



General Certificate of Education

AS Archaeology 5011

ACH3 Religion and Ritual

Mark Scheme

2008 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.

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ACH3

Religion and Ritual

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

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 'grave goods'.
(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) |
| | For L1 full marks are awarded for answers that give a generic definition that relates to objects being interred with a corpse and example of belief related to this action. | |
| | Example of type (need to be related to definition given) | (1) |
| L2 | Example of named case study (needs to be related to context) | (1) |
| | Specific details (needs to be related to named case study given) | (1) |

N.B. – (only get five marks if a generic definition is supported by linked examples).

Notes for answers

Expect a definition along the lines of what is included in the grave (1) along with the body, presumably to accompany the deceased into 'the next world' (1). This should be supported by an example of such an action/object in general e.g. tools (1) for the source concerned and a named case study from the period (1) e.g. Amesbury Archer, and specific details associated with the named case study (1) e.g. 5 beakers, flint arrowheads, wristguards etc.

Question 2

Using an example from your studies explain what archaeologists mean by 'ancestor worship'. (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)
	For L1 full marks are awarded for answers that give a generic definition that relates to being former members of the community and the role of ancestors as spiritual links	
	Example of general action (need to be related to definition given)	(1)
L2	Example of specific evidence and its interpretation which shows ancestor worship in action (needs to be related to context)	(1)
	Named case study (needs to be related to context)	(1)

N.B. – (only get five marks if a generic definition is supported by linked examples).

Notes for answers

Expect a definition along the lines of offerings or homage (1) given to representations of former members of the society (1) or family in the hope of intercession with the gods on behalf of the living and realisation that ancestors still have a role in the society they left behind (1). This should be supported by a named case study from the period (1) and specific details associated with the named case study (1).

Examples would include: Prehistory – West Kennet and feasting/rearrangement of bones; Egypt – Opet Festival at Luxor/Karnak and carrying the barque of Amun or offerings made to statues of ancestors at the worker's village Deir el Medina; Mayan – sarcophagus of Pacal and the images of the ancestors engraved into it; Roman – libations offered at graves such as at Caerleon or statues of penates at Pompeii.

Question 3

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

Target: AO1 (6) AO2 (2)

- L1: Some valid points made but description and explanation may be inaccurate or incomplete, grasp of detail weak and showing limited understanding. **1-5**
- 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:
P = inhumation (1), chariot/cart (1)
E = tomb (1), sarcophagus/coffin (1)
M = inhumation (1), grave goods (1)
R = inhumation (1), stone/lead (1) | 1-2 |
| ↑L1 | Partial/inaccurate description of material using <i>Notes for answers</i> below | 3-5 |
| L2 | More developed and accurate answers using <i>Notes for answers</i> below.
At top of L2 expect technical terminology for all periods. | 6-8 |

N.B. – Candidates are unable to access L2 unless there is significant discussion of the ritual importance of the figure in addition to description.

Notes for answers

*see annotated figures in appendix to main mark scheme for detailed notes

Prehistoric: Kirkburn 5 chariot burial

Egypt: The tomb of Queen Tiye (KV55)

Maya: Tikal burial (burial VIII-36)

Roman: London burial 355 East Cemetery

Question 4

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

Target: AO1 (6) AO2 (2)

- L1: Some valid points made but description and explanation may be inaccurate or incomplete, grasp of detail weak and showing limited understanding. **1-5**
- 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: P = Neolithic (1) stone cist (1) E = tunnels/shafts (1), chambers (1) M = king/queen (1), feathered headdress (1) R = altar (1), cella (1)	1-2
↑L1	Partial/inaccurate description of material using <i>Notes for answers</i> below.	3-5
L2	More developed and accurate answers using <i>Notes for answers</i> below. At top of L2 expect site details, discussion of symbolism and context for all periods.	6-8

N.B. – Candidates are unable to access L2 unless there is significant discussion of the ritual significance of the figure in addition to description.

Notes for answers

*see annotated figures in appendix to main mark scheme for detailed notes

Prehistoric: A cist burial from Hazelton North

Egypt: Great Pyramid at Giza

Maya: Maya relief sculpture lintel 17 from Yaxchilan

Roman: Carrawburgh Mithraeum

Question 5

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

Target: AO1 (6) AO2 (2)

L1:	Some valid points made but description and explanation may be inaccurate or incomplete, grasp of detail weak and showing limited understanding.	1-5
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: P = wood/timber (1), circular (1) E = orientation N-S (1), pylons (1) M = steps/stairs (1), columns (1) R = temple (1), cella (1)	1-2
↑L1	Partial/inaccurate description of material using <i>Notes for answers</i> below	3-4
L2	More developed and accurate answers using <i>Notes for answers</i> below. At top of L2 expect discussion of symbolism and knowledge of context for all periods.	5-8

N.B. – Candidates are unable to access L2 unless there is significant discussion of the ritual significance of the figure in addition to description.

Notes for answers

*see annotated figures in appendix to main mark scheme for detailed notes

Prehistoric: Seahenge

Egypt: Luxor Temple

Maya: Maya temple

Roman: Uley Shrine and the 'Temple of Mercury'

Question 6

What evidence is there for the way that religion was organised and led in your period of study? (12 marks)

Target: AO1 (10) AO2 (2)

- L1: Shows general awareness of some of the personnel associated with religious beliefs and ritual activities for the period but does not link this to specific elements in the sources except in a superficial way. May show some awareness that ritual specialists are visible in a range of generic sources. **1-5**
- L2: Shows clear awareness of a possible range of evidence for the existence of such specialists that might reasonably be suggested for the period; relating structures and their layout to other aspects such as unusual grave goods, images and associated artefacts/costume where appropriate. Demonstrates more explicitly that ritual specialists perform a role in organising religious activities that can be inferred from a range of evidence. However, contextualisation, may be patchy. **6-9**
- 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. **10-12**

Notes for answers

Expect responses based on evidence for priests/shamans, but also ritual performers such as singers, dancers and musicians from burials with special artefacts, buildings with art works or inscriptions, texts and art on altars plus signs of complex ritual activity which might require some orchestration. Structure of buildings, alignment and orientation. Art from tombs and special clothing. 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. Mention of Hawkes' ladder of Inference alone, will not gain credit unless specifically linked to detailed examples.

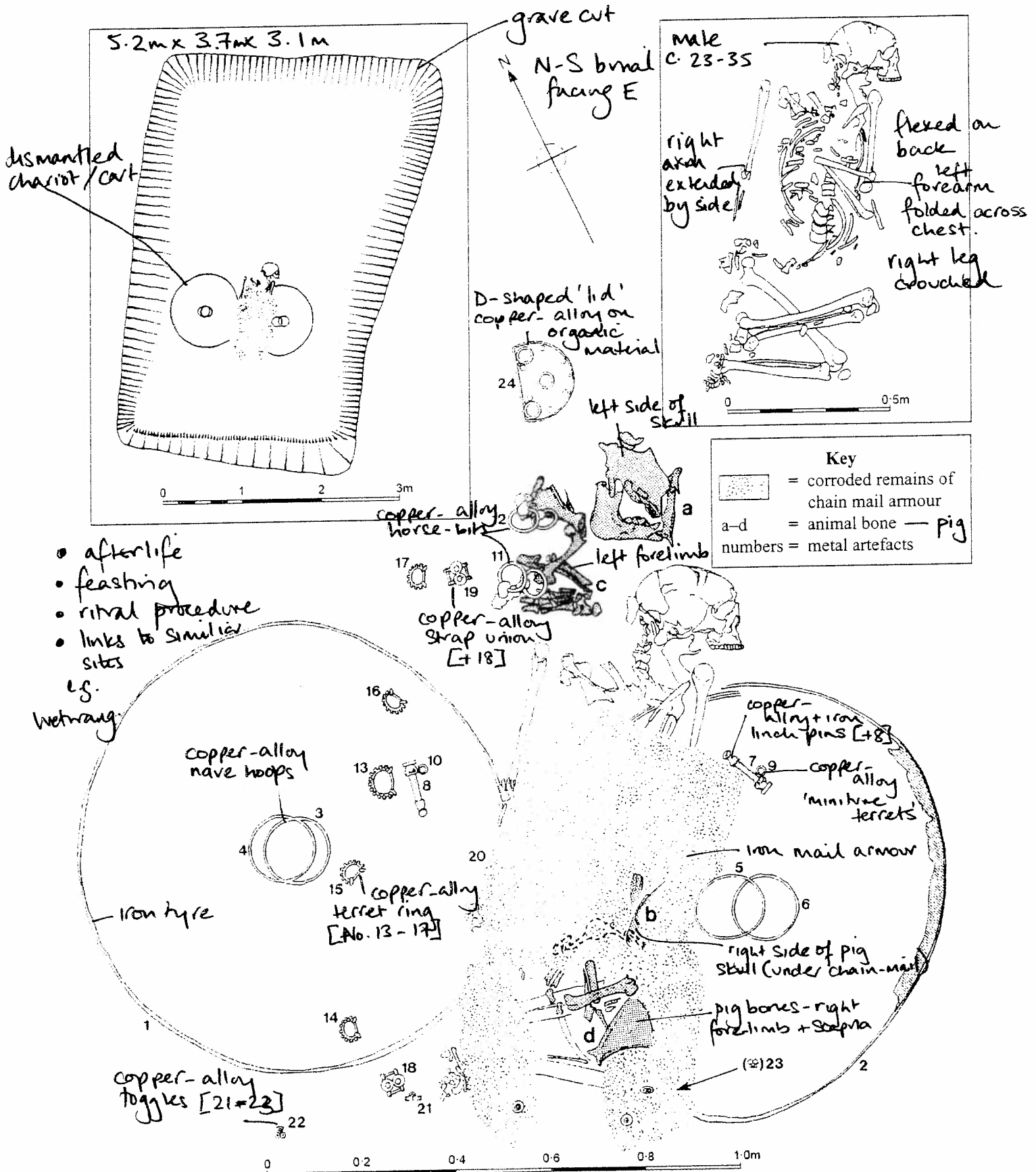
ACH3 (June 2008)

APPENDIX WITH MARK SCHEME

SOURCE A: Prehistoric Britain and Ireland (Neolithic to Iron Age)

Arras Culture Middle Iron Age
Figure 1 Burial from Kirkburn

L1 = inhumation (i)
chamber / cut (i)



- afterlife
- feasting
- ritual procedure
- links to similar sites
- eg. Wetwang

Figure 2 Cist burial within a long barrow, Hazelton North

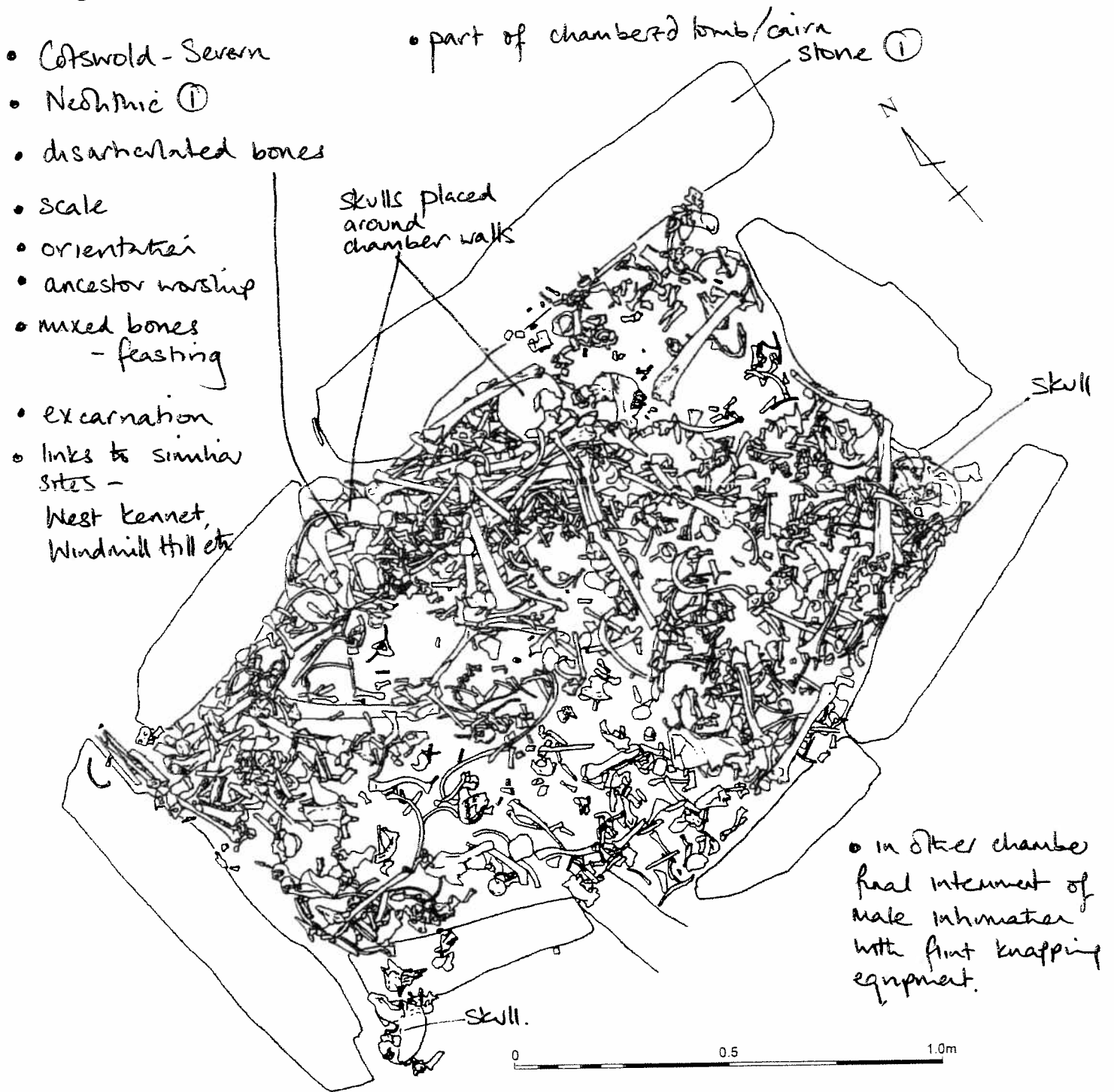
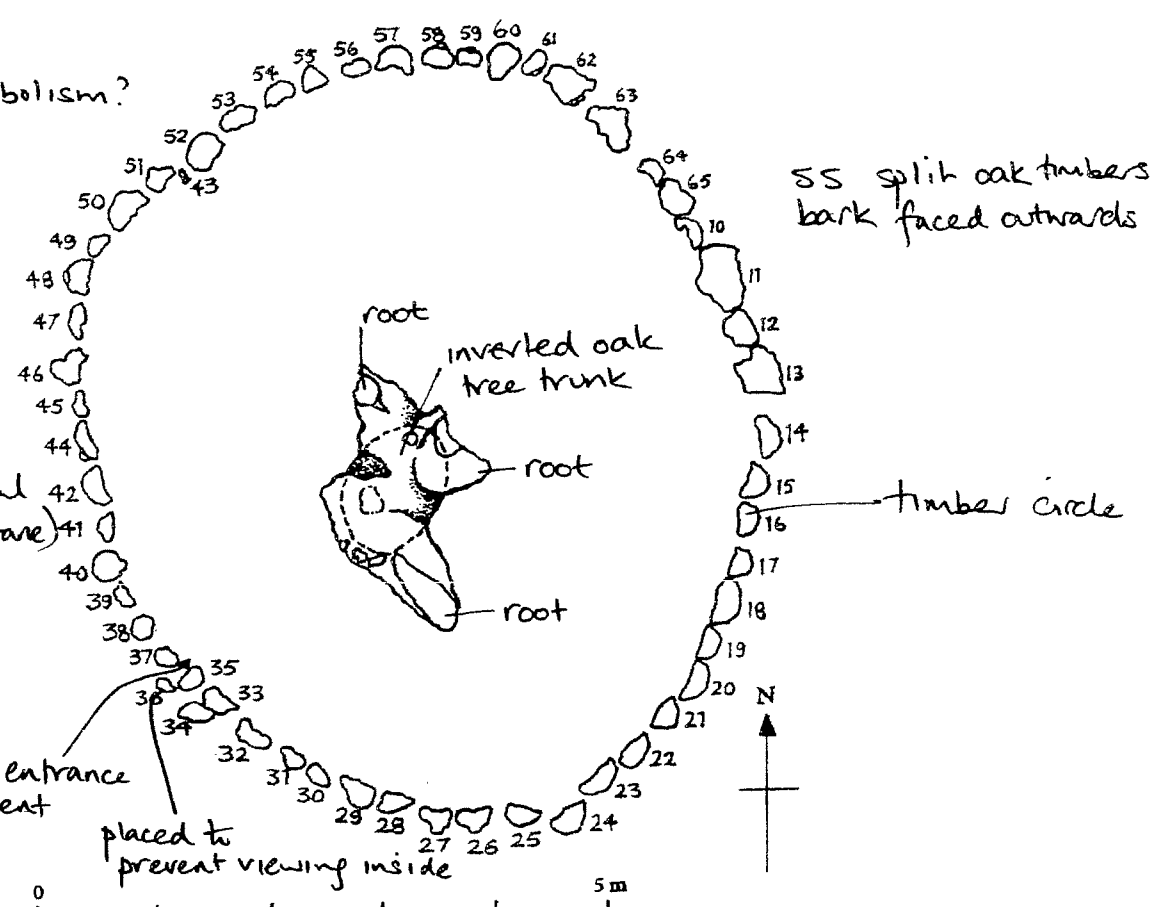


Figure 3 Ritual site in Norfolk - Seahenge

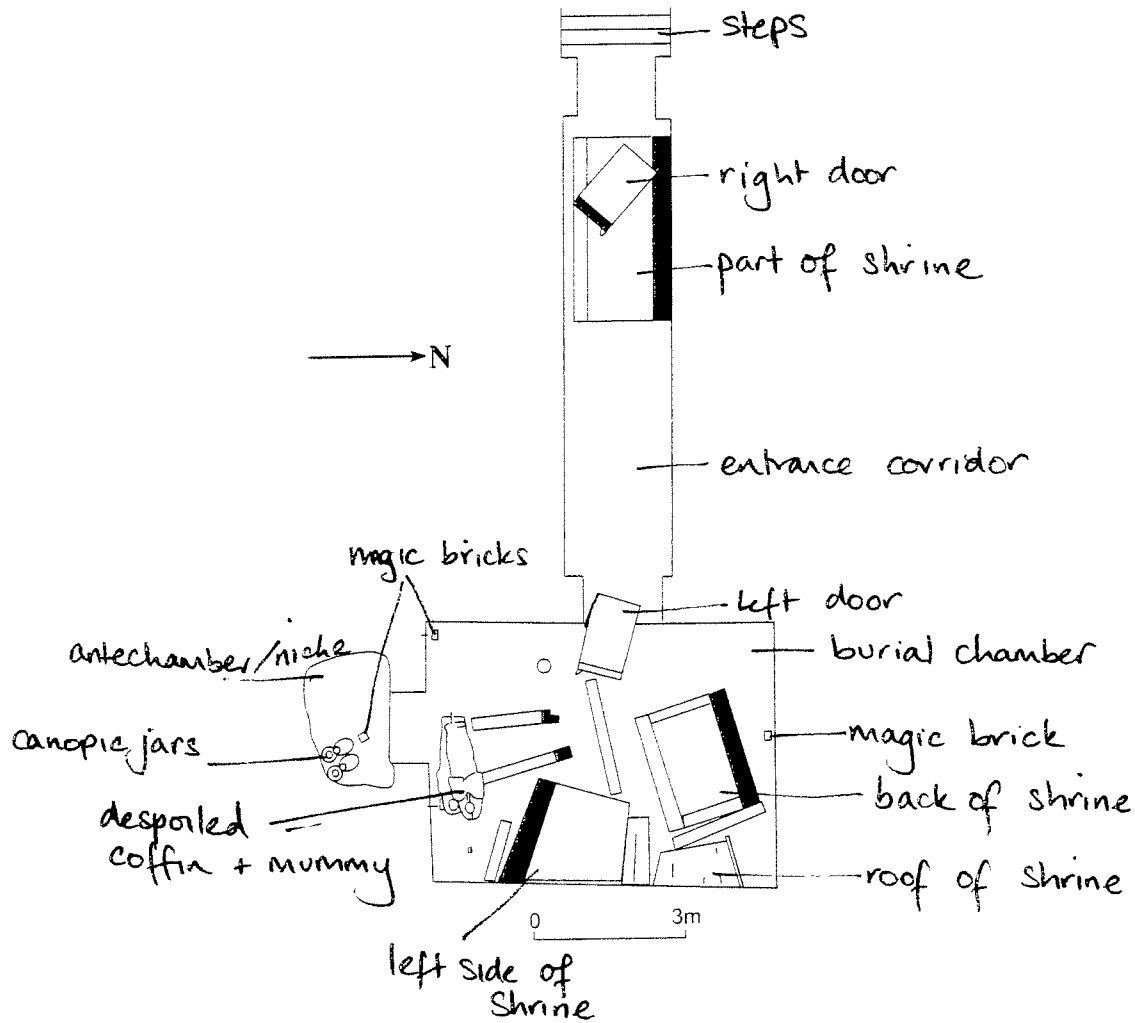
- wood ①
- Shape ① - symbolism?
- dimensions
- exclusion
- liminal environment (water/forest)
- religious/ritual (sacred/profane)
- credit acknowledgement of entrance
- links to inversion of other ritual objects
- construction methods = rope - honeysuckle stems
- holes in trunk stump
= axemarks - 51 different axes used.
- dendrochronologically dated - Spring/summer 2049 BC - Bronze Age
- upturned tree trunk - 167 years old when felled.
- 16-26 different trees used in building
- symbolism of wood - living?
- location - in early bronze age - saltmarsh environment between sea + forest.



SOURCE B: Ancient Egypt (Pre-Dynastic to New Kingdom)

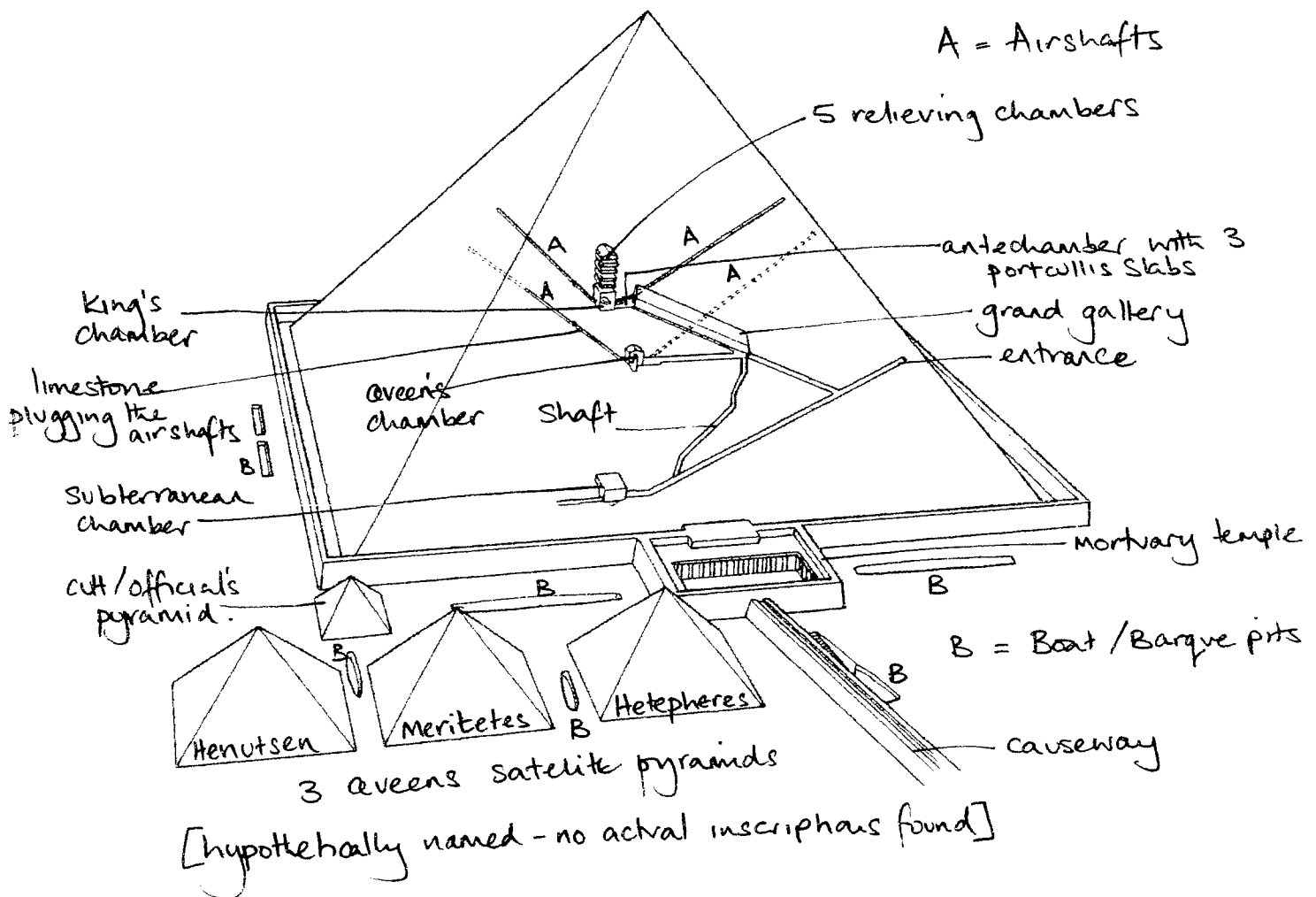
Figure 1 Burial from the Valley of the Kings - KV55

tomb ①
Sarcophagus ①
coffin



- heavily disturbed in antiquity - panels of shrine strewn around tomb.
- tomb walls were plastered but undecorated.

Figure 2 Pyramid at Giza - Cheops [Khufu] - The Great Pyramid

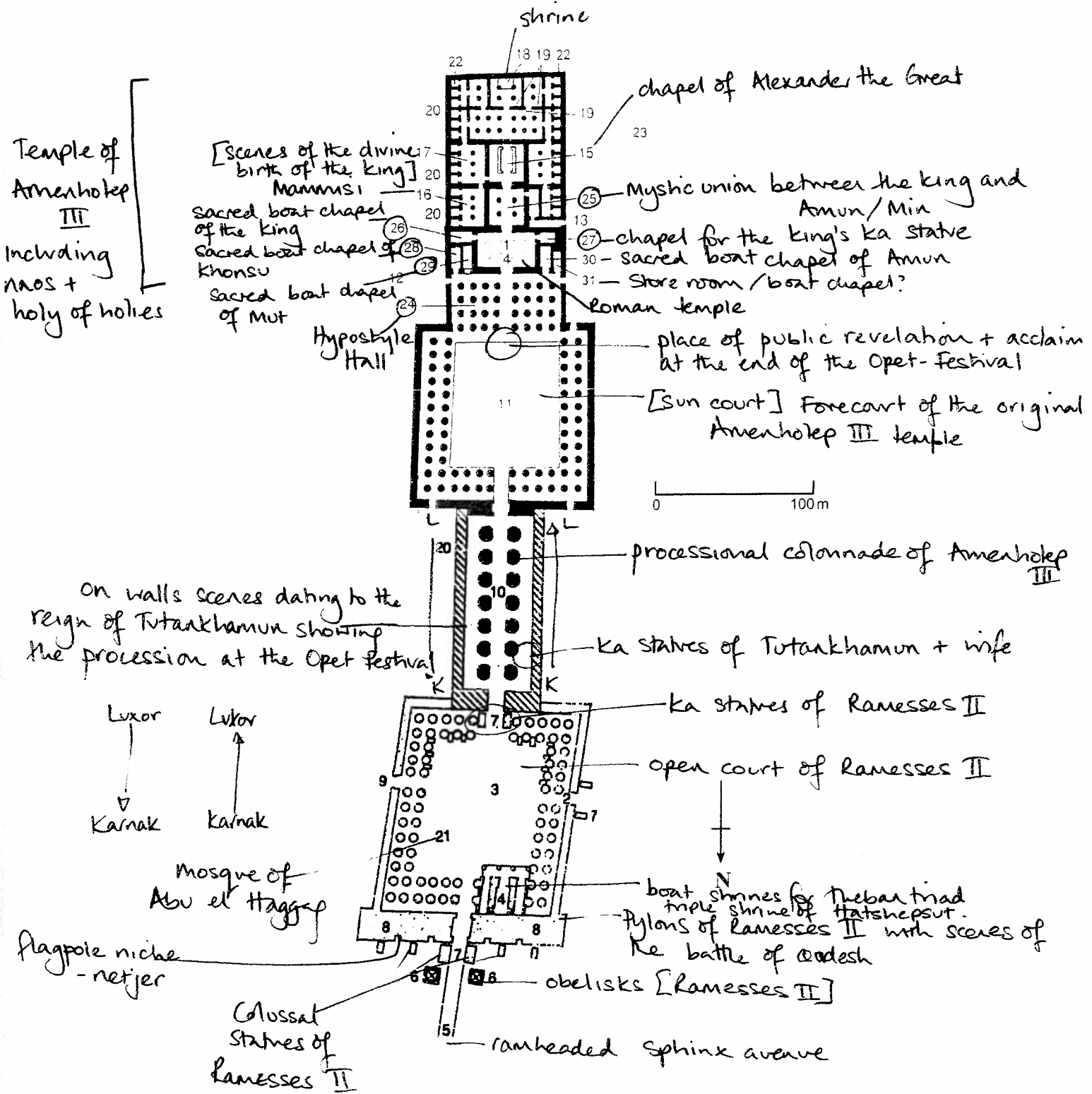


- significance of airshafts - orion connection
- 230m x 230m, 146 height
- original outer casing - polished tura limestone
- King's chamber lined with Aswan granite
- granite sarcophagus lies in chamber - No mummy, grave-goods or inscriptions inside King's chamber
- Sarcophagus bigger than entrance to chamber

Figure 3 Temple at Luxor

• Opet Festival

- primordial mound of creation
- floors rising, ceilings lowering
- unusual areas

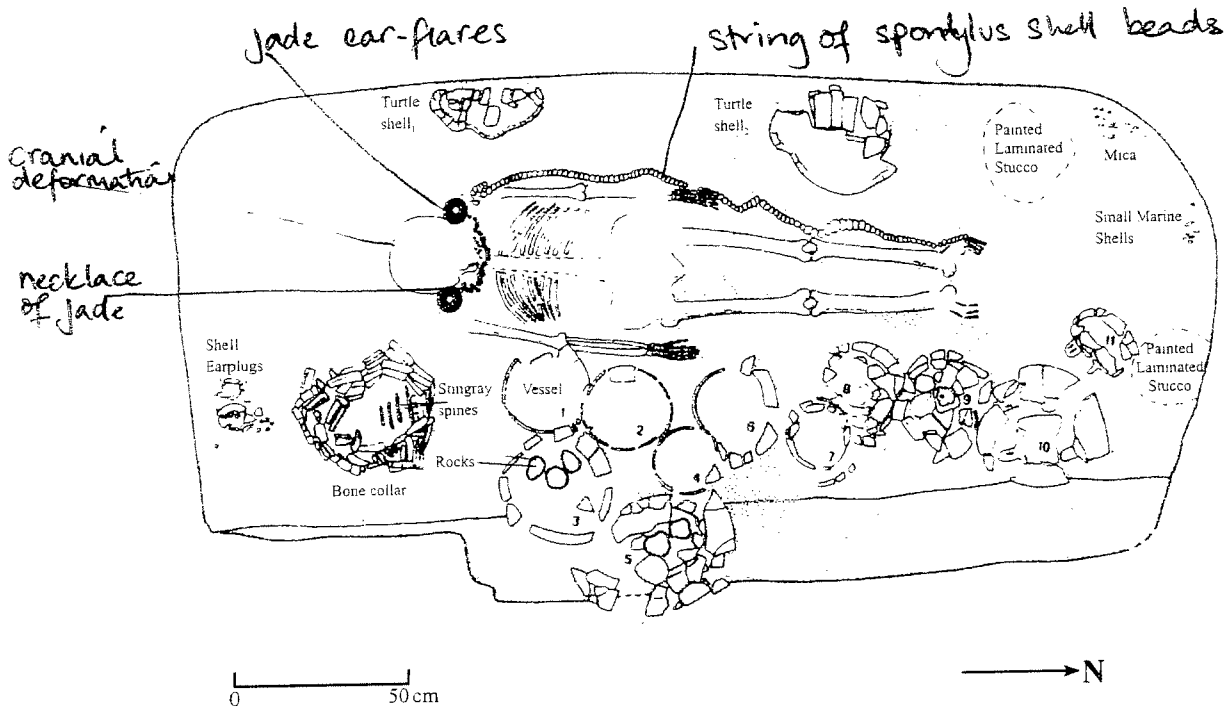


N-S orientation unusual
- link to Karnak

Amenhotep / Amenophis

SOURCE C: The Maya (Pre-Classic and Classic)

Figure 1 A burial from Tikal - burial VIII-36



- Symbolism - All elements of this tomb are carefully chosen to symbolise a microcosm of the universe
 - watery domain - marine shells, turtles, stingray
 - turtle linked to symbolism of land (its back)
 - jade symbolises life giving fluid
 - stingray spines + autosacrifice (bloodletting)
 - mica, shell earflares, bone collar - links to personal adornment
- floor prepared and plastered - painted laminated stucco

Figure 2 A sculptural relief from Yaxchilan (c1 m across)

feathered headdress worn in scenes of blood-letting

elaborate robes with embroidered / featherwork fringes

year-sign headdress

head band with monkey skull + skeletal snake

Lady B'alam Mut (Queen) - one of his wives but not mother of this child.

Bird Jaguar IV (King)

putting rope with thorns through tongue to draw blood. [hole made with obsidian lancet]

Jade bar (represents 2-headed dragon son)

pectorals represents

piercing genitals with lancet of jade / obsidian - blood letting.

shield on back

striped waist cloth - also costume assoc. with blood letting.

sits on pile of rushes.

blood on paper

which would then be burnt - send message to gods

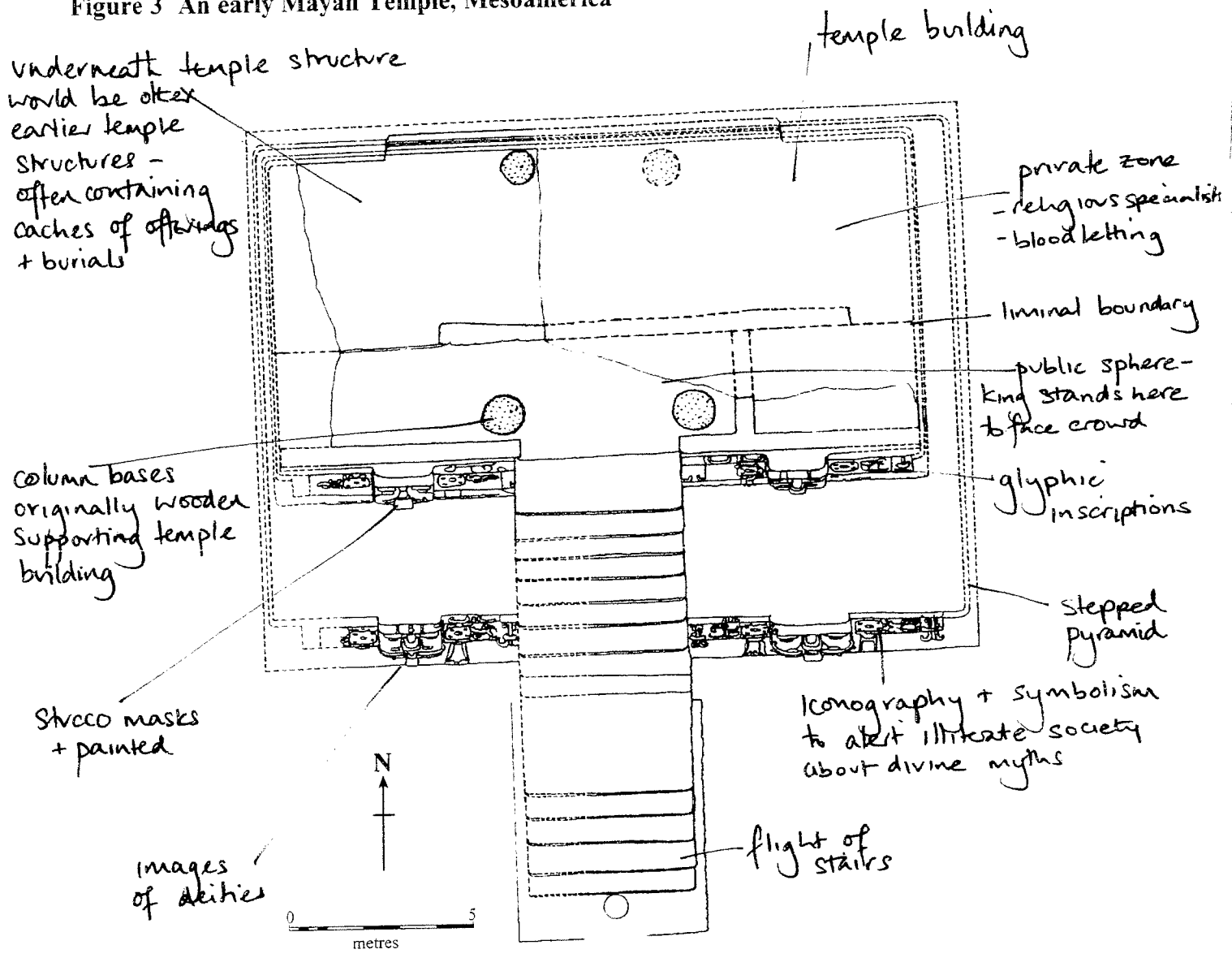
blood spots on bowl

[blood in pot = portal to other world]



- blood-letting ritual
- limestone lintel [Lintel 17] - series of 3 panels commissioned by Bird Jaguar IV for Structure 21.
- This event records / celebrates the birth of an heir to Bird Jaguar IV
- royal blood is more valuable than normal blood.

Figure 3 An early Mayan Temple, Mesoamerica



pyramids represent sacred mountains

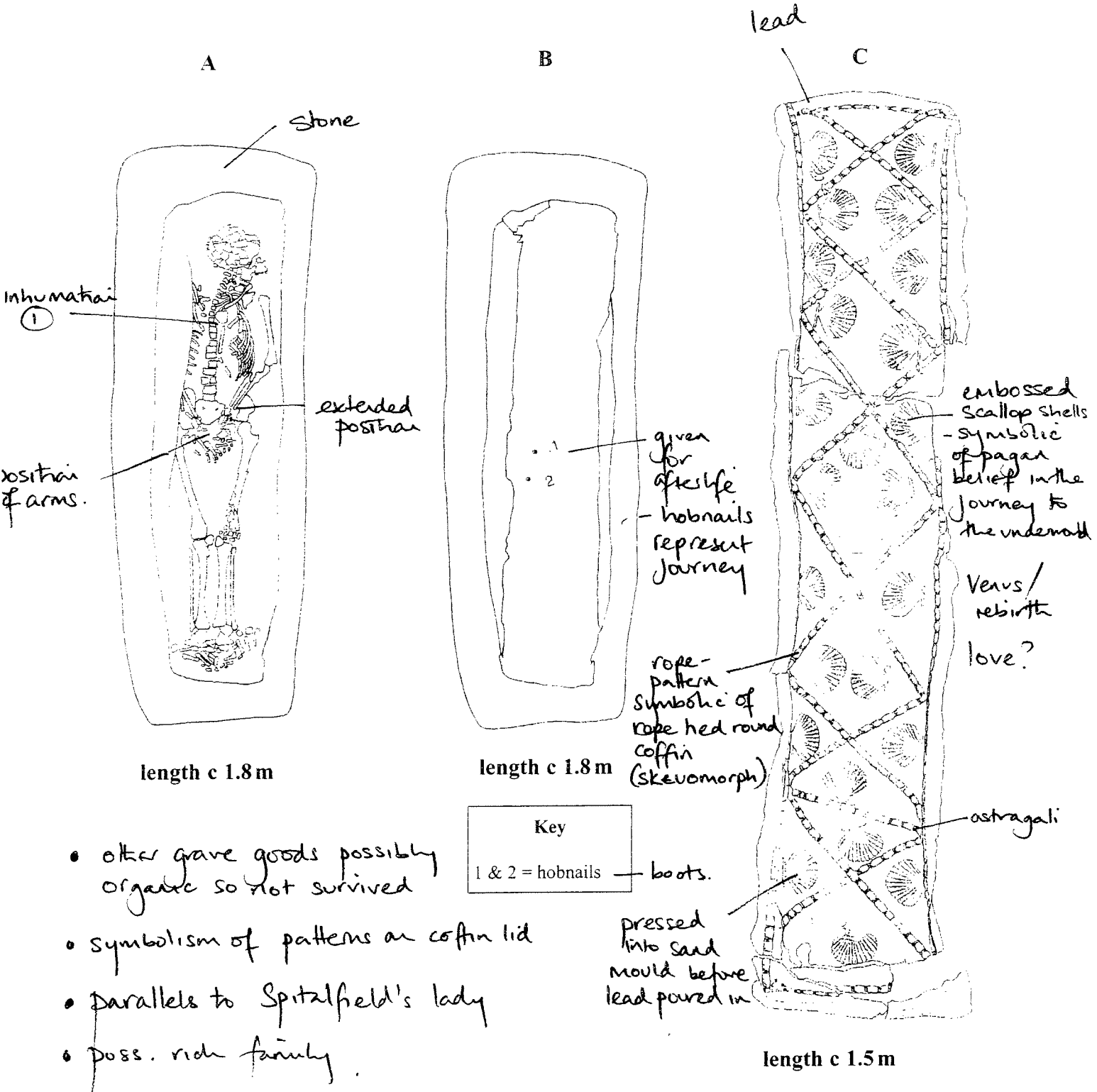
SOURCE D: The Roman World to AD 476

East Cemetery (Prescott Street) - 672 inhumations } at least
 - 134 cremations }

Figure 1 Burial from London (A and B) with enlarged view of coffin lid to show decoration

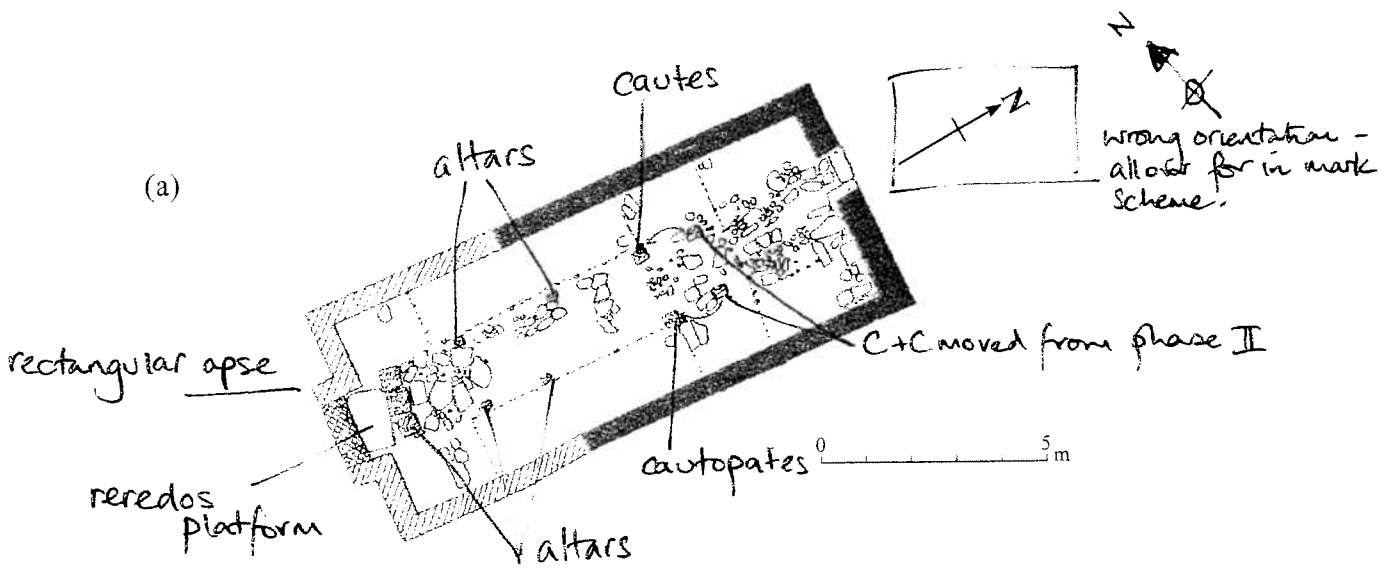
- A: Sarcophagus and skeleton in coffin
- B: Sarcophagus and base of coffin
- C: Coffin lid

Stone/lead ①

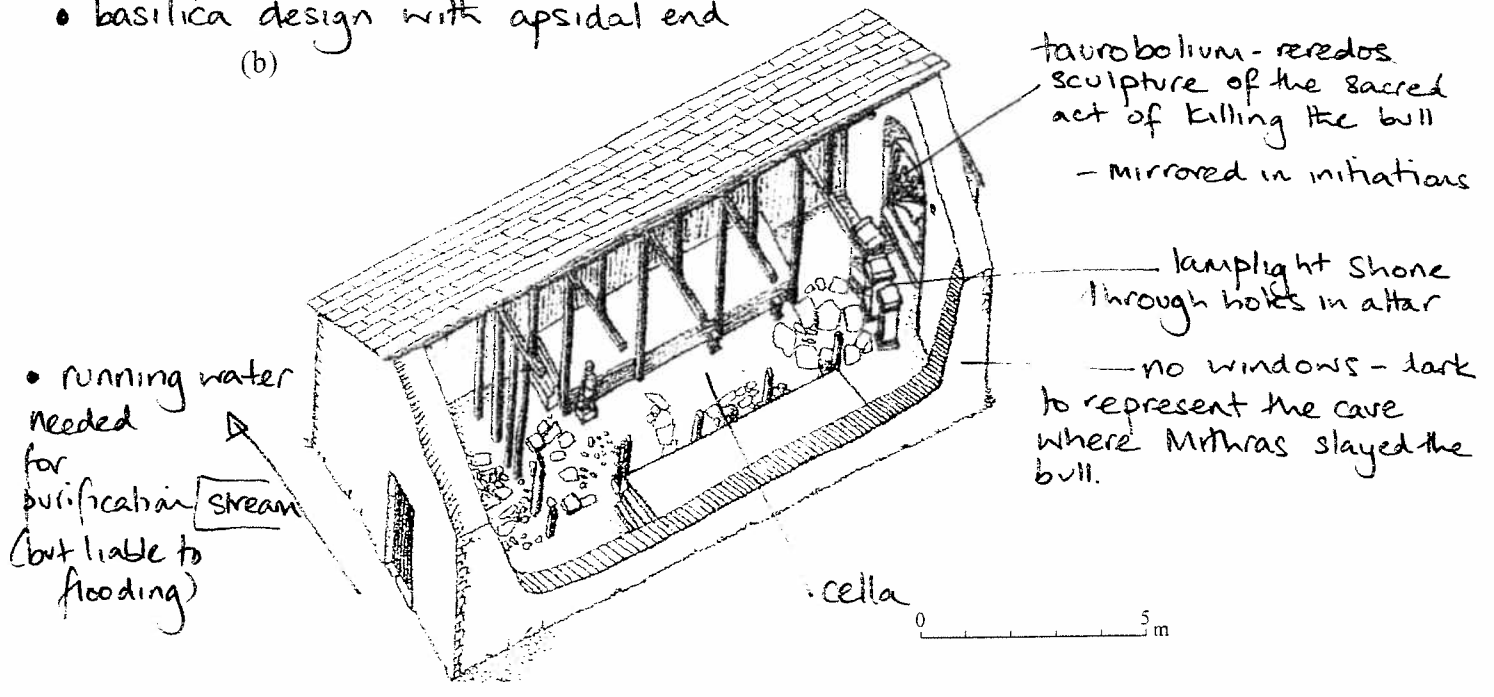


- other grave goods possibly organic so not survived
- symbolism of patterns on coffin lid
- parallels to Spitalfield's lady
- poss. rich family

Figure 2 A temple at Carrawburgh - Mithraeum - 4th phase [Period III]



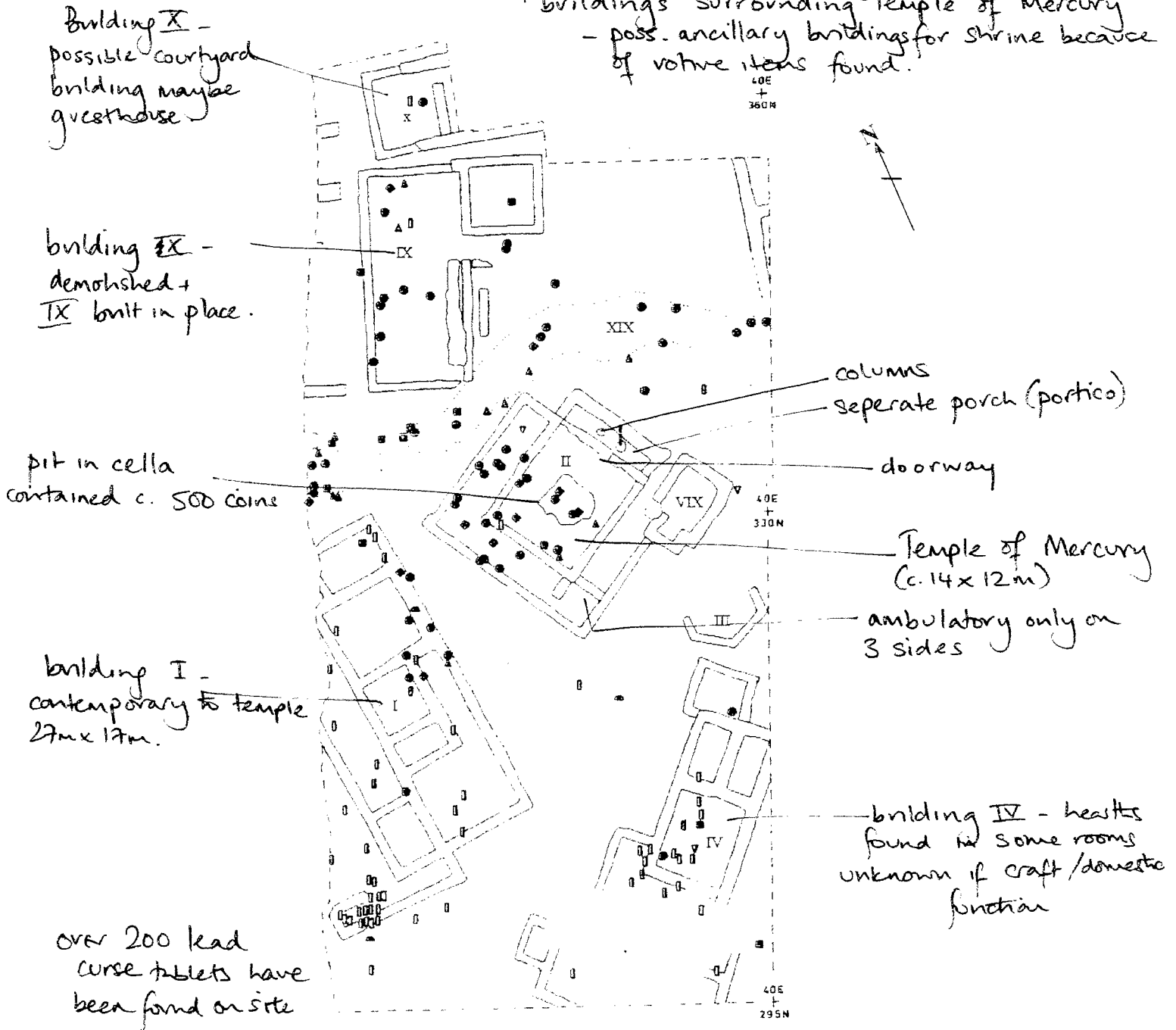
- Eastern mystery religion
- cult exclusive to men - Themes of righteous killing, endurance, virility + salvation of believers
 - associated with military + soldiers
 - several levels of initiation
- well preserved due to waterlogged conditions on site
- basilica design with apsidal end



• outside temple is an altar to nymphs + genius

Figure 3 A ritual site at Uley

- possible Romanised Celtic shrine
- possible centre of pilgrimage - 4 other buildings surrounding Temple of Mercury - poss. ancillary buildings for shrine because of votive items found.



- carved head of Mercury + 2 altars
- animal sacrifices

Key	
silver	bronze
figurines	marble/stone
inscribed items	baked clay
leaves	
miniature tools	
cast rings	
altars/statuary	
votive pots	

distribution of votive offerings

- significance of votive offerings

0 10 metres

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