrew</i> | <i>English</i> | <i>reject</i> | | | | | | | | | | | | |
| וּבִשְׁנַת הַשְּׁבִיעִית שְׁבַת שְׁבַתוֹן יִהְיֶה לְאֶרֶץ שְׁבַת לִי שָׂדֶךְ לֹא תִזְרַע וּכְרֶמֶךְ לֹא תִזְמַר : | In the seventh year there shall be an absolute rest for the land: a Sabbath year devoted to the L-rd. You shall not sow your field nor prune your vineyard. | | | | | | | | | | | | | |
| אֵת סְפִיחַ קְצִירֶךָ לֹא תִקְצֹר וְאֵת עֲנָבֵי נִזְיָרֶךָ לֹא תִבְצֹר | You shall not harvest the after-growth nor gather the grapes of your unpruned vine / the vines denied to you / your fenced-in vineyard. | | | | | | | | | | | | | |
| שְׁנַת שְׁבַתוֹן יִהְיֶה לְאֶרֶץ : וְהִיְתָה שְׁבַת הָאָרֶץ לְכֶם לְאֹכְלָהּ לָךְ וְלַעֲבָדֶךָ וְלַאֲמָתֶךָ וְלִשְׂכִירֶךָ וְלִתְשׁוּבֶךָ הַגָּרִים עִמָּךְ : | It shall be a year of absolute rest for the land. (However, that which grows) whilst you have a Sabbath for the land, (the produce) shall be for you, for your manservant and for your maidservant, for your hired workers and for those that dwell with you. | | | | | | | | | | | | | |

| Question Number | Answers | | Maximum Marks |
|--|--------------|---|---------------|
| 2 (b) (i) <i>[cont'd]</i> | 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. Faultless or virtually faultless grammar, punctuation and spelling in English. | |
| <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 6 marks.</p> | | | [6] |

| Question Number | Answers | Maximum Marks |
|-----------------|---|---------------|
| 2 (b) (ii) | <p>Justify your translation of the noun סְפִיחַ .</p> <p>The root ספח means “attached” (see Ibn Ezra’s comment <i>ad loc.</i> Also Sheffield, Volume 6, page 180 [2007 edition]) [1]</p> <p>סְפִיחַ is therefore grain attached to the earth but not cultivated by the farmer [1] (See Rashi’s comment <i>ad loc.</i>) It is parallel to נְזִירָךְ which means “those grapes that are ‘aloof’ from you” [1] Just as grapes are ‘aloof’ to their natural owner so grain is ‘aloof’ to its natural owner as it is attached to the ground [1] (See Rabbi Yosef of Orleans’ comment <i>ad loc.</i>)</p> <p>Any comment: 1 mark, maximum 2</p> | [2] |
| 2 (c) | <p>Show how the noun שַׁבַּת is used in four different ways in lines 4 and 8.</p> <p>שַׁבַּת (line 4) : construct of the noun שַׁבַּת (as in line 4) meaning: “Sabbath of” [1] Here it is used as a technical name for the “rest year of [the seven-year agricultural cycle]” [1]</p> <p>שַׁבְּתוֹן (line 4) : the final ן intensifies the noun [1] (See Ibn Ezra’s comment on Leviticus / Vay 6 : 31) meaning: “an absolute rest.” It is a noun with a simple stem but with a sharpening of the second radical and ן ending (Gesenius). Compare שַׁבְּרוֹן. [1]</p> <p>שַׁבַּת (line 4) : noun in the absolute form [1] meaning (in this context): “a Sabbath year” [1]</p> <p>שַׁבְּתוֹת (line 8) : feminine plural construct noun [1] meaning, “rest years of” [1] (See Rashi’s comment <i>ad loc.</i>)</p> <p>Any fact: 1 mark Maximum:</p> <p>Do not award more than one mark for any given example.</p> | [4] |

| Question Number | Answers | Maximum Marks |
|-----------------|--|---------------|
| 2 (d) | <p>From the instructions in lines 11 — 14, explain how the ownership of the land operates with the coming of the Jubilee Year.</p> <p>On a personal level, generally each person returns to his agricultural possession. [1] On a national level, generally the land reverts to the original ownership of the tribe. [1] (But bearing in mind the intermarriage of the different tribes and the general laws of inheritance, over time, the original tribal lands become symbolic rather than real.)</p> | [2] |
| 2 (e) (i) | <p>What are the root and conjugation of each of the following verbs:</p> <p>תּוֹנֵנוּ</p> <p>root: ינה [1] conjugation: <i>hifil</i> [1]</p> | [2] |
| (ii) | <p>וְתָם</p> <p>root: תמם [1] conjugation: <i>kal</i> [1]</p> | [2] |
| 2 (f) | <p>What are the consequences of the people acting in a proud manner? Give any two examples from lines 18 — 19.</p> <ul style="list-style-type: none"> • The skies will not produce rain (as if they were made of iron). [1] • The land will be as unproductive (as if it was copper). [1] • The people's strength will be dissipated in vain. [1] • The trees will not produce their fruit. [1] <p>Any point: 1 mark, Maximum:</p> | [2] |

| Question Number | Answers | Maximum Marks |
|------------------------|--|----------------------|
| 2 (g) | <p>How is the ownership of land central to the laws set out in Leviticus / Vayikra 24 — 27?</p> <p>Comment on any eight examples.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • The Sabbatical Year is dependent on ownership of the Land of Israel (“When you come into the land that I am about to give you ...”) (25 : 2) • The Jubilee Year entailed an integral reorganization of the Land of Israel which means that the people of the tribes return to their ancestral territory (25 : 13) and land returns to its original owner tribe. (25 : 28) (But bearing in mind the intermarriage of the different tribes and the general laws of inheritance, over time, the original tribal lands become symbolic rather than real.) • Land is sold on a fifty-year lease. Thus land values are based on the number of years remaining on the leasehold. Land is considered as owned by G-d. (25 : 23) • Detailed rules concerning ownership of houses. E.g. if one sells a residential house in a walled city, the vendor has a right of repurchase within the first year but after that year, the house does not return in the Jubilee Year • Whereas if one sells a house not in a walled city, the vendor always has the right of repurchase but on the other hand the house does return to the original owner in the Jubilee Year. (25 : 29 — 30) • Successful ownership of land and the production of crops are totally dependent on obedience to G-d’s commands. (26 : 3) In contradistinction, disobedience of the laws of G-d results in “planting seeds in vain” (26 : 16) and exile from the land and the scattering of the Israelite People amongst the nations of the world. (26 : 32) <p style="text-align: right;"><i>[continues on next page]</i></p> | |

| <i>Question Number</i> | <i>Answers</i> | <i>Maximum Marks</i> |
|--|--|----------------------|
| 2 (g) <i>[cont'd]</i> | <ul style="list-style-type: none"> • A person who consecrates his house to the Temple authorities has its value assessed by the priests. If he wishes to redeem his property, the owner has to pay a redemption fee of one-fifth of its value. (27 : 14 — 15) • The value of agricultural land which is consecrated is calculated according to how much seed is required to plant it and the number of years of crops till the next Jubilee Year. For example: if the field is redeemed immediately after a Jubilee Year, four acres of land can be redeemed for fifty shekels (27 : 16 — 17, see footnote to The Living Torah, translated by A Kaplin, page 376) The value of land can rise or fall depending on the number of years remaining to the next Jubilee Year. (27 : 18) <p>Any fact: 1 mark. Maximum:</p> | [8] |
| Total marks for Question 2 : [30] | | |

| Question Number | Answers | Maximum Marks | | | | | | | | | | | | |
|--|---|---------------|---------|--------|--|---|--|--|--|--|--|--|--|--|
| 3(a) | <p>וַיִּקָּם וַיֵּלֶךְ — Who is this phrase referring to?</p> <p>David</p> | [1] | | | | | | | | | | | | |
| 3 (b) (i) | <p>Translate from וַיֹּאמֶר דָּוִד to אֵךְ מֵאִשָּׁה :</p> <table border="1" data-bbox="363 555 1246 1809"> <thead> <tr> <th data-bbox="363 555 635 658">Hebrew</th> <th data-bbox="635 555 1118 658">English</th> <th data-bbox="1118 555 1246 658">reject</th> </tr> </thead> <tbody> <tr> <td data-bbox="363 658 635 1182"> <p>וַיֹּאמֶר דָּוִד לְאַחִימֵלֵךְ הַכֹּהֵן הַמֶּלֶךְ צֹנִי דָבָר וַיֹּאמֶר אֵלַי אִישׁ אֵל יָדַע מֵאוּמָה אֶת הַדְּבָר אֲשֶׁר אֲנִי שֹׁלְחֶךָ וְאֲשֶׁר צִוִּיתֶךָ וְאֶת הַנְּעָרִים יֹדְעֵתִי אֵל מְקוֹם פְּלִנִי אֶלְמוּנִי :</p> </td> <td data-bbox="635 658 1118 1182"> <p>(And) David said to Ahimelech / Achimelech the Priest / the Kohen: “The King has commanded me to do something and said to me: ‘Let no man know anything concerning the mission upon which I am sending you and about which I commanded you’ and I have informed the young men [to go ahead] to a hidden, secret place.</p> </td> <td data-bbox="1118 658 1246 1182"></td> </tr> <tr> <td data-bbox="363 1182 635 1417"> <p>וְעַתָּה מָה יֵשׁ תַּחַת יָדְךָ חֶמֶשׁ לֶחֶם תָּנָה בְּיָדֵי אוֹ הַנִּמְצָא :</p> </td> <td data-bbox="635 1182 1118 1417"> <p>“And now, what is there in your possession / what do you have to hand? Five loaves of bread? Give them into my hand, or whatever is available / found.”</p> </td> <td data-bbox="1118 1182 1246 1417"></td> </tr> <tr> <td data-bbox="363 1417 635 1809"> <p>וַיַּעַן הַכֹּהֵן אֶת דָּוִד וַיֹּאמֶר אֵין לֶחֶם חֵל אֵל תַּחַת יָדֵי כִּי אִם לֶחֶם קֹדֶשׁ יֵשׁ אִם נִשְׁמְרוּ הַנְּעָרִים אֵךְ מֵאִשָּׁה :</p> </td> <td data-bbox="635 1417 1118 1809"> <p>(And) (then) the priest / the Kohen answered David and said: “There is no ordinary bread in my possession / to hand but there is holy / consecrated bread / Display Bread / Show Bread if the young men have kept themselves from women.”</p> </td> <td data-bbox="1118 1417 1246 1809"></td> </tr> </tbody> </table> <p data-bbox="363 1843 906 1910">Award up to 2 marks per block of text according to the grid on the next page.</p> <p data-bbox="922 1944 1257 1977">[continued on next page]</p> | Hebrew | English | reject | <p>וַיֹּאמֶר דָּוִד לְאַחִימֵלֵךְ הַכֹּהֵן הַמֶּלֶךְ צֹנִי דָבָר וַיֹּאמֶר אֵלַי אִישׁ אֵל יָדַע מֵאוּמָה אֶת הַדְּבָר אֲשֶׁר אֲנִי שֹׁלְחֶךָ וְאֲשֶׁר צִוִּיתֶךָ וְאֶת הַנְּעָרִים יֹדְעֵתִי אֵל מְקוֹם פְּלִנִי אֶלְמוּנִי :</p> | <p>(And) David said to Ahimelech / Achimelech the Priest / the Kohen: “The King has commanded me to do something and said to me: ‘Let no man know anything concerning the mission upon which I am sending you and about which I commanded you’ and I have informed the young men [to go ahead] to a hidden, secret place.</p> | | <p>וְעַתָּה מָה יֵשׁ תַּחַת יָדְךָ חֶמֶשׁ לֶחֶם תָּנָה בְּיָדֵי אוֹ הַנִּמְצָא :</p> | <p>“And now, what is there in your possession / what do you have to hand? Five loaves of bread? Give them into my hand, or whatever is available / found.”</p> | | <p>וַיַּעַן הַכֹּהֵן אֶת דָּוִד וַיֹּאמֶר אֵין לֶחֶם חֵל אֵל תַּחַת יָדֵי כִּי אִם לֶחֶם קֹדֶשׁ יֵשׁ אִם נִשְׁמְרוּ הַנְּעָרִים אֵךְ מֵאִשָּׁה :</p> | <p>(And) (then) the priest / the Kohen answered David and said: “There is no ordinary bread in my possession / to hand but there is holy / consecrated bread / Display Bread / Show Bread if the young men have kept themselves from women.”</p> | | |
| Hebrew | English | reject | | | | | | | | | | | | |
| <p>וַיֹּאמֶר דָּוִד לְאַחִימֵלֵךְ הַכֹּהֵן הַמֶּלֶךְ צֹנִי דָבָר וַיֹּאמֶר אֵלַי אִישׁ אֵל יָדַע מֵאוּמָה אֶת הַדְּבָר אֲשֶׁר אֲנִי שֹׁלְחֶךָ וְאֲשֶׁר צִוִּיתֶךָ וְאֶת הַנְּעָרִים יֹדְעֵתִי אֵל מְקוֹם פְּלִנִי אֶלְמוּנִי :</p> | <p>(And) David said to Ahimelech / Achimelech the Priest / the Kohen: “The King has commanded me to do something and said to me: ‘Let no man know anything concerning the mission upon which I am sending you and about which I commanded you’ and I have informed the young men [to go ahead] to a hidden, secret place.</p> | | | | | | | | | | | | | |
| <p>וְעַתָּה מָה יֵשׁ תַּחַת יָדְךָ חֶמֶשׁ לֶחֶם תָּנָה בְּיָדֵי אוֹ הַנִּמְצָא :</p> | <p>“And now, what is there in your possession / what do you have to hand? Five loaves of bread? Give them into my hand, or whatever is available / found.”</p> | | | | | | | | | | | | | |
| <p>וַיַּעַן הַכֹּהֵן אֶת דָּוִד וַיֹּאמֶר אֵין לֶחֶם חֵל אֵל תַּחַת יָדֵי כִּי אִם לֶחֶם קֹדֶשׁ יֵשׁ אִם נִשְׁמְרוּ הַנְּעָרִים אֵךְ מֵאִשָּׁה :</p> | <p>(And) (then) the priest / the Kohen answered David and said: “There is no ordinary bread in my possession / to hand but there is holy / consecrated bread / Display Bread / Show Bread if the young men have kept themselves from women.”</p> | | | | | | | | | | | | | |

| Question Number | Answers | | Maximum Marks |
|--|--------------|---|---------------|
| 3 (b) (i) [cont'd] | 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. Faultless or virtually faultless grammar, punctuation and spelling in English. | |
| <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 6 marks.</p> | | | [6] |

| Question Number | Answers | Maximum Marks |
|-----------------|---|---------------|
| 3 (b) (ii) | <p>Give the root and conjugation (<i>binyan</i>) of יוֹדְעֵתִי .</p> <p>Root: ידע [1] Conjugation: po'el [1]</p> <p>(Or as an alternative to הוֹדְעֵתִי, its conjugation would then be <i>hifil.</i>) (Da'at Mikra) [1]</p> <p>1 mark for each Maximum: [2]</p> | [2] |
| 3 (b) (iii) | <p>Explain the derivation of the phrase פְּלִנֵי אֱלִמוּנֵי .</p> <p>Mention two points.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • The word פְּלִנֵי may come from the root פלא (see Deuteronomy / Devarim, 17 : 8) meaning 'to be concealed.' [1] • The phrase could be derived from אֱלִמוּן [root אלא] in other words, a place whose name is muted or secret. (Rashi / ReDaK) [1] <p>Award 1 mark for explaining פְּלִנֵי and 1 mark for explaining אֱלִמוּנֵי Maximum: [2]</p> | [2] |
| 3 (c) | <p>What is meant by לֶחֶם קֹדֶשׁ ?</p> <ul style="list-style-type: none"> • This is consecrated bread used for a sacramental purpose [1] • This is the Show Bread / Display Bread which was originally baked for the Mishkan / Sanctuary and arranged on the Table in two arranged 'towers' of six loaves each [1] • It could be eaten only by the priests / Kohanim in the 'Holy Place' (the Sanctuary) (See Leviticus, 24 : 5 — 9) [1] • The Show Bread / Display Bread was baked on Friday and arranged on the Table on the following Sabbath day when the previous week's bread was removed and distributed to the priests / Kohanim on duty. [1] <p>1 mark for any point Maximum: [3]</p> | [3] |

| Question Number | Answers | Maximum Marks |
|-----------------|--|---------------|
| 3 (d) | <p>What do you know about Do'eg (who is referred to in line 12) from this passage and from elsewhere in the set text?</p> <p>Mention three points.</p> <ul style="list-style-type: none"> ▪ He betrayed Achimelech / Ahimelech. (I Samuel, 22 : 9) [1] ▪ Also called “Do'eg the Edomite,” he was an Israelite who dwelled in Edom. (ReDaK) [1] ▪ He was the chief herdsman of King Saul / Shaul. [1] ▪ His name הָאֶדוֹמִי ‘the Edomite’ might reflect his envy of David who was called ‘ruddy’ אֶדְמוֹנִי . [1] ▪ He sanctioned the killing of the priests / Kohanim of the town of Nob / Nov, the priestly city. (אֶדוֹמִי ‘Adomi’ derives from דָּם , meaning ‘blood’) [1] <p>1 mark for any point Maximum:</p> | [3] |
| 3 (e) | <p>From this passage, quote one example of —</p> <p>(i) a popular saying</p> <p style="padding-left: 40px;">“Saul / Shaul has slain his thousands but David his tens of thousands!” (line 19) [1]</p> <p>(ii) humour (or irony)</p> <p style="padding-left: 40px;">Achish exclaims, “Do I lack madmen?” (line 23) [1]</p> <p>(iii) exaggeration</p> <p style="padding-left: 40px;">The servants of Achish say, “Is this not David, king of the [whole] country?” (line 18) [1]</p> <p>1 mark for each example, in Hebrew or in English. Maximum:</p> | [3] |
| 3 (f) | <p>Describe David's behaviour in front of king Achish.</p> <ul style="list-style-type: none"> ▪ He feigned madness [1] ▪ He scribbled on the doors of the gate [1] ▪ He dribbled spittle down his beard [1] <p>1 mark for each point Maximum:</p> | [2] |

| Question Number | Answers | Maximum Marks |
|--|--|---------------|
| 3 (g) | <p>Using your knowledge of I Samuel / Shmuel 20 — 25 describe how David reacts to opposition.</p> <p>Mention eight points.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • He prudently flees from Saul / Shaul to Nayot. (20 : 1) [1] • David knows that Saul is against him but trusts Jonathan (Saul’s son) who becomes his confidant. (20 : 4) [1] • David, although expected to be at the New Month feast, wants to ascertain Saul’s feelings towards him so he arranges to conceal himself in a place specified by Jonathan, who would later report to him his father’s reaction. (20 : 19) [1] • Although he is afraid of Achish, king of Gath, David cleverly feigns madness and thus is able to stay there under Achish’s protection. (21 : 14 — 16) [1] • When fleeing, he cleverly hides in the cave of Adullam. (22 : 1) [1] • When he is challenged by the Philistines at Ke’ilah, he bravely fights them and routs them. (23 : 5) [1] • When Saul makes another attempt to capture David, David enlists the help of the Ziphites and he has a narrow escape. (23 : 26) [1] • When Naval / Nabal refuses to supply David and his men with food, David is angry at his ungratefulness and prepares to punish him. (25 : 25) • David invokes G-d to judge Naval / Nabal for his unfair treatment of David and he threatens to punish Naval / Nabal severely. (25 : 21 — 22) [1] • David respectfully implores Saul not to harm him for he means no harm to Saul. (24 : 9 — 16) [1] • He vows not to harm Saul as he is “the anointed of G-d” and begs Saul to desist from trying to harm him. (24 : 10) [1] • David invokes G-d to judge David’s innocence in the face of Saul’s pursuit of David. (24 : 12 — 15) [1] <p>1 mark for each relevant point Maximum:</p> | [8] |
| Total marks for Question 3 : [30] | | |

| Question Number | Answers | Maximum Marks | | | | | | | | | |
|---|---|---------------|----------------|---------------|---|--|--|---|--|--|--|
| 4 (a) | <p>What is the positive prediction of Jeremiah / Yirmiyahu for the nation of Israel ?</p> <p>A return of both the Kingdom of Israel [1] and the Kingdom of Judah / Yehudah to their land [1] and an increase in the animal population [1]</p> <p>Any point: 1 mark, maximum:</p> | [2] | | | | | | | | | |
| 4 (b) (i) | <p>Translate from וְהָיָה כַּאֲשֶׁר שָׁקַדְתִּי to בְּרִית חֲדָשָׁה :</p> <table border="1" data-bbox="363 790 1241 1854"> <thead> <tr> <th data-bbox="363 790 730 869"><i>Hebrew</i></th> <th data-bbox="730 790 1121 869"><i>English</i></th> <th data-bbox="1121 790 1241 869"><i>reject</i></th> </tr> </thead> <tbody> <tr> <td data-bbox="363 869 730 1429"> <p>וְהָיָה כַּאֲשֶׁר שָׁקַדְתִּי עֲלֵיהֶם לְנֹתוֹשׁ וּלְנֹתוֹץ וּלְהָרֵס וּלְהַאֲבִיד וּלְהַרְע בֵּן אֲשָׁקֵד עֲלֵיהֶם לְבָנוֹת וּלְנֹטוֹעַ נְאֻם יְיָ :</p> </td> <td data-bbox="730 869 1121 1429"> <p>(This is the declaration of the L-rd:) It will be that just as I focused / I was anxious / I was eager about them, to uproot, to destroy / to demolish, to pull down, to overthrow and to inject / to do evil upon them so will I be focused / be anxious / be eager about them, to build and to plant — so declares / says G-d.</p> </td> <td data-bbox="1121 869 1241 1429"></td> </tr> <tr> <td data-bbox="363 1429 730 1854"> <p>בְּיָמֵם הָהֵם לֹא יֹאמְרוּ עוֹד אָבוֹת אָכְלוּ בֶסֶר וְשָׁנֵי בָנִים תִּקְהִינָה : כִּי אִם אִישׁ בְּעוֹנוֹ יָמוֹת כָּל הָאָדָם הָאֹכֵל הַבֶּסֶר תִּקְהִינָה שָׁנָיו :</p> </td> <td data-bbox="730 1429 1121 1854"> <p>In those days they will not say anymore, “The father ate sour grapes and the children’s teeth decay!” Indeed, every person will die due to his own sin! Whoever / any man who eats sour grapes will decay / ruin his own teeth!”</p> </td> <td data-bbox="1121 1429 1241 1854"></td> </tr> </tbody> </table> <p data-bbox="858 1906 1252 1939" style="text-align: right;"><i>[continues on the next page]</i></p> | <i>Hebrew</i> | <i>English</i> | <i>reject</i> | <p>וְהָיָה כַּאֲשֶׁר שָׁקַדְתִּי עֲלֵיהֶם לְנֹתוֹשׁ וּלְנֹתוֹץ וּלְהָרֵס וּלְהַאֲבִיד וּלְהַרְע בֵּן אֲשָׁקֵד עֲלֵיהֶם לְבָנוֹת וּלְנֹטוֹעַ נְאֻם יְיָ :</p> | <p>(This is the declaration of the L-rd:) It will be that just as I focused / I was anxious / I was eager about them, to uproot, to destroy / to demolish, to pull down, to overthrow and to inject / to do evil upon them so will I be focused / be anxious / be eager about them, to build and to plant — so declares / says G-d.</p> | | <p>בְּיָמֵם הָהֵם לֹא יֹאמְרוּ עוֹד אָבוֹת אָכְלוּ בֶסֶר וְשָׁנֵי בָנִים תִּקְהִינָה : כִּי אִם אִישׁ בְּעוֹנוֹ יָמוֹת כָּל הָאָדָם הָאֹכֵל הַבֶּסֶר תִּקְהִינָה שָׁנָיו :</p> | <p>In those days they will not say anymore, “The father ate sour grapes and the children’s teeth decay!” Indeed, every person will die due to his own sin! Whoever / any man who eats sour grapes will decay / ruin his own teeth!”</p> | | |
| <i>Hebrew</i> | <i>English</i> | <i>reject</i> | | | | | | | | | |
| <p>וְהָיָה כַּאֲשֶׁר שָׁקַדְתִּי עֲלֵיהֶם לְנֹתוֹשׁ וּלְנֹתוֹץ וּלְהָרֵס וּלְהַאֲבִיד וּלְהַרְע בֵּן אֲשָׁקֵד עֲלֵיהֶם לְבָנוֹת וּלְנֹטוֹעַ נְאֻם יְיָ :</p> | <p>(This is the declaration of the L-rd:) It will be that just as I focused / I was anxious / I was eager about them, to uproot, to destroy / to demolish, to pull down, to overthrow and to inject / to do evil upon them so will I be focused / be anxious / be eager about them, to build and to plant — so declares / says G-d.</p> | | | | | | | | | | |
| <p>בְּיָמֵם הָהֵם לֹא יֹאמְרוּ עוֹד אָבוֹת אָכְלוּ בֶסֶר וְשָׁנֵי בָנִים תִּקְהִינָה : כִּי אִם אִישׁ בְּעוֹנוֹ יָמוֹת כָּל הָאָדָם הָאֹכֵל הַבֶּסֶר תִּקְהִינָה שָׁנָיו :</p> | <p>In those days they will not say anymore, “The father ate sour grapes and the children’s teeth decay!” Indeed, every person will die due to his own sin! Whoever / any man who eats sour grapes will decay / ruin his own teeth!”</p> | | | | | | | | | | |

| Question Number | Answers | Maximum Marks |
|-----------------|--|-------------------|
| 4 (b) (ii) | <p>The word שָׁקֵדְתִּי is difficult to translate. Justify your translation.</p> <p>Since the almond tree was perceived as blossoming early “with alacrity,” [1] hence the verb שָׁקֵד means “eagerly.”</p> <p>(See Rashi’s comment to Numbers / Bemidbar, 17 : 23)</p> <p>For understanding that שָׁקֵד is an almond [1]</p> | [2] |
| 4 (c) (i) | <p>The verb הִפְרוּ and תִּפְרֹא are from the same root.</p> <p>What is the root? פִּרַר [1]</p> | [1] |
| (ii) | <p>Show how the verbs are used differently.</p> <p>(i) הִפְרוּ : Perfect [1] <i>hifil</i> [1] (“they quashed”) [1] Maximum: [2]</p> <p>(ii) תִּפְרֹא : Imperfect [1] <i>hofal</i> [1] (“it will be quashed”) [1] Maximum: [2]</p> | [2] |
| 4 (d) | <p>Explain the function of the words —</p> <p>(i) לְאמֹר introduces reported speech [1]</p> <p>(ii) אִם introduces conditional sentences (or introduces a rhetorical question) [1]</p> <p>and (iii) גַּם introduces result clause [1]</p> | [1] [1] [1] |

| Question Number | Answers | Maximum Marks |
|------------------------|---|----------------------|
| 4 (e) | <p>In what ways does the prophet utilize the world of nature to convey his message?</p> <p>Refer to any two examples.</p> <ul style="list-style-type: none"> ▪ The prophet refers to G-d as the Master Controller of the Universe [1] ▪ Who provides the sun as natural daylight [1] ▪ and the moon and stars as the providers of light at night [1] ▪ G-d displays His magnificence when He stirs the sea [1] ▪ and makes the waves rage. [1] ▪ The prophet compares the exponential growth of the Nation to the impossibility to count the stars of the heavens [1] ▪ or the sand on the sea-shore [1]. <p>Any point: 1 mark. Maximum: [2]</p> | |
| 4 (f) (i) | <p>How does Jeremiah / Yirmiyahu contrast the previous relationship of G-d and the People of Israel (lines 7 — 8) with their future relationship (lines 11 — 12) ?</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • In the original relationship, G-d is portrayed as the One taking charge of the Nation as a Master over them. [1] • whereas in the future the relationship will be spontaneous — G-d's laws will be implanted within the Nation. [1] • In the original Covenant, it was as if G-d had to force the Nation out of slavery [1] • whereas in the future Covenant the relationship between G-d and the Nation will be understood and implemented. [1] <p>Any point of contrast, 2 marks as outlined. Maximum: [2]</p> | |

| Question Number | Answers | Maximum Marks |
|---------------------|--|---------------|
| (4) (f) (ii) | <p>From your reading of Jeremiah / Yirmiyahu 31 — 35, show how the idea of Covenants and agreements is a recurring theme.</p> <p>Comment on any eight points.</p> <ul style="list-style-type: none"> • The Prophet relates how G-d has a long-term relationship with the Nation and he predicts that the reconstituted Nation will grow once again. (31 : 1 — 4) • There is the promise (that is, the Covenant) to reunite the Nation and gather them from the extremities of the globe, including also the blind and the infirm. G-d will act as a father and the Nation are considered as His firstborn. (31 : 5 — 8) • G-d is viewed as the Shepherd Who guards His flock. The future will be free of troubles. There will not be an “age gap” problem — “young and old will rejoice together.” (31 : 12) • Ephraim / Efrayyim (the Nation) is considered a precious son (31 : 19) who will be shown mercy. G-d will purify His Nation and forgive them. (33 : 8) • Hanamael / Chanamel, a cousin of Jeremiah Yirmiyahu, offered his nearest relative some land (real estate) that he wanted to sell. Being the nearest relation of Hanamael / Chanamel, Jeremiah / Yirmiyahu therefore had “the right to purchase” and “the right to inherit.” Jeremiah / Yirmiyahu sees this as a “Divine Right” (32 : 8) • Jeremiah / Yirmiyahu sees this as a covenanted right: he acted properly according to law, including witnesses and a deed of purchase. • The emphasis is on the Covenant that governs the laws of the land. To emphasise the Covenant, the documents , including the laws of the land, are to be preserved in an earthenware pitcher. (32 : 14) <p style="text-align: right;"><i>[continues on the next page]</i></p> | |

| Question Number | Answers | Maximum Marks |
|--|---|----------------------|
| (4) (f) (ii) [cont'd] | <ul style="list-style-type: none"> • The prophet connects the Covenant that G-d made with the People when He took them out of Egypt. • Torah legislation includes an agreement that Ivri / Hebrew servitors are generally not to work beyond their six years of service. Although Jeremiah / Yirmiyahu acknowledges that this law has been complied with in the past, the convention has been breached and the agreement of G-d with His People has been transgressed. (32 : 10 — 16) <p>Any fact, 1 mark Maximum:</p> | [8] |
| Total marks for Question 4 : [30] | | |

END

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