
A-level
BIBLICAL HEBREW
7677/1

Paper 1 Translation, Comprehension and Composition

Mark scheme

June 2024

Version: 1.0 Final



Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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](https://www.aqa.org.uk)

Copyright information

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

Copyright © 2024 AQA and its licensors. All rights reserved.

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

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 on page 4.		No credit given for words provided with question.
	And David had crossed a little from the summit and behold, Ziva the servant of Mephiboshet [came] to meet him, with a yoke of harnessed donkeys, and upon them 200 loaves, 100 bunches of dried raisins, 100 [blocks of dried] summer fruit and a skin of wine. The King said to Ziva, 'What are these for?'	5	
	Ziva said, 'The donkeys are for the family of the king to ride, and the bread and summer fruit are for the lads to eat, and the wine is for the weary to drink in the wilderness.' The king said, 'Where is the son of your master?' Ziva said, to the king, 'Look, he is staying in Jerusalem.'	5	
	because he said, 'today the House of Israel will restore me to the kingdom of my [grand]father.' The King said to Ziva, 'Behold, everything which belonged to Mephiboshet belongs to you.' Ziva said, 'I prostrate myself, may I find favour in your eyes, my master and king.' King David went	5	Accept 'your Majesty'.
	as far as Bachurim. Look someone is coming out from there, from the family of the House of Saul; his name was Shimi son of Gera and he came out and cursed. He threw stones at David and all the courtiers of King David, and all the people and all the warriors on his right and his left.	5	Accept 'surely came out'.

[20 marks]

Qu	Accept	Mark	Notes
02.1	A lion met him. The spirit of the L-rd.	2	
Qu	Accept	Mark	Notes
02.2	A swarm of bees and honey.	2	Accept congregation of bees carcase of a lion
Qu	Accept	Mark	Notes
02.3	Young men give a feast for their wedding.	1	Accept “(a) Feast”
Qu	Accept	Mark	Notes
02.4a	To answer a riddle. (1)	1	Must have 7 + garments to get 2 marks Accept 30 garments
02.4b	Within the seven days of the feast (1) I will give you [30 linen garments] and 30 changes of clothes. (1)	2	
Qu	Accept	Mark	Notes
02.5	To burn her and her father's house.	1	Accept burn her
Qu	Accept	Mark	Notes
02.6	Before sunset.	1	
Qu	Accept	Mark	Notes
02.7	What is sweeter than honey and stronger than a lion?	1	Accept: there was honey in the lion's carcass, or either part of sweeter than honey and stronger than a lion.
Qu	Accept	Mark	Notes
02.8	The guests asking his wife for the answer is likened to ploughing with his heifer.	1	Must have both plough and heifer
Qu	Accept	Mark	Notes
02.9a	Gives the changes of clothing to those who told the riddle	1	
02.9b	is angry.	1	
Qu	Accept	Mark	Notes
02.10	Continual action.	1	Accept “dramatic effect”, “present tense”, “adjective”
Qu	Accept	Mark	Notes
02.11	רעה	1	Accept רעה

Qu	Accept	Mark	Notes
02.12	Cohortative.	1	Accept expression of wish
Qu	Accept	Mark	Notes
02.13a	תלל	1	
02.13b	Infinitive absolute	1	
02.13c	Infinitive construct.	1	
Qu	Accept	Mark	Notes
02.14a	From the eater, preposition.	2	
02.14b	Food, noun prefix.	2	
Qu	Accept	Mark	Notes
02.15	Interrogative hay.	1	

[25 marks]

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 on page 10. 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 קַנְמְלִי 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

Qu	Accept	Mark	Notes
03	וַיֹּאמֶר דָּוִד אֶל־יְי בְּרֹאֲתוֹ אֶת־הַמֶּלֶךְ הַמֶּכָּה בָּעַם וַיֹּאמֶר הִנֵּה אֲנֹכִי חֹטֵאתִי וְאֲנֹכִי הַעֲוִיתִי וְאֵלֶּה הַצֵּאן מָה עָשׂוּ תְּהִי נָא יְדָךְ בִּי וּבֵבִית אָבִי: וַיִּבֹּא־גַד אֶל־דָּוִד בַּיּוֹם הַהוּא	5	אֶת Accept

[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 5 sections, each worth 5 marks. Award up to 5 marks per translated section according to the 5-mark marking grid on page 4.		No credit given for words provided with question.
	A contemplative poem for Asaph. Give ear, my people, to my teaching; incline your ears to the utterance of my mouth. Let me open my mouth with a parable, let me pour out ancient riddles.	5	Accept Maskil. Accept from the East
	Which we heard and we know them, and our ancestors told them to us. We will not hide from their children, to the last generation, telling praises of the L-rd, and his strength and his wondrous deeds which he has done.	5	
	He will establish testimonies among Jacob and has put teaching in Israel, which he commanded our ancestors, to make known to their children. So that the last generation will know, children who will [yet] be born;	5	Accept putting.
	they will arise and recount to their children. And they will put their trust in G-d and will not forget G-d's deeds and will keep his commandments. And they will not be like their fathers a stubborn and rebellious generation	5	
	which does not focus its heart and whose spirit is not faithful to G-d. The Children of Ephraim equipped as archers turned away on the day of battle. They did not keep G-d's covenant and refused to walk in his teaching.	5	

[25 marks]

Mark Scheme for Question 5

Qu	Accept	Mark	Notes
05.1	My servants:	4	Accept without reference to my servants or you. Accept sing
	eat		
	drink		
	rejoice		
	cry in joy		
	you:		
	starve		
	thirst		
	feel shame		
	cry in pain		
Qu	Accept	Mark	Notes
05.2	Creating new heavens and earth. The earlier ones will not be remembered.	2	Accept “earlier things”
Qu	Accept	Mark	Notes
05.3	Creating joy with Jerusalem. or Creating exultation with his people.	1	
Qu	Accept	Mark	Notes
05.4	The sound of weeping and crying will not be heard. There will be no infant who lives only days. There will be no old man who does not live out his full life.	3	Accept one of weeping and crying
Qu	Accept	Mark	Notes
05.5	The days of ‘my people’ to the days of a tree.	2	Accept the people.
Qu	Accept	Mark	Notes
05.6	‘My’ chosen ones will fully use the work of their hands.	2	Accept ‘G-d’s’. young men for chosen enjoy & outlive
Qu	Accept	Mark	Notes
05.7	lengthened to kamatz preceding guttural in pause.	1	Accept “pausal”.
Qu	Accept	Mark	Notes
05.8a	kamatz first vowel in geminate verbs	1	Accept ayin ayin verbs
05.8b	dagesh representing elided ‘נ’	1	
Qu	Accept	Mark	Notes
05.9	Hiphil.	2	

	נוח accept ינח		
--	----------------	--	--

Qu	Accept	Mark	Notes
05.10	First indicates doubled root letter, or, following short unstressed open vowel. Mappiq hay shows 3 rd person feminine singular possessive.	2	Accept “Consonantal Hay”, “Bringing out the sound of the hay”. “her”
Qu	Accept	Mark	Notes
05.11a	רעה pasture	2	
05.11b	רעע do evil	2	

[25 marks]

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 זָכוֹר אֶת הַדְּבָר אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד יי

- (i) וַיֹּאמֶר יְהוֹשֻׁעַ לָהֶם זָכוֹר אֶת הַדְּבָר אֲשֶׁר צִוָּה מֹשֶׁה 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 לָאֵמַר to introduce the direct speech.
- (ii) וַיֹּאמֶר יְהוֹשֻׁעַ אֲלֵיהֶם זָכוֹר 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 זָכוֹר.
- (iii) וַיֹּאמֶר יְהוֹשֻׁעַ אֲלֵיהֶם זָכוֹר 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) אֵמַר יְהוֹשֻׁעַ אֲלֵיהֶם זָכוֹר אֶת הַמַּלִּים 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 מִלָּה 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 זָכוֹר 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.

Qu	Accept	Mark	Notes
06	וַיַּעַשׂ אֲבִי־אֲבָרָהָם פְּסִילֵי עֵץ וְאֲבָן.	5	Accept synonyms for idols. Accept וְאֲבָן Don't accept עבדה זרה
	וַיֹּאמֶר אֲבָרָהָם לֵאמֹר הַפְּסִילִים אֲשֶׁר עָשָׂה אָבִי לֹא יִכְלוּ לַעֲשׂוֹת	5	Accept without לֵאמֹר
	אֶת־הָאָרֶץ וְאֶת־כָּל־אֲשֶׁר בָּהּ. לֹא אֶשְׁתַּחֲוֶה לָהֶם וְלֹא אֶעֱבָדָם.	5	Accept אֶת Accept אַדְמָה but not עוֹלָם Accept אֶעֱבֹד אֹתָם אֶעֱבָדָם
	וַיִּשְׁבֹּר עֲשָׂרִים מִפְּסִילֵי־אָבִיו. וַיִּשֶׂם מִטָּה בְּיַד הַפֶּסֶל הַגָּדֹל	5	Don't accept וַיִּשְׁבֹּר Accept שָׁמַד
	וַיֹּאמֶר אָבִיו לְמָה שִׁבַּרְתָּ אֶת־ פְּסִילֵי. וַיַּעַן אֲבָרָהָם וַיֹּאמֶר	5	Accept לֵאמֹר שִׁבַּרְתָּ Accept וַיֹּאמֶר
	הַפֶּסֶל הַגָּדֹל הוּא שִׁבַּר אֶת־ הַפְּסִילִים הַקְּטָנִים.	5	Accept without הוּא Accept וְ without dagesh
	וַיַּחַר אָף לְאָבִיו וַיִּדְבֹּר לֵאמֹר אֲמִית אֶת־בְּנִי.	5	Accept synonyms for anger, saying and killing bonus for cohortative
	וַיֹּאמֶר אֲבָרָהָם אוּלִי בָרָאָה הַשֶּׁמֶשׁ אֶת־הָאָרֶץ.	5	Accept בָּרָא
	אֲזַ בָּאָה הַשֶּׁמֶשׁ עַל־כֵּן יָדַע אֲבָרָהָם כִּי לֹא עָשְׂתָה הַשֶּׁמֶשׁ אֶת־הָאָרֶץ.	5	Accept בָּא עָשָׂה Accept חָמָה – with dagesh

[50 marks]