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INTRODUCTION: ANCIENT MYSTERIES, MODERN SECRETS

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Classics and Anthropology share a long history of interaction.¹ Anthropologists of the nineteenth century brought a classical training to their work, and included ancient law, kinship and cities in their earliest studies.² The fields drifted apart in the early of the 20th century, the rift seems a response to various causes, including increasing specialization, the rise of fieldwork, the excesses of the Cambridge ritualists, and the perception that the study of the living would reduce the status of the Classical past.³ From the 1960s onward, however, the disciplinary divide has been crossed under various standards. Anglo-American scholars have pursued economic anthropology and Weberian historical sociology; the Paris school has built on the intellectual heritage of Durkheim, Saussure

¹ A full discussion of this long, complex interaction, and a complete bibliography of those who contribute to it, lie beyond the confines of this introduction. In this volume, Beidelman provides an anthropologist's perspective on the question, and Redfield a classicist's. See also Detienne 2001, 2007; Redfield 1991, 1983; Wyatt 1988; Vidal-Naquet 1986: 129-142; Marinzo 1995; Svenbro 1993; Bettus 1991; Konstan 1981; Valeri 1981; Geertz 1981; Humphreys 1978: 17-30; Lloyd 1978; Fulley 1971; Gouldner 1965; Cole 1967 (1990); Klockholz 1961. Mauss 1908 provides an overview of the status of the two fields 100 years ago. For evaluation of the reaction against the Cambridge ritualists, and more recent approaches to the questions they addressed, see Vernen 1990a, Henderson 1993, Ackerman 2001: 159-197; Segal 1998; Stenski 1996.

² Meine 1861; de Coulange 1864; Morgan 1878.

³ Gouldner 1965: 4 makes an eloquent response to these concerns.

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