

Biblical Hebrew

Advanced Subsidiary GCE

Unit **F192**: Translation, Comprehension and Literature

Mark Scheme for June 2012

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SECTION A																		
Question Number	Answers	Maximum Mark																
1 (a)	<p>What does G-d tell the prophet Isaiah / Yeshayahu to do ?</p> <p>To remove sackcloth from his loins / waist (1)</p> <p>and shoes from his feet (1)</p>	[2]																
1 (b)	<p>Translate from ״ וַיֹּאמֶר ״ to the end of Paragraph 1.</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="text-align: center;"><i>Hebrew</i></th> <th style="text-align: center;"><i>English</i></th> </tr> </thead> <tbody> <tr> <td style="text-align: center;">וַיֹּאמֶר ״ כַּאֲשֶׁר הִלֵּךְ עֲבָדִי יִשְׁעִיָּהוּ עָרוֹם וְיָחָף שָׁלֹשׁ שָׁנִים</td> <td>G-d said: Just as My servant Isaiah / Yeshayahu went naked and barefoot for three years</td> </tr> <tr> <td style="text-align: center;">אוֹת וּמוֹפֵת עַל מִצְרַיִם וְעַל כּוּשׁ:</td> <td>as a sign and portent / signal concerning Egypt / Mitzrayim and Ethiopia / Kush —</td> </tr> <tr> <td style="text-align: center;">כֵּן יִנְהַג מֶלֶךְ אַשּׁוּר אֶת שְׁבֵי מִצְרַיִם וְאֶת גְּלוֹת כוּשׁ</td> <td>so will the king of Assyria / Asshur lead away the captives of Egypt / Mitzrayim and the exiles of Ethiopia / Kush</td> </tr> <tr> <td style="text-align: center;">נְעָרִים וְזָקֵנִים עָרוֹם וְיָחָף ... עֲרוֹת מִצְרַיִם:</td> <td>both young men and old; naked and barefoot — it will be the disgrace of Egypt / Mitzrayim.</td> </tr> <tr> <td style="text-align: center;">וַחֲתוּ וּבִשּׁוּ מִבוֹשׁ מִבְּטָם וּמִן מִצְרַיִם תִּפְאָרָתָם:</td> <td>Those whose hope / inspiration was dependent on Ethiopia / Kush and their boast was Egypt / Mitzrayim will be shattered and ashamed</td> </tr> <tr> <td style="text-align: center;">וַאֲמַר יוֹשְׁבֵי הָאֵי הַיָּם בַּיּוֹם הַהוּא הִנֵּה כֹה מִבְּטָנוּ</td> <td>The inhabitants of this coastland / coast / island will say on that day: Indeed this one, to whom we looked up</td> </tr> <tr> <td style="text-align: center;">אֲשֶׁר נָסַנּוּ שָׁם לְעֶזְרָה לְהִנָּצֵל מִפְּנֵי מֶלֶךְ אַשּׁוּר וְאִידָּה נִמְלֹט אֲנַחְנוּ:</td> <td>we fled there for help / to save ourselves from the king of Asshur — how can we now escape [through this one] ?</td> </tr> </tbody> </table> <p>Award up to 2 marks per block of text according to the grid on the next page.</p> <p style="text-align: right;"><i>[more]</i></p>	<i>Hebrew</i>	<i>English</i>	וַיֹּאמֶר ״ כַּאֲשֶׁר הִלֵּךְ עֲבָדִי יִשְׁעִיָּהוּ עָרוֹם וְיָחָף שָׁלֹשׁ שָׁנִים	G-d said: Just as My servant Isaiah / Yeshayahu went naked and barefoot for three years	אוֹת וּמוֹפֵת עַל מִצְרַיִם וְעַל כּוּשׁ:	as a sign and portent / signal concerning Egypt / Mitzrayim and Ethiopia / Kush —	כֵּן יִנְהַג מֶלֶךְ אַשּׁוּר אֶת שְׁבֵי מִצְרַיִם וְאֶת גְּלוֹת כוּשׁ	so will the king of Assyria / Asshur lead away the captives of Egypt / Mitzrayim and the exiles of Ethiopia / Kush	נְעָרִים וְזָקֵנִים עָרוֹם וְיָחָף ... עֲרוֹת מִצְרַיִם:	both young men and old; naked and barefoot — it will be the disgrace of Egypt / Mitzrayim.	וַחֲתוּ וּבִשּׁוּ מִבוֹשׁ מִבְּטָם וּמִן מִצְרַיִם תִּפְאָרָתָם:	Those whose hope / inspiration was dependent on Ethiopia / Kush and their boast was Egypt / Mitzrayim will be shattered and ashamed	וַאֲמַר יוֹשְׁבֵי הָאֵי הַיָּם בַּיּוֹם הַהוּא הִנֵּה כֹה מִבְּטָנוּ	The inhabitants of this coastland / coast / island will say on that day: Indeed this one, to whom we looked up	אֲשֶׁר נָסַנּוּ שָׁם לְעֶזְרָה לְהִנָּצֵל מִפְּנֵי מֶלֶךְ אַשּׁוּר וְאִידָּה נִמְלֹט אֲנַחְנוּ:	we fled there for help / to save ourselves from the king of Asshur — how can we now escape [through this one] ?	
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Question Number	Answers		Maximum Mark
1 (b) <i>[cont'd]</i>	<i>continued]</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 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. 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 the level of inaccuracy of English. <p>1 — 2 marks per phrase, up to a maximum of 14 marks.</p>		[14]
1 (c)	<p>Explain why the phrase הַיָּם יְבֵרֶתָּהּ is an appropriate description of the Land of Israel.</p> <p>Refer to lines 6 — 7.</p> <p>The coastline / coast / island [= isolated land] presumably refers to the Land of Israel as it has the Mediterranean Sea as its western boundary (1) It is therefore comparable to an island or to a territory that is surrounded by the lands / territories of other nations (1) and there is no escape except by the sea. (1)</p> <p>Any point, 1 mark</p> <p style="text-align: right;">Maximum:</p>		[2]

SECTION A (continued)		
Question Number	Answers	Maximum Mark
1 (d)	<p>What criticism is expressed about the nation in lines 8 — 9 ? Mention three points.</p> <ul style="list-style-type: none"> • It relies on Egypt (1) • It relies on chariots and horsemen (1) • It does not rely on G-d. (1) <p>1 mark for each point Maximum:</p>	[3]
1 (e) (i)	<p>To whom does the phrase יְגִם הוּא הַכָּבֵד refer ?</p> <p>It refers to G-d. (1)</p>	[1]
1 (e) (ii)	<p>Give any two pieces of evidence from lines 10 — 11 to support your answer.</p> <ul style="list-style-type: none"> • The הַכָּבֵד is firm in unchanging in his intentions (1) • Egypt is contrasted with G-d (1) • The subject is called a Spirit (1) [and contrasted with horses which are physical and flesh] <p>1 mark for any point Maximum:</p>	[2]
1 (f) (i)	<p>Identify the עוֹזֵר and עֲרֵר in line 12. (Line 8 will help you.)</p> <ul style="list-style-type: none"> • עוֹזֵר The supposed sustainers of Judah / Yehudah <i>i.e.</i> the Egyptians (1) • עֲרֵר The people who are supposedly helped <i>i.e.</i> the Judeans. (1) 	[1] [1]
1 (f) (ii)	<p>What part of speech is the word עֲרֵר ?</p> <p>The passive participle [therefore refers to the Judeans — the people who are supposedly helped] (1)</p>	[1]

Answers to Question 1 continue on the next page.

SECTION A (continued)		
Question Number	Answers	Maximum Mark
1 (g)	<p>How does the prophet Isaiah / Yeshayahu use metaphors and similes to describe G-d's actions ? Give four examples.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • Removal of sackcloth and shoes (lines 1 — 2) is a metaphor to show the futility of believing that the powerful countries (Egypt, Ethiopia) can help and also indicates their decline and fall. (1) • The “Hand of G-d” (line 11) is a metaphor for G-d’s power (1) • The simile of a lion and its whelps growling over their prey and not being deterred by a band of shepherds (lines 13 — 14) is used for G-d Who is not deterred by physical threats (1) • The simile of flying birds protecting their young is used of G-d Who protects Jerusalem / Yerushalaim. (1) <p>Any point: 1 mark</p>	Maximum:
		[4]

Answers to Question 1 continue on the next page.

SECTION A (continued)			
Question Number	Answers	Maximum Marks	
1 (h)	Point the following passage: Firstly, divide the passage into two pieces, as follows:		
	<p>כִּי בַיּוֹם הַהוּא יִמְאָסוּן אִישׁ אֶלְיָלִי בְּסִפּוֹ וְאֶלְיָלִי זָהְבוּ אֲשֶׁר עָשׂוּ לָכֶם יְדִיכֶם חֲטָא :</p>		
	<p>וְנָפַל אֲשׁוּר בְּחָרְב׃ לֹא אִישׁ וְחָרַב לֹא אָדָם תִּיאַבְּלֵנוּ וְנָס לֹו מִפְּנֵי חָרַב וּבַחֲזָרְיוֹ לָמָס יִהְיוּ :</p>		
	<i>ישעיה, ל"א: ז' – ח'</i>		
	<i>Isaiah, Chapter 31 verses 7 – 8</i>		
	Award up to two marks for each of the two pieces, according to the following grid:		
	Marks		Accuracy of application of the rules of vowelning and grammar of Biblical Hebrew
	0		Very limited knowledge of vowelning of Hebrew with a substantial number of rules of vowelning and grammar misunderstood or missing.
1	Inconsistent application of knowledge of vowelning and grammar. Mostly accurate but there are errors and / or missed details		
2	Accurate application of rules showing a sound knowledge of the vowelning of Hebrew.		
Maximum:		[4]	
Total marks for Question 1:		[35]	

Answers to Question 2 of Section A is on the next page.

SECTION A (continued)		
Question Number	Answers	Maximum Marks
2	<p>Translate the passages into pointed Biblical Hebrew.</p> <p>וַיְהִי כְּחִלּוֹת [כַּאֲשֶׁר חָלָה] צַדִּיק אֶחָד [הַצַּדִּיק] וַיִּדְרֹשׁ לְמוֹדָיו [נְעָרָיו] אַחֲרָיו [לְשֹׂאֵל בְּשְׁלוֹמוֹ] [וַיִּשְׂאֵלוּ נְעָרָיו בְּשְׁלוֹמוֹ] וַיַּעֲצְבוּ כָּלֶם לְרֵאוֹתוֹ [חָלַשׁ מָאֵד] [כִּי חָלַשׁ הוּא מָאֵד]</p> <p>[אֵךְ אֶחָד מֵהֶם הָאִיר פָּנָיו] [וַיְהִי אֶחָד וְהִנֵּה פָּנָיו מֵאִירוֹת] וַיִּשְׂאֵלוּ אֹתוֹ לֵאמֹר לָמָּה הָאִירוֹת פָּנֶיךָ [לָמָּה פָּנֶיךָ מֵאִירוֹת] [לָמָּה שָׁחֲקוּ פָּנֶיךָ] [לָמָּה שָׂמַח לְבָבְךָ]</p> <p>וַיַּעַן [אֹתָם וַיֹּאמְרוּ] [לָמָּה נַעֲצַבְתֶּם] [וְאֹתָם לָמָּה פָּנִיכֶם רָעוֹת] וַיֹּאמְרוּ [נַעֲצַבִּים אֲנַחְנוּ לְרֵאוֹת אֶת אֲדוֹנֵינוּ כֹּאֵב] [אֲנַחְנוּ זֹעֲפִים כִּי אֲדוֹנֵינוּ בָּרַע הוּא]</p> <p>וַיַּעַן אֹתָם [וַיֹּאמְרוּ] [לֵאמֹר] אִם אוֹצְרוֹת אֲדוֹנֵינוּ נִמְלְאוּ [וַיִּמְלְאוּ] בִּיַּיִן וּבְשֶׁמֶן וּדְבַשׁ וְעוֹד חַיִּים בּוֹ [וַיְהִיו אוֹצְרוֹתָיו מְלֵאִים יַיִן וְשֶׁמֶן וּדְבַשׁ וְהוּא חַיִּי אֲדָאָג כִּי קִבַּל אֶת-כָּל שְׂכָרוֹ] [הָיִיתִי דוֹאָג כִּי קִבַּל כָּל-שְׂכָרוֹ] [בְּחַיָּיו] [בַּיָּמֵי חַיָּיו]</p> <p>עֲתָה מִפְּנֵי חָלָה הוּא [כִּי הוּא בָּרַע] [כִּי הוּא חָלָה] אֲשַׁמַּח [אֲנִי שְׂמַח] כִּי כִּיּוֹם הַזֶּה אֲשֶׁר שְׂכָרוֹ צָרוּר בְּפָנָיו [כִּי טָרַם יִנָּתֵן לוֹ שְׂכָרוֹ וְשָׁמוֹר לוֹ לְיוֹם אַחֲרוֹן]</p>	[15]
	[continued on next page	

SECTION A (continued)			
Question Number	Answers	Maximum Marks	
2 [cont'd]	10 marks for the accurate application of the rules of vowelings of Hebrew and 5 marks for appreciation of idiom and style.		
	Firstly, award up to two marks per piece according to the following grid.		
	Marks		Accuracy of application of the rules of vowelings and grammar of Biblical Hebrew
	0		Very limited knowledge of vowelings of Hebrew with a substantial number of rules of vowelings and grammar misunderstood or missing.
	1		Inconsistent application of knowledge of vowelings and grammar. Mostly accurate but there are errors and / or missed details
	2		Accurate application of rules showing a sound knowledge of the vowelings of Hebrew.
	Then secondly, award up to five marks for appreciation of idiom and style over the whole translation, as on the following grid:		
	1		Some basic understanding of the Biblical idiom. The Candidate has used at least two idioms or emulated the Biblical Hebrew style in at least two instances.
	2		The Candidate has used at least five idioms or emulated the Biblical Hebrew style in at least five instances
	3		The Candidate demonstrates an appreciation of the Biblical Hebrew style in the majority of the composition
	4		The Candidate demonstrates an almost faultless appreciation (allowing two minor lapses)
	5		The Candidate demonstrates a faultless appreciation of the Biblical Hebrew style in his or her composition.
	Total marks for Question 2:		[15]
Total marks for SECTION A:		[50]	

Answers to SECTION B start on the next page

SECTION B		
Question Number	Answers	Maximum Marks
3 (a)	<p>What do the men of Israel ask Gideon / Gid'on ?</p> <p>“Rule over us!”</p>	[1]
3 (b) (i)	<p>Why does Gideon / Gid'on refuse this request ?</p> <p>“It is G-d Who rules over the nation!” (1)</p>	[1]
3 (b) (ii)	<p>How does the name גִּדְעוֹן reflect his role as a leader ? Comment on any two points.</p> <ul style="list-style-type: none"> • גִּדְעַ means to cut down (1) • Gideon / Gid'on defeated (“cut down”) the enemy (Midian) (1) • He “cut down” the fertility deity (Asherah) belonging to his father (6 : 27) . (1) <p>Any point: 1 mark Maximum:</p>	[2]
3 (c) (i)	<p>Explain the difficulty with the phrase בִּי יִשְׁמַעֲאֵלִים הֵם .</p> <p>Gideon / Gid'on had fought Midian and not Yishmael yet Gideon / Gid'on speaks of Yishmaelite spoils of war.</p>	[1]
3 (c) (ii)	<p>Suggest a solution to this difficulty. Make any two points.</p> <ul style="list-style-type: none"> • Midian is closely associated with Yishmael (1) Midian was descended from Keturah (Bereshit / Genesis, 25 : 2) and Yishmael was descended from Hagar (Bereshit / Genesis, 25 : 12) and both were the wives of Abraham / Avraham (1) [indeed, according to some opinions, Keturah and Hagar are one and the same] and through this association these two became cousin-nations (1) <p style="text-align: right;"><i>[more</i></p>	

SECTION B (continued)		
Question Number	Answers	Maximum Marks
3 (c) (ii) [cont'd]	<ul style="list-style-type: none"> • The Midianites had the jewellery that originally belonged to Yishmael [Redak] (1) <p>Any point: 1 mark Maximum:</p>	[2]
3 (d)	<p>What arguments does Avimelech present to the nobles of Shechem ?</p> <p>Give any three points.</p> <ul style="list-style-type: none"> • He convinces them that seventy is an unwieldy number to rule a tribe (1) • Power concentrated in one person makes for effective on-the-spot leadership (1) • Avimelech, being a direct descendant of Gideon / Gid'on and "kith and kin" to the nobles, can therefore argue directly with them in favour of change. (1) <p>Any point: 1 mark Maximum:</p>	[3]
3 (e)	<p>Explain the term בַּעַל בְּרִית ?</p> <p>Mention any two points.</p> <p style="padding-left: 40px;">Agricultural master or deity (1)</p> <p style="padding-left: 40px;">belonging to the [northern] coalition (1)</p>	[2]

Answers to Question 3 continue on the next page.

SECTION B (continued)		
Question Number	Answers	Maximum Marks
3 (f) (i)	Translate from וַיֵּאָסְפוּ to : אֲשֶׁר בְּשֵׁכֶם.	
	Hebrew	English
	וַיֵּאָסְפוּ כָּל בְּעָלֵי שָׁכֶם וְכָל בֵּית מְלוֹא וַיֵּלְכוּ וַיַּמְלִיכוּ אֶת אֲבִימֶלֶךְ לְמֶלֶךְ עַם אֵלּוֹן מְצַב אֲשֶׁר בְּשֵׁכֶם :	Then all the lords / nobles of Shechem and all the lords / nobles of the military compound [/ [Beth-Milo] gathered / assembled and they went and made Abimelech / Avimelech king, [there] by the ceremonial tree / terebinth [plain of stones / monuments] that is embedded / well-established / distinctive in Shechem.
	Award up to 2 marks for the whole excerpt according to the following grid.	
	Marks	Transfer 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. Virtually faultless grammar, punctuation and spelling in English.	
Exceptional responses and marks to award: <ul style="list-style-type: none"> • Candidates might well answer in faultless English but they might 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 either 0 or 1 mark, depending on the level of inaccuracy of English. 		
1 — 2 marks		Maximum: [2]

Answers to Question 3 continue on the next page.

SECTION B (continued)		
Question Number	Answers	Maximum Marks
3 (f) (ii)	What is the root and conjugation of מָצַב ? <ul style="list-style-type: none"> • Root: נָצַב (1) • Conjugation: <i>hofal</i> (1) 	[1] [1]
3 (g)	Using the following source [as given on page 13 of the Question paper] , what arguments does Jotham / Yotam present to the lords of Shechem ? Examine any four points. <ul style="list-style-type: none"> • Jotham / Yotam considers Abimelech / Avimelech a poor choice and compares him to a bramble bush (1) • which can easily be engulfed, or engulf others, with fire (1) • The nobility of Shechem are not acting fairly since Gideon / Gid'on had risked his life for them (1) • They have repaid his selfless act by killing the family of Gideon / Gid'on (1) • and appointing a son of Gideon / Gid'on who was the result of an unrecognized marriage of Gideon / Gid'on, namely the union of Gideon / Gid'on with a "Shifchah" (1) 	[4]
Any point: 1 mark		Maximum:
Maximum:		[4]
Total marks for Question 3:		[20]

Answers to Question 4 start on the next page.

SECTION B (continued)		
Question Number	Answers	Maximum Marks
4 (a)	Translate from אֵל דְּמִי לָכֶם : to עַל חוֹמֹתֶיךָ יְרוּשָׁלַם.	
	Hebrew	English
	עַל חוֹמֹתֶיךָ יְרוּשָׁלַם הַפְּקֻדָּתַי שְׁמֵרִים כָּל הַיּוֹם וְכָל הַלַּיְלָה תָּמִיד לֹא יִחְשׂוּ הַמְזַכְּרִים אֶת יְיָ אֵל דְּמִי לָכֶם :	I have stationed guards on your walls, O Jerusalem / Yerushalaim, all day and all night. They will not be inactive — ever. Those who enunciate the Name of the L-rd [in prayer] remind G-d of His promises. [Therefore] do not be silent / inactive — for your own benefit.
	Award up to 2 marks for the whole excerpt according to the following grid.	
	Marks	Transfer 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. Virtually faultless grammar, punctuation and spelling in English.
<p>Exceptional responses and marks to award:</p> <ul style="list-style-type: none"> • Candidates might well answer in faultless English but they might 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 either 0 or 1 mark, depending on the level of inaccuracy of English. 		[2]
1 — 2 marks		

Answers to Question 4 continue on the next page.

SECTION B (continued)		
Question Number	Answers	Maximum Marks
4 (b)	<p>What does G-d promise to His People ?</p> <ul style="list-style-type: none"> • No longer will your produce be consumed by your enemies (1) • Those who gather-in the produce of the Land will eat it (1) [and they will praise G-d] • Those who harvest the grapes will drink the wine (1) [in the Courtyards of the Temple] <p>Any point, 1 mark Maximum:</p>	[2]
4 (c)	<p>What prompts the prophet to issue his orders ?</p> <ul style="list-style-type: none"> • G-d will pronounce His redemption to everyone that the time of salvation has arrived (1) • Reward and recompense [for suffering] will be paid to the nation (1) <p>Any point, 1 mark Maximum:</p>	[2]
4 (d)	<p>What linguistic devices does the prophet use to emphasize his message ? Give any three examples.</p> <ul style="list-style-type: none"> • Use of the word כָּל [all] combined with the word תָּמִיד [always] for emphasis (line 1) (1) • Use of the ethical dative לְבָרְכֵם (line 2) — “for your own benefit” (1) • Use of <i>polal</i> יְבַנֶּנּוּ (line 2) “will establish” for emphasis (1) • Anthropomorphism: וַיִּשְׁבַּע “G-d has sworn” (line 3) (1) • Use of parallelism: “I will not allow your food to feed the enemy” “Foreigners will not drink your wine” (1) • Repetition of commands סֵלוּ סֵלוּ (line 6) (1) used with cognate noun (line 6) <p>Any point, 1 mark Maximum:</p>	[3]

Answers to Question 4 continue on the next page

SECTION B (continued)		
Question Number	Answers	Maximum Marks
4 (e) (i)	<p>Explain הַגְּנוֹת .</p> <p>Agricultural garden (1) set aside for agrarian deity / devotion / fertility rite (1)</p> <p>Any point, 1 mark Maximum:</p>	[2]
4 (e) (ii)	<p>Explain אֶחָת בַּתֵּינִיף.</p> <ul style="list-style-type: none"> • “The one” in the feminine refers to the priestess (1) (as a sarcastic play on the description of G-d as One — in the masculine [Deuteronomy / Devarim, 6 : 4]) • “The one” could also refer to the female fertility symbol (1) • בַּתֵּינִיף refers to the ceremonial spot (centre stage) where the priestess was positioned (1) <p>Any point, 1 mark Maximum:</p>	[2]
4 (f)	<p>Account for the <i>dagesh</i> in</p> <p>(i) עֵזוּ from root עזז (1) (there is an implied ז)</p> <p>(ii) the ב in וּבְצַבִּים from root צבב (1) (there is an implied ב)</p> <ul style="list-style-type: none"> • If response is “3rd root letter replaced by <i>dagesh</i>” award 1 mark for both parts. 	[1] [1]
4 (g)	<p>Show how Isaiah / Yeshayahu demonstrates G-d’s rôle in Man’s affairs.</p> <p>Give five different examples from these passages.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • G-d is pictured as Personally appointing guards over the city of Jerusalem / Yerushalaim (lines 1 — 2) (1) <p style="text-align: right;"><i>[more</i></p>	

Answers to Question 4 (g) continue on the next page

SECTION B (continued)		
Question Number	Answers	Maximum Marks
4 (g) <i>[cont'd]</i>	<p><i>continued]</i></p> <ul style="list-style-type: none"> • He is portrayed anthropomorphically as swearing with His right hand and His outstretched arm (<i>lines 3 — 4</i>) (1) • Farmers are in duty bound to praise G-d and enjoy the produce in the Temple courtyard (<i>line 5</i>) (1) • It is G-d Who makes announcements to the world community (<i>line 7</i>) and appoints His ambassadors (<i>line 12</i>) (1) • G-d will bring punishment upon those who knowingly follow false religious practices (<i>lines 9 — 10</i>) (1) • G-d knows and is involved with the thoughts and activities of Man (<i>line 10</i>) (1) • The Temple is called “My holy mountain” (<i>line 15</i>) and “the House of G-d” (<i>line 16</i>) (1) • G-d chooses and appoints the priests for His Temple (<i>line 17</i>) (1) <p style="text-align: right;">Maximum:</p>	[5]
Any point, 1 mark		
Total marks for Question 4 :		[20]

Answers to Question 5 start on the next page.

SECTION B (continued)		
Question Number	Answers	Maximum Marks
5 (a) (i)	Translate lines 3 — 4.	
	Hebrew	English
	עַמְדוֹת הָיוּ רְגְלֵינוּ בְּשַׁעְרֵיךָ יְרוּשָׁלַם : יְרוּשָׁלַם הַבְּנוּיָה בְּעִיר שְׁחֻבְרָה לָהּ יְחָדוּ :	Our feet were standing at your gates, O Jerusalem / Yerushalaim! Jerusalem / Yerushalaim rebuilt / built-up, joined-up / merges as a city for its benefit / within itself, as one unified city!
	Award up to 2 marks for the whole excerpt according to the following grid.	
	Marks	Transfer 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. Virtually faultless grammar, punctuation and spelling in English.	
<p>Exceptional responses and marks to award:</p> <ul style="list-style-type: none"> • Candidates might well answer in faultless English but might 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 either 0 or 1 mark, depending on the level of inaccuracy of English. 		
1 — 2 marks		[2]

Answers to Question 5 continue on the next page

SECTION B (continued)		
Question Number	Answers	Maximum Marks
5 (a) (ii)	<p>Explain the use of the feminine participles in the first passage.</p> <ul style="list-style-type: none"> • עַמְדוֹת (line 3) refers to the “feet” of the nation. Parts of the body are feminine nouns. (1) • הַבְּנוּיָה (line 4) Cities are feminine nouns, therefore the feminine participle is used. (1) 	[1] [1]
5 (a) (iii)	<p>Account for the <i>mappiq</i> in the word לָהּ .</p> <p>It refers to the city [Jerusalem / Yerushalaim] — a feminine noun.</p>	[1]
5 (b)	<p>How does the Psalmist / מְשׁוֹרֵר use alliteration in lines 5 —7 ?</p> <p>Give three examples.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • Repetition of sibilant ש / שׁ — שָׁשׂוּם עָלוּ שְׁבָטִים שְׁבָטִי ... לְיִשְׂרָאֵל and כִּי שָׁמָּה יָשְׁבוּ (1) • Also the combination of ש / שׁ sibilant with labials (מ / ב) [as per the above examples] (1) • In line 7, 4 out of the 5 words have combinations of sibilants and the sonant ל . (1) <p>Any point, 1 mark Maximum:</p>	[3]
5 (c)	<p>How is Jerusalem / Yerushalaim viewed by the Psalmist / מְשׁוֹרֵר ?</p> <p>Give any four points.</p> <ul style="list-style-type: none"> • Evoking joy in the visitor — [“I was happy when they said to me, ‘Let us go up to the House of the L-rd.’”] (line 2) (1) • Its focal point is the Temple (line 10) (1) <p style="text-align: right;">[more]</p>	

Answers to Question 5 (c) continue on the next page

SECTION B (continued)		
Question Number	Answers	Maximum Marks
5 (c) [cont'd]	<p><i>continued]</i></p> <ul style="list-style-type: none"> • The place to which the Tribes go to praise G-d (<i>line 5</i>) (1) • It is the Centre of Justice (1) • It is the centre of the Davidic Kingdom (1) • It is the City for whose peace people pray (1) <p>Any point, 1 mark Maximum:</p>	[4]
5 (d) (i)	<p>How do the themes of Psalms / Tehillim 122 and 148 differ ? Give two examples from each.</p> <p>Psalm / Tehillim 122</p> <ul style="list-style-type: none"> • centres on Jerusalem / Yerushalaim (1) as the focus of the Davidic Kingdom (1) • centres on Israelite society (<i>lines 5 — 6</i>) (1) • centres on the brotherhood of the nation — “my brothers, my friends” (<i>line 9</i>) (1) <p>Psalm / Tehillim 148</p> <ul style="list-style-type: none"> • deals with the cosmos praising G-d (<i>lines 11 — 12</i>) (1) • speaks of the sea creatures (<i>line 14</i>) the natural elements [fire, hail, snow, smoke, storm] (<i>line 15</i>) (1) mountains, trees, animals, (<i>line 16</i>) all doing His bidding (1) • speaks of the kings (1) and common people of all nations, young and old, (<i>lines 18 — 19</i>) all praising G-d (1) <p>Two examples from each Psalm, 1 mark for each example Maximum:</p>	[4]

Answers to Question 5 continue on the next page

SECTION B (continued)		
Question Number	Answers	Maximum Marks
5 (d) (ii)	<p>Comment on any idea that is common to these two Psalms / Tehillim.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • Psalm / Tehillim 122 pictures the Tribes ascending to Jerusalem / Yerushalaim “to give praise to the Name of G-d” (line 5) (1) • Psalm / Tehillim 148 although starting on a universal theme, ends with the statement that G-d holds His nation in high regard (line 22) (1) that He is the focus of praise of His pious ones, the people close to Him (line 22) (1) • Psalm / Tehillim 148 emphasises G-d’s close reciprocal relationship with His people. (1) This is seen by the subjective pronoun (“His”) being repeated three times in line 22. (1) • In Psalm / Tehillim 122 likewise the Psalmist / משורר emphasizes the closeness amongst the individuals that make up the nation [“my brothers, my neighbours”] (line 9) (1) <p>Any parallel idea explained, 2 marks Maximum: [2]</p>	
5 (e)	<p>How does the Psalmist / משורר utilize the letter ל in two of the following phrases?</p> <p>(i) שִׁיר הַמַּעֲלוֹת לְדָוִד belonging to; ascribed to; genitive (1)</p> <p>(ii) שְׂחַבְרָה לָּהּ Ethical dative, for the benefit of (1)</p> <p>(iii) לְמַעַן אֲחֵי preposition attached to prefix (מען) (1)</p> <p>Any two points, 2 marks Maximum: [2]</p>	
Total marks for Question 5 :		[20]
Total marks possible for this part of SECTION B:		[40]

The Mark Scheme for Questions 6, 7 and 8 starts on the next page

QUESTIONS 6, 7 AND 8

Only one Question is to be answered
from this part of Section B.

Candidates are to restrict their response
to approximately 500 words and are advised that
no more than five areas of discussion are expected
in their chosen essay.

THE MAXIMUM MARK FOR ANY QUESTION IS 10 MARKS.

Mark range	Content and quality of written work.
0 — 2	<p>Offers little or no information or ideas.</p> <p>Shows little or no explanation or development.</p> <p>The level of grammar, punctuation and spelling severely impedes the ability to convey even quite basic information.</p> <p>Displays only very superficial knowledge.</p>
3 — 4	<p>Shows a limited ability to develop or explain ideas and to express opinions.</p> <p>A noticeable degree of error in grammar, punctuation and spelling interferes with the communication of factual information.</p> <p>Often irrelevant or repetitive.</p> <p>Conveys approximately one quarter of the points.</p>
5 — 6	<p>Shows some ability to develop and explain ideas and to express opinions.</p> <p>Able to convey information, though not always relevant, and showing inconsistent grammar, punctuation and spelling.</p> <p>Conveys approximately half of the points.</p>
7 — 8	<p>Able to develop and explain ideas and to express points of view, with some justification.</p> <p>Offers relevant information, showing a good standard of grammar, punctuation and spelling.</p> <p>Conveys approximately three quarters of the points.</p>
9 — 10	<p>Successfully conveys most or all of the relevant points.</p> <p>Develops a range of ideas and justifies points of view, with excellent grammar, punctuation and spelling.</p>

Answers to Question 6 start on the next page

SECTION B (continued)		
Question Number	Answers	Maximum Marks
6	<p>“The L-rd established Shoftim / Judges and they saved the nation from their oppressors.” <i>Shoftim / Judges 2 : 16</i></p> <p>Assess whether the title Shoftim / Judges is appropriate for the activities of the nation’s leaders as recorded in Chapters 4 — 9.</p> <p>Candidates should be aware that the noun Shoftim / Judges does not occur in these chapters.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • Chapters 4 — 9 involve a series of local incidents which do not necessarily affect the whole country • Thus in Chapter 4, Yavin / Jabin of Hazor / Chatzor plotted against the northern sector of Israel. Naftali and Zevulun / Zebulun were the two most prominent tribes in the region. The conflict was settled in the area of Mount Tavor / Tabor and only approximately one fifth of the territory was affected. Devorah, the Judge at the time, was therefore only in control of a limited region. • There were neutral areas (presumably self-governing). Thus Yael (descended from the Keni) was considered as neutral by Sisera in his conflict with the northern tribes. • In Chapter 5, Devorah / Deborah praises a number of tribes, namely, Zevulun / Zebulun, Yisachar / Issachar, western Menashe / Manasseh and Binyamin / Benjamin. Other tribes were criticised, namely, eastern Menashe / Manasseh, Dan, Asher, and Reuven / Reuben. Thus the “Shofet” seemingly had no influence or only limited influence — and this, in their own territory. Tribes north of the conflict or on the east side of the Jordan / Yarden thought of their help as irrelevant in what they considered a local conflict. This further emphasises that Devorah was only a local leader. <p style="text-align: right;"><i>[more</i></p>	

Answers to Question 6 continue on the next page

SECTION B <i>(continued)</i>		
Question Number	Question Number	Question Number
6 <i>[cont'd]</i>	<i>continued]</i> <ul style="list-style-type: none"> • In Chapter 6, when Gideon / Gid'on faces Midian, he only gathers a coalition of three tribes, namely, Asher, Zevulun / Zebulun and Naftali. He does not want too large an army and he selects only a small band of fighting men. Their mantra, "A sword for G-d and Gideon / Gid'on" sums up their religious attitude: Gideon / Gid'on is not seeking power beyond his own territory. His alliance of three tribes was smaller than that of Devorah / Deborah. • In Chapter 7, the tribe of Ephraim feels excluded from the plan of Gideon / Gid'on. They have to be reassured that their mopping-up operation on the west bank of the River Jordan / Yarden is important. Thus Gideon / Gid'on is shown to be more a good diplomat than a "judge." • Gideon / Gid'on seems initially to lack authority on the east side of the Jordan / Yarden. The towns of Sukkot and Penuel initially refuse to help him. • Gideon / Gid'on refuses the kingship, asserting that G-d is King. (Chapter 8) The offer is seemingly to be king of the northern alliance and not of the entire country. • Gideon / Gid'on is prepared to act as an executioner of the captured Midianite princes. • Chapter 9 seems to indicate that there was a power vacuum. With the rise of anti-Avimelech feelings, a certain Gaal ben Eved takes advantage of the situation in Shechem. His verbal boasts are more prominent than his military ability. • The word שופט can simply mean a governor — local if need be — or organizer. In II Kings, 15 : 5, one Yotam son of Azaria is described as the co-ordinator of the king's officers, שפט עם הארץ. 	

Answers to Question 7 start on the next page

SECTION B <i>(continued)</i>		
Question Number	Question Number	Question Number
7	<p>From your reading of Isaiah / Yeshayahu 59 — 66, assess the idea that the prophet views the nation of Israel as a part of the wider world.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • In the future, the glory of G-d will be perceived by all — “from the west to the east” (59 : 11) • G-d will announce His salvation “to the ends of the earth.” (62 : 11) • G-d’s light will shine over (= influence) the nations and His influence will be appreciated — “Nations will walk in Your light.” (60 : 3) • Message of the ingathering of G-d’s children (60 : 4) and how the nations of the world will gladly confer wealth upon them. (60 : 8, 11) • Those that had denied the high status of G-d’s Nation will show them obeisance. The Nation of G-d will be acknowledged as unique and recognized as the joyful inspiration of generations to come. Violence will no longer hold sway over the Land. (60 : 14 — 18) • Farming will be done by outside labourers (61) • The Nation will be recognized for its high ethical standard — “They are children blessed by G-d” (61 : 9) • They will spread righteousness and through them G-d will be praised in front of all nations (61 : 11) <p style="text-align: right;"><i>[more</i></p>	

Answers to Question 7 continue on the next page

SECTION B <i>(continued)</i>		
Question Number	Question Number	Question Number
7 <i>[cont'd]</i>	<i>continued]</i> <ul style="list-style-type: none"> • G-d is portrayed as wearing clothes stained with sour wine — symbolic of blood and His defeating the hostile nations (63) • Even though the nations of the world have never experienced G-d's Presence before, the prophet predicts how the nations will be aware of G-d's influence in men's lives. (64 : 1; 65 : 18)) • The concept of universal peace — "The wolf and the lamb will graze together; the lion will eat straw like the ox. No one will come to any harm on G-d's holy mountain" (65 : 25) • G-d will Himself return the exiles of the people of Israel from distant lands (65 : 18) • Nations will assist the Priests and Levites of the Nation of G-d in His worship in acknowledgement of the Sovereignty of G-d. (65 : 22 — 23) 	

Answers to Question 8 start on the next page.

SECTION B (continued)		
Question Number	Question Number	Question Number
8	<p>From your reading of Psalms / Tehillim 120 — 134 and 146 —148, show how the Psalms / Tehillim are both national and universal.</p> <p>National Themes (amongst others) :</p> <ul style="list-style-type: none"> • The Psalmist / משורר regrets the time spent amongst the foreign nations and their negative influence (120 : 5) • He knows that those nations are intent on war and not peace (120 : 7) • He reiterates that G-d is the Guardian of Israel (121 : 4) • He expresses the joy of going up to the House of G-d and being in His Presence — “We rejoiced ... when our feet stood in your gates, O Jerusalem / Yerushalaim” (122 : 2) • He emphasises that the Tribes are the Tribes of the Nation of G-d and testifies to the election of Israel as G-d’s People (122 : 4) • He pictures the re-established throne of David as the seat of justice in Jerusalem / Yerushalaim (122 : 5) • He postulates as to the situation of the Nation had not G-d protected them when the enemy — whom he considers as fierce invaders — rose up against them (124 : 5) • He compares Israel to a bird caught in the birdcatcher’s trap but saved by G-d (124 : 7) • He compares G-d’s protective power to the mountains surrounding Jerusalem / Yerushalaim, strong and permanent (125 : 1) <p style="text-align: right;"><i>[more</i></p>	

Answers to Question 8 continue on the next page

SECTION B <i>(continued)</i>		
Question Number	Answers	Maximum Marks
8 <i>[cont'd]</i>	<p><i>continued]</i></p> <ul style="list-style-type: none"> • He describes the return of the high status of Zion and the resulting national joy (126 : 1 — 2) • He focuses on King David, the national leader and representative, and the afflictions imposed upon him and G-d's oath of rescue and support (132 : 11) • He predicts how G-d will promote the power and influence of His People Zion, to be a landmark in mankind — Zion means landmark (132 : 17) • He tells how His blessing upon His People flows from the Temple in Zion (134 : 4) • G-d will gather in the scattered of Zion (147 : 2) <p><i>Universal Themes (amongst others) :</i></p> <ul style="list-style-type: none"> • G-d is the Designer and Creator of the cosmos (121 : 2; 124 : 8; 146 : 6) • He brings about the weather patterns (147 : 8) • He ensures that the sun and the moon will not capriciously harm the world of man (121 : 6) • He provides food for the animals of the wild (147 : 9) • He executes justice for the oppressed; He feeds the hungry; He releases the imprisoned; He protects the orphan and widow; He heals the broken-hearted (147 : 3) • The Psalmist / מְשׁוֹרֵר raises his eyes to Heaven (123 : 1) "like a servant raises his eyes to his master" (123 : 2) <p style="text-align: right;"><i>[more</i></p>	

Answers to Question 8 continue on the next page

SECTION B <i>(continued)</i>		
Question Number	Answers	Maximum Marks
8 <i>[cont'd]</i>	<i>continued]</i> <ul style="list-style-type: none"> • He says that G-d does not allow the power of the wicked to have inordinate influence over the lives of the righteous (125 : 3 — 4) • He foretells how the nations of the world will acknowledge the restoration of Zion as a wondrous act of G-d (126 : 2 —3) • He encourages the population to grow, proclaiming that children are a blessing from G-d, an inheritance bequeathed for the future (127 : 3 — 4) • He portrays children round the table as young saplings in the olive-grove (128 : 3) • He blesses the parents that they should live to see their children's children (128 : 6) • He warns that a man should not place his trust in human beings since they are but mortal (146 : 3 — 5) • The Psalmist / מְשׁוֹרֵר enjoins the cosmos to praise G-d (148 : 3 — 4) • He declares how the weather and elements follow G-d's direction and purpose (148 : 8) • He foretells that all world leaders will acknowledge the Sovereignty of G-d. (148 : 11 – 13) 	

END

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