

211. Kanyu' únë kyö' ö u' káhë únë wai u' hahsawë' waa' túsôni' hú akwas wíyú ne únë wai waatyëënu' ktë' . Kanyu' - when. u' káhë - it got dry. u' hahsawë' - he began. waa' túsôni' - he tanned it. akwas - very. wíyú - good. waatyëënu' ktë' - he finished it.

212. Tá ne' nae hahkwástha' ne' ne tsyu' âka' íyús. hahkwástha' - he uses it to wrap up in. tsyu' âka' - raccoon. íyús - robe.

213. Tyawë' ö nae shô ne tekniksa' kúwá utikhôní akwas skênö' kakwékö hënënöhtônyö. Tyawë' ö - all the time. tekniksa' kúwá - two young women. utikhôní - they were eating. akwas - very. skênö' - well. kakwékö - everything. hënënöhtônyö - they were thinking.

214. Ta unë kyö' ö ne' hu u' kasnye' t únë wa' áké' ne tyekuwanë "Ëtiyëtákwa' nae yeyëtakwas kës ne ne' yenëwashë' . u' kasnye' t - it spoke. wa' áké' - she said. tyekuwanë - she is elder. Ëtiyëtákwa' - let' s you and I go to get wood. yeyëtakwas - she gets wood. kës - repeatedly. yenëwashë' - she lives with her husband' s people.

Matrilocality is the norm in matriarchal Iroquoian society, but patrilocality is widespread among Senecas and related groups west and south, and has this specific term.

215. Hau' únë tityahtëti." So then let' s get going.

216. Tá ne' tih únë nae hu' kniyakë' t he utinöhsút ne' hu wa' kne' héöwe tkahatayë' ne' hu húkwá kyö' ö u' kníkë' tkääít uhë. hu' kniyakë' t - they both went out. utinöhsút - their house. wa' kne' - they went. héöwe - where. tkahatayë' - there was a forest there. húkwá - over there. u' kníkë' - they both saw. tkääít - tree there. uhë - dry.

217. Ne' ne tyekuwanë kanëyakêët yéá' teyuthwe' nôni ne' ne' hu wa' éyët he kääít kakwékö nae wa' utkae ne' khu ne tsyuyëtahsútsút shô. tyekuwanë - she is the elder. kanëyakêët - granite. yéá' - she is holding it. teyuthwe' nôni - it makes it round. wa' éyët - she struck. kääít - tree. kakwékö - everything. wa' utkae - it made a sound. tsyuyëtahsútsút - the wood has piled up again.

218. Ta unë kyö' ö ne' hu u' knyathénôni' u' knishääyëtô' ne' ne hu' kís' at skëöatatkêô' , ta unë tih u' knyatkehtát ne tekahénôké únë tih saknyahtëti' . u' knyathénôni' - they both made a bundle. u' knishääyëtô' - they both had straps. hu' kís' at - it was used up. skëöatatkêô' - it used to be one tree. u' knyatkehtát - they both put it on their backs. tekahénôké - two bundles. saknyahtëti' - they both started back.

The action of the women shows them to be sorceresses, but this is described in a humorous way. One typical aspect of traditional humor is to relate outlandishly easy ways to acquire the necessities of life.

219. Tá unë hösakníyö' héöwe tyutinöhsút únë ne' hu he kahukáët ne' hu hösakníyö' únë ne' hu u' tknyatekhahsi' he kahukáët únë kyö' ö taknyatyëëthu' ne kasháá' tetsyáókwá nö' kanöhsáti u' twathwatáse' ne kanöhsút ne uyëta' . hösakníyö' - they both arrived. héöwe - where. tyutinöhsút - their house stood. kahukáët - doorway. u' tknyatekhahsi' - they both separated. taknyatyëëthu' - they both pulled. kasháá' - strap. tetsyáókwá - toward both sides. nö' kanöhsáti - on which side of the house. u' twathwatáse' - it went around. kanöhsút - house. uyëta' - firewood.

220. Ta unë kyö' ö hösakníyö' ne kanöhsakôwa. hösakníyö' - they went in. kanöhsakôwa - in the house.