

# GCE 2005

## *January Series*



# Mark Scheme

## Archaeology

### ACH3

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**Question 2**

Using an example from your studies, explain what archaeologists mean by ‘grave goods’.  
(5 marks)

*Target: AO1 (4) AO2 (1)*

- 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. **1-2**
- L2: Discussion of the term which not only refers to knowledge of the period but contextualises examples from the sources within a clear explanation. **3-4**
- L3: L2 + describes an example of a set of grave goods. **5**

**Definition:** Items deposited in or near a grave at the time of burial and intended not to be recovered but used by the deceased on a journey or in another world.

**Prehistoric:** Any appropriate grave group from the specification but probably easiest from Bronze Age or Iron Age such as the recently excavated ‘Amesbury Archer’.

**Egypt:** Any appropriate grave group from the specification but could be limited to a few items from a large collection such as Tutankhamun.

**Maya:** Any appropriate grave group from the specification but could be limited to a few items from a large collection such as Pacal at Palenque.

**Roman:** Any appropriate grave group from the specification but could be limited to a few items from a large collection such as the Roman Lady from Spitalfields Market.

**Question 3**

Explain what is shown in **Figure 1** and its ritual significance. (9 marks)

*Target: AO1 (7) AO2 (2)*

- L1: Some valid points made but description and explanation may be inaccurate or incomplete, grasp of detail weak and showing limited understanding. **1-4**
- L2: Stronger explanation with linkage to some details of sources which are described accurately with evidence of understanding. **5-7**
- L3: Good explanation with linkage to aspects of the sources which are used more confidently, very clear evidence of understanding and some ability to cross-reference ideas. **8-9**

**Prehistoric:** Discussion of various types of causewayed enclosure, their size, structure, and possible functions in a ritual context. Associated finds such as deposits in ditches and partial skeletal material.

**Egypt:** Detailed discussion of the Sphinx and its possible role as guardian of the Khafre complex at Giza – links to cat/lion goddess.

**Maya:** Stone lintel from Yaxchilan showing a Maya queen in a temple, wearing an elaborate ‘huipil’, consulting one of her ancestors who appears before her in the form of a, partially

flayed, snake from whose jaws sprout a human head. Both she and the ancestor wear heavy jewellery and splendid headdresses. Bloodletting equipment is also shown. The glyphs name the participants and occasion.

**Roman:** Discussion of layout and structure of a classical temple in its temenos and how the various elements relate to the ritual carried out here. Association of natural spring with temple and ritual activity in form of votive depositions at a 'boundary zone'.

#### Question 4

Explain what is shown in **Figure 2** and its ritual significance. (9 marks)

*Target: AO1 (7) AO2 (2)*

- L1: Some valid points made but description and explanation may be inaccurate or incomplete, grasp of detail weak and showing limited understanding. **1-4**
- L2: Stronger explanation with linkage to some details of sources which are described accurately with evidence of understanding. **5-7**
- L3: Good explanation with linkage to aspects of the sources which are used more confidently, very clear evidence of understanding and some ability to cross-reference ideas. **8-9**

**Prehistoric:** Cursus monuments, long and round barrows with discussion of ritual activity around and within, related to astronomical phenomena and funerary practice and belief. Processions, viewing point, 'theatrical areas', ritual landscape.

**Egypt:** Pyramid of Menkaure at Giza with associated smaller pyramids and Valley Temple and Mortuary Temple with causeway linking down to the Nile. Part of larger Giza complex which served as burial place for pharaoh and a place to keep his memory alive. Sequence of movement of dead pharaoh from Nile through the complex to last resting place.

**Maya:** Cross-section drawing though typical ball-court showing steps, temple on top and playing surface which depicts players in various attitudes of the game, in protective clothing with a ball of latex (maybe wrapped around a human skull) at centre. Also shown are ballcourt markers, musicians and an image of the sacred mountain with its crevice linking to the Underworld or 'Xibalba'. Connections to the myth of the Hero Twins and to the game as both sport and ritual.

**Roman:** Three similar depictions of 'Romano-Celtic' temples in different media from various areas of the Empire. All show central 'cella' surrounded by an 'ambulatory' with balustrades. Central doorway and windows also very similar in form and location. Coin example shows classical statuary on roof. Basic design very similar to that of the god Mercury at Uley in Britain. Ritual procession, ablution and cleansing, votive depositions. Cella as sacred area for priest and god with worshippers outside. Often sign of pilgrimage.

**Question 5**

What archaeological evidence is there, in your period, to suggest that religion was organised and led? (10 marks)

*Target: AO1 (8) AO2 (2)*

- L1: Shows some awareness of this religious trait for the period and makes only superficial links to sources. May show some awareness that specific practices have been linked to particular types of source. **1-3**
- L2: Shows awareness of this religious trait for the period and begins to link this to specific elements in the sources. Will show awareness that specific practices have been linked to particular types of source. **4-6**
- L3: Shows stronger awareness of the possible range of evidence for this type of ritual activity and associated belief that might reasonably be suggested for the period, relating structures and their layout to other aspects such as skeletal evidence, images and associated artefacts where appropriate. Demonstrates more explicitly that belief and its concomitant ritual behaviour can be inferred from a range of evidence. However contextualisation may be patchy. **7-10**

Iconography from abstract to specific and the problems of interpreting culturally-embedded images. Textual data to show existence of specialist shaman, musicians, dancers and priests. Evidence for organised ritual activity and items of ritual costume. Large scale ritual practice and observance requiring organisation. Zones of exclusion.

**Question 6**

Using examples from your period, explain how archaeologists attempt to identify ritual structures. (10 marks)

*Target: AO1 (8) AO2 (2)*

- L1: General discussion of approaches to the study of this topic but without specific evidence in support of argument. May suggest looking at structures, artefacts and art in imprecise terms without mentioning any sites and will be unable to appreciate possible limitations. **1-3**
- L2: More focussed discussion of approaches to the study of this topic and beginning to use evidence in support of argument. When referring to structures, artefacts and art from sites will be mentioned. Partial understanding of limitations. **4-6**
- L3: More aware of case studies of work in this area with a basic understanding of limitations and ability to link the discussion to named sites within the context of clearly defined topics which will include some or all of ritual activity carried out in special places, suites of artefacts, artistic material and other iconography, textual evidence where appropriate together with what the shape and form of structures may imply about belief. **7-10**

May refer to Renfrew & Bahn's criteria for cult places in terms of worship, focussing of attention, presence of the deity, liminality, redundancy, purity.