

GCSE

Biblical Hebrew

Unit **A202**: Literature

General Certificate of Secondary Education

Mark Scheme for June 2016

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support, which keep pace with the changing needs of today's society.

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.

© OCR 2016

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		Answer	Marks	Guidance	
1	a	Avram/Abram	1		
1	b	<i>It happened when he came near to enter Egypt, he said to Sarai his wife, "Look, now I know that you are a woman of beautiful appearance. It will happen when the Egyptians see you they will say, (2) "This is his wife!" and they will kill me and keep you alive. Please say you are my sister so that it will go well for me for your sake, and that I may live because of you." (2)</i>	4	'you will live' instead of 'keep you alive' is a minor error	
1	c	i	Avram/Abram has been married to Sarai for some time. Does he only just realise how beautiful she is?	1	
1	c	ii	<ul style="list-style-type: none"> • Until now Avram/Abram did not fully appreciate her beauty due to her extreme modesty, (1) • She retained her beauty despite the hardships of the journey (1) • This concern over her beauty only applied here because they were coming to a king's territory and kings would often kill men on some pretext to be able to take their wives. (1) (<i>Ramban</i>) 	1	Do not award for part answers e.g. 'he was holy' or 'it is only relevant here'
1	d	<ul style="list-style-type: none"> • Unusually here הקריב is used like קרב in the Kal: <i>he came near</i> [1] • The Hiphil הקריב means '<i>he brought [his camp i.e. people and possessions] near</i>' or '<i>he brought [himself] near</i>'. (<i>ibn Ezra</i>) [1] 	1	Do not award 'causative' without correct explanation	
1	e	<ul style="list-style-type: none"> • His descendants will be strangers in a foreign land (1) • They will serve them / they will enslave them (1) • The (natives) will mistreat them (1) • For 400 years (1) • They will leave with many possessions (1) 	2	Any two points, one mark each	

Question		Answer	Marks	Guidance
1	f	<p>Among others:</p> <ul style="list-style-type: none"> • “And the fourth generation will return here” (1) means • Jacob will be one of the exiles [1], • Jacob’s great-grandchild will return. [1] • <i>Ibn Ezra</i> counts the four generations from Kehath ben Levi. (1) • The four generations are of the Emorites mentioned at the end of the verse. i.e. the Israelites will return when the Emorites reach four generations from now. (1) (<i>Raavad, Rashbam and Ramban</i>) • The four generations are Judah, Peretz, Hezron and Caleb / Caleb is the fourth generation (1) • “because the Emorites’ sin will not be complete until then.” (1) means • The Emorites are one of the Canaanite tribes (1) but are singled out because they were most powerful of them all. (1) (<i>Ibn Ezra</i>) • This means that the sin (or punishment - <i>Redak</i>) of the Emorites will not be severe enough for them to be driven out of the land until that time. (1) (<i>Rashi</i>) 	4	Any four points, one mark each
1	g	<i>The sun set and it became very dark. Suddenly a smoking furnace and a fiery torch passed between these pieces. (2)</i>	2	
1	h	The root כרת means ‘to cut’ (1) or ‘to promise’. (1) (As described earlier in the chapter,) ancient covenants were made by [killing and] cutting animals in half (1)	3	Any three points, one mark each Up to one mark for any correct grammatical comment from qal (1) perfect (1) 3ms (1)

Question			Answer	Marks	Guidance
1	i	i	After the definite article	1	Award for 'after short open unaccented syllable'
1		ii	To compensate for the missing ַ (of the word מן 'from')	1	Do not just accept 'missing letter' Award for 'after short open unaccented syllable'
1	j	i	(To show 'fathers' is a) plural (noun)	1	
1		ii	Gentilic / belonging to tribe or nation	1	
1	k		A river that travels through Syria (1) and modern-day Iraq (1) Borders the ideal territory of (the future) Israel (as promised to Abraham) (1) Northern/north-east border (1) Starts in the Persian/Arabian gulf (1)	2	Accept 'emerges from the Garden of Eden'
Total marks for Question 1:				25	

Question		Answer	Marks	Guidance
2	a	G-d	1	
2	b	i	2	Do not accept 'he is added to represent G-d's name'
		Because he was going to be the father (אב) [1] of many (המוון) (nations) [1]		
2	b	ii	1	אב may be a truncated form of אביר (1); hence the Biblical expansion of the name has taken the ר into account. (1)
		<ul style="list-style-type: none"> The letter ר of אברם remained even though it seems extra. (1) (<i>Rashi</i>) The ר is needed as אברהם means אביר המון גוים 'strong one of a multitude of nations'. (1) (ibn Ezra) ר הם is an Arabic word meaning 'multitude'; so אברהם is the equivalent of אב המון. (1) (Possibly the ancient Hebrew equivalent ר הם was no longer in use when the Torah was given to Moses so the Torah had to use the word אב המון.) (<i>Hoffman and Da'ath Mikra</i>) 		
2	c	<ul style="list-style-type: none"> 'As for you' emphasis 	1	Any point, one mark
2	d	<p>Among others:</p> <ul style="list-style-type: none"> every male must be circumcised (1) in the flesh of the foreskin (1) Abraham has to keep it (1) as do his descendants (1) it will be a sign between G-d and Abraham's family (1) circumcision is to take place when the baby is eight days old (1) it applies to children born of the family (1) and to acquired male servants (1) one who refuses to be circumcised will be 'excluded' from his nation (1) 	6	Any point, one mark; max. six

Question		Answer	Marks	Guidance
2	e	פרר	1	
2	f	<ul style="list-style-type: none"> • He will bless her (1) • He will give her a son (1) • Nations will come from her (1) • Kings will come from her (1) 	2	Any point, one mark
2	g	<p><i>Abraham fell on his face and laughed. He said to himself, "Can a child be born to a 100-year old man? Can Sarah who is 90 years old give birth?"</i></p> <p><i>Abraham said to G-d, "If only Ishmael could live in Your presence!" (2) G-d said, "Indeed, Sarah your wife will bear a son to you and you will call his name Isaac. I will fulfil My covenant with him as an everlasting covenant for his children after him. (2) Now regarding Ishmael, I have heard you. Behold I will bless him, make him fruitful, and increase him very much. He will father twelve princes and I will make him into a great nation. (2)</i></p>	6	
2	h	<p>Indeed/but (1)</p> <p>It is connected to the word אבל (mourning) (1) or אפל (darkness) (1) or אולי (perhaps) (1), [since the labial (lip-) letters בּוּמ"פּ are interchangeable (1)] all three expressing doubt or a lack of clarity (1) (i.e. what you thought before is not necessarily true). (<i>Hirsch</i>)</p> <p>Related to 'bal' meaning 'not' (1) with preformative aleph (1)</p>	2	<p>Any two points, one mark each.</p> <p>At least one mark must come from a derivation.</p> <p><i>Rashi</i> (Genesis 42:21) comments that אבל is related to an Ancient Latin word (1) meaning 'in truth' (1)</p>
2	i	מגריד (line 3); ומקנת (lines 8 and 9); למועד (line 19)	3	
Total marks for Question 2:			25	

Question			Answer	Marks	Guidance
3	a	i	David	1	
3		ii	<ul style="list-style-type: none"> one who holds a crutch (because he is lame) (1) 'one who handles the spindle' meaning one who would have to do lighter work due to physical incapacity. (<i>Malbim</i>) (1) 	1	Either point, one mark
3	b		<i>The king lamented over Abner and said, "Should Abner die like a wicked man? Your hands were not tied nor were your feet placed in copper chains.(2) You fell as falling before treacherous men." All the people continued to cry over him. All the people came while it was still daylight to feed food to David and David swore saying (2), "So may G-d do to me and continue [to do] / I swear I will not taste bread or anything else before sunset." All the people understood and they were pleased; all the king did pleased the people. (2)</i>	6	
3	c		<ul style="list-style-type: none"> He follows Abner's coffin (1) He raises his voice in mourning (1) He praises him (1) He swears (1) Not to eat food that day (1) 	3	Any three points, one mark each
3	d		<ul style="list-style-type: none"> A great leader in Israel has died (1) He (David) is weak / an untried king (1) The sons of Zeruah are harsher than he is (1) G-d should punish the wicked appropriately (1) 	3	
3	e		Ish-bosheth	1	

Question			Answer	Marks	Guidance
3	f	i	He felt weakened	1	
3	f	ii	They were confused	1	
3	g		<ul style="list-style-type: none"> The phrase is elliptical (1) and can mean: 'there belonged to the son of Saul' (1) (<i>Rashi</i>) 'there were with the son of Saul' (1) (<i>Targum Jonathan</i>) 'had killed a son of Saul' (1) [meaning they had killed a different son of Saul at an earlier date (which explains why they had fled)] (<i>Redak</i> citing <i>Menachem</i>) 	2	Any two points, one mark each Accept plausible explanations of 'son of Saul'
3	h		<ul style="list-style-type: none"> When Saul was killed by the Philistines (1), the Be'erotherites fled to Gittaim, since Be'erother was near to the Philistines territory. (1) (<i>Rashi</i>) Alternatively, they had fled because they had killed a different son of Saul a while back (1) (<i>Redak</i>) Or because of a different murder they had committed (1) (<i>Malbim</i>) 	2	Any two points, one mark each
3	i	i	Niphal	1	
3	i	ii	Kal	1	
3		iii	(Passive) Kal	1	
3		iv	Hophal	1	
			Total marks for Question 3:	25	

Question		Answer	Marks	Guidance
4	a	<p>It is his capital (1)</p> <p>G-d told him to go there (1)</p> <p>He lived there (1)</p> <p>This is where he reigned over Judah from (1)</p>	1	
4	b	<p>Among others:</p> <ul style="list-style-type: none"> • They come to Hebron (1) • They refer to themselves as his 'flesh and blood'(1) • They refer to him as the one who led Israel in war (1) • They acknowledge that G-d has commanded David to guide his people (1) 	3	Do not award for 'bringing out and in' without reference to war
4	c	<ul style="list-style-type: none"> • This is not the tribe of the Jebusites, one of the seven nations (to be destroyed by the Israelites when they entered Canaan). (1) • They are descendants of the Philistines. (1) • They took their name from the tower of David in Jerusalem called Jebus (1) 	2	
4	d	<p>Among others:</p> <ul style="list-style-type: none"> • These Jebusites possessed two idols, one blind and one lame (1) • symbolising Isaac (who was blind in his later years) and Jacob (who became lame after his fight with the Angel of Esau) (1) • The Jebusites were saying, "You may not conquer us because of our ancestors' covenant. (1) • This covenant was made between Abraham and Abimelech king of the Philistines that neither's descendants would harm each other. 	3	

Question			Answer	Marks	Guidance
			<ul style="list-style-type: none"> As a reminder, here are the symbols of Isaac and Jacob. Fighting us means ignoring these symbols and breaking our peace treaty." (1) (<i>Rashi</i>) The Jebusites boasted, "We're so strong, that even our blind and lame people can defend us and the tower. (1) You'll have to remove everyone before conquering our fortress." (<i>Metzudath David</i>) (1) 		
4	e	i	<ul style="list-style-type: none"> Anyone who reaches the tower (1) Anyone who reaches the water source (1) See guidance. This water source powered the two idols which blocked entry to the city (1) Stopping the water source would enable entry to the city (1) David promised a reward for doing this (1) the reward is mentioned in 1 Chronicles (15:6) : ' ... he will become chief and captain.' (<i>Rashi</i>) 	3	The Warren's Tunnel in the City of David (which can be visited) may indicate Joab's ability to clamber up a very thin pipe. (1)
4	e	ii	נכה	1	
4	f		<ul style="list-style-type: none"> messengers (1) cedar wood (1) carpenters (1) stone masons (1) 	3	Any three, one mark each
4	g		A number over ten often causes the noun it qualifies to revert to the singular	1	

Question			Answer	Marks	Guidance
4	h	i	Characteristic of an infinitive construct of a Lamed-Hé verb	1	
4	h	ii	(Feminine singular) construct form	1	
4	i		<i>So David went and brought G-d's Ark up from the house of Obed-edom, [in] the City of David with joy. When the carriers of the L-rd's Ark had taken six steps he offered an ox and a fattened calf. (2) David was dancing with all [his] might before the L-rd and David was girded with a linen apron. David and all Israel were bringing the L-rd's Ark up with shouting and the sound of the horn. (2) As the L-rd's Ark came into the City of David, Michal, Saul's daughter was looking out of the window. She saw King David dancing and prancing before the L-rd and she loathed him in her heart.(2)</i>	6	
			Total marks for Question 4:	25	

Question		Answer	Marks	Guidance
5	a	Ruth	1	
5	b	<i>It has been told to me / I have been told repeatedly all that you have done for your mother-in-law after your husband's death. You left your father and mother and the land of your birth and you went to a people you had not known previously. May the L-rd repay your deed! May your reward be complete!</i>	2	
5	c	<ul style="list-style-type: none"> • he invites Ruth to come in (during meal-times) (1) • to partake of the food (1) • and dip her bread in vinegar (1) • he handed her toasted grain (1) 	3	Any three points, one mark each
5	d	<i>She got up to glean. Boaz gave instructions to his young men saying, "Let her both glean among the sheaves without embarrassing her and deliberately drop something for her from the heaps (2) and leave them so that she may glean. Do not rebuke her." She gleaned in the field till the evening and she beat out what she had gleaned and it came to about an ephah of barley. (2)</i>	4	
5	e	<ul style="list-style-type: none"> • in order to redeem / buy back (property) (1) • or to exchange / barter (property) (1) • to confirm any transaction • (the transaction is legalised) by one party removing his shoe (1) • and symbolically handing it to the other party (1) 	3	

Question			Answer	Marks	Guidance
5	f	i	<ul style="list-style-type: none"> • he has bought Elimelech's property (1) • and the property of Chilion and Machlon (1) • he has 'acquired' Ruth as a wife (1) • calls upon audience to act as witness to these transactions (1) 	2	Any two points, one mark each Accept 'redeemed Ruth'
5	f	ii	<ul style="list-style-type: none"> • to perpetuate the name of Ruth's deceased husband (1) • rather than letting it become forgotten (1) 	2	Candidates who have explained Boaz's reasons for saying this can be awarded as follows: <ul style="list-style-type: none"> • to publicise that it was acceptable to marry a Moabite woman (1) • to have witnesses in the event of a challenge to the agreement (1) • as was customary at the time (1)
5	g	i	<ul style="list-style-type: none"> • May you prosper in Ephrath (1) • May you prosper as an Ephrathite (1) bringing further glory to your family (1) (<i>Malbim</i>) 	1	
		ii	<ul style="list-style-type: none"> • May you become famous in Bethlehem (1) • May you become the father of a large family in Bethlehem (1) (<i>Daath Mikra</i>) 	1	
5	h		<p>צבט 'to reach' or 'to hold out' or 'to grasp' (1) (<i>BDB</i>)</p> <p>connected to הצבטים (line 10) sheaves that are grasped and lifted for binding (1) (<i>Daath Mikra</i>)</p> <p>This is a hapax legomenon / the only occurrence of this root in Tanakh (1)</p>	2	

Question			Answer	Marks	Guidance
5	i	i	Vov consecutive / conversive	1	
5		ii	before a labial letter	1	
5		iii	before sheva	1	
5		iv	Mirrors vowel of chataf patach (1) To avoid two pronounced shevas in a row (1)	1	
			Total marks for Question 5:	25	

Question			Answer	Marks	Guidance
6	a		Boaz	1	
6	b		<i>So she lay at his feet until the morning and arose before one man could recognise another for he had said, "let it not be known that a woman came to the threshing-floor." (2) He said, "Take the shawl / kerchief you are wearing and hold it out." She held it out and he measured six [measures of] barley and placed (the bundle) on her. Then he came into the town. (2)</i>	4	
6	c		Jephthah / Yiftach (1) Jephthah's messengers (1)	1	
6	d	i	South of the land of Israel	1	
6	d	ii	Opposite the south-east of Israel (1) East of the Dead Sea (1)	1	Either for one mark Do not accept 'south' Accept 'east'
6	e		<ul style="list-style-type: none"> • They ask why Jephthah / Yiftach crossed over to fight against Ammon (1) • Why did you not call us to go with you (1) • They threaten to burn him and his household (1) 	2	
6	f		<ul style="list-style-type: none"> • I and my people have always quarrelled with Ammon (1) • I did indeed call for your help (1) • But it was not forthcoming (1) • So I risked my life to cross over to the Ammonite people to fight (1) • So why are you starting up a fight with me now? (1) 	3	Any three points, one mark each

Question			Answer	Marks	Guidance
6	g		<p>Among others:</p> <p>One mark for a correct translation (1)</p> <p>The phrase 'pelitei ephraim' could be the subject of the verb 'amru' or the beginning of the speech (1)</p> <p>This could be Ephraim or Jephthah/Gilead speaking (1)</p> <p>כי אמרו פליטי אפרים - The lowliest members of Ephraim (1) considered Gilead as unimportant (1) and teased them (1) saying, "Of what importance (1) are you Gileadites among Ephraim and Menasseh (1) (<i>Rashi</i>)</p> <p>There were two Gileads (1) one in the tribe of Menasseh (1) and one in the tribe of Ephraim (1) Jephthah / Yiftach was commenting sarcastically (1) "You say you are from Gilead." (1) Maybe you mean the Gilead in Mount Ephraim?! - פליטי אפרים אתם " (1) (<i>Daath Mikra</i>)</p> <p>The Ephraimites ridiculed the Gileadites (1) saying, 'the best of you are equal to the lowest of Ephraim' (1)</p> <p>The Ephraimites said, 'you are the dregs of Ephraim (1) as you live among them but are not part of them (1)</p> <p>They were saying that Gilead were not only the lowest among Ephraim but even among Manasseh (1)</p>	5	Any five points, one mark each
6	h	i	<p><i>So they said to him, "Then say Shibboleth!" But he would say "Sibboleth" as he was not prepared to pronounce it properly. They seized him and slaughtered him at the fords of the Jordan.</i></p>	2	
6	h	ii	<ul style="list-style-type: none"> • It means 'stream' (<i>Rashi</i>) [Say : "I will cross this stream of the river."] • They could have chosen any word beginning with 'sh' (<i>Redak</i>) • They wanted the Ephraimites to admit that idolatry had 'rotted away' (שבילה) (<i>Meam Loez</i>) 	1	

Question			Answer	Marks	Guidance
6	i		<ul style="list-style-type: none"> • Root letter • Feminine (singular suffix) 	2	
6	j		Paragogic / emphatic	1	
6	k		<ul style="list-style-type: none"> • וַיִּמְד (line 4) • וַיִּסְב (line 6) 	1	Do not award for a root without a verb example
			Total marks for Question 6:	25	

Appendix 1: Grid for use with the translation questions

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.

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

OCR Customer Contact Centre

Education and Learning

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored

Oxford Cambridge and RSA Examinations
is a Company Limited by Guarantee
Registered in England
Registered Office; 1 Hills Road, Cambridge, CB1 2EU
Registered Company Number: 3484466
OCR is an exempt Charity

OCR (Oxford Cambridge and RSA Examinations)
Head office
Telephone: 01223 552552
Facsimile: 01223 552553

© OCR 2016

