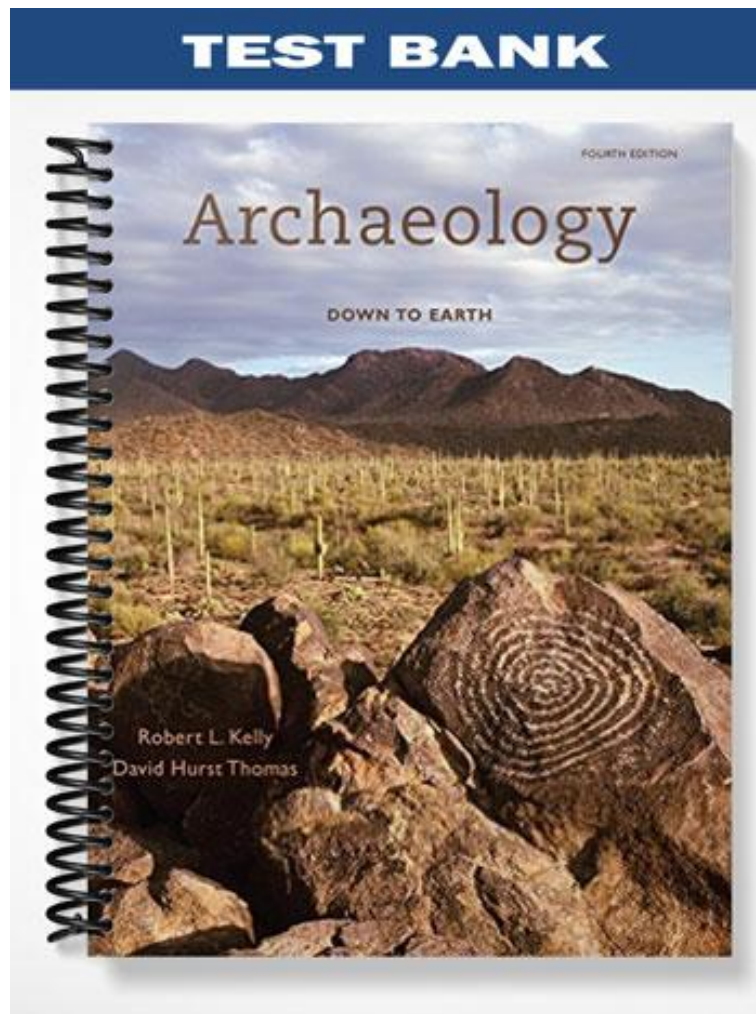


TEST BANK



FOURTH EDITION

Archaeology

DOWN TO EARTH

Robert L. Kelly
David Hurst Thomas

Chapter 2: The Structure of Archaeological Inquiry

Student: _____

1. Many disciplines are involved in the study of humanity. What makes anthropology unique from other disciplines that study humans?

- A. Anthropology argues that the best understanding of the human condition comes from a global, comparative, and holistic perspective.
- B. Anthropology examines only one aspect of the human condition, but does so in great detail.
- C. Anthropology examines the social and cultural aspects of humanity, but leaves the biological aspect of humans to other disciplines.
- D. Anthropology focuses only on exotic peoples and cultures, while other disciplines are more apt to study American or European society.

2. Anthropology is:

- A. The study of past human behavior.
- B. The study of all aspects of humankind.
- C. The study of humans as biological organisms.
- D. The study of humans as cultural organisms.

3. Which of the following is **not** one of the main subfields of anthropology?

- A. Biological anthropology
- B. Archaeology
- C. Cultural anthropology
- D. Bioarchaeology

4. A specialist from which of the four subfields of anthropology would be most likely to study ritual and kinship among people in contemporary societies?

- A. Archaeology
- B. Cultural anthropology
- C. Linguistic anthropology
- D. Biological anthropology

5. Archaeology can best be defined as:

- A. The study of humans in all times and places.
- B. The study of the biological aspect of humans.
- C. The study of the past through the systematic recovery and analysis of material remains.
- D. The study of past and present human cultures through written records and oral history.

6. Culture is:

- A. An integrated system of beliefs, traditions, and customs that govern or influence a person's behavior.
- B. An outdated anthropological concept that has been rejected by the majority of cultural anthropologists today.
- C. Biologically controlled behavior, rather than learned behavior.
- D. The study of humankind.

7. Which of the following is **not** true of a person's culture?

- A. It is learned.
- B. It is shared.
- C. It is symbolic.
- D. It is biologically controlled.

8. One of the ways in which anthropologists study culture is through an ideational perspective. An ideational perspective:

- A. Focuses on ideas, symbols, and mental structures as driving forces in shaping human behavior.
- B. Emphasizes technology, ecology, demography, and economics as driving forces in shaping human behavior.
- C. Argues that while human behavior is definitely shaped by ideas, symbols, and mental structures, it is equally shaped by technology, ecology, demography, and economics.
- D. Argues that the forces shaping human behavior are largely unknowable; therefore any perspective is just as good as another.

9. The symbolic nature of culture:

- A. Facilitates cross-cultural communication, because all cultures use the same (or very similar) symbols to mean the same things.
- B. Can create considerable misunderstanding between people from different cultures.
- C. Is now known to be not as significant as anthropologists once believed.
- D. Is easily discernable from the archaeological record.

10. Which of the following is **not** true of science?

- A. It is empirical.
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- A. Unlike other more subjective methods, science can guarantee absolute truth.
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12. The Moundbuilder Myth provides an example of:
- A. How the social, cultural, and political context of archaeology can influence its theories.
 - B. The infallibility of science.
 - C. How more civilized cultures (the Moundbuilders) can be destroyed by less civilized cultures (the Native Americans).
 - D. How pseudoarchaeology can be useful to professional archaeologists.

13. The first scientific archaeologist in America who attempted to determine the identity of the Moundbuilders by actually excavating a mound was:
- A. Ephraim Squier
 - B. Thomas Jefferson
 - C. Cyrus Thomas
 - D. John Wesley Powell

14. Cyrus Thomas contributed to dispelling the Myth of the Moundbuilders by:
- A. Supporting Squier's and Davis's conclusions.
 - B. Scientifically evaluating previous claims and concluding that the Native Americans had indeed built the mounds.
 - C. Demonstrating once and for all through the testing of multiple hypotheses that the Native Americans had not built the mounds.
 - D. Both A and B.

15. Squier and Davis contributed to investigations of the Moundbuilders by:
- A. Intensively and systematically surveying and recording roughly 200 mound sites.
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16. Why was it so difficult for Europeans during the early 19th century to accept the fact that Native Americans had built the mounds?
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 - B. Archaeological and historical evidence to suggest that Native Americans had built the mounds was completely lacking.
 - C. It was a conscious effort on the part of racist archaeologists to steal Native American land; everyone really knew that the Native Americans had built the mounds.
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17. Which of the following is **not** a step in the scientific method?

- A. Define a relevant research problem.
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- C. Test the hypothesis or hypotheses with relevant data
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18. The difference between inductive and deductive reasoning is:

- A. Deductive reasoning involves working from specific observations to more general hypotheses, while inductive reasoning involves reasoning from theory to account for specific observational or experimental results.
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19. The testability of a hypothesis refers to:

- A. The amount of time and laboratory equipment needed to conduct the experiment.
- B. That other scientists confirm it is true.
- C. The degree to which others can measure and reproduce its implications.
- D. Directly testing the hypothesis.

20. The primary distinction between humanistic and scientific approaches within archaeology revolves around the issue of:

- A. Absolute truth.
- B. Ethical concerns.
- C. Objectivity.
- D. The definition of culture.

21. The text argues that which of the following perspectives is the most useful for archaeology?

- A. A scientific perspective
- B. A humanistic perspective
- C. A combination of the two
- D. Neither

22. A scientific theory is:

- A. An explanation for observed, empirical phenomena that seeks to explain the relationships between variables.
- B. Essentially the same thing as an idea.
- C. An untested explanation that is likely to be false.
- D. A set of untested principles or propositions.

23. The differences between low-, middle-, and high-level theories are based on:

- A. Increasing degrees of complexity and sophistication from low, to middle, to high.
- B. Their functions in the process of archaeological inquiry.
- C. Their plausibility; low-level theories are more likely to be false than high-level theories.
- D. The order in which they were generated; low-level theories are the first to be thought up, followed by middle-level, and lastly by high-level.

24. Low-level theories are:

- A. Hypotheses that link archaeological observations with the human behavior or natural processes that produced them.
- B. Theories that seek to answer large “why” questions.
- C. The observations and interpretations that emerge from hands-on archaeological field and lab work.
- D. Easily falsified.

25. An example of a high-level theory would be a theory that seeks to answer which of the following questions?

- A. Why are all of these artifacts clustered around this hearth, or fire pit?
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27. The type of theory that begins with archaeological objects and then generates relevant facts or data about those objects is referred to as:
- A. Low-level theory.
 - B. Middle-level theory.
 - C. High-level theory.
 - D. General theory.
28. Middle-level theory is:
- A. Also called middle-range theory.
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 - B. It is the overarching framework to understand a research question.
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30. The overarching framework for understanding a research problem, the researcher’s “culture,” is known as:
- A. Low-level theory.
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31. An archaeologist who seeks a “grand narrative” of how culture changes and downplays the importance of the individual is:
- A. An Enlightenment archaeologist.
 - B. A Processual archaeologist.
 - C. A Postmodern archaeologist.
 - D. A Postprocessual archaeologist.
32. A paradigm:
- A. Influences the researcher’s view of humanity.
 - B. Influences how research questions are framed.
 - C. Influences how research is interpreted.
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33. The archaeological paradigm that rejects objectivity, the search for universal laws, and the systemic view of culture is:
- A. Postmodernism.
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 - C. Processual archaeology.
 - D. Both A and B.
34. Processual archaeologists tend to believe that:
- A. Ethical neutrality is impossible.
 - B. The proper focus of study should be general laws of social change rather than historical specifics.
 - C. Since science is a cultural idea, culture has biased archaeologists' understanding of the past.
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35. The archaeological paradigm that takes an ideational rather than an adaptive view of culture is termed:
- A. Processual archaeology.
 - B. Postprocessual archaeology.
 - C. Cultural materialism.
 - D. Processual-Plus archaeology.
36. The idea that human societies are complex entities that can be viewed as systems composed of multiple parts that interact in various predictable ways:
- A. Influences processual theory.
 - B. Is rejected by postprocessual archaeologists.
 - C. Originated in general systems theory
 - D. All of the above.
37. The term “deconstruction” refers to:
- A. Postprocessual attempts at interpreting the past through multiple voices.
 - B. Postmodern efforts to expose the assumptions behind the objective and systematic search for knowledge.
 - C. An experimental archaeological technique in which archaeologists reconstruct the construction techniques of prehistoric populations.
 - D. A tool used by cultural materialists to establish cultural evolutionary sequences.
38. Anthropologist Richard Wilk showed that the different explanations for the Maya’s collapse were:
- A. Incorrect because the archaeologists were culturally biased.
 - B. Relevant because the contemporary Maya he studied retained the same cultural system.
 - C. Linked to the larger cultural and political contexts of the archaeologists studying them.
 - D. Recorded on the numerous stelae the Maya erected.

39. Most archaeologists today:

- A. Subscribe to the extreme postmodern idea that we cannot know anything true about the past.
- B. Search for cultural and behavioral universals in the processual tradition.
- C. Conduct their research for largely political purposes, seeking to fulfill a political agenda.
- D. None of the above.

40. The type of archaeology that Michelle Hegmon calls “processual-plus” refers to:

- A. An extreme form of processual archaeology, in which science is argued to be the only objective, and thus the only valid, way of understanding the world.
- B. A rejection of nearly everything that processual archaeology stands for, including the search for systematic generalizations.
- C. A melding of postprocessual’s interest in symbols and meaning with processual concerns regarding systematic generalizations.
- D. A rejection of both processual and postprocessual archaeology in favor of a brand new paradigm.

41. Generating hypotheses in order to test various propositions is:

- A. The exclusive domain of processual archaeology.
- B. A method used by both processual and postprocessual archaeologists.
- C. A fundamental hallmark of the scientific method.
- D. Both B and C.

42. According to Thomas and Kelly, cultural biases that affect the way that archaeologists investigate the world:

- A. Can be overcome, leading to an understanding of the past that continually improves over time.
- B. Are insurmountable, meaning that we can never know whether our understanding of the past is improving through time.
- C. Do not exist; they are simply a construction of postmodernists used to undermine the authority of processual archaeology.
- D. Exist, but are never a problem when explicit scientific methods are employed to investigate prehistory.

43. The study of human biological evolution would most likely be the specialty of a cultural anthropologist.

True False

44. Three important characteristics of culture are that it is learned, shared, and based on the ability to use symbols.

True False

45. Anthropologists who argue that an adaptive perspective is the best way to study culture would argue that the driving forces shaping human behavior are ideas, symbols, and mental structures.
True False
46. Science is the best way to examine the material world because it is always objective, and therefore cannot be influenced by the social or political climate of the times.
True False
47. In order for a hypothesis to be scientific, it has to be testable and falsifiable.
True False
48. Deductive reasoning involves working from specific observations to more general hypotheses.
True False
49. It was Squier and Davis, through their intensive and thorough survey and documentation of the mounds, who eventually concluded that the ancestors of modern Native Americans had indeed built the mounds.
True False
50. A humanistic approach in archaeology tends to reject a search for universals in favor of emphasizing the dignity and worth of the individual and the individual's lived experience.
True False
51. Scientific and humanistic approaches within archaeology can be compatible, each emphasizing different goals of archaeological research.
True False
52. A scientific theory is an untested hypothesis or set of hypotheses.
True False
53. Ecofacts are plant or animal remains found in an archaeological site (i.e., items not manufactured by humans).
True False

54. Data are the objects discovered during archaeological excavations that serve as a basis for study and discussion.

True False

55. Experimental archaeology and ethnoarchaeology are frequently used methods of generating low-level theory.

True False

56. Observations on artifacts such as length, width, thickness, material type, or provenience would be considered middle-level theory.

True False

57. Taphonomy is the study of how archaeological data are eventually translated into high-level theory.

True False

58. Postprocessual archaeology views culture from a systemic perspective, and emphasizes evolutionary generalizations rather than historical specifics.

True False

59. Processual archaeology attempts to remain ethically neutral and claims to be explicitly non-political.

True False

60. Scientific and postmodern archaeological thought did not originate with the paradigms of processual and postprocessual archaeology; elements of both can be found throughout the history of Americanist archaeology.

True False

61. What is anthropology? How is anthropology different from any other discipline that studies humans?

62. What are the four major subfields of anthropology? What kinds of things do specialists in each of these subfields study?

63. What is archaeology? How do the goals of archaeology differ from those of the other subfields? How are they the same?

64. What is culture? Which of the anthropological subfields are interested in culture?

65. What is science? What are the key characteristics of science?

66. What is the scientific method? Discuss the steps involved in the scientific method.

67. Using the Moundbuilder Myth as an example, discuss how social and cultural biases can influence scientific theories. Does this mean that science is a worthless way of looking at the world? Why or why not?

68. Because the social, cultural, and political context of archaeology has been shown to influence its scientific theories, some archaeologists reject science in favor of a humanistic approach to the study of humanity. What is a humanistic approach and how does it differ from a scientific approach?

69. Describe the two basic ways in which anthropologists study culture. How does each perspective differ? Is one better than the other? Why or why not? Give an example.

70. Knowing what you know about both the scientific and humanistic perspectives, would you consider yourself a scientist or a humanist? Why?

71. Define each of the three levels of theory used in archaeological research. How does each level of theory serve a different function in the process of archaeological inquiry? How are they all related?

72. Low-, middle-, and high-level theories seek answers to different types of questions. Give an example of a research question that would fit within each level of theory. How are these different research questions eventually integrated?

73. What are data? How are archaeological data generated?

74. What is experimental archaeology? What is ethnoarchaeology? How can each be used to generate middle-range theory? Give an example of each.

75. What is a paradigm? Why are paradigms important within archaeological research? Give an example of an archaeological paradigm and briefly describe it.

76. What is processual archaeology? How is processual archaeology related to cultural materialism?

77. What is postmodernism? How does postprocessual archaeology fit within the paradigm of postmodernism?

78. Compare and contrast processual and postprocessual archaeology. What kind of archaeologist would you be? Why?

79. Can processual and postprocessual approaches to prehistory coexist, or must they be mutually exclusive? Give an example to support your argument.

Chapter 2: The Structure of Archaeological Inquiry **Key**

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 - D. Recorded on the numerous stelae the Maya erected.

39. Most archaeologists today:

- A. Subscribe to the extreme postmodern idea that we cannot know anything true about the past.
- B. Search for cultural and behavioral universals in the processual tradition.
- C. Conduct their research for largely political purposes, seeking to fulfill a political agenda.
- D.** None of the above.

40. The type of archaeology that Michelle Hegmon calls “processual-plus” refers to:

- A. An extreme form of processual archaeology, in which science is argued to be the only objective, and thus the only valid, way of understanding the world.
- B. A rejection of nearly everything that processual archaeology stands for, including the search for systematic generalizations.
- C.** A melding of postprocessual’s interest in symbols and meaning with processual concerns regarding systematic generalizations.
- D. A rejection of both processual and postprocessual archaeology in favor of a brand new paradigm.

41. Generating hypotheses in order to test various propositions is:

- A. The exclusive domain of processual archaeology.
- B. A method used by both processual and postprocessual archaeologists.
- C. A fundamental hallmark of the scientific method.
- D.** Both B and C.

42. According to Thomas and Kelly, cultural biases that affect the way that archaeologists investigate the world:

- A.** Can be overcome, leading to an understanding of the past that continually improves over time.
- B. Are insurmountable, meaning that we can never know whether our understanding of the past is improving through time.
- C. Do not exist; they are simply a construction of postmodernists used to undermine the authority of processual archaeology.
- D. Exist, but are never a problem when explicit scientific methods are employed to investigate prehistory.

43. The study of human biological evolution would most likely be the specialty of a cultural anthropologist.

FALSE

44. Three important characteristics of culture are that it is learned, shared, and based on the ability to use symbols.

TRUE

45. Anthropologists who argue that an adaptive perspective is the best way to study culture would argue that the driving forces shaping human behavior are ideas, symbols, and mental structures.

FALSE

46. Science is the best way to examine the material world because it is always objective, and therefore cannot be influenced by the social or political climate of the times.

FALSE

47. In order for a hypothesis to be scientific, it has to be testable and falsifiable.

TRUE

48. Deductive reasoning involves working from specific observations to more general hypotheses.

FALSE

49. It was Squier and Davis, through their intensive and thorough survey and documentation of the mounds, who eventually concluded that the ancestors of modern Native Americans had indeed built the mounds.

FALSE

50. A humanistic approach in archaeology tends to reject a search for universals in favor of emphasizing the dignity and worth of the individual and the individual's lived experience.

TRUE

51. Scientific and humanistic approaches within archaeology can be compatible, each emphasizing different goals of archaeological research.

TRUE

52. A scientific theory is an untested hypothesis or set of hypotheses.

FALSE

53. Ecofacts are plant or animal remains found in an archaeological site (i.e., items not manufactured by humans).

TRUE

54. Data are the objects discovered during archaeological excavations that serve as a basis for study and discussion.

FALSE

55. Experimental archaeology and ethnoarchaeology are frequently used methods of generating low-level theory.

FALSE

56. Observations on artifacts such as length, width, thickness, material type, or provenience would be considered middle-level theory.

FALSE

57. Taphonomy is the study of how archaeological data are eventually translated into high-level theory.

FALSE

58. Postprocessual archaeology views culture from a systemic perspective, and emphasizes evolutionary generalizations rather than historical specifics.

FALSE

59. Processual archaeology attempts to remain ethically neutral and claims to be explicitly non-political.

TRUE

60. Scientific and postmodern archaeological thought did not originate with the paradigms of processual and postprocessual archaeology; elements of both can be found throughout the history of Americanist archaeology.

TRUE

61. What is anthropology? How is anthropology different from any other discipline that studies humans?

Not provided

62. What are the four major subfields of anthropology? What kinds of things do specialists in each of these subfields study?

Not provided

63. What is archaeology? How do the goals of archaeology differ from those of the other subfields? How are they the same?

Not provided

64. What is culture? Which of the anthropological subfields are interested in culture?

Not provided

65. What is science? What are the key characteristics of science?

Not provided

66. What is the scientific method? Discuss the steps involved in the scientific method.

Not provided

67. Using the Moundbuilder Myth as an example, discuss how social and cultural biases can influence scientific theories. Does this mean that science is a worthless way of looking at the world? Why or why not?

Not provided

68. Because the social, cultural, and political context of archaeology has been shown to influence its scientific theories, some archaeologists reject science in favor of a humanistic approach to the study of humanity. What is a humanistic approach and how does it differ from a scientific approach?

Not provided

69. Describe the two basic ways in which anthropologists study culture. How does each perspective differ? Is one better than the other? Why or why not? Give an example.

Not provided

70. Knowing what you know about both the scientific and humanistic perspectives, would you consider yourself a scientist or a humanist? Why?

Not provided

71. Define each of the three levels of theory used in archaeological research. How does each level of theory serve a different function in the process of archaeological inquiry? How are they all related?

Not provided

72. Low-, middle-, and high-level theories seek answers to different types of questions. Give an example of a research question that would fit within each level of theory. How are these different research questions eventually integrated?

Not provided

73. What are data? How are archaeological data generated?

Not provided

74. What is experimental archaeology? What is ethnoarchaeology? How can each be used to generate middle-range theory? Give an example of each.

Not provided

75. What is a paradigm? Why are paradigms important within archaeological research? Give an example of an archaeological paradigm and briefly describe it.

Not provided

76. What is processual archaeology? How is processual archaeology related to cultural materialism?

Not provided

77. What is postmodernism? How does postprocessual archaeology fit within the paradigm of postmodernism?

Not provided

78. Compare and contrast processual and postprocessual archaeology. What kind of archaeologist would you be? Why?

Not provided

79. Can processual and postprocessual approaches to prehistory coexist, or must they be mutually exclusive? Give an example to support your argument.

Not provided