

A History Of Pagan Europe Prudence J Jones

Most people know of Valhalla, the World-Tree and the gods of Norse mythology, or the strange hunts and voyages of the ancient Irish tales. Yet few people realise the significance of the similarities and contrasts between the religions of the pre-Christian people of north-western Europe. The Celts and Germans and Scandinavians had much in common in their religious practices and beliefs, and this is the first serious attempt that has been made to compare them. There are striking resemblances in their ideas about battle-goddesses and protective spirits, holy places, sacrificial rituals, divination and ideas about the Other World; and Myths and Symbols in Pagan Europe poses questions like: do such parallels go back to early times or are they owing to late Viking contact? Hilda Ellis Davidson has worked for many years on pre-Christian Scandinavian and Germanic religion and now compares them with the Celts from the background of previous studies, using evidence from archaeology, iconography, later literature and folklore, in a search for basic patterns which will add to our knowledge of the early peoples in Europe. Aimed at teachers and libraries but also accessible to students of history, religion and Celtic, Norse and German languages and cultures.

Swa wiccan taeca?: 'as the witches teach.' So, explained the Old English translator, it was witches who counseled people to 'bring their offerings to earth-fast stone and also to trees and to wellsprings.' His contextualizing commentary on a Frankish penitential reveals the witches' intimate association with animist, earth-based ceremonies, contradicting the now-engrained idea that they were 'wicked.' In a compelling exploration of language, archaeology, early medieval literature and art, Max Dashu pulls the covers off ethnic lore known to few except scholarly specialists. She shows that the old ethnic names for 'witch' signify wisewoman, prophetess, diviner, healer, shapeshifter, and dreamer. She

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fleshes out the spiritual culture of the Norse völr (?staff-women?), with their oracular ceremonies, incantations, and ?sitting-out? on the land for wisdom. She examines archaeological finds of women's ritual staves, many of which symbolize the distaff, a spinning tool that connects with broader European themes of goddesses, fates, witches, and female power. Ecclesiastical records show that these aspects of European women's spiritual culture survived state conversions to Christianity. Witches and Pagans plunges into the megalithic taproot of the elder kindreds, and the ancestral Old Woman known as the Cailleach. It draws on priestly Frankish and German sources to trace the foundational witch-legend of the Women Who Go by Night with the Goddess'and her links to women's spinning sacraments in the orature of Holle, Fraw Percht, and Swanfooted Berthe. The book also looks at the sexual politics of early witch burnings and the female ordeal of treading red-hot iron. Anglo-Saxon ?mystery-singers? shed light on ancestor veneration in early medieval Europe. The webs of Wyrð, weavers? ceremonies, herb-chanters, crystal balls and the Völuspá: this book uncovers the authentic ethnic roots of witchcraft. Putting the common woman at the center results in a very different view of European history than the one we have been taught. Sagas, ecclesiastical canons, laws, chronicles, charms, manuscripts and sculpture show the spiritual leadership of women and the goddesses, fates, and ancestors they revered. These strands can help to reweave the ripped webs of women's culture. The first comprehensive study of its kind, this fully illustrated book establishes Paganism as a persistent force in European history with a profound influence on modern thinking. From the serpent goddesses of ancient Crete to modern nature-worship and the restoration of the indigenous religions of eastern Europe, this wide-ranging book offers a rewarding new perspective of European history. In this definitive study, Prudence Jones and Nigel Pennick draw together the fragmented sources of Europe's native religions and establish the coherence and continuity of the Pagan world vision.

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Exploring Paganism as it developed from the ancient world through the Celtic and Germanic periods, the authors finally appraise modern Paganism and its apparent causes as well as addressing feminist spirituality, the heritage movement, nature-worship and 'deep' ecology This innovative and comprehensive history of European Paganism will provide a stimulating, reliable guide to this popular dimension of religious culture for the academic and the general reader alike.

Ronald Hutton is known for his colourful and provocative writings on original subjects. This work is no exception: for the first full-scale scholarly study of the only religion England has ever given the world; that of modern pagan witchcraft, which has now spread from English shores across four continents. Hutton examines the nature of that religion and its development, and offers a microhistory of attitudes to paganism, witchcraft, and magic in British society since 1800. Its pages reveal village cunning folk, Victorian ritual magicians, classicists and archaeologists, leaders of woodcraft and scouting movements, Freemasons, and members of rural secret societies. We also find some of the leading of figures of English literature, from the Romantic poets to W.B. Yeats, D.H. Lawrence, and Robert Graves, as well as the main personalities who have represented pagan witchcraft to the world since 1950. Densely researched, Triumph of the Moon presents an authoritative insight into a hitherto little-known aspect of modern social history.

Pagans

The Christian Destruction of the Classical World

The End of Traditional Religion and the Rise of Christianity

A Source History

A New History of the Crusades

On Being a Pagan

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The Darkening Age

A study that establishes Paganism as a persistent force in European history with a profound influence on modern thinking. European Paganism provides a comprehensive and accessible overview of ancient pagan religions throughout the European continent. Before there were Christians, the peoples of Europe were pagans. Were they bloodthirsty savages hanging human offerings from trees? Were they happy ecologists, valuing the unpolluted rivers and mountains? In *European Paganism* Ken Dowden outlines and analyses the diverse aspects of pagan ritual and culture from human sacrifice to pilgrimage lunar festivals and tree worship. It includes: * a 'timelines' chart to aid with chronology * many quotations from ancient and modern sources translated from the original language where necessary, to make them accessible * a comprehensive bibliography and guide to further reading.

With this second edition bringing the books completely up to date with analysis of recent work in the area, *A History of Pagan Europe* is the first comprehensive study of its kind, and establishes Paganism as a persistent force in European history

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with a profound influence on modern thinking.

Do the terms 'pagan' and 'Christian,' 'transition from paganism to Christianity' still hold as explanatory devices to apply to the political, religious and cultural transformation experienced Empire-wide? Revisiting 'pagans' and 'Christians' in Late Antiquity has been a fertile site of scholarship in recent years: the paradigm shift in the interpretation of the relations between 'pagans' and 'Christians' replaced the old 'conflict model' with a subtler, complex approach and triggered the upsurge of new explanatory models such as multiculturalism, cohabitation, cooperation, identity, or group cohesion. This collection of essays, inscribes itself into the revisionist discussion of pagan-Christian relations over a broad territory and time-span, the Roman Empire from the fourth to the eighth century. A set of papers argues that if 'paganism' had never been fully extirpated or denied by the multiethnic educated elite that managed the Roman Empire, 'Christianity' came to be presented by the same elite as providing a way for a wider group of people to combine true philosophy and right religion. The speed with which this happened is just as remarkable as the long

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persistence of paganism after the sea-change of the fourth century that made Christianity the official religion of the State. For a long time afterwards, 'pagans' and 'Christians' lived 'in between' polytheistic and monotheist traditions and disputed Classical and non-Classical legacies. 'Double Belief' and the Making of an Academic Myth
Sigismondo Malatesta and the Italian Renaissance
Colonialist and Nationalist Impulses
A Cultural History of the Soul
Studies in Iconography and Tradition

The Pagan Middle Ages

From Constantine to Julian provides students with important source material, covering an age of major transition in Europe; an age which saw the establishment of Rome as a Christian Empire and a period of recidivism under Julian. Texts included are the anonymous Origo Constantini; Eumenius, Panegyric of 310; Byzantine life of Constantine; Libanius oration 59; and the Passion of Artemius. Most of this material has not previously been translated into English: students will now have direct access to the most important sources of the period which is studied on courses in classical antiquity, early medieval Europe and ecclesiastical history.

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Philosophy was invented by pagans. Yet this fact is almost always ignored by those who write the history of ideas. This book tells the history of the pagan philosophers, and the various places where their ideas appeared, from ancient times to the 21st century. The Pagan philosophers are a surprisingly diverse group: from kings of great empires to exiled loners, wanderers, from devout religious teachers to con artists, drug addicts, and social radicals. Three traditions of thought emerge from their work: Pantheism, NeoPlatonism, and Humanism, corresponding to the immensities of the Earth, the Gods, and the Soul. From ancient schools like the Stoics and the Druids, to modern feminists and deep ecologists, pagan philosophers examined these three immensities with systematic critical reason, sometimes with poetry and mystical vision. This book tells their story for the first time in a volume, and invites you to examine the immensities with them. And as a special feature, the book includes summaries of the ideas of leading modern pagan intellectuals, in their own words: Emma Restall Orr, Michael York, John Michael Greer, Vivianne Crowley, and more.

'From the Fury of the Northmen deliver us, O Lord.' Between the eighth and eleventh centuries, the Vikings surged from their Scandinavian homeland to trade, raid and invade along the coasts of Europe. Their influence and expeditions extended from Newfoundland to Baghdad, their battles were as far-flung as Africa and the Arctic. But were they great seafarers or desperate outcasts, noble heathens or oafish pirates, the last pagans or the modern Europeans? This concise study puts medieval chronicles, Norse sagas and Muslim accounts alongside more recent research into ritual magic, genetic profiling and

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climatology. It includes biographical sketches of some of the most famous Vikings, from Bloodaxe to Saint Olaf, and King Canute to Leif the Lucky. It explains why the Danish king Harald Bluetooth lent his name to a twenty-first century wireless technology; which for a saint laughed as she buried foreign ambassadors alive; why so many Icelandic settlers have Irish names; and how the last Viking colony was destroyed by English raiders. Extending beyond the traditional 'Viking age' of most books, A Brief History of the Vikings places sudden Scandinavian population movement in a wider historical context. It presents a balanced appraisal of these infamous sea kings, explaining both their swift expansion and supposed halt. Supposed because, ultimately, the Vikings didn't disappear: they turned us.

The story of how Europe was converted to Christianity from 300AD until the barbarian Lithuanians finally capitulated at the astonishingly late date of 1386. It is an epic tale by one of the most gifted historians of today.

The First Pagan Historian

Pagans and Christians in the Late Roman Empire

Popular Religion in Russia

A Brief History of the Vikings

The Pagan Religions of the Ancient British Isles

Contemporary Pagan and Native Faith Movements in Europe

Early Scandinavian and Celtic Religions

'Paganism' is an evocative word that, even today, conjures up deep-seated emotions and prejudices. Until recently, it was primarily a derogatory term used by Christians to describe the non-Christian cultures confronted and vanquished by their Churches. For some it evokes images of sacrifice and barbaric behaviour, while for others it symbolises a peace-loving, nature-worshipping spiritual relationship with the earth. This Very Short Introduction explores the meaning of paganism - through a chronological overview of the attitudes towards its practices and beliefs - from the ancient world through to the present day. Owen Davies largely looks at paganism through the eyes of the Christian world, and how, over the centuries, notions and representations of its nature were shaped by religious conflict, power struggles, colonialism, and scholarship. Despite the expansion of Christianity and Islam, Pagan cultures continue to exist around the world, whilst in the West new formations of paganism constitute one of the fastest-growing religions. Focussing on paganism in Europe, but exploring the nature of paganism globally, Davies looks at how Europeans discovered new cultures through colonial expansion, missionary work, and anthropological study. Contemporary social paganism can be a liberating and social force, and the idea of a global Pagan theology is now on the religious map. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are

the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

"An investigation of the process by which large parts of Europe accepted the Christian faith between the fourth and the fourteenth centuries and of some of the cultural consequences that flowed therefrom." In a work of splendid scholarship that reflects both a firm mastery of difficult sources and a keen intuition, one of Britain's foremost medievalists tells the story of the Christianization of Europe. It is a very large story, for conversion encompassed much more than religious belief. With it came enormous cultural change: Latin literacy and books, Roman notions of law and property, and the concept of town life, as well as new tastes in food, drink, and dress. Whether from faith or by force, from self-interest or by revelation, conversion had an immense impact that is with us even today.

'Wonderfully written and characteristically brilliant' Peter Frankopan, author of The Silk Roads 'Elegant, readable ... an impressive synthesis ... Not many historians could have done it' - Jonathan Sumption, Spectator 'Tyerman's book is fascinating not just for what it has to tell us about the Crusades, but for the mirror it holds up to today's religious extremism' - Tom Holland, Spectator Thousands left their homelands in the Middle Ages to fight wars abroad. But how did the Crusades actually happen? From

recruitment propaganda to raising money, ships to siege engines, medicine to the power of prayer, this vivid, surprising history shows holy war - and medieval society - in a new light.

In The History of the Destruction of Troy, Dares the Phrygian boldly claimed to be an eyewitness to the Trojan War, while challenging the accounts of two of the ancient world's most canonical poets, Homer and Virgil. For over a millennium, Dares' work was circulated as the first pagan history. It promised facts and only facts about what really happened at Troy precise casualty figures, no mention of mythical phenomena, and a claim that Troy fell when Aeneas and other Trojans betrayed their city and opened its gates to the Greeks. But for all its intrigue, the work was as fake as it was sensational. From the late antique encyclopedist Isidore of Seville to Thomas Jefferson, The First Pagan Historian offers the first comprehensive account of Dares' rise and fall as a reliable and canonical guide to the distant past. Along the way, it reconstructs the central role of forgery in longstanding debates over the nature of history, fiction, criticism, philology, and myth, from ancient Rome to the Enlightenment.

Their Nature and Legacy

The Triumph of the Moon

Lithuania Ascending

Myths and Symbols in Pagan Europe

The Stations of the Sun

God's War

The Earth, The Gods and The Soul - A History of Pagan Philosophy

“An absolute must for anyone interested in the development of paganism in the modern world. I cannot recommend this book enough.”—Janet Farrar, coauthor of *A Witches' Bible* “At last, we have a history of British Paganism written from the inside, by somebody who not only has a good knowledge of the sources, but explicitly understands how Pagans and magicians think.”—Ronald Hutton, author of *The Triumph of the Moon* and *The Witch* What do we mean by “paganism”—druids, witches, and occult rituals? Healing charms and forbidden knowledge? *Miracles of Our Own Making* is a historical overview of pagan magic in the British Isles, from the ancient peoples of Britain to the rich and cosmopolitan landscape of contemporary paganism. Exploring the beliefs of the druids, Anglo-Saxons, and Vikings, as well as Elizabethan Court alchemy and witch trials, we encounter grimoires, ceremonial magic, and the Romantic revival of arcane deities. The influential and well-known—the Golden Dawn, Wicca, and figures such as Aleister Crowley—are considered alongside the everyday “cunning folk” who formed the magical fabric of previous centuries. Ranging widely across literature, art, science, and beyond, Liz Williams debunks many of the prevailing myths surrounding magical practice, past and present, while offering a rigorously researched and highly accessible account of what it means to be a pagan today.

Britain's pagan past, with its astonishing number and variety of mysterious monuments,

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atmospheric sites, enigmatic artefacts, bloodthirsty legends and cryptic inscriptions, has always enthralled and perplexed us. 'Pagan Britain' is a history of religious beliefs from the Old Stone Age to the coming of Christianity. This ambitious book integrates the latest evidence to survey our transformed - and transforming - understanding of early religious behaviour; and, also, the way in which that behaviour has been interpreted in recent times, as a mirror for modern dreams and fears. From the Palaeolithic era to the coming of Christianity and beyond, Hutton reveals the long development, rapid suppression and enduring cultural significance of paganism. Woven into the chronological narrative are numerous case studies of sacred sites both well-known - Stonehenge, Avebury, Seahenge and Maiden Castle - and more unusual far-flung locations across the mainland and coastal islands.

Evidence for the survival of paganism in the medieval world.

What is paganism? In this penetrating and tightly argued manifesto, French philosopher Alain de Benoist seeks to answer this question with passionate intellectual vigor and a tremendous erudition. Arising out of the "monotheism vs. polytheism" debate that reverberated through Parisian intellectual circles in the late 1970s, this is neither a survey of ancient, pre-Christian religions, nor is it an argument on behalf of any modern neo-pagan sect. *On Being a Pagan* draws on Nietzsche, Heidegger, ancient philosophy and mythology, and biblical hermeneutics to articulate a pagan theology based on a common Indo-European foundation. In keeping with the critical tradition which hearkens back to the Greek philosopher Celsus, Benoist contrasts the heroic pagan worldview with Christianity's attempts to hobble everything that is beautiful and strong. He compares the cyclical pagan conception of time to the de-mythologizing, linear understanding of history favored by the prophets. Most disturbingly, he traces the roots of

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modern totalitarianism and intolerance--of both the left and the right--to the leveling ideology of ancient Judeo-Christian monotheism, with its underlying rejection of diversity and difference. Originally published to wide critical acclaim in 1981, Benoit's text is as relevant today as it was when it first appeared--and perhaps even more so for the English-speaking world. This newly revised translation now features an extensive interview with the author, and includes his reflections (both positive and negative) on the various groups and individuals that have attempted to resurrect the pagan spirit. Rather than simply dissecting the 2,000-year Christian interregnum, Benoit's greater purpose is to point the way forward to a world that could have been, and which may only now be in the first stages of being reborn.

European Paganism

The Conversion of Europe (TEXT ONLY)

Pagan Virtue in a Christian World

Pagans in the Early Modern Baltic

Women in European Folk Religion, 700-1100

A History of Modern Pagan Witchcraft

Witches and Pagans

Pagan and Native Faith movements have sprung up across Europe in recent decades, yet little has been published about them compared with their British and American counterparts. Though all such movements valorize human relationships with nature and embrace polytheistic cosmologies, practitioners' beliefs, practices, goals, and agendas are diverse. Often side by side are groups trying to reconstruct ancient religions motivated by ethnonationalism—especially in post-Soviet societies—and others attracted by imported traditions, such as Wicca, Druidry, Goddess Spirituality, and Core

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Shamanism. Drawing on ethnographic cases, contributors explore the interplay of neo-nationalistic and neo-colonialist impulses in contemporary Paganism, showing how these impulses play out, intersect, collide, and transform.

The provocative and authoritative history of the origins of Christian America in the New Deal era We're often told that the United States is, was, and always has been a Christian nation. But in *One Nation Under God*, historian Kevin M. Kruse reveals that the belief that America is fundamentally and formally Christian originated in the 1930s. To fight the "slavery" of FDR's New Deal, businessmen enlisted religious activists in a campaign for "freedom under God" that culminated in the election of their ally Dwight Eisenhower in 1952. The new president revolutionized the role of religion in American politics. He inaugurated new traditions like the National Prayer Breakfast, as Congress added the phrase "under God" to the Pledge of Allegiance and made "In God We Trust" the country's first official motto. Church membership soon soared to an all-time high of 69 percent. Americans across the religious and political spectrum agreed that their country was "one nation under God." Provocative and authoritative, *One Nation Under God* reveals how an unholy alliance of money, religion, and politics created a false origin story that continues to define and divide American politics to this day.

Reveals how Christian mythology has more to do with long-standing pagan traditions than the Bible • Explains how the church fathers knowingly incorporated pagan elements into the Christian faith to ease the transition to the new religion • Identifies pagan deities that were incorporated into each of the saints • Shows how all the major holidays in the Christian calendar are modeled on pagan rituals and myths, including Easter and Christmas In this extensive study of the Christian mythology that animated Europe in the Middle Ages, author Philippe Walter reveals how these stories and the holiday traditions connected with them are based on long-standing pagan rituals and myths and have very little connection

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to the Bible. The author explains how the church fathers knowingly incorporated pagan elements into the Christian faith to ease the transition to the new religion. Rather than tear down the pagan temples in Britain, Pope Gregory the Great advised Saint Augustine of Canterbury to add the pagan rituals into the mix of Christian practices and transform the pagan temples into churches. Instead of religious conversion, it was simply a matter of convincing the populace to include Jesus in their current religious practices. Providing extensive documentation, Walter shows which major calendar days of the Christian year are founded on pagan rituals and myths, including the high holidays of Easter and Christmas. Examining hagiographic accounts of the saints, he reveals the origin of these symbolic figures in the deities worshipped in pagan Europe for centuries. He also explores how the identities of saints and pagan figures became so intermingled that some saints were transformed into pagan incarnations, such as Mary Magdalene ' s conversion into one of the Celtic Ladies of the Lake. In revealing the pagan roots of many Christian figures, stories, and rituals, Walter provides a new understanding of the evolution of religious belief.

A provocative and contrarian religious history that charts the rise of Christianity from the point of view of traditional ” religion from the religious scholar and critically acclaimed author of Augustine. Pagans explores the rise of Christianity from a surprising and unique viewpoint: that of the people who witnessed their ways of life destroyed by what seemed then a powerful religious cult. These “ pagans ” were actually pious Greeks, Romans, Syrians, and Gauls who observed the traditions of their ancestors. To these devout polytheists, Christians who worshipped only one deity were immoral atheists who believed that a splash of water on the deathbed could erase a lifetime of sin. Religious scholar James J. O ’ Donnell takes us on a lively tour of the Ancient Roman world through the fourth century CE, when Romans of every nationality, social class, and religious preference found their world suddenly

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constrained by rulers who preferred a strange new god. Some joined this new cult, while others denied its power, erroneously believing it was little more than a passing fad. In *Pagans*, O ' Donnell brings to life various pagan rites and essential features of Roman religion and life, offers fresh portraits of iconic historical figures, including Constantine, Julian, and Augustine, and explores important themes—Rome versus the east, civilization versus barbarism, plurality versus unity, rich versus poor, and tradition versus innovation—in this startling account.

Pagan Celtic Britain

Modern Pagan and Native Faith Movements in Central and Eastern Europe

The Barbarian Conversion

From Constantine to Julian: Pagan and Byzantine Views

From the Iron Age to the 21st Century

Comparative Perspectives

One Nation Under God

The most comprehensive study available of neo-pagan religious movements in North America and Europe. * Photographs of neo-pagan leaders, practitioners, and rituals, along with maps of areas where various religions are practiced * Contributions from an international team of scholars provides insight into belief systems and cultural influences

Michael Grant has specially selected some of the most significant examples of painting, portraits, architecture, mosaic, jewellery and silverware, to give a unique insight into the functions and manifestations of art in the Roman

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Empire. Art in the Roman Empire shows how many of the most impressive masterpieces were produced outside Rome, on the frontiers of its enormous empire.

This book, first published in 1994, studies the rise of a pagan state in late medieval Christendom against a background of crises in Europe.

In 1462 Pope Pius II performed the only reverse canonization in history, damning a living man to an afterlife of torment. What had Sigismondo Malatesta, Lord of Rimini and a patron of the arts, done to merit this fate? Anthony D'Elia shows how the recovery of classical literature and art during the Italian Renaissance led to a revival of paganism.

Art in the Roman Empire

The Fortunes of a Fraud from Antiquity to the Enlightenment

Sixteenth-Century Ethnographic Accounts of Baltic Paganism

Modern Paganism in World Cultures

How Corporate America Invented Christian America

A History of the Ritual Year in Britain

Pagan Britain

In a complete history of British rituals, British historian Ronald Hutton takes us on a fascinating journey through the ritual year. Encompassing the whole sweep of history in all

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the British Isles, from the earliest written records to the present day, Hutton's colorful history debunks common assumptions about the customs of the past and the festivals of the present. 30 plates.

The soul, which dominated many intellectual debates at the beginning of the twentieth century, has virtually disappeared from the sciences and the humanities. Yet it is everywhere in popular culture—from holistic therapies and new spiritual practices to literature and film to ecological and political ideologies. Ignored by scholars, it is hiding in plain sight in a plethora of religious, psychological, environmental, and scientific movements. This book uncovers the history of the concept of the soul in twentieth-century Europe and North America. Beginning in fin de siècle Germany, Kocku von Stuckrad examines a fascination spanning philosophy, the sciences, the arts, and the study of religion, as well as occultism and spiritualism, against the backdrop of the emergence of experimental psychology. He then explores how and why the United States witnessed a

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flowering of ideas about the soul in popular culture and spirituality in the latter half of the century. Von Stuckrad examines an astonishingly wide range of figures and movements—ranging from Ernest Renan, Martin Buber, and Carl Gustav Jung to the Esalen Institute, deep ecology, and revivals of shamanism, animism, and paganism to Rachel Carson, Ursula K. Le Guin, and the Harry Potter franchise. Revealing how the soul remains central to a culture that is only seemingly secular, this book casts new light on the place of spirituality, religion, and metaphysics in Europe and North America today.

This book dispels the widely-held view that paganism survived in Russia alongside Orthodox Christianity, demonstrating that 'double belief', dvoeverie, is in fact an academic myth. Scholars, citing the medieval origins of the term, have often portrayed Russian Christianity as uniquely muddled by paganism, with 'double-believing' Christians consciously or unconsciously preserving pagan traditions even into the twentieth century. This volume shows how the

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concept of dvoeverie arose with nineteenth-century scholars obsessed with the Russian 'folk' and was perpetuated as a propaganda tool in the Soviet period, colouring our perception of both popular faith in Russian and medieval Russian culture for over a century. It surveys the wide variety of uses of the term from the eleventh to the seventeenth century, and contrasts them to its use in modern historiography, concluding that our modern interpretation of dvoeverie would not have been recognized by medieval clerics, and that 'double-belief' is a modern academic construct. Furthermore, it offers a brief foray into medieval Orthodoxy via the mind of the believer, through the language and literature of the period.

A New York Times Notable Book, winner of the Jerwood Award from the Royal Society of Literature, a New York Times Book Review Editors' Choice, and named a Book of the Year by the Telegraph, Spectator, Observer, and BBC History Magazine, this bold new history of the rise of Christianity shows how its radical followers helped to annihilate Greek and Roman

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civilizations. The Darkening Age is the largely unknown story of how a militant religion deliberately attacked and suppressed the teachings of the Classical world, ushering in centuries of unquestioning adherence to "one true faith." Despite the long-held notion that the early Christians were meek and mild, going to their martyrs' deaths singing hymns of love and praise, the truth, as Catherine Nixey reveals, is very different. Far from being meek and mild, they were violent, ruthless, and fundamentally intolerant. Unlike the polytheistic world, in which the addition of one new religion made no fundamental difference to the old ones, this new ideology stated not only that it was the way, the truth, and the light but that, by extension, every single other way was wrong and had to be destroyed. From the first century to the sixth, those who didn't fall into step with its beliefs were pursued in every possible way: social, legal, financial, and physical. Their altars were upturned and their temples demolished, their statues hacked to pieces, and their priests killed. It was an annihilation.

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Authoritative, vividly written, and utterly compelling, this is a remarkable debut from a brilliant young historian.

New Evidence, New Approaches (4th-8th centuries)

Revelations of Pagan Origins

Christian Mythology

Miracles of Our Own Making

The Renewal of Pagan Antiquity

A History of Pagan Europe

Contributions to the Cultural History of the European

Renaissance

The first comprehensive study of its kind, this establishes Paganism as a persistent force in European history with a profound influence on modern thinking. Wide-ranging and provocative, it will challenge the academic and general reader. Europe's Pagan past captures the imagination, but what is its historical significance? A History of Pagan Europe is the first comprehensive study of its kind, and establishes Paganism as a persistent force in European history with a profound influence on modern thinking. From the serpent goddesses of

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ancient Crete to modern nature worship and the restoration of the indigenous religions of Eastern Europe, this wide-ranging book offers a rewarding - often provocative - new perspective of European history.

The resurgence of religiosity in post-communist Europe has been widely noted, but the full spectrum of religious practice in the diverse countries of Central and Eastern Europe has been effectively hidden behind the region's range of languages and cultures. This volume presents an overview of one of the most notable developments in the region, the rise of Pagan and "Native Faith" movements. Modern Pagan and Native Faith Movements in Central and Eastern Europe brings together scholars from across the region to present both systematic country overviews - of Armenia, Bulgaria, the Czech Republic, Hungary, Latvia, Lithuania, Poland, Romania, Russia, Slovenia, and Ukraine - as well as essays exploring specific themes such as racism and the internet. The volume will be of interest to scholars of new religious movements especially those looking for a more comprehensive picture of contemporary paganism beyond the English-speaking world.

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This is the first survey of religious beliefs in the British Isles from the Stone Age to the coming of Christianity. Hutton draws upon a wealth of new data to reveal some important rethinking about Christianization and the decline of paganism. A collection of essays by the art historian Aby Warburg, these essays look beyond iconography to more psychological aspects of artistic creation: the conditions under which art was practised; its social and cultural contexts; and its conceivable historical meaning.

Paganism: A Very Short Introduction

Europe and North America from 1870 to the Present

From Paganism to Christianity

A History of Paganism

Biblical and Pagan Societies

Sixteenth-century ethnographic accounts of Baltic paganism in English translation for the first time. With a critical introduction placing these texts in the contexts of early modern ethnography, Baltic history, and Reformation religious polemic.

In the ancient Near East, the art of influencing the natural course of events by means of spells and other ritual forms was universal. The social and political role of magic is apparent, too, in the competition to achieve precedence over rival systems of ritual practice and belief. Within a region filled with petty kingdoms competing for power, the Jews of ancient Palestine maintained

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control over adherents by developing distinct ritual practices and condemning as heretical those of nearby cults. Texts from Mesopotamia reveal a striking number of incantations, rituals, and medical recipes against witchcraft, attesting to a profound fear of being bewitched. Magical rituals were also used to maintain harmony between the human and divine realms. The roots of European witchcraft and magic lie in Hebrew and other ancient Near Eastern cultures and in the Celtic, Nordic, and Germanic traditions of the continent. For two millennia, European folklore and ritual have been imbued with the belief in the supernatural, yielding a rich trove of histories and images. Witchcraft and Magic in Europe combines the traditional approaches of political, legal, and social historians with a critical synthesis of cultural anthropology, historical psychology, and gender studies. The series, complete in six volumes, provides a modern, scholarly survey of the supernatural beliefs of Europeans from ancient times to the present day. Each volume of this ambitious six-volume series contains the work of distinguished scholars chosen for their expertise in a particular era or region.

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