

A family in Spain); ^{أَبُو مَالِكٍ} from ^{بَلْعَدَوِيَّةٌ} a woman of the *Bnū 'Adī* (§ 21, c, footn.); ^{أَبُو جَدِي} an ignoramus (Fr. *abbécdaire*), from ^{أَبْجَد} 'abjad, the first four letters of the alphabet (§ 32).

REM. b. In many cases falling under B, 2, b, a and β, strange forms arise by the rejection of some consonants, or the combination into one word of a few letters (generally four) selected from the two nouns. E.g. ^{عَبْدَرِي} from ^{حَضْرَمَوْتٌ} *Hadramaut*; ^{عَبْدَرِي}

B from ^{عَبْدُ الدَّارِ} (a family in Mèkka); ^{عَبْدُ الْقَيْسِ} from ^{عَبْقَسِي} (a tribe); ^{رَأْسُ عَيْنٍ} from ^{رَسَعِنِي} (a tribe); ^{رَأْسُ عَيْنٍ} from ^{عَبْدُ شَيْبِ} (a tribe); ^{رَأْسُ عَيْنٍ} from ^{عَبْشِي} (a tribe); ^{رَأْسُ عَيْنٍ} from ^{عَبْدُ شَيْبِ} (a tribe); ^{رَأْسُ عَيْنٍ} from ^{عَبْشِي} (a tribe); ^{رَأْسُ عَيْنٍ} from ^{عَبْدُ شَيْبِ} (a tribe); ^{رَأْسُ عَيْنٍ} from ^{عَبْشِي} (a tribe); ^{رَأْسُ عَيْنٍ} from ^{عَبْدُ شَيْبِ} (a tribe); ^{رَأْسُ عَيْنٍ} from ^{عَبْشِي} (a tribe); ^{رَأْسُ عَيْنٍ} from ^{عَبْدُ شَيْبِ} (a tribe); ^{رَأْسُ عَيْنٍ} from ^{عَبْشِي} (a tribe); ^{رَأْسُ عَيْنٍ} from ^{عَبْدُ شَيْبِ} (a village in Egypt); ^{رَأْسُ عَيْنٍ} from ^{عَبْشِي} (a village in Egypt); ^{رَأْسُ عَيْنٍ} from ^{عَبْدُ شَيْبِ} (a village in Egypt); ^{رَأْسُ عَيْنٍ} from ^{عَبْشِي} (a village in Egypt); ^{رَأْسُ عَيْنٍ} from ^{عَبْدُ شَيْبِ} (the name of a poet, whose mother was from ^{طَبْرِسْتَانٌ} and his father from ^{خَوَارِزْمٌ}).

265. A relative adjective is never formed, in classical Arabic, from the plural, even where the sense might seem to demand it, but always from the singular; e.g. ^{قَرَضِي} acquainted with the divine institutions, from ^{فَرِيضَةٌ}, plur. ^{فَرَائِضٌ}; ^{حَصِيرِي} a seller of mats, from ^{حَصِيرٌ}, plur. ^{حَصِيرٌ}; ^{صَحْفِي} one who makes mistakes in reading manuscript, also a learner or student, from ^{صَحِيفَةٌ} a written sheet, a letter, a book, plur. ^{صُحُفٌ} or ^{صَحَائِفٌ}. Such plurals, however, as are either really proper names, or approximate to them in sense, are excepted; e.g. ^{أَنْمَارِي} (plur. of ^{أَنْمَارٌ} a leopard) the tribe of 'Anmār, ^{كِلَابِي} (plur. of ^{كَلْبٌ} a dog), the tribe of *Kilāb*, ^{هَوَائِنِي} (a tribe), ^{مَعَاوِينِي} (the name of a city, *Ctesiphon*, properly the plur. of ^{مَدِينَةٌ}), ^{أَنْصَارِي} the *Helpers* (of Muḥammad, epithet of the tribes of *el-'Aus*, ^{أَلْأَوْسُ}, and *el-Hazraf*, ^{أَلْحَزْرَجُ}, at *el-Medina*), ^{أَعْرَابِي} the *Arabs of the desert*,

^{أَعْرَابِي} the *confederate tribes*, ^{أَحْلَافِي}, as 'Omar is called in a tradition; ^{أَبْنَاوِي} the *Persian colonists in el-Yemèn*, ^{أَبْنَاوِي}. D. G.]

REM. In more modern Arabic, on the contrary, a host of relative adjectives are formed from the plurals of nouns that indicate the object with which a person usually occupies himself in his trade, studies, etc. E.g. ^{أَنْمَاطِي} (plur. of ^{أَنْمَاطٌ}) *rugs*, ^{أَنْمَاطِي} a maker or seller of rugs; ^{كُتُبِي} (plur. of ^{كُتَابٌ}) *books*, ^{كُتُبِي} a bookseller; ^{حُصَرِي} (plur. of ^{حَصِيرٌ}) *mats*, ^{حُصَرِي} a maker or seller of mats; ^{قَوَابِرِي} (plur. of ^{قَارُورَةٌ}) *glass bottles*, ^{قَوَابِرِي} a dealer in bottles; ^{مَنَاجِلِي} (plur. of ^{مَنْجَلٌ}) *sieves*, ^{مَنَاجِلِي} a maker or seller of sieves; ^{سَاعَاتِي} (plur. of ^{سَاعَةٌ}) *watches*, ^{سَاعَاتِي} a watchmaker; ^{مَشَاعِلِي} a bearer of the cresset called ^{مَشَاعِلَةٌ}; ^{خِرَائِطِي} (plur. of ^{خِرَاطَةٌ}) *pouches or bags*, ^{خِرَائِطِي} one who makes or sells them; ^{جِرَائِحِي} (pl. of ^{جَرِيحَةٌ}) *wounds*, ^{جِرَائِحِي} a surgeon; ^{صِفَاتِي} (pl. of ^{صِفَةٌ}) *qualities, attributes*, ^{صِفَاتِي} one who recognises in God attributes distinct from His essential nature; ^{فَرَائِضِي} = ^{فَرَضِي}; ^{صُحُفِي} = ^{صَحْفِي}.—Similar forms in Syriac, of early date, are ^{نِسَاءٌ}, belonging to women, from ^{نِسَاءٌ}, plur. of ^{نِسَاءٌ}, a woman, and ^{صِهَابٌ} from ^{صِهَابٌ}, plur. of ^{صِهَابٌ}.

266. Biliteral particles may double their second consonant or not, at pleasure, if it be a strong letter; as ^{كَمْ} how much? ^{كَيْفِي} or ^{كَيْفِي} not, ^{لَيْفِي} or ^{لَيْفِي}. But if the second consonant be weak, the opinions of grammarians differ. In the case of و, the simple doubling is permitted, as ^{لَوِي}, ^{لَوِي}; or else a fetha is inserted between the two waws, as ^{لَوِي}. In the case of ي, this latter form is alone admissible, the second ي being changed into و; as ^{كَيْفِي} that, ^{كَيْفِي} in,