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A-LEVEL

# Archaeology

ARCH1 The Archaeology of Religion and Ritual  
Mark scheme

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2010  
June 2015

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Version 1: Final Mark Scheme

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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.

Further copies of this mark scheme are available from [aqa.org.uk](http://aqa.org.uk)

## Section A: The Terminology of Religion and Ritual

### Question 1

- 01 Giving **at least one** archaeological example, explain what is meant by ancestor/ancestor cult.

[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

The worship of a collective group of former, now deceased, venerated members of society often inside the home or in a specially designated ritual structure on the grounds that they may be able to intercede positively in the affairs of the living. They are usually expressly linked to particular families yet part of a larger amorphous group. They may be seen as partly malevolent beings who need to be propitiated and/or as well-meaning spirits who may offer advice about the harvest or have influence over the gods in view of their greater proximity to them than mortals. Small offerings are often made to them and they may be represented in sculptural form.

#### Meaning

#### Context and Exemplar

##### Prehistoric

- Movement of bones in and out of neolithic monuments such as West Kennet Long Barrow

##### Egyptian

- Worship on stelae and in houses at the workers' village at Deir el Medina

##### Roman

- Mausolea and ancestor busts at Pompeii and in Rome – the Ara Pacis Augusti
- the catacombs in Rome: niches/alcoves for the storage of cremation jars, Roman festivals of returning to cemeteries to venerate ancestors/recently departed family members.

## Question 2

- 02** Giving **at least one** archaeological example, explain what is meant by priest/ritual specialist.

[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

**Individuals who lead collective worship, lead ritual practice and who may be a repository of religious information. They may be permanent or temporary and are often marked out in their role by special clothing and regalia. They are often seen as intermediaries between mortals and the gods. Their roles may be formalised or totally informal. Their roles may involve music, trancing and prayer.**

#### Context and Exemplar

##### Prehistoric

- Organisers of ritual activity at Stonehenge/Flag Fen/Thornborough, the Deal crown, some Bog people, the Amesbury Archer, the 'shaman' burial from Devizes and the antler headdress from Star Carr.
- Palaeolithic disabled burials? The Aldhouse-Greens argue may be shaman, eg the shaman from Brno, the Dolni Vestonice triple burial, the Sungir burials and even the exploding figurines from Dolni Vestonice

##### Egyptian

- Priests at Karnak, Hau Nefer at Saqqara, Pharaoh as chief priest, Sem priests, Asru the chantress of Amun in Manchester Museum

## Roman

- Model liver in bronze from Piacenza – haruspicy, priests making libations and sacrifices of pig-lamb-bull on altars and on distance slab from Bridgeness in Edinburgh Museum, text from priestly college in Herculaneum, Lucius Marcius Memor
- Sceptre head from Godstone, Surrey, the fact that the presence of the priest can be inferred from the scale of the altar and focus of attention at temple sites such as the Temple of Claudius, Colchester

## Question 3

03 Giving **at least one** archaeological example, explain what is meant by sacrifice.

[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

**Dedication of a person or thing through killing or destruction to propitiate spirits and deities. The making of an offering to a deity or ritual place which most frequently involves killing an animal which is sacred to the deity in the expectation that its flesh and blood will in some way nourish the god in a metaphorical sense or the symbolic ‘killing’ or breaking of an object Sacrifice usually happens according to specific ritual practices, accompanied by specific music and prayer, executed with specific utensils and carried out in a specific place and sometimes on a man-made altar.**

## Context and Exemplar

### Prehistoric

- Sacrificed people Lindow, Old Croghan and Cashel Bog Bodies from the late Iron Age. Objects into water at Flag Fen

- Prehistoric exemplification could include bog bodies such as Clonycavan and Old Croghan Man

### **Egyptian**

- Specially bred animals, such as falcons and cats, were mummified and offered up at Saqqara by pilgrims as sacrifices to the eponymous gods of particular animal cemeteries – the cat goddess Bastet for example. Sacrifice of foreign prisoners to Ma'at

### **Roman**

- Scenes of sacrifice are to be seen on Roman sculptural media such as the Bridgeness distance slab in Edinburgh Museum which shows a 'papa' sacrificing a pig, lamb and bull at an altar. In many contexts it can be taken to mean the symbolic 'killing' or breaking of an object as an offering to a deity, e.g. symbolically broken/bent miniature artefacts such as spears from the Roman temple at Woodeaton, Gloucestershire.

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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 Hochdorf.

**[15 marks]**

**(Target AO2: 15)**

In the context of religion and ritual, the significance of Hochdorf is that it represents a major Iron Age burial mound, containing a chariot and rich grave goods including a huge cauldron and gold items of high status.

### **Indicative content**

- square burial chamber underground
- Burial covered by mound
- lined with logs
- 45-year old man
- 4-wheeled cart/chariot
- buried on bronze couch
- funeral games – warriors on back of couch
- 'caryatids' on casters of couch
- drinking horns on wall
- feasting and drinking
- large cauldron with lion handles full of mead
- gold dagger and shoes and belt
- badger fur cloak
- high status Halstatt burial
- prestige goods
- grave goods as ideological statements
- ceremony for collective cohesion

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

### **Question 5**

**05** In the context of religion and ritual, explain the significance of the tomb of Tutankhamun (KV62).

**[15 marks]**

**(Target AO2: 15)**

In the context of religion and ritual, the significance of the Tomb of Tutankhamun (KV62) is that it represents the only tomb in the Valley of the Kings to have survived with its grave goods largely intact.

### **Indicative content**

- 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, Ay as Sem priest
- pharaonic authority underpinned by ritual supernatural power
- reworking/disposal of outmoded Amarna objects

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

- 06** In the context of religion and ritual, explain the significance of the Roman Lady from Spitalfields Market.

**[15 marks]**

**(Target AO2: 15)**

In the context of religion and ritual, the significance of the Roman Lady from Spitalfields Market is that it is a sealed and elaborately decorated stone sarcophagus and lead coffin of the late Roman period from the heart of Roman London. It contains a well preserved skeleton of a woman of high rank together with high-quality grave goods and clothing. The whole burial presents much information about mortuary practice, belief and symbolism. It is just one of the burials from a large Roman cemetery which stands out for its high status.

**Indicative content**

- stone sarcophagus
- lead coffin
- scallop and rope motifs
- Venus symbolism
- skeuomorphism
- bay leaf wreath
- silk and gold thread dress
- glass cosmetic containers
- hair ornaments
- combination of pagan & Christian references
- metaphors of journey and transition
- unguents as part of purification ceremonies
- near Ermine Street

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**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 key features that bog bodies have in common.

**[15 marks]**

**(Target AO2: 15)**

**Indicative content**

<b>Common features</b>
Deposition in bog
Unusual state of preservation
Naked
Nooses/bracelets
Hair preparation
Threefold death
Torture
Pinned into bog
Liminality
Reaction to Environmental change

<b>Site examples</b>
Lindow Man
Oldcroghan
Cashel
Tollund
Grauballe
Borre Fen
Yde girl & Windeby boy
Clonycavan
Tacitus: Germania
Weerdinge couple

**Question 8**

**08** Describe the processes and possible purposes of excarnation in the Neolithic period.

**[15 marks]**

**(Target AO2: 15)**

**Indicative content**

<b>Purposes</b>
Allow flesh to be removed
Cleanse hygienically
Cleanse spiritually
Free the soul
Allow access to the afterlife
Reveals & mediates ambiguity between individual and society
Long term process to deal with ambiguity & disruption occasioned by death

<b>Processes</b>	<b>Site examples</b>
Exposure of bodies to the elements	Windmill Hill
'Sky burial'	Hambledon Hill
Disarticulation/'butchery' marks	Parsee Towers of Silence/Tibetan practice
Bodies in ditches	West Kennet
Moving bones around landscape	Windmill Hill
Ancestors	West Kennet
Communal dead	American Indian practice

**Question 9**

**09** Explain the links between landscape and religion in prehistory.

**[15 marks]**

**(Target AO2: 15)**

**Indicative content**

Astronomical alignment: microcosm of heavens on earth	Stonehenge/Thornborough
Water features: liminal features and 'underworld'	Flag Fen/LLyn Cerrig Bach
Landscape features: other natural features that suggest spiritual ideas such as hills. Landscapes of the living & the dead. Symbolism of stone & wood.	Silbury Hill/Stonehenge & Durrington Walls
Cosmovision: links people to spiritual & physical world	Stonehenge/Durrington
Ritual landscapes: collections of monuments that work together to enable enactment of ritual & which exploit the natural landscape	Avebury – Silbury – West Kennet
Barrows on skyline above settlements: link to heavens/ancestors	Adam's Grave

**Question 10**

**10** Outline possible evidence for symbolism at prehistoric monuments.

**[15 marks]**

**(Target AO2: 15)**

**Indicative content**

Cup and ring marks	Rudston & Gavrinis
Spirals & lozenges	Knowth / Blombos Cave
Sound symbolism	Stone circles / Caves
Light symbols	Maes Howe/Newgrange Lascaux
Liminal symbols	River Thames
Purification symbols	Defleshing at Windmill Hill
Stone = dead tree = live	Stonehenge & Durrington Walls
Healing symbols	Bluestones at Stonehenge
Entoptic symbols	Lascaux / Pech Merle
Venus figurines	Willendorf / Laussel / Lespugue
Animals as Symbols	Cosquer / Chauvet / Rouffignac
Role in symbolic rebirth of ancestors	Newgrange & Maes Howe
Role in choreographed performance	Lascaux



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

- 11 Outline the archaeological evidence for the nature and purpose of the 'Opet Festival'.  
[15 marks]

**(Target AO2: 15)****Indicative content**

Celebrate the inundation & rebirth	Karnak
Re-establish power of the Pharaoh	Luxor rear shrine
Public worship and celebration	Luxor friezes
Display god Amun to people	Barques and barque shrines
Listen to public prayers Barque nods in assent	
Re-enact the Amun creation myth	Structure of Karnak/Hypostyle Hall
'way stations' – role of	Karnak
Move Karnak triad to Luxor & back	
Protective role of sphinx avenues	

**Question 12**

- 12 Outline the archaeology of Egyptian temples and what it tells us about how they were used.  
[15 marks]

**(Target AO2: 15)****Indicative content**

Mortuary Temple	Medinet Habu/Ramesseum
Cult temple	Edfu/Dendera/Karnak/Kom Ombo
Structural comparison	Luxor v Deir el Bahri
Iconographic comparison	Extol pharaoh v stories of god
Ritual use comparison	Deified pharaoh v particular god
Graded spaces	
Public & open to sacred & private	
Pylon/hypostyle/sanctuary etc	
Creation & rebirth alongside political powerplay	
Location	East Bank or West Bank
Time?	Khufu / Hatshepsut/Ramesses II/ Ramesses III

**Question 13**

**13** Describe the archaeological evidence for the roles of the deities Horus and Seth in Egyptian religion.

**[15 marks]**

**(Target AO2: 15)**

**Indicative content**

Horus	Palette of Narmer
Messenger of the gods	Edfu Temple
Sky god	Hierakonpolis statue
Husband of Hathor	Edfu and Dendera
Son of Osiris	Dendera
Opponent of Seth – ‘contendings of S & H’	Edfu friezes
Seth	Symbolised as hippo at Edfu
Opponent of Osiris & Horus	Papyrus Chester Beatty 1
Symbol of Chaos and Evil	Diverse evidence – multiple narratives
Opposite of Ma'at	

**Question 14**

**14** Explain the archaeological evidence for the connections between Osiris and the fact that the Egyptians mummified their dead.

**[15 marks]**

**(Target AO2: 15)**

**Indicative content**

Lord of underworld	Osiriform statues at Ramesseum
Green face	Tutankhamun's tomb
Mummiform	Statues at Medinet Habu
Represents Egypt	Osiris seed tray Cairo Museum
First mummy – dismemberment of O acts as precedent	Isis story at Dendera
Resurrection	Hatshepsut statues at Deir el Bahri
Judgement of the Dead	Book of the Dead of Ani in British Museum
Pharaoh as Osiris	Tomb of Osiris at Abydos
Opening of mouth – reiteration of rebirth	Lit. evidence through Plutarch late and fragmentary

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

15 Outline the range of evidence for religious ideas in Roman villas.

[15 marks]

(Target AO2: 15)

**Indicative content**

Christianity: chi-rho etc	Lullingstone pagan & christian
Christianity symbol: Christ & pomegranate	Hinton St. Mary
Paganism: Venus/Seasons	Bignor
Paganism: Nymphaeum fresco	Lullingstone
Paganism: Europa & Bull	Lullingstone
Paganism: mythology	Fishbourne
Paganism: (tritons, nymphs, agriculture as depicted using Ceres & Triptolemus).	Brading Roman Villa mosaics
Lares & penates	'Villa' at
Gnosticism	

**Question 16**

16 What evidence is there for Mithraism in Roman Britain and Europe?

[15 marks]

(Target AO2: 15)

**Indicative content**

Temple and Iconography: subterranean	London, Walbrook
Tauroctony?	Carrawburgh & Newcastle Museum
Range of structures & iconography	Ostia
Tauroctony group	British Museum Frescoes at Capua
Textual evidence	Connection with the military
Phrygian Cap	Carrawburgh
Cautes and Cautopates	Carrawburgh
Use of light	Carrawburgh

**Question 17**

17 Explain the archaeological evidence for 'spirit of place'.

[15 marks]

(Target AO2: 15)

**Indicative content**

Animism & divine power through nature	Horace & 'Fons Bandusiae
Lares & Lararium	Pompeii: House of the Vettii
Natural features	Statues of Tyne: Newcastle
Spring at Bath	Gorgon statue & Minerva
Eternal flame	Vesta Temple, forum in Rome
Statues of local gods	Antenociticus at Benwell
Nymphaeum	Lullingstone

**Question 18**

18 Outline the range of ways in which the dead were treated in Roman styles of burial.

[15 marks]

(Target AO2: 15)

**Indicative content**

Hobnailed boots	West London cemetery
Glass cosmetic vases	Spitalfields Lady, London
Lead coffin	Spitalfields
Spears & shields	Osteria dell'Ossa
Pine cones	Gladiator girl, London
Beheading/ Head between knees	York 'gladiators'
Inhumation/Cremation	Birdoswald
Bustum burials	Chichester Verulamium
Mummification	Hawara, Egypt
Top of range mausoleum	Hadrian & Augustus in Rome
Cemeteries outside towns journey of death	Pompeii & Londinium & Winchester
Libations and feeding tubes for dead	Caerleon

**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>