

barbarous or semi-civilised races. Here were the farthest Greek settlements in the Adriatic, settlements placed in the midst of a native uncivilised Illyrian population. Here the Romans came and conquered, but did not wholly absorb, the native races. Then the land was disputed between the Eastern and the Western Empires, later between Christianity and Paganism, later still between the Eastern and Western Churches. The Slavonic invasion, while almost obliterating the native Illyrian race, could not sweep away the Roman-Greek civilisation of the coast. Again Dalmatia became the debating ground between Venetian and Hungarian, the former triumphing in the end. When Christianity found itself menaced by the Muhamedan invasion, Dalmatia was the borderland between the two faiths. A hundred years ago it was involved in one phase of the great struggle between England and France. To-day, under the rule of a Power which may be said to be all borderland, it is the scene of another nationalist conflict between two races. As before we still have a civilised fringe, a series of towns, with a vast hinterland inhabited by Slaves, by a race less civilised, yet wishing to become civilised on lines different from those of the Latin race. It is still the borderland between the Catholic and the Orthodox religions, and also between the two branches of the South-Slavonic people—the Croatsians and the Serbs.

The Dalmatian townships had many features in their development similar to those of the towns of Italy, especially of the maritime republics. But, unlike their Italian sisters, they were always on the threshold of barbarism, and this fact imparts to their history its