

A-LEVEL

Archaeology

ARCH1 The Archaeology of Religion and Ritual
Mark scheme

2010
June 2016

Version 1.0: Final Mark Scheme

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

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.

Further copies of this mark scheme are available from aqa.org.uk

Question 1

- 0 1** Giving **at least one** archaeological example, explain what is meant by shrine / temple / ritual structure.

[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. **1-3**
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. **4-5**

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 modified natural location or building that serves as the focus for ritual activities. Such as offering and worship, often of a collective nature though it may be governed by rules of access. The scale of the structure may vary enormously, it may be presided over by specialists, it may be decorated redundantly and often reflects important beliefs in its structure, decoration and layout. It will often contain important religious artefacts and iconography such as cult statues.

Content and Exemplar

Prehistoric	Egyptian	Roman
Ness of Brodgar	Satet Temple Elephantine	Claudius Temple Colchester
Stonehenge	Medinet Habu	Temple of Apollo Pompeii
Avebury	Isis Temple Philae	Sulis Temple Bath
Thornborough	Dendera Temple	Mithras Temple Carrawburgh
West Kennet	Edfu Temple	Lydney Park

Excarnation at West Kennet (allowing soul to escape, excarnation platform, ancestral group, use of bones in rituals).

Cave sites are not allowed as not being culturally built structures.

Possible exception is Le Tuc d' Audoubert.

Question 2

0 2 Giving **at least one** archaeological example, explain what is meant by purity and cleansing. **[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. **1-3**
 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. **4-5**

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).
 Marks are not awarded for using the same terms as in the quote

Indicative content**Meaning**

Ritual practice which is seen to guarantee that the devotee appears acceptable to the deity as being cleansed of 'sin' and animal forces of decay which might offend a pure being. Metaphorically washing away impurities which might adhere to a mortal and interfere with the establishment of a good relationship with the god.

Do not allow to "parrot back" the definition itself.

Context and Exemplar

Prehistoric	Egyptian	Roman
Excarnation Windmill Hill	Karnak Temple sacred lake	Coventina's Well
River Avon at Stonehenge	Shaven priests Karnak	Carrowburgh taurobolium
		Lydney Park

Not expecting generalisations about mummification for purity and cleansing as the generic.

Question 3

0 3 Giving **at least one** archaeological example, explain what is meant by sensory experience. **[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. **1-3**
 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. **4-5**
 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

An aspect of a ritual or part of worship or performance that involves the devotee in an experience that impinges in some way on their senses. This might be through sound, smell or vision or even manipulation of temperature or touch to heighten devotion and create atmosphere.

This needs to be an action/ritual that affects a living human.

Context and Exemplar

Prehistoric	Egyptian	Roman
Light/sound/smell at Newgrange	Singing at Karnak	Dark at Carrawburgh
Sound at megaliths	Incense & light at Karnak	Incense at Apollo Temple
Light/dark in Caves	Lit Sekhmet in Ptah shrine	
Light of sun and moon at Stonehenge	Asru Chantress of Amun	Light behind altar Carrawburgh
Enclosed space formed by posts around central tree trunk at 'Seahenge' (Holme next the Sea) texture of rough bark		The sacred spring at Bath heat, steam, sulphurous odour
Use of drugs? Shamanism Le Petit Sorcier at Les Trois Freres		music/noise at a Roman ritual

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

0 4 In the context of religion and ritual, explain the significance of Maeshowe.

[15 marks]

(Target AO2: 15)

In the context of religion and ritual, the significance of Maeshowe is that it represents a very well preserved focus of funerary activity within a ritual landscape.

Indicative content

- Form and structure
- Megalithic
- There are no burials-except for 1 small skull fragment
- Side niches (three)
- Light effect along entrance passage
- Alignment with solstice
- Ancestors
- Rebirth symbolism
- landscape/location/complex
- Scale of religious observance
- Relation to other burial & ritual monuments in Orkney
- Surrounding bank and ditch
- Sacred and central space – liminality?
- Deliberate selection of stone?
- Sound effects
- Cornerstones reused – originally standing stones nearby
- Barnhouse stone?

Question 5

0 5 In the context of religion and ritual, explain the significance of Tell el-Amarna.

[15 marks]

(Target AO2: 15)

In the context of religion and ritual, the significance of Tell el-Amarna is a unique example of a cult site all built at the same time with a specific form of worship in mind connected to the outdoor and public nature of the monotheistic religion of Atenism which includes a complex of temples, palaces and tombs alongside the dwellings of artisans which all reflect Akhenaten's vision in their style, fabric and layout.

Indicative content

- Heresy of Akhenaten and Nefertiti
- Monotheism and Resistance
- Colossi of Memnon
- Overthrow of Amun and priests
- New city – Akhetaten
- Boundary Stelae
- Hymn to the Aten
- Gem-pa-Aten
- Offering tables
- New art style and symbolism
- Window of Appearance
- Royal tombs

Question 6

0 6 In the context of religion and ritual, explain the significance of the Temple complex at Bath. **[15 marks]**

(Target AO2: 15)

In the context of religion and ritual the significance of the Temple complex at Bath is a cult temple to the goddess Sulis-Minerva symbolising the Roman practice of syncretism or amalgamation of similar deities from different systems. Significant as a place of liminality, offering and ritual practice in the form of 'defixiones'. Symbolism in the temple building, votive altars and purity.

Indicative content

- Votive altars and inscriptions
- Lucius Marcius Memor
- Cleansing and purification
- Syncretism and liminality
- Bath itself
- Associated features
- Sacred spring
- Arch and temple
- Gorgon sculpture
- Tombstones and inscriptions
- Votive altars
- Pedimental sculpture
- Defixiones
- Classical temple style not Roman Celtic

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**

0 7 What archaeological evidence is there for burials in Mesolithic Britain and Europe? **[15 marks]**

(Target AO2: 15)

Indicative content

Disarticulated bodies & whole bodies in midden deposits	Téviec & Hoëdic, River Tagus and Oronsay
Inhumations: human bodies and body parts of animals ritual platform with red ochre dog bones	Skateholm
Antlers, swan's wings, flint knives and animal teeth dog burials	Vedbaek
Grave goods: animals' teeth and owls	Zvejnieki & Oleni Island
Cave burials	Aveline's Hole

Question 8

0 8 Outline the archaeological evidence for the ritual nature and purpose of causewayed enclosures.

[15 marks]

(Target AO2: 15)

Indicative content

Shape and size Ritual and economic centres? New dating (Bayesian) by Bayliss leads to compressed timescale	Robin Hood's Ball Etton: two sides with burial & feasting on one side and cattle on the other
Causeways and method of construction Part of system with long barrows?	Hambledon Hill
Thorn fences Disarticulation and exhumation? Axe deposition & Grooved ware	Windmill Hill
Vast open reeking cemeteries? Body parts on surface and ditches	Hambledon Hill

Question 9

0 9 What archaeological evidence is there for ritual feasting in prehistoric Europe?

[15 marks]**(Target AO2: 15)****Indicative content**

Large collections of animal bones	Durrington Walls
Burnt bones and ash	West Kennett forecourt
Pottery & alcohol in graves	Amesbury archer, Barnack grave
Elaborate drinking artefacts	Hochdorf, Vix, Welwyn Garden City
Commensality rituals	Bell Beakers, Iberia
Feasting and banquets	Mas Castellar
Feasting Death	South East Iberia
Cauldrons & Flesh Hooks	Danebury, Wilburton (Ely)
Feasting the Community	Sicilian acropoleis

Question 10

1 0 Outline the archaeological evidence for the nature and possible religious meanings of Venus figurines.

[15 marks]**(Target AO2: 15)****Indicative content**

standard format across Europe Fertility, pregnancy, childbirth talisman?	Lespugue, Petersfels,
Naked/clothed	Hohle Fels Ma'ita
exaggerated female characteristics	Willendorf
Female symbol? Made by women?	Sireuil, Kostienki
Pregnant? Genitals re-marked – Marshack	Abri Pataud
Small arms and feet no face or hair Initiation rites Exploding figurines	Dolni Vestonice, Gonnarsdorf, Brassempouy
Female figurines – Neolithic (Gimbutas)	Karanovo
Also 'Vulva' on boulder type	'Plaquette' type

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

1 **1** Outline the archaeological evidence for the main features of the ritual cult of the 'Apis Bull'.
[15 marks]

(Target AO2: 15)

Indicative content

Perfect bulls housed in temple	Statue of king and Apis in British Museum
Giant Sarcophagi, Serapeum	Saqqara
Mnewer-embodiment of Atum-Ra	Heliopolis
Embalmed at death	Mummified bull in British Museum
Embodiment of Ptah and Osiris	Bronze figure in British Museum – offering to Ptah
Plutarch & Herodotus	Story of Cambyses
Statue in Tomb of Nemtywer	Saqqara
Cults associated with cows	Hathor, Dendera, Deir el-Bahri

Question 12

1 2 What archaeological evidence is there for the use of model scenes and model buildings in Egyptian funerary ritual?

[15 marks]

(Target AO2: 15)

Indicative content

Wooden brewing/baking model	British Museum Deir el Bahri tomb 3
Wooden model of a granary	British Museum
Terracotta model of a house	British Museum
Wooden model of servants preparing food	British Museum
Tomb of Ka and Meryt	Turin Museum

Question 13

1 3 What is the archaeological evidence for the use of 'barques' in Egyptian ritual and festivals. **[15 marks]**

(Target AO2: 15)

Indicative content

Model boats in KV62	
whole boat next to	pyramid of Khufu Giza
Role as mobile shrines to protect the deity during time out of 'home shrine' in festivals	Edfu and Dendera
Nodding to people to accede to prayers	Herodotus
Decoration on shrine and boat shape	Barque of Amun in time of Ramesses II called 'User-hat-Amun' Mighty is the prow of Amun
Way stations and barque-shrines	Luxor Karnak, Red Chapel of Hatshepsut
Role in Opet Festival	Luxor and Karnak
Marriage celebrations for Horus and Hathor	Edfu Temple
Travel across heavens and join Osiris	

Question 14

1 4 Outline the significance of obelisks and pylon gateways at Egyptian temple sites.

[15 marks]

(Target AO2: 15)

Indicative content

Accurate description of various types of obelisk and pylon	Karnak and Luxor Temples
Their location and form	Isis Temple Philae
Symbolism of akhet as horizon	Tell el-Amarna
Advertising a place of worship	Luxor
Echoing the pyramid shape	Edfu
Silver pyramidion at apex	Cairo Museum
Flags standing for 'netjer'	Medinet Habu
Public face of secret place of worship and therefore liminal	Karnak
Zone of exclusion	Horemheb mortuary temple
Propaganda- religious and political	Kom Ombo

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

1 **5** Explain the archaeological evidence for the worship of household gods in Roman society. **[15 marks]**

(Target AO2: 15)

Indicative content

Lares and penates statues	Bronze Lar in Capitoline Museum Rome
Lararium household shrine	Tockenham statue on church House of the Vettii
Shop shrines in Pompeii	Shop altar of Lucius Vetutius Placidus in Pompeii
Processions	Lar carried in procession Lateran Museum Rome
Lares Compitales	Lares Compitales in fresco Pompeii
Penates and their store cupboard	Aeneas sacrifices to Penates on Ara Pacis Rome
Marble bust in 'Deep Room'	Lullingstone Villa

Question 16

1 6 What archaeological evidence is there for specialised ritual equipment and dress in Roman Britain and Europe?

[15 marks]**(Target AO2: 15)****Indicative content**

Sculptures of popa on altars and distance slabs	Bridgeness
Fresco of orantes – priests, regalia	Lullingstone
Inscription of priestly organisation	Herculaneum
Priestly regalia and equipment	Water Newton treasure
Christianity	Hoxne Hoard, Water Newton
Priests of Cybele castration tongs	Catterick
Priest's 'crown'	Deal
Defixiones	Bath Sulis precinct
Christian wordsquares	Cirencester

Question 17

1 | 7 What can archaeologists learn about religion and ritual in Roman Britain and Europe from the study of art and iconography?

[15 marks]

(Target AO2: 15)

Indicative content

Mosaics	Fishbourne, Chedworth, Lullingstone
Statues	Antenociticus, Uley, Chesters Museum
Stone 'gorgon' on Bath temple	Bath
Christianity	Water Newton, Lullingstone, Hinton St. Mary
Paganism	Bignor Villa, Cirencester, Lullingstone
Mithraism	Tauroctony, Carrawburgh altars

Question 18

1 | 8 What is the archaeological evidence for the worship of Venus, Cybele **and** Mercury in Roman Britain and Europe?

[15 marks]**(Target AO2: 15)****Indicative content**

Pan handle Mercury with caduceus	Caistor St. Edmunds
Bronze statue of Mercury	Kladovo Serbia
Shrine in shop Mercury and Bacchus	Pompeii
Statue/votives/defixiones	Uley Temple
Bronze cockerel in child grave	Cirencester
Mural of Venus	Casa della Conchiglia, Pompeii
Temple of Venus	Forum Rome
Gallus of Cybele	Catterick
Castration clamps	London Bridge in Thames
Altar to Cybele	Corbridge

All three deities must be discussed to reach Level 5.

Marking grid

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