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A-level  
**BIBLICAL HEBREW**  
**7677/3**

Paper 3 Poetry

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Mark scheme

June 2023

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Version: 1.0 Final



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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.

Further copies of this mark scheme are available from [aqa.org.uk](http://aqa.org.uk)

### **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.

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## 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 מִיַּמי 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.

<b>15-mark grid for the extended response question</b>		
<b>AO3 = 15 marks = Critically analyse, evaluate and respond to literature</b>		
<b>Level</b>	<b>Marks</b>	<b>Characteristics of performance</b>
5	13–15	<ul style="list-style-type: none"> <li>• Very good engagement with the question.</li> <li>• 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.</li> </ul> <p><i>The response is logically structured, with a well-developed, sustained and coherent line of reasoning.</i></p>
4	10–12	<ul style="list-style-type: none"> <li>• Good engagement with the question.</li> <li>• Expresses a range of relevant points, with good development, leading to sound conclusions, based on well selected, accurate examples from the passage.</li> </ul> <p><i>The response is logically structured, with a well-developed and clear line of reasoning.</i></p>
3	7–9	<ul style="list-style-type: none"> <li>• Some engagement with the question.</li> <li>• Expresses reasonable points, with some development, leading to tenable conclusions, based on a selection of some accurate examples from the passage.</li> </ul> <p><i>The response presents a line of reasoning which is mostly relevant and has some structure.</i></p>
2	4–6	<ul style="list-style-type: none"> <li>• Limited engagement with the question.</li> <li>• Expresses limited points, with little development, leading to a weak conclusion, which is occasionally supported by examples from the passage.</li> </ul> <p><i>The response presents a line of reasoning but may lack structure.</i></p>
1	1–3	<ul style="list-style-type: none"> <li>• Very limited engagement with the question.</li> <li>• Expresses points which are of little relevance and supported with little evidence from the passage.</li> </ul> <p><i>The information is communicated in an unstructured way.</i></p>
	0	No response or no response worthy of credit.

Qu	Accept	Mark AO2	Notes
01.1	Give the L-rd your G-d honour before it becomes dark, and before your feet stumble on the dark mountains; you shall hope for light, but He will make it into darkness, and make it into a thick cloud. And if you do not hearken to it, in secret my soul will weep because of your pride and my eye shall weep sore and run down with tears, for the L-rd's flock has been captured.	5	.
Qu	Accept	Mark AO2	Notes
01.2	Judah encouraged the enemies to be their superiors. (1) The Judeans sent messengers to the Chaldeans to bring their idols from there for worship. (1) [ See Ezekiel 23:16.] Alternatively, Hezekiah showed his entire treasure house to the messengers of Merodach-baladan (2 Kings 20:13) (1) (Rashi) King Ahaz of Judah sent a message to Tiglath-pileser, king of Assyria, saying "I am your servant and your subordinate ..." (1) (Redak).	2	Maximum two marks
Qu	Accept	Mark AO2	Notes
01.3	Their iniquity was abundant (1) their skirts were uncovered (1) their steps were cut off / heels were uncovered (1).	2	Maximum two marks
Qu	Accept	Mark AO2	Notes
01.4	The princes [of Jerusalem] are asked, 'Where is the flock that was given you, the sheep of your glory?' ie the people of Israel whom they were supposed to look after. (1)  As the leopard is naturally spotted, Israel seem to have made evil their 'natural' state. (1)  Their immorality is compared to the neighing of adulterous horses. (1)	3	
Qu	Accept	Mark AO2	Notes
01.5	ירושלים is made up of the two names for the place: יראדה and שלם.(1) [It was first called שלם. (1)] Were the second pronounced yud to be present, the name Shalem [שלם] would not be so apparent. (1)	2	Accept any two points, other alternatives.

Qu	Accept	Mark AO2	Notes
01.6	For missing letter (mem from root זמם) (1) After short unstressed open vowel (1)	1	Maximum one mark No marks for missing letter if a wrong letter is given.
Qu	Accept	Mark AO3	Notes
01.7	<p><u>Indicative Content</u></p> <p>Jeremiah expresses the wish he had never been born, practically blaming his mother for that event. He bemoans the fact that everyone curses him and that he is considered a man of strife even though he has never lent or borrowed money.</p> <p>G-d replies that the people will beg Jeremiah to pray for them.</p> <p>Judah will not be able to vanquish Nebuchadnezzar, the 'iron' from the north. Judah will be brought into a strange land.</p> <p><b>Language</b></p> <p>Onomatopoeic exclamation אוי</p> <p>Repetition of איש in איש ריב ואיש מדון</p> <p>Unusual word מקלקלני made up of two roots: קלל 'curse' and קלה 'disgrace'</p> <p>Implied oath: אם-לא שריתיך</p> <p>Contrast of the two 'irons' yet the words ברזל   ברזל are juxtaposed.</p> <p>Syntax / word order עלים תוקד: לבז אתן</p>	15	



**Section B**

Qu	Accept	Mark AO2	Notes																
02.1	<p>לְמוֹנֵצִים from נָצַח 'to supervise' ie the conductor who was in charge of the Levite choir (1)</p> <p>or 'to perpetuate' (so that the tune would be passed down the generations (MD) (1)</p> <p>or 'to Him Who grants victory ie enables people to overcome their afflictions (R' Hirsch) (1)</p>	<b>2</b>	any two points, one mark each																
Qu	Accept	Mark AO2	Notes																
02.2	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 25%; text-align: center;">תְּחִלָּתִי</td> <td style="width: 25%;">at the beginning of the verse corresponds to</td> <td style="width: 25%; text-align: center;">מִתְחֵה פְּשָׁעַי</td> <td style="width: 25%;">at the end of the verse.</td> </tr> <tr> <td style="text-align: center;">כְּחֹסְדֶךָ</td> <td>at the end of the first phrase corresponds to</td> <td style="text-align: center;">כָּרֵב רַחֲמֶיךָ:</td> <td>at the beginning of the second phrase.</td> </tr> <tr> <td style="text-align: center;">כְּבִסְתִּי</td> <td>at the beginning of the verse corresponds to</td> <td style="text-align: center;">טָהַרְתִּי</td> <td>at the end of the verse.</td> </tr> <tr> <td style="text-align: center;">מְעֹנֵי</td> <td>at the end of the first phrase corresponds to</td> <td style="text-align: center;">וּמַחֲטָאֵתִי</td> <td>at the beginning of the second phrase.</td> </tr> </table>	תְּחִלָּתִי	at the beginning of the verse corresponds to	מִתְחֵה פְּשָׁעַי	at the end of the verse.	כְּחֹסְדֶךָ	at the end of the first phrase corresponds to	כָּרֵב רַחֲמֶיךָ:	at the beginning of the second phrase.	כְּבִסְתִּי	at the beginning of the verse corresponds to	טָהַרְתִּי	at the end of the verse.	מְעֹנֵי	at the end of the first phrase corresponds to	וּמַחֲטָאֵתִי	at the beginning of the second phrase.	<b>1</b>	
תְּחִלָּתִי	at the beginning of the verse corresponds to	מִתְחֵה פְּשָׁעַי	at the end of the verse.																
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מְעֹנֵי	at the end of the first phrase corresponds to	וּמַחֲטָאֵתִי	at the beginning of the second phrase.																
Qu	Accept	Mark AO2	Notes																
02.3	<p>Behold with iniquity I was formed, and my mother conceived me in sin.</p> <p>Behold You desired that truth be in the hidden places and You teach me wisdom in the concealed part.</p> <p>Purify me with hyssop and I will become pure; wash me and I will become whiter than snow.</p> <p>Make me hear joy and gladness; let the bones that You crushed exult.</p> <p>Hide Your face from my sins and erase all my iniquities. (5)</p>	<b>5</b>																	

Qu	Accept	Mark AO2	Notes
02.4	Polal (1)	1	
Qu	Accept	Mark AO2	Notes
02.5	One stricken with skin-malaise (צִרְעָת) or one unclean through contact with a corpse was purified through processes involving the hyssop plant. (Rashi) (1) Here the phrase is used metaphorically for cleansing from sin. (1)	1	Maximum one mark
Qu	Accept	Mark AO3	Notes
02.6	<p><u>Indicative Content</u></p> <p><b>Fears</b> He fears his enemies, his son Absalom and his former adviser Ahithophel who, he claims, hate him and accuse him of sinning. He is upset by Ahithophel's enmity; the latter had been his equal whom David had held in high esteem. He is saddened by the fact Jerusalem is full of violence.</p> <p><b>Hopes</b> He wishes to develop the wings of a dove in order to escape to a faraway place and escape danger. He asks for G-d to destroy the enemy and that he will be saved.</p> <p><b>Language</b> He uses a series of emphatic imperatives begging G-d to her his prayer: ... האזינה . ואל תתעלם מתחנותי ... הקשיבה ...</p> <p>Repetition of: אריד בשיחי ואהימה ... אשיחה ואהמה 'I sob as I speak' ... 'I supplicate and moan'</p> <p>Personification: 'my heart shudders within me'</p> <p>Use of wish: מי יתן לי אבר כיונה – 'If only I had the wings of a dove ...'</p> <p>Alliteration / play on words: ואימות מות ... סעה מסער ... בלע ... פלג</p> <p>Metaphor describing the enemy as 'a stormy wind and tempest'</p> <p>The threefold description of Ahitophel: my equal my mentor and my confidant'</p>	15	

Qu	Accept	Mark	Notes
02.6 cont'd	<p>Keri-ketib מות ישי , the keri meaning ' may he bring death' the ketib meaning 'desolation' from root שמם</p> <p>Alliteration: אני אל אלקים אקרא</p> <p>Use of past tense וישמע קולי 'He heard my voice' showing David's absolute trust.</p>		

## 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	<p><b>AO2 = 10 marks = Demonstrate knowledge and understanding of literature</b></p> <p><b>AO3 = 10 marks = Critically analyse, evaluate and respond to literature</b></p>
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Level	Marks	Characteristics of performance
5	17–20	<ul style="list-style-type: none"> <li>Very detailed knowledge and a thorough understanding of the material studied including, where appropriate, the social, cultural and historic context (<b>AO2</b>).</li> <li>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 (<b>AO3</b>).</li> </ul> <p><i>The response is logically structured, with a well-developed, sustained and coherent line of reasoning.</i></p>
4	13–16	<ul style="list-style-type: none"> <li>Detailed knowledge and a sound understanding of the material studied including, where appropriate, the social, cultural and historic context (<b>AO2</b>).</li> <li>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 (<b>AO3</b>).</li> </ul> <p><i>The response is logically structured, with a well-developed and clear line of reasoning.</i></p>
3	9–12	<ul style="list-style-type: none"> <li>Some knowledge and understanding of the material studied including, where appropriate, the social, cultural and historic context (<b>AO2</b>).</li> <li>A reasonable response to the question containing some relevant points, which are generally supported by examples from the material studied, leading to tenable conclusions (<b>AO3</b>).</li> </ul> <p><i>The response presents a line of reasoning which is mostly relevant and has some structure.</i></p>
2	5–8	<ul style="list-style-type: none"> <li>A limited knowledge and understanding of the material studied including, where appropriate, the social, cultural and historic context (<b>AO2</b>).</li> <li>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 (<b>AO3</b>).</li> </ul> <p><i>The response presents a line of reasoning but may lack structure.</i></p>
1	1–4	<ul style="list-style-type: none"> <li>Very limited knowledge and understanding of the material studied including, where appropriate, the social, cultural and historic context (<b>AO2</b>).</li> <li>Little or no engagement with the question and any points made are of little or no relevance (<b>AO3</b>).</li> </ul> <p><i>The information is communicated in an unstructured way.</i></p>
	0	No response or no response worth of credit.

Qu	Accept	Mark	Notes
03	<p><b>Assess against criteria in the 20-mark grid (see above).</b></p> <p>Candidates may draw a conclusion either in favour of or in contrast to the title, however, they must show evidence.</p> <p>Less able candidates are likely to give a one-sided viewpoint of the argument.</p> <p>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.</p> <p>Most candidates are likely to mention quotes of the world of nature and creation.</p> <p>Stronger candidates will make the point that the world of nature and creation is not the only theme to occupy the majority of verses in the set texts. Indeed, many of the Psalms refer to human efforts and hopes.</p> <p>eg</p> <ul style="list-style-type: none"> <li>• every superscription</li> <li>• Psalm 51 v. 15: 'Let me teach the transgressors Your ways; let the sinners return to You.'</li> <li>• Psalm 56 v. 11 'I trust in G-d, I will not fear; what can man do to me?'</li> </ul>	<p><b>A02 10</b></p> <p><b>A03 10</b></p>	

Qu	Accept	Mark	Notes
03 cont'd	<p><u>Indicative content:</u></p> <p><b>Psalm 50</b> G-d calls the earth 'from the rising of the sun until its setting', a metaphor for "all times". He calls to the heavens and to the earth to avenge His people. G-d is not impressed with the number of sacrifices brought but the intent. Why? For all the beasts of the forest are Mine the behemoth on the thousand mountains. G-d adds that He knows all the birds of the mountains and owns all the creeping things of the fields.</p> <p><b>Psalm 52</b> David compares himself to a fresh olive tree in the house of G-d.</p> <p><b>Psalm 55</b> David says: And I said, "If only I had the wings of a dove! ... I would quickly find myself a refuge; from a sweeping wind, from a tempest." He means that while other birds rest on a rock or a tree and are still liable to be caught, when a dove tires, it rests one wing but still flies with the other, and can escape capture.</p> <p><b>Psalm 57</b> David compares G-d's protection like taking refuge in the shadow of His wings (similar to a chick seeking protection under its mother's wings). The Ziphites are said to have 'dug a pit' for David (into which they themselves will fall). David says that he awakens the dawn (ie he rises before dawn).  G-d's kindness is 'up to the heavens' and 'His kindness to the heavens', meaning 'without limit'.</p>		

Qu	Accept	Mark	Notes
03 cont'd	<p><b>Psalm 58</b> The enemy 'have venom like the venom of a serpent, like a deaf cobra that closes its ear.'</p> <p>This refers to the fable that when the snake becomes old, it becomes deaf in one ear and closes the other ear with dust so that it cannot hear the snake charmer persuading it not to injure. (Rashi)</p> <p>David compares the enemy to lions: 'break the molars of lions, O L-rd.'</p> <p>After describing the wicked as strong animals, David now describes them as feeble creatures: He asks that they should be like a snail, which continuously moults, a mole [and a] stillbirth, which did not see the sun. He asks that G-d should destroy the enemy before 'the tender briars develop into hardened thorns'.</p> <p><b>Psalm 59</b> David compares his foes to howling dogs that encircle the city.</p>		