

# 行為考古學

## Behavioral Archaeology

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20世紀60年代初期，因為受到系統理論（System theory）和文化生態學（Cultural ecology）的影響，考古學的理論重心，從文化史的重建，轉移到對文化過程、文化變遷的研究上。就考古學學科的發展而言，推動這種轉變的力量，在學界裡被統稱為「過程學派考古學」（Processual Archaeology）。「過程學派考古學」對學科所帶來的影響，無論在理論上，乃至於方法論上，都是深遠的。

「過程學派考古學」的基本假設認為過去的人類行為與考古遺留有直接的對應關係，考古遺留是凍結於地下的時空關係秩序組合，學者可以經由對考古遺留的研究，瞭解過去的人類行為發展。此一假設的正當性，到了70年代初期，受到「行為考古學」（Behavioral Archaeology）學者的質疑。「行為考古學」學者認為，考古學資料在考古脈絡（archaeological context）中，並無法真正的完全反映過去人類行為的實體性（reality）。因為，它一直受到不同程度的自然營力，或人為作用力的改變與影響。如果無法釐清或瞭解考古遺址形成過程（archaeological formation processes）對考古學資料的影響，則進一步的考古學解釋將很難落實。

「行為考古學」可以簡單的定義為：研究物質文化（material culture）和人類行為（human behavior）在不同的時空環境下的相互關係。由於考古學是研究物質文化與人類行為的相互關係，因此，考古學不再是一門研究過去的學問，它也可以研究現生人類行為與物質文化間的相互關係。因此，「行為考古學」進一步的擴大了考古學的研究範疇，它提供了一個更具包容性和連貫性的研究取向。

本課程將從學科歷史和學理脈絡的角度，來探討「行為考古學」的發展。課程的編排，將依據考古遺址形成理論的課題加以分類，以期能夠掌握「行為考古學」的研究旨趣。

本課程除了個別文章外，下列的相關書目，亦會在課程中使用，希望學生能夠自行參閱。

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