With one exception, Greeks were unanimous in recognizing the birthplace of Zeus as Crete. Minoan culture contributed many essentials of ancient Greek religion: "by a hundred channels the old civilization emptied itself into the new", Will Durant observed,[15] and Cretan Zeus retained his youthful Minoan features. The local child of the Great Mother, "a small and inferior deity who took the roles of son and consort",[16] whose Minoan name the Greeks Hellenized as Velchanos, was in time assumed as an epithet by Zeus, as transpired at many other sites, and he came to be venerated in Crete as Zeus Velchanos, the "boy-Zeus", often simply the Kouros. In Crete, Zeus was worshipped at a number of caves at Knossos, Ida and Palaikastro. In the Hellenistic period a small sanctuary dedicated to Zeus Velchanos was founded at the Aghia Triada site of a long-ruined Minoan palace. Broadly contemporary coins from Phaistos show the form under which he was worshiped: a youth sits among the branches of a tree, with a cockerel on his knees. On other Cretan coins Velchanos is represented as an eagle and in association with a goddess celebrating a mystic marriage.[18] Inscriptions at Gortyn and Lyttos record a Velchania festival, showing that Velchanios was still widely venerated in Hellenistic Crete. The stories of Minos and Epimenides suggest that these caves were once used for incubatory divination by kings and priests. The dramatic setting of Plato's Laws is along the pilgrimage-route to one such site, emphasizing archaic Cretan knowledge. On Crete, Zeus was represented in art as a long-haired youth rather than a mature adult, and hymned as ho megas kouros "the great youth". Ivory statuettes of the "Divine Boy" were unearthed near the Labyrinth at Knossos] by Sir Arthur Evans.[20] With the Kouretes, a band of ecstatic armed dancers, he presided over the rigorous military-athletic training and secret rites of the Cretan paideia. The myth of the death of Cretan Zeus, localised in numerous mountain sites though only mentioned in a comparatively late source, Callimachus,[21] together with the assertion of Antoninus Liberalis that a fire shone forth annually from the birth-cave the infant shared with a mythic swarm of bees, suggests that Velchanos had been an annual vegetative spirit.[22] The Hellenistic writer Euhemerus apparently proposed a theory that Zeus had actually been a great king of Crete and that posthumously his glory had slowly turned him into a deity. The works of Euhemerus himself have not survived, but Christian patristic writers took up the suggestion with enthusiasm.