

v. 5:

udnī (ilayhi): Agh. IX:81; al-Ġāhiz, Ḥayawān IV:258-259.

v. 7:

ṭāli‘an: Agh. IX:81.

No. 91

SOURCES:

Ibn Qutayba, Gharīb al-ḥadīth II:249 (v. 1-2).

//Ibn al-Anbārī, Aḍḍād, p. 279 (v. 1-2).

NOTES:

These verses are attributed to Umm al-Khiyār and they are included here as they provide the wife's answer to the comic debate of Abū'n-Nağm and his wife. Naturally it is well known that in the comic tradition the possibility of a forgery (i.e. later free invention) is higher than, e.g. in madḥ, ṭardiyāt or other more serene genres.

VARIA

There are a few allusions in the philological literature to verses of Abū'n-Nağm which have themselves, as it seems, been lost, viz.

Muḥkam VI:14a: ka-tasmiyati Abī'n-Nağm fī ba‘ḍi shi‘rihi l-ḥirbā’a bi’sh-shaqīyi wa-laysa sh-shaqīyu bi-smi l-ḥirbā’i wa-innamā sammāhu bihi li-mukābadatihi sh-shamsa wa-stiqbālihi lahā.

T‘A XII:216: wa-fī t-Tahdhīb fī l-khumāsī: ash-shafantar: al-qalīlu sha‘ari r-ra’s. qāla: wa-huwa fī shi‘ri Abī'n-Nağm. = L VII:148, but note that the passage is not found in TL, where it should come in XI:453.

Verses excluded from the Dīwān of Abū'n-Nağm

Preliminary note: Verses having the same metre and rhyme as some poem of Abū'n-Nağm are usually discussed in the Notes to the poem.

1*

The following two verses are sometimes attributed to Abū'n-Nağm:

wa-ntasafa l-ğālība min andābihī
ighbātunā l-maysa ‘alā aṣlābihī

SOURCES:

Ş, p. 1431 (v. 1-2).

//Dīwān al-adab III:308 (v. 1-2); Dīwān al-adab II:413 (v. 1); TL VIII:61 (v. 1-2; attr. to al-Arqaṭ); ‘Ubāb/Ṭ, p. 140b (v. 1-2; attr. to al-Arqaṭ); Bāri‘, p. 341 (v. 1-2; attr. to al-Arqaṭ); M IX:124 (v. 2); Muḥkam V:270a (v. 1-2; attr. to al-Arqaṭ); L X:13 (v. 1-2)*; L XIV:126 (v. 1-2)*; T‘A XIX:505b (v. 1-2)*; T‘A XXIV:401a (v. 1-2)*; Ibn as-Sikkīt, Iṣlāḥ al-mantiq, p. 96 (v. 1-2; attr. to al-Arqaṭ).

NOTES:

The attribution to Abū'n-Nağm is spurious. Both Ibn Manzūr (L X:13) and az-Zabīdī (T‘A XIX:505b) attribute the verses to Ḥumayd al-Arqaṭ, but on the authority of Ibn Barrī add the variant attribution to Abū'n-Nağm.

2*

The following three verses are attributed in al-‘Askarī, K. aṣ-Ṣinā‘atayn, p. 81, to Abū'n-Nağm:

ğā'a ka-lam‘i l-barqī ġāsha māṭiruh
 yaşbaḥu ūlāhu wa-yaṭfū ākhiruh
 fa-mā yamassu l-arḍa minhu ḥāfiruh

The verses are also found anonymously in al-‘Askarī, Dīwān al-Ma‘ānī II:108 (var. ka-mithli l-barqī) and Ibn abī ‘Awn, Tashbīhāt, p. 38. In Ibn ‘Abdrabbih, al-‘Iqd al-farīd III:463 the verses (with variant in v. 1: marra ka-lam‘i l-barqī sāmin nāziruh) are introduced by: »wa-qāla a‘rābīyun fī farasi l-A‘war as-Sulamī«. The verses closely resemble 63:59, and it seems — especially since the attribution rests with only one source — that they have erroneously been attributed to Abū'n-Nağm, probably on the basis of this similarity.

3*

According to Ritter, the following verse of Ğabbār ibn Gaz’ ibn Ḍirār given anonymously in al-Ġurġānī’s Asrār/Ritter, p. 178 (see note p. 178-179), is attributed by some (not specified by Ritter) to Abū'n-Nağm:

wa’sh-shamsu ka’l-mir’āti fī kaffi l-ashal

The verse is also found anonymously in Ibn Rashīq, Qurāḍa, p. 16 and Ibn Qutayba, Anwā’, p. 137.

4*

‘Alā’addīn Aghā gives as no. 45 of the Dīwān the following hemistich:

nafā ‘anhā l-maṣīfa wa-ṣāra ṣa‘lā

The source of the attribution to Abū'n-Nağm is not indicated by ‘Alā’addīn Aghā, who gives only TL II:34 in his sources, although there, as in L VIII:350, the verse is given

anonymously. Moreover, note 382 of ‘Alā’addīn Aghā (ḍā‘at aghlabu ashtāri hādhihi l-urḡūza) shows that he has misanalyzed this hemistich of a wāfir verse.

5*

The following verses are found in Abū Zayd, *Nawādir*, p. 460 (v. 1-4) without attribution:

yā šāhibayya ‘awwiḡā qalīlā
‘annā nuḡayyī ṭ-ṭalala l-muḡīlā
fa-qad narā ḡumlan bihā ‘uṭbūlā
bayḍā’a tammat ḡasaban wa-ṭūlā

In *Lisān* III:406 the first two verses (with variants ‘arriḡā and nuḡayyi) are attributed to Abū’n-Naḡm on the authority of Abū Zayd (wa-anshada Abū Zayd li-Abī’n-Naḡm). In *Nawādir* we actually have two verses attributed to Abū’n-Naḡm immediately before the four verses quoted above, and it seems probable that this caused Ibn Manzūr to attribute these verses, too, erroneously — as it seems — to him.

The attribution is not given anywhere else, and the topos is not found elsewhere in the fragments of Abū’n-Naḡm.

VARIANTS:

v. 1:

‘arriḡā: L III:406.

6*

In his edition of the *Dīwān* (no. 62), ‘Alā’addīn Aghā gives the following two verses attributed to Abū’n-Naḡm (or to al-Aghlab):

inna Tamīman [ma‘sharun]⁹⁸ dhawū karam⁹⁹
qad qātalū law yanfukhūna fī faḡam

The attribution to Abū’n-Naḡm comes from az-Zamakhsharī, *Mustaqṣā* II:193. The verses, though, come from an urḡūza by al-Aghlab, fragments of which are found, e.g. in L VI:113. The full documentation of the verses, will be given in my forthcoming edition of the *dīwān* of al-Aghlab in a later volume of MSRP.

no. 7*

There are four verses rhyming in -aKan which in some sources are attributed to Abū’n-Naḡm. The verses are:

a) 1. in atāhā dhū filāqin wa-ḡashan

⁹⁸ The word is missing from the edition of ‘Alā’addīn Aghā.

⁹⁹ Vocalized as karamī (and faḡamī in the next verse) in the edition of ‘Alā’addīn Aghā.

- b) 2. tashrabu mā fī waṭbihā qabla l-‘ayan
 3. tu‘āriḍu l-kalba idhā l-kalbu rashan
 c) 4. muġla‘ibban bayna rāwūqin wa-dann

The verses are found, e.g., in the following sources:

L III:193 (v. 1); Tahdhīb Iṣlāḥ al-mantiq I:284 (v. 2-3)*; T‘A II:182 (v. 4).

//T‘A² 9:178 (v. 1+3); TL IV:184 (v. 1); L III:193 (v. 1+3); TL III:208 (v. 2); Ş, p. 2124 (v. 2-3); Ş, p. 2172 (v. 2); Kh VII:365 (v. 2); Dīwān al-adab II:136 (v. 2-3); M XIII:249 (v. 2); Muḥkam II:182b (v. 2); L IX:508 (v. 2-3)*; T‘A² 9:288 (v. 2-3)*; Ibn as-Sikkīt, Iṣlāḥ al-mantiq, p. 56 (v. 2); al-Bakrī, Simṭ, p. 568 (v. 1+3); Kh VII:365 (v. 2); L II:330 (v. 4); Tk I:91 (v. 4); ‘Ayn II:324 (v. 4).

V. 1-3 belong to an urġūza by Ğandal, for v. 4 I at present have only anonymous attestations. It has been included by ‘Alā‘addīn Aghā in his edition (73:4) although he does not seem to have found it anywhere attributed to Abū‘n-Naġm (see his Sources).

8*

There are six verses rhyming in -āhā usually attributed also to az-Zafayān (L XI:377; T‘A² 9:407), sometimes to Ru‘ba (given as another possibility in Abū ‘Ubayd III:117) and even to al-‘Aġġāġ (see Tk VI:352-353 — aṣ-Şaghānī himself prefers the correct attribution to az-Zafayān; T‘A² 10:212). Abū ‘Ubayd, Gharīb al-ḥadīth III:117 attributes four verses of this fragment to Abū‘n-Naġm, though he also mentions Ru‘ba as a possible attribution.

The verses belong in fact to a longer poem in the Dīwān of az-Zafayān (no. 1), where they correspond to verses 1-2+26-30 (with many variants).

9*

There are three verses in Tahdhīb Iṣlāḥ al-mantiq II:27 rhyming in -ihā which according to the Index are attributed to Abū‘n-Naġm. The verses are also found in Ibn Ğinnī, Khaṣā‘iṣ III:79, Ibn Ğinnī, SIRR aṣ-ṣinā‘a, p. 34 and T‘A² 10:74, in all places anonymously. Further references in Tahdhīb Iṣlāḥ al-mantiq II:27 and Ibn Ğinnī, SIRR aṣ-ṣinā‘a, p. 34.

Metrical analysis of the Dīwān¹⁰⁰

Most of the extant fragments of Abū‘n-Naġm’s poems are written in the raġaz metre. The following fragments are in other, qarīḍ metres:

no. 1	kāmil	38.5 verses
no. 6	basīṭ	4 verses

¹⁰⁰ Note that due to textual variants and different possible vocalizations, there is naturally some fluctuation in scanning the verses, but its effect on an overall study is minimal.

no. 11	ṭawīl	3 verses
no. 15	ṭawīl	1 verse
no. 19	ṭawīl	2 verses
no. 29	ṭawīl	2 verses
no. 53	ramal	1 verse
no. 62	ṭawīl	1 verse
no. 66	sarī ^{c101}	1 verse
no. 81	wāfir	1 verse
no. 84	mutaqārib	1 verse
no. 89	kāmil	2 verses
no. 90	kāmil	11 verses

Together, there are 13 fragments in other metres, totalling 68.5 verses. It may not be a coincidence that the only two major fragments (no. 1 and 90) are written in kāmil which is metrically very similar to rağaz; when the first syllable of the foot (˘ – ˘ –) is long, the foot can also be scanned as rağaz.

There are 77 rağaz poems and they contain 1268 rağaz verses (excluding 75b, 85b and 85c). All are written in trimetre, and the acatalectic (4-4-4 syllables in one verse) and catalectic (4-4-3 syllables) varieties are found in the following way:

4-4-4	41 fragments	894 verses
4-4-3	36 fragments ¹⁰²	374 verses

In the following, I shall analyze the metre of all the fragments with ten or more verses, dealing first separately with acatalectic and catalectic verses. As a basis of the analysis I shall use the patterns of the whole verses, not the individual feet¹⁰³. This analysis provides a metrical profile of the work of Abū'n-Nağm, and it will be comparable to the analyses in the subsequent volumes of MSRP.

Acatalectic verses

In theory, there are 64 possible patterns for an acatalectic trimetre rağaz. In the corpus consisting of all the fragments which have ten or more verses (23 fragments, 821 verses), only 38 different patterns are used (see Appendix). Among the missing patterns are:

a) all patterns where ˘ ˘ ˘ – is used twice, except for ˘ ˘ ˘ – / – – ˘ – / ˘ ˘ ˘ – which is found twice.

b) all patterns with ˘ ˘ ˘ – as the second foot except for two cases.

All other patterns with ˘ ˘ ˘ – are very rare.

The eleven most often used patterns total 84.7% of the whole material. The patterns are:

¹⁰¹ See my Notes to no. 66.

¹⁰² No. 76 is given in the printed text with the final foot as – –, but in the metrical analysis I have analyzed it as catalectic and vocalized it with a final i.

¹⁰³ Geyer, in his *Altarabische Diiamben*, p. 6-10, analyzed only the feet, with little regard to the much more complex and important patterns of the whole verses.

-- √ - / - - √ - / - - √ -	113	
-- √ - / - - √ - / √ - √ -	89	
√ - √ - / - - √ - / - - √ -	75	
√ - √ - / - - √ - / √ - √ -	67	
-- √ - / - √ - √ - / - - √ -	66	
- √ √ - / - - √ - / - - √ -	54	
-- √ - / - √ √ - / √ - √ -	54	
- √ √ - / - - √ - / √ - √ -	47	
- √ √ - / - √ √ - / - - √ -	44	
√ - √ - / - √ √ - / - - √ -	43	
√ - √ - / - √ √ - / √ - √ -	<u>42</u>	
total	695	84,7%

The frequency of the individual foot patterns as the 1st, 2nd and 3rd feet are:

pattern	1st		2nd		3rd		total	
√ √ √ -	19	2.3%	3	0.4%	15	1.8%	37	1.5%
√ - √ -	261	31.8	37	4.5	344	41.9	642	26.1
- √ √ -	183	22.3	289	35.2	42	5.1	514	20.8
-- √ -	<u>358</u>	43.6	<u>492</u>	59.9	<u>419</u>	51.0	<u>1269</u>	51.5
total	821		821		821		2462	

The most conspicuous feature of the table is the complementary distribution of √ - √ - and - √ √ - as the second and third feet.

When we examine the frequency of each foot pattern in each position in comparison with the surrounding feet, we get the following results:

When the first foot is √ √ √ -, the second is

	cases	%	probability % ¹⁰⁴
√ √ √ -	-	-	0.4
√ - √ -	1	5.3	4.5
- √ √ -	7	36.8	35.2
-- √ -	<u>11</u>	57.9	59.9
total	19		

When the first foot is √ - √ -, the second is

	cases	%	probability %
√ √ √ -	2	0.8	0.4
√ - √ -	16	6.1	4.5
- √ √ -	88	33.7	35.2
-- √ -	<u>155</u>	59.4	59.9
total	261		

¹⁰⁴ Counted on the basis of the occurrence in the second (resp. first or third) foot without reference to the other feet.

When the first foot is - ˇ ˇ -, the second is

	cases	%	probability %
ˇ ˇ ˇ -	-	-	0.4
ˇ - ˇ -	4	2.2	4.5
- ˇ ˇ -	68	37.2	35.2
- - ˇ -	<u>111</u>	60.6	59.9
total	183		

When the first foot is - - ˇ -, the second is

	cases	%	probability %
ˇ ˇ ˇ -	1	0.3	0.4
ˇ - ˇ -	16	4.5	4.5
- ˇ ˇ -	126	35.2	35.2
- - ˇ -	<u>215</u>	60.1	59.9
total	358		

When the second foot is ˇ ˇ ˇ -, only two context are attested, viz.

- ˇ - ˇ - / ˇ ˇ ˇ - / - - ˇ - (twice) and
- - ˇ - / ˇ ˇ ˇ - / - - ˇ - (once).

When the second foot is ˇ - ˇ -, the following combinations are possible:

1st foot	3rd foot	cases	%
ˇ ˇ ˇ -	ˇ ˇ ˇ -	-	-
	ˇ - ˇ -	1	2.7
	- ˇ ˇ -	-	-
	- - ˇ -	-	-
ˇ - ˇ -	ˇ ˇ ˇ -	1	2.7
	ˇ - ˇ -	9	24.3
	- ˇ ˇ -	-	-
	- - ˇ -	6	16.2
- ˇ ˇ -	ˇ ˇ ˇ -	-	-
	ˇ - ˇ -	2	5.4
	- ˇ ˇ -	-	-
	- - ˇ -	2	5.4
- - ˇ -	ˇ ˇ ˇ -	1	2.7
	ˇ - ˇ -	8	21.6
	- ˇ ˇ -	-	-
	- - ˇ -	<u>7</u>	18.9
		37	

Disregarding the 3rd foot, we have the following frequencies for the first foot:

	cases	%	probability
ˇ ˇ ˇ -	1	2.7	2.3

˘ _ ˘ _	16	43.2	31.8
_ ˘ ˘ _	4	10.8	22.3
_ _ ˘ _	16	43.2	43.6

Disregarding the 1st foot, we have the following frequencies for the third foot:

	cases	%	probability
˘ ˘ ˘ _	2	5.4	1.8
˘ _ ˘ _	20	54.1	41.9
_ ˘ ˘ _	—	—	5.1
_ _ ˘ _	15	40.6	51.0

When the second foot is _ ˘ ˘ _, the following combinations are possible:

1st foot	3rd foot	cases	%
˘ ˘ ˘ _	˘ ˘ ˘ _	—	—
	˘ _ ˘ _	—	—
	_ ˘ ˘ _	1	0.3
	_ _ ˘ _	6	2.1
˘ _ ˘ _	˘ ˘ ˘ _	1	0.3
	˘ _ ˘ _	42	14.5
	_ ˘ ˘ _	2	0.7
	_ _ ˘ _	43	14.9
_ ˘ ˘ _	˘ ˘ ˘ _	2	0.7
	˘ _ ˘ _	17	5.9
	_ ˘ ˘ _	5	1.7
	_ _ ˘ _	44	15.2
_ _ ˘ _	˘ ˘ ˘ _	1	0.3
	˘ _ ˘ _	54	18.7
	_ ˘ ˘ _	5	1.7
	_ _ ˘ _	<u>66</u>	22.8
		289	

Disregarding the 3rd foot, we have the following frequencies for the first foot:

	cases	%	probability
˘ ˘ ˘ _	7	2.4	2.3
˘ _ ˘ _	88	30.4	31.8
_ ˘ ˘ _	68	23.5	22.3
_ _ ˘ _	126	43.6	43.6

Disregarding the 1st foot, we have the following frequencies for the third foot:

	cases	%	probability
˘ ˘ ˘ _	4	1.4	1.8
˘ _ ˘ _	113	39.1	41.9

- ~ ~ -	13	4.5	5.1
-- ~ -	159	45.0	51.0

When the second foot is -- ~ -, the following combinations are possible:

1st foot	3rd foot	cases	%
~ ~ ~ -	~ ~ ~ -	2	0.4
	~ - ~ -	7	1.4
	- ~ ~ -	-	-
	-- ~ -	2	0.4
~ - ~ -	~ ~ ~ -	3	0.6
	~ - ~ -	67	13.6
	- ~ ~ -	10	2.0
	-- ~ -	75	15.2
- ~ ~ -	~ ~ ~ -	2	0.4
	~ - ~ -	47	9.6
	- ~ ~ -	8	1.6
	-- ~ -	54	11.0
-- ~ -	~ ~ ~ -	2	0.4
	~ - ~ -	89	18.1
	- ~ ~ -	11	2.2
	-- ~ -	<u>113</u>	23.0
		492	

Disregarding the 3rd foot, we have the following frequencies for the first foot:

	cases	%	probability
~ ~ ~ -	11	2.2	2.3
~ - ~ -	155	31.5	31.8
- ~ ~ -	111	22.6	22.3
-- ~ -	215	43.7	43.6

Disregarding the 1st foot, we have the following frequencies for the third foot:

	cases	%	probability
~ ~ ~ -	9	1.8	1.8
~ - ~ -	210	42.7	41.9
- ~ ~ -	29	5.9	5.1
-- ~ -	244	49.6	51.0

When the third foot is ~ ~ ~ -, the second is:

	cases	%	probability %
~ ~ ~ -	-	-	0.4
~ - ~ -	2	13.3	4.5
- ~ ~ -	4	26.7	35.2
-- ~ -	<u>9</u>	60.0	59.9
total	15		

When the third foot is $\checkmark - \checkmark -$, the second is:

	cases	%	probability %
$\checkmark \checkmark \checkmark -$	-	-	0.4
$\checkmark - \checkmark -$	20	5.8	4.5
$- \checkmark \checkmark -$	113	32.9	35.2
$-- \checkmark -$	<u>210</u>	61.2	59.9
total	343		

When the third foot is $- \checkmark \checkmark -$, the second is:

	cases	%	probability %
$\checkmark \checkmark \checkmark -$	-	-	0.4
$\checkmark - \checkmark -$	-	-	4.5
$- \checkmark \checkmark -$	13	31.0	35.2
$-- \checkmark -$	<u>29</u>	69.0	59.9
total	42		

When the third foot is $-- \checkmark -$, the second is:

	cases	%	probability %
$\checkmark \checkmark \checkmark -$	3	0.7	0.4
$\checkmark - \checkmark -$	15	3.6	4.5
$- \checkmark \checkmark -$	159	37.8	35.2
$-- \checkmark -$	<u>244</u>	58.0	59.9
total	421		

In the level of syllables, we get the following statistics (taking into account only the syllables which can be chosen freely, i.e. the first two in the foot):

\checkmark	1230	25.0%
$-$	<u>3694</u>	75.0%
total	4924	

Catalectic verses

The corpus of catalectic verses taken here for an analysis comprises 13 fragments of ten or more verses, totalling 297 verses in all. In theory, there are 32 possible patterns for a trimetric catalectic verse, 27 of which are actually attested in the corpus¹⁰⁵ (see Appendix).

The eight most frequent verse patterns comprise 73.7% of the corpus, viz.

$-- \checkmark - / -- \checkmark - / ---$	40	13.5%
$-- \checkmark - / -- \checkmark - / \checkmark ---$	40	13.5

¹⁰⁵ Outside the corpus of larger fragments, one finds three cases of $\checkmark - \checkmark - / \checkmark \checkmark \checkmark - / ---$ (no. 28 v. 5; no. 51 v. 4; no. 72 v. 1).

~ ~ - / - - ~ - / ~ - -	29	9.8
- - ~ - / - ~ ~ - / - - -	24	8.1
~ ~ - / - ~ ~ ~ - / ~ - -	24	8.1
~ ~ - / - - - ~ - / - - -	23	7.7
~ ~ - / - - - ~ - / ~ - -	21	7.1
- - ~ - / - ~ ~ - / ~ - -	<u>18</u>	<u>6.1</u>
	219	73.7

The frequency of the individual foot patterns as the 1st, 2nd and 3rd feet are:

pattern	1st		2nd		3rd		total	
~ ~ ~ -	11	3.7%	7	2.4%	-	-	18	1.5% ¹⁰⁶
~ - ~ -	91	30.6	21	7.1	-	-	112	26.1
- ~ ~ -	62	20.9	104	35.0	-	-	166	28.0
- - ~ -	133	44.8	165	55.6	-	-	298	51.5
~ - - -	-	-	-	-	160	53.9	160	-
- - - -	-	-	-	-	<u>137</u>	46.1	<u>137</u>	-
total	<u>297</u>		<u>297</u>		<u>297</u>		<u>891</u>	

The table shows that as in the case of acatalectic verses, ~ - ~ - is very rare as the second foot, and that the frequencies of - ~ ~ - and - - ~ - compensate for this reduced frequency.

When we consider the frequency of each foot pattern in each position in comparison with the surrounding feet, we get the following results:

When the first foot is ~ ~ ~ -, the second is

	cases	%	probability %
~ ~ ~ -	1	9.1	2.4
~ - ~ -	-	-	7.1
- ~ ~ -	7	63.6	35.0
- - ~ -	<u>3</u>	27.3	55.6
total	11		

When the first foot is ~ - ~ -, the second is

	cases	%	probability %
~ ~ ~ -	2	2.2	2.4
~ - ~ -	8	8.8	7.1
- ~ ~ -	37	40.7	35.0
- - ~ -	<u>44</u>	48.4	55.6
total	91		

When the first foot is - ~ ~ -, the second is

	cases	%	probability %
~ ~ ~ -	1	1.6	2.4
~ - ~ -	5	8.1	7.1

¹⁰⁶ These percentages have been counted on the basis of the first and second feet.

- ~ ~ -	18	29.0	35.0
-- ~ -	<u>38</u>	61.3	55.6
total	62		

When the first foot is -- ~ -, the second is

	cases	%	probability %
~ ~ ~ -	3	2.3	2.4
~ - ~ -	8	6.0	7.1
- ~ ~ -	42	31.6	35.0
-- ~ -	<u>80</u>	60.2	55.6
total	133		

When the second foot is ~ ~ ~ -, the following combinations are possible:

1st foot	3rd foot	cases	% (not counted due to the small size of the corpus)
~ ~ ~ -	~ --	1	
	---	-	
~ - ~ -	~ --	-	
	---	2	
- ~ ~ -	~ --	1	
	---	-	
-- ~ -	~ --	1	
	---	<u>2</u>	
total		7	

Disregarding the 3rd foot, we have the following frequencies for the first foot:

	cases	% ¹⁰⁷	probability
~ ~ ~ -	1	-	3.7
~ - ~ -	2	-	30.6
- ~ ~ -	1	-	20.9
-- ~ -	3	-	44.8

Disregarding the 1st foot, we have the following frequencies for the third foot:

	cases	%	probability
~ --	3	42.9	53.9
---	4	57.1	46.1

When the second foot is ~ - ~ -, the following combinations are possible:

1st foot	3rd foot	cases	%
~ ~ ~ -	~ --	-	-
	---	-	-
~ - ~ -	~ --	4	19.0
	---	4	19.0
- ~ ~ -	~ --	2	9.5

¹⁰⁷ Percentages not calculated due to the small size of the corpus.

	---	3	14.3
-- ~ -	~ --	4	19.0
	---	<u>4</u>	19.0
total		21	

Disregarding the 3rd foot, we have the following frequencies for the first foot:

	cases	%	probability
~ ~ ~ -	-	-	3.7
~ - ~ -	8	38.1	30.6
- ~ ~ -	5	23.8	20.9
-- ~ -	8	38.1	44.8

Disregarding the 1st foot, we have the following frequencies for the third foot:

	cases	%	probability
~ --	10	47.6	53.9
---	11	52.4	46.1

When the second foot is - ~ ~ -, the following combinations are possible:

1st foot	3rd foot	cases	%
~ ~ ~ -	~ --	4	3.8
	---	3	2.9
~ - ~ -	~ --	24	23.1
	---	13	12.5
- ~ ~ -	~ --	9	8.7
	---	9	8.7
-- ~ -	~ --	18	17.3
	---	<u>24</u>	23.1
total		104	

Disregarding the 3rd foot, we have the following frequencies for the first foot:

	cases	%	probability
~ ~ ~ -	7	6.7	3.7
~ - ~ -	37	35.6	30.6
- ~ ~ -	18	17.3	20.9
-- ~ -	42	40.4	44.8

Disregarding the 1st foot, we have the following frequencies for the third foot:

	cases	%	probability
~ --	55	52.9	53.9
---	49	47.1	46.1

When the second foot is -- ˇ -, the following combinations are possible:

1st foot	3rd foot	cases	%
ˇ ˇ ˇ -	ˇ ---	2	1.2
	---	1	1.0
ˇ - ˇ -	ˇ ---	21	12.7
	---	23	13.9
- ˇ ˇ -	ˇ ---	29	17.6
	---	9	5.5
--- ˇ -	ˇ ---	40	24.2
	---	40	24.2
total		165	

Disregarding the 3rd foot, we have the following frequencies for the first foot:

	cases	%	probability
ˇ ˇ ˇ -	3	1.8	3.7
ˇ - ˇ -	44	26.7	30.6
- ˇ ˇ -	38	23.0	20.9
--- ˇ -	80	48.5	44.8

Disregarding the 1st foot, we have the following frequencies for the third foot:

	cases	%	probability
ˇ ---	92	55.8	53.9
---	73	44.2	46.1

These tables reveal, among other things, that there is a clear tendency to have longer syllables in the third foot if there are short ones in the second foot.

Preliminary conclusions

The metrical analysis proves that, at least in the poems of Abū'n-Nağm, the feet of the verses are independent of each other, i.e. the surrounding context does not predestine the metrical pattern of the individual foot. It also shows that the patterns are to some extent differently favoured in different positions.

A more profound study of the metre will only be possible when there is comparable material from other poets and other eras.

Lexical index to the Dīwān

The following index lists all the words (with the exception of the article, suffixes and conjunctions *wa-* and *fa-*) used in the *rağaz* verses of the Dīwān together with reference to *all* attestations, except for some very frequently used prepositions (viz. *bi-*, *‘alā*, *‘an*, *fī* and *min*), for which I have only given the number of references in each poem to keep the Index a reasonable size¹⁰⁸. The variants have been eclectically noted (in brackets) when it has been felt relevant. The poems in other metres have not been included in the index nor the verses by Umm al-Khiyār (no. 91). The poems no. 27 and 72 have been excluded from the Index; for the reasons why, see Notes to no. 27 and 72.

The purpose of the index is manifold; used in connection with the indices of the subsequent volumes of MSRP, it is planned to serve to identify anonymous verses, to facilitate lexicographical studies on the language of *rağaz* poetry, as well as to be used as a key to the themes of the poems.

The index includes poems of »artistic *rağaz*» and poems belonging to the comic tradition (especially Abū'n-Nağm's *waşāyā* to his three daughters). This may cause some problems as the lexicon of these two genres differ considerably. However, I have neither wanted to exclude any *rağaz* poems from the index, nor to tackle the question of ascribing each poem to either one of these two genres, the answer to which is often more or less subjective, as the border line between the genres can hardly be called clear.

All attestations of all words, with the few exceptions listed above, are included to serve as a basis for quantitative studies, which are, I believe, instrumental in attributing anonymous verses to authors, periods, or »schools»; predilections in the use of some basic words (e.g. basic verbs, prepositions) offer a useful lexical profile of the individual authors.

I have not divided the lemmata according to the meaning of the word, except in a few cases, where the meanings have very little in common (e.g. *ḥayy* 'tribe' and 'alive'). The alphabetical order is more or less the one used by Wehr in his dictionary with the notable exception that I list reduplicated biradical roots directly after the med. gem. roots (i.e. *musalsal* comes before *salğam*). The order endeavours to be primarily pragmatic, even when other solutions would be theoretically more valid.

Finite verbs have been given only as roots (e.g. QTL I), other words are given in the form in which they are found in the text (without case vowels; dual and sound masculine plural have been given in the nominative irrespective of the case in the text).

An asterisk (*) before the lemma means that its parts are also independently listed (i.e. **idhā mā* means that the references are also given under *idhā* and *mā*).

¹⁰⁸ The attestations of *ka-* have been listed in full because of their importance for the study of the metaphors in the poems.

>

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