

# ELECTRONIC ANTIQUITY

## INTRODUCTION: ANCIENT MYSTERIES, MODERN SECRETS

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Classics and Anthropology share a long history of interaction.<sup>1</sup> Anthropologists of the nineteenth century brought a classical training to their work, and included ancient law, kinship and cities in their earliest studies.<sup>2</sup> The fields drifted apart in the early of the 20<sup>th</sup> 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.<sup>3</sup> 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

<sup>1</sup> 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 Vernell 1990a, Henderson 1993, Ackerman 2001: 159-197, Segal 1998, Stenski 1996.

<sup>2</sup> Meier 1861; de Coulange 1864; Morgan 1878.

<sup>3</sup> Gouldner 1965: 4 makes an eloquent response to these concerns.

# Introduction Ancient Mysteries Modern Secrets

**Clemens Wendtner**



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## **Table of Contents Introduction Ancient Mysteries Modern Secrets**

1. Understanding the eBook Introduction Ancient Mysteries Modern Secrets
  - The Rise of Digital Reading Introduction Ancient Mysteries Modern Secrets
  - Advantages of eBooks Over Traditional Books
2. Identifying Introduction Ancient Mysteries Modern Secrets
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Introduction Ancient Mysteries Modern Secrets
  - User-Friendly Interface
4. Exploring eBook Recommendations from Introduction Ancient Mysteries Modern Secrets

- Personalized Recommendations
  - Introduction Ancient Mysteries Modern Secrets User Reviews and Ratings
  - Introduction Ancient Mysteries Modern Secrets and Bestseller Lists
5. Accessing Introduction Ancient Mysteries Modern Secrets Free and Paid eBooks
    - Introduction Ancient Mysteries Modern Secrets Public Domain eBooks
    - Introduction Ancient Mysteries Modern Secrets eBook Subscription Services
    - Introduction Ancient Mysteries Modern Secrets Budget-Friendly Options
  6. Navigating Introduction Ancient Mysteries Modern Secrets eBook Formats
    - ePub, PDF, MOBI, and More
    - Introduction Ancient Mysteries Modern Secrets Compatibility with Devices
    - Introduction Ancient Mysteries Modern Secrets Enhanced eBook Features
  7. Enhancing Your Reading Experience
    - Adjustable Fonts and Text Sizes of Introduction Ancient Mysteries Modern Secrets
    - Highlighting and Note-Taking Introduction Ancient Mysteries Modern Secrets
    - Interactive Elements Introduction Ancient Mysteries Modern Secrets
  8. Staying Engaged with Introduction Ancient Mysteries Modern Secrets
    - Joining Online Reading Communities
    - Participating in Virtual Book Clubs
    - Following Authors and Publishers Introduction Ancient Mysteries Modern Secrets
  9. Balancing eBooks and Physical Books Introduction Ancient Mysteries Modern Secrets
    - Benefits of a Digital Library
    - Creating a Diverse Reading Collection Introduction Ancient Mysteries Modern Secrets
  10. Overcoming Reading Challenges
    - Dealing with Digital Eye Strain
    - Minimizing Distractions
    - Managing Screen Time
  11. Cultivating a Reading Routine Introduction Ancient Mysteries Modern Secrets
    - Setting Reading Goals Introduction Ancient Mysteries Modern Secrets
    - Carving Out Dedicated Reading Time
  12. Sourcing Reliable Information of Introduction Ancient Mysteries Modern Secrets

- Fact-Checking eBook Content of Introduction Ancient Mysteries Modern Secrets
  - Distinguishing Credible Sources
13. Promoting Lifelong Learning
- Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
14. Embracing eBook Trends
- Integration of Multimedia Elements
  - Interactive and Gamified eBooks

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