

Ragusan history, during which the possession, or rather suzerainty over the city was a matter of dispute between the Venetians and the Greeks, with intervals of absolute independence, and four years of Norman rule. As, however, Byzantine influence, not necessarily political, predominates even in Venice itself, we may call this the Byzantine period. For the next hundred and fifty years, save for one short interruption, Ragusa remains under Venetian supremacy.

An important question in connection with the growth of Ragusa is its ecclesiastical history. Native historians have attempted to prove that the city was an archiepiscopal see from the earliest times, and that it succeeded to Salona, whence some of its first settlers had come, as the metropolis of all Dalmatia. This latter contention proving quite untenable (the Archbishop of Salona, together with the majority of the surviving inhabitants, took refuge at Spalato, which became an archiepiscopal see in consequence), they declare that the Ragusan archbishops had succeeded to those of Doclea. That city, they assert, had been destroyed by the Bulgarian Tsar Samuel, and its archbishop fled to Ragusa, which became *ipso facto* an archiepiscopal see. A more accurate account is that contained in the *Illyricum Sacrum* of Farlati. Doclea was destroyed, not by Samuel, who became Tsar of the Bulgarians in 976, but by Simeon. In fact Porphyrogenitus, who wrote in 949, mentions the event as having occurred during his own lifetime.

Dandolo, Count of Ragusa (*Mon. Sl. Mer.*, vol. i. doc. xxxix.). No date is given, but it must be previous to 1222, as in that year Stephen received the title of King from Pope Honorius III., whence his designation of *Prvoviencani*, or First Crowned.