



General Certificate of Education

Archaeology 5011

Unit 3 Religion and Ritual

Mark Scheme

2006 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.

Quality of Written Communication

The assessment of the Quality of Written Communication (QWC) is judged through the assessment of the clarity and appropriateness of the archaeological material presented. There are no discrete marks for the assessment of QWC but where questions are "levels" marked, QWC will influence the mark awarded within a particular level.

As a rough guide, QWC performance is characterised by the following descriptors.

- Level 1** Language is basic, descriptions and explanations are over-simplified and lack clarity.
- Level 2** Generally accurate use of language; descriptions and explanations can be easily followed, but are not clearly expressed throughout.
- Level 3** Accurate and appropriate use of language; descriptions and explanations are expressed with clarity throughout.

Further guidance on the assessment of QWC will be given at the Standardising Meeting.

Question 1

Using an example from your studies, explain what archaeologists mean by 'ritual'.
(5 marks)

Target: AO1 (3) AO2 (2)

- 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. **1-3**
- L2: Discussion of the term which not only refers to knowledge of the period but firmly contextualises examples from the sources within a clear explanation. **4-5**

- | | | |
|----|---|-----|
| L1 | Definition
(needs to include phrases such as: action or practice related to belief/religion; repeated action etc.) 'ritual is what they did with their dead' does not count because it is one aspect of ritual practice but does not constitute a definition. For L1 full marks are awarded for answers that give a generic definition that relates to all types of ritual practice. | (2) |
| | Example of type (needs to be related to definition given) | (1) |
| L2 | Example of action that occurs (needs to be related to definition given) | (1) |
| | Named case study (needs to be related to example type given) | (1) |

N.B. - [only get five marks if a generic definition is supported by linked examples] e.g.:

* rituals are activities or actions⁽¹⁾ that occur after somebody has died/been buried,⁽¹⁾ such as processions⁽¹⁾ around stone circles in the Neolithic e.g. Stonehenge in Somerset. (3)

* ritual is a set of repeated actions⁽¹⁾ related to belief⁽¹⁾ such as the Opet festival⁽¹⁾ at Karnak temple⁽¹⁾ where priests re-enacted the birth of creation⁽¹⁾ (5)

Notes for answers

Expect a definition along the lines of the practical side of religion or what people do in support of their beliefs or actions with underlying ideas of a religious nature. This should be supported by an example of such an action in general for the source concerned and a named case study from the period.

Question 2

Using an example from your studies, explain what archaeologists mean by ‘a votive offering’. (5 marks)

Target: AO1 (3) AO2 (2)

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. 1-3

L2: Discussion of the term which not only refers to knowledge of the period but firmly contextualises examples from the sources within a clear explanation. 4-5

L1 Definition (2)

(needs to include phrases such as: offering/sacrifice made to the gods; to appease, propitiate, keep happy (the gods) in expectation of something in return etc.) ‘a votive offering is an object given to the dead (grave goods)’ does not count because it is not expecting anything in return.

Example of type (needs to be related to definition given) (1)

L2 Example of an appropriate place that the activity occurs e.g. temple, (1)

wet place, liminal zone (needs to be related to definition given)

Named case study (needs to be related to definition given) (1)

N.B. - [only get five marks if a definition is supported by linked examples] e.g.:

*an example of a votive offering is a written statement on a lead tablet⁽¹⁾ asking for a god’s⁽¹⁾ favour⁽¹⁾ e.g. “Marcus Gaius promises to build a temple to Silvanus if you keep me safe through the next battle”. (3)

* a votive offering is an object given to the gods⁽¹⁾ to seek their favour⁽¹⁾ such as metalwork⁽¹⁾ deposited in wet places⁽¹⁾ in the Iron Age e.g. the Battersea shield⁽¹⁾ thrown into the Thames in a time of climatic deterioration. (5)

Notes for answers

Expect a definition along the lines of an offering made in appeasement or propitiation of a god/goddess, often in water or in the foundation of a structure. This should be supported by an example of such an action in general for the source concerned and a named case study from the period.

Question 3

Explain what is shown in **Figure 1** and its ritual significance. (8 marks)

Target: AO1 (5) AO2 (3)

- L1: Some valid points made but description and explanation may be inaccurate or incomplete, grasp of detail weak and showing limited understanding. **1-5**
- L2: Stronger explanation with linkage to some details of sources which are accurately described with clear evidence of understanding. **6-8**

- L1 Correct identification of type: 1-2
 P = scale(1), identification as horse(1)
 E = offering scene(1) , pharaoh involved(1)
 M = king/royalty involved(1), elaborate headdress(1)
 R = god/deity (1), inscription (1)
- ↑L1 Partial/inaccurate description of material using Notes for Answers below 3-5
- L2 More developed and accurate answers using Notes for Answers below. At top of L2 expect site names for Prehistory and technical terminology for Egypt, Mayan & Roman. 6-8

Notes for answers

Prehistoric: White Horse of Uffington. Large scale, visible from a distance, territorial marker, cut areas follow the natural contours of the hill, horse as totem/link to tribal identity, importance of horses within the Iron Age, similar symbolism/iconography on coins of the period. Other references to ritual use of horses such as pits at Danebury/Arras Culture burials.

Egypt: Koptos panel: Pepi makes offering to Min/Amun. Pepi identified by Uraeus on forehead, wearing pharaoh's skirt, tail that hangs down the back and hieroglyphs (cartouche showing Mery-Ra – beloved of Ra; Neb Tawy – lord of the two lands). Min identified by phallus, double feathered headdress, holding flail in other hand, mounted on a small mound representing primeval mound and lettuce behind him. Lettuce is the symbol of Min: exudes white juice symbolic of semen. Min is the god of travel in the desert and the guardian of fertility and harvests. The goddess identified by Ankh, Was sceptre and wearing headdress.

Maya: Stela from Tikal showing Wat'ul. Wat'ul is the king of Tikal and is identified by Quetzal feathers on front of headdress, elaborate bird-shaped headdress, jade necklace, jade anklets and bracelets, jade belt, elaborate jade ear-flares, he is holding a sky-band bar which is part of the Vision Serpent, represented by the two-heads of the serpent that protrude from either end. This symbolises life and death/Milky Way. The upper serpent turns into the Maize Tree, which is a symbol of rebirth. Also on the bar are shown jaguar spots that are a symbol of royalty (also the symbol for a king's spirit companion – Way). Around his waist is a mask that represents the Earth Monster. The whole figure of the king is usually in the form of a freestanding statue (Te-Tun, tree-stone that symbolises the Tree of Life) rather than a stela, which is the norm at Tikal. The King is shown as the Tree of Life, he is a conduit for supernatural forces.

Roman: Brigantia statue. Brigantia seen in the Classical form in the guise of Minerva. She is identified by plumed helmet, Gorgon's Head medallion, globe, spear & shield. She is also winged and is standing in a pillared niche representing a shrine, accompanied by omphaloid stone. The latin inscription identifies this as Brigantia and is dedicated by the engineer 'architectus' Amandus.

Question 4

Explain what is shown in **Figure 2** and its ritual significance. (8 marks)

Target: AO1 (5) AO2 (3)

L1: Some valid points made but description and explanation may be inaccurate or incomplete, grasp of detail weak and showing limited understanding. **1-5**
L2: Stronger explanation with linkage to some details of sources which are accurately described with clear evidence of understanding. **6-8**

- L1 Correct identification of type: 1-2
P = postholes(1), timber building(1)
E = columns(1) , gateway(1)
M = pyramids(1), plaza(1)
R = surrounding wall (1), entrance porch (1)
- ↑L1 Partial/inaccurate description of site and some explanation of how it might have been used - using Notes for Answers below 3-5
- L2 More developed and accurate answers using Notes for Answers below. At top of L2 expect an appropriate site name and technical terminology for all periods. 6-8

Notes for answers

Prehistoric: Henge plan and partial reconstruction. Variation in size of posts, clearly marked entrance, totem poles (?), concentric timber circles, shape linked to symbolism (yearly cycle etc.), hole in the roof and its symbolic meaning. Appropriate site examples e.g. Woodhenge, Mount Pleasant, The Sanctuary etc. Mention of appropriate activities occurring at the site.

Egypt: Egyptian temple – a simplified plan. Identified by key features from the front to back such as: Pylon Gateway, flagpoles (Netjer), space between the two Pylons – The Horizon (Akhet), First Courtyard, two different kinds of columns – Lotus Columns in First Courtyard and Papyrus Columns in the Hypostyle Hall, rising floor level symbolising the original Mound of Creation, Holy of Holies (Naos) – containing Cult Statue. Differential access, re-enactment of myths and beliefs, moving the statue of the god around, feeding, clothing and entertaining God.

Maya: Copan, Honduras – sketch of the central areas. Identified by stelae, statues of King, Ball Court – site of ritual game associated with the Creation Story and the Hero Twins, Great Plaza – signifies water linked to the microcosm of the Earth and the Creation Story, Acropolis/Pyramids as sacred mountains, Structure 26 – Hieroglyphic Stairway, Structure 16 – nested buildings below including Yaxk'uk Mo'. Blood letting sacrifices in Temples and at top of Pyramids, playing the Ball Game, sacrifice of prisoners in the East and West Courts

Roman: Temple at Caerwent. Romano-Celtic temple, cella (has apse on north side), ambulatory, Temenos, altar outside, forehall, rooms on either side of entrance for priests/pilgrims accommodation and small shops for selling votive gifts/religious souvenirs. Statue niches at front of temple. Differential access, activities would include sacrifices, defixios, offerings etc.

Question 5

Explain what is shown in **Figure 3** and its ritual significance. (8 marks)

Target: AO1 (5) AO2 (3)

- L1: Some valid points made but description and explanation may be inaccurate or incomplete, grasp of detail weak and showing limited understanding. **1-5**
- L2: Stronger explanation with linkage to some details of sources which are accurately described with clear evidence of understanding. **6-8**
- L1 Correct identification of type: **1-2**
 P = scale(1), orientation(1)
 E = coffin/sarcophagus(1) , mummy case(1)
 M = skeleton(1), grave goods(1)
 R = tombstones(1), latin inscriptions(1)
- ↑L1 Partial/inaccurate description of images and some explanation of how it might have been used - using Notes for Answers below **3-5**
- L2 More developed and accurate answers using Notes for Answers below. At top of L2 expect an appropriate site name for Prehistory, actual site for Mayan and technical terminology for all periods. **6-8**

Notes for answers

Prehistoric: Beaker burial from Hemp Knoll. Crouched/foetal inhumation, pit with additional grave cut, significance of orientation, cattle bones – associated interpretation e.g. food for afterlife, other offering, broken Beaker pot at foot of grave – associated interpretation e.g. afterlife, contents etc. antler pick. Appropriate site examples e.g. Amesbury etc. Mention of appropriate activities occurring at the site – procession to grave, deposition of grave goods etc.

Egypt: A collection of grave goods. A) Coffin/sarcophagus with gods around the outside, sacred barque and Wadjet eyes at the ends, with statue of Anubis/Wepwawet on top. B) Canopic Chest, which would hold the Canopic Jars with a statue of Anubis on the side. C) Net of faience beads stretched over the mummy with amulets (four Sons of Horus and winged Heart Scarab). D) Shabti figure, mummy form – servant in afterlife. E) Mummy Case –front view – Isis with her wings out spread. F) Mummy Case back view – wife (?) mourning, baboons worshipping Ra, Wadjet Eye, Ba Bird, in the middle at the top there is a Sun Disk held by a pair of arms with an Ankh in the middle, below that is a Djed pillar that stands for stability and on the left of it is Nephthys and on the right Isis. G) Stela with a winged sun disk at the top bordered by a row of cobras, dead person offering to Sekhmet and Isis (left) and Osiris and Isis (right), hymns and prayers below in hieroglyphics. H) A little statue of Amun with a double-feathered headdress with ram's horns.

Maya: Plan of Pacal's tomb at Palenque. Identified by objects that were deposited by his sons and other mourners: jade ear flare, Sak Hunal, jade mosaic mask with eyes of shell and obsidian, Mica mouthpiece, jade beads in his hands (one cubic, one circular), penis adornment associated with blood, water & semen. Jade considered precious – represents condensed moisture including breath – so here represents life after death. Whole body covered in cinnabar dust. Lid of sarcophagus shows Pacal dying in front of the World Tree and falling into the mouth of the Earth Monster. The sarcophagus is covered in all sides with reliefs of his ancestor's trees and is linked to the outside world by means of Psychoduct in the form of a Vision Serpent. Pacal's Tomb is found beneath the Temple of Inscriptions, which is a none-tiered pyramid.

Roman: Roman tombstones. A) Female sat in a highbacked chair, symbolising matrona status, within an architectural frame in the form. On the left is a jewellery box and on the right is a work basket with wool etc. Latin inscription – To the Spirits of the Departed, Barates of Palmyra set this up for his wife and freewoman, Regina of the Catavellauni tribe in her 30th year. Found s-w of Arbeia (South Shields) and shows the cosmopolitan nature of the Roman World. B) Woman portrayed reclining on a couch participating in a funerary feast accompanied by a girl and a boy (her children?) and a man (husband/heir). The man is actually Aurelius Mercurialis, her heir who set up the tombstone. Images of pine cones (?) at the corners of the tombstone. Latin inscription – To the Spirits of the Departed Julia vellea lived piously for 50 years. Aurelius Mercurialis her heir saw to the making of this during his life and made it for him and his family. This is a standard type 'mass-produced' tombstone – spare space in text shows it was bought after carving.

Question 6

Discuss the **archaeological** evidence for the existence of religious beliefs in the period you have studied. (12 marks)

Target: AO1 (10) AO2 (2)

- 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. **1-5**
- 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. **6-8**
- 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. **9-12**

Notes for answers

Candidates may use any material with which they are familiar so long as they restrict their discussion to the areas set out in the specification for their period and describe features in detail.
