

theistic character was less repugnant to them than Catholicism; but a few adhered to their old tenets for a long time, and there were Bogomils in Bosnia and the Herzegovina until sixty or seventy years ago; indeed it is asserted that Bogomil rites are still practised by the Muhamedans of certain villages near Konjica and elsewhere. The Orthodox Church, however, gained large numbers of adherents, and is to-day the most numerous of the three communities in Bosnia and the Herzegovina.

Meanwhile the Ragusans were cowering behind their walls, expecting every moment to hear the tramp of the Turkish legions advancing to overwhelm them. The outworks on the Monte Sergio were strengthened, the churches outside the city and the houses in the suburbs of Pille and Ploče were pulled down, the wells at Ombla, Gravosa, and the neighbourhood poisoned, and the Government was authorised to destroy the aqueduct if necessary. The fortifications of Stagno were improved, and the Count entrusted with the defence of the frontier. All the Ragusan galleys in Dalmatia and elsewhere were recalled to defend the home waters, crossbowmen and rowers were levied in all the islands, a corps of infantry and lances raised in Apulia and placed under the command of Spirito d'Altamura, and a Herzegovinian contingent under Ivanš Vlatković was formed. A loan of 15,000 ducats was raised to provide for war expenses.¹ During his raid through the Duchy the Sultan came very near to Ragusa, which he had determined to attack in person and occupy, as it would be a most useful port on the

¹ Rački, *ibid.*; *Dipl. Rag.*, April 30, 1463.