

Teacher Resource Bank

GCE Archaeology

ARCH1 June 2009:

- Candidate Responses and Examiner Comments



The following responses are not 'model' answers, but are intended to illustrate the application of the mark scheme for this unit. These responses should be read in conjunction with the ARCH1 Question Paper and Mark Scheme.

Copies of the paper and are available from e-AQA or the AQA Archaeology Department.

E-mail: archaeology@aqa.org.uk

Candidate A

Section A

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

(a) monotheism (5 marks)

Monotheism is the belief in one god. An example of this is Christianity as this religion only contains 'God'.

Examiner's Comments

"Belief in one god" satisfies the Level 1 requirement and the example cited, "God" in the context of Christianity, is sufficient to allow 3 marks. No specific archaeological site so cannot be considered for Level 2.

L1 / 3 marks

(b) purity and cleansing (5 marks)

Purifying and cleansing is the cleansing of something for a religious purpose. An example of this is when some bodies have been found partially burnt which is believed to allow the soul to move on. Another example is during the Egyptian period the dead were embalmed before burial.

Examiner's Comments

A basic definition, but not linked to a specified context. Final sentence irrelevant.

L1 / 3 marks

(c) inhumation (5 marks)

Inhumation is the burial of bodies. An example is Wetwang Slack as the bodies were found articulated and in a crouched position. Another example is Newgrange as the bodies have been discovered as articulated.

Examiner's Comments

The definition is partial – candidate ought to make clear that this is a mortuary practice in which bodies are buried in the ground. Wetwang Slack is a valid example and is credited, but the Newgrange reference does not gain credit.

L1 / 3 marks

Section B

2 Prehistoric Europe 30 000 BC to AD 43

In the context of religion and ritual, explain the significance of Newgrange burial mound. (15 marks)

The type of religion for Newgrange is believed to be ancestral worship because the large mound stands out in the environment and the bodies in the tomb are thought to be related, the site contains entoptic imagery suggesting a religious specialist but due to the time period this more likely to be a priest than a shaman.

The ritual significance of the site is the boundary zones. Large curb stones encircle the Newgrange mound, this is thought to restrict the access to the tomb. The entrance chamber contains a light box. This would have allowed light to shine into the tomb for two weeks during the winter solstice. There is evidence of ritual feasting taking place at the site due to the amount of animal remains. There is a lack of votives but many grave goods have been found at the site including a small box. The remains at the site were inhumated as many of the bones are articulated.

Examiner's Comments

There is enough knowledge of the site to allow it to be awarded Level 3 – entoptic imagery, light box and boundary zones. Would need more discussion of the significance of these features in order to gain further credit.

L3 / 10 marks

Section C

5 Outline the series of events involved in the laying out and use of Bronze Age round barrows. (15 marks)

Barrows are the main source of evidence of funerary activity throughout prehistoric Europe.

Round barrows are believed to be mainly linked to ancestral worship and are used to bury the dead. The round barrow starts out as a small grave, then a mound of earth is placed above it with the grave in the centre, over time the mound is increased with the burials on and around the mound called satellite burials a ditch is placed around the mound to act as a boundary zone and in some cases an embankment is added on the outside.

Examiner's Comments

Reference to specific sites would have been expected here and a little more detail might be expected. The answer is too generalised to be credited above Level 3.

L3 / 8 marks

8 How strong is the evidence for priests or shamans in Prehistoric Europe? (15 marks)

There is a great lack of evidence of shamans and priests throughout prehistoric Europe.

Lascaux shows evidence of a shaman due to the entoptic images, these are related to what a shaman sees during a state of trance, there are also entoptic images at Newgrange but it is more likely to be a priest due to the time period. Most of it is just guess work due to the lack of evidence. Many nearly all religions sites are believed to have some religious specialist behind it because they would have taken a large amount of understanding to organise the orientation of the site, it would also need someone who was important in society such as a priest or shaman to be able to bring together enough people to build the site.

In conclusion the evidence on priest and shamans in prehistoric Europe is very limited with most of the ideas of priest and shamans involvement being more theory than fact.

Examiner's Comments

The fleeting references to Lascaux and Newgrange are appropriate and the recognition that the construction of sites would have required some sort of leadership is also valid. "Some appropriate material with some discussion" – would need more breadth and depth to achieve Level 4.

L3 / 7 marks

Overall, this achieved 34 marks out of 60 – this would have been a grade C standard in June 2009. The candidate clearly has a grasp of the material covered, but does not readily illustrate with specific case studies/examples.

Candidate B**Section A**

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

(a) monotheism (5 marks)

Monotheism is the term that describes a religious belief in a single God unlike those such as Roman and Egyptian who believe in multiple gods. An example of a monotheistic religion is that of Christianity, where it is believed that a single omnipotent and benevolent God resides over us. Monotheism also does not allow outside religions to join whereas the original pagans like the Romans incorporated gods from the Greeks, the Etruscans and themselves. It was newer than that of polytheistic religions such as paganism.

Examiner's Comments

A valid definition, but lacks a clear archaeological context.

L1 / 3 marks

(b) purity and cleansing (5 marks)

Purity and cleansing refers to the ability or necessity to rid the body and soul of all sins and bad thoughts, to make the individual pure. Modern Christians are regularly required to attend confession to cleanse their sins, however in an archaeological context the Wab priests of Ancient Egypt would be the best example, they were required to wash twice daily, twice nightly, have no body hair whatsoever and abstain from sex for approximately 3 days before entering a temple. This was to ensure when carrying out their religious duties they were free and pure. There is a bathing lake at Karnack Temple where this would happen.

Examiner's Comments

Good definition supported by a clear archaeological reference and linked to a specific site (wrongly spelt!) Full marks!

L2 / 5 marks

(c) inhumation (5 marks)

Inhumation is another word for burial. Specific rituals prior to burial would be undertaken by the specific religion or cult. Egyptians would occasionally carry out mummification in two forms, natural (like Ginger, currently resting at the British Museum, London) and the more expensive full body wrapping like the Valley of Kings tombs. Another example would be in modern Christianity, a funeral is carried out and the body goes through the last rites and blessings of the priest before being buried in a wooden coffin. However, there were also extreme examples like Eagle Talons tomb at Hoister where the bodies were left on a rock to be picked at by birds until all flesh had gone before being buried (this was called excarnation – the removal of skin prior to burial).

Examiner's Comments

The definition ought to include reference to burial in the ground, otherwise a reasonable answer. The discussion of excarnation at the end is irrelevant.

L2 / 4 marks

Section B

3 Ancient Egypt 3000 BC to 50 BC

In the context of religion and ritual, explain the significance of the Great Pyramid at Giza. (15 marks)

The Great Pyramid of Giza is one of three on the Giza plateau, it was originally designed by and intended for Khufu (Cheops in Greece), his son and grandson created the smaller two. Until recently it remained the largest man-made structure in the world, however it still retains the right to be the largest of the 7 ancient wonders of the world. Around it is a small complex of mortuary temples and other religiously significant buildings, however the most amazing find for archaeologist was the funerary boat that bore Khufu's body down the River Nile was found sealed, intact, at the foot of the Pyramid. At the top of the Pyramid, before weathering there would have been a peak of shining limestone that the glare of the sun would have bounced off and allowed travellers and nomads from miles and miles to see it as if it was a sign from the gods calling them. Within the Pyramid are a number of shafts (mainly for art) and four chambers. There was firstly the Queen's chamber which had a pointed roof and bare walls, next was the King's chamber which also had bare walls, then there was an abandoned subterranean chamber which could have been an initial burial chamber (like the 1st Dynasty Mastabas) and finally there is the Relieving chamber which was there to relieve some pressure off the Pyramid to prevent its collapse.

All of this is ritually significant because it each unwraps a mystery a couple of thousand years in the making, it provides us with information about the funerary boats that were used, the structure of Pyramids and the fact that sometimes the Queens had chambers with their Kings in the Pyramids.

Examiner's Comments

A good description of the site, with reference to internal structures. Does not explain the significance of features, so does not achieve Level 4.

L3 / 10 marks

Section C

9 Explain the purpose of canopic jars and amulets in Egyptian funerary ritual. (15 marks)

No one will ever know the real motivation behind using canopic jars and amulets for funerary rituals, and everything that we do know could be wrong as it is just the modern interpretation, however, this interpretation seems to make sense of everything the Egyptians did in processes such as that of mummification.

Firstly, the use of canopic jars was intensely used in full body mummification. After an incision into the left-hand side of the lower abdomen and the intestines, the liver and the stomach were removed, and cutting the diaphragm to remove the lungs, they were put into intricately designed jars – the canopic jars, there were four of them each representing one of the four sons of Horus, Imet, Hapy, Qehbsenuf and Duamutef. This was done so that in the deceased's eyes in the afterlife Horus and his sons were watching over them. These four jars housed the intestines, stomach, liver and lungs as they were deemed important, the heart remained in the body as it was thought to be the centre of all feelings, and the brain was dragged or drained out of the nose as it was seen as worthless.

As for the amulets there were many used over the Egyptian time, such as the heart scarabs, but also hieroglyphs were used as well, such as the akh (the united ka (life-force) and ba (spirit) in the afterlife), and the ankh (the symbol for life). These amulets maintained different powers for the deceased but almost all of them were protective in one way or another, and were there for the purpose of helping them in the afterlife. They were sometimes left as votives (offerings) in the tombs, yet mainly they were wrapped in the bandages of mummies so they weren't lost.

Examiner's Comments

Well-balanced between treatment of canopic jars and amulets. Stronger on description than interpretation, but a good answer to the question.

L4 / 12 marks

11 Explain the significance of the Heb Sed Festival. (15 marks)

The Heb Sed Festival is the ancient Egyptian equivalent to a modern jubilee. It was said to take place after 30 years of the king being in power, however archaeological evidence shows this otherwise, and it was sometimes earlier. The cult centre for this Festival was Thebes, also called Luxor, where the king lived.

This festival was one the whole country took part in and many people travelled to Thebes to witness it. Archaeological evidence shows images of kings running alongside the Amis bull to prove his power lingered to rule over the people, after this his powers would be renewed and he would once again take the throne to be the king of two lands. However, many kings would not have witnessed this as they may have been too old and died before 30 years of reign or like Tutankhamen, the boy king, you may have died young, again before a three decade reign. It was a religious festival and would, god-wise, have been aimed at Amun the local area god to Thebes who eventually rose to being a state god.

Examiner's Comments

Partially successful. Much is correct, although references to Thebes are incorrect. Little supporting evidence – no mention of key site of Sakkara and no discussion of changing function over time.

L3 / 8 marks

Overall this candidate secured 42 marks out of 60 – just enough to gain a grade A in June 2009.

Candidate C**Section A**

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

(a) monotheism (5 marks)

Monotheism is the belief in a single deity rather than a collection. During the rule of Akhenaten the ancient Egyptian religion was a monotheistic one worshipping the god Aten.

Examiner's Comments

A clear definition, including an example, but does not link to a site.

L1 / 3 marks

(b) purity and cleansing (5 marks)

Purity and cleansing is the act of ritually purifying and cleansing either an object or the worshippers themselves. Purification can be seen in many religions but especially Egyptian which requires purification of the priests before any rituals are carried out. At the temple of Karnack, there is a large Sacred Lake at which priests would wash each day to 'cleanse their soul' before dealing with their deities. There were also elements of cleansing in mithraic rituals, seen at Carrawburgh mithraic temple near Hadrians Wall with an ordeal pit near the entrance to the temple, where worshippers would 'spiritually' cleanse themselves through trial by fire as part of a rite of passage and initiation into the cult.

Examiner's Comments

A good definition, linked to specified sites with relevant development. Gives two contexts (Karnak and Carrawburgh) – one would be enough. Full marks.

L2 / 5 marks

(c) inhumation (5 marks)

Inhumation is burial with religious purposes. All cultures have an element of burial within them. Roman religion forbids anyone to be buried within the walls of the city, Pomarium and therefore, there is a necropolis, city of the dead, along the roads leading up to the city gates. Also, Wetwang Chariot burials shows a Bronze Age woman buried alongside a chariot and her possessions which shows belief in the afterlife as well as the individuals status. She is buried in the foetal position which could represent rebirth.

Examiner's Comments

The definition ought to include reference to burial in the ground, but candidate does offer a relevant development of Wetwang chariot burial (even though Bronze Age reference is wrong). References to Roman religion are too imprecise and add little to this answer.

L2 / 4 marks

Section B

4 Roman Europe 753 BC to AD 410

In the context of religion and ritual, explain the significance of the Temple of Vesta in Rome. (15 marks)

The Temple of Vesta was for the worship of the goddess of the hearth. The first point to note was that there was no depiction of the goddess, rather she was represented by an ever burning flame. The flame was significant as if it was put out Romans believed that terrible things would happen, including the end of Rome itself. The smoke from the flame symbolised to Romans that all was well. The flame was attended to by the Vestal virgins. They were specially chosen girls, they served 30 years and swore an oath of chastity. They made sure the flame stayed alight and also took part in rituals.

The temple was in the forum which indicated its importance to Roman society. It had a simple thatched roof symbolising the temple's ancient roots and had large Corinthian columns showing foreign influence. The entrance doorway faced east towards the rising sun, showing that the fire followed the cycle of the sun and also symbolised rebirth. Behind the fire was a cavity in which treasures had been stored.

Examiner's Comments

In this answer knowledge of the site is linked to its significance - just enough for level 4.

L4 / 11 marks

Section C

13 Explain the nature of the 'Lupercal' discovered under the Palatine Hill in Rome in 2007. (15 marks)

The 'Lupercal' cave under Palatine Hill in Rome was believed by Romans to be the place where Romulus and Remus, the mythical founders of Rome were raised by a she wolf 'Lupa'. This image of the wolf suckling the two babies is an image central to Rome and statues of it can be found in the Forum in Rome.

The Lupercal cave was found and restored by Augustus and used in the festival of the Lupercal on the 13th until the 15th of February every year on the Roman calendar. It has been speculated that these dates would eventually become St Valentines day although there is little evidence between the link.

The Lupercalia festival entailed the mass celebration on Palatine Hill around the entrance to the Lupercal cave. It was designed to cleanse and purify the city of Rome and ensure that the following year would be prosperous. If this ritual was not carried out it was believed to have a damaging effect on Rome. The ceremonies began with the Luper, the flamen of Lupa or the Flamen Dialis wearing a loincloth made from goats skin and anointing himself with goats blood. Goats were significant in the Lupercalia as Lupa was the god of shepherds.

The priests and new inductees would run around carrying goat skin whips, whipping the crowd. It was believed that if a woman was whipped she would become or remain fertile. This is significant as it shows how heavily Romans drew on their gods for good luck and pax deorum (peace of the gods) and how correct worship would produce positive results for Rome. This shows how close Roman religion is linked to magic and superstition, in the

attempt to control nature itself. Also, there is evidence to suggest that 2 male goats and a dog was sacrificed every year at the Lupercalia to ensure continued prosperity and health of Rome.

Examiner's Comments

The discussion here does not focus on the cave itself, rather the Lupercalia festival – quite detailed, but lacking focus.

L3 / 8 marks

14 How strong is the evidence for Christianity in Roman Britain? (15 marks)

There is substantial evidence for the worship of Christianity in Roman Britain, due to evidence found on sites such as Lullingstone Villa and the Water Newton Treasure. Christianity began in 0 AD with the death of Christ. In Rome, Christianity was heavily persecuted due to its threat to undermine the unity and state of Rome. This can be seen at the Catacombs along the Appian Way in Rome, where many Christians or Zealots died.

Evidence for worship is quite strong in Britain as it was gradually accepted as part of religion and removed Roman pagan religion. This change from pagan to Christianity is obvious at Lullingstone Villa, found in 1939, in Kent. There, at Lullingstone is a circular chapel with both elements of Roman and Christian religion incorporated into the room. The floor contains an image of Bellengohon slaying the Chimera and another image of a water nymph. However, there are also mosaics with the Chi-Ro, the first two letters of Christ's name, as a monogram on the floor. This evidence shows the transition from Roman to Christianity. Also, at Water Newton near Peterborough in 1975, farmers discovered through ploughing a hoard of silver items most of which also had the monogram of the Chi-Ro. This, as a Christian symbol shows that by 3rd Century AD Christianity was in Britain. However, as it is close to the Roman fort of Durobrivae it can be speculated that Christianity was not a secure religion in Britain as it may have just been part of the belongings of a Roman soldier stationed there. On the Treasure there is 2 plates, a bowl and 17 defixiones or vow tablets; one of which reads 'I have fulfilled my vow o Lord' which shows the worship of Christianity but also elements of pagan Do Ut Des worship.

Christianity was fully imposed in Roman religion by the Theodosian Edict of 396 AD. Temples, such as mithraium at Carrawburgh were ransacked and mostly destroyed when all pagan religions were phased out. This shows a large extent that Christianity was an element of Roman Britain and evidence shows that, although it may not have been widespread, was definitely there during the Roman occupation of Britain.

Examiner's Comments

The candidate nearly wanders off course at the beginning when talking about Rome (the focus here was Roman Britain). Fortunately the rest of the answer does address the question – there are references to specific evidence and even an awareness of the difficulties archaeologists face when assessing evidence. Had there been reference to more than just two sites (Lullingstone and Water Newton) this might have been considered for level 5.

L4 / 12 marks

Overall, 43 marks out of 60 – just enough for a grade A in June 2009.