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For example:

The primary focus of this text is on the concept of ritual objects and their classification. The author argues against the haphazard use of terms such as "ritual" and "sacred" and emphasizes the need for a more rigorous approach to identifying and categorizing ritual objects. The author cites ancient Greek nomenclature as an example of how given names can be used to indicate the possibility of identifying objects and as a means of distinguishing them from ordinary everyday items. The author also notes the importance of modern categories to interpret ancient objects but cautions against the overuse of these categories, which can lead to a failed questioning of the past.

The author further discusses the idea of "sacral property" as a separate legal category, suggesting that the categorization of objects as sacred or profane is not necessarily clear-cut. The author cites examples from various cultures, including Egyptian and African, to illustrate how inanimate objects can become powerful entities through ritual use. The author also touches on the idea of "libation" as a part of a sequence of rituals and how these rituals may be part of a larger context, cultic or domestic.

The author highlights the need for a more nuanced approach to the study of ritual objects, emphasizing the importance of considering the context in which these objects are found. The author argues that the study of ritual objects should not be limited to their functional or material properties but should also consider their symbolic and cultural significance. The author concludes by suggesting that a more comprehensive approach to the study of ritual objects is necessary to fully understand their role in historical and cultural contexts.

νῶπιθακνδτύποςστερον,


that once it is accomplished, the world is not quite what it would have been without the ordiances.

Podemann Sørensen 1993, 18: “A ritual is designed and performed on the assumption that once it is accomplished, the world is not quite what it would have been without the ritual.”

Meskell 2005, 5.

Meskell 2005, 3.

Meskell 2005, 2.

Hahn 2012, 9.

Jaccottet 2006, 217. The author deals more precisely with genealogical or catalogue questions, but the same is true with representations of objects.


For the nuances to this idea see Ekroth 2003, 35-37.

Tsingarida 2011, 73-74.

Heraia, Artemision of Thasos, and the sanctuary of Aphaia on Aegina.

Day 2010, 12.

Rowlands 2004, 197, questions in these terms the legitimization of colonial power.

Rowlands 2004, 198.

a few informative cases.

knowledge about measurement procedures, and physical properties of liquids, to mention the level of ritual.

conclusions on the level of beliefs, attitudes, and motivations, from the premises on the level of ritual.

According to Podemann Sørensen 1993, 11, a classical fallacy consists in drawing...

in any possible manner with this and other works.

I thank all Senior Fellows, my fellow fellows and the sta of the CHS for helping me.

See recently Kowalzig 2007, 13, who considers the understanding of this relationship...