

SCROLL & STONE - IDEAS FOR TEACHERS TO BUILD ON

Scroll & Stone: comparing sources

A starting point for teachers to adapt to their own classes - a KS3/GCSE lesson comparing a textual witness and material evidence.

scrollandstone.org

11 August 2026

Scroll & Stone: comparing sources

A starting point for teachers to adapt to their own classes - the route, groupings and timings below are ideas to build on, not a fixed script.

Level: KS3 or GCSE history / religious education

Suggested length: 60 minutes

Materials: one printed pupil worksheet per pupil, pencils, and a school-approved Bible only if the teacher wants pupils to read the referenced passages.

Purpose and required outcome

Pupils compare a textual witness with material evidence, then test a modern interpretation against the evidence supplied. The lesson asks what each source can support. It does not ask pupils to decide whether a sacred text is true or false.

Every pupil completes the core route: one Jehu source table, the Huqoq interpretation check, one evidence-hearing claim, a final response and an exit ticket. The second Jehu table and the extended hearing are optional. This protects twelve minutes for individual writing.

By the end, pupils can:

- label a source or claim as textual witness [T], material evidence [M], modern interpretation [I], or uncertainty [U];
- make one conclusion no larger than the supplied evidence permits; and
- name evidence that could change their confidence.

Suggested 60-minute route

Minutes	Required activity	Evidence and output
0-6	Introduce [T], [M], [I] and [U]. Read the lesson rule.	Pupils annotate the four labels in the key.
6-15	Teacher models the Jehu text table. Read the short paraphrase and identify what it is evidence of.	Whole class completes A1 only: maker, direct support, purpose and limit.
15-24	Pairs complete A2 and choose the bounded Jehu conclusion.	One A2 table row set and one improved conclusion.
24-31	Feedback. Keep the Assyrian tribute identification separate from the identity of the kneeling figure.	Oral check: “represented tribute” is not “secure portrait”.
31-39	Pairs complete the Huqoq source-role task.	One [M] claim from the excavation report and one [I] claim attributed to the local page.
39-46	Evidence hearing. Each group considers one allocated claim, not all four.	One weight, source role, limit and confidence-changing record.
46-58	Individual final response. Choose the KS3 or GCSE route.	KS3: four sentence stems. GCSE: 90-120 words.
58-60	Exit ticket.	One bounded claim plus one requested record.

Optional extensions

Use only after the required route is complete.

- Complete the unassigned Jehu or Huqoq table.
- Test a second hearing claim.
- Compare the purpose of an Assyrian royal monument with the purpose of a biblical narrative.
- Draft a two-sentence museum label that separates source, interpretation and limit.

Distinct outcomes

- **KS3 required output:** four completed sentence stems. Accept 60-80 words across the four lines. The pupil must name a source, its role, one bounded claim and one limit.
- **GCSE required output:** a 90-120-word comparison of one textual witness and one material source. The pupil must distinguish a modern interpretation from the source evidence and state what would change confidence.

Differentiation and access route

- **KS3 support:** read the paraphrases aloud; provide the role key on the board; complete A1 together; allow pupils to select from the word bank in the worksheet.

- **GCSE:** require provenance, purpose and independence. A royal monument can be old and still promote a court's view.
- **EAL:** pre-teach *witness, material, interpretation, caption* and *limit*. Permit partner rehearsal before writing.
- **SEND and large-print route:** print the worksheet at 16-point type or present it on a high-contrast screen. Give the pupil the reduced oral grid in the worksheet, with one source at a time and no wide table. A trusted adult may scribe verbatim, or the pupil may use speech-to-text. Reduce the KS3 final response to the first two stems plus an oral answer to “what would change your confidence?”. Mark the same source-role-claim-limit criteria.
- **Motor and handwriting access:** accept bullet points, labelled sticky notes or an oral recording captured by a scribe. Do not require a confidence-line drawing.
- **No-device route:** all required evidence is in the worksheet's paraphrases. External links are reading references, not a pupil research task.

The large-print, oral and scribe route is an authored access option. Adapt the print size, contrast and scribing arrangements to what works in your own room.

Safeguarding and context

- These sources concern Jewish sacred literature and Jewish history. Treat the text as a source used by living communities. Evaluate historical claims, never the worth of a faith or people.
- Explain that tribute and imperial conquest can involve coercion. Keep the class discussion on source purpose and evidence, without asking pupils to role-play violence or humiliation.
- The British Museum object page returned HTTP 403 during the source check. The pack uses a narrow prior-audit attribution and does not quote the page or reproduce its image.
- The Huqoq report supports the excavated synagogue, figural mosaics and late-antique community. It does not supply an inspectable Samson figure or caption in this pack. The Samson identification is therefore [I], a bounded local-page interpretation, and never a material-evidence conclusion.

Teacher preparation

Read [teacher notes](#), [source ledger](#) and [disposition](#). Teacher orientation may use the local pages named in the notes; do not send pupils to them during the core lesson because their production wording is wider than this pack's evidence boundary.

Scroll & Stone: what can each source support?

Name: _____ Class: _____

The rule for this lesson

Use the evidence supplied here. A source may be strong for one claim and weak for another.

- **[T] Textual witness:** words preserved in a text. They show what that text says.
- **[M] Material evidence:** a physical object, building or excavated find.
- **[I] Modern interpretation:** a conclusion made by a museum, scholar, historian or local page.
- **[U] Uncertainty:** a question the supplied source does not settle.

Word bank: *text, object, court message, later community, interpretation, limit, caption, evidence.*

Pair 1 - Jehu: a text and an Assyrian monument

A1. Textual witness [T]

Reading reference: 2 Kings 10:28-31. A teacher may use a school-approved Bible or [Sefaria's chapter page](#).

Working paraphrase: The passage says that Jehu removed Baal worship in Israel and criticises him for not fully following the law of Israel's God. It is a narrative's account and judgement of his rule.

A2. Material source [M] and interpretation [I]

Reading reference: British Museum object W_1848-1104-1:
https://www.britishmuseum.org/collection/object/W_1848-1104-1.

Working paraphrase: The Black Obelisk is an Assyrian royal monument from Nimrud with tribute scenes and inscriptions. A prior source audit records that the museum identifies one tribute caption with Jehu and the House of Omri. The current museum page returned HTTP 403 when this pack was checked.

Bounded limit [U]: The supplied evidence does not settle whether the kneeling figure is Jehu or an envoy. Do not call it a portrait.

Core table - complete A1 together, then A2 in pairs

Question	A1 - 2 Kings	A2 - Black Obelisk
What made it?		
What does it directly support?		
What was it for?		
One limit		

1. Which conclusion is best supported? Tick one, then improve it in one sentence.

- ☐ The obelisk is a photograph of Jehu.
- ☐ An Assyrian royal monument represented tribute connected with Jehu and the House of Omri.
- ☐ The two sources prove every event in Jehu's reign.

Improved conclusion: _____

1. What record would make you more confident that the kneeling figure is Jehu himself?

Pair 2 - Samson: a written story and a later interpretation

B1. Textual witness [T]

Reading reference: Judges 16:3. A teacher may use a school-approved Bible or [Sefaria's chapter page](#).

Working paraphrase: This passage tells of Samson removing the gate of Gaza and carrying it away. It is part of a narrative about Samson.

B2. Material evidence [M]

Excavation report: UNC / Israel Antiquities Authority interim report, PDF p. 3, printed p. 34: <https://huqoq.web.unc.edu/wp-content/uploads/sites/14864/2021/09/cornerstone-7-part-4-34-52.pdf>.

Working paraphrase: The report describes excavations at Huqoq in Lower Eastern Galilee. It reports a Late Roman synagogue with figural mosaics and evidence of a Galilean Jewish community flourishing in the fifth and sixth centuries CE.

B3. Local-page interpretation [I]

Claim for evaluation: A Scroll & Stone local page identifies a Huqoq panel as Samson carrying the gate of Gaza.

Important boundary: This worksheet does not provide an inspectable Huqoq figure, caption or report locator for that scene. Treat the Samson identification as [I]. The material report supports the synagogue and mosaic context, not this particular identification.

1. Write one [M] claim and one [I] claim.

[M]: _____

[I]: _____

1. Which statement is strongest? Tick one.

- ☐ Samson definitely carried a gate from Gaza.
- ☐ The report documents a later synagogue with figural mosaics at Huqoq.
- ☐ The local-page Samson identification is material evidence that the event happened.

1. What would you need before treating the Samson identification as more than [I]?

Evidence hearing - your group receives one claim

Claim	Weight 1-5	Best supplied source	Role	Limit and record that could change confidence
Tribute connected with Jehu and the House of Omri was represented on an Assyrian royal monument.				
The kneeling figure is certainly Jehu.				
The Huqoq report documents a later synagogue with figural mosaics.				
The local-page Samson identification proves the event in Judges happened.				

Final response - choose your route

KS3 route - complete all four lines

The source that most clearly shows what an author or maker wanted people to think is _____
because _____.

The source that gives material evidence is _____ because
_____.

One interpretation in this lesson is _____.

I would change my confidence if I could check
_____.

GCSE route - 90-120 words

Compare one textual witness and one material source. Make one bounded conclusion. Explain one limit. Distinguish a modern interpretation from what the source itself provides, and name evidence that would change your confidence.

Reduced oral grid - SEND / scribe route

Choose **one** source. Point, say or dictate an answer. A scribe may record your exact words.

My source	Its role: [T] / [M] / [I] / [U]	It supports...	I still need...

Exit ticket

Finish this sentence: “**This source supports ____, but I would need ____ before claiming ____.**”

Scroll & Stone: teacher notes

Ideas for teachers to build on - adapt the wording, groupings and pacing below to your own class.

Status and source boundary

This revised pack is a text-only classroom draft. It does not reproduce sacred text, a museum image, an inscription or a Huqoq figure. The British Museum object page returned HTTP 403 on 11 August 2026. Its narrow Jehu attribution is retained as a prior-audit record, not as a fresh reproducible museum read.

The Huqoq PDF is accessible and supports the site, synagogue, figural mosaics and fifth-sixth-century community context. No precise accessible Samson figure, page or caption was found in the route used here. The local-page Samson claim is therefore [I]. Do not present it as inspectable material evidence.

Teacher orientation only: the relevant local pages are `article-black-obelisk-shalmaneser.html` and `article-huqoq-mosaics.html`. They are not pupil evidence routes. Their production wording is wider than this pack's boundary.

Table answers and accepted alternatives

Question	A1 - 2 Kings 10:28-31	A2 - Black Obelisk
What made it?	A narrative preserved in the Book of Kings. Accept “a biblical author or compiler” if pupils avoid claiming a named writer the extract does not supply.	An Assyrian royal monument. Accept “made or commissioned for Shalmaneser III's court”.
What does it directly support?	What this narrative says and judges about Jehu's rule.	That an Assyrian court made a tribute monument; the prior audit records a Jehu/House of Omri caption attribution.
What was it for?	A narrative account with a judgement of rule. Accept “to tell and evaluate Jehu's rule”.	Royal representation or court messaging. Accept “to show Assyrian power and tribute”.
One limit	It is not a material object from Jehu's reign and does not answer every historical question about him.	The supplied material does not settle the kneeling figure's identity; current museum access is 403.

Accept wording that keeps the source role and boundary. Do not require pupils to decide a sacred text's status as belief.

Core answers

Pair 1 - Jehu

- **A1** is [T]. It preserves a narrative's words and judgement about Jehu.
- **A2** contains [M], the physical monument, and an ancient inscription layer. The Jehu/House of Omri attribution in this pack comes through a prior audit of the British Museum record, so pupils should also label that modern reporting layer [I].
- **Question 1:** select “An Assyrian royal monument represented tribute connected with Jehu and the House of Omri.” Accept “the court represented tribute linked by a caption to Jehu” and “the audit records a museum attribution”. Reject “photograph”, “secure portrait”, “proves every event” and any wording that says the 403 page was freshly checked.
- **Question 2:** accept an inscription naming the depicted person, a contemporary Assyrian explanation of the scene, an independently sourced scholarly edition, or a securely dated delegation record. A better record may sharpen the identification without answering every question about Jehu's reign.

Pair 2 - Samson and Huqoq

- **B1** is [T]. It is a textual witness to a Samson narrative.
- **B2** is [M] for the excavated Late Roman synagogue, figural mosaics and the report's fifth-sixth-century community context.
- **B3** is [I]. It is a local-page identification of a panel. The worksheet does not let pupils inspect the claimed figure or a caption for it.
- **Question 3:** acceptable [M] claim: “The report documents a Late Roman synagogue with figural mosaics at Huqoq.” Accept “the report describes a Galilean Jewish community in the fifth and sixth centuries CE.” Acceptable [I] claim: “A local page identifies a panel as Samson carrying Gaza's gate.”
- **Question 4:** select “The report documents a later synagogue with figural mosaics at Huqoq.”
- **Question 5:** accept a published figure or photograph of the panel with caption, a precise excavation-catalogue locator, an inscription naming Samson, a secure stratigraphic report, or an independent specialist study. State that an image alone does not make a later mosaic an eyewitness record of the narrative event.

Hearing weights

There is no compulsory number. Credit reasoning within these ranges.

Claim	Indicative weight	Reasoning
Tribute connected with Jehu and the House of Omri was represented on an Assyrian royal monument.	3-4	Narrowly supported by the object context and prior-audit museum attribution. The current 403 prevents a fresh pupil or teacher read of that record.
The kneeling figure is certainly Jehu.	1	The supplied evidence leaves envoy versus ruler open.
The Huqoq report documents a later synagogue with figural mosaics.	4-5	Directly supported by the accessible report's opening summary.
The local-page Samson identification proves the event in Judges happened.	1	A later interpretation and later mosaic context do not directly record the narrated event.

Model responses

KS3 model - 71 words

The Black Obelisk most clearly shows what an Assyrian court wanted people to think because it is a royal tribute monument. The Huqoq report gives material evidence because it describes an excavated Late Roman synagogue with figural mosaics. A local page's claim that one panel shows Samson carrying Gaza's gate is an interpretation. I would change my confidence if I could inspect a published figure and caption for that panel.

GCSE model - 114 words

2 Kings 10:28-31 is a textual witness because it preserves a narrative's account and judgement of Jehu's rule. It supports a claim about what that narrative says, rather than a complete record of his reign. The Black Obelisk is material evidence of an Assyrian royal monument and its tribute programme. A prior audit records a British Museum attribution linking one caption with Jehu and the House of Omri, but the museum page currently returns 403. That makes "the kneeling figure is Jehu" too large a conclusion. At Huqoq, the report supports a later synagogue and figural mosaics; the Samson identification remains a local-page interpretation. A captioned published figure would change confidence in that identification.

Marking checklist

Award one point for each achieved element, for a four-point check rather than a grade.

1. Names a relevant source.
2. Gives the source's role [T], [M], [I] or [U] accurately.
3. Makes a bounded claim that the supplied material can support.
4. Names a genuine limit or confidence-changing record.

Accept well-reasoned alternatives. Do not credit a response that treats Scroll as false, Stone as infallible, the Jehu figure as secure, or the Huqoq interpretation as proof of the narrated event.

Misconceptions and language

- Material evidence still needs interpretation. A royal monument may be strong evidence of royal messaging.
- A text can be strong evidence for its own wording, priorities and later use without answering every modern historical question.
- Two sources about the same subject do not automatically corroborate every detail.
- A later source can strongly evidence later reception or art. Its date limits claims about earlier events.
- Uncertainty limits the claim; it does not prevent a conclusion.

Useful stems: “This source supports the narrower claim that ...”; “The report documents ...”; “The local page interprets ...”; “The caption would need to show ...”; “I would be more confident if ...”.

Access notes

For the SEND route, use the reduced oral grid, a 16-point high-contrast print or screen view, one source at a time, and scribing or speech-to-text where needed. Assess the same four criteria. Adjust print size, contrast and layout to your own school's setup.

Optional extension

Ask pupils to rewrite the claim “the kneeling figure is Jehu” as a museum label that distinguishes object, attribution and unanswered question. A GCSE group may also compare whether the two Assyrian source layers are independent evidence or parts of a royal court's presentation.