

Andrés Laguna in Papal Rome. The Documents of the Mozoncillo Ecclesiastical Benefice

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ABSTRACT: The article renders public and presents the archival documents, hitherto unpublished, regarding an ecclesiastical benefice in the town of Mozoncillo, which Andrés Laguna obtained in 1548. Through the said benefice, obtained, very likely, through the intervention of an important Spanish prelate, Laguna strove to obtain influence and legitimacy for himself and his family in his hometown and contribute to the eradication of the “stain” of his family’s *converso* origins. The documents attest to an important and decisive moment in Laguna’s life and career.

KEY WORDS: Mozoncillo; Ecclesiastical Benefice; Rome; Documents.

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1. INTRODUCTION

In this article we publish archival documents, from the “Archivio di Stato di Roma” and the “Archivio Segreto Vaticano”, related to an ecclesiastical benefice obtained by Andrés Laguna in 1548, three years after he had arrived in Rome, granting him the revenues to be accrued from a parish in Mozoncillo, a town near Segovia. By obtaining this benefice Laguna was able to consoli-

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date his position in Rome and back home: something very important for him, given the converso past which dogged him throughout his life.

As Marcel Bataillon indicated, the benefice which was to have lasting impact on Laguna and his family for it was later passed on to a brother of his. The documents indicate that the benefice was obtained through skilled manoeuvring on the part of Laguna and display his ability to garner influence in the context of the court of papal Rome in the early half of the sixteenth century. They show that Laguna was ultimately victorious in a dispute with a Segovian cleric who was a resident of the papal court. As such the documents shed light on an important chapter in Laguna's life and career, they can be of use for scholars.

Here we have provided a transcription of the documents at the end of the article, providing the background to them, the context in which they were made out and some of the details of what was involved in the benefice which was accorded to Laguna in 1548. In addition, the documents are published and placed into the context of Laguna's career, so as to better understand their relevance for the biography of the sixteenth century humanist.

1.1. *Andrés Laguna*

In recent decades research on the Spanish *converso* doctor and humanist Andrés Laguna (ca. 1511-1559) has grown apace. Buoyed by the research of the French hispanist Marcel Bataillon¹ (1895-1977), especially after his attribution of the authorship of the *Viaje de Turquía* to Laguna, made of the Segovian humanist a potential subject of interest for critics and historians of sixteenth-century Spanish literature, increasing numbers of scholars have turned their attention to Laguna. For centuries the intrinsic interest of an author who made lasting contributions as a physician, botanist and thinker in his own right, who could hold his own in the ranks of other such cultivated doctors and scientists who were privy to classical learning, could boast a polished style in composing works in Latin and groundbreaking experiences in the practice and study of medicine and botany, has been recognized by people working in fields as diverse as the History of Medicine, Neo-Latin Literature and the History of Science. In large part after Bataillon's research, in which he stressed Laguna's Erasmian influences and outlook it, can be

¹ BATAILLON (1956), (1958), (1963) and (1966) 669-692.

said that Laguna has come of age, making of him an author fully conversant with one of the important aesthetic and spiritual movements of his time.

Several scholars have attempted to trace Laguna's life and the activities relying on a host of different sources, which have been able to shed increasing light on his existence; a life which was lived out between Spain, France, the Low Countries, Germany and Italy². Like many other erudite men of his century, Laguna, desirous of pursuing fortune, put his knowledge and privileged academic and scientific formation at the disposal of a variety of patrons, princely and clerical, and in a number of ways. He was, at different moments, a translator, an editor, and a physician. Through his dedicatory letters –made out to princes, monarchs, prelates, cardinals and popes– to a considerable corpus of texts, both translations into Spanish and Latin and editions of salient medical and botanical texts, Laguna was able to curry favour and privilege through literary patronage. Undoubtedly, in part this pursuit of influence, esteem and legitimacy was with a view to affirming the sincerity of his father Diego Fernández de Laguna's conversion from Judaism, undertaken upon the heels of the expulsion of the Jews from Spain in 1492. It would have gone some way to detract some of the attention from the "blemish" of that Jewish origin, something which, at the beginning of the sixteenth century, already imposed certain limitations on him in Spanish society³.

He had a privileged academic formation which began in Salamanca, continued in Paris and culminated in a doctorate at the University of Bologna. Having lived in several different places, Laguna's itinerant life took him to Rome, from 1545 to 1553. It was there that he was to reap the benefit of years of study, medical practice and the company of influential men. During his stay there he would frequent some of the most important members of the Curia and diplomatic circles in the Eternal City, among them the man who was to be his protector and *maecenas*, Cardinal Francisco Mendoza de Bobadilla (1508-1566), the influential bishop of Coria and Burgos and theolo-

² See, for example, OLMEDILLA Y PUIG (1887), HERNANDO (1960), GRANJEL (1971) y (2001), BATAILLON (1970) GONZÁLEZ MANJARRÉS (2000) 37-73. An early source for Laguna's life is to be found in COLMENARES (1640) 708-716.

³ On the question of *conversos* in Segovia and Laguna's *converso* origins, see LOZOYA (1960) and GONZÁLEZ ECHEVARRÍA-ANCÍN CHANDÍA (2001). By the middle of the sixteenth century blood statutes in Spain excluded *conversos* and their children from certain cathedral chapters, university colleges, religious orders, brotherhoods, guilds, the military orders of Santiago, Alcántara and Calatrava. See DOMINGUEZ ORTIZ (1992), SICROFF (1985), MARTÍNEZ (2007).

gian, whose personal physician he became.⁴ His years in the city served to consolidate his reputation as a scholar in his own right and his social status. It was the place where he penned on what was to be surely his best known works, his Latin commentaries on Pedanius Dioscorides' *De Materia Medica*, published in Lyons in 1554, and his Spanish translation of the text, published in Antwerp in 1555⁵. Rome served as a vantage point from which he was able to visit the Italian peninsula, often accompanying clerics and diplomats on important missions⁶. His activities there, the works he managed to compose and publish and the privileged circles he was able to enter, consolidated him as a scholar and a courtier of European renown.

During his years in Rome under the pontificates of Paul III (1534-1549) and Julius III (1549-1555) he was to obtain benefits and advantages, both symbolic and real, which would serve himself and his family in their search for social recognition both in their native Segovia and beyond. Evincing a rare degree of social acumen and poise in so complex a world as that of papal Rome in the middle of the sixteenth century, Laguna was obviously skilled in getting to know the right people and being able to obtain his requests even at the outset of his sojourn there, something which will be borne out in the following pages. By consolidating his and their position in papal Rome, the centre of the Catholic world and the seat of one of Europe's most important courts, he was able to overcome many of the obstacles and difficulties which a *converso* family faced in that period. Through his meticulous and painstaking work, Laguna bequeathed to his family a lasting legacy in Segovia, in addition to gaining himself a place of permanent esteem in European Humanism.

1.2. *A Courtier in Rome*

Armed with a privileged academic and cultural formation, Laguna was able to make to most of it and reach circles of power and prestige in papal Rome. The court of Paul III who, as Alessandro Farnese, made the Farnese one of the most prominent families from Lazio –and a name to be reckoned with throughout the Italian peninsula–, was one of the most formidable papal

⁴ On Mendoza, see PÉREZ MARTÍN (2011).

⁵ LAGUNA (1554) y (1555).

⁶ GONZÁLEZ MANJARRÉS (2000) 61-68.

courts of the sixteenth century⁷. His pontificate, during which Laguna first appeared in Rome, could boast a singular moment of cultural production in sixteenth-century Europe. Michaelangelo Buonarroti (1475-1564) completed the “Last Judgment” in the Sistine Chapel. Farnese oversaw the construction of the Farnese palace, first as a Cardinal, then as Pope, employing Antonio da Sangallo (1484-1546). In addition, he was the subject of several commissioned portraits, not the least of which was that by Titian (1490-1576). His court was a privileged place for learning, a major centre for publishing and a place of heated intellectual exchange and debate. His tenure on the throne of Saint Peter would see the beginning of a concerted response to the Protestant challenge, then spreading throughout northern Europe with the foundation of the Jesuits (1540), the creation of the tribunal of the Roman Inquisition (1542), and the convocation of the Council of Trent (1545).

It was in this heady world, where men came from throughout Europe to provide their services, sell their wares and present their skills, that Laguna presented himself. The papal court offered a number of options for a skilled and talented physician like the Segovian humanist, for which uncommon skills of social savvy and poise were absolutely necessary in order to make one’s way there successfully⁸. In particular, the Eternal City offered the prospect of some kind of employment linked to a Cardinal’s household in a variety of capacities, especially sought after, due to the substantial expansion of the size and scope of Cardinal’s *familia* in the city during that century⁹. It was this option which Laguna pursued upon his arrival to Rome, finding employment in Mendoza de Bobadilla’s household. This was the means whereby one could begin to make inroads into the intricate and daunting world of the papal court.

Equally important for success in such a context was the adoption of the trappings of social recognition through the accumulation of honors and rewards. Crucial to any attempt to gain prestige in sixteenth-century Rome were a number of honorary knighthoods, such as those of *Miles Sancti Petri*, that yielded up important social and economic returns and which could be had for the right price¹⁰. According to Diego de Colmenares, Laguna was granted the knighthood on December 28, 1545, shortly after his arrival in

⁷ On this subject, see CAPASSO (1901).

⁸ On courtly life in sixteenth-century Rome, see HURTUBISSE (2009).

⁹ FRAGNITO (1993).

¹⁰ See GUIDI BRUSOLI (2007) 96-97.

the city¹¹. It was to be a title which he would flaunt in all of the works which he published¹². Such an honorary title was at once a means of showing that he was the holder of an office in the ever so important world of hierarchy and self representation in sixteenth-century Rome, and of reaping the financial advantages, namely regular yields to be derived from the knighthood.

1.3. *A Recognition in Segovia, in Rome.*

The Mozoncillo Benefice

Another element which was fundamental to Laguna's strategy to consolidate himself and his family as *bona fide* Christians, as people of privilege, firmly ensconced in Segovian society, was the purchase of ecclesiastical benefices, a prosperous venture pursued by many who found themselves in the Eternal City in the sixteenth century¹³. In his case, this would assure him a steady flow of income in Rome and the possibility of evoking his attachment to an ecclesiastical dignity back home, which would also serve to reinforce his position in Rome. Especially with the expansion of the curial bureaucracy at the beginning of the century, the city offered a myriad of opportunities for gain through the sale of various *vacabili* offices, which could be purchased and held for a time and which ensured their holder a constant source of revenue¹⁴. A deed undersigned before a notary of the Auditor of the Apostolic Chamber, in Italian, dated September 7, 1548, guarantees Laguna the yields from an ecclesiastical benefice deriving from the parish church of Saint John the Baptist, in Mozoncillo, a town in the diocese of Segovia. We learn, in addition, that the benefice was granted by Cardinal Guido Ascanio Sforza di Santa Fiora (1518-1564), papal Camerlengo from 1537 until his death, and grandson of Paul III¹⁵. The document was undersigned by the prominent Florentine merchant banker based in Rome Bindo Altoviti (1491-1557), who guaranteed that the funds deriving from the benefice were to be

¹¹ COLMENARES (1640) 712.

¹² For example, the cover page to his *Annotations* to the works of Galen from 1548 reads *Annotationes in Galeni interpretes, quibus varii loci, in quos hactenus impeggerunt lectores, et explicantur, et summa fide restituuntur. Andrea a Lacuna Secobiensi, Doctore Medico, Milite Sancti Petri, authore*, Venice, Girolamo Scotto, 1548.

¹³ ASEÑO GONZÁLEZ (1986) 322-335.

¹⁴ On curial bureaucracy in the period, see PARTNER (1990).

¹⁵ BATAILLON (1970) 28.

obtained by Laguna for three years. The whole agreement is, in addition, undersigned by Bartolomeo Bussoti (1520-1576)¹⁶.

The document is accompanied, on the same folio, by a bank credit bill (*cedulam*), in Latin, made out the same day, in which Laguna agrees to repay to him and Bussotto under the risk of having his goods and revenues sequestered. The document was agreed to and signed in Altoviti and Bussotto's bank on that day, in the presence of the interested parties and two witnesses. It was only fitting that such a document be undersigned before a notary of the Auditor of the Apostolic Chamber, that organ of the Catholic Church which administered the goods of the Church throughout the world. Such an agreement like this, which had bearing on the use and the exploitation of ecclesiastical benefices and property, would quite naturally be recorded and formalized before notaries of that body.

At this point it is unclear on what basis such a benefice was granted to a layman like Laguna. At the time the norm allowed for benefices to be granted to someone who had at least received minor orders and the first tonsure. One did not have to receive priestly ordination¹⁷. It is possible that it had been Laguna's case, though it does not seem to be borne out by what is known of his life. Provision was also made for untonsured laymen who had not received minor orders, but the concession was incumbent on the direct will of the Pope, who had to provide dispensation from the rule. Before the Council of Trent the minimum requirement was to have at least attained an age at which the first tonsure was obtained, the age of seven¹⁸. It could be that the Segovian ecclesiastical benefice was provided thanks to a papal dispensation, although as of yet there is no documentary evidence available in this regard.

The benefice however was not simply obtained after a petition on the part of Laguna. It also had another contender, one Antonio de Olmedo, referred to in a papal brief made out by Paul III on July 16, 1548 as *canonico Segobiensi familiari nostro*, one of the many clerics who sought fortune in the papal household¹⁹. The brief calls him *in capella nostra subdiaconum et continuum commensalem nostrum*. In it Paul III grants him an ecclesiastical benefice deriving from a canonry in Segovia, though the church is not named. He was

¹⁶ The document is published as document 1.

¹⁷ BATTISTA DE LUCA (1839) vol. 2, 34.

¹⁸ BATTISTA DE LUCA. (1839), vol. 2, 35-37.

¹⁹ See Document 2.

supported in his request for the canonry by Cristoforo Spiriti, bishop of Cesena from 1510 until his death in 1556, an auditor of the Apostolic Chamber and the abbot of the Cisterian monastery of Santa María de los Huertos, located outside of Segovia's city walls on the banks of the river Eresma. Olmedo is also dispensed, in the papal brief, from the usual requirement of residing in the diocese where the benefice is held. Although such a practice was officially required in Canon Law, the practice of clerics not residing in one's diocese was, however, very common in the pre-Tridentine Church.

Several months before, on April 20, 1548, a papal brief was made out to Cardinal Guido Ascanio Sforza di Santa Fiora, the papal Camerlengo who granted Laguna the benefice in Mozoncillo. In it Paul III entrusts him to grant Antonio Ramírez de Haro (d. 1549), bishop of Segovia since 1543, the right to bestow ecclesiastical benefices and privileges, as had been requested by Ramírez himself²⁰. The brief allowed him a wide margin of liberty in his concessions, giving him the right to grant them upon the death of the previous holder or as a promotion of a new holder (*per obitum vel promotionem*), with jurisdiction over the churches and the collegiate churches throughout the diocese of Segovia: *in maiori Segobiensis aut collegiatis et aliis ecclesiis, necnon in civitate et diocesi Segobiensi*. The matter of the petition for –and the concession of– ecclesiastical benefices in Segovia then must have gone, at least in part, through the bishop of the diocese.

On August 15, 1548 another brief was made out to Antonio de Olmedo, who is now addressed as *rectori parochialis ecclesie loci de Moroncillo (sic) Segobiensis diocesis, familiari nostro*²¹. The brief lets us know that the parish church was vacated upon the death of its previous priest, one Pedro Martínez de los Otones, whereupon its benefices, amounting to 120 ducats, were claimed by Andrea de Laguna, whom –we learn– unduly laid claim to them: *asserens ... dilectum filium Andream de Laguna pro clerico Segobiensi in dicta parochiali ecclesia se intrusisse illamque per certum tempus, citra tamen annum, detinuisse et adhuc detinere indebite occupatam*. The brief insists that the right to the parish and its benefices belongs to Olmedo and as such insists on his being given them, even beseeching two prelates, Cristoforo Spiriti, the bishop of Cesena, and Jean-Baptiste Provana de Leyni, bishop of Nice between 1544 and 1548, to intervene in the matter, prevailing upon Laguna to cede his possession of the parish and its yields to its legitimate possessor.

²⁰ See Document 3.

²¹ See Document 4.

The next events are unclear. As we have seen, a little over two weeks later, on September 7, Laguna was granted the disputed ecclesiastical benefice from the church of Mozoncillo. In the meantime did he present an appeal or supplication to Paul III or to the Apostolic Datary? For now the Secret Vatican Archive has only yielded this information. It was likely that his protector, Cardinal Mendoza, had some sway in the matter, because such an abrupt reversal of papal decision must have been the result of someone of influence in the Curia. It quite literally would have contradicted the terms of Paul's previous papal brief. Such a change, obtained in such short time, must have been due to Laguna's considerable skills as a courtier in Rome.

The pursuit of this benefice would seem to have been part of a larger strategy to benefit Laguna's family for years later, in 1555, the revenues from the church in Mozoncillo and another benefice, which he had obtained, were granted to his brother, Melchor, a cleric in Segovia. The benefices would remain in the family, passing on to another brother, Gaspar, and then subsequently to a nephew of theirs in 1574²². Apart from the obvious financial benefits which were to be derived from the revenues of the church, the fact that the Laguna family could boast a line of priests firmly established in the diocese of Segovia, linked to parishes there, would surely have gone a way to consecrating them as legitimate Catholic churchmen and, in some way, help to alleviate the effects of the "stain" of their Jewish origins.

1.4. Conclusion

Andrés de Laguna, like many of his fellow itinerant humanist physicians and men of science, used a number of strategies to obtain prestige and favor in sixteenth-century Europe. Leaving Spain, he was able to serve, in various capacities, in some of the continent's most prestigious courts and publish works which would consecrate him as an authority on Medicine and Science, as an editor and translator of some of the seminal works of the classical canon in both fields. By procuring important patrons and presenting himself as a man to be sought after and reckoned with, he was also able, to a certain degree, to compensate for some of the limitations imposed on him on account of his Jewish origins. His successful pursuit of the ecclesiastical benefices which were conceded to him in September 1548, and then subse-

²² Marcel Bataillon also came upon a papal bull, granted by Pope Paul IV and dated May 26, 1555, which registered the ceding of the benefits to Melchor: BATAILLON (1970) 29.

quently passed on to his brothers, was also surely part of a larger and more calculated strategy: that of presenting the Laguna family as a prestigious and indisputably *bona fide* family from Segovia, one which could hold their own even among the old Christians.

A scholar, man of science and a courtier, Laguna had honed his intellectual and social skills before finally settling for a time in the Rome of Popes Paul III and Julius III. It was there that he was to invest in the trappings of social prestige, linked to the intricate world of the Curia, a task which he took upon himself in earnest from the very beginning of his stay there. Through making his way successfully in that world and staking out a claim for himself by means of the purchasing of an honorary knightship and ecclesiastical privileges, he assured for himself and his family a position of regard. His Roman sojourn was to produce its fruits in the future and contribute to guarantee him a place for posterity.

2. DOCUMENTS

The following archival documents were all transcribed literally, faithfully reproducing what appears in the texts. In all cases the abbreviated forms were transcribed in full and the original orthography was respected, even in the cases of place names and names of people which appear in them. For the sake of brevity, we have chosen to publish the full documents with only a brief introduction and summary. They were found, respectively, in the “Archivio di Stato di Roma” (ASR), the archive created after the incorporation of the city of Rome into the Reign of Italy in 1871, and the “Archivio Segreto Vaticano” (ASV), the personal archives of the Roman Pontiffs, first open to scholars in 1881.

2.1. Document 1

The first document is found in the collection of notarial deeds of Ludovicus Reydettus, a notary of the Auditor of the Apostolic Chamber, the administrative body which oversaw the financial affairs, finances and transactions of the Catholic Church. The document, of which a photograph is published here with the kind permission for the State Archive of Rome, is constituted by two different documents. One is a deed, undersigned by the Florentine merchant-banker Bindo Altoviti, dated September 1548, which promises that, in case Laguna, the personal physician of Cardinal Mendoza, is granted the benefice by Cardinal Guido Ascanio Santa Fiore over the parish of Saint John the Baptist in Mozoncillo, the yields from the said benefice will be his for three years. It is undersigned by his fellow Florentine banker-merchant Bartolomeo Bussotto. The second part, on the same folio, is a bank credit bill (*cedu-*

lam), addressed to Andrés Laguna, in which Laguna agrees to repay Altoviti and Bussotto money lent to him by them under the pain of having his goods and revenues sequestered.

Noi Bindo Altoviti etc. di Roma promettemo che, in caso che il reverendo signor doctor Andres de Laguna, cavallier di Sant Petro, medico del reverendissimo Cardinal di Mendoca, serà provisto della parrochial ecclesia di Santo Iohanne Baptista del luogo di Moçonçillo, diocessi di Segovia, per el reverendissimo et illustrissimo signor Cardinal di Santa Fiore, Camerlengo, et havrà pigliatto il possesso, con i frutti, pagaremo liberamente senza eceptione alcuna la pensione che sarà asignatta per il detto signor Camerlengo sopra delli frutti del detto beneficio alla persona o persone in favor dei qualli il detto doctor consentirà et questo per tre anni sequenti da poi che 'l detto doctor havrà pigliatto la detta possessione e i frutti come è detto di sopra, et in fede di questo havemo fatto la presente, quale sarà sottoscrita di mano del nostro Bartholomeo Bussotto, questo dì sette di settembre 1548 in Roma.

Bindo Altoviti etc. in Roma

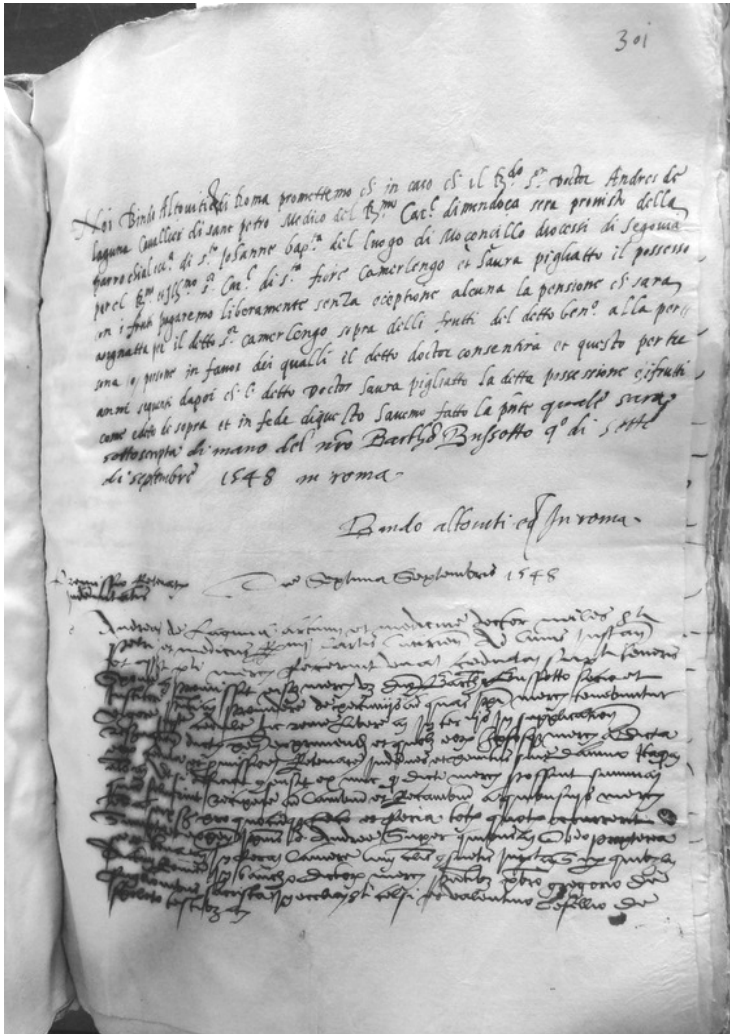
Promissio relevationis indemnitis

Die septima septembris 1548

Andreas de Laguna, artium et medicine doctor, miles Sancti Petri et medicus reverendissimi Cardinalis Cauriensis, ad cuius instantiam et assensum prefati mercatores fecerunt unam cedulam suprascripti tenoris, sponte etc. promissit eisdem mercatoribus, domino Bartholomeo Bussotto, socio et institutori presenti etc., providere de pecuniis, ad quas prefati mercatores tenebuntur vigore suprascripte cedule, hic Rome libere etc. in terminis in supplication(e) reservationis dictarum pecuniarum exprimendis, et quemlibet eorum ipsosque mercatores de dicta eorum cedula et promissione relevare indemnes et penitus sine damno. Itaque etc. alias etc. Et, si deficiat, consensit ex nunc quod dicti mercatores possint summam, quam solverint, recipere ad cambium et recambium a quibusvis mercatoribus ad presens pro quocumque festo et feria, totiens quotiens occurrerit, sumptis et expensibus ipsius domini Andree. Super quibus etc. propterea se et bona etc. in forma Camere cum clausolis consuetis iuxta etc. Super quibus etc.

Actum Rome, in banco dicatorum mercatorum, presentibus presbitero Gregorio de Fuglionibus, sacrista in ecclesia Sancti Celsi, et Valentino Cesellio de Spoletio testibus etc.

[Notai Auditor Camera, busta 6149, fol. 301r. ASR.]



Document 1. Notai Auditor Camera, busta 6149, fol. 301r. ASR
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2.2. Document 2

The document in question is to be found in the *Armadi*, the rough drafts of papal bulls and briefs, which are conserved in the Secret Vatican Archives. They are the papal documents as made out in the papal chancery and prepared by papal secretaries and curial staff, and not the final copies which were then sent off to their respective destinataires. In this case, on July 16, 1548, Paul III grants a canonry of a church in Segovia to one Antonio de Olmedo, a subdeacon and member of the papal household in some capacity, residing in Rome.

Dilecto filio Antonio de Olmedo, canonico Segobiensi, familiari nostro.
Paulus etc.

Dilecte fili salutem etc. Merita tue probitatis exposcunt ut pro laboribus assiduis, quos nobis et capelle nostre continuo inserviando hactenus impendisti et adhuc impendere non desinis, te specialibus favoribus et gratiis prosequentes, premia condigna tibi retribuere cogamur. Hinc est quod nos te, etiam in capella nostra subdiaconum et continuum commensalem nostrum, asserentem te canonicatum et prebendam ecclesie Segobiensis inter alia obtinere, premissorum meritorum tuorum intuitu, gratioso favore prosequi volentes et a quibusvis excommunicationis etc. censentes, necnon omnia et singula alia beneficia ecclesiastica cum cura et sine cura, que etiam ex quibusvis dispensationibus apostolicis obtines et expectas ac in quibus et ad que ius tibi quomodolibet competit, quecumque, quomodocumque et qualiacumque sint, eorumque et canonicatus et prebende predictorum fructuum, reddituum et proventuum veros annuos valores ac huiusmodi dispensationum tenores presentibus pro expressis habentes tibi ut quamdiu nostris obsequiis interfueris omnes et singulos fructus, redditus et proventus dictorum canonicatus et prebende cum ea integritate, quotidianis distributionibus dumtaxat exceptis, cum qua illos perciperes si in eadem ecclesia personaliter resideres, percipere libere et licite valeas et ad residendum interim in eadem ecclesia minime tenebaris nec ad id a quoque iniuntus coarctari possis apostolica auctoritate, tenore presentium de speciali gratia indulgemus, mandantes filiis capitulo et canonicis dicte ecclesie ut fructus, redditus et proventus huiusmodi tibi vel procuratori tuo legitimo iuxta indulti nostri predicti tenorem integre exhibeant et ministrent ac exhiberi et ministrari faciant, necnon venerabilibus fratribus nostris Episcopo Cesenatensi et dilectis filiis curie causarum apostolice generali auditori et abbati monasterii Beate Marie de los Huertos extra muros Segobienses, cisterciensis ordinis, quatenus ipsi vel duo aut unus eorum per se vel alium seu alios faciant auc-

toritate nostra fructus, redditus et proventus canonicatus et prebende huiusmodi iuxta eiusdem [361r] indulti nostri continentiam et tenorem integre ministrari, non permittentes te per venerabilem fratrem nostrum episcopum Segobiensem et prefatos capitulum seu quoscumque alios ad residendum in eadem ecclesia Segobiensi compelli aut alias contra eiusdem indulti tenorem quomodolibet indebite molestari, contradictores quoslibet et rebelles ac eis in premissis non parentes per sententias, censuras et penas ecclesiasticas ac etiam pecuniarias eorum arbitrio moderandas et applicandas aliaque opportuna iuris et facti remedia appellatione postposita compescendo ac legitimis super hiis habendis servatis processibus, sententias, censuras et penas huiusmodi etiam iteratis vicibus agravando, invocato etiam ad hoc, si opus fuerit, auxilio brachii secularis. Non obstantibus si in eadem ecclesia primam non feceris residentiam personalem consuetam et felicitis recordationis Bonifacii pape VIII, predecessoris nostri, per quam concessionem huiusmodi de fructibus in absentia percipiendis sine presuntione temporis fieri prohibentur, ac quibusvis aliis apostolicis necnon in provincialibus et sinodalibus comitiis editis generalibus vel specialibus constitutionibus et ordinationibus ac dicte ecclesie iuramento, confirmatione apostolica vel quavis firmitate alia roboratis statutis et consuetudinibus, etiam si de illis servandis, de non impetrandis litteris apostolicis ipsis ab alio vel aliis impetratis aut alias quovismodo concessis non utendo super te vel procuratorem tuum hactenus forsitan prestantes iuramentum contrariis quibuscumque, seu si episcopo et capitulo prefatis vel quibusvis aliis communiter vel divisim ab apostolica sit Sede indultum vel imposterum indulgeri contingat quod canonicos et personas dicte ecclesie, etiam in dignitatibus, administrationibus vel officiis constitutos, per subtractionem proventuum bonorum suorum ecclesiasticorum aut alias compellere valeat ad residendum personaliter in eadem, sed quod canonicis et personis dicte ecclesie, etiam in dignitatibus personalibus, administrationibus vel officiis constitutis et in illis non residentibus vel qui in ea primam non fecerint residentiam personalem consuetam fructus, redditus et proventus beneficiorum ecclesiasticorum in absentia sua ministrare minime teneatur et ad id compelli, aut quod interdicti, suspendi vel excommunicari non possint per litteras apostolicas non facientes plenam et expressam ac de verbo ad verbum de indulto huiusmodi mentionem et quibuslibet aliis privilegiis, indulgentiis et litteris apostolicis generalibus vel specialibus quorumcumque tenorum existant, per quem presentibus non expressa vel totaliter non inserta effectus earum impediri valeat quomodolibet vel differri et de quibus quocumque totis tenoribus de

verbo ad verbum habenda sit in nostris litteris mentio specialis. Volumus autem quod canonicatus et prebende predicti debitis propterea non fraudentur obsequiis, sed deserviat inibi laudabiliter in divinis.

Datum Rome, apud Sanctum Marcum etc., die 16 iulii 1548, anno 14^{to}.

[Arm. XLI, n. 42, cc. 360r-361r. ASV.]

2.3 Document 3

The document is to be found in the *Armadi* of Pope Paul III's briefs and bulls. It is a papal brief, dated April 20, 1548 and made out to Guido Ascanio Sforza di Santa Fiora, the papal Camerlengo. In it Paul III instructs Guido Ascanio to allow the bishop of Segovia, Antonio Ramírez de Haro, the possibility to grant ecclesiastical benefices of all kinds and over all the churches, monasteries or other possessions of the church in his diocese, when a given benefice became vacant due to the death of its possessor. The concession is an exceptional measure, as the granting of ecclesiastical benefices was normally reserved to Rome.

Dilecto filio Guidoni Ascanio, Sancti Eustachii diacono, cardinali nostro et Sancte Romane Ecclesie camerario.

Paulus pape III^s

Dilecte fili noster salutem et apostolicam benedictionem. Dudum tibi venerabilis fratris Antonii Ramyres episcopi Segobiensis ad id tunc expresso accedente consensu ut quoad viveres ubique locorum et tam in Romana curia solus per te vel alium seu alios, quem vel quos ad id duceres deputandum seu deputandos, etiam quando et quotiens te de licentia nostra, etiam pro tua voluntate a dicte curie ubilibet, etiam ultra montes abesse contigerit, de quibuscumque beneficiis ecclesiasticis, cum cura et sine cura, secularibus et quorumvis ordinum regularibus ad collationem, provisionem, presentationem, electionem seu quamvis aliam similem vel dissimilem dispositionem dicti Antonii episcopi, de iure vel consuetudine, communiter vel divisim, quomodolibet et quocumque iure et titulo tunc et pro tempore spectantibus, etiam si certo tunc expresso modo qualificata ac reservata et affecta forent, qui in singulis anni mensibus vacare contingeret, quibusvis personis de quibus tibi videretur providere et illa conferre ac de eis etiam disponere libere et licite valeres, per quasdam motu proprio indulsumus; et deinde, cum omnia et singula indulta et concessionem super collationibus beneficiorum in alienis diocesibus quibusvis personis, etiam sancte Romane Ecclesie Cardinalibus, etiam de ordinariorum locorum consensu, per nos concessa per constitutiones nostras desuper editas ut in Cancellaria apostolica die 18 mensis aprilis pontificatus nostri anno undecimo publicatas

revocaverimus, per alias nostras litteras et cum omnibus et singulis in eis contentis clausulis primo dictas litteras ac illorum vigore per te vel deputatos seu deputendos a te pro tempore factas collationes et provisiones quas-cumque adversus prefatas et quascumque alias constitutiones apostolicas, necnon dicte Cancellerie regulas similium indultorum revocatorias aut moderatorias in pristinum et eum in quo tempore illorum concessionum et datarum existebas statum restituimus, reposuimus, revalidavimus, confirmavimus, approbavimus et plenarie reintegramus ac tibi illa de novo concessimus, prout in singulis litteris predictis plenius continetur. In quibus etiam voluimus et tibi concessimus quod, si beneficia prefata in dicta Romana curia per obitum vel promotionem aut quamvis aliam dispositionem preterquam per resignationem in manibus nostris aut successorum nostrorum Romanorum pontificum canonice intrantium vacare et de illis sic vacantibus vel vacaturis per nos et Sedem apostolicam disponi contingeret, etiam si beneficia huiusmodi ex quavis causa, etiam ex eo quod illa obtinentes predecessorum nostrorum Romanorum pontificum, non tamen nostri familiares, continui commensales, [358r] dispositioni apostolice generaliter reservata forent et in commenda aut quovis alio titulo obtinerentur, quod in expeditione litterarum apostolicarum super illarum collatione et provisione aut commenda et quavis alia dispositione tui, si tunc in causarum curia presens fores per te ipsum, si vero te ab illa etiam ut preferatur abesse contingeret, tui ad id pro tempore specialiter constituti procuratoris expressus accederet assensus; alioquin gratie et littere desuper pro tempore confecte nullius essent roboris vel momenti, quoque tu beneficia predicta ut preferatur reservata seu affecta iuxta ipsarum litterarum tenorem conferre et de illis etiam providere valeres, etiam in omnibus et per omnia, perinde ac si dicte Cancellarie apostolice, etiam dignitatem novorum et principalium, etiam conventualium aliorumque beneficiorum ecclesiasticorum, etiam Cardinalium et Romanorum Pontificum huiusmodi, non tamen nostrorum, etiam iuxta constitutiones declaratorias desuper per nos editas, familiarium continuorum commensalium aut alias quovismodo reservationes seu affectiones huiusmodi facientes ad beneficia huiusmodi nullatenus se extenderent. Cum autem postmodum per constitutionem nostram die prima martii in dicta Cancellaria apostolica publicatam omnia et singula indulta et facultates conferendi beneficia ecclesiastica quibusvis personis, etiam dicte Romane Ecclesie Cardinalibus, etiam de ordinariorum locorum consensu, per nos concessa revocaverimus, nos ne propterea tu effectu litterarum et indulti tibi concessorum huiusmodi destitutus remaneas aut in collatione

beneficiorum predictorum impediri posses provideri volentes motu simili, non ad tuam vel alterius pro te nobis super hoc oblate petitionis instantiam, sed de nostra mera liberalitate et certa nostra scientia, litteras predictas cum omnibus et singulis in eis contentis clausulis ac illorum vigore per te vel deputatos seu deputandos a te pro tempore factas collationes et provisiones quascumque, quoad vacatura beneficia ad collationem, presentationem, electionem seu quamvis aliam similem vel dissimilem dispositionem pro tempore existentis Segobiensis episcopi de illius consensu huiusmodi ut preferatur communiter vel divisim pertinentia, adversus predictas et quascumque alias constitutiones apostolicas necnon Cancellarie apostolice huiusmodi regulas similium indultorum revocatorias aut moderatorias in pristinum et eum in quo tempore illarum concessionum datarum existebant statum auctoritate apostolica restituentes, reponentes, revalidantes et plenarie reintegrantes tibi, ut de omnibus et singulis beneficiis ecclesiasticis cum cura et sine cura, secularibus et regularibus, etiam ut preferatur reservatis et qualificatis in maiori Segobiensis aut collegiatis et aliis ecclesiis, necnon in civitate et diocesi Segobiensi huiusmodi consistentibus nunc et pro tempore vacantibus iuxta predictarum et forsitan aliarum desuper confectarum litterarum continentiam et tenorem disponere et ordinare libere et licite valeas per presentes concedimus et indulgemus in omnibus et per omnia, perinde ac si predictae vel alie quaecumque similium indultorum revocationem, limitationem aut moderationem constitutiones et Cancellarie apostolice regule a nobis nullatenus emanassent, decernentes presentes litteras sub quibuscumque revocationibus et suspensionibus et per quascumque litteras seu constitutiones apostolicas, etiam quascumque generales vel speciales, etiam derogatorias derogatorias, ac efficaciores et insolitas clausulas, necnon irritantia et alia decreta in se continentia nullatenus comprehendi, sed semper ab illis exceptas, et quoties ille emanabunt toties in pristinum et validissimum statum restitutas esse et censi debere; et sic in premissis per quoscumque, tam apostolica et ordinaria quod delegata et mixta auctoritate funget iudices et personas, etiam causarum palatii apostolici auditores, ac etiam eiusdem sancte Romane Ecclesie cardinales ubicumque iudicari, diffiniri et interpretari ac decidi debere, sublata eis aut eorum cuilibet quavis aliter iudicandi, interpretandi, diffiniendi et decidendi facultate ac irritum et inane si secus super hiis a quoquam quavis auctoritate, etiam per nos, scienter vel ignoranter contigerit attemptari. Non obstantibus premissis ac quibusvis constitutionibus, ordinationibus apostolicis, etiam in eadem Cancellaria publicatis et publicandis, ac alias editis et edendis, etiam similium

facultatam et indultorum prohibitivis, restrictivis, limitativis, revocativis, suspensivis, annullativis, cassativis et irritativis, quorum omnium formas et tenores, ac etiam decreti clausulas in illis appositas ac si de verbo ad verbum, nihil penitus omisso, et forma in illis tradita observata inserti [359r] forent presentibus pro expressis habentes, latissime derogamus necnon omnibus illis que in predictis litteris volumus non ostare ceterisque contrariis quibuscumque. Volumus autem quod a te seu deputando huiusmodi provisi novas provisiones a nobis et dicta Sede super beneficiis certo modo qualificatis obtinere et alia iuxta earundem litterarum tenorem infra certum inibi expressum tempus facere omnino teneantur.

Datum Rome etc., XX aprilis 1548, anno XIII.

Sanctitas Sua, cum qua feci verbum, fuit contenta. M. Cardinalis Crescentius. Blos.

[Arm. XLI, n. 41, cc. 357r-359r. ASV.]

2.4. Document 4

The document is a copy of a papal brief, held in a collection of papal briefs in the Secret Vatican Archives, the *Registri Vaticani*. It is dated August 15, 1548. It is addressed to Antonio de Olmedo, recognized as a member of Paul III's household and as the legitimate holder of the benefice of the parish of Mozoncillo, in the diocese of Segovia. We learn that Andrés Laguna had unlawfully laid claim to the benefice and that the Pope insists that it be given to Olmedo, asking two prelates, Cristoforo Spiriti and Jean-Baptiste Provana de Leyni, to ensure that this is carried out.

Paulus episcopus etc. Dilecto filio Antonio de Olmedo, rectori parochialis ecclesie loci de Moroncillo, Segobiensis diocesis, familiari nostro, salutem etc. Grata familiaritatis obsequia, que nobis hactenus impendisti et adhuc sollicitis studiis impendere non desistis, necnon vite ac morum honestas aliaque laudabilia probitatis et virtutum merita, quibus personam tuam tam familiari experientia quam etiam fidedignorum testimoniis iuvare percepimus, nos inducunt ut tibi reddamur ad gratiam liberales. Dudum siquidem omnia beneficia ecclesiastica, cum cura et sine cura, apud Sedem apostolicam tunc vacantia et inantea vacatura, collationi et dispositioni nostre reservavimus, decernentes ex tunc irritum et inane si secus super hiis a quoquam, quavis auctoritate, scienter vel ignoranter, contingeret attemptari. Cum itaque postmodum parochialis ecclesia loci de Moroncillo, Segobiensis diocesis, quam quondam Petrus Martini dellos Ottones, ipsius ecclesie rector, dum viveret, obtinebat, per obitum eiusdem Petri, qui ecclesiam prefatam obtinens ac in capella nostra clericus existens apud Sedem prefatam

diem clausit extremum, apud Sedem eandem vacaverit et vacet ad presens nullusque de illa preter nos hac vice disponere potuerit sive possit, reservatione et decreto obsistentibus supradictis, nos tibi, etiam in eadem capella subdiacono ac continuo commensali nostro, quem dilectus filius modernus dicte capelle magister, ad quem et pro tempore existentem eiusdem capelle magistrum presentatio [156r] personarum idonearum ex prefata capella ad quecumque beneficia ecclesiastica, cum cura et sine cura, per obitum cantorum capellanorum et clericorum in eadem capella pro tempore, etiam apud Sedem eandem, vacantia per Romanum pontificem pro tempore existentem instituendarum vigore certi privilegii apostolici desuper concessi pertinet, ad parrochiam ecclesiam prefatam, ut prefertur, vacantem nobis iuxta tenorem dicti privilegii infra tempus debitum presentavit, asserens te canonicatum et prebendam ecclesie Segobiensis inter alia obtinere et dilectum filium Andream de Laguna pro clerico Segobiensi in dicta parrochiali ecclesia se intrusisse illamque per certum tempus, citra tamen annum, detinuisse et adhuc detinere indebite occupatam, premissorum obsequiorum et meritorum tuorum intuitu specialem gratiam facere volentes teque a quibusvis excommunicationis etc. censentes necnon omnia et singula alia beneficia ecclesiastica, cum cura et sine cura, que etiam ex quibusvis dispensationibus apostolicis obtines et expectas ac in quibus et ad que ius tibi quomodolibet competit quecumque, quotcumque et qualiacumque sint eorumque ac dictorum canonicatus et prebende fructuum, reddituum et proventuum veros annuos valores ac huiusmodi dispensationum tenores presentis pro expressis habentes, parrochiam ecclesiam prefatam, cuius ac illi forsan annexorum fructus, redditus et proventus centum viginti ducatorum auri de camera secundum communem existimationem valorem annum, ut asseris non excedunt, sive premissis sive alio quovis modo, quem etiam si ex illo quevis generalis reservatio, etiam in corpore iuris clausula resultet presentibus haberi volumus pro expresso, aut ex alterius cuiuscumque persona seu per liberam resignationem [156v] dicti Petri vel cuiusvis alterius de illa in Romana curia vel extra eam, etiam coram notario publico et testibus sponte factam, ac constitutionibus felicis recordationis Iohannis pape XXII predecessoris nostri, que incipit "Execrabilis", vel assecutione alterius beneficii ecclesiastici quavis auctoritate collati vacet, etiam si tanto tempore vacaverit, quod eius collatio iuxta Lateranensis statuta concilii ad Sedem prefatam legitime devoluta ipsaque parrochialis ecclesia dispositioni apostolice specialiter vel alias generaliter reservata existat et super ea inter aliquos lis, cuius statum ac nomina iudicum et collitigantium et titulos eorum presenti-

bus haberi volumus pro expressis, pendeat indecisa, dummodo tempore datarum presentium non sit in ea alicui specialiter ius quesitum, cum annexis huiusmodi ac omnibus iuribus et pertinentiis suis apostolica tibi auctoritate conferimus et de illa etiam providemus. Quocirca venerabilis fratribus Cesenatensi et Niciensi episcopis ac dilecto filio officiali Segobiensi per apostolica scripta mandamus quatenus ipsi vel duo aut unus eorum per se vel alium seu alios, vocatis dicto Andrea et aliis qui fuerint evocandis, te vel procuratorem tuum nomine tuo in corporalem possessionem parochialis ecclesie et annexorum iuriumque et pertinentiarum predictorum inducant auctoritate nostra et defendant inductum, amoto exinde dicto Andrea et quolibet alio illicito detentore, facientes tibi de parochialis ecclesie ac annexorum eorundem fructibus, redditibus, proventibus, iuribus et obventionibus universis integre respondere, contradictores etc. Non obstantibus pie memorie [157r] Bonifacii Pape VIII etiam predecessoris nostri et aliis apostolicis constitutionibus contrariis quibuscumque, aut si aliqua super provisione sibi facienda huiusmodi vel aliis beneficiis ecclesiasticis in illis partibus speciales vel generales dicte Sedis vel legatorum eius litteras impetrarunt, etiam si per eas ad inhibitionem, reservationem et decretum vel alias quomodolibet sit processum, quibus omnibus te in assecutione dicte parochialis ecclesie volumus anteferri, sed nullum per hoc eis quoad assecutionem beneficiorum aliorum preiudicium generare, seu si venerabili fratri nostro episcopo Segobiensi vel quibusvis aliis, communiter vel divisim, ab eadem sit Sede indultum quod ad reservationem vel provisionem alicuius minime teneantur et ad id compelli, aut quod interdici, suspendi vel excommunicari non possint quodque de huiusmodi vel aliis beneficiis ecclesiasticis ad eorum collationem, provisionem, presentationem seu quamvis aliam dispositionem coniunctim vel separatim spectantem nulli valeat provideri per litteras apostolicas non facientes plenam et expressam ac de verbo ad verbum de indulto huiusmodi mentionem, et qualibet alia dicte Sedis indulgentia generali vel speciali cuiuscumque tenoris existat, per quam presentibus non expressam vel totaliter non insertam effectus huiusmodi gratie impediri valeat quomodolibet vel differri et de quacumque toto tenore habenda sit in nostris litteris mentio specialis. Nos enim ex nunc irritum decernimus et inane si secus super hiis a quoquam, scienter vel ignoranter, contigerit attemptari. Nulli ergo etc. nostre absolutionis, collationis, provisionis, mandati, voluntatis et decreti infringere etc. Si quis etc.

Datum Rome, apud Sanctum Petrum, anno etc. millesimo quingentesimo quadragesimo octavo, decimo octavo kalendas septembris, pontificatus nostri anno quartodecimo.

*Gratis de mandato sanctissimi domini nostri.
Iohannes Baptista Milaneseus.
Iohannes Mileti.*

Coll(atae). A. Peregrinus

[Reg. Vat. 1670 fol. 155v-157r. ASV.]

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