of Ibn-Seedeh, a copy in eight volumes.—4. The "Tahdheeb el-Abniyeh wa-l-Af'ál," by Ibn-El-Ḳaṭṭáa, in two volumes.—5. The "Lisán el-'Arab," by the Imám Jemál-ed-Deen Moḥammad Ibn-'Alee El-Ifreeḳee, [whose appellations I have more fully given before, commonly called (in the Táj el-'Aroos) "Ibn-Manḍhoor,"] in twenty-eight volumes, the copy transcribed from the original draught of the author, during his life-time: [of this copy I have often made use in composing my own lexicon; and I have found it very helpful, especially in enabling me to supply syllabical signs, which are too often omitted in the copies of the Táj el-'Aroos:] its author followed closely, in its composition, the Ṣiḥáḥ, the Tahdheeb, the Moḥkam, the Niháyeh, the Annotations of Ibn-Barree [and El-Busṭee on the Ṣiḥáḥ], and the Jemharah of Ibn-Dureyd: [he also drew from innumerable other sources, to which he refers in his work.]—6. The "Tahdheeb et-Tahdheeb" of Abu-th-Thenà Maḥmood Ibn-Abee-Bekr Ibn-Ḥámid Et-Tanookhee, a copy in five volumes, [of which, as I have already mentioned, I possess the last,] the original draught of the author, who closely followed, in its composition, the Ṣiḥáḥ, the Tahdheeb, and the Moḥkam, with the utmost accuracy: he died in the year of the Flight 723.—7. The "Kitáb el-Ghareebeyn" of Aboo-'Obeyd El-Harawee.—8. The "Niháyeh fee Ghareeb el-Ḥadeeth," by Ibn-El-Atheer [Mejd-ed-Deen] El-Jezeree.—9. The "Kifáyet el-Mutaḥaffiḍh," by Ibn-El-Ajdábee, with Expositions thereof.—10. The "Faṣeeḥ" of Thaạlab, with three Expositions thereof.—11 and 12. The "Fiḳh el-Loghah" and the work entitled "El-Muḍáf wa-l-Mensoob," each by Aboo-Manṣoor Eth-Tha'álibee.—13 and 14. The "'Obáb" and the "Tekmileh fi-ṣ-Ṣiḥáḥ," each by Er-Raḍee Eṣ-Ṣaghánee, in the library [of the mosque] of the Emeer Ṣarghatmish.—15. The "Miṣbáh" [of El-Feiyoomee].—16. The "Taḳreeb" of Ibn-Khaṭeeb.—17. The "Mukhtár eṣ-Ṣiḥáḥ," by Er-Rázee.—18, 19, and 20. The "Asás" and the "Fáïḳ" and the "Mustaḳṣee fi-l-Amthál," all three by Ez-Zamakhsheree.—21. The "Jemharah" of Ibn-Dureyd, in four volumes, in the library [of the mosque] of El-Mu-eiyad.—22. The "Iṣláḥ el-Manṭiḳ" of Ibn-Es-Sikkeet.—23 and 24. The "Khaṣáïṣ" of Ibn-Jinnee, and the "Sirr eṣ-Ṣiná'ah" of the same author.—25. The "Mujmal" of Ibn-Fáris.—Many other works of great value are included in the same list. And the Annotations on the Ḳámoos by his preceptor, Moḥammad Ibn-Eṭ-Ṭeiyib El-Fásee, (before mentioned, in my account of the Lámi',) must be especially noticed as a very comprehensive and most learned work, from which the seyyid Murtaḍà derived much valuable matter to incorporate in the Táj el-'Aroos. From these Annotations of Moḥammad El-Fásee, which have often served to explain to me obscure passages in the Táj el-'Aroos, and from several others of the most celebrated of the works used by the seyyid Murtaḍà, I have drawn much matter which he omitted as not necessary to Eastern scholars, but which will be found to be highly important to the Arabic students of Europe. He made very little use of a commentary on the Ḳámoos entitled the "Námoos," by Mullà 'Alee el-Ḳári, as it is not a work held in high estimation, and he was most careful to include among his authorities none but works of high repute. It must also be mentioned that he has bestowed great pains upon the important task of settling the true text of the Ḳámoos, according to the authorities of several celebrated copies; and that he has inserted the various readings that he regarded as being worthy of notice. And here I may state that most of the illustrations of the text of the Ḳámoos that are incorporated in the Turkish translation of that work, whenever I have examined them, which has often been the case, I have found to be taken from the Táj el-'Aroos, of which the Translator ('Áṣim Efendee) is said to have had a copy in the author's handwriting: but generally speaking, what is most precious of the contents of the latter work has been omitted in that translation.

As the Táj el-'Aroos is the medium through which I have drawn most of the contents of my lexicon, I must more fully state the grounds upon which I determined to make so great a use of it. Not long after I had become acquainted with this enormous work, I found it to be asserted by some persons in Cairo that the seyyid Murtaḍà was not its author: that it was compiled by a certain learned man (whose name I could not ascertain) who, coming to Cairo with this work, on his way from Western Africa to Mekkeh as a pilgrim, and fearing to lose it in the desert-journey, committed it to the seyyid Murtaḍà to be safely kept until his return: that he died during his onward-journey, or during his return towards Cairo: and that the seyyid Murtaḍà published it as his own composition. This grave accusation brought against the reputed author of the Táj el-'Aroos, unsupported by the knowledge of the name of the person whom he is thus asserted to have wronged, I did not find to be credited by any of the learned, nor do I myself believe it: but it imposed upon me the necessity of proving or disproving,