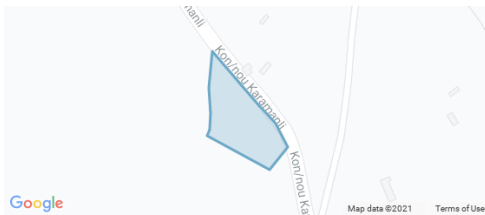


Sanctuary of Zeus Thaulios and Ennodia at Pherai (Makalorema)

By Gino Canlas, University of British Columbia

Entry tags: Graeco-Roman, Greek Polis Religions, Greece, Hellenistic Religions, Sacred Enclosure, Temple, Temenos, Religious Complex, Open-Air Sanctuary, Monument, Religious Place, Greek Cult, Greek Religions, Archaeological site, Religious Group, Thessaly

An extramural sanctuary with a Doric peripteral temple just outside the city walls of Ancient Pherai, interpreted as dedicated to Zeus Thaulios and the local Thessalian goddess Ennodia.



Date Range: 800 BCE - 100 CE

Region: Makalorema

Region tags: Europe, Southern Europe, Greece, Greece, Thessaly, Northern Greece

The sanctuary of Zeus Thaulios and Ennodia at Pherai was excavated at the modern site of Makalorema within the territory of the town of Velestino.

Status of Participants:

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

General Variables

Sources and Excavations

Print Sources

Print sources used for understanding this subject:

- Source 1: Béquignon, Yves. 1937. *Recherches archéologiques à Phères de Thessalie*. Paris: Université de Paris - Faculté des Lettres
- Source 2: Arachoviti, P., Doulgeri-Intzesiloglou, A., Tsigara, M. 2012. "Ναός Θαυλίου Διός Φερών. Νέα δεδομένα" In A. Mazarakis-Ainian (ed.) *Αρχαιολογικό Έργο Θεσσαλίας και Στερέας Ελλάδας 3*. Vol. 1: 451-458.
- Source 3: Arachoviti, Polyxeni. 2012. "Ανιχνεύσεις στην ιστορία των αρχαίων Φερών μέσα από το έργο κατασκευής του αποχετευτικού δικτύου Βελεστίνου-Χλοής." *Υπέριβα* 6: 95-113.

Reference: Polyxeni Arachoviti , Polyxeni Arachoviti. Κεραμική αρχαϊκών χρόνων από το Ιερό του Θαυλίου Διός και της Εννοδίας στην αρχαία πόλη των Φερών.

Reference: Arachoviti Polyxeni. "Ανιχνεύσεις στην ιστορία των αρχαίων Φερών μέσα από το έργο κατασκευής του αποχετευτικού δικτύου Βελεστίνου-Χλοής".

Reference: Arachoviti Polyxeni , Doulgeri-Intzesiloglou Argyroula , Tsigara Maria. "Ναός Θαυλίου Διός Φερών. Νέα δεδομένα".

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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.

Online Sources

Online sources used for understanding this subject:

– Source 1 URL: http://odysseus.culture.gr/h/3/gh352.jsp?obj_id=2616

Has this place been the focus of excavation (pre-modern, illicit, or scientific):

Answer 'Yes' for each period or type of excavation.

– Yes



Type of excavation:

– Scientific



Years of excavation:

– Year range: 1920s, 2006-2007



Name of excavation

– Official or descriptive name: Ναός Θαυλίου Διός

Topographical Context

Is the place associated with a feature in the landscape

– Water source

Notes: It is right by the Makalorema stream.

Does the place involve human-made features besides structure:

Other features might be ground clearing, terracing, other modifications of the local environment.

– Yes



Type of feature

– Trackway or road-surface

Is the place situated in an urban or significantly urbanized area:

– Yes

↳ Is there a distinct boundary between the place and the urban fabric:

– Yes

↳ Is the place located significantly within the urban fabric:

Is the place centrally located, or at the crossroads of significant pathways?

– Yes

Notes: It is located at a major crossroad to the north of the city walls.

Is the place situated in a rural setting:

– No

Notes: It is and it isn't in a rural setting. Agricultural activities took place just outside the city walls but this was a city sanctuary.

Is the place situated far removed from non-religious places of habitation:

– No

Structures Present

Are there structures or features present:

Instructions: Answer once for each structure/feature or group that can be differentiated.

– Yes

↳ A single structure

– No

↳ One single feature

–Other [specify]: NA

↳ A group of structures:

– Yes

Notes: The site consisted of a Doric peripteral hekatompedon temple, the foundations of 5 smaller subsidiary buildings east of the temple (interpreted as an altar, naïskoi, and treasuries), and an Early Imperial structure to the west. A part of the peribolos (enclosure) wall was also identified.

↳ Are they part of a single design/construction stage:

– No

Notes: The site has several construction phases. It seems to have started as an open-air sanctuary in the Early Iron Age, with a Doric peripteral temple built in the Late Archaic period (destroyed later), another temple built in the late 4th c. BC (along with other subsidiary buildings), and further structures built in the Early Roman Imperial period.

↳ A group of features:

– No

↳ Is it part of a larger place/sanctuary:

– Yes

↳ What is the function of the structure/feature or group:

Answer "Yes" once for each distinct function

– Memorial

– Political

Notes: None of "worship," "sacrificial," "social," "memorial," and "political" are separable from each other in this sanctuary context.

– Worship

↳ Worship:

– Communal

– Sacrificial

– Social

↳ Is the structure/feature finished:

– Yes

↳ Was the structure/feature intended to last beyond a generation:

– Yes

↳ Was the structure/feature modified through time:

– Yes

↳ Was the structure/feature destroyed:

– Yes

↳ How was the structure/feature destroyed

– Collapsed

Notes: The site went out of use in the Julio-Claudian period when Pherai's gradual abandonment began and was eventually destroyed by an earthquake.

↳ Was it destroyed deliberately:

– Other [specify]: No

↳ Was it destroyed by accident/natural phenomena:

– Natural phenomena

– Other [specify]: It went into disuse in the 1st c. AD and was ultimately destroyed by an earthquake.

↳ Has the structure/feature been reconstructed:

– No

Notes: The temple's layout and potential appearance has been reconstructed but the ruins themselves have not been reconstructed.

Reasons for Creation/Construction/Consecration

Is the place used for the worship of/communication with non-human supernatural beings:

– Yes

↳ Dedicated to a supernatural being:

– Yes [specify]: Two deities

↳ Dedicated to more than one supernatural being:

– Yes [specify]: The Thessalian goddess Ennodia and Zeus Thaulios

Is the place used for the worship of a semi-divine human being:

– No

Is the place used for the worship of non-divine ancestors:

– No

Was the place commissioned/built by an official political entity:

A political entity is a local power structure that leverages a workforce.

– Yes

↳ Specify

–Other [specify]: The polis of Pherai

Were the Structures built by specific groups of people:

– No

Was the place thought to have originated as the result of divine intervention:

– No

Was the place created to mark or commemorate the birthplace of a supernatural or human being:

– No

Was the place created as the result of an event:

– No

Was the creation of the place sponsored by an external financial/material donation:

– Field doesn't know

Was the establishment of the place motivated by:

–Other [specify]: Unknown

Was the place built specifically for housing scriptures/sacred texts:

– No

Design and Material Remains

Overall Structure

Is the place made up of multiple built structures:

– Yes

↳ Are any of the structures attached to or associated with a landscape feature:

– No

↳ Are any of the structures attached to other structures:

– Yes

↳ Is there a hierarchy among the structures:

– Yes

Is monumental architecture present:

Monumental architecture is defined here as a built structure that surpasses average human proportions and in general is larger and more complex than is necessary to fulfill the structure's utilitarian function(s). Examples of monumental architecture include Mesopotamian Ziggurats, Egyptian Pyramids, Greek and Roman temples, Mesoamerican Pyramids, North American and Aegean burial mounds, etc.

– Yes

↳ In the average place, what percentage of area is taken up by built monuments:

– Field doesn't know

Notes: The full extent of the sanctuary is unknown as it was incompletely excavated. The excavations focused around the surviving remains of the temple, although further surrounding structures have also been identified. The bounds of the sanctuary have not been discovered.

↳ Footprint of largest single religious monument, square meters:

Please add dimensions in the comments, if known.

– Square meters: 30.73

Notes: The temple to Zeus and Ennodia measures 30.73 m x 14.44 m.

↳ Height of largest single religious monument, meters:

– Height, meters: 12.18

Notes: The full height of the temple does not survive but Erik Østby estimates the height to be 12.18 m based on its proportional similarities to other Late Classical temples.

↳ Size of average monument, square meters:

– Field doesn't know

↳ Height of average monument, meters:

– Field doesn't know

Notes: Only the temple's height has been estimated. There are subsidiary buildings and an altar whose heights have not been determined.

Is the structure/feature made out of natural materials:

Answer [Yes] for each material type

– Yes

↳ Earth
– No

↳ Sand
– No

↳ Clay
– No

↳ Plaster
– No

↳ Wood
– Yes

Notes: There was undoubtedly wood used in the construction of the temple in addition to stone (as well as in the rest of the sanctuary) but this does not survive.

↳ Is this material sourced locally:
– Field doesn't know

↳ Is this material lacking in the local natural environment:
– No

↳ Grass
– No

↳ Stone
– Yes

↳ Is this material sourced locally:
– Yes

Notes: The marble blocks, as well as the conglomerate used in the interior of the foundations, from the temple were local.

↳ Is this material lacking in the local natural environment:

– No

↳ Other

–Other [specify]: NA

Is the structure/feature made out of human-made materials

– No

Notes: The stone was quarried and cut but otherwise natural.

Decoration

Is decoration present:

– Yes

↳ Is decoration part of the building (permanent):

– Yes

↳ On the outside:

– Yes

Notes: The building is not fully preserved but the sima (side of the roof that serves as a gutter) was decorated with a carved floral motif.

↳ On the inside:

– Field doesn't know

Notes: The cella of the temple does not survive.

↳ Is decoration attached to the building, i.e. movable reliefs or tapestries

– Field doesn't know

↳ Is the decoration figural:

A figural representation is defined here as one that contains the depiction of discernible human, anthropomorphic, animal, or zoomorphic forms. In general, it differentiates between animate and inanimate beings, as well as between narrative compositions and still life, landscapes, abstraction, etc. Answer [Yes] for each type of figure depicted

– No

↳ Is the decoration non-figural:

– Yes

↳ Is it geometric/abstract

– No

↳ Floral motifs

– Yes

↳ Is it writing/caligraphy

– No

↳ Other [Specify]

–Other [specify]: NA

↳ Is the decoration hidden or restricted from view:

– No

↳ Are there statues present:

– Yes

↳ Cult statues:

– Yes

Notes: The purpose of a Greek temple was to house a cult statue so despite the absence of archaeological evidence for the main cult statue, we must assume that there was one. The cult statue (xoanon) was usually made out of wood and would not have survived. Pausanias (2.10.7) mentions that there was a temple to Artemis Pheraia (probably the name used for Ennodia outside of Thessaly) at Sikyon, to which a wooden cult statue was brought from Pherai. I would not think it unlikely that the cult statue may have come from the temple at Pherai and brought to Sikyon as the temple at Pherai went out of use in the 1st c. CE and Pausanias was writing in the 2nd c. CE.

↳ Statues of gods/supernatural beings:

– Yes

Notes: If this includes statuettes (bronze and terracotta), then yes. There is evidence for larger statuary in the form of statue bases but the statues themselves have not survived.

↳ Statues of humans:

– Yes

Notes: Although the statue itself does not survive, the statue base to a bronze statue to a certain Bacchios son of Artemidoros was excavated by Béquignon. It was built close to a wall of the Doric temple in the mid-2nd c. BC.

↳ Other [Specify]

–Other [specify]: NA

↳ Are there reliefs present:

A relief as opposed to sculpture carved on the round is a work of sculpture in which the figures project from a background support, generally a flat surface. Reliefs can be carved out of stone, clay, or a similar material.

– Yes

↳ Reliefs representing the god(s) worshipped at the place:

– No

↳ Reliefs representing mythological narratives:

– No

↳ Reliefs representing human/historical narratives:

– No

↳ Other [Specify]

–Other [specify]: Floral motifs

Notes: The sima was carved with floral motifs in relief. In addition, a column capital from this sanctuary, stored at the National Archaeological Museum in Athens, depicts floral motifs in relief.

↳ Are there paintings present:

– Field doesn't know

Notes: None have survived.

↳ Are there mosaics present:

– No

↳ Are there inscriptions as part of the decoration:

– Yes

Notes: Statues dedicated at this sanctuary came with inscriptions.

↳ Are the inscriptions ornamental:

– No

↳ Are the inscriptions informative/declarative
[e.g. historical narratives, calendars, donor lists etc...]
– Yes

↳ Are the inscription a formal dedication:
– Yes

↳ Other [Specify]
–Other [specify]: NA

↳ Other type of decoration:
– No

Iconography

Are there distinct features in the places iconography:
– No

Beliefs and Practices

Funerary Associations

Is this place a tomb/burial:
– Yes

Notes: This is a hard question to answer because the sanctuary was originally the site of an Early Iron Age cemetery containing around 40 cist graves. This cemetery went out of use ca. 800 BC and evidence for the site's use as a sanctuary begins to appear in substantial votive deposits in the mid-8th c. BC. Cult at this sanctuary began roughly 50 years after the site ceased to be a cemetery, which according to Catherine Morgan was within living memory of the cemetery. Some have suggested that the cult of Ennodia, who was one of the two principal deities of the sanctuary, was a frightful underworld deity, citing this sanctuary as an example of a funerary sanctuary. More recent scholarship (e.g. Stamatopoulou, Mili, Canlas), however, have pointed out that the nature of Ennodia's cult was less funerary and had more to do with kourotrophy with no funerary connotations. The size of the sanctuary, the wealth of investment, the presence of civic decrees would also be unusual for a funerary cult.

Is this a place for the worship of the dead:
– No

Notes: Some people would argue otherwise. See comment on previous question.

Is this a place for treatment of the corpse:

– No

Are co-sacrifices present in tomb/burial:

Co-sacrifices are animal/human sacrifices prompted by the death of the primary occupant of the tomb/burial.

– No

Are grave goods present:

– No

Notes: Grave goods were present in the EIA phase of the site and may have been re-offered at the sanctuary but in that context, those grave goods would no longer be grave goods but repurposed as votives.

Are formal burials present:

– Yes



As cenotaphs:

– No



In cemetery:

– Yes

Notes: The cemetery existed at the site before it was turned into a sanctuary. The cemetery was no longer in use but it may still have had a presence when the sanctuary was in use.



Family tomb/crypt:

– No



Domestic context:

Interred beneath floors of house, or in areas of domestic activity

– No



Other

–Other [specify]: NA

Supernatural Beings

Is a supreme high god is present:

– Yes

↳ Are they anthropomorphic:

– Yes

Notes: One of the two principal deities of the sanctuary, Zeus Thaulios, is imagined as a bearded, mature male.

↳ Are they sky deity:

– Yes

↳ Are they chthonic (underworld)

– Yes

Notes: I answer "Yes" with hesitation as the character of Zeus Thaulios is uncertain as it is unattested outside of Thessaly. Robert Parker has suggested that Zeus Thaulios was an Underworld deity as no theophoric names bearing the Thaulios epithet have been found (as with Persephone, Hades/Plouton, the Eumenides etc.). I find this a weak argument as the Greeks did name themselves after unpleasant things sometimes. Zeus was, however, sometimes worshipped as a chthonic deity. For example, as Zeus Ktesios ("of Property") and Zeus Meilichios ("the Gentle") were worshipped as chthonic attributes of Zeus in the form of a bearded snake. I would therefore not exclude Zeus Thaulios as a chthonic deity.

↳ Are they fused with king/kingship role (king = high god)

– Yes

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

– No

↳ Are they kin relation to elites:

– Yes

Notes: Yes, but very distantly. Much of the Thessalian aristocracy traced their descent to Herakles, who was himself a son of Zeus.

↳ Are they other type of loyalty or connection to elites:

– No

↳ Are they unquestionably good:

– No

↳ Are they other:

–Other [specify]: NA

Does the supreme high god communicate with the living at this place:

– Field doesn't know

Are previously human spirits present:

– No

Do human spirits communicate with the living at this place:

– No

Are nonhuman supernatural beings present:

– Field doesn't know

Do nonhuman spirits communicate with the living at this place:

– Field doesn't know

Are mixed human-divine beings present:

– No

Do mixed human-divine beings communicate with the living at this place:

– No

Is the supernatural being/high god present in the form of a cult statue(s):

– Field doesn't know

Notes: There likely were cult statues to Zeus Thaulios and to Ennodia at the temple as the purpose of a Greek temple was to house the image of the deity, but those cult statues are now gone. Most xoana were made out of wood.

Supernatural Interactions

Is supernatural monitoring present:

– No

Do visitors communicate with the gods or supernatural beings:

– Field doesn't know

Ritual and Performance

Sacrifices, Offerings, and Maintenance

Are sacrifices performed at this place:

– Yes



Are there animal sacrifices:

– Yes [specify]: Faunal remains were not kept in the early 20th century excavations but animal sacrifices are to be expected as the main form of interaction between mortals and deities at a Greek sanctuary.



Are there human sacrifices:

– No



Are the sacrificed humans associated in some way:

– No

Are there self-sacrifices present:

– No

Are material offerings present:

– Yes



Are material offerings mandatory:

– No



Are material offerings composed of valuable objects:

– Yes

Notes: 3,739 bronze objects in the sanctuary's Early Archaic phase. There were also various types of jewellery, faience, and glass beads.



Are material offerings composed of daily-life objects:

– Yes



Are material offerings interred at this place (in caches):

– Yes

Notes: Most of the objects were found in votive caches, if they were not found looted in

various collections.



Other

–Other [specify]: NA

Is attendance to worship/sacrifice mandatory:

– No

Is maintenance of the place performed:

– Yes



Is it required:

– Yes



Is there cleansing (for the maintenance):

– Yes



Are there periodic repairs/reconstructions:

– Yes



Is the maintenance performed by permanent staff:

– Field doesn't know



Other

–Other [specify]: NA

Pilgrimage and Festivals

Are pilgrimages present:

– Field doesn't know

Is this place a venue for feasting:

– Yes



Is feasting connected to the worship/sacrifices performed at this place:

– Yes

↳ Is feasting sponsored by the same entity that built/maintains the place:
– Field doesn't know

↳ Does feasting occur in a specific location within the place:
– Field doesn't know

Are festivals present:

– Yes

↳ Frequency of festivals
– *specify*: Annual. Being the most important sanctuary of Pherai, this would most likely have been the setting of numerous festivals.

↳ Do all members of the society participate in the festival(s):
– All members
– Elites
– Non-elites

↳ Are festivals a defining element in the construction/decoration of the place:
– No

↳ On average, how many participants gather at this place:
– *number*: Uncertain

↳ Is feasting part of the festival(s):
– Yes

↳ Is food consumption limited to certain members of the population:
– Elites
– Non-elites
– Religious professionals
Notes: No

Divination and Healing

Is divination present:

– No

Is healing present/practiced at this place:

– No

Do rituals occur at this place:

Rituals are visibly enacted behaviors by one or more people for the purposes of religious observance.

– Yes

↳ Do large-scale rituals take place:

– Yes

↳ Do small-scale rituals take place:

– Yes

↳ On average how many participants are present in large-scale rituals:

–specify: Unknown

↳ How often do these rituals take place:

–specify: Whenever needed

↳ Are there orthodoxy checks:

– No

↳ Are there orthopraxy checks:

– No

↳ Are there synchronic practices:

– Yes

↳ Are there intoxicants used during the ritual:

– Yes

Notes: Wine.

Institutions and Scriptures

Religious Specialists

Are religious specialists present/in charge of this place:

Religious specialists are individuals whose primary duties within a population group are not concerned with subsistence or craft production but the maintenance of the religious landscape and culture of the group.

– Yes

Notes: It would be safe to assume that the sanctuary had priests and priestesses who would serve on fixed terms, as in most Greek sanctuaries. A now-lost mid-2nd c. BC inscription from the epigraphic catalogue of the Volos Museum mentions a [Kr]atidaia as having served as a priestess of Ennodia (line 7), and a woman named Satyra (line 15) may also have served as a priestess. Chrysostomou believes this inscription to have come from the Makalorema sanctuary. A priestess of Ennodia, Chrysame of Pherai, is known in Polyaeus' *Strategemata* 8.43 (2nd c. AD) but that would have been after the existence of this sanctuary.



Present full time

– Field doesn't know



Present part time

– Field doesn't know



Are the religious specialists of specific sex/gender:

– No

Notes: As a general rule in Greek cults, priestesses served female deities and priests served male deities, but since this is a sanctuary shared by a god and a goddess, it could have been both. Priestesses to Ennodia from the city of Pherai (possibly this sanctuary) are known (see previous comment). I would bring up, however, that the main deity of the sanctuary has been debated. It was originally identified as a sanctuary of Zeus by Béquignon because of inscriptions to Zeus Thaulios (5) and Zeus Aphrios (3) found at the sanctuary. There were, however, 2 inscriptions to Ennodia at the sanctuary and 4 more which Chrysostomou identifies as possibly having come from the sanctuary. It is worth noting that the nature of most of the votives are feminine in nature but that does not necessarily preclude that the primary deity is female. Zeus and Ennodia could have had a shared sanctuary or one of the two was the primary deity and the other served as a subsidiary deity in the sanctuary.



Are the religious specialists of specific ethnicity:

– No



Are the religious specialists of specific class/cast:

– No

Notes: Greek cults generally did not have a professional priesthood. Priests/priestesses were chosen by election or by lottery (like jury duty), and sometimes "inheritance" (a member of the same family as someone who had been a priest was given preference). Lifelong priesthoods were uncommon. Although individuals from well-respected elite families were more often chosen for priesthoods, theoretically the priesthood is not restricted to a specific class/caste.

↳ Are religious specialists dedicated to the place for life:

– No

Notes: Lifelong priesthoods were uncommon in Ancient Greece. It is more common to serve for a year or a full festival cycle.

↳ Are the religious specialists stratified in a hierarchical system:

– Field doesn't know

Does this place incorporate a living space for religious specialists:

– Field doesn't know

Notes: The site was not fully excavated although more recent excavations have revealed a small oikos dating to the Early Imperial Period. Whether this served as a priest's house is unknown.

Is this place used for the training of religious specialists:

– No

Are there formal institutions for the maintenance of the place:

Institutions that are authorized by the religious community or political leaders

– Yes

Notes: This seems to have been the site where the decrees of the city of Pherai were erected and so the sanctuary was maintained by the polis.

Bureaucracy

Is there a formal bureaucracy present at this place:

A bureaucracy consists of a hierarchical system of accounting and rule maintenance primarily concerned with material wealth.

– Yes

↳ Is a bureaucracy present permanently:

– Yes

Notes: The sanctuary was perennially maintained by the city of Pherai.

↳ Is a bureaucracy present on a temporary or seasonal basis:

– No

Does this place control economic resources (land, goods, tools):

– Field doesn't know

Public Works

Does this place serve as a location for services to the community:

– Field doesn't know

Writing/Scriptures

Is non-religious writing stored at this place:

Economic documents, records etc.

– Yes

Notes: City decrees were erected at this sanctuary.

Are there scriptures associated with this place:

– No

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