



GCE

Biblical Hebrew

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

Advanced Subsidiary GCE

Mark Scheme for June 2015

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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 | | 1 | | |
| 1 | b | <p>וַיֹּאמְרוּ לְאַסּוּר אֵת שְׁמִשׁוֹן עָלֵינוּ לַעֲשׂוֹת לוֹ כַּאֲשֶׁר עָשָׂה לָנוּ:</p> | They said, "We have come to tie up Samson / Shimshon to do to him as he did to us." | 2 | Accept "to take Samson / Shimshon prisoner" |
| | | <p>וַיֵּרְדוּ שְׁלֹשָׁת אַלְפִים אִישׁ מִיהוּדָה סְעִיף סֶלַע עֵיטָם אֶל</p> | Three thousand men of Judah came down to the cave / cleft of the rock of Etam | 2 | 1 mark of name 'Eitam' not recognised |
| | | <p>וַיֹּאמְרוּ לְשְׁמִשׁוֹן הֲלֹא יָדַעְתָּ כִּי מִשְׁלֵיִם בָּנוּ פֹלְשָׁתִים</p> | and said to Samson / Shimshon, "Don't you know that the Philistines rule over us?" | 2 | |
| | | <p>וַמָּה זֹאת עֹשִׂיתָ לָנוּ וַיֹּאמְרוּ לָהֶם</p> | So what is this you are doing to us?" He said / replied to them, | 2 | |
| | | <p>כַּאֲשֶׁר עָשׂוּ לִי בֵן עֹשִׂיתִי לָהֶם: וַיֹּאמְרוּ לוֹ לְאַסּוּרָה יֵרְדָנוּ</p> | "I did to them exactly as they did to me!" They said to him, "We have come down to tie you up" | 2 | Accept "to take you prisoner" |
| | | <p>לְתַתֵּהוּ בְיַד פֹּלְשָׁתִים</p> | in order to give you into the hand(s) / authority of the Philistines." | 2 | |
| | | <p>וַיֹּאמְרוּ לָהֶם שְׁמִשׁוֹן הֲשִׁבְעוּ לִי כִּן תִּפְגְּעוּן בִּי אַתֶּם:</p> | Samson / Shimshon said to them, "Swear to me that you yourselves will not strike / harm me!" | 2 | |

| Question | | Answer | Marks | Guidance |
|----------|---|--|-------|---|
| | | וַיֹּאמְרוּ לוֹ לֵאמֹר לֹא כִּי אָסַר בְּאַסְרָךָ | 2 | 1 mark for no emphasis |
| | | וַיִּתְּנוּהוּ בְיָדֵם וְהָיָה לֹא נִמְיֵתָהּ | 2 | 1 mark for no emphasis |
| | | וַיֹּאסְרוּהוּ בְשָׁנַיִם עֲבֹתִים חֲדָשִׁים וַיַּעֲלוּהוּ מִן־הַסֶּלֶעַ: | 2 | Don't accept 'chains' |
| 1 | c | They came towards him shouting | 1 | Accept 'blowing trumpets' |
| 1 | d | Among others: The thick ropes on his arms were 'like linen' (1) his bonds 'melted' off his hands (1) The thick ropes are compared to 'flax burned by fire' (1) the 'hand', i.e. power, of the Philistines (1) | 3 | |
| 1 | e | בְּלֶחֶי הַחֲמֹר חֲמֹר תִּמְרָתָיִם 'With the jawbone of an ass I have heaped up piles' (1) The word חֲמֹר is used for both 'ass' and 'pile'. (1) | 2 | Accept 'Pishtim / Pelishtim' |
| 1 | f | They seize him (1) They gouge out his eyes (1) They bind him in copper chains (1) They force him to work (grind wheat) (1) | 2 | Any two points, one mark each Don't accept 'they imprison him' |

| Question | | Answer | Marks | Guidance |
|----------|---|--|-----------|--|
| 1 | g | <p>תְּמִלָּתַיִם lit. Two heaps (1)</p> <p>בְּנֵי חֹשֶׁתַיִם lit. Two copper chains / one copper chain for each foot (1)</p> | 2 | |
| 1 | h | וּמָן (1) niph'al (1) | 2 | |
| 1 | i | He asks the L-rd to remember him (1) and strengthen him (1) (just this once) (1) so that he can avenge himself (1) for one of his eyes (1) | 2 | Any point, one mark each, max. two |
| 1 | j | He grasps the two central / supporting pillars (1) leans on them with his two hands (1) and pushes with all his strength (1) (bringing down the house) | 3 | No marks for 'bringing down the house' |
| 1 | k | <p>Samson / Shimshon takes revenge for an earlier act committed by the Philistines (lines 4-5) (1)</p> <p>The Philistines claim they want to avenge themselves for an act committed by Samson / Shimshon (1)</p> <p>Samson / Shimshon wants revenge for at least one of his eyes (that have been put out by the Philistines) (1)</p> | 2 | Any point, one mark each, max. two |
| | | | | |
| | | | | |
| | | Question 1 Total: | 40 | |

| Question | | Answer | Marks | Guidance | |
|----------|---|---|--|----------|---|
| 2 | a | The priests (who are the descendants of Aaron) (1) who are from the tribe of Levi (1) | 2 | | |
| 2 | b | The portions of the temple sacrifices (1) and the agricultural portions given to the priests (such as <i>terumah</i>) (1) | 2 | | |
| 2 | c | <p>וְנִחְלָה לֹא יִהְיֶה לוֹ בְּקִרְבּוֹ אָחָיו יִי הוּא נִחְלָתוֹ כְּאֲשֶׁר דִּבֶּר לּוֹ: וְזֶה יִהְיֶה מִשְׁפֵּט הַכֹּהֲנִים מֵאֵת הָעָם מֵאֵת זִבְחֵי הַזֶּבַח אִם שׂוֹר אִם שֶׂה וְנָתַן לַפִּהוּן הַזֶּרֶעַ וְהַלְחָיִים וְהַקֶּבֶה:</p> | <p>He shall have no inheritance among his brothers; the L-rd will be his inheritance as He has spoken to him. This will be the priests' due from the people who slaughter animals whether ox or kid; one must give to the priest the forearm, the jaws and the maw / fourth stomach.</p> | 2 | <p>Accept 'lamb' or 'goat' for 'kid'. Accept 'cheeks' for 'jaws'. Don't accept 'Judgment'</p> |
| | | <p>רְאֵשִׁית דְּגָנְךָ תִּירֹשְׁךָ וַיִּצְהָרְךָ וְרְאֵשִׁית גִּזְ צֹאנְךָ תִּתֵּן לוֹ: כִּי בּוֹ בָּחַר יי אֱלֹהֶיךָ מִכָּל שְׂבֻטֶיךָ לְעַמֵּד לְשֵׁרֵת בְּשֵׁם יי הוּא וּבְנָיו כָּל הַיָּמִים:</p> | <p>You will give him the first of your grain, wine and oil and the first of your shearing, because the L-rd your G-d chose him and all his descendants forever from all your tribes to stand and minister in the L-rd's Name.</p> | 2 | |
| | | <p>וְכִי יָבֵא הַלְוִי מֵאֶחָד שַׁעְרֵיךָ מִכָּל</p> | <p>When the Levite comes from one of your cities / gates from all of Israel in which he lives, [or] he may come</p> | 2 | |

| Question | | Answer | Marks | Guidance |
|----------|---|--|--|--|
| | | <p>יִשְׂרָאֵל אֲשֶׁר הוּא גֵר שָׁם וּבָא בְּכָל אֲוֹת נִפְשׁוֹ אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר יי: וְיָשַׁרְתָּ בְּשֵׁם יי אֶל־לִהְיוּ כָכָל אֲחֵיו הַלְוִיִּם הַעֹמְדִים שָׁם לִפְנֵי יי:</p> | <p>whenever he wants to the place the L-rd will choose. He will serve in the name of the L-rd, his G-d like all his Levite brothers who stand there before the L-rd.</p> | |
| 2 | d | <p>On festivals, all <i>kohanim</i> / priests shared the parts of the sacrificial animals equally if those sacrifices pertained to the festival requirement. (1) However the parts of non-festival sacrifices which were scheduled for that week and other voluntary offerings belong to the priests of the <i>mishmar</i> / rota duty of that week. (1) (<i>Rashi</i>)</p> | 2 | Must reference 'festivals' |
| 2 | e | <p>Among others: ענן from root ענן 'cloud' (1) hence 'cloud gazers' (<i>Ibn Ezra</i>) (1) עונה 'time' (1) hence wizards who are superstitious about certain times (1) מנחש from נחש 'omens' (1) referring to soothsayers who determine whether one should carry out a certain action or not based on an event (1). מכשף associated with מישב and מקשב (1) where the sorcerer wants nature to be 'soothed' and 'caused to listen' to his enchantment (1) but in fact the whole action is brought about through כזב 'deception' (1). (<i>R' Hirsch</i>) חבר חבר from חבר 'join together' (1) hence animal charmer who gathers animals together through magic (1). שאל אוב - a type of necromancy (contacting the dead) (1) where the</p> | 4 | <p>R' Hirsch links מנחש to נחש 'snake'. A מנחש achieves his end in a crooked way, like a snake crawling to reach its destination.</p> <p>Allow any two points from each paragraph.</p> |

| Question | | | Answer | Marks | Guidance |
|----------|---|------|---|-------|----------|
| | | | voice of the deceased emerges from the magician's armpit (1). (<i>Sanhedrin 65b</i>) וַיִּדְעֵנִי one who consults [the dead] through Yideoni practice (1) using the bone from a <i>yidoo</i> -animal/bird (1). This was placed in the magician's mouth (1) and the deceased's voice comes from the bone (1). | | |
| 2 | f | | Among others: To teach that one should not seek to know the future (1) [like the aforementioned acts of sorcery and soothsaying] but, accept with perfection / faith whatever comes one's way (1). (<i>Rashi</i>) | 2 | |
| 2 | g | (i) | Piel | 1 | |
| 2 | g | (ii) | Hiphil | 1 | |
| 2 | h | | Among others: The word זכור 'remember' parallels the word בינו 'understand' (1) ימות עולם 'days of old' is mirrored by the phrase שנות דור ודור 'the years of former generations' (1) | 2 | |
| 2 | i | | Among others: Judges: Judges are to be appointed to keep law and order in every Israelite city.(16 :18) (1) Priests and Members of the High Court: The priests and members of the High Court are to decide difficult legal matters (1) and their decision is final (1). (17 : 8-12) The king: When the people request a king, they must then appoint one over them. | 8 | |

| Question | Answer | Marks | Guidance |
|----------|--|-------|---|
| | <p>(17 : 14-15) (1)</p> <p>The king will have certain restrictions, namely, he must not have too many wives / or horses / and must not amass more wealth than he requires (1). (17 : 16-17)</p> <p>The king will have to be 'from your brethren' i.e. of Israelite birth (1) . (17 :15)</p> <p>Priests and Levites:</p> <p>The priests and Levites have no portion in the Holy Land (1); they will receive their income from sacrificial and agricultural dues and taxes (1). (18 : 1)</p> <p>Priests are also entitled to the first wool shorn each season (1). (18 : 4)</p> <p>Prophets:</p> <p>Prophets will be set up for the people to consult (1); the people may not consult wizards and sorcerers who deal in occult practices (1). (18 : 9-18)</p> <p>City Elders:</p> <p>If someone kills his fellow in error, there are safe cities for him to seek refuge (1). If one kills intentionally and tries to hide in a safe city, the city elders will send for the murderer and hand him over to the 'blood avenger' (1). (19 : 11-13)</p> <p>If the victim of a murder is found and no-one knows who killed him, the elders of the nearest to the corpse will bring a female calf and decapitate it as an atonement (1). (21 : 1-4)</p> <p>War priests and war officers:</p> <p>The war priest will encourage the Israelite soldiers by saying that G-d is fighting on their behalf (1). (20 : 1-4)</p> <p>The war officers will announce those soldiers exempt from war (1) (such as those who have recently married). (20 : 5-9)</p> | | <p>One example of a restriction required.</p> |

| Question | | | Answer | Marks | Guidance |
|----------|----------|--|--------------------------|-----------|----------|
| | | | | | |
| | | | Question 2 Total: | 30 | |
| 3 | a | | Saul | 1 | |

| Question | | | Answer | Marks | Guidance | |
|----------|---|------|--|--|---|--|
| 3 | b | (i) | That he (and his armour bearer) should cross over to the Philistine position | 1 | | |
| 3 | b | (ii) | Perhaps G-d will grant them victory (1) for there is no stopping G-d (1) for He can save whether there are many [soldiers] or even only a few (1) | 2 | Any point, one mark, max. two | |
| 3 | c | | דמם (1) Kal (1) | 2 | | |
| 3 | d | | They referred to the Hebrews 'coming out of their hiding-holes' (1) they challenged Jonathan and his assistant to come and fight them (1) and they threatened to 'teach them a lesson' (1) | 2 | Any point, one mark, max. two Accept 'Ivrim – Hebrews' as derogatory | |
| 3 | e | | מתמות is in the Polel conjugation (of the Ayin-Vav verb מות) (1) and means 'to finish off' or 'strike the final blow' (1) . Cf. II Samuel 1:10 | 2 | Do not accept 'kill' on its own. | |
| 3 | f | | <p>וַתְּהִי הַמַּכָּה הָרִאשׁוֹנָה אֲשֶׁר הִכָּה יוֹנָתָן וְנִשְׂאָ כָלִיו כְּעֹשָׂרִים אִישׁ כְּבַחְצֵי מַעֲנָה צָמַד שָׂדֵה: וַתְּהִי תַרְדֵּה בַמַּחֲנֶה בְּשָׂדֵה וּבְכֹל הָעָם הַמְּצַב וְהַמְּשַׁחֲתִית תַּרְדּוּ גַם הַמָּה וַתִּרְגַּז הָאָרֶץ</p> | <p>The first slaughter Jonathan and his weapon-bearer inflicted was about twenty men,[in the space] of half a furrow [made by] a team of oxen.</p> <p>There was terror in the camp in the field and among the people. The garrison and the raiders trembled as well. [It seemed as if] the earth shook as it was a trembling caused by G-d</p> | 2 | |

| Question | | | Answer | Marks | Guidance |
|----------|---|--|--|-------|----------|
| | | | וַתְּהִי לְחַרְדַּת אֶל-לִהִים: | | |
| | | <p>וַיִּרְאוּ הַצִּפִּים לְשָׂאוֹל בְּגִבְעַת בְּנֵימִן וְהָיָה הַהֶמּוֹן נִמוּג וַיִּלְךְ וְהֵלֵם: וַיֹּאמֶר שָׂאוֹל לָעָם אַשֶׁר אִתּוֹ פְּקֹדוּ נָא וּרְאוּ מִי הָלַךְ מֵעִמָּנוּ וַיִּפְקְדוּ וְהָיָה אִין יֹונָתָן וְנֹשֵׂא כֶלְיוֹ:</p> | <p>Saul's lookouts saw this from Givath Benjamin and behold the multitude was routed / dispersing and the situation deteriorated even more. Saul said to the people with him, "Inspect / note / count now and see who has gone from us." They inspected and behold Jonathan and his weapon-bearer were absent.</p> | 2 | |
| | | <p>וַיֹּאמֶר שָׂאוֹל לְאַחִיזָה הַגִּישָׁה אֲרוֹן הָאֱ-לֹהִים כִּי הָיָה אֲרוֹן הָאֱ-לֹהִים בַּיּוֹם הַהוּא וּבְנֵי יִשְׂרָאֵל: וַיְהִי עַד דְּבַר שָׂאוֹל אֶל הַכֹּהֵן וְהַהֶמּוֹן אֲשֶׁר בְּמַחֲנֵה פְּלִשְׁתִּים וַיִּלְךְ הָלוֹךְ וַרְבַּ וַיֹּאמֶר שָׂאוֹל אֶל הַכֹּהֵן אֲסֹף יָדָךְ:</p> | <p>Saul said to Ahijah, "Bring forward the Ark of G-d for the Ark of G-d was [there] on that day with the Israelites. But while Saul was speaking to the priest the [noise of] the mob in the Philistine camp was increasing. So Saul said to the priest, "Hold back!"</p> | 2 | |
| 3 | f | (ii) Among others: | | 1 | |

| Question | | | Answer | Marks | Guidance |
|----------|---|-------|--|-------|--|
| | | | One would expect בכחצי - in [an area] like half ... (<i>Ibn Janach</i>) | | |
| 3 | f | (iii) | He wanted to consult the Urim veTumim / Divine Oracle worn by the High Priest (1) which ideally required the presence of the Ark (1). | 2 | See: (MD, Redak, DM) [See Rambam Klei Hamikdash 10:11] |
| 3 | g | | <p>Among others:</p> <p>'Uncircumcised' – a derogatory term for an enemy gentile (1)</p> <p>כל אשר בלבבך [lit. all that is in your heart] means 'whatever you want' (1)</p> <p>יד – ביד ישראל [lit. 'hand'] can mean the 'authority' or 'power' (1)</p> <p>ותרגז הארץ [lit. the earth shook] means 'as if the earth shook' due to the abundance of shouting (1)</p> <p>וַהֲנִיחַ הַקָּמֹוֹן נִמוּג and behold the multitude was routed [lit. 'melted'] (1)</p> | 3 | Any point, one mark, max. three Accept 'Cherdas Elokim' |
| 3 | h | | <p>Among others:</p> <p>Jonathan is not scared to begin a skirmish with a Philistine position although he is helped only by his armour bearer. (14 : 1-6) (1)</p> <p>He recognises that G-d is on his side and went 'on hands and knees' is his quest to defeat the Philistines. (14 : 12-13) (1)</p> <p>He thinks of the welfare of his father's troops. When told he has transgressed his father's oath, he claims that the soldiers would have benefited had they indeed eaten. (14 : 29-30) (1)</p> <p>Jonathan admits his mistake and is prepared to die for transgressing the oath despite the fact he had been unaware of it. (14 : 43) (1)</p> <p>Jonathan is devoted to David and made a covenant with him. (18 : 1, 3) (1)</p> <p>He also removed his cloak, tunic and weapons and handed them to David. (18 : 4) (1)</p> <p>He knows that David is more likely to be the next king than he and yet</p> | 8 | Accept 'He went ahead of his weapons bearer' |

| Question | | Answer | Marks | Guidance |
|----------|---|---|-----------|------------------------------------|
| | | <p>shows unconditional support for him. (1)</p> <p>Jonathan informs David that Saul plans to kill him. (18 : 2) (1)</p> <p>He offers to speak to Saul on David's behalf and see what Saul really intends to do to him. (18 : 3) (1)</p> <p>Jonathan praises David to Saul, saying he has done no wrong and has brought much benefit to him. He is successful, for the short term, in persuading Saul to let David live.(18 : 4) (1)</p> | | |
| | | Question 3 Total: | 30 | |
| 4 | a | Hezekiah / Chizkiyahu | 1 | |
| 4 | b | reflexive | 1 | |
| 4 | c | <p>Among others:</p> <p>They are told not to fear (1) for they (the Israelites) have greater strength the enemy do (1) insofar as the enemy rely on physical might whereas the Israelites have G-d on their side (1)</p> | 3 | Don't accept 'we have more people' |
| 4 | d | The prophet contrasts the enemies' trust in their זרוע בשר 'physical strength' (1) and the Israelites' trust in G-d לעזרנו 'to help them' (1) | 2 | Accept 'Chizkiyahu / Chozeku' |
| 4 | e | <p>וַיִּסְכְּפוּ פְּלִיטַת בַּיִת יְהוּדָה הַנִּשְׁאָרָה שְׂרֵשׁ לְמַטֵּה וְעָשָׂה פְּרִי לְמַעַלָּה:</p> <p>The survivors of the house of Judah who remain will take root below (the ground) and produce fruit above (the ground).</p> | 2. | |

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|----------|----------|-----------|---|---|----------|--|
| | | | כִּי מִירוּשָׁלַם תֵּצֵא שְׂאֲרֵית וּפְלִיטָה מִהַר צִיּוֹן קִנְיַת יי צ-בָאוֹת תַּעֲשֶׂה זֹאת: | For a remnant will go forth from Jerusalem and survivors from Mount Zion. The zeal of the L-rd of Hosts / L-rd Controller will achieve this. | 2 | |
| | | | לְכֵן כֹּה אָמַר יי אֶל מֶלֶךְ אַשּׁוּר לֹא יָבֹא אֶל הָעִיר הַזֹּאת וְלֹא יִזְרֶה שָׁם חֵץ וְלֹא יִקְדֶּמֶנָּה מִגֵּן וְלֹא יִשְׁפֹךְ עָלֶיהָ סִלְהָ: | Therefore, so says the L-rd about the king of Assyria / Ashur, "He will not enter this city nor fire an arrow there. He will not advance against it with a shield nor pile up a mound (of earth) against it. | 2 | |
| 4 | f | i | An infinitive absolute | | 1 | |
| 4 | f | ii | It replaces וַיִּתְּנוּ 'and they put' | | 1 | Will accept 'replacing the infinitive construct 'ולתת' (1) On going (1) |
| 4 | g | | G-d, Whose Divine Presence (1) rests above the Cheruvim / angelic images on top of the Holy Ark (1) | | 2 | Any point, one mark, max. two |
| 4 | h | | 'I have climbed mountain tops (1) the far-reaching places of Lebanon (1) [due to my many chariots] I will cut down his highest cedar trees (1) and the best of his cypress trees (1) I have reached its highest peak (1) its densest forests (1) I have dried up all the streams of Egypt / Matzor' (1) | | 5 | Any point, one mark, max. five |

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| 4 | i | <p>Among others:</p> <p>'The dry desert will rejoice' (Isaiah 35: 1) can refer to Jerusalem's joy at Sennacherib's withdrawal from the city. (<i>Ibn Ezra quoting R. Moses HaCohen</i>) (1)</p> <p>Sennacherib sends Ravshakeh to Jerusalem with a message that the people of Judah should not trust Hezekiah's assurance that Assyria will not conquer Judah. (36 : 2-20) (1)</p> <p>Hearing Ravshakeh's blasphemy, Hezekiah tears his clothing, puts on sackcloth and goes to the Temple. (37 : 1) (1)</p> <p>Sennacherib sends further messages, orally and in writing, that Assyria will conquer Judah. Hezekiah takes these letters to the Temple and spreads them out before G-d and prays. (37 : 9-15) (1)</p> <p>Isaiah prophesies in G-d's Name that 'the Virgin daughter of Zion' despises you and the 'daughter of Jerusalem' shakes her head at you' in mockery. (37 : 21) (1)</p> <p>He prophesies further that 'a remnant will go forth from Jerusalem and survivors from Mount Zion'. (37 : 32) (1)</p> <p>When Hezekiah becomes ill and subsequently recovers, he offers a prayer in which he says, 'we will sing to the accompaniment of musical instruments in G-d's Temple'. (38 : 20) (1)</p> <p>Hezekiah shows the treasure house of his palace to the messengers of the king of Babylon. (39 : 1-2) (1)</p> <p>Isaiah informs Hezekiah that as a consequence the treasures of his palace will be taken by the Babylonians. (39 : 6) (1)</p> <p>Hezekiah appoints priests and Levites to positions of service in the Temple. (II Chronicles 31 :2) (1)</p> <p>The people of Jerusalem are to bring their tithes and priestly dues to the Temple to allow the Levites and priests to occupy themselves with Torah study rather than travelling around to collect their gifts. (31:4-5) (1)</p> <p>Since Sennacherib is approaching, Hezekiah stops up the water source of Jerusalem to prevent the enemy from taking benefit from the water. (32: 2-4) (1)</p> | 8 | |
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| | | | 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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