

this has since been several times reprinted; a new issue having been required this year. Although from the size and cost of the book,—a cost due mainly to the illustrations, which (as Lane himself thought) might well be dispensed with,—it cannot in its present form entirely drive out the miserable versions that preceded it, and that still live in the nursery: yet it is on all hands acknowledged to be the only translation that students of the East can refer to without fear of being misled. Every oriental scholar knows that the Notes are an essential part of his library.

After this translation was finished, Lane, since he could not be idle, arranged a volume of "Selections from the *Ḳur-án*," with an introduction, notes, and an interwoven commentary. The book did not appear till 1843, when its author was in Egypt and unable to correct the proofs. Consequently it is defaced by considerable typographical errors, and its publication in that state was a continual source of annoyance to Lane. The notion was an excellent one. He wished to collect together all the important doctrinal parts of the *Ḳur-án*, in order to show what the religion of Moḥammad really was according to the Prophet's own words: and he omitted all those passages which weary or disgust the student, and render the *Ḳur-án* an impossible book for general reading. The result is a small volume which gives the ordinary reader a very fair notion of the contents of the *Ḳur-án* and of the circumstances of its origin. In this latter part of the subject there is, however, room for that addition and improvement which thirty years of continued progress in oriental research could not fail to make needful: and such alteration will be made in the new edition which is presently to be published.

The "Selections" were but a *πάρεργον*. Lane was already embarked in the great work of his life, a work to which he devoted thirty-four years of unintermitting labour.