



General Certificate of Education

AS Archaeology

**ARCH1 The Archaeology of Religion
and Ritual**

Mark Scheme

2009 examination – January 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.

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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

(Target AO2: 15)

Giving at least **one** archaeological example for each term, explain what is meant by the following:

(a) ritual (5 marks)

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**

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

Mark 3: generic example such as sacrifice, prayer etc.

L2: Discussion of the term which not only refers to knowledge of the period but firmly contextualises an example with a clear explanation. **4-5**

Mark 1 for a named archaeological site.

Mark 2 for actual evidence specific to this site.

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

Indicative content

Meaning

Ritual encompasses the physical acts and behaviours which are carried out by virtue of a particular set of beliefs. Ritual acts might include sacrifice, offering, prayer, worship and funerary processes such as the deposition of grave goods. Such acts are usually done in the name of particular deities or ancestors and are often repeated on a regular basis according to a ritual calendar or at particular points in an individual's or society's life cycle.

Context and Exemplar

Prehistoric In the Prehistoric period this can be seen in bog burials, chariot burials, procession at cursus monuments and in astronomical activities at henges.

Egyptian For the Egyptians everyday worship at temples such as Kom Ombo with its famous calendar or more periodic events such as the Opet Festival, connected with the flooding of the Nile, the Heb Nefer en Inet which marks the lives of ancestors at a public and personal level or the Heb Sed which celebrates the re-affirmation of the pharaoh's rights to rule. For the individual one of the most frequently illustrated rituals was the 'Opening of the Mouth' which is well illustrated in the tomb of Raia at Sakkara. We should remember here that the 'Weighing of the Heart' ceremony is not actually a ritual that really happened but a belief about an event that would take place in the after-life.

Roman In Roman times there is a huge corpus of offering stelae and altars carved in stone celebrating acts of offering or vows to the gods. On a slab from Hadrian's Wall the sacrifice of a 'piglambull' is illustrated and there are numerous sites such as the Temple of Mercury at Uley which have provided collections of votive miniatures. One of the most remarkable ritual monuments in Rome is the extraordinary 'Ara Pacis Augusti' which fuses religion with politics.

(b) polytheism (5 marks)

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**

Marks 1 – 2: key words associated with definition (as underlined in **Meaning** below.)
 Mark 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. **4-5**

Mark 1 for a named archaeological site.
 Mark 2 for actual evidence specific to this site.

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

Indicative content

Meaning

Belief in many gods, rather than one, which look after separate aspects of daily life and metaphysical issues of concern to a society. Often conceived of as a related 'pantheon'.

Context and Exemplar

Prehistoric Evidence of existence of a range of deities from physical remains of 'cult statues' and behaviour such as at Flag Fen or West Kennet or sun and moon at Stonehenge.

Egyptian 'Labelled' pictures of gods and goddesses together with statues at Karnak and Luxor.

Roman Temple to many deities such as Apollo, Isis and Jupiter at Pompeii.

(c) excarnation (5 marks)

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**

Marks 1 – 2: key words associated with definition (as underlined in **Meaning** below).
Mark 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. **4-5**

Mark 1 for a named archaeological site.
Mark 2 for actual evidence specific to this site.

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

Indicative content

Meaning

Excarnation is a mortuary practice that involves either allowing dead bodies to become defleshed through natural processes and/or actively removing the flesh before burial. The rationale for this generally seems to be allowing the soul to escape which was seen only to be possible once the flesh was gone. There may also be an element of impurity inherent in the corpse that was deemed inappropriate to the next life with the ancestors or gods.

Context and Exemplar

Prehistoric There are some suggestions of ritual defleshing and possible cannibalism in the Palaeolithic at sites such as Krapina and Vindija but most work in this area has concentrated on Neolithic Britain. Several causewayed enclosures such as Wind Mill and Hambledon Hill (described by the excavator, Mercer, as a 'vast, open, reeking cemetery') have provided evidence for the exposure of corpses on the ground and in the ditches in the form of skulls and other body parts. It has been argued that once defleshed bones were relocated to their communal burial places in long barrows such as West Kennet. The bones now viewed collectively as 'ancestors' were visited and used in feasts in the courtyard outside the barrow. There also seems to be significance in the way that the bones were moved around and arranged on the floors of the stone chambers inside the barrow. Recent corroboration for these ideas has come from studies of the mortuary practice of the Merina tribe in Madagascar, which also involves megalithic structures and ancestor worship; also in India in the Mumbai region.

Other Ethnographic examples of this practice have been found in the Parsee culture of Iran where bodies are exposed to the elements on 'Towers of Silence' so that wind, rain, birds and animals may hasten the defleshing process. In a similar way some North American indigenous peoples expose their dead in mortuary houses or on platforms, when they are known as 'sky burials'. Often the bones of the deceased were recovered after defleshing and kept with the group in leather bags being subjected to other mortuary rituals or burial.

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?

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.

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, 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 2

Prehistoric Europe 30 000BC to AD43

In the context of religion and ritual, explain the significance of Lascaux Cave. (15 marks)

(Target AO2: 15)

Indicative content

Expect discussion of features of the cave which refer to ritual and belief such as the shape, internal features, and particular paintings. Also, discussion of the art and its possible range of meaning. 'The Birdman of Lascaux' and the symbolism of entoptic images. Comparative evidence may be adduced in support of the description.

Question 3

Ancient Egypt 3000BC to 50BC

In the context of religion and ritual, explain the significance of the Temple at Medinet Habu. (15 marks)

(Target AO2: 15)

Indicative content

Symbolism of layout of temple and outer temenos wall. Symbolism of iconography in general and of particular panels inside the temple such as counting the hands and male genitalia which represent the crucial parts of the creator god Amun. Also winged sun images above doorways and the pharaoh with particular gods making offering. Comparative evidence may be adduced in support of the description.

Question 4

Roman Europe 753BC to AD410

In the context of religion and ritual, explain the significance of the Temple of Mithras, Carrawburgh. (15 marks)

(Target AO2: 15)

Indicative content

Expect discussion of symbolism of Mithraism in context of statues and altar iconography. Layout of this temple in relation to ritual. Symbolism of good/evil and light/dark in relation to story of Mithras' activities with the bull. Link location to popularity of this worship with the military as embodying a tough way of life that demands fortitude and adherence to a noble code. Comparative evidence may be adduced in support of the description.

SECTION C: Religion and Ritual in Cultural Context

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 relevant points but a limited attempt to answer the question

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.

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 – a sound attempt to answer the question

Either: outlines a range of possible approaches, identifies some appropriate material with some discussion. May include fleeting reference to site evidence. Better responses may provide several examples.

Or: entirely consists of a broader discussion which addresses relevant themes.

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 the question is securely answered

Responses should discuss appropriate material, 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 question is central to the answer

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.

Prehistoric Europe 30 000BC to AD43

Question 5

What interpretations have been put forward to explain the 'Venus Figurines' of Upper Palaeolithic Europe? (15 marks)

(Target AO2: 15)

Indicative content

Answers might show familiarity with several named examples of Venus figurines complemented by discussion of how they might have been used not only as works of art but in continuing rituals involving the initiation of young women perhaps or as tokens of women's virtues admired by men. Appropriate examples include the Venuses of Willendorf, Lespugue and Dolni Vestonice.

Question 6

How did burial practice change from the Neolithic to the Bronze Age in **either** Britain **or** Europe? (15 marks)

(Target AO2: 15)

Indicative content

Answers might include a list of sites which exemplify changing mortuary practice over this period from excarnation accompanied by interment in long barrows to individual inhumations in round barrows to later Bronze Age urn burials. These should be accompanied by examples at each stage. In this period there is a distinct lack of evidence for burials in many places but a growing awareness of deposition in special places like rivers which may represent an underlying continuity.

Question 7

Outline the astronomical theories put forward for alignments in prehistoric monuments. (15 marks)

(Target AO2: 15)

Indicative content

Answers might include a discussion of strongly contextualised ideas that evaluate the radically varied proposals for the existence and interpretation of astronomical alignments at Neolithic and Bronze Age monuments such as Stonehenge, Callanish, Castlerigg, Newgrange and countless others. Are they to do with sexual imagery, calendrical computations or representations of the heavens?

Question 8

To what extent was inhumation the most typical form of burial practice in Iron Age Europe? (15 marks)

(Target AO2: 15)

Indicative content

Answers might include a good range, though not necessarily every period available, of site evidence for prehistoric inhumation burial in the Iron Age. Should include grave goods, position of body, accompanying rituals, burial monuments where applicable. Sites might include Garton Slack, Welwyn Garden City, Owslebury, Westhampnett, Hallstatt, Hochdorf, Vix. Should also discuss evidence for other types of disposal of the dead and evaluate which was most typical. Awareness that actual inhumations were rare and that other types of disposal which leave fewer archaeological traces may have been more common.

Ancient Egypt 3000BC to 50BC

Question 9

Explain the significance of obelisks and pylon gateways at Egyptian temple sites. (15 marks)

(Target AO2: 15)

Indicative content

Answers might include an accurate survey of various types of obelisk and pylon referring to their location and form, including the symbolism of 'akhet' as horizon and role of obelisks in advertising a place of worship and echoing the pyramid shape in the silver pyramidion at apex. Flags standing for 'netjer', zone of exclusion, public face of secret place of worship and therefore liminal zone.

Question 10

To what extent can archaeologists establish the roles that women played in Egyptian ritual? (15 marks)

(Target AO2: 15)

Indicative content

Answers might include Queens such as Hatshepsut and Nefertiti playing major roles in ritual on a par with a male pharaoh visible in statuary, in their tombs and on monuments from the Amarna period. All through Egyptian history women played important roles in the temple as chantresses, musicians and dancers and as the 'Hand of god' in the reliefs at Karnak and Luxor, especially those pertaining to the 'Opet Festival'. Some of these even visible by name

like Asru the 'Chantress of Amun' at Karnak from the Manchester Museum collection. We even know that she contracted 'bilharzia' from bathing in the Sacred Lake to purify herself as part of her duties. Goddesses just as important as gods in the Egyptian pantheon and stories associated with it.

Question 11

Explain the ritual of the Opet Festival.

(15 marks)

(Target AO2: 15)

Indicative content

Answers might be concerned with celebrating the creation myth of Amun and involved the sacred image being moved from Karnak to Luxor where sacred rites took place, led by the pharaoh and wife to ensure that the divine cycle of rebirth would continue and that the divine power and status of the king would be renewed. Different routes in different periods – way-stations – barque and barque shrines – wab priests – prayers – public feasting and enjoyment evidence inside Karnak and Luxor on huge running sculptured panels.

Question 12

What is the relationship between the origin myth of Amun and the Temple of Karnak?

(15 marks)

(Target AO2: 15)

Indicative content

Answers might include a clear explanation of the main physical components of Karnak and how they relate to the Amun story. These might include: way-stations, barque shrines, holy of holies, sacred lake and the 'Hypostyle Hall' together with iconographic evidence.

The Roman World 753BC to AD410

Question 13

How far does the archaeological evidence contribute to our understanding of sacrifice in the Roman World?

(15 marks)

(Target AO2: 15)

Indicative content

Answers might include discussion of particular temple complexes and associated evidence in animal bones, votives and structures for various kinds of sacrifice and accept that offerings will be used here. Altars, pictorial evidence of sacrifices and associated personnel. What kind of

animals were sacrificed and how it was done. Evidence for human sacrifice? Textual evidence may be used in support but the main emphasis should be on physical sources. Role of haruspex and popa. Military sacrifice before battle.

Question 14

Outline the experience of a pilgrim at a cult temple in Roman Britain. (15 marks)

(Target AO2: 15)

Indicative content

Answers might include a narrative account with reference to the various structures and locations that a pilgrim might use at a large shrine such as the Temple of Mercury at Uley. Worship and prayer, cleansing, purchasing offerings and giving them, nailing votives on temple door, sleeping and dream interpretation, communal eating – what is the physical evidence for these activities and can we tie them to particular parts of the building complex?

Question 15

How successful have archaeologists been in identifying the presence of religious leaders in Roman communities? (15 marks)

(Target AO2: 15)

Indicative content

Answers might include description with reference to actual examples of religious leaders such as an altar showing the 'popa' with his axe and the animals to be sacrificed and supported by textual references or a model of a haruspex liver with suggestions for interpretations. Existence of priestly colleges in inscriptions and on the ground in Herculaneum. Head of household (paterfamilias) as leader of worship of Lares/Penates/ancestors in the home. Masks of ancestors and statues of Lares carried in procession. Discussion of associated artefacts, altars and structures and wall paintings will be part of a good response.

Question 16

How did the main elements of a Roman temple reflect its use? (15 marks)

(Target AO2: 15)

Indicative content

Answers might include discussion of all of the main components of a Roman Temple described in detail in at least one site context. Answers might include the following elements: cella, podium, columns, pediment, naos, cult statue, altar, temenos wall, inscriptions, courtyard and

iconography in form of statuary. Displays an ability to link the physical aspects of the site to the ritual carried out there and associated beliefs.

Marking grid

AO2 Archaeological Knowledge and Understanding	
Q1	15
Q2-4	15
Q5-16	15 x 2
Total	60