



**General Certificate of Education
June 2011**

AS Archaeology 1011 ARCH1

Unit 1

The Archaeology of Religion and Ritual

Final

Mark Scheme

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.

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Marking ARCH1 answers

The knowledge-based approach of this unit enables candidates to select content from a wide variety of contexts. As a result, highly specific mark schemes are inappropriate. The scheme must be sufficiently flexible that it can embrace whatever case studies that teachers and candidates may select to study in that particular year.

Marking guidance therefore falls into two main types. A broad hierarchy of levels based on the assessment objectives for all answers and then exemplification for each particular question. In the latter case the contexts and lists of expected content are simply for the sake of illustration. There are many other sets of evidence which would provide equally good answers.

Good examining is, ultimately, about the consistent application of judgement. Levels of response mark schemes provide the necessary framework for exercising that judgement but cannot cover all eventualities. Where you are very unsure about a particular response, refer it to your team leader.

Deciding on marks within a level

One of the purposes of examining is to differentiate between responses in order to help awarders distinguish clearly and fairly between candidates. We want to avoid too much “bunching” of marks which can lead to regression to the mean. A key element here is the way examiners approach the work. Given the constraints of time and circumstance, candidates will not produce perfect work. Ideally you should take a ‘cup half full’ rather than ‘cup half empty’ approach to responses above level 2. This should help you to use the full range of marks available. Start by allocating the essay to the level which best describes it even though it may not be a perfect fit. If you really cannot decide between a level, award the response the top mark of the lower level where the decision is between levels 1-2 or 2-3 and at the bottom of the higher level in all other cases.

Where you are confident about a level, you should start by placing the essay on one of the middle marks for that level. Next consider whether you feel that mark to be about right, slightly generous or slightly harsh in comparison with other responses at that level. In the latter cases move the essay out to the lower or higher mark in the level. In making decisions away from the middle of the level, examiners should ask themselves whether the response is:

- Precise in its use of factual information?
- Technically accurate?
- Appropriately detailed?
- Factually accurate?
- Appropriately balanced, or markedly better in some areas than in others?
- Generally coherent in expression and cogent in development (as appropriate to the level awarded)?
- Well-presented as to general use of syntax, spelling, punctuation and grammar?

The latter two points indicate how the candidate’s quality of written communication might influence the award of marks within a given level of response and complement the information given elsewhere.

Quality of Written Communication

QWC will be an important criterion in deciding which mark within a level may be awarded.

QWC will be assessed in this unit at every level which involves extended writing in terms of

- spelling accuracy
- clarity of expression
- sophistication of language

Familiarity and facility in employing context sensitive vocabulary and terminology will also play its part. QWC will be an important criterion in deciding whether a response is judged appropriate for a particular level or whether it should be constrained to the level below as lacking some of these indicators or indeed promoted to a higher level.

SECTION A: The Terminology of Religion and Ritual

Question 1

01 Giving **at least one** archaeological example, explain what is meant by pilgrim. (5 marks)

(Target AO2: 15)

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.

Marks 1–2: key words associated with definition (as underlined in **Meaning** below).

Marks 3: generic example.

L2: Discussion of the term which not only refers to knowledge of the period but firmly contextualises an example with a clear explanation.

1 mark for the named archaeological site.

1 mark for actual example specific to this site.

NB If definition shows why term might **not** exist in their period but gives a reason and explains why, then this could be Level 2 (4 marks).

Indicative content

Meaning

One who makes a ritual journey to a specific destination generally regarded as a holy place. This journey often involved a spiritual search for enlightenment and revelation of holy truths. Votive offerings are often made and the pilgrim may reside at the destination for a time and undergo rituals that provoke religious experiences. These experiences will be carried back to the original community by the pilgrim.

Context and Exemplar

Prehistoric This concept is difficult in prehistory but recent ideas about Stonehenge suggest that pilgrims were taking 'souvenirs' of bluestone chips and it may be a similar case at northern stone circles where pieces of quartzite were deposited, perhaps as symbols of the moon.

Egyptian Pilgrims often visited shrines/cult centres of particular gods/goddesses whose attributes connected with their desire for love, to be healed etc. in order to make offerings to the deity. This occurred especially at the animal sanctuaries at Sakkara where mummified animals were offered in their millions: cats to Bastet, falcons to Horus and ibis to Thoth. These offerings were bought from priests who reared them especially for sale to pilgrims. The mummies were kept underground in huge vaults often inside ceramic jars.

Roman In Roman Britain at Uley there was a cult centre of Mercury where pilgrims were accommodated and where miniature models of animals such as cockerels and other symbolic objects were ritually deposited around the Romano-British temple

Question 2

02 Giving **at least one** archaeological example, explain what is meant by animism. (5 marks)

(Target AO2: 15)

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.

Marks 1-2: key words associated with definition (as underlined in **Meaning** below).
Marks 3: generic example.

L2: Discussion of the term which not only refers to knowledge of the period but firmly contextualises an example with a clear explanation.

1 mark for the named archaeological site.
1 mark for actual example specific to this site.

NB If definition shows why term might **not** exist in their period but gives a reason and explains why, then this could be Level 2 (4 marks).

Indicative content

Meaning

A belief that nature is enlivened or energised by distinct personalised spirit beings separable from bodies which are thought to live in animals, plants and humans but also in natural places and in objects. They are generally less remote than deities and more involved in daily affairs.

Context and Exemplar

Prehistoric Almost certainly applicable to this period but solid evidence is hard to find except that goddesses such Sulis Minerva at Bath relates to an earlier spirit to do with the sacred spring who is likely originally to have been derived from animistic belief. Similarly the River Thames in the Iron Age and Flag Fen.

Egyptian The background of many Egyptian beliefs derives from animistic associations of natural events, places and animals such as Ammit the spirit that devours human souls if they fail the test in the Hall of Judgement. The monster is part hippo, lion and crocodile all of which animals aroused atavistic fears in Egyptians. Seen in vignettes in the Book of the Dead such as that of Ani the scribe in the British Museum – especially the 'Weighing of the Heart'.

Roman	The Romans believed in a huge range of nature spirits from home to country alongside the classical pantheon. The most obvious ones are perhaps the Lares and Penates spirits of the hearth and store cupboard. In the House of the Vettii I Pompeii there is an altar on the wall with a fresco of these spirits protecting the household.
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Question 3

- 03** Giving **at least one** archaeological example, explain what is meant by art and iconography. (5 marks)

(Target AO2: 15)

- 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.

Marks 1-2: key words associated with definition (as underlined in **Meaning** below).
Marks 3: generic example.

- L2: Discussion of the term which not only refers to knowledge of the period but firmly contextualises an example with a clear explanation.

1 mark for the named archaeological site.
1 mark for actual example specific to this site.

- NB If definition shows why term might **not** exist in their period but gives a reason and explains why, then this could be Level 2 (4 marks).

Indicative content

Meaning

Iconography means the study of the meaning behind the images used in a given culture. This may involve symbols such writing systems as well as pictures. Images in sacred places were common in the past to communicate essential truths and propaganda to a people that was mostly illiterate.

Context and Exemplar

Prehistoric Symbolism in prehistory is often hard to interpret in the absence of textual back up. One area of research is European rock art with its corpus of symbolic vocabulary in the form of zigzags and waves on megalithic monuments like Newgrange.

Egyptian Attributes such as Amun's double-feather crown or Anubis with his jackal mask. Hieroglyphs also count with an explanation of perhaps a pharaoh's cartouche or a 'Smiling Scene' as at Edfu Temple or its battles of Horus and Seth. Another great example is the 'Palette of Narmer'.

Roman

Classical attributes such as Mars and his martial array or Diana and her hunting equipment form the main corpus of examples but in addition local deities of all kinds form a rich tapestry of unique symbols such as Mithras with his grades and radiate crown at Carrawburgh and Christ with chi-rho at Water Newton.

SECTION B: Religion and Ritual of Prescribed Sites

The criteria against which Section B responses will be marked consist of:

- a) how well has the candidate described the site?
- b) the extent to which the facts about the site are accurate
- c) how far is the response based on the physical evidence from the site?
- d) an understanding that archaeologists will draw on complementary evidence from other sites
- e) how well has the candidate been able to explain religious and ritual aspects of the site?
- f) the extent to which the religious and ritual significance of the site has been explained

Generic Levels Mark Scheme

Below Level 1 0 marks

Answers with no merit or relevance to the question set.

Responses at this Level will not relate to the designated site and/or the ritual and religious aspect of the evidence.

Level 1 1-3 marks

Fragmentary or fleetingly relevant responses

Responses at this Level will demonstrate a limited knowledge of the designated site, variable accuracy with little or no understanding of religion and ritual and are unlikely to make any reference to physical evidence from the site.

QWC: spelling will be partially inaccurate, legibility poor, sophistication very sporadic and clarity less than consistent.

Level 2 4-6 marks

Muddled, limited or poorly focused responses containing relevant points

Responses at this Level will:

Either: describe the designated site more confidently; accuracy of facts will still be variable but better than at the previous Level and include some understanding of religion and ritual; there should be some limited reference to the actual physical evidence from the designated site

Or: display a limited knowledge of the generality of the religious and ritual context that is loosely connected to the designated site

QWC: spelling will be partially accurate, legibility acceptable, sophistication sporadic and clarity reasonably consistent.

Level 3 **7-10 marks**

Partially successful responses: focused but limited or detailed but unfocused or unbalanced.

Responses at this Level will:

Either: indicate a sound knowledge of the designated site, largely accurate, demonstrating confident understanding of religion and ritual with confident reference to the physical evidence.

Or: display a sound knowledge of the generality of the religious and ritual context that is loosely connected to the designated site

QWC: spelling will be more accurate than at Level 2, legibility fair, sophistication occasionally present and clarity more consistent than at Level 2.

Level 4 **11-13 marks**

Good responses: largely balanced and focused

Responses at this Level will display a good knowledge of the site, that is accurate, and clearly demonstrates the significance of religion and ritual, well related to the complementary physical evidence from the designated site. Some attempt will have been made to assess the religious and ritual significance of the site.

QWC: spelling will be largely accurate, legibility very good, sophistication present more than not and clarity very consistent.

Level 5 **14-15 marks**

Excellent responses

Responses at this Level will include all aspects of Level 4 with a more confident assessment of the religious and ritual significance of the site, and also show awareness of the principle that archaeologists will draw on other sites in order to understand the significance of the designated site.

QWC: spelling will be almost perfect, legibility excellent, sophistication present in most responses and clarity of expression of a high standard.

Question 4

Prehistoric Europe 30 000BC to AD43

04 In the context of religion and ritual, explain the significance of Flag Fen. (15 marks)

(Target AO2: 15)

In the context of religion and ritual the significance of Flag Fen is that it represents a uniquely detailed record of Bronze Age **ritual structures** and **votive deposition** in a **liminal context**.

Indicative content

- ritual barrier
- ritual island
- symbolism of water
- liminal place
- special deposits
- broken votive offerings
- inversion of normality e.g. pot under floor
- ritual landscape

Question 5

Ancient Egypt 3000BC to 50BC

05 In the context of religion and ritual, explain the significance of Karnak. (15 marks)

(Target AO2: 15)

In the context of religion and ritual the significance of Karnak is that it represents a **large cult temple to a major God** (Amun), which contains many **physical elements** linked to beliefs.

Indicative content

- pylon and akhet
- orientation and solar cycle
- east/west symbolism
- use of barques
- rising floor – mound of creation
- hypostyle hall
- holy of holies
- pennants – hem netjer
- ithyphallic Amun
- holy trinity = Amun/Mut/Khonsu
- sacred lake
- hand of god and musicians
- Opet Festival

Question 6

Roman Europe 753BC to AD410

06 In the context of religion and ritual, explain the significance of Water Newton. (15 marks)

(Target AO2: 15)

In the context of religion and ritual the significance of Water Newton is that it represents a very early set of **Christian ritual equipment** with **clear symbolism**.

Indicative content

- communion set?
- Chi-rho symbols
- Chalice and patten
- portable altar decorations
- alpha-omega
- owners names
- evidence of monotheism

SECTION C: Religion and Ritual in Cultural Context

NB The indicative content for each question is just that – indicative, but should not be considered complete.

Generic Levels Mark Scheme**Below Level 1 0 marks****Answers with no merit or relevance to the question set**

Responses at this level may be of reasonable length and may contain archaeological examples and material but they will not respond to demands of this specific question. The candidate may have incorrectly interpreted a concept or simply responded to a word or phrase in the question by writing all they can think of about that 'trigger'.

Level 1 1-3 marks**Fragmentary or fleetingly relevant responses**

Purely descriptive responses which contain some relevant content.

QWC: spelling will be partially inaccurate, legibility poor, sophistication very sporadic and clarity less than consistent.

Level 2 4-6 marks**Muddled, limited or poorly focused responses containing some relevant content**

Responses which attempt to define appropriate material although this will not be coherent. Alternatively, valid responses which are little more than lists either of possible evidence or types of approach – in effect fleeting references to site evidence.

QWC: spelling will be partially accurate, legibility acceptable, sophistication sporadic and clarity reasonably consistent.

Level 3 7-10 marks

Partially successful responses: focused but limited or detailed but unfocused or unbalanced. Answers at this level are likely to be site-led, rather than concept-led responses.

Either: identifies some appropriate material with some discussion. May include some reference to site evidence.

Or: site-based discussion in which links to question are implied/secondary.

Or: a broader discussion which addresses the question but fails to develop the themes identified

QWC: spelling will be more accurate than at Level 2, legibility fair, sophistication occasionally present and clarity more consistent than at Level 2.

Level 4 11-13 marks

Good responses: largely balanced and focused and answer is centred on the question

Responses should discuss a range of appropriate material, in relation to the indicative content, exemplified in more detail within a broader context.

QWC: spelling will be largely accurate, legibility very good, sophistication present more than not and clarity very consistent.

Level 5 14-15 marks

Excellent responses – the answer continues to be centred on the question, but exhibits more balance, focus and critical awareness

Answers might address a good range of appropriate material, drawing on well-chosen examples. Such top level answers may consider how well their discussion fits the examples and show real analysis and evidence of critical faculties being employed. May discuss the ambivalent nature of much archaeological evidence.

QWC: spelling will be almost perfect, legibility excellent, sophistication present in most responses and clarity of expression of a high standard.

Candidates who only use Section B exemplars to answer Section C questions cannot be awarded more than 10 marks.

Prehistoric Europe 30 000BC to AD43

Question 7

07 Outline the process and possible meanings of excarnation. (15 marks)

(Target AO2: 15)

Indicative content

- body left to rot in open – Windmill Hill
- bits of bodies in causewayed enclosure – Hambledon Hill
- cleansing by loss of mortal flesh
- collection of bones – Hazelton North
- similarity to "sky burial" – Madagascar
- interment of bones in longbarrow – West Kennet
- liberation of soul from prison of flesh – Isbister
- purification – New Grange
- ancestor worship – Fussells Ludge

Question 8

08 What do archaeologists mean by a ritual landscape? (15 marks)

(Target AO2: 15)

Indicative content

- group of ritual monuments – Boyne Valley, Eamont Bridge
- form a coherent entity – Stonehenge, Orkney (Maes Howe, Stenness, Brodgar etc)
- understood as a whole – Avebury (Windmill Hill, West Kennet, Beckhampton, Sanctuary); Carnac
- Thornborough henges
- Continuity and replacement through time – Stonehenge landscape
- Linked by similar underlying beliefs – life/death, astronomical e.g. Thornborough
- Linked by processional ways – Stonehenge and Beckhampton avenues

Question 9

09 Outline the nature and possible ritual meanings of Venus figurines. (15 marks)

(Target AO2: 15)

Indicative content

- standard format across Europe
- naked
- exaggerated female characteristics - steatopygeia
- female symbol?
- made by women?
- pregnant?
- small arms and feet
- no facial hair?
- genitals re-marked – Marshack
- fertility
- Initiation rites
- Exemplars include: Willendorf, Lespugue, Dolni Vestonice, Ma'ita

Question 10

10 Explain the ritual importance of Durrington Walls. (15 marks)

(Target AO2: 15)

Indicative content

- henge building and bank
- huge area
- timber henge and symbolism
- massive associated settlement
- grooved ware deposition
- inside/outside symbolism
- zones of exclusion
- aggregation site for rituals/buildings at Stonehenge
- archetypal forest
- proximity to River Avon

Ancient Egypt 3000BC to 50BC

Question 11

11 What were the purposes of mortuary temples?

(15 marks)

(Target AO2: 15)

Indicative content

- built on west bank – symbolism of death
- site of rituals in mummification
- to keep memory of pharaoh alive
- role of mortuary temple in Heb Nefer en Inet
- structure related to purpose
- decoration related to purpose
- possible significant orientation
- examples include: Medinet Habu, Abydos, the Ramesseum, Abu Simbel

Question 12

12 How was the 'Aten worship' of the pharaoh Akhenaten different from everything before and after it?

(15 marks)

(Target AO2: 15)

Indicative content

- normal situation was polytheism
- Aten – monotheistic
- associated architecture very different
- associated art style very different
- beliefs totally changed because of Akhenaten's vision
- whole city of Amarna built on a grid related to 'birthplace of sun'
- scene on palace wall of royal couple with Aten sun disk
- Tutankhamun's throne decorated Amarna style
- reaction by priesthood

Question 13

- 13** Explain the religious significance of the practices and items involved in Egyptian mummification. (15 marks)

(Target AO2: 15)

Indicative content

- ibu tent of purification
- wash and annoint body
- palm oil and perfume
- incision and wadjet eye
- packing of interior
- throwing stones at incision maker
- removal of internal organs except heart
- linen bandages
- amulets in wrappings
- heart scarab
- organs in canopic jars, boxes and shrine
- opening of the mouth
- removal of the brain

Question 14

- 14** Outline the evidence for the use of animals as votive offerings in Ancient Egypt. (15 marks)

(Target AO2: 15)

Indicative content

- Stuffed animals and fakes e.g. Bastet – cats, Horus – falcons, Thoth – ibis
- bought by pilgrims from priests
- symbolic of god
- propitiatory offering
- quid pro quo arrangements with deity
- animal necropolis at Sakkara

The Roman World 753BC to AD410

Question 15

15 What is the evidence for Christianity in Roman Britain? (15 marks)

(Target AO2: 15)

Indicative content

- textual evidence
- symbolism and iconography
- chi-rho
- wordsquares
- mosaics
- frescoes
- Water Newton
- Hinton St. Mary
- Lullingstone

Question 16

16 Outline the main features of Roman ritual centres that are based around the water deities. (15 marks)

(Target AO2: 15)

Bath:

- Iron Age hot spring
- new Roman bath
- archway and courtyard
- temple
- gorgon pediment
- temple precinct
- votive altars and tombstones
- Lucius Marcius Memor
- defixiones
- Aquae Sulis/Minerva – statue head

Coventina's Well:

- Votive offerings
- Spirits of place

River Tyne:

- Genius loci

Lullingstone:

- Water nymphs

Question 17

- 17** Outline the main elements of a classical Roman cult temple and their functions. (15 marks)

(Target AO2: 15)

Indicative content

- rectangular (but NB there are some exceptions e.g. Vesta, mithraic temples)
- temenos - exclusion
- cella – cult statue and location of secret ritual
- ambulatory – walk around
- altar external – make sacrifices
- pediment – carry representation of God
- columns – to hold up roof

Question 18

- 18** Outline the evidence for the worship of household gods. (15 marks)

(Target AO2: 15)

Indicative content

- lares and penates
- household shrine
- lararium
- shop shrines in Pompeii
- painted scenes on shrines
- House of the Vettii
- Priapic figures
- Tockenham statue on church
- miniature shrines and figures

Marking grid

AO2 Archaeological Knowledge and Understanding	
Q1-3	5 x 3
Q4-6	15
Q7-18	15 x 2
Total	60