HONANYESTIWA AND HONANYESNÖMA
-A VISIT TO THE BEYOND- 1

Edward Kennard

Introduction
This text was one of many recorded during two trips to the Second Mesa Hopi villages in 1934-35 and 1938-39 as part of a study of the culture of those villages. Whenever possible older men, who were monolingual speakers of Hopi were selected. Frank Masakvatiwa and Tawamóniwa were believed to be over seventy and sixty years old in 1934. Masakvatiwa was regarded as one of the most gifted narrators by his fellow Hopi, and was frequently called upon during the long winter ceremonies. All of these texts were translated by the late Mrs. Ann Mae Setima.

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Hopi orthography
The following symbols are used in the text, although I and others have used a slightly different system for materials such as bilingual readers in the teaching of English to Hopi speakers.

There are six short vowels in Hopi: a as in father, e as in pet, o as in hope, i as in pit, i has no real English equivalent, but is like the u in but with the tongue raised higher and further back in the mouth, and o is a rounded vowel that occurs in German words like schön. All of these occur either short or long in duration. The long vowels are marked by a following colon: a: The distinction is phonemic. Pe$t$ 'there' contrasts with pes$' 'almost'.

1The author and editors thank David Shaul for his help in editing the text for the final version.
In addition there are a series of glides or diphthongs:

- ay in *tayta* 'look' or English *aisle*
- oy in *cogoy* 'his pipe' or English *boy*
- oy in *gøyta* 'to chase'
- iy in *hiylawi* 'to distribute'
- aw in *awta* 'bow' or English *how*
- ew in *pewi* 'come here'
- iw in *piw* 'again'
- uw in *puwi* 'to sleep'

**Consonants**

**Stops**
There are five stops in Hopi: *p, t, k, q,* and ′, the glottal stop. They differ from the English sounds represented by the same symbols in that they are always medial, unaspirated. They are like the English stops in *sky, stop* or *spot,* never like those in *kil, tea,* or *pit.* The labialized consonants are recorded with a *w* as in *kwakway* 'thanks, man speaking,' the palatalized by *f* in *kFasta* 'there is lots.'

The *q* is made by contact of the rear of the tongue farther back in the mouth than the *k,* exemplified by *goga* 'elder sister.'
Nasals

\( m \) and \( n \) present no problems, but \( g \), the velar \( n \) represented in English *sing*, can occur in initial position in Hopi as in the word for medicine –*gahi*.

\( c \) the affricate (like *church* in English) shares the lack of aspiration with the stops. It is in free variation with *ts* so that one may hear either *cay* or *tsay* 'child'.

\( r \) in Hopi is retroflex with the tip of the tongue curled up, which gives it a fricative quality. It is devoiced before a consonant, so that *hyaro* 'parrot' becomes *kyas\-fan* 'parrot clan'.

The rest of the consonant symbols, \( b, l, s, v, y, \) and \( w \) do not differ from the English sounds represented by them.

Accents

\( ' \) = primary accent; \( \prime \) = secondary accent. [Editors' note].
HONANYESTIWA AND HONANYESNÖMA


niq yaw pam tíyo pay yaw pas hita qa'émi ąqwa yaw 'as sícefi ąqwa yé:yá:wa. niq yaw pam pay qaháq 'aqw'á: siwa' at yaw 'as piw nit pi' yaw ki r éna ąq wi:kyá sícefi yaw pa, tíyo tìwat kíyvatomo. yaw 'as pam tìwat hin haq mó:ke' hitini ąqwa. pi't yaw 'as pa, tìwat pas hin navótniqa'e ná:wakna. niq pá ąqqa'e oráyvi hofqováqa'e yaw títí 'ámì pà ąqsoq yaw pam 'ó:vi kíyvato ąqwa. pi' tá:wat éna ąq piw 'áw'i pam yaw 'as sen piw hin 'á:awnaniqö. yaw 'ó:vi si 'áw ná:losni'maqw' ef pi' yaw 'aw tá:wa nákswi. pas yaw haq si 'hímì tá:qa lomáyl wsi:ta yaw'i.

"is 'óki l' mi, " kita 'aw'i.

"owí" pi' yaw pam 'aw kita.

"hintiqví l m tìwat pas hin pi' t tìwat navótniqa'e ná:wakna."

"owí" pi' yaw pan tìwat 'aw kita.

"owí pay 'as yef 'áncá ima tó:tím má:maní y 'ámì m há:lavyaqw pay ni' t tìwat qahín 'aqw haqámi kíyvaniqa'e í ná gí:ti ąqwíy. pam 'áw kita "pay ni' t tìwat pá ąqsoqw pas tìwat pi' t hin navótniqa'ě ná:wakna.


yan hágam yaw pi' t 'aw laváyti.

pa' pi' yaw pam níma. pití:qa'í pi' yaw nó:sa. pas yaw 'ó:vi péma nònosaqw pi' yaw pam nay 'aw yánhágam laváyti.
HOPI

They were living at Oraibi. There some family lived with one boy and one girl. The boy was named Honanyestiwa and the girl was named Honanyesenoma. That was the way they were named. They had always been having Water Moon (social) dances.

He never went there. His sister was the same and she did not know they had taken him with them. The boy always went to run and bathe. He wanted to know what one does if he were dead. That is what he really wanted to know. So, he went to bathe on that side of Oraibi, on the east side where the graves are. He also prayed to the Sun. He (Sun) also wanted to let him know in some way, so just on the fourth day the Sun started to him. He was really a good looking man, nicely dressed.

"Poor you," he said to him.
"Yes," he said to him.
"Why is it that you want to know how it is?"
"Yes," he said to him.
"Yes. When these boys here are happy with the girls, I never feel like going there to join them in the kiva," he said to him. "I really want to know about that place."

"All right, then," Sun said to him. "Since you asked, from now on, you will start working," he said to him. "For four days, all day, you will make prayer sticks—double stick prayer sticks. Your father will surely know how. When you get there this is what you will tell him. And on the fourth day, down there we will come together again. And we will be down here again."

This is how he spoke to him.

He went home from there. When he got there, he ate. When they had eaten, he spoke to his father about this.
"ki r ˈäncaˈay."  pi ˈyaw yanháqam náˈat ˈaw laváyti

niˈqaˈe tíˈviːŋta "haqámi i m tíwat tí nátyawt̕aˈqaˈe ˈovi pas pi t pása háqam náwakna?"

"owí pay ni ˈas tíwat haqámi kíyvani," kíta ˈáwˈi.

pásat háqam pi ˈyaw náˈat ˈovi pōˈhómoki hórokná pi ˈpifmoki.
pi ˈpahó ˈgavi niq pay ke yaw ˈáfti ni ˈéwayo pay pásat yaw ˈovi náˈat móˈtí cóˈco ˈglawi.  pi t yaw ˈovi yi kít pásat pi ˈyaw píma páˈholawi. náˈlós téˈvef yaw píma ˈovi pahóqtí. niq pay yaw ˈásakis
pam tíyo náˈto kíyvato ˈgwi. yaw ˈovi ˈaqwˈ píti tí wánniyát ˈaqwˈa.
ˈef pi ˈyaw piw táwa ˈaw píti. niˈqaˈe pi ˈyaw ˈaw tí táfta.

"qáˈvo hápi i m píwvani. pay i m páˈsá híta ˈihimi hínkˈa ŋ ˈímnini. ˈáson pay i m ˈísìway saˈáw tí táftani. ˈí ŋ píwvaqˈw pay haq pas qaˈími híncaˈkni. pay haq qaˈf ŋ hólóˈkintanqát i m ˈaw tí táftani.

yanháqam yaw pam ˈaw tí táfta. paˈ pi ˈyaw pam ˈáhoˈy níma píw. ef pi ˈyaw pam téˈvef yi ˈyi wí. míhi yawˈi. qavó ˈgvaq táˈlaw pi ˈyaw pam ˈaˈ ˈísìway ˈáwi. niˈqaˈe pi ˈaw tí táfta.

"ˈísìway," yaw ˈaw kíta.

"pi ˈhinti." pam ˈaw tíˈviːŋta.

"pay hápi ni y píwvaqˈw pay haq ˈí m pas qaˈíˈmi híncaˈkni." yan háqam yaw pam pi tˈaw tí táfta.

pi ˈyaw pam ˈovi ˈáhoˈy ˈaˈ pay ˈáwi. niˈqaˈe ˈa ŋ wáˈo. pas pahóˈmoki kwˈéwkˈa ŋ pa ˈgaw ˈovi hisavo pántapi ˈyaw híkˈwiˈat yaw yáma. pi ˈyaw ˈaˈ paˈg̾osoˈqá háqam táˈwa ˈaw píti ˈgwi niq pá ɡ̾osoˈqá. niq pay yaw kl r táwa ˈapiq níˈtayta.

"ˈpitl ?" pi ˈyaw ˈaw kíta.

"owí" pi ˈyaw ˈaw pam kíta.

"taˈyay pay qasòˈwini. pay haqˈa. pay i m ˈgwi pi tíwat sˈtaqˈewˈniˈqaˈe tíwat yanháqam náwakna. pay ˈítam ˈovi híhiˈn ˈína ˈgviˈwni." pásat pi ˈyaw ˈef híta ˈphikná. pi ˈyaw pam ˈaw wíˈvi.
"Well, all right." This is what his father said to him.
And he asked, "What have you been planning that you want so many?"
"Yes. I have been wanting to go somewhere to seek something," he said to him.

About that time his father took out his bundle of downy feathers and his tobacco bundle and unfinished prayer sticks. It seemed to him that it would be sufficient. Then his father was smoking first. When he finished that, then they were making prayer sticks. All day for four days they sat making prayer sticks. All the time the boy was still going out to run and bathe. They came to the day which had been set. Then Sun came to him again. And he advised him.

"Tomorrow you will go to sleep. You will be careful to have your things with you. In due course, you will tell only your sister. After you have gone to sleep, no one will do anything to you. You will tell her that no, they should not unwrap you yet." 2

This is how he gave him advice. Then, he went back home from there, again. All day he was getting ready. The next day, when it was light he went from there to his sister. And he advised her.

"My sister," he said to her.
"What is it?" she asked him.
"When I have gone to sleep, don't do anything to me." This is what he advised her.

Then he went back from there. And he lay down. Belting on a nice bundle of prayer sticks, he lay there for a little while, [and] then his breath went out. It went to that place where Sun had been coming to him. And it seems Sun was waiting for him down there.

"You have come?", he said to him.
"Yes," he said to him.

"All right. Don't delay. It is already late. You still desire it and if you have enough courage, this is what you want. We are in a bit of a hurry." Just then he spread something out. And he climbed on to

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2Translation of this paragraph supplied by David Shaul.
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pl 'yaw pam 'aw 'ó:mi. hisa:yo yaw píma pánma.
    ta'áy yan yí gwá hápi ya q 'íma:áy,' yaw kita 'aw'i. "'íma hápi 'as ya q 'hisatyak'á q ki rhin nat 'aqw 'ókini," yaw kita, "'íma hápi ya q hí:ta 'ef qa'ántotiqam ya q náto yáyi gwá. ni:ká q pay himiwa 'ími hi ñkawi pay i m qa'áw laváytimá:ntani."

pl 'yaw 'ánca pam haq 'as 'aw laváyi ñáspí'i.
    "gáspi pay i m pi 'aqw pitíni. himí 'as i m ni y 'ó:k:ati wé' gá:sew si i kwi:lakvit pá qso ni y hóyoknani." niq yaw pam pay qa'áw hi ñkawi. pas yaw kyá:sta pá g'e. ki r hisat yaw nat píma 'aqw 'ókini. pánis yaw kí r píma yo gót kólakink'ák'á q píma pi t nó:nova wí:kó:ëw yaw qómcá níjí gwá. pa q yaw píma pániyí gwá. pi 'yaw pay 'as háqam himiwa 'aw pá ñkawi. niq pay yaw pam pas qa'áho:ya' 'aw laváyi gwí. pánmak'á q pi ' 'yaw píma 'awatómiq píti. yaw píma 'aqw wí:vi. "ta'áy i m hápi yórikni. 'a q hápi pay ya,'" yaw kita 'aw'i.

pl 'yaw pam 'aqw yóri. 'áné yaw 'a' qó'à qíwmá. pl 'yaw pam piw 'aw ti tá:fta.
    "i m hápi piw qa'amí:mi hi ñkawni."

pánmak'á q yaw píma 'amí:miq píti. yaw ki r píma momóyami já:sta yaw yíwisíyí gwá. pét:í m ho'àfík'kíwyí gwá pi 'yaw pét:í m kwásit'k:kwíwyí gwá. píma yaw mommoyam tá:taquí y kó ghotáqam ho'àfík'kíwyí gwahómpawi gát'áyí gwá. sícef yaw ki r píma pi t pánmi myaq pay pi 'yaw qaláyami y si 'nasat haq háqaq kíyyí gwá. pi 'yaw pét:í m hisaháqam wí:ti himiwa kó qta gwí pími y yaw píma kwásiyami y ik'kwíwyí gwá. himiwa pas yaw ná:waknáqw pam yaw mówíq háyiyiwmá gwí qál qáqw. yaw ki r píma pas haqámi tímpoq 'ókíwi:k'ák'á q pa 'áho:ya' pánca:kká. si i f yaw kwi:lakit 'ef qavo qvaqw qa'áqw 'ókít 'áho:yí gwí.
it. Then it went upward. For a little while they went on that way.

[And they came to Aponivi. "This is the road," he said to him. "You
must watch closely, for this is the reason you have come."

He looked at it. There was a wide-step stairway going up, and they
climbed up on it. Continuing like that, they again arrived someplace,
to a person. He was fenced in by himself by a plant (a  
swtkí).3

"All right. This is how these people here live," he said to him.
"These started to come long ago this way, but they still don't know
how to get there," he said. "These here who have done something
wrong are still here in this condition. And should anyone speak to
you, don't ever say anything to him."

Then indeed someone spoke to him.

"I wish you would come today. If you pity me I wish you will
move me just one step there." He did not say anything to him. There
were many there. They did not know when they would arrive (at
their destination). Only cactus that were drying out was all they ate;
they had great big smudges around their mouths. That was how they
lived there. Then, one of them spoke to him. But he did not answer
him at all. Continuing like that, they came to Awatovi. They climbed
up there. "All right, you must look. They are coming along," he said to
him.

He looked out. A big cloud of dust was approaching. Once more
he advised him.

"Again you must not say anything to them."

They came up to them. There were women who had no clothes.
Some had carrying baskets on their backs, and others were carrying
penises on their backs. Women who had husbands from men already
married were carrying the baskets. They held up their carrying
baskets with the string wrapped around their hair. From always
bearing that, the middle of their foreheads could barely be seen.
And others as many women as had had intercourse with married
men were carrying penises on their backs. Whoever she wanted
very badly, that one was hanging in front from her forehead. As
they were arriving at the very edge, they went back from there one
step. When they did not reach there the next day, they would
always go back.

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3Section omitted in Hopi text.
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pi yaw pam 'aw laváyti tá:wa. "yan háqam hápi 'íma hóyta ki r hisat na't 'ó:vi 'íma 'aqw 'ökíni."

pi yaw píma momóyam ki r tútwa. "gáspli, gáspli 'i m na't pi 'nit pay 'aqw pitíni. 'itam 'ókiw na't ki r hisat 'aqw 'ökíni. gáspli 'i m qahí:ta 'akw hintaqá'è pay pi 'aqw pitíni. himi 'as 'i m 'itámi y 'ökwa tiwni."

niq yaw pay pam ti távot yánmaqa'è pay yaw qa'amími hi ñkawi. yan háqam yaw pam pími y 'aw yöri. pa'pi pi yaw píma píwi.

"ta'áy 'i m píwi yóriknì 'a ñ hápi piwyá píma hápi pi 'tá:taqtì," kita yaw 'áwi.

pánmak'yà ñ pi yaw píma 'amímiq píw píti. pay yaw píw 'amínwisa tò:tìm momónì y nómo tाqá'm hó'af'ikwiwyì ñwà. pi yaw tá:taqt hi:sa haq nómaté' pími y yaw píw lówáyami y píma tíwat 'i:kwiwyì ñwà. hitawàt wì:yaqat sì:momìq háy'ìwmà ñwì. pi yaw ki r píma títwà tíwat.

"gásplì, gásplì 'i m qahí:ta'akw hintaqá'è pay pi 'ya ñ haqámi pitíni."

yánháqam yaw píma píw tíwat 'aw laváyti. niq pay yaw pa, píw qa'amími hi ñkawi. pa'pi pi 'yaw píma píwi pánmak'yà ñ pi yaw pam tá:wa 'aw laváyti.

"ta'áy páyke yi k haqámi pá:savo ni 'ími mni, nikà ñ ni 'hápi 'ími píw ti tá:fnì. yef hápi tia:taqtì 'i m 'aw pitíni. 'áson pam 'i ñ haq'énníqì 'i ñ 'a'éwnì, ñikà ñ pi yaw 'ánca 'aw hé:va. "ta'áy haq'éwat 'ímni."

páyiwòq' yaw pohì. yaw pam 'áwsa táyta. yaw ki r pam háq'éwatni yaw pam hi:savo 'ef wi níwta.
The Sun spoke to him. "This is how these move. They never know when they will get there."

Then, those women saw him. "I envy you that you will get there today. Poor us, we don't know when we will get there. I envy you that there is nothing wrong with you, so you will get there today. I wish you would take pity on us."

But he had his advice and did not say anything to them. This is how he looked at them. From there they went on again.

"All right. You will look again. Over there again. Those are the men," he said to him.

Continuing that way, they came up to them, too. They went the same way, too. Boys who had married women for wives had carrying baskets on their backs. And the men, however many girls they had had, also had their vulvas similarly carried on their backs. Some of them —of large size— were hanging down right in front. They saw them.

"I envy you that there is nothing wrong and you will get here."

This is how they spoke to them again. And once more he did not say anything to them. From there they went on again; going on like that Sun spoke to him.

"All right. I guess as far as here I will go with you, but I will advise you once more. Here this two horned man you will come to. When he (asks) you which way to go, he will tell you. You must not be afraid. [He will surely want to test you."

This is how he advised him. He left him there. From then on, he was alone.

Continuing like that, he arrived there. A tall man was standing there. He really had horns, a buckskin for a wrap, and also long thick hair. He came up to him. Then he really tested him. I

"All right. Which way will you go?"

Three roads branched off. He just stared at him. He did not know which one to take. He just stood there for a while.

pas yaw nawi 'aw pâ ŋkâwî, "yâ ŋwat ke 'îmni sínasava pâ ŋsoqwâwât." yaw pam pî t lálayi. pâ:pi pî 'yaw pâm'i.

"pay nàt 'î m háki háqâm 'aw pîtîni."

"ta'áy yl k'ímni nikváŋ ni 'īmí laváytni. l m hápi 'aqw hawni. nikváŋ yef sínasvë hápi i m piw ná:t híta 'aw yórikni. pef yaw ki r 'as haq pó:tát akw háw yángi."

pásat pi 'yaw pam 'ó:vi 'ef híta páhkna. pi 'yaw 'aw pam wí:vi. pa' pi 'yaw píma háwto. pas yaw típela sí yángi. 'ánca yaw píma sínasâmi haqámi píti. niq yaw 'ef sínasâve háqam tísíwta. pef yaw ki r pam momómi y híta náwkilàwkváŋ 'ahoy láyi yta. hisat pi yaw qanálmi cápi t tónit pay pá:vi t híta yaw ci yví'lâlawâ. pas yaw 'ef himi nítiwta. pas yaw wí kócomó' iwta. yan háqam yaw pam pef piw yóri. pá:pi pi 'yaw pám'í. páw yaw qáci papiq 'áktyaháqa pas yaw só:soy himi sítala. 'aqawqolo qatá:la. paŋ pi t'a yáng yaw pánmakváŋ yáng haqámi piw píti. 'áne yaw tú:ti kwí. niq yaw pi t tú:ti kwít 'ó:vaqá'è tá:taqt ni kípán yaw cokíwyl ygwâ. 'áne típela yaq yaw ki r hin píma 'a' háhni. pánis yaw himíwa 'a' tákýamaq yórík ywá.

pánmakváŋ yáng pi 'yaw haqámi kivámi píti. pi 'yaw 'aqw páki. qaháq yaw 'aw hi ykawi. yaw ki r píma wí:wi yom hisat mó ywít pef yé:se. píma yaw pas lomámo ywít 'it híta mó ywí pas s'íanwisqá'am pas 'ánca mo ywí 'akw mó gyvasyaqâm yaw ki r píma pef yé:se. píma yaw ki r pay 'ó:vi pas s'íce ef móm ywít ná:t yaw pó gyay 'aw yé:se. pas yaw pítki na'am ícêhe pi 'nakwá'am piw. pánkýakváŋ yáng yaw ki r píma
Finally, he said to him, "I guess you will take the middle one." He drove him on that way. He went along it.

"You will meet someone somewhere."

So from there he went along that way. Again there really was someone standing. Continuing, he came up to him. Down there it seemed was a One-Horned man (kwan Society). He was also the same—a very tall man. He had long horns. He was taking them down. Then he spoke to him.

"All right. This is where you will go, but I will speak to you. You must go down there. And here in the middle you will see something once more. There is supposed to be a plaque to do down with."

So then, he spread something out there. Then he climbed up on it. From there they went down. The cliff was very sheer. They came right to the middle. And there, at the middle, was a cave. There women (who) were taking anything away, they drove back. Long ago they paid women for sex with these things—black dresses of spun wool. There everything increased. There was a big pile of them. This is what was there (when) he looked again. From there he went on.

Way down below, everything was in bloom. Sun flowers were so thick there was no light. Going along there, he again came to a place. There were very high buttes. On top of the buttes men who were ogres were sitting. They could not descend from the very steep cliffs. All they could do was look down from there.

Then continuing he came to a kiva. He went in there. No one spoke to him. They were very old men who had been chiefs long ago who sat there. They were good chiefs. They were chiefs who did their duties just right, real chiefs who were in earnest. They lived there. That's why they would always be chiefs, still sitting at their altars. Their G-strings were dirty and their feathers, too. It seems
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"páyke hová:ki yíti," yaw kíta.


yan háqam yaw ki r piw yi kí:ya. yan háqam yaw pam piw pef yó:ri. pa' pi ' yaw pam pi:wi.

pánmakñá ń yaw hâqá:mi piw pítí. 'áne yaw 'á ńqaq kwí:kwícyá. yaw pam 'aqw pítí.


pas yaw qá:ci lólomat. pi ' yaw 'as pam sipálat 'aw kwá ńwá:ti swá yaw 'as pam 'a' si k tí:kñé só:wa:ni niqá'ë ína ńtí:ni nit pay yaw qahímíwa títí.
they would live there forever. At last they saw him. They were talking in very low tones. Surely no one would talk louder. They told him to come down to the middle. Then he came down. Then they filled up their pipes. They were smoking. Then one of them spoke.

"I guess it smells," he said.

Then they picked up their rattles. Then they started a song. They were singing. After a little while, lightning flashed, and also loud thunder, and then it rained. Then they told the boy to come to the middle.

He stooped over there. They washed his head. That is how they washed his head with rain. That is how they washed his head. From there he went on again. Continuing, he once more came to a place. Someone had a big fire there. It seems that those who eat humans, he threw into the bake oven. Any of their nephews put these witches down there. That is how anyone gets even. Whoever knows more in any way, they come back out as beetles —those ugly things. Finally, after they walk again for a short time, they are dead forever. If anyone puts a stick standing in the ground, then the beetles stick in it. There kicking his legs he dies. This is how they finished. This is what he saw there. From there he went on again.

Going on he came to another place. Lots of smoke came from several places. He got there.

There were very many plants: watermelons, melons, peaches —everything was ripe. He came along that kind of place. The people there were roasting corn.

And the children among the sun flowers were hunting anything that had wings. Life was good. He was wishing for a peach, but he felt that if he picked one he would eat it. But he did not pick any.
pánmak'áŋ pí 'yaw sínmi y 'aw pitl. yaw pétí mi y tí wi'ta. hisat yaw píma só'qam pí 'yaw 'ánca piw pétí m tí wi'yi ñwa. pas yaw 'aw há:lautóti. pi ' yaw tíyí ǧlálawa hákimi y tíwat 'íniyi ǧqa'é pími y. yaw pam 'amími tíwat lálavayá pay yaw nat yá:piq yésqat. ýánhaqam yaw pam oími y 'amími yóri. tíwat yaw há:lautí. pa' pi ' yaw pam 'áhoyni. pay yaw pam pánma sipálqolót 'ásonnáq niq yaw 'as pi t 'aw tá:wa tí táfta yaw há:k qahi:tawat 'a' nósní. yaw kí r hitawai nose' pay yaw só'ón wí:yavoni. pa' yaw pam pánmak'áŋ nyi pi ' yaw só:wi pi yaw tís qa'à no:sa páypi yaw 'áhoys 'áqwí ni pi yaw qáci yántqa'é pi ' yaw 'ó:vi pam si kw sipálát 'a' tíki. yaw 'ánca pi t kwá gwánosá. pay yaw as 'ó:vi si kw títi. pa' yaw pam'í.  

pi ' yaw 'áhoys haq'é ni:qa'é 'áhoys 'á ña nat yaw 'ánca 'á ǧqa'é cokíwiyi ǧwa yaw 'ima cá:cyom himíwa yaw tíci[t]4 a ñ sówat so ǧwi yat sa'áqw tí:va ǧwi. pa' ǧqa'é pími y cokíwiyi ǧqamí y 'áqwí. pán háqam yaw kí r píma pími y híncaq'áŋ. pa' pi ' yaw pam'í.  

piw 'áhoys kivámi píti. pay yaw qa'áqw páki. pa' pay yaw yífmosa 'áhoys piw yaw kwánitaqát 'aw pitl. na:at yaw kí r 'ef ni:tayta.  

"píti " yaw 'aw kita.  
"owí", pi ' yaw aw kita.  
pa' pi ' yaw pam piw pi t wífna. pa' pi ' yaw pam'í. pánmak'áŋ nyi pi ' yaw piw 'áhoys 'á:latáqát 'aw pitl.  

"píti " piw yaw 'aw kita.  
"owí" piw yaw 'aw kita.  
pa' pi ' yaw pam piwí. pánmak'áŋ nyi pi ' yaw piw tá:wat 'aw pitl.  

"píti " piw yaw 'aw kita.  
"owí" piw pi ' yaw 'aw kita.  

"ta'áy ítam í'ña gviwí taq ñsiwa 'ókiw sícëf pákmi miylawi. ítam 'ó:vi í'ña gviwí taq só'ón í ñ qapáy holokñáni. pas kwá:návotiyi ñwa'í ñ qatá:taygo."

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4 tícé in original.
Going that way he came to the people. He knew some of them. Those who had died long ago, and also others knew him. They were very happy for him. They were asking for those whom they remembered. He, in turn, talked to them about those who were still living up here. This is how he looked at them. He was happy, too. From there he was going to go back. That is what he did. He went between the trees of the peach orchard as Sun had advised him. He would eat nothing from there. If he ate anything he surely would not live long. Going along from there, he thought why not eat from there. After all, he was going back for a good life. He did this and then he picked one peach. He really enjoyed eating it. So, he picked another one. That was it.

Then he went back the same way and indeed, they were still sitting on top. These children, whoever has eaten roast corn, throws away just the cob. He went to those who were sitting along there. That is how they treated them. That was it.

Once more he went back to the kiva. He did not go in. From there he went straight back and again came to the One-Horned man. He was waiting there for him.

"You have come?" he said.
"Yes," he said to him.

From there he again made him climb up. That was it. Going on that way, he came back again to the Two-Horned man.
"You have come?" he said to him again.
"Yes," he said to him again.

From there he went on again. Continuing he again came to Sun.
"You have come?" he said to him again.
"Yes," he said to him once more.

"All right. We will hurry because your sister, poor thing, is always crying. So, we will hurry for surely she will uncover you. They are really suffering because you don't wake up."
pa' pi ' yaw páma'a nat yaw páma tåtaqt 'a ñ páncack'yá.
"ñáspl i m páy 'áhoy," kitóta 'áw'i.

pa' pi ' yaw páma pánmak'yá ñ pi ' yaw piw momómi y 'aw pítì.
"piw páy yaw páma 'aw 'á ñqaq'wa." ñáspl yaw pay 'áhoy.

pánmak'yá ñ páma 'áhoy 'awatómiq oiti. nat yaw 'aq'w haqámi pányi ñwa. pánmak'yá ñ pi ' yaw páma pítì. 'áhoy háqam 'aq'w wífqa'ë 'éf'e. pl ' yaw páma pítì. pi ' yaw pám 'áhoy ki 'áw'i. yaw ki 'aw pítì. yaw 'ánca nat sinómát cáy:kita hinoq pas yaw pám qatá:ta.

pas yaw 'ó:vi pay pl ' siwá'at hólöqanáníq pi ' yaw 'á ñqa'ë qatífti.
"hahá" yaw kita.

pi ' yaw siwá'at 'aw wári. pas yaw pasivi kiwta.
"pas hápi ni ' ci ñmoki. i m 'as ni y nófna."

pi ' yaw siwá'at 'é gem pikqa'éna. pl ' yaw 'á 'aw jáwma. pi t yáw no:sa. pas yaw násana. pânháqam yaw pám 'áhoy pítì. pa' pi yaw olma piw yè:se.

yaw 'ó:vi hí:asavó pam qáti nit pi ' yaw pas qa'acatmóki. pas yaw píma yí:mat kñawa. sícëf yaw píma cáy:mìta.

pay yaw 'ó:vi ná'am pas qahaqámini ñwl. sícëf yaw kì:ve qáti. 'íyi pay yaw pas tatámta. niq yaw ki r pomá 'íyi'am ni váwva. niq yaw ki r pám ná'am piw sí'ef 'áw'i.

niq'á: e yaw sàmimokva. niq'á: e pi ' yaw pími y ná:timi y 'aw pá ñkawi. "hími 'as ítám ítá'i yi 'aw tìcàwwisni ki r ítá'i yi ni váwva."

qavó ñvaq yaw píma wí:ti tì'amí m pílawi. pas 'ó:vi qavó ñvaq pi ' yaw píma 'íyi 'áwya. niq'á:e yaw 'ef 'óki. pi ' yaw 'as píma tì:ti cáyñiyik'yá ñ yaw ki r hinyani. pánis yaw úwat cáykita. nat yaw 'ó:vi píma pá ñkak'waw yaw yöka. yaw 'íyi'amíq qaéáviq yaw 'áne páti. pi ' yaw 'ó:vi hísavotíqw yaw 'ef hími masá'tàqa 'aq'w qatlífti. yaw 'ef tóqkyá ñ cocó'tíni ma.
They went on from there. The men were still doing that.

"We envy you that you have come back," they said to him.

Going on, they came again to the women. Once more they came to them.

"We envy you that you are back."

Continuing they came back to Awatovi. They were still there as they had been. Going on they came back to where they had climbed up. Then they arrived. He went back to his house. He got to his house. The people were still crying. Why didn't he wake up? That is why when his sister was just uncovering him, he got up.

"Haha," he said.

Then, his sister ran to him. He was just sweating.

"I am very hungry. You will feed me."

Then, his sister soaked *piki* for him. Then she took it to him. He ate it. He ate enough. That is how he came back. From then on, they lived again.

So, he lived a little while, and then he really died. His parents mourned for him. They were always crying.

Their father never went anywhere. He always stayed in the house. He neglected his crops. Then, it seemed their early plants were ripe. And his father went right there again.

He brought fresh corn and then he said to them together, "We should go out to our plants to roast corn. It looks like our crops are ripe."

The next day those women with their children made *piki* for the next day. Then they went to their plants. They got there. They were going to roast corn, but they couldn't. They just cried. While they were still crying, it rained. At the edge of their corn field, it made a bog pool. After a little while, something with wings sat down there. It was jumping up and down there, making its cry. Doing that it came toward

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5 *piki* is paper thin cornmeal "bread". It is made on a smooth stone, with a fire under it. Finely ground blue corn meal in a thin batter is spread by hand on the stone. When cooked it is rolled up like diploma.

yaw ki r pam só'on pími y má:atfní. yaw 'as píma 'icivi 'íwyi ñwi. piw pay 'a 'amími.

"pi 'yaw pá:sat 'amími yi 'á'ayki." pay 'íma qahi ñkak'wani. pay ni 'l míti'i taq 'íma ni y sòwi 'íyí ñwi. pay 'ó:vi 'íma yá:savo cáy:kitani taq ki r hákim cáykité' hák'i sòwi'íyí ñwi. yá:savo 'íma cáy:kitani."

them. The man went toward it and threw a stick at it. It flew away. In a little while, it came toward them again. It seemed as if he surely would not leave them alone. It made them angry. Once more it came to them. Just then, it spoke to them.

"Don't cry. I am your child. You are delaying me. So you cry this much, because whoever cries, delays a person. You will cry (only) this much."

This is how he spoke to them. He did that and then he left; they went home from there. They could not roast corn. They brought their lunches back. Then, they arrived. After all, they are living there. This is as far as it goes.
Resumen

La historia de un joven hopi, Honanyestiwa, y su hermana Honanyesnôma, trata acerca de su viaje al inframundo, donde el sol los llevó cuando se lo pidieron. Es una descripción detallada de todo lo que encuentran allí. El profesor Kennard recogió este texto y varios más durante su trabajo de campo entre 1934 y 1938.