

THE USE OF *NAFS* 'SOUL' FOR SELF-REFERENCING IN AL-MAQQARĪ'S *NAFH AL-ṬĪB* AND THE EVOLUTION OF THE 'DIVIDED SELF'

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Abstract

This article will analyze the use of the noun *nafs* 'soul' with the first-person possessive pronominal suffix, through the corpus of Andalusī texts gathered in *Nafh al-ṭīb* by the North-African author Shihāb al-Dīn al-Maqqarī (d. 1632). The aim is threefold: one, to identify patterns of the use of *nafsi* in the *Nafh*, their semantic performance, and diachronic evolution; two, to compare the use of the term in this corpus with its use in lists of collocates in the macro corpora KSUCCA and arTenTen of Classical and Modern Standard Arabic; and three, to show that linguistically systematizing self-expression is adequate for the identification of highly subjective texts in a corpus. Analysis will show that the notions of the 'divided self', sacrificing oneself, and yearning change towards a closer relationship between the subject and the self over time.

1. Introduction¹

The study of premodern self-expression has been part of Arabic and Islamic studies since the seminal work of al-Ghamdi (1989), followed by Kilpatrick (1991), Kramer (1991), Brustad (1997), Reynolds (2001), Aḥlūš (2007), and Jreis-Navarro (2017), among others. Most of the

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discussion in existing research revolves around two main questions. The first is the location of subjective expression in the literary genres of the classical Arabic and Islamic tradition, where there is no autobiographical genre as we understand it in modern terms (Reynolds 2001, 9; Jreis-Navarro, 2017). The second concerns the challenges of applying modern Western conceptualizations of intimacy and individualism when addressing premodern and non-Western auto-expressive texts.

Despite the relevance of these conceptual and ideological issues, the main problem remains understanding how premodern subjects used language to express themselves. Disputes based on the many possible interpretations of discursive strategies in a given text, or the different classifications of auto-expressive texts following the traditional genres, seem to be endless. There is no single literary genre within which all the different texts fit, and implicit subjectivity could be anywhere the reader seeks to find it. Therefore, an empirical methodology that analyzes explicit auto-expression through linguistic phenomena is necessary in order to reach both consensus and replicability (Fuoli and Hommerberg, 2015). We may all accept that 'I' is embedded in the lexicons of most human languages (Goddard and Wierzbicka, 2014, 11–2). However, we may never find agreement on more culturally rooted artifacts such as the 'autobiographical genre'.

In addition to literary and linguistic matters, we must consider the cultural context and the time factor. The Arabic and Islamic tradition has evolved over three continents and across the Mediterranean, from the early Middle Ages to the present day. The study of auto-expression in such a vast tradition requires the identification of a clear point of departure—which does not necessarily need to be at the beginning—and understanding the relevance of contact with other surrounding traditions (European contact, etc.). Previous work demonstrates that auto-expression had a particular presence in the premodern Iberian Peninsula from the end of the Umayyad caliphate of Córdoba (eleventh century) onwards, acquiring a more substantial presence in the fourteenth century, both in Muslim and Christian territories (Jreis-Navarro, 2017). In the mid-fourteenth century, a cultural renaissance took place in al-Andalus² and the Islamic West (Jreis-Navarro, 2020), producing two of the most auto-expressive texts in the Arabic and Islamic Western traditions: the *Nufādat al-jirāb* of the Iberian polymath Lisān al-Dīn Ibn al-Khaṭīb (d. 1374) (Jreis-Navarro, 2021) and the *Ta'rif* of the north-African thinker 'Abd al-Raḥmān Ibn

² Premodern Iberian territory under Islamic rule.

Khaldūn (d. 1406) (Ibn Khaldūn, 2006). Modern scholars consider these works as a memoir and an autobiography, respectively. Their existence suggests the presence of an evolving process of self-expression in Arabic texts that can be connected to the region's transitions during the modern and early modern eras. The texts, as a corpus, thus make an excellent starting point for the de-codification of their linguistic features.

Determining the meaning of self-expression or, more precisely, the 'stance' in a corpus requires a hybrid quantitative and qualitative methodology (Hunston, 2007). To approach the linguistic codification of self-expression in the sample corpus formed by the *Nufādah* and the *Ta'rif*, and to perform a systematic comparison between texts, it was necessary to construct an annotation schema (Jreis-Navarro, 2022 and 2023). This schema considers the linguistic presence of the first person, and identifies the three main areas of codification: actions, emotions, and evaluations. The expression of the self is here understood as that of the authorial subject.

The schema highlighted the following phenomena: independent first person singular ('*anā* 'I') and plural (*nahnū* 'we') pronouns; nouns with first-person pronominal suffix and reference to the subject (e.g., *nafsi* 'my soul / myself', '*azmī* 'my determination'); first-person verbs (e.g., *hamamtu* 'I intended', *qulnā* 'we said'); *maṣdar* (verbal nouns) with first person pronominal suffix (e.g., *ittiṣālī* 'my communication', *khulūṣī* 'my escape'); words or idioms used to express emotion or evaluation, including the grammatical category of *ḥāl*, an indefinite accusative that replaces a circumstantial clause (e.g., *mu'tazim-an* 'determined'), and evaluative adjectives (e.g., *ghazīr* 'copious', *thamīn* 'valuable'), among others. Analysis showed fundamental differences between the two texts in terms of language use, suggesting two different stages of auto-expression in this literary tradition and context. The first stage of auto-expression is present in the *Nufādah*, where first person pronouns and verbs are scarce, and self-expression is mainly codified in evaluative adjectives (Jreis-Navarro, 2022). This elusive expression of the self is related to the previous Arabic and Islamic tradition. In contrast, the *Ta'rif* explicitly marks of the first person, and its use is much more frequent (Jreis-Navarro, 2023). These findings highlight the importance of studying some of these phenomena diachronically.

One of the most salient codifiers of self-expression is the noun *nafs* 'soul' with the first-person pronominal suffix *-ī*, which, in the schema, is part of a group of nouns directly linked to the subject (along with *ḍamīrī* 'my heart or mind', *mithlī* 'somebody like me', and *ḥālī* 'my

condition').³ In the sample corpus, *nafsī* 'my soul / myself' is considered a self-referencing mark; however, this lexical item can display both a reflexivizing function (when the subject exercises an action on him/herself) and an intensifying function (when it emphasizes that it is the subject who is exercising the action). In Arabic, the reflexive marker is understood to have given rise to the intensifier (Gast and Siemund, 2006, 364–5, 370–1). In light of this diachronic aspect, this study will take into consideration this linguistic phenomenon of self-referencing to trace its performance and evolution.

The study will scrutinize the use of the most directly connected noun to the self, *nafsī*, through the corpus of texts gathered in *Nafh al-ṭīb*, a modern anthology of the Andalusī literature compiled by the North-African author Shihāb al-Dīn al-Maqqarī (Fierro and Molina, 2009; Lévi-Provençal and Pellat, 2012). Then, it will compare the findings in this corpus to those in larger corpora of Classical and Modern Arabic. The aim is threefold: one, to identify patterns of use of *nafsī* in a manageable Andalusī corpus (the *Nafh*) and their semantic performance; two, to contextualize the use of this subjective lexical item in its literary tradition through Classical Arabic (CA) and Modern Standard Arabic (MSA) corpora; and three, to show the advantage of systematizing the linguistic codification of self-expression in identifying highly auto-expressive texts. The study will underline the concept of the 'divided self' in the *Nafh*, showing concomitances between Western and Eastern uses of *nafsī*, and an evolution from premodern to modern times.

2. Data and Methodology

The *Nafh* is one of the most significant sources of Andalusī culture. Its importance resides, as its editor Iḥsān 'Abbās puts it (Maqqarī, 1968, vol. 1, 18), in being a picture of the political, social, and literary life of al-Andalus. The work's encyclopedic character surpasses the difficulty of gathering tens of books that served as sources, many of which are still lost. The *Nafh* begins with an introduction (Maqqarī, 1968, 1–121), where its author narrates his life journey. The work has two parts, with eight chapters each: the first part is on al-Andalus, its geography, history, and literature, with many Andalusī biographies and fragments of their poetry and prose; and the second part is dedicated

³ There are other nouns located in a second-level relationship with the author, such as *'azmī* 'my determination', *ḥājatī* 'my need', *gharaḍī* 'my purpose', *sha'nī* 'my matter', *'ahdī* 'my time', and *makānī* 'my place'.

to Ibn al-Khaṭīb, his masters, and his legacy (Elger, 2002; Lirola *et al.*, 2004; Moral, 2014).

'Abbās' eight-volume edition of the *Nafḥ* is part of a vast electronic library called *al-Maktaba al-Shamila* (Al-Maktaba al-Shamila, n.d.). Therefore, it is also part of the digitized corpus of *Open Islamicate Texts Initiative* (OpenITI) (Belinkov *et al.*, 2016; OpenITI, n.d.). OpenITI is a macro corpus of digitized premodern Arabic texts drawn from *al-Shamila* and linked to the ERC KITAB project (KITAB, n.d.). Each text in the OpenITI corpus contains metadata about its author and its modern edition. The project uses a markup language based on a lightweight tagging schema that indicates basic structural information (Romanov, n.d.), such as volume and page numbers (Nigst *et al.*, 2021). The OpenITI version of the *Nafḥ* consists of approximately 800,000 words. Its annotation allowed an automated search of the term *nafṣī*, identifying its exact location within the extensive content of the work.

The instances of *nafṣī* extracted from the *Nafḥ* for this study have been organized taking into account the following (see Table 1): location within the work (volume and page numbers); genre where the instance is used (poetry or prose); co-text of each instance; author's full name; author's year of death; period of Andalusī history in which the author lived (Umayyad emirate [756–929], Umayyad caliphate [929–1031], Taifa kingdoms [1031–1085], Almoravid and Almohad empires [1085–1212], or Naṣrid kingdom of Granada [1232–1492]).⁴ The authors' related information was available via three different sources: an encyclopedia and two databases. These were: the *Biblioteca de al-Andalus* (Lirola *et al.*, 2004–2012), the *Historia de los Autores y Transmisores Andalusíes* (HATA; Fierro, 2014–2019), and the *Prosopografía de los Ulemas de al-Andalus* (PUA; Ávila *et al.*, 2014). Instances of unknown authors or Eastern and north-African ones, as well as those that are part of dialogues within a narrated story (e.g., a story from Ibn Bassām's work on 'Abd al-Raḥmān III and Ibn Shuhayd; see Maqqarī 1968, vol. 1, 361) have been removed from the data mining. Only the instances uttered in first-person by Andalusī authors—including those of Eastern origin who emigrated to al-Andalus—and cited as part of their work have been considered.

In addition to the *Nafḥ*, which is the main corpus of enquiry, the study will make use of two large corpora: the King Saud University Corpus of Classical Arabic (KSUCCA, n.d.; Alrabiah *et al.*, 2013) and the Arabic Web Corpus 2012 (arTenTen12, n.d.; Arts *et al.*, 2014);

⁴ See table in Appendix 1 for an example.

the former contains texts in CA, while the latter is mainly composed of MSA texts. The KSUCCA is a general corpus of CA texts from the pre-Islamic era until the early eleventh century. This corpus is also drawn from *al-Shamila*, consisting of 46 million words divided into six genres: Religion, Linguistics, Literature, Science, Sociology, and Biography. The arTenTen12 corpus is made up of texts collected from the Internet, including Arabic Wikipedia and Arabic media; it consists of 58 billion words, and comprises texts from many genres and domains, 80 percent of which are in MSA, and the rest, in CA or dialectal Arabic. Both corpora are available in Sketch Engine (Sketch Engine, n.d.) and, thus, are suitable for corpus linguistic inquiry.

Section 3 below illustrates how the *Nafh* corpus of CA located in OpenITI serves to extract instances and find patterns of use of *nafsī* in the Andalusī production over time. It is a small corpus compared to the others, but its strength resides in that every extracted instance is meaningful, which means that intertextuality—a significant problem in historical corpora—does not contaminate the analysis; every use of *nafsī* has been checked through close reading. The KSUCCA, on the other hand, is used to contextualize and compare the findings in the *Nafh* with a larger corpus of CA. The arTenTen corpus of MSA, in turn, is used to compare these findings and identify modern uses of the term that are not present in the premodern corpora.

3. Analysis

Following the methodological criteria described in Section 2, 152 instances of *nafsī* used in al-Andalus context were found in al-Maqqarī's *Nafh*, most belong to poems, and only 21 were found in prose. The list of authors presents 84 different names, of which only two are female poets with one instance each.⁵ Of the 152 instances, 28 belong to Ibn al-Khaṭīb, of which up to ten are in prose (see Appendix 2 for some examples).

Number of authors	Poetry instances	Prose instances	Century
1	1	0	9th
6	11	0	10th
28	36	2	11th

⁵ The two women's names are Qamar al-Baghdādiyya (d. 910) and 'Ā'isha bint Aḥmad al-Qurṭubīyya (d. 1010).

Number of authors	Poetry instances	Prose instances	Century
18	19	4	12th
16	17	5	13th
14	46	10	14th
1	1	0	15th

Table 1: Distribution of *nafsī* through the *Nafḥ*

The use of *nafsī* in the instances extracted from the *Nafḥ* shows three different syntactic functions:

1. As a subject in nominal and verbal sentences;
2. As an object of a first-person verb;
3. As a possessor in an *ʾidāfa* (construct state).

The presence of all these functions means that *nafsī* is used as a reflexive marker and has its own actions and qualities. The three uses are examined in turn in the sub-sections below.

3.1. *Nafsī as a Subject*

In the instances where *nafsī* functions as a subject, the most common use is that of self-sacrifice. This specific use can be found (as per the examples below) in all time periods and is particularly common with the verb *fadā* 'ransom' (1) or the *maṣdar* (verbal noun) *fidā* 'ransom' (2), as in *nafsī l-fidā* 'my soul is the ransom', *fadat-hum nafsī* 'my soul ransomed them', *tafdīhi nafsī* 'my soul ransoms him'.

- (1) يا فتيةً خيرةً فدتهم... من حادثات الزمان نفسي
yā fityat-an khīrat-an fadathum ... min hādithāti l-zamāni nafs-ī
 'Oh, noble young men, may my soul ransom them from the calamities of time'
- (2) نفسي الفداء لشادنٍ مهما خطر... فالقلب من سهم الجفون على خطر
nafsī l-fidā'u li-shādīn-in mahmā khaṭar ... fa-l-qalbu min saḥmi l-jufūni 'alā khaṭar
 'My soul is the ransom for a young gazelle, no matter what, for the heart from the arrow of her eyelids is at risk'

⁶ The three points indicate the separation between the two hemistiches of a verse in classical Arabic poetry.

The second most frequent use, only present between the twelfth and the fourteenth centuries, is that of ambition, with the verb *ṭamaḥa* 'aspire', as in *ṭamaḥat nafsi* 'my soul aspired', as shown in example (3).

- (3) وأخلفتني أماني التي طمحت ... نفسي إليها وإحساني لكل مسي
wa-ʾakhlafatnī ʾamāniyya llatī ṭamaḥat ... nafsi ʾilayhā wa-ʾihsānī li-
kulli musī
 'And I was left behind by the hopes [my hopes] for which I [my soul]
 aspired and my kindness to every offender'

Other actions of *nafsi* include the following: 'to be dissatisfied' (*lam tarḍa nafsi*), 'to be resented' (*nafsi ʾidhā sakḥaṭat*), 'to be unrestrained' (*nafsi ʾidhā jamaḥat*), 'to be safe' (*salimat nafsi*), 'to be corrupted' (*tali-fat nafsi*), 'to speak to oneself' (*qālat lī nafsi*), 'to be thirsty' (*zamiʿat nafsi*), 'to demand oneself' (*tuṭālibunī nafsi*), 'to see' (*shāhadathu nafsi*), 'to become small' (*ṣaḡhirat nafsi*), 'to refuse' (*ʾabat nafsi*), 'to get bored' (*barimat nafsi*), 'to trust' (*wathiqat nafsi*), 'to struggle' (*kābadat nafsi*), 'to be compassionate' (*ʾashfaqat nafsi*), 'to become attached' (*ʾaliqat nafsi*), 'to become devoted' (*lahijat nafsi*), 'to endure' (*ṣābarat nafsi*), and 'to swear' (*ḥalafat nafsi*), among others.

3.2. *Nafsi* as an Object

In the instances where *nafsi* functions as an object of a first-person verb, there are two salient uses where the subject exercises an action on himself: one of obligation (*ʾalzamtu nafsi*), as shown in (4), and another of diversion and justification (*uʾallilu nafsi*), as in (5).

- (4) ألزمت نفسي خمولاً ... عن رتبة الأعلام
ʾalzamtu nafsi khumūl-an ... ʾan rutbatī l-aʾlāmī
 'I forced myself to let go of the rank of celebrities'
- (5) أعلل نفسي بالمنى في لقاءكم ... وأستسهل البر الذي جبت والبحرا
ʾuʾallilu nafsi bi-l-munā fī liqāʾikum ... wa-ʾastashilu l-barra lladhī
jubtu wa-l-baḥrā
 'I entertain vain hopes of meeting you, and I deem easy the land and
 sea I crossed'

There are other actions exercised on oneself, these include (citing the tense as found in the *Nafḥ*): 'to push oneself' (*ramaytu bi-nafsi*), 'to hold oneself' (*tamallaktu nafsi*), 'to be unjust with oneself' (*zūlmī li-nafsi*), 'to give oneself as a present' (*ʾahdaytu nafsi*), 'to distract oneself' (*shaghaltu nafsi*), 'to advise oneself' (*naṣaḥtu nafsi*), 'to play tricks on oneself' (*uḡhirru nafsi*), 'to restrain oneself' (*ʾakhadhtu nafsi*), 'to

give to oneself' (*a'taytu nafsī*), 'to bring oneself' (*'uḥdiru nafsī*), 'to tell oneself' (*'aqūlu li-nafsī*), 'to distance oneself' (*ab'adtu nafsī*), 'to speak to oneself' (*uḥaddithu nafsī*), 'to make oneself [similar to]' (*'ajraytu nafsī [majrāhum]*), 'to make oneself [reach something]' (*'ablaghtu nafsī*), 'to burden oneself' (*ḥammaltu nafsī*), 'to convince oneself' (*'ayqantu nafsī*), 'to congratulate oneself' (*'uhanni'u nafsī*), 'to remind oneself' (*dhakkartu nafsī*), 'to refine oneself' (*'uhadhdbhibu nafsī*), and 'to safeguard oneself' (*ṣuntu nafsī*), among others.

3.3. *Nafsī as a Possessor*

In the instances where *nafsī* functions as a possessor, being the second noun of an *'idāfa* in which it has a relation of possession with the first noun (see Ryding 2011), we find that the most frequent nouns determined by *nafsī* are 'desire' (*munā nafsī*) as seen in (6), and 'yearning' (*lahaf nafsī*), followed by others, such as 'reformation' (*'iṣlāḥ nafsī*), 'repayment' (*mujāzāt nafsī*), 'achievement' (*bulūgh nafsī*), 'secret' (*sirr nafsī*), 'eagerness' (*himmat nafsī*), 'submissiveness' (*ṭaw' nafsī*), 'value' (*qadr nafsī*), 'right' (*ḥaqq nafsī*), and 'aspiration' (*maṭmah nafsī*), among others.

- (6) واحسرتا لأمرٍ ليس يبلغها ... مالي وهن مني نفسي وآمالي
wā-ḥasratā li-'umūr-in laysa yablughuhā ... māli wa-hunna munā nafsī
wa-āmālī
 'Alas, for things that are my [my soul's] desire and my hopes and that my money does not reach them'

3.4. *The Use of Nafsī in Other Corpora*

To understand the relevance of the previous data, we need to search the term *nafsī* in more extensive corpora (see Atwell, 2019) and explore its occurrence. The two large corpora that will help contextualize the findings are the KSUCCA of CA and the arTenTen12 corpus of MSA.

In the KSUCCA, there are 6,590 instances of *nafsī*, with the first-person singular pronominal suffix. A selection of collocates is shown in Table 2 below. Collocate here refers to the most frequent words that co-occur within the neighborhood of another word known as the node (see Baker *et al.*, 2006, 36–8; Brezina, 2018, 67). The collocates co-occur in a word span of three to the right and three to the left. The selection excluded collocates such as *bi-yadihi* 'in his hand' and *alladhīl wa-lladhī* 'whose' that corresponds to the expression *wa-lladhī nafsī bi-yadihi* 'He in whose hand is my soul', which belongs to the prophet

Muḥammad’s *ḥadīth*-s, and therefore, it is being repeatedly cited in many different texts—this is one of the issues regarding intertextuality in historical corpora, and that is why a manageable and manually annotated corpus such as the *Nafḥ* is a more solid ground to base our research. Other excluded collocates are verbs where the subject is not a first person, as in the imperative *ighfir* ‘pardon [me]’.

The collocations in Table 2 are ordered following a decreasing Log Dice. Log Dice is one of the many association measures in corpus linguistics; specifically, it is an association strength measure. These corpus-based methods take account of the frequency with which two words co-occur in a corpus (Durrant *et al.*, 2022, 45–8). Log Dice points to pairs of words strongly associated with each other, and it works as a scale with a maximum value of 14, indicating the maximum level of exclusivity between words. It is a standardized measure that can be used to compare collocations from different-size corpora (Gablasova *et al.*, 2017; Szudarski, 2023, 34).

As shown in Table 2, the top collocates of the node *nafsī* in CA include co-occurrences identified in the *Nafḥ*: *lahaf* ‘yearning,’ as in *lahaf nafsī* ‘my [soul’s] yearning;’ *ḡalamtu* ‘I treated [myself] unjustly,’ as in *ḡalamtu nafsī*, *qultu* ‘I said,’ as in *qultu fī nafsī* ‘I told myself;’ *tilqā* ‘in the direction that meets or faces’ (Lane, 1983, 3012), as in *min tilqā nafsī* ‘from myself;’ *’amlīku* ‘I own,’ as in *lā ’amlīku ’illā nafsī* ‘I only own myself’ or in *lam ’amlīk nafsī* ‘I could not control myself;’ *fidā’uka* ‘your ransom,’ as in *nafsī fidā’uka* ‘I ransom you with myself;’ and *fadatka* ‘she ransoms you,’ as in *fadatka nafsī* ‘I ransom you with myself.’

Collocate		Freq	Coll. Freq.	T-score	MI	logDice	
لهف	<i>lahaf</i>	‘yearning’	99	169	9.95	12.37	8.91
ظلمت	<i>ḡalamtu</i>	‘I treated unjustly’	94	290	9.69	11.52	8.81
فقلت	<i>fā-qultu</i>	‘so I said’	228	19.61	14.96	6.72	8.16
تلقاء	<i>tilqā</i>	‘in the direction’	46	426	6.78	9.93	7.75
أملك	<i>’amlīku</i>	‘I own’	48	835	6.91	9.02	7.73
فداؤك	<i>fidā’uka</i>	‘your ransom’	41	89	6.40	12.03	7.65
وقلت	<i>wa-qultu</i>	‘and I said’	59	3.044	7.64	7.46	7.65
فدتك	<i>fadatka</i>	‘she ransoms you’	34	62	5.83	12.28	7.39

Table 2: A selected list of collocates of *nafsī* in the KSUCCA generated by the *Sketch Engine*

As for the arTenTen12 corpus, it provided 770,246 instances of *nafsī*. Table 3 shows a selection of collocates in decreasing Log Dice order

that excludes co-occurrences such as *ṭabīb* 'physician' or *marād* 'illness', which belong to the knowledge domain of psychology/psychiatry. In these cases, *n-f-s-y* does not function as the noun with the first-person pronominal suffix *nafsī*, but as the attribute (*nisba*) *nafsīyy* 'psychological/psychiatric', as in *ṭabīb nafsīyy* 'psychologist/psychiatrist'—this is an issue related to the tool's performance in some Arabic corpora, specifically, when the analysis is dependent on the Part-of-speech (POS) tagging.

The most relevant collocates in Table 3 are: *'ajidu/wajadtu* 'I find/found,' as in *'ajidu nafsī* 'I find myself; *qultu/laqūlu* 'I said/say,' as in *qultu fī nafsī* or *qultu li-nafsī* 'I told myself; *sa'altu/as'alu* 'I asked/ask,' as in *'as'alu nafsī* 'I ask myself; *'anā* 'I', as in *'anā nafsī* 'I, myself'⁷ or *'anā bi-nafsī* 'I, by myself; *'a'tabiru* 'I consider,' as in *'a'tabiru nafsī* 'I consider myself; *baynī* 'between me,' as in *baynī wa-bayna nafsī* 'between me and myself; *a'rifu* 'I know,' as in *a'rifu anā nafsī* 'I know myself; *'arā* 'I see,' as in *'arā nafsī* 'I see myself; *atamālak* 'I control [myself],' as in *lam 'atamālak nafsī* 'I could not control myself; and *'asmaḥu* 'I allow,' as in *lan 'asmaḥa li-nafsī* 'I will not allow myself.'

	Collocate		Freq	Coll. Freq.	T-score	MI	logDice
أجد	<i>'ajidu</i>	'I find'	25,014	414,223	157.92	9.35	9.43
وجدت	<i>wajadtu</i>	'I found'	23,404	614,073	152.61	8.69	9.11
قلت	<i>qultu</i>	'I said'	34,419	1,808,795	184.62	7.68	8.77
أسأل	<i>'as'alu</i>	'I ask'	9,122	368,178	95.15	8.06	8.04
أنا	<i>'anā</i>	'I'	48,608	5,932,352	217.98	6.47	7.89
أقول	<i>'aqūlu</i>	'I say'	14,038	1,362,734	117.42	6.80	7.75
أعتبر	<i>'a'tabiru</i>	'I consider'	8,194	517,835	89.99	7.42	7.70
بيني	<i>baynī</i>	'between me'	5,320	116,943	72.79	8.94	7.62
سألت	<i>sa'altu</i>	'I asked'	6,019	247,083	77.29	8.04	7.60
أعرف	<i>'a'rifu</i>	'I know'	7,833	700,595	87.77	6.92	7.45
أرى	<i>'arā</i>	'I see'	6,624	518,109	80.80	7.11	7.40
أتمالك	<i>'atamālak</i>	'I control'	3,802	5,180	61.65	12.95	7.33
أسمح	<i>'asmaḥu</i>	'I allow'	4,033	60,408	63.42	9.49	7.31

Table 3: A selected list of collocates of *nafsī* in the arTenTen corpus generated by the *Sketch Engine*

⁷ The redundant use in *'anā nafsī* 'I, myself' has an emphasizing effect (Anghelescu, 2011, 81).

The data in this Section highlight a specific group of collocates that co-occur with *nafsī*, showing changes in use between premodern and modern corpora that point to the existence of a distance between the premodern subject and him/herself, which seems to be shortened over time in the use of new collocates and the increasing presence of the intensifying function. To clarify this separation and its evolution, Section 4 will explain the many senses of *nafs* in the Arabic and Islamic tradition, where the idea of the 'divided self' in Western cultures, related to that of the 'Dualistic Person' in Cognitive Linguistics, is deemed helpful to shed some light on the matter.

4. Discussion

According to Lane (1863, 2827–8), *nafs* is a feminine noun, with the plurals *'anfus* and *nufūs* which means 'soul', 'self', 'spirit', and 'vital principle'.⁸ It is also a disputed synonym of *rūḥ* 'spirit', and, sometimes, it also means 'mind'. Lane (ibid.) says: '[...] it is said that God created Adam, and put into him a *nafs*⁹ and a *rūḥ*; and that from the latter was his quality of abstaining from unlawful and indecorous things [...]; and from the former, [which is also called *al-nafs al-'ammāra* ...] his appetite, and his unsteadiness, and his hastiness of disposition, and his anger' (Lane, 1863, 2827) Lane also cites the following attributes of *nafs*: knowledge; pride and self-magnification (*'izza*); disdain or scorn; purpose, intention, or strong determination (*himmā*); and will, wish or desire.

In the Qur'ān, the soul (*nafs*) has three characteristics, which form the bases of the Muslim psychology: it is *'ammāra bi-l-sū'* 'commanding to evil', *lawwāma* 'it upbraids', and *mutma'inna* 'tranquil' (Calverley and Netton, 2012). The first characteristic is related to what Andalusī thinker Ibn Bajja (d. 1139)—considered a link between Eastern and Western Islamic philosophers and the first to commentate many Aristotelian works—says in his Epistle of the Farewell Message (Ibn Bājja, 1991, 125; Ibn Bājja, 2006, 32): 'the prime mover in us is composed of imagination and appetite, and this appetitive element is what is called 'soul' (*nafs*). That is why I say: 'my soul argued with me' (*nāza'atnī nafsī*).'¹⁰

⁸ In the desert context of pre-Islamic Arabia, *nfs* refers to a small tumulus considered a memorial installation or a funerary monument (Al-Jallad, 2022, 35–7).

⁹ All the transliterations in this quotation are not from the original text, where they are in Arabic characters.

¹⁰ I have translated this quotation into English following its Spanish translation (*Carta del adiós*) and adding the transliterated words from the original Arabic text (*Risālat al-wadā'*).

Nafs, then, is an interior voice to dialogue with, as in some of the previously mentioned instances found in the *Nafh*, including: *tutālibunī nafsī* 'my soul demands me', *dhakkartu nafsī* 'I reminded my soul / myself', and *'uhaddithu nafsī* 'I speak to my soul / myself'. *Nafs* also possesses negative impulses that human beings need to suppress; it has strong desire (*munā*) and yearning (*lahaf*), which usually make their subject suffer.

In modern times, the issue of the 'Dualistic Person,' as Lakoff puts it (1992), has been dealt with in the field of Cognitive Linguistics, identifying many metaphorical models to explain the relationship between the subject, which is understood as the center of consciousness, and the self, the rest of the person [the *nafs* (Anghelescu, 2011, 75)]. In one of these models, the subject exerts control over the self, and both are in the same location. The relation of power occurs because the subject has the judgment and will, the self has beliefs, passions, and memories, and both may or may not be compatible. Although Lakoff's models are suited for the English language, structuring this complex relation is helpful to understand the findings presented in the previous section. Most of these findings show a reflexive form of *nafs* as if the first-person voice was in a continuous debate with another interior one that has strong instinctive impulses.

The idea of the divided self, where the subject is split into two selves (a public and an inner self), has a long tradition in Western culture and is present in many other cultures. Haiman (1995) draws a relation between this concept and specific linguistic features; as he puts it, '[...] the representation of reflexivity by a separate (non-clitic) reflexive pronoun [e.g., *I expect myself to win*] [...] originally signaled the recognition of not one but two participants, and thus implied some kind of detachment from the self' (224). For him, this reflexive pronoun indicates a separate entity and a grammatical symptom of a culture-specific dualism. Moreover, he contends that in those languages 'whose reflexive is still formally identical with the emphatic pronoun', as in Arabic, 'reflexivization originated as a marked structure, rather than a universal one' (226). This affirmation means that *nafsī* is a mark of a divided self, attested by the two inner voices in the previously presented data.

However, the most significant use in this regard is where *nafsī* functions as a subject because it is not the speaker who is using this mark reflexively with first-person verbs; instead, he/she is talking about his/herself using verbs conjugated in the third person and in agreement with *nafsī*' gender, which is a feminine noun—most of the speakers are men in the *Nafh*. This matter seems obvious, but it highlights the

split between the speaker, who remains present in the first-person pronominal suffix, and his/her soul/self.

Reflexive markers 'may be defined as linguistic devices that are used to indicate that two arguments of a predicate have identical referents' (Gast and Siemund, 2006, 361); however, this agency of *nafsī* relegates its reflexive function to the semantic level, only present in translation; at a syntactic level, there is only one referent, the speaker's soul/self. This soul is capable of perceiving (*shāhadat*), feeling (*'ashfaqat*), talking (*qālat*), and resisting (*abat*) as if it were a separate subject. The agent function of *nafsī* is also present in the KSUCCA's collocation list (*fidā'uka; fadatka*), but not in the arTenTen12's.

In her study on the semantic and grammatical evolution of *nafs* and other identifiers in CA and MSA, Angheliescu (2011) concludes that it is not possible to trace this evolution with certainty. According to her, the dual concept of the person in *nafsī* reflexive forms (e.g., I hate myself), which also exists in other cultures, has lasted from the classical language until the present and, in modern language, the usage of *nafs* as a reflexive marker has been widened.

In comparing the three most frequent uses identified in the *Nafḥ* (see Section 3) with the other corpora collocates, it can be stated that they are present in the CA of the KSUCCA but not in the MSA of the arTenTen12—the subject function is missing—where the co-occurring vocabulary with *nafsī* is certainly widened. In KSUCCA and arTenTen, the most common use is that in which *nafsī* is usually the object of a first-person verb, but the MSA uses of *nafsī* (i.e. those recorded in arTenTen12) add new actions to exercise upon one's soul/self, other than controlling it or being unjust to it. These include (with examples) 'considering it' (*'a'tabiru*) (7), 'finding it' (*'ajidu*) (8), 'perceiving it' (*'arā*) (9), and 'knowing it' (*'a'rifa*) (10). These new actions indicate a closer relation with oneself, bridging the gap of the 'divided self'. The subject acts upon the self in ways that imply acquiring a better knowledge of it.

- (7) أنا أعتبر نفسي طالب علم في سبيل الفكر والمعرفة
'anā 'a'tabiru nafsī ṭālība 'ilm-in fī sabīli l-fikri wa-l-ma'rifa
 'I consider myself a student for the sake of thought and knowledge'
- (8) أحياناً أجد نفسي أغرق في تفاصيل مؤلمة
'ahyān-an 'ajidu nafsī 'aghraqu fī tafāṣīla mu'lima
 'sometimes I find myself drowning in painful details'
- (9) لا أرى نفسي مغالياً إذا قلت إنه يضم أغلبية المناضلي الأحراب الوطنية
lā 'arā nafsī mughāliyy-an 'idhā qultu 'innahu yaḍummu 'aghlabiyyata munāḍili l-ahzābi al-waṭaniyya

'I do not see myself as exaggerating if I say that it includes the majority of the militants of the national parties'

- (10) أنا أكتب من أجل أن أعرف نفسي أولاً ثم أعرف نفسي بالآخرين
 'anā 'aktubu min 'ajli 'an 'a'rifa nafsī 'awwal-an thumma 'u'arrifa nafsī
 bi-l-'ākharīn

'I write to get to know myself first and then acquaintance myself with the others'

The actions exercised by the subject to dominate him/herself are present in all three corpora with the root *malaka* 'he possessed' and different verb forms or tenses: *atamallaku* 'I take possession of [a thing] by force' (*Nafh*), *'amliku* 'I possess' (KSUCCA), and *tamallaktu* 'I took possession of [a thing] by force' (arTenTen). However, the uses where *nafsī* is the agent of its own sacrifice (*fadat/fidā*) are only present in the *Nafh* and the KSUCCA, not in the arTenTen12. It is the same for its yearning (*lahaf*), a quality possessed by *nafsī* through *'idāfa* constructions and not applicable to the main subject 'I'. This collocation tendency reinforces the idea of moving away from a distant self that was constantly the ransom of someone else. The division in pre-modern times is more profound, to the point that talking to oneself is present in all three corpora, but only in the *Nafh* does the soul/self talk back (*qālat lī nafsī*).

There is one more issue to be considered: the intensifying function of *nafsī*. Using *nafsī* as an intensifier has a more substantial presence in MSA than in CA. In Arabic, the intensifying function of *nafs* takes place mostly in appositions (Angelescu, 2011, 82),¹¹ which means that *nafsī* will perform this function when preceded by the first-person pronoun *'anā* 'I', which is one of the collocates in the arTenTen12 list (Table 3).

When checking instances of *nafsī* in the *Nafh*, we find that none has an intensifying function. As for the other corpora, a search for this use has been carried out by checking the co-occurrence of *anā* in a span of one word to the right of *nafsī*. In the KSUCCA, the collocate *'anā* has a Log Dice of 3.37 and 10 concordance lines, of which only 7 deploy this function, as in (11). In the arTenTen12, however, it co-occurs 8,076 times—see (12) for an example—which could be explained by the much bigger size of the arTenTen12, but its Log Dice is also higher (5.47), which means that *'anā* is a stronger

¹¹ It can also be part of a prepositional phrase *bi-nafsī* 'by myself' adjoined to the verbal phrase as in *al-ra'isu kataba l-kitāba bi-nafsīhi* 'the president wrote the book himself' (Gast and Siemund, 2006, 363–4).

collocate of *nafsī* in the MSA represented by the arTenTen12, regardless of both corpora sizes.

- (11) لو أنّ لي نخلةً في أرض رجلٍ قلعتها الريح أو قلعتها أنا نفسي
law 'anna lī nakhlat-an fī arḍi rajul-in qala'athā l-rīḥu 'aw qala'tuhā
'anā nafsī
 'If I had a palm tree in a man's land, the wind uprooted it, or I uprooted it myself'
- (12) قد أكون أنا نفسي أحد الأسباب
qad 'akūnu 'anā nafsī 'aḥada l-asbāb
 'I myself may be one of the reasons'

This evolution in using *nafsī* to emphasize the subject of an action is yet another indicator of the shortening distance between the two dialoguing inner voices in the premodern subject.

The further distance between the subject and the self expressed in CA corpora when *nafs* is used for self-referencing and auto-expression has yet an additional meaning, as talking about oneself was not well received in the premodern Islamic tradition (Reynolds, 2001, 65–8). Going back to the *Nafḥ*, we find that its very author, al-Maqqarī (1968, vol. 2, 446), at the beginning of the seventeenth century, had to justify the length of his narration in the prologue of his work, specifically, when he relates how the Damascus elite praised him; he says: *laysa—'alima llāhu—li-'tiqādī fī nafsī faḍl-an* ('It was not—God knows—because I believed in my superiority'). He also includes many poems praising the Prophet at the end of his *Nafḥ* to atone for any vanity in compiling his work (1968, vol. 7, 505).

Finally, recalling the initial schema from which the self-referencing marker was drawn out at the beginning, it has also been confirmed that the presence of *nafsī* in a corpus frequently points to the location of a highly subjective text. For instance, in the *Nafḥ*, it is present in the well-known auto-expressive texts of Ibn al-Khaṭīb's production, especially the biography he included about himself in the *Iḥāta* (Maqqarī, 1968, vol. 5, 9; Ibn al-Ḥaṭīb, 1977, vol. 4, 438–634),¹² his letters to his friends, the Tlemecenian Muḥammad Ibn Marzūq (Maqqarī, 1968, vol. 5, 146), and the Almerian Abū Ja'far Ibn Khātima (Maqqarī, 1968, vol. 6, 24); his proposal for joint pilgrimage included in the *Nufūdāh* (al-Maqqarī, 1968, vol. 6, 170–1; Ibn al-Ḥaṭīb, 1967,

¹² The text is not an autobiography but a biography about oneself. Therefore, it is part of the *tarjama* genre in the Arab-Islamic tradition and not the modern and Western genre of autobiography (see Reynolds, 2001).

148–50), where there are up to three instances of *nafsī*; and his letter to the Hintāta tribal chief upon his arrival in Marrakesh on his first trip during his exile (Maqqarī, 1968, vol. 6, 209; Viguera, 1995). Other important auto-expressive texts have been identified, such as the introduction of Abū Bakr Ibn al-‘Arabī (Cano *et al.*, 2009) to his *Qānūn al-ta’wīl* (Maqqarī, 1968, vol. 2, 31; Ibn al-‘Arabī, 1986). As for the other corpora—even though their huge size hinders a more in-depth grasp of their content—when searching in the KSUCCA for one of the frequent uses of *nafsī* in the *Nafḥ* (*tamahat nafsī* ‘I aspired’), there was only one instance in the whole corpus, which deemed it relevant. The instance was in a work of ‘*adab*’ of the Eastern traditionist Ibn Hibbān al-Bustī (d. 965) entitled *Rawḍat al-‘uqalā’ wa-nuzhat al-fudalā’* (Fück, 2012), on how to behave correctly with oneself and others in turbulent times.

5. Conclusions

This study has demonstrated the usefulness of an annotation schema of linguistic phenomena in studying the premodern Arabic auto-expression in the Iberian context and beyond. The search for one example (*nafsī* ‘my soul/self’) belonging to the category of nouns with the first person possessive pronominal suffix used for self-referencing in a manageable corpus (*Nafḥ*) enabled the identification of the most frequent uses and co-occurring words, and their semantic performance. The *Nafḥ* also allowed a diachronic overview of these uses, showing no significant change from the early ninth until the late fifteenth centuries in the CA of Andalusī production. It was also the case when searching for this lexical item in the KSUCCA, a much larger corpus of CA from the pre-Islamic era until the early eleventh century in the Eastern context. However, the ‘divided self’ notion, highlighted by a complex agency of the soul and its tendency to sacrifice itself, which characterizes the classical use, presents some change when comparing the previous findings with the uses of *nafsī* in the arTenTen12. In this last MSA corpus, we find new and meaningful collocates of first-person verbs where the subject exercises actions to acquire better knowledge of him/herself. On the other hand, the restrained desire and the willingness to sacrifice oneself are not frequent.

We also find a diachronic evolution of *nafsī*’s intensifying function, which becomes more evident when analyzing the reflexive marker *nafsī* with the first-person pronominal suffix. The use of *nafsī* as an intensifier is absent in the *Nafḥ*, is weakly present in the KSUCCA, and

gains strength in the arTenTen12. This evolution in a marker with primarily a reflexive function attested by both Eastern and Western premodern uses, along with the decreasing of *nafsī*'s agency and the emergence of additional vocabulary that modifies its semantic performance as an object, makes the case for the shortening distance between the subject and his/herself over time. There are also interesting uses of al-Maqqarī, a north-African writer from the early seventeenth century, in the *Nafh* that have not been considered in the scope of this study and are unique to the *Nafh*, such as *fī nafsī shay'* 'there is something in my soul' (Maqqarī, 1968, vol. 7, 334), in the sense of having an intuition, which is worth further study to determine different stages in the transformation of the 'divided self' notion.

Lastly, this corpus linguistic study of a self-referencing term through time and space within a specific cultural context serves also to locate and connect auto-expressive texts in a macro corpus such as the OpenITI. The automatic morphosyntactic analysis of language (first-person suffixes and syntactic functions), paying attention to specific collocates, can bring new light to the evolution of self-expression by identifying distinct patterns of use, new texts, and different contexts. A qualitative study of the results can specify differences between genres. For instance, most of the uses of *nafsī* in the *Nafh* are present in poetry and are usually related to negative emotions, such as nostalgia. This hybrid methodology, combining an analytical approach and close reading, which is only possible—for now—in small corpora of the *Nafh* size, might also clarify some obscure findings in Arabic language history through Machine Learning (Belinkov *et al.*, 2019).

In short, this approach to the linguistic codification of self-expression in premodern Western Arabic texts and its evolution through what is often seen as a transitional period between the classical and the modern showed significant semantic relations between the subject and the self. These findings can be considered in future analysis through larger corpora to fill the gap between the fifteenth and the twentieth centuries. It can also be extended to many other linguistic phenomena to help us reconstruct and better understand the human experience in a close conflictive cultural border.

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Appendix 1

Vol.	Page	Genre	Co-text	Author	d.
2	20	Poetry	ولو بعثت بنفسي ... إليك ما كنت أسرف	أبو علي القالي البغدادي	967
			<i>wa-law ba'athtu bi-nafsī ...</i> <i>'ilayka mā kuntu 'usrifū</i>	Abū 'Alī al-Qālī al-Baghdādī	
			And if I had sent myself to you, I would not have been extravagant		
1	423	Poetry	أحن إلى أنفاسكم فأظنها ... بواعث أنفاس الحياة إلى نفسي	جعفر المصحفي	983
			<i>'ahinnu 'ilā 'anfāsikum</i> <i>fa-'azunnuhā ... bawā'itha</i> <i>'anfāsi l-ḥayāti 'ilā nafsī</i>	Ja'far al-Muṣḥafī	
			I yearn for your breath, and I think it is the breath of life for myself		
4	6	Poetry	لا تدعن حاجتي بمطرحة ... فإن نفسي قد فاظ فائظها	أبو بكر محمد بن الحسن الزبيدي	989
			<i>lā tada'anna ḥājati</i> <i>bi-muṭraḥat-in ... fa-'inna nafsī</i> <i>qad fāza fā'izuhā</i>	Abū Bakr Muḥammad b. al-Zubaydī	
			Do not leave my need tossed away, for my soul breathed out her last breath		
1	652	Poetry	ما كالعشية في رواء جمالها ... ويبلغ نفسي منتهى آمالها	أبو القاسم ابن العطار	996
			<i>mā ka-l-'ashiyya fī ruwā'i</i> <i>jamālīhā ... wa-bulughī nafsī</i> <i>muntahā 'āmālīhā</i>	Abū l-Qāsim Ibn al-'Aṭṭār	
			What is like an evening in her goodly beauty and reaching my soul's fullest hopes?		
3	586	Poetry	وإني إذا لم ترض نفسي بمنزل ... وجاش بصدري الفكر جم المذاهب	محمد بن عبد الملك بن عبد الرحمن الناصر	1000 approx.

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Vol.	Page	Genre	Co-text	Author	d.
			<i>wa-'innī 'idhā lam tarḍa nafsi bi-manzil-in ... wa-jāsha bi-ṣadrī l-fikru jamma l-madhāhibi</i>	Muḥammad b. 'Abd al-Malik b. 'Abd al-Raḥmān al-Nāṣir	
			And if I do not content myself with a home and my mind is filled with all kinds of thoughts		
1	400	Poetry	رميت بنفسي هول كل عظيمة ... وخطرت والحر الكريم يخاطر	أبو عامر محمد المنصور	1002
			<i>ramaytu bi-nafsī hawla kulli 'aẓīmat-in ... wa-khāṭartu wa-l-ḥurru l-karīmu yukhāṭiru</i>	Abū 'Āmir Muḥammad al-Manṣūr	
			I threw myself into the horror of every misfortune and risked it, as the free and generous one takes risks		
1	400	Poetry	أنا شيخ والشيخ يهوى الصبايا ... يا بنفسي أفيك كل الرزايا	أبو مروان عبد الملك ابن شهيد	1003
			<i>'anā shaykh-un wa-l-shaykhu yahwā l-ṣabāyā ... yā bi-nafsī 'aḩīka kulla l-razāyā</i>	Abū Marwān 'Abd al-Malik Ibn Shuhayd	
			I am an elder, and the elder have strong feelings for young girls; oh, that whom I protect with my soul from all damage		
1	601	Poetry	نفسى إذا جمحت ليست براجعة ... ولو تشفع فيك العرب والعجم	أبو مروان ابن إدريس الجزيري	1004
			<i>nafsī 'idhā jamaḥat laysat bi-rāji'at-in ... wa-law tashaffa' fika l-'urbu wa-l-'ajamu</i>	Abū Marwān Ibn Idrīs al-Jazirī	
			If my soul breaks loose, it will not return, even if Arabs and non-Arabs interceded for you		
4	127	Poetry	للبن في تعذيب نفسي مذهب ... ولنائبات الدهر عندي مطلب	إبراهيم بن إدريس العلوي الحسني، الموبل	1009 approx.
			<i>li-l-bayni fī ta'dhibi nafsī madhhabu ... wa-li-nā'ibāti l-dahri 'indī maṭlabu</i>	Ibrāhīm b. Idrīs al-'Alawī al-Ḥasanī (al-Muwabbal)	

Vol.	Page	Genre	Co-text	Author	d.
			The separation has its way of torturing my soul and the calamities of time have a claim on me		
4	290	Poetry	أنا لبوة لكنني لا أرتضي ... نفسي مناخاً طول دهري من أحد	عائشة بنت أحمد القرطبية	1010
			<i>'anā labwat-un lākinnanī lā 'artadī ... nafsī munākh-an ṭula dabrī min 'aḥad</i>	'Ā'isha bint Aḥmad al-Qurṭubiyya	
			I'm a lioness, but I don't accept a long-term resting-place from anyone for myself		
3	364	Poetry	متى يأت هذا الموت لا يلف حاجة ... لنفسي إلا قد قضيت قضاءها	أبو عمر يوسف الرمادي	1013
			<i>matā ya'ati hādhā l-mawtu lā yulfi ḥājat-an ... li-nafsī(a) 'illā qad qaḍaytu qaḍā'ahā</i>	Abū 'Umar Yūsuf al-Ramādī	
			When this death comes, it will not find a need of my soul that I did not fulfill		

Table 4. Instances of *nafsī* (نفسى) from authors who died during the Umayyad Caliphate of Cordoba

Appendix 2

Vol.	Page	Genre	Co-text
5	9	Prose	فأجريت نفسي مجراهم في التعريف
			<i>fa-'ajraytu nafsī majrāhum fi l-ta'rīf</i>
			I followed their example in making himself known
5	22	Poetry	أو هل يحن على نفسي معذبها ... أو هل يرق لقلبي قلبي الثاني
			<i>'awa hal yaḥinnu 'alā nafsī mu'adhdhibuhā ... 'awa hal yariqqu li-qalbī qalbī(a) l-thānī</i>
			Does the tormentor of my soul feel compassion for her? Or does my second heart feel pity for my first one?

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Vol.	Page	Genre	Co-text
5	114	Poetry	تعودت بالرغم صرف الليالي ... وحملت نفسي فوق احتمالي <i>ta'awwadtū bi-l-rughmi ṣarfa l-layālī ... wa-ḥammaltu naḥsī(a) fawqa ḥṭimālī</i>
			I got used by force to spend the nights and put a burden on my soul beyond my endurance
5	152	Prose	ونفسي في النفوس المتهافتة عليهم معدودة <i>wa-naḥsī fi l-nuḥsī il-mutahāḥṭati 'alayhimu ma'dūda</i>
			and my soul is numbered among the souls that swarm over them
6	171	Prose	[أنا] عامل على الرحلة الحجازية التي أختارها لكم ولنفسي <i>[anā] 'āmil-un 'alā l-riḥlati l-ḥijāziyyati llatī 'akhtāruhā la-kumu wa-li-naḥsī</i>
			I am traveling on pilgrimage, and I chose this journey for you and myself
6	209	Prose	وعرضت على نفسي السفر بسببك فألفيته خفيفاً <i>wa-'araḍtu 'alā naḥsī l-safara bi-sababika fa-alfiytuhu khafif-an</i>
			and I proposed the travel to my soul/self because of you, so I found it light
6	282	Prose	وما أبرئ نفسي إن النفس لأماراة <i>wa-mā 'ubarri'u naḥsī 'inna l-naḥsa la-'ammāra</i>
			and I do not exonerate myself, for the soul is an instigator
6	283	Poetry	أهلاً بطيفك زائراً أو عائداً ... تفديك نفسي غائباً أو شاهداً <i>'ahl-an bi-tayfika zā'ir-an 'aw 'ā'id-ā ... tafḍika naḥsī ghā'ib-an 'aw shāhid-ā</i>
			I welcome your spectrum, whether it is visiting or returning. My soul ransoms you whether you witness it or not
6	317	Poetry	قعدت لتذكير ولو كنت منصفاً ... لذكرت نفسي فهي أحوج للذكرى <i>qa'adtū li-tadhkīr-in wa-law kuntu munṣif-an ... la-dhakkartū naḥsī fa-ḥiya 'aḥwaju li-l-dhikrā</i>
			I sat down for reminiscing, and if I were fair, I would remind my soul, for she is in more need of memories

Vol.	Page	Genre	Co-text
6	387	Prose	غنيت عن سعبي لنفسي بجميل سعبيك
			<i>ghanītu 'an sa'yī li-nafsi bi-jamīli sa'yika</i>
			I was free from requesting for myself with the gift of your request

Table 5. Instances from Ibn al-Khaṭīb (d. 1374; Naṣrid kingdom)

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