1: Dr. Dick's "Mendelssohn's World": A Little Bit about Religion in Germany

Germanic religion and mythology, complex of stories, lore, and beliefs about the gods and the nature of the cosmos developed by the Germanic-speaking peoples before their conversion to Christianity. Germanic culture extended, at various times, from the Black Sea to Greenland, or even the North American continent.

This project barely scratches the surface of what life was like in Germany two hundred years ago and even that has to be "led up to" with more background. Mendelssohn was born in the Jewish faith. This one observation and the impact it had on his life needs some background about the attitude toward Jews in Germany then and about the religious attitudes of the culture in general. Any discussion of religious attitudes today could not possibly cover everything in a few pages - or not manage to offend someone. In the decades that followed, Catholic princes tried to destroy the Protestant princes, mostly through warfare. But it was the people who suffered, especially during the devastating Years War See the European map, left, showing the German States in at the end of the years War. Notice all the different smaller principalities - some of them - making up what we know of as Germany, today. Compare them to the larger nations like France; Poland at the time was one of the largest countries in Europe - by , it had been partitioned between its neighbors, Austria, Prussia and Russia, and no longer existed. The German lands were now divided between the largely Protestant north and the Catholic south, dominated by Austria. During the s, Prussia once just part of Brandenburg â€" initially ruled by a duke who then decided to call himself a king â€" quickly became a powerful military force and took on a leading role among the northern princes. To improve the culture there, he invited artists and philosophers to live there, including a well-known Jewish philosopher named Moses Mendelssohn, the grandfather of the composer Felix Mendelssohn. Many of its principles found expression in the French Revolution as well as in the founding of the United States of America. His nephew Friedrich Wilhelm II, who succeeded him, was more interested in entertaining himself. He also enjoyed music, maintaining a fine orchestra and a string quartet, often playing the cello in it. Beethoven dedicated two cellos sonatas to the king he gave him a nice ring as thanks. The Masons were also a society founded on secret rituals with social intent that meshed well with the Enlightenment, but Rosicrucianism as observed by the Prussian king seemed less capable of working in a rational atmosphere and as a result, Prussia ended up becoming bankrupt by the time the king died and was much diminished in size and international prestige after losing war after war. The Protestant states became less centralized about their faith, preferring family prayers to eloquence from the pulpit. This sense of religious mysticism was contradictory with the standard philosophies of the Enlightenment. The lates was becoming an Age of Doubt. Such reports were emotionally exaggerated Faith always recovers and doubt remains. Before the Enlightenment, Jews were forced either politically or socially, sometimes by law, other times for their own protection to live in ghettos. This was, at least, the attitude of most of the educated classes: In some areas, resentment lingered, mostly because of economic competition in trade and banking. In , Napoleon, who then controlled most of the Confederation of the Rhine, applied his own laws granting freedoms to the Jews of France to the Jews of Germany. In many countries, this was referred to as "Jewish Emancipation.

2: Pagans - Crusader Kings II Wiki

Germanic religion, pre-Christian religious practices among the tribes of Western Europe, Germany, and Scandinavia. The main sources for our knowledge are the Germania of Tacitus and the Elder Edda and the Younger Edda.

It was once thought that, in so far as other cultures, religions and languages differed from those described in the Bible, they had strayed from the common and perfect ancestral form. For example Latin was once believed to be a bastardized form of Hebrew. One of the most far-reaching effects of this reassessment was the acceptance of the literary and archaeological evidence, widely noticed even then, that the older cultures in every country had once been Pagan specifically polytheistic, that is, with many Gods and Goddesses. It had become clear that monotheism was a late development only in a few cultures and not the original belief system of all humans, as had been believed, based on the Old Testament myths in Genesis, the creation myth of the Hebrew-speaking people. Charts like the one given above are also used to identify the names of Proto-Indo-European deities. For Indo-European Goddesses to be considered cognate, they must have cognate names which appear in several of the Indo-European languages in forms that show these and other sound changes according to the regular pattern. In addition, deities must also have other characteristics in common such as the same sphere of power, the same festivals on the same dates adjusted for climate or geography , and they must appear in myths which also have cognate elements in common. To meet this very high standard, the Gods and Goddesses must also be shown to be subjects of worship. Religion Much is known about the religion of the Germanic-speaking people, especially the deities and the mythology. Less is known about the specific rituals perhaps because writing was only introduced at the same time that Christianity was, so with the means of recording the ancient religion came the brutal and violent suppression of Paganism. For example, it is very sad that many people in the Middle Ages were attacked by church authorities for singing songs of mourning at the graves of their loved ones. Nevertheless some invocations, prayers and rituals are known even in the Germanic languages. Primary Sources Outstanding among the Germanic mythological texts are the Elder Edda, a compendium of ancient Norse mythological texts, and the Younger Edda which was written by Snorri Sturluson, an Icelander, whose stated purpose was to explain the mythological allusions in the ancient skaldic poetry to his contemporaries so that they would not lose the ability to understand them. Sources like these give descriptions of the deities and the myths. Also some early legendary king lists such as the Yngling Saga of the Danish royal house and the genealogies of the Anglo-Saxon kings include Germanic Gods and Goddesses. Additional sources include extensive folklore collections in all of the Germanic-speaking countries, including descriptions of folk customs, folk songs with music, and folk tales which often recapitulate ancient myths. Much of this material has been misinterpreted by various comparative religionists, and it remains to be understood correctly, though many perceptive literary critiques are known especially by translators who see both languages and know their material well. Notably, Jacob Grimm dismisses Germanic Goddesses in the second half of a single chapter as unimportant, and clearly he has no interest in them. Nevertheless, the three volume Teutonic Mythology serves as one of the few introductions to the subject. One of the few good modern books about Germanic Paganism in England is Lost Gods of England by Brian Branston, which includes information on place names in England which clearly indicate patterns of Pagan worship. Heathen Place Names in England by Edward Sproston, is another list of possible theophoric place names in a list of poetic expressions including religious terms. This is not very useful for English place names, but is much better for Scandinavia. Goddesses and Gods The Germanic Pantheon is well-known as far as the male Gods go, but the female half is very poorly understood. One of the difficulties is that many authors have had trouble understanding that gender is not a fixed characteristic of the Proto-Indo-European Goddesses , even though an early and sexist author like Jacob Grimm was able to equate Njord, a male God in Scandinavian mythology with Nerthus, a female deity known from early Roman descriptions of Germanic religious practice. Also, as has been noted elsewhere, the effect of the Pandemonium had a major influence on the appearance of the Germanic pantheon, although there is evidence that this was not universal and that some deities who are demonized or replaced among some groups of Germanic speakers were still worshiped among

other groups. Festivals There should be a Germanic festival calendar that could be reconstructed for the Pagans, but in fact very little is known about this, and the reasons are not clear. Certainly many Europeans were Christianized early and Pagan practices were suppressed but that is true of the Slavic people and their Pagan calendar is easy to reconstruct and fits closely with the calendars of other Indo-Europeans. The English folk festivals are very well-known but they include a whole-sale absorption of Welsh Celtic traditions, whereas a German mainland calendar is unknown. Most of the medieval information about community gatherings in Scandinavia is more concerned with the schedules of law courts and financial affairs and much of it seems impossible--a major community gathering in Scandinavia in February is not very plausible. Festivals and Rituals that are well attested in English sources and which are known to be continuations of Pagan rituals are: May Day on May 1st is for Freya among the Germanic people. Harvest Festival begins on August 1st. Halloween falls at the beginning of winter, October Yule is celebrated at the Winter Solstice. Myths Germanic mythology is very extensively known, but it is often slightly warped. The reason for these differences is not known. An example is the widespread IE myth about the birth of the horse twins. In the Norse version the God Loki who is usually male seduces a stallion, becomes pregnant and produces the eight-legged horse Sleipnir. This story, more fully told, has a number of points in common with the usual IE myth, but obviously it has a few differences too. Interestingly, the names in Germanic myths often appear in cognate forms, but the Germanic myths seem to have been mangled by the speakers. A major element may simply be the lack of large population centers and the accumulation of wealth that allows for the development of hierarchies, which would support such a development. In any case, we do not have evidence of formal, set prayers. Many of the invocations and common expressions that are known are given by Jacob Grimm in the early chapters of Teutonic Mythology, though there is more information beyond that. In , remains of a Pagan Temple were found in Ranheim, Norway. There was an article about this published in AftenPosten, which has now been removed but an English translation of the article about the Heathen Temple at the Ranheim Site with illustrations is still here. Unfortunately the site has already been destroyed for a housing project. Apparently this is legal in Norway. Studies and Monographs 80, 2 Vol. Set , with Werner Winter, ed. Stallybrass , George Bell and Sons, London, This page used to be at pierce. I hope you like it too!

3: Saxons - Wikipedia

The Germanic peoples were converted to Christianity in different periods: many of the Goths in the 4th century, the English in the 6th and 7th centuries, the Saxons, under force of Frankish arms, in the late 8th century, and the Danes, under German pressure, in the course of the 10th century.

The Palatine Chapel, Aachen , built during AD In the territories of Germany under the control of the Roman Empire the provinces Germania Superior and Germania Inferior , early Christianity was introduced and began to flourish after the 4th century. Although pagan Roman temples existed beforehand, Christian religious structures were soon built, such as the Aula Palatina in Trier then the capital of the Roman province Gallia Belgica , completed during the reign of Roman emperor Constantine I AD. Religious structures built during the Carolingian period include the Palatine Chapel, Aachen , a surviving component of the Palace of Aachen built by architect Odo of Metz during the reign of Charlemagne. In the early 16th century abuses such as selling indulgences in the Catholic Church occasioned much discontent, and a general desire for reform emerged. In the Diet of Worms outlawed Luther, but the Reformation spread rapidly. A curious fact is that Luther spoke a dialect which had minor importance in the German language of that time. After the publication of his Bible translation, his dialect evolved into what is now standard modern German. With the protestation of the Lutheran princes at the Imperial Diet of Speyer and rejection of the Lutheran "Augsburg Confession" at the Diet of Augsburg , a separate Lutheran church emerged. Much of its impetus came from the newly founded in Jesuit order. It restored Catholicism to many areas, including Bavaria. The Peace of Augsburg in brought recognition of the Lutheran faith. But the treaty also stipulated that the religion of a state was to be that of its ruler cuius regio, eius religio. It was to some extent a religious conflict, involving both Protestants and Catholics. The idea of church union originated in the early 19th-century Germany and later spread worldwide. Two main developments reshaped religion in Germany after Across the land, there was a movement to unite the larger Lutheran and the smaller Reformed Protestant churches. The churches themselves brought this about in Baden, Nassau, and Bavaria. His goal was to unify the Protestant churches, and to impose a single standardised liturgy, organisation, and even architecture. The long-term goal was to have fully centralised royal control of all the Protestant churches. In a series of proclamations over several decades the Evangelical Church of the Prussian Union was formed, bringing together the more numerous Lutherans and the less numerous Reformed Protestants. The government of Prussia now had full control over church affairs, with the king himself recognised as the leading bishop. Opposition to unification came from the "Old Lutherans" in Silesia who clung tightly to the theological and liturgical forms they had followed since the days of Luther. The government attempted to crack down on them, so they went underground. Tens of thousands migrated, to South Australia and especially to the United States, where they formed the Missouri Synod which remains fundamentalist in its interpretation of the Bible, as distinguished from Lutherans who pursue a more contextualist approach. The rationalism of the late 18th century faded away, and there was a new emphasis on the psychology and feeling of the individual, especially in terms of contemplating sinfulness, redemption, and the mysteries and the revelations of Christianity. Pietistic revivals were common among Protestants. Among Catholics there was a sharp increase in popular pilgrimages. In alone, half a million pilgrims made a pilgrimage to the city of Trier in the Rhineland to view the Seamless robe of Jesus , said to be the robe that Jesus wore on the way to his crucifixion. Catholic bishops in Germany had historically been largely independent of Rome, but now the Vatican exerted increasing control, a new " ultramontanism " of Catholics highly loyal to Rome. The government passed laws to require that these children always be raised as Protestants, contrary to Napoleonic law that had previously prevailed and allowed the parents to make the decision. It put the Catholic Archbishop under house arrest. In , the new King Frederick William IV sought reconciliation and ended the controversy by agreeing to most of the Catholic demands. However Catholic memories remained deep and led to a sense that Catholics always needed to stick together in the face of an untrustworthy government. Tan, purple, and pink areas are predominantly Protestant, lilac and blue areas predominantly Catholic. Chancellor Otto von Bismarck would not tolerate any base of power outside

Germany â€" in Rome â€" having a say in German affairs. He launched a Kulturkampf "culture war" against the power of the pope and the Catholic Church in , but only in Prussia. This gained strong support from German liberals, who saw the Catholic Church as the bastion of reaction and their greatest enemy. The Catholic element, in turn, saw the National Liberals , who often happened to be Protestant, as its worst enemy and formed the Center Party. After , there was a systematic purge of Catholics; in the powerful interior ministry, which handled all police affairs, the only Catholic was a messenger boy. Jews were likewise heavily discriminated against. Historian Anthony Steinhoff reports the casualty totals: As of , only three of eight Prussian dioceses still had bishops, some 1, of 4, parishes were vacant, and nearly 1, priests ended up in jail or in exile. Finally, between and , numerous Catholic newspapers were confiscated, Catholic associations and assemblies were dissolved, and Catholic civil servants were dismissed merely on the pretence of having Ultramontane sympathies. In the following elections, the Center Party won a quarter of the seats in the Imperial Diet. The Center Party gained strength and became an ally of Bismarck, especially when he attacked socialism. Freedom of religion in Germany , Kirchenkampf , and Religion in Nazi Germany The national constitution of determined that the newly formed Weimar Republic had no state church, and guaranteed freedom of faith and religion. Earlier, these freedoms were mentioned only in state constitutions. Protestants and Catholics were equal before the law, and freethought flourished. The German Freethinkers League attained about , members, many of whom were atheists , before the organisation was shut down by the Nazis in May The concept of Positive Christianity and the Deutsche Christen movement sought to reconcile tenets of National Socialism with the Christian religion. This policy seems to have gone relatively well until late , when a "gradual worsening of relations" between the Nazi Party and the churches saw the rise of Kirchenaustritt "leaving the church". Many were Germanic neopagans. From to the fall of Nazi Germany in , they were actively massacred during the Holocaust. The former, the Federal Republic of Germany, adopted a constitution in which states that no one may be discriminated against due to their faith or religious opinions, and that no state church exists in Germany; [38] consequently, secularisation in West Germany proceeded slowly. The latter, the German Democratic Republic, had a communist system which actively tried to reduce the influence of religion in society; Christian churches were restricted by the government. This gives them certain privileges, for example being able to give religious instruction in state schools as enshrined in the German constitution, though some states are exempt from this and having membership fees collected for a fee by the German revenue department as " church tax ": The status mainly applies to the Roman Catholic Church , the mainline Evangelical Church in Germany , a number of free churches , and Jewish communities. There has been much discussion about allowing other religious groups like Muslims into this system as well. Demographics[edit] Belief in a God by country

4: Pre-Christian Germanic Beliefs | Synonym

Ancient Germanic paganism was a polytheistic religion practised in prehistoric Germany and Scandinavia, as well as Roman territories of Germania by the 1st century AD. It had a pantheon of deities that included Donar/Thunar, Wuotan/Wodan, Frouwa/Frua, Balder/Phol/Baldag, and others shared with northern Germanic paganism.

Until about , the Roman Catholic population of the United States was a small minority of mostly English Catholics, who were often quite socially accomplished. But when several years of devastating potato famine led millions of Irish Catholics to flee to the United States in the mid s, the face of American Catholicism began to change drastically and permanently. In the space of fifty years, the Catholic population in the United States suddenly transformed from a tight-knit group of landowning, educated aristocrats into an incredibly diverse mass of urban and rural immigrants who came from many different countries, spoke different languages, held different social statuses, and emphasized different parts of their Catholic heritage. In Catholics made up only five percent of the total U. When your students hear the enormity of the demographic and religious shift caused by immigration, they will start to understand why so many American citizens became uneasy about the so-called "Catholic hordes. Why did things change? Why did so many Catholics come to the United States at this time? Why did the country take them? To answer these questions, you might paint for your students a scene or two of the broad Western-hemisphere trend towards economic and social "modernization. A new managerial "middle class" of clerks and bureaucrats was prospering in the cities, but thousands of peasants were displaced from their land and labor by new farming techniques. The country had a growing world reputation for democratic ideals and work opportunity. For these peoples, as well as for French Canadian Catholics to the north of the United States and Mexican Catholics to the south, the chance for a new life free of poverty and oppression was too good to pass up. Millions of sons, fathers, and later whole families left behind their former lives and possessions and boarded crowded ships sailing for New York. America, for its part, docked ship after ship at Ellis Island for both idealistic and practical reasons. The motto on the Statue of Liberty, "Give Me Your Tired, Your Poor," exemplified the strong tie between immigration and freedom in the national imagination. Immigration was supposed to be beneficial to the immigrant and to the country, but it also unleashed many fears, insecurities, and troubles on both sides. It might be a good idea to brainstorm with your students about the positive and negative FEELINGS that both natives and immigrants could have experienced at the time. Let them also imagine what it might have felt like for those already living in America, who saw their cities change so quickly: Immigration is, of course, still very much a part of the American reality and public debate. Some of your students may be Catholic themselves and may be surprised to hear of the former low status of the "assimilated" religion they know. Some of your students may know of immigration from firsthand experience, being immigrants or children of immigrants themselves. Others may know about immigration from news reports or experiences with neighbors. Their experience of the present realities can help them understand the past, and vice versa. The immigrants held onto Catholicism for spiritual comfort and group identity. How did the immigrants express their feelings through their faith? How did Protestant Americans use Catholicism as a "substitute" for immigration issues? After several years in America, many Catholic immigrants became sorely disillusioned. For it was the Catholic Church, more than any other organization, that made a concerted effort to welcome the new Catholic immigrants. Catholic citizens helped them find jobs and homes; sisters nuns taught their children English in Catholic schools; priests tried to protect their political interests and shield them from a sometimes hostile Protestant environment; the local church held religious festivals and social events. It is important to stress that for the immigrants, the neighborhood Catholic church was not just a church; it was the focal point of a whole community, a whole way of life. Even if the relationship between the Church and Catholic immigrants was often far from perfect, local parishes provided millions of heartbroken, homesick immigrant men and women the familiar comforts of ritual and belief that gave their world meaning. Students should know what parts of Catholic ritual and belief set it apart from Protestant Christianity, although it should also be emphasized that there is much more continuity than difference between the two forms of Christianity. The reformers of the Protestant Reformation objected

vehemently to these emphases, insisting instead on less hierarchy in church structure, the Bible rather than sacraments as the source of revelation from God, and Jesus himself as the only necessary intercessor with God the Father. For four centuries Catholics and Protestants had waged real and polemical wars against each other about these and other issues that calcified their mutually antagonistic positions. In the context of nineteenth-century America, where Bible-believing, evangelical Protestants constituted the clear majority, the Catholic minority faith, with its elaborate rituals and statues of the saints, seemed to most people very strange, even "wrong. There was nothing strange about them at all. In fact, they thought Protestants were strange and "wrong. Protestants prided themselves on living in a country founded as a Protestant "light unto the world," as the Puritans put it. They felt threatened that America might soon become a "Catholic" country; they worried that the Catholic religion, with its hierarchies and traditions, had made the immigrants unsuitable for democratic and individualistic America. They even mused whether the Catholics were coming in droves in order to colonize America for the pope! The churches could try to protect the immigrants, but they could do little to counter the prejudice Catholic immigrants faced in "mainstream" America every day. Neighbors called Catholics names, employers refused to promote them, landlords rented them their worst apartments, newspapers blamed them for rising crime rates, and banks refused them loans. A popular national organization, the American Protective Association, was founded specifically to promote anti-Catholicism and other prejudices. All this because Catholics believed a different Christianity than Protestants? Partly no, and partly yes. Many people of the lower classes assumed the immigrants represented competition for jobs, homes, and social prestige that rightly belonged to them. On the other hand, anti-Catholic prejudice was about religion. But no matter how hard Catholics strived to prove they were good, upstanding, patriotic American citizens, some Protestants would never accept them, simply because they were Catholic. This instance of naked prejudice may be a hard thing for students concerned about "equality" and "tolerance" to hear. Again, pointing out the continuities with present-day instances of prejudice would only help to illuminate both. Given the social stigma of being Catholic, students might naturally wonder why most Catholic people who came to this country remained Catholic. One reason Catholics stayed Catholic is that they truly believed that Catholicism was the "right" religion, and converting to Protestantism was simply not an option. Another is that Catholicism was an "alternative," "different" religion in America at the time, and some Catholics wore that "differentness" as a badge of pride or a marker of identity in an unfamiliar environment. Finally, some stayed out of habit and culture. Quotas for Catholic countries were set so low that Catholic immigration virtually halted by Historians Debate In some ways, the Catholic immigrants of the nineteenth century faced as much conflict within their churches as without. The proponents of the first view, called "Americanists," tended to be theological liberals and social progressives who were quite optimistic, in the spirit of the "Gilded Age," about the compatibility between America and the Catholic religion. Often the immigrants themselves had their own opinions in the matter, but were caught between warring bishops. Over the long term, both the Americanists and the conservatives "won": Scholars of American Catholic history have universally considered immigration by far the most dynamic force in the nineteenth-century American Church, but they continue to debate the issue of "Americanization. More recent histories by Jay Dolan and Patrick Carey s reconsider the merits of "Americanization" in light of contemporary discussions of "Catholic difference" and "multiculturalism. They also carefully distinguish between religious styles, political leanings, and social status associated with different ethnic groups within Catholicism; for example, the Irish Catholic political machines in New York were much different than German Catholic sodalities in the Midwest, though both kinds of groups grew out of the immigrant Catholic experience. Newly-ordained African-American priests New Orleans, Louisiana, Library of Congress Other studies have taken up the history of African Americans who were themselves Catholics; this minority within a minority persevered with little attention from their Church throughout the period of European immigration Stephen Ochs, Cyprian Davis. Some historians have found the "differences" between Catholics and Protestants in this period overplayed; both groups, for example, were implicated in a broad cultural concern to establish a "domestic" religion alongside church attendance that emphasized religious commodities in the home and family prayer Colleen Mcdannell, Ann Taves. Still other historians have painted in great detail the complex social worlds of the immigrant neighborhoods, raising the question

whether ordinary immigrant Catholics really noticed or cared about the "mainstream" Protestant world much at all Robert Orsi. She is the author of O God of Players: Address comments or questions to Dr. Byrne through TeacherServe " Comments and Questions.

5: Germanic | Ancient Origins

GERMANIC RELIGION: HISTORY OF STUDY. This article concentrates on the most recent phase of the history of scholarship on Germanic religion. A study by Jan de Vries provides a detailed review of work up to the middle of the twentieth century, and reviews by Joseph Harris and John Lindow cover developments up to the early s.

So the survival of the Roman East is not all that important in this case Click to expand It is pretty much important: Yes, in the sense that it would imply a Barbarian Italy and its influence over the region. Would you say the further push factor the Huns for example was not that important all things considered in determining the scale of the migration? Getting rid of the Huns is not getting rid of migrations, but allowing some groups to do better, and some other to act differently. How long can a period of raids last? It seems to me less as a maintainable situation than something transitional or more or less temporary. Or at the very least can you have a smaller migratory group possibly fueled mostly by Inner barbarian groups as opposed to the ones on the limes? ERE noticably did not collapsed, and WRE could have found a modus vivendi as late as the early Vth, maybe later without Hunnic hegemony. This is precisely one of the possibilities I find quite plausible to "fix" Goths on Danubian basin, on both banks. Of course, that means Goths being directly under Roman influence: We could agree, however, that it means that further groups in Barbaricum but less Germans than Balto-Slavic peoples IMO could form specific religious practices inspired both by their own beliefs, and what would come from the south. The question is if without a central state this religious evolution would happen universally or regionally especially in light of a decline in scale of trade and the general demographic decline Click to expand Still, a less connected region means as well much less reasons to undergo a cultural change. Which would be along a still existing and almost by definition much more dynamic and stronger cultural influence from european cores. Sociologically, Druids were possibly leading scholars issued from nobility having already priestly duties in ordering temples and preparing festivities thanks to astronomy knowledge. Druids never entierely managed if they even sought to get rid of vates, bards and religious beliefs lying around, being content to push them back to a secondary role, while focusing on teaching the upper social layers. Which with the growing importance of Gallic polities in the Second Iron Age, marked the appearance of public cult structures, as it seems outside urban communities while a lot of these communities were gathered around pre-existing cult centers , trough an organized network and regional and pan-Gallic assemblies. We may be talking there, rather than a new religion, of a new religosity not really dealing with old beliefs and practices, than reorganizing them structurally and conceptually, refining these in the process. As it was tied a lot to social structures, when these got weakened at the benefit of Roman influence, so was Druidism which hold best in the IInd and Ist century BCE in places further to Roman influence namely Belgium and Britain where their roles is arguably unclear possibly mixed with a religious organisation closer to what existed in Gaul before druidism in its strictest sense in the remotest areas. In the absence of Rome, maybe it could have evolved better, maybe declining but able to recover: Also I wonder how religions like Zoroastrianism differ from the previous beliefs present in Iranic lands. My poor understanding of the question makes me lean to understand it less as something roughly similar, except on a much more mature social-cultural base, and therefore more able to refine itself quickly and with support of a strong political power. Maybe a decline in the actual existing centers neighbouring those developing ones? You mentioned the harsh raiding of the 3rd century, but it can be perpetuated for much long without having these provinces being vulnerable to basic settement or political take-over.

Late antiquity is a periodization used by historians to describe the time of transition from classical antiquity to the Middle Ages in mainland Europe, the Mediterranean world, and the Near East.

The rise of the Eastern Empire The fate of Western Rome was partially sealed in the late third century, when the Emperor Diocletian divided the Empire into two halvesâ€"the Western Empire seated in the city of Milan, and the Eastern Empire in Byzantium, later known as Constantinople. The division made the empire more easily governable in the short term, but over time the two halves drifted apart. East and West failed to adequately work together to combat outside threats, and the two often squabbled over resources and military aid. As the gulf widened, the largely Greek-speaking Eastern Empire grew in wealth while the Latin-speaking West descended into economic crisis. Most importantly, the strength of the Eastern Empire served to divert Barbarian invasions to the West. Emperors like Constantine ensured that the city of Constantinople was fortified and well guarded, but Italy and the city of Romeâ€"which only had symbolic value for many in the Eastâ€"were left vulnerable. The Western political structure would finally disintegrate in the fifth century, but the Eastern Empire endured in some form for another thousand years before being overwhelmed by the Ottoman Empire in the s. Overexpansion and military overspending At its height, the Roman Empire stretched from the Atlantic Ocean all the way to the Euphrates River in the Middle East, but its grandeur may have also been its downfall. With such a vast territory to govern, the empire faced an administrative and logistical nightmare. Even with their excellent road systems, the Romans were unable to communicate quickly or effectively enough to manage their holdings. Rome struggled to marshal enough troops and resources to defend its frontiers from local rebellions and outside attacks, and by the second century the Emperor Hadrian was forced to build his famous wall in Britain just to keep the enemy at bay. Being the Roman emperor had always been a particularly dangerous job, but during the tumultuous second and third centuries it nearly became a death sentence. Civil war thrust the empire into chaos, and more than 20 men took the throne in the span of only 75 years, usually after the murder of their predecessor. The political rot also extended to the Roman Senate, which failed to temper the excesses of the emperors due to its own widespread corruption and incompetence. As the situation worsened, civic pride waned and many Roman citizens lost trust in their leadership. When these Eurasian warriors rampaged through northern Europe, they drove many Germanic tribes to the borders of the Roman Empire. The Romans grudgingly allowed members of the Visigoth tribe to cross south of the Danube and into the safety of Roman territory, but they treated them with extreme cruelty. According to the historian Ammianus Marcellinus, Roman officials even forced the starving Goths to trade their children into slavery in exchange for dog meat. In brutalizing the Goths, the Romans created a dangerous enemy within their own borders. When the oppression became too much to bear, the Goths rose up in revolt and eventually routed a Roman army and killed the Eastern Emperor Valens during the Battle of Adrianople in A. The shocked Romans negotiated a flimsy peace with the barbarians, but the truce unraveled in , when the Goth King Alaric moved west and sacked Rome. The Edict of Milan legalized Christianity in , and it later became the state religion in These decrees ended centuries of persecution, but they may have also eroded the traditional Roman values system. Christianity displaced the polytheistic Roman religion, which viewed the emperor as having a divine status, and also shifted focus away from the glory of the state and onto a sole deity. Meanwhile, popes and other church leaders took an increased role in political affairs, further complicating governance. The 18th-century historian Edward Gibbon was the most famous proponent of this theory, but his take has since been widely criticized. While the spread of Christianity may have played a small role in curbing Roman civic virtue, most scholars now argue that its influence paled in comparison to military, economic and administrative factors. But during the decline, the makeup of the once mighty legions began to change. Unable to recruit enough soldiers from the Roman citizenry, emperors like Diocletian and Constantine began hiring foreign mercenaries to prop up their armies. In fact, many of the barbarians who sacked the city of Rome and brought down the Western Empire had earned their military stripes while serving in the Roman legions.

7: Late antiquity - Wikipedia

As of , Christianity is the largest religion in Germany, at an estimated % of the country's population. The two largest churches of the country are the Roman Catholic Church and the Evangelical Church in Germany (EKD), a Protestant confederation of United Protestant (Lutheran & Reformed), Lutheran, and Reformed churches.

Some of the Germanic tribes are frequently blamed in popular conceptions for the "Fall" of the Roman Empire in the late 5th century. Professional historians and archaeologists have since the s shifted their interpretations in such a way that the Germanic peoples are no longer seen as invading a decaying empire but as being co-opted into helping defend territory the central government could no longer adequately administer. Individuals and small groups from Germanic tribes had long been recruited from the limes i. Later the government of the Empire began to recruit whole tribal groups under their native leaders as officers. Assisting with defence eventually shifted into administration, and then outright rule, as Roman traditions of government passed into the hands of Germanic tribal leaders. The presence of successor states controlled by a nobility from one of the Germanic tribes is evident in the 6th century - even in Italy, the former hearth of the Empire, where Odoacer was followed by Theodoric the Great, leader of the Ostrogoths, who was regarded by Roman citizens and Gothic settlers alike as a legitimate successor to the rule of Rome and Italy. They apparently dwelt in the basin of the Main River, to the south of the Chatti. According to Asinius Quadratus their name all men indicates that they were a conglomeration of various tribes. There can be little doubt, however, that the ancient Hermunduri formed the bulk of the nation. Other groups included the Juthungi, Bucinobantes, Lentienses, and perhaps the Armalausi. From the 4th century onwards we hear also of the Suebi, Suevi or Suabi. The Hermunduri had apparently belonged to the Suebi, but it is likely enough that reinforcements from new Suebic tribes had now moved westward. In later times the names Alamanni and Suebi seem to be synonymous, although some of the Suebi later migrated to Spain and established an independent kingdom there that endured well into the sixth century. The tribe was continually engaged in conflicts with the Roman Empire. They launched a major invasion of northern Italy in , when the Romans were forced to denude much of their German frontier of troops in response to a massive invasion of the Visigoths. In the early summer, the Emperor Gallienus halted their advance in Italy, but then had to deal with the Goths. After efforts to secure a peaceful withdrawal failed, Claudius forced the Alamanni into war at the Battle of Lake Benacus in November. The Alamanni were routed, forced back into Germany, and did not threaten Roman territory for many years afterwards. Their most famous battle against Rome took place in Strasbourg, in Julian, later Emperor of Rome, and their king Chonodomarius was taken prisoner. On January 2, the Alamanni crossed the frozen Rhine in large numbers, to invade the Roman Empire. Early in the 5th century the Alamanni appear to have crossed the Rhine river, conquered and then settled what is today Alsace and a large part of Switzerland. Their kingdom or duchy of Alamannia lasted until , when they were conquered by Clovis I at the Battle of Tolbiac, from which time they formed part of the Frankish dominions. In a strange twist of fate, the word "Frankish" eventually gave its name to the Romance language French, while the Alamanni gave their name to the French word for "German" Allemand. Angli were one of the Germanic peoples who migrated from continental Germany to Britain in the 5th century, along with the Saxons and Jutes. Thanks to the major influence of the Angles, the people of England are also known as Anglo-Saxons, and, of course English. A region of the United Kingdom is known by the name East Anglia. The Angle homeland, a small peninsular form in the southern portion of the modern German bundesland of Schleswig-Holstein, itself on the Jutland Peninsula is still called Angeln today, and is formed as a triangle drawn roughly from modern Flensburg on the Flensburger Fjord to Kiel and then to Maasholm on the Schlei inlet. Of course, ethnic Frisians are known to have inhabited the land directly in the path of any invasion route from Angeln to Great Britain and infact, also inhabited lands between the ancient Saxon domaine and Britain, yet they are rarely mentioned as having taken part in the vast migration. In the fifth century, an exodus of tribes took place to Great Britain. The Jutes appear to have come from Jutland and the area near the mouth of the river Rhine. The Saxons, by this time had covered a wide area, but invaded Britain from what is now primarily Northern Germany. The Saxons were not

just one tribe, but a confederation of several smaller tribes, and are not even mentioned by the Roman chroniclers until the second century when Ptolemy placed them in the area of the Elbe River an area once held by the Cimbri. What tribes composed the confederation is truly not known, though the Cimbri that remained in the North may have been among them as well as the Cherusci other tribes that have been suggested as forming the confederation are the Avioni, Nuithoni, Reudigni, Suarini, and some of the Suebi. The Frisians came from what is now the Netherlands, and the Frisian coast of Germany. Other tribes such as the Varni, neighbors of the Angles, and the Geats of Sweden invaded Britain in smaller numbers. Hired as mercenaries by the Celtic leader Vortigan, they came to take land promised them in return for defending the Celts from the Picts. Other tribes such as the Frisians would also invade in smaller numbers. By the Saxons had established Wessex, Kent was established not long after the arrival of Hengest and Horse by the Jutes. Other kingdoms would be established later. For over 50 years, the Germanic tribes in what is now England went unmolested by Christianity. They kept to the religion of their ancestors, and practiced rites as they had for eons. By CE he convinced Ethelbert to destroy the Heathen temples and idols and repress Heathen worship. Missionaries were sent to the West Saxons. Kings would convert their kingdoms to Christianity, then their successors covert the kingdoms back to Heathenry, and folks would lapse back to the old religion when the Church was not looking. But this was the beginning of the end for Anglo-Saxon Heathenry. Thus was the end of ancient Anglo-Saxon Heathenry in England amongst the kings While the kings and ealdormen of the Anglo-Saxons were converted to Christianity, for the common folk merely the names of the Gods changed. They continued to practice Heathenry in their homes, and throughout their lives. A long period of mixed faith continued long after the conversion of the Anglo-Saxons. Perhaps until as late as the time of Cromwell, Heathen tradition, although not worship survived in many areas. Plows which had been blessed in the fields in Heathen times were brought into the Churches to be blessed in the spring. Christian festivals were celebrated with Heathen customs such as Maypole dancing, and the dead honored in funeral feasts as they had prior to the conversion. Even the Heathen gods were still being invoked in charms for healing as late as the 10th century. As late as the reign of King Canute in the 11th century, laws had to be enacted against Heathen practices. The Batavii or Batavi, Batavians were a Germanic tribe reported by Julius Caesar and Tacitus to have lived around the Rhine delta, in the area which is currently the Netherlands. This led to the Latin name of Batavia. They were mentioned by Julius Caesar in his commentary Gallic Wars, as living on an island formed by the Meuse River after it is joined by the Waal, 80 Roman Miles from the mouth of the river. He said there were many other islands formed by branches of the Rhine, inhabited by savage and barbarous nations, some of whom were supposed to live on fish and the eggs of sea-fowl. Tacitus described the Batavi as the most brave of the tribes of the area, inhabiting not much territory on the Rhine but an island in it. They were formerly part of the Cattans but moved after a feud to become part of the Roman Empire. He said they retained the honour of the ancient association with the Romans, not required to pay tribute or taxes and used by the Romans only for war. He named the Mattiacians as a similar tribe under homage, but on the other Germanic side of the Rhine. The areas inhabited by the Batavians where never occupied by the Romans, they were allies. In 69 AD, a rebellion led by Claudius Civilis arose, which was defeated by the Romans the following year. After the 3rd century CE, the Batavians are no longer mentioned, and they are assumed to have merged with the neighbouring Frisian and Frankish people. The Batavians became regarded as the eponymous ancestors of the Dutch people. The Netherlands were briefly known as the Batavian Republic. Bavarii was a large and powerful tribe which emerged late in Teutonic tribal times, in what is now the Czech Republic Bohemia. They swiftly expanded their influence southward, and occupied Austria and the area which still bears their name: By the 6th c. Later absorbed into the larger Frankish community, and reportedly allies with Cherusci and others in defeating the Roman General, Varus at Teutoberg in 9 AD. Best place to find archival documents and history of the tribe is Soest, Germany. After possibly having dwelt in the Vistula basin, they migrated westwards into the Rhine Valley during the Germanic migrations. The Rhineland Burgundians lived in an uneasy relationship with the imperial Roman government. Nominally Roman foederati, they periodically raided portions of eastern Gaul. In , their king, Gundaharius, set up a puppet emperor, Jovinus, in cooperation with Goar, king of the Alans. The Rhineland kingdom with its capital at Worms, Germany was destroyed by Huns in , perhaps under the

authority of the Roman general Aetius. The refugees were settled by Aetius near Lugdunensis, known today as Lyon. They spread over southwestern Gaul; that is, northern Italy, western Switzerland, and eastern France. The Burgundian kingdom was made part of the Merovingian kingdoms; the Burgundians themselves were by and large absorbed as well. One of the earliest Germanic law codes, the Lex Gundobada or Lex Burgundionum, is a collection of the constitutions or laws issued by king Gundobad, the best-known of the Burgundian kings, whose reign began in and died in The Lex Gundobada was a record of Burgundian customary law and is typical of the many Germanic law codes from the period. The name of the Burgundians has since remained connected to the area of modern France that still bears the name of Burgundy. Between the 6th and 20th centuries, the boundaries and political connections of this area changed frequently. The Burgundians, East German tribesmen, were great allies of Rome. So much the Roman allies, the Burgundian kings were given the title of Master of the Soldiers. Burgundians sought their place in history through military alliances. The rise of the Franks under Clovis committed the Burgundians as allies to the Franks in which they helped Clovis to defeat the Visigoths in AD It was twice that the Burgundians faced destruction, the second time being fatal. The survivors fled to the territory surrounding Lake Geneva in Switzerland. Later, after repeated invasions, they moved to the valley of the Rhine River where they occupied eastern Gaul. Lyon became the capital of the Burgundian Kingdom. They gave their name to the region that still remains today as the region Burgundy. But later in AD, the Burgundians were attacked by the Franks, their former allies, and their kingdom was annexed. The greatest of the Burgundian kings was Gundobad, who reigned from to AD, his greatest contribution being Burgundian law. In , he formulated a law code for his Burgundian subjects, the Lex Gundobada, or Lex Burgundionum. Years later, he sponsored a more significant law code, the Lex Romana Burgundinum, this time benefit of his Roman subjects, "[w]hich applied also to cases in which both Romans and Burgundians were involved," Jones, p. Finally, the Burgundians, like many other Germanic tribesmen, were Arian Christians. The Chauci was a numerous tribe inhabiting the extreme northwestern shore of Germany during Roman times - basically the stretch of coast between Frisia in the west to the Elbe estuary in the east. By the end of the 3rd century CE, they had merged with the Saxons. They were first allies of, and then enemies of Rome.

Religion in Germany - Minority Religions Apart from these smaller Christian congregations, important minority religions in Germany are Islam (about 4 % of the German population), Judaism, and Buddhism (both of which represent less than 1% of Germany's inhabitants).

Concurrently, some migrating Germanic tribes such as the Ostrogoths and Visigoths saw themselves as perpetuating the "Roman" tradition. While the usage "Late Antiquity" suggests that the social and cultural priorities of Classical Antiquity endured throughout Europe into the Middle Ages , the usage of "Early Middle Ages" or "Early Byzantine" emphasizes a break with the classical past, and the term " Migration Period " tends to de-emphasize the disruptions in the former Western Roman Empire caused by the creation of Germanic kingdoms within her borders beginning with the foedus with the Goths in Aquitania in Christianity , rabbinic Judaism and, eventually, Islam. Modern statue of Constantine I at York , where he was proclaimed Augustus in A milestone in the rise of Christianity was the conversion of Emperor Constantine the Great r. Constantine confirmed the legalization of the religion through the so-called Edict of Milan in , jointly issued with his rival in the East, Licinius r. By the late 4th century, Emperor Theodosius the Great had made Christianity the state religion , thereby transforming the Classical Roman world, which Peter Brown characterized as "rustling with the presence of many divine spirits. Monasticism was not the only new Christian movement to appear in late antiquity, although it had perhaps the greatest influence. Other movements notable for their unconventional practices include the Grazers , holy men who ate only grass and chained themselves up; [8] the Holy Fool movement, in which acting like a fool was considered more divine than folly; and the Stylites movement, where one practitioner lived atop a foot pole for 40 years. Late Antiquity marks the decline of Roman state religion , circumscribed in degrees by edicts likely inspired by Christian advisors such as Eusebius to 4th century emperors, and a period of dynamic religious experimentation and spirituality with many syncretic sects, some formed centuries earlier, such as Gnosticism or Neoplatonism and the Chaldaean oracles , some novel, such as hermeticism. Culminating in the reforms advocated by Apollonius of Tyana being adopted by Aurelian and formulised by Flavius Claudius Julianus to create an organised but short-lived pagan state religion that ensured its underground survival into the Byzantine age and beyond. Notable in this regard is the topic of the Fifty Bibles of Constantine. Laity vs clergy[edit] Within the recently legitimized Christian community of the 4th century, a division could be more distinctly seen between the laity and an increasingly celibate male leadership. Unlike later strictures on priestly celibacy , celibacy in Late Antique Christianity sometimes took the form of abstinence from sexual relations after marriage, and it came to be the expected norm for urban clergy. Celibate and detached, the upper clergy became an elite equal in prestige to urban notables, the potentes or dynatoi Brown p. The rise of Islam[edit] Islam appeared in the 7th century and spurred Arab peoples to invade the Eastern Roman Empire and the Sassanian Empire of Persia , destroying the latter; and, after conquering all of North Africa and Visigothic Spain , to invade much of modern France. On the one hand, there is the traditional view, as espoused by most historians prior to the second half of the twentieth century and by Muslim scholars. This view, the so-called "out of Arabia"-thesis, holds that Islam as a phenomenon was a new, alien element in the late antique world. Related to this is the Pirenne Thesis , according to which the Arab invasions markedâ€"through conquest and the disruption of Mediterranean trade routesâ€"the cataclysmic end of Late Antiquity and the beginning of the Middle Ages. On the other hand, there is the modern view, associated with scholars in the tradition of Peter Brown, in which Islam is seen to be a product of the Late Antique world, not foreign to it. This school suggests that its origin within the shared cultural horizon of the late antique world explains the character of Islam and its development. Such historians point to similarities with other late antique religions and philosophiesâ€"especially Christianityâ€"in the prominent role and manifestations of piety in Islam, in Islamic asceticism and the role of "holy persons", in the pattern of universalist, homogeneous monotheism tied to worldly and military power, in early Islamic engagement with Greek schools of thought, in the apocalypticism of Islamic theology and in the way the Quran seems to react to contemporary religious and cultural issues shared by the late antique world at large.

Further indication that Arabia and thus the environment in which Islam first developed was a part of the late antique world is found in the close economic and military relations between Arabia, the Byzantine Empire and the Sassanian Empire. John William Waterhouse expresses the sense of moral decadence that coloured the 19th-century historical view of the 5th century. The Late Antique period also saw a wholesale transformation of the political and social basis of life in and around the Roman Empire. The Roman citizen elite in the 2nd and 3rd centuries, under the pressure of taxation and the ruinous cost of presenting spectacular public entertainments in the traditional cursus honorum , had found under the Antonines that security could only be obtained by combining their established roles in the local town with new ones as servants and representatives of a distant Emperor and his traveling court. After Constantine centralized the government in his new capital of Constantinople dedicated in , the Late Antique upper classes were divided among those who had access to the far-away centralized administration in concert with the great landowners , and those who did notâ€"though they were well-born and thoroughly educated, a classical education and the election by the Senate to magistracies was no longer the path to success. Room at the top of Late Antique society was more bureaucratic and involved increasingly intricate channels of access to the emperor: Cities[edit] The later Roman Empire was in a sense a network of cities. Archaeology now supplements literary sources to document the transformation followed by collapse of cities in the Mediterranean basin. In Roman Britain, the typical 4th- and 5th-century layer of "black earth" within cities seems to be a result of increased gardening in formerly urban spaces. A similar though less marked decline in urban population occurred later in Constantinople, which was gaining population until the outbreak of plague in In Europe there was also a general decline in urban populations. As a whole, the period of late antiquity was accompanied by an overall population decline in almost all Europe, and a reversion to more of a subsistence economy. Long-distance markets disappeared, and there was a reversion to a greater degree of local production and consumption, rather than webs of commerce and specialized production. The pillars on the left side of the street were part of the colonnaded walkway apparent in cities of Late Antique Asia Minor. The degree and extent of discontinuity in the smaller cities of the Greek East is a moot subject among historians. In mainland Greece, the inhabitants of Sparta , Argos and Corinth abandoned their cities for fortified sites in nearby high places; the fortified heights of Acrocorinth are typical of Byzantine urban sites in Greece. All of these cities were founded for military purposes and at least Reccopolis, Victoriacum, and Ologicus in celebration of victory. A possible fifth Visigothic foundation is Baiyara perhaps modern Montoro , mentioned as founded by Reccared in the 15th-century geographical account, Kitab al-Rawd al-Mitar. Beyond the Mediterranean world, the cities of Gaul withdrew within a constricted line of defense around a citadel. Former imperial capitals such as Cologne and Trier lived on in diminished form as administrative centres of the Franks. In Britain , where the break with Late Antiquity comes earliest in the 5th and the 6th century, most towns cities had been in rapid decline during the 4th century during a time of prosperity until the very last decades of the century , well before the withdrawal of Roman governors and garrisons; historians emphasizing urban continuities with the Anglo-Saxon period depend largely on the post-Roman survival of Roman toponymy. Aside from a mere handful of its continuously inhabited sites, like York and London and possibly Canterbury, however, the rapidity and thoroughness with which its urban life collapsed with the dissolution of centralized bureaucracy calls into question the extent to which Roman Britain had ever become authentically urbanized: Loyn , "owing their reason for being more to the military and administrative needs of Rome than to any economic virtue". When Rome came to dominate the known world, local initiative and control were gradually subsumed by the ever-growing Imperial bureaucracy; by the Crisis of the Third Century the military, political and economic demands made by the Empire had crushed the civic spirit, and service in local government came to be an onerous duty, often imposed as punishment. In the Western Roman Empire especially, many cities destroyed by invasion or civil war in the 3rd century could not be rebuilt. Plague and famine hit the urban class in greater proportion, and thus the people who knew how to keep civic services running. Perhaps the greatest blow came in the wake of the extreme weather events of â€" and subsequent Plague of Justinian , when the remaining trade networks ensured the Plague spread to the remaining commercial cities. The end of Classical Antiquity is the end of the Polis model, and the general decline of cities is a defining feature of Late Antiquity. Public

building[edit] In the cities the strained economies of Roman over-expansion arrested growth. Almost all new public building in Late Antiquity came directly or indirectly from the emperors or imperial officials. Attempts were made to maintain what was already there. It was once thought that the elite and rich had withdrawn to the private luxuries of their numerous villas and town houses. Opinion has revised this. They monopolized the higher offices in the imperial administration. What they were removed from was military command by the late 3rd century. Their focus turned to preserving their vast wealth rather than fighting for it. The basilica which functioned as a law court or for imperial reception of foreign dignitaries became the primary public building functioned in the 4th century. Due to the stress on civic finances, cities spent money on walls, maintaining baths and markets at the expense of amphitheaters, temples, libraries, porticoes, gymnasia, concert and lecture halls, theaters and other amenities of public life. In any case as Christianity took over many of these building which were associated with pagan cults were neglected in favor of building churches and donating to the poor. The Christian basilica was copied from the civic structure with variations. The bishop took the chair in the apse reserved in secular structures for the magistrate—or the Emperor himself—as the representative here and now of Christ Pantocrator , the Ruler of All, his characteristic Late Antique icon. These ecclesiastical basilicas e. John Lateran and St. In the former Western Roman Empire no great buildings were constructed from the 5th century. A most outstanding example is the Church of San Vitaly in Ravenna constructed circa at a cost of 26, gold solidi or pounds of gold. The collapse of city life in the East was delayed, though negatively affected by the plague in the 6th, until the 7th century and was result of Slavic invasions in the Balkans and Persian destructiveness in Anatolia in the s. City life continued in Syria, Jordan and Palestine into the 8th. In the later 6th century street construction was still undertaken in Caesarea Maritima in Palestine, [25] and Edessa was able to deflect Chosroes I with massive payments in gold in and , before it was overrun in Marks, Venice As a complicated period bridging between Roman art and medieval art and Byzantine art , the Late Antique period saw a transition from the classical idealized realism tradition largely influenced by Ancient Greek art to the more iconic, stylized art of the Middle Ages. Additionally, mirroring the rise of Christianity and the collapse of the western Roman Empire, painting and freestanding sculpture gradually fell from favor in the artistic community. Replacing them were greater interests in mosaics, architecture, and relief sculpture. As the soldier emperors such as Maximinus Thrax r. For example, artists jettisoned the classical portrayal of the human body for one that was more rigid and frontal. This is markedly evident in the combined porphyry Portrait of the Four Tetrarchs in Venice. With these stubby figures clutching each other and their swords, all individualism , naturalism , the verism or hyperrealism of Roman portraiture, and Greek idealism diminish. Additionally hierarchy of scale overtook the preeminence of perspective and other classical models for representing spatial organization. From around Early Christian art began to create new public forms, which now included sculpture , previously distrusted by Christians as it was so important in pagan worship. Sarcophagi carved in relief had already become highly elaborate, and Christian versions adopted new styles, showing a series of different tightly packed scenes rather than one overall image usually derived from Greek history painting as was the norm. Soon the scenes were split into two registers, as in the Dogmatic Sarcophagus or the Sarcophagus of Junius Bassus the last of these exemplifying a partial revival of classicism. The glazed surfaces of the tesserae sparkled in the light and illuminated the basilica churches. Unlike their fresco predecessors, much more emphasis was placed on demonstrating a symbolic fact rather than on rendering a realistic scene. As time progressed during the Late Antique period, art become more concerned with biblical themes and influenced by interactions of Christianity with the Roman state. Within this Christian subcategory of Roman art, dramatic changes were also taking place in the Depiction of Jesus. Jesus Christ had been more commonly depicted as an itinerant philosopher, teacher or as the "Good Shepherd," resembling the traditional iconography of Hermes. He was increasingly given Roman elite status, and shrouded in purple robes like the emperors with orb and scepter in hand. As for luxury arts, manuscript illumination on vellum and parchment emerged from the 5th century, with a few manuscripts of Roman literary classics like the Vergilius Vaticanus and the Vergilius Romanus , but increasingly Christian texts, of which Quedlinburg Itala fragment — is the oldest survivor. Carved ivory diptychs were used for secular subjects, as in the imperial and consular diptychs presented to friends, as well as religious ones, both Christian and pagan — they seem

to have been especially a vehicle for the last group of powerful pagans to resist Christianity, as in the late 4th century Symmachiâ€"Nicomachi diptych. In the field of literature, Late Antiquity is known for the declining use of classical Greek and Latin, and the rise of literary cultures in Syriac , Armenian , Georgian , Ethiopic , Arabic , and Coptic. It also marks a shift in literary style, with a preference for encyclopedic works in a dense and allusive style, consisting of summaries of earlier works anthologies, epitomes often dressed up in elaborate allegorical garb e. The 4th and 5th centuries also saw an explosion of Christian literature , of which Greek writers such as Eusebius of Caesarea , Basil of Caesarea , Gregory of Nazianzus and John Chrysostom and Latin writers such as Ambrose of Milan , Jerome and Augustine of Hippo are only among the most renowned representatives. On the other hand, authors such as Ammianus Marcellinus 4th century and Procopius of Caesarea 6th century were able to keep the tradition of classical historiography alive.

9: 8 Reasons Why Rome Fell - HISTORY

EDIT: Just to point that I don't think the emergence of a specific Germanic religion is impossible on the long run: there's too many possibilities in Ancient and Late Ancient history to write it off, IMO.

However, stability is very low, and you have little control over your realm. It also supports early-game dominance - you are next-to-none as a Germanic ruler in However, the longer the faith goes unreformed, the weaker it becomes. Pagans tend to be powerful in early years but weaken as time passes for several reasons: Powerful Pagan CBs allow Pagans to expand quickly. Large realms, however, are unstable due to elective gavelkind if tribal , difficulty converting characters and provinces, higher priority for independence factions , and a large Short Reign penalty. The ability to raid makes some pagans uniquely wealthy in the early game. Germanic pagans do especially well since they get free ships, can navigate rivers, and are close to prime raiding targets. But later, feudal realms grow their income more quickly, while raiding becomes less feasible as targets consolidate. Feudal rulers bordering rivers will eventually increase their fort level to the point that Germanic pagans can no longer navigate those rivers. Defensive attrition is a powerful deterrent in the early game. However, it only applies to the homeland, and pagans have difficulty converting provinces due to low moral authority. Defensive attrition is completely negated once attackers reach Military Organization 4. Pagans find it difficult to switch from tribalism unless they start as feudal Balkan states and Zunists. Tribal holdings can be upgraded quickly, but fully settled provinces can be upgraded more. Medium-sized tribal realms can muster unusually large armies by having a large demesne, and by calling vassals to war rather than raising levies. Large tribal realms do not benefit as much since vassals of vassals cannot be called. Foreign missionaries become more effective as tribal rulers decide they are ready to feudalize. There is hope, however: Also, nomads are often an exception due to their unique mechanics. They can easily convert provinces by pillaging every holding in a province. The resulting empty holding slots further strengthens the horde. Nomads have their unique nomadic succession which does not split the realm like gavelkind. Large nomadic realms continue to grow in strength as long as the khans continuously increase the empty holding slots they control. Common pagan features[edit] Most pagans may raid neighboring provinces and coastal provinces, if ships are available for loot and prestige , even without a tribal government which majority of the pagans are. They also have access to two special casus belli: Subjugation wars conquer or vassalize all territory within a de jure kingdom. The County Conquest CB is usable on any neighboring province not of the same religion, and carries with it a truce lasting only 5 years. Germanic pagans can additionally use this on any coastal province after the start of Viking Age in s. Most pagans have defensive attrition, massively reducing the supply limit for non-pagans invading their homeland. This severely slows down early-game conquest of the typically smaller, fractious pagan realms by expanding Abrahamics. However, invaders can negate the attrition by quickly building a fort in each province they enter, or by having Military Organization 4 in their capital. Tengri and Aztec pagans do not have defensive attrition though Tengri invaders can ignore it. Pagans have great difficulty holding large realms together. The short reign relations modifier is three times more severe for pagans. With tribal mechanics, pagans cannot raise Tribal Organization very high without having severe relations penalty for tribal Unreformed Pagan vassals for Absolute. They also cannot reform to Feudalism or a Merchant Republic unless they Reform or convert to a non-pagan religion. Pagan vassals are more likely to seek independence, and gain warscore more rapidly than others in independence wars. The default succession law for tribal pagans is elective gavelkind. However, you may convert to organized religion and change the succession law to the more useful regular gavelkind. The gavelkind succession law will remain even if you return to an unreformed pagan religion later. Those Pagans who start as feudal use gavelkind though they can switch to elective gavelkind too. This means that succession crises are significantly more likely without foreplanning. There are some exceptions, though. Male pagan rulers may take up to three concubines in addition to a wife. Having young concubines below the age of 45 gives a monthly prestige gain, which is especially useful for tribal and nomadic pagans. Each one can only occur at a certain, and different, time each year. All pagan faiths permit female temple holders regardless of gender law; exceptions are noted below.

Flavors of paganism[edit] Offensive[edit] The love of battle among these pagans means that rulers incur no relation penalty with their vassals for having troops raised. The other side of the coin is that peace is seen as unbecoming. Rulers who are neither at war, nor raiding, nor bound by an active truce lose a significant amount of prestige per month. Because raiding counts as war, and they have county conquest casus belli that require no reason for war, however, few rulers need find themselves short on wars for long. If that was the case simply raising levies and toggling looter and waiting will remove the prestige penalty. Germanic [edit] Germanic holy sites. Faith is widespread in earlier starting dates, among the multitude of petty rulers but is in decline from onwards. Keeping moral authority high is also a problem due to weak realms who often lose religious wars. Coastal conquest Germanic faith may use the county conquest CB against any coastal province belonging to anyone not of their own faithâ€"Muslim, Christian or even other non-Germanic pagans are fair targetâ€"no matter how distant. Great Blot Germanic pagans have a feast where they can sacrifice any prisoners taken to their gods. This can be a fun event for some, especially if you just invaded France and now have 73 Catholic bishops in your dungeon, or just put down your 7th catholic revolt and have a half-dozen heresiarchs in your dungeons. This is the only feast where piety and prestige gain are not set, and with sufficient sacrifices, can be quite significant. When you call any vassals who are not of your religion must pay 20 gold not to attend, or just refuse. Even a few vassals paying easily recoups the cost to call the blot, and with many vassals you can get hundreds of gold per blot. The Blot itself begins like any feast, but after it begins, there are successive events in which you hang prisoners in your dungeons to honor the gods. There are 7 kinds of flavor text: For each Muslim or Christian sacrificed, you gain 50 prestige and 25 piety, and pagans give you 25 prestige and 10 piety. You may spare a prisoner for a cost of 25 piety if you so choose. There is a limit to 4 prisoners per blot. After the sacrifices, flavor events are the same as a standard feast. Blots have an additional "cooldown time" of 9 years. It is possible to use Blot to earn the Holy Smoke achievement. Prepared invasion Germanic rulers may announce invasion on specified target and call adventurers from all over the Norse world to serve in their expedition. Functionally creating an event army stack that grows every few months until the invasion is launched. Prepared invasions can also be called by vassals. However, if the game starts at , they must wait for a special event to grant Shipbuilding II before they can rain havoc on Europe. Upon declaring the intent to raise a runestone, you have the choice of either commemorating a parent or your own accomplishments. Dedicating a runestone to a parent gives different amounts of prestige depending upon the method of death. Dedicating a runestone in your own memory brings up options based upon your own traits, and flavor text to match. Raising a runestone based on specific traits gives more prestige than others. Brave, strong, proud, or genius traits give prestige. Lunatic, possessed, or imbecile give prestige. All other traits give prestige, but have different flavor text. Eventually an event triggers often in the s that informs you that paper has replaced runestones, disabling creation for the rest of the game. River travel Germanic pagans are masters of coastal and river warfare. They may sail up navigable rivers, and even cross overland portages between major rivers. This allows them to functionally travel directly through Continental Europe by boat into the Caspian or Black Seas, and through there to the Mediterranean. Increasing fortification levels in later years may start to block this. Any established retinues remain and can be reinforced until dismissed. Unique traits for Germanic pagans Rulers may gain the Viking trait by sacking holdings , increasing martial skill and same faith opinion. Rulers may appoint certain women as Shieldmaiden , allowing them to serve as marshal or commander. Germanic pagans with North Germanic culture may become Berserker in combat. Unique holy order creation conditions The Jomsvikings are unique among pagan holy orders in that they may form regardless of reformation. The conditions are as follows: Holy place of the goddess Nehalennia, Germanic pagan goddess who protected travelers Braunschweig: Famous for having the highest concentration of runestones in the world, and the location of the main temple to the Aesir Sjaelland: Supposedly where Heorot, the mead-hall from the epic Beowulf is located Naumadal: One of the most important religious ceremonial places, with sacrifices to the Norse gods Tengri [edit] Tengri holy sites. Tengri, worship of the Sky Father, is the religion of the Steppe and the bulk of its followers are nomads, whose lands stretch from Danube to Mongolia. While its holy sites are in locations which are easily taken, most of them lack a temple holding which means holy sites only give half of the usual Moral Authority, forcing Tengri rulers to either build

temples or take control of all holy sites. However, the Tengri faith does not die out during the entire period of the game and there are always relatively strong rulers for it in the game.

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