

General Certificate of Education

Archaeology 5011

Unit 3 Archaeological Theme A: Religion and Ritual

Mark Scheme

2005 examination – June series

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' 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.

ACH3

Religion and Ritual

Choose one of the Sources A to D. Study the figures corresponding to your choice and answer all the questions below.

Question 1

Using an example from your studies, explain what archaeologists mean by ‘sacred location’.
(3 marks)

Target: AO1 (2) AO2 (1)

L1: May discuss the term in general in the chosen period rather than with specific reference to anything concrete. Explanation and references will be at a basic level or lacking. **1-2**

L2: Discussion of the term which not only refers to knowledge of the period but contextualises examples from the sources within a clearer explanation. **3**

L1 Definition (1)

(needs to include phrases such as: area set aside for ritual purposes; area held in religious regard etc.) *‘area important to people’ does not count unless qualified as an area for ritual/religious purposes*

Example of type (1)

L2 Named case study (1)

N.B. - [only get three marks if all are correct] e.g.:

* a sacred location is a site such as Stonehenge⁽¹⁾ because of the henge monument⁽¹⁾ (2)

* a sacred location is an area set aside for religious purposes⁽¹⁾ such as the temple⁽¹⁾ of Amun at Karnak⁽¹⁾ (3)

Notes for answers

Any location (landscape/structure) where:

- ritual was carried out
- votive depositions were made
- worship went on

or:

- was designated as special through physical boundaries
- through which communication was made with deities/ancestors
- which was held sacred by association with some event or myth

This will include major temples, henges, pyramids, graves, as suitable for each period, plus less apparent sites such as wells, caves, cenotes, bogs, rivers, lakes and springs. A named example of one type from the period is expected for a full response.

Question 2

Using an example from your studies, explain what archaeologists mean by ‘purification’. (3 marks)

Target: AO1 (2) AO2 (1)

- L1: May discuss the term in general in the chosen period rather than with specific reference to anything concrete. Explanation and references will be at a basic level or lacking. **1-2**
- L2: Discussion of the term which not only refers to knowledge of the period but firmly contextualises examples from the sources within a clearer explanation. **3**

- L1 Definition (1)
 (needs to include phrases such as: cleansing for ritual purposes; making clean/washing for the gods; removing impurities etc.)
‘purification means purifying the body’ does not count unless qualified as explained within a particular context
 Example of practise/activity (1)
- L2 Named case study (1)

N.B. - [only get three marks if all are correct] e.g:

- *purification is purifying the body like the process of excarnation⁽¹⁾ at Windmill Hill⁽¹⁾ (2)
- * purification means removing impurities from the body when serving the gods⁽¹⁾ such as the practice of priests in Karnak Temple⁽¹⁾ who washed in the sacred lake four times a day⁽¹⁾ (3)

Notes for answers

Ideas of physical and metaphorical purity in animals and humans in their relationship with gods and ancestors. Role of water/burning in washing away/burning out ‘sin’ and impurity. Types of animal that may be pure or ‘kosher/halal’. Role of colour to symbolise clean and unclean – white for example. Body hair and removal of it. Instruments used in such processes – clippers and razors for example. Ultimate example of ritual castration? Leaving bodies out for excarnation? Only the purified being allowed particular areas of monuments?

Question 3

Explain what is shown in **Figure 1**. (6 marks)

Target: AO1 (4) AO2 (2)

- L1: Some valid points made but description and explanation may be inaccurate or incomplete, grasp of detail weak and showing limited understanding. **1-4**
- L2: Stronger explanation with linkage to some details of sources which are described accurately with evidence of understanding. **5-6**

- L1 Correct identification of type: 1-2
 P = scale⁽¹⁾, symbol/iconography⁽¹⁾, swirl/spiral/circle⁽¹⁾
 E = scale⁽¹⁾, sarcophagus⁽¹⁾, coffin⁽¹⁾

M = scale⁽¹⁾, stone statue⁽¹⁾, symbolic decoration⁽¹⁾

R = scale⁽¹⁾, god/deity⁽¹⁾, symbolic decoration/iconography⁽¹⁾

- L1 Partial/inaccurate description of artefact/s using **Notes for Answers** below 2-4
- L2 More developed and accurate answers using **Notes for Answers** below. 5-6
- At top of L2 expect site names for Prehistory and technical terminology for Egypt, Mayan & Roman.

Notes for answers

Prehistoric: kerbstone from Newgrange with spiral and lozenge designs, interpreted by some authorities in terms of acoustic waves; entoptic signs; images from trance experiences; images from shamanic activity; too large for portable object; boundary marker. The ‘Folkton Drum’ – a chalk block engraved with spirals, lozenges and a ‘face’; anthropomorphic; small and portable; maybe used in ritual; surface divided geometrically; symbolic. Decorated stone ball from Scotland; spiral designs; small and portable; design divided into three; shamanic equipment; used in trance rituals.

Egypt: Early ‘white’ coffin of Ahmose, son of Nakhte, beginning of the 18th dynasty. It incorporates offering and mourning scenes, the deceased’s wife and children being shown on the side of the trough and an offering-bearer on the foot. The lid bears a funerary vulture-pectoral, recumbent figures of Anubis and, on the foot, the goddesses Isis and Nephthys. The eye on the shoulder is an old-fashioned device and not needed since the deceased can ‘see’ through the face of the lid. From Asasif, Tomb 37.

The second sarcophagus of Hatshepsut with prominent eye-panel and depictions of Isis, Nephthys, Anubis and some of the Canopic gods. Also visible are ‘coffin texts’.

Maya: Waxaklahun-Ubah-K’aawil shown in this stela with the diadem of the rain god Chac over his turban headdress and he materialises Chac out of his Ceremonial Serpent Bar in honour of the Evening star and its host constellation. The rest of his costume consists of royal belt, ‘ahaw’ heads and perforator bags riding over the world Tree apron. A wide collar made of jade or shell mosaic appears behind his Serpent Bar. Clusters of feathers and foliage sporting the head of the Maize God rise from the top of his turban. He wears a shell face ornament, connected with another myth. On Stela B, W-U-K stand inside a great mountain structure that surrounds him on three sides. Above his head is the mountain monster and huge macaw heads that mark the mountain as Mo’-Witz or Macaw-Mountain. The entire rear surface also represents a mountain and carries signs that refer to the founding of the city of Copan by Yax-K’uk’-Mo’.

Roman: Stone relief from London showing one of the principal episodes from the Mithraic cult, that of the ‘Tauroctony’ or ‘Killing of the Bull’ by Mithras himself. Mithras, accompanied by the torch-bearers Cautes and Cautopates, plunges a dagger into the bull whilst holding back its head. He is wearing a cloak and Phrygian cap. The central wreath/roundel carries images of the signs of the zodiac. The inscription records the dedication by Ulpius Silvanus, was at Arauso or Orange in France.

Question 4

Explain what is shown in **Figure 2**. (11 marks)

Target: AO1 (8) AO2 (3)

L1:	Some valid points made but description and explanation may be inaccurate or incomplete, grasp of detail weak and showing limited understanding.	1-6
L2:	Stronger explanation with linkage to some details of sources which are described accurately with evidence of understanding.	7-11
↓L1	Correct identification of type: For all periods = scale ⁽¹⁾ , orientation ⁽¹⁾ , shape ⁽¹⁾	1-2
↑L1	Partial/inaccurate description of site and some explanation of how it might have been used - using Notes for Answers below	3-6
↓L2	More developed and accurate answers using Notes for Answers below.	7-9
↑L2	At top of L2 expect technical terminology and clearer links between use and belief.	10-11

Candidates may score more highly on the interpretation to make up for the lack of detail in the description. E.g:

- Stonehenge – astronomical alignments concerning the sun & moon; build structure as microcosm of landscape; conduct of ritual and restricted access/view
- Sakkara – burial rituals; various aspects of the Jubilee festival (Heb-sed); Ka statues
- Tikal – temple as cave; shamanic rituals conducted by King; liminal places; blood-letting ritual; human sacrifice
- Roman – rituals of prayer, conduct of ritual and restricted access; liminal zones; altar used for sacrifice/augury/haruspicy; height of temple reflects status of god; place of pilgrimage.

Notes for answers

Discussion of main structural elements of these sites in their various phases and, where possible, the changes over time. Answers should concentrate on the physical evidence provided rather than providing general theory and supposition. Terminology should be well known for these very familiar sites. Examples of key terms:

- Stonehenge – trilithons; lintels; mortise & tenon; tongue & groove; bluestones; sarsens; Y & Z holes; station stones; heel stones; Avenue; ditch & bank; henge; megaliths; solstice
- Sakkara – Zoser/Djoser; pyramid; sereka; temenos wall; courtyard; territorial markers; Heb-sed court; dummy temples; Serdab (pyramid of Unas; other pyramids including Teti; Sneferu's)
- Tikal - plaza; temple platform; temple structure; pyramids; steep stairways; stelae
- Temple of Claudius at Colchester – temenos wall; altar; cella; podium; colonnade; theatre; pediment; naos; pronaos

Question 5

Using examples drawn from the whole of your period, explain the main elements of mortuary practice that you have studied. (13 marks)

Target: AO1 (10) AO2 (3)

- L1: Able to discuss basic ideas about this topic, using the sources and/or own knowledge at a basic level with little sophistication of understanding or expression. Aware of some contemporaneous examples but precision, accuracy of reference and detail may be lacking or patchy. **1-6**
- L2: May produce more confident interpretation of the sources and use of own knowledge to render a more assured and detailed discussion of other examples from the same culture. Descriptive vocabulary and style of argument will be more confident and sophisticated and may show some awareness of the problems and limitations inherent in this kind of cognitive study. **7-10**
- 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 and created it. Will be able to integrate own knowledge and to allude confidently to parallel forms of expression in other contemporaneous sources. **11-13**

Notes for answers

Any appropriate style of mortuary practice for the period concerned may be discussed so long as they are clearly related to particular contexts and the correct terminology is used wherever possible.

Mortuary practice is broken down into its constituent elements in the list below with our suggested subsidiary topics:

A. Facing up to death

- Dealing with the fact of death
- Physical and psychological problems

B. Style of Burial

- Inhumation
- Cremation
- Excarnation
- Mummification
- Deposition in water

C. Tombs/final resting place

- Watery places
- Landscape/Urnfield
- Barrows
- Mausolea/crypts/pyramids
- Rock-cut tombs
- Graves/cemeteries
- Under buildings
- Prominence in landscape

D. Associated Material

- Grave goods
- Food deposits
- Floral/faunal deposits
- Painted decoration
- Sculptured reliefs
- Texts
- Iconography
- Sarcophagus/coffin/urn

E. Associated ritual

- Orientation and position of body
- Ritual as part of mortuary practise
- Feasting/processions/dance
- Mourning/music/noise
- Smell/incense

The top end of the mark scheme (L3 / ↑L2) can be reached if explains problems with identification and differential survival within the archaeological record, possibly including explanation of Hawkes' Ladder of Inference in the context of religion.

There are several routes to L3 for Question 5:

e.g. balanced examples[⊕] from several themes with several shorter case studies[⊕] or a more detailed exploration of one example but fewer, in depth case studies.

- ⊕ example – Term used to mean generic type of practice and associated feature/artefact/ monument/ source of evidence (such as themes A-E above)
- ⊕ case study – Term used to indicate named site, such as the site name i.e. West Kennet Longbarrow **and** detailed evidence from that site.

No access to ↑L3 without some case studies

Question 6

What archaeological evidence is there, from the period you have studied, to suggest that people believed that spirits or supernatural powers could influence the world of the living? (10 marks)

Target: AO1 (7) AO2 (3)

- L1: Shows general awareness of this religious trait 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 particular types of source without being able to demonstrate this convincingly through the evidence. **1-4**
- L2: Shows clear awareness of the possible range of evidence for this type of belief 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 and its concomitant ritual behaviour can be inferred from a range of evidence. However contextualisation may be patchy. **5-8**

- L3: Shows a more detailed awareness of the types of evidence and their complementarity that archaeologists might employ in discussing this topic, mentioning specific sites and ranges of monuments and artefacts, whilst maintaining a healthy degree of scepticism about the limitations of such enquiry. **9-10**

Notes for answers

Responses should centre around these topics:

- Ritual contact with deities through prayer/offering/sacrifice
- Liminal places where contact might occur and the objects deposited there
- Shamanism – trance/drugs/entoptic images/visions
- Ancestor worship
- Discussion of presumed benefits to the living
- The ‘journey to the next world’ – perils and divine support?
- Expenditure of time and effort on ritual monuments
- Continued ritual at grave site after initial deposition
- Conspicuous consumption of grave goods
- Artefacts symbolising the supernatural e.g amulets
- Segregation of the deceased from the living and mutilation of the physical body
- Astronomical alignments
- Rituals designed to promote maintenance of the cosmic order