

jeni bitno drugačijim, ali ne i novim dogmama, koje nisu išle za tim da iz temelja mijenjaju postojeće stanje. O tome što je doista, kao »alterativa«, moglo privući dobar dio žitelja komune najbolje svjedočanstvo pruža brzi uspjeh što ga je, na početku devetog desetljeća XIV st., pošao u Splitu stanoviti Gvalterije iz Engleske, braneci i odričući »pravo klericima i svećenicima da ubiru desetine, milostinje, crkvene dohotke i urod.«<sup>69)</sup> No, s druge strane, brzina kojom je Gvalterije nestao s historijske pozornice Splita bjelodanim je dokazom da je katolička crkva u komunalnom svijetu istočnog Jadrana imala još uvijek više nego jako uporište, što će joj pomoći da, bar na ovom području, bez većih potresa prebrodi udar nadolazeće reformacije.

Mladen Ančić

THE FAILURE OF THE DUALIST ALTERNATIVE. ON RECEPTION  
OF THE BOSNIAN »HERESY« IN THE COMMUNAL  
SOCIETES OF THE EASTERN ADRIATIC

Summary

Taking for his starting point an unpublished document dealing with the dispute of the bishop of Trogir with his commune owing to an interdiction by which the bishop punished the leaders of the commune after they had established formal contacts with the followers of the Bosnian dualist »heretic« church, the author endeavours to give an outline of the basic elements on which, for two and a half centuries, was built the attitude of the eastern Adriatic communes towards the Bosnian »heresy«. By analysing the manner in which the Bosnian »heretics« were treated in the largest neighbouring communes of Dubrovnik and Split, the author tries to find the model of forming their attitude towards the Bosnian »heretics«, defined by the phenomenon of »ideology« and the »everyday life«. Mediated through the feeling of »repulsion« and »jeopardy«, these phenomena affected the formation of the three basic types of attitude: »actively negative«, »passively negative« and the attitude of »forced tolerance in emergency cases«. Trying to find out in what way these attitudes are translated into action, from the »actively negative« attitude the author infers »helping Catholic missionary

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<sup>69)</sup> Brandt, o.c. 5, gdje je na str. 5—9 i 230 data i kronologija Gvalterijeva djelovanja u Splitu.

action in Bosnia«, while the »passively negative« attitude leads to converting to Catholicism of »heretics« in cases when they decide to sojourn in the town for a longer period of time. Concluding the discussion, the author stresses that the dualist »alternative«, due to lack of any social program, undergoes complete failure in the commune centres.