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Title: Rozmowa Pòlocha z Kaszëbą

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Release date: March 9, 2009 [eBook #28296]

Language: Polish, Kashubian

Credits: Produced by Zasoby Kaszubsko-Pomorskie/Nasze Kaszuby (<http://www.naszekaszuby.pl>), Project Rastko - Kashuby, Zoran Stefanovic, Jimmy O'Regan and the Online Distributed Proofreading Team at <http://dp.rastko.net>

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## Rozmowa Pòlocha s Kaszeba

napjsano przez

**s. p. Xedza Szmuka z Pucka,**

a do dreku pòdano

przez

**Sena Wójkwójca ze Sławószena.**

Roku Panskjeho 1850.

Dregje vedanje,

s Krajobraze Zemje Kaszebskje.

V Svjecu nad Vjsla  
wu czarnoxeznjka J. Hauffe.

1865.

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Dobri zort  
Tinfá vort.

Przeslovje Kaszebskje.

Wójas, jak zdechel.  
Polcamj rechel,  
Bó bel grocz.

Z leforki rebackje.

[Pg 2]

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## Rozmova Polaka s Kaszuba.

[3]

Póloch. Zkad Ti jestes, Chlopje?

Kaszeba. Jo jem z Kaszeb, Panje.

Pól. Co to sa te Kaszubi?

Kasz. Panje, je to kraj wód Bóga zdovna wóbjecani, krój svjeti, v chterim mleko o mjód plenje; a ledze, co v tim kraju mjeszkaja, nazevaja se ledzamj vebranemj, póchódzecemj wód Jizraela

dovneho.

P. Ja sliszałem o vjelorakich Kaszubach. K. Jo, Panje; e moj wójc, co bel bógati, bó mjel sztere wóle e sztere kónje, a mjeszkel vjele lat v jedni vsi Kaszebski, dze bel przeseznim, narachóvel dwójakich: jedni sa grebi, a dregi sa Fein-Kaszebj. Grebi sa ti, co njmaja swójich przewjelejov, anje takieh lask wód Pana Boga, jakje maja Fein-Kaszebj, chterzi przez swóje meztwo,—co je napjsane v xedze chronikorum Kaszebski, Tomje II. zeszece 30. na stronje 179, a to v te slova: Nom jich kaze bjc, a vszetkieb wubjjeme—vjeczni sobje zaszcet wu caleho svjata zrobje. Ztad póvstalo mjono nasze Kazebj czele Kaszebj; e vjes, njedalek bójovjszcza lezaco, Slawószeno mu pó vjeczne czase nasze slave glosec e slava slenac; a nasz Xaze Svjatopelk, co pótenu tak wójoval, jakbe cali svjat chcel pelknac, zo to nam nadel rozne diploma, chtere jesz pódziszden leza na roteszu Puckim, jako v stolecznim mjesce zemje Kaszebskje. Pódregje mame me no se slane vszetkje te laski, chtere mjele ni dovni naszi przodkovje; Abraham, Jizak, Jakub, Mojzesz e jinni.

P. Moj Bracje;, jak vjdze, to njbi cos do pravdi movjsz i fundamentalnie vivodzjsz; ale njemoglbis [4] mi granje vaszej zjemj opjsac.

K. Panje, grance Kaszebskje sa v móji glovje tak mócno veznaczone, ze jich njgde zabec nimoge; e tak kózde dzecko, co se dzis na svjat rodzi, ju vjtro je polce wukazeje. Grance Kaszebskje jida, póczavsze wód Gdanska, starozetneho Gaza, góra Libanska, a pónaszemu górami Kólibskimj, bó me barzo rod kó dodajeme, prze melim mórze Genezareckim, prze vjelgim morze Strzodzemnim, pólacenje mare mediterraneum zvanim, co lezi mjedze zemjamj Preska, Reska, Szvecka, Dunska e Pómórska, jasz do Wusco Slepskje e dali rzeka, do njeho vpodajaca; a vrocaja puszcza Jizraëlska, pónaszemu Tuchólska, nad granica Filistinska czele krzizacka, bó ten naród bel krzize dlo Kaszebov, prze Samariji, to je Marienburgu dzisejszim czele zemj Malbórski do Gdanska.

P. Ale, moj Bracje, ja sliszałem, ze Kaszubj po urodzeniu dzjevjec dnj sa slepimj; vjec to musj bic grubi narod, vcale do Polakov njepodobni i vatpje, czili do pravdzivego czlovjeka.

K. Moj Panje, jo jem wó tim njeczal, anje jem vjedzel. Ale dajme, przepusceme, ze Kaszebj pó wurodzeniu dzjevne dnjov sa slepemj ale kje wonj dzesateho dnja przezdrza, tej wónj tesz e przez debova deske vjdza, a zos Pólosze abo Mazurze, chóc zaros prze wurodzeniu przezdrza, to jednak pótemu przez cale zece sa slepemj.

P. Kochani Bracje, ja sliszałem vjele o Kaszubach i jich kraju, jednakovoz jich poczatku dovodzje njemoge; gdiz rozni różnje o njch povjadaja, i njevjem, komu z njeh mam vjerzic.

K. Panje kóchani, kje jo co rzeke, to ju vjerze jak pjsmovj, bò Kaszeba, kje wón provde godo, zodna mjara lgac njmoze. Provda, ze Kaszebj njegodaja ze storech szpargalov bò se v storech papjorarch, xegach, cobe jim na vekoanje jich pòczatku sluzele, njekòchaja. Ale te, co wónj mjele, muzsel kòzdi vjarogòdni przesezni jedneho veznaczoneho doja do glovneho mjasta Pucka przenjese; a zebravsze vszetkje pjsma wód Jadama jasz do wòbjabjenjo svjeteho Jana, wulozele wònj je v jedne xege e kozale ja drekovac e dale ji nazve „Biblejo.“ A tak vedrekovavsze jedne xazke z nech storech szpargalov, zalepjle wònj sobje tu temj pòdezas ne vjelgje zeme, wò chteri jesz njejedem z nas czel, pòkazuje wòkna. [5]

P. Ale, moj Bracje, juzes tez teraz sklamal, povjadajac, ze Kaszubj mjeli stare papjeri, bo starodavny na tablicach lub skórze pjsali.

K. Moj Panje, jo meszle, ze jo jem provde pòvjedzel, bò Kaszeba njm se rodzi, to ju mo gòtova kòszele; a dze je plotnjano kòszela, te musza bec s czase szotore, a ze szotor robja v Kaszebach papjor, dlo teho muszel bec rechli papjor jak toblece abo skora. Skore pòtrzebuj ledze na skòrznje, do sli e te dali, a toblece le do karczme abo dlo dzeci do szkòle. A jakle jo, moj wójc, meho wójca—wójca wójc pamjetac mògle e mozeme, to vjedno szotornjce do papjernj szotore skupjale, e to bel vjelgi handel v Kaszebach. Jo pòzvolaje no to, ze v Pòlsce na skórach e toblecach pjsale e pjsza, bò te mjele e maja vjele bedla e drzeva, a przez to vjele skor e toblec; ale wu nas je vjele lne e szotor, a ztad e vjele papjore.

P. Moj Bracje, jak ja slisze, to Ti Kaszubov vistavjasz na vjelkich ludzj; albovjem, kjedi onj Biblija vidali, to musjeli albo apostolamj albo cos nad apostoli bic. Zaczim i to, co v nej czitami, musjalo sje nje v Palestinje, ale v Kaszubach stac. [6]

K. Moj Panje, jo jem se wuczel dosc vesokje szkòle e mjel jem szkolneho, co liczel przez setmedzeset lat e vjele mog pamjetac; a ten mje pòvjedel, ze pólacenje Palestina zovje se pónaszemu Kaszebe.

P. Ej, moj Bracje, twoje Kaszubi sa Palestina! Pokaz mj tez jedne vjoske podobna do Palestinskih; a zaraz Cj uvjerze.

K. Cho, cho! moj Panje, kò nje jedne vjes, ale jo Vam pòkozol e pòkoze mjasta, mjasteczka, mòrza, jezora, gore, rzeki, puszcze e cale kraje, zgòla vszetko, co kje wuczejece - chebabe jesce njezevi bele - muszice se Pòlocha veprzesic, a wòstac Fein-Kaszeba.

P. Moj Bracje, povjedz mj tez; gdzje bil Raj? Boc pevno v Palestinje.

K. Moj Panje, Roj bel e je v Kaszebach, te dze se sztere rzeki schòdza; ale szkòda, ze do njeho teros njmozeme danc anje doplenac, tak vlosnje, jak Vpan do swòjeho raju njmozesz; a kjebe jes te proce pòdja, lo jo le gvesno rzec mòge, zebe jes do nasze zemje zaszed, zkadbe jes potemu njevjedzel, dze se wudac, bò do Raju je ju teros ceszko trafjc, chebabe do Kaszeb se chcalo.

P. Moj kochani Kaszuba, povjedz mj tez, gdzje na waszej zjemj sa ove puszcze, przez które Jizraëlicj przecbodzjli i v ktorich sje 40 lat bawjli?

K. Tak, moj Panje, mòji przodkovje bele na puszczi, chtero se nazeva Charavia pòlacenje, a teros ja Kaszebj zovja v roznych mjescach roznje, ale glavna czesc jednak perzinke z lacinska Karvja czele Karvjanskim-blote. Tu wònj lazele szterdzesse lat.

P. Ej, moj Bracje, ja vjem, ze to bloto jest male; moze tilko ma czteri mjle dlugoscj i pòlmjli [7] szirokoscj.

K. Mój kochiani Panje, ta puszczo zoczino se wod czervonjeho mórza, co se nazevo pòlacenje mare recens, a pónaszemu zatoka Frigska; a to dlo teho, ze tu nad ta wóda bela Frigijo, provincijo Perziji czele zemju Preskje, e cignje se vnet pjaszczestemj brzegamj, vnet wurodzajnemj kepamj, vnet trovnemj albo torfovemj blotamj prze melim mórze Genezareckim e vjegim mórze Balteckim jasz do jezora Zarnovskjeho, lacus Piasnensis. Do Meleho mórza vpodo rzeka Jordan, co se pónaszemu Plutnjca zovje; a to dlo teho, ze tu lud Póganski e Zedovski wóstel wód grzechov wóplokani. Oj, kjebele Vpan nasze stora mape czele landkorte, na chteri krajobroz cale nasze zemje se znajdeje, vjdzel; jak wónj to szle przez te puszcze, kje na nj jesz vjglgje lase e wóde belo, tobe Vpan se njepomalu zdzevjel: bó wónj to tu, to te, to donad, to nazod, jak reki lazele. Kó tej jesz zodne drogi, anje ros stegne pódceve te njebelo. Dlo teho njmozeme se dzevjc, ze to tak dlugo derovalo, bó wónj tesz rzase e dobrze se na nj mjele, kje jim le glod njedokuczel. Vjele mjesc, przez chtere wónj przechódzele, jesz pódzisdzen wód jich szczesco abo njeszczesco swóje mjona maja, tak v Wólivje pòsodale wónj jesz wólive, ale v Kólibkach bele wónj ju tak zmeczoni, ze se le kólibale e muszele se na posilk do Copote copnac. V Grabovce narznele wónj sobje grabovech kijov e palec, ale mjmo teho v Chilonj ju vjele jich se le tak chilelo, a prze Cesovj muszel jeden dregjeho dali cesnac. Pótemu przesze wónj do blota Zamóstneho, dze se mjele drobke lepj, bó tu natrafjle vjele pasturzi, co dobetk pasle e njemógac naszym przodkom stavjc wópore jich dobrze póczestvovale e jim móst przez rzeke zbudovale, abe se tech njeproszonech gósci jak norechli ze sve vede póbzec. Ztad pówze vjes Móste e to cale bloto swóje mjono. Dali szle wónj przez kepe Pucka e Svorzevska dlo blota Karvjanskjeho; nawóstatku trafjle wónj do Jericho, pónaszemu Cechócena, a to dlo teho je tak przezvale, bó tu se barzo ceszele. Wuceszoni njedale wónj sobje czase, abe przez rzeke ku Jerozolemje móst vestavjle, le redale; zkad rzeka e vjes Reda swóje mjono vzele. A ze coros barzi mjesc placze smjech zajmóvel, pókazeje vjes Smjechova. Jesz jo Vpane co vjci pówjim. Kje Mojzesz veslel wóredovnjkov, cobe se vevjadovale wó zemj wóbjecani, tej jich zdradzele. No te to pamjatke wuzdrzisz Vpan pore kot, prze ti puszczi vestavjonech, co se nazevaja Zdrada. Meho wójca wójc mje pówjodel, ze jeho wójc jesz pamjetel jeden vadol Jizraëlski njedalek tech zabudovan. Abe ta pomjatka njgde njevegasla, vestavjono tu chalupe, chtero pódzisdzen wód vszetkích jinszech checzi stoji wóddolono, bó v nj mjeszkaja ledze, co le njeba szukaja.

P. Pówjedz mj tez na której górze jest u vas Mojzesz pochovani?

K. Panje, wu nas je pó gorach vjele grobov Jizraëlskich, mjedze chteremj mozeze tesz je grob Mojzesza. Jeszle Vpan wjesz, na chteri gorze v Palestinje Mozesz lezi, to mje wukaze, a jo tesz pókoze na chteri wu nas. Ale naszi przodkovje nam to do vjadomósce podale, ze sami njevjedzele, dze jeho anjolvje zanjlesle.

P. A sluchajze, moj kochani, gdzje sje tez Christus urodzil? Vszakze pravda, ze v Bettlehem.

K. Provda, Panje, v Bettlehem Hebrajskim, a Kaszubskim Betovje. Bó Bettlehem nazevo se [9] pónaszemu, jak me vjernje przeklodome, Betowo; a te wón se wurodzel.

P. A Pjoter, apostol, zkad bil rodem?

K. Wód morza z Kreszvjce, chteroto vjes rebacko jesz pódzisdzen se tim chelpj.

P. A Pavel zkad?

K. Z Bolszeva, bó te bela tej bóznjca Zedovsko, a won bel jich novezsím szkolnim.

P. Moj kochani, pamjetam, zes ta bardzo zachwalil stoleczne mjasto Kaszub; povjedz mj tez, zkad ma sve slavne jimije?

K. Ho, moj Panje, wó timbe trzeba vjele gadac, ale jo to krotko pówjem. Kjej Pjoter lovjel rebe na mórze, tej przeszed Kristus e rzek do njeho: Pjotrze puc za mna, e to do trzece rize póvtorzal; a ztad to mjasto dostalo mjono Puck, chterebo przed tim njmjalo. A pó njechterim czase, jak ju belo znacznim mjaste, bela v njm akciza czele czlo, prze chterim sedzel Matteusz, evanjelista, czlovjek dosc pjsmjenni, co jeho sobje Kristus za wucznya przebrel, jak madre v naszym storim wópjsanju. A ze to czlo czele col se glavnje prze bramje ku pelnjovi wódbjeralo, dosta ztad jedna vjes, bleze lezaco, mjono Celbowo.

P. Pravda, ze slavne sa Kaszubi, kjedi apóstolov vidali.

K. O jo, Panje, njettelko vse e mjasta, ale navet pustkóvjno nom njejedneho apóstola vedale. Moj Panje, czase dobre wódmjenjaja se czesto v zle; a jednak e bele e sa ledze, co dobre czase pamjetaja: tak e mjasta zamjenjaja se njeros na vse. Jak stori ledze pówjadaja, belo przed tim wu nas vjele mjast, co teros sa vsamj, bo dze przed tim stojel kóscól, te teros czesto stoja kószare, a dze przed tim bel jaki palac abo dwor. te teros je chalupka wógrodnjczó. Tak pód mcho wójca checizamj bele e sa sklepe e kóretorze, co provadza vje Bog dze. Z te przeczene muszel tu przed vjele lati bec jaki vspanjali zamk. Ale chóc se mjasteczka e mjasta ve vse wódmjenjaja, to jednak [10]

sveho mjona njgde njetraca. Tak jobe mog Vpane vjele mjast pókazac, co teros sa vsamj, a jednak maja nazvjtka mjast nech dovnech. Ale wó tim ju gvesno je dosc.

P. Moj Bracje, povjedz mj tez, gdzje jest ta puszcza, v której zostaval Christus?

K. Moj Panje, jo se dolebog na mapach czele krajobrazach dobrze njeznaje; ale gvesno mdze Vpan lepj vjedzel, dze sa puszcze Valdovskje, a te Kristus wóstovel.

P. A vjecój mjast juz njemasz?

K. Pan gvesno njeros z evanjelije czel, ze wumarleho njesle z Naim. chtereho Kristus wskrzesel; a to mjasteczko je, teros chócle vsa, wu nas e nazevo se pónaszemu Nanc. Bleze mórza je Genezaret, co pónaszemu nazevo st; Gnjezdzewo. Kó jednak muszel Genezaret bec bleze mórza, bó mame v pjsmje, ze Kristns chódzel prze morze Genezareckim. Dlo tebo Vpan jesz pódzisdzen njedalek naszeho Gnjezdzeva vjdzisz morze, zazveczój Melim zvane. Vjesz tesz Vpan dobrze, ze v novi Jerozolemje je Kristus wumeczoni. Ta Jerozolema je wu nas, v naszech Kaszebarh, e nazevo se teros Vejheropolis, Vejherovo abo Novemjasto. Jeszle se Vpan chcesz wó provdze przekónac, to tej le te jidze, a wuzdrzisz ne slovna brame, wógrad Jecemanski czele wógrojc, rzeke Cedron, dom Annasza e Kaifasza, ne smrodleva pjvnjce, Pilota e Heroda palace, nen slovni rotesz, takze droge, chtera Kristus s krzize szed na gore kalvariska, dze jeho wukrzizovale, e grob, v chteri jcha zlozele.—Kjebe jes Vpan do teho mjasta przeszed, tohe chóc nomjesze dzecko, co te dobrze pó gorach lazec wumjeje, Vam to vszetko pókozalo. Jednak mje teros Vpan wuvjerzisz.

[11]

P. A Rzim jest daleko od vas?

K. Ale dosc dalek, bó Rzim nazevo se pónaszemu Pjotrowo czele Pjotrogarda (Petersburg) pó Pjotrze; abo, jak njejedni z Remje chca, Remjo, co lezi njedalek wód trakte ze Gdanska do Jerozoleme.

P. A Kartagina, gdzje tez jest?

K. Kartagina nazevo se pónaszemu Kópenhoga, mjasto jesz pódzisdzen vjelgi handel provadzace Njechterzi mjeszkance Kortoszena, wuvozaja Kortoszeno za Kartagine, co lezi njedalek Zarnovca, bleze gor Korlekóvskich. V ton sam spósob meszla Svorzevjanj, ze dovo Samarijo je Svorzewo. Ale jak vjeme, pójedinczi ledze móga se bardzo letko melec. Jesz jedne rzecz to Vpane póvjem. Kó doch Vpan wumjeje pólacenje. Je wu nas njedalek Jerozoleme czele Novehomjasta no mjesce, wó chterim mame: Stetit Jezus in loco campestri. To mjesce nazevo se teros Kapjno; e jesz dzisdzen kózdi przechódzaci te vstapj, abo dlo wugaszenjo pragnjaczki, abo na nocleg, abo tesz na jaka rozrivke. Na tim molu e Jezus, jak szed do Jerozoleme ze Slawószena przez Bózastopke, chtera mjedze Mechóva a Pjosznjca v kamjenjn vczesnjona vjdzime, stana.—

Ale teros, Mósce Dobrodzeju, jo tesz se zapitaje. Póvjedz mje Vpan, jaka móva apóstolovje godale, jak na njuh svjeti Duch zestapjel?

P. Moj Bracje, ja misle, ze roznemj jezika, bo tak mami z davnich vjescj.

K. Ho nje, moj Panje! Jo vjem, ze le jedna móva godale.

P. Przeczej nje po Kaszubsku!

[12]

K. Vlosnje tak; bó to je móva!—Zebe jes ja Vpan znel, to zarzekaje se, zebe jes bel apóstole, bó v ti jedni móvje zavjeraja se vszetkje jinne, te je Pólsko, Serbsko, Czesko, Resko, Presko, Letevsko, Mjemjecko, Szvecko, Dunsko, Egjelsko, Francesko, Lacinsko, Grecko, Hebrajsko jednim slowe, vszelkje móve; a z tech zrobjel Pan Bog jedne godke e nazvel ja Kaszebska; ale wuzeczjel je le tim, co sa te gódnosce vort.

P. Moj Bracje, móv mi przinajmniej kilka slov czisto Kaszubskich.

K. Neko pójle Vasc sa a mdzema doch drobke korbala.

P. Moj Bracje, tego ja njerozumjem.

K. Kó teras Vpan vjdzisz, jako to snozo móva. jakje to pyszne, vebórne slova. Cobe jes Vpon del, zebe jes ja wumjel?

P. A cobi trzeba uczinjc, zebi sje tego jezika nauczic?

K. Wóstac Fein-Kaszeba.

P. Ale jakrzebi to trzeba zrobjc?

K. Kó tobe nolepiej tak szlo. Vpan pudze ze mna do stolecznego mjasta Pucka; a jo te za Vpane vnjose instancija, abe Vpana przejele.

P. A któz to przymuje?

K. Novezszo rada Kaszebsko, co se na rotesz cotidzen schódzi w v starosvjeckim wubjorze Ja musisz Vpan wó przejece do tak znacznego wóbevatelstva prosec. Pótemu koza ti przelozoni Kaszeb vjelga xege Kaszebska przenjesc e Pana mjono e przezvjstko zapjsac; a tej dadza trebje e strzelac na vivat; nawóstatku pórpovadza wónj Vpana do vegorza, co lezi na lencuchu wurzeszoni e codzen dva kórcce slode pózero e beccke pjva vepijo. Jak to vszetko se wódpravj, tej mdzesz Vpan Fein-Kaszeba.

P. A trzeba od tego placjc?

[13]

K. Rada nowieszo njck njebjerze; ale wód wóle kózdeho zalezi, cze chce co na wutrzymanje vegórza dac, a przewileje gvesno rechli wódbjerze.

P. A moje dzjecj beda takze Kaszubamj?

K. A to vej! Kó kje me Vpana nobilejeme, to przez to samo e dzece se nobileja.

P. Jakze, moj Kochani, bedzje s jezijkjem?

K. Muszisz sobje, Vpan, trzemac Kaszebskjego szkolneho, a wón Vpana vnet przekabaczi.

P. Ale, moj Kochani, njemjalbim jakjéj nagani v Polsce za to, zem Kaszuba zostal.

K. Bron Boze, kó to je jak novjkszi zaszczet, chteri sobje ju doвно Pólosze zeczele, ale jim naszi przodkovje vjnlgje trudnosce robje, wósoblevje Sobjeslav, Mszczugovje e Svjatopelk; a pótemu Krzizoce,, zmjarzlo znija przez njch samech vegrzano, a nawóstatku jinszi Mjemcovje. Mimo teho sa wu nas jesz yjedno Pólosze; a zos v Pólsce vjele takich Vpan naleziesz, co maja swój indigenat z Kaszeb, e tech jak norechli na vjelgich panov szekuja e jim gvjozde daja.

P. Co? To i Kaszubj moga gvjazdi nosjc?

K. Kó gvesno, bó to je vlosnje nasz herb. Me vszetce mjeszkome abo pód cemna gvjozda abo pód jasnim xezece.

P. Mjasto stoleczne, co ma za herb?

K. Wóno mo lva a lososa, co wóznoczó móc na ladze e na mórze.

P. Ale, ale! moj Bracje, jeszcze jedno povjnjenem vjedzjec. Gdibi mnje sje kto zapital: Kto zrodzjl pjérvszego Kaszube. Bo to biva, ze ten zrodzjl ovego, a ov zrodzjl onego; ale kto zrodzjl Kaszube? Mozebi mj kto povjedzjal, ze djabel; dopjerebim mjal sje do vikrecanja. A co jeszcze gorsza, gdibi mj dokladnje to dovjodl, tobim sje njemalo zavstidzjl, zem sje dal Kaszubje oszukac.

K. Moj Kochani Panje, muszi ten reno vstac e pózde jic spac, chto chce Kaszebe wószekac. Ale zo to tesz mo Kaszeba v swóji noterze to dobre, ze njgde njewószekuju, le provda a Bóge jidze. Jeszle chto Vpane póvje, ze czort przekleti Kaszebe zrodzel, to vjerze mje Vpan, jak jem pódcevi Kaszeba, ze ten z djobla godó. To je provda, ze czort przekleti njezeczi czlovjekovj szszesco, e dlo teho jemu se decht vjedno prczivjo, wósoblevje dobremu Kaszebje. Krotko a vezlovato takjemu bluznjerce tej rzecze, ze póczatk Kaszebov je ten: Jich wójcamj sa senovje Bózki a jich matkamj corki leckje. Czort njeje sene Bózkim anje peszna corka lecka; tim spósoebe Kaszebje anje wód djobla anje jeho macoche njepóchódza, le wód Boga.

[14]

P. Ale jakze to Bog Kaszube zrodzjl?

K. Wóto tak, jak Abraham Jizaka, a Jizak Jakuba e jinech.

P. Bili cj takze Kaszubamj?

K. Abo jinaczi! A jesz jedni z nostarszerch, jak jem ju póvjedzel.

P. Czi onj takze na ratuszu Puckim sve diplomu odebrali?

K. Nje, wónj diplomov njewótrzimalé, bó se v tim kraju rodzele.

P. Ale, moj Bracje, ja sliszalem przecjvnje, ze Kaszubj mjeli ukrizovac Christusa i ze onj vlasnje bili cj, ktorzi mu taka zelziva smjerc zadali. Pravdaz to?

K. Moj Panje, zebe jeho zli czlovjek njebel vedel, tobe jeho zli ledze njebele meczele e njewukrizovale; e belbe wón tech rak wuszéd. Ale jak to se rzecze: dostac se le v mrovjszcze, a vnet ful mrovk. Provda, ze to bele Kaszebje, ale grebi, co njmaja wósvjecenjo, co zeja bez przewilejov.

P. A gdzie sje Judasz narodzjl? Czili nje v Kaszubach?

[15]

K. Kó jo, ale v grebcech, vlosnje v jich giovnim mjesce Kóscerzenje.

P. To pevnje ztamtađ musjeli bic i krzizovnjci Christusa?

K. Albo to nje. Vpan vjesz, ze Judasz, kjej pószed do Pana Jezusa do wógrojca, tej se soba zabrel vjelga grepe lede, a to te z tech bórov wód Kóscerzena e Chójnjc. Jch moze Vpon letko pó tvorzi e stroju póznac; bó wu nas anje wasov anje dlugich sukjen anje pasov njenosza anje nas tu Leczokamj njeprezevaja jak jich, co przed lati vjedno leczokóve chódoki nosele.

P. Vszakze mj sje zdaje, ze to jest lud chrzescijanski i bardzo pobożni.

K. Vpan provde godosz, bó wónj ve vszetkim sveho naczelnjka Judasza nasladeja, chteri vlosnje tak zrobnjel, jak Pana Jezusa zaprzedel. Wón wódnjos pjenjadze do kóscola e zalovel za grzeche, ze zdradzal krev njevjnna; a wónj zos zaleja, ze njevjnneho wumeczele. Mjele apostolovje do czenjenjo, njszle jich navrocele e njejedén te swóje zece stracel.

P. Ale moj Bracje, jakze Ti mozesz ludzj obmavjac i jich vinovac, kjedi njevjesz dokladnje o jich vistepku. Albo Ti vjesz zapevnje, ze Borovjci wukrizovali Christusa.

K. Moj Panje, jo njgde njegovaje, kje jo co decht gvesno njevjem; ale wó czim jo jem przekonani, to jo póvjodaje. Tak jo jem ros, bedac v tetejszych stronach, z vlosne tetejszego szkolneho gebe czel, kje wón se v móji przetomnosci zapitel: Chto wukrzizovei Kristusa? Jasz tu jeden z nostarszych e nowuczenszych szkólokov vstaje e wódpóvjodo: Naszi przodkovje. Na co szkolni wódrzek: barzo dobrze. Tak mje se vedaje, ze to muszi bec provda.—

P. A u vas jak ucza? Kto ukrzizovala Chrstusa?

[16]

K. Zedze; a pó Zedach cesle. Ale Zedze krzizovale celestneho; a cesle je drzevjaneho.

P. Moj Bracje, mamej jeszczje jedno pitanje, ale cjeho do ucha: Povjedz mj tez tak szczyrze z Kaszubska, jak rozumysz: Czili vszisci Fein-Kaszubj sa poczciwj ludzje i czili sje mozna na njeh spuscjc i jich poczciwoscj ufac.—

K. (pód nose) Dajgo djobe, jak wón mje teros zajachel, co se njemde mog vevjchlac, bó doch Póloch schitrzel e mje wuchvocol—ale ju musze, bó jidze wó moj pódcevi charakter. (glosno) Nje kózdi Fein Kaszeba je pódcevi. To je wósoblevszi dor wód Pana Bóga. Bó jedni Kaszebj sa pódcevi z przerodzenjo; a ti sa z pókolenjo Jaffeta: jinni wucza se ba pódcevemj, a ti sa z pókolenjo Sema; a jesz jinszi, provde veznac musze, chóc s bólesca serca, sa szelmamj z notere, a ti sa z pókolenjo Chama. E ti to vlosnje sa, wó chterech Kristus rzek: Njech rosta jasz do znjva, a pótemu jich spole. O gdebe wón jich ju dzis spolel, bó nam dobrim Kaszebam le vstid e sromote robja.—P. A sa tez vszisci Fein-Kaszebj vjernimj?—K. (pód nose). Vej ju zos knepel v drodze, njech czort spoli. (glosno). To provda, mój Panje, ze ti, co wód Chama póchódza, znjvja, dze njeseles, bjerza, dze njck njepólozele.—

P. Teraz, moj Kochani, o Kaszubah juz dosic vjem i chce se do jutra nad tim dobrze zastanovjc, co na prziszlosé mj vipada zrobjc.—K. Jo no to zezvolaja, ale na dzisejsze pózegnanje: njebedze Vpan taki e zazima tobaki, bó dobro tobaczka wód pana Macka!—P. A gdzie pan Macjek?—K. V Lebórgu na rogu.—P. Chvala Panu Bogu!

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