

one's body in an eat-all feast; and among the Nicola Valley Dene (the Similkameen, a Chilcotin group) this is noted as the equation in smearing oneself with the exudations of a corpse¹².

It is not so stated in the data, but probably the same equation was esoterically present when among the same Nicola Valley group, an executioner was dispatched by a chief to slay a man who had eloped with the chief's wife. The executioner despatched his victim and then "smeared himself from head to foot" with his victim's blood¹³. And in the case of the nearby Talkot Dene (Carriers) in the sacrifice of Chilcotin victims of war, when they "washed their hands and faces in the blood of their victims", and left the blood on until it dried and peeled off¹⁴. And in the case described by GRANT for the Tselallum Salish of Puget Sound where a captive is sacrificed as a "propitiatory" victim for a murder. The Kwakiutl captive was beheaded, the blood drained from his neck into a pail, and his killers daily smeared themselves with the blood as long as it lasted¹⁵.

These phenomena are probably related to the following. Among the Crow, in finger sacrifice in mourning, the relatives sacrificing cut off a finger and "smeared the blood over their faces and left it to dry there and remain until it wears off¹⁶". Among the Cree and Ojibway of the Plains, when a woman kills an enemy of the tribe with her digging stick, she scalps him and then "paints her face with the blood of the victim¹⁷".

Anthropophagy in the Kwakiutl Rite: Our interpretation is further substantiated by the following.

BOAS and CURTIS both describe the situation preceding the anthropophagous feature of the Kwakiutl rite, CURTIS more amply. HUNT does not mention the cannibal feature but makes note of the fact that four Fool Dancers stand under each suspended hookswinger with their lances upraised, so that if the skewers tear through the flesh, the swingers would be impaled. He adds that a father would die of shame if his children's skewers should break, so therefore it were better that the children then should thus die on the lances¹⁸.

CURTIS says that as soon as the procession with the hookswinger suspended from a scaffold comes in sight of the village, the Fool Dancers with their lances come running; and as the procession nears the dance house, the Cannibal Dancers with their attendants suddenly appear on the roof.

¹² Discussion in MACLEOD: Mortuary Anthropophagy. Compare the Old World equations in FRAZER: *Spirits*, v. 2, p. 162; and in CRAWLEY: *Anointing*, in his *Mystic Rose*.

¹³ ALLISON, pp. 315-316.

¹⁴ MCGILLIVRAY, 1827, in appendix to COX: *Adventures*. For the setting, see MACLEOD: Mortuary Anthropophagy.

¹⁵ GRANT: *Vancouver Island*, p. 305; cited in full in MACLEOD: *Hookswinging*, p. 555. Compare BOAS: *Kwakiutl*, 1913/1914, pp. 406-407, where, in preparation for war, the warriors take "the blood of a woman and wash themselves".

¹⁶ DENIG (see notes below).

¹⁷ SKINNER: *Plains Cree and Ojibway*, in *Societies*, p. 486.

¹⁸ HUNT, in BOAS: *Religion*, p. 119.