

Version 1.0



**General Certificate of Education
January 2011**

AS Archaeology 1011

The Archaeology of Religion and Ritual

ARCH1

Post-Standardisation

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 candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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Marking ARCH1 answers

The knowledge-based approach of this unit enables candidates to select content from a wide variety of contexts. As a result, highly specific mark schemes are inappropriate. The scheme must be sufficiently flexible that it can embrace whatever case studies that teachers and candidates may select to study in that particular year.

Marking guidance therefore falls into two main types. A broad hierarchy of levels based on the assessment objectives for all answers and then exemplification for each particular question. In the latter case the contexts and lists of expected content are simply for the sake of illustration. There are many other sets of evidence which would provide equally good answers.

Good examining is, ultimately, about the consistent application of judgement. Levels of response mark schemes provide the necessary framework for exercising that judgement but cannot cover all eventualities. Where you are very unsure about a particular response, refer it to your team leader.

Deciding on marks within a level

One of the purposes of examining is to differentiate between responses in order to help awarders distinguish clearly and fairly between candidates. We want to avoid too much “bunching” of marks which can lead to regression to the mean. A key element here is the way examiners approach the work. Given the constraints of time and circumstance, candidates will not produce perfect work. Ideally you should take a ‘cup half full’ rather than ‘cup half empty’ approach to responses above level 2. This should help you to use the full range of marks available. Start by allocating the essay to the level which best describes it even though it may not be a perfect fit. If you really cannot decide between a level, award the response the top mark of the lower level where the decision is between levels 1-2 or 2-3 and at the bottom of the higher level in all other cases.

Where you are confident about a level, you should start by placing the essay on one of the middle marks for that level. Next consider whether you feel that mark to be about right, slightly generous or slightly harsh in comparison with other responses at that level. In the latter cases move the essay out to the lower or higher mark in the level. In making decisions away from the middle of the level, examiners should ask themselves whether the response is:

- Precise in its use of factual information?
- Technically accurate?
- Appropriately detailed?
- Factually accurate?
- Appropriately balanced, or markedly better in some areas than in others?
- Generally coherent in expression and cogent in development (as appropriate to the level awarded)?
- Well-presented as to general use of syntax, spelling, punctuation and grammar?

The latter two points indicate how the candidate’s quality of written communication might influence the award of marks within a given level of response and complement the information given elsewhere.

Quality of Written Communication

QWC will be an important criterion in deciding which mark within a level may be awarded.

QWC will be assessed in this unit at every level which involves extended writing in terms of

- spelling accuracy
- clarity of expression
- sophistication of language

Familiarity and facility in employing context sensitive vocabulary and terminology will also play its part. QWC will be an important criterion in deciding whether a response is judged appropriate for a particular level or whether it should be constrained to the level below as lacking some of these indicators or indeed promoted to a higher level.

SECTION A: The Terminology of Religion and Ritual

Question 1

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

(Target AO2: 15)

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

An individual who claims to be able to contact the spirit world on behalf of others in society and often has a role as a healer. Contact may be achieved by trance or hallucinogens or repetitive singing and dancing often in a dark environment. The musical element may involve performance of mythical stories and traditional songs. The shaman may have a 'spirit-helper' in the form of an animal which is often represented by a carved figure used in performance. Shamens are sometimes known as witch-doctors who can also perform both positive and negative magic. They are most often associated with simple societies.

Context and Exemplar

Prehistoric Inuit burials in the Arctic sometimes contain shaman's masks and rattles in the form of the spirit-helper or 'ongon' which is a grouse or capercaillie in one example. The cave at Lascaux contains an image of someone turning into an animal – here a grouse too. Such individuals are known as therianthropes and they have been linked to trance experience among the Bushmen in South Africa. Grave goods at the Bronze Age burial of Upton Lovell are unusual and have been seen as belonging to a shaman.

Egyptian Not really applicable to Egypt except in that the pharaoh was the intermediary between the gods and his people.

Roman Not really applicable to this period .

Question 2

Giving at least **one** archaeological example, explain what is meant by funerary ritual. (5 marks)

(Target AO2: 15)

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

Any religious activity that is related to the disposal of the body after death. This may be to do with the physical treatment of the body and its preparation or furnishing it with items for the afterlife or also communal activities involving offerings, song, music and prayers.

Context and Exemplar

Prehistoric

- excarnation
- deposition of goods
- cremation
- Windmill Hill & West Kennet
- funeral procession on chariot - Wetwang

Egyptian

- mummification
- opening of the mouth
- amulets
- canopic equipment
- protection from evil
- tomb painting
- Tutankhamun
- grave goods

Roman

- grave goods
- Spitalfields cemetery
- gladiator girl in London
- pine cones
- drink offerings
- procession to cemetery

Question 3

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

(Target AO2: 15)

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

Activity intended to propitiate, adore or communicate with the gods. May involve particular bodily positions or movement such as hand raising or kneeling together with accompanying music, song and prayer. Often directed at a special focus of attention and led by a ritual specialist. Can be an individual or communal activity.

Context and Exemplar

Prehistoric

- Seen in places of worship such as shrines and natural places
- through repeated activity such as deposition at Flag Fen
- ritual feasts repeated at West Kennet
- communal monument building – Durrington Walls

Egyptian

- reliefs of Aten worship at Tell el Amarna
- Amun worship at Karnak
- sistrum at Mortuary temple of Hatshepsut at Deir el Bahri
- Opet Festival scenes at Luxor Temple

Roman

- scenes of pig, lamb, bull on altars
- frescoes at Villa of Mysteries
- prayers on votive altars
- hands raised in Lullingstone frescoes

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 4

Prehistoric Europe 30000BC to AD43

In the context of religion and ritual, explain the significance of Wetwang Slack. (15 marks)

(Target AO2: 15)

Indicative content

- Iron Age cemetery
- inhumations
- linear alignment
- cart/chariot burials
- grave goods
- animal offerings
- chariot fittings
- symbolism of chariot queen's facial disfigurement

Question 5

Ancient Egypt 3000BC to 50BC

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

(Target AO2: 15)

Indicative content

- cult centre for Osiris – burial place
- 'mother of all pots' – Umm el Qaab
- early beginnings
- timber temples
- later temples built by Seti and Ramesses
- complex Osirid courts and statues
- mortuary temples
- pilgrimage – relief of Nespeqshty from Deir el Bahri.

Question 6

Roman Europe 753BC to AD410

In the context of religion and ritual, explain the significance of The Villa of the Mysteries at Pompeii. (15 marks)

(Target AO2: 15)

Indicative content

- wall paintings
- mystery religions
- eastern influence
- revelation of sacred objects
- ritual flagellation
- reading of sacred texts
- nudity/purity
- initiation

SECTION C: Religion and Ritual in Cultural Context

NB The indicative content for each question is just that – indicative, but should not be considered complete.

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 limited 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 some relevant content

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 – in effect fleeting references to site evidence.

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 answer is centred on the question

Responses should discuss a range of appropriate material in relation to the indicative content, 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 answer continues to be centred on the question, but exhibits more balance, focus and critical awareness

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

What evidence is there that prehistoric monuments were connected with the movements of the sun, moon or stars? (15 marks)

(Target AO2: 15)

Indicative content

- alignments, e.g. Thornborough, Stonehenge, Maes Howe
- shadows, e.g. Heel Stone - Stonehenge
- use of reflective quartz, e.g. Newgrange
- circles and cycles, e.g. Thornborough, Avebury
- light boxes e.g. Newgrange, Maes Howe and Gavrinis
- orientation E-W e.g. West Kennet

Question 8

Outline the range of religious meaning in the art depicted in Palaeolithic cave sites. (15 marks)

(Target AO2: 15)

Indicative content

Range of religious meanings

Totemism – Felines at Chauvet and Cosquer

Shamanism – entoptic horse at Pech Merle

‘Bird Man’ at Lascaux

Fertility Magic – animals at Lascaux, pregnant horses

Hunting Magic – Les Trois Frères, therianthrope

Ibex at Niaux

Question 9

Outline the range of mortuary ritual used during the Iron Age.

(15 marks)

(Target AO2: 15)

Indicative content

- few burials compared with estimated population – excarnation (?)
- cremations e.g. Westhampnett
- chariot burials under square-ditched barrows in East Yorks, e.g. Kirkburn and Wetwang
- cremations in large pits, e.g. Welwyn
- Viereckschanzen – rectilinear enclosures
- large barrow and lined pit, e.g. Vix and Hochdorf
- stone-lined cists

Question 10

What evidence is there for Mesolithic religion and ritual?

(15 marks)

(Target AO2: 15)

Indicative content

- 'totem poles' e.g. Stonehenge
- hunting mask e.g. Star Carr
- baby on swan's wing e.g. Vedbaek
- paintings in Spain e.g. Bicorp
- grave goods e.g. Teviec and Hoedic
- sculptures e.g. animals from the Baltic

Ancient Egypt 3000BC to 50BC

Question 11

What are the ritual features of ‘the weighing of the heart ceremony’? (15 marks)

(Target AO2: 15)

Indicative content

The evidence for this comes from Book of the Dead and its illustrations as seen in those of Ani the Scribe and Hun-nefer in the British Museum.

Answers that focus on the ritual as a sequence of events limited to Level 1 – Level 3. To access Level 4 – Level 5 responses must focus on ritual themes and include accurate details and terms.

- Anubis as guide to underworld
- scales of Ma'at with heart and feather
- Thoth as recorder of events and time
- Ammit as devourer of souls
- Ani with Horus presented to Osiris
- the 42 gods sit in judgement
- Osiris as king of the underworld with sons of Horus and Isis and Nephthys

Question 12

What are the links between Egyptian beliefs and the structure and decoration of their temples? (15 marks)

(Target AO2: 15)

Indicative content

- front of temple symbolic of rising sun – pylon and akhet as horizon
- holy-god represented in hieroglyphs as a flagstaff with pennant – pennant as symbol netjer
- solar cycle – orientation East-West
- purity of mound of creation-raised floor/hypostyle/sacred lake
- myth of creation – microcosm of the world
- plants in the creation story – columns papyrus/lotus shapes
- world in chaos – swamp at moment of creation – dark holy of holies
- waters of chaos lapping around sacred precinct – Temenos wall.

Question 13

Outline how the natural world provided ideas that were reflected in Egyptian belief and religious art. (15 marks)

(Target AO2: 15)

Indicative content

- Nile flood – regeneration
- black silt – kemet and green face of Osiris
- sunrise and sunset – Ra in three guises
- dung beetle – Khepri and rolling the sun over horizon
- bad animals converted to apotropaic, protective creatures – jackal/cobra/vulture
- ibis bird – the harbinger of the inundation
- falcon – the messenger to the gods as Horus
- fertility – Hathor cow goddess

Question 14

Outline the range of religious meanings suggested for pyramids in Ancient Egypt. (15 marks)

(Target AO2: 15)

Indicative content

Range of religious meanings

- mound of creation, e.g. the Bent Pyramid
- benben stone, e.g. the Red Pyramid
- sunburst, e.g. Pyramid of Teti
- stairway to heaven, e.g. Step Pyramid of Sakkara
- mansion of eternity, e.g. Unas at Sakkara
- connection with Orion constellation, e.g. Khufu Pyramid at Giza
- project soul to the stars, e.g. the shafts in the Khufu Pyramid.

The Roman World 753BC to AD410

Question 15

Outline the importance of water at ritual sites in Roman Britain. (15 marks)

(Target AO2: 15)

Rivers and pilgrimage, purity and cleanliness, liminal zones – votive.

Indicative content

- Wells – Coventina's Well
- springs – Aquae Sulis
- rivers near sacred sites – Nettleton, Carrawburgh
- statues of local deities of rivers – spirit of place – River Tyne
- cult centres – Nymphaeum at Lullingstone
- iconography of water spirits in architecture and on objects like the Mildenhall Treasure

Question 16

What is the evidence for ritual associated with the Temple of Mercury, Uley? (15 marks)

(Target AO2: 15)

Indicative content

- votive offerings – chicken bones, coins as offerings, other symbols, e.g. models connected with warfare and ailments
- caches of miniature animals
- religious architecture – Romano-British temple with ambulatory – liminal zone
- cult statue
- accommodation for pilgrims – souvenirs and shops

Question 17

What was the significance of the concept of '*do ut des*' ('I give that you may give') in Roman religion? (15 marks)

(Target AO2: 15)

Indicative content

- General context of human-god interface as a contract
 - votives next to bridge crossing – Piercebridge, island in River Tees
 - Method of punishing enemies, e.g. defixiones and associated prayer/curse – Bath
 - Votive altars offered for success on journeys or commercial enterprises
 - Votive offerings for good fortune, propitiation of gods – animal sacrifices
 - miniature offerings at Coventina's Well and Uley
-

- miniature organs where request is medical
- contractual arrangement

Question 18

What functions were fulfilled by statues in Roman religion?

(15 marks)

(Target AO2: 15)

Indicative content

- representations of gods, e.g. Mercury at Uley
- cult statues, e.g. Apollo at Pompeii
- focus of attention – Claudius at Colchester
- show natives how classical pantheon looks – parallels – Mars Cocceius, Hadrian’s Wall
- encourage mixture of native and Roman – Gorgon head at Bath
- keep memory of deceased alive visually – ancestor busts, e.g. Caecilius at Pompeii
- images of emperor in a huge empire – Augustus
- giant – political statements -Hadrian
- smaller like local deities and lares/penates in a lararium, e.g. House of Vettii.

Marking grid

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