

GCE

Biblical Hebrew

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

Advanced Subsidiary GCE

Mark Scheme for June 2016

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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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1. Annotations

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

Annotation	Meaning
	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			Marks	Guidance
1	a	<p>וַיְהִי כִּאֲשֶׁר נִשְׁמַע לְסַנְבַּלַּט וְטוֹבִיָּה וְלִגְשֵׁם הָעֲרָבִי וְלִיְתֵר אֲבִינּוּ כִּי בָנִיתִי אֶת הַחוֹמָה וְלֹא נֹתַר בָּהּ פְּרִץ</p>	2	See appendix Accept: valley of his wealth / strength
		<p>גַּם עַד הַעֵת הַהִיא דָּלְתוֹת לֹא הִעֲמַדְתִּי בַשְּׂעָרִים: וַיִּשְׁלַח סַנְבַּלַּט וְגִשְׁמֵם אֵלַי לֵאמֹר</p>	2	
		<p>לָכֵה וְנִנְוְעָדָה יַחְדָּו בְּכַפְּרִים בְּבִקְעַת אוֹנוֹ וְהִמָּה חֲשָׁבִים לַעֲשׂוֹת לִי רָעָה:</p>	2	
		<p>וַאֲשַׁלְּחָה עֲלֵיהֶם מְלָאָכִים לֵאמֹר מְלָאכָה גְדוֹלָה אֲנִי עֹשֶׂה וְלֹא אוּכַל לָרֶדֶת</p>	2	
		<p>לָמָּה תִּשְׁבַּת הַמְּלָאכָה כִּאֲשֶׁר אַרְפֶּה וַיִּרְדְּתִי אֲלֵיכֶם:</p>	2	
		<p>וַיִּשְׁלְחוּ אֵלַי כְּדָבָר הַזֶּה אַרְבַּע פְּעָמִים וַאֲשִׁיב אוֹתָם כְּדָבָר הַזֶּה:</p>	2	
		<p>וַיִּשְׁלַח אֵלַי סַנְבַּלַּט כְּדָבָר הַזֶּה פַּעַם חֲמִישִׁית אֶת נַעֲרוֹ וְאִגָּרַת פְּתוּחָה בְּיָדוֹ:</p>	2	

Question		Marks	Guidance
	<p>כְּתוּב בָּהּ בְּגוֹיִם נִשְׁמָע וְגִשְׁמוּ אָמַר אֶתָּה וְהַיְהוּדִים הַשְּׂבִיִּים לְמַרְוֹד עַל כֵּן אֶתָּה בּוֹנֵה הַחוֹמָה</p>	2	
	<p>וְאַתָּה הַיְהוּדִים לְהֵם לְמֶלֶךְ כְּדַבְּרֵי הָאֱלֹהִים: וְגַם נְבִיאִים הִעֲמַדְתָּ לְקָרָא עָלֶיךָ בִּירוּשָׁלַיִם</p>	2	
	<p>לֵאמֹר מֶלֶךְ בְּיְהוּדָה וְעַתָּה יִשְׁמַע לְמֶלֶךְ כְּדַבְּרֵי הָאֱלֹהִים וְעַתָּה לְכֵה וְנִנְעֲצָה יַחְדָּו:</p>	2	
1	b	4	Any four, one mark each

Question			Marks	Guidance
1	c	Held back / house-bound (1)	1	Accept: Consecrated to Divine service (1) Do not accept: Son of Delayah, son of Meheitavel UNLESS candidate has explained how, unusually, Shemaya's genealogy has been traced back an extra generation
1	d	He asks for a meeting in the Temple (1) He suggests the Temple doors be closed (1) As people are coming to kill Nehemiah / Nechemiah (1) at night (1)	2	Any two points, one mark each
1	e	"Do you think I am a coward that I would run away?" (1) "Do you think I can enter the Sanctuary and live?" (1) "No-one like me would do such a thing!" (1)	3	Do not accept: I will not come (no sarcasm)
1	f	He realises that these were not prophets sent by G-d (since they suggested he transgress the prohibition of a non-priest entering the Sanctuary). (1) He invokes upon G-d to remember (and punish) the evil deeds of (Tobiah, Sanballat and the other false prophets) trying to intimidate him. (1)	2	Accept: G-D had sent Nechemiah a prophecy (as the text can be understood this way)
1	g	(i) Vov conversive before guttural letter	1	
1	g	(ii) Hé interrogative before guttural letter	1	
1	h	(i) Kal / Pa'al	1	Niphal is incorrect as the subject would be 'doors' requiring a plural verb דוּגְרוּ.
1	h	(ii) Piel	1	
1	i	because in order that	2	

Question			Marks	Guidance
1	j	<p>Many of the Judean noblemen had correspondence with Tobiah (1)</p> <p>Many Judeans were allies / close friends of Tobiah (1) since Tobiah was the son-in-law of Shechaniah son of Arach (an Israelite) (1) and Tobiah's son Johanan had married the daughter of Meshulam son of Berechiah (1)</p> <p>Some Israelites would sing Tobiah's praises in front of Nehemiah (1) whilst sending Nehemiah's conversations to Tobiah via letter (1)</p>	2	Any two points, one mark each
		Question 1 Total:	40	

Question				Marks	Guidance
2	b	(i)	צור	1	
2	b	(ii)	בזז	1	
2	b		<p>Cities of other nations:</p> <ul style="list-style-type: none"> • the Israelites must offer them the chance to make peace (1) • if they make peace (1) • and open up the city gates (1) • the inhabitants will become part of a tributary state (1) • and they will serve the Israelites (1) • if they refuse to make peace, only then can Israel declare war (1) • in which the case, the males are to be executed (1) • and the women, children, animals and other property become the spoils of war (1) <p>Cities of Canaanite nations:</p> <ul style="list-style-type: none"> • must be annihilated (1) • as G-d has previously commanded (1) 	6	
2	c		<ul style="list-style-type: none"> • the elders and judges go out to the victim and measure to the neighbouring cities (1) • the elders of the nearest city take a female calf (1) • that has not worked (1) nor has been fitted with a yoke (1) • the elders take the calf down to a harsh valley / swiftly flowing stream (the land around which) (1) • has never been worked or sown (1) • and decapitate the calf there (1) 	4	

Question		Marks	Guidance
2	d	6	See appendix
2	e	2	
2	f	2	See Living Torah for other translations.

The priests from [the tribe of] Levi will come forward, for it was them the L-rd your G-d chose to serve him and to pronounce blessings in the Name of the L-rd; and who can decide cases of litigation and signs of leprosy. (2) All the elders of the city that is closest to the murder victim must wash their hands over the decapitated calf at the stream. [The elders] will speak up and say, "Our hands did not spill this blood, nor have our eyes witnessed it." (2) [The priests then say,] "Forgive Your people Israel whom You have redeemed. Do not allow [the guilt of] innocent blood to exist among Your people Israel." The blood will thus be atoned for and you will rid yourself of [the guilt of] innocent blood in your midst, since you will have done that which is correct in the L-rd's eyes. (2)

It does not belong to any of the seven classic conjugations (1)
BDB calls this a Niphal, but if so the word should be וְנִכְפַּר. (1)
 Possibly the word is a hybrid of Niphal and Piel (*ibn Ezra*) (1)
 or a rare 'Nispael' (Concordance) (1)

Among others:

- Corruption is not His, it is His children's fault (*Rashi*) (1)
- The ones who have corrupted His (Name) are not (considered) His children (because) of their defect. (*Abarbane*) (1)
- Is destruction His? No, it is His children's fault! (*Chizkinu*) (1)
- The defect of His non-children is that they have been corrupt to Him. (*Ibn Ezra*) (1)

Question		Marks	Guidance
2	g	8	
		Question 2 Total:	30

Among others:

- Women idolaters face the same consequences as men (1)
- A king must not have too many wives (1)
- One who has betrothed a wife but not set up home with her is exempt from going out to war (1)
- Women from enemy cities may be taken along with the spoils of war (1)
- Women prisoners of war may be taken as wives (1)
- Women prisoners go through a process to make themselves repulsive (1)
- By staying in the captor's house for a month (1)
- And shaving her head (1)
- And letting her nails grow long (1)
- If a man has two wives from both of whom he has sons, and the first wife is not as loved as the second (1)
- He may not favour the second wife's son by giving him the first-born son's due of double inheritance (1)
- The mother of a rebellious son takes the son to the court along with her husband (1)
- A wife who is widowed and has no children is to be married by the brother of her deceased husband [the Levirate marriage] (1)
- If the marriage is unsuitable, a process of separation is carried out (*chalitzah*) (1)
- Where the woman takes off the brother-in-law's shoe (1)
- And spits in front of him (1)
- A woman who embarrasses someone who was having a fight with her husband by grabbing the assailant by his privates must pay for this embarrassment (1)

Question			Marks	Guidance
3	a	He makes a covenant with him (1) takes off his robe and all his weapons (1) sword (1) bow (1) and belt (1) and gives them to David (1)	2	Any two points, one mark each
3	b	<i>David went out and wherever Saul sent him, he was successful. Saul placed him over the soldiers. He was popular among the people and also among Saul's servants. Now when they came [back], when David returned from striking the Philistine, the women from all the cities of Israel came out (2) to sing and dance to greet King Saul with drums / tambourines, joy and three-stringed instruments / three-holed flute / triangular instrument. The women playing [or singing] shouted out and said, "Saul has killed in/with his thousands and David in/with his tens of thousands." (2)</i>	4	See appendix Any reference to musical instruments will cover all instruments mentioned here
3	c	He is extremely angry (1) He was upset / it was bad in his eyes (1) He declares sarcastically that [the women] attribute [the death of] thousands to him but [the death of] tens of thousands to David / they say David is more powerful than he (1) (He makes another sarcastic comment:) "All that is left to him is the kingdom!" (1) From then on, he keeps a watchful eye on David (1)	3	Any three points, one mark each
3	d	He ranted / raved incoherently (1) He behaved insanely (1) He prophesied (1)	2	Any two points, one mark each
3	e	(i) "I will pin David to the wall!" (1) He pretended to aim for the wall as though hitting David accidentally. (1) (<i>Malbim</i>)	1	

Question				Marks	Guidance
3	e	(ii)	<p>Because he was always in the public eye / they saw him daily. (<i>Living Torah</i>) (1)</p> <p>Because he led them out to war and brought them back from war. (<i>Daat Mikra</i>) (1)</p>	1	
3	f	(i)	<p>Saul did not want to have David killed in his own home to spare his daughter, Michal, the anguish of witnessing her husband's death. (1) (<i>Redak</i>)</p> <p>He was also worried that David might dissuade the messengers from killing him. (1)</p> <p>Saul also wanted to kill David in secret (1) since, after all, David had committed no crime worthy of public execution. (1) (<i>Ralbag</i>)</p> <p>Rather, he wanted to kill him 'by accident' such as by throwing his spear 'at random'. (1) (<i>MD</i>)</p>	2	Allow one mark for a mere explanation why Saul wanted David dead.
3	f	(ii)	In line 16 Saul is now prepared to have David killed by his own men (as opposed to relying on the Philistines)	1	
3	g		<i>Michal let David down through the window and he went off, fled and escaped. Michal took an image and put [it] into the bed and a goat skin she put at its head and covered it with a garment.</i>	2	See appendix
3	h	(i)	hiphil	1	
3	h	(ii)	hophal	1	

Question			Marks	Guidance
3	i	(i) The messengers came to look at the bed (1) The verb 'they saw' or 'they found' The messengers came back to inform Saul (1) Saul came along (1)	1	Any one point, one mark
3	i	(ii) For dramatic effect (1) Or it is obvious what the missing words are (1) (<i>DM</i>)		Any one point, one mark
3	j	Among others: He is summoned from his shepherding job by Samuel to be anointed king (1) G-d's Divine Spirit rested on him from that day on (1) One of Saul's servants recommends David as a musician who can calm Saul when attacked by his Divine depression (1) He is described there too as 'a man of war', 'handsome' and a 'man of understanding' (1) He becomes Saul's armour-bearer (1) He becomes Saul's personal attendant (1) Jonathan is devoted to David (1) Jonathan gives David his royal robe and armour (1) Jonathan makes a covenant with him (1) When he returns from killing Goliath, the women sing in his honour (1) He becomes increasingly popular (1) Saul offers David to marry Merav, Saul's daughter (1) Saul later offers David to marry his other daughter Michal (1) He rises to Saul's challenge and brings back twice as many Philistine foreskins as commanded (1) He goes out on another successful campaign against the Philistines (1)	8	
Question 3 Total:			30	

Question			Marks	Guidance
4	a	He is deathly ill	1	
4	b	I have heard your prayer (1) I have seen your tears (1) I will add fifteen years on to your life (1)	3	
4	c	<i>“I will save you and this city from the hand / authority of the king of Assyria and I will protect this city. This will be the sign from the L-rd that He will perform the matter He has spoken about. I will make the shadow on the steps, which has come down on the steps / dial of Ahaz recede ten steps.” The sun then receded the ten steps it had descended. (2)</i> <i>A letter / prayer of Hezekiah / Chizkiyahu, king of Judah upon being ill and recovering from the illness. “I thought I would go into the gates of Sheol / the Underworld in the middle of my days, and I would be deprived of the rest of my years.” (2)</i>	4	See appendix
4	d	(i) The father of Hezekiah / Chizkiyahu	1	
4	d	(ii) A type of sun-dial (1) made by Ahaz (1) where the sun would shine onto steps showing the hour of the day (1) Rashi (here and 2 Kings 20:9) says that this was similar to the clocks made by craftsmen in the middle ages (1)	2	
4	d	(iii) Hezekiah / Chizkiyahu thinks that his life was being cut short (1) but the sign indicates that like the sun was going to go backwards (1) so his life would be given extra time (1) and the kingdom of Judah would last longer despite the threat of Assyria. (1) Also the ‘going backwards’ of the sun represents Sannacherib’s retreat to his land. (1)	2	Allow: G-d has power of nature (so he can easily cure Hezekiah) (1)

Question		Marks	Guidance
4	e	2	There are other meanings of אֶרֶץ הַחַיִּים (the world) and קִדְלֹ (Heaven or Hell – see <i>Daat Mikra</i>) and these are to be taken into account.
4	f	2	
4	g	2	See appendix
4	h	1	
	i	2	
4	j	8	Allow answers from 2 Chron. Ch 32

Question			Marks	Guidance
		<p>He instituted the policy throughout Judah that priests both in the priestly cities and in rural areas (1) received their dues from the crop (1)</p> <p>On his instructions, the waters of Jerusalem were stopped up to deny water to the besieging Assyrians (32:3-4) (1)</p> <p>He rebuilt a breached wall in Jerusalem (32:5) (1)</p> <p>He fortified the Millo (ibid.) (1)</p> <p>And made weapons and shields (ibid.) (1)</p> <p>He gathered the people and spoke words of encouragement to them (32:6-8) (1)</p>		
		Question 4 Total:	30	

Appendix 1: Marking grid for translation from Biblical Hebrew to English

Award up to 2 marks for the block of text according to the following grid:

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.

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.

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.

Award up to a maximum of 2 marks for each block of text.

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