



ASSESSMENT and
QUALIFICATIONS
ALLIANCE

Mark scheme

June 2003

GCE

Archaeology

Unit ACH3

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ACH3**Religion and Ritual**

Choose one of the Sources A to D, study the figures in the Source Booklet to which you are directed and answer all of the questions that follow.

Question 1

What do archaeologists mean by the term ‘ritual specialist’? (3 marks)

Target: AO1 (2) AO2 (1)

- L1: May discuss specialisms in general in the chosen period rather than with specific reference to shaman or priests. Explanation will be at a basic level or lacking. **1**
- L2: Discussion of ritual specialisation which not only refers to knowledge of the period but firmly contextualises examples from the sources within a clear explanation. **2-3**

Exemplification

Organiser, conductor of ritual in the past (as specified in Specification). Expert in ritual knowledge and activity. Priest/shaman/witch doctor.

- A Upton Lovell/Bog Man/Druids etc.
- B Sem/wab/lector priests. Pharaoh as chief preist.
- C Kings and Queens.
- D State priests/augurs & haruspices/paterfamilias/Vestal Virgins.

Question 2

Explain what is shown in Figure 1. (4 marks)

Target: AO1 (3) AO2 (1)

- L1: Some valid points made but description and explanation may be inaccurate or incomplete and grasp of possible theory weak. **1-2**
- L2: Full explanation with good linkage to details of source which are accurately described within a clearly understood range of theory. **3-4**

Exemplification

- A Cist burial. Measurements from scale. Animal and human bone. Disarticulated, excarnation or reasonable explanation of this without actual terms. Orientation E-W. References to part of long barrow.
- B Wall painting from tomb of Tuthmosis III in Valley of Kings at Thebes. Smiting scene. Beheaded enemies and pharaoh. Amun with 2 feather headdress. Protective snake as shrine. Threatening snake as Apopis to steal light of sun. Gods in barque.

- C Ballcourt marker with connection to Hero Twins. Double serpent headdress. Turtle as vision of cosmos with hole in back as portal to Underworld(Xibalba). Microcosm of the world – shape of ballcourt itself.
- D Roman thermopolium in Pompeii with food storage and built in Lararium at end of counter: household gods, given food and drink offerings daily in return for protection of members of ‘familia’. Role of snake as apotropaic symbol, shape of scene as temple with pediment.

Question 3

How can archaeologists learn about ritual from objects like those shown in Figure 2?
(6 marks)

Target: AO1 (4) AO2 (4)

- L1: Some valid points made but description and explanation may be inaccurate or incomplete. Nature of ritual imperfectly understood and described. **1-4**
- L2: Full explanation with good linkage to details of source which are accurately described. Nature of ritual well understood. Clear on special merits of artefactual evidence in relation to other possible types. **5-6**

Exemplification

- A Beaker grave group – ritual deposition at time of funeral. Knife and possible sacrifice. Personal items like buttons – personal offering. Feasting and drinking – contents of beaker – residue to be analysed?
- B Votive objects from shrine at Elephantine Island, Aswan. Votive deposition and prayers – what was their importance in ordinary people’s religion? Fertility, sex, children, prosperity. Refers to other votive like mummified cats/hawks/ibis – pilgrimage. ‘Quid pro Quo’ arrangements with the gods.
- C Details of bloodletting rites by King and Queen. Thorn rope or obsidian, stingray spines in tongue and genitals. Paper and drops of blood ascend as smoke. Elaborate costume. Took place in shrine privately and on temple platform publicly. Portal to the other world.
- D Large, lead baptismal tank – much mended and probably used in late roman period – mobility and secrecy part of sites. Alpha and omega signs but latinised. Chi-Rho in Greek – reminder of prayers during ceremony and Christ as the ‘anointed one’ link back to baptism.

Question 4

What evidence is there that the passage of time was marked by ritual in your chosen period?

(8 marks)

Target: AO1 (4) AO2 (2)

- L1: Able to discuss basic ideas about the sorts of concerns that past peoples may have expressed using the sources at a basic level with little sophistication of understanding or expression. Aware of some contemporaneous examples but precision, accuracy or reference and detail may be lacking or patchy. **1-2**

- L2: May produce more confident interpretation of the sources together with more assured and detailed discussion of other examples from the same culture. Descriptive vocabulary and style of argument will be more confident. **3-5**
- L3: Able to discuss the sources in detail, abstracting and explaining particular elements to illustrate how archaeological evidence can encode ‘messages’ and project particular concerns of the society that created it. Will be able to allude confidently to parallel forms of expression in other contemporaneous sources. Sophisticated, showing some awareness of the problems and limitations inherent in this kind of cognitive study. **6-8**

Exemplification

- A Spirals of life and zigzags on megaliths. Cup and ring marks. Sun/moon/star astronomical alignments at Stonehenge/Maes Howe and Newgrange. Links with Celtic festivals and midwinter/midsummer solstices.
- B Inundation of Nile – agricultural cycle of three seasons. Scarab beetle and movement of sun: night and day – baboons in tomb. Depictions of ‘Nut’ and the birth of the sun. Abydos kinglists with reigns. Festivals linked to particular times of year – ‘Opet’ and ‘Heb nefer-en-inet’. Star cult and heliacal rising of Sirlus etc. ‘Heb-sed- festival to mark 30 years of reign. Zodiac calendars at Dendera.
- C Long and short count, meshing ritual and daily calendars: calendar round. 20 year and 52 year cycles. 20 x 13 day ‘tzolkin’ links to birth, death and accession to throne of kings. Dates projected far into the past and cycle of creation invented. Used to establish lineages – Temple of Inscriptions at Palenque – series of superimposed temples, each with own set of dates. See also ‘Altar Q’ at Copan.
- D Statues of Janus for old and new year. Seasons in mosaics at Bignor *et al.* Ritual calendars – based on observations by augurs and haruspices. Special festivals for particular gods/goddesses. Coins are year marked in the sense of titles of Emperor, including Pont. Max.

Question 5

To what extent did the people of your chosen period show respect for their ancestors?
(12 marks)

Target: AO1 (8) AO2 (4)

- L1: Shows general awareness of ancestor worship for the period but does not link this well to specific elements in the sources except in a superficial way. May show some awareness that specific practices were linked to the putative role of ancestors without being able to demonstrate it through the evidence. **1-4**
- L2: Shows clear awareness of the possible range of evidence for ritual activities and associated belief in the role of ancestors that might reasonably be suggested for the period relating structures and their layout to other aspects such as skeletal evidence, images and associated artefacts where appropriate. Demonstrates more explicitly that belief can be inferred from a range of evidence. Contextualisation may be patchy. **5-8**
- L3: Shows a more detailed awareness of the types of evidence and their complementarity that archaeologists could employ to suggest ancestor worship, mentioning specific sites and ranges of monuments and artefacts, whilst maintaining a healthy degree of scepticism about the limitations of such enquiry. **9-12**

Exemplification

- A Elaborate tombs and treatment of dead. Location in landscape. Use of bones as ritual artefacts? Re-use over long period. Feasts and re-visiting tomb. Later periods – grave goods and respect for single person: Amesbury archer/Bush barrow/chariot graves in Iron Age.
- B Ka statues and offerings. Ancestor statues in houses at Deir el Medina. Heb-nefer-en-Inet festival and visits to tombs on west bank. Mortuary temples and kinglists. Respect for previous building. Hieroglyphs – cartouches – keeping name alive. Mummification and provision for afterlife.
- C Dynastic succession. Temple of Inscriptions, Pacal’s tomb – ancestor orchard on sarcophagus, Yax K’uk Mo buried at base of Structure 16 at copan. Pacal’s mother elevated to divine status – Lady Beastie. Summoning ancestors through bloodletting – Yaxchilan lintels. Ancestor bone bundles used in ritual. Psychoduct for communication with the dead king Pacal at Palenque.
- D Lares and Penates – lararium and ancestor busts and wax masks brought out for family events and processions. Tombs like houses. Re-visit tomb/grave and feast. Pipes for libations poured directly into grave etc. Ancestor’s life vaunted in tomb inscription.

Question 6

With reference to the figures and your own knowledge explain the problems faced by archaeologists in trying to understand the beliefs of past peoples. (13 marks)

Target: AO1 (13)

- L1: General discussion of approaches to the study of belief but without specific evidence in support of argument. May suggest looking at structures and art in imprecise terms without mentioning any sites and will be unable to appreciate possible limitations. **1-6**
- L2: More aware of case studies of work in this area with a basic understanding of limitations and ability to link the discussion to named sites within the context of clearly defined topics such as ritual activity carried out in special places, suites of artistic material and other iconography, textual evidence where appropriate together with what the shape and form of structures may imply about belief. **7-10**
- L3: Fully conversant with detailed case studies and able to adduce specific pieces of evidence in support of argument about the validity of the various approaches. Will be aware of limitations and will use the term ‘cognitive’ to explain the difficulties inherent in work that reaches the top of Hawkes’ ‘Ladder of Inference’. Able to explain that there are no ‘right answers’ here and that sources in architecture, in symbolism, in iconography and even texts are susceptible to a number of possible interpretations. **11-13**

Exemplification

All periods should not only deal with the negative aspects of the question but also adduce positive interpretations and explain the limitations and possibilities of particular scenarios relevant to that source; these may be drawn from the sources on the paper and from own knowledge.