

Proceedings of the Society of Biblical Archæology

Back numbers of the *Proceedings* of the Society of Biblical Archæology are still in great demand, especially Vols. 30-38. Any numbers that members can spare will be most gratefully accepted.

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If any member has copies of Hakluyt Society's publications, Original Series, Nos. 1-25, 27-41, 43-52 ; also Series II, Vols. 5 and 29, they would be gratefully accepted for the Library.

TRANSLITERATION
OF THE
SANSKRIT, ARABIC,
AND ALLIED ALPHABETS

THE system of Transliteration shown in the Tables given overleaf is almost identical with that approved of by the International ORIENTAL CONGRESS of 1894; and, in a Resolution, dated October, 1896, the Council of the ROYAL ASIATIC SOCIETY earnestly recommended its adoption (so far as possible) by all in this country engaged in Oriental studies, "that the very great benefit of a uniform system" may be gradually obtained.

I

SANSKRIT AND ALLIED ALPHABETS

अ a	ओ o	ट t	ब b
आ ā	औ au	ठ th	भ bh
इ i	क k	ड ḍ	म m
ई ī	ख kh	ढ ḍh	य y
उ u	ग g	ण ṇ	र r
ऊ ū	घ gh	त t	ल l
ऋ ṛ	ङ ṅ	थ th	व v
ॠ ṝ	च c	द d	श ś
ऌ ḷ	छ ch	ध dh	ष ṣ
ॡ ḹ	ज j	न n	स s
ए e	झ jh	प p	ह h
ऐ ai	ञ ñ	फ ph	ळ ḷ

◌̣ (Anusvāra) m

◌̣̣ (Anunāsika) ṁ

◌̣̣̣ (Visarga) ḥ

◌̣̣̣̣ (Jihvāmūliya) ḥ

◌̣̣̣̣̣ (Upadhmaniya) ḥ

◌̣̣̣̣̣̣ (Avagraha) ’

◌̣̣̣̣̣̣̣ (Udatta) ˆ

◌̣̣̣̣̣̣̣̣ (Svarita) ˆˆ

◌̣̣̣̣̣̣̣̣̣ (Anudatta) ˆˆˆ

II

ARABIC AND ALLIED ALPHABETS

ا at beginning of word omit; elsewhere . . . <u>ا</u> or <u>آ</u>	ك k	آ ā
ب b	ل l	ي ī
س s	م m	و ū
ت t	ش . . . s or <u>sh</u>	ن n
ث . . . t or <u>th</u>	ص . . . s or z	و . . . u or v
ج . . . j or <u>dj</u>	ض d, <u>dz</u> , or z	ه h
ح h	ط t	ي y
خ . . . h or <u>kh</u>	ظ z	و au
د d	ع ʿ	wasla ʾ
ذ . . . d or <u>dh</u>	غ . . . g or <u>gh</u>	VOWELS.
ر r	ف f	hamza <u>ا</u> or <u>آ</u>
ز z	ق q	silent t . . . h
		letter not pronounced . . . —

ADDITIONAL LETTERS

PERSIAN, HINDI, AND PAKSHTŪ.	TURKISH ONLY.	HINDI AND PAKSHTŪ.	PAKSHTŪ ONLY.
پ p	ك when pro- nounced as g k	ت or پ . . . t	خ <u>tx</u>
چ . . . c or <u>ch</u>		ڄ or د . . . d	چ g
ز . . . z or <u>zh</u>		ژ or ز . . . r	ن n
گ g	گ ṅ		ښ <u>ksh</u>

RULES RELATING TO MEMBERSHIP AND SUBSCRIPTIONS

4. Any person desirous of becoming an Ordinary Member must be nominated by one Member and seconded by another, of whom one must act on a personal knowledge that the candidate is likely to be a suitable and useful Member; and the nominating Member shall address the Secretary in writing and give the candidate's name, address, and occupation or status, and shall state to which of the aforesaid classes the candidate desires to be admitted.

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23. The first payment of subscription is due on election, but if a Member be elected in November or December of any year, the first annual subscription paid by him shall cover the year beginning on the 1st January next after his election.

24. Annual subscriptions shall be due on the first day of January of each year.

—————

Every member of the Society whose subscription is paid is entitled to receive the quarterly Journal post free.

[P.T.O.]

Those desirous of joining the Society are requested to fill in this form and to forward it to the address of "The Secretary, Royal Asiatic Society, 74 Grosvenor Street, London, W. 1".

ROYAL ASIATIC SOCIETY

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Seconder

ASIATIC SOCIETY MONOGRAPHS.

Vol. XVII.

LALLĀ-VAKYĀNI

OR

The Wise Sayings of Lal Dēd

a mystic poetess of Ancient Kashmir.

Edited with Translation, Notes, and a Vocabulary

BY

Sir GEORGE GRIERSON, K.C.I.E., Ph.D., D.Litt., M.R.A.S.

AND

LIONEL D. BARNETT, Litt.D., M.R.A.S.

The collection of songs edited in the present volume possesses a two-fold interest. Composed so long ago as the fourteenth century A.D., it claims the attention not only of the philologist as the oldest known specimen of the Kāshmirī language, but also, and still more, that of the student of religions.

In ancient times the religious system based on Śaiva Yōga was the object of much study amongst the learned men of Kashmir. Lallā, or Lal Dēd, the authoress of the following verses, was a wandering ascetic and a devoted follower of this cult. The importance of her songs consists in the fact that they are not a systematic exposé of Śaivism on the lines laid down by the theologians who preceded her, but illustrate the religion on its popular side. What we have here is not a mere book-religion as evolved in the minds of great thinkers and idealists, but a picture of the actual hopes and fears of the common folk that nominally followed the teaching of these wise men whom they had accepted as their guides. The book, in short, gives an account, often in vivid and picturesque language, of the actual working out in practice of a religion previously worked out in theory. As such it is a unique contribution to the body of evidence that must necessarily form the basis of a future history of one of the most important religious systems of India.

ROYAL ASIATIC SOCIETY

OF

GREAT BRITAIN AND IRELAND

74 Grosvenor Street, W. 1

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