

Ancient Thessalians

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Entry tags: Greek Religions, Greek Cult, Greek Polis Religions, Greek Philosophical Traditions, Greek Domestic Religions, Roman Religious Traditions, Greek Mystery Cults, Religious Group, Hellenistic Religions, Roman Religions, Macedonian Religions

The Ancient Thessalians (Thessaloi/Thettaloi/Petthaloi) refer to the inhabitants of Thessaly, whose dominant population belonged to the spectrum of Greek identity. Strictly speaking, "Thessaly" refers to the tetradic Thessalian plains and "Thessalian" refers to the dominant population. Broadly speaking, Thessaly can include the inhabitants of the surrounding regions (the perioikoi), which could include Achaia Phthiotis, Perrhaibia, Magnesia, Malis, Ainiis, Oitaia, Dolopia, and Athamania (in different time periods). In addition to the dominant populations of the plains and the perioikoi, Ancient Thessaly could be used to include its serf populations (penestai), its slaves, pastoral nomads, and foreign inhabitants.



Date Range: 700 BCE - 476 CE

Region: Broader Thessaly

Region tags: Eastern Mediterranean, Greece, Central Greece, Northern Greece, Thessaly, Greece, Southern Europe, Southeastern Europe, Europe

The territories of Thessaly and its perioikic regions from the Archaic to the Roman periods.

Status of Participants:

✓ Elite ✓ Religious Specialists ✓ Non-elite (common people, general populace)

Sources

Print sources for understanding this subject:

- Source 1: Mili, Maria. 2015. *Religion and Society in Ancient Thessaly*. Oxford: Oxford University Press.
- Source 2: Graninger, Denver. 2011. *Cult and Koinon in Hellenistic Thessaly*. Leiden: Brill.
- Source 3: Canlas, Gino. 2021. *Sacred Space and Community Identities: Sanctuaries in Broader Thessaly from the Archaic to the Early Imperial Periods*. PhD Dissertation. University of Alberta.

Online sources for understanding this subject:

- Source 1 URL: <http://atlasthessalias.culture.gr/home.html>

Notes: Archaeological Atlas of Thessaly

Relevant online primary textual corpora (original languages and/or translations):

- Source 1 URL: <https://inscriptions.packhum.org/>
- Source 1 Description: Packhum Searchable Greek Inscriptions - Inscriptiones Graecae IX,2 contains the inscriptions from Thessaly

General Variables

Membership/Group Interactions

Are other religious groups in cultural contact with target religion:

– Yes

↳ Is the cultural contact competitive:

– Yes

↳ Is the cultural contact accommodating/pluralistic:

– Yes

↳ Is the cultural contact neutral:

– Yes

↳ Is there violent conflict (within sample region):

– Yes

↳ Is there violent conflict (with groups outside the sample region):

– Yes

Does the religious group have a general process/system for assigning religious affiliation:

– No

Does the religious group actively proselytize and recruit new members:

– No

Does the religion have official political support

– Yes

↳ Are the priests paid by polity:

– Yes

↳ Is religious infrastructure paid for by the polity:

– Yes

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↳ Are the head of the polity and the head of the religion the same figure:

– No

↳ Are political officials equivalent to religious officials:

– Yes

↳ Is religious observance enforced by the polity:

– No

↳ Polity legal code is roughly coterminous with religious code:

– No

↳ Polity provides preferential economic treatment (e.g. tax, exemption)

– No

Is there a conception of apostasy in the religious group:

– No

Size and Structure

Number of adherents of religious group within sample region (estimated population, numerical):

– Field doesn't know

Number of adherents of religious group within sample region (% of sample region population, numerical):

– Field doesn't know

Scripture

Does the religious group have scriptures:

Scripture is a generic term used to designate revered texts that are considered particularly authoritative and sacred relative to other texts. Strictly speaking, it refers to written texts, but there are also “oral scriptures” (e.g. the Vedas of India).

– No

Architecture, Geography

Is monumental religious architecture present:

– Yes

↳ In the average settlement, what percentage of area is taken up by all religious monuments:

– Field doesn't know

↳ Size of largest single religious monument, square meters:

– Square meters: 30

↳ Height of largest single religious monument, meters:

– Field doesn't know

↳ Size of average monument, square meters:

– Field doesn't know

↳ Height of average monument, meters:

– Field doesn't know

↳ In the largest settlement, what percentage of area is taken up by all religious monuments:

– Field doesn't know

Are there different types of religious monumental architecture:

– Yes

↳ Tombs:

– Yes

↳ Cemeteries:

– Yes

↳ Temples:

– Yes

↳ Altars:

– Yes

↳ Devotional markers:

– Yes

↳ Mass gathering point [plazas, courtyard, square. Places permanently demarcated using visible objects or structures]:

– Yes

↳ Other type of religious monumental architecture:

– I don't know

Is iconography present:

– Yes

↳ Where is iconography present [select all that apply]:

– On persons

– At home

– All public spaces

↳ Are there distinct features in the religious group's iconography:

– Yes

↳ Eyes (stylized or not):

– Yes

↳ Supernatural beings (zoomorphic):

– Yes

↳ Supernatural beings (geomorphic):

– Yes

↳ Supernatural beings (anthropomorphic):

– Yes

↳ Supernatural beings (abstract symbol):

– Yes

↳ Portrayals of afterlife:

– Yes

↳ Aspects of doctrine (e.g. cross, trinity, Mithraic symbols):

– No

↳ Humans:

– Yes

↳ Other features of iconography:

– No

Are there specific sites dedicated to sacred practice or considered sacred:

– Yes

Are pilgrimages present:

– Yes

↳ How strict is pilgrimage:

– Optional (common)

Beliefs

Burial and Afterlife

Is a spirit-body distinction present:

Answer “no” only if personhood (or consciousness) is extinguished with death of the physical body. Answering yes does not necessarily imply the existence of Cartesian mind/body dualism, merely that some element of personhood (or consciousness) survives the death of the body.

– Yes

↳ Spirit-mind is conceived of as having qualitatively different powers or properties than other body parts:

– Yes

Belief in afterlife:

– Yes

↳ Is the spatial location of the afterlife specified or described by the religious group:

– Yes

↳ Afterlife in specified realm of space beyond this world:

– Yes

↳ Afterlife in vaguely defined “above” space:

– No

↳ Afterlife in vaguely defined “below” space:

– Yes

Notes: There is epigraphic evidence for the existence of a Ploutoneion (sanctuary of Hades) in Northern Thessaly, which may have served as an entrance to the Underworld. G. Lucas proposes that this yet-unlocated Ploutoneion existed somewhere in the vicinity of the source of the Mati spring near Tyrnavos.

↳ Afterlife in vaguely defined horizontal space:

– No

↳ Afterlife located in "other" space:

– No

Reincarnation in this world:

– No

Are there special treatments for adherents' corpses:

– Yes

↳ Cremation:

– Yes

↳ Mummification:

– No

↳ Interment:

– Yes

↳ Corpse is flexed (legs are bent or body is crouched):

– Yes

↳ Corpse is extended (lying flat on front or back):

– Yes

↳ Corpse is upright (where body is interred in standing position):

– No

↳ Corpse is interred some other way:

– No

↳ Cannibalism:

– No

↳ Exposure to elements (e.g. air drying):

– No

↳ Feeding to animals:

– No

↳ Secondary burial:

– Yes

↳ Re-treatment of corpse:

– Yes

↳ Other intensive (in terms of time or resources expended) treatment of corpse :

– No

Are co-sacrifices present in tomb/burial:

– Yes

↳ Human sacrifices present:

– No

↳ Animal co-sacrifices present:

– Yes

Notes: In addition to animal remains left at or near graves, libations and other food offerings also occur.

Are grave goods present:

– Yes

↳ Personal effects:

– Yes

↳ Valuable items:

– Yes

↳ Significant wealth (e.g. gold, jade, intensely worked objects):

– Yes

↳ Some wealth (some valuable or useful objects interred):

– Yes

↳ Other valuable/precious items interred:

– No

↳ Other grave goods:

– Yes

Are formal burials present:

– Yes

↳ As cenotaphs:

– Yes

Notes: It is possible that the Archaic tholos tomb in Pharsalos as well as the Heroon on Hill 84 at Demetrias were cenotaphs. The former, however, was looted and it is possible that the burial was removed/destroyed.

↳ In cemetery:

– Yes

↳ Family tomb-crypt:

– Yes

↳ Domestic (individuals interred beneath house, or in areas used for normal domestic activities):

– No

↳ Other formal burial type:

– No

Supernatural Beings

Are supernatural beings present:

– Yes

↳ A supreme high god is present:

– Yes

↳ The supreme high god is anthropomorphic:

– Yes

↳ The supreme high god is a sky deity:

– Yes

↳ The supreme high god is chthonic (of the underworld):

– Yes

Notes: Zeus is worshipped both as a sky-god and as a chthonic deity in Thessaly (e.g. Zeus Meilichios, who takes the form of a snake). Zeus Ktesios, for whom there is evidence of domestic sacrifices (e.g. Kallithea and Halos) is also associated with the earth rather than the sky.

↳ The supreme high god is fused with the monarch (king=high god):

– No

↳ The monarch is seen as a manifestation or emanation of the high god:

– No

↳ The supreme high god is a kin relation to elites:

– Yes

↳ The supreme high god has another type of loyalty-connection to elites:

– No

↳ The supreme high god is unquestionably good:

– No

↳ Other feature(s) of supreme high god:

– No

↳ The supreme high god has knowledge of this world:

– Yes

↳ The supreme god's knowledge is restricted to particular domain of human affairs:

– No

↳ The supreme high god's knowledge is restricted to (a) specific area(s) within the sample region:

– No

↳ The supreme high god's knowledge is unrestricted within the sample region:

– Yes

↳ The supreme high god's knowledge is unrestricted outside of sample region:

– Yes

↳ The supreme high god can see you everywhere normally visible (in public):

– Yes

↳ The supreme high god can see you everywhere (in the dark, at home):

– Yes

↳ The supreme high god can see inside heart/mind (hidden motives):

– Yes

↳ The supreme high god knows your basic character (personal essence):
– Field doesn't know

↳ The supreme high god knows what will happen to you, what you will do (future sight):
– No

↳ The supreme high god has other knowledge of this world:
– I don't know

↳ The supreme high god has deliberate causal efficacy in the world:
– Yes

↳ The supreme high god can reward:
– Yes

↳ The supreme high god can punish:
– Yes

↳ The supreme high god has indirect causal efficacy in the world:
– Yes

↳ The supreme high god exhibits positive emotion:
– Yes

↳ The supreme high god exhibits negative emotion:
– Yes

↳ The supreme high god possesses hunger:
– Field doesn't know

↳ Is it permissible to worship supernatural beings other than the high god:
– Yes

↳ The supreme high god possesses/exhibits some other feature:

– No

↳ The supreme high god communicates with the living:

– Yes

↳ In waking, everyday life:

– Field doesn't know

↳ In dreams:

– Field doesn't know

↳ In trance possession:

– No

↳ Through divination practices:

– Yes

↳ Only through religious specialists:

– No

↳ Only through monarch

– No

↳ Other form of communication with living:

– No

↳ Previously human spirits are present:

– Yes

↳ Human spirits can be seen:

– Field doesn't know

↳ Human spirits can be physically felt:

– Field doesn't know

- ↳ Previously human spirits have knowledge of this world:
 - Field doesn't know

- ↳ Human spirits have deliberate causal efficacy in the world:
 - Field doesn't know

- ↳ Human spirits have indirect causal efficacy in the world:
 - Field doesn't know

- ↳ Human spirits have memory of life:
 - Yes

- ↳ Human spirits exhibit positive emotion:
 - Field doesn't know

- ↳ Human spirits exhibit negative emotion:
 - Field doesn't know

- ↳ Human spirits communicate with the living:
 - Yes

- ↳ In waking, everyday life:
 - Field doesn't know

- ↳ In dreams:
 - Field doesn't know

- ↳ In trance possession:
 - Field doesn't know

- ↳ Through divination processes:
 - Yes

- ↳ Only through specialists:
 - Yes

↳ Only through monarch:

– No

↳ Communicate with living through other means:

– No

↳ Non-human supernatural beings are present:

– Yes

↳ These supernatural beings can be seen:

– Yes

Notes: In the Greek imagination.

↳ These supernatural beings can be physically felt:

– Yes

Notes: In the Greek imagination.

↳ Non-human supernatural beings have knowledge of this world:

– Yes

↳ Non-human supernatural beings have knowledge restricted to particular domain of human affairs:

– No

↳ Non-human supernatural beings have knowledge restricted to (a) specific area(s) within the sample region:

– Yes

Notes: Nature spirits such as nymphs are often confined to a small geographical area.

↳ Non-human supernatural beings have knowledge unrestricted within the sample region:

– No

↳ Non-human supernatural beings have knowledge unrestricted outside of sample region:

– No

- ↳ Non-human supernatural beings can see you everywhere normally visible (in public):
 - No
- ↳ Non-human supernatural beings can see you everywhere (in the dark, at home):
 - No
- ↳ Non-human supernatural beings can see inside heart/mind (hidden motives):
 - Field doesn't know
- ↳ Non-human supernatural beings knows your basic character (personal essence):
 - Field doesn't know
- ↳ Non-human supernatural beings know what will happen to you, what you will do (future sight):
 - No
 - Yes
 - Notes: Some nymphs and centaurs, for example, are gifted with foresight.
- ↳ Non-human supernatural beings have other knowledge of this world:
 - No
- ↳ Non-human supernatural beings have deliberate causal efficacy in the world:
 - Yes
- ↳ These supernatural beings can reward:
 - Yes
- ↳ These supernatural beings can punish:
 - Yes
- ↳ These supernatural beings have indirect causal efficacy in the world:
 - Yes
- ↳ These supernatural beings exhibit positive emotion:

– Yes

↳ These supernatural beings exhibit negative emotion:

– Yes

↳ These supernatural beings possess hunger:

– Yes

Notes: Centaurs and satyrs, for example, have insatiable appetites.

↳ These supernatural beings possess/exhibit some other feature:

– No

↳ Mixed human-divine beings are present:

– Yes

↳ These mixed human-divine beings can be seen:

– Yes

↳ These mixed human-divine beings can be physically felt:

– Yes

↳ Mixed human-divine beings have knowledge of this world:

– Yes

↳ Mixed human-divine beings have knowledge restricted to particular domain of human affairs:

– No

↳ Mixed human-divine beings have knowledge restricted to (a) specific area(s) within the sample region:

– No

↳ Mixed human-divine beings have knowledge unrestricted within the sample region:

– No

↳ Mixed human-divine beings have knowledge unrestricted outside of sample region:

– No

↳ Mixed human-divine beings can see you everywhere normally visible (in public):

– No

↳ Mixed human-divine beings can see you everywhere (in the dark, at home):

– No

↳ Mixed human-divine beings can see inside heart/mind (hidden motives):

– Yes

↳ Does the religious group possess a variety of supernatural beings:

– Yes

↳ Organized by kinship based on a family model:

– Yes

Notes: The gods and other supernatural beings were arranged as an extended family and some are direct ancestors/descendants of certain human families.

↳ Organized hierarchically:

– Yes

Notes: Yes, but the hierarchy is not always explicit.

↳ Power of beings is domain specific:

– Yes

↳ Other organization for pantheon:

– No

Supernatural Monitoring

Is supernatural monitoring present:

This refers to surveillance by supernatural beings of humans' behaviour and/or thought particularly as it relates to social norms or potential norm violations.

– Yes

- ↳ There is supernatural monitoring of prosocial norm adherence in particular:
Prosocial norms are norms that enhance cooperation among members of the group, including obviously “moral” or “ethical” norms, but also extending to norms concerning honouring contracts and oaths, providing hospitality, coming to mutual aid in emergencies, etc.
 - Yes

- ↳ Supernatural beings care about taboos:
 - Yes
 - ↳ Food:
 - No
 - Yes
 - Notes: The sacred laws for one unlocated sanctuary (Marmarini inscription) listed pigs as taboo for that particular sanctuary.

 - ↳ Sacred space(s):
 - Yes
 - Notes: Menstruation, death/murder, childbirth in sanctuaries.

 - ↳ Sacred object(s):
 - Yes

 - ↳ Supernatural beings care about other:
 - Yes [specify]: Parricide, violation of xenia, incest

 - ↳ Supernatural beings care about murder of coreligionists:
 - Yes

 - ↳ Supernatural beings care about murder of members of other religions:
 - Yes

 - ↳ Supernatural beings care about murder of members of other polities:
 - Yes

 - ↳ Supernatural beings care about sex:
 - Yes

↳ Adultery:

– Yes

Notes: If you're a citizen woman.

↳ Incest:

– Yes

↳ Other sexual practices:

– No

↳ Supernatural beings care about lying:

– No

↳ Supernatural beings care about honouring oaths:

– Yes

↳ Supernatural beings care about laziness:

– No

↳ Supernatural beings care about sorcery:

– No

↳ Supernatural beings care about non-lethal fighting:

– No

↳ Supernatural beings care about shirking risk:

– No

↳ Supernatural beings care about disrespecting elders:

– Yes

↳ Supernatural beings care about gossiping:

– No

↳ Supernatural beings care about property crimes:

– Yes

Notes: Zeus Ktesios protected private property.

↳ Supernatural beings care about proper ritual observance:
– Yes

↳ Supernatural beings care about performance of rituals:
– Yes

↳ Supernatural beings care about conversion of non-religionists:
– No

↳ Supernatural beings care about economic fairness:
– No

↳ Supernatural beings care about personal hygiene:
– No

↳ Supernatural beings care about other:
– No

Do supernatural beings mete out punishment:

– Yes

↳ Is the cause or agent of supernatural punishment known:
– Yes

↳ Done only by high god:
– No

↳ Done by many supernatural beings:
– Yes

↳ Done through impersonal cause-effect principle:
– Field doesn't know

↳ Done by other entities or through other means [specify]

– No

↳ Is the reason for supernatural punishment known:

– I don't know

↳ Supernatural punishments are meted out in the afterlife:

– No

↳ Supernatural punishments are meted out in this lifetime:

– Yes

↳ Supernatural punishments in this life are highly emphasized by the religious group:

– No

↳ Punishment in this life consists of bad luck:

– Yes

↳ Punishment in this life consists of political failure:

– Yes

↳ Punishment in this life consists of defeat in battle:

– Yes

↳ Punishment in this life consists of crop failure or bad weather:

– Yes

↳ Punishment in this life consists of disaster on journeys.

– Yes

↳ Punishment in this life consists of mild sensory displeasure:

– Field doesn't know

↳ Punishment in this life consists of extreme sensory displeasure:

– Field doesn't know

↳ Punishment in this life consists of sickness or illness:

– Yes

↳ Punishment in this life consists of impaired reproduction:

– Yes

↳ Punishment in this life consists of bad luck visited on descendants:

– Yes

↳ Other [specify]

– No

Do supernatural beings bestow rewards:

– Yes

↳ Is the cause/purpose of supernatural rewards known:

– No

↳ Supernatural rewards are bestowed out in the afterlife:

– No

↳ Supernatural rewards are bestowed out in this lifetime:

– Yes

↳ Supernatural rewards in this life are highly emphasized by the religious group:

– No

↳ Reward in this life consists of good luck:

– Yes

↳ Reward in this life consists of political success or power:

– Yes

↳ Reward in this life consists of success in battle:

– Yes

- ↳ Reward in this life consists of peace or social stability:
 - Field doesn't know
- ↳ Reward in this life consists of healthy crops or good weather:
 - Yes
- ↳ Reward in this life consists of success on journeys:
 - Yes
- ↳ Reward in this life consists of mild sensory pleasure:
 - Field doesn't know
- ↳ Reward in this life consists of extreme sensory pleasure:
 - Field doesn't know
- ↳ Reward in this life consists of enhanced health:
 - Yes
- ↳ Reward in this life consists of enhanced reproductive success:
 - Yes
- ↳ Reward in this life consists of fortune visited on descendants:
 - Yes
- ↳ Other [specify]
 - No

Messianism/Eschatology

Are messianic beliefs present:

– No

Norms and Moral Realism

Are general social norms prescribed by the religious group:

– Yes

Is there a conventional vs. moral distinction in the religious group:

– No

Practices

Membership Costs and Practices

Does membership in this religious group require celibacy (full sexual abstinence):

– No

Does membership in this religious group require constraints on sexual activity (partial sexual abstinence):

– No

Does membership in this religious group require castration:

– No

Does membership in this religious group require fasting:

– No

Does membership in this religious group require forgone food opportunities (taboos on desired foods):

– No

Does membership in this religious group require permanent scarring or painful bodily alterations:

– No

Does membership in this religious group require painful physical positions or transitory painful wounds:

– No

Does membership in this religious group require sacrifice of adults:

"Adults" here referring to an emic or indigenous category; if that category is different from the popular Western definition of a human who is 18-years-old or older and who is legally responsible for his/her actions, then please specify that difference in the Comments/Sources: box below.

– No

Does membership in this religious group require sacrifice of children:

"Children" here referring to an emic or indigenous category; if that category is different from the popular Western definition, please specify that different in the Comments/Sources: box below.

– No

Does membership in this religious group require self-sacrifice (suicide):

– No

Does membership in this religious group require sacrifice of property/valuable items:

– Yes

↳ To other in-group members:

– No

↳ To out-groups:

– No

↳ Destroyed:

– Yes

↳ Other:

– No

Does membership in this religious group require sacrifice of time (e.g., attendance at meetings or services, regular prayer, etc.):

– Yes

Does membership in this religious group require physical risk taking:

– No

Does membership in this religious group require accepting ethical precepts:

– No

Does membership in this religious group require marginalization by out-group members:

– No

Does membership in this religious group require participation in small-scale rituals (private, household):

– Yes

- ↳ What is the average interval of time between performances (in hours):
Performances here refers to small-scale rituals.
– Field doesn't know

Does membership in this religious group require participation in large-scale rituals:
I.e. involving two or more households; includes large-scale “ceremonies” and “festivals.”

– Yes

- ↳ On average, for large-scale rituals how many participants gather in one location:
– Field doesn't know

- ↳ What is the average interval of time between performances (in hours):
Performances here refers to large-scale rituals.
– Field doesn't know

- ↳ Are there orthodoxy checks:
Orthodoxy checks are mechanisms used to ensure that rituals are interpreted in a standardized way, e.g. through the supervisory prominence of a professionalized priesthood or other system of governance, appeal to texts detailing the proper interpretation, etc.
– Field doesn't know

- ↳ Are there orthopraxy checks:
Orthopraxy checks are mechanisms used to ensure that rituals are performed in a standardized way, e.g. through the supervisory prominence of a professionalized priesthood or other system of governance, appeal to texts detailing the proper procedure, etc.
– Yes

- ↳ Does participation entail synchronic practices:
– Yes

- ↳ Is there use of intoxicants:
– Field doesn't know

Are extra-ritual in-group markers present:

E.g. special changes to appearance such as circumcision, tattoos, scarification, etc.

– No

Does the group employ fictive kinship terminology:

– Yes

↳ Fictive kinship terminology universal:

– No

↳ Fictive kinship terminology widespread:

– Yes

↳ Fictive kinship terminology employed but uncommon:

– I don't know

Society and Institutions

Levels of Social Complexity

The society to which the religious group belongs is best characterized as (please choose one):

– Other [specify in comments]

Notes: Thessaly is not politically united but is a macro-region consisting of multiple tiers of political identification.

Welfare

Does the religious group in question provide institutionalized famine relief:

– Field doesn't know

Is famine relief available to the group's adherents through an institution(s) other than the religious group in question:

– Field doesn't know

Does the religious group in question provide institutionalized poverty relief:

– Field doesn't know

Is poverty relief available to the group's adherents through an institution(s) other than the religious group in question:

– Field doesn't know

Does the religious group in question provide institutionalized care for the elderly and infirm:

– Field doesn't know

Is institutionalized care for the elderly and infirm available to the group's adherents through an institution(s) other than the religious group in question:

– Field doesn't know

Education

Does the religious group provide formal education to its adherents:

– Field doesn't know

Is formal education available to the group's adherents through an institution(s) other than the religious group:

– Yes



Is extra-religious education open to both males and females:

– Field doesn't know

Bureaucracy

Do the group's adherents interact with a formal bureaucracy within their group:

– Field doesn't know

Do the group's adherents interact with other institutional bureaucracies:

– Yes

Public Works

Does the religious group in question provide public food storage:

– Field doesn't know

Is public food storage provided to the group's adherents by an institution(s) other than the religious group in question:

– Field doesn't know

Does the religious group in question provide water management (irrigation, flood control):

– Field doesn't know

Is water management provided to the group's adherents by an institution(s) other than the religious group in question:

– Field doesn't know

Does the religious group in question provide transportation infrastructure:

– Field doesn't know

Is transportation infrastructure provided for the group's adherents by an institution(s) other than the religious group in question:

– Field doesn't know

Taxation

Does the religious group in question levy taxes or tithes:

– Field doesn't know

Are taxes levied on the group's adherents by an institution(s) other than the religious group in question:

– Yes

Enforcement

Does the religious group in question provide an institutionalized police force:

– No

Do the group's adherents interact with an institutionalized police force provided by an institution(s) other than the religious group in question:

– Field doesn't know

Does the religious group in question provide institutionalized judges:

– Yes

Do the group's adherents interact with an institutionalized judicial system provided by an institution(s) other than the religious group in question:

– Yes

Does the religious group in question enforce institutionalized punishment:

– No

Are the group's adherents subject to institutionalized punishment enforced by an institution(s) other than the religious group in question:

– Yes

↳ Do the institutionalized punishments include execution:

– Yes

↳ Do the institutionalized punishments include exile:

– Yes

↳ Do the institutionalized punishments include corporal punishments:

– Yes

↳ Do the institutionalized punishments include ostracism:

– Field doesn't know

↳ Do the institutionalized punishments include seizure of property:

– Field doesn't know

Does the religious group in question have a formal legal code:

– No

Are the group's adherents subject to a formal legal code provided by institution(s) other than the religious group in question:

– Yes

Warfare

Does religious group in question possess an institutionalized military:

– No

Do the group's adherents participate in an institutionalized military provided by institution(s) other than the religious group in question:

– Yes

Are the group's adherents protected by or subject to an institutionalized military provided by an institution(s) other than the religious group in question:

– Yes

Written Language

Does the religious group in question possess its own distinct written language:

– No

Is a non-religion-specific written language available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

Is a non-religion-specific written language used by the group's adherents through an institution(s) other than the religious group in question:

– Yes

Calendar

Does the religious group in question possess a formal calendar:

– Yes

Notes: Prior to 196 BC, religious calendars were administered at the polis level but after the formal creation of a Thessalian League by Flamininus, all local calendars gradually fell out of use in favour of a standard Thessalian League Calendar.

Is a formal calendar provided for the group's adherents by an institution(s) other than the religious group in question:

– Yes

Food Production

Does the religious group in question provide food for themselves:

– Yes



Please characterize the forms/level of food production [choose all that apply]:

– Pastoralism

– Small-scale agriculture / horticultural gardens or orchards

– Large-scale agriculture (e.g., monocropping, organized irrigation systems)

Is food provided to the group's adherents by an institution(s) other than the religious group in question:

– I don't know

Bibliography

General References

Reference: Gino Canlas. Sacred Space and Community Identities: Sanctuaries in Broader Thessaly from the Archaic to the Early Imperial Periods. PhD Dissertation. University of Alberta.

Reference: Denver Graninger. Cult and Koinon in Hellenistic Thessaly. Leiden: Brill.

Reference: Maria Mili. Religion and Society in Ancient Thessaly. Oxford: Oxford University Press.