

became a source of great wealth to the Ragusans and to the people of Perasto. That is the reason why so many Jews from Spain settled on the Turkish shores of the Adriatic, especially at Castelnovo. . . . Turkish customs spread among the Dalmatians, even as regards their clothes and their jewels and their harems. Stolivo and the Catena (Bocche di Cattaro) were regular slave marts; women led a retired life like those of the East." Ragusa was especially affected by Turkish influence, owing to her semi-dependent position and her close intercourse with her powerful neighbour, and this led to many complications with Venice and other Christian States.

The first years after the cessation of the Hungarian protectorate were again disturbed by a quarrel with the Venetians. Some of the grain ships bringing foodstuffs to Ragusa were captured by Venetian cruisers in the Adriatic, as the Government of the great Republic accused its small but enterprising rival of playing a double game. The Ragusans, wishing to retaliate, thought that they could not do better than by tampering with the Venetian despatches. The Senate did not exactly authorise these proceedings, but the Archbishop Trivulzio, a Milanese,¹ who was very friendly to France and therefore hostile to Venice and Spain, had the messenger carrying letters to the Venetian Provveditore at Cattaro seized. The papers, which contained the announcement of an alliance against the Sultan, were at once forwarded to the French ambassador at Constantinople.² The Vene-

¹ The Archbishopric of Ragusa was usually conferred on an Italian by the Pope, while the canons of the Cathedral were Ragusan nobles.

² France was at this time (1538) allied to the Turks.