

Version 1.0



**General Certificate of Education
January 2012**

Archaeology

ARCH1

The Archaeology of Religion and Ritual

AS Unit 1

Final

Mark Scheme

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

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

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Marking ARCH1 answers

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

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

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

Deciding on marks within a level

One of the purposes of examining is to differentiate between responses in order to help awarders distinguish clearly and fairly between 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, students will not produce perfect work. Ideally you should take a ‘cup half full’ rather than ‘cup half empty’ approach to responses above level 2. This should help you to use the full range of marks available. Start by allocating the essay to the level which best describes it even though it may not be a perfect fit. If you really cannot decide between a level, award the response the top mark of the lower level where the decision is between levels 1-2 or 2-3 and at the bottom of the higher level in all other cases.

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

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

The latter two points indicate how the 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

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

(Target AO2: 5)

L1: May discuss the term in general in the chosen period rather than with specific reference to anything concrete. Explanation and references will be at a basic level or lacking.

Marks 1–2: key words associated with definition (as underlined in **Meaning** below).
Marks 3: generic example.

L2: Discussion of the term which not only refers to knowledge of the period but firmly contextualises an example with a clear explanation.

1 mark for the named archaeological site.
1 mark for actual example specific to this site.

NB If definition shows why term might **not** exist in their period but gives a reason and explains why, then this could be Level 2 (4 marks).

NB Christianity on its own without the context of Late Roman or other appropriate archaeological time period will not be rewarded.

Indicative content

Meaning

The worship/belief of a single paramount god rather than a whole pantheon of separate gods and goddesses.

Context and Exemplar

Prehistory

- Worship of one particular natural deity e.g. water / mother goddess at specific site such as Flag Fen with evidence of votive offering or Venus figurines e.g. Willendorf.

Egyptian

- Aten worship of Akhenaten shown in reliefs of temple/palace at Tell el Amarna. Here the royal family is caressed by the rays of the sun – talatat blocks now at Karnak.

Roman

- Christianity with e.g. evidence from the Water Newton treasure, the Hinton St. Mary mosaic. Lullingstone villa frescoes.

Question 2

- 02** Giving **at least one** archaeological example, explain what is meant by grave goods. (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.

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

Objects and/or food placed in the grave as offerings to the deceased and/or to accompany them into the afterlife, and help them when they get there.

Context and Exemplar

Prehistoric

- Beaker and archery equipment at Boscombe Down
- Chariot, chariot fittings and pork joints at Wetwang Slack
- Amphorae, bronze vessels, silver cup at Welwyn Garden City
- Cart, couch and golden shoes at Hochdorf.

Egyptian

- Chariots, funeral beds and canopic jars in KV62
- Pottery, flint knives in a predynastic grave from Gebelien
- Bed fittings and sedan chair in Hetepheres' grave in Cairo Museum.

Roman

- Sarcophagus, glass ointment vessels and silk dress in Spitalfields Lady
- Hobnailed boots and wooden coffins in East London Cemetery burials
- Female gladiator in London with pine cones.

Question 3

- 03** Giving **at least one** archaeological example, explain what is meant by propitiation/votives. (5 marks)

(Target AO2: 5)

L1: May discuss the term in general in the chosen period rather than with specific reference to anything concrete. Explanation and references will be at a basic level or lacking.

Marks 1-2: key words associated with definition (as underlined in **Meaning** below).

Marks 3: generic example.

L2: Discussion of the term which not only refers to knowledge of the period but firmly contextualises an example with a clear explanation.

1 mark for the named archaeological site.

1 mark for actual example specific to this site.

NB If definition shows why term might **not** exist in their period but gives a reason and explains why, then this could be Level 2 (4 marks).

Indicative content

Meaning

Making offerings to gods/ancestors/natural phenomena to make sure that they are in a good mood and receptive to human needs and demands. This may involve sacrifice and/or deposition of animals and precious objects to seal the bargain.

NB

- Propitiation is the action of appeasing, votives are the offerings.

Context and Exemplar

Prehistoric

- Bog bodies such as Tollund/Lindow/Old Croghan
- Battersea Shield and Waterloo Helmet thrown into Thames
- Exotic material and objects thrown into the sea at Flag Fen.
- Plaque, chain, currency bars and weaponry thrown into lake at Llyn Cerrig Bach

Egyptian

- Frescoes in temples and tombs of offerings to Ma'at
- Miniature votives to Satet on Elephantine Island
- Animal votives at Sakkara.

Roman

- Miniature bronzes at Coventina's Well and Uley
- Defixiones to win over the gods of underworld in Bath
- Pipeclay figurines of Venus from London and Paris.

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?
- f) the extent to which the religious and ritual significance of the site has been explained.

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.

Prehistoric Europe 30000BC to AD43

Question 4

- 04** In the context of religion and ritual, explain the significance of **either** Stonehenge **or** Maeshowe. (15 marks)

(Target AO2: 15)

Indicative content

Stonehenge

In the context of religion and ritual, the significance of Stonehenge is that it represents a uniquely important focus of ritual activity within a ritual landscape constructed and modified over a long period of time.

- Sarsen trilithons
- successive rebuildings
- timber and stone
- ditch and bank symbolism
- antlers in ditches
- heel stone and alignments
- totem poles in car park – continuity of worship
- burials
- healing properties?
- Bluestones and Preseli.

Maeshowe

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.

- Form and structure
- megalithic
- burials
- side niches
- light box
- alignment with solstice
- ancestors
- rebirth symbolism
- possible reuse of stone circle?
- acoustics

Ancient Egypt 3000BC to 50BC

Question 5

- 05** In the context of religion and ritual, explain the significance of **either** the tomb of Ramesses VI (KV9) in the Valley of the Kings **or** the tomb of Tutankhamun (KV62).
(15 marks)

(Target AO2: 15)

Indicative content

KV9

In the context of religion and ritual, the significance of KV9 is that it represents a well preserved example of a rock-cut tomb containing a wide range of imagery related to the Book of the Dead.

- Rock-cut tomb
- double burial
- paintings from the Duat
- guide to the underworld for pharaoh's soul
- sarcophagus
- Goddess Nut on ceiling giving birth to sun
- a number of elements of the Book of the Dead present.

KV62

In the context of religion and ritual, the significance of KV62 is that it constitutes a uniquely representative collection of grave goods and funerary equipment from a rock-cut tomb.

- Tutankhamun – unusual survival
- sarcophagus and coffins elaborate
- gold mask
- canopic equipment
- chariots and funerary beds
- Anubis shrine
- neonatal foetuses in small coffins
- wreaths
- nested shrines for coffins and canopics
- thrones and boxes
- paintings of baboons and Tutankhamun presented to Osiris and The Grand Vizier, Ay as Sem priest.

Roman Europe 753BC to AD410

Question 6

- 06** In the context of religion and ritual, explain the significance of **either** Lullingstone Villa or Uley. (15 marks)

(Target AO2: 15)

Indicative content

Lullingstone

In the context of religion and ritual, the significance of Lullingstone is that it represents a good example of changing belief and ritual practice and associated imagery within a household context.

- Villa with Christian chapel?
- frescoes of 'orantes' figures praying
- chi-rho symbolism
- alpha and omega
- hidden chapel for water nymphs
- fresco of nymphs with water emerging from their nipples.

Uley

In the context of religion and ritual, the significance of Uley is that it represents an important pilgrimage centre, with a variety of ritual practices and associated ritual structures.

- Temple complex
- rooms for pilgrims
- evidence of votives being sold
- animal bones
- votive objects pinned onto temple
- miniature votives
- caches of votives
- statues of Mercury and cult animal cockerel.

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: Identifies some appropriate material with some discussion. May include some reference to site evidence.

Or: Site-based discussion in which links to question are implied/secondary.

Or: A broader discussion which addresses the question but fails to develop the themes identified.

QWC: spelling will be more accurate than at Level 2, legibility fair, sophistication occasionally present and clarity more consistent than at Level 2.

Level 4

11-13 marks

Good responses: largely balanced and focused and the question is securely answered

Responses should discuss appropriate material, exemplified in more detail within a broader context.

QWC: spelling will be largely accurate, legibility very good, sophistication present more than not and clarity very consistent.

Level 5

14-15 marks

Excellent responses – the question is central to the answer

Answers might address a good range of appropriate material, drawing on well-chosen examples. Such top level answers may consider how well their discussion fits the examples and show real analysis and evidence of critical faculties being employed. May discuss the ambivalent nature of much archaeological evidence.

QWC: spelling will be almost perfect, legibility excellent, sophistication present in most responses and clarity of expression of a high standard.

Prehistoric Europe 30 000BC to AD43

Question 7

07 What evidence is there for religious leaders in prehistoric Britain and Europe? (15 marks)

(Target AO2: 15)

Indicative content

- Size and complexity of monuments
- elaborate rituals repeated
- astronomical calculations
- standardisation
- shaman burials – Upton Lovell
- important individuals buried near monuments – Amesbury Archer
- shamen in cave art?
- grooved ware
- regalia – Mold cape

Question 8

08 Discuss the range of evidence from henge sites in Britain. (15 marks)

(Target AO2: 15)

Indicative content

- Different types of henge
- regional variation in position of ditch and bank
- number of entrances
- special burials
- associated settlement at Durrington Walls
- timber/stone circles
- internal structures in timber – roofed?
- symbolism of primeval forest
- deposition of special pottery types
- viewing ritual
- part of ritual landscape.

NB. We would expect to see a clear definition of what a henge is within this answer. Despite its name Seahenge is NOT a henge, and the Stone Circle at Stonehenge is also NOT a henge.

Question 9

09 Compare and contrast a range of palaeolithic burials in Britain and Europe. (15 marks)

(Target AO2: 15)

Indicative content

Possible examples:

- Paviland Cave, mammoth artefacts, ochre
- Sungir with elaborate grave goods – old man and children
- Dolni Vestonice bizarre triple burial
- Grimaldi shell ornament
- La Ferrassie cemetery.

Question 10

10 Discuss the nature and purpose of causewayed enclosures. (15 marks)

(Target AO2: 15)

Indicative content

- Shape and size
- causeways and method of construction
- thorn fences
- vast open reeking cemeteries?
- body parts on surface and in ditches
- disarticulation and excarnation?
- part of system with long barrows?
- ritual and economic centres?
- Windmill Hill
- Mercer's work at Hambledon Hill.

Ancient Egypt 3000BC to 50BC

Question 11

11 Explain the main features of shaft tombs. *(15 marks)*

(Target AO2: 15)

Indicative content

- Miniature temple / mastaba on surface
- offering rooms/ Ka statues/ shrines/ colonnades
- deep vertical shaft
- horizontal galleries at bottom of shaft
- carved decoration? Remnants of sarcophagus
- grave goods and canopic equipment + body?

Question 12

12 Explain the main features of the mummification process in ancient Egypt. *(15 marks)*

(Target AO2: 15)

Indicative content

- Washing and anointing the body
- removal of entrails
- preservation of liver, stomach, lungs and intestine
- removal of brain with hook
- pack body
- cover incision with wadjet plate
- dry body with natron
- bandage and anoint with resin
- insert amulets.

Question 13

13 What evidence is there for religious leaders in ancient Egypt? (15 marks)

(Target AO2: 15)

Indicative content

- Pharaoh as chief priest
- Sem priest in opening of mouth ritual
- chief priest at Karnak Opet Festival
- wab priests carrying barque in Opet and Heb Nefer Festivals
- Hand of god/Wife of god
- Hem Netjer hierarchy of priestly ranks
- priestly regalia and equipment.

Question 14

14 Discuss the content and purpose of the 'Book of the Dead'. (15 marks)

(Target AO2: 15)

Indicative content

- Mixture of sources
- coffin texts
- pyramid texts
- scroll illustrated with vignettes
- elements chosen by buyer
- Books of Caverns, Duat and Gates etc.
- guide to demons and challenges of underworld
- weighing of the Heart
- negative confessions
- Ani in British Museum & Hunefer.

Roman Europe 753BC to AD410

Question 15

15 What evidence is there for 'mystery religions' in Roman Britain and Europe? (15 marks)

(Target AO2: 15)

Indicative content

- Mysteron = initiate
- Villa of the Mysteries
- detailed frescos showing revelation
- Christian initiation and baptism
- Christian silver at Water Newton
- Mithraism on Hadrian's Wall
- Mithraism in London and Ostia
- origins in near east
- Lullingstone Villa frescoes.

Question 16

16 What evidence is there for religious leaders in Roman Britain and Europe? (15 marks)

(Target AO2: 15)

Indicative content

- Lullingstone fresco of orantes – priests?
- inscriptions of haruspices like Memor at Bath
- Emperor as Pontifex Maximus – title on coins
- sculptures of popa on altars and distance slabs – Bridgeness
- inscription of priestly organisation at Herculaneum
- who used the Water Newton treasure?
- priestly regalia and equipment
- Piacenza liver in bronze to train soothsayers
- castration tool for priests of Cybele in York
- pater familias as priest in own home
- temple and house of Vestal Virgins in Rome.

Question 17

17 How did the Romans communicate with their gods? (15 marks)

(Target AO2: 15)

Indicative content

- Prayers to Lares and Penates statues or fresco
- House of the Vettii, Pompeii
- votive altars
- sacrificial victims' entrails
- votive objects and animals at cult centres
- curse tablets for bad requests
- Horace's poem on Fountain of Bandusia
- build/refurbish altar or temple – Ara Pacis.

Question 18

18 What influences did the natural world have on Roman religion and ritual? (15 marks)

(Target AO2: 15)

Indicative content

- Genii of places, River Tyne statue
- Pan and nymphs on Mildenhall dishes
- Lullingstone water nymphs
- Coventina's Well
- Bath Spring
- Fishbourne dolphins
- Christian symbol of pomegranate seeds at Hinton St. Mary.

Marking grid

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