

## General Certificate of Education

# AS Archaeology 1011

## ARCH1 The Archaeology of Religion and Ritual

# Mark Scheme

*2009 examination - June series*

**This mark scheme uses the [new numbering system](#) which is being introduced for examinations from June 2010**

The specimen assessment materials are provided to give centres a reasonable idea of the shape and character of the planned question papers and mark schemes in advance of operational exams.

Further copies of this Mark Scheme are available to download from the AQA Website: [www.aqa.org.uk](http://www.aqa.org.uk)

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## Marking ARCH1 answers

The knowledge-based approach of this unit enables candidates to select content from a wide variety of contexts. As a result, highly specific mark schemes are inappropriate. The schemes must be sufficiently flexible that it can embrace whatever case studies that teachers and candidates 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 candidates. 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, candidates 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 candidate’s quality of written communication might influence the award of marks within a given level of response and complement the information given elsewhere.

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## 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 monotheism. (5 marks)

**(Target AO2: 15)**

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 such as the name of the God.

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**

Expect a definition along the lines of a religion which believes in and/or worships a single deity.

**Context and Exemplar**

**Prehistoric** Worship of one particular natural deity, e.g. the sun/moon/water/mother goddess at specific sites such as Flag Fen with evidence of votive offering.

**Egyptian** Akhenaten's temple to the Aten and other Amarna art in Tell el Amarna /Akhetaten.

**Roman** Worship of Christianity as seen at sites such as Lullingstone (frescoes), Water Newton (chi-rho) and Hinton St Mary (mosaic).

**Question 2**

- 02** Giving at least **one** archaeological example, explain what is meant by purity and cleansing. (5 marks)

**(Target AO2: 15)**

- 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 identifying the action involved in purity and cleansing such as washing.

- 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**

Expect a definition along the lines of ritual practice which is seen to guarantee that the devotee appears acceptable to the deity as being cleansed of 'sin' and animal forces of decay which might offend a pure being. Metaphorically washing away impurities (eg exposing the body through excarnation or alternatively cleansing through fire or water) which might adhere to a mortal and interfere with the establishment of a good relationship with a god or spirit.

**Context and Exemplar**

**Prehistoric** Cleansing of the body through excarnation, i.e. Windmill Hill/Hambledon Hill.

**Egyptian** Temple personnel at Sacred Lake in Karnak Temple.

**Roman** Sacred wells, Christian fonts of Christianity and wells, Mithraic 'taurobolium' as a ironic version of Christianity.

**Question 3**

**03** Giving at least **one** archaeological example, explain what is meant by inhumation. (5 marks)

**(Target AO2: 15)**

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).

Mark 3: generic example identifying the action involved in inhumation such as burying the body in the ground, highlighting terms such as grave cut, the position of the body and inclusion of grave goods.

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**

Expect a definition along the lines of a ritual practice which buries the body in the ground (NB literal meaning is 'in the ground') as part of mortuary practice to remove the taint of putrefying flesh from the living community.

**Context and Exemplar**

**Prehistoric** Iron Age chariot burials in East Yorkshire, i.e. Wetwang Slack.

**Egyptian** Either an early Egyptian burial in the sand such as 'Ginger' from Naqada (now in British Museum) or any example where the corpse is buried underground. ('In sand' is acceptable here).

**Roman** Graves at Spitalfields Market in London.

## 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 candidate 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 candidate 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**

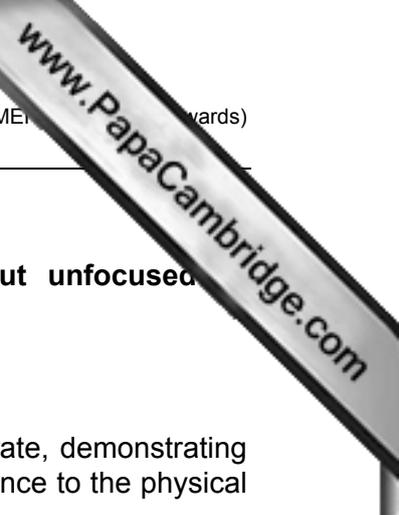
**Muddled, limited or poorly focused responses containing relevant points**

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.



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**Level 3**                      **7-10 marks**

**Partially successful responses: focused but limited or detailed but unfocused and 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 often 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. (14 marks – comparison implicit, 15 marks – comparison explicit).

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

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**Prehistoric Europe 30 000BC to AD43****Question 4**

- 04** In the context of religion and ritual, explain the significance of Newgrange burial mound. (15 marks)

**(Target AO2: 15)**

**Indicative content**

Answers might include discussion of features of the monument which refer to ritual and belief such as the shape, alignments, internal features, deposits and the 'lightbox' and its solar connection and symbolism of rebirth. Also discussion of associated art and its possible meaning.

- Newgrange is an Irish passage grave c3200BC, with stone chambers linked to the outside world by a stone passage in a cruciform shape and a corbelled roof over the end chambers.
  - There is a decorated kerbstone at the entrance and a restored quartz wall, but have been originally a quartz pavement.
  - Setting of the site was at the centre of a stone circle that surrounded the mound.
  - The mound is defined by a stone kerb of 97 stones many of which are decorated.
  - There is a stone roof-box over the entrance that admits light into the burial chamber at the sunrise on the midwinter solstice, which shines directly down the passage and into the tomb chamber for only a short amount of time. (Has been interpreted to have ritual significance associated with fertility and penetration)
  - The entrance stone is decorated with spirals, lozenges and zig-zags that some have interpreted with having a connection to either, acoustics, the passage of time, or the kind of entoptic images as seen in an altered state of consciousness. This decoration also occurs on several of the orthostats in the passage.
  - There are three side chambers the most highly decorated is the east chamber with two granite stone basins with single basins in the other two. (These may have had ritual functional links to purity and cleansing.)
  - Burnt and unburnt human remains were scattered around the chambers amounting to several individuals – there were also many animal bones including a dog.
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**Ancient Egypt 3000BC to 50BC****Question 5**

- 05** In the context of religion and ritual, explain the significance of the Great Pyramid at Giza. (15 marks)

**(Target AO2: 15)**

**Indicative content**

Answers might include discussion of the structure, shape and size of the pyramid as context for burial activity alongside the internal arrangements and links to discussion of the wider context of interpretation, including the 'Orion theory', pyramids as stairway to heaven, the Great Pyramid as part of a more extensive burial complex.

- Pyramid has been viewed as a stairway to heaven, as a sunburst connected to Ra the Sun God.
  - Associated buildings include the Valley Temple, the Causeway and Mortuary Temple used for aspects of mortuary ritual.
  - There is a temenos wall close to the foot of the pyramid which demarcates sacred from profane space.
  - Inside the pyramid there are various spaces which have been tentatively associated with various rituals.
  - The Queen's Chamber (which is the lowest) may have been the site of one element of the Orion interpretation where the King's mummy was aligned with sacred shafts which point north and south. These are not ventilation shafts, as often called, but have a clear ritual function. The purpose of the south shaft which points to the star Sirius which may represent, according Bauval & Gilbert, the Goddess Isis. This moment of exposure has been taken as the moment of the seeding of the womb of Isis.
  - The Grand Gallery is a large passage with a corbelled roof leading to the King's Chamber. Recent work suggests that it's function may have been more to do with the engineering of the pyramid than it's ritual significance.
  - The King's Chamber contains only a granite sarcophagus which is slightly larger than the doorway. It also has two shafts one of which points north at the circumpolar stars, the Ikamusek or 'Indestructible Ones', which clearly refers to the pharaoh's immortality. The south facing shaft points at Orion's belt and Bauval & Gilbert suggests that this constellation represents Osiris remembering of course that each pharaoh 'became' Osiris at the moment of his death. The shafts therefore are devices through which the King's soul and indeed his semen may travel to the stars.
  - A similar mode of transport is represented by a large pit on the south side of the burial which contains a complete wooden boat or barque which would symbolically take the pharaoh on his celestial journeys with the Sun God.
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**Roman Europe 753BC to AD410****Question 6**

- 06** In the context of religion and ritual, explain the significance of the Temple of Vesta in Rome. (15 marks)

**(Target AO2: 15)**

**Indicative content**

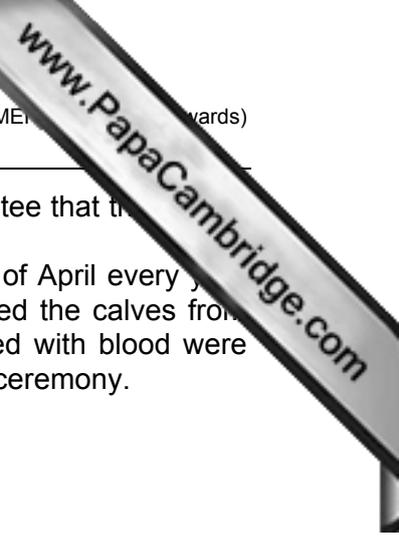
Answers might include discussion of symbolism of circular shape and role as perpetual flame, the cyclical elements of training of Vestals and rebuilding in same style to reflect the never-ending flame. Role of Vestal Virgins and accommodation next door in main temple in Forum at ceremonial heart of Rome. Two temples in fact – are both to Vesta? Connection between chastity of Vestals and good fortune of the state. Textual evidence may be adduced in support of the description.

- Vesta is often thought of as the goddess of the hearth and the home, but there is no image of her, instead she is represented by the sacred fire that burns continually in her temple. She is an impersonal goddess or numen (spirit of the place). The smoke from the ritual fire in the temple exited through a hole in the roof and was a constant reminder to the people of Rome that all was well. The fire symbolised the perpetuity of the Roman State and must never be allowed to go out and this was paralleled in every devout Roman house, where a portion of food was thrown into the flame at the midday meal (prandium).
- Temple of Vesta c AD 200 is still standing as a portion of two concentric rows of 20 fluted Corinthian columns. The inner columns are engaged in the internal wall, which leaves a portico around the outside. The outer columns are linked together with bronze decorative gratings, which are clearly depicted on a relief in the Uffizi Gallery in Florence
- The lintel frieze is decorated with reliefs representing sacrificial implements
- The stone base had four steps all the way round and outside of the building on either side are statues of the gods.
- A gold coin of Vespasian shows the temple with the statue of the Goddess Vesta, which in fact stood in a separate shrine outside 'the House of the Vestals'.
- The modern appearance of the Temple is purely Classical but in essence it goes back with unbroken continuity to the primitive huts depicted in Villonovum hut-urns used for cremation in prehistory as Ovid tells us
  - “ that fabric which now wears a golden awe  
was then with osiers weaved and thatched with straw”  
(Ovid, Fasti, VI, 261f.)
- The location of the door of the shrine, which faces east towards the rising sun, is another feature, which recalls its antique origin. It was burnt down several times including the 'Great' or Neronian fire but each reconstruction retained the ancient shape and easterly direction
- There is nothing in the shrine now but there was a large votive pit, 26 feet deep, and it had Greek and Etruscan pottery pins and tiles, but the deposits were domestic in character and not funerary.
- In ancient times the interior held the penus of Vesta which represented a storeroom similar to that in a domestic house where only children were allowed to touch the food supplies since they were undefiled by impure thoughts, in the same way the storeroom

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of Vesta stood for the grain store of the State, it was a sacred guarantee that the city would survive. The shrine was guarded by the *di penates publici*.

- There was an annual festival to Vesta in early June, but on the 15<sup>th</sup> of April every year 31 pregnant cows were slaughtered and cremated, where they ripped the calves from their mothers prior to the cremation. Six days later the ashes mixed with blood were poured onto piles of straw over which people jumped in a purification ceremony.



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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 candidate 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 – a sound attempt to answer the question**

**Either:** outlines a range of possible approaches, identifies some appropriate material with some discussion. May include fleeting reference to site evidence. Better responses may provide several examples.

**Or:** entirely consists of a broader discussion which addresses relevant themes.

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

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**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 often than not and clarity very consistent.

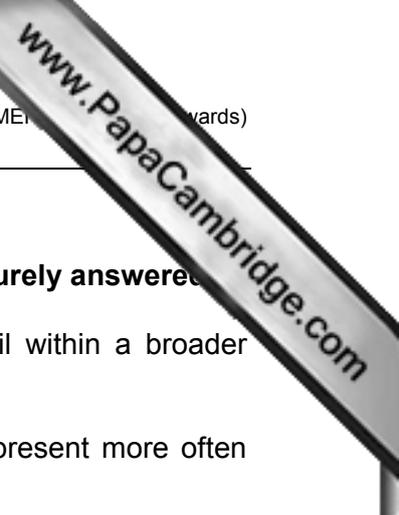
**Level 5**                      **14-15 marks**

**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.

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**Prehistoric Europe 30 000BC to AD43****Question 7**

- 07** Outline the series of events involved in the laying out and use of Bronze Age round barrows. (15 marks)

**(Target AO2: 15)**

**Indicative content**

Answers might include familiarity with several named examples of round barrows complemented by discussion of how they might have been used not only for disposal of bodies but in continuing rituals involving use of the pre-burial site for feasting. Initial setting out with string circle and stakes to raising the actual mound by digging circular ditch. Deposition of grave goods, and other offerings by mourners – body parts like eyebrows etc. Ritual at time of burial, e.g. processions, singing, mourning.

**Question 8**

- 08** Explain the use of neuropsychology and entoptic images in interpreting Upper Palaeolithic cave art. (15 marks)

**(Target AO2: 15)**

**Indicative content**

Recent work by Lewis-Williams and Dowson who have woven together themes from ethnography centring on trance dancing and shamanic experience to gain a new insight into this field in Europe. Entoptic images, a mixture of geometric forms with distorted images from daily life dominate memories of trance experiences which may have been enhanced by the use of psychotropic hallucinogens.

**Question 9**

- 09** Outline the evidence of the practices involved in cremation in Prehistoric Europe. (15 marks)

**(Target AO2: 15)**

**Indicative content**

Urnfields in the Bronze Age together with Iron Age cemeteries such as Westhampnett where the detailed process of cremation and pyre-building has been studied. Lack of burial in some places and eras – cremations scattered in water? Inadequacies of prehistoric combustion methods.

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**Question 10**

**10** How strong is the evidence for priests or shamans in Prehistoric Europe? (15 marks)

**(Target AO2: 15)**

**Indicative content**

Acknowledgement that this has been a difficult topic for prehistory. Survey of available evidence including unusual burials like Upton Lovell. Possible indications in cave art at Lascaux and from artefacts such as batons de commandement and sculptured animals. Ethnographic connections with Bushmen in South Africa and recent Siberian graves containing masks. Range of indirect evidence for leadership of ritual construction and other activity or involvement in megalithic art.

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

**11** Explain the purpose of canopic jars and amulets in Egyptian funerary ritual. (15 marks)

**(Target AO2: 15)**

**Indicative content**

An accurate survey of various types of canopic jar and amulet referring to knowledge of Herodotus and of actual mummified corpses. Treatment of the internal organs with bandages and unguents, placement into canopic jars, types of specialist and priests involved, role of prayers, ritual significance of decorations. Discussion of four canopic jars and associations with the four tutelary goddesses – Isis, Nephthys, Selkhet, Neith – and with the sons of Horus – Imsety, Duamutef, Hapi, Qebehsenuef. Special apotropaic role of amulets such as the heart scarab and the Wadjet eye plate that protected the site of the incision.

**Question 12**

**12** Explain how barques were used in Egyptian ritual and festivals. (15 marks)

**(Target AO2: 15)**

**Indicative content**

Role as mobile shrines to protect the deity during time out of 'home shrine' in festivals. Nodding to people to accede to prayers. Decoration on shrine and boat shape – barque of Amun in time of Ramesses II called 'User-hat-Amun'. Might is the prow of Amun. Way stations and barque-shrines at Luxor and Karnak. Role of Opet Festival and in marriage celebrations for Horus and Hathor at Edfu.

**Question 13**

13 Explain the significance of the Heb Sed Festival.

(15 marks)

**(Target AO2: 15)**

**Indicative content**

Literal meaning – the Jubilee Festival – originally held after 30 years of a pharaoh's reign to celebrate and to prove that he was still able to rule. Later held more often as an excuse for a feast and celebration. Held in big space in front of Step Pyramid at Sakkara and in adjacent Heb-Sed Court with its dais and dummy temples. Linked with role as pharaoh as King of Upper and Lower Egypt and celebration of unification. Involved king in undertaking various tests.

**Question 14**

14 How and why were the rock-cut tombs in the Valley of the Kings decorated?

(15 marks)

**(Target AO2: 15)**

**Indicative content**

A clear description of the main components of the tombs chosen as examples within the context of actual scenes from named tombs. Detailed description of content and significance of scenes and their connection to belief and what was believed to occur in the 'Duat'. Journey along tomb in a sense of recapitulation of the soul's journey into the underworld.

**The Roman World 753BC to AD410****Question 15**

15 Explain the nature of the 'Lupercal' discovered under the Palatine Hill in Rome in 2007.

(15 marks)

**(Target AO2: 15)**

**Indicative content**

Description of the nature and location of the Lupercal and its role in state religion. Discussion might centre around shape, structure, decoration, function and component parts, ancillary buildings and their relationship to ritual and belief. Textual and iconographic evidence will clearly be relevant to highlight links to imperial mythology and role of shrine in maintaining the credibility of the state. Discussion of the methodology involved will also be relevant. Textual evidence should be referenced to particular authors and to elements of the site.

**Question 16**

16 How strong is the evidence for Christianity in Roman Britain? (15 marks)

(Target AO2: 15)

**Indicative content**

Answers might include, alongside allusion to the problems of interpretation in this area, iconographic evidence from Lullingstone and Hinton St Mary, the 'communion set' from Water Newton, lead and stone fonts, the Manchester word square.

**Question 17**

17 How extensive is the evidence for animal sacrifice in Roman Europe? (15 marks)

(Target AO2: 15)

**Indicative content**

Answers might include description with reference to an actual example on an altar showing the 'papa' with his axe and the animals to be sacrificed and supported by textual references to the exact nature of the ceremony from a contemporary perspective. Discussion of associated artefacts, altars and structures will be part of a good response.

**Question 18**

18 Explain the nature and significance of Roman cremation burials. (15 marks)

(Target AO2: 15)

**Indicative content**

Discussion of a range of examples of this practice in Roman Europe which explain all of the stages from preparation of the body, location of treatment, nature of pyre building, use of containers for ashes and continued offerings and feasts through 'pipes' into burial chamber for libations and elaborate above ground structures in which relatives might assemble to celebrate the dead – mausolea. Discussion perhaps partly based on additional complementary textual sources.

**Marking grid**

<b>AO2 Archaeological Knowledge and Understanding</b>	
Q1	15
Q2–4	15
Q5–16	15 x 2
<b>Total</b>	<b>60</b>