

Biblical Hebrew

General Certificate of Secondary Education 1943/02

Mark Scheme for June 2010

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GCSE BIBLICAL HEBREW

SOLUTIONS AND MARK SCHEME

Question 1		
(a)	How does Pharaoh / Par'o meet Jacob / Ya'akov ? Joseph / Yosef presents his father to Pharaoh.	[1]
(b) (i)	<p>Translate from וַיֵּצֵא מִלְפָּנָי פַּרְעֹה : וַיֹּאמֶר פַּרְעֹה to</p> <p>Pharaoh said to Jacob / Yaakov: "How old are you?"</p> <p>Jacob / Yaakov replied to Pharaoh "The length of my dwelling (in this world) is one hundred and thirty years."</p> <p>"The years of my dwelling have been few and of poor quality."</p> <p>"They have not reached the length of my father's years during their dwelling (in this world)."</p> <p>Jacob / Yaakov blessed Pharaoh and went from his presence.</p> <p>Initially allot marks per clause as follows:</p> <p>5 marks: correct solution</p> <p>4 marks: good translation, allowing for two minor errors</p> <p>3 marks: adequate translation allowing for 3-4 minor errors</p> <p>2 marks: for less than adequate translation, where some sense of the language is shown and half the words are correct</p> <p>1 mark: any positive input</p> <p>Definition of a minor error: Person or tense mistranslated</p> <p>Initially award each sentence a mark out of 5.</p> <p>Divide the total out of 25 by 5 to obtain a mark out of 5.</p> <p>Adjust to the nearest integer.</p> <p>Award 5 marks only for a free-flowing translation.</p> <p>Otherwise reduce mark to 4.</p>	[5]
Question 1 continues on the next page		

Question 1 continued		
(b) (ii)	How is the word אֵת used in line 4? It introduces the object.	[1]
(c)	What restrained Joseph / Yosef in his dealings with his family? Mention three points. Amongst others: There was a severe famine in Egypt. (1) It was observed that in both Egypt and Canaan there was a weakening economic climate (a 'wheat crunch') (1) Joseph / Yosef had to follow the exact instructions of Pharaoh and not to show favouritism to his family under these circumstances. (1)	[3]
(d)	The phrase לֶחֶם לְפִי הֵטָרָה is unusual. Explain this expression. Amongst others: Food was distributed in strict rations (1) according to the number of children in each family (1) [Alternative: according to the most minimal quantities (1) i.e. children's rations (1)]	[2]
(e) (i)	There are two examples of the Infinitive Construct in line 9. קברו and לקבר 1 mark for naming both.	[1]
(e) (ii)	Show how they are used differently. לקבר : as a standard infinitive "to bury" (1) קברו : as a verbal noun (1) [with pronominal suffix] his burying / having buried him For either grammatical analysis or differentiated translation: 1 mark for each example.	[2]
(f)	How does the word אִם differ from its usual meaning in Biblical Hebrew? אִם normally means optatively: "If only..." (1) In this context it means "perhaps" (the equivalent of אולי) (1)	[2]
(g)	List any three points that are unusual about the brothers' conversation with Joseph / Yosef. <ul style="list-style-type: none"> The Torah records that the brothers commanded Joseph / Yosef which in itself is a reversal of roles. There is no record that Jacob / Yaakov ever spoke to the brothers about how they should address Joseph / Yosef after his death <p style="text-align: right;"><i>[more]</i></p>	
Question 1 continues on the next page		

Question 1 continued			
(g) <i>(cont'd)</i>	<ul style="list-style-type: none"> There is no Biblical evidence that Jacob / Yaakov ever knew for certain that the brothers' put Joseph / Yosef in a pit which resulted in his being taken down to Egypt It may well record diplomatic spin for the sake of peaceful co-existence with Joseph / Yosef. (A "revision of the truth"). 		
	Any point 1 mark:	Maximum:	[3]
(h)	Name two points of similarity between the actions of Joseph / Yosef in the two passages. Provided his family with their basic necessities (1) He took care of his father (both in life and in death) (1)		[2]
(i)	How does Joseph / Yosef contrast the thoughts of the brothers with those of G-d ? Joseph/Yosef pointed out that the brothers intended their actions to be to his detriment (1) whereas G-d planned for his ultimate good (1) which was to sustain a large population (1)		
	Any point 1 mark:	Maximum:	[3]
[Total marks for Question 1: 25 marks]			

Question 2

(a) (i)	<p>Translate from מְנַשֶּׁה הַבְּכוֹר : וַיִּקַּח יוֹסֵף to .</p> <p>Joseph / Yosef took both of them, Ephraim / Efrayim in his right side, which was to the left of Israel / Yisrael</p> <p>and Manasseh / Menashe on his left, which was to the right of Israel / Yisrael.</p> <p>He brought (them) near to him.</p> <p>Israel / Yisrael stretched out his right (hand) and placed it</p> <p>on the head of Ephraim / Efrayim [even though he knew] he was the younger and his left hand</p> <p>(he placed) on the head of Manasseh / Menashe.</p> <p>He had crossed his hands over (Alternative: he had indicated with his hands) for / even though Manasseh / Menashe was the firstborn.</p> <p>Initially allot marks per clause as follows:</p> <p>5 marks: correct solution</p> <p>4 marks: good translation, allowing for two minor errors</p> <p>3 marks: adequate translation allowing for 3 — 4 minor errors</p> <p>2 marks: for less than adequate translation, where some sense of the language is shown and half the words are correct</p> <p>1 mark: any positive input</p> <p>Definition of a minor error: Person or tense mistranslated</p> <p>Initially award each sentence a mark out of 5.</p> <p>Divide the total out of 25 by 5 to obtain a mark out of 5.</p> <p>Adjust to the nearest integer.</p> <p>Award 5 marks only for a free-flowing translation.</p> <p>Otherwise, reduce mark to 4.</p>	[5]
(a) (ii)	<p>Explain the use of the verb שָׂכַל in the context of line 3.</p> <p>The verb שָׂכַל in the <i>piel</i> is unique. (1) It has therefore been translated as “lay crosswise” (B.D.B. 968) but this is contextual. (1) It could mean “had acted with diplomacy” (1) since the root שָׂכַל implies “used sense” / prudence / consideration / insight. (1) Jacob / Yaakov may have used body language i.e. indicated his intention by giving directions with his hands (1)</p> <p>Any point: 1 mark</p> <p style="text-align: right;">Maximum:</p>	[2]
(b)	<p>Explain the usual status in the family of the בְּכוֹר in early Biblical times.</p> <p>Firstborn son was leader of the family / clan (1) and had a priestly / religious function. (1) He received double inheritance (1)</p> <p>Any point: 1 mark</p> <p style="text-align: right;">Maximum:</p>	[2]

Question 2 continues on the next page

Question 2 continued		
(c)	<p>Why is the Name of G-d repeated in lines 4 and 5 ?</p> <p>Jacob / Yaakov is stating two facts about G-d. (1) Each fact is in a separate clause introduced by the subject (<i>i.e.</i> the proper noun 'G-d') (1) which is emphasised by placing it at the beginning of the clause. (1)</p> <p>Any point: 1 mark</p> <p style="text-align: right;">Maximum: [1]</p>	
(d)	<p>Explain the meaning of the phrase וַיִּקְרָא בְהֵם שְׁמִי.</p> <p>(No marks will be awarded for translation alone.)</p> <p>Jacob / Yaakov makes it known that he wishes that his influence over the family (1) to be well known and publicized amongst future generations. (1)</p> <p>Any point: 1 mark</p> <p style="text-align: right;">Maximum: [2]</p>	
(e)	<p>From these passages, give any two examples of the <i>piel</i> with different roots.</p> <p>שָׁכַל (line 3)</p> <p>וַיְבַרֵךְ (line 5) also יְבָרַךְ (lines 6 and 12)</p> <p>וַיִּמְאַן (line 10)</p> <p>וַיְבַרְכֵם (line 12)</p> <p>Any point: 1 mark</p> <p style="text-align: right;">Maximum: [2]</p> <p>(The root בָּרַךְ [in either form] can only count as 1 mark.)</p>	
(f) (i)	<p>Mention any two difficulties in the following phrase:</p> <p>אֲשֶׁר לִקְחָתִי מִיַּד הָאֱמֹרִי בְּחַרְבִּי וּבְקִשְׁתִּי.</p> <p>(No marks will be awarded for translation alone.)</p> <p>Jacob / Yaakov is making a statement about a war in the past (1) of which there is no prior Biblical mention. (1)</p> <p>Further, the 'first person' is used which normally indicates a personal action. (1)</p> <p>Jacob / Yaakov seems to say that it is his personal right to hand over territory. (1)</p> <p>For each 'difficulty' award 2 marks as delineated.</p> <p style="text-align: right;">Maximum: [4]</p>	
(f) (ii)	<p>Suggest a solution to one of these difficulties.</p> <p>Amongst others:</p> <p>The report in the 'first person' is a poetic device (1) giving a personal prophetic surety for the future. (1) This is underpinned by the use of the prophetic perfect. (1)</p> <p>Jacob / Yaakov is predicting how the land will be conquered in war (1) and the reference to the Emori is allied to the prediction in Genesis / Bereishit, 15 : 16 which records the prophecy that the destruction of the Emori will be only after the return of the descendants of Abraham to the Land of Israel. (1)</p> <p>Any resolution, 2 marks as delineated above.</p> <p style="text-align: right;">Maximum: [2]</p>	
Question 2 continues on the next page		

Question 2 continued		
(g)	<p>Comment on any example of parallelism in lines 17 — 18.</p> <p>The <i>nifal</i> imperative הָאָסְפוּ (line 17) “Gather yourselves” is parallel to הִקְבְּצוּ (line 18) (1) The same pattern of speech is used to emphasize the need to act in a unified manner (1)</p> <p>The two names of Jacob are used:</p> <p style="padding-left: 40px;">“Listen, sons of Jacob / Yaakov”</p> <p style="padding-left: 40px;">“Listen to Israel / Yisrael your father”</p> <p>The first is “indirect” whilst the second is “direct.” This is a common device when using parallelisms. (1)</p> <p>The second command, “Listen to Israel” is expanded with “to Israel / Yisrael your father” (1) thus adding authority to the original command. (1)</p> <p>Any explanation, 2 marks as delineated. Maximum: [2]</p>	
(h) (i)	<p>Why does Jacob / Yaakov reject the suggestion of Joseph / Yosef ?</p> <p>Jacob / Yaakov was fully aware of who was the firstborn of Joseph / Yosef but he knew that in the younger son was the potential for leadership (1) and therefore considered him as such. [1]</p>	
(h) (ii)	<p>Show how the phrase מְלֵא הַגּוֹיִם can have different meanings.</p> <p>The phrase literally means “the fullness of the nation” (1) Since the verb מָלָא is an Infinitive Construct it can have a variable meaning. (1)</p> <p style="padding-left: 40px;"><i>e.g.</i> influence amongst the nations (Targum) (1)</p> <p style="padding-left: 40px;">expansive amongst the nations (Redak) (1)</p> <p style="padding-left: 40px;">famous amongst the nations (1)</p> <p style="padding-left: 40px;">newsworthy amongst the nations (Rashi) (1)</p> <p>Any point: 1 mark Maximum: [2]</p>	
[Total marks for Question 2: 25 marks]		

Question 3		
(a) (i)	Who came out to meet King David ? Shim'i (son of Geira)	[1]
(a) (ii)	How did this person greet King David ? Cursing David	[1]
(b) (i)	<p>Translate from וַיֵּלֶךְ דָּוִד וְאִנְשָׁיו to : יְהִי הַמֶּלֶךְ :</p> <ul style="list-style-type: none"> David and his men went on the journey. Shim'i was walking on the ridge of the hill facing him (David) walking and cursing (as he went) He (Shim'i) pelted (threw) stones towards him (David) and threw clods of earth. The King came and all the people that were with him were tired. He refreshed himself there. Absalom / Avshalom and all the people, the men of Israel / Yisrael, came to Jerusalem/Yerushalaim and Ahitophel / Achitofel was with him When Hushai / Chushai the Tall / the Archite, the companion of David, came to Absalom / Avshalom, Hushai / Chushai said to Absalom / Avshalom, "May the King live! May the King live!" <p>Initially allot marks per clause as follows:</p> <p>5 marks: correct solution</p> <p>4 marks: good translation, allowing for two minor errors</p> <p>3 marks: adequate translation allowing for 3 — 4 minor errors</p> <p>2 marks: for less than adequate translation, where some sense of the language is shown and half the words are correct</p> <p>1 mark: any positive input</p> <p>Definition of a minor error: Person or tense mistranslated</p> <p>Initially award each sentence a mark out of 5.</p> <p>Divide the total out of 20 by 4 to obtain a mark out of 5.</p> <p>Adjust to the nearest integer.</p> <p>Award 5 marks only if there is a free-flowing translation.</p> <p>Otherwise reduce mark to 4.</p>	[5]
(b) (ii)	<p>Explain the pointing of the first ך in the word וַיִּשְׁלֹךְ.</p> <p>The patach (_) under the ך is attracted (influenced) by the vowel under the ך (_).</p>	[1]
(b) (iii)	<p>Explain the relationship of the verb וַיִּשְׁלֹךְ with the noun בָּעֲפָר .</p> <p>The denominative verb is derived from the noun עָפָר (1) (It is a unique combination in Tenakh). The verb is in the <i>piel</i> conjugation, used privatively [i.e. removing clods of earth] (1)</p> <p><i>Alternatively:</i> the verb וַיִּשְׁלֹךְ describes the act of removing the clods (1) i.e. the עָפָר from the ground (1)</p> <p>Either approach: 2 marks as delineated.</p>	[2]
Question 3 continues on the next page		

Question 3 continued		
(c) (i)	<p>Why was Absalom / Avshalom so surprised ?</p> <p>Absalom / Avshalom thought that Hushai / Chushai was a personal trusted friend of David. (1) He questioned how Hushai / Chushai could react to David in this way, considering the kindness David had shown him. (1)</p> <p>Any point: 1 mark Maximum:</p>	[2]
(c) (ii)	<p>How did Hushai / Chushei reply to this surprise ? Give any three responses.</p> <p>The people and G-d had chosen Absalom / Avshalom as their new leader (1) and therefore Hushai / Chushai had no choice but to join Absalom / Avshalom. (1) Just as he had served his father (David) (1) he was now prepared to serve his successor. (1)</p> <p>Any point 1 mark: Maximum:</p>	[3]
(d)	<p>Who was Ahitofel / Achitofel ?</p> <p>A former trustworthy advisor to David (1) whose counsel was thought to be divinely inspired (1)</p> <p>Any point 1 mark: Maximum:</p>	[2]
(e)	<p>Show, with two examples, how the <i>nifal</i> conjugation is used in these passages.</p> <p>Line 5: (שִׁבְּטִי) : either reflexive: he refreshed himself (1) (or passive: he was refreshed)</p> <p>Line 13: (תִּשְׂבֹּב) : reflexive use 'you have made yourself odious' i.e. you have set yourself in opposition (1)</p> <p>1 mark for each example and 1 mark for one explanation, as delineated. Differentiated translation will be allowed.</p>	[3]
(f)	<p>In which ways is the title "King" used and why is it purposely omitted in some instances in these passages ? Comment on any four examples.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • In line 1, it is used to emphasise David's official position "the King David" • In line 3, once David had been verbally abused by Shim'i, the title is dropped. "David and his men went..." • In line 4, the title "the King" but without his name is used as if to emphasise that he retains his dignity. • In line 7, Ahitofel / Achitofel used the title "the King" to address Absalom/Avshalom, twice. This is supposedly used to reassure Absalom / Avshalom of his sincerity. • In lines 7-10, the title "King" is not used to describe the relationship of Hushai / Chushei with Ahitofel / Achitofel since he is acting as a double agent. <p style="text-align: right;"><i>[more]</i></p>	
Question 3 continues on the next page		

Question 3 continued		
(f) <i>(cont'd)</i>	<ul style="list-style-type: none"> • Hushai / Chushei does, however, emphasise that David was the father of Absalom/Avshalom. This implies that Absalom/Avshalom is entitled to inherit the title. (lines 10-12) • In line 17, Ahitofel / Achitofel refers to David by his name but without a title in order to emphasise that his power has waned. • In line 18, Ahitofel / Achitofel used the title “the King” to emphasise that he is about to assassinate the King. <p>Any point, 1 mark:</p> <p style="text-align: right;">Maximum:</p>	[4]
(g)	<p>Suggest a reason why Ahitofel / Achitofel uses the first person (“I”) in lines 16 — 18.</p> <p>To emphasise his personal involvement — only he could carry out this act of regicide.</p>	[1]
[Total marks for Question 3: 25 marks]		

Question 4		
(a)	In line 1, who are the people speaking to? King David	[1]
(b)	<p>Translate from בִּינְיָן אֶפְרַיִם : וַיֵּאמֶר אֶל־יְהוָה to</p> <ul style="list-style-type: none"> The King said: "I will do what is good in your opinion. The King stood by the gate and all the people (army) went out In their hundreds and thousands (both small and large units). The King commanded Joab / Yoav, Abishai / Avishai and Itai Act gently with the young man, Absalom / Avshalom. All the people heard what the King commanded the officers concerning Absalom / Avshalom The people went out to the (battle) field towards Israel / Yisrael (the army of Absalom / Avshalom). There was war in the forest of Ephraim. <p>Initially allot marks per clause as follows:</p> <p>5 marks: correct solution</p> <p>4 marks: good translation, allowing for two minor errors</p> <p>3 marks: adequate translation allowing for 3 — 4 minor errors</p> <p>2 marks: for less than adequate translation, where some sense of the language is shown and half the words are correct</p> <p>1 mark: any positive input</p> <p>Definition of a minor error: Person or tense mistranslated</p> <p>Initially award each sentence a mark out of 5.</p> <p>Divide the total out of 20 by 4 to obtain a mark out of 5.</p> <p>Adjust to the nearest integer.</p> <p>Award 5 marks only if there is a free-flowing translation.</p> <p>Otherwise, reduce mark to 4.</p>	[5]
(c)	The verbs וַיֵּצֵא and בִּצְוֹתָ are from the same root and conjugation (<i>binyan</i>) .	
(i)	What is the root? צוה	[1]
(ii)	<p>What is the conjugation (<i>binyan</i>) ? piel</p> <p>(If the candidate's response is in Hebrew, there must either be an indicative <i>hireq</i> under the פ or a י following the פ .)</p>	[1]
(iii)	<p>Explain the different forms.</p> <p>וַיֵּצֵא : Imperfect (Future) plus 1 consecutive (1)</p> <p>בִּצְוֹתָ : Infinitive Construct (1)</p>	[2]
Question 4 continues on the next page		

Question 4 continued		
(d)	<p>From the information in lines 7 — 10, what were the consequences of the conflict between King David and Absalom / Avshalom ?</p> <p>20,000 of the men of Absalom / Avshalom men were killed in battle. (1) The conflict spread throughout the country. (1) The threat of Ephraim / Efrayim proved a bigger threat to life than the conflict itself. (1)</p> <p>1 mark for any fact as delineated Maximum :</p>	[2]
(e) (i)	<p>What relation was Joab / Yoav to Absalom / Avshalom ?</p> <p>Cousin</p>	[1]
(e) (ii)	<p>What did Joab / Yoav say to the announcer (the מְגִיד) in lines 14 — 16 ?</p> <p>Since the commander saw Absalom / Avshalom suspended from a branch of a tree, he should have killed him (1) and he would have been rewarded handsomely. (1)</p>	[2]
(f) (i)	<p>What held the announcer back from harming Absalom / Avshalom ?</p> <p>The King had specifically commanded the army commanders (1) to maintain the safety of Absalom / Avshalom. (1)</p> <p>Nothing is hidden from the king. (1)</p> <p>If the announcer was to be discovered, Joab / Yo'av would not come to his rescue (1)</p> <p>Any point, 1 mark Maximum:</p>	[2]
(f) (ii)	<p>What relation was Avishai to Joab / Yoav ?</p> <p>Brother</p>	[1]
(g)	<p>Words often have a different meaning dependent on their context. In the context in which they are used, what is the meaning of:</p>	
(i)	<p>לִי It is my duty</p>	[1]
(ii)	<p>אִם If</p>	[1]
(h) (i)	<p>Who was the Cushite / Kushi ?</p> <p>An official of the King who delivered a message for Joab/Yoav</p>	[1]
(h) (ii)	<p>What was his first message for King David ?</p> <p>G-d had judged David favourably (1) in relation to his enemies (1)</p>	[2]
(h) (iii)	<p>What was his second message for King David ?</p> <p>Let all David's enemies share the same fate (1) as the enemies of Absalom / Avshalom (1)</p>	[2]
[Total marks for Question 4: 25 marks]		

Question 5

(a)	Who was asked to borrow containers ? The wife of a deceased prophet.	[1]
(b) (i)	<p>Translate from וַיֵּצֵא הַשֶּׁמֶן : וּבָאתָ .</p> <ul style="list-style-type: none"> You shall come and close the door behind you and your children You shall pour out [the oil] into all the containers and move aside those that are full She went from him and closed the door behind her and her children They (the children) continually bring her (the containers) and she pours out [oil]. When the containers are filled She said to her son, "Bring me another container." He said to her, "There are no more containers," (and) the oil stopped. <p>Initially allot marks per clause as follows:</p> <p>5 marks: correct solution</p> <p>4 marks: good translation, allowing for two minor errors</p> <p>3 marks: adequate translation allowing for 3 — 4 minor errors</p> <p>2 marks: for less than adequate translation, where some sense of the language is shown and half the words are correct</p> <p>1 mark: any positive input</p> <p>Definition of a minor error: Person or tense mistranslated</p> <p>Initially award each sentence a mark out of 5.</p> <p>Divide the total out of 20 by 4 to obtain a mark out of 5.</p> <p>Adjust to the nearest integer.</p> <p>Award 5 marks only if there is a free-flowing translation.</p> <p>Otherwise reduce mark to 4.</p>	[5]
(b) (ii)	Why is there a ׳ at the end of the verb תִּסְיַע ? Feminine (1) (Singular)	[1]
(c)	<p>What happens immediately before the events in the second paragraph ?</p> <p>The four debilitated people (lepers / skin-diseased) who lived outside the city wall reported that Aram / Syria had fled (1)</p> <p>and that the siege of Samaria / Shomron had been lifted (1)</p> <p>The king sent scouts to check the military situation (1)</p> <p>Any point 1 mark</p> <p style="text-align: right;">Maximum:</p>	[2]
(d)	<p>What did the volunteer scouts see on their journey to the River Jordan / Yarden ?</p> <p>Clothes / utensils (1) scattered everywhere (1)</p>	[2]

Question 5 continues on the next page

Question 5 continued		
(e) (i)	<p>What do flour and barley cost after the siege ?</p> <p>1 <i>seah</i> (measure) of fine flour now cost one shekel (1)</p> <p>2 <i>seah</i> (measures) of barley now cost two shekel (1)</p> <p>Any general statement about the fall in price: 1 mark.</p>	[2]
(e) (ii)	<p>Explain the ב in the word בִּשְׁקָל</p> <p>ב of cost (<i>pretii</i>)</p>	[1]
(e) (iii)	<p>Explain the form of the noun קְאָתָיִם .</p> <p>ים is the dual form / double</p>	[1]
(f) (i)	<p>How is the verb הִפְקִיד used in this context ?</p> <p>Pluperfect (had appointed)</p> <p>Either grammatical reference or differentiated translation</p>	[1]
(f) (ii)	<p>When does each of the events described in lines 10 — 11 take place ?</p> <p>Initially at the beginning of the siege, the King had placed a sentry at the city gate (1). After the siege was lifted, the sentry was trampled upon and killed (1)</p>	[2]
(g) (i)	<p>The phrase אֲשֶׁר נִשְׁעַן עַל יָדוֹ need not be translated literally. Attempt a translation that is not literal.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> ▪ His personal assistant ▪ Aide de camp ▪ His trusted officer ▪ Someone on whom he could rely <p>Any example: 1 mark</p>	[1]
(g) (ii)	<p>Justify your attempt.</p> <p>נִשְׁעַן is a <i>nifal</i> participle meaning 'supporting himself' <i>i.e.</i> someone upon whom the king is reliant (1)</p> <p>עַל יָדוֹ implies: on his function / initiative / action (literally: on his power / hand) (1)</p>	[2]
(h) (i)	<p>In what manner does the king's officer address Elisha ?</p> <p>In an arrogant manner (1)</p> <p>dismissively (refusing to believe, rather than relying on outside intervention) (1)</p>	[2]
(h) (ii)	<p>How does Elisha respond ?</p> <p>Elisha warned the sentry, "Indeed you will see the end of the siege" (1). Further, he warned the sentry that he would not benefit from the end of the siege (1)</p>	[2]
[Total marks for Question 5: 25 marks]		

Question 6		
(a)	Who was Na'aman ? Syrian general	[1]
(b) (i)	<p>Translate from מִצָּרָעָתוֹ : כִּי בּוֹ נָתַן to</p> <ul style="list-style-type: none"> G-d had given victory to Aram / Syria through him Although the man was an esteemed general (brave officer of the army), he had a debilitating disease (leprosy / skin illness) Aram / Syria went out in raiding parties and they captured a young girl and she became (a servant girl) to Na'aman's wife She said to her mistress: "If only (I wish that) my master (would come) before the prophet in Samaria / Shomron He would heal him from his debilitating disease (leprosy / skin illness). <p>Initially allot marks per clause as follows:</p> <p>5 marks: correct solution.</p> <p>4 marks: good translation, allowing for two minor errors.</p> <p>3 marks: adequate translation allowing for 3-4 minor errors.</p> <p>2 marks: for less than adequate translation, where some sense of the language is shown and half the words are correct.</p> <p>1 mark: any positive input.</p> <p>Definition of a minor error: Person or tense mistranslated.</p> <p>Initially award each sentence a mark out of 5.</p> <p>Divide the total out of 25 by 5 to obtain a mark out of 5.</p> <p>Adjust to the nearest integer. 5 marks to be awarded only if there is a free-flowing translation. Otherwise, reduce the mark to 4.</p>	[5]
(b) (ii)	<p>State a religious idea that can be seen from line 2.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> The universal G-d G-d helps all mankind <p>1 mark for suitable response.</p> <p style="text-align: right;">Maximum:</p>	[1]
(c)	<p>Who does the word לְאֲדֹנָי refer to ?</p> <p>The king of Syria</p>	[1]
(d)	<p>What happens immediately before the events described in the second paragraph?</p> <p>The King of Syria had sent troops (1) to arrest Elisha (1) in Dothan (1).</p> <p>Any point 1 mark</p> <p style="text-align: right;">Maximum:</p>	[2]
Question 6 continues on the next page		

Question 6 continued		
(e) (i)	Who does the word אֲדֹנִי refer to ? Elisha	[1]
(e) (ii)	Show the difference in form and meaning between אֲדֹנִי and the word אֲדֹנֵיהֶם. Mention three points. אֲדֹנִי means “my master” (1) אֲדֹנִי is a singular noun, plus the normal suffix “my” (1) אֲדֹנֵיהֶם is a plural noun (1) with a plural nominal suffix “their” (1) . Since it refers to the king of Syria, the “royal plural” is used (1) . It means (in this context) “their master” (and not “their masters”) (1) Any point as delineated: 1 mark. Maximum:	[3]
(f)	The verbs לֵךְ and אֵלֶיכָה are from the same root, הֵלַךְ. State the conjugation (<i>binyan</i>) and form of each of these verbs. לֵךְ : Imperative / command (1) <i>kal</i> (1) אֵלֶיכָה : Cohortative (“let me”) (1) <i>hifil</i> (1)	[4]
(g) (i)	State one common theme shared by these two paragraphs. Amongst others: <ul style="list-style-type: none"> Both involve the relationship between Israel and Syria / Aram Both involve incidents with Elisha as a central character Both involve the King of Israel being non-belligerent to Syria / Aram Any point: 1 mark	[1]
(g) (ii)	State one major difference between these two paragraphs. Amongst others: <ul style="list-style-type: none"> Paragraph 1 mentions that Syria / Aram sent raiding parties into Israel. Paragraph 2 mentions their cessation Paragraph 1 mentions a quiescent king of Syria / Aram requiring a personal favour from the King of Israel, whereas Paragraph 2 reports on invasion of Israelite territory Any point: 1 mark	[1]
Question 6 continues on the next page		

Question 6 continued		
(h) (i)	<p>Comment on any one title given to Elisha in either paragraph.</p> <p>נביא Title given to one who pronounced the Divine intention either as rebuke or warning. (The word exists in more than one culture.)</p> <p>איש הא-להים This was a popular title used internally in Israel to show that a person was respected as he understood how to act as G-d wanted.</p> <p>אדוני Illustrates a relationship to show that a person is superior.</p> <p>אבי A term of endearment: "My spiritual father." Here it is used by the King to show Elisha's superiority in spiritual matters (compare "abbot" or "father.")</p> <p style="text-align: right;">Maximum:</p>	[1]
(h) (ii)	<p>What important lesson does Elisha teach to the King of Israel ?</p> <p>One can only fight one's enemy fairly on the battlefield. (1)</p> <p>However, when they are captured, they have to be shown due respect and be fed. (1)</p> <p>Any point one mark</p>	[2]
(i)	<p>How do these incidents illustrate courteous behaviour ?</p> <p>Give any two examples.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> ▪ The captured Israelite girl addressed her mistress with deference: "I wish that my Master ..." (1) ▪ Na'aman took generous presents for the would-be healer. (1) ▪ Elisha's servant addresses him as "My Master" (1) ▪ Elisha addresses G-d: "Please open ..." "Please strike ..." ▪ Jehoram / Yehoram addresses Elisha as "My (spiritual) Father" (1) ▪ A large meal was prepared for the captured Syrians / Arameans. (1) <p>Any point one mark</p> <p style="text-align: right;">Maximum:</p>	[2]
[Total marks for Question 6: 25 marks]		

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