

Mark Schemes for the Units

June 2006

1943/MS/R/06

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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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GCSE Biblical Hebrew (1943)

MARK SCHEMES ON THE UNITS

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Mark Scheme 1943/01
June 2006

Insert Sheet: Gridsheet for Question 1 (Paragraph 1)

Your answers to Question 1 (a) (Paragraph 1) should be written on this Gridsheet

*Correct translations of words with either additions before the stem / root (prefixes)
or with additions after the stem / root (suffixes)
are normally awarded 2 marks.*

*The correct translations of phrases are also awarded 2 marks.
The correct translations of all other words are awarded 1 mark for each.*

	<i>line number</i>		<i>marks</i>
ויערכו	2	(and) they (1) deployed / arranged (1)	[2]
פתח	2	at the opening (1) of (1)	[2]
פנים ואחור	3	at the front (1) and at the back (1)	[2]
תחזק ממני	6	will be too strong (1) for me (1)	[2]
והושעתך	7	(and) I will save (1) you (1)	[2]
ונתחזקה	7	(and) let us (1) be strong (1)	[2]
ערי	7	the cities (1) of (1)	[2]
ויגש	8	(and) he (1) approached (1)	[2]
וינוסו	9	(and) they (1) fled (1)	[2]
כי	9	that	[1]
הם	10	they	[1]
אחיו	10	his brother	[1]
העירה	10	to the city	[1]

All suitable alternative translations will be given credit.

| Total: 22 marks |

SECTION B

Question 2

- (a) (i) Choose men for us (1)
Go out (1)
Fight (1)
Tomorrow (1)
- 1 mark for any of the above. Maximum [2]
- (ii) Moses/Moshe intended to stand/position himself (1) on
top of the hill (1) with the staff of G-d in his hand (1)
- 1 mark for each answer. [3]
- (b) Let no man/let no-one (1)
Lose heart/despair (1)
Let no man's (1) heart fail (1)
- 2 marks to be awarded as above (no marks for literal translation) [2]
- (c) Your servant will go (1) and fight this Philistine/Plishti (1) [2]
- (d) You will be unable to go (1)
To this Philistine/Plishti to engage him in battle (1)
Because you are a lad (1)
And he is a warrior since his youth (1)
- Any two points Maximum [2]
- (e) (i) וַיִּלָּחֶם (line 1) (and) he fought
niphal imperfect with *vav* consecutive [1]
- (ii) לָחֶם (line 2) fight!
niphal imperative (command) [1]
- (iii) וַיִּלָּחֶם (line 5) (and) he will fight
niphal perfect with *vav* conversive [1]

- (l) (i) The Moabite king has rebelled [1]
 (ii) "Will you come with me to fight Moab/Moav?" [1]
- (m) I will go up (to war) (1) You are like me (1) My people are like your people (1) Your horses are like my horses (1)
 1 mark for any three of the above answers Maximum [3]
- (n) Paragraph 3
 הֲלֹ (line 12) Interrogative particle (1)
 Paragraph 4
 Interrogative "ה" - הַתַּיָּלֵךְ (line 22) (1)
 Interrogative particle - אֵי (line 23) - where?
 (in context: "By which route shall we go up?") (1) [3]

[Total for Question 2: 40 marks]

Award marks for each clause as follows :-

- 4 marks** – for correct solution (1 minor error allowed)
- 3 marks** – for good translation (2 minor errors allowed)
- 2 marks** – if at least half the clause is translated correctly
- 1 mark** – for any positive input

[Total : 30 marks]

B: Word – based marking :

For candidates whose scripts are poor or where a number of clauses defy clear criteria referencing, the following scheme may be used to mark the script positively:

Initially allot **1 mark** per word or phrase giving a mark out of 90. Divide by 3 to give a mark out of 30. Raise to the nearest whole mark.

- 1 And the spirit of the L-rd
- 2 departed from Saul
- 3 (and he was tormented) by a spirit of
- 4 depression
- 5 from the L-rd.
- 6 The servants of Saul
- 7 said
- 8 to him
- 9 "Behold,
- 10 now
- 11 a spirit of
- 12 depression (torments you)
- 13 Let our lord
- 14 tell
- 15 your servants [who are]
- 16 before you [that]
- 17 they should seek a man
- 18 who knows
- 19 how to play
- 20 the harp
- 21 so that when the spirit of
- 22 depression
- 23 is on you
- 24 he will play [with]
- 25 his hand
- 26 and it will be well
- 27 with you."
- 28 So Saul said

75 saying
76 "let David stand
77 before me
78 for he has found favour
79 in my eyes."
80 And it was that
81 whenever
82 the spirit from G-d
83 was on Saul
84 David would take
85 the harp
86 and play it with his hand
87 and Saul (would feel relieved) and it would be well with him
88 and the spirit of depression
89 would depart
90 from him.

[Total : 30 marks]

Mark Scheme 1943/02
June 2006

Question 1

(a) Famine **[1]**

(b) (i) Mark as follows:
 Clause-based marking. The principle of the marking scheme is to reflect the proportion of sense rendered accurately (positive marking).

Divide into 7 clauses as detailed:

The land of Egypt and the land of Canaan languished because of the famine

Joseph/Yosef gathered all the wealth (money) that was to be found in the land of Egypt and the land of Canaan

due to the grain which they purchased

Joseph/Yosef brought the money to the palace of Pharaoh/Paro

(When) the wealth (money) from the land of Egypt and the land of Canaan came to an end

all (the people of) Egypt came to Joseph /Yosef saying "Give us food"

Why should we die in front of you for the wealth (money) has come to an end

Initially allot 5 marks per clause as follows:

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 the words are correct

1 mark for any positive input

The total mark out of 35 to be scaled down to a mark out of 5 dividing by 7
 Adjust to the nearest integer. **[5]**

(ii) The root לָהָה (worn)(1) is parallel to the root לָאָה (1)

(Mandelkorn:

Biblical Concordance p.634) (also Sheffield Dictionary Volume 4 p.520) meaning languished

Rashi in his commentary ad loc states that the verb is equivalent to וַתִּלְאָה (see B.D.B. p.529) (1)

The mapiq in the verb ותלה emphasises the root letter (Rashbam's commentary ad loc) (1)

Any point 1 mark. Maximum [2]

- (c) I will give you food (1) as a replacement for your cattle (1)

1 mark for each point [2]

- (d) (i) ב: for the price of (ב pretii) [1]

(ii) from the root קבה [1]

- (e) The money that Joseph/Yosef had paid the Egyptians for their cattle had been used (1). Their only resources were their personal strength (1) and their land (1)

1 mark for each point [3]

- (f) The Egyptians suggested that the state (Pharaoh/Paro) purchase their land (1): at least they would have food (1). Prepared to be slaves to Pharaoh/Paro (1). If they had seeds to grow crops, the land will not be devastated (1). Joseph/Yosef took up the suggestion and purchased the land (1)

Any point 1 marks. Maximum [3]

- (g) In v.18 קח could be tax on food, legal right (entitlement), stipend, priests' privilege (allowance).

In v.25 קח can be law/statute (1) (from the root קקח: carve out/etch out: laws were carved out on granite) or allotted portion (1) (that which is 'carved out' for a person)

1 mark for each point [2]

- (h) The priests' land was not purchased (1)
can consume their own agricultural needs (1)
No produce tax paid to Pharaoh/Paro (1)

1 mark for each point [3]

- (i) Population kept 4/5ths of their produce (1)
Incentive to work hard and retain large percentage (1)
which was enough to plant following year's produce (1)
and their family needs (1). They could live adequately (1)

Any point 1 mark. Maximum [2]

[Total: 25 marks]

Question 2

- (a) Jacob/Yaakov (1)
to his sons (Joseph's/Yosef's brothers) (1) **[2]**

- (b) (i) Mark as follows:
Claused-based marking: the principle of the marking scheme is to reflect the proportion of sense rendered accurately (positive marking)

Divide into 5 clauses as detailed:

I am (about to be) gathered to my people. Bury me with my fathers

in the cave which is in the territory of Ephron the Hittite (Hitti)

in the cave which is in the territory of Machpelah which faces Mamre in the land of Canaan

which Abraham/Avraham purchased with the territory from Ephron the Hittite/Hitti as a burial plot

There they buried Abraham/Avraham and Sarah his wife. There they buried Isaac/Yitzhak and Rebecca/Rivka his wife.

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 the words are correct

1 mark for any positive input

The total mark out of 25 to be scaled down to a mark out of 5 dividing by 5
Adjust to the nearest integer. **[5]**

- (b) (ii) Abraham/Avraham originally purchased a burial plot for his wife Sarah (Genesis/Bereishit 23) (1) located in Hebron (1) for a recorded price of four hundred 'shekel' of silver (1). The Hittites/Hitti were one of the indigenous tribes of Canaan (1)

Any point 1 mark. Maximum **[2]**

- (c) Now that Jacob/Yaakov their father was dead (1) the brothers suspected that Joseph/Yosef would display hatred towards them (1) for their past misconduct (1) (leaving him to his fate by placing him in a pit and arranged his sale to a passing caravan).

1 mark for any point [3]

- (d) (i) וישב : Imperfect plus wav consecutive used conversely
(and) he returned. [1]
- (ii) והשב : Hiphil: Infinitive absolute
any translation that indicates certainty [1]
- (iii) ישיב : Imperfect: Hiphil
he will bring back [1]

Mark can be gained by grammatical referent or accurate translation

- (e) brothers have knowledge of Jacob's/Yaakov's wish yet Joseph/Yosef seemingly unaware of this wish (1). Not reported in Biblical text (1)
No evidence that Jacob/Yaakov ever knew of brothers' plot (see Rashi's comment *ad loc*).

Redak discusses whether brothers' claim was historically true (1)

Any fact 1 mark. Maximum [3]

- (f) (i) He cried [1]
- (ii) He told them not to be afraid (1)
He is not judgemental (Am I instead of G-d; line 16) (1)
He reassured them that although they may have intended evil, G-d engineered the action for good (1)
The purpose of his descent into Egypt was to make provision for the brothers (1)

1 mark for each point. Maximum [3]

- (g) There is a difficulty with translating the word לו. It would seem to mean in this context, "perhaps" (see Rashi *ad loc*) (1) and not a petition 'if only' (as elsewhere) (1). Could imply condition 'perhaps Joseph/Yosef will hate us [what would happen then]? (1).

Any point 1 mark [3]

[Total: 25 marks]

Question 3

- (a) His son, Absalom/Avshalom had rebelled against him. [1]
- (b) (i) Shimei, son of Gera cursed (1) and threw stones at King David and his entourage. (1) [2]
- (ii) The kingship of Israel was initially under the authority of Saul/Shaul (1) and during the inter-regnum the northern sector was under the authority of Ish-boshet/Ish-Baal. (1)

Shimei, son of Gera, was using this period of revolt to promote the old regime. (1)

1 mark for any point. Maximum [2]

- (c) (i) Mark as follows:

Clause-based marking: The principle of the marking scheme is to reflect the proportion of sense rendered accurately (positive marking). Divide into 6 clauses as detailed:

He hurled stones at David (pelted David with stones) and the servants of King David

and all the people and warriors on his right and left

So said Shimei when he cursed 'Go away, Go away, Man of Blood (crime ridden man). Unworthy (worthless) Man (irresponsible Man/Man of destruction)

The L-d has avenged upon you (May the L-d restore to you) all the (spilt) blood of the House of Saul/Shaul which you have ruled instead of him

The L-d has given the kingdom into the power of Absalom/Avshalom your son

As for you - evil be upon you for you are a Man of Blood (crime) [guilty person]

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 the words are correct

1 mark for any positive input

The total mark out of 30 to be scaled down to a mark out of 5 dividing by 6
Adjust to the nearest integer. [5]

(ii) Piel of סקל (1) intensive sense : pelted (not simply 'threw') (1)
Denominative (1) although the noun form is no longer found (1) (see:
Gesenius' Hebrew Grammar : Kautzch-Cowley : Oxford Press. p. 142:
parag. 52h).

Piel privative (1) removed rocks from the path of David - started land-
slide (1)

Any explanation 2 marks as delineated [2]

(d) He wanted to advance (1) and execute Shimei (1) [2]

(e) Why should I concern myself with the objections of the
sons of Zeruah? (1)
G-d directed Shimei to curse me (1)
No-one can question G-d's reason (1)

Any point 1 mark: Maximum [2]

(f) King David was hoping that G-d would see his passive
response (1) and act positively towards David (1) [2]

(g) נָא : immediacy or as a request [1]

כִּי אֵיךְ : comparison [1]

הַלֵּךְ : continuous action [1]

(h) Cohortative/suggestion/ let me [1]

(i) Amongst others:
King David was prepared to ignore the opposition 'so let him
curse' (line 11) (1)

fatalistic - part of G-d's plan 'For the L-d has said to him:
Curse David' (line 11) (1)

Cannot question G-d's plan : 'Who can say why have you done
so?' (line 12) (1)

Any point 1 mark [3]

[Total: 25 marks]

Question 4

(a) Son of King David **[1]**

(b) Joab/Yoav **[1]**

(c) (i) Mark as follows:
 Clause-based marking: The principle of the marking scheme is to reflect the proportion of sense rendered accurately (positive marking).
 Divide into 7 clauses as detailed:

You shall not be the (official) announcer today

You shall announce (the news) on another day

but today you must not be the (official) announcer because the King's son is dead /

Joab/Yoav said to the Cushite 'Go tell the king what you saw'

The Cushite bowed low to Joab/Yoav and he ran

Ahimaatz, son of Zakok, continued further and said to Joab/Yoav, It will be, whatever; let me please run, also, after the Cushite

Joab/Yoav said 'Why (should) you run my son

You do not have a specific [unique, sufficient, presentable] announcement to make' [announcement worthy of reward]

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 the words are correct

1 mark for any positive input

The total mark out of 35 to be scaled down to a mark out of 5 dividing by 7
 Adjust to the nearest integer. **[5]**

(ii) Used as a Piel verb in line 6 ובשרת and in line 7 תבשר (1)
 (to make an official announcement)
 בשורה is a feminine noun (line 6) - an official announcement (1)

If simply verb and noun (1) Maximum **[2]**

- (d) ארצה is the cohortative. Let me run (1)
- ארוץ is emphasis. I will run (1)
 Alternatively ויהי נמה can have two meanings (line 10)
 whatever you say/regardless. (1)
 (Line 12) despite (1)
 Any point 1 mark, maximum [2]
- (e) two gates (inner and outer) (1)
 sentry positioned on roof of the gate (1)
 direct communication between sentry and king (1)
 and between sentry and gatekeeper (1)
- Any point 1 mark. Maximum [3]
- (f) A man (1) running (1) [2]
- (g) This is a good man (supporter) (1) coming with a
 good report (1) [2]
- (h) The noun אף means a nose
 Literally the phrase means 'his nose towards the ground' (1)
 The nose is the most prominent feature of the face (1)
 Therefore the phrase is translated 'his face towards the
 ground' (1) [see Ibn Ezra s comment on Genesis/Bereishit 19:1]
- Any point 1 mark. Maximum [2]
- (i) (i) May G-d be blessed (1) for he has handed over
 those that rebelled against the king (1) [2]
- (ii) Could not directly say that Joab/Yoav had killed
 Absalom/ Avshalom (1) since the king had commanded
 Absalom/Avshalom should not be killed (1)
- Ahimaatz put a positive political spin on the event (1) [3]

[Total: 25 marks]

Question 5

- (a) (i) The woman of Shunem [1]
- (ii) Send me one of the servants (1) one of the asses (1) [2]

- (b) (i) Mark as follows:

Clause-based marking: The principle of the marking scheme is to reflect the proportion of sense rendered accurately (positive marking). Divide into 7 clauses as detailed:

He said 'Why are you going to him today?'

It is not the New Month or Sabbath. She said 'Peace' (all is fine)

She saddled the donkey and said to her servant 'Drive and Go

Do not prevent me from riding unless I tell you'

She went and came to the Man of G-d to Mount Carmel

It was when the man of G-d saw here in front (of him)

He said to Gehazi, his servant, here is the Shunamite woman

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 the words are correct

1 mark for any positive input

The total mark out of 35 to be scaled down to a mark out of 5 dividing by 7
Adjust to the nearest integer. [5]

- (ii) שִׁדְּחָהּ refers to the beginning of the lunar month (1) which was celebrated as a festival in this era (1) [2]

(iii) הָלַל: Classical word for הָלַל (this one), compare for similar example Genesis/Bereishit 37:19. The ל being retained can be compared to the Arabic 'al' (the)

Either response [1]

- (c) Amongst others:
Hurry to the Shunamite woman (1)
Enquire concerning the welfare of the family (1) [2]
- (d) The Shunamite woman felt natural grief since she had previously insisted to Elisha (II Kings 4:16) 'Do not lie to me'. (1) She was affirming her belief that it was impossible for her to have a child (1)

She gave birth to the child and suffered his early death, (1) she felt that it would have been better for the child not to have been born (1)
Any point 1 mark maximum [2]
- (e) (i) Do not deceive/lie to me
Do not mislead me
Do not facilitate my ability to give birth
Do not make a mistake (at my expense)

Any attempt [1]
- (ii) Could be parallel to the phrase used in II Kings 4:16 אל תכזב (1) - do not lie (1). (See comments of Rashi, Redak and R. Joseph Kara ad loc).

[Also Raibag, in his comment on Genesis/Bereishit 49:10, associated the root שלה with the noun שילה - future birth]

שלה could be parallel to the noun שלו: (1) compare a similar phrase used in II Samuel/Shmuel 6:7 [של] meaning 'unaware of the consequences' (1)

The root שלה could be connected with the noun שילה (Genesis/Bereishit 49:10) meaning after-birth, placenta (see comments of R. Joseph Caspi ad loc) (1). In the hiphil, the verb could mean 'facilitate my ability to give birth' (1) [Also the noun שליל means foetus].

[The proper noun שלה is used in Genesis/Bereishit 38:5 for the name of the third son of Judah/Yehudah. It is used in association with the town of כזיב. There was therefore an association of the two roots].

Any approach or combination thereof 2 marks as delineated [2]
- (f) line 5: אם means if (introduces condition) (1)
When combined with כי means 'unless'
line 16: אם used after oath implies the negative (1) [2]

- (g) Elisha seemingly showed a light touch, when rebuking Gehazi for pushing the Shunamite woman away from Elisha. He said 'Leave her alone' (1) 'She has bitterness of soul' (1) 'and the real reason for her bitterness is concealed' (1)

Any point 1 mark. Maximum [3]

- (h) Gehazi advanced towards the woman's son (1), placed the staff on the child's face (1), since there was no response returned to Elisha to report the facts (1).

Any point 1 mark. Maximum [2]

[Total marks: 25 marks]

Question 6

(a) The position of his army base [1]

(b) He should not go beyond a specific geographical position (unnamed in the text) (1) since the Arameans were encamped there (entrenched there) (1) [2]

(c) (i) Mark as follows:

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

Divide into 5 clauses as detailed:

The King of Israel sent to the place about which the Man of G-d had told him

He had warned him that he should be careful there, not (just) once; not (just) twice

The mind of the King of Aram/Syria was disturbed concerning this

He called to his servants and said to them 'Will you not tell me

who(m) from amongst us (is informing) the King of Israel'.

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 the words are correct

1 mark for any positive input

The total mark out of 25 to be scaled down to a mark out of 5 dividing by 5.

Adjust to the nearest integer. [5]

(ii) וּנְשַׁמֵּר (line 5) (1)
וַיִּסְעֶר (line 6) (1) [2]

(d) (i) King of Aram/Syria [1]

(ii) Enquire as to where Elisha is (1)
I will send a messenger and arrest him (1) [2]

(e) That there was an army and military equipment (1)
surrounding the city (1) [2]

- (f) There are more on our side (1) than on theirs (1)
 meaning G-d supports Elisha (1) whereas the enemy
 only has military force (1)
- Any point 1 mark: Maximum [2]
- (g) (i) Saphal form (1) from root נֹר (1)
 plural noun form (1)
 quadrilateral form (1) [Ibn Ezra's comment Genesis/
 Bereishit 19:11]
- Any comment 1 mark: Maximum [2]
- (ii) 'too much light' is a euphemism for blindness [1]
- (h) אהה (line 14)
 השמר (line 3)
 הלוא תגידו לו (line 7)
 הנה (line 11)
- Any example 1 mark [1]
- (i) In this passage
- warned King about position of Aramean/Syrian troops
 (lines 2-4) (1)
- was considered by the Aramean/Syrian military as knowing
 the secrets of the King of Aram/Syria (lines 8-10) (1)
- Intervened in military tactics (1) by praying for the blindness of the
 Aramean/Syrian troops (1) (lines 16-18)
- If candidate mentions points outside this passage then amongst others:
- Inspired Hazael to ferment revolution against Ben-Hadad in
 Aram/Syria (II Kings 8:7) (1)
- Inspired the founding of the fourth Israelite dynasty to be led by
 Jehu/Yehu son of Nimshi in order to destroy the Omri dynasty
 (II Kings 9: 1-8) (1)
- Any point 1 mark: Maximum [4]

[Total: 25 marks]

**General Certificate of Secondary Education Biblical Hebrew 1943
June 2006 Assessment Series**

Component Threshold Marks

Component	Max Mark	A	B	C	D	E	F	G
01 - Language	100	80	68	56	49	42	36	30
02 - Literature	100	79	69	59	52	45	38	31

Each component represents 50% of the overall award

Overall

	Max	A*	A	B	C	D	E	F	G
Overall Threshold Mark	200	179	159	137	115	101	87	74	61
Percentage in Grade		10.37	35.69	28.01	13.69	4.36	3.11	1.45	1.66
Cumulative Percentage in Grade		10.37	46.06	74.07	87.76	92.12	95.23	96.68	98.34

The total entry for the examination was 482

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