



Owen Davies

**PAGANISM**  
A Very Short Introduction

OXFORD

# Paganism A Very Short Introduction

**Brendan G. Carr**

## **Paganism A Very Short Introduction:**

*Paganism* Owen Davies, 2011-05-26 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

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## **Traditional Witchcraft and the Pagan Revival**

Suzanne Ruthven, 2013-08-30 Traditional Witchcraft and the Pagan Revival takes us on a journey into the past along the highways and byways of our pagan heritage to discover when the different aspects of magical influence entered traditional witchcraft It will appeal to everyone with an interest in magic witchcraft and paganism from grass roots to the more advanced levels of Wicca who wish to learn more about the different traditions and their antecedents

## **Pagan Theology**

Michael York, 2005-04 In Pagan Theology Michael York situates Paganism one of the fastest growing spiritual orientations in the West as a world religion He provides an introduction to and expansion of the concept of Paganism and provides an overview of Paganism s theological perspective and practice He demonstrates it to be a viable and distinguishable spiritual perspective found around the world today in such forms as Chinese folk religion Shinto tribal religions and neo Paganism in the West While adherents to many of these traditions do not use the word pagan to describe their beliefs or practices York contends that there is an identifiable position possessing characteristics and understandings in common for which the label pagan is appropriate After outlining these characteristics he examines many of the world s major religions to explore religious behaviors in other religions which are not themselves pagan but which have pagan elements In the course of examining such behavior York provides rich and lively descriptions of religions in action including Buddhism and Hinduism Pagan Theology claims Paganism s place as a world religion situating it as a religion a behavior and a theology

## **The**

**Pagan Writes Back** Zhange Ni,2015-05-21 In the first book to consider the study of world religion and world literature in concert Zhange Ni proposes a new reading strategy that she calls pagan criticism which she applies not only to late twentieth and early twenty first century literary texts that engage the global resurgence of religion but also to the very concepts of religion and the secular Focusing on two North American writers the Jewish American Cynthia Ozick and the Canadian Margaret Atwood and two East Asian writers the Japanese End Shōsaku and the Chinese Gao Xingjian Ni reads their fiction drama and prose to envision a pagan re turn in the study of world religion and world literature In doing so she highlights the historical complexities and contingencies in literary texts and challenges both Christian and secularist assumptions regarding aesthetics and hermeneutics In assessing the collision of religion and literature Ni argues that the clash has been not so much between monotheistic orthodoxies and the sanctification of literature as between the modern Western model of religion and the secular and its non Western others When East and West converge under the rubric of paganism she argues the study of religion and literature develops into that of world religion and world literature

*Slavic Paganism in Medieval Christian Writings* Jiří Dynda,2025-10-30 How did medieval Christian writers shape our understanding of Slavic paganism What

prompted men like Thietmar of Merseburg Saxo Grammaticus Cosmas of Prague or the anonymous Old Russian preacher to write detailed accounts of Slavic rituals deities and nearly forgotten tales This volume examines the discursive strategies these authors used to describe distort and redefine pre Christian Slavic religion Through over a dozen case studies the author explores texts archaeological evidence and ethnographic data that reveal how Christianity attempted to reframe pagan traditions With innovative interpretations and interdisciplinary methods this book offers novel perspectives on the study of Slavic pre Christian religions in the Middle Ages

*Pagans and Christians in Late Antiquity*

A. D. Lee,2015-08-11 In Pagans and Christians in Late Antiquity A D Lee documents the transformation of the religious landscape of the Roman world from one of enormous diversity of religious practices and creeds in the 3rd century to a situation where by the 6th century Christianity had become the dominant religious force Using translated extracts from contemporary sources he examines the fortunes of pagans and Christians from the upheavals of the 3rd Century through the dramatic events associated with the emperors Constantine Julian and Theodosius in the 4th to the increasingly tumultuous times of the 5th and 6th centuries while also illustrating important themes in late antique Christianity such as the growth of monasticism the emerging power of bishops and the development of pilgrimage as well as the fate of other significant religious groups including Jews and Manichaeans This new edition has been updated to include additional documentary material including newly published papyri an expanded chapter on the emperor Constantine greater attention to church controversies in the fourth and fifth centuries thoroughly updated references and further reading taking into account developments in modern scholarship during the past fifteen years Pagans and Christians in Late Antiquity is an invaluable resource for students of the late antique world and of early Christianity and the early Church

*Magic* Owen Davies,2012-01-26 Defining magic is a maddening task Over

the last century numerous philosophers anthropologists historians and theologians have attempted to pin down its essential meaning sometimes analysing it in such complex and abstruse depth that it all but loses its sense altogether For this reason many people often shy away from providing a detailed definition assuming it is generally understood as the human control of supernatural forces Magic continues to pervade the popular imagination and idiom People feel comfortable with its contemporary multiple meanings unaware of the controversy conflict and debate its definition has caused over two and a half millennia In common usage today magic is uttered in reference to the supernatural superstition illusion trickery religious miracles fantasies and as a simple superlative The literary confection known as magical realism has considerable appeal and many modern scientists have ironically incorporated the word into their vocabulary with their magic acid magic bullets and magic angles Since the so called European Enlightenment magic has often been seen as a marker of primitivism of a benighted earlier stage of human development Yet across the modern globalized world hundreds of millions continue to resort to magic and also to fear it Magic provides explanations and remedies for those living in extreme poverty and without access to alternatives In the industrial West with its state welfare systems religious fundamentalists decry the continued moral threat posed by magic Under the guise of neo Paganism its practice has become a religion in itself Magic continues to be a truly global issue This Very Short Introduction does not attempt to provide a concluding definition of magic it is beyond simple definition Instead it explores the many ways in which magic as an idea and a practice has been understood and employed over the millennia **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

**Pagans and Christians in the City** Steven D. Smith, 2018-11-15 Traditionalist Christians who oppose same sex marriage and other cultural developments in the United States wonder why they are being forced to bracket their beliefs in order to participate in public life This situation is not new says Steven D Smith Christians two thousand years ago faced very similar challenges Picking up poet T S Eliot's World War II era thesis that the future of the West would be determined by a contest between Christianity and modern paganism Smith argues in this book that today's culture wars can be seen as a reprise of the basic antagonism that pitted pagans against Christians in the Roman Empire Smith's *Pagans and Christians in the City* looks at that historical conflict and explores how the same competing ideas continue to clash today All of us Smith shows have much to learn by observing how patterns from ancient history are reemerging in today's most controversial issues

**Witchcraft** Malcolm Gaskill, 2010-03-25 Witchcraft is a subject that fascinates us all and everyone knows what a witch is or do they From childhood most of us develop a sense of the mysterious malign person usually an old woman Historically too we recognize witch hunting as a feature of pre modern societies But why do witches still feature so heavily in our cultures and consciousness From Halloween to superstitions and literary references such as Faust and even

Harry Potter witches still feature heavily in our society In this Very Short Introduction Malcolm Gaskill challenges all of this and argues that what we think we know is in fact wrong Taking a historical perspective from the ancient world to contemporary paganism Gaskill reveals how witchcraft has meant different things to different people and that in every age it has raised questions about the distinction between fantasy and reality faith and proof Telling stories delving into court records and challenging myths Gaskill examines the witch hunts of the sixteenth and seventeenth centuries and explores the reinvention of witchcraft as history religion fiction and metaphor **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    **Medieval Philosophy** John

Marenbon,2016-01-28 For many of us the term medieval philosophy conjures up the figure of Thomas Aquinas and is closely intertwined with religion In this Very Short Introduction John Marenbon shows how medieval philosophy had a far broader reach than the thirteenth and fourteenth century universities of Christian Europe and is instead one of the most exciting and diversified periods in the history of thought Introducing the coexisting strands of Christian Muslim and Jewish philosophy Marenbon shows how these traditions all go back to the Platonic schools of late antiquity and explains the complex ways in which they are interlinked Providing an overview of some of the main thinkers such as Boethius Abelard al F r b Avicenna Maimonides and Gersonides and the topics institutions and literary forms of medieval philosophy he discusses in detail some of the key issues in medieval thought universals mind body and mortality foreknowledge and freedom society and the best life **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

*The Last Days of Greco-Roman Paganism* Johannes Geffcken,1978    **A History of Christian Thought** Justo

L. González,1970 In this first of a three part series designed to display the rich variety and complexity in Christian thought both theological students and lay readers can benefit from Dr Gonzalez broad ecumenical scope and theological understanding Publisher

*Christians and Pagans from Constantine to Augustine* H. Müller,1946    **History for Ready**

**Reference** Josephus Nelson Larned,1893    *The Symbolical Language of Ancient Art and Mythologie* Richard Payne Knight,1892    **The Symbolical Language of Ancient Art and Mythology** Richard Payne Knight,1892    *The Shamanic Themes in Georgian Folktales* Michael Berman,2008 oeIn Marxist anthropological theory shamanism represented one of the early forms of religion that later gave rise to more sophisticated beliefs in the course of human advancement The premise of Marxism was that eventually at the highest levels of civilization the sacred and religion would eventually die out Znamenski 2007 p 322 Though history has of course since disproved this the theory clearly had a great bearing on what was written in

the former Soviet Union about shamanism and also on people's attitudes in the former Soviet Republics towards such practices. On the other hand it has been suggested that overall intellectuals driven by nationalist sentiments directly or indirectly are always preoccupied with searching for the most ancient roots of their budding nations in order to ground their compatriots in particular soil and to make them more indigenous. Znamenski 2007 p 28. Although this might apply to searching for the roots of Christianity in Georgia when it comes to searching for the roots of pagan practices interest on the part of the people of Georgia is generally speaking not so forthcoming. This impasse coupled with the effects of the repressions against religions including shamanism unleashed by the Soviet government between the 1930s and 1950s along with the recent surge of interest in the Georgian Orthodox church a backlash to the seventy years of officially sanctioned atheism makes research into the subject no easy business. However hopefully this study will at least in some small way help to set the process in motion.

**The Encyclopædia Britannica** Thomas Spencer Baynes, 1891      **The Women of Turkey and Their Folk-lore: The Christian women. Introductory chapters on The ethnography of Turkey; and Folk-conceptions of nature, by J. S. Stuart-Glennie** Lucy Mary Jane Garnett, John S. Stuart-Glennie, 1890      **Christian Work**, 1894

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