



A-level
BIBLICAL HEBREW
7677/2

Paper 2 Prose Literature

Mark scheme

June 2023

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.

Further copies of this mark scheme are available from 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.

Copyright information

AQA retains the copyright on all its publications. However, registered schools/colleges for AQA are permitted to copy material from this booklet for their own internal use, with the following important exception: AQA cannot give permission to schools/colleges to photocopy any material that is acknowledged to a third party even for internal use within the centre.

Copyright © 2023 AQA and its licensors. All rights reserved.

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 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	<ul style="list-style-type: none"> • 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. <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"> • 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. <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"> • 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. <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"> • 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. <p><i>The response presents a line of reasoning but may lack structure.</i></p>
1	1–3	<ul style="list-style-type: none"> • very limited engagement with the question • expresses points which are of little relevance and supported with little evidence from the passage. <p><i>The information is communicated in an unstructured way.</i></p>
	0	No response or no response worthy of credit.

Section A

Qu	Accept	Mark AO2	Notes
01.1	Samuel's father / Hannah's husband. (1)	1	Accept: a man from Ramah / Efratite / nobleman/ prophet
Qu	Accept	Mark	Notes
01.2	בלי על 'without the yoke [of Heaven]' (Sanhedrin 111b) (1) an expression of a curse אַל יַעַל 'let him not rise up' (Ibn Ezra Psalm 18:5 citing R. Yehudah Halevi) (1) בלי תועלת 'without purpose' (Daas Mikra) (1) from root בלע 'swallows (others)' (1) בלו שם שמים מעליהם 'they erased G-d's Name from themselves' (saying G-d does not rule).	2	
Qu	Accept	Mark	Notes
01.3	The priestly practice regarding the people (was that) as any man was slaughtering a sacrifice, the priest's assistant came along as they were cooking the meat with a three-pronged fork in his hand. He would thrust it into the fire-pot or into the pot or into the cauldron or into the pan (and whatever the fork would bring up, the priest would take it. So they would do to all Israel who came there to Shiloh.(5)	5	
Qu	Accept	Mark	Notes
01.4	Paragogic (1) usually for emphasis (1) or to avoid merging the shuruk vowel of יִקְטְרוּ with the aleph of the next word (see Gesenius #47m).	2	
Qu	Accept	Mark	Notes
01.5	כֵּן here means 'immediately' or 'now' or 'first' (1). The כ is called the <i>kaf veritatis</i> (of certainty). (1) As sure as today is today. (1)	2	
Qu	Accept	Mark	Notes
01.6	They had disgraced / despised the L-rd's offering. (1)	1	
Qu	Accept	Mark	Notes
01.7	The priests' assistants (הַנְּעָרִים) despised the sacrifices (1) for they learned from Eli's sons (הַזֹּנְתָיִם) (1). (Metzudoth David) Both הַנְּעָרִים and הַזֹּנְתָיִם refer to Eli's sons. (1) They were הַזֹּנְתָיִם in position as priests but הַנְּעָרִים in behaviour. (1) (Daat Mikra)	2	

Qu	Accept	Mark	Notes
01.8	<p>Assess against criteria in the 15-mark AO3 grid (see above).</p> <p><u>Indicative content:</u></p> <p>When the Philistines saw that their god Dagon had fallen onto the ground with its head and hands cut off, out of respect, the priests of Dagon as well as anyone entering the house of Dagon would not step on the threshold until ‘this very day’ ie until the very day the book of Samuel was written. When G-d afflicted the people of Ashdod with haemorrhoids they realised the Ark was the cause of the plague brought by the G-d of Israel and they planned to move the Ark elsewhere. After consultation with the Philistine barons, they decided to move it to Gath. [Although this may have seemed unfair to the people of Gath – why should they suffer a similar fate – the reasoning was that perhaps G-d disliked Ashdod because of the presence of Dagon. Gath did not have a Dagon there so let us take the Ark there. (<i>Alshich</i>)]</p> <p>Dramatic word וְהִנֵּה</p> <p>Use of participle for [dramatic] continuous action נִלְל and כָּרְתוֹת</p> <p>Contrast of Dagon's trunk with the severed limbs ... רַק</p> <p>Use of anthropomorphism יְדֵי</p> <p>Use of vulgarism and euphemism in the <i>keri-kethib</i> (בְּטוֹחֵיִם) בעפלים</p> <p>The Philistines express their exasperation by asking מַה־נַּעֲשֶׂה</p> <p>The Philistines contrast ‘the G-d of Israel’ with ‘Dagon our god’.</p> <p>Syntax יָגִת יִטֹּב: the main objective was to move the Ark away from Ashdod to Gath so Gath is mentioned before the instruction ‘move’.</p> <p>Three times they refer to the Ark as the ‘Ark of the G-d of Israel’. They recognize G-d as a force to be reckoned with!</p>	<p>A03</p> <p>15</p>	

Section B

Qu	Accept	Mark	Notes
02.1	<p>Assess against criteria in the 15-mark AO3 grid (see above).</p> <p><u>Indicative content:</u></p> <p>Elisha orders the student, “Gird your loins”, an expression of getting ready to perform an important task. Presence of alliteration: וְקָח פָּדָה Repetition of וּשְׁמָה and וְשָׂם possibly for urgency. He uses a series of imperatives, “Go, come, see, come,” before telling him to raise Jehu from his colleagues and anoint him. Elisha emphasises the importance of the secrecy of the mission – וְהָיָה בְּחֵדָה Standard prophetic introduction, “So says the L-rd ...” Use of prophetic past : מִשְׁחַתְתִּיךָ He tells him to make a dramatic exit: flee and do not wait! The student addresses Jehu הַשָּׂר using the vocative ה : אֵלֶיךָ הַשָּׂר Jehu (perhaps in his modesty) is unsure who is being addressed and asks for clarification : אֵלֶימִי מִכֵּלְנוּ The student repeats אֵלֶיךָ הַשָּׂר.</p>	<p>A03</p> <p>15</p>	
Qu	Accept	Mark	Notes
02.2	<p>Now Jehu assembled all the people, and said to them, "Ahab worshipped the Baal a little; Jehu will worship him much. And now summon to me all the prophets of the Baal, all his worshippers and all his priests; let no one be missing, for I have a great sacrifice for the Baal; anyone who will be absent shall not live." But Jehu was acting with cunning, in order to exterminate the Baal worshippers. And Jehu said, "Arrange an assembly for the Baal," and they proclaimed [it].</p>	<p>5</p>	
Qu	Accept	Mark	Notes
02.3	<p>The idea was that the Baal-worshippers could be easily identified. (<i>Daat Mikra</i>)</p>	<p>1</p>	
Qu	Accept	Mark	Notes
02.4	<p>Let no-one (of the Baal worshippers) escape (1) anyone who disobeys will lose his life instead (1).</p>	<p>2</p>	

Qu	Accept	Mark	Notes
02.5	<p>יִפְקֹד (Line 3) / נִשְׁאַר (line 6) / וַיִּמְלֵא (line 6) passive (1) יִמְלִיט (line 11) reflexive (1).</p>	<p>2</p>	<p>One mark for any one example of the passive. Allow 'interactive' for יִמְלִיט</p>

Section C

Question 03

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>AO2 = 10 marks = Demonstrate knowledge and understanding of literature</p> <p>AO3 = 10 marks = Critically analyse, evaluate and respond to literature</p>
-------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Level	Marks	Characteristics of performance
5	17–20	<ul style="list-style-type: none"> 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) <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"> 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) <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"> 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) <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"> 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) <p><i>The response presents a line of reasoning but may lack structure.</i></p>
1	1–4	<ul style="list-style-type: none"> 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) <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>Assess against criteria in the 20-mark grid (see above).</p> <p><u>Indicative content:</u></p> <p>Background reading: The prophet Ahijah meets Jeroboam secretly in a field to inform him he will be the first king of the breakaway kingdom of Israel. The breakaway occurs when Rehoboam, king of all Israel (and later of Judah only) refuses to reduce the taxes. Ten tribes form their own kingdom in the northern part of Israel. Naboth refuses to sell his vineyard to Ahab. When Jezebel sees her husband’s distress at Naboth’s refusal, she arranges a ‘kangaroo’ court to try Naboth for treason and has him killed. Jehu’s curiosity is piqued when the student prophet says he has a message for him. The soldiers are equally curious to find out what message Jehu has received and are not prepared to be fobbed off with “You know the man and his speech”. This meant the messenger was as mad as his colleagues had just declared. Jehu now plots to kill Jehoram, king of Israel. Jezebel attempts to avoid being killed by attracting Jehu with her make-up and hair accessories. Jehu orders the death of the 70 sons of the king and has their heads placed in baskets. He then has them sent to Jezreel to be put on public display. He continues to kill off the family, friends and priests of Ahab. He does the same in Samaria to other members of Ahab’s family. Jehu also kills the family of Ahaziah of Judah who had come to visit the King and Queen of Israel (they had not realized they had already been killed). Jehu pretends to want to worship Baal leading the real worshippers into a false sense of security. To ensure all the worshippers would be targeted he had them dress in a particular religious uniform. Athaliah assassinated any potential rival from the kingdom of Judah. According to the commentaries in the account in 2 Chronicles, she poisoned them. Jehosheba hides Joash and his nurse from Athaliah’s clutches.</p>	<p>20 made up of</p> <p>A02: 10</p> <p>A03: 10</p>	

Qu	Accept	Mark	Notes
03 cont'd	<p>The High Priest Jehoiada arranges armed guards around the palace to ensure the smooth coronation of the boy Joash as king of Judah without any threat from Athaliah's men. When Athaliah heard about the rebellion against her (she did not even realise the boy was still alive!) she cried that she had been betrayed. The High Priest promptly ordered her to be killed. At the end of his 40-year reign, Joash of Judah was assassinated by two of his servants.</p> <p>There is the unusual narrative of Elisha telling Joash of Israel to take arrows and strike them on the ground. The king does this three times and Elisha rebukes him saying, "[You should have] hit them five or six times then you would have defeated Aram till you had completely destroyed them' whereas now you will defeat Aram only three times."</p> <p>Language The officers say to Jehu, "Why did this madman come to you?"</p> <p>The word for 'why?' is מַדּוּעַ (not למה). BDB suggests: 'probably from מַה יָדוּעַ – what being known? ie from what motive?'</p> <p>When the scouts approach Jehu to find out if he has come in peace, he replies to each one , 'What have you to do with peace?'</p> <p>The lookout describes Jehu's driving 'for he drives madly'.</p> <p>When he kills Jehoram of Israel he refers to the killing of Naboth by Ahab and Jezebel and to G-d's promise to 'repay [Ahab] in the very plot [Naboth was killed]'. He repeats נָא ה'.</p> <p>Jezebel refers to Jehu as 'Zimri, murderer of his master'; Jehu uses a single word order to Jezebel's officers : שְׁמַטְוּהָ 'push her out'.</p> <p>Jehu uses sarcasm, 'You [think you are] righteous [and I, a murderer]! Look who killed all these 70 sons of the king; it was the elders of Samaria!'</p> <p>Athaliah declares twice, "Conspiracy! Conspiracy!"</p>		