

JΛGJ ShYRRT

Pilgrim's Progress

Michael Joyner

dJGJ ShYRRT
Pilgrim's Progress
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ТЕБТ ДӨЛСЛӨҮ



TGZ ТЛАРЫ 0ЛАШАЛ ӨЗИЛУ АШР, ДБ ОСК һӨЛНҮА 0ЛАШАЛ ТЛӘЖДЕ
TGZ әЛІSWӘ ӨЛДҮ 0РДЫWОӘ FR Dө ӘРДІЛІРВӘT, Dө ӘЛІM DSO.T. EhG түр
DhGWY ӨЛДҮ 0ЛАШАЛJG DФJL Dө әЛІM DЛСHМЛУ YW ӨЛДҮ 0hAРFТ,
ӨЛДҮ һSFЫL әGЛОMР ТҮЛДҮ ӨЛДСА ЕhIR ТHEЛДА әЛІM 0SO. Dө
9ЛЛCBRРә 0LOV ТЛДЛУ ӨЛДҮ AD 0WДWОӘ.

AD ӨЛДҮ 0WДWОӘ Gh Th SVRT. DhУРЬЫЛ 0КЛ 0SЛВЕLR 1628. OVL
0hWY TGМTSEY F4T, D4Z әБG DSOТЛДА F4T, Dө 0WДIr Gh AшР JSGEЛДА
0РhЕЛdT. D4Z 0MЛJLR 0ЛWИr4W 0ЛJЛG һSFЫЛДЕT, Dө 0GFI04W әЛІM
DfhO DdG OjdРdWОT.

түрZ ТҮЛДҮ 4SЛВБ DdSH Dө JSLDУWY FR 0ЛWОӘ R&T, YW 0ЛWОӘ
0LOV 0ЛОТЛ 4GеліM әЛІM, Dө 0ТБАМЛJG FR 4MТSEТ, Dө 0SОZЛАЛ 8GеліM
0MЛVРДАЛ 0ЛАШОСС 4GеліM. 8FWУKЛZ TGФЛВM F4 DdWi, ӨЛДҮ TGСL0M
ӨЛДОТWY Dө 0LOJGWY R?T.

qлAсsThWZ DdWi M түр 0MО? әЛІM ӨZPМ 0РGVЛT. Dө 0E0GӘ
SdТCиJVWY DFGVdMЕT, Dө J0ЛЛCBRJ һSEЛP BQ SОLOMТ. Dө
qЛThM әЛІM Dө 0РCЛMЛJG FR DdSH, түр AГалJ DA4M әЛіWЛ Dө
DhYqЛIT, hSFЫVJЛF ӨTРAEӨ DFGVdMЕT. Dө 0hLJlrM DhM 0hBp

D^o ԱԼԵՏԱՆԻ ԵԿԵՂԵԾՈՒԹ, D^o WWS ԺԷՂՋԲՐՈ ԵԿԵՂԵԾՈՒԹ. D⁴ZԹ ԱԼԵՏԱՆԻ ԾԵՎ
ԱԴ ՕՌՈՀԱ ԴՐԵՏԸ ԽՆՄՐ ՏՎԱՅՆ ՏՎԱՅՆ, D^o ԼՊԳՎԱՐ ՏԺՎՔ ԱՄԻԿԵԾԱ. D^o ԹԱՅՑ
DԻՐԵԾՏ, ՕՎՐԱԿ ՕՌՈՒԲՆԱՆ ԴԱԼԱԿԵՐ ՕՎՐԱԿԵՏ, Dh ՕՎՐԱԿ ԴԻՎ ԴԻՐԵԾՏ
ՕՎՐԱԿ “ՃԼԳՃ ՇԿՐՐՏ”, D⁴Թ ՏՎԱՅ ՏՏՏ ԱՎԲ ՏՈՒՐԼԻ.

D^o TG ԴԻՐԳԱՉՐ, ԾԵՎ ԴԲԳՎԱՆՄԻ, D^o ԱՏԱԾ ԳՎԱՆՎԼ ԴհՏԻՐՎ ՕԹԼՄԵ
ՕԹՐԱԿ. ՎԼՎԱԿ ՏԳՏՋԲՐ ԻԿ ՕՒՐԳՎՏ.

ԱԴՆՍԻ “ՃԼԳՃ ՇԿՐՐՏ” ԼԿԵԱՆ ՃԼԳՃ ՏԱՄՐ ՕՏՃ ԻՐ Դհ ՐՃԱ, ԱՌԻ
ՏԵՎԸ ԴԱՎՎ ՕՎՐՈՎ ՕՎԵՑՈՎՎ ԻՐՏ, D^o ՕՎՐՈՎ ՕՎՎՎՄԱՆՆ
ՕՎԵՑՅԵՏ, Eh Դհ ՐՃԱ ԴԻՐԵԾՏ ԻՄԵՆ հՏԲՆՎԻՏ, D^o ՏՎԱԿ ԿՐ ԹՄԱՆՆ
ԹԻՏԲՆՎԻՄԵՏ.

ԹՎԱՅ ԱԴ ՏՎԱՅ ՏԵԼԸ ԿԱԲԻՆ ԻՐԻՏԲՆՎԻՏ ՕՎԸ ՕՎԵՑԻԱԼԳ ԴՔԱԼ Դ^o
ՋԱԼԳ ԱԲՆԱ ԻԿԱՆ ԾՎՐՔ ԱԴ ԳՎՅ ԼիԱԲԲՆՅ ԼիԱԲԲՆԵՏ.

ՆԻ. 2

DLoDYURY



STRZ TӨF Dh RGӘ, TәәP O'әлСә DУMCәY, ӨtZ DThbOY, Dө DYяOY, DYяOZ DLоDУRLY. ՏԸUՆԵZ IrAi DկՑԺ Jն ԺՊԸT ՏՎՈPT, ՏՂՊZ FR O'GJh TJP 9ՑՐY, AՓP O'RՔqY, O'GJZ RՎ'ՋG DՓՒԵY. ՏԻՐՈZ, ԵՎ' O'կSTR AմP, Dө O'APՔiY; O'APՔiZ ԵՎ' ՏՄՏԱ Dө O'ՄԹ6Y; O'JPZ TAՋT EՀՄ'հԼՋI hFRԸ ՊԲՈWՕ, ԵՎ' RԱՋI Dө ԾՈՒՃ O'ԼCԵY, ԹD ՊՓRY, “ՏVZ ԼՏՐՈՂF?”

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 cloathed 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?"

ԹD ՊԱՐ' O'ԼOՒY, ԵՎ' O'ՎՈՐ ԺՎՈՐT, ԽԱԲԶ EՀՄ'հԼՋI FR O'Մ'հԾT,

ԼԱԼ ՕԹՎԾԻՐ DTLFT DԺ ՃՈՒՐ հՏ Ռ. ԹԱԼ ԴՏԼՕՐ ՐՓՆԱՏ; D4Z իԼ Ա. ԹՌ ՐՎՋ
 ԵՀ. Լ ՎԵՐ, հՏԲՆՎ ԼՆԵՑ ՅԼՎՎԻՐՎ ՕՒ ՕԼՕՐՏ. ԵՎ հՏ ԵՒԻՐՎ ՀՏԿՆԴ
 ՕՎԼFT ԴԺ ՃՈՒՐ, ԵՎ ՕՌՕՒ ԱԴ հՏՎԳ ՏՓՊՈ; “ՏՀԻԿՏ DTLFT ԴԺ ՃՈՒՐ,
 ՕՎՀ ՏՀԻԳՏԳ, D4Z ԵՎ ՕՒԻՎ ՅՈՒԲՆՎԼԻ ՏԲ, հՏԲՆՎ ԱԴ ԴՆԼՆԳ ԻՏԲԳ.
 ԴԺ ԹՆՎ ՏԲ ԻՄՀԱՎ, ԱԴ ՏՅՏ ԴԻՐ ՏՎՎ ՕՎԿՐԱ ՊԹԱՖՆՎՈՒ; ԹՆՎ ԱԴ
 ՕՎԵՏՎ ԻՐՈՒՏԲՆՎՈՒ, հՏ հԴ ԴՏԼFT ԴԺ հԴ ՏՀԻԳՏ ՃՈՒՐ ՕՒ ՕՎԵՏՎԼԻ, ԵՒ
 ԱԳՆԱ ԳԲՆՎՈՒ ՏՏՏՆՎՎ ԵՎ. Մ ԵՎ, D4Z իԼ ՏԲ ՏԲ ՎԻՐԱԳՆՎ.”

In this plight therefore he went home, and refrained himself as long as he could, that his Wife and Children should not perceive his distress, but he could not be silent long, because that his trouble increased: Wherefore at length he brake his mind to his Wife and Children; and thus he began to talk to them: *O my dear Wife, said he, and you the Children of my bowels, I your dear friend, am in myself undone by reason of a Burden that lieth hard upon me; moreover, I am for certain informed that this our City (this World) will be burned with fire from Heaven; in which fearful overthrow, both myself, with thee my Wife, and you my sweet Babes, shall miserably come to ruine, except (the which yet I see not) some way of escape can be found, whereby we may be delivered.*

ԹՆՎ ԱԴ հՏՎԳ ԱԳՆԱ յԵԿ ՕԻԿԹԱՐՅ, իԼ ԴԱԹ ՁԶԳԳՖՆԵ
 ՔԻԿԲՆՎԱԼԻ ՎԱՐ ՏՀՊՊԴ, ԱԳՆԱՄՆՅԻ ՕՐԱՆԵ ՕԼՕՐ ԴԱՐՆԵՅ; ԹՆՎ ՏԳՆԱ
 ԵՎ ՕՐ ՎԲՈՎՈ, Դ4 ՏԳՕՎ ԵՎ ՕՐՕՐՆԵԼԻ ԴԱՐՆԵՅ; ԹՆՎ ՏԳՆԱ ՏՏԲԻՎ ՕԵԿԻԵՕՍ. D4Z RZԴ ՊՊՕԹՎ ԻՐՅ, ՕՎՆԱՎ ՕՒ ԴԺ Ր. ԹԱԼ ՎՎ
 ՕԼՕՐՏ. ՎԹԾ ՎԲՈՎՈ ԵՎՌՄՕ ՎԱՐ ՕԼՕՐՏ;

At this his Relations were sore amazed; not for that they believed that what he had said to them as yet was true, but because they thought that some frenzy distemper had got into his head; therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed: But the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So, when the morning was come, they would know how he did;

ԱԴZ հՏՎԳ Յ, “Օ. ԱՊՎ ՕՒ ՎԱՐՄՈՐՏ,” ԴԺ ԵՎ ՕՌՕՒ ՏՈՂՈՎՅ; D4Z
 iԵԿ. ՎԵՐՄՎ. ԵՎ ՎԵՐՄՏՆՎ ԴԺ ԹՏԲՆՎՄԹՎ ԵՎ ՀԱՅԱ ՃԼՕՎ
 ԵՎԲԳՆՅ. TԲՐՎZ ԵԿ. ԻՊՏՆՎԵ Յ, ԴԺ ՏԲՐՎ ԱԵԿ. ՎԵՐՄԵՅ, ԴԺ ՀԵԿ. ՏԵՎՄԹՎ
 ԻՐՅ. ԹՆՎ ԵՎ ՕՌՕՒ ՕՎՐ ԻՐ ԹՕՐՎ ԼՎԲՆՎԼԻ ԴԺ ՏՏՎՐԵՅ, ԴԺ ՕՎՐ
 ՕԼՕՆՎՆԵ ՊՐԵՖԵՎ. ԴԺ ԹՈՒ ՎԵԿՆԵՅ, TԲՐՎ ԱՄԲ ԴԱԲՆԵՅ, ԴԺ ՏԲՐՎ
 ԸՆՎԲՆԵՅ; ԹՆՎ ԱԴ ՎԱՐ ՏԳՆՎԼԻ ՏԳՆՎ ՎՄԱԿՆՅ.

He told them, *Worse and worse:* he also set to talking to them again, but they began to be hardened: they also thought to drive away his distemper by harsh and surly carriages to him; sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him: Wherefore he began to retire himself to his chamber, to pray for and pity them, and also to condole his own misery; he would also walk solitarily in the fields, sometimes reading, and sometimes praying: and thus for some days he spent his time.

DFGVHV.A



ԹեYZ ՏՁԸ զՊԱՀ իրAI ՏՓ DTRY, ԱՄԲ ԴԱԲՔԵ, ՃՇ ՕՇԱ ԲԹՋ
ՕԼՕՐԿ; ԹեYZ ԱՄԲ ԴԱԲՔԵ ՕՄՈՎԴ ՇԵՆՔ ԽԾ ՎԵՐԿ, “ՏՎԶ ԼՏՐԱԲ
ՔԲ ՏԾՅ ԵՒՖԱԼ ՕՄՔԵՎՈՒ”

Now, I saw upon a time, when he was walking in the fields, that he was, as he was wont, reading in his Book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, “What shall I do to be saved?”

ՃՇ ՖՖԿԵ ԵՑԵՑ ԴՑԵՑ & ԴհJP ՇԼԹհԵAT, ԵՎՇ ՃՇ ԴհJP ՇՎԴԼԵհԵAT, ԵՎՇ
ՏԲՇ յԵԿԵՎՎ ՕԿԵՎՎ; ԴՎZ ՏՎԱՎ, հԵԲԵՎ յԵՎ ԱԼ ՎԵՏՎ ԵԵ ԳԵԹԵԼ. ԵՎՇ
ՃՇ ՇՎԴԼԵՑ, ԵՎՇ իրAI ԴԵՖԵ ԼԵTRY ԴՓGVհՎ.Փ ՋՎՏՇ, ԵՎՇ ՕՄՐՈՎ, “ՏՎԶ ՏԵՎԱԿՎ ՕՄԳԳԿ”

I saw also that he looked this way and that way, as if he would run; yet he stood still, because, as I perceived, he could not tell which way to go. I looked then, and saw

a man named Evangelist, coming to him, and asked, “Wherfore dost thou cry?”

ՅԺԴ ՊՈՅՐ, Յ, ԻՇՎՌ, ՏԵՇԵՔՆԵՅԻ Դհ ԱՋՔ ՇԻՐՏՎ, ՏԳՎ ՃՍԱՎՈՅ ԻՌ ԾՈՒՐԱՆՆԵԼ, ԵՎ ԾԱԼԵԿԵՎ ԾՅՄ.ԹՆՆԵԼ, ԹՆՆԵԼ ԻԼ ՈՒՐՈՒՆՆԵԼ ԾՈՒՐԱՆՆԵԼ, ԾՈՒՐԱՆՆԵԼ.

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.



ԵՎՇ ՅԴ ՊՈՅՐ ԾՓԳՎԻՎՅ. “ՏՎՀ Լ ՎԵՐՈՒՆՆԵԼ ՇԻՐԱՆՆԵԼ, ԽՏԻ ՕՒԻՎ ԾՏՎԻԵԼՆԵԼ Դհ ԻՇՓ՛?” ՅԺԴ ՊՈՅՐ ԾԵՏՈ, “ՅԴՆԵՒԻ ՏԻՐ ԻՇՓ՛ ԻՇԲՆՎԼ ԻՇԹԵՇ, ԻԼ ԱԼԻՒՆՔՎ ՕՐԱԲ ՑՈՒՑՑԻ, ԸՆԵՎՏՆԵՒԻ ՏԵՐ ՌՈՒՑՎԼԵՎՈՒ. ԾՇՇ ԾԵՇՈՒՆՆԵԼ ԾԵՄ.ԹՆՆԵԼ, ԻԼՆԵՒ ՈՒՐՈՒՆՆԵԼ ԱյԱԼԵԿԵՎ ԾՈՒՐԱՆՆԵԼ ԾՅՄ.ԹՆՆԵԼ; ՅԴՆԵՒԻ ԻՇԲՆՎԼ ԻՇՓ՛ՆԵԼ.”

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.”

ԵՎՇ ՅԴ ՊՈՅՐ ԾՓԳՎԻՎՅ, “ԴՅԶՈ ԹեԿ ՎԵՎՆԵԼ ՔԵՏ, ՏՎՀ ԾԵՎՌ Դհ ՏԵՎՏ?” ՅԺԴ ՊՈՅՐ, “ԼՅԶՈ ՎԻՇՎՈՒ ԹԵ ԾՅԳ.ԹՆՆԵԼ.” ԵՎՇ ՕՌԱԼԻ ՏԻՐԱ ԱՋՔ, ԹԵՇ ՓԹՀԱՊ ԱՋՊԱՅ. “ՅՋԲԱ ՕՎՎՈՒՆՆԵԼ ՕՄ.ԹՆՆԵԼ ԻՐԿ.”

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*.



ԵՎՇ ՕԱԲՅԻ, ՕԲԵԹԱԽԱ ՏԵՒՐ ԴՓԳՎԻՎ. Թ ԱՋՐՅ “ՈՊՀ ԵԼՏԱՐԵՎԻ՞”
Թ Ձ ԱՋՐ ԴՓԳՎԻՎ. (ԹՈՇ Դ ՏՌԻ) “ԹԱՀԵԱ Թ ԵԵՎՔ ՏԿԱԽԱ ԸՆՎԱՓ?”
ԴԵԽԵԶ Թ ԱՋՐՅ, “ԻԼ”, ԻՇ Թ ԱՋՐՅ, “ԹԱՀԵ Թ ՏՏ ԸՆՎՈ՞” Թ Ձ ԱՋՐՅ,
“ԻՐԱՀԵ ԴՍՎՅՎ;” ԴՓԳՎԻՎ. Թ ԱՋՐՅ, “ԹԵՇ ՏՏՏՐ ՏԿԹԵԿԱԽԱ, ՁՇ Թ Ե
ԾԱԼ, ԹԵԶ ԼԱ. ՏԿԱԽԱ; ՁՇ ԼԲԳՅԱԲ ՏԳՐԱԽԱ.”

The Man therefore read it, and looking upon Evangelist very carefully, said, “Whither must I fly?” Then said Evangelist, pointing with his finger over a very wide field, “Do you see yonder Wicket-gate?” The Man said, “No.” Then said the other, “Do you see yonder shining Light?” He said, “I think I do.” Then said Evangelist, “Keep that Light in your eye, and go up directly thereto: so shalt thou see the Gate; at which, when thou knockest, it shall be told thee what thou shalt do.”

ԹԵՎՅ ՖԵՎՅԼԵ ԻՐԱԻ ԴԵԽԵ ԵՎ ՏԵՎՈՅ,

So I saw in my Dream that the Man began to run.

ՁՇ ԻԼ ՏՕՇ ՕԱՐ ՎԵՒ ՏԱՐ, ԵՎ ՕՎԼԻ ԴՇ ՃՎԻՇ ՕԹԵԳԻՐՅ, ՁՇ ԵՎ ՕԹԵՇ ՕՎ
ԵՎԵՎԼԱՎ ՕՄՈՎԵՎԼԱ; ԴՎ ՏԿԹԵՎՈՎ, ԵՎ ԻՎ ԴԵՎԳՅ ՅԼԱ, “Եհ՛!”
Եհ՛! ԹԵԹՄԹ Եհ՛!” ԴԼԵՎԱ. ԻԼ ՀՏՎԵՎ, ԴԼԿՐԵՎ ՍԼԵՎԱՀԻՎ ԹԵՎ
ՏՀՊ.

Now he had not run far from his own door, but his Wife and Children, perceiving it, began to cry after him to return; but the Man put his fingers in his ears, and ran on, crying, “Life! Life! Eternal Life!” So he looked not behind him, but fled towards the middle of the Plain.

EG.CoSM-OULAGJh Do OULAGAoSM



ThetaZ TGoTHLF ThetaZ' OUEDSVlWO CoJCRZ, CoJCRZ, TSoZ EG.FPTlJloAT, TSoZ EG.elSAT, TSoZ RhroCo ThetaZ4HT; ThetaZ AD ToThetaZ.lh, DhWFZ t'w SoAWO ElSTlJY OULEG.ColVJh. HTZ AD qho SViY, EG.CoSM-OULAGJh, HTZ OULAGAoSM SViY.

The Neighbors also came out to see him run; and as he ran, some mocked, others threatened, and some cried after him to return; and among those that did so, there were two that resolved to fetch him back by force. The name of the one was *Obstinate*, and the name of the other *Pliable*.

ThetaZ DJO AD qhoCo t'w TOh qho CoLCRY. DJO D4 EG.FPellJloAT SoAoT, EG.FPOZ, L GoUAV t'w 6EG.PWoY. t'wZ DelSo AD hSo4qY, "SVw Tolhlh?" ADZ hECo4qY, iGColJlo holhlhWhh;" AD hSo4qY, "D4Z iL ThetaZ qhOhlhlh" JoFEhz IrSSo DhYw uIRT; Do DB ThetaZ Thh DhSOh: Do IrhWh OUV.AoGR Thh Vhlhlh ThqhGw VhlhJZBh, Do iL JhhhJhw TB qhlhlh, RWJhlh Dhqhlh JhlhFYhlh E TBh, 0, hhlh SFhBhWhA Thoh.

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

oglJZ .AD qM4q O'WAG. MAM. DGLM. LMLYH .AD IrIr. LT. M. D. O'LP. M. V. J.
TST S. M. JG. DGM. J. TG. D. DB. LY. W. B. L. M. I. D. H. .AD A. M. F. M. M. A. P. M.; D. Z. .AD
Ir. h. S. O'V. M. G. R. F. R. T. Eh. G. W. O'LC. M. O'G. R. O'U. E. Eh. FR. Q. G. M. W. O.

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.

O'WAG. MAM. Z. .AD qM4q qM. AG. M. R. O. t. W. DB. S. J. A. L. W. Z. L. M. E. S. W. M. .AD
O'LO. J. D. M. K. M. D. O'G. F. M. L. L. J. W. FR. T. M. I. F. M. L. I. F. M. J. O. G. L. Y. TH. F. A. M.
M. S. W. M. A. Z. O. S. G. M. L. J. M. O. T. t. Ir. M. D. J.

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?

oglJZ .AD qM. R. Y. DPG. V. H. V. J. VT. O. J. M. S. G. M. L. J. A. P. R. C. U. G. M. M. J. M. O.
D. O. h. S. O. T. J. P. O. t. M. M. O. L. B. Y. H. Z. J. P. O. Y. H. G. M. M. J. M. O.

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.

O'WAG. MAM. Z. .AD qM. R. Y. O. G. L. O. J. Y. O. F. T. T. O. T. M. J. A. S. Z. t. W. Z. O. S. O. T. L. B. Y. W. O. Y.

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

qM. AG. M. R. O. Z. .AD qM. R. Y. DB. Z. M. S. C. b. W. Z. i. L. t. W. h. Y. O. P. A. M. J. M. L. O. d. O. M. O.
O'LO. M. P. T.

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

ՃԱՆԱ ՃՐ ՕՎԱԳԹՈՅ



Թեյզ Ֆայւնը ՖրԱi, TG Ե՞՞ ՏՈՒՐ ՊԼԱԳԹԹ, ՃԱՆԱ ՃՐ ՕՎԱԳԹՈՅ
ՃՈՒԶՉՈՎԻ ՃԵՏՐ ՏՈՒՏ, ԹԴ ԳհՋՐ. Ե՞՞ ՕԹՇՈ՞ւ.

Now I saw in my Dream, that when *Obstinate* was gone back, *Christian* and *Pliable* went talking over the Plain; and thus they began their discourse.

ՃԱՆԱ ԹԴ ՊԼԱԳԹՈՅ, Թ, Ի՛ԿԱ ՏՊՐԲՑ Կ.ԹԳՄՑ ՍԼՈՇԽՆ. TG ԲZ
ԹԵՎ ՊԼԱԳԹԹ ճԾՏՎՊ Ի՛ԿԲՑՎՊ ՏՏ ՊԹԲԹՈՅ Ծ ՏՎԱԿԹ հԻՐԹ ԻՐ,
ի՛ԿԱ ՎԵԿՑՐՈՒ.

CHR. Come Neighbor *Pliable*, how do you do? I am glad you are persuaded to go along with me: Had even *Obstinate* himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

ՕՎԱԳԹՈՅ ԹԴ Ե՞՞ ՊԼԱԳԹ. Թ, ԱՅՆԱ, Ե՞՞ Եհ ՍՕՐ հՅԹՄԵԼ, ՕՀՊZ
ՏՏ ՌԱՅՑՔ ՕԺԱԽՈՒ, ՃՐ հՏԲԽՎԱՆԵ ևՎԲ հՏԲԽԼՆԵ, ԹԵ Ի՛ԿԲՑ.

PLI. Come, Neighbor *Christian*, since there are none but us two here, tell me now further what the things are, and how to be enjoyed, whither we are going?

ՃԱԳԻՇ ԱԴ ՊՈՐԵ, ՕՇ ՀԱՅ ԽԼՈՒԹ ՏԲՌ, ԱԼ ԹԱՅ ԷՅՑԱԼ ՎԵ, ԴՐՀ
ԻՐԿՎՌԵՆՏ ԸՎԵՄՆԱԼ, ԼԵԱԲՔ ԱՋԲՔ.

CHR. I can better conceive of them with my Mind, than speak of them with my Tongue: but yet, since you are desirous to know, I will read of them in my Book.

ՕՊԱԳԹԵՆՌ ԱԴ ՊՈՐԵ. ԻՐԱԶ ՕՎԱԳԹԵՆ ԵՑՔ ԱԴ ԻՐԻՑՎ ԱՋԲՔ?

PLI. And do you think that the words of your Book are certainly true?

ՃԱԳԻՇ ԱԴ ՊՈՐԵ. ii, ՕՎԱԳԹԵՆ; ԵՎԻՐԱԼ ԻՐԹ ԻՐ ՕՊՈՐ ԱԴ ԱՋԲՔ.

CHR. Yes, verily; for it was made by him that cannot lye.

ՕՊԱԳԹԵՆՌ ԱԴ ՊՈՐԵ. ԻՐԱՎ, ՏՎՀ ԺԵԼՄ?

PLI. Well said; what things are they?

ՃԱԳԻՇ ԱԴ ՊՈՐԵ. ԴԲԱԼԱԿՎԱԿՍ ԻՐԹ ԱՊ ՕԵՑՎ ՕՎՐԱ ԴՏԱԼ,
ՃՌ ԴԲԱԼԱԿՎԱԿՍ ԻՐԹ ԵհՌ ՐՅԱԼ, ԹԵՇ ԵՎ ՀԱԲ ՃՌ ԴԲԱԼԱԿՎԱԿՍ ԻՐԹ ՏՏԵ
ԻԳՆԼ.

CHR. There is an endless Kingdom to be inhabited, and everlasting Life to be given us, that we may inhabit that Kingdom for ever.

ՕՊԱԳԹԵՆՌ ԱԴ ՊՈՐԵ. ԻՐԱՎ; ՏՎՏՀ ՃԵԼԱ?

PLI. Well said; and what else?

ՃԱԳԻՇ ԱԴ ՊՈՐԵ. ՏՎՎԱԿՍ ԱԲԵԿՎ ՎՅՈՒԼ; ՃՌ ԱՏՈՎ ՎԼԵՅՎ ՈՒ, ՕՎ
ՏՎՏՀ ԻԹՈՎ ԲԵՏ ՊՈՎՄԱԿԻՆ ԹԱՅՎ հՏՎՄԱԿԵՏ.

CHR. There are Crowns of glory to be given us, and Garments that will make us shine like the Sun in the firmament of Heaven.

ՕՊԱԳԹԵՆ. ՕՇԵՎ ՃԵ; ՏՎՀ ՃԵԼԱ?

PLI. This is excellent; and what else?

ՃԱԳԻՇ ԱԴ ՊՈՐԵ. ԱԼԵՎ ԵՎԱԿՎ ՎԵԿՎ ՕՒ ՇԵԼՈՎՆԱԼ, ՃՌ ԵՎ ՕՒ ՇԵԼՈՎՆԱԼ, ՃՌ
ԹԱՅՎ ՕՎՐ ԸԿՅՎ ՎԼՏՕՖՎԻ ՀՏՎՄԱԿԵՏ.

CHR. There shall be no more crying, nor sorrow, for He that is owner of the place will wipe all tears from our eyes.

ՕՊԱԳԹԵՆՌ ԱԴ ՊՈՐԵ. ՏՎՀ ԵՎ ՇԵՎՆԱԼ?

PLI. And what company shall we have there?

ՃԱԳ. ԵԿԵԼՍ ՀԵՖԱՐԵՆՆԱԼ Դիւմ ԱհԵՐԵՎԱ; ՕՇ ճհՏՎԲՏԱԿԾ
ՅԵԶԱԼ ՅՕՇԹ. ՃՌ ԹԵՎ ԵՎ ՏՎՄԱԿՎ ՕՇ ՏԳՏԲՎԿՎ ՏԳԹԵՎՆԱԼ ԵՎ
ՏՎՎ ԵՎ ՏՎՎ ԻՐ; ԱԼ ԵՎ ՎԵԿՎ ԲԵԿՎ ԹԵԼՄՆԱ, յԵԼԻՎ ԱՎՆՍ ՎԵ
ՃՌ ԹհԵՏՈՒԹ; ՃՌ ԻւԼ ՕՇՈՎ ԵՎ ԵՎ ԻւԼ ԴԼՎՎ, ՃՌ ԻԱԲ ԱԲՍԻՎ ՎԵ
ՃՎԹԾ ՕՇՈՎ ԴՏՎՎԿՎ. ՃԱԹ ԱԴՎ ՏՏՎՎՆ, ԵՎ ՎԼԱԱ ՕՇՈՒՀՓ ԴՏՎ-ԼՉհՎ
յԱՊՎՕ ՍԹԲՆՏՆՆ; ՃՌ ԵՎ ՎՐՎԱԱ ԹհԵՏՈՒԹ ԴԵՄ ԴՏՎ-ԼՉհՎ յԱՊՎՕ ՎԵ
ԴՎՄՎ ԼհԼՐՆՆ; ՃՌ ԵՎ ՎՐՎԱԱ ԴհԵԿՎ, Դհ ՐԳԱ ԴԼԱ ԱԵՎԻՏՎԵՐԱ, ՃՌ
ԱԲՏՎՈՒԹ, ՃՌ ՕԿ-ԼհՕԵԱ ԱԵՎԻՆԻԹ, ՃՌ ԴՕՒՎ ԱԻՐԵԲԱ, ՕՇԻՎ ԱՎ
ԻՐ ՕԵՑՎ ԵՎ ՐԱ ՕՇՈՒՆԵՏ, ԻՏԱ ՎԱ ԴԻՎՆԱ, ՃՌ ԴԻՎՆԱ ԻՐԹ ԴՕՎՎ
ՏԼԵՎՐՄ ՏՕՇՈՒՆԵՏ.

CHR. There we shall be with *Seraphims* and *Cherubins*, creatures that will dazzle your eyes to look on them: There also you shall meet with thousands and ten thousands that have gone before us to that place; none of them are hurtful, but loving and holy; every one walking in the sight of God, and standing in his presence with acceptance for ever. In a word, there we shall see the Elders with their golden Crowns, there we shall see the Holy Virgins with their golden Harps, there we shall see men that by the

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 cloathed with Immortality as with a garment.

ՕՅԱԳՇՆՐՇ ԱԴ ՎՃՐԵ. ՑՔ ԷԳԼՍԿԱԼԺՎՌ ՏԼՈՒՐ ԱԴ ԻՐԿՆԵՏ. ԽԱԶԹ ԹԱԿՅ
ԱԴ ԾՎԲ ՏԵՀԵԲՆՎՀ? ՏՎՀ ՎՃԲՆՎԼ ԾՎՀ ԿՇԲՆՎԼ?

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?

ՃԼԳՀ. ՕԵՊԾԱ, ԹԵ ՕԵՊԾՄԾՅ, ԹԱԿՅ ՕՅԹՈՎ ԱԴ ԱՄԲԹ, ԱԴ ԹԱԿՅ ՎՃԱ
ՏՐԵՏ, ՏԳՇ ՕՎՅՈՒՐ ՎԵՍՔԲՎ, ԷԳՏԱՋՎՌ ԼՅհԱԲ.

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.

ՕՅԱԳՇՆՐ. ԻՃՎ, ՑԼՈՀ ԽՎԹՓԱՃՀ, ՕԳՃՎ ՏՓՐՓՏ ԽՏՐԵՎ; Յ ԶՃԻ,
ՏԾՈՉԱՆՎԼ ՏԵՏՐՏ.

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

ՃԼԳՀ. ԻԼ ՑՔ ԷԼՈՉԵԱԽՎ ՎԵ, ԽՏԲՆՎՀ ԱԴ ՏԻԼԳ ԽՏԲՓՎ.

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

DR&HIPPALOGIA



ΘαύΖ θD ΣθαΥτεE ΣhAiY, O'haΙΙm θD DθFZιnET, tΨ ΘihG O'hMq
LθS.θ iΣt, ΘαУ θD Tθf JGJJ: D'Zθ qθlqθ DθTRY, TjW O'fθJG iLq
θShEC:Y. ΘαУZ θD LθS.θ iLq DθFhIPPAlΛn, SVi. DhZ, ΘαУ TGθL, AθJG
SθmYGiY, Dθ O'haΙΙnJG ShLθWGc:Y; JΛGJZ, Sfθ Dθtθ hθfθnVJnEY,
tΨ O'θO:θ SZBE LθS.θ.

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 swallowed 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.

O'θAGθθmθZ θD qθRY, R, JGJGJ YθFT θP hGθtθ?

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

JΛGJ. O'VAGθθ, O'θO:θ JΛGJ, iL vθsWθ.

CHR. Truly, said *Christian*, I do not know.

ԹռԵՎ՞ ԱԴ ԵՎՈ ՕՐԳԱՆ ՕՎԱՐԱԳ ԹԵՐԱԳԻ ԻՐ ԱԴ ՎՈՒՎԱ ԴԼԹ, ԹռԵՎՆԱ ԱԴ ՎՈՎՆԻ ՏԵՐՄ ՏԵՐՆԻ ԱԴ ԻՐԻԱ.ԵՎ ԻՐԵՎՅ ՊՊՎԵՎ? ԹռԵՎ՞ ՎՈՎՆԻ ԱԴ ԻՐՎՈՎՆ ԻՒ.ԵՎԵՏ, ՏՎԵՎԿՎ ՕՎՆԻ ՐԵՆՈՎՆ ԻՖԲՆՈՎ ԵՒ ՉՏՈՒ՞Տ? TGZ ԵՒՏՎՆԻ ԽՆՈՎ ՏԵԶՄ, ՅՇ ԳՎՐ ԻՖԲՆՈՎՈ ՔՐ ՀԵՆՆԻ. ՃՇ ԵՎՈ՞ւ ՎՐԵՎ ԵՆՏԵՎՆԵՎ ՎՄՆՊԵՎ, ՃՇ ՃՄՈՒ ՏՀՊ ՕՌՎՆՈՎ ԼՄՏՄ; ՃՇ ՕՌԵՎՏՐՏ, ՃԼԳՀՅ ԱԼ ԵՎ ՎԻ ՎԻ ՎԱՊ?

PLI. At that *Pliable* began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect 'twixt this and our Journey's end? May I get out again with my life, you shall possess the brave Country alone for me. And with that he gave a desperate struggle or two, and got out of the mire on that side of the Slough which was next to his own house: so away he went, and *Christian* saw him no more.

ԹռԵՎ ՏԳՆՈՎ ՃԼԳՅ ՏԵՏԸ, ՕՌԵՐԱԳ ԼՓՄՏՏԵՎ & ԻԼՎ ԴՓԵՒԲԲՆԵՆԻ: D4Z DChEԼՊ ՀԵՏՄ ՏՀՊ ՊՏՏՎՆԻ, D ՕՎՆԻ ՏԳՆՈՎՆԻ յԱՊՐ ՏՀՊ; ԹռԵՎ ԱԴ ՎՄՆԼՌՏ, D4Z ԱԼ ԵՌՏՎՆԻ ՎՈՎՆՈՎՈՎ ԻՓԲՆՎՆՈՎ ԴՊՒՒՏ: D4Z ՏԵՎՆԵՎԵ ԻՐԱԻՎ, ԴԱՑՆ ՕՄՎՊԵՎ, ԴԼԵԿԲՆԵՎ յՎՏՄ, ՃՇ ՕՐՄՌՈՎ “ՏՎՎ՞ ԴԻ ՎՄՆԼՆԵ՞”

Wherefore *Christian* was left to tumble in the Slough of *Dispond* alone; but still he endeavoured to struggle to that side of the Slough that was still further from his own house, and next to the Wicket-gate; the which he did, but could not get out, because of the Burden that was upon his back: But I beheld in my Dream, that a man came to him, whose name was *Help*, and asked him, “What he did there?”

DLوDپوی



ජැංඡ. ඩේම්, චරු ය ජැංඡ, ද්‍රෝඩ්වන්දෙහි දැඟ් දුල්වා දී
චරු ය ගෘහ්‍යීත්, දෝ ගැංඡ ත චරු ම්‍යෙන්ද සෑප්ප්, තෙයු අ සිඛ්‍යෙන් තැ
ත්‍යෙන් චරු ම්‍යෙන්ද චරු ම්‍යෙන්ද ණරු. තෙයු සෑට්‍ර්‍යා දී දුඹ්‍රා.

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.

DLوDپوی. සෑව් ඒ ප්‍රෝඩ් ව්‍යෙන්ජ්‍යා.

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

ජැංඡ. ස්ථ්‍යෙන්දෙහි රු දැංඡ් දුඹ්‍රා, තෙයු දීජ් දැංඡ් ම්‍යෙන්ද, තෙයු
දුඹ්‍රා.

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

ÐSÐEÐRÐLÐY. ÆDZ ȐW44Y, RÐVÐOÐL, DÐ ȐVÐOÐMÑY, DÐ ȐG.YRY, DÐ DÐLÐHÐLÐ SVÐ ȐWÐOÐY, DÐ FÐTÐLÐ ȐWÐ44Y.

HELP. Then said he, *Give me thy hand*: so he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way.

ȐWZ ȐUÐYÐM JÐVE G.YM144Y, ÆD hÐlÐ44Y, Ð, Dh DÐ SGÐLÐLÐ IÐY, DÐGÐLÐY JÐSSÐ OÐSGRAÐ, ÆZ ÐLÐLÐ SGÐLÐLÐ JAPR 6SÐT, SVZ ȐFÐLÐV.JÐ, L APÐHÐOÐLÐ ÑY Dh, ÐÐYUÐ ȐH TGÐMÐSÐY DÐLÐV.Ð OÐVÐMÐLÐ ȐhGÐLÐLÐ?" ÆDZ ÐY ȐW44Y, "ÆDÐLÐY LÐLÐSÐ IÐY iL ÞP SAPÐLÐLÐ ÑY: DhÐLÐY ȐOÐWÐI ÐLÐY hAÐÐ ȐWÐLÐLÐLÐ ȐYUÐLÐMÐ DÐ SÐLÐLÐLÐ ȐWÐSÐCÐLÐ IR ȐAGÐMÐ JhÐLÐLÐET, DÐ ÐÐY hÐLÐV.JÐ DÐFÐHÐFÐLÐLÐLÐ iL ÐSÐV1; TGÐZ ȐWÐSÐCÐLÐ ȐAÐLÐLÐLÐ JhÐLÐWÐHÐ ȐLÐÐMÐLÐY TÐP IR ȐWÐLÐSET, ȐW ȐWÐVYÐ JÐLÐLÐLÐA SÐÐMÐLÐ DÐ ȐWÐBÐRÐ, DÐ DÐFÐHÐFÐ ȐWÐLÐLÐF ÐLOÐT, ÐÐYUÐ ÆD hÐLÐ LÐLÐWÐHÐVÐT, DÐ ÐÐY Dh DÐLÐHÐMÐT: ÐÐYUÐ hÐLÐV.JÐ IÐhÐTB Dh SVÐ.

Then I stepped to him that pluckt him out, and said, Sir, wherefore, since over this place is the way from the City of *Destruction* to yonder Gate, is it that this place is not mended, that poor travellers might go thither with more security? And he said unto me, This miry Slough is such a place as cannot be mended; it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the Slough of *Dispond*; for still as the sinner is awakened about his lost condition, there ariseth in his soul many fears and doubts, and discouraging apprehensions, which all of them get together, and settle in this place: And this is the reason of the badness of this ground.

"iLÐLÐY ȐBÐG GÐÐÐ ȐEÐGÐLÐ ÐÐY ÐrÐhÐTB. DÐ ÐÐY AÐLÐ EÐÐÐLÐ, JÐÐÐLÐVÐ ÐÐLÐVÐLÐ, ÐÐY ȐVÐGÐLÐ CÐLÐMÐ ȐWÐJ VÐ ȐVÐFÐ, ȐW ȐWÐTÐLÐAÐÐÐ ÐÐÐLÐBÐ EÐÐÐOÐPÐ ShÐLÐLÐLÐ ÆD SVÐ, CÐLÐMÐ TGÐOÐLÐLÐ DÐChEÐLÐT: DÐZÐTÐ: DÐR ÐÐWÐFÐ," ȐWÐOÐY, "Dh WWÐAÐ TÐÐBÐPÐ LÐÐMÐ TÐÐPÐT ȐZÐLÐ, DÐ iL ÐÐYUÐY ÑhÐi, TÐÐLÐYUÐ TGÐLÐOÐPÐ TÐT (ȐZÐLÐ) LÐÐMÐ FÐhÐOÐLÐ FÐT, ÐÐY hAÐÐ DÐ hÐÐOÐ ȐEÐGÐLÐ ȐVÐFÐAÐ ȐLÐGÐLÐWÐOÐLÐ, FÐhÐVT FÐT (DÐZÐ DÐhÐWÐ, ÆD ÐhÐLÐAT, ÐÐY ȐOÐR ÑY TEGÐOÐLÐ SVÐ DÐ SGÐLÐLÐLÐ, DÐLÐLÐAT,) TGÐZÐ ȐWÐ SAPÐLÐLÐ ÑY; DÐZÐ DÐWÐ ȐWÐFÐHÐFÐLÐLÐY TY; DÐZ ȐGÐLÐLÐLÐY TGÐZ hÐi TEGÐOÐLÐLÐ TGÐMÐLÐY ÐÐLÐ."

It is not the pleasure of the King that this place should remain so bad. His labourers also have, by the direction of His Majesties Surveyors, been for above these sixteen hundred years employed about this patch of ground, if perhaps it might have been mended: yea, and to my knowledge, said he, here hath been swallowed up at least twenty thousand cart-loads, yea, millions of wholesome instructions, that have at all seasons been brought from all places of the King's dominions (and they that can tell say they are the best materials to make good ground of the place), if so be it might have been mended, but it is the Slough of *Dispond* still, and so will be when they have done what they can.

"ȐVÐMÐLÐYhZÐ, JÐÐÐLÐLÐLÐ ȐWÐAÐWÐOÐLÐ ȐLÐCÐLÐ, SAPÐ LÐbÐ DÐ dÐhÐY.JÐ JWÐOÐLÐLÐ, DÐWÐ ȐOÐZÐLÐ ÐÐY ÆD iLÐT; DÐZÐ TÐÐGÐ ȐGÐV ȐhÐT LÐÐLÐLÐAT, DÐÐ iL DÐÐÐLÐEÐGÐLÐY JWÐOÐLÐLÐ; DÐZ JÐÐÐLÐY JWÐOÐLÐLÐ, BÐ JÐÐÐLÐVÐLÐY IR hÐLÐV.JÐLÐA, ȐGÐLÐh ȐWÐWÐZÐT, DÐ DÐhÐWÐGÐAT, DÐZÐ SAPÐRÐ JÐÐÐLÐLÐ. DÐÐ tÐWÐ LÐbÐGÐ SVÐ TGÐZ SGÐLÐLÐLÐ ȐhÐB ÐÐWÐOÐLÐ hÐFÐ."

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.

O'UAG'AODR'



Ե՞Վ Z iRaiT Տեսաթեատր, Թեյ Ե՞Վ ՕՌԱԳԱԽՈՐ ԹՄԿՈ ՃՖՈՐՏ. Ե՞Վ ԹիT TGԹՈՒԲ ԵՇՆԵՐԱԳ; ՏՑՐ ԹՏՎԵՏԳ Ական ՀՐԴԱՑ ԵՎԻՒ; ՏՑՐZ ՕՌՋՎ ՕՌՑՔԱԽՈ ԻՐԱՄԱ ՃԼԵՇՆՐ ՃԼԳJ ՏԵՎՈՒ; ՏՑՐZ ԵՇՊՏԱԽԱՅԱ ԳլծՔՊՏՎ; ԱD հԵԳԺՎԻՒ, “ՏՇՎ ՉհՅՐ ԻրԻ ՎհԵԳՏԱԽՈՎ ՀՇԵՏԲՆԻԲ ՕՆԱՎ ՃԼՇՕՐ ՃԶԲՆԼՄՔՆ!!” ԹեյZ ՕՌԱԳԱԽՈՐ ՕՇԻՒՕԹ ՕՌԿ DհՕՇ. D4Z Ե՞Վ հՏi ՕՇԲՆՎՐ, Ե՞Վ ՕհԱCBR DհՄհԵՏ, Ե՞Վ ՕՇԵՒՈ ՃԼԳJ. Թեյ ԱD հՏi ՂՄՐԱՎ ՕՌԱԳԱԽՈՐ.

Now I saw in my Dream, that by this time *Pliable* was got home to his house again. So his Neighbors came to visit him: and some of them called him neighbors wise man for coming back, and some called him fool for hazarding himself with *Christian*: others did mock at his cowardliness; saying, Surely since you began to venture, I would not have been so base to have given out for a few difficulties. So *Pliable* sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor *Christian* behind his back. And thus much concerning *Pliable*.

RG.Æ-R.Æ-DSWTT



त्र्यू' जलग्न ओरामहस्त तों द्विर्त, फ ट्वर्म ये नांड अप्पे सोल्ट्यर व्लग्युर्य; दों श्वेतम्भों ओं ज्यूम्हली हक्कम्भलेय. थल्यू द्वेष्ठ इक्सोंथ्यू र्ग.Æ-र.Æ-द्विर्त श्वेति: दों र्ग.Æ द्विर्तम्भों श्वेत र.Æ ईर्य, ओं र्ग.Æ श्वेत, दों थेम्ह ओं ग्लर्प्प (श्वेत) जलग्न ज्यूत. थल्यू अद द्वेष्ठ स्थेम्ह जलग्न, दों ओं ग्लर्प्प ओं श्वेत हफ्फि, (थेम्ह जलग्न ओं ह्यम्भ अभ्यव्वो द्विर्तम्भ ओं ग्लर्प्प ओं ह्यम्भ अभ्यव्वो य, इल ओं ग्लर्प्प ओं श्वेत ओं ग्लर्प्प ओं ह्यम्भ अभ्यव्वो य, थेम्ह अभ्यव्वो य); थल्यू त्वेष्ठ, र्ग.Æ र.Æ द्विर्त, एल्व्य ओं उप्पे, हस्ति द्विर्तम्भ द्विर्त, दों ओं श्वेत हस्ति स्थेष्ठ दों ओं ब्लेष्ठ, दों थेम्ह तेक्कम्भली, त्र्यू' ओं ओं ओं प्लेष्ठ जलग्न.

Now as *Christian* was walking solitary by himself, he espied one afar off come crossing over the field to meet him; and their hap was to meet just as they were crossing the way of each other. The gentleman's name that met him was *Mr. Worldly Wiseman*: he dwelt in the Town of *Carnal Policy*, a very great Town, and also hard by from whence *Christian* came. This man then meeting with *Christian*, and having

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 towntalk 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.θ-R.θ-DSWtT. SV EGmJ A.θ, YθFT, θP ΘSJ hSi SGGθTmJL?

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

đLGJ. O'V.θG.đL DfGθTmJL, Df iL YG O'JP TST vEGθGθTmWhVGT! Df ΘmY IrmIrmθ&θ IrθmT? LEZJfPw, ΘmYh O'nlJ SGmJLd JAPR IrθSJ; iYZJfPZ, ΘtPw LBYZJL P TθlrmJLd DYθOVDmJLd AD SJm IrθfP4.

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.θ-R.θ-DSWtT. IrA GLFT Df JVlr DfP?

WORLD. Hast thou a Wife and Children?

đLGJ. ii; DfZ hSiPw SJL SF4&, iL fP mJm ETlO'laJ DfLd vHfPmJmAT A.θ: ΘlPθPwPZ vY TGmJ ΘTfPmJL P SLO'θmET.

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.θ-R.θ-DSWθT. IrA lmlrmJlSbPw TGZ vEwlWO?

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

đLGJ. TG' mJm vY, vEdmJlSbPw; O'GJfZ DYhE4 dJm iYwlVJL.

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

RG.θ-R.θ-DSWtT. MdmYh lml vElr, ɻWw GSS θ Gf4&; iL V.θm BfPmO'U Eh ΘmY vHGrPm: Df iL mJm GLO'laJ BfAGm O'lwO'θ O'mA'wO' AΓmJ &JmET;

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.

đLGJ. ΘmY DJZO DYh&, ΘmY DYθOVDmJLd AD SJm IrθfP4: iLmYhZ DfPw fP ETfO'SmJL vY, Df ΘmA iL YG fP DB JTlrmO' ΘmY fP EYθO'SmJL; ΘmYfZ TGmJ Dh ΘIrSJ, IrEf4Pw, DYθOVDmJLd DTfPmET.

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.θ-R.θ. SA GLVd Dh GGeJLd ΘmY GθOVDmJLd GGePmJLd?

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

đLGJ DmKd mJm, F O'GJ DlrfPwJG DLO'TJL: DPGVhV.θ DYfPw SVi.

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

RG.θ-R.θ. f, lmlJY GwlWO! iL Db SV vEGmJ O'C O'θfMmJ Df O'fJmVJ SGmJLd vSY ΘmY AD Dh CxJG4Pw; Df WSGH, ΘmY GwlWO' TmJLcER&.

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.

DƏVƏକଳିକ ଶ୍ରୀମଦ୍ ଗ୍ରବିଲାପିତ; Tରାଜୁଇଫ୍ରିଟ ଶ୍ରୀମଦ୍ ଲୋକି
ଦ୍ଵାରାହିନୀରାଜିକା ଓତୋକ; Dିଅ ଥେ ଲୋକା ଜ୍ଞାନ ଦ୍ଵାରାହିନୀରାଜିକା ଏହି ଓତୋକିଲାଙ୍କ ଫର
ଥାଯ ଥେ ଶକ୍ତିକାଳ ଧିବଳାକ୍ଷୟ; ଅଦିଯାହ କାଳ ଲୁଚ୍ଯବିପାତ୍ର ତ୍ରିତ୍ର, କାଳିତକାଳ, ଦ୍ୟାମ୍ବି,
ଦାମ୍ଭ, ଓତୋକାଳ ଦ୍ଵାରାହିନୀରାଜିକା, କାମ୍ପାତ୍ର, କାମ୍ପାତ୍ର-ଶୋକମ୍, Pିଲ୍-ଗଲ୍ଲ, Tଥିମ୍-Dଥିମ୍-
କାଳାକ୍ଷୟ, ଓପ୍ରକ୍ଷୟ, Dର୍ ଅଦାମ୍ କାହକାର, Dାଗଳ୍ଯ ଦେଇ ଥାଯାମ୍ ତେବେଳାଙ୍କ ଆମ୍ରାଖିପି!

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!

ଅଦିଯାହ ହେଇଲାପ ଓବାଗାମି, ଓହାମ୍ ଏହିର ତାମାନା. ଶବ୍ଦ ଲକ୍ଷଣବିଜ ଲହାନିଯ୍
ବୁଲର୍, Dର୍ ବର୍ତ୍ତକାଳ ଓସାମିଥ?

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?

ଜିଲ୍ଲା. DJZଥ ଅଦ ହେପାତ୍ର ଓଚାଗ ହିରଥବିକ ରାଜିନ୍ଦାମ୍ ହସିର ଅଦ ହେଲାମାନାମ୍; Dର୍
ଇଲ ଆଗାମୀ ଏୟଥବାକାଳ କାହ ଜିମ୍ବୁଲାଙ୍କ, TGZ ଓୟବୋବ୍ଦାକାଳ ତେବେଳାଙ୍କ କାହ
ଅଦ ହେପାତ୍ର.

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.

RGମ-ର. ଶବ୍ଦ ଜମାଵାରୀ ଥାଯ ଅଦ ଗ୍ରାହି?

WORLD. How camest thou by thy Burden at first?

ଜିଲ୍ଲା. ଅଦମ୍ ହାରାପାଇେ ଆମିର.

CHR. By reading this Book in my hand.

RGମ-ର. ଥାଯାହୁହ ହିମାଦିକ୍; ଥାଯାଫ୍ରିଜ ଓହାମ୍ ଏଥରାଲାମ୍ ଲିହେଠିଶ୍
ଓତୋକିଲାଙ୍କ ଧାରିକାଳ, ଥାଯ, ହିକାନବିଜ ଓତୋକିଲାଙ୍କ ଆଗାମୀ ଏକାରାଜ ହିରଥ ଫର୍ତ,
ଦେ ଓରାକାମ୍ ଓତୋକିଲାଙ୍କ ଆମିରିତ; ଦେ ଥାଯ ଓତୋକିଲାଙ୍କ ଫର ଏହାଗ୍ର ଆମିରି, ଦେଥ
ଶକ୍ତିକାଳ ଥାଯ ହାହ ହାତାମିତ, ଦେ ଏକାରାଜ ଥାମିତ, ଦେ ଓହାମ୍ ଆଗାମୀ ଥାମିତ ଓତୋକିଲାଙ୍କ ଫର୍ତ.

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.

ଜିଲ୍ଲା. DBଦିଯାହ ହେପାତ୍ର ତାମାନା ଦ୍ୟାମ୍ବିତ; Vାହାଦିଯାହ ଦ୍ଵାରାହିନୀରାଜିକା ଅଦ ଶିମ୍
ହେପାତ୍ର ଦ୍ୟାମ୍ବି.

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



RG.θ-R.θ. SVZ Dh TGħiñ V. M. GLO. T. A. J. I. h. Si. Z O. TH. B. A. M. I. D. LO. T. A. J. I. D. G. M. W. H. L. M. I. Dh. i. TR. BT? TG. B. Z. B. P. KG. M. T. A. J. V. I. t. Y. t. E. M. 4. M. B. TG. M. L. I. C. C. M. R. A. J. T. Θ. M. Y. Ir. G. H. I. F. D. r. i. L. Θ. M. Y. T. S. T. O. TH. B. A. M. I. C. C. M. R. W. H. L. M. I. t. O. K. R. M. L. D. r. Z. Θ. R. M. S. H. G. M. R. F. O. L. A. M. V. I. D. r. Z. D. b. B. H. R. M. G. M. D. t. O. I. R. M. M. D. O. TH. B. A. M. I. M. C. C. M. R. W. H. L. M. I. Ir. H. S. F. M. I. F. M. D. t. Q. M. I. t. C. M. R. W. H. V. F. M. M. A. G. F. T. D. r. V. M. A. G. L. O. T. A. J. I. M. I. 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. M. G. I. O. A. S. N. Y. Z. B.

CHR. Pray Sir, open this secret to me.

RG.θ-R.θ. I. G. M. V. T. P. M. V. M. U. H. Ir. G. S. F. (D. 4. t. L. O. A. I. M. t. Y. Ir. S. V. I.) Θ. t. R. F. t. M. M. D. M. K. M. S. G. V. M. - T. M. M. L. M. S. V. I., Θ. M. Y. D. M. K. M. D. b. Θ. U. H. G., D. r. t. b. G. C. D. S. L. O. T. A. J. I. D. r. D. b. Θ. B. C. J. M. B. O. K. M. I. A. L. D. h. M. K. M. Θ. M. Y. t. h. M. I. h. h. C. O. T. J. O. t.; D. r. D. S. R. Ir. S. W. F. O. G. W. Θ. M. Y. M. D. T. G. M. I. t. b. G. C. h. S. M. M. I.; D. r. Z. O. G. I. D. b. Θ. U. H. G. J. O. T. A. J. I. L. O. F. M. O. M. L. Y. M. J. M. Z. V. J. A. Y. Ir. F. F. T. Θ. M. Y. B. Z. Ir. E. H. F. F. t. O. M. V. F. L. Y. G. t. G. M. E. F. I. L. V. C. G. M. t. Y. J. S. L. M. T.; D. r. Z. Q. M. Q. F. t. Y. O. G. R. F. E. H. S. F. M. I. O. M. H. D. Q. O. R. F. t. O. V. F. M. V. M. M. S. V. I., Θ. M. Y. M. M. Θ. M. Y. O. M. M. I. O. M. I. O. M. I. T. E. G. M. L. I. F. t. O. M. R. S.: Θ. t. M. M. U. H. E. H. F. F. t. C. B. O. V. D. B. S.; D. r. T. G. I. G. C. M. I. M. h. C. B. R. R. F. t. Y. D. T. G. S. O. T., (D. r. Θ. i. L. t. O. C. R. F. F. t. F. F. F. F.), G. O. V. M. M. O. M. G. L. F. T. D. r. J. V. I. R. J. h. h. F. Θ. t. S. S. t. t. V. F. M. Z. S., D. r. Θ. t. O. G. W. U. L. M. I. F. J. B. C., D. r. i. L. S. G. R. M. W. O. M. t. V. S. B. G. E. G. G. L. B. F. V. W. M. E. T.: D. r. O. G. W. M. M. M. M. R. F. Θ. t. D. F. M. L. B. J. D. r. S. M. F. M. J. E. G. G. I.; D. r. Z. Θ. O. C. T. S. T. M. M. M. O. M. O. L. M. A. M. G. L. F. T. T. G. C. M. I. M. A., O. G. J. P. M. M. I. M. I. M. I. D. Z. M. M. O. I. T. G. L. F. L. h. M. M. T., D. r. d. b. I. G. L. O. T. A. J. I. M. I. F. M. I. L.

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,

תְּאַזֵּן אֶלְגָּי עֲמָלָעָרָם אִפְּנָלָעָה; דָּבָרָה יְלָעָם גַּוְעָבָרָה תְּאַזֵּן סֹאָוָרָה,
אָדָּא וְאָרָרָה, טָבָרָה גַּוְעָבָרָה אָדָּא דָּבָרָה לְרָהָבָרָה, עֲמָלָעָרָם אִפְּנָלָעָה
אָדָּא וְאָרָרָה: עֲמָלָעָרָם אִפְּנָלָעָה אָדָּא דָּבָרָה וְאָרָרָה.

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.

ՃԼԳՃ. Յ, ՓՊՏԶ ՑՏՕՐ. ԱԴ ՕՌՈՎ ՃԵԽԾՈՒ ԱՔՆԱՌ?

CHR. Sir, which is my way to this honest man's house?

ՐԳՋ-ՐՋ. ԹԱԿԱՆՈՒԱ Թ ՀԵՋՄԱՅՎ?

WORLD. Do you see yonder high Hill?

ՃԼԳՃ. ii, հԵ ԻՐԱԿՈՂԻ.

CHR. Yes, very well.

ՐԳՋ-ՐՋ. ԹԵ ԽԼՄԳՃ ՈՉԿԵԽՈՒ; ՏԵԽԾՎՈՒՑ ԴԼԱԿ ՅՄԻՐՎ ԹՆՍ ՖԼԱ.

WORLD. By that Hill you must go, and the first house you come at is his.

ԹՆՍՅ ՃԼԳՃ ՕԼՐ ՕՇՎՆԵԱՐ ՏԳԱՄԴՎՈՒԾՆԵԱՆ ԳՐԸ ՕՇԽՆԱՆ ՕՐԵՎՐՅ:
D4Z, EHՐՎ, TGZ ԽԼՄԳՃ ՅՄԻՐՎ ՃԳՃՎ ՏՎՎՃ ԻՏՎ ՕՇՆԵՎՏ, DՌ ԹՆՎ
ՏՕՌ ՏԱԲ ՖՆՍՅ ՏՕՐԳ ՋԵՇՆՎՏ, ԹՆՍՅ ՃԼԳՃ ԺԵՏՏԻՎ ՕՌԱ Թի ՅՄԱՆՈՒ,
ԵՇՆԵՎՆՎՑ ՕՇՆԵՎ ՄԵԽՆԵՏ; ԹՆՍՅ ՏԳՆԱԼ ՏՎԱՎ, DՌ ՕՎԱՎ ՏԳՐԱԼՆ.՝
DՌ ԵՎ ԴԲԴՎ ՕՌԱ ԻՏԻՎ ՕՇՆԵՎ ԲՆԵՏՎ ԴԵ ԹԼԵԵԹ ԻՐԻՐՅ. DՌ ԵՎ ԴԻՎ
ՎԱՏԹՎԱԱ ՕՇԱՎ, ԹՆՍՅ ԵՎ ՕՌԱ ԺԵՏՏԻ ՃԼԳՃ ԴՌ ՄԻՇԲԵՎ ՐԲՇԱՏ; DՌ
ԴԲ ԵԳ.ԻՕՎ ՏՎԱՏ, DՌ ՕՇԹՇՆԱ ԺԵՏՏ&Տ.

So *Christian* turned out of his way to go to Mr *Legality*'s house for help; but behold, when he was got now hard by the Hill, it seemed so high, and also that side of it that was next the wayside, did hang so much over, that *Christian* was afraid to venture further, lest the Hill should fall on his head; wherefore there he stood still, and he wot not what to do. Also his Burden *now* seemed heavier to him than while he was in his way. There came also flashes of fire out of the Hill, that made *Christian* afraid that he should be burned. Here therefore he sweat and did quake for fear.

DՌ ԵՎ ՕՌՕՎ ՕՒ ՕՎՊԻ ՕՌԱՋՈՌ ՐԳՋ-ՐՋ-ԴՑՎԵՏ ՕՌԱՎՈՒՌ; DՌ ԵՎ
ՅՕՐԵՎԱՎ ՎՐՈՎՄԵՐ ԴԲԳՎԻՎԱ, DՌ ՕՎԱՎ ՕՌՕՎ ԴՑԽՆԵՏ. ԹՆՍՅ ԴԲԳՎԻՎԱ
ԲՆԵՏՎՏ, DՌ ՏՎԵ ՏԱԲ ԱՏՎ ԿՏՐՏ, DՌ ՕԹՅԱԽՈՒՐ ՍԹԻՆԵ ԻՒ, DՌ ԵՎ ՕՌՕՎ
ՕՌԱՎՈՒՌ ՃԼԳՃ.

And now he began to be sorry that he had taken Mr *Worldly Wiseman*'s counsel. And with that he saw *Evangelist* coming to meet him; at the sight also of whom he began to blush for shame. So *Evangelist* drew nearer and nearer; and coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with *Christian*.

ቤዕ ደፍጊሁች



ዶፍጊሁች ሚኑ ተሸላቸ ፌርማ እገልጻ? የምሮያ: ተለዩZ ፍዴR የዋAሮ ተገሮብነና ፍገL: ተለዩZ ክፍመVነናA RWወሮ ማኅT. ተሮ ፍርማ ፍዴR የዋAሮ ደፍጊሁች ሚኑ ተሸላቸ የምሮያ: ተገሮብነና ፍገL: ተለዩZ ክፍመVነናA RWወሮ ማኅT?

EVAN. What doest 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*?

ፍገL ii EFGT, DB፩OT.

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

ዶፍጊሁች. ለዘAZ ፍጥEፈ4የም የብላ የGበበL JAPRT ይGጋበበL;

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

ፍገL ii EFGT, የምሮያ.

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

ዶፍጊሁች. SVZ ሪፖችVJ hSi LYG TGLR? GLሙወቃZ ከhGሙትJ Dh.

EVAN. How is it then that thou art so quickly turned aside? for thou art now out of the way.

ՃԼԳԼ. Դեկմինյհ ևնր ՎՅԹԳՐ ՊԼԱՇԵՎԱ՞ ԴԲԺԻՐԱԿԱՎԱԾ ԱՆ ՃՏՏՅՐ, ԹԵՂ ԴՅԱԼՔՈՒՅ, ԹԴ ԹԻՏՄՌ ՀԱՏՏԵ, ԹԵ ՏԻՐԵՄԱ ԻՐ Դեկմ Թեղ ՖԲ ԵՅՔՕ՞ և ՋՎՎ ԻՐՏ.

CHR. I met with a Gentleman so soon as I had got over the Slough of *Dispond*, who persuaded me that I might, in the village before me, find a man that could take off my Burden.

DFGVhV. ՏԱ ՏԳԵԱ?

EVAN. What was he?

ՃԼԳԼ. ևԵԳ ԻՐ ՀՅԶԼՎ Դեկմ, ԴՅ ՕՇՄ ԴԻԲՑՊՈՒՅ; ԹԵՂՅ ՏԿԱՎ ԴԻ ԴՅՄԻԳ; ԴԳՀ ԴՅԱԼ ԹԴ ՕՇՄՎ, ԴՅ հՏ ՕՇՄՎ, ՕՇՄԼԻՎՎ ԴԻՇՑՈՒՅ; ԹԻՏՄՎՎՑ ԴաՓՐՅ.

CHR. He looked like a Gentleman, and talked much to me, and got me at last to yield; so I came hither: but when I beheld this Hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

DFGVhV. ՏՎՀ ԿԿՇ ԹԵՂ ևՆՐ Դեկմ?

EVAN. What said that Gentleman to you?

ՃԼԳԼ. ԴԻՄՄՕՎՎՑԹ, ԹԻՏՄՎ; ԴՅ ԻՐԶԼՎՎՎ.

CHR. Why, he asked me whither I was going; and I told him.

DFGVhV. ՏՎՀ ԵՎ ՏՕՐՄԼՏ?

EVAN. And what said he then?

ՃԼԳԼ. ԴԻՄՄՕՎՎՑԹ, ԻՐ ԱՇԱԼՏ? ԴՎԿՎԿՅ; ԻՐԶԼՎՀ. ԴԳՀ, ՕՇՋՎՎ ՏԻԼԿ ԹԻՄԵՏՏ ԹԴ ԻՐԸՎ, ԻԼԶ ևՆՐ ՎՏՏՈՒԱ ԴԼՎ& ԻՎ& ԹԵՂ ԵՎ ԴՐՄ; ԹԻՇՎԿՅ.

CHR. He asked me if I had a family; and I told him. But, said I, I am so loaden with the Burden that is on my back, that I cannot take pleasure in them as formerly.

DFGVhV. ՏՎՀ ԵՎ ՏՕՐՄԼՏ.

EVAN. And what said he then?

ՃԼԳԼ. ԴՅԼՎԿՎՎՑԹ ՊԲՆՐ ԴԻԲՈՒԱՆՎ, ԴՅ ՎԱԽՎՎ ԴԻԼՈՒԱՆՎ ԴՅԻՎ, ԻՐԸՎԿՅ: ԴՅ ԹԵՂ ՏԳԵԱ Թ ՕՆԼ ՏԳԵԱՆՎ ԼԱՊՐ ԹԻՏՋ, ԻՐԸՎԿՅ, ԹԵ ԴՅ ՀՎԵԱԼՎՆՎ ԴՅԻԲ ԹԵՂՅ ԴԻՏՆԵՆՎՆՎ ԴՅԿԵՐՄՆՎ. ԹԵՂՅ ԵՎ ՕՇ ՕՇ ԵՎ ՏԵՄՄՆՎ ԴՏԿՎՆՎ ԴՎԿՎԿՅ, ԴՅ ԹԻՎՎ ԵՎԿԵՄԱ ԻՐՏ, ԴՅ ԹԵՂ ՏՏ ՕՇԵՎՎ ԵՎՎՎՎ ՎԻՆՎ հԻՐԹ ԻՐՏ, ԹԵՂ ԻՐԸՎ ԻՐԿԵՎՎ ՎԻՆՎ հԻՐ ԻՐԸՎԿՅ; ԹԵՂ ԹԴ ԵԼԵՎԿՎ ևՆՐ Դեկմ յՏԼՎ ԹԵՂ ՕՇԱ ԵԵԵՎՎ ՕՇԲՈՒԱՆՎ, ՕՇՕՍՅ; ԹԵՂ ԻՐԻՏԳՕՅ, ԴՅ ՐՄԿՎԿՅ Դհ, ԴՅ Դհ ԴՅՄԿՎԿՅ, ԹԵՂ վՕԿՎԿՅ ՎԱԽ ՎՏՏՈՒԱ ԹԴ ԻՐԸՎԿՎ ԴաՓՐՅ. ԴԳՀ Դհ ԴՅՄԻԳ, ԹԵՂ ԹԴ ՊՆՐ ԴՅԱԿՎՎ ՎԱԽ ՎՏՏՈՒԱ ԹԴ ԻՐԸՎԿՎ ԴաՓՐՅ; ԴԳՀ Դհ ԴՅՄԻԳ, ԹԵՂ ԹԴ ՊՆՐ ԴՅԱԿՎՎ ՎԱԽ ՎՏՏՈՒԱ ԹԴ ԻՐԸՎԿՎ ԴաՓՐՅ.

CHR. He bid me with speed get rid of my Burden; and I told him 'twas ease that I sought. And, said I, I am therefore going to yonder Gate, to receive further direction how I may get to the place of deliverance. So he said that he would shew me a better way, and short, not so attended with difficulties as the way, Sir, that you set me; which way, said he, will direct you to a Gentleman's house that hath skill to take off these Burdens: So I believed him, and turned out of that way into this, if haply I might be

soon eased of my Burden. But when I came to this place, and beheld things as they are, I stopped for fear (as I said) of danger: but I now know not what to do.

DFGVhV. t'vz .d d'wR DFGVhA, .v'k'l Ls, ThlYZ LEZlf .w'w' O'lwO. O'lc. ThlYZ SVA O'w'w' ThlAT. t'vz .d d'wR DFGVhV, "TV'w'w' l'k'l Ls J'rG'w'w' ThlYZ J'rG'w'w' : TG'fZ q'w'w'q'w' w'w' ThlYZ O'w'w' ThlYZ RG'w' O'lw'w' O'jpz TST iL h'w' B's'w'J'Qb, TG'Z TRl'k'R'w'k'l ThlYZ S'w'w' C'w'w'w'." D'w' D'w' d'w'w'Y, "O'w'w'w'Z A'w'g'J'w' FR S'w'w'h'w'v'k'l; TG'w'w'Y G'w' TD'w'w'k'l, iL k'w'w' S'w'w'w'k'l w'w'k'l," t'vz D'w' ThlYZ S'w'w'Y; h'w'w'w' h'w'w'k'l O'w'p T'w'p w'w'z; D'w' t'vz G'w'w' G'w'w'w' S'w'w'J'G' J'p'v'k'l O'lc, D'w' t'vz w'ld O'c'v'w'w' S'w'w'G'J'RT, D'w' O'ih'G'w' t'vz O'w'p G'w'w'A'k'l k'l.

EVAN. Then, said *Evangelist*, stand still a little, that I may shew thee the words of God. So he stood trembling. Then said Evangelist, *See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on Earth, much more shall not we escape, if we turn away from him that speaketh from Heaven.* He said moreover, *Now the just shall live by faith: but if any man draws back, my soul shall have no pleasure in him.* He also did thus apply them, *Thou art the man that art running into this misery, thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.*



ቴዋZ ደልጋJ RWJ ፈOዬለE ብi በኅጥRአ TJEVቶም ዓ’ከናY, በቁሞY, ብኅPዋ DB, ተዋዋZ Dተ ባጥረሱለዋስ ዓ’ሙOY! ብሔYZ ሌA& ደፍGvhVአ DሸJበ በቁግH በhBዕY, አD ብዃዋY, “ከሸJ ዘረR ደብሮTበL ቤR Dወ ደፍPTበVJ ቤR ቢVቅበLዋ ቤፈL Bዕ;” ታ’S 12:31. “ለዚዋ ከKአGርወዋ ቤፈLJ, ከGፈበLዋለYh,” Gh 20:27. ተዋZ ደልጋJ WየL በፈለያም ዓ’ፍብኬVRY, Dወ በቁወሰኗY ዓ’ሙY, ብሔY ቤTEፈL ቤዋምላY, ደፍGvhVአ ስVET.

Then *Christian* fell down at his foot as dead, crying, Wo is me, for I am undone: At the sight of which, *Evangelist* caught him by the right hand, saying, “All manner of sin and blasphemies shall be forgiven unto men;” [Matthew 12:31]. “Be not faithless, but believing.” [John 20:27]. Then did *Christian* again a little revive, and stood up trembling, as at first, before *Evangelist*.

ቴዋZ ደፍGvhVአ ዓ’ሙ&, አD ብዃዋY, ዓ’ያP TስT ስፈራም ተስዘመነ ብሔY ዓ’LEZLዋ. ተዋZ ቤይ ቤይ Y ቤKርወሌ. WO, Dወ ብሔY ቤR ብዃዋ ቤGአ ቤKተጥ. አD ደብጽዕ ብሔY ቤፍGሃT, ብሔY RGአ-Rአ-DSWትT; DወZ ቤS ቤGአJዋ ቤቅበL ቤSVi; አD ቤቅበVJ ብሔY RGአዋ-Rአ ቤፈLJ ዓ’ፍGአ ቤRT; (ቤሔYZ TGበL D4-ቤሔO-AGዋ-ኩY ቤSVi JSSዕ RA ዓ’ጥዋAአ ቤhWወET;) ቤቅበVJቁZ ዓ’C ብኅG ብሔY ቤይኬነNET, ዓ’ግርዳZወ ቤተፈሱም ቤተፈሱን ቤተፈሱን; DወZ ቤቅበVJ RGአዋ ዓ’LO-TFበL ዓ&T, ብሔY TGበL DB DTድብረLአ, D4Z DB ዓ’ፍኬኬፈመ E SGአJ.

Then *Evangelist* proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now shew thee who it was that deluded thee, and who it was

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.

Dō KT ԱԼՇ ԱՋ ԴԵԽԻՋ Ե ԾՆՏԱՋՐ ԱԽՈՒՏ ՕՒՏԲՈՎԻ.

Now there are three things in this man's counsel that thou must utterly abhor.
ԻՐԳԵԹՈՎԱՎ.

His turning thee out of the way.

Dō ԳՓԵԼ ՃՄԵՐ ԿԱԲԵՐԱՐ Օ՛ՎԻՏԱՋ ՀՈՎԱՐԱՎԻ ԻՐԿԱՎ.

His labouring to render the Cross odious to thee.

Dō ԸՆՋ ՅԱՊՐ ՏՅՎ ԻՐՎԱՐՏՎԱԼ ՋՎԱՏԻ.

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

ՏԵՎ, ԴԴ Օ՛ՎԻՏԱՋ ԱԽՈՒՏ ՕՒՏԲՈՎԻ ԻՐԳԼՈՎԻ ՏՕ՛Ռ; ԴՇ ԹԱՎՎ
ԸՐ ԻՐ ԿԹՈՌ; ԱԴՑ ԹԱՅ ՏԳԲԴ Օ՛ՎՈՎ ՏԼԵՏ, ԴՇ ԱԵԹԳՎԻ ՐԳԵ-
ՐՋ-ԴՏՎԵԼ ԸԼՈՎՈՒԹ; ԻԻԳ ՔՇ ԱՋ հՏՄՎ, “ՏԳՓԵԼ ԵԹՎԲ ՏԿԱՋՎԻ ԻՐ
ԹԻԲՆՎԱՅ,” ՄՏ 13:24; ԹԱՅ ԱՋ ՏԿԱՋՎԻ ՅԱՊՐ ԹԿԱՋՎԻ ԻՐԵՒՊՎՅ: “ԵԹՎԲ ՏԿԱՋՎԻ ԹԱՅ Եհմ ՉՏԾՎ ԱԵՏ, ԴՇ ԴհՏԲԲԸ ԴհԵԱՎ.” ՔՏ 7:13-
14. ԹԱՅ ԱՋ Օ՛ՎԱ ՏԿԱՋՎԻ ՅԱՊՐ, ԴՇ ԹԵ ՉՏԾՎՈՒ, ԹԱՅ ԱՋ Օ՛ՎԻԻՄ ԴեԽէ
ԸԼՈՎՈ, ԹԱՅ ԱՐԱՎ ԸՎԱԼԱՎԻ ԹԻ ԻՐԾԱՅ: ԹԱՅ ՏԳՆԱ, ԹԻԼՊԱՎ, ԻՐԳԼՈՎ
ՏՕ՛Ռ, ԴՇ ՎԼԻԼԻՎՎ ԸՐ ԻՐՏԳԱՎ.

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.

ՎԲԼՏՀ, ԴՇ ԹԻԼՊԱՎ ԻՐՏԻ ԳՓԵԼ ԱԼԵԳՆՈՒ Օ՛ՎԻՏԱՋ ԸՆՋ ԱԽՈՒՏ
ՏԿԱՋՎԻ; ԹԱՅ ՔՇ ՀԵԶՈՎԱ ԲԺՎԱ ԻՐՊՎԻ ԻՕՌԱՋ ԴԵԼ, ԴհՊՄ 11:25-26.
ԴՇ Զ ԹԱՎՎ, ՏՊՎ ԱՋ Օ՛ԵԶՎ ԳՀՂՎ, ԹԱՅ ՍԳ ԵՕ ՏԴԿԱՋՎԻ, ԹԱՅ Օ՛ԲԴՎԱ
ԻՎԱՋ; ԴՇ ՍԳ ԴՅԱԼԵՏԻՎ, հՏհԼԱՎ ԹԻՎԱՋ ՕՎԼ, ԴՇ Օ՛ԻՐ, ԴՇ Օ՛ՎԼՏ,
ԴՇ ՋՎԻՐ, ԴՇ ԴԹԼՕՎՊ, ԴՇ ՋՎ, ԴՇ Օ՛ՎՐ ԵՕ ԹԱՎՎ հՏհԼԱՎ ԹԻՎԱՋ, ԱԼ ԾԲ
ԾՎԱԿԵՎ ՆԻՎԱՋ, ՔՏ 8:38; Ծհ 12:25; ՔՏ 10:39; ՄՏ 14:26. ԹԱՅ ԱՋ ՏԳՆԱ,
ԱՋ հԵՎՎԻ, Օ՛ՎՈՎ ԱՋ հՏՄՎ, ՕՎԼ ՏԿԱՋՎԻ ՅԱՊՐ ԹհԵԲՈՎՈՒ ՎԵՎ, ԱԼ
Եհմ ԲՏԱԿՄ. ՏԳՀ ՍԳ ԲԸ ՆԿԱՎԱՎԻ ԿԹՈՎԱՅ ԹԱՅ ՆԹԵԲՈՎՈՎ ԸՆՎՎ ԻՐ:
ԹԱՅ ԱՋ ԻՐՎԱՋ ԻՐՏԲԻՋ, ԱԽՏՎ.

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.

KTЛT, D4 АhTЛJLJ ТблУ IrGЕVжWО СOЧбAлR ӨfTqAE DhГжbJл. Df ТблУ hж GLO'J Aф TGжJ FRT, ТблУ jлq ӨGMжbJл K4qT, Df ТблA TEGжJLJ hFRO FR, ТблУ Dбkжl CбOЧbJл 4f4жT.

Thirdly, Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy Burden.

Df АD jлq ӨCCжbJл hC4qP Vж GLO'JллJл, SGАM' j4жbJллJл SVi, ТблУ DhTЛT DfB Oжhр, tж' Aж Tж, Df IrSfHrTLD Oж.R, Df jжhр; Df ТблУ LCжbJл AД OшMq ӨTТ ТблУ IrжbJлTб CбiллJл. tж'Z AД DfB Df jжhр hJfHrTLD, SVZ hжfJлVJ lжlO'Т ТблУ FjлlжbJл? AДZ SGАM' j4жbJллJл IrSVi, iL ТблУ' фРS TEGжJLJ hжY CбOжbJл AфFжT. iL Df YG CжbJлO'жT Dб AД Dбkжl; iL, Df ТблУ TEGжJлVJ hжY; iL BZ BfGSLжbJл TCжJлE hжbJллJл TK.AGжbE J0TбCжJл; LбZ YG EжbO'VД.бbJл hжY DF4ж, S4жbJллJл J0TбCжJл AжGжbE. ТблУZ RGжR-Rж-DfWОT RV.жW, OжbJл O'ТVPAж Rж; Df SGАM'-j4жbJллJл IrSVi DfGжbJлY'W; OжhрZ O'VfJлVлW' IrSVi, hsi O'VfJлVбG' AжZJл hжY, O'жbJлJ'W, iL Df FжbJлJ hжY. DB жM'жGжbE, iL AГжJл GEжW hsi hFжbJлR'JlP AД O'жhJл DhжbJл, O'ТbO'жAжbJлYh FжbJлR'JлVJл CбiжbJлVJ FRT, AД hFGLжbJл SO'О' IrEжbJлWОY. tж'Z DfHrVhVж Dбkжl O'WhжY hжWJ O'жbJлKJл ТблУ AД 4жbT; tж'Z AД 4жbR, YжlE Df DfJж LGEжAC' hжbT, Th DfHжP jжGжJ SVET, ТблУ O'жbJлE SfJлlJ'Y. AДZ 4жbR jжC: "Thi AжTбCжJл DZ.AGжbE J0TбKжbJлVJ O'ТbQJл O'жWО'ж O'жbJлTжJ FRT; AДBZ hEO' AжW, IrжbJлJ FжbJл Thi hLhжbJлR'JлT FжbJл, J0TбCжJл hEO' AжW.ж.

He to whom thou was sent for ease, being by name *Legality*, is the Son of the Bond-woman which now is, and is in bondage with her children; woman and is in a mystery this Mount *Sinai*, which thou hast feared will fall on thy head. Now if she with her children are in bondage, how canst thou expect by them to be made free? This *Legality* therefore is not able to set thee free from thy Burden. No man was as yet ever rid of his Burden by him ; no, nor ever is like to be: ye cannot be justified by the Works of the Law; for by the deeds of the Law; no man living can be rid of his Burden: therefore, Mr *Worldly Wiseman* is an alien, and Mr *Legality* a cheat; and for his son *Civility*, notwithstanding his simpering looks, he is but a hypocrite and can not help thee. Believe me, there is nothing in all this noise, that thou hast heard of this sottish man, but a design to beguile thee of thy Salvation, by turning thee from the way in which I had set thee. After this *Evangelist* called aloud to the Heavens for confirmation of what he had said; and with that there came words and fire out of the Mountain under which poor *Christian* stood, that made the hair of his flesh stand. The words were thus pronounced, *As many as are the works of the Law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.*

О'W'Z jжGжJ iL AГжJл hжbJлZ'Z' O'жhГжbJлtW' O'ж.R, Df Dбkжl, tж' O'жMO'Y, Df O'жbJлC'Y O'жGж SO'жR RGжR Rж DfWОT, Dб'W' Df AД O'жbJлtW' O'ж.R, O'жJлW' DуJл J4 IrhжbJлlJлlJ'Y O'жbJл. Df O'жJл O'жHRY O'жbJлtW' AД Dбkжl SZжbJлE O'жbJлW' O'жGжlO'ж FRT, Df ТблУ'W' O'жAжbJл RT, Df SGАM' O'жVжbJлR O'жbJлlO'ж. AДZ 4жbJл AД 4жbJлY DfGVhVж.

Now *Christian* looked for nothing but death, and began to cry out lamentably, even cursing the time in which he met with Mr *Worldly Wiseman*, still calling himself a thousand fools for hearkening to his counsel: he also was greatly ashamed to think that this Gentleman's arguments, flowing only from the flesh, should have that prevalency with him as to cause him to forsake the right way. This done, he applied himself again to *Evangelist* in words and sense as follows.

ՃԼԾԱ. ՅԹՓՏ ՏՎ ՔՓԴ? ԻՐԱՔԲՎՈ ՕՇԵ? ՔԲՎՈԱ ՁԵ ԷԼԸՆԸ, ՁՌ Օ՛ԱԽ ՏԳԵԱԽԱ ՀԱՊՐ ԹԵՎՄԱԽԱ? ԼԱ ԹԴ ԻՐԹԵՐԱ ԵԵՎԱԽԱ ԲՏԵՑՆԵՑՎՈ՞, ՁՌ ԲՄՌՑԲԻՑՆԵԼ ԴՏԻՒՈ՞; ՕՒԻԿՇ ԻՐՑՎՈՒ ԹԴ ԴՆԵՑՈ ՍԼԵ ԻՐԱԽՆԵԼԵՐՎՈՒ; ՔԲՎՈԱԶՈ ՁՅԱՑՈՎ ՏԵՎՎԲՆԸ?

CHR. Sir, what think you? Is there hopes? May I now go back and go up to the Wicket-gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel : But may my sin be forgiven?

ԾՊՎԻՎ. ՕՎԱԳՆԵՅԶՈ ՕՎՀԱ ԱնՑՕՍ, ԹեԱՅԲՀ հՏԲՆՎԼ ՎՐ ՏԳՆԵՍ ՕՌ ՏԳԵՎՆԵԼԵ; ԹեԱՅ ԻՐՈՂԻ ՏԳԵՎՆԵԼԻ, ՁՌ մԼՕՎՎՐ. էՏՏՕՕ ԻՐԳԵՎՈ. ԴՌ ԴՆԵՑՈ ՏԳԵԱԽԱ ԻՐՎՏ ՁԵՎՈ ՎՐԸՆԻԻ, ԺԱՂԲՀ հԵ ՏԵՎ ԲԸ; ԶՋՎՔՆԵԼԻ ԼՆԼ ՎՐԱ ԻՐՎԱՅ ՏԳԵՎՆԵԼ, ՎԱԴՐԵՎՈՒՆՎԱՅՑ ԶՏԳԵԱԽԱ ԻՐ ՁԵ ԾԱԼՅՐՎՈ ԳԼՈՎԹ. ՏԸ ԺԶՅՐ 2:12.

EVAN. Then said *Evangelist* to him, Thy sin is very great, for by it thou hast committed two evils: thou hast forsaken the way that is good, to tread in forbidden paths; yet will the man at the Gate receive thee, for he has good-will for men; only, said he, take heed that thou turn not aside again, lest thou perish from the way, when his wrath is kindled but a little. [Psalms 2:12]

ԹՎՇ ՃԼԾԱ ՕԼԸՆՍ ԻՌԸՆՆԵԼ; ԾՊՎԻՎ. Ձ ՕՎՈՎՎՈ, ՁՌ ՕՌԲՆԵԼԵՎՈ, ՕՌԵՆՎԱՆ ՕՌՆՎԱՅ; ԹեԱՅ Ձ ՊՐՊԳ ՊՐԳՐ, Լ ՁՌ ԵՎ ՎՈԼՎՐ ԴՏՐ; ԵՎ ՁՌ ԱՐԱԽ ԳՐՄՌՈ ԱԼ ՎՈԼՎՐ ԴՏՐ. ԴՏՐ ԹԵՎԵ ԻՐ ԵՎ ՕՌՕՎՎՐ. ՏՎԱ ԳՏԻ, ԱԼ ՁՌ ՕՌՎԱԽՄ ԹԻՐԵԼ ԵՄԲՆԵԼ ՎԻՒ Եհ ՎՓՆ ԹՕՏՎԻՎ ՏՕՌ ԾՎԱՆԵՐՆԵԼ ՐԵ. Ր. ՁՏՎՈՒ ՎԼԵՏ. ԱՌԱՅՄՎ ԹՊՄԱՅ ճԼԾԱ ՊՄԻՐՎ ՏԳԵԱԽԱ ՀԱՊՐ, ՏԳԵԱԽԱՆ ՏՎՎԱՅ ԱՌԵՎ, ՏԿԱ ՀԵ ՏՎԵՐ ՏՐ, ՔՏ 7:7.

Then did *Christian* address himself to go back; and *Evangelist*, after he had kissed him, gave him one smile, and bid him God speed. So he went on with haste, neither spake he to any man by the way; nor if any man asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow Mr *Worldly Wiseman*'s counsel. So in process of time *Christian* got up to the Gate. Now over the Gate there was written, *Knock and it shall be opened unto you*. [Matthew 7:7].

କବିତା ପଦ୍ମନାଭ ବେ

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ଥୁର୍ମ ଉଚ୍ଛବୀ କିଲ ଦୋ ଏଷ୍ଟାମ୍, ଦୋ ଓପୋତ୍ତମା କାହିଁହର୍ତ୍ତ, ଅଧ ହକ୍କାଲେଇୟ, “ହାରା ଧି
ଏସବଳୀ? ଦେଖାଇବା କିମ୍ବାତ ମୁୟାଳେସ୍ୟର୍ଫ ଡବ ଦୁର୍ଗତ, ଆଗଲାଲୁହାର୍ଜୁ ଶବ୍ଦିମୁଳ ହିର୍ଭେ
ପରିବର୍ତ୍ତନୀ କିମ୍ବାତ ହ୍ରୟ, ଥୁର୍ମ ଦ୍ୱା ଦେଖିଲୁବୁ ହିର୍ଭେ ଶିର୍ଜୁ ଲାଲିଲ ହାହାର୍ଜୁଲେ
ଶାଶ୍ଵତ.” ଅନ୍ତରେ ତବର୍ମ ଯଗ ତଗଳୀ ଉମର୍ହୁ ଉପରିବଳର୍ମ ହ୍ରୟ ଜୀବିତ, କାହାରେ ହବୁଥାଏ
ବେ ଜିବିତର୍ମ, ଥାର୍ଯ୍ୟ ଉପର୍ମାନ୍ତର୍ମ ଅଧ ପର୍ଯ୍ୟ, “କାରି ରବିଦ୍ୱାରା?” ଦୋ “ହୁଏ କିମ୍ବାତ୍ମା” ଦୋ “ଶବ୍ଦ ଗ୍ରହିତ୍ବର୍ମ?”

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?”

ଜାଗା. ଧାର୍ଯ୍ୟ ସବ୍ର ଉପର୍ମ ତଗର୍ମଥ୍ୟ, ଶିମ୍ବ ଦ୍ୱାରା, ଦର୍ଶନ ଜାଗାଲୁଥା.

CHR. Here is a poor burdened sinner.

ଦିଗ୍ବିନ୍ଦୁଲାଙ୍କ ଜୀବିତ, କଥା କୁଣ୍ଡ ଥିର୍ବାଜ, କାହିଁଲୁବୁଲାଙ୍କ ଉପରିବଳର୍ମ ଉମର୍ହୁ
ହ୍ରୟ; ଦିନ ଅଧ ଶବ୍ଦାଲାଙ୍କ ଥାର୍ଯ୍ୟ ଉପରିବଳର୍ମ ଦିନଶବ୍ଦର୍ମ ଦିନଶବ୍ଦର୍ମ ହ୍ରୟ;
ତବର୍ମ କବ ଗ୍ରହିତ୍ବର୍ମ ଦୁର୍ଗଲାଙ୍କ.

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.

କାହାରେ ହବୁଥାଏ ବେ. କିମ୍ବାତ ତବର୍ମ କବ ହବୁଥାଏ; ଥାର୍ଯ୍ୟ ଅଧିକ ଉପରିବଳର୍ମ
ଶବ୍ଦାଲାଙ୍କ.

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

ଥୁର୍ମ ଜାଗା ରୂପର୍ମ ଫିଲ ଉପରିବଳର୍ମ. ଥୁର୍ମ ଜାଗା ଅଧିକ ପର୍ଯ୍ୟ, ଶବ୍ଦ ଶର୍ମ ଅଧ
ହିର୍ଭାର୍ତ୍ତନ ଫିଲ ଅଧିକ ପର୍ଯ୍ୟ, ଧାର୍ଯ୍ୟ ଶବ୍ଦାଲାଙ୍କ ହାରାପାତ୍ର ରାଶି ଉପରିବଳର୍ମ ଦିନ ଅଧିକ
ଜୀବିତ; ଥାର୍ଯ୍ୟ ଉପରିବଳର୍ମ, ଦୋ ଶୁଣି ଶବ୍ଦ ଶବ୍ଦାଲାଙ୍କ ଧାର୍ଯ୍ୟ ଶବ୍ଦାଲାଙ୍କ ଅଧିକ ପର୍ଯ୍ୟ

እLհԲՐԹ ՁԵՎՌ ՈՎԻԲՎԹ ԴԱՐՁԱՏ. ԹՎՇ ՃԼԳՃ ՏՊՐՓՑ, ՁՌ ԾՅԹՋ ՕՄՌՈՒ. ԹՎՇ ՕՎՎ ԴՆՖՆ ՏԿԱՋՆ ՃՏԼԺ, ՕՄՌՈՒ ՏԱ ՃԿՎՔՌ Ձհ, ՕՎԿՎՅ.

So when *Christian* was stepping in, the other gave him a pull. Then said *Christian*, What means that? The other told him, A little distance from this Gate, there is erected a strong Castle, of which Beelzebub is the Captain; from thence both he and they that are with him shoot arrows at those that come up to this Gate, if haply they may die before they can enter in. Then said *Christian*, I rejoice and tremble. So when he was got in, the man of the Gate asked him who directed him thither?

ՃԼԳՃ. ԾՊՎԻՎԹԵՄՅԻ ԾՅՄ ԴԵԽՋՆ ԹԵՄՅ ԻՐԾՈՑ, ՁՌ ԾՅՀԱՎ ԻՆՅԱՀԱ ԻՐ ՏԵՌՈՂԱՅ.

CHR. *Evangelist* bid me come hither and knock (as I did); and he said that you, Sir, would tell me what I must do.

ՃՆՄ-ՃՔԱԹ. ՏԿԱՋՆ ԴՆՇՏՐ ՏԵՎՊ ԱՇԻԲ, Հ ՁՌ ԵԿՇԵՍՃ ՎՅ.

GOOD-WILL. An open door is set before thee, and no man can shut it.

ՃԼԳՃ. ԹՎՇ ԾԷՇՈՒ ՃՆՄ ՏԼՕՆՆԵ ՕՎՏԻՎՎԱ ԾԼՍՅԹՎԱԹ ԻՐՏ.

CHR. Now I begin to reap the benefits of my hazards.

ՃՆՄ-ՃՔԱԹ. ՏՎՏՀ ԺԲՎԼՈ ՀՌ ԻՐՄԻՔ.

GOOD-WILL. But how is it that you came alone?

ՃԼԳՃ. ԹԻՆՅԻ ԹԻՏԼԻ ԱԼ ՎհԱՇԵՋՆ ՊԹԲԱՆՄ ՊԹՐՈՎ ԿԵՄՅ ԾԲԱՆԵՏ.

CHR. Because none of my Neighbors saw their danger, as I saw mine.

ՃՆՄ-ՃՔԱԹ. ՏՏՄՆԱԶ ՕԹՕՒ ՀՎՕ՞?

GOOD-WILL. Did any of them know of your coming?

ՃԼԳՃ. ii, ԾԼՊՏ, ՁՌ ՀՈՎԻՐ ՏԵՎՎՎ ԵՅԱՎՅ, ՁՌ ԼԵՅՎՈՎՅ ԻԴԼԿՆՆՎՎ: ՁՌ ԹԵՎՎ ՏՏՄ Թի ԹԻՏԼԻ ՁհՎԹ ԾհՄՆԵ ԵՅՎԻՆԵ ԻԴԼԿՆՆԺ; ԴՎՀ ՏԻՐԵՄ ԼՎՆՏՍՈՎ Ալրծհ, ՁՌ ԼՏՏՐՎՎ ԱլրժուՏ.

CHR. Yes, my Wife and Children saw me at the first, and called after me to turn again; also some of my Neighbors stood crying and calling after me to return; but I put my fingers in my ears, and so came on my way.

ՃՆՄ-ՃՔԱԹ. ԼՆԱԶ ՏՏՄ ԲԼԳԵՆԼ-ՎՐՎԿ ԻԿՆԱԲՎՆ ԻԳՆՆՆԺ?

GOOD-WILL. But did none of them follow you, to persuade you to go back?

ՃԼԳՃ. ii ՊԹԱԳԱՐԹ, ՁՌ ՕՎԱԳԱՆՄ ՏՋՎ; ԴՎՀ ՕԹՏԳԻՐ ՏԵՎՎԱՅՆ ԻՒՐԵ ԻՐ ՊԹԱԳԱՐԹ ԷՒՒՔ 60ՎՐՅ, ՕՎԱԳԱՆՄՆՅԻ ԼՏ ՏՋՎՎ ԼԿԱՆՐՅ.

CHR. Yes, both *Obstinate* and *Pliable*; but when they saw that they could not prevail, *Obstinate* went railing back, but *Pliable* came with me a little way.

ՃՆՄ-ՃՔԱԹ. ՏՎՀ Հ ԲԼՏՎԴՎՎ?

GOOD-WILL. But why did he not come through?

ՃԼԳՃ. ՕՎԱԳԱՆՄՅԻ ՁԲՎԻԲԱՆՆ ԱԼ ՏՋՎՎ ԼԿԱՆՐՅ ՁՌ ԹԵՎՎ ԹԵՄ ԿՎհԲԳՏՆՆԼՎՅ ՏՋՎ ՎԿհԵԿՎՅ. ԹՎՇ Թի ՏԿԿՅԹԼՎՐՎ ՕՎԲՎԲՎՅ, Հ ՁՌ ՕՎԿ ՏԲՄ ՕՎԵԿՎԼՎԿՎ ՎԲՎՏ. ԹՎՇ ՕՎՐ ՏԱՎ 9ՏՎՆՈՎ, ԱԴ ԾԿՎՎՎՅ, ՀՎՎՎ ԳՎՎ հՏԲՎՈՎ ՕՎՎԱՆՄ ԱՆԻՆԱՐՄ: ԹՎՇ 60ՎՐՅ, ԾԲՀ ԲՎՎ ՊԵՎՐՅ; ՊԹԱԳԱՐԹ ՕՆՆԵՐՎՐՅ, ԾԲՀ Ձհ ՏԿԱՋՆ ՎՐՎՆԱՎՈՒ.

CHR. We indeed came both together, until we came to the Slough of *Dispond*, into the which we also suddenly fell. And then was my Neighbor *Pliable* discouraged, and would not adventure further. Wherefore getting out again on that side next to his own

house, he told me I should possess the brave country alone for him ; so he went *his* way, and I came *mine*: he after *Obstinate*, and I to this Gate.

秌爾-僕翁. 嗅 ԳԻՏՎ ՅՄԹՏՏ, ԻՐԱ ԽՏԻ ՕՇԱԿ ՏԱԿ ՏԱՎՈՒՋ ԱՐՏ, ԼԵԱ Օ՛ԼՈՒ ՏՊՈՒ ՏԳԼԾՅ ԺԼՅՕՄ ՑԼԼՓՅՆ ԷՄԲԱԼ ՎԻՇ ԹԵ ՅԹՎԱԻՇ ԱՆԼԻՇ?

Good-will. Then said *Good-will*, Alas, poor man, is the celestial glory of so small esteem with him, that he counteth it not worth running the hazards of a few difficulties to obtain it?

ՃԱՅ. ՕՎԱԳ ՏԳԱՐ ՀԻՇԵ ՕՌԱԳ ԱՆԲ; ՃՇ ԹԵՎՈ ՏԵՐ ՏԳԱՐ ՔԻԼԶՅ ԵհԻՐ ՎհՖԲՆԼ ՏՕԱԳ հՏԼՇԻ ԻՐ ԶՅԹՄ ԼՊԴ. ՕՎԱԳ ԱՆՍՍԻ ՅՇՐԱ ՕՎԱՐ ՃՏԼՎ ՅՄԸ, ՃՅ ՏԲ ԹԵՎՈ ԴԻԼՐՅ ՏԲՐԱԼՆ ՏՅ ՀՅԳՐՅ, ՐԵՋ ՐԱ ՏՏԼԹ ՏՅԱԼԱԲՈՒ ԹԵ ՀՅԿԱՆԼԻ, ՕՌԼԲՅ ՕՌՕԵԲՆԼ ԻՐ ՄՌԵՄՆԵՅ ՏՅԱԼԱԲԱՆԵՏ.

Chr. Truly, said *Christian*, I have said the truth of *Pliable*, and if I should also say all the truth of myself, it will appear there is no betterment before tot 'twixt him and myself. 'Tis true, he went back to his own house, but I also turned aside to go in the way of death, being persuaded thereto by the carnal arguments of one Mr *Worldly Wiseman*.

秌爾-僕翁. ԻՐԱ ԹԵՎ ՏԳԵՐՄՎԱԼ, ԹԵՎՅԲԻ ՕՌԲՆԻ ՏԳԱՐ ԺՎՈՆԼԱ ԺԸՎ ՇԻՎՆԼ Վ. Յ ԳԼՈՎԱԼՆ. ՏԺՎՆՍԻ ԹԵՎ ՕՎԱ ԴԹԵՎԳՆՆ. ՏԿԹՎԱՆԶՈ ԹԵՎ հԳՋԳԵՏ?

Good-will. O, did he light upon you? What! he would have had you a sought for ease at the hands of Mr. *Legality*. They are both of them a very cheat: But did you take his counsel?

ՃԱՅ. ii ՏԵՄՎԱ ԻՐ ՏՑ ԹԵՄՎԱԿՅ. ՏԳԱՐ ԺՎՈՆԼԱ ԻՐԿՐՄՅ; ԱԺՎ Ը ԿԼՎ ՐՄՖԻ ԴՎԲՐՅ, ԹԵՎՅ ՏԳՆԱ ԴԿ ԴԻՇԹԵՎՎ ԹԵՎՆԼԱԿՅ.

Chr. Yes, as far as I durst: I went to find out Mr *Legality*, until I thought that the Mountain that stands by his house would have fallen upon my head; wherefore there I was forced to stop.

秌爾-僕翁. ԹԵՎ ՎԼՎ ՏԳՎ ՕՌԳՎ ՏհՎ, ՃՇ ՏԲ ՕՌԳՎ ՎԼԳԻԲ; ՖԵՎ ՀԵՎՆԼ ԹԵՎ հԳԼԹՎԼՕ ԻՐՅ.

Good-will. That Mountain has been the death of many, and will be the death of many more; 'tis well you escaped being by it dashed in pieces.

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ՃԱՅ. ՏՎԵՍ ՎԵԼՔՆԵԼՈՒ ՏԳՇ ԾԲՎԻՎԱ ՎԲԼ ԹԿԵՄԼՈՒ ՎԲԻՒ; ԴՎՀ
ՕՐՈՒՈՒԹՅՈՒ ՕՐՎԲԵՐ ՕՐԳԵՋՎՎՈՒ ՎԲԼ ԾՄՎԴՅ ՎԲԼ ԾՎԵՐՈՒ ԱԼ
ԹՎԵՐԾ Դհ ՎԵՎԹՎԱԽՐԾ. ԴՎՆՍՀՀ ԾՄԻՐՊ ՕՌԵՋՎՆ, ՕՌԵՋՎՀԶՈւ ՎհՏԳԱՖ
ԹՎԵՍ ՎԵՍ ԾՎԵՐԾ, ԲՆԵՑՎՈՒ Դհ ԵՎՇՎՎԼՆ ԾԵՕԳԱ. ԴՎՀ հՏ ՎԵՐ ԽԵԼՄԻՒՀ
ԽՐԾՎԱՎԱՆ Դհ ԾԵՎԱՆ.

CHR. Why truly I do not know what had be come of me there, had not *Evangelist* happily met me again, as I was musing in the midst of my dumps: but 'twas God's mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that Mountain than thus to stand talking with my Lord; but O, what a favour is this to me, that yet I am admitted entrance here.

ՃԱՅ-ՃՎԱՅ. ԱԼ ԿԵ ԲՆԵՎՆԵԼԱ ՎՈՐՔԲՆՎԼՆԱ ԱՐԱԼ ՕԹՐԱԿ ԾԲ Դհ
ԳհՄԻՐՊՈՒ ԽԲԻՒ: ԱՐԱԼ ԲՐՄԲՆՎԼ ՎՆ ԾԵՏԻՏՈՒՏ, Ղե 6:37.

GOOD-WILL. We make no objections against any, notwithstanding all that they have done before they come hither, they in no wise are cast out; [John 6:37]

ԹՎԵՍ ՏԳՆԵԼ ՀԼՈՅ ՀԿԱՅ, ՏՋՎՈՒ ԼՏ ՏԱԹ, ԾՈ ԼԵՅԻԻ ԱՆՐ ԹԵ
ԾԵԿԱԽՆԻՒ ԻՐ, ԾՏՄ ՏԱՊ ԾԼԹՈՒ; ԱԿԱԼԻՆԱ ԱԴ ԾՈՎՊ ՏՈՒՈՒ? ԹԵՆՍԻ
ԴՎ ԾԿԱԽԼ. ԹՎԵՑ ՃԹՐԿՈՒ, ԾՈ ԾԵՏԳԻՆՅ, ԾՈ ՏԿԱՐ, ԾՈ ՏԿԱՐ ՃՕԵՐ
ՕՇՈՒՈՒ, ԾՈ ՕՇԱ ՏԻՇԵՐ; ԹԵՆՍԻ ԴՎ ԾԵԿԱԽՆ.

And therefore, good *Christian*, come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way? THAT is the way thou must go; it was cast up by the Patriarchs, Prophets, Christ, and his Apostles; and it is as straight as a rule can make it: This is the way thou must go.

ՃԱՅ. ԼՆԱՅ ՏԱԱՊ ՎԼԱԳԲՎԴ, ԾՈ ՎԼԵՅԻՒ, ԾԾԼՈՒ ԵԿԵՇԵՆԻ ԻՐ?

CHR. But said Christian, Is there no turnings nor windings, by which a Stranger may lose the way?

ՃԱՅ-ՃՎԱՅ. ii, ՏԿԵՆՍԻ ԼՏԵՒ, ԾՈ ԼՏՎԻՆԻ ԱԴ ՏՈՒՈՒ. ԱՇԵՈ, ԾՈ
ԽԱՏԳՐԾՈՒ: ԴՎՀ ԱԴ ՎԵԿԱՆԱ ԽԲՆԵԽՆԵԼ ՏԿԱՐ ՏԿԱԽՆՆ, ԹՎԵՑ ՕՇԱ
ՏԻՇԵՐ ԾՈ ԾՈՎՊ ՏՈՒՈՒ, ՔՇ 7:14.

GOOD-WILL. Yes, there are many ways *butt* down upon this, and they are crooked and wide: But thus thou mayest distinguish the right from the wrong, the right only being straight and narrow. [Matthew 7:14]

ԹՎԱ ԾՈ ԾՄՏԾՈՒ ՏԵԿԱ ՕՌՄՄՈՒ ԱԴ ՎՈՐՅ, ԼՆԱ
ԽԲՆԵԽՆԵԼ ՎԵ ԱԴ ՏԻՐ ԽԲՆԵՎ ՕՐՄՈՒ. ԼԲԶ ԾԲ ԾԵՎՎԴՆԵՄ ԾՊԿՒ, Ծ
ԾՈ ՕՇԱ ԵՎԵՎՎՆ ՎԲԻՒ.

Then I saw in my Dream, that *Christian* asked him further If he could not help him off with his Burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

ADZ OIrW4Y, OJWY PW tP4bT, Eh DSUeMmJv OMlrf, EtZ OJWY 6LGbOVDbf.

He told him, As to thy Burden, be content to bear it, until thou comest to the place of Deliverance; for there it will fall from thy back itself.

ThetaZ JLGJ OLP4Y, Dp OpmOTmlOY Csm TJP 9GmJv. FTZ Ad QW4Y Dh SGmJv Ghyr TBrw VO4mJ DlPmJv 8l9 6IMlr, EtZ SGmJv 6hrf, Thmuz klm AGL VLGThA04F. ThetaZ JLGJ OThFTZ S0Lh. FqY, Dp LfI OheevJv DkrJvqY.

Then *Christian* began to gird up his loins, and to address himself to his Journey. So the other told him, That by that he was gone some distance from the Gate, he would come at the house of the *Interpreter*, at whose door he should knock, and he would shew him excellent things. Then *Christian* took his leave of his Friend, and he again bid him God speed.

ДЛРЛөӨҮ



ӨҮ'З ӨӨӨО'РҮ Еһ 9МІРә ДЛРЛөҮ 8ЛЯТ, (ӨләУ ӘД ДЛРЛөҮ 6Лт
8А'РЛГ DТОV 8R3.) ӨtZ 0'GJLGМ 0'GhqУ. A.ӘZ TBМ УG TGәлJ 8CмәлJ
LGMlрqУ, 8A TGәлJ RVD LGМhqУ.

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?

ДЛГJ. DhәлУh 8VS RVә, DhZ 8ЛW LӨL8W.Ә DУЛVqУ Dh DYGәлJ V.Jv,
DЕR әлM ТәЛTәлС.ЛJ; ӨләУZ TGәлJ D1SРә 8ЛW IrәлPZ?V.Jv.

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.

ӨҮ'З 8GәлJ 8GMC.Ә 8ЛW 9ӨO'кУ, ӨләУZ A.Ә TBМ O'MVqУ дЛГJ, Dc
TGәлJ O'qЬә O'РM'О'Y.

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

дЛГJ. DBәлУh DhГәлJ 8SSә O'РYGR.Ә, Dc Өәh KUә Өh8J; ӘDZ 8O'О'

DLS'�hԵ ՏՇԱԾՎԼԺ ԻՐԱՓ, ԴԹԷՑ ԹԵհ ՏՏԼԺ ԾՎԼՎՎԿ, Դհ ԾՎՀԱՋՎԼԺ Ճ՛
հ. ԱՐՆԱ կՆՐ ՄԽՍՅԹՎԱՑՔ ԻՐ ԾՎԼՎՎԿ, ԹԱՅ ՈՇԱ ԾՄՋՎՎԿ ՏՏՐ.

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.

ՃԼՊԼԱՅ. ԲԹԵԳ ԱՐՆԱ ՈՇԱ ԾՎՀՎՎԿ ՎԼԵԹՎԱՑՔ. ԹԱՅ ՕՇԵՆԼ
Օ՛ԼՎՎԿ, ՕՇԱՋՎԼԺ, յԼԵՂ ևՍԼԱՋ Օ՛ՄՎՎԿ; ԹԱՅ ՕՇՔՐ ՅՕՇՎ
ՁԼՕՀՈՎՈՒ, ՕՇԵՆԼԶ ՏՎԵՋ ՕՎՏՋՎԼԺ Օ՛ԼՎՎԿ; ՕՎՏSTRZ ՃԼԳՃ
ԶԱՋՎ ՅԵ ՕՎՎԼՎՆՐ ԼԸՑՈՎՈՒ, ԹԵ ՅՕՇՎ ՏՐՎ; ԱՇՎ ՎՈՒՐՎ; ԱՎՎ
ՏՎՎՎ յՎՎՎ յԵՎԶ ԹԱՅ հՏԵԾՎ, ԹԵՎԼԱԹՄՐՎ կՆՐ ԱԺՎ ՕՐՏՎՎ; ՏՎԳՎ
ԱՏԵԿՄՎԼ ՏՎԵԼՏՎ ԱԺՎՎ, ՐԳՆՀ ՕՒԿՄ ՏՀՎ ԱՎԼՄՎ; ՏՎԵՎ ՅԵ ԻՐԱՋՎԼՎՆ
ԹԱՅ ՊՄՐՎ, ԴԹԵՎ ՏՎՎՎՎ ԾՎՎՎ ԾՎՎՎ ՊՎՈՒ ՏՐՎ.

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.

ՃԼԳՃ ՏՎ ՏՐՎ ԱՌ ՕՌՎՎ?

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

ՃԼՊԼԱՅ. ԹԱՅ ԴԹԷՑ ԱՌ ԾՎՑՈՎՈՒ ԻՐ ՕՎՏՎԱ ԻԳ ՅԵ ՃԼՎՏ. ԹԱՅ
ԻՐԱԳՀՎ ՏՎՎՎ յՎՎՎ, Ճ՛ ՅԼԱԹՄՐ կՆՐ ԱԺՎ յՐՏՎ, Ճ՛ ՏՎԳՎՎ յԵՎՎՎՎՎ
ՏՎԵԼՏՎ ԻՐԱՋՎ, ԹԱՅ ՀՅՎԼ պՆՐ յՎՎՎԼՎԼ ՕՎՏ, ԹԱՅ ՕՇՔՐ ՕՇԳՎՎՎՎ
Ճ՛ ՃՎՎ յՎՎՎԼՎԼ յԹՎՎԱՑՔՆ; Ճ՛ ԹԱՅ ԻՐԱԳՀՎ ՅԵ ԻՐԱՋՎԼՎՆ
ԹԱՅ ՊՄՐՎ ՏՎԵՎ. ԹԱՅ ԻՐԱԳՀՎ ՐԳՎ ՕՒԿՄ ՏՀՎ ԻՐԿԵՆԼ, Ճ՛ ԾՎԸՎԸՎ
ԼԳհԻմրՎ ԴԹԵՎ ՏՎՎՎՎ ԻՐՏՎ; ԹԱՅ ՀՅՎԼ հՏՎ Դհ ՐԳՎ Ր. Ր. ՏՎԵՎ ՕՎԳՎՎ
Ճ՛ ՕհԼՎՎ ԻՐ ԻՐԱՋՎԼՎՆ ՕՇԵՆԼ ԱՐՆԱ ՕՌՎԼՆ ՕՇՔՎԵՎ, ՕՇԼՄԳՃ
ԻՐԹ ԻՐ ՏՎՎՎՎ ԾՎՎՎՎ յՎՎՎԼՎԼ Օ՛ԼՎՑՎԼ հՏԲՆՎՎՎՎ. ԹՎՎ ՃԼՊԼԱՅ ԱՌ
ՊՄՐՎ, ՅԴԸԿԿ հՏԲՆՎԼ ԻՐԵԹՎԱԾ ԱՌ ՅԵ ԼԸՑՎԼՎ, ԹԱՅ ԸԿԿ ԴԹԷՑ
Դհ ԻՐԼՄԳՃ ՕՎՐ. ՕՎՐ ՕԵԾՎՎ ԹԵ ԾՏՄ Ր. Ր. Օ՛ԼՎՎ ԾՎՎՎՎ հՏՎ ՕՌԿՎԼ
ՏՎՎՎՎՎ 4ՏՐՏ: ԹԱՅ ՏՎՎՎԼ կՆՐ ՔՎԸՎԼ ԷմՎՎՎՎ, Ճ՛ ԳՈՎՎ ԻՎՆ պՆՐ
ԳԱՎՏ, ՏՎՎՎՎՎ ՎՏՐ հՏԲՆՎՎՎ ՕՇՔՎԵՎ ԴԹԼՎՎ, ԹԱՅ ԴԻՎՎՎՎՎ ԾՎՎՎAE
ԵԳԸՄՎՎՎ ԻՐ.

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.



Theta Damsel, D^r O^rWO^r 007^r G^rA^rO^rW^rO^rY, Theta O^rG^rA A^rS, D^r S^r SWFBY, O^rLSF^rLBVJ^rLE^rY. ^rAlAG EZB^rh^r h^rFR^r FRT; Theta Z LS O^rhAF^rbi D^rL^rP^rJ^rLY^r 0^rhO^rY D^rhE^r EZB^rLY. O^rhO^rZ EZB^rLE O^rhG^rY A^rS O^rPA^rMO^rY, J^rLGJZ D^rh^r Y^rU^rLBW^rO^rY DFA^rhET. D^rhZ Th^r i^rSVEY, D^rL^rP^rJ^rLYZ A^rD ^rh^rY D^rh^r O^rLY, D^rh^rSCS D^rh^r S^rO^rAT; Theta LYZ A^rM^rY Q^rPA^rMO^rY O^rO^rZHIO^rY.

Then he took him by the hand, and led him into a very large *Parlour* that was full of dust, because never swept; the which after he had reviewed a little while, the *Interpreter* called for a man to sweep. Now when he began to sweep, the dust began so abundantly to fly about, that *Christian* had almost therewith been choaked. Then said the *Interpreter* to a *Damsel* that stood by, Bring hither the Water, and sprinkle the Room; the which when she had done, it was swept and cleansed with pleasure.

J^rLGJZ O^rPA^rMO^rY SV S^rh^r A^rD O^rPA^rMO^rY?

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

D^rL^rP^rJ^rLY. A^rD^rLYh 007^r B^rE O^rLO^rV S^rZ^rh^r 0^rh^rLY O^rW^rPA^rh^rLY h^rFR^r. A^rDZ A^rS D^rh^rST O^rh^rT, D^rh^rTH O^rh^rTG FRT, Theta LY h^rE B^rh^r S^rh^r TEC^rLL^r Ir^rY. TE^rh^rZ J^rC^rZB^rh^rY J^rh^rTE^rh^rLY; D^rh^rLYh J^rO^rK^rY, D^rh^r J^rh^rSPV^rY, Theta LY 0^rh^rLY S^rZ^rh^r. Theta LYZ Ir^rCA^rh^rY, TE^rh^rZ O^rh^r EZB^rhET, A^rS O^rh^rG^rA J^rPA^rMO^rY, D^rh^r Theta LY ^rh^r EG^rZU^rh^rLY h^rFR^r h^rh^rLBW^rO^rY, D^rh^r D^rh^rY h^rh^rGB^rLBW^rO^rY DFA^rhET; Theta LY C^rZL^rh^r, J^rh^rTE^rh^rLY S^rh^rh^rLB^rh^r h^rSO^rh^rLB^rh^rE^r FR D^rh^rLO^rV D^rh^rST S^rh^rh^rLB^rh^rAT, EZ^rh^rh^rh^rLYh, D^rh^rD^rh^rA^rh^rLYh, D^rh^r D^rh^rST O^rh^rh^rYD, Theta LY O^rh^rLYVY A^rD O^rh^rLB^rh^rVR^rh^r FR S^rh^rh^rh^rAT^rh^rET, L^rh^rZ ^rh^rh^rh^rh^rh^rES O^rh^rh^rh^rh^rh^rAYh.

INTER. The *Interpreter* answered, This *parlour* is the heart of a man that was never sanctified by the sweet Grace of the Gospel: the *dust* is his Original Sin and inward Corruptions, that have defiled the whole man. He that began to sweep at first, is the Law; but she that brought water, and did sprinkle it, is the Gospel. Now, whereas thou

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.

WFJZ C.ĀAiY D.º D.º J.º SPY, Dº Θ.º ΑKT.º Θ Ir.º Μ.º LO.º EZ.º Η.º Ι.º, Θ.º Υ.º Η.º Η.º D.º G.º Λ.º Λ, Λ.º Λ.º SZ.º Ρ.º DU.º V.º Η.º Θ.º Σ.º M.º I.º Θ.º D.º Η.º Θ.º D.º Σ.º Λ.º Λ.º Θ.º Ι.º, Dº D.º H.º Λ.º A.º Y.º Λ.º AT, Θ.º Υ.º Z.º DA.º Α.º G.º Λ.º E.º DU.º V.º DU.º Σ.º Λ.º Η.º AT; Dº Η.º Β.º G.º h.º Σ.º Λ.º Ι.º Η.º Α.º Σ.º Φ.º Υ.º Ι.º Ο.º Ε.º Θ.º G.º Η.º Ο.º Σ.º Ι.º Η.º Gh 15:3. HrO.º Ρ.º 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 Jhñf



До ДуАбУ ՏեյւաЕ DԱՐԼԱՅZ ՕԹԱԽՐУ ՃՈГJ, До ՕԱJ ՏՕՐՎ
9BWՕY, ԹէZ SZԳ DhWF Jhñf, ԺԹԼWYՒ ՏԵԽԱԿԱ ՏՎԻ,
FTZ EhJG ՏՎԻ. ՕԵՎGJZ ՕԵԱ DՔՐՓԱԽԱ ՕՎԵՐՄԱY, EhJGԵԱYh RWՋՎ
ԻՐY.

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.

ԹՎՇ ՃՈГJ ՕՄՐՈՒ ԱԲՏՎԱԽԱ ՕԵՎGJ հՏi ԴՔՐՓԱԽԱET.

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

DԱՐԼԱՅZ ՃՈՇ ԱD ՎԹՐY, ՕԹԼՕԵՐՖԵԱԽԱYH ՕՏԲԳ ՕԹԱԽԱԽԱ ՕՎԲՑ
ԹՄH DԻՌԱԽ Եh WՔI ՀԵՄհԱE ՕՏԱԲԱԽՐT; D4Z AԹՎՈ ԻR հՏՐ ՕՏԲԳ ՕՎԲՑ;
EhJGԵԱYh ՎԵՎ ՕԲԳԳ ՕԹԱԽԱԽԱ.

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.

ԹՎՇ iRԱiY DԵBՎ ՕՄՎԳY ՕԵՎGJ Do ՕԻՐՊY ՏՏGJ DՕԲ ԺԵՎGJ, Do
SWԱE ՕՎԻՒBY: ԹԵԱYZ ՕՐԵՐY Դo ՕՊՊՎCY, Do ՕՎԵՎՈՒ ԴՎՓԱԽԱ
EhԱG. D4Z ՎՈԱԿԸԹՎ ՇԼԻԹԵՕ հՏՐ ՕՎՅՈՒԹ ԻՐY, L Do ԱԳԱJ ՇԱՑ
ՋԱՏՐ ՃՊՄ ՕՎՐ.

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,

laughed Patience to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but Rags.

ΘΨΖ ΔΛΓΙ. ΑΔ ηωηαγΥ ΔΛΠΛεУ, ΟC TΣ Λεψ'εεЬ ΑD Ιη·ει.λ.

CHR. Then said *Christian* to the *Interpreter*, Expound this matter more fully to me.

ΔΛΠΛεУ ΑD ηωηαγΥ, ΑD DHWP DhG LCGει.λ; Οt·ηGJ RGει.λ' O'εR DθLO·εεУ Ιη·ει.λεУ ΣISCGει.λ, ΜAGει.λεBZ O'ε·ει.λε hει.λ' O'SPΦ A.ει.λ' O'ε·ει.λεJRT, ΘεУ ΑD ΣIS Dη·ει.λ' RGει.λ FRT; ΘεУΦZ ΑθεJ Dη·ει.λ' RGει.λ O'εR DθLO·εεУ, A.ει.λ' FR O'ε·ει.λεA hει.λ' O'ε·ει.λε ΕΛεM, iLZ EGει.λελεJ ηει.λ' WFJ O'ε·ει.λεJ, O'ε·ει.λε FR ΕΛεM O'hει.λεJ, ΘεУ ΣIS Dη·ει.λ' O'ε·ει.λεJ FRT.

INTER. So he said, These two Lads are figures: *Passion*, of the men of this world; and *Patience*, of the men of that which is to come; for as here thou seest, *Passion* will have all now this year, that is to say, in this world; so are the men of this world: they must have all their good things now, they cannot stay till next year, that is, until the next world, for their portion of good.

ΡJ TGhει.λεJ Ιη·ει.λ ΗRεJ ΟC TΣ JEG.GJ, Rει.λεA Dη·ει.λ O'ε·ει.λεWει.λ' DB Gει.λεW, ΟC ΣIS Ιη·ει.λεJ O'hει.λε Rει.λεA hει.λ' O'ε·ει.λε Ο'ε·ει.λε ΕΛεM Ιη·ει.λεA M' O'ε·ει.λεJ hει.λεWει.λ. D4Z CεGAεУ OLEει.λ' Dη·ει.λ' AΓεJ Α.ει.λ' Ιη·ει.λεY ΣIS ΕΛεM Α.ει.λ' O'εR, ΘεУ ΕΛεM O'ε·ει.λεA Dη·ει.λεWει.λ' hει.λ' ΘεУ TGθεJ BΦ ΑD RGει.λ Dη·ει.λεM.

That proverb, *A Bird in the Hand is worth two in the Bush*, is of more authority with them than are all the Divine testimonies of the good of the world hand to come. But as thou sawest that he had quickly lavished all away, and had presently left him nothing but Rags; so will it be with all such men at the end of this world.

ΔΛΓΙ. ΘΨΖ Ιη·ει.λεJ EHJG ΟC DSWOTG FRT, Dη·ει.λ ΤεУ TGει.λ' O'ε·ει.λεVJει.λεT. TEJ, hει.λεVJ Ιη·ει.λε Dη·ει.λεM' O'ε·ει.λε ΕΛεM Dη·ει.λεJ. WFJ Dη·ει.λε O'ε·ει.λεVJ Ιη·ει.λε Dη·ει.λεFJει.λεJ Ο'ε·ει.λε FR Dη·ει.λεM Ο'ε·ει.λε JELG FT AΓεJ Α.ει.λ' Ιη·ει.λεJ ΣIS ΕΛεM O'εR.

CHR. Then said *Christian*, Now I see that *Patience* has the best wisdom, and that upon many accounts. 1. Because he stays for the best things, 2. And also because he will have the Glory of his, when the other has nothing but Rags.

ΔΛΠΛεУ. iL Dη·ει.λ ΕΛεM Α.ει.λ Dη·ει.λεBZ Bει.λεM' G ΑD ηει.λε, ΣIS Ιη·ει.λεWει.λ' WFJ Cε.ει.λεJ Ιη·ει.λ ει.λ Α.ει.λε BEHJ, ΑD ΕΛεM ΟLEει.λ' Ρ'ε·ει.λε. ΘεУZ TGει.λ O'ε·ει.λε iL Eε.ει.λεVJ ηει.λεM Ιη·ει.λεJ EHJG, hει.λεVJ Α.ει.λ O'ε·ει.λεJ TEJ O'ε·ει.λε O'ε·ει.λε ΕΛεM, EHJG ΕΛεM O'ε·ει.λε O'ε·ει.λε Jει.λεVJ ηει.λεM ηει.λ Dη·ει.λε O'ε·ει.λε ΕΛεM; TEJεBZ O'ε·ει.λεJ GTR ηει.λ, hει.λεVJ ηει.λ D4 O'ε·ει.λεRJ FR O'ε·ει.λεJ; ηει.λεM ΕΛεM iL AΓεJ BEHJ; LΦZ AΓεJ O'ε·ει.λεM ηει.λ; YGZ TEJ O'ε·ει.λ' ηει.λ O'ε·ει.λε FRT, D4 O'ε·ει.λεJ O'ε·ει.λεM ηει.λ; YGZ ΕΛεM O'ε·ει.λεM ηει.λ O'ε·ει.λε FRT, ΘεУ ΕΛεM Dη·ει.λεM ηει.λ HFRθ O'ε·ει.λεJ; ΘεУΦZ TGει.λ ΑD Ιη·ει.λεWει.λ O'ε·ει.λεT, DB CεO·ει.λ Α.ει.λεEY GεVει.λ ΕΛεM, Dη·ει.λ' WFJ O'ε·ει.λε O'ε·ει.λε Dη·ει.λεEY, D4Z ΘΨΖ TDη·ει.λεWει.λ, hει.λ TRGYFHTει.λWει.λ. MS 16:25.

INTER. Nay, you may add another, to wit, the first must glory of the *next* world will never wear out; but *these* are suddenly gone, Therefore *Passion* had not but things so much reason to laugh at *Patience*, because he had his good things first, as *Patience* will have to laugh at *Passion*, because he had his best things last; for *first* must give place to

last, because *last* must have his time to come: but *last* gives place to nothing; for there is not another to succeed. He therefore that hath his portion *first*, must needs have a time to spend it; but he that hath his portion *last*, must have it lastingly; therefore it is said of *Dives*, *In thy lifetime thou receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.* [Luke 16:25]

ՃԼՇ. ԹՎԱ ՖՖՈՆԸ ՕԿ ԹԵՐԱ ԻՐ ԶՏՎԱՆԵԹ ՎԵՐ ԱԹՎԱ ԻՐ ՎԹԾ, ԾՏԱՎԵԼԸՆՍՅԻ ԴԵ ՕՄԹԸՆ ԻՐ.

CHR. Then I perceive 'tis not best to covet things that are now, but to wait for things to come.

ՃԼՊԼԱՅ. SGԱՐ ԻՉ: ՎԱՐՔՀ ԴԱԳՐՋ ԻՐ ՏԳԻՒՆՅՎ ՏՅ, ԹԵՎՅԱՆ ԴԱԳՐՋ ԻՒԹ ԻՐ ԹԻԱ ԴԲՈԼԱՆ ԻՐ ԻՒԹ 2 ԱՎՀԻ 4; 18. ԹԵՎՅ ԹԴ ՕՎԹԳԱ ՊՆԱ, ԴՎՀ ԱԹՎԱ ԻՐ ՎԹԾ, ՕՎՔ ՏՏՏՎԵՋ ԻՐ ԹԻԻ հՏՎ; ԴԵ ԹԵՎՅ ԻՇՔՆՎԱ ԴԵ ՕՄԹԸՆ ԻՐ, ԴԵ ՕՎԼԲ ՕԼՕՆԲՆՎԱ ԻՐ ԼԵԳԹՎԲՆ ԻՒԹ ԻՐ; ԹԵՎՅՎ ՏԳՎՆ ԹԵՎՅ ԹԴ ՏԵՎ ԻՒԹՆՎԱ ՏԵՎՈՐ ԹԵՐԱ ԼԵՏՎԵՎԱՏ; ՎԲԼԶ ԻՒԹՆՎԱ ՏՕԹԳ հՏՎ ՕՎՆԱԼԻՎ. GH 7:15-25.

INTER. You say truth: *For the things which are seen are Temporal; but the things that are not temporal seen are Eternal.* [2 Corinthians 4:18] But though this be so, yet since things present and our fleshly appetite are such near neighbors one to another; and, again, because things to come and carnal sense are such strangers one to another; therefore it is that the first of these so suddenly fell into *amity*, and that *distance* is so continued between the second. [Romans 7:15-25]

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. DB&Yh Df&G&Jv& JSS& ...

- (a) DB (I) + &Yh (but), Df&G&Jv& (place of death), JSS& (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. STRZ T&F Dh RG& ...

- (a) STR (I was walking) + Z (And) T&F (wilderness) Dh (here) RG& (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. ... &JA&& &D A&P Ir&Jv&.

- (a) ... &JA&& &D A&P Ir&Jv&.
- (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:

- ƏΛAT - “He is usually or on certain occasions speaking.”
 - ƏΛE - “He was speaking.”
 - ƏΛEY - “He was speaking (with my personal knowledge or consciousness).”
 - ƏΛIT - “He was speaking (without my personal knowledge or consciousness).”
 - ƏΛET - “His word (that he was speaking).” (*This form should be treated as a noun.*)
- ƏΛC̣ - “He spoke.”
 - ƏΛKT - “He has spoken (habitually or on certain occasions).”
 - ƏΛC̣Y - “He spoke (with my personal knowledge or consciousness).”
 - ƏΛVT - “He spoke (without my personal knowledge or consciousness).”
 - ƏΛVƏJ - “He will have spoke.”
 - ƏΛC̣T - “His word (that he spoke).” (*This form should be treated as a noun.*)

Cherokee Messenger, pg 30-32

FRT, FJT ...

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

FR “was”

FJT “is usually, is under certain conditions”

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

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

FoɔJ “will be”

FRT “being”

Cherokee Messenger, pg 30

-oɬYh

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) ... AΓoɬJΨɬYh OɬFoɬLb OɬLOɬP DΛfɬoɬEY

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

AΓoɬJ (something) + Ψ (just) + ɬYh (but)

(b) ... AÐZ ɬoɬRY, Ð, ICΨ, ɬSɬCɬoɬKɬoɬYh Dh AɬP GTRSW

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

ɬSɬCɬoɬK (I am finding out) + ɬYh (but)

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

(a) ɬVɬoɬYh OɬoɬJ ɬGwI IrSSoɬJø. (See SsøJø, pg 87)

I wonder what's causing him to vomit.

ɬV (what) + ɬYh (but)

(b) DGWY O'Bø “GħBø” L O'Bø ɬSħnøħAT, O'BøɬYh O'EoɬGħ AT. (See O'Bø, pg 169)

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

O'Bø (cold) + ɬYh (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 dialectical 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.

-Ֆ**** [-yi] “Place of. Location.”

-Τ**** [-i] “Place of. Location.”

-Վ**** [-gwo] “Just. Only.”

-❖**** [-gwu] “Just. Only.”

DB [a²si] “Yet. Still.”

ب [si²³] “Yet. Still.”

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

DB❖ [a²si²³gwu] “Just yet. Yet again.”

O'C [u¹dli] “More.”

O'AJ [u¹go³²di] “More.”

TJP, JP [i²di³dlv, di³dlv] “Toward.”

TՃ, JՃ [i²di³dla, di³dla] “Toward.”

ՃռՋ [o⁴sdv] “Good.”

ՃռՋ [o⁴sda] “Good.”

OՅԱJ [u²yehl⁴di] “Reason. Cause. Motive.”

ԶՐՋ [ka²no²he²³dv] “News.”

ԶՐԸ [ka²no²he²³da] “News.”

EհG [] “Behold. Lo.”

ԵՎ [hna²³gwo] “Now.”

Զ❖ [no²³gwu] “Now.”

ԻՏՔՋՎJ [] “Because.”

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