

Biblical Hebrew

Advanced Subsidiary GCE

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

Mark Scheme for June 2013

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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11. Annotations

Annotation	Meaning
	Negative
	Considered but did not award mark
	Unclear
	Benefit of doubt
	Caret sign to show omission
	Cross
	Language better than mark implies
	Good language
	Large dot (Key point attempted)
	Benefit of doubt not given
	Tick
	Language not as good as mark implies

Question		Answers	Maximum Marks	Guidance								
1	(a)	What does Solomon / Shlomo remind Hiram / Churam about? Give any two points.										
		That Hiram had traded with his father David (1) and had previously provided cedar wood for David's palace. (1)	2	Any point, one mark								
1	(b)	Translate from דְּוִיד אָבִי : הַנֶּה אֲנִי		Award up to 2 marks for each of the ten blocks of text according to the following grid.								
		1 Indeed, I am building / about to build a house for the honour / sake of the L-rd, my G-d / G-d my L-rd	2	<table border="1"> <thead> <tr> <th>Marks</th> <th>Transfer of meaning from Biblical Hebrew to English.</th> </tr> </thead> <tbody> <tr> <td>0</td> <td>Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.</td> </tr> <tr> <td>1</td> <td>Inconsistent transfer of meaning. Mostly accurate but there are errors and / or missed details. There are instances of error in grammar, punctuation and spelling in English.</td> </tr> <tr> <td>2</td> <td>Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.</td> </tr> </tbody> </table>	Marks	Transfer of meaning from Biblical Hebrew to English.	0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.	1	Inconsistent transfer of meaning. Mostly accurate but there are errors and / or missed details. There are instances of error in grammar, punctuation and spelling in English.	2	Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.
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		2 to dedicate it to Him, to burn incense and spices before Him with a permanent arrangement / pyre for the display / show loaves / bread	2									
		3 elevating offerings both morning and evening for the Sabbaths and New Moons	2									
		4 and Festivals to the L-rd our G-d / G-d our L-rd permanently / . This will be permanent for Israel / Yisrael.	2									
		5 The house that I am building will be large / great for our G-d is superior to all [what others call] gods.	2									
		6 Who can command the power / has the authority to build for Him a house, for the heavens and even the outer / highest heavens cannot contain Him	2									
		7 Who am I that I should build a house for Him, to offer incense before Him ?	2									
		8 Now send me a craftsman / skilled person who is able to work with gold, silver and copper / brass	2									
		9 with iron, purple wool, crimson wool and blue wool and who knows how to engrave	2									
		10 [to work] together with my craftsmen / skilled workers in Judah / Yehudah and Jerusalem which David my father provided.	2	Marking Guidance for this Question continues on the next page								

Question		Answers	Maximum Marks	Guidance
1	(b)			<p><i>Marking Guidance for Question 1 (b) cont'd</i></p> <p>Exceptional responses and marks to award:</p> <ul style="list-style-type: none"> • Candidates may answer in faultless English but may not transfer meaning accurately. Award either 0 or 1 mark depending on the level of inaccuracy in meaning. • The transfer of meaning is accurate but contains significant spelling and/or grammar errors. Award 0 or 1 mark, depending on level of inaccuracy of English. <p>1 to 2 marks per phrase, up to a maximum of 10 marks for the whole set of blocks of text.</p>
1	(c)	<p>Explain the use of the שָׁטָף / composite <i>shewa</i> in וְלִחְדָּשִׁים . Give any three points.</p> <p>In a plural noun, the accent is on the ultimate syllable. (1) The vowel under the first letter is reduced to a <i>shewa</i>. (1) Where there is a guttural (1) this vowel is often transformed to the original vowel, plus a <i>shewa</i> (a <i>hataf</i>) (1)</p>	3	Any point, one mark

Question		Answers	Maximum Marks	Guidance
1	(d) (i)	The phrase הַטִּימִם מְבוֹת is difficult to translate. Attempt a translation.		
		wheat (1) beaten / crushed / for chewing / biting (1)	2	Any point, one mark
1	(d) (ii)	Explain your translation of the word מְבוֹת .		
		The noun מְבוֹת is from the root נכה (1) (which means “to strike”). When used in relationship to a product such as in this context, it would mean “beaten” or “crushed.” (1) נכה is parallel to נכת in Aramaic, meaning “to bite.” (1)	2	Any point, one mark
1	(e)	Name one product that Solomon / Shlomo supplies to Churam / Huram, and the quantity.		
		20,000 measures (1) of wheat (1) <i>or</i> 20,000 measures (1) of barley (1) <i>or</i> 20,000 measures (1) of wine (1) <i>or</i> 20,000 measures (1) of oil (1)	2	Any product, one mark Any correct quantity, one mark
1	(f)	What is difficult about the phrase לְהוֹרִים אָבִי ? Give any two points.		
		Huram is the subject of the sentence (1) yet he refers to “Huram my father” (1)		Any point, one mark
		The exact meaning of the dative לְ attached to Huram is not clear (1)	3	
1	(g)	What are the qualities of the בֶּן אִשָּׁה מִן בְּנוֹת דָּן ? Give any three points.		
		He can work with all types of metal (1) stone (1) and wood (1) and materials (1) He can engrave (1) and is co-operative / capable of teamwork (1)	3	Any point, one mark Will also accept: A wise man (1) A knowledgeable person (1) A practical person (1) A person with skills gained from living in the north of the country (1)

Question		Answers	Maximum Marks	Guidance
1	(h)	How are relations between the Land of Israel and Tyre / Tzor described in this passage? Give any three points.		
		That there is a long-standing trading relationship (1) Tyre / Tzor respected the religion and culture of Israel (1) and joint operations are sponsored and encouraged (1)	3	Any point, one mark
Total marks for Question 1:			40	
2	(a)	What instructions does Aaron / Aharon receive ? Give any two points.		
		To take fine flour (1) and bake twelve loaves (1) with two tenths of a measure [of fine flour] for each loaf (1)	2	Any point, one mark

Solutions and Marks Scheme for Question 2 continue on the next page.

Question		Answers	Maximum Marks	Guidance									
2	(b)	(i)	Translate from חֶק עֹלִים : וְשִׁמַּת אוֹתָם										
		1	You shall place them in two arrangements / arranged piles / stacks, six [loaves] per stack, on the pure [golden] table before the L-rd / G-d. You shall place on [the locations of / near] each pile / stack pure spice / frankincense	2	Award up to 2 marks for each of the three blocks of text according to the following grid. <table border="1"> <thead> <tr> <th>Marks</th> <th><i>Transfer of meaning from Biblical Hebrew to English.</i></th> </tr> </thead> <tbody> <tr> <td>0</td> <td>Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.</td> </tr> <tr> <td>1</td> <td>Inconsistent transfer of meaning. Mostly accurate but there are errors and / or missed details. There are instances of error in grammar, punctuation and spelling in English.</td> </tr> <tr> <td>2</td> <td>Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.</td> </tr> </tbody> </table> <p>Exceptional responses and marks to award:</p> <ul style="list-style-type: none"> Candidates may answer in faultless English but may not transfer meaning accurately. <i>Award either 0 or 1 mark depending on the level of inaccuracy in meaning.</i> The transfer of meaning is accurate but contains significant spelling and/or grammar errors. <i>Award 0 or 1 mark, depending on level of inaccuracy of English.</i> <p>1 to 2 marks per phrase, up to a maximum of 6 marks for the whole set of blocks of text.</p>	Marks	<i>Transfer of meaning from Biblical Hebrew to English.</i>	0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.	1	Inconsistent transfer of meaning. Mostly accurate but there are errors and / or missed details. There are instances of error in grammar, punctuation and spelling in English.	2	Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.
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2	It shall be as a remembrance / memorial for the loaves [as] a fire / burnt offering to G-d / the L-rd. Every Sabbath, he should arrange it before the L-rd / G-d consistently / permanently / continuously as an everlasting agreement / covenant [presented] on behalf of the people of Israel.	2											
3	It shall be [given] to Aaron / Aharon and his sons. They shall eat it in a designated / sanctified / holy / set aside place for it is the most sanctified / holy to Him [the L-rd /G-d] [from all] the fire / burnt offerings of / out of / brought before the L-rd / G-d, an eternal duty.	2											

Question			Answers	Maximum Marks	Guidance
2	(b)	(ii)	Explain the form of the word אֶזְכְּרָה . Give any two points.		
			Elative / introductory א (1) introduces the feminine noun (1) <i>hifil</i> formation (1) announcing the meal offering (1) (see Gesenius: 85b page 235)	2	Any point, one mark
2	(c)		Show how the participle מִזְחִירִיד is used. Give any two points.		
			It is the <i>hifil</i> (1) and thus means ‘causing fear’ (1) (not simply ‘being afraid’). It is thus used in conjunction with the following verb וְהִשְׁבַּתִּי (‘I will cause [wild animals] to cease’) which also is <i>hifil</i> (1).	2	Any point, one mark
2	(d)		Show how agricultural activity and the rural landscape are presented in a way that promotes positive and negative messages for the nation of Israel. Refer to Paragraph 2 (<i>lines 6 — 12</i>) Give any five points.		
			<p>Positive messages:</p> <ul style="list-style-type: none"> • G-d provides rainfall for the crops in the correct seasons (1) • the earth yields its produce (1) • the seasons are extended for the good of the nation (1) • thus the threshing season extends until the grape harvest (1) • and the grape harvest extends to the wheat-planting season (1) • and food is plentiful (1) • and the land is safe from human enemies and wild animals (1) <p>Negative messages:</p> <ul style="list-style-type: none"> • Wild animals will decimate the land (1) • causing aborted births (1) • in both humans and animals (1) 	5	Any point, one mark

Question	Answers	Maximum Marks	Guidance
2 (e)	<p>The noun קרי is used three times in Paragraph 3. Show how this is the central theme of this paragraph. Give any two points.</p> <p>The meaning of קרי, in this context, means casual / haphazard (from the root קרה \ קרא) (1) It emphasises the idea that ignoring G-d's behavioural norms causes reciprocal behaviour by G-d, as it were, for He will act similarly, <i>i.e.</i> He, too, will not act according to His usual behavioural pattern, but will allow misfortunes to come about haphazardly (1).</p> <p>If this haphazard behaviour on the people's part continues, then G-d upgrades <i>His</i> haphazard [unusual] behaviour towards the people, punishing them severely (1).</p>	2	Any point, one mark
2 (f)	<p>Explain how numbers are used in different ways in these passages. Refer to any three examples.</p> <p>Line 1: שתים עשרה Feminine digit for “two” attached to the base “ten” which is also feminine: describes the number of loaves (feminine plural noun) (1)</p> <p>Line 1: שני עשרנים As a fraction: “two” is used as a masculine number attached to the reciprocal “ten” (עשרנים) (1)</p> <p>Line 1: האחת Absolute feminine noun used in conjunction with feminine noun חלה . (1)</p> <p>Line 2: שתים Feminine noun used with plural noun (מערכת)</p> <p>Line 2: שש Feminine modifier noun (superficially appears masculine) with plural noun (מערכות) (1)</p> <p style="text-align: right;"><i>/ more</i></p>		Each example, one mark

Question		Answers	Maximum Marks	Guidance
2	(f)	<p><i>continued /</i></p> <p>Line 10: used as a ratio, 5:100 and 100:10,000</p> <p>Line 11: רבבה Traditionally taken to mean 10,000 but could be any large number (root, רבב): feminine noun. (1)</p> <p>Line 13: שבע (Also line 16) Feminine absolute modifier used figuratively to describe a multiple (in this case, punishment brought by G-d). (1)</p>	3	Each example, one mark
2	(g)	<p>Show how covenants, laws and decrees are central to Israelite society. (Consider only the information contained in Leviticus / Vayikra 24 — 27.)</p> <p>Give any eight points.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • G-d's constant supervision of the nation is represented by the display / show loaves / bread being on constant display. His covenant with the Twelve Tribes of Israel is thus clearly shown. (1) • Blasphemy against G-d (using the four-letter Divine Name) is subject to capital punishment. The community is responsible for ensuring the punishment. (24 :16) (1) • Human life is sacred. Deliberate murder is subject to capital punishment. (24 : 17) (1) • There is monetary compensation for the loss of livestock or the maiming of another person. This is to maintain social and economic order in society. (24 : 17 — 19) (1) <p style="text-align: right;"><i>/ more</i></p>		Any point, one mark

Question	Answers	Maximum Marks	Guidance
2 (g)	<p><i>/ continued</i></p> <ul style="list-style-type: none"> • Both the native born and the convert are subject to the same law (24 : 21) (1) • The Land is subject to the Law and the laws of the Sabbatical Year reflect the fact that G-d is the ultimate Owner of the land. (25 : 2 — 7) (1) • The Jubilee Year: The Land is to return to the original owner of the land (or his descendants / inheritors). This helped to maintain the Tribes in their hereditary property. (25 : 8) (1) • A person (or his relative) has the right to redeem himself from slavery / servitude. This is to avoid the development of a permanent underclass in society caught in the poverty trap. (25 : 25 — 28) (1) • There are detailed laws concerning the ownership of property, e.g. a house within a walled city that is sold can be redeemed within a year (25 : 9) and houses in (unwalled) villages can always be redeemed prior to the Jubilee (25 : 31) (1) • To maintain an equitable economic life, interest cannot be charged on loans of either money or consumables / food (25 : 35 — 36) (1) • Slaves / servitors are to be protected. Years of service are limited and servitors / slaves must be treated correctly, fairly and considerately. (25 : 39) (1) <p style="text-align: right;"><i>/ more</i></p>		Any point, one mark

Question		Answers	Maximum Marks	Guidance
2	(g)	<p><i>/ continued</i></p> <ul style="list-style-type: none"> • Endowment valuations to the Temple are set according to age and gender of the person without any consideration at all of their mental abilities or skills, thus demonstrating the value of the human being as a person rather than as a generator of wealth (1). • Animals and real estate that is donated to the Temple is assessed by the court of the priests and its value paid over to the Temple Treasurer. Thus the Temple itself is prevented from becoming an owner of livestock or a landowner. (27 :9 to16) (1) • The donor can himself redeem the property that he has donated but he pays an additional premium. This is to prevent frivolous offerings. (27 :9 to16) (1) • The underlying statement, stressing the sanctity of these laws, is in 27 : 24: “These are the commandments that G-d gave Moses / Moshe for the Israelites, on Mount Sinai.” (1) 	8	Any point, one mark
Total marks for Question 2:			30	

Solutions and Marks Scheme for Question 3 begin on the next page.

Question	Answers	Maximum Marks	Guidance									
3 (a)	Who were the Philistines / Plishtim ? Give any two points.											
	A sea-faring people who originally came from the Greek islands (mainly Crete) (1) who originally settled in the Land of Israel in the time of the Patriarchs. (1) There was a second invasion of the Land by the Philistines / Plishtim in the 13th century BCE and they harassed the scattered communities of the Negev. (1) The Philistines / Plishtim introduced iron into the region. (1) Their main cities included Gath, Gaza, Ashdod, Ashkelon and Ekron. (1)	2	Any point, one mark									
3 (b)	Translate from את יִשְׁבֵי קְעִילָה : to וְהָמָּה שָׁסִים		Award up to 2 marks for each of the three blocks of text according to the following grid.									
	1 They are ransacking the granaries / threshing floors. David enquired of the L-rd [the Divine Oracles, saying] “Shall I go and attack / strike these Philistines / Plishtim ?”	2		<table border="1"> <thead> <tr> <th data-bbox="1480 715 1576 810">Marks</th> <th data-bbox="1576 715 2074 810"><i>Transfer of meaning from Biblical Hebrew to English.</i></th> </tr> </thead> <tbody> <tr> <td data-bbox="1480 810 1576 978" style="text-align: center;">0</td> <td data-bbox="1576 810 2074 978">Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.</td> </tr> <tr> <td data-bbox="1480 978 1576 1153" style="text-align: center;">1</td> <td data-bbox="1576 978 2074 1153">Inconsistent transfer of meaning. Mostly accurate but there are errors and / or missed details. There are instances of error in grammar, punctuation and spelling in English.</td> </tr> <tr> <td data-bbox="1480 1153 1576 1289" style="text-align: center;">2</td> <td data-bbox="1576 1153 2074 1289">Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.</td> </tr> </tbody> </table>	Marks	<i>Transfer of meaning from Biblical Hebrew to English.</i>	0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.	1	Inconsistent transfer of meaning. Mostly accurate but there are errors and / or missed details. There are instances of error in grammar, punctuation and spelling in English.	2	Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.
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2 The L-rd / G-d said to David: “Go and attack / strike. You shall save Keilah. [Thereupon] David’s men said to him: “If we are afraid in Judah / Yehudah, how much more so if we go to Keilah against the Philistine / Plishti forces / lines !”	2											
3 [And] David once again enquired of the L-rd and He answered him: “Get up and go down to Keilah for I am about to deliver the Philistines / Plishtim into your hands.” So David, together with his men, went to Keilah. He fought against the Philistines / Plishtim and led their cattle away and he dealt them a severe blow / he struck them severely and so David saved the inhabitants of Keilah [from the Philistines / Plishtim].	2	<p>Marking Guidance for this Question continues on the next page</p>										

Question		Answers	Maximum Marks	Guidance
3	(b)			<p><i>Marking Guidance for Question 3 (b) cont'd</i></p> <p>Exceptional responses and marks to award:</p> <ul style="list-style-type: none"> • Candidates may answer in faultless English but may not transfer meaning accurately. Award either 0 or 1 mark depending on the level of inaccuracy in meaning. • The transfer of meaning is accurate but contains significant spelling and/or grammar errors. Award 0 or 1 mark, depending on level of inaccuracy of English. <p>1 to 2 marks per phrase, up to a maximum of 6 marks for the whole set of the three blocks of text.</p>
3	(c)	(i)		
		Explain the phrase אף כי		
		An idiom expressing a legal argument (1) from minor to major (1) (<i>e minore / minore ad majus</i>) deductive reasoning (1) from an assumed position (1)	2	Any point, one mark
3	(c)	(ii)		
		Explain the phrase לְשֵׂאל בַּיּוֹד		
		[The implication is] to enquire of the Divine Oracle (1) which was worn / carried by the High Priest (1)	2	Any point, one mark

		Answers	Maximum Marks	Guidance
3	(d)	Explain the verb יָרַד in the context of lines 7 — 8.		
		The verb יָרַד governs the noun clause בְּיָדוֹ which literally means “he went down the ephod / Oracle in his hand” which makes little sense. (1) One could supply an ablative ב before the noun אֶפֶוד, “he went down with the ephod” (1) or treat the verb יָרַד as a <i>hifil</i> (1) “he brought down.” (1)	2	Any point, one mark
3	(e)	(i) Who is Abiathar / Evyatar ? Give any two points.		
		The son of the Chief / High Priest of Nob / Nov (1) who escapes the massacre by Saul / Shaul and Doeg (see I Samuel / Shmuel 22 verses 16 to 17 and verses 20 to 23) (1) He was protected by David. (1)	2	Any point, one mark
3	(e)	(ii) What is the <i>ephod</i> ? Give any two points.		
		It is a decorative tunic supporting a breastplate (the “Divine Oracle”) (1) The breastplate, worn by the Chief / High Priest, is implied but not specifically stated. (1)	2	Any point, one mark
3	(f)	(i) Suggest a translation of each of the following verbs. Justify your translation of each verb. נָכַר		
		<i>Piel</i> of the root נָכַר (1) meaning “He (G-d) regarded him (David) as [in my power] (1) treated [him] as a stranger (1) alienated [him] (1) (Although theoretically it could be construed as a nifal, the objective pronoun אֹתוֹ would be meaningless.)	2	Any point, one mark

Question	Answers	Maximum Marks	Guidance
3 (f)	Give any two points for each verb. (ii) וַיִּשְׁמַע <i>Piel</i> of שמע . (1) Cried out loudly / intensively. (1) <i>Piel</i> causative, challenged / ordered. (1) Enrolled into the army <i>via</i> heralds. (1) Exercised his power. (1)	2	Any point, one mark
3 (g)	Show how the attitude of Saul / Shaul changes towards David. (Consider the information only in I Samuel / I Shmuel, Chapters 20 to 25.) Give any eight points. <i>Amongst others:</i> <ul style="list-style-type: none"> • In the back of the mind of Saul / Shaul is the idea that David is plotting to overthrow his reign (since David has been appointed as king designate by the prophet Samuel / Shmuel). (1) • Clearly seen in I Samuel 22 : 7ff where Saul / Shaul addresses his servants / courtiers: “Will the son of Jesse / Yishai give all of you fields and vineyards? Will he make you leaders? Yet you are all conspiring against me ... “ (1) • At the New Moon festive meal (20 : 30) Saul / Shaul flies into a rage directed at his son Jonathan / Yonatan. “Do you not know that you are choosing the son of Jesse / Yishai to your own shame? ... As long as the son of Jesse / Yishai lives ... you and your monarchy are not safe ...” (1) • Saul / Shaul wants to protect his kingdom and retain it within his own family and he feels that this is his moral and legal right. <p style="text-align: right;"><i>/ more</i></p>		Any point, one mark

Question	Answers	Maximum Marks	Guidance
	<p><i>continued /</i></p> <ul style="list-style-type: none"> • David is a popular figure. This is indicated by the popular saying: “Saul / Shaul has slain his thousands but David — his tens of thousands!” (21 : 12) and Saul / Shaul resents this popularity and sees it as a threat. (1) • Surprisingly, Saul / Shaul is more interested in capturing David whilst he is in Keilah rather than attack the Philistine army. Saul / Shaul responds to David’s attack against the Philistine / Plishti garrison with self-satisfaction, saying (23 : 7) “G-d has delivered [David] into my hands. He has trapped him by making him enter a town with gates and bolts ...” (1) • David, on the other hand, demonstrates that he intends no physical harm to Saul / Shaul: he merely cuts off a corner of the cloak of Saul / Shaul when he could have killed him (1) (1) • Saul / Shaul recognizes that “David will become king” (24 : 21) (1) • At the back of the mind of Saul / Shaul is the protection of his family. He asks David to “swear to me that you will not cut off my family or wipe out my descendants.” (24 : 22) (1) 		
Total marks for Question 3:		30	

Solutions and Marks Scheme for Question 4 begin on the next page.

Question	Answers	Maximum Marks	Guidance
4 (a)	<p>Explain why the verb כרת is often used with the noun ברית . Give any two points.</p> <p>The original custom for making an agreement between parties was to take a calf (or any other animal: the particular animal chosen was often symbolic) and slaughter it and cut (כרת) it in half. (1) The parties to the contract would then walk between the two parts of the carcass (1) The implication was that the various parties were now one being, encapsulated, as it were, within this animal and considered as one (1) and also carried the warning that anyone who broke this agreement would be subject to the same fate as this calf (1)</p>	2	Any point, one mark

Solutions and Marks Scheme for Question 4(b) is on the next page.

Question		Answers	Maximum Marks	Guidance								
4	(b)	Translate from וַיִּשְׁמְעוּ וַיִּשְׁלְחוּ: to הַדְּבָר אֲשֶׁר הָיָה										
	1	The word that came to Jeremiah / Yirmiyahu from the L-rd after the King Zedekiah / Tzidkiyahu had made a covenant with all the people in Jerusalem / Yerushalaim, by calling an amnesty / proclamation of liberty for them.	2	<p>Award up to 2 marks for each of the three blocks of text according to the following grid.</p> <table border="1"> <thead> <tr> <th>Marks</th> <th><i>Transfer of meaning from Biblical Hebrew to English.</i></th> </tr> </thead> <tbody> <tr> <td>0</td> <td>Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.</td> </tr> <tr> <td>1</td> <td>Inconsistent transfer of meaning. Mostly accurate but there are errors and / or missed details. There are instances of error in grammar, punctuation and spelling in English.</td> </tr> <tr> <td>2</td> <td>Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.</td> </tr> </tbody> </table> <p>Exceptional responses and marks to award:</p> <ul style="list-style-type: none"> • Candidates may answer in faultless English but may not transfer meaning accurately. Award either 0 or 1 mark depending on the level of inaccuracy in meaning. • The transfer of meaning is accurate but contains significant spelling and/or grammar errors. Award 0 or 1 mark, depending on level of inaccuracy of English. <p>1 to 2 marks per phrase, up to a maximum of 6 marks for the whole set of the three blocks of text.</p>	Marks	<i>Transfer of meaning from Biblical Hebrew to English.</i>	0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.	1	Inconsistent transfer of meaning. Mostly accurate but there are errors and / or missed details. There are instances of error in grammar, punctuation and spelling in English.	2	Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.
Marks	<i>Transfer of meaning from Biblical Hebrew to English.</i>											
0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.											
1	Inconsistent transfer of meaning. Mostly accurate but there are errors and / or missed details. There are instances of error in grammar, punctuation and spelling in English.											
2	Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.											
	2	“Each person shall release his Hebrew / Ivri manservant / male slave / servitor and maidservant / female slave / servitor into freedom [and] no person shall impose slavery upon his brother / fellow-Hebrew.”	2									
	3	(Thereupon) all the officers and the people that had come / entered into the covenant obeyed / complied, and each person released his male and female servants into freedom and they did not enslave them any more for / and they complied / obeyed and they released them.	2									

Question	Answers	Maximum Marks	Guidance
4 (c)	<p>Show how the Infinitive Construct is used in lines 6 — 11 . Give two examples.</p> <ul style="list-style-type: none"> • In line 6: כָּרַת is used after the preposition אַחֲרַי (1) Used as a gerund / verbal noun (1) The literal translation is “cutting” but in the context it means “making an agreement.” (1) • In line 7 לְקַרְא is used periphrastically. (1) The preposition ל is used instead of the 3rd person masculine singular. (1) • In line 7 לְשַׁלַּח is used periphrastically (1) in the <i>piel</i>, therefore the root שִׁלַּח means to dismiss. (1) • In lines 8 and 10 לְבַלְתִּי עֲבֹד following the negative preposition (1) “not to impose service.” (1) 	2	Any point, one mark
4 (d)	<p>Explain the reference to the noun עֲבָרִי . Give two points.</p> <ul style="list-style-type: none"> • The emphasis on the noun עֲבָרִי refers back to Eber / Ever, a great-grandson of Shem. (Genesis / Berayshit 10 : 24) (1) • It emphasises the pre-Patriarch era and is intended to stress the monotheistic background and foundations of the nation. (1) (See the comment of Ibn Ezra on Exodus / Shemot 20 :2.) • Slavery is considered derogatory and therefore the use of the more ancient term עֲבָרִי is appropriate. (1) • Moses / Mosheh referred to Israel in Egypt, “the land of slavery” as “Ivrim” in Exodus / Shemot 5 : 2 — 3 as a general term to describe the descendants of Abraham / Avraham the Patriarch (1) and therefore the term has a connection with the nation’s time of slavery. (1) 	2	Any point, one mark

Question		Answers	Maximum Marks	Guidance
4	(e)	What does Jeremiah / Yirmiyahu criticize the people for? (<i>lines 12 to 13</i>) Give two points.		
		That the nation has re-imposed slavery (1) and has reneged on their solemn promise. (1)	2	Any point, one mark
4	(f)	(i) Explain the dagesh in the letter ת in each of the following: כְּרַתִּי		
		It replaces the ת of the root כרת (1) and the word כְּרַתִּי is short for כרתתי (1)	1	Either point, one mark
4	(f)	(ii) אֲתֶם		
		Elided נ (1) and the word is short for אַתֶּם (1) as in other Semitic languages.	1	Either point, one mark
4	(g)	The noun דְּרוֹר is used three times (<i>in lines 18, 22 and 23</i>). Show how Jeremiah / Yirmiyahu uses irony in his choice of this noun.		
		The noun דְּרוֹר has the basic meaning of freedom / amnesty / liberty (as in lines 18 and 22) (1) whereas in line 22, it is used in the sense of allowing other nations to use their freedom against Judah / Yehudah (1) thus subjecting them to destruction and famine. (1) This use of the word דְּרוֹר (in line 22) is in contrast to the usual meaning of the noun דְּרוֹר. (1)	2	Any point, one mark

Question		Answers	Maximum Marks	Guidance
4	(h)	(i) Explain the use of — אֵת in the phrase אִישׁ אֵת עֲבָדוֹ		
		אֵת is the object-marker	1	
4	(h)	(ii) Explain the use of — לְ in the phrase אִישׁ לְרֵעֵהוּ		
		לְ is often used in conjunction with a pair of nouns that closely relate to each other (1) (Person relating to a friend.) [See Gesenius 119r]	1	
4	(i)	Explain both of the nouns, בַּיִת and שֵׁם in the phrase בַּבַּיִת אֲשֶׁר נִקְרָא שְׁמִי עָלָיו.		
		בַּיִת refers to the Temple in Jerusalem / Yerushalaim (1) with which the Name of G-d is associated. (1) The noun שֵׁם is sometimes used as a representation of the Divine Name (1). (See “Living NaCH” Volume 2, page 255 [Y. Elman])	2	Any point, one mark
4	(j)	Show how contracts / covenants are considered important in Judean society. (Use only the information contained in Jeremiah / Yirmiyahu, Chapters 31 — 35.) Give any eight points.		
		<ul style="list-style-type: none"> The expression “New Covenant” means that the covenant of the Torah will intrinsically be in the heart of the nation. This is something “new” and the consequence of this is that the “G-d — People” relationship, no longer dependent upon the mind of the people so much, will therefore be more secure and permanent. (31 : 30 to 32) (1) <p style="text-align: right;"><i>/ more</i></p>		Any point, one mark

Question	Answers	Maximum Marks	Guidance
4 (j)	<p><i>continued /</i></p> <ul style="list-style-type: none"> • Just as the natural laws of the universe are immutable, so is G-d's relationship with Israel immutable and never-ending. (31 : 34 to 35) (1) • Real estate is transferred only through a legal process including documentation (1) which needs to be preserved (1) (32 : 14 to 15) (1) • The nation will be restored to its Land. This is intrinsic to the "eternal Covenant" that promises "I will plant them in their Land." (32 : 40) (1) • G-d will fulfil His promise to Israel, "I will cause a righteous descendant of David to sprout forth" (33 : 14 to 15) (1) • There is a specific Covenant with the House of David: "I will never cease appointing their descendants as rulers." (33 : 17) (1) • There is a specific Covenant with the Levites: "I will cause the Levites who serve Me to multiply like the stars of the heavens, which cannot be counted, and as the sand on the seashore, which cannot be measured." (33 : 22) (1) • The king is not <i>supra legis</i> (above the law). Once the slaves are freed, their position is guaranteed by Covenant and the king, too, is subject to this law. (34 : 18 to 21) (1) <p style="text-align: right;"><i>/ more</i></p>		Any point, one mark

Question	Answers	Maximum Marks	Guidance
	<p><i>continued /</i></p> <ul style="list-style-type: none"> • Private covenants such as those which the Rechavites observed included not drinking wine, not living in permanent housing or not engaging full-time in agriculture and these were strictly observed by individual families or clans. (35 : 1 to 12) (1) • The nation is subject to criticism from prophets for not obeying G-d's covenant with them and G-d constantly sends prophets to remind them of their obligations. (1) 	8	Any point, one mark
Total marks for Question 4:		30	

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