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Nabbaga Prizs.

(Obtra driske, I. Sinnas un stahsti par Deewa walstibas
leetahm, 2trā krabj. IV. gabb. 1847).

Scho wiersrafstu redsedami juhs, mihi laffitaji,
gan tuhliht atminnefeet, ka pehrnā gaddā weena no
schahm masahm grahmatinahm stahsti ja no „nabbaga
Pridda,” kas zaur leeku dserfchanu negantā grehkā un
pohstā krittis, pehzak ar krukkeem pa pafauli effoht
wilzees, prett brandwihnu runnadams un ar fawu
nelaimes preefkchihmi zittus no dserfchanas atgrees-
dams. Lihds muhsu yussi winsch wehl naw atnah-
zis, tapehz gan arri buhfeet manniufchi, ka daschs
brandwihna draugs tohs stahstus isklausijees irr doh-
majis un fazzijis: Neeki! Deews sinn, woi tas arri-
ta irr notizzis, jeb woi tas wifs tik naw fasnudee-
rehts ween! kas ne kait no thalas Wahzjemmes
mums pafalkas teikt, kas warr tur noeet raudsicht,
woi irr teesa! — Us tahdu wallodu irr gan gudri-
neeki, kas tomehr naw un negribb buht tik gudri
apdohmaht, ka wissa pafaulē un arri muhsu starpā
nabbaga Priddim irr dauds brahku, kam newajjadsetu
wis pchz winna dsimtenes un kristamas grahma-
tas prassicht, bet labbaki winna notikkumus pee sīrds
nemtees un winna mahzibas klausicht. Jo lai arri
newarri pateikt un apgalwoht, kur un kas winsch
ihsti tahds irr bijis, tafchu to finnu, ka winna wahr-
deem irr leela taifniba, ka no brandwihna dserfcha-
nas nahf negants pohsts woi schahdā woi tahdā
wihsē. To atkal skaidri warrat redseht pee ta nab-

baga Prizza, par ko sche jums stahstischu un kam ne tik ween kristihts wahrds, bet arri dsihwoschana un nelaime us weenu pussi kriht ar Wahzsemtes Priddi. Bet lai kahds atkal nemett valr galivu itt ka tukschu pasalku lassidams, jau itt skaidri papreelksh falku, ka te neweens wahrds nebuhs isdohmahts ween, bet ka Deewam un dauds ustizzameem leezineekeem irr sinnams, ka wiss teesham ta irr notizzis, nekahda tahla pafaulē, bet muhsu Kursemimē un Deewam schehl manna pascha draudse. Sinnams, ko tas pasuddis jehrs ar sawu gannu sawa starpā irr runnajis, tas arri muhscham muhsu starpā ween paaliks, bet ko jau fenn pee mums wissi laudis no winna maldishanahm sinnaja, to winsch pats man irr weblejis rakstos likt, lair ir zitti fwefchineeki no winna nelaimes pehdahm warr fargatees un atgreestees.

Prizs, no Lihbeeschu tautas, Pises zeemā irr dsummis 19ta Mai 1814 un pee wazzakeem ween audsis, kas paschi bija faimneeki un winna seewi par palihgu paturreja, kad mahjas wezzajam brahlam atdewe. Grahmatu winsch bij eemahzijees lassicht, bet ka dauds pafaules-behni par Deewa waherdeem mas ko behdaja un neklaufigs palaideeks paalikke. Tik 19 gaddus wezs winsch seewu apnehme un ar scho pirmus gaddus gan labbi sadishwoja, nekahds gribns un dumpineeks zilweks nebuhdams; no winna laulibas tik diwi behni zehluschees dehls $13\frac{1}{2}$ gaddu un meita $8\frac{1}{2}$ gaddu wezza. Deews winnam labbu galwu dewis, ka winsch bij faprattigs un ismannigs pee wisseem rohkas-, semmes- un juhras-darbeem, bet winsch ar sawu gudru prahdu arridsan us daschu nedarbu un willibu isgahje, wisswairak kad winsch eefahze brandwihnu mihleht un dserfhanas ammatu usnemt, kas arri winna zeemā daschu labbu samaita. Ar zitteem kohpā, wisswairak fwieht-

deenâs frohgâ un kur ween pulsâ fagahje, arweenu
 bij brandwihnu dsehris, samehr pehz winna pahr-
 leeku bij issflahpis un ne pehdigu graffi netaupija,
 kad weenreis bij eesahzis plihteh un fahrtes speh-
 leht. Tä sinnams winna dsihwochana panike un
 ar nabbadsibu un baddu bij jakaujahs, jo ka warr
 pahrtikschana un Deewa svehtiba buht, kad pats
 sawus tweedrus apdseer, sawus tihklus pahrdohd, ka
 winsch bij darrijis, lat tik warretu brandwihnu dab-
 buht? Gan feewa brehze winnam wirfu, gan mah-
 zitaju luhdse palihgâ, bet ne feewas rahfchanas un
 assaras ne mahzitaja pamahzifchanas ne Deewa
 waerdî basnizâ winnu newarreja atgreest. Taggad irr
 4 gaddi, ka winna dehls pahtards mahzitaja preefschä
 skaitija to dseefmu: „Tew suhdsam, wissuvaldigs
 Deews, to negantigu wallu,” — ko mahte winnam
 bij eemahzijusi. (Kursemmes wezzâ dseefmu grab-
 mata ds. 362. Widsemmes jaunâ no 1846ta gadda
 ds. 410.). Kad mahzitais wisseem mahjas laudim
 un itt ihpaschi Prizzam likke pee firds wissus tohs
 stuprus wahrdus, ar ko schi dseesma dserfchanas grehku
 aprahj, bet winsch dsehrejs bijis dsehrejs palikke.
 Aispehrenâ tufschä pawassharâ, kad jau bij dahrga
 maise, winsch ar zittu tahdu beedri nahze pee mah-
 zitaja schehlotes, ka pascheem effoht darbôs jaeet un
 ka feewahm un behrneem mahjas bes maises kum-
 mosâ baddu jamirst, lai jelle teem palihdsoht ar
 kahdu rubbuli. Mahzitais jau winnus pasibdams,
 suhtija sawu kutscheeri sudmallas satram pusspohdu
 miltu noplkt, bet schee tam jau pa zellu cedami
 brandwihnu bij dahwajuschi, lai labbaki teem to nauđu
 dohdoht rohkâ un stundu pehz tam muischas usraugs
 winnus bij atraddis frohgâ pee stohpa brandwihna,
 par ko tee tohs miltus bij kihlam nodewuschi. Kad
 winnus atkal atwedde pee mahzitaja un schis ka
 ween sinnadams winnu grehku aprahje un Prizzam

azzis teize: ja tu dserfhanu neatstahsi, ta teesham
 buhws taws pohtis. Bet nabbags us pohtu dshwoja
 un wissas mahzibas un luhgschanas webjā laide, ta-
 patt ka muischas pahrmahzifhanas, ko winsch da-
 schureis irr dabbujis par deenu nowasafhanu, jeb
 par leelu mutti un schahdu tahdu krahpfchanu un
 aistifchanu, ar ko winsch bij apkernajees, wisswairak
 lai tik warretu pee brandwihna peetilt. Tomehr par
 leelakeem sagla darbeem winsch pee teefas naw strah-
 pehts un winsch arri nebij tahds dsehrejs, kas if-
 deenas frohgā stahw ka saldats us wakti, un us zittu
 lauschu glahsehm friht ka muicha us meddu, neds
 arri tahds, kas dseer, kamehr gull un wemj bes jeh-
 gas. Ta winsch,zik esmu warrejis faklausnaht, tik
 weenu weenigu reisi effoht redsehts, neds arri dseh-
 rumā dauds us dumpi un kaufchanohs isgahjis, bet
 daschureis neddelahm un weenreis puftsgaddu bes brand-
 wihna stahwejis un gohdigi un stipri strahdajis un
 kad nebijsa pascham ko tehreht, arridsan pa sveht-
 deenahm un svehtkeem mahjās ween gullejis, jeb-
 schu zitti tahdi brahki, kam lai Deews to grehku
 peedohd, gan wedduschees lihds frohgā. Bet tad
 basnizā arr winsch dauds naw gahjis, un kad seewa
 aizinajuji lihds nahkt, tai daschureis atbildejis: re-
 dsehs, wei juhs ikfwehtdeenās basnizā eedami buh-
 feet svehtaki ne ka es mahjās palikdams. Redset,
 lassitaji, tizzibas un deewabihjafhanas winnam ne-
 bijsa, tapehz kad brandwihna kahriba atkal usgahje
 un kahds naudas wehrdinsch bij kabbata, tad winsch
 nemas newaldijahs un nemittejahs pliheht, kamehr
 wiss bij pagallam. Ta weenreis ar gruhtu puhlim
 bij notehsis un pat juhru nodsinis Wentē tahdns
 klutschus, ko Englenderi leek appalch ugguns-rattu
 dselses-pehdahn un par wissu sawu ilgu darbu kah-
 dus ḥ rubbulus dabbujis winsch ar zitteem schenka
 brahleem dserdams un trumpedams zaur deenahm un

naaktim jau wairak ka 4 rubbulus bij isplindvereis. Tad kahds radda-wihrs wianam to pehdigu 75 ka-peiku gabbalu atnehmis fohtidams preefch feewas un behrneem jelle kahdu miltu un fahls pohdu no tehwa pelneem isglahbt, bet schis leelu dumpt zehlis un pateesti gahjis gohdigu draugu suhdscht, itt ka tas winnu buhtu apsadsis. Ak faut winsch labbaki Deewam buhtu suhdsjeis. Kawu plhieschanas grehku, kas winnu fenn bij nolaupijis un pehdigi arridsan par to pohtsa walgu palikke, zaur ko winsch us wissu muhschu irr sawaldsinajees! Jo launais gars, kam winsch kalpoja, Prizzam, kas alwas knohpus mahzeja leet, bij eschahvis prahta, swetschu mehnesi 1847 diwi leekus 20 kapeiku gabbalus no alwas noleet. Laudis fakka, ka winsch to eshoht darrijis pascha spredvika laikä, un kad tee gattawi bijuschi, us behrneem fazzisis: nu atkal kahds stohps buhs rohka. Ja winsch arri tohs wahedus nebuhtu isteizis, tatschu winna darbi rahda, ka tahdas dohmas gan irr bijuschas. Nesinnu woi tanni pascha woi zitta swchtdeena par weenu no scheem leekeem nau-das gabbaleem gribbesja brandwihnu pirk, bet krohdsineeks, to tuhliht pasihdams par fliktu naudu, win-nam to bij atdewis un stipri peekohdinajis, lai nefsoht atpalkal tam zilwelkam, no ka winsch teizahs to dabbujis, jo ar tahdu naudu warroht nesaimè tapt. Bet ka jau fenn brandwihna wellu wairak klausija ne ka wissu labbu padohmu, ta winsch ohtra swchtdeena atkal ar kawu naudu bij krohgä un 20 kapeikus eedewe ohtram un schis tresham, kas par to gabje brandwihnu nonemt. Bet nu Prizza schehla-stibas laiks bij pagallam un ne stohps brandwihna bet stohps assaru bij rohka. Jo winna nodewe teefahm, un jebeschu gan gribbesja leegtees, tatschu winsch fawä wallodä ta sawaldsinajahs, ka augstas teefas 20ta Juhni deena 1847 winnam leekas naudas tai-

sitaja wainu un sohdu nospreede. Gan winna mul-kibas dehl tik tas masakais sohda mehrs bij uslikts, ko leisera likumi par tahdu noseegumu spreesch, bet ir schis spreedums skanneja ta: „Ra Prizzu tai weeta, fur winsch to blyhdibu darrjis, laudim redsoht buhs strahpeht ar 50 pahtagas fitteneem no bendes rohkahm un winna peeri un waigus affahm d'selshem apsihmeht, tad us 8 gaddeem winnu nodoht pee gruh-teem zeetuma darbeem un pehz scheem 8 gaddeem winnu nodsiht Siberija us wissu muhshu.“

Kas ween to dsirdeja, smaggi nopushtahs un augsteem ka semmeem par to nelaimigu schehl bija, bet neweens to sohdu winnam newarreja nonemt, ko winsch pats ar faweeem grehkeem bij uskrahwees. Juhli-mehnesi no Kuldigas winsch atkal Wentespils zeetuma bij pahreests un jebchu tik leeläs behdäas eekrittis no azzim labbaki isskattijahs ne ka zittreis, kad ar bgdu un dserfhanu bij nogahjis. Muhsu azzim redsoht winna firds arr no ta breefmiga sohda nebij pahrleku salausta, jebchu winsch nu gan preefsch mahzitaja brehze: kaut es jelle juhsu wahrdus fenn buhtu klaujisis! Wisswairak winsch schehlojahs pehz feewas un behrneem un ihpaschi pehz fawas meitinas, ko winsch arween bij mihlojis un taggad ne deenu ne nakti newarreja aismirst. Arri us Deewa wahrdeem zeetums winna fiedi bij atgressis, jo Kuldiga winsch bihbelè lassijis un Wentespilli winsch tuhliht luhsahs wezzu dseefmu-grahmatu, ar ko fawas deenas waddiht un fawu nab-hagu dwehfeli us faweeem gruhteem zelleem fataisjht. Un Deewa schehlastiba winnam ihsti us to ilgu wallu nowehleja, jo kad wassara bende no Jelgawas jan abbrauze winnu nostrahpeht, tad Prizs tannis paschäas deenas tik slims bij palizzis, ka teefas-fungi bendi

atkal nosuhtija prohsam. Va diwi lahgam winsch ittin
 zelti gulleja un dauds zilweku prahs domaja: kaut
 Deewa winau atremtu preelsch tafs breef migas strah-
 pes. Bet Deewa dohmas bij augstakas par muhsu
 dohmahm un ar to laizigu sohdibu gan gribbeja at-
 greest wiina dwehfeli no pafuschanas us dschwibas
 zelleem. Jeetumneeks palikke wessels un pats usdewe
 teefahm, ka winsch sawu strahpi warroht nest, bet
 kamehr nu bendi sagaidija, wehl diwi mehnefchi aif-
 gabje, ko winsch weens pats ar sawu dseefmu-grah-
 matu ween pawaddija. Pascha Mahrtina-deenâ bende
 atbrauze un teefas-lungi us 14tu Novembera deenu
 to nosrahpeschanu nolikke. Kad saldati Prizzu ar
 kehdehm faslehgutu nowedde us wiina zeemu, tad
 winsch ar mahzitaju fatikke un luhdsahs tai deenâ
 preelsch tafs strahpes svehtu wakkarehdeenn dabbuht.
 Mahzitais tur nobrauzis atradde dauds sanahkufchu
 lauschu, kas lihds ar Prizzi luhdse, lat basnizâ win-
 nam to svehtu meelastu dohdoht. Kad mahzitais
 wehl ar winau weenu bij farunnajees, tad papreelsch
 winnu eewedde pee wezza tehwa, kas mahjâs flims
 gulleja un tam dehls wehl gribbeja noluhgt wissas
 behdas, ko ir tam bija darrjis. Basnizas preel-
 schâ winnam kehdes nonehme un pehz atkal peelikke
 un ak! zik nejauki tas skanneja zaur Deewa
 nammu, kur tahds trohfsnis wehl nebij dsirdehts.
 Ar kahdahm sirdssahpehm un mohkahm tas nabbags
 grehzineeks preelsch altara zellds gulleja, ar kahdahm
 ne-isteizahm nopuhfchanahm winsch grehku-peedo-
 fchanu un Deewa schehlastibu isluhdsahs un zik tafs
 assaras, kas no schi zeeta zilwela azzim ritteja,
 Deewa preelschâ svehre, — to tas Kungs ween
 labbaki sinn, kas sirdis un ihltis pahrmanna.
 Preelsch grehku-suhdseschanas winnam pee sirds,
 likke ta Pestitaja wahrdus Zahra ew. 6, 37: Kas
 pee mannim mahk, to es ne-ismettishu

ahrā un pebz swehta wakkarehdeena to dseemas
 pantian № 94, p. 8. (no Kursemmes grah-
 matas) Paldeews no wisseem prahteem u. t.
 j. pr. Kaut Deewa Gars tai stundā pee winna
 dwehfeles ar sawu brihnischkigu spehku buhtu strahda-
 jis, kaut wiischy mums wisseem buhtu swehtijis Jesus
 wahrdus Luhk. 13, 1—9., par ko beidsoht us zitteem
 runnaju! Kahds spehks un kahda swehtiba Deewa
 wahrdeem eelch fewis irr, to gan drihs azsim red-
 soht esam mannijsfchi pee teem pahtareem, ko mah-
 jas un zeema laudis ar to nelaimigu launadarritaju
 wakkards un rihtds turreja. Tur winna ihsti mihlstu
 redseja un tur arri akmins warreja mihlsts palikt,
 kur winna noskumshana, winna suhdishanahs par
 feewu un behrneem wissa spehka parahdijahs. Winsch
 labprah tohs buhtu lihds nehmis un feewa arri bij
 gahjeja, bet us winnas lubgschanu no augstas waldi-
 shanas bij atbildehts, ka pa teem 8 gaddeem, kamehr
 Prizzam pee zeeteem darbeem jastaw, tas ne-effoht
 brihw. Tadehk bes wissahm mohkahn un gruhtri-
 bahm, kas pascham stabweja preefschā, wifswairak
 tahs behdas winna sirdi lause, ka tik us wissu muh-
 schu no saweem mihleem nebuhschoht jafchirrahls.
 Daudsreif winsch brehze: to ween es ne-isturreschu,
 tad man trakkam japaleek! Weenumehr winsch galwa
 grohsija, ka wianus atkal warretu pee fewis dab-
 buht, ar gauschu schehlumu winsch no puhtahs: par
 teem grehkeem ween, ko prett feewu un behrneem
 efmu pelnijis, gan Deewu newarreschu peeluhgt!
 Ar tahdahm dohmahm sirdi winsch arridsan pee pas-
 tareem fewim klahrt ween wianus turreja. Ak kaut
 juhs, miqli lassitaji, wissi pee teem pahtareem buhtu
 warrejuschi buht! Kaut es ka mahlders jums to
 behdu-lauschu bildi warretu preefsch azsim likt!
 Tehws faslehgts pee kahjas un rohkas fehch galda
 galla, mahte weenā pussē brehz blakkam, dehls oħra

pusses stahw nolaidees un meitiam wisch pahr tahm
 lehdehm pahri zeldanis sawā klehypi sehdina un ar to
 faslehgut rohku winnat leek pulki (irbuli) us wahr-
 deem, lai libds lassa nelaimiga tehwa mihtakas dsee-
 fmas. Jo dseefmas, ko pee pahtareem liske dseedah,
 pats ween bij faraudsjis un neweens arri jo verrigas
 nebuhtu warrejis usmeklebt. Usschfirreeret lubdsami
 wissas tahs dseefmas, ko jums aisschmieschu un lassait
 tahs, labbi apdohmadami us tahm behdahm, kas
 preefsch muhsu azzim bija, tad ir juhs gan sapratti-
 feet, ka mums tur tee wahrdi daudskahrt ta pee
 sirds gahje, itt ka winni us to reisi ihpaschi no
 Deewa Garra buhtu dohti. Wakkara preefsch tahs
 strahpes wisch luhdse dseedah no wezzas Kursem-
 mes grahmatas ds. 253 (Widsemmes jauna 297)
 un paschas sohda deenas rihta preefsch pahtareem
 ds. 631 un pehz ds. 67, p. 3—6. (Wids. gr. 414
 un 61, p. 3—6). Daudfreis dseedoht wisch us
 feewu ween azzis mette un kad tee wahrdi ihsti us
 winneem kritte un ta waimanadama pahmettahs
 pee winna kruhtim, tad wisch tai assaras noslau-
 zijsa un raudsija winnas behdas meerinah. Bet kad
 bij pazechles pahtarus skaitih, tad daschureis wisch
 pats, itt ka wissai smagga nastu buhtu zellus falee-
 kusi faschlukdams atritte us benki un assaru straume
 no waigeem tezzeja. Zit wezzas dseefmas un
 eerasti pahtari, ko daudfreis Deewam schehl ar muttes
 plahpaschanu bes apdohma isskaita, tai brihdi parah-
 dijahs sawahdi, zit no teem kars wahrdinsch bij
 swarrigs un spehzigs, sirdis gan salouft gan eepree-
 zinaht un mums ka ar rohku lisk apfert, ka Deewa
 schehlastiba ween irr muhsu patwehrums muhschigi
 un ka wiina wahrdi, lai gan preefsch tuhltoscheem
 un simteem gaddeem rakstti, nabbageem grebzinee-
 keem libds pasaules gallam buhs faldi un frehtigi;
 — to newarr zittam isteikt, kas to naw pats sawā

sirdi sasuttis, bet to warreja no kauschu azzim red-
 seht, ka tahda sirdi gan wehl ne muhscham nebij
 pahtarus turrejuschi. Jo ne mihsli laudis ween,
 bet stiþri zeeti mihi, kas juhra wissadas breefmas
 eeradduschi un warr buht us sawu paschu nahwi da-
 schureis faufahm azzim pasfattijuschees, tur pee zitta
 behdahm raudaja ka behrni, wisswairak kad tas no-
 schehlojams tehws pehz pahtareem pats fareem beh-
 neem labbas mahzibas pee sirds likke un „ar
 Deewu“ dewe, itt ka pee nahwes strahpes eedams.
 Abbus pee rohkas nehmis, meitinaï winsch fazzija, lai
 klauscht mahti un wisseem leeleeem zilwekeem zellu
 gresschoht, dehlam papreelch peekohdinaja, lai
 masai mahfai nedarroht pahri, tad lai mahtei pa-
 klausigs palihgs eshoht un lai no Deewa pusses far-
 gajoters no wiltibas un blehdibas un ihpaschi no
 brandwihna dsershanas, jaur ko tehwam eshoht kehdes
 rohkas un tas breefmigs zelsch appaelsch kabjahm.
 — Us to nu bij jaet! Sawu muhschu to ne-aïs-
 mirischu, ka frohga preelchä atwests winsch stah-
 weja geetumneeka drehbes, tschetru saldatu widdu un
 winnaam klast ta masa meita, kam winsch gan bij
 lizzis pee mahtes palikt, bet kas patti pee winna
 ween turrejahs lihds paschu to mohku galdu un tur
 wehl brehldama apkahet tezeja ka fehrs, kam mahte
 irr panemta. Bij tumfha ruddens deena, juhra
 piki ruhze un stiþrs wehjsch nejauki kauze, kad ar to
 dseefmu Te w fu hdsam wissuw al digs Deews,
 p. 1—4, ko mahzitais bij usdewis, staigajahm us to
 sohda weetu, kur bende ar sawu kalpu un fareem
 erohtscheem jau gaidija us tahda leela mella galda,
 kam weenä pussè augstè stabs bij erraks. Pehz
 heigtas dseedafhanas teefas-fungs papreelch islassija
 to strahpes spreediumu un tad mahzitajam bij ja-
 runna. Ko winsch mahjas bij farakstijis, wehl ne-
 finnadams, woi Prizs papreelch nahlfchoht pee hikts,

to wissu tur pafchā behdu karstumā tā newarreja
 isteikt un fo tas Gars fasilluschai firdi tobrihd ee-
 dewe runnaht, to ar quksiu fpalwu atkal wairs tā us
 wahrdu newarr salist kohpā, tapehz nemmeet par labbu,
 kad gan no rafsteem gan no galwas jums leeku preek-
 schā, ka tee wahrdi flanneja gan drihs schahdā wihsē:
 „Mehs schodeen, mihi draugi, dsirdam un
 redsam, fo muhsu tehwī naw redsejufchi un fo scheh-
 ligais Deews lai ne muhscham wairs nedohd muhsu
 austim dsirdeht neds muhsu azzim redseht. Jo mehs
 effam dsirdejufchi breefmigu strahpes spreediumu par
 weenu no muhsu brahleem, mehs winnu redsam tāi
 weeta, kur bendes winnu staipihis, winnu meefu ar
 pahtagahm schautihs un winna waigu ar dselschbm
 schmehs. Ak kam to redsoht firds nepahrtruhkst un
 assaras nenobirst! — Bet tapehz tad libds ar lai-
 zigas teefas-lungeem un fullaineem arridsan mahzi-
 tais tē irr uskahpis? Tapehz ka leisera liffumi pa-
 wehle, ka pee tahdas strahpefchanas mahzitajam ar
 Deewa wahrdeem buhs papreeksch gan norah tā gan
 eepreezinah, lai tur newaid tik ta pafaules no-
 skumfchana ween, kas padarra to nahwi, bet lai ar
 Deewa Garra palihgu ir tam nabbagam laundarri-
 tajam pafcham, ir wisseem, kas winna fohdibu reds,
 firdis rohdahs ta deewischliga noskumfchana, kas pa-
 darra atgreeschanu no grehkeem us fwehtishanu, kas
 neweenam schehl naw. Tapehz lai tas Kungs jums
 firdis leek, fo wisch zaur to apustuli fauzis, un
 schodeen ar tik breefmigu preekschischi jums preeksch
 azzim stahdijis: Ne peewilleetees, Deews ne-
 haujahs apfmeetees. Jo ja tas zilweks fo
 labbu sehj, to pafchu tas arridsan plaus.
 Ja kas us fauw pafchu meefu sehj, tas no
 tahs meefas to famaitashanu plaus, bet
 kas us to garru sehj, tas no ta garraplaus
 to muhschigu dsihwofchanu. Gal. 6, 7, 8. Schee

lai irr ta Kunga norahfchanas un eepreezinafchanas wahedi, kas muhs us deewifchfigu nofkumfchanu mohdina. Jo fchis nelaimigais, kas taggad to famaitafchanu plauj, us fawu meefu irr fehjis un pehz tahs dshwodams newarreja Deewam patikt. Jo meefas prahts irr renaidiba prett Deewu un neweens newarr divi kungeem kalpoht. Af, to winsch netizzeja, ko tas Kungs Kristus fazzijis un tapehz stai-gaja, fa dauds staiga, no kureem es jums dauds fahrt efmu fazzijis, bet taggad es fakku arridsan raudadam, ka tee irr eenaideeki ta frusta Kristus, kurru gals irr ta pasufchana, kurru Deews irr tas wehders un kurru gohds stahw winnu kauna, kurru prahts us pafaule's leetahm nefsahs. (Vihl. 3, 18. 19.) Tahds winsch Deewam schehl bijis azzim redsoht, jo pee teem meefas darbeem (Gal. 5, 19—21.) arridsan rihfchana un plihfchana peederr, ar ko wehderu par fawu Deewu zell, un fchis grehks, fa Deews un zilweki sinn, wisswairat winna famaitafchana irr bijis. Waldischana no Deewa eezelta to sohbinu wilti uneness, jo ta irr Deewa fullaine, weena atreebeja tam laundarritajam par sohdibu. Bet ta schetik to weenu peedsichtu noseegumu teesa, ko keisers nefohditu newarr pamest, lai gan muhsu mulka prahtam masa waina rahdahs, divi maudas gabbalinus taischt, jo kad ikweens drihkstetu pats leeku nandu kalt, tad pafaule wissa mantas drohfschiba sustu un wissa laiziga buhfchana drihs zaure wiltinekeem fajultu Turprettim Deews, lai gan ilgi schehligs un lehnprahtgis buhdams, to laundarritaju, kas wiina laipnibu nizzina, pehzgallä par wisseem grehkeem foehda, jo winsch nelaijahs apfmeetees un winnu tu, nabbags, ar fawu netizzibu un zeetsfirdibu un ar fawu nelaimes dserfchanu essi apfmebjis. Af! zit

gruhti irr norahrt, ko Deews jau tik warren irr no-
 rahjis, bet kaut es klussu zeestu, tas Kungs, kur ween
 tu azzis metti, no wissahm pussehm tawus grehkus
 tewim atgahdina. Nedf schè basniza, kur tu tik daudf-
 reis. Deewa wahrdus dsirdejis, bet winnus nizzinajis;
 tur krohgs, kur tu zik reis Deewa wahrdus un sawu
 dwehselfi brandwihna noslibzinajis un wella peh-
 diga slafda eekrittis; te muggura zeems, kur tu droh-
 schi grehkos dsihwojis, kur tu feewai, ko tu nu ap-
 raudi, daschu assaru ifwilzis, kur dehls, kas nu bes-
 tehwa paliks, preektch tewim flaitija: „Tew suhdsam
 wissuwaldigs Deews;“ schè tawa preefschà taws
 mahzitais, kas tew luhdse to pee siids nemt, kas
 sawu halsi preefsch tewim now taupijis, bet zik reis
 tew teefcham azzis fazzijis un ausis brehzis, ka dser-
 schana buhs un buhs taws pohstis. To taggad ne-
 gribbu pahrmest, bet tik ar tewi schelotees: ak kaut
 tu jelle buhtu klausijis pee laika, tad mums scho-
 deen nebuhtu bijis jadseed: Tew suhdsam wissu-
 waldigs Deews, tad man schodeen ar offarahm
 us tewim nebuhtu jarunna! Kaut tu buhtu klausijis
 un sawu grehku atstahjis, tad dserschana tew nebuhtu
 par plifku, nabbagu un noteefajamu blehdi darrihusi,
 tad dserschana tew nebuhtu taggad bendes rohkas un
 us muhschu zeetumà nodewust. Bet nu noteek, ko
 tas Kungs fazzijis Jerem. 2, 19.: Tawa bleh-
 diba tewi pahrmahzih un tawas atkahp-
 schanas tewi pahrfohdih, tapeh z atsihsii
 un rangi, ka tas launs un ruhks irr, kaut
 tu to Kungu tawu Deewu atstahji, sa kka
 tas Kungs Kungs Zebaot. Ak! — zik ta grehku-
 sohdiba launa un ruhka irr, to gan manniß scho-
 deen un muhscham, kamehr dsihws buhfi to famal-
 taschanu bauditamis, ko tu effi sebjis. Tapeh, kaut
 tu nabbags wehl schinni sawa laika apdohmatu, kas
 pee tawa meera, pee tawas dwehfeles pestifchanas

irr waijadsgs! Jo arridsan eepreezinaschanu tew
 gohds Deewam warru fluddinah, ka wakar pee Je-
 sus altara ta schodeen tawa mohku-weeta. Jo kad
 tu ar to pasudduschu dehlu sawa nelaimiba atmoh-
 dees un no firds fazzijis; es taifischohs eet pee sawa
 tehwa un gribbu us winnu fazziht: ak tehws, es
 esmu grehkojis preit debbesim un preit tewim un
 ne-esmu wairs tik zeenigs, ka manni buhs fault par
 tawu dehlu! — tad winch sawu firdi naw apzeeti-
 nais, bet ar sawu schehlastibu tew prettim nahzis,
 tew peedohschau fohliht un dahrgu meelastu fatai-
 ht un Jesus labbad tew atkal par sawu behrnu us-
 nemt. Tapatt winch schodeen fauz: Es esmu
 schehligs, fakka tas Kungs, es negribbu
 muhschigi dusmotees; atsibsti tikkai tawu
 noseegumu, fo tu preit to Kungu tawu Dee-
 wu effi noseedes (Jer. 3, 12, 13.). Tadehl
 kad ta Kunga spehks jaunu garru tawa firdi raddi-
 jis, tad febj nu us to garru, ka winna wahrdi mahza
 un lai taggad un muhscham tawa sefbla irr: firsngs
 schehlums par taweem grehkeem un stipra tizziba us
 Kristus schehlastibu. Luhdsams neschehlojes par to
 fohdu ween, kas tew usgahjis, bet par to besdeewibu,
 ar lo tu Deewa dusmibu pelnijees, un pasem-
 modamees appaksch winna warrenas rohkas atsibsti,
 ka ar scho assu riiksti un smaggus sohbinu winch tawu
 zeetu firdi, kas ar labbu neklausija, irr gribbejis fa-
 laust un fatreelt, lai tu fauzi: Tas Kungs mannu
 noseegumu atraddis, jo manni noseegumu
 eet pahri pahr mannu galwu, ittin ka
 gruhta nasta irr tee gruhti pahr mannim
 tappusch. (Dahw. ds. 38, 5.) Nu tad luhds
 Deewu un brehz ar to besdeewigu kehninn Manassu:
 Es esmu grehkojis: mannu grehku irr wai-
 rak ne ka smiltis juhrmalla un esmu loh-
 zihts eelsch gruhtahm dsesse-faitehm un

man duffefchanas newaid, tapebz ka es
 tewi apkaitinajis un leelu launumu tawā
 preekfchā darrijis un tahdas dauds ap greh-
 zibas dewis. Tapebz lohku es nu sawus
 firds zeklus un luhdsohs schehlastibas note-
 wis, ak Rungs! — Ak Rungs! es esmu greh-
 kojis un atsibstu sawu noseegumu. Es luh-
 dsohs un sawuz: Peedohd man, ak Rungs!
 peedohd man to, neleez manni manns greh-
 kōs pasust nedz to sohdibu muhschigi us
 man palikt. Bet tu gribbetu man nezeeni-
 gam palihdscht pebz tawas leelas firds-
 schehlastibas; tad gribbu es sawu muhschu-
 tewi flaweht, jo te wi flawe wifs debbeffs-
 spehks un tu effi flawe jams muhschigi. Pa-
 teesi, ja ta no wissas firds tu luhsdi ar deewischfigu
 nofkumfchanu, ja tas sohds tewi usmohdina un tas
 zeetums tewi atgreesch pee to Rungu, ka Manassu;
 tad tu arri wehl atsibsi, ka ta irr leela labba-
 darrifchanas sihme, ka tee besdeewigine-
 tohp ilgi sawā walkā laisti, bet tahs strah-
 pes par winneem drihs nahf (2. Makkab. gr.
 6, 13.); tad tu arr wehl Deewu flawesi muhschigi
 ir par schahm sawahm mohkahn. Jo winsch arridsan
 tewis labbad sawu pafchu Dehlu nodewis meleht un
 svehtu darriht to, kas pasuddis, un schis taws Pe-
 stitajs tew sohlijis: kas pee man nim nahf, to
 es ne-ismettishu ahrā, winsch ar sawu svehtu
 meelastu sawu schehlastibu tew apstiprinajis un ja
 tu ar ihsti sagraustu firdi un neschaubigu tizzibu us
 Jesu ween palaujees, tad winsch tewi eepreezinahs
 un pawaddihs wissas tawas behdas un breefmās.
 Tapebz nebihstees, tizzi tikkai: Jesus irr un stahn
 man klah! Redsi, tawā behdu-laika wissi pasaules-
 drangi un wezzi grehku-beedri tew aistahjufchi, tas
 Rungs ar sawu wahdu tew naw aistahjis, bet scho-

brihd wehl tew eepreezina un nemuhscham tewi ne-
 atstahs. Kad tewi mohzihb, fauz us winnu, kas pee
 krusta = stabbamohzihbts un wiffu grehku lab-
 bad ganikà tahrpinsch gauschi lohzihts; kad
 tumfchà zeetumà par taweeem grehkeem patti firðs
 fahk tewi raht, apsuhdseht un apkawnah, —
 kad taħla Siberijà neweenu dīshwu dwehfeli nesinni,
 kam par tawahm behdahm eeschehlojabs un beh-
 digi tu issauzees: kas warr man eepreezinah? —
 Ak tad atmynn preezigi: Jesus irr un stahw man
 flah, jo wiash irr sohlijis: Es esmu pee jums
 ikdeenas libds pasaules gallam. Jeb ja Deewa irr
 spreedit, ka tew nebuhs fcho sohdu pahrzeest, bet
 drihs dīshwibu islaist, ak tad luhds, kà tas tizzigs
 kaundarritais: Kungs, peeminni mannis, kad
 tu sawa walstibà nahksi! un brehzi: es gan
 dabbuju, ko ar saweem launeem darbeem
 esmu pelnijis, bet tu arridsan par manni nab-
 bagu grehzineeku nomirris un nahwei spēhku un ellei
 uswarrefhanu par mannim panehmis. Tapehz kad
 gars no mannim schlierahs, tad neschlierrees
 no man, kad nahwe nomahkt dīfirrah, tad
 dohd man atspirgschan', kad usees wianas
 spāiles man sirdi faspaidiht, tad, Kungs!
 zaur tawas bailes lai mannas bailes friht!
 — Ak kaut ta tizzigi tu suhgtu un pee Jesus atgree-
 stohs dīshwodams un mirdams, tad wehl taggad us
 to garru sehdams tu plautu to muhschigu dīshwo-
 hanu, tad Kristus tewi ne-atmestu, bet meesas
 mohkas tewi westu pee dwehfeles glahbschanas un
 laiziga nahwe pee muhschigas dīshwibas!

Bet, draugi, tas wahrods: nepee wilseetees,
 Deewa nekaujahs apfmeetees! fheit us wif-
 feem irr faukt, kam ween ausis irr dīfirdeht. Jo kad
 Jesum zitti pafluddinaja no teem Galilee-
 reem, kurru affinis Pilatus bija sajauzis

ar winnu uppureem, tad Jesus usteem faz-
 zija: woi juhs schkeetat, ka schee Galileëri
 pahr wisseem Galileëreem irr bijuschi greh-
 zineekli, tapebz ka tee to zeetufchi? Es jums
 falku: ne, bet ja juhs ne-atgreesifeetees no
 grehkeem, tad arri juhs wissi tappatt tapfeet
 nomaitati. (Luhk. 13, 1. 2.) — Nebrihnijetees
 wis par scho wahrdi, bet nemmeetees to pee sirds; ne-
 sakkait wis: mehs ne-esham leeku naudu lehjufchi, bet
 apdohmajeet, zaue ko winsch to irr darrjis! Af, juhs
 tik labbi, ka es, finnat atbildeht; zaue brandwihna kah-
 ribu, zaue ko winsch schai pohesta irr eefkrehjis! Bet
 zik reis juhs pehz brandwihna frehjufchi, zik reis juhs
 to fewim eelhjufchi, ka winsch juhsu sirdis apgruhti-
 nojis, juhsu mebles, juhsu kahjas un rohkas faistojis,
 ka zaue brandwihna dserfchanu juhs behrnus apgrehzi-
 nujufchi un fewas fakahwusch, sawus fweedrus aprih-
 jufchi un tuwaku assinis islehjufchi? Schis irr grehko-
 jis, keisera naudas sihmi un wirsakstu nizzinadams,
 bet zik reis juhs grehkojufchi, sawu Deewa gihmi ar
 dserfchanu samaitadami, sawa Deewa rafstus un bauf-
 lus nizzinadami? Schis ar diweem leekas naudas gab-
 baleem gribbejis frohdsineeku apsagt, bet zik reis juhs
 Deewu un few paschus apfagguschi winna dahwanas
 grehkam istehredami few par pohtiu un wellam par
 preeku? Un woi tad tik ween grehku pafaulé, ka
 brandwihna dserfchanu? woi ir bes tahs muhs wissus
 nespesch Jesus affaras, ar ko winsch fangis: zik reis
 juhs esmu gribbejis faktah, ka wista sawus
 zablisches faktahj appakfch fphene em — bet
 juhs negribbejat! Apdohmasim tik, woi schis
 weens pasuddis ween nefuhds prett daudseem? prett
 wisseem, kas jaunäss deenäss winnu nemahzija brand-
 wihnu nihdeht un kas pehz winnu mahzija to miheht?
 prett-teem, kas ar sawu dserfchanu winnu libds pa-
 wedde un par winnu grehku tik smehjohs ween? woi

winna mohkas nefuhds Deewam par teem, kas par
 welti winnu zernaja un ta ifreis elji winna kahribas-
 ugguai eelehje un par teem, kas ar sawu brandwihnu
 winna sweedrus noperke un winna affinis bendehm
 pahrdene? Woi winna affinis nebrehks prett wif-
 feem, kas winnu nepamahzijs un neraudstja winnu at-
 greestzik sinnadami un spehdami? Jo rakstibis stahw:
 Ja tu nerunna peemahzidams to besdeewign
 no winna nikna zella, tad tas besdeewi-
 gais nomirs eekch sawa nosc gumia, bet
 winna affini es praffichu no tawahm roh-
 kahm. (Ezek. 33, 8.) Ak, draugi! Deews ween
 sinn, woi winsch schi nelaimiga affinis neprassihks tik
 no mannim, jeb no kahdeem juhsu pulska, tapehz lai
 mehs wissi sawus grehkus atminnam un tad apdohma-
 jam, ka Deews gribbedams dusmibu parahdiht un
 sawu spehku sinnamu darriht ar leelu lehnprahitbu irr
 panessis tohs dusmibas-traukus us pañuschanu gatta-
 wus (Neem. 9, 22.), bet ka winsch schodeen us mums
 fauz: Woi tu nizzini to baggatibun winna
 laipuibas un pazeechanas un lehnprahiti-
 bas, nesinna dams, ka Deewa laipnibatewi
 wadda us atgreeschanu no grehkeem? Bet
 tu pehz sawas zeetas un ne-atgreesas firds
 pañcham sakrahjees par mantu to dusmibu
 us to deenu tahs dusmas un parahdischanas
 tahs taifnas Deewa sohdibas, kas iktatram
 atmaka pehz winna darbeam. (Neem. 2, 4 - 6.)
 Ja nu schis tik gruhtu sohdu dabbu, kas keisera likkumu
 pahrikahpis, ja tam, kas Mohsus bañlibu niz-
 zina, besapschehlochanas zaur diwi jeb trim
 leezineekeem jamirst, — zik gruhtaku soh-
 dibu, schleetat juhs, tas buhs pelnijis, kas
 to Deewa Dehlu ar kahjahm minn un to der-
 ribas-affini par neschlihsu turr, zaure ko
 winsch svehtihs tappiss? Un kas to Garru

tahs schehlastibas irr neewajis? Jo mehs
 pasihstam to, kas irr fazzijis: man peederr
 ta atreebfhana. Es atmalkafchū, fakka tas
 Kungs. Un atkal: tas Kungs fohdihs fa-
 wus laudis. Breefmiga leeta irr eekrist ta-
 dsihwa Deewa rohkās. (Ebr. 10, 28—31.) Ta-
 pehz kam ausis dserdeht, tas lai dsied to wahrdū:
 dsenneetees us to, ka juhs to hpat fwehti ar
 bihjafchanu un drebbeffchanu. (Wihl. 2, 12).
 Un ja tew ausis beesas preeksh Deewa wahreem, tad
 lai ta nabbaga laundarritaja waimanas tew ausis
 breebz: fargaites, ka juhsu sirdis neklust
 apgruhtinatas ar leeku ehfchanu un peedser-
 chanu, lai winna fitteeni tew sirdi esitt, ka grehki
 irr to lauschu famaitafhana, un kas wellam pa-
 dohdahs, tam wella alga, lai winna sihmes waigā tew
 azzim redsoht rahda: ka Deews nelanjahs ap-
 meeetees, — kas us sawu meefu sebj, tas no-
 tahs meefas to famaitafchanu plaus. Un kad
 ta kahriha tew atkal useet, ka tu gribbi krohgā eet us
 plihtefchanu, ak lai schis mohku-stabs tew preeksh azzim
 stahw un tewi atgreesch; kad tu gribbi glahsi us leeku
 dserfchanu pee muttes zelt, lai tew sirdi atskann, ka
 kehdes pee dsehreja rohkahm tik breefmigi schindeja,
 kad tu arr dseedaji: Tew fuhsam, wissu wal-
 digs Deews! Juhs dsehreji wisswatrak, fitteet pee
 sawahm fruhim un redseet, ka ic jums jau tas zir-
 wis pee saknes irr peelikts. Zit reis juhs manus
 wahrdus pahr galwu laiduschi un no basnizas isgah-
 juschi, atkal peedsehrufshees? Woi juhs schodeen,
 no schihs breefmu-kanzeles nahkdami arr to darri-
 feet? Ak warr gan buht, ka Deewam schehl drihs
 tas atkal notiks, bet tad nefakkait, ka juhsu gans
 naw sawu balsi pazehlis un jums juhsu grehki-pohstu
 pafluddinajis, jo es par leezeineeku nemmu Deewu
 debbefsis un wissus, kas schai mohku-weeta stahw wirs

semmes, ka es us jums fauzis un brehzis: tik tee-
 scham ka Deewa wahrdi nemello muhscham, tik tee-
 scham ka schodeen dsehrejs taps mohzits juhsu preek-
 schā, — tik teescham tee dsehreji to Deewa
 walstibu ne-eemantobs (1 Kor. 6, 10.), bet ar
 wisseem, kas to swehru peeluhds un winna bilda,
 dser s no ta Deewa dufmibas wiyna, kas
 nejaukts irr eeleets eeksch winna bahrsi-
 bas bikkeri un taps mohziti ar ugguni un
 fehru un tee duhmi no winna mohzibas us-
 kahpj muhschigi muhscham. (Zahn a par. 14,
 10. 11.) Ak tad atgreesetees atgreesetees ahtri un
 schodeen, kad juhs ta fwehta Garra balsi dsirdat,
 neapzeetinajeet fawas sirdis! Juhs, kas schleetatees
 stahwoishi, peeluhkojet, ka juhs nefrihtat un ne peh-
 willeetees fazzidami: fawu glahsi gan dseru, par
 to nekas nekaitebs, bet neweens manni naw redsejis
 zellmallā gullam. Ak zik reis schohs paschus nelai-
 mes wahrdus no schihs paschas nelaimes muttes esmu-
 dsirdejis un winsch nekad dauds naw redschis no kah-
 jahm nokrittis, bet redseet, ka winnam irr kaitejis,
 kahdā poystā winsch ekriftis! Neweens, ir schis naw
 no jaunahm deenahm ka dsehrejs usaudis, bet ne-
 dohdeet tik dserfchanas wellam masu pirkstu, jo tad
 winsch rauj un rauj un ja tu pee laika ne-israujees
 no winna walgeem, tewi eerauj scheit poystā un tur-
 elle. Juhs feewas un mahtes, kam libds ar to beh-
 du-feewinu assaras ritt fawas paschas behdas pee-
 minnoht, ak aisslehdseet fawas muttes preeksch brand-
 wiyna, bet atwerreet tahs us luhgschanahm un zel-
 lds mettuschahs preeksch Deewa un faweeem draugeem
 luhdseet, lai dserfchanas-wellam nelauj juhsu lauli-
 bas samaitaht! Un ka juhs behenus mahzait no nah-
 wigahm tschuhfskahm behgt, ta mahzait teem to De-
 ewa wahrdinu: Neluhko pehz ta wiyna, ka tas
 tik farkans irr, ka winsch bikkeri tik jauks

israugahs., Winst gan gluddeni ee=eet, bet
 pehz tas kohsch ka tschuh ska un durr ka oh-
 dse. (Sal. fakk. w. 23, 31. 32) — Juhs, behrni
 un jauni laudis, ne=aismirsteet sawu muhschu scho-
 deenu un stahstait no tahs wehl tai tautai, kas pehz
 jums augs un kad mehs jau buhsim smilfchu=bedres
 guldinati, kad schis galos buhs isirris un schee stabbi
 nopusfchi, tad weddeet sawus behenus us scho pa-
 kalinu, ko es taggad par dschreja mohku=kalnu
 cesauzu, isteizeet teem, kas te notizzis un tad fat-
 kat: nelaika mahzitaais mums tai deenä peekohdina-
 jis jums schai weeta mahziht Jesus wahrdus: far-
 gaitees, ka kahdu brihdijuhfu firdis ne kluhst
 apgrubtinatas ar leeku ehfchanu un pee-
 dserfchanu! Juhs, schi nelaimiga brahli un raddi,
 ihpaschi feewa un behrni, tam taggad sohbins zaur
 firdi speeschahs, ak, saplohfait sawas firdis, bet ap-
 dohnaejet arri, kas pee juhfu pestifhanas waijadis
 un lai, kad weens no juhfu zilts irr pasuddis, win-
 na laizigs pohtis palihds juhs no muhschigas pasu-
 fhanas fargaht. Juhs gohdigi laudis, kas pee fe-
 wis un zittem prett brandwihnu zihnijectees, — kad
 meeza un assins, kad pafaules wallodas un smeeeki
 juhs grabb schaubigus darriht, ak tad atminneet, ko
 juhs scheitan redsejuschi un turreet teem pafaules
 smeekleem schahs breefmas prettim, ka ar tahm smeh-
 jejeem warrat mutti aibahst. Juhs, zeenigi fungi
 un waldineeki, usräugi un namma-tehwi, ak lub-
 dsami fatrs sawa weeta un ammatä pehz ta spehka,
 ko Deews jums dewis, stahweet dserfhanas greh-
 kam pretti, lai ar to wehl kahda dahrgi atprekta
 dwehfelle pohtä ne=eet arri zaure juhfu wainu, jo
 rakstirts stahw: kas sinna labbu darriht un
 nedarra, tam tas irr par grehku (Zehk. 4, 17.)
 un atkal: kas te grehzineeku atgreesch no
 winna maldishanas zelka, tas weenu dweh-

seli isglahbs no nahwes. (Joh. 5, 20.) Yo
gohds Deewam! tas pats svehtaais Gars, kas muhs
norahj par to grehku un par to fohud, arridsan ier
muhsu svehtudarritais un eepreezinatais un us mums
wisseem scheitan fawz to wahrdu: Tikkteefham,
ka es dsihwoju, fakka tas Kungs Kungs,
man nepatihs ta besdeewiga nahwe, bet ka
tam besdeewigam buhs atgreestees no sawa
zelka un dsihwoht. Atgreefeete es no juhsu
nikneem zelleem, jo kapehz gribbat juhs no-
mirt! (Ezek. 33, 11.) Tapehz kurefch bes grehkeem
ire, tas lai mett piemu alminni us scho nabbagu greh-
zin eeku un pats paleek zeeta firdi, bet kas sinn un
sajuht, ka mehs wissi esjam grehkojuschi un ka wi-
seem truhkst ta teikschana preefch Deewa, tas lai
us winnu fkttidancees peeminn fawus noseegumus
un ta Kunga leelu apscheloschanu, kas muhs wehl
taupidama nedarra pehz muhsu grehkeem un ne-
makfa pehz muhsu noseegumicem, un to prahtha tur-
redami lai mehs wissi par sawcem pascheem ka par
schi nabbaga brahla grehkeem Deewa besgalligu scheh-
lastibu eeksch Kristus Jesus peesauzam un no wissas
sirds luhdsamees: Tew to nastu, Kungs, usse-
nu, Mett to juhrs dibbenä; Masga manni
iknodeenu, Tihra fneega baltumä, Waldi
man ar tawu Garru, Ka pec tew ween pa-
liski warru. Amen."

Kad Amen bija sagzihts, tad dseedaja: A! Kungs
un Deewa! ds. 24, p. 1—6, un mahzitaais wehl
lassija nabbaga grehzineeka luhgschanu un Muhsu
tehws noskaitija. Kad winsch prohjam cedams to
behdu-feewinu ar teem behrneem aisswedde lihds pee
wezza tehwa, fur winni raudadami un Deewu luhg-
dami paliske, famehr bende fawu ammatu strahdaja,
Schis to laundarritaju bij usschjis us raggum un
tohs peezdesmits fitteenus devis ar triju schuburu pah-

tagu, tad galwu pee stabba preeflehdsis un peerè un
 waigòs sîymes eesittis ar tahdeem eerohftscheem, kani
 katram weens leels bohktabs wirsu irr saliks ka no
 dauds assahm, weerendel zolli garrahm nagla spiz-
 zehm. Kad tâhs winnam eedsinne meesa un tâhs
 assintinas weetas ar kahdu mellu pulweori eeberse,
 tad nabbags no leelahm sahpem gan eshoht gauschi
 brehzis, bet winna stipra meesa to wissu ta panesse,
 ka winsch no diwi zilwekeem wests bij gahjis us mah-
 jahm un ihsti slims nemas nepaliske. Teesas-kungs
 winnam wehl weenu deenu wehleja tur palikt, ko
 winsch ar seewu un behrneem un zitcem draugeem
 bij pawaddijis, dauds ar Deewa wahredeem dshwo-
 dams. Mahzitaïs, kam tai swéhtdeenâ juhrmallas
 basniza spreddikis bij jafakka, festdeenas wakkara win-
 nus atkal atradde dseedam: Es pe e Jesus turre-
 schohs. Sirdis nu gan bij jo meerigas, tapehz ka
 pirmas bailes no tâhs meesigas strahpes bij pahr-
 zeestas, bet Prizzam sinnams par seewu un behr-
 neem un par to behdu-muhschu, kas nu weentulam
 fweschumâ jadshwo, dwehfeles sahpes arween sirdi ehde
 un it pee winna parahdijahs gruhtakas ne ka mee-
 fas zeefchanas. Pee wakkara-pahtareem winsch likke-
 dseedah 415 un 603, p. 6—8, (Wids. gr. 495 un
 710), un swéhtdeenas rihta, kad zeeniiai atkal bij
 sanahluschi iswaddiht, winsch bij faraudsijis trihs
 dseefmas 254, 563 un 414 (Wids. gr. 317, 667
 un 502). Tâhs diwi pienias dseedajam un trefho
 mahzitaïs lassija un wissas mums atkal rahdiya itt
 skaidri, zif brihnischkigi Deewa Gars preefsch wis-
 feem uoskummufcheem grehzinekeem to dshwibas-uh-
 deni gahdajis un zif labbi schi behdu-dwehsele nu
 sinnaja to winnaï derrigu lahsiti no Deewa wahredu
 baggata awota smeltees. Saldati skubbinaja us is-
 eefchanu un papreefsch winnu zeetaki faslehdse, bet
 to tehwa mihestibu, kas winna sirdi bij atmohdu-

sees, ar nekahdahm dselschm newarreja faistiht. Jo
 kad schehlsirdigi draugi „ar Deewu“ dohdami, win-
 nam kahdus grashus zetta naudas eebahse rohkä,
 tad winsch, wehl pa sehtu eedains, sawu mihiu behr-
 nu ceraudsijis, tam tohs atdewe, ka jan ir feewai
 wehl pamette nandu, kas pascham gan warren wai-
 jadsiiga bija. Ar affargainahm azzim winnam pakka
 skattijuschees gahjam basnizä, kur tanni deenä no
 pastaras teefas Deewa wahrdi mahzija. Tadehl mah-
 zitajs par to lekzionu 2 Pehr. gr. 3, 3 – 14. spred-
 diki fazzidams falihdsinaja Deewa un zilweku teefas
 un parahdiya, ka Deewa teefä irr sawahda, zaur to
 ka ta: 1) wissas wainas jo dästki aïsnemm, wiss-
 wairak tahs firds netizzibit un launu eekahroschanu,
 kas irr wissu grehku dästaka fakne (lühko lekzionä
 p. 3 – 7.); 2) wissus grehzineetus jo ilgi taupa
 (p. 8 un 9.); 3) wissus zeetsirdigus jo breesmigi
 sohda (p. 10.) un 4) wissus zilwekus jo stipri us
 atgreeschanu mohdina (p. 11 – 14). Tai paschä dee-
 nä arridsan nabbaga Prizs tà ka spreddiki bija faz-
 zijis. Jo kad Rindes-krohgä pufdeenu turroht lau-
 dis no basnizas nahkuschi winnam apkahrt fastahju-
 schees, tad us reissi winsch pazehlees un tà runnajis:
 „Mihki laudis! fargaitees no dserfchanas, jo juhs
 redsat, kahdä nelaimé es zaur dserfchanu esmu eekrit-
 tis un kahdös walgs esmu tappis un kahdi augli
 man no tahs irr. Tahs kehdes irr tee augli, kas
 man nekahdu weeglumu taggad nedarra, bet wairak
 gruhtibu un sahpes, ko es wissu sawu muhschu warru
 peeminnecht. Nu es to esmu atsinnis, ka pee ta zits
 neweens newaid wainigs, ka es pats ween, ka es to
 ne-esmu peenehmis, kad esmu därdjejis fakkam, lai no
 dserfchanas atstahjohs un labbaku dshwoschanu usnem-
 mu. Es to par neeku esmu turrejis, bet nn es redsu,
 ka tee now wis neeka un mellu-wahrdi bijuschi, bet
 rikti, pateesi un taisni, ka dserfchana nekahdu lab-

bumu nedarra. To es jums luhdsu un teizu, ka ne-waisaga behrneem brandvihnu doht un pascheem arr nedsert un no ta fargates, ka no ugguns, kas pa-preefsch ka masa dsirkstele isskattahs, bet pehz par leelsu leesmu paleek un dauds nelaimi padarra. Tapatt noteek ar dserchanu, papreefsch ar masumu eefahk, bet pehz par leela dsehreju tohp un no tahs tad fahk sagt, melloht un weenu grehku pakkal ohtuu darriht, kamehr pehz naht pee teefas un tur to fohdibu dabbu scheit laizigi."

Schohs wahredus tizzams zilweks usralstijis, kas winau bij dsirdejis krohgā runnajam; kaut tee no nabbaga Prizza muttes nahkufchi tahdeem zaar sirdi eetu, kas tahdu padohmu no zittas muttes arr par neeku turrejufchi! Wentespilli muhsu zeetumneekami wehl lihds peektdeenu bij ja paleek un ka wisch bij luhdsis, feewa ar behrneem trefchdeena p ee winna nogahje, lai wehl weenu deenu kohpa dabbatu pree-zatees un behdatees. Us paschu iseechanas rihtu wisch bij aizinajis gohdigu draugu, kas ar teem zeetuma pahtarus turreja un pehz pahtareem wiensch atkal pats bij lizzis dseedah 495, p. 4. Widz. 579, p. 4:

Preefsch teefas scheitan stahwu es,
Newarru pats palibdsetees,
Jo sirds irr pilna waidu;
Tas grehku pulks, kas man irr klah,
Tas manni gribb pasuddinaht,
Bet schehlastibas gaidu:
Ak Kungs! lai tawa pestischan'
No manneem grehkeem schkihsii man!
Es tohs no sirds noschelooju,
Ar tizzibas tew apkampju.
Kungs Jesus Krist! Es fargaschohs,
Ak! palihds man!
Par to tew teifschu arridsan!

Schihs bij winna pehdigas luhgschanas, ar fo wiensch stiprinajahs no fanwegm mihleem schkihtees un

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faru tumšchu zellu usaemt; lai tas Rūngs, ko winsch
foblija ar tizzibū apkampt, winnu schehligi paklausa! Mums
libdi schim no winna tik ta finna pahrnah-
kuši, ka Widsemē weenā weetā, kur zeetumneeki
deenu apstahjabs un mahzitais tohs apmekle, winsch
schehlojees, ka puſſibhbele winnam effoht nosagta,
un ka zittu grahmatu un arridsan to fwehtu wakka-
rehevenu dabbujis winsch faru behdu zellu tahlaki
staigajis. Lai Deewa Gars zaur faru wahrdū un
fakmentu fcho zellu winna dwehfelei istaifa par to
schauru zellu, kas us dīshwibū aifwedd, un lai tas
pats Deews Rūngs, kas pee nabbaga Prizza parah-
dijis faru taifnu duſmibū un faru wahrdū muh-
schigu ſpehku, wiſſeem, kas to ſird un lassa, ſirdis
usmohdina, ka iſkates apdohma: woi tik es wehl ne-
efmu us ta platta zella, kas aifwedd us pasuſchanu!

Rindes-mahzitais **Hillner.**

LATVIJAS NACIONĀLĀ BIBLIOTĒKA



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No zensures atwehlehis. Rīga, 23. September 1866.

Rīga, drukheis un dabbujams pee W. J. Häder.