

structed at the Red Sea, and Hiram supplied him with experienced Phœnician seamen, and Tyrian vessels, "ships of Tarshish."* The articles of commerce which were brought from Ophir were gold, silver, sandal-wood (*algummin*), precious stones, ivory, apes (*kophim*), and peacocks (*thukkiim*). These are not Hebrew, but Indian names.† It would appear highly probable, from the careful investigations of Gesenius, Benfey, and Lassen, that the Phœnicians, who had been early

Supara, in the Gulf of Camboya (Barigazenus Sinus, according to Hesi-chius), as "a district rich in gold!" Supara signifies in Indian a *fair shore* (Lassen, *Diss. de Taprobane*, p. 18, and *Indische Alterthumskunde*, bd. i., s. 107; also Professor Keil, of Dorpat, *Ueber die Hiram-Salomonsche Schifffahrt nach Ophir und Tarsis*, s. 40-45).

* On the question whether ships of Tarshish mean ocean ships, or whether, as Michaelis contends, they have their name from the Phœnician Tarsus, in Cilicia, see Keil, *op. cit.*, s. 7, 15-22, and 71-84.

† Gesenius, *Thesaurus Linguae Hebr.*, t. i., p. 141; and the same in the *Encycl.* of Ersch and Gruber, sect. iii., th. iv., s. 401; Lassen, *Ind. Alterthumskunde*, bd. i., s. 538; Reinaud, *Relation des Voyages faits par les Arabes dans l'Inde et en Chine*, t. i., 1845, p. xxviii. The learned Quatremère, who, in a very recently-published treatise (*Mém. de l'Acad. des Inscriptions*, t. xvi., Part ii., 1845, p. 349-402), still maintains, with Heeren, that Ophir is the east coast of Africa, has explained the word *thukkiim* (*thukkiyyim*) as parrots, or Guinea-fowls, and not peacocks (p. 375). Regarding Sokotora, compare Bohlen, *Das alte Indien*, th. ii., s. 139, with Benfey, *Indien*, s. 30-32. Sofala is described by Edrisi (in Amédée Jaubert's translation, t. i., p. 67), and subsequently by the Portuguese, after Gama's voyage of discovery (*Barros*, Dec. i., liv. x., cap. i.; Part ii., p. 375; Kùlb, *Geschichte der Entdeckungsreisen*, th. i., 1841, s. 236), as a country rich in gold. I have elsewhere drawn attention to the fact that Edrisi, in the middle of the twelfth century, speaks of the application of quicksilver in the gold-washings of the negroes of this district, as a long-known process of amalgamation. When we bear in mind the great frequency of the interchange of *r* and *l*, we find that the name of the East African Sofala is perfectly represented by that of Sophara, which is used, with several other forms, in the version of the Septuagint, for the Ophir of Solomon and Hiram. Ptolemy also, as has been already noticed, was acquainted with a Sapphara, in Arabia (Ritter, *Asien*, bd. viii., 1, 1846, s. 252), and a Supara in India. The significant (Sanskrit) names of the mother country had been conferred on neighboring or opposite coasts, as we find, under similar relations in the present day, in the Spanish and English parts of America. The trade to Ophir might thus, according to my view, be extended in the same manner as a Phœnician expedition to Tartessus might touch at Cyrene and Carthage, Gadeira and Cerne, and as one to the Cassiterides might touch at the Artabrian, British, and East Cimbrian coasts. It is nevertheless remarkable that incense, spices, silk, and cotton cloth are not named among the wares from Ophir, together with ivory, apes, and peacocks. The latter are exclusively Indian, although, on account of their gradual extension to the west, they were frequently termed by the Greeks "Median and Persian birds;" the Samians even supposed them to have belonged originally to Samos, on account of their being