



**General Certificate of Education  
June 2012**

**AS Archaeology 1011 ARCH1**

**Unit 1**

**The Archaeology of Religion and Ritual**

**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 students. 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 student’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.

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## SECTION A: The Terminology of Religion and Ritual

### Question 1

**01** Giving at least one archaeological example, explain what is meant by focus of attention.  
(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

An iconographic, sculptural or architectural feature that draws the attention of the onlooker/worshipper such that they concentrate on it and are drawn into the holy nature of the place where it resides. An adjunct to prayer and ritual.

#### Context and Exemplar

##### Prehistoric

- Heel stone at Stonehenge
- Spiral designs on kerbstones at Newgrange
- Totem poles in Stonehenge carpark
- Long Barrow on skyline at West Kennet
- Thornborough Henge alignment/structures

##### Egyptian

- Cult statues at Abu Simbel
- 'Colossi of Memnon' west bank Luxor
- Pylon gateways at Karnak
- Smiting scenes at Edfu

##### Roman

- Sculpture on pediment at Bath
- Cult statue of Antenociticus at Benwell
- Mithras altars and sculptures at Ostia
- Paintings in the Villa of the Mysteries at Pompeii

## Question 2

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

Exposure of bodies after death so that the flesh rots off the skeleton or is consumed by birds and animals in the way that Parsees still do in structures known as 'Towers of Silence'. The philosophy behind this ritual is presumed to be one of cleansing the body of its animal component so as to free the soul. The ritual may happen in an open field or indeed on a scaffold known as a 'sky burial' as practised by American 'First Peoples' and in Tibet.

#### Context and Exemplar

##### Prehistoric

- exposure in the open at Windmill and Hambledon Hills
- reburial of bones at West Kennet
- human remains in ditches of causewayed enclosures - disarticulation

##### Egyptian

Not applicable to this period

##### Roman

Not applicable to this period

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### Question 3

- 03** Giving at least one archaeological example, explain what is meant by ritual. (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

The activity, actions that past peoples carried out in line with what they believed. These may recur at specific times and are often repetitive and exhibit redundancy.

##### Context and Exemplar

###### Prehistoric

- Votive deposition in a lake at Llyn Cerrig Bach
- Votive deposition of pots, swords at Flag Fen
- Funerary rituals at West Kennet: song, dance and feasting
- Astronomical rituals at Stonehenge

###### Egyptian

- Opet Festival at Karnak and Luxor
- Heb Sed Festival at Sakkara
- Sacred marriage of Horus and Hathor at Edfu
- Heb Nefer en Inet Festival on west bank at Luxor

###### Roman

- Votive deposition at Coventina's Well
- Votive altars at Chesters Fort
- Taurobolium at Carrawburgh Mithraeum
- Sacrifice of animals on altar, Temple of Apollo at Pompeii

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## **SECTION B: Religion and Ritual of Prescribed Sites**

The criteria against which Section B responses will be marked consist of:

- a) how well has the student described the site?
- b) the extent to which the facts about the site are accurate
- c) how far is the response based on the physical evidence from the site?
- d) an understanding that archaeologists will draw on complementary evidence from other sites
- e) how well has the student been able to explain religious and ritual aspects of the site?

### **Generic Levels Mark Scheme**

**Below Level 1            0 marks**

**Answers with no merit or relevance to the question set.**

Responses at this Level will not relate to the designated site and/or the ritual and religious aspect of the evidence.

**Level 1                    1-3 marks**

**Fragmentary or fleetingly relevant responses**

Responses at this Level will demonstrate a limited knowledge of the designated site, variable accuracy with little or no understanding of religion and ritual and are unlikely to make any reference to physical evidence from the site.

QWC: spelling will be partially inaccurate, legibility poor, sophistication very sporadic and clarity less than consistent.

**Level 2                    4-6 marks**

**Muddled, limited or poorly focused responses containing relevant points**

Responses at this Level will:

**Either:** describe the designated site more confidently; accuracy of facts will still be variable but better than at the previous Level and include some understanding of religion and ritual; there should be some limited reference to the actual physical evidence from the designated site

**Or:** display a limited knowledge of the generality of the religious and ritual context that is loosely connected to the designated site

QWC: spelling will be partially accurate, legibility acceptable, sophistication sporadic and clarity reasonably consistent.



**Level 3**

**7-10 marks**

**Partially successful responses: focused but limited or detailed but unfocused or unbalanced.**

Responses at this Level will:

**Either:** indicate a sound knowledge of the designated site, largely accurate, demonstrating confident understanding of religion and ritual with confident reference to the physical evidence.

**Or:** display a sound knowledge of the generality of the religious and ritual context that is loosely connected to the designated site

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

**Level 4**

**11-13 marks**

**Good responses: largely balanced and focused**

Responses at this Level will display a good knowledge of the site, that is accurate, and clearly demonstrates the significance of religion and ritual, well related to the complementary physical evidence from the designated site.

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

**Level 5**

**14-15 marks**

**Excellent responses**

Responses at this Level will include all aspects of Level 4, and also show awareness of the principle that archaeologists will draw on other sites in order to understand the significance of the designated site.

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

## Prehistoric Europe 30 000BC to AD43

### Question 4

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

#### (Target AO2: 15)

In the context of religion and ritual the significance of Newgrange is a prominent marker in the landscape containing multiple burials with evidence for ritual activity and decorated with symbolism and special features such as the 'light box'.

#### Indicative content

- structure and shape
- symbolism in art
- sacrificial bowls
- human remains
- sound effects
- Light box and solstice

In the context of religion and ritual the significance of Thornborough is a large landscape feature comprising a series of inter-related henge monuments and other associated ritual monuments that provide a 'window' into ritual practice in the Neolithic period.

- three related henge monuments in Yorkshire
- over a mile in length
- may contain inner timber structures
- cropmarks clearly show standard ditch & bank arrangement
- two entrances
- part of ritual landscape which also contains a 'cursus' through the central henge
- fieldwalking results show concentrations of lithics and grooved ware pottery
- suggests periodic revisits to site
- closest parallel is Dorchester

#### **NB**

***Clearer delineation between the description of the feature(s) of the site and the religious and ritual significance, would be helpful to schools and colleges.***

***The style adopted in June 2011 is required – please amend as indicated.***

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## Ancient Egypt 3000BC to 50BC

### Question 5

- 05** In the context of religion and ritual, explain the significance of **either** Medinet Habu **or** The Temple of Horus at Edfu. (15 marks)

#### (Target AO2: 15)

In the context of religion and ritual the significance of Medinet Habu is a special temple in which to celebrate and commemorate the life of a Pharaoh, in this case Ramesses III. A place to make offerings and carry out rituals on the West Bank of the Nile associated with the 'Beautiful Festival of the Valley.'

#### Indicative content

- main temple to Ramesses III
- subsidiary temple to Amun
- Shrines of the 'Adoratrices' - votaresses
- connection with the Ogdoad
- symbolism of paintings and columns
- statues
- symbolism of outer wall – temenos
- Maât and depictions of war – Sea Peoples representing chaos and order
- sacred lake, pylons and migdol gate, nilometer

In the context of religion and ritual the significance of the Temple of Horus, Edfu is a classic Hellenistic cult temple and focus for the worship of the falcon god Horus. Famous for its beliefs showing 'the contendings of Horus and Seth' with symbolism of 'good and evil' with Seth portrayed as a small hippopotamus. A place for offerings and focus of attention of worshippers on statues of Horus. Also site of the festival of the divine marriage of Horus and Hathor.

- Mammisi or 'birth house'
- Pylon gateways
- smiting scenes and Ma'at
- scenes of Horus and Seth as a hippo
- structural elements
- holy of holies and shrine
- sacred barque scenes
- temenos wall
- marriage of Horus and Hathor

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**Roman Europe 753BC to AD410****Question 6**

- 06** In the context of religion and ritual, explain the significance of **either** the Temple of Mithras, Carrawburgh **or** the temple complex at Bath. (15 marks)

**(Target AO2: 15)**

In the context of religion and ritual the significance of the temple of Mithras Carrawburgh is a cult temple to the foreign god Mithras and his associated 'mystery religion' significant for its layout, altars and ritual devices using light effects.

**Indicative content**

- fort and military connections
- low-lying near fort
- rectangular
- benches inside
- low light
- altars and light effects
- symbolism of bull & taurobolium
- Cautes and Cautopates

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

- Bath itself
- associated features
- sacred spring
- arch and temple
- Gorgon sculpture
- tombstones and inscriptions
- votive altars
- pedimental sculpture
- defixiones

## **SECTION C: Religion and Ritual in Cultural Context**

### **Generic Levels Mark Scheme**

#### **Below Level 1**

**0 marks**

#### **Answers with no merit or relevance to the question set**

Responses at this level may be of reasonable length and may contain archaeological examples and material but they will not respond to demands of this specific question. The student may have incorrectly interpreted a concept or simply responded to a word or phrase in the question by writing all they can think of about that 'trigger'.

#### **Level 1**

**1-3 marks**

#### **Fragmentary or fleetingly relevant responses**

Purely descriptive responses which contain some relevant content.

QWC: spelling will be partially inaccurate, legibility poor, sophistication very sporadic and clarity less than consistent.

#### **Level 2**

**4-6 marks**

#### **Muddled, limited or poorly focused responses containing relevant points but a limited attempt to answer the question**

Responses which attempt to define appropriate material although this will not be coherent. Alternatively, valid responses which are little more than lists either of possible evidence or types of approach.

QWC: spelling will be partially accurate, legibility acceptable, sophistication sporadic and clarity reasonably consistent.

#### **Level 3**

**7-10 marks**

#### **Partially successful responses: focused but limited or detailed but unfocused or unbalanced. Answers at this level are likely to be site-led, rather than concept-led responses.**

**Either:** identifies some appropriate material with some discussion. May include some reference to site evidence.

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

**Or:** a broader discussion which addresses the question but fails to develop the themes identified

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

**Level 4**

**11-13 marks**

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

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

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

**Level 5**

**14-15 marks**

**Excellent responses – the question is central to the answer**

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

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

## **Prehistoric Europe 30 000BC to AD43**

### **Question 7**

**07** Discuss the variety of grave goods deposited in prehistoric graves in Britain. (15 marks)

**(Target AO2: 15)**

#### **Indicative content**

- ivory objects at Paviland Cave
- arrowheads & pottery at West Kennet
- bows/arrows/beakers/gold jewellery at Amesbury
- macehead & copper daggers at Bush Barrow
- shaman's equipment at Upton Lovell
- chariot burials at Wetwang Slack

### **Question 8**

**08** What evidence have long barrows provided for ritual activity? (15 marks)

**(Target AO2: 15)**

#### **Indicative content**

- excarnation – Fussell's Lodge
- re-use of bones
- arrangement of bones
- feasting in forecourt – West Kennet
- simple grave goods
- symbolism of shape and location
- Portal stone mortuary houses
- part of ritual landscape
- Sequence of events - Windmill Hill
- Acoustics?

### Question 9

**09** What meanings have been suggested for the abstract signs and symbols found in palaeolithic cave art in Europe?

*(15 marks)*

**(Target AO2: 15)**

#### Indicative content

- spears and arrows?
- animals as symbols
- therianthropes
- totemic symbols
- male & female symbols
- huts
- entoptic symbols
- connection to neuropsychology
- zigzags & grid forms seen in trance
- hallucination and altered states of consciousness
- trance dancing in South Africa – analogy with European caves
- Peche Merle, Lascaux

### Question 10

**10** What evidence is there for burial in mesolithic Britain and Europe?

*(15 marks)*

**(Target AO2: 15)**

#### Indicative content

- bodies in midden deposits
- Teviec & Hoedic
- inhumations
- grave goods
- antlers, swan's wings, flint knives and animal teeth
- Vedbaek and Vaenget Nord
- cave burials at Aveline's Hole
- Oleneostrovski Mogilnik
- Skateholm



## **Ancient Egypt 3000BC to 50BC**

### **Question 11**

**11** Explain the main elements of the Heb Sed Festival.

*(15 marks)*

**(Target AO2: 15)**

#### **Indicative content**

- connected to pharaoh's authority
- every thirty years
- tasks to fulfil
- running and hunting
- 'The Great Stride' – Hatshepsut in Red Chapel at Karnak
- symbolic wearing of crowns
- feasting and drinking
- Heb Sed court at Sakkara
- renew the power of the pharaoh
- dummy temples
- dais & awning
- Apis Bull running alongside – Red Chapel at Karnak and Sakkara
- raising of Djed Pillar (represents societies backbone) – images in galleries of Step Pyramid and at Abydos
- Den's token seen at Abydos (show king with crown and running)

### **Question 12**

**12** What roles did women fulfil in the ritual of ancient Egypt?

*(15 marks)*

**(Target AO2: 15)**

#### **Indicative content**

- pharaoh's wife
- actual roles?
- psychology of women in myth
- wife of god/ hand of god priestess
- Chantress of Amun – Asru in Manchester Museum
- Hatshepsut as pharaoh
- Nefertiti and Aten worship
- singers
- dancers
- acrobats
- musicians

### Question 13

13 Explain the connections between the Abydos complex and the worship of Osiris.

(15 marks)

(Target AO2: 15)

#### Indicative content

- deathplace of Osiris
- Umm el Qaab
- pilgrimage
- early kings' burials
- role of Seti I?
- Seti and Ramesses' temple
- Festival of Osiris
- Osireion
- raising of Djed Pillar
- stelae of Nespaquashuty – shows him and his wife going on a pilgrimage to the Festival of Osiris

### Question 14

14 Explain how the behaviour of animals gave rise to particular beliefs in Ancient Egypt.

(15 marks)

(Target AO2: 15)

#### Indicative content

- Emphasis on behaviour
- apotropaic Anubis and cobra and vulture
- scarab beetle and offspring – rising of the sun
- ibis bird and Thoth
- hawk and Horus
- cow and Hathor
- cat and Bastet
- lioness and Sekhmet
- hippo and Tawaret
- Baboons – offspring of the sun
- crocodile and Sobek - Kom Ombo
- Ammit embodies the three fiercest animals (Crocodile, Hippo & Lion)
- Tiliapia fish and eggs - Nebamun

## Roman Europe 753BC to AD410

### Question 15

15 Outline the various types of Roman cremation practices.

(15 marks)

(Target AO2: 15)

#### Indicative content

- 'Bustum' burials at Birdoswald and Verulamium
- Burnt area
- Ash and bones
- Possibly broken artefacts/grave goods
- Ash glass jars and 'Face Urns'
- Pipe burials e.g. Bury St Edmunds
- Pots in flower arrangement – structured deposition at Upper Hyde St and Brook St Winchester

### Question 16

16 Discuss the evidence for sacrifice in Roman ritual.

(15 marks)

(Target AO2: 15)

#### Indicative content

- animal remains on temple sites
- Temple of Mercury at Uley
- pig, lamb and bull depictions on altars
- haruspicy
- model liver in bronze from Piacenza
- knife on altar at Benwell
- pictures of 'popa' with axe in Pompeii
- sacrifice in the arena
- votive offerings on altar inscriptions
- symbolic killing – miniature spears at Woodeaton
- sacred spring

**Question 17**

**17** Discuss the use of art and iconography in conveying religious ideas in Roman Britain and Europe.

*(15 marks)*

**(Target AO2: 15)**

**Indicative content**

- chi-rho & pomegranate in Christianity - Hinton St. Mary
- miniature objects to symbolise gods/goddesses
- animals as symbols
- art in fresco painting - Lullingstone nymphs, chi-rho and 'orantes'
- phallic symbols
- statuettes
- scallops on coffins
- statues of genii
- art in mosaics – Bignor & Brading

**Question 18**

**18** Discuss the physical evidence for local deities in Roman Britain and Europe.

*(15 marks)*

**(Target AO2: 15)**

**Indicative content**

- statues on Hadrian's Wall
- three goddesses
- genii cucullati
- genius of River Tyne
- water nymphs at Lullingstone
- genius of sacred spring at Bath
- Nodens
- Antenociticus at Benwell
- Coventina's Well

**Marking grid**

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

**UMS conversion calculator** [www.aqa.org.uk/umsconversion](http://www.aqa.org.uk/umsconversion)