

## **Mark Schemes for the Units**

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**June 2008**

**1943/MS/R/08J**

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Any enquiries about publications should be addressed to:

OCR Publications  
PO Box 5050  
Annesley  
NOTTINGHAM  
NG15 0DL

Telephone: 0870 870 6622  
Facsimile: 0870 870 6621  
E-mail: [publications@ocr.org.uk](mailto:publications@ocr.org.uk)

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### GCSE Biblical Hebrew (1943)

#### MARK SCHEMES ON THE UNITS

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# 1943/01 Paper 1 Language

## 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 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
אָז יבנה	1	then (1) he built (1) / he would build (1)	[2]
בְּסֵפֶר תּוֹרַת מֹשֶׁה	2	in the book of (1) the law of (1) [Moses]	[2]
אבנים שלמות	3	whole / complete (1) stones (1)	[2]
הניף	3	lifted (1)	[1]
ברזל	3	iron (1)	[1]
ויעלו	3	(and) they (1) brought up (1) / offered up (1)	[2]
משנה	4	a copy (1) of (1)	[2]
ויקניו	5	and his (1) elders (1)	[2]
מזה ומזה	6	on either (1) side (1)	[2]
חציו	7	half (1) of it (1)	[2]
והקללה	9	and the curse (1)	[1]
צוה	10	he commanded (1)	[1]
והנשים והטף	11	and the women (1) and children (1)	[2]

All suitable alternative translations will be given credit.

[ 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 scheme is to reflect the proportion of sense rendered accurately ('positive marking')

1. (And) it was when all the kings heard
2. Who were across the Jordan
3. In the mountains and in the lowlands and on the whole shore of
4. the Great Sea (Mediterranean Sea)
5. Opposite the Lebanon
6. (And) they gathered together
7. To fight with Joshua and Israel
8. With a single accord/ in a united manner

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

All suitable alternative translations are acceptable.

*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.*

And it (1) was (1) when (1) all (1) the kings (1) heard (1) who (1) were (1) across (1) the Jordan (1) in (1) the mountains (1) and in the (1) lowlands (1) and on (1) the whole (1) shore of (1) the Great (1) Sea (1) opposite (1) the Lebanon (1) and they (1) gathered (1) together (1) to (1) fight (1) with (1) Joshua (1) and Israel (1) with (1) a single (1) accord (1) / in (1) a united (1) manner (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]**

## Section B

## Question 2

a) (i) Joshua gathered the people [1]

(ii) He was speaking to their elders (1) heads (1) judges (1) and officers (1)

Each answer 1 mark [4]

b) (i) The family of Abraham lived beyond the river Euphrates. Accept 'beyond the river' as an answer. [1]

(ii) G-d did the following for Abraham:-

- Took him from beyond the river
- Led him through the land of Canaan
- Multiplied his descendants
- Gave him Isaac

Each answer 1 mark [4]

(iii) Root -  $\text{נָטַח}$  (1) conjugation – Hifil (1)

each answer 1 mark [2]

c) (i) To inherit [1]

(ii) The  $\text{נ}$  is always present in the infinitive (1) of verbs of the  $\text{נָטַח}$  class (1). [2]

d) (i) The dagesh is to compensate for the Nun elided from the root. [1]

(ii) [After the Vav consecutive there is a dagesh in the next letter but if that letter is a guttural] the dagesh is rejected (1) and the previous vowel lengthens from a patach to a kamatz. (1)

2 marks as above [2]

e) (i) The prophet turned East [1]

(ii) He was told to hide himself [1]

- f) the ravens brought(1) him bread and meat (1) in the morning (1) and bread and meat in the evening (1)

1 mark for any point up to a maximum of 3 marks. [3]

- g) The river dried up (1) through lack of rain (1)

1 mark for each point [2]

- h) The nifal is often used as a reflexive i.e. you will hide yourself. [1]

- i) (i) Sisera gathered his chariots and made ready for war [1]

- (ii) 900 chariots [1]

- j) Deborah tells Barak

- Arise / get ready
- Today is the day that the Lord has delivered Sisera into your power
- Has not the Lord gone out before you?

Each point 1 mark up to a maximum of 3 marks. [3]

- k) Barak descends Mt. Tabor (1) with 10,000 soldiers at his command (1) [2]

Each point 1 mark

- l)

- The Lord panicked / confounded / confused Sisera and his army
- The Canaanite army was put to the sword
- Sisera abandoned his chariot
- Sisera made off on foot

Each point 1 mark [4]

- m) The people cried / wept (1) and remembered Zion (1) [2]

- n) Infinitive construct [1]

[Total 40 Marks]

## Mark Scheme

## 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. The Queen of Sheba heard about the fame of Solomon
2. That it was for the Name of the L-rd
3. And she came to test him with (riddles)
4. She arrived in Jerusalem with a very large entourage
5. With camels bearing spices, gold and precious stones in large amount
6. She came before Solomon and she spoke to him about all that was in her heart
7. [And] Solomon told her [the answers to] all her questions
8. There was nothing hidden from the king
9. That he was unable to tell her
10. The Queen of Sheba saw all of Solomon's wisdom
11. The palace that he had built
12. The food at his table
13. And the seating of his servants
14. And the position of his ministers and their uniforms
15. And his butlers and his passageway
16. By which he went up to the Temple of the L-rd
17. And she was overwhelmed (lit. she had no more breath in her)
18. [And] she said to the king "The report that I heard in my country was true,
19. About your words and your wisdom
20. But I had not believed the words
21. Until I came and my own eyes saw
22. And behold, even the half was not told to me!
23. You have even added wisdom and goodness to the report I heard
24. Fortunate are your men, fortunate are your servants
25. Those who stand before you constantly and who hear your wisdom
26. May the L-rd your G-d be blessed who has chosen you
27. To place you on the throne of Israel
28. In the L-rd's everlasting love for Israel
29. He has established you as king
30. To do justice and righteousness".

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



Award marks for each clause as follows:-

<b>4 marks</b>	for correct solution (1 minor error allowed)
<b>3 marks</b>	for good translation (2 minor errors allowed)
<b>2 marks</b>	if at least half the clause is translated correctly
<b>1 mark</b>	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 can be used to mark the script positively.*

Initially allot **1 mark** per word or phrase giving a mark out of 120.

Divide by 4 to give a mark out of 30.

Raise to the nearest whole mark.

1. The Queen of Sheba
2. heard
3. about
4. the fame
5. of Solomon
6. that it was for
7. the Name of the L-rd
8. And she
9. came
10. to test
11. him
12. with (riddles)
13. she
14. arrived
15. in Jerusalem
16. with a very large
17. entourage
18. with camels
19. bearing
20. spices
21. gold
22. and precious
23. stones
24. in large amount
25. She came
26. before Solomon

27. and she spoke  
28. to him  
29. about all  
30. that was  
31. in her  
32. heart  
33. [And] Solomon told  
34. her  
35. [the answers to] all  
36. her questions  
37. There was nothing  
38. hidden  
39. from the king  
40. That he was unable  
41. to tell  
42. her  
43. The Queen of Sheba  
44. saw  
45. all of  
46. Solomon's wisdom  
47. The palace  
48. that he had built  
49. The food  
50. at his  
51. table  
52. And the seating of  
53. his servants  
54. And the position of  
55. his ministers  
56. and their  
57. uniforms  
58. And his butlers  
59. and his passageway  
60. By which  
61. he went up  
62. to the Temple of the L-rd  
63. she had  
64. no more  
65. breath  
66. in her [she was overwhelmed]  
67. [And] she said  
68. to the king  
69. "The report  
70. that I  
71. heard  
72. in my

73. country  
74. was true,  
75. About your  
76. words  
77. and your wisdom  
78. But I had not  
79. believed  
80. the words  
81. Until I  
82. came  
83. and my  
84. own eyes  
85. saw  
86. And behold,  
87. even the half  
88. was not told  
89. to me!  
90. You have even added  
91. wisdom  
92. and goodness  
93. to the report  
94. I heard.  
95. Fortunate  
96. are your  
97. men,  
98. fortunate  
99. are your servants  
100. Those  
101. who stand  
102. before you  
103. constantly  
104. and who hear  
105. your wisdom  
106. May the L-rd your G-d  
107. be blessed  
108. who has chosen  
109. you  
110. To place  
111. you  
112. on the throne of Israel  
113. In the L-rd's  
114. everlasting  
115. love for Israel  
116. He has established you  
117. as king  
118. To do

- 119. justice
- 120. and righteousness

**[Total: 30 marks]**

## 1943/02 Paper 2 Literature

### Question 1

- (a) Seventeen years [1]
- (b) The extent of the life of Israel/Yisrael was one hundred and forty-seven years.

The time of Israel/Yisrael drew near to die.  
He called his son Joseph/Yosef.

He said to him 'If I have found favour in your sight, place your hand under my thigh.'

You shall act kindly and truly towards me.  
Do not bury me in Egypt.

I will lie with my fathers. You shall carry me from Egypt and bury me in their burial plot.

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

*If the translation is stilted (e.g. a word for word effort, without an overall consideration of the passage as a whole unit) and does not flow: the overall mark may be subjected to a readjustment to reflect the specified criteria.*

- (b) (ii) The Master (whilst in a sitting position) presses his thigh on the servant's hand (1). The servant thus acknowledges the authority of the Master (1). [Ibn Ezra/Hizkuni] [2]
- (c) (i) It seems rather strange that Jacob/Yaakov should bow (lower himself) to the 'head of the bed'. The phrase does not convey any message in the literal sense.

Any point: 1 mark. [1]

- (ii) Amongst others:

Jacob/Yaakov acknowledged the Divine Presence (1) which is available to a person who is seriously ill (1) [Rashi]

Jacob/Yaakov acknowledged his good fortune (1) since Joseph/Yosef had survived spiritually in exile (1) [Rashi/Redak]

Jacob/Yaakov acknowledged his fortune (1) that Joseph/Yosef agreed not to bury him in Egypt (1) [Hizkuni]

Jacob/Yaakov bowed to Joseph/Yosef (1) who was standing at the extremity of the bed (1) [Rashbam]

Any suggestion: 2 marks as delineated [2]

- (d) G-d had previously appeared to him in Luz (Bethel) (1) and promised that a confederation of tribes (nations) would descend from him (1). The land of Canaan would be a permanent possession to his descendants (1).

Any point: 1 mark [3]

- (e) Jacob/Yaakov considered Ephraim and Menashe (who were born prior to Jacob's/Yaakov's entry into Egypt) as equal to his two eldest sons (Reuben and Shimon) (1). They would, therefore, be tribes in their own right (1). Any future children born would be attached to one of these tribes (1).

Any point: 1 mark [3]

- (f) (i) Used with a conjunction (prior to) with the attached first person nounal suffix (prior to my coming).  
 (ii) Used with preposition ך with the attached first person nounal suffix (when I came).  
 (iii) preposition ל (to) (to come)

1 mark for each example. Marks can be gained by either grammatical referent or accurate (and differentiated) translation. [3]

- (g) Amongst others:

- (i) ואברכם (line 22) [1]  
 (ii) ויאחזו (line 1) [1]  
 (iii) ויתחזק (line 11) [1]

- (h) Amongst others:

Narrated details of the death of Rachel (Joseph's/Yosef's mother) (1) and the exact location of her burial plot (1). Asked for details of Joseph's/Yosef's children (1) and personally blessed them (1).

Any point: 1 mark. Maximum [2]

[Total: 25 marks]

## Question 2

(a) Jacob/Yaakov [Israel/Yisrael] [1]

(b) (i) The days of crying for him (Jacob/Yaakov) passed and Joseph/Yosef spoke to the household (court) of Pharaoh.

"If I have found favour in your sight, please speak directly to Pharaoh [as follows]

"My father made me swear [as follows] 'Indeed I am about to die

You shall bury me in my grave which I have prepared in the land of Canaan'

"Now let me go and bury my father - then I will return".

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 25 to be scaled down to a mark out of 5, dividing by 5. Adjust to the nearest integer.

[5]

*If the translation is stilted (e.g. a word for word effort, without an overall consideration of the passage as a whole unit) and does not flow: the overall mark may be subjected to a readjustment to reflect the specified criteria.*

(b) (ii) Introducing speech [1]

(c) (i) Pharaoh gave permission for Joseph/Yosef to bury Jacob/Yaakov (1) in accordance with the imposed oath (1)

1 mark for each fact [2]

(ii) Leave Egypt  
Acknowledgement of religious/family duty

1 mark for either fact [1]

(d) (i) their children (1) sheep and cattle (1) [2]

(ii) to indicate that Joseph/Yosef and his family had no intention to leave the land (1) permanently (1) [2]

(iii) North-East peninsular of the Nile delta (1) where the northern lakes converge into the Mediterranean Sea (1)

Any suitable response: [1]

- (e) The noun גֶּלֶךְ is generally understood as an open area where the grain is separated from the stalk (a threshing barn) [The Living Torah: Kaplan p139 footnote] (1)

The noun טֹטֵן means brambles (1) and the phrase seemingly implies an enclosed area (1) surrounded by brambles (protected from outside interferences) (1) [see Ralbag's comment *ad loc*]

Any fact: 1 mark. Maximum [2]

- (f) אָבֵל: a noun meaning 'mourning' (1)

אָבֵל: an adjective presumably describing an implied noun - probably יוֹם (day) (It is therefore an elliptic phrase meaning 'a mournful [day]') (1) [2]

- (g) אִתּוֹ is a combination of the preposition (object marker) אִתְּ plus the suffix of the 3rd masculine singular (him) (1)

אִתּוֹ Using a distinctive pointing of the preposition אִתְּ changes the meaning to 'with' (with him) (1)

Marks can be gained by differentiated translation or grammatical referents. [2]

- (h) The quotation from Tehillim portrays the character of Joseph/Yosef (1) by showing how he managed the Egyptians by bringing them under his control (1). A good example is line 7 'all the servants of Pharaoh, the most senior of his household went up (to Canaan) with him' (1) The second half of the quotation, from Psalm 105, indicates how Joseph/Yosef used his personality to have influence over the senior officers of Egypt (1). This is indicated by the use of the noun קִנְיָן in both sources (1).

Any point: 1 mark Maximum [4]

[Total: 25 marks]



## Question 3

(a) King David's son [1]

(b) (i) Let me go and repay my vow that I promised to the L-d in Hebron

For your servant made a vow when I lived in Geshur, in Aram, as follows:

If the L-d will restore me to Jerusalem, then I will serve the L-d

The King said to him 'Go in peace'. He arose and went to Hebron. Then Absalom/Avshalom sent spies throughout the tribes of Israel.

When you hear the sound of the ram's horn (shofar) you shall announce 'Absalom/Avshalom has become King in Hebron'.

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 25 to be scaled down to a mark out of 5, dividing by 5. Adjust to the nearest integer.

[5]

*If the translation is stilted (e.g. a word for word effort, without an overall consideration of the passage as a whole unit) and does not flow: the overall mark may be subjected to a readjustment to reflect the specified criteria.*

(b) (ii) Absalom/Avshalom had exiled himself temporarily (1) (at Geshur) following a bitter family feud (1) [2]

(c) (i) 200 invited men from Jerusalem [1]

(ii) They did not recognise Absalom's/Avshalom's true intentions [1]

(d) King David's advisor [1]

(e) The rebellion became more intense (1) and the number of Absalom's/Avshalom's followers increased in number (1). [2]

(f) The most distant house in Jerusalem (on the very outskirts of the city). [1]

- (g) Either: King David was using mercenary troops from the Philistine territory (1) since Gath was one of the five Philistine cities(1).  
or Israelite refugees from Gath (1)
- Any point: 1 mark. Maximum [2]
- (h) Any noun that is moderated by a number 10 or above is generally in the singular. [1]
- (i) ברגלו: 3rd masculine singular suffix (1) attached to plural noun (1) [Alternative: following him (1) on foot (1)]
- ברגלו: attached to singular noun (1).[ Alternative: under his command (1)] [3]
- (j) (i) When nouns are used in the construct the definite article is only attached to the second noun (this determines the definiteness of the first noun). i.e. The sound of the shofar (ram's horn). [1]
- (ii) An adjective can function as a predicate where the verb 'to be' is implied. i.e. the rebellion (was) intensive. [1]

Marks can be gained by either grammatical referent or differentiated translations.

- (k) Amongst others:

King David, initially, allows Absalom/Avshalom too much latitude; he allows him to go to Hebron without too much questioning of his real motives (lines 1-4).

King David prepares to flee without resistance to Absalom/Avshalom (lines 10-13) anticipating a disaster should Absalom/Avshalom have to force the issue

Left the city on foot (without royal chariots) to avoid a noticeable exit (line 16)

Utilized special units to accompany him (lines 17-18)

Tried to dissuade allies (Ittai of Gath) being involved in civil disturbances (lines 19-20)

Any point: 1 mark. Maximum [3]

[Total: 25 marks]

## Question 4

(a) A secret agent of King David [1]

(b) (i) Hushai said to Absalom/Avshalom 'the advice which Ahithopel has given on this occasion is not correct.

Hushai said 'You know that your father and his men are mighty and bitter-souled people like a bear bereaved in the field.

Your father is a man of war. He will not stay overnight with the people. Indeed, now he has hidden himself in one of the caverns or one of the other places.

It will be when David will attack them at the beginning (of the campaign); whoever will hear about this will announce.

There has been a slaughter amongst the people who follow Absalom/Avshalom.

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 25 to be scaled down to a mark out of 5, dividing by 5. Adjust to the nearest integer.

[5]

*If the translation is stilted (e.g. a word for word effort, without an overall consideration of the passage as a whole unit) and does not flow: the overall mark may be subjected to a readjustment to reflect the specified criteria.*

(b) (ii) בִּאֲחֵת feminine construct (in one of) [1]

בְּאִחֵךְ masculine construct (in one of) [1]

Marks awarded only for grammatical referent.

(c) The entire Israelite forces should be gathered (from Dan to Beer-Sheba) (1). Absalom/Avshalom should personally lead the force (1) Should confront David directly in one of his strongholds with a strong force (1) as affective as dew falling on the land. (i.e. everywhere)

1 mark for any point

Maximum

[3]

- (d) The advice of Hushai/Chushai is superior (1) to that of Achithopel (1) [2]
- (e) (i) The prophetic author/narrator  
Either response [1]
- (ii) Since Hushai's response was really inferior to that of Ahithopel (1) it was surprising that Absalom/Avshalom accepted it (1). The narrator/prophetic author emphasises that it was only G-d working behind the scene (through the agency of Hushai) that could bring about the downfall of Absalom/Avshalom (1).
- Any point: 1 mark. Maximum [2]
- (f) (i) אֲ: indicates definite article combined with preposition (in the) [1]
- (ii) אֲ: indicates the indefinite with preposition אֲ (in a) [1]
- (iii) אֲ: indicates definite article combined with preposition. Since the אֲ of אֲ is tone-bearing, the definite article would be אֲ and thus when attached to a preposition אֲ (in the). Only grammatical referents will gain marks. [1]
- (g) (i) unless [all that belongs] to the King will be destroyed/  
swallowed up/imploded.  
unless the King will be destroyed
- Any approach: [1]
- (ii) Possibly an elliptic phrase (as indicated by the square brackets) (1). The verb בלע is used in the pual (passive) implying destruction/swallowing up (1). (בלע // שחת) see II Samuel/Shmuel 20:20) i.e. the entire position of King David will collapse. (1)
- According to Ralbag (his comment *ad loc*) the noun למלך has the sense of המלך (1) but the noun is circumvented out of cautious regard for Absalom/Avshalom (1).
- Any fact: 1 mark. Maximum [2]
- (h) Hushai, whilst ostensibly supporting Absalom/Avshalom liases with Zadok (the priestly supporter of King David) (1)
- Hushai informs him of both Ahithopel and his own plans (1). Prewarns King David not to stay by the fiords of the desert (1), but he should, for his own safety, cross to the River Jordan (1).
- Any point: 1 mark. Maximum [3]

[Total: 25 marks]

## Question 5

(a) Syrian army officer [1]

(b) (i) He (Na'aman) said: 'I thought [to myself] that he (Elisha) would definitely go out [to me], stand (upright) and call out in the name of the L-d, his G-d [the two square brackets indicate alternatives]

and wave his hand over the place (of the disease) and cure the debilitated person. Are not (Surely) the rivers of Amana (Avanah) and Parpar the rivers of Damascus better than

all the waters of Israel. Could I not wash in them and I will become pure. He turned around and went off in a rage.

His servants approached him and said to him 'Sir, [if] the prophets had requested a difficult task from you would you not have done it?

All the more so, when he said to you 'Wash (in the River Jordan) and become pure.'

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

Adjust to the nearest integer. [5]

*If the translation is stilted (e.g. a word for word effort, without an overall consideration of the passage as a whole unit) and does not flow: the overall mark may be subjected to a readjustment to reflect the specified criteria.*

(b) (ii) ׀ and ׀ are labials (letters formed by the lips) (1) and are interchangeable in Semitic languages (1).

Amana was the Israelite pronunciation and therefore preserved in the Keri (pronounced public reading version) (1) whereas Avana was the Syriac pronunciation and preserved in the Ketib (written text version) (1).

Any fact: 1 mark. Maximum [2]

(c) (i) He immersed seven times (1) in the River Jordan (1). [2]

(ii) Elisha [1]

- (d) I acknowledge that there is no deity (1) outside of Israel (1)  
Please take my present (1)  
Any point 1 mark: Maximum [2]
- (e) (i) a pile of earth (1) large enough to load on a pair of mules/  
donkeys (1) [2]  
(ii) In order that he could offer sacrifices (1) on Israelite  
soil (1) to the G-d of Israel (1).  
Any fact: 1 mark. Maximum [2]
- (f) (i) Kal command form always commences with a shewa  
(or hataf-patah) [1]  
(ii) The construct of  $\text{בְּשֵׁר}$  is  $\text{בְּשֵׁר}$  [The accent on the ultimate  
syllable requires a shewa under the  $\text{ב}$  of the first syllable] [1]  
(iii) The preformative (signal) letter of the Imperfect Piel demands a  
shewa. [1]
- (g) The letter  $\text{נ}$  is the shortened form of the preposition  $\text{בְּנֵי}$ . It is  
pointed with a 'zera' (  $\text{ְ}$  ) before a guttural (1) (since guttural  
cannot take a dagesh). [1]
- (h) From Na'aman's perspective  
Expectation that prophet would perform magical rites (1) to  
cure disease (lines 1-2) (1)  
Expressed the concept of a true deity (1) but understood that  
it was operational in a specific geographical area (1) (lines 8-9)  
Belief that sacrifices to the L-d of Israel demanded soil from that  
country (1) if these sacrifices were to take place outside Israel (1)  
(lines 11-12)  
Acknowledged that it was incorrect for him to bow down to Syrian  
deity (1) but amusingly asked for forgiveness in advance, since it  
was part of his duty to accompany his master to the shrine at  
Beth-Rimon (1) (lines 13-15)  
From Elisha's perspective  
Obeying divinely inspired command brings about a cure (1). This  
meant the immersing in the River Jordan a specific number of times  
(1) (lines 6-7)  
Elisha's imperative to sanctify G-d (1) meant the refusal to accept gifts  
from the recipient of G-d's grace (1) (lines 9-11)  
Evidence of the Academy of prophecy (1) who were supported  
materially (1) (lines 20-22).  
Any discussion of religious practices : 1-2 marks as delineated: [4]

## Question 6

- (a) (i) One of the four lepers / excluded persons / debilitated persons

Any suitable response

[1]

- (ii) Very little choice as to their predicament.  
If the group were to stay where they were - they would die of starvation. (1)

If they were to enter the city which is besieged (and without food) they would also die. (1)

1 mark for each condition

[2]

- (b) (i) Now come let us surrender to the camp of Aram (Syria).  
If they will maintain us, we will live. If they kill us, we will die.

They arose at twilight in order to enter the camp of Aram (Syria).  
They came to the edge of the camp of Aram (Syria) and indeed there was no-one there.

The L-d had caused the camp of Aram (Syria) to hear the sound of chariots, horses and a large army.

Each person said to his fellow man 'Indeed the King of Israel has hired against us the Kings of the Hittites and Egypt to attack us'.

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 20 to be scaled down to a mark out of 5, dividing by 4. Adjust to the nearest integer.

[5]

*If the translation is stilted (e.g. a word for word effort, without an overall consideration of the passage as a whole unit) and does not flow: the overall mark may be subjected to a readjustment to reflect the specified criteria.*

- (ii) North-East of Israelite territory

[1]

- (c) The tents were in their original position. (1)  
The horses and donkeys were tethered in the positions where the Arameans had placed them. (1)

[2]

- (d) The outcast felt that it was morally incorrect for them to be eating and drinking and taking booty (1) whilst the population of Samaria/Shomron were trapped in the city (1). Since it was a time for announcing good news (1) it was unfair to allow the entrapped citizens to wait for the morning (1).

Any point: 1 mark.

Maximum [2]

- (e) (i) There was a main gate-keeper for the city (1) plus junior assistant gate-keepers who communicated with the King's household within the city (1) [2]
- (ii) Jehoram / Y[eh]oram [1]
- (f) נבא We will come (Kal - Imperfect) (1)  
נבאה Let us come (Kal-Cohortative) (1) [2]

Marks can be gained by differentiated translation or grammatical referents.

- (g) (i) סוסייהם † indicates plural (horses) [1]  
(ii) חכינו † replaces ח of the root חכה [1]  
(iii) ידעו † first letter of root [1]
- (h) Passive Kal (1) Participle (1) masculine singular (1) tethered (1)

1 mark for Passive Kal. 1 mark for any other fact.  
Maximum

[2]

- (i) The Arameans knowing that the Israelites were starving (1) had purposely positioned themselves away from the city (1) in order to capture the Israelites when they broke out of Samaria/Shomron.(1)

Any point: 1 mark

[2]

[Total: 25 marks]



# Grade Thresholds

General Certificate of Secondary Education  
Biblical Hebrew (Specification Code 1943)  
June 2008 Examination Series

## Component Threshold Marks

Component	Max Mark	A	B	C	D	E	F	G	U
01 – Language	100	81	70	59	51	45	37	30	0
02 – Literature	100	75	65	55	49	41	35	29	0

## Overall

	A*	A	B	C	D	E	F	G	U
Percentage in Grade	11.6	32.0	29.3	13.6	5.2	4.1	1.7	1.0	1.5
Cumulative Percentage in Grade	11.6	43.6	72.9	86.6	91.7	95.9	97.5	98.6	100

The total entry for the examination was 484.

Statistics are correct at the time of publication.

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