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Biblical quotations in Lutheran small catechism : materials, 2 (3-2)

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ルター・小カテキズムにおける 聖書引照 [資料], 2 (3—2)

—バルト諸語訳における聖書引照の対比 (承前, 了)—

井 上 幸 和

(第52巻第5号から)

533, 13 (Gen. 3, 16-19)

Li 52, 8-53, 2 [Paklausikite taipaieg apie križu, kury] Ponas Diewas ant tō Sthana vschdeieš esti. Taip Ponas Diewas kalbeia motrischkesp. Padauksinsiu skaudeghimus tawa, kūmetu nesczia busi, skaudeghime gimdisi waikus tawa ir walia tawa tur buti padūta wirui tawa, ir ghis bus wieschpatis tawa.

Wirop biloia Diewas.

Jog tu klausei balsa moters tawa, ir walgei isch medzia isch kurio asch taw vschdraudziau, bilodams, Newalgik isch tō. Prakeikta buk žeme dael tawes. Wargei isch tōs penetisi turesi giwatoie tawa. Dagus ir vsnias augins, bei žoles lauka walgisi. Prakaite weida tawa walgisi dūna tawa, iki žeme atpencz pawirsi, isch kurios essi imtas. Neša tu essi žeme, ir ing žeme pawirsi.

La 41, 11-42, 7 [Otran kaartan/czirdeth arridtczan to Kruste/] kattre Dewš tai Loulibe vs litczis gir/Tha treß Dewš vs to Szewe.

Es grib thow doudtcze Sapes darryth/kad tu apgrutenata taps/
Thow buhs touwes Bhernes ar Sapems peczimpt/vnd thow buhs

touwam Wyram klousist/vnde wingam buhs touwam Kungam bute.

Vnde vs to Wyre Batcy Dews.

Ta peetcz/ka tu esse klousys tho Balexne touwes Szewes/vnde ehdis no to Koke/no kattre es thow aysledtze/vnde Batcy thow nhe buhs no to ehst/no ladeetcz gir tas Tyrums touwes pesses peetcz/Ar bede buhs thow tur wuerßon baryotes touwe Cziwoschenne layke/Ehrsches vnd Dadczes buhs tham thow nesth/vnde thow buhs to Sale wuerson to louke ehst/Exkan swedre touwe Wayge buhs thowe touwe Mayse esth/tekams ka tu atkal par Semme thope/no kattre tu yemptcz esse/Aesto tu eße Semmes kartan.

Pr 65, 18-34=103, 27-105, 17 Prei Antersmu kirdijti dijgi stan//
skrijsin kawîdan Deiws noschan//bausennien lassînnuns ast.//
Tit billa Deiws prei Gennan as quoi tebbe//toûlan Gulsennin teickut/
kantou sen brendeker-//mnen postâsei/Tu turri sen Gulsennien
malnijkans//gemton/bhe twais quâits turri twaiâsmu wijran//
pomests baûton/bhe tâns turei twais Rikijs bout.
Bhe prei Wiran billa Deiws/Stankîsman//kai tou assai klausius
stesmu târin twaiasei Gen-//nan/bhe îduns esse stesmu garrin/Esse
kawîdsmu//as tebbei laipinna/bhe billai/Tu niturei esse stesmu//îst
/Perklantîts bouse stas laucks twaise paggan//Sen Alkînisquai/
turei tou tien nostan pomaitat//kuilgimai giwassi/kaâubri bhe
strigli turrei tans teb//bei pijst/Bhe turei stan Sâlin nostan laukan
istwei//En prakâisnan twaise prosnan turri tu twaian gei-//tin
istwe/stu ilgimi kai tu etkumps prei semman po-//stâsei/esse
kawîdsmu tou animts assai/beggi tou//asse semmê bhe turei prei
semmien postâtwei.

Li [Paklausikite taipieig apie križu, kury] Ponas Diewas
VE hear also about the curse which the Lord God

ant tō Sthana vschdeieš esti. Taip Ponas Diewas
on this state has placed. thus the Lord God

kalbeia motrischkesp. Padauksinsiu skaudeghimus tawa,
spoke to the woman: [I] shall increase pains your

kūmetu nesczia busi, skaudeghime gimdisi
when pregnant [you] will be, in pain [you] will bear

waikus tawa ir walia tawa tur buti padūta wirui tawa,
children your, and will your should be subject to husband your

ir ghis bus wieschpatis tawa. Wirop biloia Diewas.
and he will be lord your to the husband said God:

Jog tu klausei balsa moters tawa, ir walgei
because you listened to the voice of wife your and ate

isch medzia isch kurio asch taw vschdraudziau, bilodams,
from the tree from which I you forbade, saying,

Newalgik isch tō. Prakeikta buk žeme dael
do not eat from it, cursed be the earth on account

tawes. Wargei isch tós penetisi turesi
of you in misery from it nourish yourself [you] will have

giwatoie tawa. Dagus ir vsnias augins, bei žoles
in lifetime your. thorns and thistles [it] will grow, and the grass

lauka walgisi. Prakaite weida tawa walgisi
of the field [you] will eat. in the sweat of face your [you] will

dūna tawa, iki žeme atpencz pawirsi, isch kurios
eat bread your until to earth again [you] will turn from which

essi imtas. Neša tu essi žeme, ir ing žeme pawirsi.
[you] have been taken, for you are earth and to earth will turn

([hear also about the curse which] the Lord God has placed on this state. The Lord God spoke thus to the woman: I shall increase your pains when you will be pregnant. You will bear your children in pain, and your will should be subject to your husband and he will be your lord.

To the husband God said: Because you listened to the voice of your wife and ate from the tree from which I forbade you, saying, Do not eat from it, cursed be the earth on account of you. In misery will you have to nourish yourself from it in your lifetime. Thorns and thistles will it grow, and you will eat the grass of the field. In the sweat of your face will you eat your bread until you will again turn to earth from which you have been taken, for you are earth

and will turn to earth.)

La [Otran kaartan/czirdeth arridtczan to//Kruste/] kattre Dews

D *Zum andern: höret auch das Kreuze, so Gott*

*tai Loulibe vs litczis//gir/Tha treß Dews vs to Szewe.//
auf diesen Stand gelegt hat. So sprach Gott zum Weibe:*

Es grib thöw doudtcze Sapes darryth//kad

Ich will Dir viel Kummer schaffen, wenn

*tu apgrutenata taps/Th w buhs touwes//Bhernes ar
Du schwanger wirst, Du sollt Deine Kinder mit*

Sapems peczimpt/vnd thöw//buhs touwam
Kummer gepärn, und Du sollt Dich

wyram klousist/ vnde wingam//buhs touwam
ducken fur Deinem Mann, und er Soll Dein

Kungam bute.//Vnde vs to Wyre Batcy Dews.//
Herr sein. Und zum Mann sprach Gott:

Ta peetcz/ka tu esse klousys tho Balexne//touwes Szewes/vnde
Dieweil Du hast gehorchet der Stimm Deines Weibs und

ehdis no to Koke/no//kattre es thöw aysledtze/vnde Batcy
gessen von dem Baum, davon ich Dir gebot und sprach:

Thöw//nhe buhs no to ehst/no ladeetcz gir tas Ty-//
“Du sollt nicht davon essen”, verfluchet sei der Acker

rums touwes pusses peetcz/Ar bede buhs//
umb Deinen willen, mit Kummer sollt

thöw tur wuerBon baryotes touwe Cziwo-//schenne layke/
Du Dich drauf nähren Dein Leben lang,

Ehrsches vnd Dadczes buhs//tham thöw nesth/
Dorn und Disteln soll er Dir tragen,

vnde thöw buhs to Sale//wuerson to louke ehst/Exkan
und solllt das Kraut auf dem Felde essen. Im

swedre touwe// Wayge buhs thöwe touwe Mayse esth/
Schweiß Deines Angesichtes sollt Du Dein Brot essen,

tekams//ka tu atkal par Semme thope/no kattre tu//
bis daß Du wieder zur Erden werdest, davon Du

yemptcz esse/Aesto tu eße Semme/vnd taps// atkal
genommen bist; denn Du bist Erde und sollt zu

Semmes kartan.

Erden werden.

O [Zum andern/hoert auch das Creutze/] so sprach Gott

Pr Prei Antersmu kirdijti dijgi stan//skrijsin kâwidan Deiws

auff disen Stand geleet hat.

noschan//bausennien lassinnuns ast.

So sprach Gott zum Weibe: Jch wil dir viel Schmertzen

Tit billa Deiws prei Gennan as quoi tebbe//toûlan Gulsennien

schaffen/wenn du Schwanger wirst/Du solt

teickut/kantou sen brendeker-//mnen postâsei/Tu turri sen

mit Schmertzen Kinder geben/vnd dein Will soll

Gulsennien malnijkans//gemton/bhe twais quâits turri

deinem Manne vnterworffen sein/ vnd er soll

twaiâsmu wijran//pomests baûton/bhe tâns turei

dein Herr sein. Vnd zum Man sprach Gott: Dieweil

twais Rikijs bout. Bhe prei Wiran billa Deiws/Stankîsman//

du hast gehorchet der Stimme deines Weibs/

kai tos assai klausius stesmu târin twaiasei Gen-//nan/

vnd gessen von dem Baum / dauon Jch dir gebot/
bhe iduns esse stesmu garrin/Esse kawidsmu// as tebei laipinna/

vnd sprach: Du solt nicht dauon Essen/Verflucht
bhe billai/ Tu niturei esse stesmu//ist/ Perklantits

sey der Acker (vmb) deinet willen/ mit kummer
bouse stas laucks twaise paggan//Sen Alkînisquai/

solstu dich darauff nehren/(dein lebenslang)/ --- ---
turei tou tien nostan pomaitat// kuilgimai giwassi/

Dorn vnd Disteln soll er dir tragen/vnnd solt das
kaâubri bhe strigli turrei tans teb//bei pijst/ Bhe turei stan

Kraut auff dem Felde Essen. Jm schweiss deines Angesichts
Sâlin nostan laukan istwei//En prakâisnan twaise prosnan

soltu dein Brot Essen/biss --- das du wider
turri tu twaian gei-//tin istwe/stu ilgimi kai tu etkumps

zur Erden werdest/ dauon du genommen bist/
prei semman po-//stâsei/esse kawidsmu tou animts assai/

Denn du bist Erde/vnd solt (wider) zur Erden werden.
beggi tou//asse semmê bhe turei prei semmien postâtwei.

533, 37 (Gen. 1, 27-28/31)

Li 53, 9-18 Ir sutwere Ponas Diewas žmogu ant weida sawa, ant weida Diewa sutwere ghy, ir sutwere wira bei moterischke. Ir Ponas Diewas peržegnoia anus, bei tare yumpi, waisiketesi ir dauksinketesi, ir papildikit Szeme, ir priwersket yę po macie sawa, ir rikaukite ant žuwū mariū, ir ant pauksčiu po Dangumi, ir ant wissu žwerū krutanczuyu ant žemes. Ir regeia Diewas, iog tai wiss ka padare buwa labai ger.

La 42, 13-25 Dews raddye to Cczilwheke peetcz Bouwe // Wayge/ja peetcz Bouwe Wayge raddye Dews // to/Thas raddye thös wene Wyre vnde wene // Szewe. //

Vnde Dews sweety thös/vnd Batcy vs // tims/esseth auglige vnde peaugleetes yums/ // vnde pepueldeth to Semme/vnde darreth tho // yums packalpige/vnde waldeeth pār tems Bue- // wems exkan to Jure/vnde pār tems Putnims // appeskan tho Debbes/vnde pār wuessems Bwe-//rems kattare wuerßon to Semme lede. Vnde // Dews vs lukoye wuesse ko thas darrys by/ // vnde rouge/tas by wnesse notal warren labs.

Pr 67, 4-14=105, 22-28 Deiws teikū stan smumentin sebbei supsmu en pru-//snan poligon/ia prei prusnas poligun Deiwas teiku // tâns tennan /Tâns teiku tennans Ainan wijrikan // bhe Gannikan bke Deiws signai tennans/bhe bil-//lâts prêidins seiti weijsewingi bhe tûlninaiti wans // //bhe erpilmnaiti stan semmien/bhe tickinnaiti iou-//mas stansubban/pomettewingi.

Li Ir sutwere Ponas Diewas žmogu ant weida sawa, ant weida
VE and created the Lord God man in image his own, in the image

Diewa Ir sutwere ghy, ir Ir sutwere wira bei moterischke.
of God [he] created him, and [he] created man and woman.

Ir Ponas Diewas peržegnoia anus, bei tare yumpi, waisiketesi ir
and the Lord God blessed them and said to them : be fertile and

dauksinketesi, ir papildikit Szeme, ir priwersket yę po
multiply yourselves and fill the earth and force it under

macie sawa, ir rikaukite ant žuwū mariū, ir ant pauksčiu
power your and reign over the fish of the sea and over the birds

po Dangumi, ir ant wissu žwerū krutanczuyu ant žemes.
under the sky and over all animals stirring on the earth.

Ir regeia Diewas, iog tai wiss ka padare buwa
and saw God that this all which [he] had made was

labai ger.
very good.

(And the Lord God created man in his own image, in the image of
God he created him, and he created man and woman. And the Lord
God blessed them and said to them: Be fertile and multiply

yourselves and fill the earth and force it under your power and reign over the fish of the sea and over the birds under the sky and over all animals stirring on the earth. And God saw that all this which he had made was very good.)

La Dews raddye to Cczilwheke peetcz Bouwe//Wayge/ja peetcz

D *Gott schuf den Menschen ihm _____ selbs zum Bilde, ja zum*

Bouwe Wayge raddye Dews//to/Thas raddye thös wene Wyre

_____ *Bilde Gottes schuf er ihn; er schuf sie, ein Männlin*

vnde wene//Szewe.// Vnde Dews sweety thös/vnd Batcy vs//tims/
und _____ Fräulin, und Gott segenet sie und sprach zu ihn:

esseth auglige vnde peaugleetes yums//vnde pepueldeth

Seid fruchtbar und mehret Euch und fullet

to Semme/vnde darreth tho //yums packalpige/vnde waldeeth

die Erden und bringet sie _____ und hirrschet

pär tems Bue-//wems exkan to Jure/vnde pär tems Putnims//

über _____ Fisch im _____ Meer und über _____ Vogel.

appeskan tho Debbes/vnde pär wuessems Bwe-//rems kattre

unter dem Himmel und über alle Tier, das

wuerßon to Semme lede. Vnde//Dews vs lukoye wuesse
auf Erden kreucht. Und Gott sahe alles,

ko thas darrys by//vnde rouge/tas by wnesse
was er gemacht hatte, und siehe da, es war alles

notal warren labs.

sehr gut.

O Gott Schuff den Menschen/Jm selbst zum Bilde ---

Pr Deiws teikû stan smunentin sebbei supsmu en pru- // snan poligon/

Ja zum Bilde --- Gottes schuff er jn.

ia prei prusnas poligon Deiwas teiku//tâns tennan/

Er schuff sie ein Menlein vnd Frewlein/

Tâns teiku tennans Ainan wijrikan//bhe Gannikan

Vnd Gott segnet sie/ vnd sprach zu jnen:

bke Deiws signai tennans/bhe bil-//lâts prêidins

Seid fruchtbar/ vnd mehret euch/ vnd erfuellet die
seiti weijsewingi bhe tûlninaiti wans//bhe erpilninitati stan

erden/ vnd macht (sie) euch --- vnterthan/

semmien/bhe tickinnaiti iou-//mas stansubban/pomettewingi.

vnd Herschet vber Fisch im Meer/vber die
Bhe rikauite kirscha suckans en iûrin/kirscha stans//

Voegel vnter (dem) Himel/ vnd vber alles Thier/
Pippalins pô Dangon/bhe kirscha wissans swîrins//

das auff Erden kreucht. Vnd Gott sahe alles/ was Er
kas nosemmien lîse/ Bhe Deiws endeirâ wissan/kan//tans bei
gemacht hatte/vnd sihe da/ Es war alles sehr Gut/
teikûuns/ bhe dereis stwi sta bêî wissan//sparts labban/

538, 31 (Mt. 7, 7)

Li 60, 8-9 praschiket ir imsit, Eschkoket, ir atrasit, Tuskenket, bus
yums attawert.

La 44, 12-14 luudtczeth/thad yuus dabbuseth/Meckleith // thad
yuus attraBeet/Kloudtczenath thad taps//yums atwhertz/

Pr 73, 19-21=117, 24-27 Madliti tijt wîrstai//ious immusis/Laukijti
tijt wîrstai ious // aupallusis/klumstinaitai tijt wîrst iou-// mus
etwiriuns.

Li praschiket ir imsit, Eschkoket, ir atrasit,
VE ask and you shall receive; seek and you shall find;

Tuskenket, bus yums attawert.

knock; it will be to you opened

(Ask and you shall receive; seek and you shall find; knock; it will be opened to you.)

La luudtczeth/thad yuus dabbuuseth/Meckleieth// thad

D "Bittet, so werdet Ihr nehmen, sucht, so werdet

yuus attraßet/Kloudtczenath thad taps// yums atwhertz/

Ihr finden, klopft an, so wird Euch aufgetan",

O Bittet/ so werdet jr ne men/Suchet/so werdet jr

Pr Madliti tijt wîrstai// ious immusis/Laukijti tijt wîrstai ious//

finden/ Klopfet (an)/so wirdt euch auffgethan/

aupallusis/klumstinaitai tijt wîrst iou-// mus etwirius.

539, 37 (Mk. 10, 13-16)

Li 62, 4 - 15 Klausikim schwentoses Euangelias, kure parasche S.Marcus X. perskirime. IR atnesche waikelus Jesausp, yeib yu dassilitetu: Apaschtalai potam draude neschanczūsius, Bet kaip tatai Jesus ischwida apsischoka, ir tare yump. Leisket waikelus manęsp eiti, ir nedrauskit anus, tokiu neša jra karalista dangaus. Ischtiesos asch yumus sakau, iog kursai tiektai dangaus karalistas nepriejms kaipo waikelis tassai nejeis ing yę, ir apsikabindams yus, bei rānkas sawa vscheddams ant anu, žegnoja anus.

La 46, 9-19 Than laykan nesse the tös Bherninges// py Jesu/ka thas thös ayskarte. Beth te Maet-// cekle pedroudye tös/kattre thös

atnesse. Kad // to Jesus redtczeye/neeticke tas tam vnde Batcy // vs
 tems/Laydeth tös Bherninges py man//näckt/vnd dhe ledtczet tems.
 Aesto thado gir//ta debbesse walstibe/Pattese/es Backe yums / kas
 //to Dewe walstibe dhe dabbu/kha wens bher- // nings / tas neh naacx
 tur exkan. Vnde thas// apskawe tös/vnd licke täs Rokas wuerßon//
 them/vnde sweetye thös.

Pr 69, 25 - 35=111, 20 - 113, 8 Enstan kêrdan perpîdai tennei
 malnijkikans // prei Jesum/kai tâns tennans turrîlai enkausint//
 Adder stai maldaisei driâudai quai tannans perpîdai// kaden adder
 Jesus stan widdai/postai tans ni//quâitings bhe billâts prei tennans.
 Dâiti stans// malnijkikans prêmien perêit/bhe nidraudieiti stei-// son
 /beggi stêimans ast stas Rîki Deiwas/Perarwi// as gerdawi iûmans
 kas stan rîkin Deiwas ni poga//uni/kâigi ains malnijkix/stas ni
 wîrst enstan pergû-//bans/bhe tans poglabûdins bhe lasinna rânkan
 no-//dins/bhe ebsgnâdins.

Li Klausikim schwentoses Euangelias, kure parasche S.Marcus X.

VE let us hear the Holy Gospel which wrote St.Mark in the tenth

perskirime. IR atnesche waikelus Jesausp, yeib yu
 chapter: and [they] brought little children to Jesus so that them

dassilitetu: Apaschtalai potam draude
 [he] might touch. the disciples then threatened

neschanczûsius, Bet kaip tatai Jesus ischwida
 those that brought [them] but when this Jesus saw,

apsischoka, ir tare yump. Leisket waikelus
[he] flared up and said to them. let the little children

manęsp eiti, ir nedrauskit anus, tokiu neša jra
to me come and do not prevent them, of such for is

karalista dangaus. Ischtiesos asch yumus sakau,
the kingdom of heaven. truly, I to you say

iog kursai tiektai dangaus karalistas
that [he] who of heaven the kingdom

nepriejms kaipo waikelis tassai nejeis ing yę,
will not accept as a little child will not enter into it.

ir apsikabindams yus, bei rąnkas sawa vschdedams ant anu,
and embracing them and hands his laying on them.

žegnoja anus.

[he] blessed them.

(Let us hear the Holy Gospel which St. Mark wrote in the tenth chapter: And they brought little children to Jesus so that he might touch them. Then the disciples threatened those that brought them. But when Jesus saw this, he flared up and said to them: Let the little children come to me and do not prevent them, for of such is the kingdom of heaven. Truly, I say to you that he who will not

accept the kingdom of heaven as a little child will not enter into it.
And embracing them and laying his hands on them, he blessed
them.)

La Than laykan nesse the tös Bherninges// py Jesu/ka thas thös
D *Zu der Zeit brachten sie Kindlin zu Jesu, daß er sie*

ayskarte. Beth te Maet-// cekle pedroudye tös/
sollt' anrühren. *Aber die Junger bedraueten die,*

kattre thös atnesse.
so sie brachten.

Kad// to Jesus redtczeye/neeticke tas tam vnde Batcy// vs tems/
Da das Jesus sahe, verdroß — ihn und sprach zu ihn:

Laydeth tös Bherninges py man// näckt/ vnd nhe ledtczet tems.
Laßt die Kindlin zu mir kommen und — wehret ihn nicht.

Aesto thado gir// ta debbesse walstibe/Pattese/es Backe yums/kas//
Denn solcher ist das Himmelreich. Wahrlich, ich sage Euch, wer

to Dewe walstibe nhe dabbu/kha wens bher-// nings/tas
nicht das Reich Gottes — *nimmt wie ein Kindlin, der*

neh naacx tur exkan. Vnde thas// apskawe tös/
wird nicht hinein kommen. *Und er herzet sie*

vnd licke tās Rokas wuerßon // thems/vnde sweetye thös.
vnd leget die Hände auf sie und segenet sie."

O Zu der zeit brachten sie Kindlein zu JHESV/das Er
Pr Enstan kērdan perpīdai tennei malnijkikans // prei Jesum/kai tās

sie solt anrhueren/ Aber die Juenger
tennans turrīlai enkausint // Adder stai maldaisei

furen (sie an)/die sie trugen/ Da es aber
driāudai quai tannans perpīdai // kaden adder

Jesus --- sahe/ ward Er vnwillig/ vnd sprach zu
Jesus stan widdai/postai tans ni // quāitings bhe billāts prei

jnen: Last die Kindlein zu Mir komen/vnd
tennans. Dāiti stans // malnijkikans prēmien perēit/ bhe

wehret jnen nicht/den solcher ist das Reich
nidraudieiti stei- // son/ beggi stēimāns ast stas Rīki

Gottes/Warlich ich sage euch/Wer das Reich Gottes nicht
Deiwas/Perarwi // as gerdawi iūmans kas stan rīkin Deiwas ni

empfehet/ als ein Kindlein/ der wird nicht
poga // uni/kāigi ains malnijkix/stas ni wirst

hinein kommen. Vnd Er hertzete sie/vnd leget (die)
ênstan pergû-//bans/bhe tans poglabudins bhe lasinna
hende auff sie/ vnd Segenet sie.
rankan no-//dins/bhe ebsgnâdins.

540, 7 (Mt. 6, 9)

Li 62, 18 Tiewe musu kuris essi dangui etc.

La 46, 24-25 Muße Thews exkan to debbes/Sweetytcz//thope tows
Wärdtcz/etc.

Pr *not found*

Li Tiewe musu kuris essi dangui etc.

VE father our, who are in heaven, etc.

(Our Father, who are in heaven, etc.)

La Muße Thews exkan to debbes/ Sweetytcz//thope

D "Vater unser, der Du bist im Himmel" --- ---

tows Wärdtcz/etc.

--- --- etc.

540, 17 (Ps. 121, 8)

Li 62, 21-23 Wieschpatis teapsaugô tawa jeghima ir ischeghima, nûg
scho czaesa ir ik amžu amža, [AMEN]

La 47, 3-5 Tas Kunx passarge touwe exkan eschenne // vnd aran
eschenne no scho Layke/exkan mußige//bes Galle/[Amen].

Pr 75, 31-32=123, 1-4 Stas Rikijs pokûnti twai-//an Eneissannien bhe
iseis-//ennien Esteinu er en//prâbutskan.

Li Wieschpatis teapsaugô tawa jeghima ir ischeghima, nûg

VE the Lord may preserve your coming in and going out from

scho czaa ir ik amžu amža, [AMEN]

this time even to of ages the age. [Amen.]

(May the Lord preserve your coming in and going out from this time
even to the age of ages. [Amen.]

La Tas Kunx passarge touwe exkan eschenne//vnd aran eschenne no
D “Der HERR behüte Deinen Eingang und Ausgang von

scho Layke/exkan mußige//bes Galle/ [Amen].

nu an bis zu ewigen Zeiten.”

O Der Herr beware deinen Eingang vnnd Ausgang/

Pr Stas Rikijs pokûnti twai-//an Eneissannien bhe iseis-//ennien

vonn nun an biss inn Ewigkeit.

Esteinu er en//prâbutskan.

(2001. 8. 第2部, 了)