

Haarfager suffused with water, and to whom he gave the name, ordaining that he should be king after his father Eirik (*Heimskringla*, ed. F. Jónsson, i. 161). In virtue of this act of naming, which counted as the first legal transaction relative to the child, the latter acquired its status, so to speak, as a human being, and was admitted into the legal union of consanguinity. Hence, while initiation by water was in the first instance a religious function, the giving of the name was a legal one; as both were performed by the same individual, however, the former soon acquired a legal significance likewise. So long as a child had not gone through the ceremony of suffusion, its life was as fully at the father's disposal as that of a child who had taken no nourishment; he might expose it, or even kill it. After suffusion, however, the child enjoyed the full legal protection involved in consanguinity. This legal provision still remained in force in the legislation of the Northern Teutons even after the introduction of Christianity, and when baptism had superseded the older rite; according to the earlier Norwegian law, indeed, the murder of an unbaptized child was much more leniently dealt with than that of one who had been baptized. This distinction was not abolished till king Magnus Erlingsson altered the law in the latter half of the 12th century. The provincial codes of Sweden and Denmark still retain traces of this ancient heathen point of view. Even when the slayer was a stranger, i.e. a person other than the parents, a much more moderate wergeld was exacted by Swedish law if the victim was still a heathen, i.e. unbaptized. Similar enactments are found in the Anglo-Saxon and the Frankish codes.

In the legislation of the Southern Teutons, no doubt, it was the ceremony of naming rather than that of baptism that gained prominence as the function which brought the child under the higher protection of the law. From this circumstance it is inferred by Maurer that the rite of initiation by water was not of Teutonic origin at all, but was adopted from the Christian peoples with whom the Northern Teutons came into contact upon the islands of the Western Sea. Bearing in mind, however, the genuinely Teutonic principle, still firmly rooted among many Teutonic peoples, that baptism invests the child with a higher legal status, and, above all, the fact that throughout practically the entire Teutonic race a child's right of inheritance first becomes operative at its baptism—regulations never found among non-Teutonic peoples—we feel that Maurer's contention is untenable. The circumstance that among the Southern Teutons the ceremony of naming, as marking the child's entrance into his higher legal rights, took the leading place, and that, further, this ceremony was fixed for the ninth day after birth, goes rather to show the influence of the Roman practice of naming the child and presenting him in the temple on the *dies lustricus*.

LITERATURE.—K. Maurer, 'Über die Wasserweihe des germanischen Heidentums' (*Abhand. d. k. Bayr. Akad. der Wiss.*, Cl. I. vol. xv. pt. iii., Munich, 1880); K. Müllenhoff, *Deutsche Altertumskunde*, iv. 814, 832 ff. (Berlin, 1900); H. Pfannen-schmid, *Das Weihwasser im heidnischen u. christlichen Cultus* (Hanover, 1899); W. Mannhardt, *Germanische Mythen* (Berlin, 1895), 510 ff.; J. Grimm, *Deutsche Rechtsaltertümer* (Leipzig, 1899), i. 680 ff. E. MOGK.

**BAPTISM BY BLOOD.**—Two uses of the expression 'baptism by blood' must be distinguished: (1) a literal use as applied to the practices of pre-Christian and ethnic religion, and (2) a metaphorical use, denoting the sufferings of Christian martyrs.

(1) *Literal use.*—Among all primitive races the blood of beasts or of men plays an important part in

religious ceremonies. In the East especially it had peculiar purgative and propitiatory properties ascribed to it, as being the seat and vehicle of life. The ancient Arabs sprinkled blood to lay evil spirits (cf. Wellhausen, *Reste arab. Heidentums*, 127), and a similar act was observed in Vedic ritual (cf. Hillebrandt, *Vedische Opfer und Zauber*, 176, 179). Hebrew notions concerning blood were so far spiritualized that there is only one instance in the OT (1 K 22<sup>28</sup>) which can properly be described as indicating a merely superstitious or magical use of blood (cf. Hastings' *DB* i. 257, s.v. 'Bath, Bathing'). For its employment in Jewish ceremonial see separate artt. COVENANT, PURIFICATION, SACRIFICE. Hellenic ritual is not without examples of cathartic sprinkling of blood (cf. Apollonius Rhod. *Argonaut.* iv. 704 f.; Æschylus, *Eum.* 282 f.), and in the Roman Lupercalia there was a piacular use of dog's and goat's blood (cf. Warde Fowler, *Roman Festivals*, 311). But it was probably at a somewhat late date and under the influence of prevailing Eastern cults that the practice of immersion in blood, resulting in moral cleanness, was brought into the Empire. In the Taurobolium and Criobolium (Hæmobolium, cf. Orelli's *CIL*, No. 2334) the worshipper, issuing drenched with blood of bull or ram from the pit over which the beast had been slaughtered, was regarded as being cleansed from his sins and ready for eternity (cf. 'taurobolio criobolique renatus in æternum,' *Berlin CIL* vi. 510). See separate artt. CRIOBOLIUM, GREAT MOTHER, TAUROBOLIUM. For savage rites of purification by blood-sprinkling, cf. J. G. Frazer, *Adonis Attis Osiris*, 251; and for Scandinavian and German parallels, cf. Grimm, *Deutsche Mythologie*, i. 45; and U. Jahn, *Opfergebräuche*, 51. Cf. also p. 372<sup>v</sup>.

(2) *Metaphorical use.*—In the Christian Church allusion is very early made to a baptism by blood in connexion with martyrdom. Polycarp (A.D. 156), who stripped himself of his garments at the stake, may very well have wished to signify by so doing a preparation for baptism by blood and fire; and although the action seems to have been unusual enough to attract the attention of Lucian, who in his *de morte Peregrini* describes Peregrinus as making a similar preparation for death, it was probably not the first time that a Christian martyr tried to carry out in his own person the prophecy of *Mk* 10<sup>39</sup> (cf. H. F. Stewart, *Invocation of Saints*, 54, 55). The germ of the idea that death for Christ had the effect of baptism, viz. remission of sin, is found in Melito of Sardis (c. 170 A.D.), who in an extant fragment (ed. Otto, xii.) says that two things confer forgiveness of sins, viz. baptism and suffering for Christ. Hermas (*Pastor*, iii., *Simil.* 9, § 28) says much the same: 'Omnium eorum deleta sunt delicta, quia propter nomen Filii Dei mortem obierunt.'

But the first definite mention of baptism by blood in Christian literature is probably a passage in the *Passio S. Perpetue* (A.D. 202): 'a sanguine ad sanguinem ab obstetrice ad retiarium lotura post partum secundo baptismo' (*Passio S. Perpetue*, 118). To about the same date may be assigned the *de Baptismo* of Tertullian, who says: 'est quidem nobis etiam secundum lauacrum, unum et ipsum, sanguinis scilicet, de quo dominus, habeo, inquit, baptismo tingui, cum iam tinctus fuisset' (*de Baptismo*, 16; cf. Lupton's ed. *ad loc.*).

The distinction between the first and second baptism made by Tertullian in this passage and elsewhere is maintained by the anonymous author of *de Rebaptismate*, and by Cyprian, who says (*de Exhort. Martyr.* præf. 3) that the first baptism (by water) gives remission of sins, while the second (by blood) gives union with God and man, or the final victory of God and Christ.