



**General Certificate of Education
June 2013**

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 students' 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 students' 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 students' 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 students 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 students 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 students. 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, students 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 student’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 inhumation. (5 marks)

(Target AO2: 5)

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

The disposal of a dead body by specifically placing it in a dug hole in the ground. The body may be laid out in a variety of positions such as crouched and extended and may be accompanied by grave goods and food offerings. Burials may be single or in a cemetery and may have a mound erected over the central grave.

Context and Exemplar

Prehistoric

- Beaker burial of the 'Amesbury Archer' near Stonehenge.

Egyptian

- Predynastic burial from Gebelein otherwise known as 'Ginger', now in the British Museum.

Roman

- Sarcophagus of Roman Lady from Spitalfields, London.

Question 2

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

(Target AO2: 5)

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

The belief in a group of deities- a pantheon – which oversees every aspect of social and religious life and which must be appeased by regular attention and offering. Each deity will typically have a particular character and particular attributes by which it may be readily recognised and rationalised with aspects of the real world.

Context and Exemplar

Prehistoric

- More difficult to be sure in this period but Iron Age practice such as the spring of Sulis at Bath and the Temple at Heathrow in addition to presumed worship of sun and moon at Stonehenge suggests strongly that polytheism was the norm in prehistory.

Egyptian

- Temples for different deities and textual evidence makes it clear that for the majority of its history Egyptian religion was polytheistic: Temple of Amun at Karnak, Temple of Hathor at Dendera and the Temple of Isis at Philae Island.

Roman

- Temples for different deities and textual evidence makes it clear that for the majority of its history Roman religion was polytheistic: Temple of Sulis Minerva at Bath, Temple of Mercury at Uley, the Temple of Mithras in London and the Pantheon in Rome.

Question 3

03 Giving at least **one** archaeological example, explain what is meant by magic.

(5 marks)

(Target AO2: 5)

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

Magic is an attempt to explain natural phenomena, misfortune and bad luck as caused by malign spirits or individuals which can in turn be influenced by practitioners of magic to achieve more desirable outcomes through spells, incantations and manipulation of magical and personal items. In many societies magic or witchcraft exists as a fully functioning and accepted alternative to the explanations of western science.

Context and Exemplar

Prehistoric

- Placing broken objects into watery, liminal areas in an attempt to influence natural phenomena such as at Flag Fen. Sympathetic magic at Lascaux and the antler headdress at Star Carr.

Egyptian

- The placement of 'magic bricks' in rock cut tombs in the Valley of the Queens to ensure protection from all of the cardinal points, echoed in the magical protection of the outspread arms of the four tutelary goddesses on the corners of Tutankhamun's sarcophagus. Hieroglyphs as spells – the beheaded viper in the Pyramid of Unas.

Roman

- The black magic of 'defixiones' in the spring at Bath with nonsense phrases, curses invoked on miscreants and magic formulae.

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 student 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 student 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 4**Prehistoric Europe 30 000BC to AD43**

- 04** In the context of religion and ritual, explain the significance of the Bronze Age timber circle at Holme-next-the-sea (Seahenge).

(15 marks)

(Target AO2: 15)

In the context of religion and ritual the significance of Seahenge is that it is a well-preserved and unique example of a Bronze Age circular timber structure with an unusual inverted tree trunk in the centre with possible funerary symbolism.

Indicative content

- c. 2050 BC
- it is not a henge, so what is it?
- Bronze age funerary monument?
- timber circle
- upside down tree
- honeysuckle rope
- liminal location
- false association with Druids
- upside down aspect – symbolism?
- exarnation platform?

Question 5**Ancient Egypt 3000BC to 50BC**

- 05** In the context of religion and ritual, explain the significance of the Saqqara step pyramid.

(15 marks)

(Target AO2: 15)

In the context of religion and ritual the significance of the Step Pyramid is that it represents the earliest stone pyramid and contains intricately decorated subterranean passageways and stands at the heart of an extensive necropolis surrounded by a complex of ritual structures associated with the Heb Sed festival.

Indicative content

- c. 2650 BC
- first major stone building
- Imhotep architect
- Djoser/Zoser pharaoh
- part of necropolis at Saqqara/Memphis
- based on mastaba
- steps to heaven
- benben stone and mound of creation
- underground passages and chambers of blue/green tile
- serdab and statue of Djoser
- large Heb Sed court in front and at side
- temenos wall

Question 6

Roman Europe 753BC to AD410

06 In the context of religion and ritual, explain the significance of the Temple of Apollo at Pompeii.

(15 marks)

(Target AO2: 15)

In the context of religion and ritual the significance of the Temple of Apollo is that it represents a large standard, urban temple in the classical style within a well defined temenos and surrounded by surviving ritual equipment such as statues and an altar and is supported by epigraphic material.

Indicative content

- major cult temple in centre of Pompeii near Forum
- bronze cult statues still in situ
- large external altar
- classical temple form
- colonnade
- temenos

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 student 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. 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 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 7**

07 Outline the typical features of a 'Beaker' burial.

(15 marks)

(Target AO2: 15)

Indicative content

grave pit	Barnack grave
variable number of beakers	Amesbury Archer and 'companion'
body in flexed position	Upton Lovell G2
other grave goods	Boscombe Down
archery equipment	
jewellery	
food offerings/alcohol?	
wristguard/bracer	
copper daggers	
barbed and tanged flint arrowheads	

Question 8

08 What interpretations have been suggested for male **and/or** female figurines in the Upper Palaeolithic?

(15 marks)

(Target AO2: 15)

Indicative content

Venus figurines	Hohlenstein-Stadel
male dolls & male figures	Petersfels
teach young women	Andernach
coming of age	Brno
fertility	Kostienki
goddess	Dolni Vestonice
woman's role/timekeeper?	Mal'ta
social solidarity	Willendorf
shamanism & therianthropes	Brassempouy
erotic & pornography explanation	Lespugue

Question 9

09 Compare the evidence from two henge monuments.

(15 marks)

(Target AO2: 15)

Indicative content

priests/ritual specialists	Durrington Walls
special features	Stonehenge – not a typical henge
grooved Ware	Avebury
banks and ditches	Thornborough
central 'theatral' area	Mayburgh
timber/stone circles	Arbor Low
part of ritual landscape	Woodhenge
human sacrifices in pits	Marden
alignments	

Question 10

10 What evidence is there that water was ritually significant in the prehistoric period?

(15 marks)

(Target AO2: 15)

Indicative content

microcosm of Stonehenge environment	River Avon
dead in river - Parker Pearson	Sulis at Bath before Romans
liminality of rivers/bogs/pools	Llyn Cerrig Bach
deposition of bog bodies	Flag Fen
other votives	Durrington Walls
springs & bluestones	Gundestrup Cauldron
	Oldcroghan & Lindow & Clonycavan & Tollund & Grauballe
	Battersea & Witham shields
	Preseli spring

Ancient Egypt 3000BC to 50BC**Question 11**

- 11 What evidence is there that ancient Egyptians took part in pilgrimages to sacred sites?
(15 marks)

(Target AO2: 15)**Indicative content**

Heb Nefer pilgrimage	Ramesseum and Medinet Habu etc
offerings of animal mummies	Umm el Qaab at Abydos
cats to Bastet	Bubastis
hawks to Horus/cats & dogs & Ibis	Saqqara
Osiris Festival	Tomb of Nespaquashuty at Thebes
visits to cult centres	

Question 12

- 12 Compare the archaeological evidence for the different religious roles of the goddesses Hathor and Sekhmet.
(15 marks)

(Target AO2: 15)**Indicative content**

Hathor = mother, nurturing, love and wife of Horus	Sekhmet at Ptah Temple in Karnak
Book of the Heavenly Cow	Sekhmet at Medinet Habu in Migdol entrance
cow images of Hathor on bed in Tutankhamun's tomb	Sekhmet = strong side of woman/destruction/power
divine marriage of Hathor and Horus at Edfu	pomegranate and beer story
images of Hathor at Dendera	Temple of Hathor/Sekhmet at Kam el Kish

Question 13

13 Outline the archaeological evidence for the nature and purpose of the 'Beautiful Festival of the Valley'.

(15 marks)

(Target AO2: 15)

Indicative content

spend night in temple: intoxication and visions	Heb Nefer en Inet
ancestor worship	local populace in own shrines own ancestors
feasting and drinking	Deir el Bahri
procession	Karnak
move statue of Amun from Karnak	Medinet Habu
visit West Bank of Nile	Ramesseum
mortuary temples	Amenhotep III
offerings of food and flowers	Deir el Medina

Question 14

14 Outline the changes in the ways that the Egyptians disposed of their dead.

(15 marks)

(Target AO2: 15)

Indicative content

sand burials	Gebelein
mastabas	Meryruka
pyramids	Unas at Saqqara
shaft tombs	Horemheb & Maya
rock-cut tombs	KV5 & KV9
necropolis	Abydos & Saqqara
in sand near earlier dynastic burials	late Saitic burials at Saqqara

Roman Europe 753BC to AD410**Question 15**

15 How did the Romans in Britain adapt to local religious practices?

(15 marks)

(Target AO2: 15)

Indicative content

existing gods kept and worshipped Roman style	Nodens at Lydney Park
similar gods syncretised into one	Bath Sulis Minerva
names often amalgamated	Antenociticus
tolerance given lip service to Roman Pantheon and emperor	Temple of Claudius Colchester
Celtic names often crop up on altars and inscriptions	Toutatus
Genii Cucullati	Housesteads
literary sources	Tacitus & Druids on Anglesey

Question 16

16 Outline the archaeological evidence for the Imperial cult in Roman Europe.

(15 marks)

(Target AO2: 15)

Indicative content

Imperial cult temples in all regional capitals	Colchester
Temple of Claudius in Colchester	statues – Gresham Street
emphasised by coinage	Ara Pacis Augusti in Rome
places for sacrifice	Altar of Rome and Augustus at Lyon/Lugdunum
focus of Flavian cult	Colosseum
elaborate funerary structures	Mausoleum of Augustus in Campus Martius

Question 17

17 Compare two different types of burial from Roman Europe.

(15 marks)

(Target AO2: 15)

Indicative content

dug grave in cemetery	'gladiator ' cemetery in York
coffin	Pompeii & Poundbury
sarcophagus	Simpelveld
pipe burial	Bury St. Edmunds
cremation burial in jar	Upper Brook St. Winchester
bustum burial	Birdoswald & Verulamium
mausoleum/family tomb	Mausoleum of Augustus in Rome
niche in catacomb	catacombs in Rome
	Winchester Lankhills
	East Cemetery of London

Question 18

18 Outline the principal features of Romano-Celtic temples.

(15 marks)

(Target AO2: 15)

Indicative content

square shape	Maiden Castle
ambulatory	Uley
cella	Heathrow & Maiden Castle
upper floor/tower	Hayling Island
temenos	Harlow
votive offerings	Nettleton Shrub
rural location	Woodeaton
pilgrimage	Lydney Park
	Greenwich Park

Marking grid

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

Mark Ranges and Award of Grades

Grade boundaries and cumulative percentage grades are available on the [Results Statistics](#) page of the AQA Website.

Converting Marks into UMS marks

Convert raw marks into Uniform Mark Scale (UMS) marks by using the link below.

UMS conversion calculator www.aqa.org.uk/umsconversion