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A-level  
**BIBLICAL HEBREW**  
**7677/1**

Paper 1 Translation, Comprehension and Composition

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Mark scheme

June 2022

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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.

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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.

Where the natural answer to a comprehension question consists entirely or partly of words or phrases from the text, students may translate that material into English without rephrasing it. However, the AO1 mark will not be awarded for a response in which the student includes irrelevant material from the stimulus, eg by 'lifting' an element from the original which does not match the phrasing of the question set.

### 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.

**Section A: Unseen prose translation, comprehension and pointing**

For June 2022 only: translation (whether correct or incorrect) and lack of translation of names/places which should have been included in the glossary but were not will be disregarded.

Qu	Accept	Mark	Notes
01	The passage for translation is in 4 sections, each worth 5 marks. Award up to 5 marks per translated section according to the 5-mark marking grid above.		No credit given for words provided with question.
	And the hand of the L-rd was upon me there, and he said to me: "Rise, go out to the plain and there I will speak to you." And I arose and went out to the plain, and behold, there the glory of the L-rd stood, like the glory which I had seen at the River Chebar.	5	Accept 'valley'
	And I fell upon my face. And a spirit came into me and stood me upon my feet, and He spoke to me and said to me, "Come, shut yourself within your house. You, Son of Man, behold they put ropes upon you and bound you in them, and you will not go out in their midst.	5	
	And I will make your tongue stick to the roof of your mouth and you will be made dumb and you will not be their reprover, because they are a rebellious house. But when I speak with you, I will open your mouth and you will say to them, thus says the L-rd G-d;	5	
	The one who hears, let him hear and the one who refrains, let him refrain, for they are a rebellious house. And you, Son of Man, take for yourself a brick and put it before you and engrave on it a city, Jerusalem."	5	

**[20 marks]**

<b>Qu</b>	<b>Accept</b>	<b>Mark</b>	<b>Notes</b>
02.1	1) He had built the walls 2) There was no remaining breach in them 3) He had not yet erected gates	3	
<b>Qu</b>	<b>Accept</b>	<b>Mark</b>	<b>Notes</b>
02.2	1) They want to harm him 2) He is engaged in an important project and can't come down 3) Why should the work stop when he meets them?	3	Accept 'I am engaged in a great work'
<b>Qu</b>	<b>Accept</b>	<b>Mark</b>	<b>Notes</b>
02.3	1) The Jews are planning to rebel 2) He will become their king	2	
<b>Qu</b>	<b>Accept</b>	<b>Mark</b>	<b>Notes</b>
02.4	Sanballat	1	Accept G-d
<b>Qu</b>	<b>Accept</b>	<b>Mark</b>	<b>Notes</b>
02.5	Within the Temple	1	Accept 'Inside the sanctuary'
<b>Qu</b>	<b>Accept</b>	<b>Mark</b>	<b>Notes</b>
02.6	Because they are coming to kill him (at night)	1	
<b>Qu</b>	<b>Accept</b>	<b>Mark</b>	<b>Notes</b>
02.7	Any three of: 1) Should a man like himself run away? 2) Who like him can enter the Temple and live? 3) He recognised that this prophecy was not from G-d. 4) Tobiah and Sanballat had paid Shemaiah.	3	
<b>Qu</b>	<b>Accept</b>	<b>Mark</b>	<b>Notes</b>
02.8	Makes imperative more emphatic	1	

Qu	Accept	Mark	Notes
02.9	√ יעד Niphal cohortative,	3	
Qu	Accept	Mark	Notes
02.10	a) √ רפה Hiphil,	2	
	b) feminine singular third person object suffix	1	
Qu	Accept	Mark	Notes
02.11	Piel, causative	2	Accept transitive
Qu	Accept	Mark	Notes
02.12	a) kamatz, first person imperfect prefix, lengthened before guttural	1	
	b) patach, interrogative ה before guttural	1	



### Mark Scheme for Question 3

Guidance on applying the marking grid for pointing

The number of pointing errors should be added up and marks awarded according to the grid below

Each separate vowel or point should be included in the count, as follows:

1. an incorrect vowel = one error
2. a vowel on a letter which should be unpointed = one error
3. a missing vowel or dagesh = one error
4. a dagesh in a letter which should not have one = one error.

The original answer is given below. Any acceptable alternatives will be illustrated during standardisation and should be detailed in the notes below. Examples of acceptable alternatives include weak dagesh (or its absence) at the beginning of a word where the preceding word ends in an open syllable; and strong dagesh or its absence in a קנמלוי letter vowelled with a sheva.

Marks	Description
5	1–5 errors
4	6–10 errors
3	11–20 errors
2	21–30 errors
1	31–45 errors
0	More than 45 errors

For June 2022 only: pointing (whether correct or incorrect) of names/places which should have been included in the glossary but were not will be disregarded.

Qu	Accept	Mark	Notes
03	<p>וַיֹּאמֶר דָּוִד שְׂאוּל אֱלֹהֵי וְאֶל־נַעֲרוֹ אֵן  הִלַּכְתֶּם וַיֹּאמֶר לְבַקֵּשׁ אֶת־הָאֲתָנוֹת וַנִּרְאֶה  כִּי־  אֵין וַנְּבֹא אֶל־שְׂמוּאֵל: וַיֹּאמֶר דָּוִד  שְׂאוּל הִגִּידָה־נָא לִי מָה־אָמַר לָכֶם שְׂמוּאֵל :</p>	5	<p>Accept אֵת</p>

[5 marks]

**Section B – Unseen poetry translation and comprehension**

**Mark scheme for question 4**

Qu	Accept	Mark	Notes
04	The passage for translation is in 4 sections, each worth 5 marks. Award up to 5 marks per translated section according to the 5-mark marking grid above.		No credit given for words provided with question.
	He established the earth upon its foundations; so it should not be moved for ever and ever. The deep is its covering like a garment; the waters stand above the mountains.	5	Accept 'will stand'
	They fled from your rebuke; from the sound of your thunder they hastened in alarm. The mountains rise up, the valleys sink/go down to this place which you established for them.	5	Accept 'will hasten', 'will rise', 'will sink' Accept 'descend'
	You placed a boundary so they should not pass, so they should not return to cover the earth. Who sends forth springs in the valleys, they make their way between the mountains.	5	
	They water all the wild animals of the field; the wild asses [quench] their thirst. Beside them dwell the birds of the heaven; from among the [foliage] they give voice.	5	Accept 'living beings'
	He waters the mountains from his spaces above; from the fruit of your deeds you satisfy the earth. Causing grass to sprout for the cattle and herbage for the work of man to bring forth food from the earth.	5	

**[25 marks]**

**Mark Scheme for Question 5**

<b>Qu</b>	<b>Accept</b>	<b>Mark</b>	<b>Notes</b>
05.1	a) To a flock of sheep, b) Led by one who breaks through [the fence].	1  1	
<b>Qu</b>	<b>Accept</b>	<b>Mark</b>	<b>Notes</b>
05.2	Any six from: 1) hating good, 2) loving evil, 3) stealing their skin from upon them, 4) [stealing] their flesh from upon their bones, 5) eating the flesh of my people 6) stripping the skin from them, 7) breaking their bones 8) spreading them out like meat in a pot.	6	Accept 'you don't know justice'
<b>Qu</b>	<b>Accept</b>	<b>Mark</b>	<b>Notes</b>
05.3	Misleading my people, crying peace while they bite with their teeth, but declaring war when they do not give them food/direction.	3	Accept 'causing to go astray' [Accept any suitable alternative]
<b>Qu</b>	<b>Accept</b>	<b>Mark</b>	<b>Notes</b>
05.4	Any two from: 1) I am full of strength, 2) [full of] the spirit of the L-rd, 3) full of judgment 4) [full of] might 5) to declare to Jacob their transgression.	2	
<b>Qu</b>	<b>Accept</b>	<b>Mark</b>	<b>Notes</b>
05.5	1) The priests teach in return for a fee, 2) the prophets practice divination for money, 3) they rely on the L-rd saying, "Isn't the L-rd in our midst? No harm can come to us."	3	Accept 'do magic'
<b>Qu</b>	<b>Accept</b>	<b>Mark</b>	<b>Notes</b>
05.6	וּזְעַזְעוּם Hiphil 'they will make a sound'	3	Accept 'disquiet/confusion'
<b>Qu</b>	<b>Accept</b>	<b>Mark</b>	<b>Notes</b>

05.7	√ תעה Hiphil	2	
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Qu	Accept	Mark	Notes
05.8	a) Mem privative	1	
	b) pausal	1	
Qu	Accept	Mark	Notes
05.9	Niphal, feminine	2	

## Section C – Composition

The passage has been divided into 9 sections each worth 5 marks. Award up to 5 marks per translated section according to the 5-mark marking grid listed below. The general principle in assessing each section should be the proportion (out of 5) of sense achieved.

There are many acceptable ways of turning a piece of English into correct Biblical Hebrew. One approach for each sentence 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 English.

The determination of what is a 'minor' error is only necessary when it is the only error in a section; this distinction will then determine whether a mark of 5 or 4 is appropriate. Where marks of 4, 3, 2, 1 and 0 are applicable, the overall proportion of meaning conveyed in the section is the only consideration. The term 'major' error has been used here to determine an error which is more serious than a 'minor' error.

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.

It is likely that some of the errors below may be regarded as 'major' if they appear in a relatively short and straightforward section, whereas in longer or more complex sections they are more likely to be a 'minor' error.

- Errors of construction are always 'major'.
- Tense/aspect errors are 'major', including use of the perfect instead of imperfect with vav conversive for narrative prose.
- Abstruse vocabulary or paraphrasing that conveys the required sense are 'minor' errors; any wording that distorts the sense is a 'major' error.
- Any vocabulary word which is not used in Biblical Hebrew is a 'major' error – even if it is common in Rabbinic or Modern Hebrew.
- Omission of words where the sense is compromised is generally a 'major' error, unless the word has been effectively taken care of by an idiomatic Biblical Hebrew rephrasing. Omission of words where the sense is not compromised is either a 'minor' error or can sometimes be ignored – these will be categorised at standardisation.
- Errors in number are usually 'major', but where the difference is minimal, they are 'minor'; sometimes they can be ignored altogether. Debatable instances will be categorised at standardisation.
- Change from active to passive (or vice versa) is allowable if the agent is expressed or if the agent is omitted and the sense is not compromised. If the agent is omitted and the sense is compromised, it is a 'minor' error.
- Deviations from standard Biblical Hebrew word order are usually 'minor' errors, unless they are clearly intentional, in which case they may be awarded an additional 'style' mark (for example for dramatic effect). In some cases word order deviation may be a 'major' error – these will be categorised at standardisation.
- Candidates may change the format of a passage for the sake of the Biblical Hebrew style, for example from reported speech to direct speech. If this has been done successfully it should be awarded an additional 'style' mark. If done unsuccessfully, the attempt itself should generally not be counted as an error, but errors of grammatical construction within the phrase should be considered in accordance with the guidance above.

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.

For each of the nine phrases, 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 mark. The descriptor for the mark indicates the different qualities that might be seen in the student’s answer for that mark. 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 mark and the answer.

If the answer covers different aspects of different levels of the mark scheme (eg pointing correct but grammatical errors present, or no grammatical errors but spelling errors) you should use a best fit approach for defining the marks. An answer with no attempt at pointing cannot gain more than 2 marks for the phrase.

Marks	Grammar	Spelling and pointing
5	Accurate translation with one minor error allowed.	Spelling all correct, pointing 75% or more correct.
4	Mostly correct.	One or two minor spelling errors, pointing 50% or more correct.
3	More than half right.	Minor spelling errors, any attempt at pointing.
2	Less than half right.	Spelling errors, no pointing present.
1	Little recognisable relation or meaning to the Biblical Hebrew.	Spelling errors, no pointing present.
0	No response or no response worthy of credit.	

### Additional marks for idiom and style

Additional marks (to a maximum of 5) should be awarded for individual instances of idiomatic and stylish Biblical Hebrew writing. Some examples are given (+) in the mark scheme below, but these are by no means the only permissible points. Other successful attempts at including more complex style features (such as infinitive absolute, infinitive construct etc) and particularly apt word choices should also be rewarded. Each word or phrase credited with an additional mark should be indicated with +.

The following code applies to examples listed in the mark scheme below:

- ✓ = acceptable alternative
- = minor error
- X = major error → max 4 for that section
- + = specific 'improvement' credited with a 'style mark' (see above)

**Examples of minor and major errors:**

Joshua said to them, 'Remember the word which Moses the servant of the L-rd commanded you'.

A possible response:

וַיֹּאמֶר יְהוֹשֻׁעַ לָהֶם זְכוֹר אֶת הַדְּבָר אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד יי

- (i) וַיֹּאמֶר יְהוֹשֻׁעַ לָהֶם זְכוֹר אֶת הַדְּבָר אֲשֶׁר צִוָּה אֶתְכֶם עֶבֶד יי אֶתְכֶם – the words 'to them' have been omitted here. This is a minor error as it does not compromise the sense of the passage, so a mark of 5 is appropriate. This response would achieve an additional style mark for the use of the word לָאמַר to introduce the direct speech.
- (ii) וַיֹּאמֶר יְהוֹשֻׁעַ אֲלֵיהֶם זְכוֹר אֶת הַדְּבָר אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד יי – the pronoun 'them' has been used instead of 'you' – this is a major error as it compromises the sense of the passage, so a mark of 4 is appropriate. This response would achieve an additional style mark for the use of the infinitive absolute זְכוֹר.
- (iii) וַיֹּאמֶר יְהוֹשֻׁעַ אֲלֵיהֶם זְכוֹר אֶת הַדְּבָר שֶׁצִּוָּה לָהֶם מֹשֶׁה הָעֶבֶד יי – the spelling of 'Joshua' is incorrect; the tense error is major; the use of the preposition שֶׁ is not stylistically accurate as it is extremely rare in Biblical Hebrew; and the definite article has been used inappropriately. There are pointing errors but these can be ignored as the pointing is more than 50% correct and this response would certainly not be awarded more than 4 marks. The main consideration here would be the overall proportion of meaning transferred – whether it is 'mostly correct' for 4 marks or 'more than half correct' for 3 marks. In this case the errors are significant enough not to classify this response as 'mostly correct', so a mark of 3 would be appropriate.
- (iv) אֶמַר יְהוֹשֻׁעַ אֲלֵיהֶם זְכוֹר אֶת הַמַּלְיִם מֹשֶׁה צִוָּה אֶתְכֶם – there are a number of errors here: the narrative imperfect with vav conversive tense is absent; the number error in the imperative; the word מַלְיִם is not stylistically accurate as its use is rare (and exclusive to poetry); the word 'which' is omitted; the word order of מֹשֶׁה צִוָּה is not standard, a subject pronoun has been used instead of an object pronoun. Since there are errors in four out of the nine words, plus an omission and a syntax error, this response would be deemed less than half right and would therefore be awarded a mark of 2. The pointing errors here can be ignored as the pointing is more than 50% correct. There is enough correct sense here to score more than 1.
- (v) וַיֹּאמֶר יְהוֹשֻׁעַ לָהֶם זְכוֹר אֶת הַדְּבָר אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד יי – even though there are no grammatical errors here, this response cannot be awarded a mark of more than 2 since there is no attempt at pointing.



For June 2022 only: translation (whether correct or incorrect) of names/places which should have been included in the glossary but were not will be disregarded.

Qu	Accept	Mark	Notes
06	וַתִּשְׁלַח רַבֵּקָה וַתִּקְרָא אֶל יַעֲקֹב וַתֹּאמֶר אֵלָיו	5	
	הֲנִי שׁוֹאֲלָת לָךְ כִּי בַיּוֹם מוֹתִי	5	Accept שְׁאֲלֹתִי אֵתְךָ / מִמֶּךָ Accept שְׁאֲלֹתֶיךָ מִבְּקִשְׁתְּךָ
	תִּקְבֹּר אֹתִי וְגַם כִּי אֶתָּה וַיַּעֲקֹב תֵּאָהָבוּ	5	Accept לְקַבֵּר
	אִישׁ אֶת אָחִיו וְלֹא תִחְשְׁבוּ אִישׁ	5	
	רְעָה עַל אָחִיו וְכֵן בְּנֵי תִצְלִיחוּ בְּאֶרֶץ	5	
	וַיִּשָּׁבַע לָהּ. וַתִּקְרָא לַיַּעֲקֹב וַתִּצֹו אֹתוֹ	5	Accept וַתִּצֹו לוֹ
	כַּאֲשֶׁר דִּבַּרְתָּ לַעֲשׂוֹ. וַיֹּאכְלוּ וַיִּשְׁתּוּ	5	Accept כַּדְּבָרִים אֲשֶׁר
	הִיא וּבְנֵיהָ וַתָּמֹת בְּלֵילָהּ הַהוּא וַיִּקְבְּרוּ אֹתָהּ	5	
	עָשׂוּ וַיַּעֲקֹב בְּמַעְרָה אֶצֶל שָׂרָה אִם אֲבִיהֶם	5	Accept עַל יָד

[50 marks]