



Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCSE

In Biblical Hebrew (1BH0)

Paper 02

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## **General Marking Guidance**

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

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## Paper 2 Literature – mark scheme

All candidates are expected to answer in English. Answers in Biblical Hebrew will not be credited, except where the Biblical Hebrew is necessary for a complete illustration of the answer. However proper nouns may be transliterated.

### Section A: Set text 1

| Question number | Answer   | Mark |
|-----------------|--|------|
| 1               | <p><b>A02</b></p> <p>Award 1 mark for each of the following:<br/> Rahab (1)</p> <p>The harlot (1)<br/> All who were with her/in her house (1)</p> <p><b>Accept:</b> her household/her family</p> | (2)  |

| Question number | Answer   | Mark |
|-----------------|--|------|
| 2 (a)           | <p><b>A02</b></p> <p>Award the mark for:</p> <p>(to be careful) not to take from the spoils.</p> <ul style="list-style-type: none"> <li>(1)</li> </ul> <p><b>Accept:</b> (be careful of) the ban</p>   | (1)  |
| 2 (b)           | <p><b>A02</b></p> <p>Award the mark for:</p> <ul style="list-style-type: none"> <li>This would cause trouble for the camp of Israel (1)/render them worthy of destruction(1)</li> </ul> <p><b>Do not accept:</b> answers that are not in the line references</p> | (1)  |

| Question number | Answer   | Mark |
|-----------------|--|------|
| 3               | <p><b>A02</b></p> <p>Award the marks for:</p> <ul style="list-style-type: none"> <li>Root/shoresh = חוּשׁ (1)</li> <li>Conjugation/binyan= Hiphil (1)</li> </ul> | (2)  |
| Question number | Answer   | Mark |

| Question number | Answer  | Mark       |
|-----------------|---|------------|
| 4               | <p><b>A03</b></p> <p>Award 1 mark for each of the following, to a maximum of 4:</p> <p style="padding-left: 40px;">Total destruction (1) (Altschuler, Kimche) when referring to the people/city of Jericho (and livestock) (apart from Rahab and her household) (1)</p> <p>A prohibition on personal benefit/dedication to GD (1) (Rashi, Metzudas Zion) when referring to the spoils of Jericho. (1)</p> <p>Destruction (1) of idolatry (1)</p> <p>Killing a population (1)</p> <p>Sanctifying an object (1)</p> <p>Accept any other instances of this root in the passage if backed up.</p> | <b>(4)</b> |

| Question number | Answer   | Mark |
|-----------------|--|------|
| 5               | <p><b>A02</b></p> <p>Award the mark for:</p> <ul style="list-style-type: none"> <li>The Gibeonites/messengers of Gibeon/Gibonim/Givonim (1)</li> </ul> | (1)  |

| Question number | Answer   | Mark |
|-----------------|--|------|
| 6               | <p><b>A02</b></p> <p>Award 1 mark for any of the following, up to a maximum of 2 marks:</p> <ul style="list-style-type: none"> <li>Go and meet the Israelites (1)</li> <li>Declare yourselves their servants (1)</li> <li>Request a peace treaty (1).</li> </ul> | (2)  |

| Question number | Answer  | Mark |
|-----------------|---|------|
| 7(a)            | <p><b>A02</b></p> <p>Award the mark for:</p> <ul style="list-style-type: none"> <li>כפת letter after closed syllable/silent sheva(1)</li> <li>Weak dagesh after closed syllable/silent sheva (1)</li> <li>ת after silent sheva (1)</li> </ul> <p>Do not accept: 'Begad kefat' written in English.</p> | (1)  |

| Question number | Answer   | Mark |
|-----------------|--|------|
| 7(b)            | <p><b>A02</b></p> <p>Award the mark for:</p> <ul style="list-style-type: none"> <li>Characteristic of Hithpael second root letter (1)</li> </ul> <p>Accept: After a short, unaccented/unstressed open vowel/syllable (1)</p> | (1)  |

| Question number | Answer | Mark |
|-----------------|--------|------|
|                 |        |      |

|          |  |            |
|----------|--|------------|
| <b>8</b> | <b>A03</b><br>Award one mark for each of the following: <ul style="list-style-type: none"><li>• The men sampled/partook of the messengers' provisions (a symbolic gesture to solemnise the peace treaty) (1)</li><li>• The men were taken in by the messengers' tale (1).</li><li>• They accepted their food as a bribe (1) (Abarbanel)</li><li>• They were taken in by the food (1) (Radak)</li></ul> | <b>(2)</b> |
|----------|--|------------|



| Question number | Answer   | Mark |
|-----------------|--|------|
| 9               | <p><b>A03</b></p> <p>Award 1 mark for any of the following, up to a maximum of 3 marks:</p> <ul style="list-style-type: none"> <li>• By declaring themselves Joshua's servants (1)</li> <li>• Syntax reversed word order 'your servants are we'</li> <li>• Mention of 'our elders and all the inhabitants of the land (1) our people are unified in their desire to make peace with you</li> <li>• Citing the elders' command verbatim as it were, establishing themselves as loyal followers (1)</li> <li>• They emphasise the length of their journey<br/>'בַּיָּמֵינוּ בְּהַחֲדָתְךָ' (1)</li> <li>• Use of the word הַיּוֹם 'now' to imply urgency (1)</li> <li>• Detailed and repetitive description of each of the three elements that had supposedly spoiled on the journey (bread, wine flasks, clothing) (1)</li> <li>• The words הָאֵלֶּיךָ implying that they pointed at their 'evidence' as they spoke (1)</li> <li>• The pun 'וְהָיָה לְךָ אֵלֶיךָ' (1)</li> <li>• Use of the dramatic word הַיּוֹם when describing these (1)</li> </ul> <p>Accept: any other language points referring to the food or anything else.</p> <p>A technique that isn't obvious (eg imperatives) needs to be explained in order to be awarded a mark. Something obvious like 'we are your servants' is ok on its own.</p> | (3)  |

| Question number | Answer   | Mark |
|-----------------|--|------|
| 10              | <p><b>A02</b></p> <p>Award a mark for any of the following, to a maximum of 2 marks:</p> <ul style="list-style-type: none"> <li>• Joshua had conquered Ai (1)</li> <li>• Joshua had completely destroyed Ai (1)</li> <li>• Joshua had done to the King of Ai what he had done to the King of Jericho (1)</li> <li>• Ai had been treated just like Jericho (1)</li> <li>• The Gibeonites had made peace with the Israelites (1)</li> <li>• The Gibeonites were now living among the Israelites (1)</li> </ul> | (2)  |

| Question number | Answer  | Mark       |
|-----------------|---|------------|
| 11              | <p data-bbox="368 300 435 331"><b>AO2</b></p> <p data-bbox="405 376 1249 448">Award a mark for any of the following, to a maximum of 2 marks:</p> <ul data-bbox="453 483 1002 627" style="list-style-type: none"><li data-bbox="453 483 596 515">• Big (1)</li><li data-bbox="453 519 855 551">• As big as a capital city (1)</li><li data-bbox="453 555 746 586">• Bigger than Ai (1)</li><li data-bbox="453 591 1002 622">• (All) its inhabitants were warriors (1)</li></ul> | <b>(2)</b> |

| Question number | Answer  | Mark |
|-----------------|---|------|
| 12 (a)          | <p><b>AO2</b></p> <p>Award the mark for:</p> <ul style="list-style-type: none"> <li>• (Masculine) (plural) construct (1)</li> <li>• Of (1)</li> </ul> | (1)  |
| (b)             | <p><b>AO2</b></p> <p>Award the mark for:</p> <ul style="list-style-type: none"> <li>• Characteristic of Hifil (1)</li> </ul>                          | (1)  |

| Question number | Answer  | Mark |
|-----------------|---|------|
| 13              | <p><b>AO3</b></p> <p>Award 1 mark for any of the following:</p> <ul style="list-style-type: none"> <li>• Gibeon was militarily significant (1)</li> <li>• Their defecting to the Israelites could encourage others to do the same /as a deterrent to any others wishing to make peace with the Israelites (Malbim) (1). <ul style="list-style-type: none"> <li>• Jerusalem bordered Gibeon's territory (Da'at Miqra) (therefore Adoni-Zedek felt directly threatened.) (1)</li> <li>• The Gibeonites had been traitorous to all the other kings/nations/tribes who aimed to oppose the Israelites together(1)</li> <li>• Their defection had weakened the morale of other nation/tribes (1)</li> </ul> </li> </ul> <p><b>Do not accept:</b> just 'they felt threatened' without explanation</p> | (2)  |

| Question number | Answer | Mark |
|-----------------|--------|------|
|-----------------|--------|------|

|           |  |            |
|-----------|--|------------|
| <b>14</b> | <b>A03</b><br><br>Award 1 mark for each of the following points up to a maximum of 2 marks: <ul style="list-style-type: none"><li>• Canaan was divided into numerous 'city states' each with its own king (1)</li><li>• These 'city states' could cooperate where needed (1)<br/>They viewed the Israelites as a common enemy (1)</li><li>• Loyalty was expected and a lack thereof would be punished (1)<ul style="list-style-type: none"><li>• War was a common feature (1)</li></ul></li></ul><br>Do not accept: specific references 'there was an alliance of 5 kings'; candidates must analyse and draw conclusions 'kings would make alliances'. | <b>(2)</b> |
|-----------|--|------------|

| Question number | Example response   |
|-----------------|--|
| 15              | <p><b>A02 (5 marks)</b></p> <p><b>Example translation</b></p> <p>It was at the time of sunset that Joshua gave the command, and they brought them down from upon the trees/gallows and threw them into the cave in which they had been hidden. They placed large stones over the mouth of the cave until this very day. Joshua captured Makkedah on that day and he struck it by the edge of the sword; and its king he utterly destroyed; them and all the people within it; he did not leave any survivors. He did to the King of Makkedah what he had done to the King of Jericho.</p> <p>Examples of major errors:</p> <ul style="list-style-type: none"> <li>• 'It was at the time that the sun had come' (instead of 'It was at the time of sunset'), sense compromised</li> <li>• 'and they came down (instead of 'and they brought them down') binyan error, sense compromised</li> <li>• 'on that very day' (instead of 'until this very day') error, sense compromised</li> <li>• 'and he took them down' (instead of 'and they took them down'), number error, sense compromised</li> </ul> <p>Examples of minor errors:</p> <ul style="list-style-type: none"> <li>• 'and put them into the cave' (instead of 'and threw them into thecave'), vocabulary error, sense not compromised</li> <li>• 'no survivors were left' (instead of 'he did not leave any survivors') binyan error, sense not compromised</li> </ul> |

Please refer to the Marking guidance for translation at the start of this mark scheme when using this marking grid.

| Mark | Descriptor  |
|------|---|
| 0    | No rewardable material.   |
| 1    | No continuous sense; isolated knowledge of vocabulary only.                 |
| 2    | Part correct but with overall sense lacking/unclear.                        |
| 3    | Overall meaning clear but more serious errors or omissions.                 |
| 4    | Essentially correct but two minor errors or one major error.                |
| 5    | Perfectly accurate with no errors or omissions or has just one minor error. |

| Question number | Indicative content  |
|-----------------|---|
| 16              | <p data-bbox="384 300 608 331"><b>A03 (9 marks)</b></p> <p data-bbox="384 362 1361 533">This question focuses on candidates' ability to select relevant examples of content and literary style 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.</p> <p data-bbox="373 564 1023 595"><b>Candidates may make the following points:</b></p> <ul data-bbox="421 600 1361 1294" style="list-style-type: none"> <li data-bbox="421 600 1066 631">• Introduced with the dramatic וַיְהִי 'and it was'</li> <li data-bbox="421 636 1286 667">• Use of an infinitive construct כָּלֹת for emphasis and drama</li> <li data-bbox="421 672 1241 739">• Repetition of the word כָּל 'all' denoting a complete and all encompassing defeat</li> <li data-bbox="421 743 1295 810">• Use of hyperbole to emphasise extent of defeat, a very great striking, until they were finished</li> <li data-bbox="421 815 1318 913">• Contrast between 'the refugees from among (the enemy)' who fled to fortified cities with 'all of Israel' who assembled in Makeidah (implying that not a single Israelite was missing)</li> <li data-bbox="421 918 1340 985">• Use of metaphor to imply the Israelites' complete control לֹא חָץ לְאִישׁ אֶל־לֵאשׁוֹ:</li> <li data-bbox="421 990 1276 1057">• לֹאשׁ Singular; even an individual Israelite was 'untouchable' (Altschuler)</li> <li data-bbox="421 1061 1324 1128">• The 5 captive kings are brought out in front of all the Israelites emphasis 'open the cave and bring out these 5 kings'</li> <li data-bbox="421 1133 1361 1200">• The 5 captive kings are again listed by town to emphasise the extent of the victory; each one on their own was a significant victory</li> <li data-bbox="421 1205 1324 1294">• Joshua refers to G-D and implies that this kind of victory would not be a one time occurrence but G-D would do this 'to any enemies with whom you are fighting'</li> </ul> <p data-bbox="384 1317 788 1348">Accept any other valid points.</p> |

| <b>Level</b> | <b>Mark</b> | <b>A03 descriptor</b>   |
|--------------|-------------|---|
| Level 1      | 1–3         | <ul style="list-style-type: none"> <li>• Limited analysis that identifies some simple aspects of content and/or features of literary style, with little support.</li> <li>• Limited evaluation with responses that draw and express simple conclusions, many of which are descriptive or underdeveloped and may not link to the analysis.</li> </ul>                                |
| Level 2      | 4–6         | <ul style="list-style-type: none"> <li>• Some accurate analysis that identifies an emerging range of aspects of content and/or features of literary style, with some support.</li> <li>• Some accurate evaluation with responses that draw and express some relevant conclusions; with some developed reasoning and some links to the analysis.</li> </ul>                          |
| Level 3      | 7–9         | <ul style="list-style-type: none"> <li>• Accurate or mostly accurate analysis that identifies a range of aspects of content and/or features of literary style, with relevant support.</li> <li>• Accurate or mostly accurate evaluation with responses that draw and express relevant conclusions; with mostly well-developed reasoning and clear links to the analysis.</li> </ul> |

**Section B: Set text 2**

| Question number | Answer  | Mark |
|-----------------|---|------|
| 17              | <p><b>AO2</b></p> <p>Award the mark for:</p> <ul style="list-style-type: none"> <li>• Obadiah (Ovadiya, Ovadyahu, Obadiahu or similar)</li> </ul> | (1)  |

| Question number | Answer  | Mark |
|-----------------|---|------|
| 18              | <p><b>AO2</b></p> <p>Award the mark for:</p> <ul style="list-style-type: none"> <li>• "Is this you, troublemaker of Israel?!".</li> </ul> <p>Accept:<br/>"Are you the troublemaker of Israel?!"</p> | (1)  |

| Question number | Answer  | Mark |
|-----------------|---|------|
| 19              | <p><b>AO2</b></p> <p>Award 1 mark for each of the following, to a maximum of 2 marks:</p> <ul style="list-style-type: none"> <li>• It is not he (Elijah) who has caused the trouble for Israel (1)</li> <li>• It is Ahab and his ancestors who have done so (1)</li> <li>• (Ahab and his ancestors) rejected the commands of G-D(1)<br/>(ahab and his ancestors have)served the Ba'al idols (1).</li> </ul> | (2)  |

| Question number | Answer   | Mark |
|-----------------|--|------|
| 20              | <p><b>AO2</b></p> <p>Award 1 mark for each of the following:</p> <ul style="list-style-type: none"> <li>• הַשֵּׁלֶט</li> <li>• אֲבֹתָיו</li> </ul> | (2)  |



| Question number | Answer   | Mark |
|-----------------|--|------|
| 21 (a)          | <p><b>AO3</b></p> <p>Award 1 mark for each of the following, to a maximum of 2 marks:</p> <ul style="list-style-type: none"> <li>• It is a(n) (Biblical) oath (1)</li> <li>• (whereby one swears by) the Living One (1)/by the Life of GD</li> <li>• Who has dominion over both the heavenly beings and the earthly beings (1)</li> <li>• It features 2 Names of GD</li> </ul> <p><b>Do not accept</b> just translation</p>  | (2)  |
| 21(b)           | <p>Award 1 mark for each of the following, to a maximum of 2 marks:</p> <ul style="list-style-type: none"> <li>• Elijah is making an oath (1)</li> <li>• Obadiah is concerned that Elijah will abscond (through the Divine spirit) (1)</li> <li>• Elijah has a history of mysteriously disappearing (1)</li> <li>• Thus he is risking his life in passing on this message (1)</li> <li>• The oath is an act of reassurance to placate Obadiah (1)</li> <li>• Elijah will not fly away (1)</li> </ul> | (2)  |

| Question number | Answer  | Mark |
|-----------------|---|------|
| 22              | <p><b>AO2</b></p> <p>Award the mark for:</p> <ul style="list-style-type: none"> <li>• (Soldiers of Ben Haddad, King of) Aram (1)</li> </ul> | (1)  |

| Question number | Answer | Mark |
|-----------------|--------|------|
|-----------------|--------|------|

|           |  |            |
|-----------|--|------------|
| <b>23</b> | <b>A02</b><br><br>Award 1 mark for each of the following: <ul style="list-style-type: none"><li>• G-D would deliver the approaching army into Ahab's power (1)</li><li>• (this would be so that) Ahab would be aware of G-D's power/'know that G-D is G-D' (1)</li></ul> | <b>(2)</b> |
|-----------|--|------------|

| Question number | Answer  | Mark |
|-----------------|---|------|
| 24 (a)          | <p><b>AO2</b><br/>Award the mark for:</p> <ul style="list-style-type: none"> <li>Compensating for missing root letter 'nun' (must mention 'nun')(1)</li> </ul> <p><b>Accept:</b><br/>After a short, unaccented/unstressed open vowel/syllable (has to be this exact language)</p> | (1)  |
| (b)             | <p><b>AO2</b><br/>Award the mark for:</p> <ul style="list-style-type: none"> <li>After the definite article (1)</li> </ul> <p><b>Accept:</b> After a short, unaccented/unstressed open vowel/syllable (1)</p>   | (1)  |

| Question number | Answer  | Mark |
|-----------------|---|------|
| 25              | <p><b>AO3</b><br/>Award 1 mark for any of the following, up to a maximum of 2 marks:</p> <ul style="list-style-type: none"> <li>Youths who had grown up in Ahab's palace (1) (Kimche)</li> <li>Sons of Ahab's commanders (1)</li> <li>Sons of commanders of vassal states (1) who were held hostage by Ahab in order to ensure their fathers' loyalty (1) (Rashi)</li> <li>A small number of lower class youths who would customarily minister to the king (1) (Abarbanel)</li> <li>servants of the district rulers(1)</li> </ul> | (2)  |

| Question number | Answer (1) | Mark |
|-----------------|------------|------|
|-----------------|------------|------|

|                  |  |                   |
|------------------|--|-------------------|
| <p><b>26</b></p> | <p><b>A03</b></p> <p>Award 1 mark for any of the following, up to a maximum of 3 marks:</p> <ul style="list-style-type: none"> <li>• וַיֵּצֵא יוֹב צְהָרָתָם prepares for battle in broad daylight. (1)</li> <li>• He is out in the open/insecure in a hut (rather than securely behind the lines; must clarify and not just write 'in a hut') (1)</li> <li>• He allows himself to become intoxicated on the battleground itself (1)</li> <li>• He allows his allies to get intoxicated along with him (1)</li> <li>• Speaks in an arrogant, confident manner when he changes the word order (1)</li> <li>• Is willing to keep captives alive (1)</li> </ul> | <p><b>(3)</b></p> |
|------------------|--|-------------------|

| Question number | Answer  | Mark |
|-----------------|---|------|
| 27              | <p><b>AO2</b></p> <p>Award 1 mark for:<br/>in disguise/A cloth/scarf/headband covered his eyes(1)</p> | (1)  |

| Question number | Answer  | Mark |
|-----------------|---|------|
| 28              | <p><b>AO2</b></p> <p>Award 1 mark for:<br/>The (midst of) battle/war(1)</p> | (1)  |

| Question number | Answer   | Mark |
|-----------------|--|------|
| 29              | <p><b>AO2</b></p> <p>Award 1 mark for each of the following:</p> <ul style="list-style-type: none"> <li>• He would be killed (1)</li> <li>• or he would have to pay a talent of silver/fine/reparations (1)</li> </ul> | (2)  |

| Question number | Answer  | Mark |
|-----------------|---|------|
| 30 (a)          | <p><b>AO2</b></p> <p>Award the mark for:</p> <ul style="list-style-type: none"> <li>• Niphal (1)</li> </ul> | (1)  |
| 30 (b)          | <p><b>AO2</b></p> <p>Award the mark for:</p> <ul style="list-style-type: none"> <li>• Hiphil (1)</li> </ul> | (1)  |

| Question number | Answer   | Mark |
|-----------------|--|------|
| 31              | <p><b>A03</b></p> <p>Award one mark for the following, up to a maximum of 2 marks:</p> <ul style="list-style-type: none"> <li>• This references Ben Haddad (1) and is used to emphasise GD's disgust of him (1)</li> <li>• The man I have captured/caught in My net (1) (Abarbanel et al)</li> <li>• The man I wanted to destroy (1) (Kimche)</li> <li>• The man with whom I have done battle (1) (Rashi)</li> <li>• The man who may not be released (חרם)(1)</li> <li>• From the root חרם to destroy/ban (1)</li> </ul> | (2)  |

| Question number | Answer   | Mark |
|-----------------|--|------|
| 32              | <p><b>A03</b></p> <p>Award 1 mark for each of the following:</p> <ul style="list-style-type: none"> <li>• G-D had granted Ahab a miraculous victory over Ben Haddad/The prophet had stated that Ben Haddad would be delivered into Ahab's hand (1)</li> <li>• Ben Haddad had actually surrendered to Ahab (1)</li> <li>• Ahab did not kill Ben Haddad (1)</li> <li>• Ahab had set him free/let him go home (1)</li> </ul> <p><b>Accept:</b> He was told to kill Ben Haddad</p> | (2)  |

| Question number | Example response   |
|-----------------|--|
| 33              | <p><b>AO2 (5 marks)</b></p> <p><b>Example translation</b></p> <p>“Do this thing! Remove the kings, each from his place and replace them with officers. As for you, count for yourself an army proportionate to what you have lost/what fell from you; horse for horse, chariot for chariot. Let us fight them on the plain; will we not be stronger than them/overcome them?” He listened to their voice and did thus. It was at the turn of the year that Ben Haddad counted Aram, and he went up to Aphek, for battle with Israel.</p> <p>Examples of major errors:</p> <ul style="list-style-type: none"> <li>• ‘put officers under them’ (instead of ‘replace them with officers’) vocabulary error in context, sense compromised</li> <li>• ‘we will not be stronger than them’ (instead of ‘will we not be stronger than them/overcome them?’) syntax error, sense compromised</li> </ul> <p>Examples of minor errors:</p> <ul style="list-style-type: none"> <li>• ‘horse and horse, chariot and chariot’ (instead of ‘horse for horse, chariot for chariot’) awkward vocabulary choice, sense not compromised</li> </ul> |

| Please refer to the Marking guidance for translation at the start of this mark scheme when using this marking grid. |   |
|---|---|
| Mark  | Descriptor  |
| 0   | No rewardable material.   |
| 1   | No continuous sense; isolated knowledge of vocabulary only.                 |
| 2   | Part correct but with overall sense lacking/unclear.                        |
| 3   | Overall meaning clear but more serious errors or omissions.                 |
| 4   | Essentially correct but two minor errors or one major error.                |
| 5   | Perfectly accurate with no errors or omissions or has just one minor error. |

| <b>Question number</b> | <b>Indicative content</b> |
|------------------------|---------------------------|
|------------------------|---------------------------|



**A03 (9 marks)**

This question focuses on candidates' ability to select relevant examples of content and literary style 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.

- Ahab is described as having 'sold himself' to evil, as if angering G-D was his main purpose.(1)
- Ahab is described as having done 'evil in the eyes of G-D'
- Immediacy; the dramatic word הַגִּבִּי (1) followed by a present tense verb מֵבִי 'I am about to bring...'(1)
- Language inferring complete destruction-the 2 verbs וְיִבְעַרְתִּי 'and I will completely destroy/nullify' and וְהִכַּתִּי 'I will cut off' (1)
- Use of very derogatory, exaggerated language to describe Ahab's household – מִשְׁתַּח בִּקְרֵי (literally, one who urinates against a wall), referring to the complete destruction of either all males(1) or all humans and animals (1)
- The words וְעָצַר וְעָוָב inferring a complete removal of any possessions, cattle or indeed any living memory to Ahab and his household (1)-there will be no refugees or hostages-all will be killed. (1)
- (The words וְעָצַר וְעָוָב also infer that there will be no future for Ahab either in this world or the World to Come ) (1)
- Poetic repetition of 'dying' **'those who die** in the city'.... And **'those who die** in the field' (1)
- Word order emphasising death 'those who die..... and those who die...' (1)
- Graphic description of the desecration of even the corpses of Ahab's household that will be eaten by dogs or birds (1)
- The specific mention of Jezebel's punishment to highlight her very prominent role in her husband's evil deeds (1)
- Ahab's crime and punishment compared to two previous royal houses in Israel that were both destroyed (1) as if the prophet is providing evidence for his words 'this has been done before' (1)
- Ahab's evil is contrasted unfavourably with that of the two previous royal houses that were destroyed (1)
- Use of superlative 'there was never a king like Ahab' (1)

Accept any other valid points.

| <b>Level</b> | <b>Mark</b> | <b>A03 descriptor</b>   |
|--------------|-------------|---|
| Level 1      | 1–3         | <ul style="list-style-type: none"> <li>• Limited analysis that identifies some simple aspects of content and/or features of literary style, with little support.</li> <li>• Limited evaluation with responses that draw and express simple conclusions, many of which are descriptive or underdeveloped and may not link to the analysis.</li> </ul>                                |
| Level 2      | 4–6         | <ul style="list-style-type: none"> <li>• Some accurate analysis that identifies an emerging range of aspects of content and/or features of literary style, with some support.</li> <li>• Some accurate evaluation with responses that draw and express some relevant conclusions; with some developed reasoning and some links to the analysis.</li> </ul>                          |
| Level 3      | 7–9         | <ul style="list-style-type: none"> <li>• Accurate or mostly accurate analysis that identifies a range of aspects of content and/or features of literary style, with relevant support.</li> <li>• Accurate or mostly accurate evaluation with responses that draw and express relevant conclusions; with mostly well-developed reasoning and clear links to the analysis.</li> </ul> |

## Section C

| Question number | Indicative content |
|-----------------|--------------------|
|-----------------|--------------------|

**AO2 (6 marks) AO3 (6 marks)**

This question is on the whole of Set Text 1 and Set Text 2. Responses are credited for AO2 on the detail and accuracy of the knowledge and understanding of the set text. Responses are credited for AO3 on analysis and evaluation, including comparing and contrasting using selected examples, and on the drawing and expressing of conclusions in relation to the question posed.

**Candidates may make the following possible points of comparison:**

- Set Text 1 opens with the battle of Jericho, in which Joshua takes pains to ensure that Rahab and her family are kept alive, in keeping with the promise made to her by the spies (AO2). These instructions, and the fact that they are fulfilled are repeated and elaborated upon, (AO2) *implying the great importance placed on honesty (AO3)*. Likewise in Set Text 2 once Ahab has accepted Ben Haddad's surrender he keeps his word and sends him back to Aram. (AO2). *Honesty was highly regarded (AO3)*.
- The Israelites upheld their oath not to fight the Gibeonites even though the Gibeonites used deceptive means to achieve this (AO2). The Israelites even went further and saved Gibeon from the just desserts of their peace treaty (attack from their former allies) (AO2). In Set Text 2, Ben Haddad's advisors refer to the Israelite kings as 'kindly kings' and are confident that any peace treaty made will be upheld (AO2). They actually leave the relative safety of 'a chamber within a chamber' in order to pursue this treaty (AO2). *The Israelites are portrayed (and apparently perceived by others) as people of their word, even in times of war and even when others (such as the Gibeonites) may not have shown similar attributes (AO3). In fact, these same parties are presented as being content to use deceptive means, knowing that the Israelites will uphold any peace treaty set up (AO3)*.
- However, in Set Text 1, the Israelites did use deception and ambush in order to defeat Ai (AO2) and in Set Text 2 the unnamed prophet uses slightly deceptive means (a disguise and a story) in order to make his point. (AO2) *In certain situations (e.g. battle) a level of deception was tolerated in order to achieve a specific goal (AO3)*
- In Set Text 1, Joshua reminds the Israelites of their loyalty to G-D when he builds the altar and reads out all that Moses had commanded. Every member of the People of Israel was required to be loyal to that code (AO2). This is echoed in Set Text 2 when Elijah demands that the people exhibit intellectual honesty, pledging allegiance either to G-D or to Ba'al. (AO2) *Honesty and loyalty were expected not merely between people but also between man and G-D.(AO3)*

Accept any other valid points of comparison.

**Candidates may make the following possible points of contrast:**

- As mentioned, in Set Text 1 the Israelites uphold their treaty with the Gibeonites. The text states that the Israelites made this treaty without consulting with G-D (AO2) *perhaps implying that He would not have sanctioned such a treaty*(AO3) yet the Israelites do not appear to be criticised for either making or upholding this treaty (AO2). Yet when Ahab makes a treaty with Ben Haddad on his own accord, he is criticised by a prophet and told that he will be punished (AO2). *One important difference between these 2 cases is that Ahab had been told by a prophet that he would win the battle against Ben Haddad; whereas no specific instructions had been given regarding the Gibeonites.* (AO3).
- Obadiah implies that Elijah has a habit of summoning a king to see him and then disappearing, a form of deception that Obadiah worried would cost him his life (AO2). However, once Elijah took a Divine Oath, Obadiah was reassured. (AO2) *In certain situations (e.g. battle) a level of deception was tolerated however the Divine Oath was sacrosanct* (AO3).
- In Set Text 2, Jezebel's deplorable false accusation against Naboth is condemned in very strong terms (AO2) however when Ahab lets Ben Haddad go according to the terms of the treaty he is condemned for this and told he will be punished (AO2). *Again, perhaps it is the making of the treaty rather than the upholding of it for which Ahab is threatened with punishment* (AO3).

Accept any other valid points of comparison.

| Question number | Indicative content |
|-----------------|--------------------|
|-----------------|--------------------|

**36**  
**(contd.)**

| Level   | Mark  | Descriptors   |
|---------|-------|---|
|         | 0     | No rewardable material.   |
| Level 1 | 1–3   | <ul style="list-style-type: none"> <li>Limited knowledge and understanding of the set texts demonstrated (AO2).</li> <li>Limited relevant points made and few are drawn from across the whole of the two texts; points tend to be simple and underdeveloped (AO2).</li> <li>Limited analysis and evaluation that demonstrates some simple comparison and contrast; presents obvious similarities and differences in terms of content and/or features of literary style, with little support (AO3).</li> <li>Responses draw and express simple conclusions, many of which are descriptive or underdeveloped and may not link to the analysis (AO3).</li> </ul>       |
| Level 2 | 4–6   | <ul style="list-style-type: none"> <li>Some relevant knowledge and understanding of the set texts demonstrated (AO2).</li> <li>Some relevant points made and some are drawn from across the whole of the two texts; points have some development (AO2).</li> <li>Some accurate analysis and evaluation that compares and contrasts the two texts; presents some relevant similarities and differences of content and/or features of literary style, with some support (AO3).</li> <li>Responses draw and express some relevant conclusions; with some developed reasoning and some links to the analysis (AO3).</li> </ul>  |
| Level 3 | 7–9   | <ul style="list-style-type: none"> <li>Mostly relevant knowledge and understanding of the set texts demonstrated (AO2).</li> <li>Mostly relevant points made and most are drawn from across the whole of the two texts; points are clearly developed (AO2).</li> <li>Mostly accurate analysis and evaluation that compares and contrasts the two texts effectively; presents a range of similarities and differences in terms of content and/or features of literary style, with relevant support (AO3).</li> <li>Responses draw and express relevant conclusions; with mostly developed reasoning and mostly clear links to the analysis (AO3).</li> </ul>         |
| Level 4 | 10–12 | <ul style="list-style-type: none"> <li>Relevant knowledge and excellent understanding of the set texts demonstrated (AO2).</li> <li>Points cover all relevant areas and are drawn from across the whole of the two texts; points are well developed in a logical and clear way (AO2).</li> <li>Accurate analysis and evaluation that compares and contrasts the two texts; presents a wide variety of similarities and differences in terms of content and/or features of literary style, with relevant support (AO3).</li> <li>Responses draw and express insightful conclusions, with well- developed reasoning and clear links to the analysis (AO3).</li> </ul> |