

GCE

Biblical Hebrew

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

Advanced Subsidiary GCE

Mark Scheme for June 2017

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Question			Answer / Indicative Content	Mark	Guidance
1	(a)		<ul style="list-style-type: none"> • He does that which is good and correct in G-d's eyes (1) • He removes the foreign altars and high places (1) • He smashes the (idol) monuments (1) • He cuts down the <i>ashera</i>-trees / tree-idols (1) • He exhorts Judah to seek G-d and to keep the Law and its commandments (1) 	4	Any four points, one mark each
1	(b)	(i)	<i>He removed the high places and sun-gods from all the cities of Judah</i>	2	See Appendix 1
			<i>and the kingdom became tranquil in his time.</i>	2	
			<i>He built fortified cities in Judah since the land was tranquil</i>	2	
			<i>and no-one had a war with him in those years for the L-rd had granted him respite.</i>	2	
			<i>He said to the Judeans, "Let us build these cities. Let us surround them with walls, towers and doors with bolts</i>	2	
			<i>while we still have the land before us because we sought out the L-rd our G-d.</i>	2	
			<i>We sought Him out and He granted us respite from those around (us).</i>	2	
			<i>So they built and they prospered.</i>	2	
			<i>Asa had an army of 300 000 shield- and spear-bearers from Judah</i>	2	Do not allow 'weapon' 'sword' etc for 'shield'
			<i>And from Benjamin 280 000 shield bearers and archers. All of these were mighty warriors.</i>	2	
1	(b)	(ii)	דלתים (line 3) מאתים (line 5)	1	Either example, one mark
1	(c)		<ul style="list-style-type: none"> • There is no difference to You (1) • whether you help the numerous or the powerless (1) • Help us G-d because we rely on You (1) 	4	Any four points, one mark each

Question		Answer / Indicative Content	Mark	Guidance
		<ul style="list-style-type: none"> We are attacking this mob in your name (1) G-d! Let no mortal oppose You (1) 		
1	(d)	<p>Among others:</p> <ul style="list-style-type: none"> G-d defeated them(before Asa and the Judeans) (1) The Cushites fled (1) Asa and his people chased them to Gerar (1) Some Cushites fell in battle, losing all hope of surviving (<i>Metzudath David</i>) / or were fatally wounded (<i>Living Torah</i>) (1) The Cushites were broken before G-d and His camp(1) [Asa] carried away much booty (1) [The Judeans] attacked all the cities around Gerar (1) G-d's fear was upon the [Cushites] (1) And also attacked [other] livestock encampments (1) Capturing many sheep and camels (1) 	6	<p>Any six points, one mark each</p> <p>Allow: the Cushites had no sustenance</p>
1	(e)	<p>Among others:</p> <ul style="list-style-type: none"> The Cushites came from a distant country whereas Baasha was the king of Israel, just north of Asa's Judean kingdom (1) The Cushites attacked physically / came with a million soldiers whereas Baasha did not attack but built a 'Berlin Wall' type of fortification separating his kingdom from that of Asa (1) In the battle with the Cushites, Asa cries out for G-d's help whereas with Baasha, Asa resorts to bribing the king of Aram (1) Asa's battle with the Cushites appears to be a one off whereas he and Ba'asha were 'at war' throughout their respective reigns. 	3	<p>Any three points, one mark each</p> <p>Allow:</p> <ul style="list-style-type: none"> When fighting the Cushites, Asa gained money and spoils. In order to deal with Baasha, Asa had to spend money. (1)
1	(f)	<p>The word should be נשענו (1)</p> <p>The two nun's merge for ease of pronunciation (1)</p>	2	Any two points, one mark each

Question		Answer / Indicative Content	Mark	Guidance
		So the <i>dagesh</i> is to compensate for the missing nun (1) of the root שׁענ (1)		
2	(a)	<i>When you lay siege against a city for a long time to wage war with it to capture (lit. seize) it you must not destroy its tree[s] to swing an axe on it if you eat from it[s fruit]; you must not cut it down for is a tree of the field a man to confront you in a siege?(2) However, a tree that you know is not a food producing tree, you may destroy or cut that one and build a siege[-weapon] against the city waging war with you until you take control over it / 'until it is brought down'. (2)</i>	4	See Appendix 1
2	(b)	Metathesized (1) from גזר 'cut' (1) (<i>Ibn Ezra</i>)	2	
2	(c)	He becomes drunk and gluttonous (1) His parents declare him rebellious (1) The men of his city pelt him (1) with stones till he dies (1)	2	Any two points, one mark each
2	(d)	The Israelites should hear announcement (1) made before the execution (1) that so-and-so is about to be put to death (because he is a rebellious child) This is to be a deterrent (1)	2	
2	(e)	<i>If a man sins and is sentenced to death and then killed, you must hang him on a gallows. You must not leave overnight his corpse overnight / his corpse may not hang on the gallows overnight but you must bury him that very day, for a person left hanging is a curse to G-d. You may not bring impurity to your land which the L-rd your G-d is giving you as an inheritance.</i>	2	See Appendix 1 'You shall leave' – minor 'the cursed one of G-D' - major

Question			Answer / Indicative Content	Mark	Guidance
2	(f)	(i)	<p>The widow may not marry any other man before marrying the brother-in-law or performing the shoe-removal ceremony.</p> <p>OR</p> <p>The widow may not marry someone outside the family. Rather, her brother in law/close relative must perform the Levirate marriage.</p>	1	Allow: Perpetuate the memory of the deceased.
	(f)	(ii)	<p>Among others:</p> <p>He will not necessarily be named after the deceased (1) but he will receive his inheritance. (1) (<i>Rashi</i>)</p>	1	
2	(g)		<ul style="list-style-type: none"> • She approaches her brother-in-law (1) • She removes his shoe from his foot (1) • She spits in front of him (1) • She declares, "So will be done to the man who does not build his (deceased) brother's household!" (1) 	4	
2	(h)	(i)	Infinitive construct (Piel) (1)	1	
2	(h)	(ii)	(Passive Kal) Participle (1) construct form (1)	1	
2	(i)		<p>Chiastic parallelism (1) See Guidance</p> <p>'Rock Who bore you' corresponds to 'the G-d Who delivered you' (or 'started you off') (1)</p> <p>תשי 'you forgot' corresponds to ותשכח 'you forgot' (1)</p>	2	<p>Will accept 'object' and 'subject / verb' have been reversed</p> <p>Any two points, one mark each</p>
2	(j)		<p>Among others:</p> <p>Prohibition of idolatry</p> <ul style="list-style-type: none"> • Israelites may not learn how to practise witchcraft like other 	8	

Question			Answer / Indicative Content	Mark	Guidance
			<p>nations do (Deut. 18:9)</p> <ul style="list-style-type: none"> • Such as: passing children through fire (Deut. 18:10) • animal charming (Deut. 18:11) • contacting the dead (Deut. 18:11) • Instead of consulting wizards, Israelites will have a prophet to guide them (Deut. 18:14-15) • Israel must not be afraid of confronting the enemy in war for G-d will fight for them (Deut. 20:1) • The Canaanite nations must be destroyed (Deut. 20:16-17) • because they will have a devastating influence on the Israelites - they will teach them to worship idols (Deut. 20:18) • Although it is permitted to capture an beautiful enemy woman in war, the Torah commands that she make herself repulsive so that the Israelite captor will not want to keep her (Deut. 21:10-13) • Amalek is to be destroyed for the atrocities they carried out against Israel. (Deut. 25:17-19) • A non Israelite may not be appointed as a king over the Israelites. • 		
3	(a)		To destroy Amalek	1	
3	(b)	(i)	<p><i>Saul gathered the people and counted them by sheep / in Telaim 200 000 infantry and 10 000 men of Judah. Saul came as far as the city of Amalek and fought them/lay in wait for them (Redak) in the valley.</i></p> <p><i>Saul said to the Keini, "Go and move down from the Amalekites in case I destroy you with them. (2) You acted kindly with all the Israelites when they came up from Egypt." So the Keini moved away from Amalek. Saul struck Amalek from Havilah until you</i></p>	6	See Appendix 1

Question			Answer / Indicative Content	Mark	Guidance
			<p>come to Shur which faces Egypt. He seized Agag, king of Amalek alive but destroyed all the people by the edge of the sword.(2)</p> <p>Saul and the people spared Agag, the choice sheep and cattle, the fatlings and fat sheep and everything good. They did not want to destroy them. But they destroyed any item which was vile and feeble. (2)</p>		
3	(b)	(ii)	Descendants of Jethro (who was also known as Keini)	1	
3	(c)	(i)	<p>Among others:</p> <ul style="list-style-type: none"> From שנים: 'doubled' (1) (<i>Rashi</i>) hence 'fat' (1) From שנים (two) (1) hence the second-born cattle / sheep (1) (<i>Redak, DM</i>) Metathesized from שמנים fat (1) hence naturally 'fat' bulls (1) (<i>Targum Jonathan</i>) From שנה 'year' (1) hence 'in their first year' (1) (<i>Redak</i>) 	2	Any approach, two marks
3		(ii)	<ul style="list-style-type: none"> נִבְזָה 'despised' from root 'בזה' (1) (<i>Rashi</i>) with מ is added to create a feature of alliteration: (נִבְזָה וְנִמְס) (1) (<i>Daat Mikra</i>) A hybrid of Niphal נִבְזָה (1) and Hophal מְבֻזָּה (1) (<i>Gesenius, Daat Mikra</i>) 	2	
3	(d)		<p>G-d does not lie (1) or change His mind (1) because He is not a (fickle) human being (1)</p> <p>G-D is eternal (1) unlike you, Shaul, who did not follow instructions (1)</p>	2	

Question		Answer / Indicative Content	Mark	Guidance
3	(e)	שחח (1) hithpael (1) Or חווה (1) hishtaf'el (1)	2	
3	(f)	Among others: <ul style="list-style-type: none"> • "Indeed the bitterness of death has turned (1) [towards me] (1) (<i>Rashi</i>) • or 'the bitterness of death has passed me'(1) i.e. I resign myself to being killed (1) (<i>Ri d'Trani</i>) • 'Please my master [שָׂר = שָׂר], (1) do I deserve such a bitter death?' (1) (<i>Targum Jonathan</i>) • or [when seeing the saintly Samuel whom he thought incapable of taking a life he said,] 'the bitterness of death has turned away from me' (1) i.e. I will not be killed (1) (<i>Ralbag</i>) 	2	
3	(g)	שָׂפַלָהּ piel (causative) (1) 'has caused bereavement'/ 'has bereaved'(1) תִּשְׂפַל kal (1) (stative) 'may she be bereaved' / 'She will be bereaved'(1)	4	Any two points for each word, two marks
3	(h)	Among others: <ul style="list-style-type: none"> • Jonathan says his father has caused trouble to the people by forbidding them food on the day of the battle (14:29) (1) • After failing to receive a Divine message, Saul says that even if the fault lies with Jonathan, he will still die (14:39) (1) • Saul even repeats this to Jonathan when the latter is selected by the lots (14:44) (1) 	8	

Question	Answer / Indicative Content	Mark	Guidance
	<ul style="list-style-type: none"> • However he accedes to the people who plead on Jonathan's behalf and Jonathan is not put to death (14:45) (1) • Saul was pleased that Michal loved David (18:20) (1) • But he wanted to use this to his advantage and have David killed by the Philistines (18:21) (1) • Jonathan informs David that Saul wishes to kill him (David) (19:2) (1) • Jonathan tells David's praises to Saul (1) • and asks why Saul wants to kill him (1) (19:4-5) • Saul is annoyed when Michal allows David to escape (19:17) (1) • Michal excused herself by saying that David had threatened to kill her if she did not comply (19:17) (1) 		

4	(a)	Letters (1) and a present (1)	2	Do not accept: Books
4	(b)	The god Merodach / Marduk (1) has given a son (1) (<i>BDB, Daat Mikra</i>)	2	Accept any reasonable suggestion
4	(c)	<i>Hezekiah / Chizkiyahu was extremely happy with them / because of them and showed them his spice-house / treasure-house, the silver, gold, the spices and good oil, his entire store of weapons and everything in his treasures. There was nothing in his palace or in all his kingdom that he did not show them.</i>	2	See Appendix 1
4	(d)	<ul style="list-style-type: none"> • A time is coming (1) • when everything in the palace stored up by the ancestors will be carried off to Babylon (1) • Nothing will be left. (1) • Some of the sons of <i>Hezekiah / Chizkiyahu</i> will also be carried off (1) • They will be officials in the palace of the Babylonian king. (1) 	4	Any four points, one mark each
4	(e)	<i>Have you not heard long ago what I did in days of old and what I formed? I have now brought it [about]. It will be to make desolate blossoming hills and fortified cities. Their inhabitants became short of strength, broken and ashamed. (2) They are like the grass of the field and green herbage, like the grass of the roofs and stubble / a field before [becoming] standing grain. I know how you stay, come and go and how you have raged against me (2)</i>	4	See Appendix 1
4	(f)	Kal (1) קל (1)	2	
4	(g)	(G-d has heard) Sannacherib / Sancheriv's/your complacency / haughtiness	1	

4	(h)	G-d will place His hook in his nose (1) and His bit between his lips(1) and return him on the way from which he came (1)	3	Any two points, one mark each
4	(i)	This year [Israel] will eat what grows by itself (1) Next year they will eat what grows from that/from tree stumps (1) The year after they will sow and harvest, plant vineyards and eat their fruit (1)	2	Any two points, one mark each
4	(j)	<p>Among others:</p> <ul style="list-style-type: none"> • Desert and wasteland shall 'rejoice' over them (Isaiah 35:1) • The lame shall skip like a gazelle (35:6) • Ancient joy shall be on their heads (35:10) • Rabshakeh compares the Israelites' reliance on Egypt as 'leaning on a shattered reed' (36:6) • Which will pierce a man's hand when he leans on it (ibid.) • He says, "I will give you 2000 horses if you can find the riders!" (36:8) • "Incline Your ear and listen, O L-rd!" (37:17) is an example of anthropomorphism • "I will dry up all the rivers of the siege with the soles of my feet." (37:25) • Hezekiah says, "My generation was removed and exiled from me like a shepherd's tent." (38:12) • "I made myself like a lion until the morning." (38:13) • "I chatter like a crane [and] a swallow." (38:14) • Hezekiah's 'heart' became haughty. (12 Chronicles 32:25) 	8	

		<p><u>Appendix 1: Marking grid for translation from Biblical Hebrew to English</u></p> <p>Award up to 2 marks for the block of text according to the following grid:</p> <table border="1"> <thead> <tr> <th data-bbox="1310 379 1422 448">Marks</th> <th data-bbox="1422 379 2072 448">Transfer of meaning from Biblical Hebrew to English.</th> </tr> </thead> <tbody> <tr> <td data-bbox="1310 448 1422 555">2</td> <td data-bbox="1422 448 2072 555">Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.</td> </tr> <tr> <td data-bbox="1310 555 1422 691">1</td> <td data-bbox="1422 555 2072 691">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="1310 691 1422 826">0</td> <td data-bbox="1422 691 2072 826">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> <p>Candidates may answer in faultless English but may not transfer meaning accurately.</p> <ul style="list-style-type: none"> Award either 0 or 1 mark depending on the level of inaccuracy in meaning. <p>The transfer of meaning is accurate but contains significant spelling and/or grammar errors.</p> <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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