

"Also 300 *lire* of Venice denari to my sister-in-law YSABETA QUIRINO,\* that she owes me.

"Also 40 *soldi* to each of the Monasteries and Hospitals all the way from Grado to Capo d'Argine.†

"Also I bequeath to the Convent of SS. Giovanni and Paolo, of the Order of Preachers, that which it owes me, and also 10 *lire* to Friar RENIER, and 5 *lire* to Friar BENVENUTO the Venetian, of the Order of Preachers, in addition to the amount of his debt to me.

"I also bequeath 5 *lire* to every Congregation in Rialto, and 4 *lire* to every Guild or Fraternity of which I am a member.‡

"Also I bequeath 20 *soldi* of Venetian grossi to the Priest Giovanni Giustiniani the Notary, for his trouble about this my Will, and in order that he may pray the Lord in my behalf.

"Also I release PETER the Tartar, my servant, from all bondage, as completely as I pray God to release mine own soul from all sin and guilt. And I also remit him whatever he may have gained by work at his own house; and over and above I bequeath him 100 *lire* of Venice denari.§

\* The form of the name *Ysabeta* aptly illustrates the transition that seems so strange from *Elizabeth* into the *Isabel* that the Spaniards made of it.

† *I.e.* the extent of what was properly called the Dogado, all along the Lagoons from Grado on the extreme east to Capo d'Argine (Cavarzere at the mouth of the Adige) on the extreme west.

‡ The word rendered *Guilds* is "*Scholarum.*" The crafts at Venice were united in corporations called *Fraglie* or *Scholae*, each of which had its statutes, its head called the *Gastald*, and its place of meeting under the patronage of some saint. These acted as societies of mutual aid, gave dowries to poor girls, caused masses to be celebrated for deceased members, joined in public religious processions, etc., nor could any craft be exercised except by members of such a guild. (*Romanin*, I. 390.)

§ A few years after Ser Marco's death (1328) we find the Great Council granting to this Peter the rights of a natural Venetian, as having been a long time at Venice, and well-conducted. (See App. C, *Calendar of Documents*, No. 13.) This might give some additional colour to M. Pauthier's supposition that this Peter the Tartar was a faithful servant who had accompanied Messer Marco from the East 30 years before. But yet the supposition is probably unfounded. Slavery and slave-trade were very prevalent at Venice in the Middle Ages, and V. Lazari, a writer who examined a great many records connected therewith, found that by far the greater number of slaves were described as *Tartars*. There does not seem to be any clear information as to how they were imported, but probably from the factories on the Black Sea, especially Tana after its establishment.

A tax of 5 ducats per head was set on the export of slaves in 1379, and as the revenue so received under the Doge Tommaso Mocenigo (1414-1423) amounted (so says Lazari) to 50,000 ducats, the startling conclusion is that 10,000 slaves yearly were exported! This it is difficult to accept. The slaves were chiefly employed in domestic service, and the records indicate the women to have been about twice as numerous as the men. The highest price recorded is 87 ducats paid for a Russian girl sold in 1429. All the higher prices are for young women; a significant circumstance. With the existence of this system we may safely connect the extraordinary frequency of mention of illegitimate children in Venetian wills and genealogies. (See *Lazari, Del Traffico degli Schiavi in Venezia*, etc., in *Miscellanea di Storia Italiana*, I. 463 *seqq.*) In 1308 the Khan Toktai of Kipchak (see *Polo*, II. 496), hearing that the Genoese and other Franks were in the habit of carrying off Tartar children to sell,