

in long-distance commerce. By the end of the century there are indications too that one or two Florentine and Genoese bankers had begun to operate in the city. In 1424 a Jewish family was given permission to settle in Turin – the first recorded Jewish presence in the city since the days of St Maximus, it would seem. Amadeus VIII accorded them his protection, probably in the hope that they would be a source of revenue, and under pressure from him the city council grudgingly allocated them a house in which to live. After an uncertain start – when plague struck the city in 1429 the Jews were expelled, but soon returned – the community slowly grew. Amadeus VIII's Statutes of 1430 laid down that Jews were to live apart from the Christian population, but this rule does not seem to have been enforced, probably because Turin's Jews were too few for it to have any practical effect. The Statutes also required Jews to wear a distinguishing badge, but permitted them to have their own places of worship and butcher's shops. Turin's Jews seem to have been mainly engaged in the retail trades, and in pawnbroking and small-scale credit operations; in 1447 a Jewish loan-bank was set up to serve the university students, but it did not prosper. The Jews paid an annual tax to the ducal authorities, which protected them. But the city council, many of the clergy, and the general population did not welcome their presence, especially as Franciscan preachers increasingly took to whipping up anti-Jewish sentiments by denouncing the Jews as usurers battenning on the poor and enemies of the Christian faith. Signs of tension between the small Jewish community and the Christian population recurred from time to time, although there are no recorded outbreaks of anti-Jewish violence. In 1533 the council petitioned Duke Charles II to expel the Jews from the city, but he apparently refused.

Disputes over the presence of the Jews at Turin were a periodic source of contention between the dukes and the city council, but they paled into insignificance compared to the perpetual friction over taxation. The dukes drew revenue from their share of the city's tolls, the fines levied by the Vicario and the Judge, and the leasing of the mills on the Dora to the city. Disagreements over these revenues led to constant disputes, especially when the dukes demanded more money for the lease on the mills, which the council was unwilling to concede. There was friction too over the dukes' demands for extra taxes to pay for the wars they were fighting in Lombardy: in 1449 Duke Ludovico went so far as to arrest the members of the city council to make them consent to a new tax. Wealthy citizens were subjected to demands for forced loans, contrary to the city's privileges, causing the council to protest. It was true however that the financial relationship between the city and the dukes