



A-level
BIBLICAL HEBREW
7677/2

Paper 2 Prose Literature

Mark scheme

June 2024

Version: 1.0 Final



2 4 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.

No student should be disadvantaged on the basis of their gender identity and/or how they refer to the gender identity of others in their exam responses.

A consistent use of 'they/them' as a singular and pronouns beyond 'she/her' or 'he/him' will be credited in exam responses in line with existing mark scheme criteria.

Further copies of this mark scheme are available from aqa.org.uk

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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 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	Notes
01.1	Eli/the High Priest.	1	
Qu	Accept	Mark	Notes
01.2	She did not look upset/angry any more.	1	
Qu	Accept	Mark	Notes
01.3	Of the towns called Ramah, this was the most prominent one. (It was a prominent town).	1	
Qu	Accept	Mark	Notes
01.4	Pausal form.	1	
Qu	Accept	Mark	Notes
01.5	Elkanah her husband said to her, "Do as you please. Stay until you have weaned him only may the L-rd fulfil His word. The woman stayed and suckled her son until she had weaned him. She brought him up with her when she had weaned him with three bulls and one ephah of flour and a bottle of wine and she brought him to the L-rd's House at Shiloh though the child was young. The L-rd will fulfil ... minus one mark; Accept; so that the L-rd should fulfil Cows [for bulls] minus one mark	5	
Qu	Accept	Mark	Notes
01.6a	וַיְהִי לְתַקְפוֹת הַיָּמִים - It happened (after) a while. Or וַיִּשְׁכְּמוּ בַבֶּקֶר - and they arose early in the morning. Accept: כאשר גמלתו: when she weaned him	1	
Qu	Accept	Mark	Notes
01.6b	כִּי מִי שָׁאַלְתִּיו - "for I asked him from the L-rd."	1	

Qu	Accept	Mark	Notes
01.7	<ul style="list-style-type: none"> • They brought Samuel to Eli to show him that his prophecy (that Hannah would bear a son) was fulfilled. (1) / to thank Eli (1) • Elkanah and Hannah brought Samuel to Eli so that the boy could be trained in the service of the L-rd / he was going to live with Eli. (1) • They were looking around for a priest to slaughter one of the sacrifices and Samuel asked, “Why are you delaying the slaughtering? Even a non-priest can slaughter a sacrifice!” (1) Although Samuel was correct, he had transgressed the law of deciding a point of law in the presence of his teacher, a sin punishable by Heavenly death. (1) Hence he was brought to Eli to decide his judgement. (1) • Although Samuel was only two years old, Eli considered him to have the maturity of a twenty year old making him liable to punishment. (1) 	2	

Qu	Accept	Mark	Notes
01.8	Who was standing. (accept – the one who was standing).	1	
Qu	Accept	Mark	Notes
01.9	To compensate for the missing first root letter Yud/Nun. (accept – after short unstressed open vowel).	1	
Qu	Accept	Mark	Notes
01.10	<p>Assess against criteria in the 15-mark AO3 grid (on page 7).</p> <p><u>Indicative content:</u></p> <p>Samuel is said to be serving ‘in the presence of the L-rd’, not merely in the Tabernacle. He would wear a linen ephod/apron. His mother would come up every year for the annual festival and bring him a small robe. Some commentaries say it was a different robe each year because Samuel had outgrown the one from the previous year while others say it was the same one. Hannah took the robe home every time she left and brought it back the next year to prevent it becoming worn out.</p> <p>Eli then blesses Elkanah and Hannah with children וְהָיָה אֵלֶיךָ שְׂאֵלָה אֲשֶׁר שָׂאֵל לִי either seeing that Hannah was a great woman who had born Samuel after he, Eli, had requested G-d for Samuel’s birth or that Samuel was on loan to the Tabernacle service. (שאל meaning ‘to borrow/lend’).</p> <p>While Hannah bore more children, Samuel continued to ‘be with the L-rd’.</p> <p>Language</p> <p>Use of participle משרת to denote continuous service. נער חגור אפוד בד describes Samuel’s uniform as part of the personnel in the Tabernacle. Syntax: A small robe, his mother...showing the importance of the robe. First Samuel is called ‘the lad’ showing an ordinary lad; later he is called ‘the lad, Samuel’ probably showing how had become well-known amongst his peers. Use of vav conjunctives – וְהָיָה וְהָיָה וְהָיָה indicating continual action, ie every year Eli would bless Elkanah and Hannah etc.</p>	15	

Section B

Qu	Accept	Mark	Notes
02.1	The disciple of Elisha the prophet (1) (who had come to anoint Jehu as king). Accept: the prophet who had come to anoint Jehu (as king). (1) Jonah (1)	1	Do not just accept 'the prophet'.
Qu	Accept	Mark	Notes
02.2	Prophets were often called 'mad' because they had to go into a trance to receive their prophecy (1) or the people of the Israelite kingdom, steeped in idol-worship, called them mad as an insult. (1) (Redak) Also, the officers knew the man personally and may have thought poorly of him; eg, prophets had an odd lifestyle (where they lived, what they wore, etc) compared to other people. (1) Here the student prophet acted oddly by rushing in and out (1)	2	
Qu	Accept	Mark	Notes
02.3	So each man quickly took his garment and put it under him on the top of the stairs and blew the horn and they said, 'Jehu has become king.' So, Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. Now Joram had been guarding Ramoth-gilead he and all Israel because of Hazael king of Aram; but King Joram returned from the wounds the Arameans had inflicted upon him when he fought with Hazael king of Aram. Jehu said 'If you want [to make me king] then let none escape and go forth out of the city to go to tell it in Jezreel.'	5	
Qu	Accept	Mark	Notes
02.4	Piel.	1	
Qu	Accept	Mark	Notes
02.5	A rider of lower rank (1) A profession (like טבח דָּבַר) Accept – a relevant named profession.	1	

Qu	Accept	Mark	Notes
02.6	<p>Assess against criteria in the 15-mark AO3 grid (on page 7).</p> <p><u>Indicative content:</u></p> <p>There is noise as Athaliah enters the Temple. She suddenly sees the boy king Joash standing on a platform amid pomp and ceremony. Athaliah tears her clothes shouting ‘Conspiracy!’ Jehoiada the priest gives instructions regarding the queen’s route in case she escapes. Contrast the fact that the people made room for her (almost respectfully) and then immediately killed her. A covenant was made that the people would follow G-d’s ways and also the king, provided he was law-abiding. This was followed by a purging of idolatry and the killing of the Baal-priest, Mattan.</p> <p>Language</p> <p>Dramatic word והנה when Athaliah discovers the boy king ready to take her kingdom. Repetition of קשר קשר for emphasis/heightened drama Syntax: והבא אחריה הַמַּת בְּחֶרֶב – whoever follows her, kill by the sword. Use of infinitive absolute הַמַּת for emphasis (though this is possibly just an imperative). Ignominious final journey: the queen was led through the entrance dedicated for the horses. Play on words: ותקרא ... ותקרא שָׁבְרוּ הַיִּטָּב – they thoroughly smashed shows the extent of the damage done to the idols.</p> <p>Syntax: and Mattan ... they killed emphasising the targeting of the Baal priest.</p>	<p>AO3</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

AO2 = 10 marks = Demonstrate knowledge and understanding of literature

AO3 = 10 marks = Critically analyse, evaluate and respond to literature

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><i>Women play a large role in the set texts.</i></p> <p><i>Arguments may include (AO3):</i></p> <p>Candidates' arguments should address the 'how far' element of the question and may agree or disagree with the statement.</p> <p>Candidates will probably bring examples of the women in the set texts; particularly Jezebel's death and Athaliah's attempts to wipe out all possible opponents to the monarchy and her death. Candidates may argue that women play only a minor role in the set texts. However it may be counter-argued that their actions have far reaching consequences in the context of these chapters, namely, the first two chapters dealing with the purging of Ahab's household and Baal worship connect to the background reading that says: <i>But there was none like Ahab who had sold himself to do bad in the eyes of the L-rd, that Jezebel his wife instigated him.</i></p> <p><i>In addition</i> Athaliah is a daughter of Ahab and her killing of her family can be seen as an unintended fulfilment of the prophecy that Ahab's family will be wiped out! Jehoseba's saving Joash ensures the continuity of the Judean kingdom and also the upkeep of the Temple brought about by Joash in Chapter 12.</p> <p><i>Possible evidence may include (AO2):</i></p> <p>from background reading:</p> <ul style="list-style-type: none"> • Ahab marries Jezebel which is considered more serious a sin than following the ways of Jeroboam. • Jezebel helps Ahab take possession of Naboth's vineyard by having Naboth tried and executed by a kangaroo court. • Ahab is criticised harshly for idol worship and is described as worse than all the kings before him due largely to the influence of Jezebel. 	<p>20 made up of</p> <p>AO2: 10</p> <p>AO3: 10</p>	

Qu	Accept	Mark	Notes
03 cont'd	<p>from 2 Kings Chapters 9–13:</p> <ul style="list-style-type: none"> • Jezebel’s exchange with Jehu before she is defenestrated and eaten by dogs fulfils the prophecy of Elijah that Jezebel will die in such a manner. • Athaliah kills off her family to avoid rivalry. • Jehoseba saves the baby Joash and his nanny. • When Joash grows up and is crowned, Athaliah is shocked, shouting, “Treason! Treason!’ (20) 		