Nemea is known as the site of the panhellenic Sanctuary of Zeus and yet can also be considered a place of rural cult activity due to its location within the Nemea Valley, removed from large polis centers. The sanctuary is often overlooked in the study of Greek religion and sanctuaries. As one of the lesser known panhellenic sanctuaries, discussion of the site is often incorporated only into larger dialogues of the panhellenic cycle assuming that the site functioned in a similar way. My dissertation uses a chronologically restricted study that includes the archaeological record, the architectural programs, and the landscape to refine the history of the sanctuary and reconstruct visitors’ experiences. I specifically look at the archaeological record of ten well assemblages to propose a new methodology for the study of sanctuary religion. This methodology breaks new ground in recognizing the usefulness of wells within the discussion of Greek sanctuaries and religion.