

GENIUS LOCI

LASZLOVSZKY 60

edited by
Dóra Mérai
and

Ágnes Drosztmér, Kyra Lyublyanovics,
Judith Rasson, Zsuzsanna Papp Reed,
András Vadas, Csilla Zatykó



ARCHAEOLOGUA

Genius loci **Laszlovszky 60**

edited by

Dóra Mérai

and

**Ágnes Drosztmér, Kyra Lyublyanovics,
Judith Rasson, Zsuzsanna Papp Reed,
András Vadas, Csilla Zatykó**



Budapest 2018

The publication of this volume was generously funded by



ISBN 978-615-5766-19-0

© by the Authors and Archaeolingua Foundation

2018

ARCHAEOLOGUA ALAPÍTVÁNY

H-1067 Budapest, Teréz krt. 13

www.archaeolingua.hu

Copy editing and language editing: the editors

Layout: Zsanett Kállai

Map: Viktor Lagutov, Zsuzsa Eszter Pető, Mária Vargha, István Gergő Farkas

Front cover design: Eszter Bence-Molnár

Table of contents

Tabula gratulatoria	v
Kiadói előszó	vi
Publisher's Preface	viii
Köszöntő	x
Salutation	xi

Boundaries, Frontier Zones / Határvonalak, határvidékek

ALEKS PLUSKOWSKI – ALEX BROWN – SEWERYN SZCZEPANSKI – ROWENA BANERJEA – DANIEL MAKOWIECKI What Does a Frontier Look Like? The Biocultural Dynamics of the Lower Vistula Borderland in the Middle Ages	2
STEPHEN POW The Mongol Empire's Northern Border: Re-evaluating the Surface Area of the Mongol Empire	8
IAN WOOD Two Roman Frontiers and Their Sub-Roman Afterlife	14

Crossing Borders / Határokon át

SZAKÁCS BÉLA ZSOLT Gyulafirátót, avagy a rendi építészeti hagyományok átjárhatósága	19
CRISTOPHER MIELKE A Queen's Crusading Connections: Yolanda of Courtenay, the Fifth Crusade, and the Military Orders	25
BÁRÁNY ATTILA Angol keresztés a magyar végeken: Robert de Champlayn	28
CRISTIAN GAȘPAR Trespassing Pigs, Sons of Whores, and Randy Dogs: Marginalia on a Medieval Document from Caransebeș/Karánsebes	32
VADAS ANDRÁS A kecskeméti marhahajtók megpróbáltatásai és egy végvár jóllakott őrsége	38
LÁSZLÓ KONTLER Borders and Crossings: A Jesuit Scientist in the Whirlwind of Enlightened Reform	41
PAUKOVICS GERGŐ Hajszja az örök fiatalságért. Dr. Voronoff és a dübörgő 20-as évek	45
PINKE ZSOLT – STEPHEN POW A Gangesz-deltából a globális porondra: történeti ökológiai szempontok a kolera kórokozó (<i>Vibrio cholerae</i>) elterjedési területének átalakulásához	50
MARCELL SEBŐK Tangible Cultural Heritage: The Early History of Blue Jeans	55

Inhabiting the Landscape / Élet a tájban

SÓFALVI ANDRÁS	
A Barcaság határai és 13. század eleji településképe a Német Lovagrend adományleveleiben	60
NIKOLINA ANTONIĆ	
The Hospitallers' Estate of Čičan and its Neighbors: Spatial Analysis Yields New Information	64
ÜNIGE BENCZE	
The Abbey of Meszes: New Insights on the Site Location	68
MÓGÁNÉ ARADI CSILLA – MOLNÁR ISTVÁN	
Kísérlet a bárdudvarnok-szentbenedeki premontrei prépostság környezeti rekonstrukciójára	72
BEATRIX ROMHÁNYI	
Monasteries along the Danube	77
PUSZTAI TAMÁS – P. FISCHL KLÁRA	
A dél-borsodi síkság bronzkori és középkori településstruktúrájának összehasonlítása	82
VIZI MÁRTA	
Komplex régészeti kutatás egy egykori dél-dunántúli mezőváros területén	89
BATIZI ZOLTÁN	
Fagyosasszony és Kammerhof	95
PÁLÓCZI HORVÁTH ANDRÁS	
A középkori Kenderes településszerkezete	99
SZŐCS PÉTER LEVENTE	
Adatok Nagybánya és vidéke középkori egyházi topográfiájához	103
ZATYKÓ CSILLA	
Eltűnt berzencei malmok	108
SZABÓ PÉTER	
Középkori cseh erdőgazdálkodás a choustníki uradalom erdőszámadásainak tükrében	113
ANDREA KISS	
Before and After the Great Heat and Drought of 1540: Multiannual Trends of Grape and Grain Harvest Dates in the Vienna Hospital Accounts	117
LÁSZLÓ BARTOSIEWICZ	
“Kleine Fische, gute Fische” – But Sturgeon is Great	121
LYUBLJANOVICS KYRA	
Vad háziállat, házi vadállat: Számi rénszarvastartás a középkori és kora újkori Norvégiában	126
JUDITH RASSON	
Mountains in the Lifeways and History of Northern Macedonia	138
JEREMY MIKECZ	
Crossing the Abyss: The Apurímac Canyon at the Time of the Spanish Invasion of Peru (1533)	142

Busy Places / Nyüzsgő terek

PETROVICS ISTVÁN	
Újabb adatok Pécs késő középkori történetéhez	147
URBÁN MÁTÉ	
Lokális búcsújáró helyek a késő középkori Nyugat-Dunántúlon	151
BALÁZS NAGY	
The Marketplace of Csütörtök – A Local Market in Fourteenth-Century Hungary	156
KATALIN SZENDE	
The Sopron Fish Market	159
GERHARD JARITZ	
The Craftsman's Voice and Words in Late Medieval Austrian Urban Space	165

TABLE OF CONTENTS

ANA MARIA GRUIA Healthcare in Cluj in the Sixteenth Century: Overlapping Professions	168
ANA MARINKOVIĆ John Capistran's Mantle and the Early Propaganda of Franciscan Observant Cults in Dubrovnik	171
SABINA MADGEARU Ceremonial Space in Front of Medieval Buda: An Illuminated Fifteenth-Century French Vision	175
VÉGH ANDRÁS Óbuda látképeken	177

Layers of the Past / A múlt rétegei

KODOLÁNYI JUDIT Templomok és temetők a visegrádi Sibrik-dombon	181
ROSTA SZABOLCS Egy új lehetőség kapujában – tatárjárás kori védművek a Kiskunságban	186
BOTÁR ISTVÁN Árpád-kori edényégető kemence Csíksomlyón	193
PETAR PARVANOV Fire and Stone: Placing Flints in Graves in Late Medieval Kaliakra	197
GYARMATI JÁNOS Kumpi Wasi. Textilműhely egy inka tartományi központban	201
ZSUZSANNA PAPP REED Post It: Notes from Thirteenth-Century St Albans	207
VALERY REES The Salt of Genius: Marsilio Ficino on Food, Spices, and Nutrition	213
ROSSINA KOSTOVA The Mother of God Monastery near Varna, Bulgaria: More about Missionary Monasteries in Bulgaria in the Ninth and Tenth Centuries	217
DANIEL ZIEMANN The Imperial Abbey of Corvey in the Ninth and Tenth Century: At the Crossroads of Power	221
VIRÁGOS GÁBOR Kartal vagy Cyko? Kísérlet egy középkori nemesi család történetének rekonstruálására	226
TÓTH BOGLÁRKA – BOTÁR ISTVÁN A sepsikilyéni unitárius templom tetőszerkezeteinek kormeghatározása	244
RÁCZ MIKLÓS Egy tiszazugi újkori négyosztatú ház – Dokumentálás és építéstörténet	248

Objects beneath Our Feet / Tárgyak a föld alól

LANGÓ PÉTER A Tiszakeszi-Szódadombon talált kora Árpád-kori kereszt	254
RÁCZ TIBOR – NAGY BALÁZS Tatárjárás kori kincslelet Jászkarajenőről	258
SZENDE LÁSZLÓ Lehetett-e hadijelvény a csajági kereszt?	267
NÓRA UJHELYI Thoughts about Medieval Book Fittings from the Castle of Visegrád	270
MÁRIA VARGHA – THOMAS KÜHTREIBER Treasures of the “Lower Ten Thousand”? Hoards of Iron Objects	273

TABLE OF CONTENTS

K. NÉMETH ANDRÁS „Sarlóját ez okért bős fegyverré köszörülte” Késő középkori kiegyenesített sarló Kospa falu helyéről	280
MAXIM MORDOVIN A Collection of Fifteenth- and Sixteenth-Century Cloth Seals from Szolnok	285
TÜNDE KOMORI Ottomans in Pest in the Light of “Luxury” Ceramics: Four Cups from Kígyó Street	289
WICKER ERIKA A 17. századi rácszentpéteri kincslelet	294

Marking the Place / Helyek és jelek

CSERNUS SÁNDOR Keresztes családtörténet és kőbe vésett emlékezet	300
LŐVEI PÁL A pilisszántói keresztes kő legendája	305
MÉRAI DÓRA Sügérek a Nyárádméntén: Sigér Mátyás síremléke leporolva	311
VESZPRÉMY LÁSZLÓ A bambergi lovas szobra és Szent István	316
TAKÁCS MIKLÓS A pétervárad-tekiai reneszánsz kőfaragvány	321
ANNELI RANDLA What and Whom Should We Remember? The Case of the Teutonic Order’s Church and Castle in Pöide, Livonia	325

Heritage Sites, Sacred Places / Örökségi helyszínek, szent helyek

ALEKSANDAR PANTIĆ The Ambiguity of Heritage Interpretation: A Late Roman Tomb in Brestovik, Serbia	330
GYÖRGY ENDRE SZÓNYI Rocamadour: Monastic Center, Pilgrimage Place, Art Historical Interest, World Heritage Site	335
KATEŘINA HORNÍČKOVÁ A Penitent Judas Iscariot: An Exemplum of Christian Morals on the Eve of Hussitism?	339
JAMES PLUMTREE Buddha, Lenin, and the Prophet Muhammad Approaching the Landscape and Cultural Heritage of Issyk-Ata	343
ROBERT SHARP The Thames Estuary: The Cultural Heritage and Memory of the Thames Estuary at Southend-on-Sea	349
ESZTER SPÁT Constructing Religio-Ritual Heritage: The New Shrine of Shekhsê Batê in Khetar, Northern Iraq	353
ZSUZSANNA RENNER Delhi, Old and New: Changing Cityscapes and the Cultural Heritage of India’s Capital City	357
FELD ISTVÁN Pseudovár vagy történeti rekonstrukció?	364
ILON GÁBOR A velemi régészeti témaparkról	371
WOLLÁK KATALIN Örökség alapú fejlesztés Kölkeden	374

TABLE OF CONTENTS

Places of Memory / Az emlékezet helyei

JÁNOS BAK	
Nádor 20 Capriccio	380
SZENTPÉTERI JÓZSEF	
Pilistól Tételig. Elektronikus levélféle a 60 esztendőös Laszlovszky Józsefnek	382
RICHARD HODGES	
Scarlino in the 1980s, Forty Years On	386
KLANICZAY GÁBOR	
Egy hozzászólás Kremsben	390

John Capistran's Mantle and the Early Propaganda of Franciscan Observant Cults in Dubrovnik

ANA MARINKOVIĆ*

In the treasury of the Ragusan Franciscan friary,¹ a bundle of brown woollen cloth is kept in a relatively recent pyramidal glass case bearing the inscription *Mantellum S. Joannis Capistrani Ord. S. Franc. A.D. 1456*. (Fig. 1-2) In the absence of any research into the history of this puzzling relic, this brief essay hopes to spur more substantial inquiries into the written evidence, and the chemical analysis of the fabric. Here, I present evidence supporting the orally transmitted identification of this artifact as Capistran's cloak. Additionally, the argument for the relic's early presence in Dubrovnik will necessarily entail a brief sketch of the local Observant context, as well as the wider network through which the mantle may have been obtained—a network stretching from Dubrovnik to medieval Hungary and back.²

The most important (and neglected) Ragusan reference to John Capistran is the petition sent by the Ragusan Senate to the Hungarian king, Matthias Corvinus, in February 1460, regarding the canonization of the great preacher.³ The decision, dated February 15, reads *Prima pars est de dando libertatem domino Rectori et suo minori consilio scribendi ad serenissimum dominum nostrum Regem Hungarie, exhortando ejus majestatem, quod velit litteris suis intercedere apud summum ponteficem pro canonizatione felicitis memorie fratris Johannis de Capistrano*.⁴ The proposal to have the petition drawn up by the Minor Council was rejected and the task was delegated to an ad hoc commission instead.⁵ The Minor Council immediately elected three officials and in a week the letter was presented to the Senate and accepted without any corrections.⁶

This request is one of the first series of petitions by several Italian cities addressed to the Hungarian king, the German emperor, bishops,

lords, and cities in 1459/60, asking for their intercession regarding Capistran's canonization.⁷ In the context of the long-standing Ragusan efforts to form an independent Franciscan vicariate, however, this intervention could be judged a rather complex move on the part of the Ragusan government. In 1451, just nine years prior to the petition, Capistran, acting as the Bosnian Observants' vicar, stood up against the temporary secession of the Ragusan friaries from the Bosnian



► Fig. 1. John Capistran's mantle reliquary, Franciscan friary in Dubrovnik (photo by A. Marinković)



► Fig. 2. Detail of the mantle (photo by A. Marinković)

* Art History Department, Faculty of Humanities and Social Sciences, University of Zagreb

vicariate in 1447, and after fierce conflict managed to reunite them in 1453.⁸ Only in 1462 did the Ragusan government renew its aspirations to control the four Bosnian friars' houses situated on Ragusan territory, while the negotiations regarding the Ragusan friaries' independence from both the Bosnian vicar and the Dalmatian provincial were drawn out until the Ragusan vicariate was finally established in 1468.

Clearly, the Ragusan government, strongly opposing Capistran's efforts to keep the unity of Ragusan friaries under the Bosnian vicariate, did not support his canonization because of his role in the organisation of the Bosnian missions, their reason lay elsewhere. The reason for the Ragusan request for canonization should generally be examined in the light of the negotiations for an anti-Ottoman coalition; Capistran's role in the defense of Belgrade certainly represented a symbolic unifying force, while Dubrovnik balanced diplomatically among the Hungarian king, the pope, and the sultan. More specifically, this petition can be read as a sign of a compromise in the context of the planned revival of Ragusan secessionist actions. As I will argue, the early propaganda of Capistran's cult in Dubrovnik was forged by a network of Ilok and Buda friars surrounding Capistran as well as his closest follower and the main promoter of his cult, James of the Marches.

James of the Marches was in Dubrovnik and its vicinity on several occasions in 1432 when he was appointed temporary vicar of the Ragusan friary, as well as in 1435, 1452, and 1464.⁹ In addition to the memorable sermons praised by the Ragusan government,¹⁰ the lasting proof of the mark James left on Ragusan devotional memory is the local miracle narrative about two incense-burning angels that were allegedly commissioned by James in 1452 for the Ragusan friary's crucifix.¹¹ It should be emphasized that James was connected to Capistran in more than one way; he not only accompanied Capistran as he travelled throughout Italy to preach against heresy, but also undertook the task of documenting the first miracles at his grave.

Complex relations regarding the Observant movement in mid-fifteenth-century Dubrovnik, also affected the specific context and agents involved in the "translation" of Capistran's cloak.

On his deathbed, Capistran requested that his belongings, notably his books, be sent by his companions, led by Tagliacozzo, to the friary in Capistrano.¹² Although Capistran requested to be buried in his crusader mantle adorned with the cross, sent to him by the pope, a miracle report composed just a few years later mentions that this mantle was kept in the friary of San Giuliano in L'Aquila (*mantellus quo ipse beatus utebatur cruce signatus*).¹³ Not all of the friar's belongings were sent to Italy, however; according to Tagliacozzo, some of the clothes were snatched by the crowd gathered at Capistran's tomb (*aliqui cordam, aliqui tunicam*).¹⁴ Apparently the friars also wished to possess Capistran's secondary relics. In March 1457, Pope Calixtus III requested that all of Capistran's belongings scattered in different friaries be sent to his native province.¹⁵ This suggests that friars present in Ilok around the time of Capistran's death, especially those in his closest entourage, appropriated items used by their blessed Father.

Two Dubrovnik friars, Alexander and Marinus, were also part of Capistran's entourage in Hungary. On the one hand, they may have instructed the government regarding the petition, on the other hand, they may have been the ones who physically brought the cloak to Dubrovnik around 1460. Alexander, the friar who assisted James in collecting the earliest miracle accounts in Ilok and brought the pope the early miracle report on the blind girl in 1457,¹⁶ was Capistran's close companion during his last years. As Capistran's *socius* in Ilok as well as James's collaborator in Buda, Alexander had ample opportunity to bring the preacher's mantle to Dubrovnik.¹⁷ The other *socius*, Marinus de Restis, was an equally important link between Capistran and Dubrovnik, which also provides a plausible explanation for the cloak's arrival in the city. In 1463 Marinus was appointed as Pius II's chaplain, which not only contributed significantly to the successful secession of the Ragusan vicariate, but also brought him the priorate of St. Andrew *de pelago*, an important Ragusan Benedictine house.¹⁸ Although tempting, one should not confuse Marinus (or Marianus, son of Simon) with his namesake cousin, Marinus (son of Mihoč), who was one of the three officials commissioned to compose the canonization petition.¹⁹ As docu-

ments from 1459 to 1461 testify, Marinus, son of Mihoč, also acted as the procurer of the Bosnian vicariate, which may suggest that there might have been contact and cooperation between the two Marinuses.

Since inheriting prominent friars' robes was a matter of prestige, it is justifiable to suggest that either Capistran bequeathed his mantle to one of his companions during his illness in Ilok or that James himself took hold of it when he arrived in Ilok and subsequently decided to send it to Dubrovnik.²⁰ Forwarding such a prominent gift could have been in direct relation with the Ragusan Senate's petition, either designed as an additional impetus or as a sign of James's gratitude for the Ragusan participation in the first series of canonization requests. Although not present in Dubrovnik in 1460, it is likely that James was coordinating the Ragusan efforts to underpin the canonization campaign with the Ragusan friars. Capistran's cult was never again this closely linked to Dubrovnik, but however probable the actions of these networks and their opportunities to move the mantle may seem, further research into all available evidence is necessary to throw more light on the exact itinerary and provenience of Capistran's mantle.

In the meantime, another piece of circumstantial evidence for James's involvement in the propaganda of Observant cults in Dubrovnik is that the early Ragusan interest in the cult of John Capistran was parallel to an early appearance of devotion to St. Bernardino of Siena, James's role model. Bernardino's three documented depictions in the Ragusan friaries of Dubrovnik and Daksa, from the 1450s, comprise a significant local group indicating a coordinated promotion of the cult. Moreover, one of them, the first appearance of Bernardino's iconography on the eastern Adriatic, was commissioned on 21 April 1450, a month before the official conclusion of the canonization process, and completed by October 1451.²¹ Besides his devotion to Capistran, James of the Marches was also Bernardino's most ardent follower, which explains his direct influence in the diffusion of his cult during his visits to Dubrovnik, as well as his indirect influence through his Ragusan connections.

James's role, initially as a collaborator and eventually as the main promoter of the canoniza-

tion campaigns of the two "pillars of Observance," reveals the exceptional importance of the "third pillar's" agency in the early Ragusan propagation of their cults. Additionally, the significant role played by Alexander and Marinus in the network formed around Capistran around the time of his death in Ilok, and around James during his early campaign for Capistran's canonization, point to the possible executors of the mantle's "translation" to Dubrovnik. This network, thus, seems to offer a sound context for both the authenticity of the Ragusan mantle relic and James's key role as the intermediary between the great Observant preacher and the city of Dubrovnik.

Notes

- ¹ Between 1358 until 1808, Ragusium/Ragusa was the name of an Adriatic city republic (earlier commune), centered on the city of Ragusa, now Dubrovnik, Croatia.
- ² For the history of the Ragusan Franciscans see: Justin Velnić, ed., *Samostan Male braće u Dubrovniku* [The convent of the Friars Minor in Dubrovnik] (Zagreb–Dubrovnik: Kršćanska sadašnjost–Samostan Male braće, 1985); a more recent historical survey: Zrinka Pešorda, "Prilog povijesti franjevac u srednjovjekovnom Dubrovniku" [Contribution to the history of the Franciscans in medieval Dubrovnik], *Croatica Christiana Periodica* 45 (2000): 29–57. The cloak is mentioned by Justin Velnić, "Samostan Male braće: povijesni prikaz života i djelatnosti" [The convent of the Friars Minor: A historical survey], in Velnić, ed., *Samostan Male braće u Dubrovniku*, 141, n. 258. At the time of compiling the volume, the mantle was still kept in the sacristy and thus it was not included in Ivo Lentić's treasury survey in the same volume; Ivo Lentić, "Riznica Male Braće u Dubrovniku" [The Treasury of the Friars Minor in Dubrovnik], *ibid.*, 563–570.
- ³ Cf. Ödön Bölcskey, *Capistranói Szent János élete és kora* [The life and times of St John Capistran], vol. 2 (Székesfehérvár: Debreczenyi István, 1924), 579, n. 2. For the Minor Council's deliberation, see Dušanka Dinić-Knežević, *Dubrovnik i Ugarska u srednjem vijeku* [Dubrovnik and Hungary in the Middle Ages] (Novi Sad: Filozofski fakultet–Vojvođanska akademija nauka i umetnosti, 1986), 136, n. 10; Stanko Andrić, *The Miracles of St. John Capistran* (Budapest–New York: CEU Press, 2000), 139, n. 25.
- ⁴ "The first party proposes to give liberty to the rector and his Minor Council to write to the king of Hungary, encouraging his majesty to intervene with his letters for the canonization of the blessed memory of brother John of Capistrano to the pope." Državni arhiv u Dubrovniku [henceforth HR-DADU], Cons. Rog. 16, 107v.
- ⁵ *Secunda pars est de faciendo tres qui ordinent et ordinatam portent presenti consilio dictam litteram*, *ibid.*
- ⁶ *Ser Marinus de Restis, ser Nicola Simonis de Bona, ser Nicola Pauli de Gondola: officiales ad ordinandum litteras scribendas magnifici Regis Hungarie pro sollicitanda canonizatione felicitatis memorie fratris Johannis de Capistrano*, in HR-DADU, Cons. Min. 15, 81v. The Senate accepted the letter on 22 February: *Prima pars est de firmando litteram directivam domini Regis Hungarie*; HR-DADU, Cons. Rog. 16, 109v.

- ⁷ The second wave of petitions followed in 1462–63; Andrić, *Miracles*, 91, 131.
- ⁸ Pešorda, “Prilog povijesti franjevac,” 41. The same attitude was taken by James of the Marches.
- ⁹ For James of the Marches in Dubrovnik, see: Viktor Palić, “Djelovanje sv. Jakova Markijskog u Dubrovniku, Konavlima i ostalim primorskim mjestima” [Activity of St James of the Marches in Dubrovnik, Konavle and the Littoral], in *Jakov Markijski i njegovo djelovanje u Bosni*, ed. Milenko Krešić (Sarajevo – Deževica: Univerzitet u Sarajevu – Župa Gospe Snježne), 201–213, and bibliography.
- ¹⁰ Benvenuto Rode, “Documenti francescani di Ragusa,” *Miscellanea francescana* 14 (1912): 24, n. 3.
- ¹¹ For the memory of James’s miracle in Dubrovnik, see: Matko Matija Marušić, “Thurifer Angels of the Crucifixion Groups in Ragusan Friaries: Wonders, Images and Cults,” *Dubrovnik Annals* 22 (2018): 51–73.
- ¹² Andrić, *Miracles*, 66, 312. The actual inventory of Capistran’s belongings, composed in Buda in 1456, is preserved in Capestrano. Aniceto Chiappini, *Reliquie letterarie capestranesi* (L’Aquila: Vecchioni, 1927), 285–91.
- ¹³ Andrić, *Miracles*, 66.
- ¹⁴ *Ibid.*, 312; 347, n. 55.
- ¹⁵ *Ibid.*, 85.
- ¹⁶ *Ibid.*, 59, 85.
- ¹⁷ Later, Alexander was appointed bishop of Scardona (Skradin), and, as predicted by Capistran in one of his prophecies, he eventually abandoned Observance; *Ibid.*, 66; see also: Giovanni Evangelista Cusmich, *Cenni storici sui Minori Osservanti di Ragusa* (Trieste: Lloyd austriaco, 1864), 17.
- ¹⁸ Cusmich, *Cenni storici*, 17, 19; Velnić, “Samostan Male braće,” 137. For Pius II’s bull regarding the priorate, see: *Bullarium franciscanum*, n.s., vol. 2 (Rome: Quaracchi, 1939), 572, no. 1106.; Jorjo Tadić, *Građa za dubrovačku slikarsku školu* [Sources for the Ragusan school of painting], vol. 1 (Belgrade: SAN, 1952), 205, no. 430 and 213, no. 445.
- ¹⁹ Cf. the genealogical tables of the family de Restis in Nenad Vekarić, *Vlastela grada Dubrovnika* [The patriciate of the city of Dubrovnik], vol. 3 (Zagreb – Dubrovnik: HAZU, 2012), 219, 225.
- ²⁰ I am grateful to Fra Stipe Nosić, guardian of the Ragusan friary, for sharing with me some contemporary examples of prestigious inheritance of prominent friars’ mantles, as well as for his kind help in accessing the mantle reliquary.
- ²¹ Tadić, *Građa za dubrovačku slikarsku školu*, 175–176, no. 371. Other related documents in *ibid.*, 199–200, no. 41; 219, no. 453 and 331–332, no. 680.