and net for every two men, and a veſſel to bake their bread in: each party alſo has an interpreter for the country they penetrate into. Every party then ſets out according to the courſe their chief points out: they go againſt the stream of the rivers, drawing their boats up, till they arrive in the hunting country; there they ſtop, build huts, and wait till the waters are frozen, and the ſeaſon commences: before they be­gin the chace, their leader aſſembles them, they unite in a prayer to the Almighty for ſucceſs, and then ſeparate: the firſt fable they take is called *God's ſable,* and is dedicated to the church.

They then penetrate into the woods; mark the trees as they advance, that they may know their way back; and in their hunting-quarters form huts of trees, and bank up the ſnow round them: near theſe they lay their traps; then advance farther, and lay more traps, ſtill building new huts in every quarter, and return ſucceſſively to every old one to visit the traps and take out the game to ſkin it, which none but the chief of the party muſt do: during this time they are ſupplied with proviſions by perſons who are employed to bring it on sledges, from the places on the road, where they are obliged to form magazines, by reaſon of the im­practicability of bringing quantities through the rough country they muſt paſs. The traps are a fort of pitfall, with a looſe board placed over it, baited with fiſh or fleſh: when fables grow ſcarce, the hunters trace them in the new-fallen ſnow to their holes; place their nets at the entrance; and ſometimes wait, watching two or three days for the coming out of the animal: it has happened that theſe poor people have, by the failure of their proviſions, been ſo pinched with hun­ger, that, to prevent the cravings of appetite, they have been reduced to take two thin boards, one of which they applied to the pit of the ſtomach, the other to the back, drawing them tight together by cords placed at the ends: ſuch are the hardſhips our fellow creatures undergo to ſupply the wantonneſs of luxury.

The ſeaſon of chace being finiſhed, the hunters re- assemble, make a report to their leader of the number of fables each has taken; make complaints of offen­ders againſt their regulations; puniſh delinquents; ſhare the booty; then continue at the headquarters till the rivers are clear of ice; return home, and give to every church the dedicated furs.

*SABLE Cape,* the moſt ſoutherly province of Nova Scotia, in North America, near which is a fine cod-fiſhery. W. Long. 65. 34. N. Lat. 43. 24.

Sable Ifle is adjoined to this cape, and the coaſts of both are moſt commodiouſly ſituated for fiſheries.

*Sable Trade,* the trade carried on in the ſkins or furs of fables; of which the following commercial hiſtory was tranſlated by Mr J. R. Foriter from a Ruffian performance on that ſubject by Mr Muller.

*“Sable, ſoble,* in Ruffian; *zobel* in German. Their price varies from 11. to 101. Sterling, and above: fine and middling fable-ſkins are without bellies, and the coarſe ones are with them. Forty ſkins make a collection called z*immer.* The fineſt fables are sold in pairs per­fectly ſimilar, and are dearer than ſingle ones of the same goodneſs; for the Ruffians want thoſe in pairs for facing caps, cloaks, tippets, &c. the blackeſt are reputed the beſt. Sables are in ſeaſon from November

to February; for thoſe caught at any other time of the year are ſhort-haired, and then called *nedoſoboli.* The hair of fables differs in length and quality: the long hairs, which reach far beyond the inferior ones, are called *os;* the more a ſkin has of ſuch long hairs, the blacker it is, and the more valuable is the fur; the very beſt have no other but thoſe long and black hairs. *Motchka* is a technical term uſed in the Ruffian fur-trade, expreſſing the lower part of the long hairs; and ſometimes it comprehends likewiſe the lower and ſhorter hairs: the above-mentioned beſt fable furs are ſaid to have a black motchka. Below the long hairs are, in the greater part of the ſable-furs, ſome ſhorter hairs, called *podofie,* i. e. under-os; the more podoſie a ſur has, it is the leſs valuable: in the better kind of fables the podoſie has black tips, and a grey or ruſty motchka. The firſt kind of motchka makes the middling kind of fable furs; the red one the worſt, eſpecially if it has but few os. Between the os and podoſie is a low woolly kind of hair, called *podſada.* The more podſada a fur has, the leſs valuable: for the long hair will, in ſuch caſe, take no other direction than the natural one; for the characters of fable is, that notwithſtanding the hair naturally lies from the head towards the tail, yet it will lie equally in any direction as you ſtrike your hand over it. The various combinations of theſe characters, in regard to os, motchka, podoſie, and podſada, make many ſpecial diviſions in the goodneſs of furs: beſides this, the furriers attend to the ſize, preferring always, *caeteris paribus,* the biggeſt, and thoſe that have the greateſt gloſs. The ſize depends upon the animal being a male or a female, the latter being always ſmaller. The gloſs vaniſhes in old furs: the freſh ones have a kind of bloomy appearance, as they expreſs it; the old ones are ſaid to have done blooming: the dyed fables always lose their gloſs; become leſs uniform, whether the lower hairs have taken the dye or not; and com­monly the hairs are ſomewhat twiſted or criſped, and not ſo ſtraight as in the natural ones. Some fumigate the ſkins, to make them look blacker; but the ſmell, and the criſped condition of the long hair, betrays the cheat; and both ways are detected by rubbing the fur with a moiſt linen cloth, which grows black in ſuch caſes.

“The Chineſe have a way of dyeing the fables, so that the colour not only lasts (which the Ruffian cheats cannot do), but the fur keeps its gloſs, and the criſped hairs only diſcover it. This is the reaſon that all the fables, which are of the beſt kind, either in pairs or ſeparate, are carried to Ruſſia; the reſt go to China. The very beſt fables come from the environs of Nert- chitſk and Yakutſk; and in this latter diſtrict, the coun­try about the river Ud affords ſometimes fables, of whom one ſingle fur is often fold at the rate of 60 or 70 rubles, 12l. or 14l. The bellies of fables, which are fold in pairs, are about two fingers breadth, and are tied together by 40 pieces, which are fold from 11. to 21. Sterling. Tads are fold by the hundred. The very beſt ſable-furs muſt have their tails; but ordinary fables are often cropped, and 100 fold from 41. to 81. Ster­ling. The legs or feet of fables are ſeldom sold ſeparately; white fables are rare, and no common merchan­dize, but bought only as curioſities: some are yellowiſh, and are bleached in the ſpring on the ſnow.”