

directions. The pieces are then buried. (The skewers and the knife used in the skewering rite were first consecrated to the sky ⁸.)

3. The Kwakiutl Rite as an Anthropophagous Sacrifice of Prisoners of War.

In Kwakiutl hookswinging, the "dancer" is given a sharp knife to carry into the air with him. This is called the "prying instrument". It is carved to represent the double-headed snake of myth ⁹.

In the description of the rite by the Kwakiutl, GEORGE HUNT, after the hookswinger descends from his suspension and his skewers had torn through the flesh, the hookswinger stabbed himself "among the hair of the forehead". Blood ran down from the wound and this blood the devotee smeared over his chest: and

"This is referred to... as the killing by the war dancers of those captured in war, when they thus stab their own foreheads. Thus the chests of the war dancers were covered with the blood as they cut off the heads of those captured in war, but it is the blood of the war dancers ¹⁰".

The Kwakiutl call the hookswinging rite the "War Dance", but it is not a secular dance, being one of the rites of initiation into the secret society organization.

In the CURTIS description of a variant form of the rite among another Kwakiutl group, as the procession, with the hookswinger strung up on a sort of scaffold, comes up the beach and stops at last in front of the dance house (its fourth and last stop) the swung devotee with his knife stabs his forehead so that blood runs over his face and chest. As a devotee did this, "he laughed and shook his body as if dancing. His parents at the sight of the blood forthwith stabbed their own scalps and all the women began to wail ¹¹".

Note on the Kwakiutl Rite: The note by the literate Kwakiutl, HUNT, is plainly an attempt by him to express the idea that while in fact the war dancer is stabbing his own scalp and smearing his own blood, that *in ritual conception he is really beheading a captive of war and smearing that captive's blood over his own chest*. The further data by CURTIS substantiates this interpretation, for he is evidently describing mourning rites of blood-letting and wailing by the relatives of the deceased captive.

Elsewhere I have indicated that on the northwest coast, smearing oneself with blood, exudations, or food, is esoterically equatable with eating the same. Among the Kwakiutl, for example, this is noted in the smearing of food over

⁸ GRINNEL: When buffalo ran, pp. 75, 79; and DODGE, pp. 257—260. In the Cheyenne vision-quest hookswinging rite as in the similar rite of the Canadian Dakota (so-called "Sun Dance") the devotee was attached to the pole by a rope attached to his skewers and he walked around the pole but was not suspended. In addition to this, the Cheyenne also practiced mere skewering without tying (DORSEY, p. 176).

⁹ CURTIS.

¹⁰ HUNT, in BOAS: Religion, pp. 112—121. HUNT: Rival Chiefs affords some other data on hookswinging.

¹¹ CURTIS. BOAS also noted the stabbing. And see my Mortuary Anthropophagy.