

corner of the house. He prevents those who are not initiated in the secrets of the kū'siut from approaching the house. The Snēnē'iq is a fabulous monster, the peculiarities of which are described in a number of traditions (see pp. 83 ff.). S'anōi'x mura'lt (Plate VII, Figs. 12 and 13) is a boy who performs kū'siut dances all the time. When the deities resolve to send a new dance down to our world, it is conveyed by S'anōi'x mura'lt. It is the office of another deity to sing accompanying the kū'siut dances of the gods (Plate VII, Fig. 3). Anuqat'ō'tsrm is a deity in regard to whose functions I have not been able to obtain detailed information. It is said that he intervenes on behalf of man when Slnx and Ark'unta'm threaten to punish him. There are two goddesses in the house who also intervene in favor of man when the principal deities threaten him with death and sickness. Their names are Snitsma'na (Plate VII, Fig. 9) and Aiarila'axa (Plate VII, Figs. 10 and 11). They wake man after sleep. Without their help, nobody could wake from sleep. Aiarila'axa is at the same time the guardian of the moon. Every month she restores the moon to her full size, and she cleans her face after an eclipse. The moon is called A'ni'ar gila (Plate X, Fig. 10). The eclipse is produced by several deities called Aiqo'a'yosnem which means "painting the face black" (Plate X, Figs. 4-6). It is believed that at this time the moon performs one of the most sacred ceremonies of the kū'siut which are thought to be very dangerous to the performer. The black paint with which her face is covered is supposed to be a protection against these dangers. Aiarila'axa cleans off the paint after the dance has been completed. According to Jacobsen¹ the Indians say that during an eclipse the moon (En-kla-loi'-killa) paints her face black. The same deities are believed to paint and to clean the faces of human kū'siut dancers. Snitsma'na and Aiarila'axa also resuscitate those who are killed by the dangerous performances of the kū'siut.

While the functions² of the beings enumerated here are mostly concerned with the kū'siut, others are more immediately concerned with the affairs of the world. Important among these is K'x'x'ek ne'm (Plate VII, Fig. 5). Slnx is the creator of man, but his work is supplemented by that of the god K'x'x'ek ne'm. When Slnx creates a new-born child, K'x'x'ek ne'm gives the child its individual features. Before children are born, the goddess named Nuexqumil'au'x or Som'emē'ltas Sfnxila'of Eli places them in a cradle and rocks them. After she ceases rocking them, the children are sent down to our world. She also rocks the young of all animals, and when she stops, Slnx sends them down to our world to be born. At the same time he ordains that their skins and their flesh shall serve for clothing and food for man. Nuexqumil'au'x might therefore be called the deity

¹ *Journal of the Bernice P. Bishop Museum, Anthropology, Ethnology, and Linguistics*, 1914, p. 112.