

Tartarz les roi des pelaines," etc. This has been curiously misunderstood both in versions based on Pipino, and in the Geog. Latin and Crusca Italian. The Geog. Latin gives us "*vocant eas Tartari Lenoidae Pellonae*"; the Crusca, "*chiamanle li Tartari Leroide Pelame*"; Ramusio in a very odd way combines both the genuine and the blundered interpretation: "*E li Tartari la chiamano Regina delle Pelli; e gli animali si chiamano Rondes.*" Fraehn ingeniously suggested that this *Rondes* (which proves to be merely a misunderstanding of the French words *Roi des*) was a mistake for *Kunduz*, usually meaning a "beaver," but also a "sable." (See *Ibn Fosflan*, p. 57.) *Condux*, no doubt with this meaning, appears coupled with *vair*, in a Venetian Treaty with Egypt (1344), quoted by Heyd. (II. 208.)

Ibn Batuta puts the ermine above the sable. An ermine pelisse, he says, was worth in India 1000 dinárs of that country, whilst a sable one was worth only 400 dinárs. As Ibn Batuta's Indian dinárs are *Rupees*, the estimate of price is greatly lower than Polo's. Some years ago I find the price of a *Sack*, as it is technically called by the Russian traders, or robe of fine sables, stated to be in the Siberian market about 7000 banco rubels, *i.e.* I believe about 350*l.* The same authority mentions that in 1591 the Tzar Theodore Ivanovich made a present of a pelisse valued at the equivalent of 5000 *silver* rubels of modern Russian money, or upwards of 750*l.* Atkinson speaks of a *single* sable skin of the highest quality, for which the trapper demanded 18*l.* The great mart for fine sables is at Olekma on the Lena. (See *I. B.* II. 401-402; *Baer's Beiträge*, VII. 215 *seqq.*; *Upper and Lower Amoor*, 390.)

NOTE 9.—Hawking is still common in North China. Pétis de la Croix the elder, in his account of the *Yasa*, or institutes of Chinghiz, quotes one which lays down that between March and October "no one should take stags, deer, roebucks, hares, wild asses, nor some certain birds," in order that there might be ample sport in winter for the court. This would be just the reverse of Polo's statement, but I suspect it is merely a careless adoption of the latter. There are many such traps in Pétis de la Croix. (Engl. Vers. 1722, p. 82.)

CHAPTER XXI.

REHEARSAL OF THE WAY THE YEAR OF THE GREAT KAAH IS DISTRIBUTED.

ON arriving at his capital of Cambaluc,¹ he stays in his palace there three days and no more; during which time he has great court entertainments and rejoicings, and makes merry with his wives. He then quits his palace at Cambaluc, and proceeds to that city which he has built, as I told you before, and which is called Chandu, where he has that grand park and palace of cane, and where he keeps his gerfalcons in mew. There he spends the summer, to escape the heat, for the situation is a very cool one. After stopping there from the