



**General Certificate of Education
January 2013**

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.

SECTION A: The Terminology of Religion and Ritual

Question 1

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

(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

A set of ideas and way of looking at the world/universe that explains the position of humankind in relation to the physical and supernatural worlds that we inhabit. These ideas often influence the nature of ritual structures and provide origins explanations.

Context and Exemplar

Prehistoric

- Landscape features copied in microcosm as at Stonehenge

Egypt

- Layout of temple to represent the myth of creation such as at Karnak

Roman

- Answers that invoke Christianity will be marked positively insofar as they make clear the connection to worldview and are supported by archaeological examples
- polytheism and the contractual relationship with the gods as at the Pantheon

Question 2

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

Cultural and religious practices which are carried out to mark the passage of individuals in society from one important lifestage to another. Such lifestages are commonly held to be birth/coming of age/marriage/death. Rituals are carried out to protect society from the dangers inherent in change and liminality.

Context and Exemplar

Prehistoric

- funerary rituals at Windmill Hill and West Kennet

Egyptian

- weighing of the Heart - indirect
- funerary rituals of mummification and placing of amulets for Tutankhamun (KV62)

Roman

- funerary rituals for the 'Gladiator Girl' in London
- becoming a woman – Villa of the Mysteries
- marriage – 'Aemilia' finger ring
- baptismal font – Icklingham lead tank

Question 3

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

Veneration of animal spirits which may derive from origin myths and which are often adopted by leaders and shamans to allow them to explore the spirit world and communicate with spirits. They are often associated with clans and lineages as their sacred animals and may have an emblematic significance as heraldic devices especially on 'totem-poles' erected in the Amerindian culture area of the Northwest Coast by the Haida and Tlingit. Role to guide and protect individuals.

Context and Exemplar

Prehistoric

- cave paintings at Lascaux and Chauvet
- animal sculpture on uprights at Gobekli Tepe
- animal remains at Isbister [Tomb of the Sea-Eagles], Orkney.

Egyptian

- Anubis – shrine in KV62
- Animal necropolis at Saqqara

Roman

- Difficult to illustrate in this context

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, as part of the Ertebølle culture, 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

- triple burial
- 'pillows' of antlers
- dog burial treated like humans
- 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 the Tomb of Nebamun. (15 marks)

(Target AO2: 15)

In the context of religion and ritual, the significance of the Tomb of Nebamun is that it is the tomb of a high-ranking courtier decorated with wall-paintings which are full of symbolism and also contains well-preserved funerary artefacts that inform us about detail of mortuary practice and about ancient Egyptians' aspirations for the afterlife.

Indicative content

- form and function of tomb chapel
- funerary offerings
- the banquet/wake
- produce of the estates – iconography
- agricultural scenes
- offering bringers
- fishing and fowling in the marshes
- the garden of the west
- tilapia fish and rebirth

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

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 Bronze Age funerary practices.

(15 marks)

(Target AO2: 15)

Indicative content

- cremation
- inhumation
- urn burial
- barrows/flat graves
- urnfields and cemeteries of barrows
- grave goods
- food offerings
- primary/secondary/satellite burials

- Winterbourne Stoke
- Amesbury Archer
- Upton Lovell

Question 8

08 Explain the typical features of megalithic monuments.

(15 marks)

(Target AO2: 15)

Indicative content

- Large stone construction involving earth/wood
- antler picks and ox scapulae
- funerary or other ritual?
- astronomical alignment and significance
- burial chambers
- settings of stones
- portal stones/orthostats
- decoration

- Newgrange
- West Kennet
- Avebury
- Gavrinis
- Carnac
- Lanyon Quoit

Question 9

09 Outline the practice of votive deposition in prehistoric Europe.

(15 marks)

(Target AO2: 15)

Indicative content

- appeasement of deities
- watery places
- liminality
- valuable metal
- human remains
- deliberate breakage
- conspicuous consumption
- climate

- Flag Fen
- Llyn Cerrig Bach
- River Thames/Witham
- Tollund Man
- Lindow Man
- Oldcroghan Man

Question 10

10 Compare two different types of Iron Age burial.

(15 marks)

(Target AO2: 15)

Indicative content

- chariot burial
- cremation/inhumation/excarnation
- carriage of body to grave
- dismantling and burial of chariot
- fittings and fixtures
- exotic material
- food offerings
- feasting and drinking
- absence of burials?

- Kirkburn
- Wetwang Slack
- Vix
- Hochdorf
- Aylesford-Swarling burials
- Welwyn Garden City
- Birdlip

Ancient Egypt 3000BC to 50BC

Question 11

- 11 Outline the archaeological evidence for the nature and purpose of the 'Heb Sed Festival'.
(15 marks)

(Target AO2: 15)

Indicative content

- Jubilee festival
- reaffirms the power and virility of pharaoh
- every 30 years but could be more often
- Saqqara
- Karnak
- Tel el-Amarna
- courtyard and Heb Sed court
- dummy temples and double dais
- rituals with animals hunting
- bull ritual
- two crowns rituals
- reliefs and sculptures showing king running
- two sets of territorial markers

Question 12

- 12 Compare two different types of Egyptian tomb.
(15 marks)

(Target AO2: 15)

Indicative content

- rock cut tomb
- mastaba
- shaft tomb
- pyramid
- form of structure
- decoration
- contents

- Giza pyramids
- Tomb of Horemheb
- Mastaba of Meryruka
- Tomb of Hun-Nefer
- KV 5 Sons of Ramesses II

Question 13

13 Explain the archaeological evidence for the role of the deities Ma'at and Seth in Egyptian religion.

(15 marks)

(Target AO2: 15)

Indicative content

- Ma'at = balance and justice
- Seth = chaos and evil
- Role of Ma'at in Weighing the Heart
- Book of the Dead
- Ani the scribe in British Museum/or of Hun-Nefer
- offerings by pharaoh to Ma'at in Karnak
- Hatshepsut = Ma'atkare
- Mortuary Temple at Deir el Bahri
- Temple at Edfu – contendings of Horus and Seth
- Smiting scenes at Edfu/Karnak

Question 14

14 Explain how the Egyptians used magic to protect themselves in life and death.

(15 marks)

(Target AO2: 15)

Indicative content

- apotropaic animals like cobra/jackal/vulture
- magic devices in tombs
- magic spells using hieroglyphs
- amulets
- Bes god of childbirth
- heart scarab
- Book of the Dead: spells against demons
- eye of Horus on embalming plate
- Sphinx magic protection of Giza Necropolis
- KV9, tomb of Ramesses VI
- Osiris seed tray

Roman Europe 753BC to AD410

Question 15

15 Outline the range of archaeological evidence for ritual activity along Hadrian's Wall. (15 marks)

(Target AO2: 15)

Indicative content

- votive deposits
- altars of various types to gods
- animistic statues of River Tyne
- statues of gods and goddesses

- Coventina's Well
- Carrawburgh Mithraeum
- Temple to Antenociticus at Benwell
- collections in Newcastle and Carlisle

Question 16

16 What evidence is there for animal sacrifice in Roman Europe? (15 marks)

(Target AO2: 15)

Indicative content

- suovetaurilia (pig lamb bull ceremony)
- textual: Fons Bandusiae of Horace
- altars showing animals
- altars showing 'popa' with axe
- cult centres with animal remains

- Ostia in Mithraic sites
- cockerels at Uley for Mercury
- chicken bones in Mithraic sites at Ostia
- mile tablet in Edinburgh Museum
- goose burials at Lullingstone

Question 17

- 17 Outline the evidence for the practice of animism as a component in Roman religion. (15 marks)

(Target AO2: 15)

Indicative content

- definition/explanation of animism
- offerings to natural environments
- anthropomorphism

- spring at Bath
- Coventina's Well
- River Tyne and Thames
- spring at Lullingstone with fresco of nymphs
- seasons mosaics at Bignor Villa

Question 18

- 18 Compare the evidence for two different forms of temple in Roman Europe. (15 marks)

(Target AO2: 15)

Indicative content

- differences of layout
- imperial/cult
- facilities for pilgrims

- circular, round, rectangular
- major cult temples
- surviving bits of colossal statues
- foreign imported cults
- differences of layout
- Vesta temple in Rome
- Romano-Celtic temples
- Maiden Castle
- 'Maison Carrée' at Nîmes
- Claudius temple Colchester
- Mithraeum at Carrawburgh

Marking grid

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

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