



## **General Certificate of Education**

# **AS Archaeology**

**ARCH1    The Archaeology of Religion  
and Ritual**

## **Mark Scheme**

*2010 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.

Further copies of this Mark Scheme are available to download from the AQA Website: [www.aqa.org.uk](http://www.aqa.org.uk)

Copyright © 2010 AQA and its licensors. All rights reserved.

#### COPYRIGHT

AQA retains the copyright on all its publications. However, registered centres for AQA are permitted to copy material from this booklet for their own internal use, with the following important exception: AQA cannot give permission to centres to photocopy any material that is acknowledged to a third party even for internal use within the centre.

Set and published by the Assessment and Qualifications Alliance.

---

## 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) symbolism (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).  
 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 the actual example 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

Symbolism in religion and ritual involves the use of pictures and abstract referents to communicate important ideas about the cosmos and the position of people within it.

The symbols may be part of a system representing letters of an alphabet or standing for whole words. Symbols may also be metaphors for ideas that are hard to explain. Symbols are most often discovered in or on ritual structures as part of their architecture and decoration and on ritual objects.

#### Context and Exemplar

**Prehistoric** In prehistoric contexts a whole raft of symbols have been suggested for the pictures, reliefs and signs found in cave art at Cosquer and Chauvet caves in France or in the many 'Venus figurines' found across Europe at Petersfels, Willendorf and Lespugue. Spirals and cup marks on stones in the landscape and megalithic monuments like Newgrange together with the circular shape of many early monuments have all been interpreted as symbolic in nature.

**Egyptian** For the Egyptians symbolism was an integral part of life – from temples to tombs and obelisks symbols tell stories and reinforce religious beliefs. At Karnak the overall structure of the temple on a macro-scale symbolises the creation of the world by Amun while the micro detail of individual paintings and reliefs such as the defacing of images of Queen Hatshapsut in scenes of ritual purification at the

heart of the most sacred area of the temple shows the importance of symbols and indeed of their deliberate removal.

**Roman** In Roman times ritual contexts provide abundant symbolism from the statues of Mithras killing the bull in the British Museum to Chi Rho symbols on the Water Newton treasure and the Hinton St Mary mosaic and the complex metaphors in the frescoes of the villa of the Mysteries.

(b) liminal (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).  
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 the actual example 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 natural place or building or other structure that acts as a boundary, threshold, portal or gateway to the 'other world' through which the living may communicate with the dead and/or the dead may return to old haunts. A sort of limbo between worlds.

### Context and Exemplar

**Prehistoric** Lakes and rivers and bogs such as Llyn Cerrig Bach/The Thames and bog body finds at Clonycavan, Oldcroghan and Lindow. Associated with votive deposition and offering at Flag Fen.

**Egyptian** False door such as the mastaba tomb of Mereruka at Saqqara. Associated Ka statues, tomb shafts and reliefs of ba-bird. The Nile as liminal between east and west bank. Pylon as threshold between sacred and profane at Karnak and Medinet Habu.

**Roman** Water-based sites such as Aquae Sulis and its sacred pool with coins and 'defixiones' or Coventina's Well. Temenos walls (e.g. Lydney Park, Temple of Claudius, Colchester or Vesta, Rome).

(c) shamanism (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).  
 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 the actual example 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**

Belief in individuals with special power to communicate with gods, spirits and the other world, often through trance or even psychotropic, hallucinogenic substances. Sometimes called witch-doctors and associated with healing abilities.

**Context and Exemplar**

- Prehistoric**
- Therianthropic figures in cave art at Lascaux/Les Trois Frères
  - The Upton Lovell burial
  - South African ethnography – Bushmen
  - Entoptic images.

**Egyptian** Pharaoh and chief priests as spiritual intermediaries during Opet Festival similar in some ways.

**Roman** Roman soothsayers (augurs/haruspex) and sybills interpret the will of the gods and have some similarities.

NB In both the Egyptian and Roman contexts there are no exact parallels and, as in the case of ‘excarnation’ for example, candidates should answer from a prehistoric perspective rather than their main period.

## **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 Great Pyramid of Giza. (15 marks)

(Target AO2: 15)

#### Indicative content

Answers might include discussion of the structure, shape and size of the pyramid as context for burial activity alongside the internal arrangements and links to discussion of the wider context of interpretation, including the 'Orion theory', pyramids as stairway to heaven, the Great Pyramid as part of a more extensive burial complex.

## Question 4

### Roman Europe 753BC to AD410

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

(Target AO2: 15)

#### Indicative content

Answers might include discussion of symbolism of circular shape and role as perpetual flame. Role of Vestals and accommodation next door in main temple in Forum at ceremonial heart of Rome. Two temples in fact – are both to Vesta? Connection between chastity of Vestals and good fortune of the state. Textual 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

Explain the various theories concerning the ritual functions of causewayed enclosures. (15 marks)

**(Target AO2: 15)**

#### Indicative content

- Morphology and function of causewayed enclosures like Windmill Hill and Hambledon Hill.
- Bodies in ditches and link to practice of excarnation.

### Question 6

What were henges for? (15 marks)

**(Target AO2: 15)**

#### Indicative content

- Form and function of henge monuments such as Durrington Walls and Woodhenge, Stonehenge and Avebury.
- Discussion of possible ritual activity and ritual deposits/sacrifices.
- Alignments and symbolism.
- Recent excavation at Stonehenge and Durrington.

### Question 7

What kind of grave goods were deposited during a period of prehistory that you have studied and why? (15 marks)

**(Target AO2: 15)**

#### Indicative content

- What are grave goods?
- Possible purposes of grave goods.
- Range of example from different periods.
- Upper Palaeolithic and Sungir/Paviland.
- Mesolithic at Teviec/Hoedic/Vedbaek.
- Neolithic at West Kennet.
- Bronze Age at Bush Barrow and Amesbury.
- Iron Age at Wetwang/Welwyn and Hochdorf.

**Question 8**

What do we know about the role of Druids in prehistoric religion? (15 marks)

**(Target AO2: 15)**

**Indicative content**

- Problems of interpretation and nomenclature – non-literate society.
- Oak trees and symbolism
- Classical texts.
- Tacitus and Druid massacre.
- How to recognise?
- Special burials and regalia – Deal.

**Ancient Egypt 3000BC to 50BC**

**Question 9**

What is the nature of the evidence for local cults in Ancient Egypt? (15 marks)

**(Target AO2: 15)**

**Indicative content**

- Variety of gods and creation myths.
- Actual local cult centres/shrine.
- Examples like Elephantine Island.
- Continuity of small traditions.
- Offering and sacrifices on small scale.

**Question 10**

Explain the principal elements of the Beautiful Festival of the Valley (Heb nefer en Inet). (15 marks)

**(Target AO2: 15)**

**Indicative content**

- Ancestor worship – state level.
- Movement of cult statue.
- Travel to west bank.
- Importance of mortuary temple.
- Offerings at Ramesseum/Medinet Habu to keep alive the memory of dead pharaohs.

### Question 11

What kinds of evidence would archaeologists accept for the practice of ancestor worship?

(15 marks)

(Target AO2: 15)

#### Indicative content

- Ancestor worship – local level.
- Statues in homes.
- Evidence from Deir el Medina.
- Commemoration in tombs – stelae.

### Question 12

Why was the goddess Ma'at so important to the ancient Egyptians?

(15 marks)

(Target AO2: 15)

#### Indicative content

- Goddess of justice, balance.
- Regularity of Nile flood.
- Seth and threat of chaos.
- Egypt's enemies – chaos.
- Battle scenes – disorder.
- Smiting scenes – order.
- Role in 'Weighing of the Heart'.

## The Roman World 753BC to AD410

### Question 13

Explain the nature and purposes of Roman curse tablets.

(15 marks)

(Target AO2: 15)

#### Indicative content

Roman curse tablets (defixiones) were in many ways the opposite of votive offerings in that they sought a negative or evil outcome usually directed at a special person who had wronged the person making the defixio. Typical negative outcomes include; death, bodily injury and financial ruin. They usually invoke the divine and of a god/goddess to achieve this aim. These are usually the gods of the underworld – the Dis Manibus. Magic nonsense words are often used with a tablet illustrated with a demon or Charon figure. They were often rolled up and fixed

symbolically and actually with a nail to a shrine. A large collection has been discovered in the sacred spring of the Sulis-Minerva complex at Bath.

**Question 14**

What is the physical evidence for Mithraism?

*(15 marks)*

**(Target AO2: 15)**

**Indicative content**

- Textual.
- Temples – Walbrook, Carrawburgh and Ostia Antica.
- Altars and statuary.
- Inscriptions.
- Ritual objects.

**Question 15**

Explain the range of symbolism used by early Christians in Roman Europe. *(15 marks)*

**(Target AO2: 15)**

**Indicative content**

- Alpha and Omega.
- Chi-Rho symbols.
- Word squares.
- Fish and IHS.
- Images of Christ/worshippers/priests.
- Water Newton/Hinton St. Mary/Lullingstone.

**Question 16**

What is the evidence for the survival of pre-Roman religion into Roman Britain?

*(15 marks)*

**(Target AO2: 15)**

**Indicative content**

- Local cult shrine – Bath.
- National temples – Claudius.
- Ritual objects – cult of Cybele.
- Reliefs and mosaics and fresco.
- Votive offerings – Uley.
- Inscriptions/epigraphy.



---

**Marking grid**

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