

کاسه¹ we may take it as most probable that the Arabic also was borrowed at an early period² from the same source.

كَافُور (Kāfūr).

lxxvi, 5.

Camphor.

The verse is an early one descriptive of the joys of Paradise, where the Commentators were uncertain whether کافور was the name of the fountain from which the Blessed drink, or the material used to temper the drink (cf. Ṭab. and Baiḍ. on the verse).

It is usually taken as an Arabic word (*LA*, vi, 465), but the variety of spellings—کافور, قافور, قَفُور, and قَفُور—would suggest otherwise, and several of the early authorities noted it as a loan-word from Persian.³

The ultimate source is probably to be found in the Munda dialects of India, whence it passed into Dravidian, e.g. Tamil கஃபூரம், Malayalam കപ്പൂരം, and into Skt., cf. कपूर.⁴ It passed also into Iranian, where we find Phlv. کاپور kápūr,⁵ which gives the Mod. Pers. کافور, and Arm. քափուր,⁶ and into Aram. where we find Syr. ܟܥܦܘܪ⁷ and Mand. ܟܥܦܘܪܐ.⁸ It is very probable that the Syriac like the Gk. καφουρά is from the Iranian, and Addai Sher, 136, would make the Arabic also a borrowing from the Persians. The probabilities are, however, that it, like the Eth. ክፋር, is to be taken as derived from the Syriac.⁹ We find the

¹ Addai Sher, 131. The Persian Lexicons take this to be the source of the Arabic word, cf. Vullers, *Lex*, ii, 769, کاس معرب کاسه است.

² It occurs in the early poets, e.g. Al-A'shā and 'Alqama.

³ as-Suyūṭī, *Itq*, 324; al-Jawālīqī, *Mu'arrab*, 129; al-Khafājī, 170; ath-Tha'ālibī, *Fiqh*, 318.

⁴ For further examples see Laufer, *Sino Iranica*, 591.

⁵ Justi, *Glossary to Bundahesh*, 201. The Persian Lexicons, e.g. *BQ*, 691, note that camphor came to them from India.

⁶ Hübschmann, *Arm. Gramm.*, i, 257.

⁷ Also ܟܥܦܘܪܐ, ܟܥܦܘܪܐ, and ܟܥܦܘܪܐ, *Psm*, 3688, 3689.

⁸ Nöldeke, *Mand. Gramm.*, 112.

⁹ Fraenkel, *Vocab*, 11; *Fremdw*, 147.