

GCE

Biblical Hebrew

Advanced Subsidiary GCE

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

Mark Scheme for June 2014

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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.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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Annotations used in the detailed Mark Scheme (to include abbreviations and subject-specific conventions).

Annotation	Meaning
	Blank Page – this annotation must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
	Negative
	Slash
	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		Answer	Marks	Guidance									
1	(a)	An oath	1										
1	(b)	<ul style="list-style-type: none"> They will not focus simply on the exodus from Egypt (1) but will focus on the exodus “from the land of the north” (1) and all other places from where the people were expelled. (1) 	2	Any information, one mark									
1	(c)	1	“Indeed, I am summoning / sending the many fishermen” – this is the declaration of G-d / the L-rd —	2	Award up to 2 marks for the block of text according to the following grid. <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 15%;">Marks</th> <th style="width: 85%;">Transfer of meaning from Biblical Hebrew to English.</th> </tr> </thead> <tbody> <tr> <td style="text-align: center;">2</td> <td>Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.</td> </tr> <tr> <td style="text-align: center;">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 style="text-align: center;">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> </tbody> </table>	Marks	Transfer of meaning from Biblical Hebrew to English.	2	Accurate transfer of meaning. Virtually faultless 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.	0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.
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		2	“They will catch them! And after that I will send for the many huntsmen	2									
		3	“and they will hunt them from off every mountain and from every hill and from the [hidden] clefts of the rocks	2									
4	“For all their ways are upon all their ways; they are not hidden from before Me	2											
5	“Their sins are not hidden from My eyes – and I will pay them back quickly / immediately – and double! –	2											
6	“both, for their deliberate sins and for their inadvertent sins, for they have defiled My land	2											
7	“they have filled [the land of] My inheritance with the carcasses of their despicable deeds and with their disgraceful activities / deeds.”	2											

Exceptional responses and marks to award:

- 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.

Question		Answer	Marks	Guidance
				<ul style="list-style-type: none"> The transfer of meaning is accurate but contains significant spelling and/or grammar errors. <ul style="list-style-type: none"> Award 0 or 1 mark, depending on level of inaccuracy of English. <p>Award up to a maximum of 2 marks for each block of text.</p>
1	(d)	<ul style="list-style-type: none"> Just as the potter can destroy a [blemished] clay vessel, so can G-d punish the nation to make it perfect. (1) Just as the potter can form another vessel from the soft clay to replace the failed one, so can G-d redirect the nation to fulfil its destiny. (1) The people of Israel should consider themselves as totally dependent on G-d, just like clay in the hands of the potter. (1) 	3	Any point, one mark
1	(e)	The prophet is speaking on behalf of G-d / as G-d's mouthpiece.	1	
1	(f)	The verb נחם in the <i>nifal</i> (1) has the specific meaning "to reconsider a situation" (1) in contrast to the <i>piel</i> where it means "comforting." (1)	2	Any point, one mark

Question		Answer	Marks	Guidance
1	(g)	<p>Amongst others:</p> <ul style="list-style-type: none"> • He uses a participle [שלהם] to add to the dramatic effect and attract the attention of the listener / reader (1) • He uses a verb and its cognate noun [דוג and צוד] to underpin an idea (1) • He uses images from the world of nature: “[hidden in] clefts of the rock” (1) • He uses parallelisms [נסתר and נצפן] in order to emphasize the basic idea (1) • He uses exaggerated emphatic language: “carcasses of the despicable deeds” (1) • He uses nouns in two different forms for effect [עו and מעוד](1) • He uses rhetorical questions (line 15) (1) 	5	Any point, one mark
1	h)	<ul style="list-style-type: none"> • The people will see G-d as the centre of the Nation’s power (1) • The people will gravitate towards G-d from all directions (1) • and they will realise that their culture was based on falsehood and current passing fashions (1) • Other nations will turn away from their incorrect activities and pursuits (1) 	3	Any point, one mark

Question		Answer	Marks	Guidance
1	i)	<p>יֵעַן אֲשֶׁר עָזַבְנִי וַיִּנְכְּרוּ אֶת הַמָּקוֹם הַזֶּה וַיִּקְטְרוּ בוֹ לֵאלֹהִים אֲחֵרִים אֲשֶׁר לֹא יִדְעוּם</p>	2	Award up to 2 marks for the block of text according to the following grid.
		<p>הֵמָּה וְאֲבוֹתֵיהֶם וּמַלְכֵי יְהוּדָה וּמְלֹאוֹ אֶת הַמָּקוֹם הַזֶּה דָּם נִקְיִים</p>	2	
Question 1 Total:			35	

Question	Answer	Marks	Guidance								
2	<p>1 רָאוּ מָה בֵּין מִלְדָּ בֶּשֶׁר וְדָם לֹא-ל עֲלִיוֹן בּוֹרָא / עוֹשֶׂה / קוֹנֵה שָׁמַיִם וְאָרֶץ</p>	15	<p>Firstly, award up to 10 marks, that is, 2 marks for each of the five blocks of text for the accurate application of the rules of vovelling of Biblical Hebrew according to the following grid:</p>								
	<p>2 כְּשִׁלּוּחַ ה' אֶת נְבִיאָיו לַעְזוֹר לַעֲמוֹ יִדַּע יִדַּע כִּי [יַעְזְרוּ / יוֹעִילוּ] לְכָל</p>		<table border="1"> <thead> <tr> <th data-bbox="1480 424 1615 488">Marks</th> <th data-bbox="1615 424 2069 488">Transfer of meaning from Biblical Hebrew to English.</th> </tr> </thead> <tbody> <tr> <td data-bbox="1480 488 1615 624">2</td> <td data-bbox="1615 488 2069 624">Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.</td> </tr> <tr> <td data-bbox="1480 624 1615 831">1</td> <td data-bbox="1615 624 2069 831">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 831 1615 1031">0</td> <td data-bbox="1615 831 2069 1031">Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.</td> </tr> </tbody> </table>	Marks	Transfer of meaning from Biblical Hebrew to English.	2	Accurate transfer of meaning. Virtually faultless 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.	0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.
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<p>3 וַיֹּאכַל / וַיִּתֵּן מִשֶּׁה לַחֵם אֶל הָעָם כָּל יוֹם וַתִּתֵּן לָהֶם מִרִּים אַחֹת מִשֶּׁה לָהֶם מִמֵּן הַבָּאֵר אֲשֶׁר נִסְעָה עִמָּם</p>											
<p>4 כְּאֲשֶׁר אַחֲיָהֶם אֶהְרוּ הַכֹּהֵן הַגָּדוֹל חַי הָיוּ עֲנִי הַכְּבוֹד לְהִגֹּן עַל הָעָם</p>											
			<p>Then secondly award up to 5 marks for appreciation of idiom and style over the whole translation, according to the grid on the next page:</p>								

Question	Answer	Marks	Guidance													
5	<p style="text-align: center;">אֶדְ בְּשִׁלּוּחַ מֶלֶךְ בְּשָׂר וְדָם אֶת שָׂרֵיו לְעָרִים וּכְפָרִים רַק יִקְוָה כִּי שָׂרֵיו יִכְלְכְלוּם</p>		<table border="1"> <thead> <tr> <th data-bbox="1478 248 1606 344">Marks</th> <th data-bbox="1606 248 2078 344">Accuracy of application of the idioms and style of Biblical Hebrew</th> </tr> </thead> <tbody> <tr> <td data-bbox="1478 344 1606 480">5</td> <td data-bbox="1606 344 2078 480">The Candidate demonstrates a virtually faultless appreciation of the Biblical Hebrew style in his or her composition.</td> </tr> <tr> <td data-bbox="1478 480 1606 584">4</td> <td data-bbox="1606 480 2078 584">The Candidate demonstrates an almost faultless appreciation (allowing two minor lapses).</td> </tr> <tr> <td data-bbox="1478 584 1606 719">3</td> <td data-bbox="1606 584 2078 719">The Candidate demonstrates an appreciation of the Biblical Hebrew style in the majority of his or her composition.</td> </tr> <tr> <td data-bbox="1478 719 1606 855">2</td> <td data-bbox="1606 719 2078 855">The Candidate has used at least five idioms or emulated the Biblical Hebrew style in at least five instances.</td> </tr> <tr> <td data-bbox="1478 855 1606 1062">1</td> <td data-bbox="1606 855 2078 1062">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.</td> </tr> </tbody> </table>	Marks	Accuracy of application of the idioms and style of Biblical Hebrew	5	The Candidate demonstrates a virtually faultless appreciation of the Biblical Hebrew style in his or her composition.	4	The Candidate demonstrates an almost faultless appreciation (allowing two minor lapses).	3	The Candidate demonstrates an appreciation of the Biblical Hebrew style in the majority of his or her composition.	2	The Candidate has used at least five idioms or emulated the Biblical Hebrew style in at least five instances.	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.	
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	SECTION A Total:	50														

Question		Answer	Marks	Guidance								
3	(a)	<ul style="list-style-type: none"> It draws the immediate attention of the listener / reader (1) as it is the equivalent of the present tense and brings the listener / reader directly into the situation (1) 	2									
3	(b) (i)	<p>Why have you dwelled amongst the sheep enclosures / ash-heaps / fireplaces / windswept plains / pastures to hear the shrieking of the flocks? Now [you] divisions of Reuben / Reuven! — [you] great ones! — philosophers / devising plots in [your] hearts! Gilead / Gil'ad dwells over the Jordan / Yarden and Dan / Don — why does he dwell / live in ships?</p>	2	<p>Award up to 2 marks for the block of text according to the following grid.</p> <table border="1"> <thead> <tr> <th>Marks</th> <th>Transfer of meaning from Biblical Hebrew to English.</th> </tr> </thead> <tbody> <tr> <td>2</td> <td>Accurate transfer of meaning. Virtually faultless 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>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> </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. <ul style="list-style-type: none"> Award either 0 or 1 mark depending on the level of inaccuracy in meaning. <p>Guidance for this question continues on the next page.</p>	Marks	Transfer of meaning from Biblical Hebrew to English.	2	Accurate transfer of meaning. Virtually faultless 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.	0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.
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					<p>3 (b) continued]</p> <ul style="list-style-type: none"> The transfer of meaning is accurate but contains significant spelling and/or grammar errors. <ul style="list-style-type: none"> Award 0 or 1 mark, depending on level of inaccuracy of English. <p>Award up to a maximum of 2 marks for each block of text.</p>
3	(b)	(ii)	<ul style="list-style-type: none"> from the root שפה [to set a fire] (1) (compare II Kings 4 : 38) Dual form (1) Ash-heaps (compare אשפה) (1) or from the context, sheep-enclosure, from the root שפה (to sweep bare [of human habitation] thus, grazing area or pasture) (1) 	2	Any point, one mark
3	(c)		<ul style="list-style-type: none"> Deborah / Devorah is described as an active female prophet (1) whereas Gideon / Gidon is not given any honorific title / is titled only as “the son of Joash / Yoash” (1) Deborah / Devorah is portrayed as a well-established figure, openly “sitting under a terebinth / tree” (1) whereas Gideon / Gidon is involved in clandestine agricultural work (1) Deborah / Devorah is confident when summoning assistance (1) whereas Gideon / Gidon is surprised when addressed by G-d’s messenger (1) 	4	Any point, one mark

Question		Answer	Marks	Guidance
3	(d)	<ul style="list-style-type: none"> The noun אב is used in the sense of 'founder' (1) The form אבִי has the construct [genitive] ending (1) The title עזרי is a diminutive of Abiezer / Aviezer (1): [one of the six clans of the tribe Manasseh / Menasheh, see Joshua / Yehoshua 17:2] 	2	Any point, one mark
3	(e)	(i) to store up	1	
3	(e)	(ii) <ul style="list-style-type: none"> the Infinitive of the root נוס (1) thus literally 'cause to flee' [for safety] / 'remove to a safe place / conceal' (1) [Sheffield Vol.7 p.643] or to drive hastily (1) [B.D.B. page 631] 	2	One mark for observation of the use of root and one mark for suggestion or justification of translation.
3	(f)	<p>Amongst others:</p> <ul style="list-style-type: none"> Deborah / Devorah reassures Barak by invoking the authority of G-d. She also reassures Barak when she promises that Sisera will definitely be defeated. Her positive backing for Barak: 'I will definitely go with you.' Deborah / Devorah states, "G-d will hand over Sisera to you through the hand of a woman." Deborah / Devorah praises the tribe of Zebulun / Zevulun for being prepared to give their life for the protection of the Nation. G-d's messenger calls Gideon / Gidon, 'Mighty man of the army.' Similarly, Gideon / Gidon is informed, 'Go with your newly acquired strength and save Israel.' Also, G-d's messenger assures Gideon / Gidon, 'I will be with you.' 	5	Any point, one mark
Question 3 Total:			20	

Question			Answer	Marks	Guidance								
4	(a)	(i)	<p>For the sake of Zion – I will not be silent.</p> <p>For the sake of Jerusalem / Yerushalayim – I will not be quiet, until its righteousness shines like a brilliant light and its power of salvation burns like a flaming torch.</p> <p>Nations will see your righteousness.</p>	2	<p>Award up to 2 marks for the block of text according to the following grid.</p> <table border="1"> <thead> <tr> <th>Marks</th> <th>Transfer of meaning from Biblical Hebrew to English.</th> </tr> </thead> <tbody> <tr> <td>2</td> <td>Accurate transfer of meaning. Virtually faultless 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>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> </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. <ul style="list-style-type: none"> ○ 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. <p>Guidance for this question continues on the next page.</p>	Marks	Transfer of meaning from Biblical Hebrew to English.	2	Accurate transfer of meaning. Virtually faultless 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.	0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.
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					4 (a) (i) continued] <ul style="list-style-type: none"> ○ Award 0 or 1 mark, depending on level of inaccuracy of English. Award up to a maximum of 2 marks for each block of text.
4	(a)	(ii)	Prophetically speaking on behalf of G-d.	1	
4	(b)		<ul style="list-style-type: none"> • Jerusalem / Yerushalayim will not be considered abandoned (1) • but will be called a city where 'My (G-d's) delight is within it.' (1) • G-d will continually provide protection for the city. (1) • Society should remain vocal on behalf of Jerusalem / Yerushalayim until it is considered 'praiseworthy in the land.' (1) 	4	Any point, one mark. Other relevant points allowed.
4	(c)		<ul style="list-style-type: none"> • Noun (1) • from the verbal root דמה (1) • compare נקי from verbal root נקה [or similar example] (1) 	2	Any point, one mark
4	(d)		<ul style="list-style-type: none"> • The first question is introduced by למה. (1) • In the second question the למה is 'carried forward' from the previous question. (1) 	2	Any point, one mark
4	(e)		<ul style="list-style-type: none"> • The Nation only inherited the land for a short period of time. (1) • The Nation sees its Temple trampled by the enemy. (1) • It could be considered as if G-d never ruled over the Nation (1) • It is as if G-d's influence was not felt in the Nation and (1) • If G-d had been more interactive with the Nation then any power rising up against the Nation would have imploded / been destroyed. (1) 	4	Any point, one mark

Question		Answer	Marks	Guidance
4	(f)	<ul style="list-style-type: none"> The <i>dagesh</i> in the ל is on account of the geminate root (1) [the point about the long vowel in the ט has been noted] [Sheffield Vol.3 p115] The long vowel of the י retracts the tone (1) [and thus] creates a need for a strong <i>dagesh</i> in the ל (1) to facilitate an emphatic reading of the letter (1) [See footnote in Da'at Mikra <i>ad loc</i>] Alternatively this is a <i>nifal</i> perfect of root זלל (1) One might have expected נזלו as in Judges / Shoftim 5:5 <i>kal</i> Perfect] (1) 	2	Any point, one mark
4	(g)	<p>Amongst others:</p> <ul style="list-style-type: none"> G-d will restore the inhabitants of the Nation to the land. (1) They will be considered the legitimate owners (1) [note the emphasis on the root ירש 'to take possession'] Farming areas which were abandoned will again be grazing lands of sheep and cattle. (1) The people of the Nation will be considered as 'the children and servants of G-d.' (1) and as 'a Nation that seeks G-d.' (1) 	3	Any point, one mark
Question 4 Total:			20	

Question			Answer	Marks	Guidance								
5	(a)	(i)	Those that trust in the L-rd are like Mount Zion which cannot be moved they / he will dwell there forever. Just as Jerusalem / Yerushalayim has mountains surrounding it, so the L-rd surrounds His people from now and forever more.	2	<p>Award up to 2 marks for the block of text according to the following grid.</p> <table border="1"> <thead> <tr> <th>Marks</th> <th>Transfer of meaning from Biblical Hebrew to English.</th> </tr> </thead> <tbody> <tr> <td>2</td> <td>Accurate transfer of meaning. Virtually faultless 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>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> </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. <ul style="list-style-type: none"> ○ 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. <ul style="list-style-type: none"> ○ Award 0 or 1 mark, depending on level of inaccuracy of English. <p>Award up to a maximum of 2 marks for each block of text.</p>	Marks	Transfer of meaning from Biblical Hebrew to English.	2	Accurate transfer of meaning. Virtually faultless 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.	0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.
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Question			Answer	Marks	Guidance
5	(a)	(ii)	<i>Nifal</i>	1	
5	(b)		<ul style="list-style-type: none"> A group of wicked people finds it impossible to associate with the righteous (1) as a result the righteous are not negatively affected by the iniquities of the wicked (1) He implores G-d to promote those who are essentially good and honest (1) Whereas, he implores G-d to lead evil doers into further evil (1) 	4	Any point, one mark
5	(c)	(i)	Poetic / paragogic extension of עולה	1	
5	(c)	(ii)	Extended (toned down) Imperative / Command	1	
5	(d)		<ul style="list-style-type: none"> Devoted to the memory of David (1) Written in the style of David (1) Claiming to be written by [pseudepigraphical] imitation of David (1) Belonging to the David collection. (1) 	2	Any point, one mark
5	(e)		<ul style="list-style-type: none"> As a meta-ethical word that needs to be defined. (1) In the Biblical sense, it is 'what G-d approves' (1) Thus in this context, 'absolutely excellent.' It is further defined by its parallel adjective נעים (1) [exquisite] [Ibn Ezra's comment <i>ad loc</i>] 	2	Any point, one mark
5	(f)	(i)	The appointment of Aaron / Aharon as the first Chief Priest [reported in Leviticus / Vayikra 8:12]	1	
5	(f)	(ii)	The third root letter from the root מדר is missing.	1	

Question		Answer	Marks	Guidance
5	(g)	<p>Amongst others:</p> <p>Difficulties</p> <ul style="list-style-type: none"> The noun טל (dew) seems out of place in the context of Mount Hermon [where one would expect שלג snow] (1) טל has been understood as a general word for 'distillation' (1) [Rabbi Dr. S. Schonfeld's edition of Psalms] Geographically impossible for dew or snow to descend from Mount Hermon to Mount Zion. (1) <p>Possible solutions</p> <ul style="list-style-type: none"> Ibn Ezra understands the noun טל as serving both clauses of the stanza (1) [an implied ellipsis] A reconstruction of the stanza: "Just as the dew / distillation / snow descends – so does the spiritual distillation descend upon the hills [ie. the people] of Zion" (1) [from the Temple] [see the comments of R. Menachem Meiri <i>ad loc</i>] 	3	<p>Candidates must make an attempt to resolve the problem.</p> <p>A maximum of 2 marks for difficulties and a maximum of 2 marks for solutions.</p>
5	(h)	<ul style="list-style-type: none"> Introduces 'ethical – religious' values using a participle – thus implying that these are eternal (line 1) (1) Pentateuchal history is similarly introduced implying that these are not simply 'past events' but of eternal value. (1) The phrase עד העולם implies that the values upheld by the Psalmist's are eternal / 'beyond time' (1) 	2	Any point, one mark
Question 5 Total:			20	

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 ESSAY IS 10 MARKS

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

Solutions and Marks Scheme for Questions 6, 7 and 8 continue on the next page.

Question	Answer	Marks	Guidance
6	<p><i>Amongst the points to be considered:</i></p> <ul style="list-style-type: none"> • The opening verses of Chapter 4 record that “the nation did that which was evil in the eyes of the L-rd” ... “they cried out in the eyes of the L-rd” • Similarly in the opening verses of Chapter 6, it is recorded that the L-rd sent a prophet to reassure the nation when they felt the pressure of the invading tribe of Midian. • Similarly, Deborah is described as a ‘prophet’ which is a word used, in the technical sense, of ‘one appointed by G-d’. (4 : 1 ff) • Deborah / Devorah invokes the authority of G-d when issuing orders. • Thus she speaks with authority to Barak, “Is it not the L-rd that has given Sisera ...” (4:14) and similarly “The L-d has confounded” (4 : 15) • Deborah / Devorah invokes the authority of G-d when encouraging others. • When praising the volunteers she prays: “Bless the L-rd” (5 : 2) • and when remembering past events, she emphasises the role of G-d: “The L-rd was active when He went from Seir” (5 : 4) • One reads of a messenger of G-d appearing to Joash / Yoash [father of Gideon / Gidon] who is a clan leader of Manasseh / Menasheh (6 : 1) • similarly Gideon / Gidon is addressed, “G-d / the L-rd is with you” (6 : 7) and Gideon / Gidon acknowledges that “the L-rd took them out of Egypt” (6 : 14) • Gideon / Gidon further acknowledges that he is totally subject to G-d’s advice 	10	

Question	Answer	Marks	Guidance
7	<p><i>Amongst the points to be considered:</i></p> <ul style="list-style-type: none"> • Isaiah / Yeshayahu acknowledges that the nation has acted in an incorrect manner, e.g <ul style="list-style-type: none"> “Your sins have separated you from G-d” (59 : 2) “He does not hear you — your hands are polluted” (59 : 3) “Their feet run to do evil” (59 : 7) “Justice is far from us” (59 : 9) “for we have committed many crimes” (59 : 12) • With all that, however, Isaiah / Yeshayahu expounds the positive relationship that G-d has with the nation. • G-d is portrayed as a protector “He has donned the righteousness like a suit ...” (59 : 17) and He “has wrapped Himself in the cloak of vengeance” (59 : 17) • The spiritual connection is emphasized. “My Spirit rests on you and My word which I have put in your mouth will not depart.” (60 : 1) • The continued closeness with the nation is underpinned: “His glory will be seen on you; nations will walk by your light.” (60 : 2) • He further predicts a positive message for the viability of the nation, eg. <ul style="list-style-type: none"> “Foreigners will rebuild your walls ... “strangers will rise and pasture your sheep. (61 : 5) and the people of the nation will not build for others to settle there nor plant for others to eat there.” (65 : 22) • Isaiah / Yeshayahu contrasts the situation of the past with what can be expected in the future: <ul style="list-style-type: none"> “Though I struck you in My anger ... but with My favour I have mercy on you” (60 : 10) 	10	

Question	Answer	Marks	Guidance
	<ul style="list-style-type: none"> • The positive injection of spirituality is given momentum by the prophet: “The Spirit of the L-rd is upon me — for G-d has anointed me to bring good news to the humble ...” (61 : 1) • There is a focus on the centrality of Jerusalem / Yerushalayim, the chief city of the nation, despite the possible failures of the nation: “For Zion’s sake, I will not be silent and for the sake of Jerusalem / Yerushalayim, I will not be still” (62 : 1) • and the future ingathering of the nation is stressed: “Clear a path for the nation ... they will be called a holy nation” (62 : 10) • The prophet engages with the idea of G-d’s continual approachability even when their behaviour is not pleasing to Him: “I stretch out My hand to you at all times, even to a rebellious people who walk along the path that is not good.” (65 : 1 – 2) 		
8	<ul style="list-style-type: none"> • The Psalmist expresses the realization that Man cannot face the difficulties of life by himself. To emphasize and thus dramatize this, he uses a double protasis in Psalm / Tehillim 124: “If G-d was not with us ...” (verses 1 – 2) • This is followed by a treble apodosis (1) “Then life would have swallowed us ... water would have drowned us ... then the (rising) waters of the wadi would have passed over us” (verses 3 – 5) • He uses geography as a setting to dramatize a theological idea in order to bolster the faith of the nation in the time of everyday anxiety. • Thus in Psalm 125 he paints the scene of the mountains of Jerusalem surrounding the city and compares this to G-d surrounding His nation. (verse 2) 	10	

Question	Answer	Marks	Guidance
	<ul style="list-style-type: none"> • He readily acknowledges that the threat of the enemy is ever present. Thus in Psalm 129, he emphasises the motif, “For a long time they have troubled me, from my youth” which is repeated twice as a poetic underpinning. (verses 1– 2) • So important is this motif to the Psalmist, that he does not attempt a parallel equivalent as is his usual method. He counts as fortunate the man who has filled his quiver with arrows so he can negotiate successfully with the enemy (127 : 5). This idea is introduced with the recurring poetic word אשרי. • He readily utilizes everyday agricultural scenes in a dramatic fashion to bring home the message. Thus the “haters of Zion” (129 : 5) cannot be allowed to reap or pile the grain (verse 7) • He readily acknowledges that there are people who have a negative impact on society. • When the Psalmist wishes to encourage society to anticipate a brighter future, he readily uses different nounal forms to express subtly different concepts. • He understands that Man may not achieve all his ambitions, however noble they may be. • Thus King David’s personal frustrations are expressed “I will not come into my house ... I will not allow sleep to my eyes until I find a place for G-d” (132 :3 – 5) 		
	Marks for any one of Question 6, 7 or 8:	10	
	Total marks for Section B:	50	

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