

A-level
BIBLICAL HEBREW
7677/3

Paper 3 Poetry

Mark scheme

June 2022

Version: 1.0 Final



Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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General Guidance

A high level of accuracy in written English is required at this level, and accurate spelling and punctuation are important.

All answers must be written in English, with the following exceptions, which may be written in Biblical Hebrew where relevant:

- roots
- individual Hebrew letters
- words or short phrases from the text, if the Hebrew is necessary for a complete illustration of the answer.

Answers in Biblical Hebrew must be written using the 'block' system.

Transliteration of Biblical Hebrew words is only acceptable for proper nouns – all other words must be translated into English.

Level of response marking instructions

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before you apply the mark scheme to a student's answer read through the answer and annotate it (as instructed) to show the qualities that are being looked for. You can then apply the mark scheme.

Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help. There will be an answer in the standardising materials which will correspond with each level of the mark scheme. This answer will have been awarded a mark by the Lead Examiner. You can compare the student's answer with the example to determine if it is the same standard, better or worse than the example. You can then use this to allocate a mark for the answer based on the Lead Examiner's mark on the example.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

Guidance on applying the marking grids for set text translation

The general principle in assessing each section should be the proportion (out of 5) of sense achieved.

One approach for each section is given. Acceptable alternatives will be illustrated during standardisation, but examiners should assess on its own merits any approach that satisfactorily conveys the meaning of the Biblical Hebrew.

The determination of what is a 'minor' error is only necessary when it is the only error in a translation; this distinction will then determine whether a mark of 5 or 4 is appropriate. Where marks of 4, 3, 2, 1 and 0 look likely, the overall proportion of meaning conveyed in the section is the only consideration. The classification below should be seen only as a general guide, the intention of which is to maintain standards year-on-year. Lead markers should consider each instance on its own merits in the context of the passage and the section.

1. Tense/aspect errors are 'major'. Note, however, that participles can often be correctly translated as past, present or even future, depending on the context. If a candidate repeatedly makes the same error of tense/aspect, the error should be counted once only.
2. Vocabulary errors that are close to the right meaning are 'minor' errors; any wrong meaning that alters the sense is 'major'.
3. Omission of particles (eg conjunctions) that add nothing to the sense may be ignored; those that add little to the sense are 'minor' errors; omission of other words is generally a 'major' error. All likely omissions should be categorised at standardisation.
4. Errors of number are 'major', 'minor' or they can be ignored altogether and this will depend on their context.
5. Mistranslation of binyanim (eg passive to active, causative to reflexive) is a 'major' error if the sense is compromised. If the sense is not compromised, it is a 'minor' error. If the mistranslation includes an incorrect pronoun, this is usually a 'major' error.

The final decisions on what constitutes a 'minor' and 'major' error will be made and communicated to assessors via the standardisation process (after full consideration of candidates' responses) and these decisions will be captured in the final mark scheme for examiners and centres.

Marks	Description
5	Accurate translation with one minor error allowed.
4	Mostly correct.
3	More than half right.
2	Less than half right.
1	Little recognisable relation or meaning to the Biblical Hebrew.
0	No response or no response worthy of credit.

Examples of minor and major errors:

וַאֲמַרְתֶּם לָהֶם אֲשֶׁר נִכְרְתוּ מִיַּמֵּי הַיַּרְדֵּן מִפְּנֵי אֲרוֹן בְּרִית־יְיָ בְּעָבְרוֹ בַּיַּרְדֵּן

“You shall say to them that the waters of the Jordan were cut off before the Ark of the covenant of the L-rd when it passed through the Jordan.”

(i) “You shall say to them that the waters of the Jordan were cut off before the Ark of the covenant of the L-rd when it passed the Jordan” – the omission of ‘through’ is a minor error as it does not change the sense, so 5 marks.

(ii) “You shall say to them that the water of the Jordan was cut off before the Ark of the covenant of the L-rd when it passed over the Jordan.” – the number error on ‘water’ (plural in the Biblical Hebrew) is minor, so 5 marks.

(iii) “You said that the waters of the Jordan were cut off before the Ark of the covenant of the L-rd when it passed through the Jordan.” – the tense/aspect error is major, so a mark of 4 is appropriate.

(iv) “You said to them that the water of the Jordan was cut off before the Ark of the L-rd when it passed the Jordan” – there are a number of errors here: the tense/aspect error is major; the number error on water is minor; the omission of ‘covenant’ is major; and the omission of ‘through’ is minor. However, the overall sense is more or less correct, so a mark of 3 would be appropriate.

(v) “You shall say to them that they cut from the Jordan before the Ark of the L-rd when it passed the Jordan” – there are a number of errors here: the mistranslation of the binyan is major as it changes the subject and object and therefore compromises the sense; the mistranslation of ‘waters’ is major; the omission of ‘covenant’ is major; and the omission of ‘through’ is minor. The key judgement here is that the general meaning has not been communicated, so a maximum of 2 marks is appropriate. There is enough correct sense here to score more than 1.

Guidance on applying the marking grids for the 15-mark extended response

This question focuses on candidates' ability to select relevant examples of content and language from the passage and to structure an answer around these examples to express relevant points. Therefore, candidates will be assessed on the quality of the points made and the range and quality of the examples they have selected from the passage.

Examiners must use a **best fit** approach to the marking grid. Where there are both strengths and weaknesses in a particular response, examiners must carefully consider which level is the best fit for the performance overall.

15-mark grid for the extended response question		
AO3 = 15 marks = Critically analyse, evaluate and respond to literature		
Level	Marks	Characteristics of performance
5	13–15	• Very good engagement with the question. • Expresses a range of perceptive points, with very good development, leading to convincing conclusions, based on a range of well selected, accurate and precise examples from the passage. <i>The response is logically structured, with a well-developed, sustained and coherent line of reasoning.</i>
4	10–12	• Good engagement with the question. • Expresses a range of relevant points, with good development, leading to sound conclusions, based on well selected, accurate examples from the passage. <i>The response is logically structured, with a well-developed and clear line of reasoning.</i>
3	7–9	• Some engagement with the question. • Expresses reasonable points, with some development, leading to tenable conclusions, based on a selection of some accurate examples from the passage. <i>The response presents a line of reasoning which is mostly relevant and has some structure.</i>
2	4–6	• Limited engagement with the question. • Expresses limited points, with little development, leading to a weak conclusion, which is occasionally supported by examples from the passage. <i>The response presents a line of reasoning but may lack structure.</i>
1	1–3	• Very limited engagement with the question. • Expresses points which are of little relevance and supported with little evidence from the passage. <i>The information is communicated in an unstructured way.</i>
	0	No response or no response worthy of credit.

Qu	Accept	Mark AO2	Notes
01.1	Judah mourns, and her gates / cities are cut off / languished; they have become blackened to the ground, and the cry of Jerusalem has risen. And their mighty ones have sent their youths for water. They have come upon pits and have found no water; their vessels have returned empty / they have returned with their vessels empty; they have been ashamed and confounded and have covered their heads.	5	
Qu	Accept	Mark AO2	Notes
01.2	חנת (1) Kal (1)	2	
Qu	Accept	Mark	Notes
01.3	Farmers are ashamed (1) They have covered their heads (1) The hind in the field has borne and has abandoned (her young) (1), For there was no grass (1) Wild donkeys stood by the rivulets / bare heights (1), They gasped for air like jackals (1), Their eyes failed (1) For there is no herbage (1)	3	Any three points, one mark each, maximum 3
Qu	Accept	Mark	Notes
01.4	G-d seems to [be like a stranger in the land or a visitor to a city] who may not be concerned with the evil that befalls that land or city. (1)	1	
Qu	Accept	Mark	Notes

01.5	Among others: Personification: 'its gates have languished' Parallelism eg They have come upon pits and have found no water; their vessels have returned empty Rhetorical question eg Why should You be like a man overcome, like a mighty man, unable to save? Simile: gasping air like jackals Use of infinitive absolute for emphasis וְעָזָב rather than וְעָזְבָה. Collective guilt: A prophet often included himself in the sin of the people even though he did not sin. Play on words: עַל-נִשְׁפָּיִם שְׁאֵפִי	4	
Qu	Accept	Mark	Notes

01.6	<u>Indicative Content</u> Content He refers to the people's forefathers who did not listen to the instruction to keep the Sabbath. In other words, it is not a new problem. He starts with a positive message that if the people do obey the law to sanctify the Sabbath, they will be rewarded measure for measure; Jerusalem will live in glory with kings and princes riding through the city with great pomp and ceremony. This implies not just one king but an entire dynasty! Indeed Jerusalem will be inhabited forever. In addition, people will throng to Jerusalem in general and the Temple in particular to offer different types of sacrifice. Several names of sacrifices, both animal and vegetable are mentioned. This indicates an abundance of all types of offering. He then turns to the negative aspect. If the desecration of the Sabbath continues, Jerusalem's gates and magnificent buildings will be set on fire – and the fire will not be extinguished. It seems that it is 'all or nothing'; sanctifying the Sabbath will bring unbound reward but its non-observance will lead to horrific destruction. There is nothing in between. Language Use of parallelism: eg 'but they did not listen, they did not incline their ear' Repetition for emphasis: לְבַלְתִּי ... לְבַלְתִּי ... לְבַלְתִּי Jeremiah reminds the people this is G-d's message, not his: נְאֻם־יְיָ There is repetition of the disgraceful transporting of loads into Jerusalem on the Sabbath. [N.B. Delivering goods into a city is forbidden on the Sabbath. So is carrying within a city forbidden unless the city has been transformed into a closed domain by means of fences or boundaries as approved by Torah law.] By contrast there is repetition of לְקַדֵּשׁ אֶת־יְוֹם הַשַּׁבָּת 'and to sanctify the Sabbath day'. Personification: וַיֵּשְׁבָה הָעִיר־הַזֹּאת לְעוֹלָם implies Jerusalem will 'reside' forever like its inhabitants. Listings of: the different ranks entering the city, the variety of the places they come from and the range of sacrifices Dramatic contrast between the reward for keeping the Sabbath and the dire punishment for desecrating it. Syntax: 'there will come into this city etc.' allowing us to focus on the gates of the city before the kings and princes and everybody else enters.	15
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Section B

Qu	Accept	Mark AO3	Notes
02.1	Among others: The name of an instrument (Rashi, Metzudath David) (1) connected to חליל (flute) and מחול (dancing) (DM) (1); name of the conductor / musician of this psalm (1) the sickness of Israel (חלה) when the Temple will be destroyed (Rashi, see also R' S. R. Hirsch) (1) the tune for this psalm (Daat Mikra) (1)	2	Maximum 2 marks
Qu	Accept	Mark AO2	Notes
02.2	The fool said in his heart, "There is no G-d"; they have dealt corruptly; they have committed abominable injustice; no one does good. G-d looked down from heaven upon the sons of men to see whether there is a man of understanding, who seeks G-d. They are all dross / have turned back; together they have spoiled / turned sour; no one does good, not even one. Did not the workers of iniquity know? Those who devoured My people partook of a feast; they did not call upon the L-rd.	5	
Qu	Accept	Mark	Notes
02.3	'the bones of those who camp around you' root: חנה(1) 'the strength of those who camp around you' [root: חנה] (1) 'the bones of the trained men' root: חנך(1) 'the strength of the trained men' root: חנך(1)	2	Any two responses, maximum two marks
Qu	Accept	Mark	Notes
02.4	A wish / 'if only' / 'would that' / optative (1)	1	

Qu	Accept	Mark	Notes
02.5	<u>Indicative Content</u> Background Saul has sent troops to capture David in his house and kill him. David declares his innocence :'' לֹא-פֶשַׁעִי וְלֹא-חַטָּאתִי יי' 'neither [for] my transgression nor [for] my sin, O L-rd.' Because of this he can trust G-d to deliver him. In addition he relies on the enemies' guilt to bring about their punishment: 'and they will be seized because of their haughtiness; because of the curse and the lies that they tell'. The troops are described as 'howling dogs encircling the city'. 'They babble with their mouth, with swords on their lips, ie 'their tongues are like daggers', they constantly deride him. Yet 'G-d mocks all the nations' implying G-d can easily foil these people's plans. The enemy is strong but G-d is like a fortress (and able to protect). David asks, "Do not kill them, lest my people forget". He would rather the enemy live in poverty for that way G-d's revenge will remain manifest to teach a lesson. He says, "for You were my stronghold and a refuge on a day that I was in straits." Whenever David is troubled (which was for most of his life) he could rely on G-d to extricate him from his difficulties. Language The superscription אֶל-תְּשׁוּחָתִי means David prayed that he should live and not be destroyed. (Rashi, Metzudath David to Psalm 57:1) David refers to his enemies with many different synonyms: eg אֹיְבָי (my enemies), מִתְקוֹמָמִי (those who rise against me), פְּעֻלֵי אָוֶן (evil-doers), אֲנָשֵׁי דָמִים (men of blood), עֲזִיזִים (strong men) etc. By contrast he uses many different expressions in his request for G-d to save him: הַצִּילֵנִי , תִּשְׁלַח יְדְּךָ , הוֹשִׁיעֵנִי.	15	

Qu	Accept	Mark	Notes
02.5 cont'd	His enemies threaten him, but he trusts G-d can match them and help him to overcome them. David employs several appellations of G-d's name in verse 6; G-d of mercy, G-d of justice and L-rd of Hosts (celestial and earthly beings) . L-rd of Hosts– if G-d can control the heavenly bodies, he can certainly save David from his predicament. There are many examples of parallelism eg 'remove them from their possessions with Your power and bring them down'. Repetition of מִשְׁגָּב to show David considers G-d as his Tower of Strength. Lines 10 and 18 seem to be a refrain emphasising this point, too.		

Section C

Question 3

Guidance on applying the marking grids for the 20-mark extended response

Two Assessment Objectives are being assessed in the Section C essay question – **AO2** (Demonstrate knowledge and understanding of literature) and **AO3** (Critically analyse, evaluate and respond to literature). The two Assessment Objectives are **equally weighted**.

Examiners must use a **best fit** approach to the marking grid. Where there are both strengths and weaknesses in a particular response, particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance overall. For example, you should not be able to achieve a mark of 14 made up of AO2 = 11 and AO3 = 3.

Responses are credited for **AO2** for the detail and accuracy of the knowledge of the set text they deploy and for their understanding of the set text as well as the social, historic and cultural context for the set text.

Responses are credited for **AO3** for how well the response addresses the question, for candidates selecting relevant examples from the set texts they have studied and drawing and expressing conclusions based on the selected examples in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the range and quality of the examples they have selected.

20-mark grid for the extended response question	AO2 = 10 marks = Demonstrate knowledge and understanding of literature AO3 = 10 marks = Critically analyse, evaluate and respond to literature
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Level	Marks	Characteristics of performance
5	17–20	- Very detailed knowledge and a thorough understanding of the material studied including, where appropriate, the social, cultural and historic context (AO2). - An excellent response to the question containing a wide range of relevant points, which are very well-supported by examples selected with precision from the material studied, leading to cogent conclusions (AO3). <i>The response is logically structured, with a well-developed, sustained and coherent line of reasoning.</i>
4	13–16	- Detailed knowledge and a sound understanding of the material studied including, where appropriate, the social, cultural and historic context (AO2). - A good response to the question containing a range of relevant points, which are well-supported by examples from the material studied, leading to appropriate conclusions (AO3). <i>The response is logically structured, with a well-developed and clear line of reasoning.</i>
3	9–12	- Some knowledge and understanding of the material studied including, where appropriate, the social, cultural and historic context (AO2). - A reasonable response to the question containing some relevant points, which are generally supported by examples from the material studied, leading to tenable conclusions (AO3). <i>The response presents a line of reasoning which is mostly relevant and has some structure.</i>
2	5–8	- A limited knowledge and understanding of the material studied including, where appropriate, the social, cultural and historic context (AO2). - A limited response to the question containing some points, which may be narrow in scope, which are occasionally supported by examples from the material studied or are unsupported assertions, leading to a limited conclusion (AO3). <i>The response presents a line of reasoning but may lack structure.</i>
1	1–4	- Very limited knowledge and understanding of the material studied including, where appropriate, the social, cultural and historic context (AO2). - Little or no engagement with the question and any points made are of little or no relevance (AO3). <i>The information is communicated in an unstructured way.</i>
	0	No response or no response worth of credit.

Qu	Accept	Mark	Notes
03	Assess against criteria in the 20-mark grid (see above). Candidates may draw a conclusion either in favour of or in contrast to the title, however, they must show evidence. Less able candidates are likely to give an unbalanced viewpoint, heavily in favour of one side of the argument. More able candidates will present a more nuanced argument, recognising the complexity in the question, while still reaching a conclusion, but a more considered one. Most candidates are likely to mention David's continual difficulties while referring to the background passages and superscriptions about the Ziphites, Saul etc. More able candidates may notice that although David did indeed have a difficult life, his trust in G-d helped him overcome these tribulations; indeed each psalm seems to end with a verse in praise of G-d and His salvation. Able candidates may note that in Psalm 51 David attributed his troubles to his sin with Bathsheba and not to unfair persecution and slander from his enemies.	20 made up of A02 10 A03 10	

Qu	Accept	Mark	Notes
03 cont'd	<u>Indicative content:</u> The Psalms reflect David's troubles: Psalm 51 here David begs G-d to forgive him for his sin; his predicament here is a spiritual one, not a physical one. Psalm 52 refers to Doeg who had slandered David and caused the massacre of the priests of Nob. For every evil attributed to Doeg, David asks G-d to take revenge against Doeg and that he, David will be safe as he trusts in G-d's loving-kindness. Psalm 54: At the beginning, David focuses more on G-d's salvation than on a plea to destroy the Ziphites who have maligned him. Psalm 55: David prays to G-d to rescue him from his son Absalom and his adviser Ahithophel. Here David seems to be expressing his terror more than in other psalms. 'My heart shudders within me and terrors of death beset me.' David's pain is particularly acute since Ahithophel had been David's close adviser and had now become a turncoat. Psalm 56: David flees one enemy, Saul to the territory of another enemy, the Philistines. He pretends to be mad to escape death. Again David contrasts his persecution with trust in G-d. Psalm 57: David is hiding in a cave when Saul enters. The psalm makes the same contrast as in Psalm 56. Psalm 58 is a rebuke to Abner for not defending him (David) in front of Saul. So here the reference is to a previous trouble rather than a current one. Psalm 59: David is about to be taken captive and killed after Saul sends men to [David's] house. David asks G-d to rescue him and punish the enemy. The Psalms reflect other themes: Psalm 50 is from Asaph, not David and the theme is the day of Judgment. Psalm 53 does not seem to refer to any particular difficulty, just a general mention of the corruption of the wicked and a prayer for salvation.		