



Examiners' Report
Principal Examiner Feedback

Summer 2023

Pearson Edexcel GCSE
In Biblical Hebrew (1BH0)
Paper 01

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As usual there was quite a range of marks and standards of response to the questions. Some candidates had been well prepared and scored top marks.

The examiners would like to point out that if candidates need extra space, they must ask for extra paper and not write under the line or scribble all over random parts of their exam paper. Only a scan of the answer to each question is seen, not a copy of the whole paper.

- 1a Most candidates responded with the correct answer.
- 1b Most candidates responded with the correct answer.
- 2 Again, most candidates responded correctly, although there was a range of responses from 1/5 to 5000.
- 3 Aply answered since a non-literal translation of *הישמעו* was allowed e.g. would they observe etc.
- 4a Many scored between 2 and 3 for various reasons; namely, some candidates just translated the text without showing understanding of the text e.g. 'they gave their sons to their daughters' rather than a more explanatory 'they took the foreign wives'. Also some scripts had 'they served G-d' rather than 'they worshipped the (foreign) gods'. Lastly, 'they worshipped Baal-gods' and 'they worshipped Asheroth' was only awarded one mark.
- 4b Most candidates responded with the correct answers.
- 4c This was answered correctly by almost all candidates.
- 5 The question asked for the 'exact relationship'. Many candidates just wrote 'brothers'. Others were confused who was the older brother or thought Kenaz was the brother of Caleb.
- 6a Most candidates responded with the correct answer. Some failed to make reference to the word *ויספו* – they continued (to do evil) so scored zero.
- 6b Most candidates scored two for this question.
- 7a i Few candidates responded correctly to this question, saying it was a feminine noun or construct form of *דעה*. Both could be correct in a different context but *למען* is almost always followed by an infinitive construct which is the answer here.
- 7a ii More than half the candidature scored zero, saying 'feminine' or 'plural'.
- 7a iii Not many scripts had the right answer. Some had 'you' or just 'feminine'.
- 7b Most candidates responded with the correct answer.

7c	Some candidates confused מְהֵרָה with מְהֵרָה 'hurry' and wrote 'Piel'. Many referred to the guttural letter of מְהֵרָה but wrote nothing about the regular vowel at the beginning of the word מִמְנוּ.
7d i	Most candidates responded with the correct answer.
7d ii	Fewer candidates scored well on this question.
7d iii	Surprisingly, the range of wrong responses to this question was vast.
7e	Most candidates responded with the correct answer, though some responses were too brief to explain the grammatical feature e.g. 'over ten'.
8a-c	As stated in the rubric, the Hebrew letters must be in block, not cursive (script) and must be pointed (voweled). Otherwise, the answer received a straight zero. In general, candidates scored poorly on the English to Hebrew composition. They failed on the non-agreements of adjectives, wrong genders and numbers for verbs and often for using Modern Hebrew vocabulary which may have a different connotation in Biblical Hebrew.
9	Some candidates thought שְׁנַת ('year') meant '2' and gave the answer: 22. Others wrote '200'.
10	A number of candidates wrote 'one of the men of Judah' which is not explicit in the passage.
11	Some confused רַעָה 'bad' with רָעָב 'hunger'. Others mistranslated וְשַׁעֲרֶיהָ as 'her remnants', 'her hair' or 'her barley'. Some mistakenly merged the phrases and wrote 'the walls were set on fire'.
12	Most scored well for this question.
13	Most scored well for this question.
14	For this question, some candidates wrote 'they did not listen' confusing the roots שָׁמַע and שָׁמַר.
15	Most only scored one or two for this question, not knowing how to interpret the first points.
16	Many failed to achieve both marks because they wrote 'G-d should give him mercy' whereas the correct answer required, 'G-d should let him be received with mercy (by the king)'.
17 a i	Many wrote Piel; they were wrong-footed by the dagesh in the middle root letter which, here, due to the בְּגַד כַּפֹּת rule.
17 a ii	Mostly well answered.
17 a iii	Mostly well answered.
17 b i	Many candidates did not recognize this as an infinitive construct.
17 b ii	Mostly well answered.
17 c i	Mostly well answered.

- 17 c ii Surprisingly, there was a variety of responses here: hé cohortative, questioning hé, locative hé etc. Most candidates, however, did know the correct answer.
- 17 c iii Some scored the mark but a vast number just wrote 'definite article'.
- 17 d Many got the mark for the vav conversive but only if they added 'future to past'. The mark for the guttural feature was not as common.
- 18 a-c See earlier on Q8.
19 a Mostly well answered.
19 b Very well answered.
- 19 c Some confused the roots שלק 'throw' and שלה 'send'; others failed to realize that the word was an imperative.
- 19 d Many candidates got this wrong since they did not realize that the root חזק in the Hiphil means 'to hold' and not 'to strengthen'.
- 19 e Most candidates scored the mark here whilst others translated it as 'he came'.
- 19 f Almost all scripts had the correct answer.
- 19 g Many candidates knew the right answer but failed to show they recognized the Hiphil so they were awarded one mark only.
- 19 h A number of answers lacked the word 'of' and had a mark deducted.
- 19 i Mostly well answered.
19 j Mostly well answered.
- 19 k Some mixed up the root שפך with שפט 'judge' or שפחה 'maidservant'.
- 20 Errors included the following:
ויגש was often confused with ויפגש 'and he met'; many candidates did not know that the participle ראה can mean 'a seer/prophet'; others wrote 'shepherd' [root רעה]; האובדות 'lost' was confused with העובדות 'working'; there was a lack of recognition of the superlative 'smallest/youngest'; non-recognition of the kaf of approximation in כשלישים איש.

Errors included the following:

Some wrote 'Gechazi said to Elisha ...'; there was misunderstanding regarding who was preventing whom; רצתי was often translated 'I wanted'; a mere handful of candidates recognised the dual plural of ככרים; וישאו 'they carried' was often mistranslated 'they travelled' (ויסעו); מאין was misinterpreted as 'not' or 'eye' (עין); כרמים as 'pomegranates' (רמונים) and ידבק as 'checked' (יבדק) and 'spoken' (ידבר).

Interestingly, the mean for these two translation questions was roughly 9/15 and 12/20 respectively. This means that, on average, candidates scored 3/5 for each 'chunk' of translation having made two major errors but still making reasonable sense of the passage.

