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Vaschiedne Gödnleut.

Um Pfiingstn is gern Firmzeit, was a graoße Freud für d' Kina und toa kloane Plag für d' Öltan bedeut't. Es müaßat freili nöt an iads gfirmt sein, hat da geistliche Herr selm gsagt, abar bößfa, moant ar, wa's doh, für d' Selikeit. Da Büachlkrana-Franzl sagt ah, daß 's naotwendi is, denn wo sollt denn er d' Raosenkranz' und Betbüacheln hintoa? D' Wirt san ah für d' Firmung.

Nu, wögn meina wiadawöll. Laß mar in Kinan eah Freud und da Klerisei ihrn Umfang und schaun mar a weng af'n Kiraplaß eini, i mecht ma gern dö intaschiadling Gödnleut betrachtn. Halt, grad is d' Firmung aus! Kemman schan aua, vadruckt und vaschwizt und z'sammgstaucht wie d' Schof, wann a Wöda kimmt. Ah, d' Zierbäurin hat ah a Godn! In Binda-Hansn sei Diandl weist s' ba da Hand. „Geh na dan!“ sagt s' zun Mentschl und zoigt's dahi wiar a Fleischknecht, wann ar a Raibl af d' Schlabruck bringt.

's Diandl bleagazt af d' Kramastand. A Betbüachl mit an samatn Übazug und an weißboanan Kreuzl mechts halt, abar d' Godn fast ganz a glatts, a schwarzböcklats, und an oasachn Raosenkranz, der in Diandl 's Waffar in d' Mugn treibt. „Laß i 's halt ban Betn ah leichtar abagehn,“