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Votum (PL. lat. votum, 'sacred vow'; vota, 'the gods, their consorts or worship'), to make vows of performing actions according to the will of the gods, if the latter will give protection from harm; vota were, in fact, a legal contract between the worshipper and the deity. In some cases, the divine oracle served as an intermediate in the relationship between the gods and humans. In the Mycenaean world, the practice of making vows to the deities was widespread, and the texts reveal a complex system of vowing that was used in various contexts, from daily life to religious rituals. The practice of vowing likely played a crucial role in the development of the Greek legal and religious systems.

Votum Montanum. Famosum (Tac. Ann. 4.43.1) citation of the early imperial period from Neapolis (modern Nafplion). Tacitus (Tac. Ann.) was responsible for the event in AD 7 of the insulting the emperor (Tac. Caesar. 1) and the soldier was banished in AD 17 (Ins. Trev. 17.13.1) or later (Ins. Cist. 1). Despite his polemics against the emperor, Tacitus (19.9.1) was not able to continue with his work.

Votive inscriptions IX. Ancient Near East and Egypt II. Classical Antiquity

Votive offerings IX. Ancient Near East and Egypt

Votive offerings refers to the practice of placing objects in the service of a deity or in return for a favor. These objects could range from simple items like food to more complex structures like temples or altars. The practice of votive offerings is attested throughout the ancient world, from Mesopotamia to Egypt. In both cultures, votive offerings were made as a way of appeasing the gods and ensuring their favor. The offerings could be in the form of an object or a piece of writing, and they were often placed in a temple or shrine to be preserved for eternity.

Votive inscriptions IX. Ancient Near East and Egypt

Votive inscriptions were inscribed stones, fragments, or other objects that were dedicated to a deity. These inscriptions were used to record the dedicant's name, the deity to whom the offering was made, and the circumstances surrounding the offering. Votive inscriptions were a way of expressing gratitude to the gods, and they were often placed in temples or shrines to be seen by others.

Votive offerings IX. Ancient Near East and Egypt

Votive offerings were a common practice in many ancient cultures, including Mesopotamia and Egypt. These offerings were often in the form of food or other goods, and were made to the gods as a way of ensuring their favor. Votive offerings were also used to seek protection from harm or to gain blessings.

Votive inscriptions IX. Ancient Near East and Egypt

Votive inscriptions were a way of expressing one's devotion to a deity or to gain the favor of the gods. They were often placed in temples or shrines, and were sometimes accompanied by offerings of food or other goods. Votive inscriptions were a way of establishing a relationship with the gods, and were used to request protection or blessings.

Votive offerings IX. Ancient Near East and Egypt

Votive offerings were a common practice in ancient cultures, and were often used as a way of appeasing the gods or seeking their favor. The practice of making votive offerings was widespread, and was used in a variety of contexts, from daily life to religious rituals. Votive offerings could be in the form of objects or writing, and were often placed in temples or shrines to be preserved for eternity.
VOTIVE OFFERINGS

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agration further construction (e.g. open passages) [1, 16:4, 5]. Beginning in the 1st century BC, the Roman, Greek, and Etruscan descriptions emerged of particularly distinguished shrines and their VO, which may also have served as a kind of "advertisement" to attract further visitors (e.g. Macedon of Samos in Atk. 16, 655; 16, 715). DEMOCRATIE OF PHEG 502 71 F 5 on the Artemis.

During the Hellenistic and Imperial periods, — rules brought VO to Greek shrines as well, particularly to the most prominent among them, this was frequently associated with granting other benevolences (e.g. a beneficium; e.g. Exagonisme) to the city in which the shrine was located (e.g. Rh. EPH 2975: an expression of appreciation from the Ephesians to Hadrian for VO to the Artemis and for granting the city the inheritance rights to the shrine and gifts of grain). In turn, — ruler cults prompted cities to dedicate VO (Paus. 21, 2; 7, 26: Athens as well as Athens: 22, 3; 13, 26; Hadrian at the shrine of Zeus in Athens).

B. ROMAN/LATIN

The Latin terms for dedication of a VO are — consacratum and — dedicato [4, 162: 162]. The most prominent Roman site of public VO, whether of Roman or foreign (i.e. non-Roman) origin, was undoubtedly the — Capitoline (e.g. Liv. 6, 629, 18). As long as Rome needed the support of allied Italian communities, it shared with them the spoils of war, some of which were consacrated to various cities' temples (Liv. 14, 56: 9). During the early Imperial era, in connection with a vow (votum, Latin = vota (hora)), the practice by the authorities of the city of Rome for the behalf of the emperor (the vow) could be rededicated only at the shrine of Fortuna in — Praetoria, the Senate resolved that all cult acts and shrines in Italy were subject to Roman law and, more importantly, in Romania's (Tit. Ann. 37, 2) this undoubtedly meant that the Romans no longer sought permission for carrying out their dedications and deposing VO in Italian temples.

In provincial peripheral communities, acts of consecration were not required to follow Roman custom in order to be legally valid (cf. Plin. Ep. 10, 236 and Trajan's reply, Plin. Ep. 13, 26: 3, 3). For the provincial cities of the East, it was a coveted privilege to have temples consecrated and VO deposited by Roman emperors, and this was in the interests of the emperor himself, and this enhanced the stature of the community as well as that of its shrine (e.g. Paus. 21, 21.11: 21.13). In this context, there has been even less research on the Western part of the empire than on the East.

C. AFTERLIFE

In the Christian tradition, the practice of displaying pictures and objects as a way of honouring a saint was substituted virtually uninterruptedly (cf. for example Anth. Gr. 133: three Christian dedications a painting to St Amphictyon in Alexandria and a mow (p. 143): the only change was in the recipients of such offerings. Among images of the divine, the sacred shrine was regarded as the significant shrine, the precious VO they contained and famous individuals who dedicated them were Propsecta [3, 15:2; Plutarch's De Institutes adversus Ammonem (c. 16: Eklektikos). The term consecration became part of the legal vocabulary of the Church in the Early Christian period, evolving through a number of elements, such as when the VO was consecrated to a individual to a Christian office, but also to the consecration of objects to God [3: 15:3, 17: 5, Veneration of Saints]. — Healing deities, healing cults IV B 6: — Relief II. — Negative inscriptions: — Votive practice I. BURKE, J F. (2015). Welbenzeichen in Olympia oder Delphi, in: MIRAU, 89, 1978: 1—21. Fournier, Among the Gods, 1996: 237, 17: 30, 7: 26, 7: 19: 26. Leach, Names and the Nature of Religion, 1987: 6: 23, 17: 7, 11: 5. BECHTEL, Schriftliche und Skulpturfassungen am Cap Panayia in Naxos bei Athen, in: Kassie, 1995, 10: 19: 13. BEITMAR, Religions in the Ancient Greeks, 1993: 16: 2. DAVIES, «Die Religion der Griechen, 2001.»

Votive offerings in springs. In Celtic and Germanic cultures, as in the Graeco-Roman sphere, a special significance is attached to spring offerings as well as offerings in water and breathe. The primary archaeological evidence for this is late 4th-century BC. Celtic finds for example at spring and post the production of the Herods and 15th—16th. Celtic finds from a mineral spring at Bad Pyrmont in Lower Saxony. In both complex number of examples from Flensburg, some with traces of (we) dominate. So are interpreted as votive gifts in the context of a fertility cult. — Celtic archaeology, — Germanic archaeology: — Haard finds: — Springs V. KLEIN, The Treasure of Dioko, in: E. MOSSE, 1976: 215—235. B. T. D. TRENDS, Studies zu dem kaiserzeitlichen Quellpaar von Bad Pyrmont, 1999.


Votive offerings were set up or hung up in sanctuaries, so that other visitors might see them; sometimes they were inserted into stones or taken [15, 1: 23]. Votive offerings installed in sanctuaries can be interpreted as the symbolic expression of a symbolic interaction with a deity which was considered successful, the way in which they were exposed an attending deity in function in an ancient society and cults among the themselves. So = (cf. — Polytheism). Only in exceptional, now have votive offerings been found in their original disposition context. They have been mostly attributed to so-called votive depictions. These are simple or elaborated gits in the ground within the temple areas. In order to make a space, votive offerings were placed away at regular intervals and deposited in the city this also happened when a sanctuary was restored and the gits were left. Findings of objects with votive inscriptions in tombs are in need of explanation (on such figures, see) they cannot be explained by the con- struction of the respective deities to the Underworld, but by a rather "second-hand" usage of earlier votive offer- ings as burial objects.

The votive object bears a significant relation to other terms of the action: to the dedicator, to his or her personal address, and to the addressed deity. This relationship is vari- able in size and can express an already existing function in the daily life, but they can also create such a function during the performance of the action (cf. [4: 6]). That is why, contrary to a widespread opinion among archaeologists, it is not possible to necessarily conclude from further research on the votive inscriptions, but also from the similarity functions in the future starting from the same or similar image function.

Votive dedications, healing cults, — Relief II. — Female figures, — Serbia, — Romanesque art, — Christian period, — Early Christian period, — Byzantine period, — Latin art, — Etruscan art. — Votive artisans: — Votive inscriptions.