

AP® ART HISTORY
2016 SCORING GUIDELINES

Question 5

Both works shown are associated with relics. The work on the left is from Conques, France. The work on the right is from southern Cameroon.

Identify formal characteristics shared by both works that relate to their association with relics.

Explain how the materials and/or imagery used in each work reinforces its association with relics.

Analyze at least two differences between the reliquary functions of both works in their respective cultural contexts.

Scoring Criteria

	Task	Points
1	Accurately identifies ONE formal characteristic shared by both works that relates to their association with relics.	1 point
2	Accurately explains how the materials OR imagery used in the Reliquary of Sainte-Foy reinforces its association with relics.	1 point
3	Accurately explains how the materials OR imagery used in the reliquary figure (<i>byeri</i>) reinforces its association with relics.	1 point
4	Accurately explains ONE difference in function between the two works.	1 point
5	Accurately explains ANOTHER difference in function between the two works.	1 point
	Total Possible Score	5 points

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Question 5 (continued)

Supplemental Scoring Information

Identifies one formal characteristic shared by both works that relates to their association with relics.

Both objects are associated with containers for the physical remains of individuals deemed socially and spiritually important. Each is shaped as a human form that indicates through pose, expression, and embellishment, the value and efficacy of the beliefs associated with the relics that the object protects. The rigid, static pose of these figures and their bilateral symmetry reflect a separation from earthly concerns and suggest a spiritual transcendence. This is also communicated through their calm, expressionless faces. Likewise, the reflective luster of the surfaces (the gold and silver of Sainte-Foy; the oiled surface of the *byeri*) evokes an association with the spiritual realm. Finally, the seated positions of the figures convey different ideas. The enthroned Sainte-Foy reflects the heavenly majesty of a sainted Christian martyr. The seated position of the *byeri* reinforces the protective function of the sculpture placed atop a container to guard the relics it contains.

Explains how the materials or imagery used in the Reliquary of Sainte-Foy reinforces its association with relics.

The Reliquary of Sainte-Foy is a female figure enthroned and richly embellished. The figure is sculpted in wood and plated in gold and silver gilt *repoussée*. Cabochon gems and enameling add to the lavish presentation. Many of the gemstones were donated by pilgrims as part of their veneration. In addition, the figure incorporates various elements from the past, such as antique cameos and intaglios. Most significantly, the head of the figure is believed to be a repurposed Roman work, although scholars are divided about its true source. This use of spolia makes the object even greater in value by associating it with the treasures of the Roman Empire and by linking the sculpture to the era in which Sainte-Foy was martyred.

With regard to imagery, the seated figure of Sainte-Foy recalls the story of the 12-year-old martyr who refused to renounce her Christian faith. That narrative is marked by the appearance of a jeweled crown, presumably sent from a divine source. The crown, enthroned posture, and richly ornamented figure align Sainte-Foy with Christian imagery and support her significance for the church that holds her relics. In addition, the throne is embellished with lamb imagery and a crucifixion scene further connecting her martyrdom with that of Christ. The example of personal piety that she modeled is announced by her precious image.

Explains how the materials or imagery used in the reliquary figure (*byeri*) reinforces its association with relics.

The Fang *byeri* is a sculpted wooden male guardian figure that was once attached to a bark box containing the relics of significant ancestors. Each family maintained such a box containing the skulls of ancestors. The *byeri*, which protected these reliquaries, were periodically rubbed with palm oil to care for the object and to prepare it for ritual use. The choice of embellishments such as feathers, beads, and amulets for this particular guardian figure are now unknown, having been removed when the *byeri* was taken from its original context.

Some of the imagery of this figure — such as the large head with a seemingly expressionless face, static symmetrical pose, and muscular arms — reflects qualities that the Fang admire, such as calmness,

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Question 5 (continued)

strength, and the ability to balance opposing forces. The combination of adult (muscular arms, elongated torso) and juvenile (oversized head, proportionally short arms and legs, emphatic herniated navel) features is meant to emphasize continuity with ancestors and to represent three main societal groups: the living, the dead, and the not-yet born. In addition to this reference to the cycle of life, the combination of adult and juvenile characteristics again demonstrates the Fang peoples' desire to achieve a harmonious balance between opposing forces, thus achieving spiritual potency. Several elements are meant to convey spiritual power such as the large eyes, which originally may have been adorned with brass or copper alloy, and the pronounced musculature, which communicates a specifically protective meaning. The elements of ancestral veneration — lineage histories, genealogies, social practices, and values — are thereby recalled and reaffirmed in the imagery of the *byeri*.

Explains two differences in function between the two works.

The principle difference between the functions of these two works is that one is a reliquary, while the other is a reliquary figure that was once attached to a bark box containing relics.

Both works protect and express the power of their relics. Yet the function of the works differs in that access to the reliquary of Sainte-Foy is institutional, held by a religious order and housed in a church treasury where it is on display to be viewed by the general public. Once a year, on the saint's feast day, the reliquary is paraded in a glass case through the town of Conques so that it may be viewed and venerated by large crowds. However, the actual relics of Sainte-Foy are not seen. They are believed to be present and to be engaged through prayer and contemplation during the extraordinary spiritual act of pilgrimage.

By contrast, the Fang *byeri* exists under the custodianship of an elder acting on behalf of a lineage, and it is displayed and engaged only in a defined ritual setting without institutional contexts. The bark box and its guardian were intended to have the function of protecting relics from being seen by members of the community deemed inappropriate, such as women and uninitiated boys. The *byeri* is meant to be housed in the private room of its custodian and seen at designated times and only in defined contexts. The relics were meant to be exposed, manipulated, and experienced in ritual settings. Unlike the relics of Sainte-Foy, the relics of the *byeri* were intended to be removed from their containers, used and/or treated, and then returned to their containers and the care of their custodians.

The function of both works is associated with movement. The reliquary of Sainte-Foy is associated with a destination to which pilgrims travel. The reliquary is a fixed object in a specific location: a pilgrimage church on a known and traveled route. By contrast, the *byeri* was designed to be mobile. Because the Fang peoples underwent a gradual southwesterly migration into present-day southern Cameroon and northern Gabon, the maintenance of ancestral shrines with these reliquary containers helped the Fang peoples to maintain a sense of communal continuity and cohesiveness. Each *byeri* was intended to be moved by a custodian as part of the broader movement of the lineage that the *byeri* serves and that serve it. Its function is to be part of the migratory pattern of people. In addition, the *byeri* would be removed from atop its bark box reliquary at certain times to be used as a puppet in initiation ceremonies to educate the young male initiates about their shared lineage history.

The function of both works can be considered religious. The reliquary of Sainte-Foy is synonymous with its Christian context. Its function cannot be seen, considered, or described without reference to the Church of Sainte-Foy. The object does have a more varied history: the saint's remains were transferred from Agen to Conques in the 9th century, and the head of the statue is widely believed to be a repurposed imperial portrait from the later Roman Empire. Yet the fundamental religious function of the reliquary of Sainte-Foy

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Question 5 (continued)

has remained the same for centuries. By contrast, the Fang *byeri* in the Brooklyn Museum has been removed from its intended context and now exists only in a foreign setting. It is separated from the relics it was made to announce and to protect, and it has been assigned an aesthetic identity that refers to but offers little access to its original form as a full object, or even to its original function as a reliquary figure.

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Question 5 (continued)

Scoring Notes

1	<p>Accurately identifies ONE formal characteristic shared by both works that relate to their association with relics.</p> <ul style="list-style-type: none">• Figural sculptures• Static, rigid postures and bilateral symmetry• Expressionless faces• Reflective luster of the surfaces• Seated position
2	<p>Accurately explains how the materials OR imagery used in the Reliquary of Sainte-Foy reinforces its association with relics.</p> <p>Materials:</p> <ul style="list-style-type: none">• The gold and silver convey the heavenly rewards of Christian martyrdom.• Many of the gemstones encrusting the surface were donated by pilgrims as part of their veneration.• Elements of ancient Roman art (the head of the saint is a reused ancient Roman sculpture; antique cameos are embedded on the exterior) link the reliquary to the earlier era of Christian persecution, corresponding with the age of the relics contained inside. <p>Imagery:</p> <ul style="list-style-type: none">• The youthful appearance of the figure which references the bones of the young martyr.• The blank stare of the figure reflects a spiritual transcendence from earthly life.• The jeweled crown or throne that evokes the heavenly majesty of a sainted Christian martyr.• The lamb imagery and crucifixion scene at the base of the throne parallels the martyr's sacrifice with that of Jesus Christ.
3	<p>Accurately explains how the materials OR imagery used in the reliquary figure (<i>byeri</i>) reinforces its association with relics.</p> <p>Materials:</p> <ul style="list-style-type: none">• The wood smoothed by repeated applications of palm oil indicates ritual use and care. <p>Imagery:</p> <ul style="list-style-type: none">• The combination of male adult anatomical features (muscular arms, elongated torso) with child-like traits (oversized head, proportionally short arms and legs, enlarged navel) emphasizes the ancestral relics' connections with the cycles of life.• The combination of adult and juvenile features demonstrates the Fang peoples desire to achieve a harmonious balance between opposing forces, thus achieving spiritual potency.• The composed and inexpressive facial features communicate the calm and wisdom of the ancestors.• The musculature indicates the power of the figure to protect the relics.• The seated position reflects the figure's role as guardian of the relics underneath.

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Question 5 (continued)

4	<p>Accurately explains ONE difference in function between the two works.</p> <ul style="list-style-type: none">• One is a reliquary, while the other is a figure that was once attached to a reliquary.• The relics of Sainte-Foy are never seen; however, on ritual occasions the relics of <i>byeri</i> are removed and handled by men.• The relics of Sainte-Foy are associated with the specific pilgrimage site of Conques, while the <i>byeri</i> itself moved with its migratory custodians.• The reliquary of Sainte-Foy is displayed in a public setting, while the <i>byeri</i> is meant to be seen only by a particular audience.
5	<p>Accurately explains ANOTHER difference in function between the two works.</p> <ul style="list-style-type: none">• See above.

5. Suggested time: 15 minutes.

Both works shown are associated with relics. The work on the left is from Conques, France. The work on the right is from southern Cameroon.

Identify formal characteristics shared by both works that relate to their association with relics.

Explain how the materials and/or imagery used in each work reinforce its association with relics.

Analyze at least two differences between the reliquary functions of both works in their respective cultural contexts.

Both works have a human figure

Formally, both works show they are relics because they are meant to contain remnants of people who were meant to be remembered, immortalized, or canonized. The left reliquary of Sainte-Foy and the right Fang reliquary piece both show a representation of the person they are meant to represent/contain (although the Fang piece was also a sort of guardian figure, and also rested on top of the remains instead of physically containing them).

Both are mostly symmetrical, and both show balance and unity through a continuous style and color/material scheme.

In the French piece, the gold and precious stones show how highly revered this reliquary was by Christians; the richness of the material shows that an important relic was housed inside. It has a large head, to contain the skull of the canonized child that this statue represents (a Saint Foy, a girl sacrificed/martyred after her refusal to participate in pagan rituals because of her staunch

devotion to Christianity). She ~~is~~ is a serious, golden-colored being, almost fantastic in her ornamentation, all of which reinforces her saint status and her status as a valued Christian relic.

The African piece is also clearly associated with relics. The idealized human form (hair closed eyes, large genitals, ~~and large breasts~~) is meant to invoke a guardian spirit, and is meant to be placed on top of relics.

Realization was associated with spirituality, as was the solemn expression and pose (closed eyes, clasped hands). The fine wood and clear craftsmanship also illustrates ~~that~~ its status as a valued spiritual object and relic.

One difference is that, while the French piece actually contains the relics/human remains, the African piece was not so literally a reliquary (it was placed on top of remains, and was also thought to be a protective talisman or guardian spirit).

Another difference is that, while the French piece was fixed in a location and was a popular stop on pilgrimages (people came to it), the Fang relic was lighter and portable, and could be taken with people or moved around as needed (African cultures could still be semi-nomadic at this time).

5B,

5. Suggested time: 15 minutes.

Both works shown are associated with relics. The work on the left is from Conques, France. The work on the right is from southern Cameroon.

Identify formal characteristics shared by both works that relate to their association with relics.

Explain how the materials and/or imagery used in each work reinforce its association with relics.

Analyze at least two differences between the reliquary functions of both works in their respective cultural contexts.

Both works have adapted sitting stances with upright posture. This gives them an air of authority, making viewers feel reverence towards the works and their associated relics. They both also appear contemplative; the left Romanesque reliquary from the Church of Sainte-Foy has eyes staring ahead and a neutral facial expression, while the right reliquary from the Fang peoples in Cameroon has its eyes closed, as if meditating.

The reliquary of Sainte-Foy is made of gold, silver, and assorted jewels. These precious materials indicate that the stuff housed within—the remains of the dead saint—are worthy of respect and reverence. The work on the right is carved from wood, which was a stiff, hard, masculine substance fitting for protective purposes towards important relics.

The Sainte-Foy's Reliquary was a large, stationary piece meant to serve a religious function by attracting pilgrims to its Romanesque church, leading to them donating to the church and bringing business to the surrounding town. The wooden reliquary was much smaller, and served the secular purpose of guarding ancestral remains. Since the Fang

5B₂

people moved around, they didn't bury their dead underground; the dead would be stored in containers that these reliquaries would sit on top of & protect, instead of the reliquaries themselves holding remains like at Saint-Foy.

5. Suggested time: 15 minutes.

Both works shown are associated with relics. The work on the left is from Conques, France. The work on the right is from southern Cameroon.

Identify formal characteristics shared by both works that relate to their association with relics.

Explain how the materials and/or imagery used in each work reinforce its association with relics.

Analyze at least two differences between the reliquary functions of both works in their respective cultural contexts.

Both the Reliquary of Sainte-Foy and the Fong Reliquary Figure embody the ^{formal characteristics} ~~formal characteristics~~ of reliquary figures across ~~various~~ ^{or cultures} cultures. ~~Reliquary figures~~ ^{Reliquary figures} were used to house the remains of an often respected individual. ~~The~~ ^{Reliquary} Reliquary figures were thought to have not only house the remains of deceased individuals, but also to protect them.

The reliquary figure on the left (the Reliquary of Sainte-Foy) houses the skull of a ~~female~~ ^{female} female saint who became a martyr for the Christian cause after she refused to submit to pagan Roman rituals and was therefore killed. The Reliquary is ^{made of} gold inlaid with semi-precious stones - ^{gifts from pilgrims who travelled to the pilgrimage site of the Church of Sainte-Foy to visit the} ~~the~~ ^{and pay homage} ~~relic~~ figure. The Fong Reliquary, an African reliquary figure, diverges from many of the formal qualities of Sainte-Foy, but still bears some similarities. Both figures take on a protective stance, reminding us of their mutual function as protective "cases" for an important figure's remains. Additionally, both pieces are made of strong, durable materials - Sainte-Foy being made out of a metal and the Fong Reliquary carved out of wood. Both pieces also demonstrate a strong sense of balance, in keeping with their roles as protectors of important or desired figures. The materials of Sainte-Foy reflect the church's penchant for luxurious materials such as jewels and gold, while the materials of the Fong Reliquary allude to the African traditions of

5C₂

using naturally materials found naturally in their environments to create devotional and ritualistic artwork. The differences in materials ~~functions~~ functions as a stark contrast between the figures and a way in which the respected cultures can be identified for ~~both~~ both pieces. Additionally, it is important to note that the Reliquary of Sainte-Foy protected a martyred saint, and the Fong Reliquary protected a deified member of the Fong peoples.

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Question 5

Overview

This question asked students to compare two works from the required course content: the reliquary of Sainte-Foy in Conques, France and the reliquary figure made by the Fang peoples in Southern Cameroon. The works are from two different content areas — Early Europe and Colonial Americas (200–1750 C.E.) and Africa (1100–1980 C.E.) — but share a similar function in that both are associated with relics. The intent of the question was for students to compare the two works in terms of their formal characteristics and their functions, and to explain how the works’ materials or imagery reinforce their functions.

Sample: 5A

Score:

Task 1: Accurately identifies ONE formal characteristic shared by both works that relates to their association with relics. (1 point)

The response identifies one formal characteristic shared by both works that relates to their association with relics: both represent figures who “are mostly symmetrical,” and therefore “show balance and unity.”

Task 2: Accurately explains how the materials OR imagery used in the Reliquary of Sainte-Foy reinforces its association with relics. (1 point)

The response explains how the materials used in the Reliquary of Sainte-Foy reinforce its association with relics. The response explains that the Reliquary of Sainte-Foy is made of “gold and precious stones [that] show how highly revered this reliquary was by Christians.” The response further notes that the reliquary was “fantastic in her ornamentation, all of which reinforces her saint status and her status as a valued Christian relic.” The response also explains the imagery, that the reliquary was intended to look like a child to reflect the age of the girl martyr whose bones the reliquary held. This additional explanation of imagery, while not necessary to earn the point, enhances the quality of the response.

Task 3: Accurately explains how the materials OR imagery used in the reliquary figure (*byeri*) reinforce its association with relics. (1 point)

The response explains how the imagery used in the Fang reliquary figure reinforces its association with relics. The response explains that the idealized human form is linked to the relics it guards. Specifically, the response identifies “the solemn expression and pose” as aspects of this “Idealization [which] was associated with spirituality.” The response further explains that other features, such as the “large genitals” of the figure, are “meant to invoke a guardian spirit.” The response also links the materials, the “fine wood and clear craftsmanship” of the work, with “its status as a valued spiritual object and relic.” This additional explanation of materials, while not necessary to earn the point, enhances the quality of the response.

Task 4: Accurately explains ONE difference in function between the two works. (1 point)

The response explains one difference in function between the two works. The Reliquary of Sainte-Foy “actually contains the relics/human remains” of the girl martyr. By contrast, the Fang reliquary figure “was not so literally a reliquary” because it “was placed on top of remains,” and functioned as “a protective talisman or guardian spirit.”

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Question 5 (continued)

Task 5: Accurately explains ANOTHER difference in function between the two works. (1 point)

The response explains another difference in function between the two works. The Reliquary of Sainte-Foy was “fixed in a location and was a popular stop on pilgrimages [*sic*],” while “the Fang relic was lighter and portable, and could be taken with people or moved around as needed.” The response goes on to explain accurately that “African cultures could still be semi-nomadic at this time.”

Sample: 5B

Score: 4

Task 1: Accurately identifies ONE formal characteristic shared by both works that relates to their association with relics. (1 point)

The response identifies one formal characteristic shared by both works that relates to their association with relics: both works have “sitting stances with upright posture.” Although not necessary to earn the point, the response further explains that this posture gives the figures “an air of authority, making viewers feel reverence towards the works and their associated relics.”

Task 2: Accurately explains how the materials OR imagery used in the Reliquary of Sainte-Foy reinforces its association with relics. (1 point)

The response explains how the materials used in the Reliquary of Sainte-Foy reinforce its association with relics. The response explains that the Reliquary of Sainte-Foy is made of “gold, silver, and assorted jewels,” and that these “precious materials indicate that the stuff housed within — the remains of the dead Saint — are worthy of respect and reverence.”

Task 3: Accurately explains how the materials OR imagery used in the reliquary figure (*byeri*) reinforce its association with relics. (0 points)

No point was earned. The response does not explain how the materials or imagery of the Fang reliquary figure (*byeri*) reinforce its association with relics. The response attempts to explain how the wood material of the *byeri* is associated with masculinity and protection, but the response falls short in its explanation. If the response had noted the specific masculine features of the figure itself, such as the muscles or genitals, and discussed how these features are associated with masculine protective power, then the response could have earned the point.

Task 4: Accurately explains ONE difference in function between the two works. (1 point)

The response explains one difference in function between the two works. The Reliquary of Sainte-Foy was a “stationary piece meant to serve a religious function by attracting pilgrims to its Romanesque church,” while the *byeri* “served the . . . purpose of guarding ancestral remains” for the Fang peoples who “moved around” carrying “the dead” with them.

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Question 5 (continued)

Task 5: Accurately explains ANOTHER difference in function between the two works. (1 point)

The response explains another difference in function between the two works. The *byeri* would “sit on top of & protect” ancestral remains that “would be stored in containers,” while the Reliquary of Sainte-Foy held the remains of the martyred saint.

Sample: 5C
Score: 2

Task 1: Accurately identifies ONE formal characteristic shared by both works that relates to their association with relics. (1 point)

The response identifies one formal characteristic shared by both works that relates to their association with relics: both works are figural sculptures that “demonstrate a strong sense of balance, in keeping with their roles as protectors of important or deified figures.”

Task 2: Accurately explains how the materials OR imagery used in the Reliquary of Sainte-Foy reinforces its association with relics. (1 point)

The response explains how the materials used in the Reliquary of Sainte-Foy reinforce its association with relics. The response explains that the Reliquary of Sainte-Foy is “made of gold inlaid with semi-precious stones – gifts from pilgrims who travelled to the pilgrimage site of the Church of Sainte Foy to visit and pay homage [to] the figure.” The response further notes that the materials used “reflect the church’s penchant for luxurious materials such as jewels and gold.”

Task 3: Accurately explains how the materials OR imagery used in the reliquary figure (*byeri*) reinforce its association with relics. (0 points)

No point was earned. The response does not explain how the materials or imagery of the Fang reliquary figure (*byeri*) reinforce its association with relics. While the response observes that the Fang reliquary figure shares similarities with the Reliquary of Sainte Foy, such as their “protective stance,” it falls short of explaining how this imagery reinforces the association with relics. The response also notes that the figure is made of wood, “materials found naturally,” but does not explain how the natural materials reinforce its reliquary function.

Task 4: Accurately explains ONE difference in function between the two works. (0 points)

No point was earned. While the response notes that “the Reliquary of Sainte-Foy protected a martyred saint, and the Fang Reliquary protected a deified member of the Fang peoples,” this is both an inaccurate statement regarding the Fang reliquary figure as well as an incomplete explanation of a difference in function.

Task 5: Accurately explains ANOTHER difference in function between the two works. (0 points)

No point was earned. While the response recognizes a difference in the materials used in these figures, the response does not explain how the difference in materials relates to a difference in function.