

This tribe was converted to Christianity much later than the other Serbs, whence their name of Pagani. Inland was Bosnia, inhabited by various tribes. Still deeper in the interior was the territory of the Serbs proper.<sup>1</sup>

Thus by the eighth century we have a series of coast towns and a few islands peopled by Latins still under the rule of the Eastern Roman Empire set in the midst of a country whose inhabitants, if we except the Latin or Latinised shepherds, were all Slaves. Imperial influence over these townships gradually declined, and at an early date they constituted themselves into city-states of the Italian type.<sup>2</sup> As they grew rich and powerful they acquired territory, developed their trade, both sea-borne and with the interior, until they were finally absorbed by the Venetian Republic. Their conditions are, therefore, in many respects similar to those prevailing in the maritime republics of Italy during this period. In Italy there was a Latin civilisation, overwhelmed by hordes of pagan or partly pagan barbarians. Italy, like Dalmatia, is reclaimed to Latin culture by Greek arms, and the Greeks rule over it, although constantly fighting the armies of the invaders with varying success. There, too, city-communities arise on or near the sites of Roman cities, modelling their institutions and their laws on those of Rome, with certain modifications due to barbarian influences. But here the parallel ends. In Italy the barbarian hordes never settled in such large numbers

<sup>1</sup> Jireček, *Handelsstrassen*, pp. 27-35.

<sup>2</sup> Their municipal statutes, some of which have been published, present many analogies with those of Italy.