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This EXPOSITORY DISCOURSE consists of a GENERAL INTRODUCTION, a SPECIFIC INTRODUCTION, FOUR POINTS, and a CONCLUSION.

- P S
- 1 1 GEN INTRO: Na nacani da nrida sa xininchisa tze xû da cuâ nrida tza.

 Going to relate I all that believe ones village my the all they.
 - 'l. I am going to relate all that the ones of my village believe.
- 2 2 SPEC INTRO: E sa xininchisa tza nrida tza ca tachi na cua.

 One thing believe they all they is wind eyes the.
 - 12. One thing that they all believe in is the wind of the eyes.
- 3 POINT 1: EXPO PARA
 - PRELIM: Nridá nu lliqui cuâ nze'e sacutâ'â tachi nú cuâ cuenta ê cue'e
 All children the much suffer wind eyes the like a sickness
 - 4 <u>cuj jnu nrida nu. TEXT: Ma cachi quini na'a ê nalli juera</u> sickens them all them. Not able see pers.obj. a people foreign
 - jnu, nisa ê na de'e no'o da'a cuâ tucu, cuâ ora ni tê na'a them, neither a woman pregnant the also, for at that time grabs pers.obj.
 - 5 <u>cue'e</u> <u>yucua</u>, <u>câ'â nallf</u>. EXPO: <u>Ora tê na'a tachi nu cuâ jnu</u>, sickness that, speak people. When grabs pers.obj. wind eyes the him,
 - quesa'a nu nrusa nu, côj jnu, sâ nó ni nó ni conra'yu nu, dá begins he vomit he, have diarrhea he, and every so often cries out he, so
 - 6 dacanrahua <u>na'a jnu, sa ti cachi cudu nu quida tucu.</u> RESULT: <u>Modo yucua</u> frightened pers.obj him, and not able sleep he does also. Way that
 - quida nu, dana xini tuni nallí cuâ sa tachi nú cuâ cú. does he, then realize people the that wind eyes the is.
 - *3. All the children suffer much from the wind of the eyes, being like a sickness to them. 4. They (the children) can't be seen by foreigners, neither by pregnant women, for at that time that sickness grabs them, say the people.

 5. When the wind of the eyes grabs him he begins to vomit, to have diarrhea, and every so often cries out, he is so frightened, and he is not able to sleep because of it either. 6. He behaves in that manner, then the people realize that it is the wind of the eyes.
- 4 POINT 2: EXPO PARA
 - TEXT: Dana quesa'a stade'e nu cuâ nacâ'â tza anru cú sa xini ña'a
 Then begins parents his the remember they who was that saw pers. bbj.
 - jnu đuâ, tu cử sa ichi cuâ xini ña'a nalli jnu ña xe'e tza. RESULT: him the, if was that road the saw pers.obj. people him or house his.
- 4.1 8 EXPO PARA (TEXT: Så tu na nacâ'â tza nallí xini na'a cuâ jnu, nallí And if that remember they people saw pers.obj the him, people
 - yucua dacuido cuachi tza sa quida tachi nu jnu. EXPO: Doco atu sa sada that blame they that did wind eyes him. But is not thing say

Apocha

10 <u>tza xi ñalli yucua.</u> EXPO 2: <u>Chida'vi ña'a ni stade'e da'a lliqui</u> they to people that.

cuâ jnu ora cullachi ñalli yucua jnu nu.
the him when approaches people that to him.

'7. Then his parents begin to remember who it was that saw him, if it was on the road that people saw him, or in his house. 8. And if they remember the people that saw him they blame those people that made the wind of the eyes to him, 9. But it (the blame) is not anything that they say to those people. 10. The parents just hide the child when those people approach him.'

BOINTOS EXPO PARA

5

6

- PRELIM: Sâ modo cutata tucu xi cue'e yucua, nrivi xî'î dusa santu cuâ cû also to sickness that, egg with incense the is
- 12 <u>stata xi. TEXT: Nrivi cuâ lloco ña'a fiallí jnu né nu nrasa na</u> cure its. Egg the massages pers.obj.people him all him in order that

nacuido nrivi cuâ stachi nallí nona'a jnu cuâ, sâ nu'ma duza santu cuâ receive egg the wind people possessed him the, and smoke incense the

13 <u>xico ña'a xi tachi cuâ tucu.</u> RESULT: <u>Vita nrivi nacuido tachi nú</u> runs off pers.obj. to wind the also.

cuâ ma cachi ca caj xi nalli, cuâ nchido tachi nu cuâ, sâ cada u'u the not able more eat they people, for carries wind eyes the, and does bad

xi <u>nallf</u> tu na caj xallf. to people if that eat people.

'll. And also the way to the that sickness is egg with incense. 12. People massage the egg all over him in order that the egg receive the wind of the people he had in him, and the incense smoke chases off the wind also. 13. Now that the egg has received the wind of the eyes the people are not able to eat it any more, for it carries the wind of the eyes, and it does bad to people if they eat it.'

POINT 4: EXPO PARA

14,15 PRELIM: Sâ meni tze tata cuâ nridă tza quida tata yucua. TEXT: Tu'u

And only men cure the all they do cure that. Finish

quida tata tza cuâ, dana naquê'ê tza nrivi cuâ sa dacana tza, câ'â tza. doing cure they the, then take they egg the to throw out they, say they.

16,17 EXPO 1: Doco sacune'e tza nu'u xe'e tza. EXPO 2: Saj stza ña dico Eat they or sell

tza, cuâ sa na'a tza sa atu sa u'u cuâ nchido xî'î sa nra cuiti.
they, for already know they that is not thing bad the carry with thing true.

'14. And just the curing men are all the ones that do that cure. 15. They finish doing the cure, then they take the egg to throw it out, they say. 16. But they carry it to their house. 17. They eat it or they smell it, for they already know that it is not true that it carries the badness.

7 18 <u>CONCLUSION:</u> Sâ <u>nu cu'uj xi cuâ, io ora nruhua'a nchisa</u> <u>nu, doco io ora</u> And he sick he the, are times heals certainly he, but are times

> <u>ô</u> <u>ca nacu'uj jnu</u>, even more sickens he.

'18. And as for the sick one, there are times when it is certain that he gets well, but there are times when he gets even sicker.'