

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 Masak^waftiwa and Tawamöyniwa were believed to be over seventy and sixty years old in 1934. Masak^waftiwa 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 *pít*, *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 *ö* 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. *Pef*- 'there' contrasts with *pef*- '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*

öy in *göyta* '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 *kill*, *tea*, or *pit*. The labialized consonants are recorded with a *W* as in *k^wak^way* 'thanks, man speaking', the palatalized by *ʃ* in *k^ʃasta* '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 *qöqa* 'elder sister'.

Nasals

m and *n* present no problems, but *ŋ*, the velar *n* represented in English *sing*, can occur in initial position in Hopi as in the word for medicine *-ŋahi*.

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 *kyasnʼam* 'parrot clan'.

The rest of the consonant symbols, *h*, *l*, *s*, *v*, *y*, and *w* do not differ from the English sounds represented by them.

Accents

ˈ = primary accent; ˑ = secondary accent. [Editors' note].

TEXT

Hopi text

HONANYESTIWA AND HONANYESNÖMA

yaw oráyve yé:siwa. niq yaw 'ef há:kim ná:natim kí'yi gwa sí:kya
 tiyo niq sí:kya má:na. tiyo yaw honányèstiwa niq pi ' má:na
 honányèsnōma. yan yaw píma má:ciwa. yaw píma kʷá:nʷam.

niq yaw pam tiyo pay yaw pas hí:ta qa'ēmi gwi yaw 'as sícef
 pá:mi ylálwa. niq yaw pam pay qaháq 'aqʷá. siwá' at yaw 'as piw nit
 pi ' yaw ki r 'ēna ḡ wíkya sícef yaw pa, tiyo t́wat kíyvatomo. yaw
 'as pam t́wat hin haq mó:ke' h́nti gwi. pi t yaw 'as pa, t́wat pas hin
 navótniqa'e ná:wakna. niq pá ḡqa'e oráyvi hófqóvāqa'e yaw t́tú 'āmi
 pá ḡsoq yaw pam 'ó:vi kíyvato gwi. pi ' tá:wat 'ēna ḡ piw 'āw'i pam
 yaw 'as sen piw hin 'á'awnaniqó. yaw 'ó:vi sí 'āw ná:lósni'maqʷ 'ef pi
 ' yaw 'aw tá:wa nákw'si. pas yaw haq si 'himi tá:qa lomáyí w'sita
 yaw'i.

"is 'óki 'i m'i," kita 'aw'i.

"owí" pi ' yaw pam 'aw kita.

"h́ntiqʷ 'i m t́wat pas hin pi t t́wat navótniqa'e ná:wakna."

"owí" pi ' yaw pan t́wat 'aw kita.

"owí pay 'as yef 'ānca 'ima tó:tim má:manti y 'āmi m há:lāyḡaqʷ
 pay ni ' t́wat qahín 'aqʷ haqámi kíyvaniqa'e 'i ná ḡti gwiḡy," pam
 'aw kita "pay ni ' t́wat pá ḡsoqʷ pas t́wat pi t hin navótniqa'e
 ná:wakna.

"ki r 'ānca'āy," pi ' yaw pam tá:wa 'aw kita. "i m tí r yá:pi tí
 má'lavani," yaw kita 'āw'i. "ná:lós té:vef 'i m pá:hólāwni nevéqva:hót.
 pay 'ina só'onqa tí wí' tani. pay 'áson 'i, pité' 'aw yan t́:awvani.
 ní:kya ḡ ná:lós tá:lat 'apíq hápi 'ítam ná:mi piw piḡni. ní:kya ḡ hápi
 pay yapiq piw."

yan háqam yaw pi t 'aw laváyti.

pá pi ' yaw pam nima. pití:qa'e pi ' yaw nō:sa. pas yaw 'ó:vi
 píma nōnōsaqʷ pi ' yaw pam nay 'aw yanháqam laváyti.

Translation

HONANYESTIWA AND HONANYESNÖMA

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 Honanyesnoma. 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 'anca'ay." pi ' yaw yanháqam ná'at 'aw laváyti

ni:qa'e tí:vi gta "haqámi 'i m tíwat tí nátyawtáqa'e 'ó:vi pas pi t pása háqam ná:wakna?"

"owí pay ní ' 'as tíwat haqámi kíyvani," kita 'aw'i.

pásat háqam pi ' yaw ná'at 'ó:vi pō:hōmoki hōrokna pi ' pífmoki. pi ' pahó gavi niq pay ke yaw 'áfti ni 'éwayo pay pásat yaw 'ó:vi ná'at mó:ti có:co glawi. pi t yaw 'ó:vi yi kí t pásat pi ' yaw píma pá:holawi. ná:lōs té:vef yaw píma 'ó:vi pahóqti. niq pay yaw 'á:sakis pam tíyo ná:to kíyvato gwi. yaw 'ó:vi 'aq^w pítí tí wánniyát 'áq^w'a. 'ef pi ' yaw piw táwa 'aw pítí. ni:qa'e pi ' yaw 'aw tí táfta.

"qávo hápi 'i m píwvani. pay 'i m pa:s híta 'ihimi hínk'ya g 'ímnini. 'áson pay 'i m 'isiway sa'aw tí táftani. 'i g píwvaq^w pay haq pas qa'ími híncakni. pay ha:q qa'í g hōlōkintanqát 'i m 'aw tí táftani.

yanháqam yaw pam 'aw tí táfta. pa' pi ' yaw pam 'áhoy níma píwi. ef pi ' yaw pam té:vef yi 'yi wsi. míhi yaw'i. qavó gvaq tá:law pi ' yaw pam 'a síway 'aw'i. ni:qa'e pi ' 'aw tí táfta.

"'isiway," yaw 'aw kita.

"pi ' hinti." pam 'aw tí:vi gta.

"pay hápi ní y píwvaq^w pay ha:q 'i m pas qa'imími híncakni." yan háqam yaw pam pi t 'aw tí táfta.

pi ' yaw pam 'ó:vi 'áhoy 'a' pay 'aw'i. ni:qa'e 'a g wá'ō. pas pahómoki k'wéwk'ya g pa g yaw 'ó:vi hísave pántapi ' yaw hík^wsi'at yaw yáma. pi ' yaw 'a pá gsoqà háqam tá:wa 'aw pítí gwi niq pá gsoq'à. niq pay yaw kí r tá:wa 'apíq ná:tyta.

"pítí ?" pi ' yaw 'aw kita.

"owí" pi ' yaw 'aw pam kita.

"ta'áy pay qasō:wini. pay haq'á. pay 'i m ní gwi pi tíwat s'taq'ewni:qa'e tíwat yánháqam ná:wakna. pay 'itam 'ó:vi híhin 'ína gviwni." pásat pi ' yaw 'ef híta píhiknà. pi ' yaw pam 'aw wí:vi.

"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 prayers 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

²Translation of this paragraph supplied by David Shaul.

pi 'yaw pam 'aw 'ó:mi. hisavo yaw páma pánma.

ta'áy yan yí gwa hápi ya g 'íma'áy," yaw kita 'aw'i. " 'íma hápi 'as ya g hisatyak'á g ki rhin nat 'aq' 'ókini," yaw kita, "'íma hápi ya g hí:ta 'ef qa'ántotiqám ya g ná:to yáyi gwa. níkyá g pay himíwa 'ími hí gkawi pay 'i m qa'áw laváytimántani."

pi 'yaw 'ánca pam haq 'as 'aw laváyti gáspi'i.

"gáspi pay 'i m pi 'aq' pitáni. hími 'as 'i m ní y 'ó:k'ati wè' gásew si f k'wí:lawkít pá gso ní y hóyoknani." níq yaw pam pay qa'áw hí gkawi. pas yaw kyá:sta pá g'e. ki r hisat yaw nat páma 'aq' 'ókini. pánis yaw ki r páma yó gót kólakink'ák'á g páma pi t nó:nova wí:ko'èw yaw qómca gyi gwa. pa g yaw páma pányi gwa. pi 'yaw pay 'as háqam himíwa 'aw pá gkawi. níq pay yaw pam pas qa'áho y 'aw laváyti gwi. pánmak'á g pi 'yaw páma 'awátomíq pítí. yaw páma 'aq' wí:vi. "ta'áy 'i m hápi yórikni. 'a g hápi pay ya'," yaw kita 'aw'i.

pi 'yaw pam 'aq' yóri. 'áne yaw 'a qó'á giwmá. pi 'yaw pam piw 'aw ti táfta.

"'i m hápi piw qa'amími hí gkawní."

pánmak'á g yaw páma 'amímiq pítí. yaw ki r páma momóyami gásta yaw yíwsiyi gwa. pé:ti m ho'áfik'íwiyi gwa pi 'yaw pé:ti m k'wá:sit'ik'íwiyi gwa. páma yaw mommóyam tá:taqtí y kó gtotàqam ho'áf'ik'íwiyi gwahómpawi gát 'áyi gwa. sícef yaw ki r páma pi t pánmi myàq' pay pi 'yaw qaláyami y si 'nasat haq háqaq kíyyi gwa. pi 'yaw pé:ti m hisahàqam wí:ti himíwa kó gta gwi pími y yaw páma k'wasíyami y 'ik'íwiyi gwa. himíwat pas yaw ná:waknáq' pam yaw mómiq háyyiwma gwi qál graq'. yaw ki r páma pas haqámi tumpoq 'ókíwkyák'á g pa 'áho y páncack'á. si f yaw k'wí:lakit 'ef qavó gvaq' qa'áq' 'ókit 'áho yyi gwi.

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 walcoki*).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.

³Section omitted in Hopi text.

pi ' yaw pam 'aw laváyti tá:wa. "yan háqam hápi 'íma hóyta ki r hisat nat 'ó:vi 'íma 'aq' 'ókini."

pi ' yaw píma momóyam ki r títwa. "gáspi'i. gáspi 'i m nat pi 'nit pay 'aq' pitíni. 'ítam 'ókiw nat ki r hisat 'aq' 'ókini. gáspi 'i m qahí:ta 'ak' hintaqa'è pay pi ' 'aq' pitíni. hími 'as 'i m 'itámi y 'ók'atíwni."

niq yaw pay pam ti távot yánmaqa'è pay yaw qa'amími hí gkawi. yan háqam yaw pam pími y 'aw yóri. pa'pi pi ' yaw píma píwi.

"ta'áy 'i m píwi yórikni 'a g hápi piwyá píma hápi pi 'tá:taqtí," kita yaw 'áw'i.

pánmakYà g pi ' yaw píma 'amímiq piw pití. pay yaw piw 'amínwisa tót:im momómi y nómátótáqàm hó'af'ik'íwyi gwà. pi ' yaw tá:taqt hísa haq nómátè' pími y yaw piw lówáyami y píma títwat 'í:k'íwyi gwà. hitawàt wí:yaqat sá:momiq háy'íwma gwí. pi ' yaw ki r píma títwa títwat.

"gáspi'i. gáspi 'i m qahí:ta'ak' hintaqa'è pay pi ' ya g haqámi pitíni."

yánháqam yaw píma piw títwat 'aw laváytoti. niq pay yaw pa, piw qa'amími hí gkawi. pa'pi pi ' yaw píma píwi pánmakYà g pi ' yaw pam tá:wa 'aw laváyti.

"ta'áy páyke yi k haqámi pá:savo ní 'ími mni, níkYà g ní ' hápi 'ími piw ti táfni. yef hápi 'íá:latàqat 'i m 'aw pitíni. 'áson pam 'i g haq'éniniqàt 'i g 'a'áwnani. níkYà g pi ' yaw 'ánca 'aw hé:va.

"ta'áy haq'éwat 'ímni."

páyivòq' yaw pòhi. yaw pam 'áwsa táyta. yaw ki r pam háq'ewatni yaw pam hí:savo 'ef wí 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.]

"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 nawisew 'aw pá ŋkawí, "yá ŋwat ke ímni sínasava pá ŋsoq'wát." yaw pam pi t lálayi. pá:pi pi 'yaw pá:m'i.

"pay nat i m háki háqam 'aw piúni."

pá:pi 'ó:vi pam pánma. 'ánca hápi haq yaw piw haq wíni. pánmak'ya ŋ pi 'yaw pam haq piú. pá:piq yaw ki r k'yanítaqa piw yaw 'ánca haq 'áne tá:qa. wi pá'ála'tà. papíq yaw ki r pam tí:hantóyna. pi 'yaw 'aw laváyti.

"ta'ay yi k'ímní ník'á ḡ ní 'ími laváytini. 'í m hápi 'aq' háwni. ník'á ḡ yef sínasvè hápi 'í m piw nat hita 'aw yórikni. pef yaw ki r 'as haq pótat ak' háw ḡwi."

pásat pi 'yaw pam 'ó:vi 'ef hita p'íhikna. pi 'yaw 'aw pam wí:vi. pa' pi 'yaw p'íma háwto. pas yaw t'ípela sí ḡní. 'ánca yaw p'íma sínasàmi haqámi pítí. níq yaw 'ef sínasàve háqam t'í:siwta. pef yaw ki r pam momómi y hita n'áwkiláwk'á ḡ 'áhoi lá:yi ḡta. hisat pi yaw qanálmi càpi t tónit pay p'á:vi t hita yaw c' ḡv'í'lálawà. pas yaw 'ef hími ní:tiwta. pas yaw wí kócomò' iwta. yan háqam yaw pam pef piw yóri. pá:pi pi 'yaw pám'i.

paw yaw qáci papiq 'átk'ahàqa pas yaw só:soy hími sítala. 'a:qáwqóló qatá:la. pa ḡ pi t 'a ḡ yaw pánmak'á ḡ yaw haqámi piw pítí. 'áne yaw t'í:ti k'wí. níq yaw pi t t'í:ti k'wít 'ó:vaqa'è tá:taqt ní :ni kpant yaw cokiwyí ḡwà. 'áne t'í:pela yaq yaw ki r hin p'íma 'a' h'áni. pánis yaw hímiwa 'a' 'átk'yamiq yórik ḡwa.

pánmak'á ḡ pi 'yaw haqámi k'ivámi pítí. pi 'yaw 'aq' páki. qaháq yaw 'aw hí ḡkawí. yaw ki r p'íma wí:wí yom hisat mó ḡwít pef yé:se. p'íma yaw pas lomámo ḡwít 'ít hita mó ḡwí pas sí'anwisqám pas 'ánca mo ḡwí 'ak' mó ḡvasyaqám yaw ki r p'íma pef yé:se. p'íma yaw ki r pay 'ó:vi pas sícef mó:m ḡwít nat yaw pó ḡyay 'aw yé:se. pas yaw pítki na'am 'icéhe pi 'nak'á'am piw. pánk'yak'á ḡ yaw ki r p'íma

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

pef yé:se sícef. pi ' yaw ki r nawisew títwa. pásapi yaw híhin yi 'á:atotà. só'on yaw himíwa 'ó:va hí ŋkaw ŋwà. pi ' yaw 'a' ná:sami háwniqát yaw 'aw pá ŋkak'wà. pi ' yaw pa, 'a' 'aw há:wi. pásat pi ' yaw có goy 'a ŋ ta gátota. yaw có:co ŋlálawa. pi ' yaw sí:k'ya laváyti.

"páyke hováki yti," yaw kíta.

pi ' yaw pásat 'á:yay 'i má:tota. pásat pi ' yaw táwki ynàya. yaw táwlálawa. hí:savotiq'w páy yaw 'áne tálawipik'ya ŋ pi ' yaw pi ' yaw piw 'áne 'i mí pántik'ya ŋ pi ' yaw yókva. pi ' yaw pi t tiyot 'aw pá ŋkak'wa yaw 'a' ná:sami. pi ' yaw pef pam pó'olti. yaw ki r píma pi t 'ásnaya. pán hàqam yaw píma pi t 'ásnayani yóya ŋwiy 'ak'w'a. pán hàqam yaw píma pi t 'ásnaya. pa' pi ' yaw pam pí:wi. pánmak'ya ŋ pi ' yaw piw haqámi pítí. pef yaw haq títwat 'áne qó:hita kóysiniq pef yaw ki r pam tí:sowàntòtaqámi y pá ŋsoq wahíta. me: 'íma pófwaqt himíwa tíw'áyay taví ŋwi. pef yaw ki r haq títwat ná:oy ŋwa. pas taw 'áson himíwa 'áne nen tí hisanen pay naf hí:ta ho:hóyawí y pay pán'ewaqt hí:ta 'ak'w 'áhoy yámak ŋwà. ŋásew hí:savo piw wáyni mt pi ' pas sí :s mók ŋwi. pay naf himíwat hàqam haq kóyhoyát có:qóqnat pi ' haq hohóyawí y círi na ŋwi. pam pef horáralawk'ya ŋ pi ' mók ŋwi.

yan hàqam yaw ki r piw yi kíya. yan hàqam yaw pam piw pef yóri. pa' pi ' yaw pam pí:wi.

pánmak'ya ŋ yaw haqámi piw pítí. 'áne yaw 'á ŋqaq k'wí:k'wícyà. yaw pam 'aq'w pítí.

pas yaw 'áne 'í:yi qawáyo, melóni, sipála pas yaw só:soy hími k'w'a ŋ'íwta. pántaqát yaw pam 'a ŋ aq'w pítí. 'a ŋhápi yaw sinom tí:ti càyya. pi ' yaw cá:cayom 'a ŋ 'a:qáwqólpa hí:ti y masá'yi ŋqami y mákni myà.

pas yaw qáci lolomat. pi ' yaw 'as pam sipálat 'aw k'w'a ŋwá'ti swa yaw 'as pam 'a' sí k tí:k'ye' sówani níqa'è 'ína ŋti. nit pay yaw qahimíwat tíki.

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.

pánmakʔà ŋ pi ' yaw sínmi y 'aw pítí. yaw pé.tí mi y tí wí'ta. hisat yaw páma só'qam pi 'yaw 'ánca piw pé.tí m tí wí'yi ŋwa. pas yaw 'aw há:laytòti. pi ' yaw tí.vi ŋlálawa hákimi y tíwat í'niyi ŋqa'è pími y. yaw pam 'amími tíwat lálavayà pay yaw nat yá:piq yésqat. yánháqam yaw pam ómi y 'amími yóri. tíwat yaw há:layti. pa' pi ' yaw pam 'áhoyni. pay yaw pam pánma sipálqólót 'ásonnàq niq yaw 'as pi t 'aw tá:wa tí táfta yaw há:k qahí:tawat 'a nòsni. yaw ki r hí:tawat nòse' pay yaw só'on wí:yavoni. pa' yaw pam pánmakʔà ŋ pi ' yaw só.wi pi yaw tis qa'á nò:sa páypi yaw 'áhoi 'áqʔni pi yaw qáci yántiqa'è pi 'yaw 'ó.vi pam si kʷ sipálat 'a' tiki. yaw 'ánca pi t kʷa ŋwánosa. pay yaw 'as 'ó.vi si kʷ tiki. pa' yaw pám'i.

pi ' yaw 'áhoi haq'è ní:qa'è 'áhoi 'á ŋa nat yaw 'ánca 'á ŋqa'è cokiwyi ŋwa yaw íma cá:cayom himíwa yaw tíci[t]⁴ 'a ŋ sówat só ŋwi yat sa'áqʷ tí:va ŋwi. pá ŋqa'è pími y cokiwyi ŋqami y 'áqʷ'a. pán háqam yaw ki r páma pími y híncackʔa. pa' pi ' yaw pám'i.

piw 'áhoi kiviámi pítí. pay yaw qa'áqʷ páki. pa' pay yaw yíwmosa 'áhoi piw yaw kʷanitaqát 'aw pítí. nat yaw ki r 'ef ní:tayta.

"pítí " yaw 'aw kíta.

"owí", pi ' yaw 'aw kíta.

pa' pi ' yaw pam piw pi t wífna. pa' pi ' yaw pám'i. pánmakʔà ŋ pi ' yaw piw 'áhoi 'á:latàqat 'aw pítí.

"pítí " piw yaw 'aw kíta.

"owí" piw yaw 'aw kíta.

pa' pi ' yaw pam pí:wi. pánmakʔà ŋ pi ' yaw piw tá:wat 'aw pítí.

"pítí " piw yaw 'aw kíta.

"owí" piw pi ' yaw 'aw kíta.

"ta'áy ítam í'na ŋviwni taq í:siwa 'ókiw sícef pákmi mýlawi. ítam 'ó.vi í'na ŋviwni taq só'on í ŋ qapáy holóknani. pas kʷá:navotiyi ŋwa í ŋ qatá:tayqo'."

⁴ *tíci* 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 pima'a nat yaw pima tá:taqt 'a η pāncackʔa.

"ǵaspi 'i m pày 'áhoy," kitóta 'áw'i.

pa' pi ' yaw pima pānmakʔa η pi ' yaw piw momómi y 'aw pítí.

"piw páy yaw pima 'aw 'á ḡqaqʷa." ǵaspi yaw pay 'áhoy.

pānmakʔa η pima 'áhoy 'awátomi q oítí. nat yaw 'aqʷ haqámi pányi ḡwa. pānmakʔa η pi ' yaw pima pítí. 'áhoy háqam 'aqʷ wífqa'e 'éf'e. pi ' yaw pima pítí. pi ' yaw pam 'áhoy ki 'áw'i. yaw ki 'aw pítí. yaw 'ānca nat sinómat cáy:kita hínoq pas yaw pam qatá:ta. pas yaw 'ó:vi pay pi ' siwá'at hólōqanāni q pi ' yaw 'á ḡqa'e qatíftí.

"hahá" yaw kíta.

pi ' yaw siwá'at 'aw wári. pas yaw pasivi kíwta.

"pas hápi ní 'á ḡmoki. 'i m 'as ní y nófna."

pi ' yaw siwá'at 'é ḡem pikqa'ēna. pi ' yaw 'a 'aw yáwma. pi t yaw nō:sa. pas yaw ná:sana. pānhāqam yaw pam 'áhoy pítí. pa' pi yaw óma piw yé:se.

yaw 'ó:vi hí:savo pam qátí nit pi ' yaw pas qa'ácatmòki. pas yaw pima yí:mat kʷáwna. sícef yaw pima cáy:mita.

pay yaw 'ó:vi ná'am pas qahaqámini ḡwí. sícef yaw kí:ve qátí. 'í:yi pay yaw pas tatámta. ni q yaw ki r pómá'í:yi'am ní vávva. ni q yaw ki r pam ná'am piw sí'ef 'áw'i.

ní:qa'e yaw samímokva. ní:qa'e pi ' yaw pími y ná:timi y 'aw pá ḡkawí. "hími 'as 'ítam itá'í yi 'aw tícáwwisni ki r itá'í yi ní vávva."

qavó ḡvaq yaw pima wí:ti ti'ámi m pílawi. pas 'ó:vi qavó ḡvaq pi ' yaw pima 'í:yi 'áwya. ní:qa'e yaw 'ef 'óki. pi ' yaw 'as pima títí 'cáynayikʔa η yaw ki r hínyani. pánis yaw títwat cáykita. nat yaw 'ó:vi pima pá ḡkakʷaw yaw yókva. yaw 'í:yi'amíy qaéávi q yaw 'áne pá:ti. pi ' yaw 'ó:vi hí:savotiqʷ yaw 'ef hími masá'taqa 'aqʷ qatíftí. yaw 'ef tōqkʷa η cocó'tini 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*⁵ 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

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.

pánmakʔa ŋ pi ' yaw 'amími. pi ' yaw tá:qa 'awní:qa'e pi ' yaw morikhoya 'aw tí:va. yaw wá:ya. hí:savotiqʷ piw pay 'a' 'amími.

yaw ki r pam só'on pími y má:atfni. yaw 'as píma 'icívi 'iwyi ŋwi. piw pay 'a' 'amími.

"pi ' yaw pá:sat 'amími yi 'á'ayki." pay 'íma qahí ŋkakʷani. pay ni ' i mítí'i taq 'íma ni y sówi 'íyi ŋwi. pay 'ó:vi 'íma yá:savo cáy:kitani taq ki r hákim cáykitè' hák'i sówi'íyi ŋwi. yá:savo 'íma cáy:kitani."

yánhàqam yaw pam pími y 'aw laváyti. pantít pi ' yaw pam 'á:piw pa pi ' yaw píma nínma. nāwis yaw píma qatí' house. cáyya. pay yaw pay píma nitkʷay 'áhoy kí:wisa. pi ' yaw 'óki. páypi pi ' yaw yé:se píma. pay yíksavo.

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 Honanyesnōma, 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.