

The Order of St Lazarus of Jerusalem in Rome: *Indulgentia Perpetua pro Benefactoribus Hospitalis Sancti Lazari de Urbe*, Bull of Pope Leo X of the 18th February, 1517

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Abstract

On the 18th February, 1517, Pope Leo X published a Bull authorizing the grant of a Perpetual Indulgence to all those who, within a 50-mile radius from Rome, for one year and for a 40-day period, provided financial help to the leprosarium run by the Order of St Lazarus in Rome. The Pope realized that the inmates of the same leprosarium did not have enough means to sustain themselves, and so he encouraged people to help by means of the grant of this Perpetual Indulgence promised to those benefitting that hospital. He also ordered the Clergy of Rome to help through their sermons and notices put up, as well as through their collections, warning against any abuse in the matter. This hospital with its church, whose building is still in existence as Chiesa di San Lazzaro al Trionfale, is situated at Trionfale and was founded in 1187 by a French pilgrim healed of leprosy while in Rome. Formerly dedicated to St Mary Magdalene, the church was renamed after St Lazarus in 1486. In 1536 it was restored following the sack of Rome during the War of the League of Cognac in 1527. The Latin, written in Ciceronian style, is compact with multiple clauses and embellished with several stylistic figures, making the reading difficult, but beautiful to analyse. It contains only a few departures from Classical orthography, and also a few abbreviations.

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Keywords

Order of St Lazarus, benefices, land holdings, Italy, Rome

Introduction

The Order of St Lazarus of Jerusalem had a church and hospital at Trionfale in Rome established in 1187 by a French pilgrim healed of leprosy while in Rome. The church, situated about 2 kilometres North-West-North of the Vatican City, still exists today with the name of Chiesa di San Lazzaro al Trionfale. It was originally dedicated to St Mary Magdalene, as seen in the earliest documents referring to the church or the hospital. In fact, in the *Ordo Romanus* of Pope Gregory X (1271-1276), it is written that the Pope, if consecrated or chosen outside the City of Rome, when he came to Rome, he descended by the chapel of St Mary Magdalene at the foot of Monte Mario.² Only a few years after the promulgation of this edict, reference was made in the *Liber Censuum* on the 11th May, 1278, saying that a sale of five vineyards near the Church of St Mary Magdalene at the foot of Monte Mario and the end of the Subereto took place.³ By 1340, this church was already associated with a hospital, and in 1480 this hospital was referred as “an asylum for lepers”.⁴

All this confirms that this establishment belonged to the Order of St Lazarus which looked after the interests of lepers, which establishment, in May, 1486, received the new name of “Church of St Lazarus of the

² *Si vero Dominus Papa consecratur vel eligitur extra Urbem, cum venerit ad Romam ad cappellam Sanctae Mariae Magdalenae ad radices Montis Marii, descendit.* See Ch. Hülsen (2000), *Le chiese di Roma nel Medio Evo: cataloghi ed appunti* (Verlag: Georg Olms), 379-380; M.R. Coppola *et al.* (1985), *La chiesa di San Lazzaro presso la Via Trionfale a Roma.* In *Mélange de l'École Française de Rome*, 97.2.555-603. I wish to thank His Excellency Chev. Prof. Charles Savona-Ventura, Grand Prior of the Maltese Islands, and Grand Hospitaller of the Order, for providing me with the historical information on the subject treated here.

³ P. Fabre *et al.* (1952), *Le Liber Censuum de l'Église Romaine* (Paris: E. de Boccard), vol. 2.53, doc. no. 20.

⁴ M.R. Coppola *et al.* (1985), 576-578.

Lepers”.⁵ The identification of the Church of St Mary Magdalene with the Church of St Lazarus is then confirmed in 1517 when it is referred to as the Church of St Mary Magdalene, or of St Lazarus, where lepers lived.⁶ During that century, that church served also as one of the churches as a particular parish within the Vicariate of St Peter’s (Church).⁷ In 1527, the church and hospital were ruined during the sack of Rome by troops of Emperor Charles V during the War of the League of Cognac. It was restored in 1536 by Domenico Garison.⁸



Chiesa di San Lazzaro al Trionfale [aquarel painting: Achille Pinelli, 1834]

⁵ *Ecclesia Sancti Lazari Leprosorum*. See M.R. Coppola et al. (1985), 578.

⁶ *Ecclesia Sanctae Mariae Magdalenae sive Sancti Lazari, ubi habitant leprosi*. See M. Dyckmans (1968), *Du Monte Mario a l’escalier de Saint-Pierre de Rome*. In *Mélange de l’École Française de Rome*, 80.2.576-578.

⁷ *S[ancto] Lazaro ad radices Montis Marii, parochialis coadiutrix, Vicariae S[ancti] Petri*. See *Bollario della Basilica Vaticana*. Rome: Vaticana, 1572, vol. 3.81.

⁸ San Lazzaro al Trionfale. Churches of Rome. Wiki Project https://romanchurches.fandom.com/wiki/San_Lazzaro_al_Trionfale

Text and Translation⁹

Leo X. *Indulgentia perpetua pro benefactoribus Hospitalis Sancti Lazari de Urbe* (18.ii.1517). Transcribed in: *Bullae antiquorum privilegiorum per nonnullos Romanos pontifices. Religioni et militiae sancti Lazari Hierosolymitani concessorum*, (Rome: Antonio Blado, 1567), 20-21.

Indulgentia perpetua pro benefactoribus Hospitalis Sancti Lazari de Urbe.

Leo \et/ c[etera] Universis Christifidelibus praesentes lit<t>era<s> inspecturis salutem \et/ c[etera]. Pastoris aeterni qui no[n] vul<t> mortem, sed conversionem peccatoru[m] vices, licet immeriti, gerentes in terris, gregem Dominicum nostrae curae commissum ad vitam lucis aeternae, quantum cum Deo possumus, perducere studemus, \et/ iuxta creditum nobis Apostolicae servitutis officium fideles singulos, quorum merita pro demeritis poenitus sunt imparia, ad pia charitatis opera exercenda spiritualibus muneribus, indulgentiis videlicet, \et/ peccatoru[m] remissionibus invitantes; ut per temporalia quae pauperibus, aliisq[ue] miserabilibus p[er]sonis praestiterint auxilia, suorum abolita macula delictorum ad aeternae beatitudinis gaudia pervenire mereantur.

Cum itaq[ue] sicut accepimus, fructus, redditus, \et/ proventus Domus Sancti Lazari de Urbe ad suste[n]tationem, ac supportationem onerum eidem Domui incumbentium minime sufficiant, propterea Christifidelium¹⁰ suffragia ad praemissa fore noscuntur plurimum opportuna: Nos igitur cupientes eiusdem Domus, \et/ pauperum Leprosorum in ea degentium huiusmodi necessitatibus consulere, ac pauperes ipsos, p[ro] ut meritorium existit, spiritualibus muneribus communire; \et/ ut Christifideles¹¹ eo devotionis libentius causa ad subventionem pauperum eorundem promptiores reddantur, quo ex hoc ibidem do- // [p.2] // no caelestis gratiae uberius conspexerint se refectos; de omnipotentis Dei misericordia, ac beatorum Petri, \et/ Pauli Apostolorum eius auctoritate confisi, omnibus, \et/ singulis utriusq[ue] sexus Christifidelibus in alma Urbe, \et/ extra illam per quinquaginta milliaria, \et/ no[n] ultra existentibus, qui de bonis eis a Deo collatis eisde[m] pauperibus, vel personae, seu personis per dictos pauperes ad id deputandis pias eleemosynas erogaverint; quoties id fecerint unum annum, \et/ unam quadragenam de iniunctis eis poenitentij misericorditer in domino relaxamus.

⁹ Transcribed by Horatio Caesar Roger Vella.

¹⁰ *Christi fidelium*, ms.

¹¹ *Christi fideles*, ms.

A Perpetual Indulgence for the Benefactors of the Hospital of Saint Lazarus of the City (of Rome).

Leo, etc., to all the Faithful of Christ reading this letter, greeting, etc. We, while living in (this) world, as much as we can with (the help of) God, endeavour to bring the flock of the Lord, committed to our care, to the life of eternal light, (the flock) of the eternal shepherd who does not want the death, but the conversion of the sinners instead, even if they do not deserve it and, according to the Office of Apostolic service entrusted to us, (to bring) every faithful, whose merits are completely unequal to (their) demerits, to the performance of pious acts of charity by inviting (them) with spiritual gifts, that is, indulgences, and remissions of sins, that, by means of temporary help which they will give to poor people and other miserable persons, the stain of their sins having been removed, they may merit to reach the joys of eternal bliss.

Since, therefore, as we understand, the produce, returns and income of the House of Saint Lazarus of the City (of Rome) are least sufficient to sustain and support the burdens incumbent on the same House, especially considering that the prayers of the faithful of Christ are known to be most opportune for the above mentioned, We, therefore, wishing to take care of these needs of the same House and of the poor lepers living in it, and to strengthen the poor themselves, just as the merit befits, with spiritual gifts, and in order that the faithful of Christ may the more freely be rendered more accessible to the help of the same poor people through devotion, when they will see themselves replenished richer by this gift // [p.2] // of celestial grace, having trusted in the mercy of Omnipotent God and the authority given to the Blessed Peter and Paul, his Apostles, we mercifully bestow in the Lord to each and every faithful of Christ of both sexes living in the bountiful City (of Rome) and outside it within fifty miles (of Rome), and not more, who will have paid out pious charities to the same poor people, or to a person or persons to be delegated by the mentioned poor people for that purpose from goods provided to them by God, for as long as they do that for one year and for one forty-day period regarding the penitence enjoined on them.

¹² Translated by Horatio Caesar Roger Vella.

Et nihilominus universis, \et/ singulis Patriarchis, Archiepiscopis, Episcopis, ac Ecclesiarum Praelatis sub suspensionis ab ingressu Ecclesiae, Abbatibus vero, ac Prioribus, \et/ verbi Dei Praedicatoribus, necno[n] Parochialium Ecclesiarum Rectoribus, Plebanis, Sacristis, \et/ aliis Ecclesiasticis, \et/ s<a>ecularibus personis in eadem urbe \et/ extra per dicta¹³ quinquaginta miliaria constitutis, ad quos praesentes literae pervenerint sub exco[m]municationis latae sententiae poenis mandamus, quatenus ubi, \et/ quotiens expedierit, ac pro parte eorundem pauperum Leprosorum desuper fuerint requisiti, easdem praesentes literas in ecclesiis, \et/ aliis locis publicent, \et/ publicari faciant; eosdem pauperes, seu personas per eos deputandas in eorum sermonibus commendent; ac per ecclesias, \et/ loca huiusmodi eleemosynas ipsas colligendas permittant; \et/ alias ad praemissa, quantum in eis fuerit auxilium praebeant.

Et insuper¹⁴ omnibus, \et/ singulis etiam morbo leprae laborantibus ne in praefata Urbe, vel extra eam nomine eorundem pauperum Leprosorum Sa[n]cti Lazari eleemosynas colligere praesumant nisi per eosdem pauperes ad hoc deputati fuerint, seu alias de eorum expressa licentia, sub excommunicationis latae sententiae poena inhiemus; ac quicquid ex eleemosynis, seu collectis huiusmodi contra tenorem praesentium acquisitum fuerit, eisdem pauperibus Sancti Lazari consignari debere, sub eadem excommunicationis poena mandamus, et declaramus; praesentesq[ue] sub quibusvis similibus, vel dissimilibus indulgentiarum etiam Basilicae Principis Apostolorum de dicta Urbe, ac Cruciatæ contra Infideles suspensionibus, aut revocationibus nullatenus comprehensas esse decernimus, perpetuis futuris temporibus valituris.

Datum Romae apud Sanctum Petrum anno Incarnationis Dominicae millesimo quingentesimo decimo septimo, duodecimo kal[endas] Martii Pontificatus nostri anno Quinto.

¹³ *perdicta*, ms.

¹⁴ *in super*, ms.

And, nevertheless, we, under punishments of excommunication with immediate effect, enjoin on each and every Patriarch, Archbishop, Bishop and Prelate of Churches under (punishment) of suspension from entrance into a church, indeed (on each and every) Abbot and Prior and Preacher of the Word of God, as well as (on each and every) Rector of Parish Church, Parishioner, Sacristan and other Ecclesiastical and secular persons in the same city and outside (it) settled within the mentioned fifty-mile area, whom this letter will reach, when and as often it will be expedient and (when and as often) they will be required from above (to benefit) the same poor lepers, to publish this same letter in churches and other places, and to see that it be published; (we enjoin them) to support by their sermons the same poor people or the persons to be nominated by them; and to allow the charities themselves to be collected throughout the churches and these places; and to otherwise provide help to the above as much as possible.

And, above all, we order, under punishment of excommunication inflicted with immediate effect, each and every one, even those suffering from the disease of leprosy, not to attempt to collect the charities, either in the already mentioned City, or outside it, in the name of the same poor lepers of Saint Lazarus unless they are asked by the same poor people for this purpose, or otherwise by their expressed licence; and we order under the same punishment of excommunication and declare that whatever will be acquired from the charities or such things collected contrary to what is intended by this (letter) ought to be consigned to the same poor people of Saint Lazarus; and we decide that this (letter) be in no way understood to be (possibly affected) by any similar or dissimilar suspensions or revocations of the indulgences, even (those very ones) of the Basilica of the Chief of the Apostles of the mentioned City, and of the Crusade against the Infidels, for all future times to come.

Given at Rome at St Peter's in the year of the Incarnation of the Lord one thousand, fifteen hundred and seventeen, in the eighteenth day of February, in the fifth year of Our Pontificate.

De Re Publica 2.2.4, Caesar, *De bello Gallico* 1.7, Ovid, *Fasti* 1.17, Horace, *Carmina* 1.2.4 and Ammianus 14.6.1.¹⁵

A philological analysis of the first paragraph, which one expects to be given special attention in both content and expression to catch the readers' attention, shows how complicated Ecclesiastical Neo-Latin can be in imitation of Cicero at the heart of the Renaissance period. Surrounding the main clause *perducere studemus* is a variety of clauses which amount to three relative clauses (*qui, quorum, quae*) one concessive clause (*licet*), two present active participles (*gerentes, invitantes*), three perfect passive participles (*commissum, creditum, abolita*), one comparative clause (*quantum*), one gerundive (*excercenda*), two purpose clauses (*ad ... excercenda, ut ... mereantur*), and one ablative absolute (*abolita macula*).

Similarly, a look at the third paragraph can show that around the main verb *mandamus*, we also here have a variety of clauses, these being a relative clause (*ad quod ... pervenerit*), two temporal clauses (*ubi, quotiens*), five indirect commands (*publicent, faciant, commendent, permittant, praebeant*), two gerundives (*deputandas, colligendas*) and one indirect question (*quantum ... fuerit*).

Such complex sentences serve to build up the rhetoric needed to impress on the authority of the Pope and the seriousness of the matter.

Complexity of sentences was not enough: stylistic figures were needed to embellish both the contents and the force in which they were presented.

If we take the second paragraph by way of example, we notice the following great amount of stylistic figures one normally meets with in poetry: alliteration (*cum itaque sicut accepimus, pauperes ipsos pro*), congeries in producing three words in series all belonging to the same

¹⁵ See, for example, Caesar *B.G.* 1.7: (*Caesar*) *maturabat ab Urbe proficisci*.

declension and sound-ending (*fructus, redditus, proventus; sustentationem, supportationem*: these two words both count six syllables), hyperbata (*onerum ... incumbentium, nos ... cupientes, pauperum ... degentium, devotionis libentius causa ... reddantur, hoc ... dono, omnibus ... singulis ... Christifidelibus ... existentibus, bonis ... collatis, personis ... deputandis, iniunctis ... poenitentis*), contrast (*minime ... plurimum*), assonance (*ex hoc ibidem, Apostolorum eius auctoritate, Urbe et extra illam, in alma Urbe et extra illam, unum annum et unam*), parallelism of phrases (*libentius [a] ... reddantur [b] ... uberius [a] conspexerint [b], de [a] ... misericordia [b] ... de [a] ... auctoritate [b], unum [a] annum [b] ... unam [a] quadragenam [b]*), polyptoton (*personae ... personis, pauperibus ... pauperes, unum ... unam*), and chiasmus (*pauperibus [a] ... personae [b] ... personis [b] ... pauperes [a]*).

Similarly in the last paragraph, also by way of example, we meet with the following stylistic figures: assonance (*et insuper omnibus, et*), alliteration (*insuper omnibus et singulis, ac quicquid ex*), hyperbata (*de ... licentia, sub ... poena [repeated], quibusvis similibus ... dissimilibus ... suspensionibus ... revocationibus ... valituris*) and copia (*mandamus et declaramus*).

Being Ecclesiastical Neo-Latin, we expect some departures from Classical Latin, but there are only a few to note. These are the spelling of *litteras* for *litteras*, *secularibus* for *saecularibus*; the use of *per* + accusative for *a* + ablative to mean “by a person” and, finally, the use of *redditus* which is used only in Late Latin.

The abbreviations are also few. These are a particular sign for *et*, *n* in *non* and *sustentationem*, *vul* for *vult*, *m* in *peccatorum* and *excommunicationis*, *ue* in *aliisque, itaque, utriusque* and *praesentesque*, *er* in *personis*, *ro* in *pro*, *em* in *eisdem* and *endas* in *Kalendas*. These have been opened and expressed in square brackets.

The date given at the bottom of the Bull is according to the system used in Classical times. It says: *duodecimo kal[endas] Martii for ante diem*

XII Kalendas Martias, that is 12 days before the Kalends of March. The Romans expressed their dates by counting backward and inclusively from the Kalends (the first day of the month, the Nones (7th day of March, May, July and October, 5th of the rest) or the Ides (15th of March, May, July and October, 13th of the rest), whichever was closest to the day being reckoned. The modern day of the 18th February occurred 12 days before the nearest of the three terms, that is the Kalends, which day and the 18th were reckoned inclusively. And so we have 12 days in the following sequence: 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 1). This Bull shows that until 1517, even before the Gregorian Reform, the Roman Catholic Church, unlike as it does today, followed the Roman system of expressing the date in Latin, a system reminiscent of the first three lunar phases, being new moon, first quarter and full moon. This inclusive way of reckoning is also confirmed by similar references met in Latin Literature, as when they said that a woman gave birth in her tenth month.¹⁶

Conclusion

We have established through this document that the Order of St Lazarus was present also in Rome from the 12th century, and that it had the support of the Pope at least by the 16th century. The Bull encouraging people to help the hospital, enticing them with the acquisition of the Perpetual Indulgence, was written as a well prepared document with full attention to Latin syntax, style and rhetoric.

Editorial Note

The documentation does suggest that the Order of St Lazarus of Jerusalem did acquire holdings in Rome. The first documentary evidence of a possible Roman presence is the 1255 papal bull by Alexander IV which refers to land holdings of the Order in the area of Via Lata in Rome. The Bull refers specifically to S. Mariae in Via Lata and ensures that the Order's holdings in the region were protected against unlawful possession through excommunication of anybody who threatened to appropriate

¹⁶ Vergil, *Eclogue 4.61: matri longa decem tulerunt fastidia menses.*

these holdings.¹⁷ Via Lata is today known as Via del Corso which serves as the main street in the historic centre of Rome. Via Lata dates to the third century B.C. In the seventh century A.D., the street accommodated a welfare centre linked to feeding the populace at Santa Maria in Via Lata and granaries at its southern end. In 1339, the Ospedale San Giacomo degli Incurabili was established. The area is particularly renowned for the Chiesa di Santa Maria in Via Lata – a Christian edifice for worship dating to the fifth century. The origin and the locality and extent of these land holdings cannot be determined from the available documentation.

There is no information as to how long the Order held on to these Roman properties. It is likely that these holdings suffered from the religious-political vicissitudes of the late 15th and early 16th centuries to be lost by the mid-16th century. In 1565, Pius IV appointed his relative Giannotto Castiglione as the *magnum magistrum* of the Capuan branch of the Order of Saint Lazarus. In the subsequent years, Castiglione initiated negotiations with the Order of Saint John in Malta to pass over the Lazarite holdings that fell under his control. These negotiations eventually failed; however, a list of the available holdings being offered for sale is documented. The included holdings in Capua, Carinola, Barletta, Norcia vale, Trieui, Imola, Orvieto, Tortona, Fano, Parma, Alatri, Fabriano, Sanseuerino, Minaruino, and Pavia. No holdings in Rome are listed.¹⁸ In the aftermath of these negotiations in January 1568, it was decided that the Order of Saint Lazarus would have its main residence in Civitavecchia – Rome, where Castiglione had settled, while the Order was to be given the island of Porcida in the Gulf of Naples where it was to strengthen the fortifications.¹⁹

¹⁷ Alexander IV, *Lecta coram nobis* (1.iii.1255). Transcribed in: *Bullae antiquorum privilegiorum per nonnullos Romanos pontifices. Religioni et militiae sancti Lazari Hierosolymitani concessorum* (Rome: Antonio Blado, 1567), 7.

¹⁸ Iacomo Bosio, *Dell'Istoria della Sacra Religione et Ill^{ma}. Militaia di San Giovanni Gierosolimitano* (Rome: Vaticana, 1594), 810-812.

¹⁹ *Di Roma 29 gen^o* (02.i.1568). *Urbinati Latini*, ms. 1040, fol.479v. Available at https://digi.vatlib.it/view/MSS_Urb.lat.1040 [accessed 20.ii.2023]



1590 Map of the Gulf of Naples showing the Island of Porcida between Ischia and the Italian mainland

Relevant Texts

Doc. 1: Alexander IV. *Lecta coram nobis* (18.ii.1255). Transcribed in: *Bullae antiquorum privilegiorum per nonnullos Romanos pontifices. Religioni et militiae sancti Lazari Hierosolymitani concessorum*, (Rome: Antonio Blado, 1567), 7.

S[anctae] Mariae in via lata Diac[ono] Cardinali Apostolicae Sedis Legato ²⁰

Lecta coram nobis dilectorum filiorum Magistri, \et/ Fratrum Hospitalis Leprosorum Sancti Lazari Hierosolymitan[orum] ordinis Sancti Augustini petitio continebat \et/ c[etera] usq[ue] auctoritate Apostolica duximus confirman[da]. Quocirca mandamus, quatenus eosdem Magistrum, \et/ Fratres, vel Procuratores eorum nomine ipsorum in possessionem terrarum, \et/ aliarum praedictaru[m] amotis exinde quibuslibet detentoribus illicitis auctoritate nostra per te, vel alios inducas, \et/ defendas inductos: Non obstantibus aliquibus concessionibus illicitis,

²⁰ Transcribed and translated by Horatio Caesar Roger Vella.

seu literis Apostolicis a quibuscunq[ue] religiosis, vel alijs veritati, \et/ iustitiae praeiudicantibus impetratis, vel impetrandis, aut const[itutis] de duabus dictis \et/ c[etera] in Concilio generali, vel si aliquibus a Sede Apostolica sit indultu[m] quod suspendi, aut interdicti, vel excommunicari non possint per literas Apostolicas, nisi de Indulto huiusmodi plena, \et/ expressa in eis mentio habeatur. Co[n]trad[ictum]. Datum Neapoli xij. kal[endas] Martij anno primo.

To the Cardinal Deacon, Ambassador of the Apostolic See, St Mary's in Broad street.

The petition of [our] beloved sons, [Grand] Master and Brothers of the Hospital of the Lepers of Saint Lazarus of Jerusalem, of the Order of Saint Augustine, read in front of us, contained, etc. We continually considered that it should be confirmed by [our] Apostolic Authority. Hence we order that you may lead the same Master and Brothers, or the Procurators in their name, or others, into possession of the lands themselves, and of other already mentioned ones, all illicit detainers having been removed from there by you with our authority, and that you may defend those led [into possession of those lands], notwithstanding some illicit concessions, or Apostolic letter obtained or to be obtained by some religious people or others putting truth and justice under prejudice, or established in a General Council regarding the mentioned two [truth and justice] or, if it has been granted to some by the Apostolic See that they may not be suspended, or interdicted, or excommunicated by means of an Apostolic letter, unless full and expressed mention be had among them regarding this grant, [which would be a contradiction]. Given at Naples, 18th February, in the first year [of our reign].

Doc. 2: Avvisi di Venezia con notizie anche da varie località d'Italia e d'Europa inviate da Teodoro Malatesta e da altri raccoglitori di avvisi ad Ulderico Fugger in Augusta, 25 marzo 1565 - 3 febbraio 1569. Cat. Codd. Biblioteca Apostolica Vaticana, Urb. lat. 1040, fol.479v [503v].

Di Roma 27 gen^o. Alla Religione di san Lazaro estata assegnata per habitatione principlale Civita vechia sinche si fabricare l'Isola Pontia dove poui si redurano tutti li cavalieri, et procurrano di condure due galee di uno di Casa Grimaldo Genovese con titolo di Amiraglio, et con provisione di is suiditi ano, che se shipaglarano a Napoli.