

Biblical Hebrew

Advanced Subsidiary GCE

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

Mark Scheme for June 2011

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SECTION A			
Question Number	Answers	Maximum Marks	
1 (a) (i)	Translate from וַיָּשָׁב יְהוֹרָם to וַיֹּאמֶר הַשְּׁלוֹם:		
			reject
	וַיָּשָׁב יְהוֹרָם הַמֶּלֶךְ לְהִתְרַפֵּא בִּזְרַעַל מִן הַמַּכִּים אֲשֶׁר יָבְהוּ אֲרָמִים בְּהִלָּחְמוֹ אֶת חַזְאֵל מֶלֶךְ אֲרָם	But King Jehoram / Yehoram had returned to Jezreel / Yezrel to recover / be healed from the wounds which the Arameans had inflicted on / wounded him when he fought against King Hazael / Chazael, king of Aram / Syria	
	וַיֹּאמֶר יְהוּ אִם יֵשׁ נִפְשֵׁכֶם אֵל יֵצֵא פָּלִיט מִן הָעִיר לְלֶכֶת לְהַגִּיד בִּזְרַעַל :	[and] Jehu / Yehu said: "If this is your wish / please be so kind let no one escape / flee from the town to inform / tell [it] in Jezreel / Yizrel."	
	וַיִּרְכַּב יְהוּ וַיֵּלֶךְ יְזַרְעֵאלָהּ כִּי יוֹרָם שָׁכַב שָׁמָּה וְאַחַזְיָהּ מֶלֶךְ יְהוּדָה יָרַד לְרֹאוֹת אֶת יוֹרָם :	Jehu / Yehu mounted his chariot and rode to Jezreel / Yizrel because Joram / Yoram was lying [ill] there and King Ahaziah / Achaziah of Judah / Yehudah had gone down to see / visit Joram / Yoram.	
	וְהַצֹּפֵה עֹמֵד עַל הַמִּגְדָּל בִּזְרַעַל וַיֵּרָא אֶת שְׂפֵעַת יְהוּ וַיֹּאמֶר שְׂפֵעַת אָנִי רָאָה	The lookout / watchman was standing on the tower and he saw / when he saw the troop / company of Jehu / Yehu approach. He said: "I see a troop / company!"	
וַיֹּאמֶר יְהוֹרָם קַח רֶכֶב וּשְׁלַח לְקִרְאוֹתָם וַיֹּאמֶר הַשְּׁלוֹם :	Jehoram / Yoram said: "Take a charioteer / find a rider send (him) towards them and ask / let him ask [them]: "Is all well?"		
Award up to 2 marks per block of text according to the grid printed further.		[10]	

Answers to Question 1 continue on the next page.

Question Number	Answers			Maximum Marks	
1 (a) (ii)	<i>Hebrew</i>	<i>English</i>	reject		
	וַיִּשְׁלַח רֶכֶב סוּס שְׁנַי	He sent a second cavalryman / horserider			
	וַיָּבֹא אֲלֵהֶם וַיֹּאמֶר כֹּה אָמַר הַמֶּלֶךְ שָׁלוֹם	who came to them and said: "The king asks, 'Is all well?'"			
	וַיֹּאמֶר יְהוּא מַה לָּךְ וְלִשְׁלוֹם סָב אֶל אַחֲרַי :	Jehu / Yehu said: "What business of yours is it / What do you care if [things are] alright / whether all is well? Fall in behind me!"			
	וַיַּגֵּד הַצֹּפֵה לְאָמֹר בָּא עַד אֲלֵיהֶם וְלֹא שָׁב	The lookout / watchman said: "He came to them but he has not turned back.			
	וְהַמְנַהֵג כְּמִנְהַג יְהוּא בֶן נִמְשִׁי כִּי בִשְׂגָעוֹן יִנְהַג :	He is driving like / it looks like Jehu / Yehu son of Nimshi's driving because he is driving recklessly / like a madman!"			
	Award up to 2 marks per block of text according to the grid on the next page.				[10]

Answers to Question 1 continue on the next page.

[Turn over

Question Number	Answers	Maximum Marks								
1 (a) <i>[cont'd]</i>	<table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 15%; text-align: center;">Marks</th> <th style="text-align: center;">Transfer of meaning from Biblical Hebrew to English</th> </tr> </thead> <tbody> <tr> <td style="text-align: center;">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 style="text-align: center;">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 style="text-align: center;">2</td> <td>Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English.</td> </tr> </tbody> </table> <p>Exceptional responses and marks to award:</p> <ul style="list-style-type: none"> • Candidates may answer in faultless English but may not transfer meaning accurately. Award either 0 or 1 mark depending on the level of inaccuracy in meaning. • The transfer of meaning is accurate but contains significant spelling and/or grammar errors. Award 0 or 1 mark, depending on level of inaccuracy of English. <p>1 — 2 marks per phrase, up to a maximum of 10 marks for each set of blocks of text.</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 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. Faultless or virtually faultless grammar, punctuation and spelling in English.	
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1 (b)	<p>Give two examples of how nouns and verbs with the same root are used in conjunction with each other.</p> <p style="text-align: center;">מִן הַמְּבִיטִים אֲשֶׁר יִבְהוּ</p> <p style="text-align: center;">בְּמִנְהַג [יְהוּא] יִנְהַג</p>	<p style="text-align: right;">[2]</p> <p style="text-align: right;">[2]</p>								
1 (c)	<p>Explain the phrase בְּזֹאת וְכֹזֵאת.</p> <p style="text-align: center;">An idiom meaning “something like this.”</p>	<p style="text-align: right;">[1]</p>								

Answers to Question 1 continue on the next page.

Question Number	Answers	Maximum Marks
1 (d)	<p>Describe how Jehu / Yehu is honoured. Mention any two points.</p> <p>The officers placed garments as a carpet of honour (1) on the top step / on the [pedestal of the] sundial (1) They heralded Jehu / Yehu as king (1)</p> <p>Any point, 1 mark Maximum: [2]</p>	[2]
1 (e)	<p>In what two ways is the verb וַיִּמְקְרוּ used ?</p> <p>As a subordinate verb (1) (and) adverbially (1) [accept <i>piel</i> (1)]</p> <p style="text-align: right;">Maximum: [2]</p>	[2]
1 (f)	<p>How is the root שָׁגַע used in this passage ?</p> <p>Refer to lines 1 and 16.</p> <p>In line 1, as a description of the messenger / as a noun describing the messenger (1) In line 16, as an extended noun with a manner of driving (1)</p> <p>Any point, 1 mark Maximum: [2]</p>	[2]
1 (g)	<p>How does Jehu / Yehu shock Jehoram / Yehoram with his response ?</p> <p>Mention any two points.</p> <p>By sarcastically repeating the question (1) By referring to his mother in a derogatory manner (1)</p> <p>Any point, 1 mark Maximum: [2]</p>	[2]

Answers to Question 1 continue on the next page.

[Turn over

Question Number	Answers	Maximum Marks
1 (h)	Explain the form of the king's name in line 6. יהוֹרָם adds a letter ה' (1) from the Divine Name (1) or the Syrian king (1) has the Name of G-d appended to his name (1)	[2]
(1) (i)	Why do you think does the phrase וַיִּהְפֹּךְ יָדָיו means "turned his horses around." Mention two points. The horses are controlled by reins (1) which were manipulated by the hands (1) Any point, 1 mark	Maximum: [2]
(1) (j)	Explain the following forms of the verbs: (i) בְּהִלָּחֵמוּ (ii) בְּבִאוּ Both are infinitive constructs with suffixes (1) (i) בְּהִלָּחֵמוּ is <i>nifal</i> (1) (ii) בְּבִאוּ is <i>kal</i> (1) Any point, 1 mark	Maximum: [3]
Total marks for Question 1 :		[40]

Answers to Question 2 start on the next page.

Question Number	Answers	Maximum Marks												
SECTION B														
2 (a)	<p>Translate from אל תקח מאתו נשך ותרבית ויראת מא-להיך וחי אחיך עמך : את בספך לא תתן לו בנשך ובמרבית לא תתן אכלך :</p> <p>להיות לכם לא-להים : אל תקח מאתו נשך and from יעבד עמך : בשכיר בתושב</p> <table border="1" data-bbox="375 510 1248 1433"> <thead> <tr> <th data-bbox="375 510 707 622"><i>Hebrew</i></th> <th data-bbox="707 510 1141 622"><i>English</i></th> <th data-bbox="1141 510 1248 622">reject</th> </tr> </thead> <tbody> <tr> <td data-bbox="375 622 707 996"> אל תקח מאתו נשך ותרבית ויראת מא-להיך וחי אחיך עמך : את בספך לא תתן לו בנשך ובמרבית לא תתן אכלך : </td> <td data-bbox="707 622 1141 996"> Do not take from him interest or increase and / but you shall fear your L-rd / G-d that your brother shall live with you. Your money you shall not give [on loan] against interest and your food you shall not lend out / give (out on loan) for gain / increase. </td> <td data-bbox="1141 622 1248 996"></td> </tr> <tr> <td data-bbox="375 996 707 1236"> אני יי א-להיכם אשר הוצאתי אתכם מארץ מצרים לתת לכם את ארץ פנען להיות לכם לא-להים : </td> <td data-bbox="707 996 1141 1236"> I am G-d your L-rd / L-rd your G-d Who took you out from the land of Egypt to give to you the land of Canaan / Kenaan [and] to be to you all as your L-rd / G-d. </td> <td data-bbox="1141 996 1248 1236"></td> </tr> <tr> <td data-bbox="375 1236 707 1433"> בשכיר בתושב יהיה עמך עד שנת היבל יעבד עמך : </td> <td data-bbox="707 1236 1141 1433"> Like a labourer or a resident [worker] shall he be / remain with you [only] until the Jubilee / Yovel year shall he work with / serve you. </td> <td data-bbox="1141 1236 1248 1433"></td> </tr> </tbody> </table> <p data-bbox="375 1433 1248 1541">Award up to 2 marks per block of text according to the grid on the following page.</p>	<i>Hebrew</i>	<i>English</i>	reject	אל תקח מאתו נשך ותרבית ויראת מא-להיך וחי אחיך עמך : את בספך לא תתן לו בנשך ובמרבית לא תתן אכלך :	Do not take from him interest or increase and / but you shall fear your L-rd / G-d that your brother shall live with you. Your money you shall not give [on loan] against interest and your food you shall not lend out / give (out on loan) for gain / increase.		אני יי א-להיכם אשר הוצאתי אתכם מארץ מצרים לתת לכם את ארץ פנען להיות לכם לא-להים :	I am G-d your L-rd / L-rd your G-d Who took you out from the land of Egypt to give to you the land of Canaan / Kenaan [and] to be to you all as your L-rd / G-d.		בשכיר בתושב יהיה עמך עד שנת היבל יעבד עמך :	Like a labourer or a resident [worker] shall he be / remain with you [only] until the Jubilee / Yovel year shall he work with / serve you.		
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Answers to Question 2 continue on the next page.

[Turn over

Question Number	Answers	Maximum Marks
2 (c)	<p>Give any two examples of parallelism in these passages.</p> <p>Accept answers in Hebrew or English.</p> <ul style="list-style-type: none"> • אל תקח מאתו נשך ותרבית • את כסף לא תתן לו בנשך ובמרבית לא תתן אכלך • כשכיר כתושב • ושב אל משפחתו ואל אחזת אבתיו ישוב : <p>1 mark for each example Maximum:</p>	[2]
2 (d)	<p>How are slaves עמכם הגרים התושבים to be treated ?</p> <p>Comment on any two points.</p> <p>Among others:</p> <p>Male or female slaves bought either from other nations (1) or from resident aliens (1) or from their family in the land (1) can become hereditary property (1) and be passed on to the buyer's children. (1) They are always to be treated as slaves. (1)</p> <p>Any point, 1 mark Maximum:</p>	[2]
2 (e)	<p>How is the root גאל used in line 14 ?</p> <p>It is used to express the right of redemption from slavery (1) that a poor Hebrew, serving as a slave / servitor to a prosperous alien / stranger has. (1)</p> <p>One of the poor slave's kin can redeem him. (1)</p> <p>Any point, 1 mark Maximum:</p>	[2]
2 (f)	<p>How does the Israelite experience in Egypt underpin the legislation in these passages ?</p> <p>Mention any three points.</p> <p>Among others:</p> <p>The Egyptian experience should have taught the Israelites not to charge interest on money or food. (1)</p> <p>Similarly, the slave should not be made to work excessively hard (1) not treated harshly (1) nor ruled ruthlessly. (1) He was to go free in the Jubilee Year because they were servants of G-d, not the slaves of other humans. (1)</p> <p>Any point, 1 mark Maximum:</p>	[3]

Question Number	Answers	Maximum Marks								
2 (g)	<p>Explain the alliteration in lines 15 — 17.</p> <p>The letters ש , ב and ת , being</p> <ul style="list-style-type: none"> • the root letters of the word meaning “rest,” שבת (1) • also form the Hebrew noun meaning “Sabbath” or the Sabbatical Year, שבת , and its associated verbs (1) • the Infinitive Construct of the Hebrew root ישב retains two of the dominant letters (ש and ב) of the root שבת (1) <p>Any point, 1 mark Maximum :</p>	[3]								
2 (h)	<p>From your study of Leviticus / Vayikra, Chapters 24 — 27, show how the poor of society are to be treated.</p> <p>Give any eight examples.</p> <p>Amongst others: <i>sources</i></p> <table border="1" data-bbox="376 1137 1262 1760"> <tbody> <tr> <td data-bbox="376 1137 1082 1294"> <ul style="list-style-type: none"> • A kinsman can redeem / buy back the hereditary land that a poor relative has been forced, through poverty, to sell. </td> <td data-bbox="1082 1137 1262 1294" style="text-align: center;">25 : 25</td> </tr> <tr> <td data-bbox="376 1294 1082 1451"> <ul style="list-style-type: none"> • If he has no kinsman to redeem it, the poor man can redeem it himself when he obtains enough money. </td> <td data-bbox="1082 1294 1262 1451" style="text-align: center;">25 : 26</td> </tr> <tr> <td data-bbox="376 1451 1082 1608"> <ul style="list-style-type: none"> • If left unredeemed, the land reverts to its original owner in the Jubilee / Yovel Year. </td> <td data-bbox="1082 1451 1262 1608" style="text-align: center;">25 : 28</td> </tr> <tr> <td data-bbox="376 1608 1082 1760"> <ul style="list-style-type: none"> • A residential house within a walled city can be redeemed only within the first year after its sale </td> <td data-bbox="1082 1608 1262 1760" style="text-align: center;">25 : 29</td> </tr> </tbody> </table> <p style="text-align: right;">[more</p>	<ul style="list-style-type: none"> • A kinsman can redeem / buy back the hereditary land that a poor relative has been forced, through poverty, to sell. 	25 : 25	<ul style="list-style-type: none"> • If he has no kinsman to redeem it, the poor man can redeem it himself when he obtains enough money. 	25 : 26	<ul style="list-style-type: none"> • If left unredeemed, the land reverts to its original owner in the Jubilee / Yovel Year. 	25 : 28	<ul style="list-style-type: none"> • A residential house within a walled city can be redeemed only within the first year after its sale 	25 : 29	
<ul style="list-style-type: none"> • A kinsman can redeem / buy back the hereditary land that a poor relative has been forced, through poverty, to sell. 	25 : 25									
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Question Number	Answers	Maximum Marks	
2 (h) <i>[cont'd]</i>	<i>continued]</i> <i>sources</i>		
	<ul style="list-style-type: none"> • but houses in unwalled towns and villages can be redeemed at any time and they revert to their original owners in the Jubilee / Yovel Year. 		25 : 30
	<ul style="list-style-type: none"> • Residential houses in Levite Cities, or the Levite Cities themselves, can always be redeemed by the Levites 		25 : 32
	<ul style="list-style-type: none"> • or are released with the coming of the Jubilee / Yovel Year. 		25 : 33
	<ul style="list-style-type: none"> • The fields around the Levite Cities cannot be sold permanently. 		25 : 34
	<ul style="list-style-type: none"> • The native Israelite poor are not to suffer the exaction of advance or accrued interest on their loans. 		25 : 36 — 37
	<ul style="list-style-type: none"> • The Israelite slave / servitor is to be treated like an employee or resident hired worker and in any case is freed in the Jubilee / Yovel Year. 		25 : 39 — 40
	<ul style="list-style-type: none"> • The Israelite slave / servitor thus has the same rights as an employee working on a year-long-hire basis 		25 : 55
	<ul style="list-style-type: none"> • The uncle, cousin or other close relative should redeem the relative who has been sold as a slave to a non-Jew. 		25 : 49
<ul style="list-style-type: none"> • Generally, the poor are not to be dominated or exploited nor is it allowed to break their spirit. 	25 : 43 — 46		
	Any point, 1 mark Maximum :	[8]	
Total marks for Question 2 :		[30]	

[Turn over

Question Number	Answers	Maximum Marks
3 (a)	From where has David come ? From Nayot in Ramah (1) / where he had stayed with the prophet Samuel / Shmuel (1)	[1]
3 (b)	How is ellipsis used in lines 2 and 4 ? חָלִילָהּ means “[it is / it would be a] vulgarity (1) [to my father]” (1) אֵין זֹאת means “this is not (1) [his way / his usual behaviour]” (1)	[4]
3 (c)	Comment on the use of the phrase וַיִּחַי נְפֹשְׁךָ in lines 5 — 6. Mention any three points. <ul style="list-style-type: none"> • This is a classic formula to express an oath. (1) • נְפֹשְׁךָ here means “you” (1) • וַיִּחַי is the singular of וַיִּחִי [life] (1) [since a person and his life are as one] (1) • It means, “I call upon G-d Who lives forever” (1) • and Who has the power to exact punishment from someone who breaks their oath (1) • When וַיִּחַי is used of G-d, the word is vowelled as וַיִּחַי (1) • but when it is used of a human or an object, it is vowelled as וַיִּחַי (1) Any point, 1 mark	Maximum : [3]
3 (d)	What is unusual about the phrase נִשְׁאַל נִשְׁאַל ? <ul style="list-style-type: none"> • נִשְׁאַל is an Infinitive Absolute (1) • in an unusual <i>Nifal</i> form (1) • Influence of the נ. (1) Any point, 1 mark	Maximum : [2]

Answers to Question 3 continue on the next page.

Question Number	Answers		Maximum Marks
3 (h)	Translate lines 18 — 22.		
	Hebrew	English	reject
	<p>וַיֹּאמֶר לוֹ יְהוֹנָתָן מִחָר חֹדֶשׁ וְנִפְקְדָתָּ בִּי יִפְקֹד מוֹשָׁבְךָ : וְשִׁלְשֶׁת תֵּרֵד מְאֹד וּבָאתָ</p>	<p>Jonathan / Yonatan said to him: "Tomorrow will be the New Moon and you will be missed when your seat [at the festival meal] is empty / remains vacant. So [until] the day after tomorrow / three days' time remain / stay far down / go down all the way</p>	
	<p>אֶל הַמָּקוֹם אֲשֶׁר נִסְתַּרְתָּ שָׁם בַּיּוֹם הַמַּעֲשֵׂה וַיִּשְׁבֶּת אֶצְלֵ הָאֶבֶן הָאֵזֶל : וְאֲנִי שֹׁלֵשֶׁת הַחֲצִים צֹדֵה אוֹרֵה לְשַׁלַּח לִי לְמִטְרָה :</p>	<p>to / at that place where you hid the other time / on the day of that incident and stay close to the marker stone / the Stone of Ezel. I will shoot three arrows to one side of it as though I were shooting at a target / mark.</p>	
<p>וְהִנֵּה אֶשְׁלַח אֶת הַנֶּעֱר לְךָ מֵצֵא אֶת הַחֲצִים אִם אָמַר אֲמַר לְנֶעֱר הִנֵּה הַחֲצִים מִמְּךָ וְהִנֵּה קָחְנוּ וּבָאָה</p>	<p>See! I will order the boy to go and fetch / find the arrows. If I call to the boy, 'Hey! / See! The arrows are on this side of you!' you can take it / be assured and can come [out of hiding] ..."</p>		
<p>Award up to 2 marks per block of text according to the grid on the following page.</p>			

Answers to Question 3 continue on the next page.

Question Number	Answers		Maximum Marks
3 (h) <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]

Answers to Question 3 continue on the next page.

[Turn over

Question Number	Answers	Maximum Marks
3 (i)	<p>Show how David uses different styles of language when addressing Jonathan / Yehonatan and Saul / Shaul in Chapters 20 — 25 of I Samuel / א' שמואל .</p> <p>Give any eight points.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • The main words indicating David's interaction with Jonathan / Yonatan and Saul / Shaul are forms connected with מלך "King;" עבד "servant;" נפש "self" or "life;" אדון "master" and even אתה "you." Some are even repeated in different combinations in Chapters 20 : 1 — 10 and 24 : 6 — 15. (1) • David nearly always speaks familiarly to Jonathan / Yonatan. (1) For example, when David explains why Saul / Shaul did not tell Jonathan / Yonatan of his attempt on "my life," (<i>not</i> "his servant's life") it was because ידע ידע אבִיךָ "your father really knows that you are fond of me" (20 : 3) (1) If Jonathan / Yonatan would know of the attempts by Saul / Shaul to kill David, it would upset him greatly. (1) • David treats Jonathan / Yonatan as an equal / friend e.g. when talking about "your father" (<i>not</i> "the King") (1) and also when swearing oaths (1) for example, "by your life" וַחַי נַפְשֶׁךָ in 20 : 3. (1) Exceptions to this are when David calls himself "your servant" when reminding Jonathan / Yonatan of the oath they had made with each other (1) or if David was guilty of a crime when Jonathan / Yonatan could rightly use royal powers to kill him (1) [both examples in 20 : 8]. He was demonstrating respectful awareness of the princely status of Jonathan / Yonatan. (1) • Devising a test of the King's true attitude towards David with Jonathan / Yonathan, David says he has to eat before "the King" הַמֶּלֶךְ [20 : 6] (1) then he says, "your father" אבִיךָ [also in 20 : 6] (1) indicating his relationship with his friend. (1) <p style="text-align: right;">[more</p>	

Question Number	Answers	Maximum Marks
<p>3 (i) [cont'd]</p>	<p>continued]</p> <ul style="list-style-type: none"> David treats the office of king with perhaps hyperbolic respect, at one point calling the king “my father” [24 : 11]. This causes him to regret cutting off a piece of the garment of Saul / Shaul (1). He views Saul / Shaul as “the anointed of the L-rd” [24 : 6, 6, 10] (1) or “my Lord King” [24 : 8] or “my Lord” [24 : 6, 10] (1) or simply as “the King” [21 : 3]. However, he speaks to Saul / Shaul as an equal when taking an oath with him before G-d [24 : 15] (1) He is even somewhat disrespectful when upbraiding Saul / Shaul for pursuing him, using the very direct אַתָּה “you” [24 : 11, 14] (1). At the same time, he humbles himself as “a dead dog” and “a flea” who is not worth the King’s attention and pursuit [24 : 14] (1) <p>1 mark for any example. Comments on the varying mixture of familiarity (1) and formality (1) in David’s words also earn marks, as indicated. Maximum :</p>	<p>[8]</p>
Total marks for Question 3 :		<p>[30]</p>
<p>4 (a)</p>	<p>Suggest two possible uses of the word הָלוֹךְ in the phrase הָלוֹךְ לְהַרְגִיעוּ .</p> <p>הָלוֹךְ is either an infinitive expressing an urgent command, denoting perhaps “marching home” or “marching to tranquillity” (1) or it has the sense of a declined verb and is said of G-d — “I will go.” (1)</p>	<p>[2]</p>

Answers to Question 4 continue on the next page.

[Turn over

Question Number	Answers	Maximum Marks
4 (b)	<p>Explain the phrase בְּמַחֹל מְשַׁחֲקִים .</p> <ul style="list-style-type: none"> • מַחֹל From root חול means to go round (1) implying a dance (1) or a hollow musical instrument like a timbrel (1) • מְשַׁחֲקִים from root שחק , means either players or actors (1) or a dramatic presentation (1) which could be presented by dancers (1) or singers / merrymakers (1) <p>Any explanation, maximum: 2 mark Maximum: [4]</p>	
4 (c)	<p>Explain what is meant by וְחִלְלוּ .</p> <p>Mention any three points.</p> <ul style="list-style-type: none"> • In the fourth year (1) the produce of a new vine (1) either had to be redeemed or consumed in Jerusalem / Yerushalaim (1). <p>or</p> <ul style="list-style-type: none"> • as per Ibn Ezra, from the root חול (and by extension חלל) (1) • intensive, rhythmic dance or twirl (1) • celebrating the harvest (1) <p>Any point, 1 mark Maximum: [3]</p>	

Answers to Question 4 continue on the next page.

Question Number	Answers	Maximum Marks												
4 (d)	<p data-bbox="384 286 967 320">.נְקֻבָּה תְּסוּבֵב גְּבֵר : כִּי יֵשׁ יוֹם</p> <table border="1" data-bbox="352 338 1238 1397"> <thead> <tr> <th data-bbox="352 338 627 443">Hebrew</th> <th data-bbox="627 338 1107 443">English</th> <th data-bbox="1107 338 1238 443">reject</th> </tr> </thead> <tbody> <tr> <td data-bbox="352 443 627 752"> כִּי יֵשׁ יוֹם קָרָאוּ נֹצְרִים בְּהַר אֶפְרַיִם קוֹמוּ וְנַעֲלֵה צִיּוֹן אֵל "אֶ-לֵהֲנוּ : </td> <td data-bbox="627 443 1107 752"> For the day is coming when watchmen shall call out / proclaim on the heights of Ephraim /Efrayim, "Come let us go up / ascend to [Mount] Zion / Tziyon to the L-rd / our G-d / G-d our L-rd !" </td> <td data-bbox="1107 443 1238 752"></td> </tr> <tr> <td data-bbox="352 752 627 1115"> הַצִּיבִי לְךָ צִיָּנִים שְׂמִי לְךָ תְּמִדוֹת שְׂתִי לְבֶדֶךָ לְמַסְלָה הַדֶּרֶךְ הַלְכָתָּ שׁוּבִי בְּתוֹלַת יִשְׂרָאֵל שְׁבִי אֵל עָרֶיךָ אֱלֹהִים : </td> <td data-bbox="627 752 1107 1115"> "Station / Erect / Set up markers, set up signposts, keep in mind / set your mind on the path / the highway, the road along which you travelled. Return, o Maiden [of] Israel! Return to these towns of yours!" </td> <td data-bbox="1107 752 1238 1115"></td> </tr> <tr> <td data-bbox="352 1115 627 1397"> עַד מָתַי תִּתְחַמְקִין הַבַּת הַשׁוֹבֵבָה כִּי בָּרָא " חֲדָשָׁה בְּאָרֶץ נְקֻבָּה תְּסוּבֵב גְּבֵר : </td> <td data-bbox="627 1115 1107 1397"> "How long will you slip away / waver, o rebellious daughter? For G-d has created something new on earth: that a woman courts a man!" </td> <td data-bbox="1107 1115 1238 1397"></td> </tr> </tbody> </table> <p data-bbox="360 1413 906 1480">Award up to 2 marks per block of text according to the grid on the next page.</p>	Hebrew	English	reject	כִּי יֵשׁ יוֹם קָרָאוּ נֹצְרִים בְּהַר אֶפְרַיִם קוֹמוּ וְנַעֲלֵה צִיּוֹן אֵל "אֶ-לֵהֲנוּ :	For the day is coming when watchmen shall call out / proclaim on the heights of Ephraim /Efrayim, "Come let us go up / ascend to [Mount] Zion / Tziyon to the L-rd / our G-d / G-d our L-rd !"		הַצִּיבִי לְךָ צִיָּנִים שְׂמִי לְךָ תְּמִדוֹת שְׂתִי לְבֶדֶךָ לְמַסְלָה הַדֶּרֶךְ הַלְכָתָּ שׁוּבִי בְּתוֹלַת יִשְׂרָאֵל שְׁבִי אֵל עָרֶיךָ אֱלֹהִים :	"Station / Erect / Set up markers, set up signposts, keep in mind / set your mind on the path / the highway, the road along which you travelled. Return, o Maiden [of] Israel! Return to these towns of yours!"		עַד מָתַי תִּתְחַמְקִין הַבַּת הַשׁוֹבֵבָה כִּי בָּרָא " חֲדָשָׁה בְּאָרֶץ נְקֻבָּה תְּסוּבֵב גְּבֵר :	"How long will you slip away / waver, o rebellious daughter? For G-d has created something new on earth: that a woman courts a man!"		
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Answers to Question 4 continue on the next page.

[Turn over

Question Number	Answers		Maximum Marks
4 (d) [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.	
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<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]

Answers to Question 4 continue on the next page.

Question Number	Answers	Maximum Marks
4 (e)	Offer two explanations of תַּמְרוֹרִים .. <ul style="list-style-type: none"> • Bitterness, as in 31 : 14 (1) • Mounds / low hills (1) • Tall, upright prominent poles, pillars or sticks [from תוֹמָר , a date palm] (1) <p>1 mark for any suitable suggestion Maximum:</p>	[2]
4 (f)	Explain the function of the ך of the verb תִּתְחַמְּקֵן . It emphasises the subject / paragodic ך .	[1]
4 (g)	Explain the reference to וּכְמִשְׂרָפוֹת אֲבוֹתָיִךְ . Give any two points. <ul style="list-style-type: none"> • Ceremonies were performed in honour of dead kings (1) • These included burning their effects and clothes (1) — so that no commoner could use them (1) — as well as incense (1) • King Zedekiah / Tzidkiyahu would have such ceremonies performed for him (1) <p>1 mark for any point Maximum:</p>	[2]
4 (h)	What does the prophet tell the king ? Give any two points. <ul style="list-style-type: none"> • The city will be burnt (1) • Zedekiah / Tzidkiyahu will be taken captive (1) • He will speak personally to the Babylonian king (1) • He will die peacefully (1) • He will be honoured in death (1) <p>1 mark for any point Maximum:</p>	[2]

Answers to Question 4 continue on the next page.

[Turn over

Question Number	Answers	Maximum Marks																						
4 (i)	<p>Jeremiah / Yirmiyahu is sometimes seen as a prophet who predicts disaster. What positive messages does Jeremiah / Yirmiyahu have ? Give eight examples from the set Chapters.</p> <p>Amongst others: <i>sources</i></p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td data-bbox="363 472 1011 584">The prophet delivers several messages of hope</td> <td data-bbox="1011 472 1246 584" style="text-align: center;"><i>e.g.</i> 31 : 18</td> </tr> <tr> <td data-bbox="363 584 1011 696">among them are : — the Divine love for Israel</td> <td data-bbox="1011 584 1246 696" style="text-align: center;">31 :3</td> </tr> <tr> <td data-bbox="363 696 1011 775">Divine forgiveness of the People’s sins</td> <td data-bbox="1011 696 1246 775" style="text-align: center;">32 : 38</td> </tr> <tr> <td data-bbox="363 775 1011 842">and Divine promises to rebuild society</td> <td data-bbox="1011 775 1246 842" style="text-align: center;">31 : 5 — 6</td> </tr> <tr> <td data-bbox="363 842 1011 954">G-d will make a new covenant with Israel</td> <td data-bbox="1011 842 1246 954" style="text-align: center;">31 : 31 — 34</td> </tr> <tr> <td data-bbox="363 954 1011 1032">He will not reject the Jews</td> <td data-bbox="1011 954 1246 1032" style="text-align: center;">31 : 36 —37</td> </tr> <tr> <td data-bbox="363 1032 1011 1144">but will redeem them and cause them to rejoice,</td> <td data-bbox="1011 1032 1246 1144" style="text-align: center;">31 : 12 — 14</td> </tr> <tr> <td data-bbox="363 1144 1011 1267">gathering them in from their dispersion,</td> <td data-bbox="1011 1144 1246 1267" style="text-align: center;">31 : 8 — 12 32 : 37</td> </tr> <tr> <td data-bbox="363 1267 1011 1391">and rebuilding them into a Nation again.</td> <td data-bbox="1011 1267 1246 1391" style="text-align: center;">31 : 4 33 : 7</td> </tr> <tr> <td data-bbox="363 1391 1011 1503">He will bring back the exiles,</td> <td data-bbox="1011 1391 1246 1503" style="text-align: center;">31 : 7 — 11 31 : 23</td> </tr> <tr> <td data-bbox="363 1503 1011 1615">Rachel’s descendants, from enemy lands.</td> <td data-bbox="1011 1503 1246 1615" style="text-align: center;">31 : 16 — 17</td> </tr> </table> <p style="text-align: right;"><i>[more]</i></p>	The prophet delivers several messages of hope	<i>e.g.</i> 31 : 18	among them are : — the Divine love for Israel	31 :3	Divine forgiveness of the People’s sins	32 : 38	and Divine promises to rebuild society	31 : 5 — 6	G-d will make a new covenant with Israel	31 : 31 — 34	He will not reject the Jews	31 : 36 —37	but will redeem them and cause them to rejoice,	31 : 12 — 14	gathering them in from their dispersion,	31 : 8 — 12 32 : 37	and rebuilding them into a Nation again.	31 : 4 33 : 7	He will bring back the exiles,	31 : 7 — 11 31 : 23	Rachel’s descendants, from enemy lands.	31 : 16 — 17	
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Answers to Question 4 continue on the next page.

Question Number	Answers	Maximum Marks	
4 (i) <i>[cont'd]</i>	<i>sources</i>		
	He will accept the repentance of Ephraim / Efrayim.	31 : 18 — 20	
	Israel and Judah will be restored,	31 : 27 — 28	
	Jerusalem / Yerushalaim will be rebuilt	31 : 38 — 40	
	and return to joy and happiness	33 : 10 — 11	
	with [happy] sounds of bride and groom.	33 : 11	
	People will say, "Give thanks to G-d for His kindness!"	33 : 11	
	Jeremiah / Yirmiyahu buys Chanamel's field	32 : 9 — 15	
	as a sign of G-d's promise that fields and vineyards and houses will again be bought in the land.	32 : 15 32 : 44	
	Jeremiah / Yirmiyahu implies that Temple will be rebuilt because thanksgiving sacrifices / offerings will be brought there	33 : 11	
The Davidic dynasty, the priesthood and the Levites will all be re-established and a future descendant from David will do what is right and just in the land	33 : 15		
Judah will be saved and Jerusalem / Yerushalaim will be restored and secure, with the Priesthood and Monarchy continuing.	33 : 17 — 18		
1 mark for each point	Maximum:	[8]	
Total marks for Question 4 :		[30]	

END

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