had no images of the gods. But he does speak of certain sacred symbols which he defines elsewhere as figures of wild beasts. One of the chief objects of veneration among the Cimbri is said to have been a brazen bull.

Figures of animals, however, were not the only inanimate things regarded in this way. The Quadi are said to have considered their swords divine. More important than this was the worship paid, especially in the North, to rocks and stone cairns, while springs and pools also were frequently regarded as sacred in all Teutonic lands. But, on the whole, there is perhaps no characteristic of Teutonic religion, both in early and later times, more prominent than the sanctity attached to certain trees and groves, though it is true that in such cases there is often a doubt as to whether the tree itself was wor­shipped or whether it was regarded as the abode of a god or spirit. The sanctuaries mentioned by Tacitus seem always to have been groves, and in later times we have references to such places in all Teutonic lands. One of the most famous was that in or beside which stood the great temple of Upsala. Here also must be mentioned the Swedish Vârdträd or “ guardian tree,” which down to our own time is supposed to grant pro­tection and prosperity to the household to which it belongs. One of the most striking conceptions of Northern mythology is that of the “ world-tree,” Yggdrasil’s Ash, which sheltered all living beings (see Yggdrasil). The description given of it recalls in many respects that of a particularly holy tree which stood beside the temple at Upsala. For the idea we may com­pare the Irminsul, a great wooden pillar which appears to have been the chief object of worship among the Old Saxons, and which is described as “ universalis columna quasi sustinens omnia.”

The Northern sanctuaries of later times were generally build­ings constructed of wood or other materials. A space apparently partitioned off contained figures of Thor or Frey and perhaps other gods, together with an altar on which burned a perpetual fire. In the main body of the temple were held the sacrificial feasts. The presiding priest seems always to have been the chief to whom the temple belonged, for there is no evidence for the existence of a special priestly class in the North. In England, however, the case was otherwise; we are told that the priests were never allowed to bear arms. There is record also of priests among the Burgundians and Goths, while in Tacitus’s time they appear to have held a very prominent position in German society. Among all Teutonic peoples from the time of the Cimbri onwards we frequently hear also of holy women whose duties were concerned chiefly with divination. Some­times, indeed, as in the case of Veleda, a prophetess of the Bructeri, during Vespasian’s reign, they were regarded practi­cally as deities. After the adoption of Christianity, and possibly to a certain extent even before, such persons came to be re­garded with disfavour—whence the persecutions for witchcraft —but it is clear from Tacitus’s works and other sources that their influence in early times must have been very great. In the North the sanctuaries called *hörgar* seem to have been usually under the charge of the wives and daughters of the household. But there is some evidence also for the existence of special priestesses at certain sanctuaries.

Of religious ceremonies the most important was sacrifice. The victims were of various kinds. Those offered to Odin (Woden) were generally, if not always, men, from the time of Tacitus onwards. Human sacrifices to Thor and the other gods are not often mentioned. Of animals, which were consumed at the sacrificial banquets, we hear chiefly of horses, but also of oxen and boars. At human sacrifices, however, dogs and hawks were often offered with the men. At all sacrifices it seems to have been customary to practise divination; in con­nexion with human sacrifice we have record of this rite from the time of the Cimbri. One barbarous custom which was regarded as a sacrifice was the dedication of an enemy’s army to the gods, especially Odin. This custom, which is likewise known to have prevailed from the earliest times, involved the total destruction of the defeated army, together with everything belonging to them. In general the chief sacrificial festivals seem to have taken place at fixed times in the year, one in early or mid-autumn, another at mid-winter and a third during the spring. Sacrifices on an exceptionally large scale were held at Upsala and Leire every nine years, at the former place about the time of the spring equinox, at the latter in the early part of January. Besides these fixed festivals sacrifices could of course be offered in all time of public or private need. In the latter case resort was very frequently had also to sorcery and necro­mancy.

Mention has been made above of the belief that the dead re­tained a conscious existence in or near the place where they were buried, and that they were able to confer blessings upon their friends. Beside this belief, however, we find another which seems hardly to be compatible with it, viz., that the souls of the dead passed to the realm of Hel, who in Northern mythology is represented as the daughter of Loki. Again, those who had fallen in battle were supposed to go to Valhalla, where they became warriors in Odin’s service. This last belief seems to have been connected at one time with the practice of cremation. In conclusion it must be mentioned that even the life of the gods was not to be for ever. A day was to come when Odin and Thor would fall in conflict with the wolf and the world-serpent, when the abode of the gods would be destroyed by fire and the earth sink into the sea. But the destruction was not to be final; in the future the gods of a younger generation would govern a better world. How far these beliefs were common to the Teutonic peoples as a whole cannot be determined with cer­tainty. Some scholars hold that they were peculiar to the mythology of Norway and Iceland and that they arose at a late period, largely through Christian influence. But a serious objection to this view is presented by the fact that very similar ideas in some respects were current among the ancient Gauls.

Authorities.—I. *Ancient.* The most important of the early authorities (down to the 2nd century) are Caesar (esρ. *B. Gall.* i. 31-54, iv. 1-19, vi. 21-24), Strabo (esρ. p. 290 ff.), Pliny, *Hist. Nat.* (esp. iv. 96 ff., xvi. 1 ff., xxxvii. 42 ff.), Tacitus (esp. *Germania),* Plutarch, *Marius,* and Ptolemy, *Geogr.* ii. 11. Among later writers much valuable information is given by Ammianus MareeUinus, Jordanes, Procopius, Gregory of Tours, Bede, Paulus Diaconus, Widukind, Thietmar, Adam of Bremen and Saxo Grammaticus, as well as by the early laws and charters. To these must be added a large number of Old Norse writings including the older Edda and the prose Edda (the chief authorities for Northern mythology), Islands Landnámabók and many sagas dealing with the history of families in Iceland (such as Eyrbyggia Saga) or with the lives of Norwegian and other kings, both historical and legendary (in Heimskringla, Fornmanna Sögur and Rafn’s Fornaldar Sögur Norr- landa). For further references see Britain (Anglo-Saxon), Ger­many (Ethnography and Early History), and Scandinavian Civilization.

II. *Modern Authorities,* (a) *Archaeology.* L. Lindenschmit, *Die Altertümer unserer heidnischen Vorzeit* (Mainz, 1864- *); Hand­*

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(*c*) *Government, Social Organization and State of Civilization,* J. Grimm, *Rechtsaltertümer* (1828, 4th ed., Leipzig, 1899); F. Dahn, *Die Könige d. Germanen* (Munich, 1861-1905); G. Waitz, *Deutsche Verfassungsgeschichte* (Kiel, i860; 3rd ed. 1880); Μ. Brunner, *Deutsche Rechtsgeschichte* (Leipzig, 1887); K. Weinhold, *Deutsche Frauen* (Vienna, 1851; 2nd ed. 1882); *Altnordisches Leben* (Berlin, 1856); R. Keyser, *Efterladte Skrifter* (ii. 1, 2, Christiania, 1867); A. Meitzen, *Sιedelung u. Agrarwesen* (Berlin, 1895); F. Β. Gummere, *Germanic Origins* (New York, 1892); K. Th. von Inama-Stcr- negg, K. von Amira, V. Gudmundsson and Kr. Kalund, articles