

GCE

Biblical Hebrew

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

Advanced Subsidiary GCE

Mark Scheme for June 2018

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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)	Foresaw / prophesied	1	
1	(b)	<p>Amongst others.</p> <ul style="list-style-type: none"> • Use of synonyms שָׁמְעוּ and וְהֶאֱזִינִי (line 2), וְגִדְלֹתַי and וְרוֹמְמֹתַי (lines 2-3). parallelism • Parallelism עָזְבוּ אֶת יְיָ נִאֲצוּ אֶת קְדוֹשׁ יִשְׂרָאֵל • Anthropomorphism יָדַע שׁוֹר קִנְהוֹ וְחֲמוֹר אָבוֹס בְּעֵלָיו (line 3) • Comparison/contrast - see continuation of verse: יִשְׂרָאֵל לֹא יָדַע עַמִּי לֹא הִתְבוּנָן . • Synonyms זָרַע מְרָעִים בְּנִים מִשְׁחִיתִים (line 4). • emotive/emphatic words הוּי • metaphors – כַּבֵּד עוֹן • alliteration שִׁמְעוּ שְׁמִים • rhyme הוּי גוּי 		Do not award for examples given in Hebrew without appropriate explanation.
	(c)	Polal/polel	1	
1	(d)	<p>An animal knows who its master is (1) so why don't the people of Israel recognise their G-d? (1)</p> <p>The prophet criticises Israel by comparing their intelligence (1) to the intelligence of animals (1)</p>	2	Do not accept: oxen and donkeys know G-d
1	(e)	What is the point of continuing to be punished/how much more punishment do you need (1) you still continue to sin (1) all people are being affected by this (1) they have already received so much punishment (1)	3	
1	(f)	Lines 18-19 describe the complete destruction of Sodom and Gomorrah (1) here the prophet points out that without G-d's mercy the people would have been similarly destroyed (1)	2	

Question		Answer	Marks	Guidance
		G-d can change nature to give harsh punishment (1)		
1	(g)	The imperfect can have future meaning (1) once this catastrophe happens, G-d will not be interested in their sacrifices (1) The imperfect may indicate a continuous/present state [1] G-d is not interested in their sacrifices even now (1) Tenses in poetry are interchangeable (1)	2	
1	(h)	Do not continue (to) bring a worthless meal-offering; it is an abominable incense to Me, [2] nor the New Moon and Sabbath (offerings), the (holy) convocations; I cannot (bear) iniquity at/with the assemblies. [2] My soul hates your New Moon and festival (offerings) [2] they have become to Me a burden; I have become weary to bear (them). [2] When you raise your hands (in prayer) I will hide My eyes from you [2] even when you increase in prayer I do not listen (because) your hands are full of blood. [2] Wash, purify yourselves, and remove the evil of your ways from before My eyes, cease (doing) evil! [2]	14	See Appendix 1 Accept: I cannot bear sin and stopping
	(i)	(G-d exhorts the people) <ul style="list-style-type: none"> • To reason together with Him [1] • If your sins are like scarlet they will become white as snow [1] • If they are red as crimson / a worm they will be like wool [1] • If you will listen and obey you will eat from the good of the land [1] 	3	Any point, one mark each, max. three
	(j)	הַתְּשִׁיכָה בְּתוֹלָה עֲדִינָה כֹּלָה קִשְׁרִיָּה וְעַמִּי שְׂכַחוּנִי יָמִים אֵין מִסְפָּר: מֵה־תִּיטְבִי דָרְכֶךָ לְבִקֵּשׁ אֶהְבֶּה לָּכֵן גַּם אֶת־הָרַעוֹת לְמַדָּת אֶת־דְּרָכֶיךָ:	4	1-5 errors = 4 6-15 errors = 3 16-25 errors = 2 26-45 errors = 1 More than 45 errors = 0

Question			Answer	Marks	Guidance
			Question 1 Total:	35	<p>בִּיטֵב, דְּרַכָּךְ – do not penalise for absence of weak dagesh at the beginning of the word</p> <p>Do not mark the word עֲדִיָּה</p> <p>accept תִּיטְבִי</p> <p>accept דְּרַכָּךְ</p> <p>accept דְּרַכִּיָּךְ</p> <p>accept קִשְׁרִיָּה</p> <p>accept שְׂכַחוּנִי</p> <p>accept אֶת</p> <p>accept רְעוֹת</p>

Question		Answer	Marks	Guidance
2	1	וַיְהִי בְּנֹסַע אֶחָד מִזִּקְנֵי הַדּוֹר וַיִּפְגְּשֵׁהוּ אִישׁ וַיִּשְׁאַלוּ אִישׁ לְרֵעֵהוּ לְשָׁלוֹם:	15	<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 vowel-ing 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>
	2	וַיֹּאמֶר הָאִישׁ אֶל הַזִּקְנָן לָכֵה בֹא וַיִּשְׁבַּתָּ עִמָּנוּ		
	3	וַנְתַּתִּי / וַאֲתַנְּה לָּךְ זֶהָב וְכֶסֶף וַיִּרְכּוּשׁ גָּדוֹל:		
	4	וַיַּעַן הַזִּקְנָן וַיֹּאמֶר אִם תִּתֶּן לִי כָּל עֹשֶׁר הָאֲדָמָה / הָאָרֶץ לֹא אֲשׁוּב כִּי אִם בְּמָקוֹם תּוֹרָה:		
	5	חַי ה' בְּצֵאת הַנֶּפֶשׁ כִּי מִתָּה אִם יִקַּח הָאִישׁ כִּי אִם אֶת תּוֹרָתוֹ אֲשֶׁר לָמַד וְאֶת הַמַּעֲשִׂים הַטּוֹבִים אֲשֶׁר עָשָׂה:		
SECTION A Total:			50	

Question		Answer	Marks	Guidance
3	(a)	<p>King Saul was paranoid that David was going to usurp his throne (1)</p> <p>So Saul chases David around the country in order to kill him (1)</p> <p>In the end David realises that to survive his only option is to escape from Israel's territory and seek refuge in Philistia (1)</p> <p>Where he pretends to be an ally of King Achish (1)</p> <p>David knew that Saul could not be relied upon as he had already promised not to harm him and broken his promise (1)</p> <p>David had already attempted to hide in Israel but the Ziphites had betrayed him (1)</p>	3	<p>Any three points, one mark each</p> <p>Accept:</p> <p>David was with the Philistine army to prove his loyalty to Achish (1)</p> <p>Saul would not follow David to Philistia as David could not build up his followers there (1)</p>
3	(b)	<p>Two marks for each correct meaning of the phrase.</p> <p>Among others:</p> <ul style="list-style-type: none"> • A long time (2) (Daat Miqra) • Some time, although it feels like years (2) [Radak] • These days he has been in Gath or these years he has been in Ziklag (2) (Altschuler)s • A year (and four months since his recent flight) and two years since his first escape (2) (above 21:11) (Malbim) • ימים – a short time, שנים – a long time – whether he would have been here a short or long time I would still trust him (2) 	4	Any two approaches, two marks each
3	(c) (i)	He landed / came to live / defection/	1	Accept: his landing / coming to live arrived
3	(c) (ii)	<p>Among others:</p> <p>When moving from one authority/allegiance to another the verb נפל is used. (Daas Mikra)</p> <p>The normal verb for this meaning would be שכן. The use of the word נפל,</p>	1	

Question		Answer	Marks	Guidance
		<p>which normally means “fall” may indicate that (at least in Achish’s eyes) David had fallen in stature (1)</p> <p>the root נפל can be used to mean ‘live’ – compare Genesis 25:18 (1)</p>		
3	(d)	As a euphemism / so as not to direct the curse (of their heads being removed) at themselves.	1	
3	(e) (i)	<p>This refers to the time when David returns after killing Goliath in a duel (1).</p> <p>The Israelite women had sung this on David’s return from the battle (1)</p>	2	
3	(e) (ii)	<p>It reinforces the Philistine’s suspicion that David cannot be trusted (1) since he had earlier killed their champion (1)</p> <p>It shows how strong David is (1)</p> <p>he will want them to say this about him again so he will join them (1)</p>	2	
3	(f)	The conjugation is Niphal (1) which in this context is reciprocal/interactive (as battle is never one-sided) [1] niphal is the usual conjugation for this root (1)	2	
3	(g)	<p>Achish is the king (1)</p> <p>The king is in charge of the military (1)</p> <p>There are army officers (1)</p> <p>There are two types of officers – שרים and סרנים (1)</p> <p>The officers could challenge the king’s decisions (1) the king would listen to the officers’ concerns (1)</p> <p>There were leaders of thousands and hundreds (1)</p> <p>The king did not lead the battle – he travelled at the back (with his entourage) (1)</p>	2	

Question		Answer	Marks	Guidance	
	(h)	<i>(And) he brought him down and behold they were scattered over the whole area/land, eating, drinking and partying with the massive spoils they had taken from the land of the Philistines and the land of Judah. (And) David attacked them from the evening of one day until the evening of the next, and no-one escaped except for 400 young men who were riding on camels, and fled.</i>	2	See Appendix 1	
			20	Marks	Transfer of meaning from Biblical Hebrew to English.
		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.	
		Question 3 Total:			

Question		Answer	Marks	Guidance
4	(a)	A psalm composed by David (1) A psalm about David (1) A psalm in honour of David (1) A song often song by David (1)		See <i>Daat Mikra</i> Psalms vol. 1 Introduction page 9

Question		Answer	Marks	Guidance
	(b)	<p>One root is metathesized from the other/play on words (1) מעד, and means to tremble, which indicates movement [1] עמד means to stand (still) which is the opposite of movement [1]. This is a feature of Biblical Hebrew roots that reversal of root letters can produce words with opposite meanings [1] (Mandelkern's Concordance intro. to root מעד)</p>	3	Do not award marks for the translation of each root unless a relationship is shown
4	(c)	<p>צרפה indicates the purifying of his thoughts in general [1] while צרופה refers to each thought [1] (Redak) The kethiv צרוּפָה implies a pausal form (1) of the extended imperative (1) pausal form can occasionally be used even in the middle of a phrase (1) (<i>Daat Mikra</i>) Two ways/versions of writing the same word (1) no difference in meaning (1)</p>	2	
4	(d)	<p>In Scriptures, the heart is regarded as influencing thoughts [1] and the kidneys are considered to have influence over emotions/affection/innermost thoughts [1]</p>	2	
4	(e)	<p>The conjugation is the Hithpael, which in this context is used to indicate continuous action. (<i>Daat Mikra</i>) The hithpael can have a figurative meaning of following a life path/walking in truth/walking before G-d (1) (Gesenius)</p>	1	No marks for the conjugation on its own.
4	(f)	<p>Test me (1) You will not find me wanting (1) The Psalmist is explaining the reason he was so convinced of his ability to withstand a searching examination of his deeds (1) since he shows</p>	2	Any point 1 mark max 2

Question		Answer	Marks	Guidance
		constant gratitude for what he had received in the past [1] and a realisation that he was totally dependent on G-d's kindness in the future [1] (Malbim)		
4	(g)	עלם meaning "hidden" – i.e. to do sins in secret [1] or to be hypocritical (1) or "young" hence (immature) people who enjoy senseless activity [1] (Ibn Ezra) or "world" meaning they are sunken in enjoying the pleasures of the world (Malbim)[1] parallel to מתי שוא = worthless people (1)	2	Any point 1 mark. Max 2
	(h)	The Psalmist is saying that his hatred of evildoers is such that it has become part of his nature [1] and can therefore guarantee that he will not never sit with evil people [1] (Malbim) It is Biblical style with poetry (1) to mix tenses (1) e.g. v.4 I have always [hated evil]... (1) I will never [associate with wicked people] (1) the change in tense emphasises the message (1) perfect parallel to imperfect conveys sense of constancy (1) (Daat Miqra)	2	
4	(i)	<i>Do not enclose my soul with sinners, nor my life with men of bloodshed. In whose hands are (actions of) plotted (evil), and their right (hand) (are filled with) bribery. As for me, I go in my innocence, redeem and favour me. My foot stands on straight ground. In assemblies I will praise the L-rd.</i>	2	See Appendix 1
4	(j)	The word ידים refers to crimes like murder/assault committed with the hands[1] Or ידים means within their control, referring to stolen property [1] (Redak) ידיהם is used as a contrast to כפי בניקיון in v.6 (1) (Daat Miqra) יד and ימין are used metaphorically here to indicate reaching out for these types of sin (1) (Hirsch)	1	Any point 1 mark. Max 1.

Question		Answer	Marks	Guidance
	(k)	The word מְלֶאָה refers to the word וַיְמִינָם, meaning their right (hand). ‘Third person feminine singular perfect suffix it – the right hand	1	Must give a full answer.
			Question 4 Total:	20

Question		Answer	Marks	Guidance
5	(a)	The people (of the land)[1] the priests [1]	1	the Israelites (1)
5	(b)	<ul style="list-style-type: none"> • A strong worm that was placed on stone to cut it. (<i>Rashi</i>) • A stone too hard to be cut by iron. (<i>ibn Ezra</i>) • Diamond (i.e. hard) (1) (<i>Gesenius</i>) 	1	
5	(c)	<p>Among others:</p> <p>Rhetorical question [1] הֲלוֹא אֶת־הַדְּבָרִים [1]</p> <p>Metaphor - כְּתֵף סֹרֶרֶת (line 11) “rebellious shoulder”</p> <p>Metaphor - וְלִבָּם שָׁמוּ שְׁמִיר (line 12) “they made their hearts as (tough as) the Shamir (worm)”</p> <p>Metaphor - וְאֶסְעֶרֶם – and I will scatter them (as in a storm)</p>	2	Award for any relevant point/
5	(d)	<p>G-d’s great power (1)</p> <p>The word צבא means an army / G-d is surrounded by “armies” of (celestial) beings /G-d is the leader of Israel’s army (<i>Gesenius</i>) (1)</p>	2	
5	(e)	שמם	2	
5	(f)	<p>In the same way that you will be amazed at the wonders I will do for you in those days [1] so I will be amazed at how I calmed down from My anger against you [1] (<i>Rashi</i>)</p> <p>I will be amazed at the extent of the wonders I will do which I have never done before (<i>Metzudos</i>)[1]/rhetorical – will I be amazed at the wonders I do [1]</p>	4	
5	(g)	<p>piel (1) means to send on a mission/to send away/to send with force (1)</p> <p>or: causative – to incite (1)</p>	2	If the conjugation is wrong no marks are awarded for a translation
5	(h)	<p>Previously the nations blamed you for their misfortunes (<i>Redak</i>) /would curse people that they should be like you (<i>Metzudos David</i>)[1]</p> <p>in future the nations will credit their success to you/will bless others that</p>	3	

Question		Answer	Marks	Guidance
		they should be like you [1] כָּן אוֹשִׁיעַ אֶתְכֶם means that the future blessing will be proportionate to the curse because of G-d's salvation [1]		
5	(i)	<i>Rejoice greatly O Daughter of Zion; shout for joy, O Daughter of Jerusalem. Behold your king will come to you. He is righteous and redeemed, a humble man riding on a donkey, on the foal of a she-ass. I will remove all chariots from Ephraim and all horses from Jerusalem. The bow of war will be removed for he will speak of peace to the nations. His rule will extend from sea to sea; from the river to the ends of the earth. Also you, I will set free your imprisoned ones from the waterless pit because of the blood of your covenant. Return to your fortress, hopeful prisoners. Even today I will tell you another prophecy.</i>	2	See Appendix 1
5	(j)	Ephraim represents the Northern kingdom of the Ten Tribes (1) The first king of this kingdom was Jeroboam from the tribe of Ephraim (1) Ephraim was the largest and strongest of the tribes of the Northern kingdom (1)	2	
Question 5 Total:			20	

6	Question	Answer	Marks	Guidance
		<p><i>Amongst the points to be considered</i></p> <ol style="list-style-type: none"> 1. King Saul continues to persecute David in many ways – gives his wife away to Palti (1 Samuel 26:1) 2. Upon hearing from the Zifites the whereabouts of David, he takes his army there (26:2-3) 3. King David on the other hand, when he has the opportunity to kill Saul refuses to do so (26:7-11) 4. Furthermore he rebukes Abner/Avner, Saul’s general, for failing to properly guard his master (26:14-16) 5. David does however take care to protect himself from being captured by Saul and his men (26:13) 6. David makes an emotional appeal to Saul to stop hounding him (26:18-20) 7. Saul temporarily realises the error of his ways and admits it to David (26:21) 8. David does not rely on this but prepares a safe haven for his party (27:1-3) 9. Saul for the moment does not pursue David although he is aware of his whereabouts (27:4) 10. Upon hearing of Saul’s death, David is genuinely upset (1 Samuel 1:11-12), 11. Executes the person who claims to have killed him (1:14-15) 12. And eulogises him (1:17-27) 	10	Marks are awarded according to the grid found in Appendix 3.

Question	Answer	Marks	Guidance
7	<p>Amongst the points to be considered: Glory of G-d [19:1] related by His creations (the Heavens)</p> <p>G-d's domain is the entire Heaven [19:7] nothing can hide from His anger [ibid.]</p> <p>G-d's Law is perfect; His commandments correct and heartening [19:7]</p> <p>G-d invokes fear [19:10]</p> <p>His (Law) is more precious than gold and incredibly sweet [19:10]</p> <p>Keeping G-d's commandments earns immense reward.</p> <p>G-d will forgive even great sin if one truly asks for forgiveness [19:14]</p> <p>G-d will help a person in difficulties [20:2]</p> <p>He will bear in mind offerings that have been brought [20:4]</p> <p>His salvation is something to be rejoiced in [20:6]</p> <p>G-d is more powerful than chariots and horses [20:8]</p> <p>G-d's power is appreciated even by kings [21:2]</p> <p>Gives life and length of days [20:5]</p> <p>Gives eternal blessings [21:8]</p> <p>Even kings can trust in G-d and in His kindness [21:8]</p> <p>G-d wipes out His enemies (and their children) like the fire of a furnace [21:10-11]</p>	10	Marks are awarded according to the grid found in Appendix 3.

Question	Answer	Marks	Guidance
	<p>G-d is holy and rests on the praises of Israel [22:4]</p> <p>Those who cried out to G-d are saved [22:6]</p> <p>Those who are G-d fearing praise Him [22:24]</p> <p>G-d does not despise or reject the cry of the impoverished person [22:25]</p> <p>(Ultimately) the whole world will return to G-d and prostrate themselves before Him [22:28]</p> <p>G-d has the (ultimate) kingship and rules the nations [22:29]</p> <p>All the best (fattened) among the nations will bow down to Him [22:30]</p> <p>(The one who regards) G-d as his Shepherd will never be short of anything [23:1]</p> <p>He leads him to peaceful waters [23:2]</p> <p>He settles a troubled soul [23:3]</p> <p>The entire world belongs to G-d [24:1]</p> <p>He founded it on seas and rivers [24:2]</p> <p>The one who has “clean” hands and a pure heart will receive blessing and righteousness from G-d [24:5]</p> <p>G-d is the King of glory, is mighty and powerful [24:8]</p> <p>G-d’s pathways and truth are worth learning [25:4-5]</p> <p>G-d is good and straight, and teaches sinners the correct path [25:9]</p>		

Question	Answer	Marks	Guidance
	<p>G-d's ways are kindness and truth for those who keep his pronouncements[25:10]</p> <p>G-d reveals his secrets to those who fear him [25:14]</p> <p>G-d can save a person from a trap he has walked into [25:15]</p> <p>G-d acts as a Light and Saviour [27:1]</p> <p>G-d can be relied on to save in battle [27:3]</p>		

8	Question	Answer	Marks	Guidance
		<p><i>Amongst the points to be considered:</i></p> <p>Build the Second Temple [Ezra 1:2]</p> <p>People should donate silver, gold, and livestock [1:4]</p> <p>The people donated silver and gold vessels, possessions and livestock and expensive gifts [1:6]</p> <p>Cyrus returned the vessels that Nevuchadnezzar had stolen from the Temple and returned them [1:7]</p> <p>A precise list of the gold and silver vessels that were used in Temple service is given [1:9-11]</p> <p>The prophet tells the people it is incorrect that they live in luxurious houses while the Temple lies in ruins [Chaggai 1:4]</p> <p>They are told to reflect on the fact that at this time they had had suffered serious agricultural failure [1:5-7]</p> <p>The people are told to take wood with which to rebuild the Temple which G-d will be pleased and honoured with 1:8]</p> <p>The people are told that their lack of material success is due to their neglect of the Temple (G-d's house) while at the same time people are concerned with their owns houses.</p> <p>Because of that, the Heavens did not produce dew and the earth it's produce [1:10]</p> <p>G-d declared famine in the land, on all crops and the produce of people's hands [1:11]</p> <p>G-s tells people to compare the (physical) glory of the first Temple with</p>	10	Marks are awarding according to the grid found in Appendix 3.

Question	Answer	Marks	Guidance
	<p>that of the second Temple [2:1-3]</p> <p>G-d says in a short while He will bring the wealth of the nations to the Temple 2:6-7]</p> <p>A person can spiritually contaminate holy food by coming into contact with it under certain circumstances [2:12-13]</p> <p>The people are told to reflect that from the day they started rebuilding the Temple there was extraordinary agricultural success [2:15-19]</p> <p>Similarly, the people are reminded that from the day the foundations of the new Temple were laid, there had been an explosive growth in animal hire and manpower hire. [2:10]</p> <p>The vine now gave its fruit, the land its produce and the Heavens their dew [8:12]</p> <p>Cities which were full of wisdom and wealth that did not follow G-d's will, in the future are destined to be destroyed [9:2-8]</p>		

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.

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

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 vowel-ing of Biblical Hebrew 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.

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

Marks	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.

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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