

Mark Schemes for the Units

June 2007

1943/MS/R/07

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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.

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GCSE Biblical Hebrew (1943)

MARK SCHEMES ON THE UNITS

Unit	Content
1943/01	Paper 1: Language
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Mark Scheme 1943/01
June 2007

1943 / 1 — 2007

Answers to Question 1 (a) (Paragraph 1)

Correct translations of words with either additions before the stem / root (prefixes)
or with additions after the stem / root (suffixes)

are generally 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.

	line number		marks
הִגְלִיתִי	1	I (1) exiled (1)	[2]
בְּבִלָּה	2	to (1) Babylon / Bavel (1)	[2]
בָּנוּ	2	build	[1]
בָּתִּים	2	houses	[1]
פְּרִיָן	2	their (1) fruit (1)	[2]
וְהוֹלִידוּ	3	(and) cause (1) to be born (1) or beget (2)	[2]
בְּנוֹתֵיכֶם	3	your (1) daughters (1)	[2]
וְהִתְפַּלְלוּ	5	(and) pray / (and) they shall pray	[1]
בְּעֵדָה	6	for (1) it (1)	[2]
הֵם נְבִאִים	9	they (1) prophesy (1)	[2]
שִׁלַּחְתִּים	9	I sent (1) them (1)	[2]
מִלֵּאת	10	the completion / the fulfilment / the completing (but if merely “to fill” or “to complete” — [1])	[2]
שִׁבְעִים	10	seventy	[1]

[Total: 22 marks]

Question 1 (b)

Paragraph 2 to be marked using one of the following schemes, A or B as follows:

A: Clause-based marking:

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

1. For I know the thoughts
2. That I think towards you, says the L-rd
3. Thoughts of peace
4. And not of evil
5. To give you a future and a hope
6. Then you shall call on me
7. (And) you will go and pray to me
8. (And) I will listen to you

Initially allot 5 marks per clause

- | | |
|---------|---|
| 5 marks | for correct solution |
| 4 marks | for good translation allowing for two 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 of the language is shown and half the words are correct |
| 1 mark | for any positive input |

The total mark out of 40 is to be scaled down to a mark out of 8. Raise to the nearest whole mark.

[Total: 8 marks]

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

For (1) I (1) know (1) the thoughts (1) that I (1) think (1) towards (1) you (1) says the L-rd (1). Thoughts of (1) peace (1) and not of (1) evil (1). To give (1) you (1) a future (1) and a hope (1). Then you (1) shall (1) call (1) on (1) me (1) and you (1) will (1) go (1) and pray (1) to (1) me (1) and I (1) will (1) listen (1) to you (1).

The total mark out of 32 to be divided by 4 to obtain a mark out of 8. Raise to the nearest whole mark.

[Total: 8 marks]

SOLUTIONS

QUESTION 2

- (a) From where are you?
Do you know Laban/Lavan?
Is Laban/Lavan well?

1 mark for each point

[3]

- (b) The shepherds replied that they were from Haran (1) and that they knew Laban/Lavan (1). All is well (1). Rachel is coming with the sheep (1).

1 mark for each point

Maximum

[2]

- (c) (i) Because it is still daylight (1). It is not time to gather in the sheep (1). Give water to the sheep (1) and pasture them (1).

Any point 1 mark. Maximum

[3]

- (ii) He did not know the local shepherds (1) yet he was offering unsolicited advice (1).

Any point 1 mark. Maximum

[1]

- (d) He came close to Rachel (1). He rolled back the well-stone (1) and watered Laban's/Lavan's sheep (1).

Any point 1 mark. Maximum

[2]

- (e) Mother's brother (Laban) (1) was Rachel's father (1) cousin (2)

Mark as outlined

[2]

- (f) line 4 = is coming (1)
line 8 = came (1)

[2]

- (g) (i) שָׁקַח (1) and נָשַׁק (1)

[2]

- (ii) water (1) - kiss (1)

[2]

- (h) within their first year (1) seven (1) perfect (1)

Any point 1 mark. Maximum

[2]

- (i) Lived in Maon (1) business in Carmel (1)
He had 3,000 sheep (1) and 1,000 goats (1)
Sheep sheared in Carmel (1)
- Any point 1 mark. Maximum [3]
- (j) Enquire after his welfare (1) in David's name (1)
Wish him well for the future (1) in all his activities (1)
- Any point 1 mark. Maximum [2]
- (k) Your (Nabal's) shepherds were involved in a joint
venture with us (David) (1)
They were not disadvantaged in any way (1)
Nothing was missing from their stock. (1) [3]
- (l) Ask the shepherds to confirm our account (1)
Help us in any way you can (1) [2]
- (m) The mountains skipped like rams (1)
The hills skipped like sheep (1) [2]
- (n) Amongst others:
- יָנִים : from where (line 1) (1)
- יָנִים : full patah under יָ prior to shewa (line 2) (1)
- יָנִים : normal interrogative (line 3) (1)
- Any example 1 mark. Maximum [3]
- (o) Handled by men and women (e.g. lines 3 and 20)
group shepherding (e.g. lines 5 and 20)
used for sacrifices (lines 13-14)
source of wool (line 16)
pictured in poetry (lines 28-29)
- Any example 1 mark. Maximum [4]

[Total: 40 marks]

Section C

Question 3

Question 3 is to be marked using one of the following schemes, A or B, as follows:-

A: Clause – based marking:

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

All suitable alternative translations are acceptable

- 1 David said to Joab and to the officers of the people,
 - 2 "Go, count Israel from Beersheba to Dan,
 - 3 and bring it to me, so that I may know their number."
 - 4 Joab said, "May G-d make increase His people a hundred times!
 - 5 Surely, my lord the king, they are all servants to my lord!
 - 6 Why should my lord seek / desire this?
 - 7 Why should this be a cause of guilt to Israel?
 - 8 But the king's word prevailed / was forceful over Joab;
 - 9 So Joab went and travelled through Israel, and returned to Jerusalem.
 - 10 Joab gave the sum of the counting of the people to David.
 - 11 In all Israel there were one million and one hundred thousand men (who draw) the sword;
 - 12 And in Judah there were four hundred and seventy thousand men (who draw) the sword.
 - 13 He did not count Levi and Benjamin among them;
 - 14 For the king's command (was considered disgraceful) to Joab.
 - 15 This matter was bad in G-d's eyes, and he struck Israel.
-
- 16 David said to G-d, "I have sinned greatly, because I have done this thing.
 - 17 Now, please take away the sin of your servant;
 - (For I have been very foolish.)"
 - 19 G-d spoke to Gad, David's seer / prophet, saying,
 - 20 "Go and tell David, saying, So says G-d: 'I offer you three things,
 - 21 choose one of them, and I will do it to you.'"
 - 22 Gad came to David, and said to him, "So says G-d, ('Accept on yourself:) Either three years of famine;
 - 23 Or three months of (being swept away) by your enemies,
 - 24 With the sword of your enemies (overtaking you);
 - 25 Or three days of the sword of G-d,
 - 26 a pestilence on the land,
 - 27 With the angel of G-d destroying
 - 28 throughout all the borders of Israel.
 - 29 Now, see / decide what word
 - 30 I should return to my sender."

The words in round brackets appear in the vocabulary assistance and are, therefore, not allotted a mark. The total mark out of 120 is scaled down to 30 by dividing by 4. All marks are rounded to the nearest whole number.

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 translation correctly
- 1 marks** – for any positive input

[Total: 30 marks]

B: Word – 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 David said to Joab
- 2 and to the officers
- 3 of the people,
- 4 “Go, count Israel
- 5 from Beersheba to Dan,
- 6 and bring it to me,
- 7 so that I may know
- 8 their number.”
- 9 Joab said, “May G-d make increase
- 10 His people a hundred times!
- 11 Surely, my lord the king,
- 12 they are all servants
- 13 to my lord!
- 14 Why should my lord seek this?
- 15 Why should this be
- a cause of guilt to Israel?
- 16 But the king’s word
- 17 prevailed / was forceful
- 18 over Joab;
- 19 So Joab went
- 20 and travelled

21 through Israel,
22 and returned to Jerusalem.
23 Joab gave the sum
24 of the counting
25 of the people
26 to David.
27 In all Israel there were one million
28 and one hundred thousand men (who draw)
29 the sword;
30 And in Judah there were
31 four hundred
32 and seventy thousand men (who draw)
33 the sword.
34 He did not count
35 Levi and Benjamin
36 among them;
37 For the king's command
38 was (considered disgraceful) to Joab.
39 This matter
40 was bad
41 in G-d's eyes,
42 and he struck Israel.
43 David said to G-d,
44 "I have sinned
45 greatly,
46 because I have done
47 this thing.
48 Now,
49 please
50 take away
51 the sin of
52 your servant;
(For I have been very foolish.)"
53 G-d spoke to Gad,
54 David's seer / prophet, saying,
55 "Go
56 and tell David, saying,
57 So says G-d:
58 'I offer
59 you
60 three things,
61 choose

62 one of them,
63 and I will do it
64 to you.”
65 Gad came
66 to David,
67 and said
68 to him
69 “So says G-d,
(‘Accept on yourself)
70 Either
71 three
72 years
73 of famine;
74 Or three months of
75 (being swept away)by your enemies,
76 With the sword
77 of your enemies (overtaking you;)
78 Or three days
79 of the sword of G-d,
80 a pestilence
81 on the land,
82 With the angel of G-d
83 destroying
84 throughout all
85 the borders of Israel.
86 Now,
87 see / decide
88 what word
89 I should return
90 to my sender.”

[Total: 30 marks]

Mark Scheme 1943/02
June 2007

**GCSE 2007
Solutions**

Question 1

- (a) Egypt [1]
- (b) (i) Who are these (1) boys ? (1)
Marks as delineated [2]
- (ii) Jacob/Yaakov [1]
- (c) (i) Israel's/Yisrael's eyes were dimmed due to old age so he
was not able to see/

He (Joseph/Yosef) brought them (the children) near to him
(Israel/Yisrael). He kissed them and embraced them. /

Israel/Yisrael said to Joseph/Yosef: I did not anticipate
seeing you but indeed G-d has also shown me your children. /

Joseph/Yosef removed them from his knees and bowed his face
towards the ground. /

Initially allot marks per clause as follows:

- 5 marks: correct solution
4 marks: good translation, allowing for two minor errors
3 marks: adequate translation, allowing for 3-4 minor errors
2 marks: for less than adequate translation, where some
sense of the language is shown and half the words
are correct.
1 mark: any positive input

Definition of a 'minor' error: Person or tense mistranslated

Initially award each sentence a mark out of 5. Divide the total of 20 by 4 to
obtain a mark out of 5. Adjust to the nearest integer.

5 marks will only be allotted if there is a free-flowing translation otherwise the
mark will be reduced to 4. [5]

- (ii) from Joseph's/Yosef's knees (lap)
from Jacob's/Yaakov's knees (lap)
The suffix יָ could be either.

1 mark for each point [2]

- (d) Joseph/Yosef placed Ephraim on his right hand side, corresponding to the left hand side of Israel/Yisrael (whom he was facing). (i) He placed Menashe on his left hand side corresponding to the right hand side of Israel/Yisrael (1).

1 mark for each fact or diagram as appropriate [2]

- (e) Israel/Yisrael placed his right hand (representing the superior force) on Ephraim's head (1) and his left hand (representing the inferior force) on Menashe's head (1). [He therefore rejected Joseph's/Yosef's positioning]

1 mark for each fact. [2]

- (f) He acted prudently with his hands.
He (deliberately) crossed his hands.
He demonstrated the foolishness of Yosef with the position of his hands.
He manipulated his hands with insight/contemplation.

Any suitable translation (1).

Justification:

Rashbam understood the verb שכל as 'twisted' (1) - a unique use of the *piel* (1).

The root of שכל could be parallel to the root סכל. (1)
Israel/Yisrael thus demonstrated the foolishness of Joseph/Yosef (1) by clever use of body language (the reversal of the positions of the hands) (1).

Any point 1 mark. Maximum 2 [3]

- (g) Joseph/Yosef was upset that Jacob/Yaakov had placed his right hand on Ephraim's head (1). He attempted to direct Jacob's/Yaakov's right hand onto Manasseh's head/Menashe's head (1). Joseph/Yosef politely pointed out that Manasseh/Menashe was the first-born (1).

1 mark for each point [3]

- (h) A mapiq indicates the feminine objective pronoun (1) which replaces the feminine noun יד (hand) (1).

Any point 1 mark. Maximum [1]

- (i) Acknowledges G-d (1) who was central to the lives of his father and grandfather (1). G-d had always protected him (1). There was force that protected him from evil (1) which should protect Joseph's/Yosef's children (1). The family ancestors should be a positive force for Joseph's/Yosef's children (1).

Any point 1 mark. Maximum

[3]

[Total: 25 marks]

**GCSE '07
Solutions**

Question 2

(a) 110 years **[1]**

(b) Great-grandfather **[1]**

(c) (i) Joseph/Yosef said to his brothers. I am about to die.
May G-d, indeed protect/remember you.

and bring you up to the land which he promised to
Abraham/Avraham, Isaac/Yitzchak and Jacob/Yaakov.

Joseph/Yosef forced the sons of Israel/Yisrael to
take an oath (as follows): When G-d will provide for you/
remember you, you shall remove my remains/bones
from here.

Initially allot marks per clause as follows:

5 marks:	correct solution
4 marks:	good translation, allowing for two minor errors
3 marks:	adequate translation, allowing for 3-4 minor errors
2 marks:	for less than adequate translation, where some sense of the language is shown and half the words are correct.
1 mark:	any positive input

Definition of a 'minor' error: Person or tense mistranslated.

Initially award each sentence a mark out of 5. Divide the total of 15 by 3 to
obtain a mark out of 5. Adjust to the nearest integer. **[5]**

5 marks will only be allotted if there is a free-flowing translation otherwise the
mark will be reduced to 4.

(ii) Absolute Infinitive (1) used as a gerund/verbal noun (1) for
emphasis (1)/ underpinning the finite verb (1)

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

(d) The increase of population was not simply a natural growth (as one
may imply from lines 9-10) (1), but there was an outside force (G-d) (1)
that aided this growth (1). Quote from line 19 "he (G-d) increased his
people [Israel] (1).

Each point 1 mark. Maximum **[3]**

- (e) (i) The noun מלחמה is (feminine) singular
The verb תקראנה is (feminine) plural

Each point 1 mark.

[2]

- (ii) When (the events of) war occur
When wars occur

Any suitable translation

[1]

- (f) interactive (between two people) / reciprocal

[1]

- (g) (i) officers in charge of the gangs of forced labour (corvee) (1)
appointed by Egyptian authorities (1) to bring the people of
Israel to enforced labour and degrade them (1).

Any point 1 mark. Maximum

[2]

- (ii) cities that were built for storage/supply purpose/
service provisions (1)

Any point 1 mark

[1]

- (h) Death of Joseph's/Yosef's generation (1)
Increase of Israelite population led to racial fear in Egypt (1)
New Egyptian regime did not acknowledge Joseph/Yosef (1)
Request for legislation to deal with people of Israel (1).

Any point 1 mark. Maximum

[3]

- (i) Ham was one of the sons of Noach (1). He was the father of
Mitzraim (Genesis/Bereishith 10:6) (1). Therefore there was a
poetic interchange of the two names (1). Ham was associated
with the African continent in which Mitzraim/Egypt was situated,
in the northern sector (1).

Any point 1 mark. Maximum

[3]

**GCSE
Solutions**

Question 3

- (a) King David [1]
- (b) Chief Priest [1]
- (c) (i) If indeed he will say 'I have no pleasure in you. Well, then let him do what is good in his sight.

The King said to Zadok the (Chief) Priest:
'Do you have insight (can you see/are you a Seer)?
Return to the city in peace'.

(With) your son Ahimatz and Jonathan/Yehonathan
son of Abiathar/Evyatar, (therefore) your two sons
(will be) with you.

See I am waiting on the fords of the desert until a
report will come from you to inform me.

Initially allot marks per clause as follows:

- 5 marks: correct solution
4 marks: good translation, allowing for two minor errors
3 marks: adequate translation, allowing for 3-4 minor errors
2 marks: for less than adequate translation, where some
sense of the language is shown and half the words
are correct.
1 mark: any positive input

Definition of a 'minor' error: Person or tense mistranslated.

Initially award each sentence a mark out of 5. Divide the mark out of 20 by 4
to obtain a mark out of 5. Adjust to the nearest integer.

5 marks will only be awarded if there is a free flowing translation. Otherwise
the mark will be reduced to 4. [5]

- (ii) Amongst others:
כה: So (line 2)
הנני: Indeed I (line 3)
יעשה לי: dagesh in the ל to emphasize 'to me' (line 3)
שבה Return (emphatic) (line 4)
שני בניכם אתכם: [Indeed] your two sons are with you
(repetition of idea already expressed). (line 5)
מתמהמה: mapiq ה to accentuate pronouncement of ה. (line 5)
Any point 1 mark. Maximum [2]

- (d) (i) Crying, (1) hooded head (1) barefoot (1)
Any point 1 mark. Maximum [2]
- (ii) depressed, (1) over Absalom's/Avshalom's rebellion (1)
solicitous/anxious (1) preparing for prayer (1)
Any point 1 mark. Maximum [2]
- (e) הַגִּיד is not describing the action of King David.
It is not to be translated 'David told', (1) but as 'one told David' (1). (The equivalent of the French phrase 'On dit').
Or to be understood as the equivalent of the passive הֻגַד:
It was told (1).
Any point 1 mark. Maximum [2]
- (f) Originally an adviser to King David (1) who was attracted to
Absalom's/Avshalom's gradual control over the people (1)
1 mark for each point [2]
- (g) To accompany Zadok [back to Jerusalem] with the Ark (1)
Would provide intelligence to King David (1)
1 mark for each point [2]
- (h) Please demolish/uproot
make foolish/appear as foolish
make senseless
Any suitable translation (1)
סכל is likely to be parallel to שכל (1)
As a Piel imperative it is used privatively i.e. to remove
the sense (1)
Alternatively it is a verb formed from the noun סכל (1)
(folly). Make foolish (1) (i.e. demolish/uproot the sense)
Any approach 2 marks as delineated [3]
- (i) King David informed Hushai that if he travelled with him, he
would prove to be a burden (1). It was better to be a spy in
Absalom's/Avshalom's camp (1).

Hushai was to introduce himself to Absalom/Avshalom with a contorted message full of innuendo (1). The message is extremely difficult to translate.

[One such translation could be 'I was a supporter of the King, a servant to your father, but from this point in time, I am your servant']
Supportive quotation (1)

Such a message would give the impression to Absalom/Avshalom that he is gaining new political converts (1) as it could be viewed positively (1).

Any point 1 mark. Maximum

[3]

[Total: 25 marks]

**GCSE
Solutions**

Question 4

(a) (i) to inform him of the death of Absalom/Avshalom [1]

(ii) Joab [1]

(b) Trembled (1) went to room above the gate (1) cried (1)

Any point 1 mark. Maximum [2]

(c) (i) So he said as he went 'My son Absalom/Avshalom my son Absalom/Avshalom. If only he would have allowed me to die [I would have died] instead of you. Absalom/Avshalom, my son, my son'.

It was told to Joab/Yoav. Indeed the King is crying and he is behaving as a mourner [engaged in mourning] [openly mourning] over Absalom/Avshalom.

Salvation [victory] became mourning on that day for all the nation; for the people heard on that day 'the King has become depressed because of his son'.

Initially allot marks per clause as follows:

- 5 marks: correct solution
- 4 marks: good translation, allowing for two minor errors
- 3 marks: adequate translation, allowing for 3-4 minor errors
- 2 marks: for less than adequate translation, where some sense of the language is shown and half the words are correct.
- 1 mark: any positive input

Definition of a 'minor' error: Person or tense mistranslated.

Initially award each sentence a mark out of 5. Divide the total out of 15 by 3 to obtain a mark out of 5. Adjust to the nearest integer.

5 marks will only be awarded if there is free flowing translation. Otherwise the mark will be reduced to 4. [5]

(c) (ii) The verb ויתאבל (1) is a hithpael of public or exaggerated behaviour (including mourning) / affectation / contrived behaviour (1)

1 mark for citing the verb
1 mark for short comment [2]

- (d) people acted stealthily/secretly (1); embarrassed to enter the city (1) similar to those that fled in war (1). Did not fully understand why the King was sad (1).
- 1 mark for each point. Maximum [2]
- (e) (i) Open and abrasive with King (1), accused the King of having ashamed his followers (1) and family who supported him (1).
- 1 mark for each point. Maximum [2]
- (ii) The King, by his behaviour (1) had made an open declaration (1) [of his inability to gain respect from his true followers]
- 1 mark for each point. [2]
- (f) No person will stay overnight (1). King David will lose control of his army (1) which would be an unprecedented tragedy (1)
- 1 mark for each point. Maximum [2]
- (g) (i) gate of a town was an area where people met and did business (1). It showed participation in the affairs of society (1).
- Any point [1]
- (ii) The noun **ישראל** refers to Absalom's/Avshalom's defeated army (1) [as opposed to **יהודה** which refers to King David] [1]
- (h) **מִי יִתֵּן** (line 4). An expression that introduces a wish (literally: Would that he would give).
- לֹא** (line 14) Would that (approximates in context to 'if')
- 1 mark for each point [2]
- (i) Amongst others:
 *The Cushite answer to King David in an oblique way (1)
 'May the enemies of my Master be like the young one (1) [Absalom/Avshalom]. Use implication rather than a direct answer, (lines 1-2) (1)
- *Using verbs in a dramatic way: **וַיִּתְנַגֵּב** (1) - acted as a thief-using the hithpael of pretence (line 7) (1)

*Use of sub-clauses in order to add descriptive and dramatic language (1)

הנכלמים בנוסים במלחמה

ashamed (as if) they had fled in war (line 8) (1)

Repetition (1) בני אבשלום: My son Absalom/Avshalom my son
(lines 4 and 5) (1)

2 marks as delineated. Maximum

[2]

[Total: 25 marks]

**GCSE '07
Solutions**

Question 5

- (a) prophet [1]
- (b) trainees of the prophets (1) formed a community (1)
that worked together (1)

Any point 1 mark. Maximum [2]

- (c) (i) He said to his servant. Set up the large pot and cook a
stew for the community of prophets.

One (of the trainee prophets) went out to the field to
collect vegetables/berries.

He found a wild variety and selected from amongst it wild
mushrooms, enough to fill his garment. (container).

He spliced them into the large pot, for they did not know
(the consequences). They poured out for the men to eat.

As they ate from the stew, they shouted 'Death in the pot,
O Man of G-d' and they were unable to eat.

Initially allot marks per clause as follows:

- 5 marks: correct solution
4 marks: good translation, allowing for two minor errors
3 marks: adequate translation, allowing for 3-4 minor errors
2 marks: for less than adequate translation, where some
sense of the language is shown and half the words
are correct.
1 mark: any positive input

Definition of a 'minor' error: Person or tense mistranslated.

Initially award each sentence a mark out of 5. Divide the total of 25 by 5 to
obtain a mark out of 5. Adjust to the nearest integer.

5 marks will only be allotted if there is a free flowing translation, otherwise the
mark will be reduced to 4. [5]

- (ii) Normally after the 1 consecutive, the preformative letter takes a
dagesh (thus ֶ) [1]

The exception is when there is a נֶשׁ under the preformative
letter thus ֶ [1]

- (d) best quality grain products (1)
 twenty barley breads (1)
 freshly harvested cereals (1)
 in its shell (container) / grain form (1)

Any point 1 mark. Maximum [3]

- (e) How, with limited food could he feed 100 people. [1]

- (f) (i) ותר / יתר [1]

(ii) וְהוֹתֵר: Absolute Infinitive (1) [Hiphil] Leave over (1)
 וַיֹּתִירוּ: Imperfect [Hiphil]: They left over (1) [2]

Marks can be gained by either grammatical referents or accurate translation showing differentiation.

- (g) The guild of prophets built a community there (1)
 Axe head fell in the River Jordan whilst one of the community was felling trees (1).

1 mark for each point [2]

- (h) Three possibilities אַת = implement (sharp head of) (1)
 אַת = Then (1)
 אַת = [something] with (1)

Any suggestion 1 mark. Maximum [2]

- (i) Practical suggestions (1) e.g. use natural products to provide nourishment (lines 1-3) (1)

Was able to provide antidote (1) to poisonous food to neutralise the product (lines 6-8) (1)

Able to give confidence to servant (1) that food could be stretched to provide for masses (lines 11-12) (1)

Confirmed decision of prophetic community (1) but allowing them to move base (lines 13-16) (1)

Able to recover lost property (1) by accurate targeting of rescue equipment (lines 20-21) (1)

Any examples 2 marks (as delineated) Maximum [4]

[Total: 25 marks]

**GCSE
Solutions**

Question 6

- (a) Na'aman [1]
- (b) Jehoram/Yehoram [1]
- (c) (i) He brought the letter to the King of Israel, which said
"Now when this letter reaches you

Be aware that I have sent you my servant, Na'aman
and you shall cure him of his skin fungus

When the King of Israel read the letter, he tore his
garment. He said 'Am I G-d to kill and restore life?'

For this one (king of Aram/Syria) sends me (a person)
to cure him of his skin fungus. Really, he seeks as
quarrel/pretext against me".

Initially allot marks per clause as follows:

- 5 marks: correct solution
4 marks: good translation, allowing for two minor errors
3 marks: adequate translation, allowing for 3-4 minor errors
2 marks: for less than adequate translation, where some
sense of the language is shown and half the words
are correct.
1 mark: any positive input

Definition of a 'minor' error: Person or tense mistranslated.

Initially award each sentence a mark out of 5. Divide the total by 4 to obtain a
mark out of 5. Adjust to the nearest integer.

5 marks will only be allotted if there is a free flowing translation. Otherwise
the mark will be reduced to 4. [5]

- (ii) ויבא - finite (1)
Either להמית or להחיות - infinite (1) [2]

Amongst others:

- (d) Elisha sent a message to Jehoram/Yehoram to say that there was
no need to mourn (1) (which was demonstrated by the King of Israel
tearing his clothes), that the Syrian/Aramean officer should by-pass
the King and come directly to the prophet. (1)

Each point 1 mark. [2]

- (e) (i) Elisha wanted to rid the Northern Kingdom of the third dynasty (founded by Omri). (1) He wanted Jehu to spearhead an army based coup (1) and found a new dynasty.
- Any point 1 mark. Maximum [2]
- (ii) Involved member of the community of prophets (1) who was told to take a vial of oil to anoint a new leader (1) in the army outpost of Ramoth Gilead (1). Jehu was to be promoted from amongst his fellow officers (1).
- Any point 1 mark. Maximum [3]
- (f) North-east sector of Trans-Jordan (East side) [1]
- (g) שם - there: שמה: includes ה of direction towards there
- Either grammatical determinant or accurate translation [1]
- (h) והביאת: י replaces ו of the root (common in hiphil) (1)
- אדניך: י of royal plural (1)
- דמי: construct plural (of) (1) [3]
- (i) Involvement with royalty, able to rebuke and correct (1)
 Involvement with foreign diplomats (1)
 Involved in political strategy (1) by manipulating internal revolution in the north (1)
- Any point 1 mark [4]

[Total: 25 marks]

**General Certificate of Secondary Education Biblical Hebrew 1943
June 2007 Assessment Series**

Component Threshold Marks

Component	Max Mark	A	B	C	D	E	F	G	U
01 - Language	100	76	63	51	44	37	31	25	0
02 - Literature	100	73	63	53	45	37	30	23	0

Each component represents 50% of the overall award

Overall

	Max	A*	A	B	C	D	E	F	G	U
Overall Threshold Mark	200	172	149	126	104	89	75	61	47	0
Percentage in Grade		12.0	29.2	28.3	14.6	5.1	3.9	2.8	1.4	100
Cumulative Percentage in Grade		12.0	41.1	69.4	84.0	89.1	93.0	95.8	97.2	100

The total entry for the examination was 569.

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