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Altri autori (Persone)	Zbirohowski-KosciaWitold
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Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and indexes.
Nota di contenuto	Front matter -- Preface -- Contents -- Abbreviations -- I. The life of Euhemerus -- II. Euhemerus' -- III. The theological views of Euhemerus of Messene -- IV. Society and economy in the -- V. The Zeus Sanctuary on the Island of Panchaea -- VI. An attempt to interpret the -- VII. Ennius' Euhemerus sive sacra historia -- VIII. Euhemerism in the ancient world -- IX. Conclusions -- Appendix I: Homines pro diis culti -- Appendix II: Deos homines fuisse -- Appendix III: The tombs of the gods -- Bibliography -- Indexes
Sommario/riassunto	In his utopian novel <i>Hiera Anagraphē</i> (Sacred History) Euhemerus of Messene (ca. 300 B.C.) describes his travel to the island Panchaea in the Indian Ocean where he discovered an inscribed stele in the temple of Zeus Triphylius. It turned out that the Olympian gods (Uranos, Kronos, Zeus) were deified kings. The travels of Zeus allowed to describe peoples and places all over the world. Winiarczyk investigates the sources of the theological views of Euhemerus. He proves that Euhemerus' religious views were rooted in old Greek tradition (the worship of heroes, gods as founders of their own cult, tombs of gods, euergetism, rationalistic interpretation of myths, the explanations of the origin of religion by the sophists, the ruler cult). The description of the Panchaian society is intended to suggest an archaic and closed culture, in which the stele recording <i>res gestae</i> of the deified kings might have been preserved. The translation of Ennius' Euhemerus sive <i>Sacra historia</i> (ca. 200 - ca. 194) is a free prose rendering, which

Lactantius knew only indirectly. The book is concluded by a short history of Euhemerism in the pagan, Christian and Jewish literature.
