all their names testify to the source from which they were de­rived. We may notice also the introduction of the mill in place of the quern which hitherto had been in universal use. In all such cases the tribes subject to the Romans, in the neighbourhood of the Rhine, were probably the chief channel by which Roman influence made its way, though account must also be taken of the fact that considerable numbers of warriors from remoter districts were attracted to serve in the Roman armies. Great improvements took place likewise in armour and weapons; the equipment of the warriors whose relics have been found in the Schleswig bog-deposits, dating from the 4th and 5th centuries, appears to have been vastly superior to that which Tacitus represents as normal among the Germani of his day. Yet the types, both in armour and dress, remained essentially Teutonic—or rather Celtic-Teutonic. Indeed, when in the course of time uniformity came to prevail over the greater part of Europe, it was the Teutonic rather than the Roman fashions which were generalized.

The antiquity of the art of writing among the Teutonic peoples is a question which has been much debated. Tacitus says that certain marks were inscribed on the divining chips, but it cannot be determined with certainty whether these were really letters or not. The national type of writing, generally known as Runic, must have been fully developed by the 4tl1 century, when some of its letters were borrowed by Ulfιlas (Wulfila) for his new alphabet (see Goths: § C.). Indeed, by this time it was probably known to most of the Teutonic peoples, for several of the inscriptions found in Jutland and the islands of the Belt can hardly be of later date. As to the source from which it was derived opinions still differ, some thinking that it was borrowed from the Romans a century or two before this time, while others place its origin much farther back and trace it to one of the ancient Greek alphabets. Many of the earliest inscriptions read from right to left, and the *βoveτpoφηδ0v* type is also met with occasionally. It is clear both from literary and linguistic evidence that the character was chiefly used for writing on wood, but the inscriptions which have survived are naturally for the most part on metal objects—in Sweden, Norway and England also on monumental stones. In Germany very few Runic inscriptions have been found, and there is nothing to show that the alphabet was used after the 8th century. In England also it seems not to have lasted much longer, but inscriptions are far more numerous. On the other hand, in Scandinavian countries it continued in use through the greater part of the middle ages—in Gotland till the 16th century; indeed, the knowledge of it seems never to bave wholly died out. In the course of time, however, it under­went many changes, and the earliest inscriptions must have been unintelligible for over a thousand years until they were deciphered by scholars within the last half century. The Roman alphabet first came into use among the western and northern Teutonic peoples after their adoption of Christianity.

5. *Funeral Customs.—*Icelandic writers of the 12th and 13th centuries distinguished between an earlier “ age of burning ” and a later “ age of barrows,” and the investigations of modern archaeologists have tended in general to confirm the distinction, though they have revealed also the burial-places of times antecedent to the age of burning. Throughout the stone age inhumation appears to have been universal, many of the neo­lithic tombs being chambers of considerable size and constructed with massive blocks of stone. Cremation makes its appearance first in the earlier part of the bronze age, and in the latter part of that age practically displaces the older rite. In the early iron age there is less uniformity, some districts apparently favouring cremation and others inhumation. The former practice is the one recognized by Tacitus. In the national migration period, however, it fell into disuse among most of the continental Teutonic peoples, even before their conversion, though it seems to have been still practised by the Heruli in the 5th century and by the Old Saxons probably till a much later period. It came into Britain with the Anglo-Saxon invaders and continued in use in certain districts perhaps until nearly the close of the 6th century. In Scandinavian lands the change noted by Icelandic writers may be dated about the 5th and 6th centuries, though inhumation was certainly not alto­gether unknown before that time. After the 6th century cremation seems not to have been common, if we may trust the sagas, but isolated instances occur as late as the 10th century. It is to be observed that cremation and the use of the barrow are not mutually exclusive, for cremated remains, generally in urns, are often found in barrows. On the other hand inhuma­tion below the surface of the ground, without perceptible trace of a barrow, seems to have been the most usual practice during the national migration period, both in England and on the continent. A special form of funeral rite peculiar to the North was that of cremation on a ship. Generally the ship was drawn up on land; but occasionally we hear, in legendary sagas, of the burning ship being sent out to sea. Large ships con­taining human remains have sometimes been found in barrows of the viking age. Arms and ornaments are frequently met with, sometimes also horses and human remains which may be those of slaves, the belief being that the dead would have all that was buried with him at his service in the life beyond. Usage, however, seems to have varied a good deal in this respect at different times and in different districts.

6. *Religion.—*The conversion of the Teutonic peoples to Christianity was a gradual process, covering some seven cen­turies. The first to accept the new religion seem to have been the Goths, beginning about the middle of the 4th century, and the Vandals must have followed their example very quickly. In the course of the 5th century it spread to several other nations, including the Gepidae, Burgundians, Rugii and langobardi. In all these cases the Arian form of Christianity was the one first adopted. The first conversion to the Catholic form was that of the Franks at the end of the 5th century. The ex­tension of Frankish supremacy over the neighbouring Teutonic peoples brought about the adoption of Christianity by them also, partly under compulsion, the last to be converted being the Old Saxons, in the latter half of the 8th century. Ιhe conversion of England began in 597 and was complete in less than a century. In the north, after several attempts during the 9th century which met with only temporary success, Christianity was established in Denmark under Harold Bluetooth, about 940-960, and in Norway and Sweden before the end of the century, while in Iceland it obtained public recognition in the year 1000. Many districts in Norway, however, remained heathen until the reign of St Olaf (1014-1028), and in Sweden for half a century later.

The subsequent religious history of the various Teutonic peoples will be found elsewhere. Here we are concerned only with the beliefs and forms of worship which prevailed before the adoption of Christianity. For our knowledge of this subject we are indebted chiefly to Icelandic literary men of the 12th and 13th centuries, who gave accounts of many legends which had come down to them by oral tradition, besides committing to ■writing a number of ancient poems. Unfortunately Icelandic history is quite unique in this respect. In the literatures of other Teutonic countries we have only occasional references to the religious rites of heathen times, and these are generally in no way comparable to the detailed accounts given in Icelandic writings. Hence it is often difficult to decide whether a given rite or legend which is mentioned only in Icelandic literature was really peculiar to that country alone or to the North generally, or whether it was once the common property of all Teutonic peoples.

A number of gods were certainly known both in England and among many, if not all, the Teutonic peoples of the con­tinent, as well as in the North. Among these were Odin (Woden), Thor (Thunor) and Týr (Ti); so also Frigg (Frig), the wife of Odin (see Frigg, Odin, Woden, Thor, Tyr). Some scholars have thought that Balder, the son of Odin, was once known in Germany, but the evidence is at least doubtful. Heimdallr, the watchman of the gods and Ullr, the stepson of Thor, as well as Hoenir, Bragi and most of the other less prominent gods.