

GCE

Biblical Hebrew

Advanced GCE

Unit **F192**: Translation, Comprehension and Literature

Mark Scheme for June 2017

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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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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)	<p>He points out that although Esau is the brother of Jacob (1) G-d says that He loved Jacob (1) He also demonstrates hatred of Esau (1) and destroyed their mountains (1) made Esau's land into a desert inhabited by jackals (1)</p> <p>He refers to Himself as a father (line 7) (1)</p>	2	Each point 1 mark
1	(b) (i)	<p>(i) Compare - in all three cases the questioner is stating 'with what', (i.e. doubting the other's statement) (1)</p> <p>the prophet is speaking in all of them (1)</p> <p>G-d is asking a question as if on behalf of the Israelites in all of them (1)</p> <p>They are all addressed to Israel (1)</p> <p>none of them are pointed with the regular pointing הַ (1)</p>	1	<p>Do not accept: rhetorical questions</p> <p>Accept: they are all questions (1)</p>
	(b) (ii)	<p>line 2: question about a positive thing (How have You loved us?) – lines 8 and 9: question about negative things (How have we despised Your name... How have we sickened You?) (1)</p> <p>line 2: followed by how have you... lines 8 and 9: how have we... (1)</p> <p>line 2: pointed הַ – this pointing is almost always used before gutturals (when no maqqeph), lines 8 and 9: pointed הַ (1)</p>	1	Any 1 point 1 mark. Max. 1
1	(c)	<p>pual (1) (we would expect a kubutz under the λ) but the guttural κ rejects the dagesh for the middle root letter (1) the vowel of the λ is lengthened to compensate for the (rejected) dagesh (1)</p> <p>or: pual (participle) pattern (1) with middle root letter guttural (1)</p>	2	
1	(d)	<p>Among others:</p> <ul style="list-style-type: none"> placing of the proper noun Esau adjacent to the proper noun Jacob (1) for the purpose of contrast (whereas Esau..) (1) rhetorical question (1) 'is it not [the case that] Esau is the brother of Jacob...' (1) metaphor (1) any correct example (1) Sarcastic (1) – 'and you ask how?!'(1) (lines 8 – 9). Repeated use of the verb וַיִּמְרָטֵם (1) for emphasis (1) 	4	Accept different types of parallelism with correct examples as different styles

Question		Answer	Marks	Guidance	
		<ul style="list-style-type: none"> Parallelism (1) any correct example (1) types of parallelism: <ul style="list-style-type: none"> Antithetic (1) – ‘they will build and I will destroy’ (1) Chiastic (1) – ‘I loved Jacob... Esau, I hated’ (1) 			
	(e)	Among others: The phrase means ‘Bring these to your governor!’ (1) (The prophet sums up his complaints by pointing out that) the people have been treating G-d badly (1) in a way that they would never treat a human leader (1) when really they should treat G-d with more respect than a human (1) Up to one mark for a correct example, as follows: <ul style="list-style-type: none"> The prophet repeats G-d’s complaint that as a Father, how is He honoured and as a Master how is He feared (1). The priests do not seem to understand that the sacrifices they bring are disgusting to G-d (1) ‘A son should honour his father but where is My honour?’ says G-d. (1) ‘A servant reveres his master but where is My respect?’ (1) ‘You are priests yet you despise My Name!’ (1) ‘You offer revolting food on My altar and then ask what you have done wrong?’ (1) ‘You offer sacrifices that are blind or lame (animals) and think nothing wrong of it!’ (1) 	4	Any point one mark Candidates who give a list of examples without answering the question can achieve a maximum of 1 out of 4.	
1	(f)	Who (also) among you would close the doors and not light up My altar for nothing	מִי גַם־בְּכֶם וַיִּסָּגֵר דְלֹתַיִם וְלֹא־תֹאֲרִירוּ מִזְבְּחֵי חַנּוּם	2	‘my altar will not be lit’ – minor error

Question			Answer	Marks	Guidance
			I have no desire for you, said G-d, and I do not wish to accept a (meal-)offering from you.	2	
			אינלי חפץ בכם אָמר יי צ-באות ומנחה לא-אָרצה מיִדְכֶם	2	'from the east of the sun' – minor error
			Because from the rising of the sun until its setting, My name is great among the nations and in all places there are (sacrifices) burnt and offered for My name	2	
			כי ממזרח-שמש ועד-מבואו גדול שְׁמִי בְּגוֹיִם וּבְכָל־מְקוֹם מְקַטֵּר מִגִּישׁ לְשְׁמִי	2	מנחה
			And an undefiled (meal-)offering because My Name is great among the nations said the L-rd of Hosts	2	accept 'gift' for מנחה
			ומנחה טהורה כִּי־גְדוֹל שְׁמִי בְּגוֹיִם אָמר יי צ-באות	2	
			But you are profaning it when you say the table of the L-rd is sickening and by his statement its food is disgusting.	2	
			וְאַתֶּם מְחַלְלִים אוֹתוֹ בְּאֶמְרֵיכֶם שְׁלַחַן אֶ־דְּנִי יי מְגַאֵל הוּא וְנִיבּוֹ נִבְּזָה אֲכָלוּ	2	
			You say, "Oh! What a burden / bother!" and then you throw it down, says the L-rd of Hosts.	2	
			וְאַמַּרְתֶּם הִנֵּה מִתְּלָאָה וְהִפַּחְתֶּם אוֹתוֹ אָמר יי צ-באות	2	
			'You bring the stolen, the lame, and the ailing and you bring an offering (from them).	2	
			וְהִבֵּאתֶם גְּזוּל וְאֶת־הַפֶּסֶחַ וְאֶת־הַחֹלָה וְהִבֵּאתֶם אֶת־הַמִּנְחָה	2	
1	(g)	(i)	Euphonic (1) דְּחִיק / Dechik (1)	1	asei merachek is wrong because it follows a milel word ending in הֶּ or הֵּ when following a milra הֶּ or הֵּ it is called דְּחִיק dechik

Question		Answer	Marks	Guidance
	(g) (ii)	Piel	1	
	(g) (iii)	Hophal / Huphal	1	
1	(h)	<p>שָׁמְעוּ דְבַר־יְי קְצִינִי סֹדִם הָאֲזִינוּ תּוֹרַת אֶ-לֹהֵינוּ עִם עֲמֹרָה : לְמַה־לִּי רַב־זְבָּחֵיכֶם יֹאמְרוּ יִי שְׁבַעְתִּי עֲלוֹת אֵילִים וְחִלָּב מְרִיאִים וְדָם פָּרִים וְכִבְשִׁים וְעֲתוּדִים לֹא חִפְצָתִי</p>	4	<p>1-5 errors = 4 6-15 errors = 3 16-25 errors = 2 26-45 errors = 1</p> <p>More than 45 errors = 0</p> <p>תּוֹרַת and לִי – do not penalise for absence of dagesh</p> <p>accept וְעֲתוּדִים</p> <p>accept חִפְצָתִי</p>
		Question 1 Total:	35	

Question	Answer	Marks	Guidance	
2	<p>וַיְהִי כִּי רָאוּת מַלְאָךְ הַמָּוֹת אֶת מֹשֶׁה וַיִּחַל לְרַעוּד וְלֹא יָכוֹל דַּבֵּר אִתּוֹ</p>	<p>When the Angel of Death saw Moses, the Angel started to tremble, and was unable to speak to Moses</p>	<p>15</p> <p>Firstly, award up to 10 marks, that is, 2 marks for each of the five blocks of text for the accurate application of the rules of vowelling of Biblical Hebrew and award up to 5 marks for appreciation of idiom and style over the whole translation.</p> <p>Marking grids for this question can be found in appendix 2.</p>	
	<p>וַיְדַבֵּר מֹשֶׁה לְאָמֹר אֵין שְׁלוֹם לְרָשָׁעִים נָאִם ה' וַמָּה לָּךְ פֹּה:</p>	<p>until Moses said to him, “There is no peace for the wicked”, said G-d, ‘what are you doing here?’”</p>		
	<p>וַיַּעַן וַיֹּאמֶר לְקַחַת אֶת נַפְשֶׁךָ בְּאִתִּי: וַיֹּאמֶר לוֹ מֹשֶׁה מִי שָׁלַחְךָ</p>	<p>He replied to him, “I have come to take your soul.” Moses said to the Angel, “Who sent you?”</p>		
	<p>וַיֹּאמֶר אֱלֹהֵי הַמַּלְאָךְ בְּרָא כָּל בְּשָׂר שְׁלַחְנִי אֵלֶיךָ: וַיַּעַן מֹשֶׁה וַיֹּאמֶר לֹא תִקַּח אֶת נַפְשִׁי:</p>	<p>The Angel replied, “The One Who created all the creatures.” Moses replied, “You will not take my soul!”</p>		
	<p>וַיֹּאמֶר לוֹ הַמַּלְאָךְ הֲלֹא כָּל בָּאִי תֵּבֵל בְּיָדֵי: וַיֹּאמֶר מֹשֶׁה כַּחֲזִי גְדוֹל מִכֶּלָּם:</p>	<p>Said the Angel, “All those who come into this world are given into my power.” Moses replied, “I have more strength than all those who came into this world.”</p>		
	<p>For each of the five phrases, start at the top level and move down the grid. Answer needs to fulfil both criteria of the level to gain the mark – if it only fulfils one criterion it moves down to the next level.</p>			
	<p>Marks</p>	<p>Spelling and pointing</p>		<p>Forms</p>
	<p>2</p>	<p>75% correct, one spelling error allowed</p>		<p>Up to 3 minor errors</p>
	<p>1</p>	<p>Any attempt at pointing, minor spelling errors</p>		<p>Top end: one major error or 4-5 minor errors Bottom end: sense of the passage conveyed</p>
	<p>0</p>	<p>No pointing present</p>		<p>Sense of the passage not conveyed</p>
<p>Then award up to 5 marks for appreciation of idiom and style as follows:</p>				
<p>5</p>	<p>the candidate demonstrates a virtually faultless appreciation of the Biblical style</p>			

Question		Answer	Marks	Guidance
	4	demonstrates an almost faultless appreciation allowing two minor lapses		
	3	appreciation of style in the majority of the composition		
	2	has used at least five idioms or emulated style in at least five instances		
	1	some basic understanding of Biblical idiom – has used at least two idioms		
		SECTION A Total:	50	

Question		Answer	Marks	Guidance
3	(a)	Ziklag / Philistia	1	
3	(b)	<p>One mark must come from a derivation:</p> <ul style="list-style-type: none"> the root שָׁבַץ means 'to intermingle'/'to weave' (1) [Gesenius] phonetically related to Akkadian sabsu meaning weakening of the body (1) [Daat Miqra] this is a hapax legomenon (1) <p>Then up to three marks from:</p> <ul style="list-style-type: none"> means 'giddiness' (1) since it is a 'weaving' i.e. confusion of the senses (1) [Gesenius] the grimace which grips a person when he is about to die (1) [Daath Miqra] trembling of death (1) [Malbim] terror (1) [Jonathan] His battle wear was strengthened by a box-like weaving process (1) so that it caught his sword, and therefore it did not pierce him (1) [Ralbag] Saul said that he was being punished for the sin of the destruction of Nov city of priests (1) who wore tunics with a box-like weave (1) [Rashi] Alternatively an illness (1) caused by a sword injury(1) [Radak] 	4	Must give at least one of the first two points to gain full credit
3	(c) (i)	In these verses the lad from Amalek claimed to have killed him (1 mark) whereas earlier (1 Samuel 31:4) it appears that Saul had taken his own life.(1)	2	Any point 1 mark. Maximum 2.
3	(c) (ii)	The lad was lying (1) and said this because he hoped to curry favour in David's eyes (Redak ibid) (1) Saul wasn't dead when he pierced himself with his sword (1) and the lad brought about his demise (1)	2	Any point 1 mark. Maximum 2.
3	(d) (i)	we would expect a kamatz (1) for the vav conversive future to past (before a guttural) (1)	2	
3	(d) (ii)	Since the lad was lying and had not in fact killed him (1) it takes the <i>patach</i> which indicates the future form (Redak) (1)	2	See also R' Bachyé Genesis 18:3

Question			Answer	Marks	Guidance
			It is unclear why the vav takes this vowel (1) It is vowelised like a vav conjunctive (1)		
3	(e)	(i)	The fact that the tribe of Judah would need to learn battle techniques. (1) Saul and his sons as great warriors (1) [Daat Miqra]	1	
3	(e)	(ii)	Among others: The Book of Bereishith/Genesis (1) (<i>Rashi</i>) Deuteronomy (1) Judges (1) (see <i>Judaica</i>) Joshua (1) (<i>Daat Mikra</i>) The Torah (1) [Metsudath David] a book that was well-known at the time (1) [Ralbag] an ancient book describing the great wars of G-d (1) [Daat Miqra]	1	
3	(e)	(iii)	Genesis is the Book discussing the Patriarchs Abraham, Isaac and Jacob who were upright/straight people (1) Alternatively the Bible itself guides one on the straight path. (1) Joshua and Judges describe the wars of Israel (1) ישר is parallel to גבור in the verse 'His children will be mighty in the land; the generation of the upright will be blessed.' (Psalm 112:2) (1) (<i>Daat Mikra</i>) – it means 'the book of the mighty' (1)	1	See also <i>Daat Mikra</i> here (1:18) note 7
3	(f)		Shields were made of leather and treated with oil to make arrows slide off (1) David was saying that in this case the oil wasn't absorbed in the leather and was as if they had never been treated and thus wouldn't protect. (1) Saul's shield never needed to have oil smeared on it (1) as it was always covered with the blood and fat of his enemies (1) [Daat Miqra] Saul himself had not been anointed with oil (1) like the kings of the Davidic dynasty (1) [Daat Miqra]	2	Any point 1 mark.

Question			Answer	Marks	Guidance										
			They may have thrown away their shields (1) in order to flee more quickly (1) [Daat Miqra]												
3	(g)		<i>The bow of Jonathan did not turn back and the sword of Saul did not turn back empty. Saul and Jonathan were beloved and pleasant in their lifetime and in their death were not parted; they were swifter than eagles and more powerful than lions.</i>	2											
			<table border="1"> <thead> <tr> <th></th> <th>Transfer of meaning from Biblical Hebrew to English.</th> <th rowspan="4">Question 3 Total:</th> <th rowspan="4">20</th> </tr> </thead> <tbody> <tr> <td>0</td> <td>Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.</td> </tr> <tr> <td>1</td> <td>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>2</td> <td>Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.</td> </tr> </tbody> </table>		Transfer of meaning from Biblical Hebrew to English.	Question 3 Total:	20	0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in 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.	2	Accurate transfer of meaning. Virtually faultless grammar, punctuation and spelling in English.		
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Question		Answer	Marks	Guidance
4	(a)	Among others: Absolute trust in G-d (1) A request to 'see the sweetness of G-d' (1) David asks G-d not to forsake him (1)	2	

Question		Answer	Marks	Guidance
4	(b)	<ul style="list-style-type: none"> אורי means "my light". Difficulties that come upon a person put him into a figurative darkness (1) and salvation from it takes him into the light (1) There are certain situations where a person is in danger because he can't see the threat (1) and if the situation has light thrown on it he can protect himself (1) 	2	
4	(c)	Pausal form	1	
4	(d)	The phrase has an implied word and in full would be שְׂאֵלָה אֶחָת (1) The (abstract) noun שְׂאֵלָה is feminine (1) and the number therefore agrees with the implied noun. (1)	2	Any point 1 mark. Maximum 2.
4	(e) (i)	<p>יִסְתִּירַנִי 'he conceal me' is parallel with יִצְפֹּנֵנִי 'he will hide me' (1)</p> <p>אֵהָל 'tent' is parallel with סֹכָה 'booth' (1)</p>	1	
4	(e) (ii)	<p>The tent אֵהָל is (1) more hidden than the hut סֹכָה (1) and similarly the word סֵתֵר (secret)(1) implies greater secrecy than the word צִפֵּן (hidden) (1)</p> <p>both are coverings which provide shelter (1) i.e. protection from enemies (1) poetic references to the Temple (1)</p>	2	
4	(e) (iii)	The first phrases imply the David is hidden away from his enemies and thus protected (1) whereas the last phrase implies being out in the open but in an unassailable position (1)	2	
4	(f)	<ul style="list-style-type: none"> Sacrifices (1) during which (the Levites) play a harmony (1) (Rashi) Sacrifices (1) which pronounce the (trumpeted) battle victory (1) (Malbim) Sacrifices (1) accompanied by trumpets and shouting (1) [Daat Miqra] Willing (1) sacrifices (1) [ibid.] 	2	
4	(g)	shortened hiphil form/would usually be תִּסְתִּיר (1) contracted since the word אֵל adds a syllable (1)	2	Any two points, one mark each

Question			Answer	Marks	Guidance
4	(h)		<i>'Show / teach me Your way, O L-rd and lead me on the path of integrity because of my watchful foes. Do not give me to the soul / wishes of my oppressors for false witnesses who breathe violence have risen up against me.'</i>	2	
4	(i)	(i)	ירה	1	
		(ii)	qal (1)	1	
			Question 4 Total:	20	

Question		Answer	Marks	Guidance
5	(a)	Jeremiah prophesies that the Israelites will return from Babylon to Israel after 70 years of exile	1	See Jeremiah 29:10
5	(b)	The name כרש is related to the word כשר by metathesising the second and third letters (1) which means good / righteous as he was instrumental in rebuilding the second Temple (1)	2	Any point 1 mark
5	(c)	By verbal announcement (1) and in writing (1)	2	
5	(d)	Koresh worshipped G-d whereas Nebuchadnezzar worshipped idols (see line 11) (1) Koresh was arranging the return of vessels that had been taken from the Temple by Nebuchadnezzar (1) Nebuchadnezzar destroyed the Temple whereas Cyrus rebuilt it (1) Nebuchadnezzar exiled the Israelites; Cyrus freed them (1)	2	Any point 1 mark
5	(e)	<i>Cyrus / Koresh, king of Persia brought them out through Mithredath the treasurer and counted them out to Sheshbazzar, the prince of Judah. These were their numbers: 30 golden bowls, 1000 silver bowls, 29 knives.</i>	2	
5	(f)	<ul style="list-style-type: none"> • כָּל־סְבִיבֵיהֶם refers to the gentile nations (1) and כָּל־הַתְּנַדָּב to the Jewish neighbours (1) (Rashi) • כָּל־סְבִיבֵיהֶם refers to the townspeople of those who went to Jerusalem (1) כָּל־הַתְּנַדָּב to the people of Jerusalem (Redak). 	2	Either approach two marks
5	(g)	(Aramaic word כפר) meaning to wipe (1) so-called because the priests would wipe their hands clean from the blood of the sacrifices on the	2	

Question		Answer	Marks	Guidance
		outside of the containers (1) (<i>Rashi; Metzudos</i>)		
5	(h)	Should I cry in the fifth month? (1) Should I abstain (from food) as I have done for many years? (1)	2	Any point 1 mark. Maximum 2
5	(i)	<ul style="list-style-type: none"> • During the exile the Jews fasted on 9 Av (the fifth month), the anniversary of the Destruction of the First Temple. (1) • The Babylonian Jews were now sceptical of reports that the construction of the Second Temple was almost complete. (1) They were sure that enemies would block the Jews' efforts to finish its rebuilding as had been done before. (1) (<i>Redak</i>) • The Babylonian Jews did not consider the second Temple significant (1) since Israel was still under Persian rule. (1) So they asked whether the fast of Av was to be abolished. (<i>Mezudath David</i>) 	2	Any point 1 mark
5	(j)	G-d says, "And when you fasted and mourned during the fifth and seventh month during these 70 years, did you fast for My sake? (1) And when you eat, you eat for your own sake and not to serve Me!" (1)	2	
5	(k)	[צמתני is short for צמתם לי 'did you fast for me?'] The ם of צמתם is elided (1) and the dative 'for me' has been replaced with the direct object ני (1)	1	
Question 5 Total:			20	

Question	Answer	Marks	Guidance
6	<p><i>Amongst the points to be considered</i></p> <ol style="list-style-type: none"> 1. Leader of 10 lads and sends them to Nabal. Sends spies to seek out Shaul's camp. (25:5) 2. Instructs Avishai not to kill Shaul. (26:9) 3. Rebukes Abner, Shaul's general, for failing to guard his master adequately. (26:15) 4. Leads a group of 600 men to Achish king of Gath. (27:2) 5. Leads a group of men to wipe out Israel's enemies while under Achish. (27:5) 6. Instructs Aviathar to communicate with G-d via the Ephod as to whether to go into battle against the Amalekites. (30:7-8) 7. Leads his people into battle against the battalion that attacked Israel in the south. (30:9) 8. Instructs that battle spoils be given to the support forces as well. (30:23-24) 9. Has the man who claims to have killed Shaul, executed. (2 Sam. 1:15) 	10	are awarding according to the grid found in Appendix 3.

Question	Answer	Marks	Guidance
7	<p>Amongst the points to be considered:</p> <ol style="list-style-type: none"> 1. Psalms 19:2 – “The heavens relate the glory of G-d..... 2. Verse 8: “G-d’s Torah is perfect.....”etc. 3. 20:2 “The name of the G-d of Jacob will raise you up” 4. Verse 4 “He will send you support” 5. “G-d will grant all your requests” 6. Verse 8 “.....and we will (succeed) with the mention of G-d’s name. 7. Verse 10 “The king will answer on the day of our calling” 8. 21:2 “G-d, a king will rejoice in Your power” 9. Verse 8 “Because the king trusts in G-d...” 10. 23:1 “G-d is my Shepherd” 11. Verse 4 “I will not fear evil because You are with me” 12. 24:1 “To G-d (belongs” the world and all that it contains.....”etc. 13. Verses 8, 10 “Who is the king of glory, G-d.....” 14. 26:1 “Judge me, G-d...” 15. 27:1 “...G-d is the Power of my life..” 	10	are awarding according to the grid found in Appendix 3.

	Question	Answer	Marks	Guidance
8		<p><i>Amongst the points to be considered:</i></p> <ol style="list-style-type: none"> 1. Zechariah 8:3 “I returned to Zion and I will reside within Jerusalem” etc. 2. Verse 4 “Old men and ladies will once again live in the streets of Jerusalem” 3. Verse 5 “The streets of the city will be filled with young boys, and young girls etc.” 4. Verse 7 “Behold I will save My people...” 5. Verse 8 “I will bring them and they will live within Jerusalem” 6. Verse 11 “I will not be to the remnant of the people like in previous times” 7. Verse 12 “The vine will give it’s fruit and the land it’s produce....” 8. Verse 13 “As you were a curse amongst the nations..so I will save you” 9. Verse 19 “The fast of the 4th (month) and of the 5th, th 7th and the 10th will be for the house of Judah for happiness and rejoicing..” 10. Verse 20 “There (will come a time) when nations and the residents of many cities will come.” 11. “The residents of one city will (go to) another saying let us go to entreat G-d...” 12. Verse 22 Many nations and powerful peoples will come to seek G-d” 13. Verse 23 “One those days 10 men from all the tongues of the nations will come and grab hold of the Jew’s cloak.....” 14 9:9 “Rejoice greatly, daughter of Zion, triumph daughter of Jerusalem behold your king is coming to you.....” 15. Verse 10 “I will destroy the chariot of Ephraim and battle horses from Jerusalem, and the war bow will be destroyed” 	10	are awarding according to the grid found in Appendix 3.

Question	Answer	Marks	Guidance
	16. Verse 13 "For I made Judah into a (Battle) bow.." 17. Verse 14 "G-d will appear over them and His arrow will go out like a bolt of lightning....."		

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

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

	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 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.

Appendix 2: Marking grids for translating the passage into pointed Biblical Hebrew

Firstly, award up to 10, that is, 2 for each of the five blocks of text for the accurate application of the rules of vowel-ing of Biblical Hebrew according to the following grid:

	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.

Then secondly award up to 5 for appreciation of idiom and style over the whole translation, according to the grid below:

	Accuracy of application of the idioms and style of Biblical Hebrew
5	The Candidate demonstrates a virtually faultless appreciation of the Biblical Hebrew style in his or her composition.
4	The Candidate demonstrates an almost faultless appreciation (allowing two minor lapses).
3	The Candidate demonstrates an appreciation of the Biblical Hebrew style in the majority of his or her composition.
2	The Candidate has used at least five idioms or emulated the Biblical Hebrew style in at least five instances.
1	Some basic understanding of the Biblical idiom. The Candidate has used at least two idioms or emulated the Biblical Hebrew style in at least two instances.

Appendix 3: Marking grid for the Essay Questions (Questions 6, 7 and 8)

Candidates are to restrict their response to approximately 500 words and are advised that no more than five areas of discussion are expected in their chosen essay.

The grid below is used for marking the essays.

An example of a 9-10 essay would be one which explains five different points clearly, referring to detailed evidence or quotations from the text, with a clear introduction and conclusion.

An example of a 7-8 essay would be one which explains five different points, with weaker or less detailed evidence and less clear structure.

An example of a 5-6 essay would be one which explains three or four points well but some points unclear or incorrect and evidence not always detailed or present. An essay which provides a lot of evidence with little or no analysis will also be awarded 5 or 6.

An example of a 3-4 essay would be one which explains one or two points well but most points are unclear or incorrect.

Mark range	Content and quality of written work
9–10	<ul style="list-style-type: none"> • Successfully conveys most or all of the relevant points. • Develops a range of ideas and justifies points of view, with excellent grammar, punctuation and spelling.
7–8	<ul style="list-style-type: none"> • Able to develop and explain ideas and to express points of view, with some justification. • Offers relevant information, showing a good standard of grammar, punctuation and spelling. • Conveys approximately three quarters of the points.
5–6	<ul style="list-style-type: none"> • Shows some ability to develop and explain ideas and to express opinions. • Able to convey information, though not always relevant, and showing inconsistent grammar, punctuation and spelling. • Conveys approximately half of the points.
3–4	<ul style="list-style-type: none"> • Shows a limited ability to develop or explain ideas and to express opinions. • A noticeable degree of error in grammar, punctuation and spelling interferes with the communication of factual information. • Often irrelevant or repetitive. • Conveys approximately one quarter of the points.
0–2	<ul style="list-style-type: none"> • Offers little or no information or ideas. • Shows little or no explanation or development. • The level of grammar, punctuation and spelling severely impedes the ability to convey even quite basic information. • Displays only very superficial knowledge.

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