

are also worth a great sum of money. All this the Great Lord hath ordered, that he may attach the more of grandeur and dignity to his festivals.

And now I must mention another thing that I had forgotten, but which you will be astonished to learn from this Book. You must know that on the Feast Day a great Lion is led to the Emperor's presence, and as soon as it sees him it lies down before him with every sign of the greatest veneration, as if it acknowledged him for its lord; and it remains there lying before him, and entirely unchained. Truly this must seem a strange story to those who have not seen the thing! ³

NOTE 1.—On the *Keshican*, see note 1 to chap. xii., and on the changes of raiment note 3 to chap. xiv., and the remarks there as to the number of distributions. I confess that the stress laid upon the number 13 in this chapter makes the supposition of error more difficult. But there is something odd and unintelligible about the whole of the chapter except the last paragraph. For the 12,000 *Keshican* are here all elevated to *Barons*; and at the same time the statement about their changes of raiment seems to be merely that already made in chapter xiv. This repetition occurs only in the French MSS., but as it is in all these we cannot reject it.

NOTE 2.—The words *Camut* and *Borgal* appear both to be used here for what we call *Russia-Leather*. The latter word in one form or another, *Bolghár*, *Borgháli*, or *Bulkál*, is the term applied to that material to this day nearly all over Asia. Ibn Batuta says that in travelling during winter from Constantinople to the Wolga he had to put on three pairs of boots, one of wool (which we should call stockings), a second of wadded linen, and a third of *Borgháli*, "i.e. of horse-leather lined with wolf-skin." Horse-leather seems to be still the favourite material for boots among all the Tartar nations. The name was undoubtedly taken from *Bolghar* on the Wolga, the people of which are traditionally said to have invented the art of preparing skins in that manner. This manufacture is still one of the staple trades of Kazan, the city which in position and importance is the nearest representative of Bolghar now.

Camut is explained by Klaproth to be "leather made from the back-skin of a camel." It appears in Johnson's Persian Dictionary as *Kámú*, but I do not know from what language it originally comes. The word is in the Latin column of the Petrarchian Vocabulary with the Persian rendering *Sagri*. This shows us what is meant, for *Saghri* is just our word *Shagreen*, and is applied to a fine leather granulated in that way, which is much used for boots and the like by the people of Central Asia. [In Turkish *şāghri* or *saghri* is the name both for the buttocks of a horse and the leather called *shagreen* prepared with them. (See *Devic, Dict. Étym.*)—H. C.] In the commercial lists of our Indian north-west frontier we find as synonymous *Saghri* or *Kimukht*, "Horse or Ass-hide." No doubt this latter word is a form of *Kámú* or *Camut*. It appears (as *Keimukht*, "a sort of leather") in a detail of imports to Aden given by *Ibn al Wardi*, a geographer of the 13th century.

Instead of *Camut*, Ramusio has *Camoscia*, i.e. Chamois, and the same seems to be in all the editions based on Fra Pipino's version. It may be a misrendering of