

[“Verily Es-Şaghánee, who mastered the sciences and the doctrines of philosophy, the utmost of his case was that he reached to *هَمْز*,” which signifies “dumbness,” &c.—Though a man of extensive learning, he was opiniative, and addicted to unjust criticism of his superiors. A copy of the *’Obáb*, and a copy of the same author’s Supplement to the *Şiháh*, before mentioned, used by the author of the *Táj el-’Aroos*, belonged to the library of the mosque of the Emeer Şarghatmish, in Cairo; but on my causing an inquiry to be made for them, the librarian declared that they were no longer found there. They have probably been stolen; or had not been returned by the author of the *Táj el-’Aroos* when he died; on which occasion, it is said, his house was plundered of the books &c. that he left.]

[The “*Lisán el-’Arab*” of Ibn-Mukarram, who was born in the year of the Flight 630, and died in 711. In the copy of his lexicon in the library of the collegiate mosque called the “*Ashrafeyeh*,” in Cairo, consisting of twenty-eight quarto-volumes, he is styled “Jemál-ed-Deen Mohámmad Ibn-es-shaykh-el-imám-el-marhoom-Jelál-ed-Deen-Abi-l-’Izz-Mukarram Ibn-es-shaykh-Nejeeb-ed-Deen-Abi-l-Hasan-El-Ansáree:” but in the *Táj el-’Aroos*, he is almost always called Ibn-Mandhoor (ابن منظور). I shall give an account of this great work in describing the *Táj el-’Aroos*.]

[The “*Tahdheeb et-Tahdheeb*” of Mahmood Et-Tanookhee, who died in the year of the Flight 723. It is a combination of the contents of the *Mohkam* and *Tahdheeb* (the former occupying the first place in each article) with a few additions from other sources. Thus it forms one of the best and most comprehensive of the Arabic lexicons, without any exceptions known to me but the *Lisán el-’Arab* and the *Táj el-’Aroos*. Of the original autograph copy of this work, in five full-paged, large quarto-volumes, I possess the last volume, consisting of 501 pages. I made a diligent search for the other volumes, but without success.]

[The “*Misháil*” of El-Feiyoomee (Ahmad Ibn-Mohámmad Ibn-’Alee El-Mukrí). Its full title is “*El-Misháil el-Munee fee Ghareeb esh-Sharh el-Kebeer*.” This is a lexicon similar to the *Mughrib*, above mentioned; but much more comprehensive; forming a most valuable companion and supplement to the larger lexicons. Notwithstanding its title, it comprises a very large collection of classical words and phrases and significations of frequent occurrence; in many instances with more clear and full explanations than I have found elsewhere. I have therefore constantly drawn from it in composing my own lexicon; possessing a very accurate copy of it, a full-paged quarto-volume of 742 pages. Its author states in it that he finished its composition in the year of the Flight 734.]

[The “*Mughnee*,” as it is commonly called, or “*Mughni-l-Lebee*,” of the celebrated grammarian Ibn-Hishám, who was born in the year of the Flight 708, and died in 761 or the following year. A large work, whereof a little more than one half consists of an elaborate lexicon of the particles and similar words, for which it is my chief authority, as it was, also, that of the author of the *Kámoos*, whose explanations of the particles are, however, very meagre and unsatisfactory. I am fortunate in possessing a most excellent copy of it, a quarto-volume of 609 pages.]

The “*Kámoos*” of El-Feyroozábádee, [or, as some pronounce it, El-Feerózábádee, (from the city of Férózábád, or Feerózábád, pronounced by the Arabs Feyroozábád, or Feerózábád,) who was born in the year of the Flight 729, and died in 816.*] This, after the *Mohkam* and the *’Obáb*, is the greatest of the lexicological works composed since the age of the *Şiháh* [to the time of the author of the *Muzhir*, of those known to him]: but none of these three [he adds] has attained to be as much used as the *Şiháh*; nor has the rank of the *Şiháh*, nor its celebrity, been diminished by the existence of these; because it is restricted to what is genuine, so that it is, among the books of lexicology, like the *Şaheeh* of El-Bukháree among the books

* It is stated at the end of article *وجد* in the *Táj el-’Aroos* that the author of the *Kámoos* wrote at the end of the first volume of the second copy of that work made by his own hand, which volume ended with the article above mentioned, that he finished the transcription of that volume in Dhu-l-Hijjah 768.