

The "Tahdheeb" of El-Azheree, [who was born in the year of the Flight 282, and died in the year 370 or 371. This is a very excellent lexicon, and one from which I have largely drawn, immediately and through the medium of the Lisán el-'Arab and of the Táj-el-'Aroos. Its arrangement is the same as that of the 'Eyn, which it calls "the book of El-Leyth," and from which its contents are in a great measure derived. I possess a large portion of this work in a volume of the "Tahdheeb et-Tahdheeb;" and a small portion, consisting of 193 pages, of a copy in large 8vo., corresponding to a part of the former.]

The "Moheet" of the Šāhib Ibn-'Abbád. [Ibn-Khillikán* states that he was born in the year of the Flight 326, and died in 385: and describes this work as "in seven volumes; arranged in the order of the letters of the alphabet; copious in words, but having few confirmatory examples:" thus resembling the Kámoos. Much has been drawn from it in my own lexicon.]

The "Mujmal" of Ibn-Fáris, [who died in the year of the Flight 390 or 395.] He restricted himself, in his lexicon, to the mention of genuine words; excluding the unfamiliar and ignored; on the authority of oral tradition, and from books of good repute; aiming, as he says, at abridgment and conciseness. [His work is highly esteemed. The arrangement is that of the usual order of the letters of the alphabet.]

The "Šihāh," or, as some call it, "Šahāh," of El-Jowharee, [commonly, now, pronounced "El-Jóharee," who died, according to Abu-l-Fidà, in the year of the Flight 398, and "was from Fárāb, a city of the country of the Turks, beyond the river," that is, beyond the Seyhoon: or, according to Ibn-Esh-Shihneh, he died in the year 397, as I find in two copies of his history in my possession: or, according to Hájjee Khaleefeh, in 393.] Et-Tebreezee says that it is commonly known by the title of the *صَحاح*, which is pl. of *صَحح*; but that some call it the *صَحاح*, which is synonymous with *صَحح*. As its title imports, the author restricted himself to the mention of genuine words, like Ibn-Fáris, his contemporary. [But his lexicon is far more comprehensive, and more excellent in every respect, than that of Ibn-Fáris.] As he says in his preface, he composed it in an order which none had before pursued, [mentioning each word according to the place of the last letter of the root, and then the first and second, in the usual order of the alphabet,] after collecting the contents in El-'Irāk, and rehearsing them by lip [as I have before mentioned] to [those whom he terms] *العرب الغاربة* in their abodes in the desert (*البادية*). Eth-Tha'alibee says that he was one of the wonders of the age. His lexicon, however, is not free from instances of inadvertence or mistakes, like all great books; and such as cannot be attributed to the copyists. Yákoob says, in the "Moajam el-Udabá," that the cause of the mistranscriptions in it was this: when he had composed it, it was read to him as far as [the section of] the letter *ض*, and an evil suggestion occurred to his mind, in consequence of which he cast himself from a housetop, and died: so the rest of the book remained a rough draught, not pruned, or trimmed, nor fairly copied out; and his disciple Ibráheem Ibn-Sālih El-Warrāk made a fair copy of it, and committed mistakes in some places in it. Ibn-Barree wrote a commentary, or series of annotations, (*حواشي*, plural of *حاشية*), on the Šihāh, [an extremely valuable work] in which he reached the middle [of the section] of the letter *س*; and the sheykh 'Abd-Allah Ibn-Moḥammad El-Bustēe completed it. [But I have invariably found passages from every part of it cited as the sayings of Ibn-Barree.] And Eš-Šaghánee, or, as he is called by some, Eš-Šaghánee, wrote a Tekmileh (*تكملة*, i. e. Supplement) to the Šihāh; exceeding it in bulk. [Some further remarks on the Šihāh (my own copies of which have been already described) will be found in my account of the Kámoos. The abridgment entitled "Mukhtár eš-Šihāh" is well known: it is too scanty to be of much use except to those who desire to commit to memory the most usual words and significations. A very superior abridgment is the "Jámi'" of the seyyid Moḥammad Ibn-es-seyyid-Ḥasan, which was finished, according to Hájjee Khaleefeh, in the year of the Flight 854. It is copious, well digested, and enriched with additions from the Mughrib of El-Muṭarrizee, the Fáik of Ez-Zamakhsheree, the Niháyeh of Ibn-El-Atheer, &c. Of this work I possess a very good copy.]

* I have the express authority of the Táj el-'Aroos (in art. *خلدك*) for thus writing the name of this author.