

221. Ta unë kyö' ö wa' ákë' ne' ne tyekuwanë "Yötyëtayéô' kës wai ne yenëwashë' " wa' öwáúwi' ne hakëhtsi. wa' ákë' - she said. tyekuwanë - she is the elder. yötyëtayéô' - she gathers firewood. yenëwashë' - she lives with her husband' s people. wa' öwáúwi' - she told him. hakëhtsi - old man.

222. "Hú niyáwë niyáwë wai" waë' ne hakëhtsi "akwas ökwatkanôni wai." niyáwë - thanks, let it be so. waë' - he said. hakëhtsi - old man. akwas - very. ökwatkanôni - we are wealthy.

223. Ünë ne' ne wéë twëni' työ' ne köthöwísas ünë nae u' wënöninötúk ne' ne ünë waatútyák ne Hathôtás ne' ne Hutkwistatekë' a ne' ne Teuä' tanékë' kéí nikôtí. wéë - far away. twëni' työ' - they lived there. köthöwísas - they are women. u' wënöninötúk - they noticed. waatútyák - he grew up. Hathôtás - the Obedient One. Hutkwistatekë' a - Little Burnt Belly. Teuä' tanékë' - Parallel Feathers. kéí - four. nikôtí - how many women they are.

The rest of the story, the entire second move, focuses on the orenda competition between two groups of four, the one entirely female. One of the meanings of the story is that life-preserving action requires the balanced cooperation of both sexes, whereas single-sex activity is the northern type of orenda action, and potentially anti-social.

224. Ta unë nae ne yekëhtsi "Ünë hëswatkôtak ünë hësheswanöhwakwáha' khiyë' shö' ö" ne' wa' ákë' . yekëhtsi - old woman. hëswatkôtak - you will go toward there. hësheswanöhwakwá' - you will go there to fetch him as your husband. khiyë' shö' ö - you are my children. wa' ákë' - she said.

225. Së nö' tewënötênôté' . Së - three. nö' tewënötênôté' - how many sisters.

226. Ünë wa' ákë' ne yekëhtsi "Ís ëthsatyéët ne sekuwanë ne' ne hëhsenöhwakwaha' ." wa' ákë' - she said. yekëhtsi - old woman. ís - you. ëthsatyéët - you will be first. sekuwanë - you are the oldest. hëhsenöhwakwaha' - you will go to fetch him as your husband.

227. Ta unë kyö' ö u' watiähkôni' ne' ne tekanö' hööstya' kö ünë waiu' watíthe' t ne së niwënôti ne wënöte' kë' shö' ö ne' ne kakaëhtëhtö na' u' t ne uähkwa' . u' watiähkôni' - they made bread. tekanö' hööstya' kö - marriage bread. u' watíthe' t - they ground flour. së - three. niwënôti - how many they are. wënöte' kë' shö' ö - sisters. kakaëhtëhtö - cornbread with hulls removed. na' u' t - such. ne uähkwa' - bread.

228. Ne' ne wai ne thuh thuh thuh thuh su' kë' héôwe u' watithe' t. su' kë' (for sákë' ) it said again. héôwe - where. u' watithe' t - they ground flour.

The act of grinding flour or paint is an orenda increasing action and typically precedes the attempt to overcome another.

229. Ta' tsia shö kyö' ö ünë wa' utiäkwais ne kunyáktha' uähkwa' tekanö' hööstya' kö kayásö ta unë ka' ashäkô wa' akötää ne' ne tewashë niyuäkwáké ne' khu ne yekëhtsi ünë wa' ákë' "Hau' ünë kátsi nêkhu tēhsta' t." Ta' tsia - soon. wa' utiäkwais - the break got done. kunyáktha' - bride. uähkwa' - bread. tekanö' hööstya' kö - marriage bread. kayásö - it is called. ka' ashäkô - in a basket. wa' akötää - she put it. tewashë - twenty. niyuäkwáké - how many loaves. yekëhtsi - old woman. wa' ákë' - she said. kátsi - come here. nêkhu - here. tēhsta' t - stand here.

230. Ta unë ne kúáwak ne' hu u' tyéta' t ne' khu ne ünë wa' akautka' ne kúáwak ne' khu ne kasënöka' ö wa' akuhká' ne' ne kunö' ëë' ke ne' khu ne wa' akunyahtsi' tútë' akwas tayehtues ne ka' hehsa' akwas tetyakukau' kwáé' shö su' tsi wa' ényât. kúáwak - her daughter. u' tyéta' t - she stood there. wa' akautka' - she combed her hair. kasënöka' ö - perfume. wa' akuhká' - she spread on. kunö' ëë' ke - on her head. wa' akunyahtsi' tútë' - she put a roasted ear of corn on, made a bun in her hair. akwas - very. tayehtues - she tightened it. ka' hehsa' - hair band. tetyakukau' kwáé' - her eyes stick out. su' tsi - so much. wa' ényât - she made it tight.