

A-LEVEL ARCHAEOLOGY

ARCH1 The Archaeology of Religion and Ritual
Mark scheme

2010
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Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts: alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

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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SECTION A: The Terminology of Religion and Ritual**Question 1**

01 Giving at least **one** archaeological example, explain what is meant by cremation.

[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. 4-5

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 disposal of a dead body specifically by burning it to destroy the flesh and a large part of the bone. The body is thus thought to be freed from its earthly 'prison' and enabled to pass on to whatever afterlife the specific culture imagined to exist. Notions of freedom and purification may have been dominant here alongside practical and hygienic considerations. The actual method may involve a pyre or not and the ashes/remains may be laid out in a variety of ways and often in containers made of ceramics or glass. The remains may be accompanied by grave goods and food offerings. Burials containing cremations may be single or in a cemetery and may have a mound erected over the grave.

Context and Exemplar**Prehistoric**

- Bronze Age cremations in collared and other urns, or placed in pits without an urn, which were often inverted for symbolic reasons such as those at Lockerbie Academy or Barton under Needwood

Egyptian

- cremation was not part of Egyptian practice

Roman

- Cremations from Brundon in glass jars in the Ipswich Museum or cremations in pits along the road into Birdoswald fort near Hadrian's Wall. Also at Verulamium and Winchester. Could be identified as 'early Roman' practice.

Question 2

02 Giving at least **one** archaeological example, explain what is meant by worship.

[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. 4-5

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 piglambull on altars
- frescoes at Villa of Mysteries
- prayers on votive altars
- hands raised in Lullingstone frescoes

Question 3

03 Giving at least **one** archaeological example, explain what is meant by rites of intensification.

[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. 4-5

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**

Rites of intensification serve specifically to pull members of societies together, especially in times of crisis, by giving them a common goal, a feeling of solidarity, involvement in a shared endeavour and reinforce shared values. This may involve communal worship, prayer and exposure to supporting stimuli such as sound, smell and light.

Context and Exemplar**Prehistoric**

- It is difficult to be sure in this period but one may presume that the deposition of votives at Flag Fen or the communal activities such as processions linking Durrington Walls and Stonehenge might constitute this kind of practice

Egyptian

- The big national festivals served this purpose as can be seen in the friezes at Luxor depicting the details of the Opet festival such as feasting.

Roman

- The ritual surrounding the games in the Colosseum in Rome while superficially about entertainment is at a deeper level an atavistic celebration of issues of fertility and sacrifice that hold the Roman people together and reinforce shared values. Gatherings at the graveside at sites such as Verulamium, and communal worship at altars within temple precincts, such as the one at Colchester or depicted in the Bridgeness carving.

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 Vedbaek.

[15 marks]

(Target AO2: 15)

In the context of religion and ritual, the significance of Vedbaek is that it is a collection of Mesolithic cemeteries containing a range of unusual burials alongside others which are typical of the period. The evidence is sufficient in scale to show patterns of ritual behaviour which hint at a commonality of belief across a whole region of Europe at this time.

Indicative content

- Mother and child burial
- Swan's wing
- Flint knives
- Deer/elk teeth as grave goods
- Use of ochre – symbolism
- Bøgebakken
- Skateholm

Ancient Egypt 3000BC to 50BC**Question 5**

05 In the context of religion and ritual, explain the significance of Tell el-Amarna.

[15 marks]

(Target AO2: 15)

In the context of religion and ritual, the significance of Tell el-Amarna is a unique example of a cult site built at the same time with a specific form of worship in mind connected to the outdoor and public nature of the monotheistic religion of Atenism which includes a complex of temples, palaces and tombs alongside the dwellings of artisans which all reflect Akhenaten's vision in their style, fabric and layout.

Indicative content

- Heresy of Akhenaten & Nefertiti
- Monotheism
- Colossi of Memnon
- Overthrow of Amun & priests
- New city – Akhetaten
- Boundary Stelae
- Hymn to the Aten
- Gem – pa – Aten
- Offering tables
- New art style & symbolism
- Window of Appearance
- Royal tombs

Roman Europe 753BC to AD410

Question 6

- 06** In the context of religion and ritual, explain the significance of Coventina's Well and the Shrine of Antenociticus at Benwell.

[15 marks]

(Target AO2: 15)

In the context of religion and ritual, the significance of the Shrine of Antenociticus at Benwell and Coventina's Well is that it represents a pair of Romanised local gods on a small scale, both associated with the military on Hadrian's Wall with sculptural evidence and evidence of ritual in the one case at an altar and in the other case at a liminal place.

Indicative content

- Small apsidal cult temple
- Altar with inscriptions by senior military personnel
- Head of cult statue in local Celtic style with horns of hair and a torc
- Probably full statue originally
- Coventina well structure built to keep out water
- Near to Carrawburgh Mithraeum
- Several altars one with three figures
- Coventina shown as water nymph
- Set of miniature animals as offerings & coins, pots
- Two incense burner pots

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 Outline the principal features of **either** long barrows **or** chambered tombs.

[15 marks]

(Target AO2: 15)

Indicative content

Long Barrows	Chambered Tombs
Earthen mound	Sea Eagles
Grave goods simple	Cremations
Disarticulated bodies	Ablution vessels
Patterned burial of body parts	Megalithic art
Forecourt	Orthostats
Portal stones	Stalls
E-W orientation/landscape position	Corbelling
Evidence for feasting	Pottery
Element in ritual landscape	Light effects
Ascott under Wychwood	Gavrinis
Hazleton	Isbister
West Kennet	Quoyness
Street House	Cairnholy I
Haddenham	Barclodiad y Gawres
Wayland's Smithy	Bryn Celli Dhu
Foulmire Fen	Quanterness
South Street	Midhowe
	Maes Howe
	Knowth
	Dowth
	Hetty Pegler's Tump
	Nympsfield

Question 8

08 Explain the possible meanings behind examples of Palaeolithic wall art from **two** different cave sites.

[15 marks]

(Target AO2: 15)

Indicative content

- Suggested range of interpretations:
- Art for Art's sake
- Caves as cathedrals
- Trance, entoptics & shamanism
- Sympathetic hunting magic
- Education and coming of age
- Totemism
- Symbolism based on location

Possible contexts for explanation

Lascaux	Les Trois Freres
The Birdman	Therianthrope
Ithyphallic stickman	Trance posture
Bird's head and toes	Musical instrument
Near staff with bird's head	Blood/Mucus stream Or musical instrument (Breuil)
Near bison dying	Entoptic images
Symbols – spears?	Reindeer/Bull
Explain range of interpretation	Explain range of interpretation

Other possible sites include: Rouffignac, Chauvet, Altamira, Pech Merle, Cresswell Crags

Question 9

09 Outline the evidence from **two** Iron Age burial sites of different types.

[15 marks]

(Target AO2: 15)

Indicative content

Please read the columns vertically in this question

Wetwang Slack	Welwyn Garden City
Large cemetery	Square pit burial
Square mounds	Cremation c 20AD
Chariot burial c 400BC	Amphorae
Food grave goods	Italian silver cup
Horse & chariot harness	Bronze utensils Bucket
Female occupant	Glass gaming counters

Other contexts: Owslebury, Westhampnett, Vix

Question 10

10 What evidence is there that visible features of the heavens such as the moon, stars and other astronomical bodies were ritually significant in the prehistoric period?

[15 marks]

(Target AO2: 15)

Indicative content

Astronomical alignments	Callanish
Solar alignment	Newgrange/Maeshowe, Stonehenge, Solstice stone at Beltray
Lunar alignment? Moonlight?	Drombeg recumbent stone circle
Constellation shapes	Thornborough, Orion, Nebra Disk
Seasonal celebration	Henges - Beltane
Stone circles	Ring of Brodgar

Ancient Egypt 3000BC to 50BC**Question 11**

11 What evidence is there that ancient Egyptians made sacrifices at sacred sites?

[15 marks]

(Target AO2: 15)

Indicative content

Pilgrimage & mummified animals	Saqqara
Funeral offerings	Hau Nefer at Saqqara: Tebet el Geish
Temple sacrifice	Reliefs at Karnak
Festival sacrifice	Opet reliefs at Luxor
Stelae	Tomb of Nebamun feast scenes - funeral
Strangled cat mummies	Pakhet and Bastet Temple

Question 12

12 Explain the nature and purpose of the four canopic jars.

[15 marks]

(Target AO2: 15)

Indicative content

Four sons of Horus	Hetepheres in Cairo Museum
Contain internal organs at funeral	Tutankhamun's coffinettes
Physical protection in oil	Duamutef-Qebehsenuf-Imsety-Hapi
Apotropaic protection	Jackal-Falcon-Human-Baboon
Change in style over time	Liver-Lungs-Intestines-Stomach
Decoration & form	Canopic jar/chest/shrine
Apotropaic goddesses	Isis-Neith-Nephthys-Selkhet

Question 13

13 Outline the role of 'Khepri' in Egyptian religion.

[15 marks]

(Target AO2: 15)

Indicative content

Proxy for the sun	Tutankhamun's cartouche
Lift the sun each morning	Tutankhamun's tomb
Symbol for the movement of sun	Tomb of Ramesses VI / KV9
Symbolic hieroglyph	'Scarab' models with spells
Symbolic of rebirth	'Heart scarab' Book of the Dead
Protection as amulet	

Question 14

14 Explain the roles of ritual specialists in ancient Egypt.

[15 marks]

(Target AO2: 15)

Indicative content

Carry out ritual	Priests with barque Karnak
Singing	Asru chantress of Amun
Music	Tomb of Raia blind harpist
Leading prayer	Dancers & harpists (benet) at Karnak
Sacrifice animals	Luxor reliefs of Opet Festival
Feed, anoint, clean divine image	Hau Nefer at Saqqara
Ritual ablution	Karnak sacred lake
Keep calendar	Kom Ombo

Roman Europe 753BC to AD410**Question 15**

15 Outline the range of grave goods found in Roman burials.

[15 marks]

(Target AO2: 15)

Indicative content

Hobnailed boots	Western Roman London cemetery
Glass cosmetic vases	Spitalfields Lady
Lead coffin	Spitalfields
Spears & shields	Osteria dell'Ossa
Pine cones	Gladiator girl

Question 16

16 Explain the religious content of mosaics from **two** different sites in Roman Britain.

[15 marks]

(Target AO2: 15)

Indicative content

Please read these columns vertically for this question.

Hinton St. Mary	Bignor Villa
Christian iconography	Pagan iconography
Image of Christ	Four seasons mosaic
Chi-Rho symbol	Four distinct personifications of seasons
Pomegranate symbol	Relation to business of the villa
Four evangelists	Portrait of Venus

Other examples might include:Chedworth, Brading, Lullingstone, Fishbourne and Rockbourne

Question 17

17 Choose **one** aspect of Roman religion and outline how its iconography supported its message.

[15 marks]

(Target AO2: 15)

Indicative content

Mithraic religion	
Physical structure of temples	Carrawburgh
Internal structure of temples	Ostia
Associated sculpture of Mithras	Walbrook, London
Cautes & Cautopates	Carrawburgh/Newcastle Museum
Scorpion, dog & mithraic bull	Walbrook/Museum of London
Mithras's attributes	
Altars and their decoration	
Apotropaic magic	
Phallic symbols	All answerable by reference to material from Pompeii and Herculaneum
Tintinnabula	
'Cave Canem' dog mosaics	
Music during ritual	
Lares & Penates	

Other appropriate contexts: 'Do ut Des', Christianity or Mystery Religions.

Question 18

18 Outline the principal features of a classical Roman temple complex.

[15 marks]

(Target AO2: 15)

Indicative content

Temenos area	Sulis-Minerva at Bath
Altar	Apollo in Pompeii
Podium/platform	Claudius at Colchester
Peristyle/colonnade	Jupiter in the Forum, Rome
Main 'Cella'	The 'Maison Carree' Nimes
Internal/external sculptural decoration	Sulis-Minerva at Bath
Cult statue	Mercury at Uley
Peripheral ancillary buildings – bath, guest rooms	Lydney Park

Marking grid

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