

Biblical Hebrew

ADVANCED GCE **H417**

ADVANCED SUBSIDIARY GCE **H017**

Mark Schemes for the Units

June 2009

H017/H417/MS/R/09

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MARK SCHEMES FOR THE UNITS

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F191 Translation; comprehension and literature

SECTION A			
Question Number	Answers	Max Mark	
1 (a) (i)	Translate from וַיְהִי הַיּוֹם (line 1) to אָדָּךְ אֶת נַפְשׁוֹ שָׁמֵר : (line 8). Do not translate the words on line 6.		
	Hebrew	English	reject
	וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל י”	It once happened / One day the sons of G-d / the angels of G-d came to position themselves against the L-rd.	
	וַיָּבֹא גַם הַשָּׂטָן בְּתוֹכָם לְהִתְיַצֵּב עַל י” :	and the Opposer (Satan) came with them to position himself against the L-rd.	
	וַיֹּאמֶר י” אֶל הַשָּׂטָן אֵי מֵאֵה תָּבִיא	G-d said to the Opposer, “From where have you come?”	
	וַיַּעַן הַשָּׂטָן אֶת י” וַיֹּאמֶר מִשָּׁט בָּאָרֶץ וּמִהֲתִהַלֵּךְ בָּהּ :	The Opposer answered G-d, saying, “From roving the earth, and travelling throughout it.”	
	וַיֹּאמֶר י” אֶל הַשָּׂטָן הֲשִׁמַּתָּ לְבָדָּךְ אֶל עַבְדִּי אִיּוֹב	G-d said to the Opposer, “Have you paid attention to My servant Job / Iyov	
	כִּי אֵין כָּמוֹהוּ בָּאָרֶץ אִישׁ תָּם וַיִּשָּׂר יִרָא אֶל-אֱלֹהִים	for there is none like him on earth — an honest, upright person who fears G-d	
	וְסָר מִרָע וְעָדֵנוּ מִחַזִּיק בְּתַמּוֹתוֹ	who shuns evil and still retains his integrity —	
	וַתִּסְתַּנֵּי בוֹ לְבַלְעוֹ חַנּוּם :	Yet you have incited Me against him to destroy him without cause.”	
	וַיַּעַן הַשָּׂטָן אֶת י” וַיֹּאמֶר אִלְמָּה שְׁלַח נָא יָדְךָ וְגַע אֶל עֲצָמוֹ וְאֶל בְּשָׂרוֹ אִם לֹא אֶל פְּנֵיךָ יִבְרָכְךָ :	The Opposer answered G-d, saying: But if You would stretch Your hand now against him and touch his bone and his flesh; would he not curse you to Your face?”	
וַיֹּאמֶר י” אֶל הַשָּׂטָן הֲנִוּ בְּיָדְךָ אָדָּךְ אֶת נַפְשׁוֹ שָׁמֵר :	Then G-d said to the Opposer, “Indeed / Very well! he is in your hand — but you must take care of his life!”		
Award up to 2 marks per block of text according to the grid on the next page.			
		[more	

1 (a) (i) [cont'd]	Marks	<i>Transfer of meaning from Biblical Hebrew to English.</i>	Max Mark
	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. Faultless or 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 level of inaccuracy of English. <p>1 — 2 marks per phrase, up to a maximum of 20 marks.</p>			[20]
1 (a) (ii)	<p>Explain the meaning of the verb בָּרַךְ (<i>lines 7 and 11</i>) in the context of this passage.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • The verb normally means ‘to bless’ but is used euphemistically here to mean ‘curse.’ • It is an example of a privative <i>piel</i>. <p>1 mark for any of the above, up to a maximum of 2 marks.</p>		[2]
1 (b)	<p>What does Job / Iyov do to relieve his suffering? (<i>lines 9-10</i>). Mention any two points.</p> <ul style="list-style-type: none"> • Scrapes himself with a potsherd to relieve the sores. • Sits amongst ashes. <p>1 mark for any of the above, up to a maximum of 2 marks.</p>		[2]
1 (c)	<i>[on next page]</i>		

1 (c)	<p>How does the wife of Job / Iyov react to his sufferings? (<i>lines 10 — 11</i>).</p> <p>Mention any two points.</p> <ul style="list-style-type: none"> • She asks him why he holds fast to his integrity. • She tells him to curse G-d and die. • If he does this he would be relieved of his sufferings. <p>1 mark for any of the above, up to a maximum of 2 marks.</p>	<p><i>Max. Mark</i></p> <p>[2]</p>
1 (d)	<p>בְּכֹל זֹאת לֹא חָטָא אִיב בְּשִׁפְתָיו (<i>line 12</i>).</p> <p>How does this phrase help the reader to understand the character of Job / Iyov?</p> <p>Mention any three points.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • He holds steadfast to the will of G-d. • Job is a full of piety. • Narrative irony – Job / Iyov does not curse G-d despite his suffering and yet his wife is quick to tell him to do this, Job / Iyov states that she speaks like ‘one of the foolish women speak’ • Job’s reaction to the suffering is an unvoiced act. • Job does not utter a word of acceptance or non-acceptance at his plight. Instead, he quietly assumes the attitude of acceptance. <p>1 mark for any of the above, up to a maximum of 3 marks.</p>	<p>[3]</p>
1 (e)	<p>Account for the <i>Kametz</i> under the letter ט in the verb חָטָא. (<i>line 12</i>).</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • The third letter of the root, א, indicates a weak verbal stem • and therefore attracts a preceding <i>Kametz</i> (ֿ) • and not the normal <i>Patach</i> (ֿ) <p>Any point 1 mark, maximum 1 mark</p>	<p>[1]</p>
1 (f) (i)	<p>What is the conjugation (<i>binyan</i>) of the verb וַיַּעֲדוּ? (<i>line 14</i>)</p> <p><i>Niphal</i></p> <p>1 mark for the correct conjugation.</p>	<p>[1]</p>
1 (f) (ii)	<p>Why is this conjugation used?</p> <p>Indicates reciprocal / inter-active action</p>	<p>[1]</p>

1 (g)	<p>The words in line 6 are difficult to translate. What idea do you think they convey?</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • Whilst a person has his health / his skin he will make an effort. • A man may be tempted to give up his beliefs to save his life. <p>1 mark for each of the above.</p>	<p>Max. Mark</p> <p>[2]</p>
1 (h)	<p>Give any two distinct ways in which the friends of Job / Iyov react to his situation. (<i>lines 14-17</i>)</p> <ul style="list-style-type: none"> • Nod in sympathy in order to comfort him. • Raise their voices and cried. • Tear their clothing. • Throw dust on their heads. • Sit with him for seven days and nights. • Remain silent as they recognised his anxiety. <p>1 mark for any of the above, up to a maximum of 2 marks.</p>	[2]
1 (i)	<p>Give any two examples of parallelisms in these passages.</p> <p>Amongst others:</p> <p>משׁט בָּאָרֶץ וּמִהַתְהַלֵּךְ בָּהּ From roving the earth, and travelling throughout it. / From going to and fro on the earth and walking up and down on it (<i>line 3</i>)</p> <p>יָדָה שְׁלַח נָא יָדָה react against (him) (<i>line 7</i>) and וְגַע אֶל עַצְמוֹ damage his body / harm him (<i>line 7</i>)</p> <p>מִכַּף רַגְלוֹ וְעַד קִדְקֵדוֹ from the sole of his foot to the crown of his head (<i>line 9</i>)</p> <p>1 mark for any of the above, up to a maximum of 2 marks.</p>	[2]
1 (j)	<p>Show how the attitude of Job / Iyov in Paragraph 2 is different from his attitude in Paragraph 1.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • In Paragraph 1 he is stoic and accepts his discomfort. • In Paragraph 1 he rebukes his wife for her negative attitude. • In Paragraph 2 Job / Iyov is seen to curse the day he was born. <p>1 mark for any of the above, up to a maximum of 2 marks.</p>	[2]
	[Total marks for Question 1:	40]

SECTION B		
Question Number	Answers	Max. Mark
2 (a)	<p>Who are the parents of the man mentioned in line 1?</p> <ul style="list-style-type: none"> • Mother — Israelite. • Father — Egyptian. <p>1 mark for any of the above, up to a maximum of 2 marks.</p>	[2]
2 (b)	<p>Explain the use of the <i>niphal</i> conjugation (<i>binyan</i>) in the word וַיִּצְטַח . (line 2).</p> <p style="text-align: center;">Indicates reflexive / reciprocal / interactive action.</p> <p>1 mark for any of the above, up to a maximum of 1 mark.</p>	[1]
2 (c)	<p>What is meant by the word 'שְׁמֵהוּ' ? (line 3)</p> <p>Amongst others:</p> <p style="text-align: center;">Literal translation: "the Name," used to indicate the Divine Name / the Tetragrammaton.</p>	[1]
2 (d) (i)	<p>What role do the witnesses play in lines 6 -7?</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • They lay their hands upon his head. • They partake in stoning the blasphemer. <p>1 mark for any of the above, up to a maximum of 2 marks.</p>	[2]
2 (d) (ii)	<p>Give one reason for this role?</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • Hearing the words of the blasphemy makes them witnesses to the transgression and therefore they become obligated to take the proper course leading to the offender's punishment. • Laying on of hands is a declaration that this person is the guilty party and that the hearers do not incur any guilt in the taking of his life but that his blood is on his own head. • To ensure the truth of their testimony — witnesses would dare to act as executioners only if they were absolutely certain of their facts. • This ultimate sanction is to prevent serious violation of the misuse of G-d's Name. (Utilitarian purpose) <p>1 mark for any of the above, up to a maximum of 1 mark.</p>	[1]

2 (e)	<p>Explain the construction of the phrase מוֹת יוֹמָת. (line 8) Give any two points.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • Infinitive Absolute followed by <i>hofal</i> Imperfect (3rd person masculine singular) . • Emphatic construction suggesting emphasis. • The phrase translates as, 'Dying — you shall (surely) (= definitely) be put to death.' • <i>Kal</i> — Infinitive Absolute plus passive verb indicates legal censure. (Ibn Ezra) <p>1 mark for any of the above up to a maximum of 2 marks.</p>	<p>Max. Mark</p> <p>[2]</p>												
2 (f) (i)	<p>Translate from וּמִכָּה נִפְשׁ בְּהֵמָה (line 10) to : אֶל-לְהֵיכֶם : אֲנִי יי (line 15).</p> <table border="1" data-bbox="408 913 1246 1895"> <thead> <tr> <th data-bbox="408 913 759 992"><i>Hebrew</i></th> <th data-bbox="759 913 1129 992"><i>English</i></th> <th data-bbox="1129 913 1246 992"><i>reject</i></th> </tr> </thead> <tbody> <tr> <td data-bbox="408 992 759 1267"> וּמִכָּה נִפְשׁ בְּהֵמָה יִשְׁלַמְנָה נִפְשׁ תַּחַת נִפְשׁ : וְאִישׁ כִּי יַתֵּן מוֹם בְּעַמִּיתוֹ כַּאֲשֶׁר עָשָׂה בֶן יַעֲשֶׂה לוֹ : </td> <td data-bbox="759 992 1129 1267"> One who kills / beats an animal to death shall pay the value of it, life for life. If a man maims his fellow, as he has done, so shall it be done to him. </td> <td data-bbox="1129 992 1246 1267"></td> </tr> <tr> <td data-bbox="408 1267 759 1469"> שִׁבְרַת עֵינַי תִּשְׁבֵּר עֵינַי תַּחַת עֵינַי שֵׁן תַּחַת שֵׁן כַּאֲשֶׁר יַתֵּן מוֹם בְּאָדָם כֵּן יִתֵּן בּוֹ : </td> <td data-bbox="759 1267 1129 1469"> Fracture for fracture, eye for eye, tooth for tooth, just as he has disfigured a man so shall he be disfigured. </td> <td data-bbox="1129 1267 1246 1469"></td> </tr> <tr> <td data-bbox="408 1469 759 1895"> וּמִכָּה בְּהֵמָה יִשְׁלַמְנָה וּמִכָּה אָדָם יוֹמָת : מִשֹּׁפֵט אֲחֹד יִהְיֶה לְכֶם כִּגְר כַּאֲזֻרַח יִהְיֶה כִּי אֲנִי יי אֶל-לְהֵיכֶם : </td> <td data-bbox="759 1469 1129 1895"> He who strikes a beast (dead) shall pay for it but he who strikes (and kills) a man shall be put to death. This applies to both / You shall have the same law for the foreigner / alien and for the native-born, for I am the L-rd your G-d / the L-rd, the G-d of you all. </td> <td data-bbox="1129 1469 1246 1895"></td> </tr> </tbody> </table> <p>Award up to 2 marks per block of text according to the grid on the next page.</p> <p>[more]</p>	<i>Hebrew</i>	<i>English</i>	<i>reject</i>	וּמִכָּה נִפְשׁ בְּהֵמָה יִשְׁלַמְנָה נִפְשׁ תַּחַת נִפְשׁ : וְאִישׁ כִּי יַתֵּן מוֹם בְּעַמִּיתוֹ כַּאֲשֶׁר עָשָׂה בֶן יַעֲשֶׂה לוֹ :	One who kills / beats an animal to death shall pay the value of it, life for life. If a man maims his fellow, as he has done, so shall it be done to him.		שִׁבְרַת עֵינַי תִּשְׁבֵּר עֵינַי תַּחַת עֵינַי שֵׁן תַּחַת שֵׁן כַּאֲשֶׁר יַתֵּן מוֹם בְּאָדָם כֵּן יִתֵּן בּוֹ :	Fracture for fracture, eye for eye, tooth for tooth, just as he has disfigured a man so shall he be disfigured.		וּמִכָּה בְּהֵמָה יִשְׁלַמְנָה וּמִכָּה אָדָם יוֹמָת : מִשֹּׁפֵט אֲחֹד יִהְיֶה לְכֶם כִּגְר כַּאֲזֻרַח יִהְיֶה כִּי אֲנִי יי אֶל-לְהֵיכֶם :	He who strikes a beast (dead) shall pay for it but he who strikes (and kills) a man shall be put to death. This applies to both / You shall have the same law for the foreigner / alien and for the native-born, for I am the L-rd your G-d / the L-rd, the G-d of you all.		
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2 (f) (i) [cont'd]	Marks	Transfer of meaning from Biblical Hebrew to English.	Max. Mark
	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. Faultless or 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 level of inaccuracy of English. <p>1 — 2 marks per phrase up to a maximum of 6 marks.</p>			[6]
2 (f) (ii)	<p>What is the root and conjugation (<i>binyan</i>) of the word <i>ישלמנה</i> ? (line 11)</p> <ul style="list-style-type: none"> • שלם • <i>Piel</i> <p>1 mark for each of the above, up to a maximum of 2 marks.</p>		[2]
2 (g)	[on next page]		

2 (g)	<p>כִּגְר בְּאַחַד (lines 9 and 14) — How is equality seen in this passage? Mention any two points.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • There is one standard law for both the foreigner and the native-born citizen. • Everyone is the same — all are to follow, and are accountable to, the laws of G-d whether it be blasphemy or the murder of a fellow human or damage to another's property or person. <p>1 mark for any of the above, up to a maximum of 2 marks.</p>	<p><i>Max. Marks</i></p> <p>[2]</p>
2 (h)	<p>The phrase נֶפֶשׁ תַּחַת נֶפֶשׁ (line 11) can easily be misunderstood. Translate the phrase and explain why you have translated it as you have.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • Literally, the phrase translates as 'soul / life / breath instead of soul / life / breath.' • נֶפֶשׁ can be translated in many different ways: soul, life, breath, living being, self, creature. This can add to the difficulties in translation and misunderstandings. • All life, animal and human, owes its origins to G-d. • נֶפֶשׁ תַּחַת נֶפֶשׁ is an idiom and in the context of this verse means monetary compensation. This can be seen from the fact that the text speaks of the killing (or serious injury) of an animal in contrast to the punishment for killing a person which is spoken of immediately before this phrase. <p>Award 1 mark for a near correct translation of the phrase <i>and</i></p> <p>Award 2 marks for supporting argument and exegesis.</p> <p>1 mark for each point of supporting argument up to a maximum of 3 marks.</p>	<p>[3]</p>
2 (i)	<p>Discuss the view that dates and times are an essential part of the legislation in Leviticus / Vayikra chapters 24 — 27. Comment on any eight points.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • Instruction to keep Sabbath to G-d. (25 : 1). • Jubilee law regarding crop rotation and land rest. (25 : 3 — 7). • Hallow the fiftieth year, the Jubilee Year. (25 : 10). <p style="text-align: right;"><i>[more</i></p>	

<p>2 (i) <i>[cont'd]</i></p>	<ul style="list-style-type: none"> • Return of property in Jubilee year (25 : 13) • Since G-d proclaims, "Mine is the land" and that possession of land is only as leasehold. (25 : 23) • therefore the price of land is dependent on the years left to the next Jubilee Year. (25 : 14 — 17) • Legal ownership of slaves and real estate is vested in G-d. ("Eternal time") (25 : 55) • Hebrew slaves can be released by the payment of the premium which is dependent on the number of years remaining to the next Jubilee Year. (25 : 50 — 51) • Vows and tithes connected with age and gender of person. (27 : 1 — 8) • Valuation of dedicated land is calculated according to the number of years remaining till the next Jubilee Year. (26 : 17 — 18) • The starting point of the seven-year cycle of years is the first year after each seventh year when the land is to lie fallow. (25 : 21) • This seventh year is called "the Shmittah Year." (25 : 21) <p>Award 1 mark for each point up to a maximum of 8 marks.</p> <p>Candidates are expected to expand each point fully to gain the full mark.</p>	<p><i>Max. Marks</i></p> <p>[8]</p>
	<p>[Total marks for Question 2:</p>	<p>30]</p>
<p>3 (a)</p>	<p>Where does David settle? (<i>line 1</i>)</p> <ul style="list-style-type: none"> • The stronghold / fortress. • En-gedi. <p>1 mark for either of the above.</p>	<p>[1]</p>
<p>3 (b) (i)</p>	<p><i>[on next page]</i></p>	

<p>3 (b) (i)</p>	<p>Translate from: וַיָּבֵא אֵל גְּדֵרוֹת הַצֹּאֵן (line 4) to : אֲשֶׁר לְשָׂאוֹל : (line 8)</p>		<p>Max. Marks</p>	
	<p><i>Hebrew</i></p>	<p><i>English</i></p>		<p><i>reject</i></p>
	<p>וַיָּבֵא אֵל גְּדֵרוֹת הַצֹּאֵן עַל הַדֶּרֶךְ וְשָׁם מְעָרָה וַיָּבֵא שָׂאוֹל לְהַסֵּךְ אֶת רַגְלָיו וְדוֹד וְאֲנָשָׁיו בִּירְכְּתֵי הַמְּעָרָה יֹשְׁבִים :</p>	<p>He came to the sheepfolds on the road, where there was a cave. Saul / Sha'ul went in to relieve himself and David and his men were sitting in the back part / innermost part of the cave.</p>		
	<p>וַיֹּאמְרוּ אֲנָשֵׁי דָוִד אֵלָיו הֲיֵה הַיּוֹם אֲשֶׁר אָמַר יי אֵלֶיךָ הֲיֵה אֲנֹכִי נֹתֵן אֶת אִיבֶךָ בְּיָדֶךָ וְעָשִׂיתָ לוֹ כַּאֲשֶׁר יֵטֵב בְּעֵינֶיךָ</p>	<p>David's men said to him, "This is the day about which G-d said to you, 'I am giving your enemy into your hand. Do to him whatever seems right in your eyes.'"</p>		
<p>וַיִּקָּם דָּוִד וַיִּכְרֹת אֶת כַּנֹּף הַמַּעִיל אֲשֶׁר לְשָׂאוֹל בְּלֵט : וַיְהִי אַחֲרַי בֵּן וַיִּזַּק לֵב דָּוִד אֶתוֹ עַל אֲשֶׁר כָּרַת אֶת כַּנֹּף אֲשֶׁר לְשָׂאוֹל :</p>	<p>Then David rose and stealthily cut off the hem / the corner of the robe of Saul / Sha'ul. But after this, David's conscience troubled him because he had cut off the hem / the corner of the robe of Saul / Sha'ul.</p>			
<p>Award up to 2 marks per block of text according to the following grid:</p>				
<p>Marks</p>	<p>Transfer of meaning from Biblical Hebrew to English.</p>			
<p>0</p>	<p>Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.</p>			
<p>1</p>	<p>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.</p>		<p>[more]</p>	

3 (b) (i) [cont'd]	2	Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English.	Max. Marks
<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 — 2 marks per phrase, up to a maximum of 6 marks.</p>			[6]
3 (b) (ii)	<p>What is unusual about the construction of the phrase : וַאֲנִשְׁוֹ בְּיַדְבְּתִי הַמְעֵרָה יִשְׁבִּים : (line 5)</p> <p>Shows a reversal of participle and place adjunct.</p> <p>1 mark for any of the above, up to a maximum of 1 mark.</p>		[1]
3 (c)	<p>וַיִּשְׁסַע דָּוִד אֶת אֲנָשָׁיו בְּדַבְרֵים . (line 10).</p> <p>Discuss the meaning of the verb וַיִּשְׁסַע in the context of this phrase. Mention any two points.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> The verb שסע is used in Judges / Shoftim 13 : 6 where it indicates tearing an animal and in Leviticus / Vayikra 11 : 7 where it indicates a split. (1) In the context of our verse, it is used in an idiomatic way and has the sense of ‘to tear’ ‘to chide’ — ironically, as David ‘tears’ Saul’s cloak now, with these words he ‘tears’ his men from acting violently. <p>1 mark for any of the above, up to a maximum of 2 marks.</p>		[2]
3 (d) (i)	<p>What is unusual about the phrase וַיִּקְרָא אַחֲרָי שָׂאֵל (line 12)</p> <p>Amongst others:</p> <ul style="list-style-type: none"> The verb קרא always governs its indirect object with the preposition ל , על , or אל . It is rare here as it is constructed with אחרי . (See I Samuel / Shmuel, 20 : 37 — 38) <p>1 mark for any of the above, up to a maximum of 1 mark.</p>		[1]
3 (d) (ii)	<i>[on next page]</i>		

3 (d) (ii)	<p>Comment on the other two uses of the preposition אַחֲרַי in lines 8 and 12.</p> <ul style="list-style-type: none"> • The word is used as a temporal phrase: “after that” (lines 8 and 11) • The word אַחֲרַי combined with the suffix ם (3rd person masculine singular) giving the meaning “behind him” (lines 11 and 12) <p>1 mark for any of the above, up to a maximum of 2 marks.</p>	<p><i>Max. Marks</i></p> <p>[2]</p>
3 (e)	<p>How is the verb אָמַר used in two different ways in line 15?</p> <ul style="list-style-type: none"> • <i>Qal</i> Perfect (3rd person masculine singular) • <i>Qal</i> Imperfect (1 consecutive 1st person common singular). <p>1 mark for each of the above.</p>	<p>[2]</p>
3 (f)	<p>What different strategies does David use to show his innocence? (lines 12 — 22) Mention any three points.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • Refers to Saul / Sha’ul as ‘My Lord, the King.’ • David is seen to bow and prostrate himself before Saul / Sha’ul. • Calls Saul / Sha’ul ‘the L-rd’s anointed.’ • Refers to Saul / Sha’ul as ‘my father.’ • David cut only the hem of the garment of Saul / Sha’ul and he did not kill him despite the opportunity to do so. • He confidently asks G-d to judge between them. <p>1 mark for each of the above, up to a maximum of 3 marks.</p>	<p>[3]</p>
3 (g)	<p>[on next page]</p>	

3 (g)	<p>Explain the form of the noun צַיִד. (<i>line 21</i>)</p> <ul style="list-style-type: none"> • Professional class. Compare צַיִד (hunter, hunter) and קָבֵל (bearer, porter) • Short vowel followed by long vowel invites the placement of a <i>dagesh</i>. <p>1 mark for any of the above, up to a maximum of 1 mark.</p>	<p>Max. Marks</p> <p>[1]</p>
3 (h)	<p>Show how poetic language is used in this passage. Explain any three examples.</p> <p>This is a prose passage which has phrases of a poetic nature, amongst many others:</p> <ul style="list-style-type: none"> • “your eyes have seen” (<i>line 14</i>) • “I will not put forth my hand against my lord for he is the L-rd’s anointed” (<i>lines 15 and 16</i>) • “see the hem of your robe ... that I cut off the corner of your robe ...” (<i>lines 16 and 17</i>) • “Out of the wicked comes wickedness” (<i>lines 19 and 20</i>) • “After whom has the king of Israel come out? Whom do you pursue” (poetic parallelism) (<i>line 20</i>) <p>1 mark for any of the above, up to a maximum of 3 marks.</p>	<p>[3]</p>
3 (i)	<p>Discuss possible causes of the misunderstanding between King Saul / Sha’ul and David in I Samuel 20 — 25. Comment on any eight points.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • David had been secretly anointed by Samuel / Shmuel (16 : 13) and Saul / Sha’ul saw David as a contender to the throne. • Saul / Sha’ul raged against David when he absented himself from the New Month celebrations. (20 : 30) • Saul / Sha’ul accused Jonathan / Yonatan of being manipulated by David: “Do you not know that you are choosing the son of Jesse / Yishai to your own shame?” (20 : 30) • Saul / Sha’ul saw David as usurping his royal power when David attacked the Philistines at Ke’ilah as war was considered as the royal prerogative ... (23 : 1 — 4) • ... especially as David was accompanied by Abiathar / Evyatar the priest who brought with him the priestly vestment (23 : 9) • David was viewed as a rebel leader: he had three thousand followers “in the rocks of the wild goats” (24 : 2) and was therefore seen as a threat to the throne. <p style="text-align: right;"><i>[more]</i></p>	

<p>3 (i) [cont'd]</p>	<ul style="list-style-type: none"> • David was able to penetrate the defences of Saul / Sha'ul and he managed to damage his robe in a covert operation (24 : 3 — 9) • Saul / Sha'ul suspected David of plotting against him. He falsely accused Ahimelech / Achimelech the Chief Priest of Nob / Nov of being in league with David as Ahimelech / Achimelech, who had accompanied Saul / Sha'ul in his wars against the Philistines, had now aided David with food and weapons. (21 : 9 — 11 22 : 13 — 19) • People of Achish call David 'king of the land.' • Saul's / Sha'ul's speech betrays his failure / fear. He calls Jonathan a son of a rebellious woman, and he derides David three times as "the son of Jesse" (as if he cannot bring himself to utter his name). • When Saul / Sha'ul observed that men (some of his own relatives) were defecting to David, he blamed David, rather than considering that his own actions were the cause of men parting ways with him. <p>Award 1 mark for each point up to a maximum of 8 marks. Candidates are expected to expand each point fully to gain the full mark.</p>	<p>Max. Marks</p> <p>[8]</p>
	<p>[Total marks for Question 3:</p>	<p>30]</p>
<p>4 (a)</p>	<p>When does Jeremiah / Yirmiyahu receive his instruction? (<i>line 1 — 2</i>)</p> <ul style="list-style-type: none"> • After King Zedekiah / Tzidkiyahu had made a covenant with the people of Jerusalem / Yerushalaim. 	<p>[1]</p>
<p>4 (b) (i)</p>	<p>[on next page]</p>	

4 (b) (i)	Translate from " בַּה אָמַר " (line 7) to : לְעֶבְדִים וְלִשְׁפָחוֹת : (line 14)			<i>Max. Marks</i>
	<i>Hebrew</i>	<i>English</i>	<i>reject</i>	
	<p>בַּה אָמַר " אֱ-לֹהֵי יִשְׂרָאֵל אֲנֹכִי בְרַתִּי בְרִית אֶת אֲבוֹתֵיכֶם בְּיוֹם הוֹצֵאתִי אֹתְכֶם מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים לֵאמֹר : מִקֵּץ שִׁבְעַת שָׁנִים תִּשְׁלַח אִישׁ אֶת אָחִיו הָעֶבְרִי אֲשֶׁר יִמְכַר לְךָ וְעַבְדְּךָ שֵׁשׁ שָׁנִים וְשִׁלַּחְתּוּ חֲפָשִׁי מֵעִמְךָ</p>	<p>Thus says the L-rd, the G-d of Israel: I made a covenant with your fathers when I brought them out of the land of Egypt, from the house of slaves, saying: 'At the beginning of the seven-year span you shall set free, each one, his Hebrew brother who has been sold to you and served you six years: you shall set him free from you.'</p>		
	<p>וְלֹא שָׁמְעוּ אֲבוֹתֵיכֶם אֵלַי וְלֹא הִטּוּ אֶת אָזְנֵם : וַתִּשְׁבוּ אֲתֶם הַיּוֹם וַתַּעֲשׂוּ אֶת הַיֵּשֶׁר בְּעֵינַי לְקִרְאָה דְּרוֹר אִישׁ לְרֵעֵהוּ וַתִּבְרַתְנָה בְּרִית לְפָנַי בְּבֵית אֲשֶׁר נִקְרָא שְׁמִי עָלָיו :</p>	<p>But your ancestors did not obey Me, they did not incline their ear. But today you repented and did what I consider just by proclaiming release from bondage, each one his neighbor. You made a covenant before Me in the house over which My Name is proclaimed.</p>		
	<p>וַתִּשְׁבוּ וַתַּחֲלִלּוּ אֶת שְׁמִי וַתִּשְׁבוּ אִישׁ אֶת עַבְדּוֹ וְאִישׁ אֶת שְׁפָחָתוֹ אֲשֶׁר שִׁלַּחְתֶּם חֲפָשִׁים לְנַפְשָׁם וַתִּבְכְּשׂוּ אֲתֶם לְהִיּוֹת לְכֶם לְעֶבְדִים וְלִשְׁפָחוֹת :</p>	<p>But then you retracted and defiled My Name, and you took back, each one, his male and female slave whom you had set free according to their desire, and you subjugated them to be your male and female slaves.</p>		

<p>4 (b) (i) <i>[cont'd]</i></p>	<p style="text-align: right;"><i>[more]</i></p> <p>Award up to 2 marks per block of text according to the following grid:</p> <table border="1" data-bbox="384 405 1217 1010"> <thead> <tr> <th data-bbox="384 405 579 510"><i>Marks</i></th> <th data-bbox="584 405 1217 510"><i>Transfer of meaning from Biblical Hebrew to English.</i></th> </tr> </thead> <tbody> <tr> <td data-bbox="384 517 579 689">0</td> <td data-bbox="584 517 1217 689">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="384 696 579 869">1</td> <td data-bbox="584 696 1217 869">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="384 875 579 1010">2</td> <td data-bbox="584 875 1217 1010">Accurate transfer of meaning. Faultless or 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 — 2 marks per phrase, up to a maximum of 6 marks.</p>	<i>Marks</i>	<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. Faultless or virtually faultless grammar, punctuation and spelling in English.	<p><i>Max. Marks</i></p> <p>[6]</p>
<i>Marks</i>	<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. Faultless or virtually faultless grammar, punctuation and spelling in English.									
<p>4 (b) (ii)</p>	<p>What is the function of the word לְבַלְתִּי ? (<i>line 5</i>)</p> <ul style="list-style-type: none"> • Serves to negate (1) • the Infinitive Construct. (1) <p>1 mark for each of the above.</p> <p>Candidates must include reference to the infinitive construct to gain the full 2 marks.</p> <p>(If candidate merely translates as 'not' or 'in order not to' award one mark.)</p>	<p>[2]</p>								
<p>4 (c)</p>	<p><i>[on next page]</i></p>									

4 (c)	<p>Why is the deliverance from Egypt mentioned in this context? Mention any two points.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • To remind the people of the historical background to slavery. • The general release proclaimed by King Zedekiah / Tzidkiyahu, in which all Hebrew slaves went free, corresponds to the Exodus. • When the people went against the release and took back their former slaves, they acted as bad as Pharaoh / Par'o. • The people and their slaves are 'brothers.' It is not right for any Hebrew / Judean to hold another in bondage. • Egypt is called "the house of slaves" frequently in accounts of the Exodus and reference to this term here is deliberate. • Within the text, the law regarding debt slavery (from Exodus / Shemot, 21 and Deuteronomy / Devarim, 15) is alluded to with the implication to "remember that you were a slave in Egypt" through reference to Egypt and the house of bondage. <p>1 mark for any of the above, up to a maximum of 2 marks.</p>	<p><i>Max. Mark</i></p> <p>[2]</p>
4 (d)	<p>Explain the function of the word הוֹצִיאָהּ. (line 8) Mention any two points.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • <i>Hifil</i> Infinitive Construct, subjective suffix (1st person common singular) • Verbal noun. • Expresses causative action with an active voice. <p>1 mark for any of the above, up to a maximum of 2 marks.</p>	<p>[2]</p>
4 (e) (i)	<p>[on next page]</p>	

4 (e) (i)	<p>Explain why the Judean is known as both עִבְרִי and יְהוּדִי ? (line 3)</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • The term יְהוּדִי / Yehudi / Judean is first used in the latter sections of II Kings and throughout Jeremiah / Yirmiyahu and shows the predominance of the tribe of Judah / Yehuda after the exile of the tribes of the Northern Kingdom from the land of Israel, whereas the term עִבְרִי / Ivri / Hebrew is used when referring to the Israelite nation in the context of other nations. Thus in Exodus / Shemot, 2 : 11 and 13 and 5 : 3 the term עִבְרִי / Ivri / Hebrew is predominant. In Genesis / Bereishit, 10 : 24 Eber / Ever is listed as a descendant of Shem son of Noah / No'ach from whom Abraham / Avraham is descended. It is thus an ancient term. • עִבְרִי is usually translated as 'Hebrew.' Its origin is assumed to be from Eber / Ever, עֵבֶר (Genesis / Bereishit 11 : 14) the ancestor of Abraham / Avraham and thus the ancestor of the Hebrews (= "Ebru" or "Habiru"). Abraham / Avraham is called "Avraham the Hebrew (= Ibri / Ivri)" (Genesis / Bereishit, 14 : 13, and see Rashi <i>ad loc</i>) also because the word עֵבֶר means "from over the other side (of the river [Euphrates])" which is where Abraham / Avraham originally came from. • עִבְרִי appears to be used when foreigners refer to the descendants of Abraham / Avraham (Genesis / Bereishit, 14 : 13 and Rashi <i>ad loc</i>) as the people of G-d; the term עִבְרִי can be used interchangeably with 'Israelite.' • The term עִבְרִי is used here to make a connection to the Exodus narrative and also to the well-known legislation concerning the Hebrew servitor (called עֶבֶד עִבְרִי) (see Exodus / Shemot, 21 : 2) and provides context for the covenant of slave release. (<i>ibid</i>) • Joshua / Yehoshua 24 : 3 records that Abraham / Avraham came from עֵבֶר הַנָּהָר from "over the River [Euphrates]" and was therefore called עִבְרִי / Ivri. <p>1 mark for a summary of any of the above, up to a maximum of 2 marks.</p>	<p>Max. Mark</p> <p>[2]</p>
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4 (e) (ii)	<p>Why are both these terms used in this context?</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • By the sixth century BCE, the original meaning of Ivri would have been subsumed in the later term, Yehudi / Judean. • Here it is being used as a poetical parallel. <p>1 mark for each of the above.</p>	<p><i>Max. Marks</i></p> <p>[2]</p>
4 (f)	<p>How is the word דָּרוֹר used in two different ways in lines 15 and 16?</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • Word play — noun means ‘release’. • The people had failed to grant ‘release’ to their Hebrew slaves, and therefore G-d would not protect them but would ‘release’ them to the sword, famine and pestilence. <p>1 mark for each of the above.</p>	<p>[2]</p>
4 (g)	<p>The phrase כָּרַת בְּרִית which means ‘making an agreement’ occurs repeatedly in these paragraphs (see for instance, lines 1 and 8). Using evidence from these paragraphs explain the origin of this phrase. Mention any three points.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • The phrase literally means ‘to cut a covenant.’ • The ceremony that accompanies the covenant making of line 18 is found elsewhere only in Genesis / Bereishit 15:7–21. (There the parties to the covenant pass between the animal pieces.) • The ceremony of making the covenant implied that the people who entered into the covenant accepted the threat of the curse, symbolised by the cut-up animal, that is, whoever violates the terms of the covenant will be killed like this animal — ironic use here. (See II Samuel / Shmuel, 11 : 7) • In ancient times, covenants involved the slaughter of animals with a sharp knife — that is, ‘to cut.’ <p>1 mark for any of the above, up to a maximum of 3 marks.</p>	<p>[3]</p>

4 (h)	<p>From the evidence contained in Chapters 31 — 35 of Jeremiah / Yirmiyahu, discuss how the prophet is restricted by internal and external circumstances. Comment on any eight points.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • Army of king Nebuchadnezzar of Babylon besieging Jerusalem. (34 : 1) • Zedekiah's reign (597 — 587) was a time of turbulent political intrigue in Judah, with pro-Egyptian, pro-Babylonian, and pro-independence parties jockeying for position. • The incarceration of Jeremiah / Yirmiyahu 'in the court of the guard' in the King's palace. (32 : 2) • Imprisoned / silenced for prophesying that the city would fall to the Babylonians. (32 : 3) • Jeremiah / Yirmiyahu buys a field as witness to the fact that the impending exile is temporary. But this has no impact on the populace. (32 : 6 — 13) • When Judah's leading citizens forcibly take back their slaves they thereby denied the authority of G-d's Law. Jeremiah / Yirmiyahu is therefore facing an audience that denies G-d's Covenant which legislates for freedom for all fellow citizens. Because of this, the Judean people in turn will be denied <i>their</i> national freedom. (34 : 17) • The behaviour of the people was negative towards G-d's will: "... for the people of Israel and Judah have done only what is displeasing to Me since their youth" (32 : 30) e.g. they were involved in idolatrous religious practices. (30 : 34 — 35) • Jeremiah / Yirmiyahu was seen as responsible for political antagonism when he prophesied that Zedekiah / Tzidkiyahu will be captured by the king of Babylon / Bavel (32 : 3) Zedekiah / Tzidkiyahu reacted by having Jeremiah / Yirmiyahu arrested and restricting his movements. (also 34 : 2 — 3) <p>Award 1 mark for each point, up to a maximum of 8 marks. Candidates are expected to expand each point fully to gain the full mark.</p>	<p>Max. Marks</p> <p>[8]</p>
[Total marks for Question 4:		30]

E N D

Grade Thresholds

Advanced GCE Biblical Hebrew (H017 H417)
June 2009 Examination Series

Unit Threshold Marks

Unit		Maximum Mark	A	B	C	D	E	U
F191	Raw	100	75	66	57	48	39	0
	UMS	200	160	140	120	100	80	0

Specification Aggregation Results

Overall threshold marks in UMS (ie after conversion of raw marks to uniform marks)

	Maximum Mark	A	B	C	D	E	U
H017	200	160	140	120	100	80	0

The cumulative percentage of candidates awarded each grade was as follows:

	A	B	C	D	E	U	Total Number of Candidates
H017	50.0	83,3	100	100	100	100	6

6 candidates aggregated this series.

For a description of how UMS marks are calculated see:
http://www.ocr.org.uk/learners/ums_results.html

Statistics are correct at the time of publication.

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