



A-level
BIBLICAL HEBREW
7677/2

Paper 2 Prose Literature

Mark scheme

June 2022

Version: 1.0 Final



2 2 6 A 7 6 7 7 / 2 / M S

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 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 בְּעֵבְרוֹ 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	I am the one who has come from the ranks (1) I am the one that fled from the ranks today (1)	2	
Qu	Accept	Mark	Notes
01.2	The reporter replied, "Israel fled before the Philistines; there was also a great massacre against the people. Also your two sons Hophni and Phineas have died. [Also] G-d's Ark has been taken." As he mentioned G-d's Ark, he fell backwards off his chair through the gate opening. His neck broke and he died since the man was old and heavy and he had governed / judged Israel for 40 years. (5)	5	
Qu	Accept	Mark	Notes
01.3	(High) Priest (1)	1	
Qu	Accept	Mark	Notes
01.4	לָלֵת <ul style="list-style-type: none"> • short for לָלֵתָהּ (most commentaries) (1) • or from יָלַל 'wailing'(1) short for לָלֵתָהּ (like לָרַדָהּ) (Redak) (1) typical of the infinitive construct of Pe-Yud (I-yud / 1st root letter yud) verbs (1) • or a rare word meaning 'complete' (Ralbag) (1) 	2	one mark each, maximum two marks
Qu	Accept	Mark	Notes
01.5	infinitive construct (1)	1	
Qu	Accept	Mark	Notes
01.6a	She knelt (1) She gave birth (1)		maximum one mark
Qu	Accept	Mark	Notes
01.6b	because her birth pangs came upon her (1)	1 1	

Qu	Accept	Mark	Notes
01.7	<p>יֵשׁוּבָה</p> <ul style="list-style-type: none"> • יֵשׁוּבָה means 'not' (see Job 22:30) (1) 'there is no glory' (1) (Rashi) • יֵשׁוּבָה means 'where?' (1) (see Genesis 4:9 inter alia) 'where is the glory?' (1) (Redak) • יֵשׁוּבָה means 'woe' (see Eccl. 10:16) (1) 'woe to the glory (that has gone)!' (1) (Meam Loez) 	2	one mark each, maximum two marks

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>Samuel</p> <p>He arranges for all Israel to gather in Mizpah. He said he would pray on the people’s behalf. He judged the people either between litigants (1) or concerning sins they had committed. When the people plead with him to pray on their behalf, he took a lamb and offered it as a burnt-offering. He cried out to G-d on Israel’s behalf. The offering had the desired effect; G-d made a loud thunderous noise to frighten the Philistines.</p> <p>The Israelites</p> <p>They obey Samuel and gather to Mizpah. They drew water and poured it before G-d. This can be taken literally, that they poured out water as a symbol of cleansing themselves from their sins (Rashi, Redak, Rabbag) or figuratively, that, like water, they poured out their hearts in remorse. (TJ) They fasted and confessed they had sinned. They beg Samuel to cry out to G-d to save them from the Philistines.</p> <p>Language</p> <p>They poured out the water before the L-rd implying they did this for a religious reason. The people recognise their sin and say “we have sinned to the L-rd!” This confession is their only statement; they do not claim they are too righteous to deserve the impending threat. They ask Samuel, “Do not be silent from crying to the L-rd”. The Hiphil אֲלֹהֵי-תְהַחֲשֵׁי is used and can be understood, ‘Do not let G-d be silent ...’</p>	A03 15	

Section B

Qu	Accept	Mark AO2	Notes
02.1	(a) <ul style="list-style-type: none"> • What does אז 'then' refer to? (1) • Why is יעלה in the imperfect tense (when it occurs in a narrative)? (1) (b) <ul style="list-style-type: none"> • 'Then' means after the death of Jehoiada, when Joash made himself into a god. (Rashi) (1) • The word אז is frequently followed by the imperfect. (1) and is usually an aristocratic Biblical style. (Daat Mikra) (1) 	1 1	Maximum one mark Maximum one mark
Qu	Accept	Mark	Notes
02.2	He takes all the hallowed objects that his ancestors had sanctified and the gold (1) stored in the treasure-houses of the Temple and king's palace (1) and sends them to Hazael of Aram (as a bribe). (1)	2	Maximum two marks
Qu	Accept	Mark	Notes
02.3	Now the rest of the matters of Joash and all he did, are they not written in the book of chronicles of the kings of Judah? His servants rose up and plotted a conspiracy and struck Joash at Beth Millo on the way to Silla. And Jozacar the son of Shimeath and Jehozabad the son of Shomer, his servants, struck him and he died; and they buried him with his forefathers in the city of David; and his son Amaziah reigned in his stead. And Elisha died and they buried him, and Moabite bands would invade the land at the beginning of the year.	5	
Qu	Accept	Mark	Notes
02.4	Pausal form of מְתִיךְ	1	

Qu	Accept	Mark	Notes
02.5	<p>Assess against criteria in the 15-mark AO3 grid (see above).</p> <p><u>Indicative content:</u></p> <p>Joash refers to Elisha as ‘my father, my father’; since he was the prophet and guide he was seen as a father figure. Note the repetition of the word אבִי ‘my father / lord’ for emphasis.</p> <p>He also refers to him as ‘the chariot of Israel and its horsemen’ ie the power of Israel.</p> <p>Elisha instructed Joash to take a bow and arrows and rest his hand on the bow. This was to strengthen his belief in the symbol of the arrows.</p> <p>Elisha places his hands upon the king’s hands to show that the king had Divine support (since Elisha was G-d’s prophet).</p> <p>Joash was told to open the window to east; this was a symbol that Aram, situated to the (north-)east of Israel, would be defeated.</p> <p>Elisha told Joash to fire the arrows through the window as a sign that Israel will defeat Aram decisively. Note the infinitive absolute: עַד כִּלְהָא for emphasis</p> <p>Elisha referred to the arrow as ‘an arrow of G-d’s salvation’ assuring him of victory.</p> <p>The next instruction was to take the arrows and strike them on the ground. Joash did this three times but Elisha became angry saying he should have hit the arrows five or six times on the ground. Joash would defeat Aram only according to the amount of times he struck the arrows. The syntax here is noteworthy: ‘three times you will strike Aram’ to emphasize Joash will be victorious only a few times.</p>	<p>A03</p> <p>15</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>
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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>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. They may debate the word ‘large’ and whether religion played a ‘large’ influence or just a ‘moderate’ influence on the monarchs.</p> <p>Most candidates are likely to mention the influence prophets as representatives of G-d’s Word had on the monarchs.</p> <p>Most candidates will argue that idolatry is also a form of religious influence, albeit a negative one.</p> <p>More able candidates may notice that some kings were driven by a religious zeal in wiping out idolaters and their idolatry.</p> <p><u>Indicative content:</u></p> <p><i>The positive influence religion had on the monarchs.</i></p> <p>Chapter 9 Jehu sees himself as the Divine messenger to destroy the House of Ahab (9:12) When Jehoram of Israel sees Jehu and asks him if all is well, he retorts, “What peace is there with the harlotries of Jezebel your mother and her numerous sorceries?” (9:22) Jehu remembers when he and Bidkar his officer were riding together after Ahab had ordered Naboth’s death and cites the prophecy of Elijah that there would be vengeance on the very plot that had been taken from Naboth. (9:26 and 36)</p> <p>Chapter 10 Jehu emphasises that not one word of G-d’s command will be missing and therefore, invoking the prophecy of Elijah, he kills off the entire household of Ahab. (10:10–11) Jehu also assassinated members of Ahaziah of Judah’s family. (10:12–14) Although they were from Judah, he does this to intensify the vengeance against the royal family of Judah that had intermarried with the family of Ahab. (Kimchi)</p>	<p>20 made up of</p> <p>A02: 10</p> <p>A03: 10</p>	

Qu	Accept	Mark	Notes
03 cont'd	<p>Jehu uses a ploy to attract all the Baal-priests and worshippers into their temple. He pretends to be more devout towards the Baal idol than Ahab! After they are all assembled he has them killed. (10:18–25) Unfortunately, his words had a damaging effect on him and later in life, he himself worshipped idols. He proceeds to tear down the monument of Baal temple and burn it and removes Baal worship from the land (10:27–28)</p> <p>Chapter 12 Joash of Judah, the rescued grandson of Athaliah, is appointed king as a child. He grows up and 'does that which is correct in the eyes of the L-rd'. He arranges for donations to the Temple to be used for the upkeep of the Temple. Yet when facing attack from Hazael of Aram, he removes the sanctified items from the Temple and sends them to Hazael as a bribe to keep away. [The book of 2 Chronicles relates that after the High Priest's death, Joash made himself into a god!]</p> <p><i>The negative influence religion had on the monarchs or monarchs to whom there was no religious influence.</i></p> <p><i>Background reading:</i> Jeroboam begins his tenure as a loyal disciple of Ahijah the prophet but descends into idolatrous practices when he feels threatened by his rival Rehoboam's superiority as king of Judah.</p> <p>Ahab and Jezebel are heavily influenced by idolatry especially Baal worship. When it suits her, Jezebel shows her 'positive religious zeal' in accusing and convicting Naboth of cursing G-d. Seemingly, religion can be 'used' as a means towards a desired goal or result.</p> <p>Although it was the kings of Israel were the monarchs that continually 'did evil in the eyes of the L-rd', the later kings of Judah were also actively involved in idolatry such as Ahaziah.</p> <p>Chapter 9 Even in death, Jezebel shows no regret for her idolatrous and murderous life.</p>		

	<p>Chapter 10 Scripture points out that even after purging the land from Baal worship, Jehu followed the idolatrous practices of Jeroboam.</p> <p>Chapter 11 Queen Athaliah was a daughter of Ahab who married Jehoram of Judah. On her son's death she killed off her family so that she could reign over Judah without opposition.</p> <p>Chapter 13 Jehoahaz son of Jehu rules over Israel and 'does that which is evil in the eyes of the L-rd'. However when attacked by Hazael, he prays to G-d and is saved. His son Joash (of Israel) also commits evil but venerates the prophet Elisha calling him 'my lord, my lord, Israel's chariot and horsemen'.</p>		
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