

خَيْمَةٌ (*Khaima*).

lv, 72.

Tent; pavilion.

It is found only in the plu. خِيَام in an early Meccan description of Paradise, where we are told that the Houries are مقصورات في الخيام "kept close in pavilions".

The word is obviously not Arabic, and Fraenkel, *Fremdw*, 30, though admitting that he was not certain of its origin, suggested that it came to the Arabs from Abyssinia.¹ Eth. ኣገመት means *tentorium*, *tabernaculum* (Dillmann, *Lex*, 610), and translates both the Heb. אֹהֶל and Gk. σκηνή. Vollers, however, in *ZDMG*, l, 631, is not willing to accept this theory of Abyssinian derivation,² and thinks we must look to Persia or N. Africa for its origin. The Pers.

خیمه, خیم and خیام, however, are direct borrowings from the Arabic³ and not formations from the root خمی meaning *curvature*.

We find the word not infrequently in the early poetry, and so it must have been an early borrowing, probably from the same source as the Eth. ኣገመት.

دَاوُدُ (*Dāwūd*).

ii, 252; iv, 161; v, 82; vi, 84; xvii, 57; xxi, 78, 79; xxvii, 15, 16; xxxiv, 10, 12; xxxviii, 16-29.

David.

In the Qur'ān he is mentioned both as King of Israel and also as a Prophet to whom was given the Zabūr زبور (Psalter).

¹ In S. Arabian we have ذُرُوق, which is said to mean *domus modesta* (Rossini, *Glossarium*, 155).

² "خَيْمَة Zelt ist mir verdächtig, ohne dass ich mit Sicherheit die fremde Urform angeben kann. Die Erklärung schwankt in den Einzelheiten: ursprünglich primitivste Behausung scheint es allmählich mit بَيْت Zelt gleichbedeutend geworden zu sein. Dass es durch äth. *haimat* als echt semitisch erwiesen wird, kann ich Fränkel nicht zugeben, denn viele Entlehnungen sind auf den Süden beschränkt geblieben. Man muss an Persien oder Nordostafrika denken."

³ Vollers, *Lex. Pers*, i, 776.