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Pilgrim's Progress

Michael Joyner

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LOVAT

TEVOT DΘΛCJOMY	1
DEOMYLRV	3
DFGVHVOM	5
EG.COM-OOMAGJOM Dθ OOMAGOMOM	9
JOGJ Dθ OOMAGOMOM	13
DFOMFFOMOM	17
DEOMSFOMY	19
OOMAGOMOM	23
RGOM-ROM-DSWOT	25
OM DFGVHVOM	31
OMOM JOMOM BOM	39
DMJOMY	45
DHWF JHMF	51
Notes	55
Not an exact translation	55
-iY, -iT, -i, -RT	56
FRT, FFT	56
-OMh	57
Wordlist	58
Creative Commons	59

TEXT DƏLƏLƏY



TGZ TJAFAƏ O'ƏƏHƏAƏ ƏZİƏY AƏF, DƏ O'Ə HƏLƏY'A O'ƏƏHƏAƏ TƏƏƏƏƏ TGZ ƏƏƏWƏƏ ƏƏY O'ƏƏYWO'ƏƏ FR DƏ ƏFƏLƏLƏVƏT, DƏ ƏƏƏ DƏO'T. EƏG ƏY DƏGWEY ƏƏY O'ƏƏHƏAƏG DƏƏƏ DƏ ƏƏƏ DULƏƏƏƏY YW ƏFƏƏƏ Ə'ƏƏƏƏT, ƏƏY HƏFƏVL ƏGŁO'Ə'Ə TƏƏY TƏLƏ'Ə EƏFR TƏEƏƏƏ ƏƏƏ O'ƏO' DƏ ƏLƏCBERƏƏ O'ŁO'V TƏƏƏ ƏƏY ƏD O'ƏƏYWO'ƏƏ.

ƏD ƏƏY O'ƏƏYWO'ƏƏ GƏ TƏ SVRT. DƏYFƏƏ O'ƏƏ O'ƏƏBƏƏR 1628. O'VL O'ƏY TG'Ə'ƏY FƏT, DƏZ ƏBƏ DƏŁO'Ə'Ə FƏT, DƏ O'ƏYR GƏ AƏF ƏƏGŁƏ'Ə O'Ə'ƏEŁƏT. DƏZ O'Ə'ƏR ƏLƏY'Ə'Y O'Ə'ƏG HƏFƏƏƏƏT, DƏ O'Ə'Ə'Y ƏƏƏ DƏ'Ə DƏG O'ƏFƏWO'Ə.

ƏY'Z TƏƏY ƏƏBƏ DƏƏH DƏ ƏƏ'Y'Y FR O'ƏWO'Ə RƏT, YW O'ƏWO'Ə O'ŁO'V O'ŁO'Ə ƏG'Ə' ƏƏ'Y, DƏ O'Ə'Ə'ƏG FR Ə'Ə'ƏT, DƏ ƏSƏZ'Ə ƏG'Ə' O'ƏYFƏ'Ə O'Ə'ƏO'Ə' ƏG'Ə'ƏT. Ə'Y'YK'ƏZ TG'Ə'Ə' FƏ DƏ'Ə, ƏƏYZ TG'ŁO'Ə' ƏƏ'ƏO'Ə' DƏ O'ŁO'ƏG'Y R'ƏT.

Ə'Ə'Y'Z DƏ'Ə'Ə' ƏY O'ƏO'Ə' ƏƏ'Ə' ƏZİ'Ə' O'ƏG'Ə'ƏT. DƏ O'Ə'Ə'Ə SƏ'Ə'Y'Y D'ƏG'Ə'ƏT, DƏ Ə'Ə'Ə'Ə HƏE'Ə' BƏ SƏŁO'Ə'ƏT. DƏ Ə'Ə'Ə'Ə' DƏ O'Ə'Ə'Ə'Ə' FR DƏ'Ə'Ə, ƏY'Y A'Ə'Ə DƏ'Ə' ƏFƏ'Ə' DƏ D'ƏY'Ə'ƏT, HƏFƏV'Ə'Ə' Ə'Ə'Ə'Ə D'ƏG'Ə'ƏT. DƏ O'Ə'Ə'Ə' DƏ'Ə'Ə' E'Ə'Ə'Ə'

Dɔ̃ ɔ̃Lɔ̃Sɔ̃ɔ̃ EĠɔ̃Sɔ̃ɔ̃, Dɔ̃ WWS ɔ̃Sɔ̃ɔ̃ EĠɔ̃Sɔ̃ɔ̃. D4ZĠ ɔ̃Lɔ̃Sɔ̃ɔ̃ Dɔ̃ɔ̃
ɔ̃D ɔ̃Lɔ̃ɔ̃ Dɔ̃Sɔ̃ ɔ̃Sɔ̃ Sɔ̃Sɔ̃Sɔ̃, Dɔ̃ Lɔ̃Gɔ̃Sɔ̃ Tɔ̃Wɔ̃ ɔ̃Lɔ̃Sɔ̃. Dɔ̃ ɔ̃Sɔ̃
Dɔ̃Sɔ̃Sɔ̃, ɔ̃Vɔ̃ɔ̃ ɔ̃Lɔ̃Sɔ̃Sɔ̃ Dɔ̃Sɔ̃Sɔ̃ ɔ̃Sɔ̃Sɔ̃, Dh ɔ̃Sɔ̃ Dɔ̃Sɔ̃Sɔ̃
ɔ̃Sɔ̃Sɔ̃ “ɔ̃Lɔ̃Sɔ̃ Shɔ̃Sɔ̃”, Dɔ̃ Tɔ̃Sɔ̃ Tɔ̃Sɔ̃ Sɔ̃Sɔ̃ Sɔ̃Sɔ̃.

Dɔ̃ TĠ Dɔ̃Sɔ̃Sɔ̃, Dɔ̃Sɔ̃ Dɔ̃Sɔ̃Sɔ̃, Dɔ̃ Sɔ̃Sɔ̃ Sɔ̃Sɔ̃Sɔ̃ DhSɔ̃Sɔ̃ ɔ̃Sɔ̃Sɔ̃
ɔ̃Sɔ̃Sɔ̃. ɔ̃Sɔ̃Sɔ̃ TĠSɔ̃Sɔ̃ ɔ̃Sɔ̃ Sɔ̃Sɔ̃.

ɔ̃Dɔ̃Sɔ̃ “ɔ̃Lɔ̃Sɔ̃ Shɔ̃Sɔ̃” LCGɔ̃Sɔ̃ ɔ̃Lɔ̃Sɔ̃ TAɔ̃Sɔ̃ ɔ̃Sɔ̃ Sɔ̃Sɔ̃ Dh RGɔ̃, ɔ̃Sɔ̃
TEɔ̃Sɔ̃ DAGɔ̃ ɔ̃Lɔ̃Sɔ̃ ɔ̃Sɔ̃Sɔ̃Sɔ̃ Sɔ̃Sɔ̃, Dɔ̃ ɔ̃Lɔ̃Sɔ̃Sɔ̃ ɔ̃Sɔ̃Sɔ̃Sɔ̃
ɔ̃Lɔ̃Sɔ̃Sɔ̃, Eh Dh RGɔ̃ Dɔ̃Sɔ̃Sɔ̃Sɔ̃ Sɔ̃Sɔ̃Sɔ̃, Dɔ̃ Sɔ̃Sɔ̃ KR ɔ̃Sɔ̃Sɔ̃
ɔ̃Sɔ̃Sɔ̃Sɔ̃.

ɔ̃Sɔ̃Sɔ̃ ɔ̃D Tɔ̃Sɔ̃ Tɔ̃Sɔ̃Sɔ̃ KABɔ̃Sɔ̃ Sɔ̃Sɔ̃Sɔ̃Sɔ̃ ɔ̃Sɔ̃ ɔ̃Sɔ̃Sɔ̃Sɔ̃ Dɔ̃Sɔ̃Sɔ̃
Dɔ̃Sɔ̃Sɔ̃ Sɔ̃Sɔ̃ Sɔ̃Sɔ̃Sɔ̃ ɔ̃D ɔ̃Sɔ̃ Sɔ̃Sɔ̃Sɔ̃Sɔ̃ Sɔ̃Sɔ̃Sɔ̃.

ɔ̃Sɔ̃.

DLᄁYURY



STRZ TᄁF Dh RGᄁ, TᄁᄁP Oᄁᄁᄁᄁ DYMᄁY, ᄁᄁZ DThᄁOY, Dᄁ DYᄁOY, DYᄁOZ DLᄁYURY. ᄁᄁYᄁᄁEZ hrAi Dᄁᄁᄁ ᄁᄁ ᄁᄁᄁT ᄁVE TᄁᄁPT, ᄁᄁᄁZ FR Oᄁᄁᄁ TᄁP ᄁᄁᄁY, Aᄁᄁ OᄁᄁᄁY, Oᄁᄁᄁ Rᄁᄁᄁᄁ DᄁᄁᄁY. ᄁᄁᄁᄁᄁOZ, ᄁᄁᄁ OᄁᄁSTR Aᄁᄁ, Dᄁ OᄁᄁᄁY; Oᄁᄁᄁᄁ ᄁᄁᄁ ᄁᄁᄁᄁ Dᄁ OᄁᄁᄁᄁY; Oᄁᄁᄁ TAᄁᄁᄁ EGᄁᄁᄁᄁᄁ hrFRᄁ ᄁᄁᄁWOᄁ, ᄁᄁᄁ Rᄁᄁᄁᄁ Dᄁ Dᄁᄁᄁ OᄁᄁᄁY, ᄁᄁᄁ ᄁᄁᄁY, “ᄁVZ ᄁᄁᄁᄁ?”

As I walk'd through the wilderness of this world, I lighted on a certain place where was a Den, and I laid me down in that place to sleep; and as I slept, I dreamed a Dream. I dreamed, and behold I saw a Man clothed with Rags, standing in a certain place, with his face from his own house, a Book in his hand, and a great Burden upon his back. I looked, and saw him open the Book, and read therein; and as he read, he wept and trembled; and not being able longer to contain, he brake out with a lamentable cry, saying “What shall I do?”

ᄁᄁᄁ ᄁᄁᄁᄁᄁ OᄁᄁᄁᄁY, ᄁᄁᄁ Oᄁᄁᄁᄁ ᄁᄁᄁᄁᄁ, hAᄁᄁᄁZ EGᄁᄁᄁᄁᄁ FR Oᄁᄁᄁᄁᄁ,

a man named Evangelist, coming to him, and asked, "Wherefore dost thou cry?"

എടുത്തു ചെന്നു, "ഇവിടെ, ഞാനും, ദൈവത്തിൽനിന്നു തന്നെ എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു? എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു."

He answered, Sir, I perceive by the Book in my hand, that I am condemned to die, and after that to come to Judgment, and I find that I am not willing to do the first, nor able to do the second.



തന്റെ ഉടമസ്ഥൻ പറഞ്ഞു. "എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു."

Then said Evangelist, "Why not willing to die, since this life is attended with so many evils?" The Man answered, "Because I fear that this burden that is upon my back will sink me lower than the Grave, and I shall fall into Tophet. And, Sir, if I be not fit to go to Prison, I am not fit to go to Judgment, and from thence to Execution; and the thoughts of these things make me cry."

തന്റെ ഉടമസ്ഥൻ പറഞ്ഞു, "എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു, എന്തു കേൾക്കുന്നു."

Then said Evangelist, "If this be thy condition, why Conviction standest thou still?" He answered, "Because I know not whither to go." Then he gave him a Parchment-roll, and there was written within, *Fly from the wrath to come.*

OBST. What! more fools still? Be ruled by me, and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.

ገለገረ ልዩ ልዩ ሰው ሆኖ ለሌሎች ይህን ድምፅ ይሰማል። ደግሞ ለሌሎች ልዩ ልዩ ሰው ሆኖ ለሌሎች ይህን ድምፅ ይሰማል። ደግሞ ለሌሎች ልዩ ልዩ ሰው ሆኖ ለሌሎች ይህን ድምፅ ይሰማል።

CHR. Come with me, Neighbor *Pliable*; there are such things to be had which I spoke of, and many more Glories besides. If you believe not me, read here in this Book; and for the truth of what is exprest therein, behold, all is confirmed by the blood of Him that made it.

ወይንም ለሌሎች ልዩ ልዩ ሰው ሆኖ ለሌሎች ይህን ድምፅ ይሰማል። ደግሞ ለሌሎች ልዩ ልዩ ሰው ሆኖ ለሌሎች ይህን ድምፅ ይሰማል። ደግሞ ለሌሎች ልዩ ልዩ ሰው ሆኖ ለሌሎች ይህን ድምፅ ይሰማል።

PLI. Well, Neighbor *Obstinate*, said *Pliable*, I begin to come to a point: I intend to go along with this good man, and to cast in my lot with him: but, my good companion, do you know the way to this desired place?

ገለገረ ልዩ ልዩ ሰው ሆኖ ለሌሎች ይህን ድምፅ ይሰማል። ደግሞ ለሌሎች ልዩ ልዩ ሰው ሆኖ ለሌሎች ይህን ድምፅ ይሰማል። ደግሞ ለሌሎች ልዩ ልዩ ሰው ሆኖ ለሌሎች ይህን ድምፅ ይሰማል።

CHR. I am directed by a man, whose name is *Evangelist*, to speed me to a little Gate that is before us, where we shall receive instructions about the way.

ወይንም ለሌሎች ልዩ ልዩ ሰው ሆኖ ለሌሎች ይህን ድምፅ ይሰማል። ደግሞ ለሌሎች ልዩ ልዩ ሰው ሆኖ ለሌሎች ይህን ድምፅ ይሰማል። ደግሞ ለሌሎች ልዩ ልዩ ሰው ሆኖ ለሌሎች ይህን ድምፅ ይሰማል።

PLI. Come then, good Neighbor, let us be going. Then they went both together.

ወይንም ለሌሎች ልዩ ልዩ ሰው ሆኖ ለሌሎች ይህን ድምፅ ይሰማል። ደግሞ ለሌሎች ልዩ ልዩ ሰው ሆኖ ለሌሎች ይህን ድምፅ ይሰማል። ደግሞ ለሌሎች ልዩ ልዩ ሰው ሆኖ ለሌሎች ይህን ድምፅ ይሰማል።

OBST. And I will go back to my place, said *Obstinate*; I will be no companion of such mis-led, fantastical fellows.

World were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bare to the Lord of the place, all well, and clothed with Immortality as with a garment.

ඉමඹිග්ඹබ්බෝZ ඹඩ ඉඹ්ඹ්. ජ්ඹ ඒඒඒඒඒඒඒ ඒඒඒඒඒ ඒඒ ඒඒඒඒඒ. ඒඒAZඉ ඉඒඒ ඒඒ ඒඒඒ ඒඒඒඒඒ? ඒඒVZ ඒඒඒඒඒඒ DB ඒඒඒඒඒ ඒඒඒඒඒ?

PLI. The hearing of this is enough to ravish one's heart; but are these things to be enjoyed? How shall we get to be sharers hereof?

ඒඒඒඒ. ඉඒඒඒඒ, ඉඒ ඉඒඒඒඒඒ, ඉඒඒ ඉඒඒඒඒ ඒඒ Aඒඒඒ, ඒඒ ඉඒඒ ඉඒඒ ඒඒඒET, TGZ ඉඒඒඒඒ ඒඒඒඒඒඒ, ඒඒඒඒඒඒඒ ඒඒඒඒ.

CHR. The Lord, the Governor of the country, hath recorded that in this Book; the substance of which is, If we be truly willing to have it, he will bestow it upon us freely.

ඉමඹිග්ඹබ්බෝ. ඒඒඒ, ඒඒඒඒ ඒඒඒඒඒඒ, ඉඒඒඒඒ ඒඒඒඒඒ ඒඒඒඒඒ; ඉ Zඒඒ, ඒඒඒඒඒඒඒ TඒTRT.

PLI. Well, my good companion, glad am I to hear of these things ; come on, let us mend our pace.

ඒඒඒඒ. ඒඒ ජ්ඹ ඒඒඒඒඒඒඒ ඒඒ, ඒඒඒඒඒ ඒඒ ඒඒඒඒ ඒඒඒඒඒ.

CHR. I cannot go so fast as I would, by reason of this Burden that is upon my back.

DF&HFF&A&A&A&A



ඔබ්‍රහිමය ආදි සභ්‍යයන්ගේ ස්‍රීර්ෂිතය, ඉතිහාසය ආදි ධර්මයන්ගේ, ඉතිහාසය ඉතිහාසය
ලියන ලදී, ඔබ්‍රහිමය ආදි ධර්මයන්ගේ ස්‍රීර්ෂිතය, ඉතිහාසය ඉතිහාසය
ලියන ලදී. ඔබ්‍රහිමය ආදි ධර්මයන්ගේ ස්‍රීර්ෂිතය, ඉතිහාසය ඉතිහාසය
ලියන ලදී. ඔබ්‍රහිමය ආදි ධර්මයන්ගේ ස්‍රීර්ෂිතය, ඉතිහාසය ඉතිහාසය
ලියන ලදී.

Now I saw in my Dream, that just as they had ended this talk, they drew near to a very miry *Slough*, that was in the midst of the plain ; and they, being heedless, did both fall suddenly into the bog. The name of the slough was *Dispond*. Here therefore they wallowed for a time, being grievously bedaubed with the dirt; and Christian, because of the Burden that was on his back, began to sink in the mire.

ඉතිහාසය ආදි ධර්මයන්ගේ ස්‍රීර්ෂිතය, ඉතිහාසය ඉතිහාසය

PLI. Then said *Pliable*, Ah Neighbor *Christian*, where are you now?

ඉතිහාසය ආදි ධර්මයන්ගේ ස්‍රීර්ෂිතය, ඉතිහාසය ඉතිහාසය

DLᵀᵀᵀᵀᵀᵀ



ᵀᵀᵀᵀ. ᵀᵀᵀᵀ, ᵀᵀᵀᵀᵀ ᵀᵀᵀᵀ, ᵀᵀᵀᵀᵀᵀᵀᵀᵀ ᵀᵀᵀᵀ ᵀᵀᵀᵀᵀᵀ ᵀᵀ ᵀᵀᵀᵀᵀᵀᵀᵀᵀ, ᵀᵀ ᵀᵀᵀᵀᵀᵀ ᵀ ᵀᵀᵀᵀ ᵀᵀᵀᵀᵀᵀᵀ ᵀᵀᵀᵀᵀᵀ, ᵀᵀᵀᵀᵀ ᵀᵀ ᵀᵀᵀᵀᵀᵀᵀᵀ ᵀᵀᵀᵀᵀᵀᵀᵀ ᵀᵀᵀᵀᵀᵀᵀᵀ ᵀᵀᵀᵀᵀᵀ ᵀᵀᵀᵀᵀᵀ ᵀᵀᵀᵀᵀᵀᵀᵀᵀ.

CHR. Sir, said Christian, I was bid go this way by a man called Evangelist, who directed me also to yonder Gate, that I might escape the wrath to come; and as I was going thither, I fell in here.

DLᵀᵀᵀᵀᵀᵀ. ᵀᵀᵀ ᵀᵀ ᵀᵀᵀᵀᵀᵀᵀᵀ ᵀᵀᵀᵀᵀᵀᵀᵀᵀ.

HELP. But why did you not look for the steps?

ᵀᵀᵀᵀ. ᵀᵀᵀᵀᵀᵀᵀᵀᵀᵀᵀ ᵀᵀ ᵀᵀᵀᵀᵀᵀᵀ ᵀᵀᵀᵀᵀᵀᵀ, ᵀᵀᵀ ᵀᵀᵀᵀ ᵀᵀᵀᵀᵀᵀᵀᵀᵀ, ᵀᵀᵀ ᵀᵀᵀᵀᵀᵀᵀ.

CHR. Fear followed me so hard, that I fled the next way, and fell in.

True, there are by the direction of the Lawgiver, certain good and substantial steps, placed even through the very midst of this Slough; but at such time as this place doth much spue out its filth, as it doth against change of weather, these steps are hardly seen; or if they be, men through the dizziness of their heads, step besides; and then they are bemired to purpose, notwithstanding the steps be there; but the ground is good when they are once got in at the Gate.

some inkling of him, — for *Christian's* setting forth from the City of *Destruction* was much noised abroad, not only in the Town where he dwelt, but also it began to be the town-talk in some other places, — Master *Worldly Wiseman* therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with *Christian*.

RG. - R. - DSW. T. SV EG. A. A. Y. O. F. T. P. O. S. J. H. S. I. S. G. G. W. T. R. L. L. J. ?

WORLD. How now, good fellow, whither away after this burdened manner?

J. L. G. J. O. V. A. G. A. L. T. G. W. T. R. L. L. J. D. O. I. L. Y. G. O. J. P. T. S. T. V. E. G. G. W. T. R. W. H. V. G. T. ! D. O. O. M. Y. I. R. O. M. E. T. O. F. O. U. R. S. I. R. ? U. E. Z. L. I. F. Y. O. , O. M. Y. H. O. M. E. S. G. A. M. E. I. V. S. J. A. P. R. O. I. R. S. J. ; I. Y. Z. L. I. Q. B. Z. , O. T. Y. O. L. B. Y. Z. L. I. F. T. O. T. O. T. O. N. I. J. V. S. D. Y. B. O. V. D. A. M. E. I. V. S. A. I. D. S. I. F. O. I. R. S. F. A. O. F. .

CHR. A burdened manner indeed, as ever I think poor creature had. And whereas you ask me, Whither away? I tell you, Sir, I am going to yonder Wicket-gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy Burden.

RG. - R. - DSW. T. I. R. A. G. U. F. T. D. O. J. V. I. R. D. I. O. F. ?

WORLD. Hast thou a Wife and Children?

J. L. G. J. ii. D. A. Z. H. S. I. Y. O. S. F. J. S. F. A. O. F. , I. L. B. F. W. I. M. O. E. T. U. O. L. J. I. M. J. D. I. L. O. V. H. S. F. O. M. E. I. M. A. T. A. A. : O. M. O. T. Y. O. B. Z. V. S. Y. T. G. R. M. J. O. T. I. F. O. L. I. F. S. U. O. T. O. M. E. T. .

CHR. Yes, but I am so laden with this Burden, that I cannot take that pleasure in them as formerly; methinks I am as if I had none.

RG. - R. - DSW. O. T. I. R. A. V. O. M. E. T. O. L. I. M. B. Y. O. T. G. Z. V. E. L. I. A. W. O. ?

WORLD. Wilt thou hearken to me if I give thee counsel?

J. L. G. J. T. G. W. I. M. O. V. S. Y. , V. E. L. I. M. O. L. I. M. B. Y. O. ? O. G. A. B. Z. D. Y. H. E. A. W. I. M. O. I. Y. L. I. V. J. V. S. .

CHR. If it be good, I will; for I stand in need of good counsel.

RG. - R. - DSW. T. A. I. D. O. M. Y. H. Q. I. M. J. V. E. I. I. R. , Q. W. Y. O. G. S. S. O. G. F. A. O. F. ; I. L. V. A. V. S. B. S. F. L. O. U. E. H. O. M. Y. V. H. G. O. M. I. Q. : D. O. I. L. W. I. M. O. G. L. O. L. J. I. M. J. B. S. A. G. O. O. O. J. I. W. O. A. I. O. M. A. I. W. O. A. G. I. M. J. O. M. E. T. ;

WORLD. I would advise thee then, that thou with all speed get thyself rid of thy Burden; for thou wilt never be settled in thy mind till then; nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee till then.

J. L. G. J. O. M. Y. D. I. J. O. D. Y. H. O. F. , O. M. Y. D. Y. B. O. V. D. A. M. E. I. V. S. A. I. D. S. I. F. O. I. R. S. F. A. O. F. : I. L. O. M. Y. H. Z. D. E. R. Y. O. B. F. E. L. B. O. S. O. M. J. V. S. Y. , D. O. O. M. A. I. L. Y. G. B. O. F. D. B. J. T. L. O. O. O. M. Y. B. F. E. Y. B. O. S. O. M. J. ; O. M. Y. B. Z. T. G. R. M. J. D. H. O. I. R. S. J. , I. R. E. H. A. Q. Y. , D. Y. B. O. V. D. A. M. E. I. V. S. D. I. S. I. F. O. M. E. T. .

CHR. That is that which I seek for, even to be rid of this heavy Burden; but get it off myself, I cannot; nor is there any man in our country that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my Burden.

RG. - R. - DSW. S. A. G. I. V. O. D. H. G. G. A. M. E. I. V. S. O. M. Y. G. B. O. V. D. A. M. E. I. V. S. G. G. O. J. V. S. ?

WORLD. Who bid thee go this way to be rid of thy Burden?

J. L. G. J. D. O. M. S. I. V. W. I. M. O. , F. O. G. A. D. I. R. Q. Y. O. J. G. D. L. O. T. E. J. V. S. : D. F. G. V. H. V. A. I. D. Y. B. I. S. V. I. .

CHR. A man that appeared to me to be a very great and honorable person; his name as I remember is *Evangelist*.

RG. - R. - DSW. H. , Q. I. M. J. Y. G. L. I. W. O. ! I. L. D. B. S. V. V. E. G. E. M. J. O. C. O. O. B. A. M. E. I. D. O. O. S. O. V. J. S. G. A. M. E. I. V. S. V. S. Y. O. M. Y. A. I. D. D. H. C. A. I. G. A. P. Q. ; D. O. W. S. G. H. B. , O. M. Y. G. L. I. W. O. T. A. M. E. I. U. G. O. S. R. O. F. .

WORLD. I beshrew him for his counsel; there is not a more dangerous and troublesome way in the world than is that unto which he hath directed thee; and that thou shalt find, if thou wilt be ruled by his counsel.

Dó ÑVóðsés ÑGW AΓóμ ΓFóLΛFVÁT; TηAGóμßZ ÑGW LΘW TGLOFβi DFóhffFóóμλó OÑOó; DJΘ Θé LΘSó JGóJ DLóhóEYó Oñ OΘLOLóμλó FR ΘóY Θé ÑGTóμ DhBóμóY; μDóYh qóμ VLGφBVF φTRT, JóóYTóμ, DYFó, DAq, OΘβóóμ DLÓLóμ, óβqφT, φβWóμ-ÑOóμ, PUL-GóL, TΘO-DΘF-ΘóμóY, OFBY, Dó μDYó óhÑóR, DhΓóY Dó ΘóYóY TEGóμLh JGóWWhVF!

Thou hast met with something (as I perceive) already; for I see the dirt of the Slough of *Dispond* is upon thee; but that Slough is the beginning of the sorrows that do attend those that go on in that way: Hear me, I am older than thou; thou art like to meet with, in the way which thou goest, Wearisomeness, Painfulness, Hunger, Perils, Nakedness, Sword, Lions, Dragons, Darkness, and in a word, Death, and what not!

μDóYh ηEZLóφ OVμGóó, OñGW EhFR TGÓLqμ. ÑVZ óβFóVJ óhÑiYó BLURÑ, Dó BóLóLó OÑWóó?

These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?

JLGGJ. DJZΘ μD ηÑFóφ OCG hηΘβóÑ RóÑYó hÑO μD ηLITóWqÑ; Dó iL AΓóμ EYΘβóóμ óY JLφBLóμλó, TGZ ΘEYβOVDóμμ TEGóóVJóY óY μD ηÑFóφ.

CHR. Why, Sir, this Burden upon my back is more terrible to me than are all these things which you have mentioned; nay, methinks I care not what I meet with in the way, so be I can also meet with deliverance from my Burden.

RGó-Ró. ÑVZ JFóVWÓ ΘóY μD GFóφ?

WORLD. How camest thou by thy Burden at first?

JLGGJ. μDYó ηAFβóE AóF.

CHR. By reading this Book in my hand.

RGó-Ró. ΘóYóYh hFóóEY; ΘóYßZ OñGW qóFóLq JhGóÑW OΘLOLóμλó Dhóóó, ΘóY, hÑFóVJ OφFφWóμ AΓóμ EGZFóμ hFRΘ FRT, Dó OFóμYó OóLWóóμ qOóLFT; Dó ΘóY OóLWóóμ FR EhG qOóLφ, DóΘ ÑSGóóÑ ΘóY hó hCóμT, Dó EóÑTóLY ΘOóLφ, Dó OñhF AΓóμ ΘhÑWóó TGóμ FRT.

WORLD. I thought so; and it is happened unto worldly thee as to other weak men, who meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men men (as thine I perceive has done thee), but they run them upon desperate ventures, to obtain they know not what.

JLGGJ. DBóYh ηÑWφ TGóμ DYhóT; VóóóYh DTLOLóμλó μD ÑFO ηÑFóφ DYhó.

CHR. I know what I would obtain; it is ease for my heavy burden.



RG. - R. - R. SVZ Dh TGh V. V. V. G. L. O. L. J. M. J. V. , hSiZ O' O. B. A. M. J. D. L. O. L. J. M. J. D. G. L. W. H. L. M. J. Dh iTRT? TG. P. Z. B. P. F. G. L. M. V. J. V. Y. V. E. L. A. B. T. G. L. J. G. L. W. H. L. M. J. O. M. Y. I. R. G. H. T. , D. O' iL O. M. Y. T. S. T. O' O. B. A. M. J. G. L. W. H. L. M. J. V. O. S. F. M. L. , D. O' Z. O. R. M. S. H. G. Y. R. T. O' L. J. O. M. V. J. D. O' Z. D. B. B. I. R. L. Y. G. , A. D. V. O. I. R. O. , A. D. O' O. B. A. M. J. Y. G. L. W. H. L. M. J. I. R. H. S. F. M. J. T. , A. D. V. A. M. J. V. G. L. W. H. V. T. , V. A. V. , G. F. T. , D. O' V. A. V. G. L. O. L. J. M. J. F. R. T. .

World. But why wilt thou seek for ease this way, seeing so many dangers attend it? Especially, since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into; yea, and the remedy is at hand. Besides, I will add, that instead of those dangers, thou shalt meet with much safety, friendship, and content.

J. J. G. J. O. J. S. M. Y. Z. U. B. .

Chr. Pray Sir, open this secret to me.

RG. - R. - R. I. G. Y. , T. P. Y. M. Y. H. I. R. S. Y. T. (D. + M. L. O. J. Y. V. V. I. R. S. V. I.) O. T. R. T. M. O' D. M. S. I. C. S. G. V. L. - T. M. O' J. I. M. S. V. I. , O. M. Y. D. M. S. I. C. D. B. O. M. H. G. , D. O' M. B. G. D. S. L. O. T. J. V. , D. O' D. B. O. B. G. J. M. B. P. O. S. M. J. V. D. H. M. S. I. C. O. M. Y. U. L. H. M. I. R. H. C. O. T. J. D. O. T. ; D. O' D. E. R. I. R. S. W. T. O' G. W. O. M. Y. A. D. T. G. M. J. M. B. G. H. S. O' J. I. J. ; D. O' Z. O' G. J. D. B. O. M. H. G. J. O. L. J. V. M. L. O. F. 4. U. O' M. J. Y. O' J. H. J. Z. V. J. M. Y. I. R. F. F. T. O. M. Y. P. Z. , I. R. E. H. 4. T. , V. O. M. V. J. , L. Y. G. V. G. M. S. J. iL V. C. G. O' V. Y. J. S. J. I. J. T. ; D. O' Z. U. L. J. A. O. V. O' G. R. , F. E. H. S. F. M. J. O' M. I. R. D. O. O' R. T. O' V. F. M. V. M. O' S. V. I. , O. M. Y. U. L. Y. O. M. Y. O' O' J. O. M. J. T. E. G. L. O' J. I. J. I. R. V. O. M. O' S. : O. T. Y. M. Y. H. , E. H. 4. T. , V. G. B. O. V. D. B. S. ; D. O' T. G. I. G. C. M. J. Y. H. G. B. J. A. R. O. V. Y. D. T. G. S. O. T. , (D. O' O. iL V. O' C. R. Y. V. F. V. O. T.) G. O. V. M. O. Y. G. L. F. T. D. O' J. V. I. R. J. H. H. I. R. O. T. S. S. U. V. V. T. J. Z. S. , D. O' O. T. O' G. W. L. L. J. J. J. B. G. , D. O' iL S. G. R. M. W. O. M. J. V. V. S. B. G. E. G. G. L. B. T. V. W. M. E. T. : D. O' O' G. W. Y. M. O' R. T. O. T. D. I. R. M. L. B. J. D. O' S. H. I. Y. J. E. G. G. J. ; D. O' Z. O. O' C. T. S. T. M. O' M. O' O' L. O. L. J. M. J. G. L. F. T. T. G. G. L. M. J. , O' G. J. P. Y. M. J. M. I. O' M. J. D. Z. M. O' O. I. T. G. L. F. L. H. J. I. J. T. , D. O' M. B. I. G. L. O. T. J. V. I. R. F. 4. M. J. .

World. Why in yonder Village (the village is named *Morality*) there dwells a Gentleman whose name is *Legality*, a very judicious man, and a man of very good name, that has skill to help men off with such burdens as thine are from their shoulders: yea, to my knowledge he hath done a great deal of good this way; ay, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place, and if he should not be at home himself, he hath a pretty young man to his

Son, whose name is *Civility*, that can do it (to speak on) as well as the old Gentleman himself; there, I say, thou mayest be eased of thy Burden; and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayest send for thy Wife and Children to thee to this village, where there are houses now stand empty, one of which thou mayest have at reasonable rates; Provision is there also cheap and good; and that which will make thy life the more happy is, to be sure there thou shalt live by honest Neighbors, in credit and good fashion,

ቴሕጺ ገበገባ ዐጫላሾ ጋዋጥ ቅጥጫታ; ደፋሪ ነገ ሮጫጸህ ቴሕጺ ስግላው፣ ልደ ቅጥሪሃ፣ ፐረገ ሮህጸግ ልደ ደጫጫ ኩከጽጫ፣ ዐጋሆን ዩፍ ጎረግላገ ጫጫገገገ ጎጫገገገ፣ ጫህ ልደ ስግላው ልደ ደጫ ቅጥሪሃ።

Now was Christian somewhat at a stand, but by presently he concluded, If this be true which this Gentleman hath said, my wisest course is to take his advice; and with that he thus farther spoke.

ኤል ደፍገህገህ



ደፍገህገህ. ቃላት ተገብሮ ወደ ገረገረ? ዐግዮህ፡ ጭሃሂ ላይሮ ዐቃላም ገረገረህ ገረገረ፡ ጭሃሂ ከቃላትህ ገረገረህ ገረገረ. ቴህ ወገ ላይሮ ደፍገህገህ፣ ለሌላ ከሌላ ህይ ከሮሮው ሮሮው ወገ ህይህ ከህይ ወገ ለሌላ ገረገረ?

EVAN. What dost thou here, *Christian*? said he: at which words *Christian* knew not what to answer; wherefore at present he stood speechless before him. Then said *Evangelist* farther, Art not with thou the man that I found crying without the walls of the City of *Destruction*?

ገረገረ. ii ደፍገረ፣ ወገገገ.

CHR. Yes, dear Sir, I am the man.

ደፍገህገህ. ለሌላ ሮሮውገገገ? ዐገረ ገረገረ ገረገረ ገረገረ፣

EVAN. Did not I direct thee the way to the little Wicket-gate,

ገረገረ. ii ደፍገረ፣ ዐግዮህ.

CHR. Yes, dear Sir, said *Christian*.

ደፍገህገህ. ቃሃ ገረገረ ከህ ለሃ ገረገረ? ገረገህገህ ከህ ገረገረ.

also to whom he sent thee. The man that met thee is one *Worldly Wiseman*, and rightly is he so called: partly because he savoureth only the doctrine of this world, (therefore he always goes to the Town of *Morality* to church); and partly because he loveth that doctrine best, for it saveth him from the Cross. And because he is of this carnal temper, therefore he seeketh to prevent my ways, though right.

Dɔ̃ KT ʋLɔ̃ ʋD Dɔ̃sɔ̃ ʋSfɔ̃dɔ̃E D4 ɔ̃sɔ̃Tɔ̃JG ʋɔ̃Lɔ̃ʋSɔ̃ ɔ̃ʋSfɔ̃dɔ̃Wh.
Now there are three things in this man’s counsel that thou must utterly abhor.
Iɔ̃Gɔ̃ɔ̃ɔ̃ɔ̃.

His turning thee out of the way.

Dɔ̃ Gfɔ̃hEɔ̃ Jʋtɔ̃Gɔ̃ Sɔ̃ʋtɔ̃Gɔ̃JR ɔ̃sɔ̃Tɔ̃J Gʋɔ̃ʋJɔ̃ɔ̃ Iɔ̃hCɔ̃ɔ̃ɔ̃.

His labouring to render the Cross odious to thee.

Dɔ̃ Dʋʋʋ JAPR Tɔ̃P Iɔ̃Qɔ̃JGʋWɔ̃ JGWBʋSɔ̃h.

And his setting thy feet in that way that leadeth unto the administration of Death.

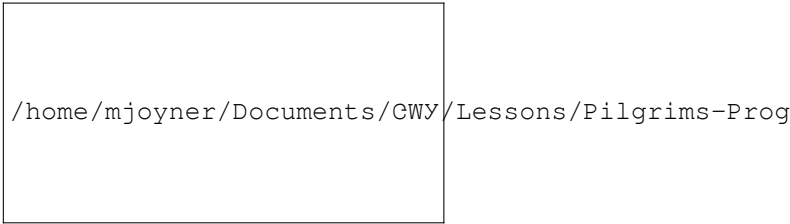
TEɔ̃, D4 ɔ̃sɔ̃Tɔ̃JG ʋɔ̃Lɔ̃ʋSɔ̃ ɔ̃ʋSfɔ̃dɔ̃Wh Iɔ̃GLɔ̃ɔ̃ɔ̃ Sɔ̃Oɔ̃T; Dɔ̃ ɔ̃ɔ̃ɔ̃ɔ̃ Cɔ̃R Iɔ̃R Kɔ̃Gɔ̃T; ʋDɔ̃ʋZ ɔ̃ɔ̃ɔ̃ TGfɔ̃T4 ɔ̃ʋʋWOɔ̃ Sɔ̃ɔ̃ET, Dɔ̃ ʋEɔ̃Gɔ̃ɔ̃ R.Gɔ̃Rɔ̃D-SʋWɔ̃T GʋʋʋWOɔ̃T. fɔ̃Gɔ̃ ʋZ ʋD hSɔ̃ɔ̃ɔ̃, “TGfɔ̃hEɔ̃ Eɔ̃Vɔ̃ Sɔ̃Gɔ̃ɔ̃ɔ̃ Iɔ̃R Tɔ̃Rɔ̃ɔ̃Vɔ̃ɔ̃,” Mʋ 13:24; ɔ̃ɔ̃ɔ̃ ʋD Sɔ̃Gɔ̃ɔ̃ɔ̃ JAPR ɔ̃Gɔ̃ɔ̃ɔ̃ɔ̃ Iɔ̃Rɔ̃fɔ̃ɔ̃ɔ̃: “Eɔ̃Vɔ̃ʋZ Sɔ̃Gɔ̃ɔ̃ɔ̃ ɔ̃ɔ̃ɔ̃ Eɔ̃hɔ̃” ɔ̃Sɔ̃ɔ̃ AET, Dɔ̃ DhSɔ̃fɔ̃G DhGɔ̃ɔ̃ɔ̃.” ʋS 7:13-14. ɔ̃ɔ̃ɔ̃ ʋD ɔ̃ɔ̃ɔ̃ Sɔ̃Gɔ̃ɔ̃ɔ̃ JAPRT, Dɔ̃ ɔ̃tɔ̃ ɔ̃Sɔ̃Oɔ̃T, ɔ̃ɔ̃ɔ̃ ʋD ɔ̃ʋJɔ̃Iɔ̃ɔ̃ Dɔ̃ɔ̃sɔ̃ GʋʋWOɔ̃, ɔ̃ɔ̃ɔ̃ ʋGɔ̃ɔ̃ Gfɔ̃ɔ̃ʋʋɔ̃ ɔ̃i Iɔ̃ɔ̃Cɔ̃ɔ̃: ɔ̃ɔ̃ɔ̃ TGɔ̃ɔ̃, ʋhɔ̃ʋʋʋɔ̃, Iɔ̃GLɔ̃ɔ̃ Sɔ̃Oɔ̃T, Dɔ̃ ʋʋhɔ̃ʋʋɔ̃ Cɔ̃R Iɔ̃fɔ̃TGɔ̃ɔ̃.

First, Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto, because this is to reject the counsel of God for the sake of the counsel of a *Worldly Wiseman*. The Lord says, *Strive to enter in at the strait gate* [Luke 13:24], the gate to which I sent thee; *for strait is the gate that leadeth unto life, and few there be that find it* [Matthew 7:13-14]. From this little Wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction; hate therefore his turning thee out of the way, and abhor thyself for hearkening to him.

Wfɔ̃ɔ̃TZ, Dɔ̃ ʋhɔ̃ʋʋɔ̃ Iɔ̃hSi Gfɔ̃hEɔ̃ ʋtɔ̃Gɔ̃ɔ̃ ɔ̃sɔ̃Tɔ̃J Dʋɔ̃ʋJɔ̃ɔ̃ Tɔ̃Cɔ̃ɔ̃ɔ̃; ɔ̃ɔ̃ɔ̃ʋZ GEGGʋJ Rɔ̃sɔ̃ɔ̃ Gʋʋɔ̃ Tɔ̃ɔ̃ɔ̃ ɔ̃Oɔ̃Tɔ̃ Dɔ̃tɔ̃, Dhɔ̃M 11:25-26. Dɔ̃Z ɔ̃ɔ̃ɔ̃, Sɔ̃ɔ̃ɔ̃JG ɔ̃Eɔ̃Gɔ̃ GZɔ̃ɔ̃, ɔ̃ɔ̃ɔ̃ ɔ̃G ɔ̃Eɔ̃ TDGɔ̃ɔ̃ɔ̃, ɔ̃ɔ̃ɔ̃ ɔ̃hɔ̃ɔ̃ɔ̃ Iɔ̃ɔ̃ɔ̃; Dɔ̃ ɔ̃G Dɔ̃ʋʋʋSfɔ̃ɔ̃, hSɔ̃hɔ̃ɔ̃ɔ̃ Tɔ̃fɔ̃ɔ̃ ɔ̃ʋʋ, Dɔ̃ ɔ̃Iɔ̃, Dɔ̃ ɔ̃ʋʋT, Dɔ̃ ɔ̃ɔ̃Iɔ̃, Dɔ̃ Dɔ̃ɔ̃PT, Dɔ̃ ɔ̃V, Dɔ̃ ɔ̃Gɔ̃R ɔ̃Eɔ̃ ɔ̃ɔ̃ɔ̃ hSɔ̃hɔ̃ɔ̃ Tɔ̃fɔ̃ɔ̃, iɔ̃ DB Dɔ̃ʋʋʋSɔ̃ ɔ̃fɔ̃ɔ̃, ʋS 8:38; Gh 12:25; ʋS 10:39; Mʋ 14:26. ɔ̃ɔ̃ɔ̃ ʋD TGɔ̃ɔ̃, ʋD hEɔ̃ɔ̃, ɔ̃ʋʋWOɔ̃ ʋD hSɔ̃ɔ̃, ɔ̃ɔ̃ɔ̃ Sɔ̃Gɔ̃ɔ̃ JAPR ɔ̃hGɔ̃ɔ̃Oɔ̃ ɔ̃ɔ̃, iɔ̃ Eɔ̃hɔ̃ ɔ̃Sɔ̃ɔ̃. TGZ ɔ̃G ɔ̃O ɔ̃Gɔ̃ɔ̃ɔ̃ Kɔ̃Gɔ̃ɔ̃ ɔ̃ɔ̃ɔ̃ ɔ̃Gɔ̃ɔ̃Oɔ̃ Gɔ̃ɔ̃ɔ̃ ɔ̃RT: ɔ̃ɔ̃ɔ̃ ʋD Iɔ̃ɔ̃ɔ̃ Iɔ̃ʋSfɔ̃ɔ̃, ʋɔ̃Sɔ̃Vɔ̃.

Secondly, Thou must abhor his labouring to render the Cross odious unto thee; for thou art to *prefer it before the treasures of Egypt* [Hebrews 11:25-26]. Besides, the King of Glory hath told thee, that *he that will save his life shall lose it*: and He that comes after him, and hates not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my Disciple. [Mark 13:35, John 12:25, Matthew 10:39, Luke 14:26] I say therefore, for a man to labour to persuade thee, that that shall be thy death, without which, the Truth hath said, thou canst not have eternal life; This doctrine thou must abhor.

කඹර් ජප්තා චෛ



චෛර් ඉඝ්භ්‍යා යිල ධර් චෛර්, ධර් වර්චෛර් ජචඝ්භර්, ආධ හ්සඹචචච, “ච්චා ධහ ච්‍යචච? ධචචචා චර්චර් චර්චර් චචචර් චචචර්, අඝ්චචචර් චචචර් චචචර් චචචර් චචචර් චචචර්.” අචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර්. “චචර් චචර්?” ධර් “චචර් චචර්?” ධර් “චචර් චචර්?”

He knocked therefore more than once or twice saying, *May I now enter here? Will he within Open to sorry me, though I have been An undeserving Rebel? Then shall I Not fail to sing his lasting praise on high.* At last there came a grave person to the gate named *Good-will*, who asked “Who was there?” and “Whence he came?” and “What he would have?”

චචචර්. ධහච්ච හ් චචචර් චචර්, චචර් ධර්චච, ධචචර් චචචර්.

CHR. Here is a poor burdened sinner.

ධචචර් චචර් චචර් චචර්, චචර් චචර් චචර්, චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර්. ධහර් චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර්.

I come from the City of *Destruction*, but am going to Mount *Zion*, that I may be delivered from the wrath to come. I would therefore, Sir, since I am informed that by this Gate is the way thither, know if you are willing to let me in.

කඹර් ජප්තා චෛ. චචචර් චචර් චචර්, චචර් චචර් චචර්; චචර් චචර් චචර් චචර් චචර්.

GOOD-WILL. I am willing with all my heart, said he; and with that he opened the Gate.

චෛර් චචචර් චචර් චචර් චචර්. චෛර් චචචර් චචර් චචර්, චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර්. චචර් චචර් චචර්, ධර් චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර් චචර්. චචර් චචර්, ධර් චචර් චචර් චචර් චචර් චචර් චචර් චචර්.

ԸՆԴՈՒՅՑ



ԹՎՉ ՕՊՅՕՐՅ ԷՒ ԶՄԻՎ ԸՆԴՈՒՅՑ ՏՈՒՄ, (ԹՈՅ ԱԸ ԸՆԴՈՒՅՑ ԸՂՈՒ ՏՅՎՂԸ ԸՆՕՒՎ ՏԸՏ.) ԹԷՉ ՕՇԸՂԸԸՈՐ ՕՇԸԻՎՅ. ԱՅՉ ԽԸՐ ՅԸ ԸԸՈՂ ՏԸՈՈՂԸՆԸ ԸԸՄԻՎՅ, ՏԱ ԸԸՈՂ ՐՎԸ ԸԸՐՈՒՎՅ.

Then he went on till he came at the house of the *Interpreter*, where he knocked over and over; at last one came to the door, and asked Who was there?

ԸՂԸ. ԸԻՈՅԻ ՏՅՏ ՐՎՈՒ, ԸԻՉ ՏՈՒՎ ՂԸՏՊՈՒ ԸՅՂՈՒՎՅ ԸԻ ԸՅԸՈՈՒՎՅ, ԸՔՐ ԿՈՐ՝ ԸՈՒՐՈՒՂԸՆԸ; ԹՈՅՉ ԸԸՈՂ ԸԸՏԸՈՒ ՏՈՒՎ ԻՈՒՐՉՐՎՅ.

CHR. Sir, here is a Traveller, who was bid by an acquaintance of the good man of this house to call here for my profit; I would therefore speak with the Master of the house.

ԹՎՉ ՏԸՈՈՂԸՆԸ ԸԸՄԸՈՒ ՏՈՒՎ ԶՈՒՈՒՅ, ԹՈՅՉ ԱՅ ԽԸՐ ՕՄՈՒՎՅ ԸՂԸ, ԸՈՒՐ ԸԸՈՂ ՕՒՅԻՎ ՕՐՐՕՒՅ.

So he called for the Master of the house, who after a little time came to *Christian*, and asked him what he would have?

ԸՂԸ. ԸԸՈՅԻ ԸՒԸՂՈՈՂԸՆԸ ՂՏՏՈՒ ՕՐՈՅԸՐՈՒ, ԸՈՒ ԵՈՒ ԸՂՅ ՉԻՏԸ; ԱԸՉ ՏՕՕ՝

DLU'hoE SGC#oAdb IrAP#e, DooSed eTeH DfJed DYU'VqY, Dh DYGA#ovAdb Dd' h# AfedA d#o' JI#yO#qA#qJ FRT DYZU'qY, O#y O'GJ DUE#fVJ STRT.

CHR. Sir, said *Christian*, I am a man that am come from the City of *Destruction*, and am going to the *Mount Zion*; and I was told by the Man that stands at the Gate at the head of this way, that if I called here, you would shew me excellent things, such as would be a help to me in my Journey.

DUPJ#y. R#B#e AfedA O'GJ GF#fVJ VUE#qA#qF. O#yZ O'obL#dA O'UVqY O'ovAdb, JUGJZ #y#LGS# O'U#qY; O#yZ O'f' O'v'q YJ#o#W#y, O'obL#dA SGC#oA O'obST#db O'UVqY; O'obSTRZ JUGJ Y#y B# O'v#ov#o' JCG#W#o#e, e#e O'v'q f'Y; #DZ q#o'Y; JfV# fV#J J#e#z O#y# hSG#y, #EG#A#o'oz d#o' A#f O'RF#qY, SGA#z Jf#e#o'#A S#fJ#f A#yY, RG#z O'v'f' TJP q#L#o'Y; fVEZ B# IrL#d#dA O#y# q' O'v'q, D#AfZ fV#J#P D#fSG Df# LGH# APW#e f'Y.

INTER. Then said the *Interpreter*, Come in, I will shew thee that which will be profitable to thee. So he commanded his man to light the Candle, and bid *Christian* follow him, so he had him into a private room, and bid his man open a door; the which when he had done, *Christian* saw the Picture of a very grave Person hang up against the wall; and this was the fashion of it. It had eyes lifted up to Heaven, the best of Books in his hand, the Law of Truth was written upon his lips, the The World was behind his back. It stood as if it pleaded with men, and a Crown of Gold did hang over his head.

JUGJZ fV f'f #D O'v'q?

CHR. Then said *Christian*, What means this?

DUPJ#y. O#y D#f#e #D fSG#W#o#e IrY, O'f#e#e fG B# D#L#T. O#y IrAG#e fV#J J#e#z, D# YJ#A#o' d#o' A#f JRF#q, D# SG#o' J#e#e#o'#A S#fJ#f IrA#W, O#y GZ#e q#o' J#e#L#L#A O'yT, O#y O'f' O'fG#o#A D# D#f#e J#e#L#L#e J#e#A#q#e; D# O#y# IrAG#e B# IrL#d#dA O#y# q' O'v'q fVET. O#yZ IrAG#e RG#e O'v'f' TJP Ir#L#L#A, D# D#f#SG Df# LGH#o'#e D#Af fV#J#P Ir#W; O#y GZ#e h#f Dh RG#e R# R#f O'f#q#e#e, D# O'hJ#q#e IrY, IrO'Jf#ov#e O'obL#dA AfedA O'v'q#e O'S#e#eT, O'UMG# h#R# FR fV#J#G DfJ#L#L#e O'v'q#e#e h#f#e#L#h#e. O'v'z DUPJ#y #D q#yRy, #D#y# h#f#e#vL IrE#qA#e #D B# JCG#L#e#e, O#y#y#h D#f#e Dh IrL#e#e O'GR#e# O'EG#e e#e O'f' R# O'UVq G#q#e h#f O'K#e f#f#v#v# 4TRT: O#y TG#e d#o' #f#e#e#L#e E#e#f#qT, D# G#J#G f#e#e q#o' GA#T, T#e#P#z #TR v#h#f#e#e#o' O'v'f#e#e D#L#e#e, O#y D#G#e#e#y# O'f#e#e EG#e#e#e IrY.

INTER. The Man whose Picture this is, is one of a thousand; he can beget children, travel in birth with children, and nurse them himself when they are born. And whereas thou seest him with his eyes lift up to Heaven, the best of Books in his hand, and the Law of Truth writ on his lips, it is to shew thee that his work is to know and unfold dark things to sinners; even as also thou seest him stand as if he pleaded with men; and whereas thou picture seest the World as cast behind him, and that a Crown hangs over his head, that is to shew thee that slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure in the world that comes next to have Glory for his reward. Now, said the *Interpreter*, I have shewed thee this

Picture first, because the Man whose Picture this is, is the only man whom the Lord of the place whither thou art picture going, hath authorized to be thy guide in all difficult places thou mayest meet with in the way; wherefore take good heed to what I have shewed thee, and bear well in thy mind what thou hast seen, lest in thy Journey thou meet with some that pretend to lead thee right, but their way goes down to death.

sawest that so soon as the first began to sweep, the dust did so fly about that the Room by him could not be cleansed, but that thou wast almost choaked there with; this is to shew thee, that the Law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it, for it doth not give power to subdue.

WFLZ C:aiy Df Df JbSPY, Df Ow qKT4f9 HrfblOy EZHbAb, Ombayh Ad GZAb, dbf S2Pf DLOvYb OSMrf DbsO DSLfAbST, Df DhrfAYbAT, OmbYZ DAAbGbAE DLOv DLOfAbAT; Df dbG hsfblAbA SfvJ OeOGf OfAb. Gh 15:3. FfObf 15:9. Gh 15:13.

Again, as thou sawest the Damsel sprinkle the room with Water, upon which it was cleansed with pleasure; this is to shew thee, that when the Gospel comes in the sweet and precious influences thereof to the heart, then I say, even as thou sawest the Damsel lay the dust by sprinkling the floor with Water, so is sin vanquished and subdued, and the soul made clean, through the faith of it, and consequently fit for the King of Glory to inhabit. [John 15:3, Acts 15:9, John 15:13]

DhWf Jhfr



Dó Db DYAbY fmlYlme DlpJmYZ O'wlmRy jlgj, Dó O'mj so'v'q 9BWOY, O'tz SZq DhWf Jhfr, jO.lWYof SEmYqY. O'Uhf'fZ O't'qGj SViY, fTZ EhJG SViY. O't'qGjZ O'Gj Df'v'fAf'my O'G'mf'Y, EhJG'mYh RW'f'v' FRy.

I saw moreover in my Dream, that the *Interpreter* took him by the hand, and had him into a little room, where sat two little Children, each one in his chair. The name of the eldest was *Passion*, and the name of the other *Patience*. *Passion* seemed to be much discontent; but *Patience* was very quiet.

O'v'z jlgj O'f'f'v'Y J'f'f'f'mjme O't'qGj hsi Df'v'fAf'mET.

Then *Christian* asked, What is the reason of the discontent of *Passion*?

DlpJmYZ jlc' mD q'mRy, O'mlo'v'f'f'f'mYh O'sf'f' O'wlm'm'v' O'v'f'f' d'eh D'r'l'm'v' Eh W'f'l G'l'h'mE O'f'jB'mjRT; D'fZ A'm'v' fR h'sf' O'sf'f'; EhJG'mYh d'b'v' O'f'f'v' O'wlm'm'v'.

The *Interpreter* answered, The Governor of them would have him stay for his best things till the beginning of the next year; but he will have all now; but *Patience* is willing to wait.

O'v'z i'f'f'v' D'b'b' O'mv'qY O't'qGj Dó O'f'f'qY f'f'Gj D'f' jEG'Gj, Dó SW'mE O'f'f'v'v'v': EmYZ O'f'f'v'v' Dó O'f'f'f'v'v', Dó O'f'f'f'v'v'v' DVP'mE Eh'mG. D'fZ q'l'm'v'v'v' v'l'm'v'v' h'sf' O'v'v'v'v' FRy, L Dó Af'mj G'f'f'v' jll's'f'f'v' J'q'l O'G'R.

Then I saw that one came to *Passion*, and brought him a bag of treasure, and poured it down at his feet, the which he took up and rejoiced therein; and withal,

Notes

Not an exact translation

This is not an exact translation between the two languages. In many places the Cherokee text “skips” details or has other differences to simplify the translation process or may have additional information added related to context.

Examples:

1. DBᵛᵞᵗ Dᶜᵗᵇᵇᵗᵇ ᵗᶜᶜᵗ ...

- (a) DB (I) + ᵛᵞᵗ (but), Dᶜᵗᵇᵇᵗᵇ (place of death), ᵗᶜᶜᵗ (city), ...
- (b) But it is I the death place city ...
- (c) I am a man that am come from the City of Destruction

In this example “I am a man” has become “But it is I” and “City of Destruction” has become “City of Death”.

2. ᶜᵗᵗᵗᵗ ᵗᵒᶑ ᵀᵇ ᵗᵇᵇᵗᵇ ...

- (a) ᶜᵗᵗᵗᵗ (I was walking) + Z (And) ᵗᵒᶑ (wilderness) ᵀᵇ (here) ᵇᵇᵇᵗᵇᵇ (world) ...
- (b) And I was walking the wilderness here (of) the world ...
- (c) As I walk’d through the wilderness of this world ...

In this example “walk’d through” has become “was walking” and “of this” has become “here”

3. ... ᵇᵇᵗᵗᵗᵗᵗ ᵇᵀᵀ ᵇᵇᶑᶑ ᵗᵗᵗᵗᵗᵗᵗᵗ.

- (a) ... ᵇᵇᵗᵗᵗᵗᵗ ᵇᵀᵀ ᵇᵇᶑᶑ ᵗᵗᵗᵗᵗᵗᵗᵗᵗᵗ.
- (b) ... let you two read this book which-I-am-holding
- (c) ... read it so, if you will, in my Book.

In this example “Read it so, if you will” has become “Let you two read” and “in my book” has become “this book which-I-am-holding”.

-iY, -iT, -i, -RT

The following shows the final suffixes *-vgi*, *-vi*, *-v*, *-ei* as they were used in 1844. Even though it is not reflected in a lot of modern teaching materials, there are communities which still use the *-iY* suffix.

-i [-v] “did or was doing”

-iY [-vgi] “did or was doing (with my personal knowledge or consciousness)”

-RT [-ei] “did or was doing (without my personal knowledge or consciousness)”

-iT [-vi] “his doing (already done)” (*This form should be treated as a noun in the text.*)

Examples:

- $\text{\textcircled{A}T}$ - “He is usually or on certain occasions speaking.”
 - $\text{\textcircled{A}E}$ - “He was speaking.”
 - $\text{\textcircled{A}EY}$ - “He was speaking (with my personal knowledge or consciousness).”
 - $\text{\textcircled{A}FT}$ - “He was speaking (without my personal knowledge or consciousness).”
 - $\text{\textcircled{A}ET}$ - “His word (that he was speaking).” (*This form should be treated as a noun.*)

- $\text{\textcircled{A}C}$ - “He spoke.”
 - $\text{\textcircled{A}KT}$ - “He has spoken (habitually or on certain occasions).”
 - $\text{\textcircled{A}CY}$ - “He spoke (with my personal knowledge or consciousness).”
 - $\text{\textcircled{A}VT}$ - “He spoke (without my personal knowledge or consciousness).”
 - $\text{\textcircled{A}V\text{\textcircled{A}}}$ - “He will have spoke.”
 - $\text{\textcircled{A}CT}$ - “His word (that he spoke).” (*This form should be treated as a noun.*)

Cherokee Messenger, pg 30-32

FRT, FFT ...

The following indicates the main meanings for some of the more common forms of “is” as found in the text.

FR “was”

FFT “is usually, is under certain conditions”

FRY “was (with personal knowledge, or consciousness)”

F4T “was (without personal knowledge, or consciousness)”

F4ᎠᎩ “will be”

FRT “being”

Cherokee Messenger, pg 30

-ᎠᎩᎩ

This suffix is used extensively throughout the text.

This postfix is typically translated as ‘but’; when attached to a question word, however, it often expresses ‘I wonder’.

A Reference Grammar of Oklahoma Cherokee (2015) pg 209.

Examples:

1. From the text:

(a) ... ᎠᎩᎩᎩᎩᎩᎩ ᎠᎩᎩᎩ ᎠᎩᎩᎩᎩ ᎠᎩᎩᎩᎩ ᎠᎩᎩᎩᎩᎩ

... but because they thought that some frenzy distemper had got into his head

ᎠᎩᎩᎩ (something) + ᎩᎩ (just) + ᎠᎩᎩᎩ (but)

(b) ... ᎠᎩᎩ ᎩᎩᎩᎩ, Ꭰ, ᎩᎩᎩ, ᎩᎩᎩᎩᎩᎩᎩᎩ ᎩᎩ ᎠᎩᎩ ᎩᎩᎩᎩᎩ

... He answered, Sir, I perceive by the Book in my hand, that I am condemned to die

ᎩᎩᎩᎩᎩᎩ (I am finding out) + ᎠᎩᎩᎩ (but)

2. From the *Cherokee English Dictionary* (1972)

(a) ᎩᎩᎩᎩ ᎠᎩᎩ ᎩᎩᎩ ᎩᎩᎩᎩᎩᎩ. (See *ᎩᎩᎩᎩᎩᎩ*, pg 87)

I wonder what’s causing him to vomit.

ᎩᎩ (what) + ᎠᎩᎩᎩ (but)

(b) ᎩᎩᎩ ᎠᎩᎩ “ᎩᎩᎩᎩ” Ꭹ ᎠᎩᎩ ᎩᎩᎩᎩᎩᎩᎩᎩ, ᎠᎩᎩᎩᎩ ᎠᎩᎩᎩᎩᎩ ᎠᎩᎩᎩᎩᎩᎩᎩ. (See *ᎠᎩᎩᎩ*, pg 169)

Whenever a Cherokee “catches” a cold, he doesn’t catch the cold; rather, the cold catches him.

ᎠᎩᎩᎩ (cold) + ᎠᎩᎩᎩ (but)

Just because there is a “but” in the Cherokee text does not mean there will be a matching “but”, “however”, etc, in the English text. The reverse holds true as well.

Wordlist

Here are a few vocabulary words selected to help with the text. Where a term has been included because of a dialectal difference between the Pilgrim's Progress and the *Cherokee English Dictionary* the *Cherokee English Dictionary* entry is included for comparison.

Additionally, many clitics and word endings are also different from what you will find in the *Cherokee English Dictionary* and some of these have also been included for reference to assist the student.

-Ꭰ [-yi] “Place of. Location.”

-Ꭲ [-i] “Place of. Location.”

-Ꭱ [-gwo] “Just. Only.”

-Ꭲ [-gwu] “Just. Only.”

ᎠᎢ [a²si] “Yet. Still.”

Ꭲ [si²³] “Yet. Still.”

ᎠᎢᎡ [a²si²³gwo] “Just yet. Yet again.”

ᎠᎢᎢ [a²si²³gwu] “Just yet. Yet again.”

ᎠᎣ [u¹dli] “More.”

ᎠᎣᎢ [u¹go³²di] “More.”

ᎢᎣᎢ, ᎣᎢ [i²di³dli, di³dli] “Toward.”

ᎢᎣᎢ, ᎣᎢ [i²di³dla, di³dla] “Toward.”

ᎠᎣᎣ [o⁴sdv] “Good.”

ᎠᎣᎣ [o⁴sda] “Good.”

ᎠᎣᎣᎢ [u²yeh⁴di] “Reason. Cause. Motive.”

ᎠᎣᎣᎣ [ka²no²he²³dv] “News.”

ᎠᎣᎣᎣ [ka²no²he²³da] “News.”

ᎠᎣᎣ [] “Behold. Lo.”

ᎢᎡ [hna²³gwo] “Now.”

ᎢᎢ [no²³gwu] “Now.”

ᎢᎢᎣᎣᎣ [] “Because.”

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