

A Hospitalis infirmorum Sancti Lazari de Jerusalem before the First Crusade

Charles Savona-Ventura

The origins of the Military Hospitaller Orders, which saw their establishment during the Crusader Period, are shrouded in a haze of reality and myth stemming from the fact that 17th-18th century historians writing about these Orders assumed the role of enthusiastic eulogists to the detriment of objective history writing. The exact origins of the *Leprosis ecclesia Sancti Lazari qua est in Jerusalem Confratribus* and the *Fratrum Sancti Lazari extra muros Jerusalem leprosis* as referred in the deeds of donation dated 1144/1150 remain questionable.¹ The earliest mention in the available cartulary of an *ecclesiam de Caciaco, totam videlicet partem nostram, beatis pauperibus Sancti Lazari* is made in an 1112 Charter given by Louis VI the Fat of France. This, however, specifically refers to the *Maladrerie de Saint-Lazare-lès-Orléans* and not directly to the Jerusalem establishment.² Another undated document attributed to Henri I of England (dated circa 1106-1120) by the 18th century historian of the Order P.E. Gautier de Sibert is, in fact, a charter document given by Henri II of England.³

¹ Donation documents by Baldwin III, King of Jerusalem, and Melisende, his mother, dated 1144 & by Baldwin III, King of Jerusalem dated 1150. In A. De Marsy. (ed.). *Fragment d'un Cartulaire de l'Ordre de Saint-Lazare en Terre Sainte. Archives de l'Orient Latin (Paris)*, 1883, 2(2), doc III, p.124, doc. VII, p.128.

² *Charte de Louis VI, dit le Gros, Roi de France, en faveur de la Maladrerie de Saint-Lazare-lès-Orléans, de l'an 1112*. Transcribed in P.E.G. de Sibert. *Histoire des Ordres Royaux, Hospitaliers-Militaires de Notre-Dame du Mont-Carmel, et de Saint-Lazare de Jerusalem*. Royal Press, Paris, 1772, Pièces Justificatives, no.26, pp.lxi-lxii.

³ *Vide Charte de Henri I^{er} roi d'Angleterre, duc de Normandie, en faveur de l'Ordre de Saint-Lazare*. Transcribed in P.E.G. de Sibert, *op. cit.*, Pièces Justificatives, no.2, pp.ii-iii. The document described Henry as King of England and Duke of Normandy. It also mentions his son *Gaufrido filio meo* as one of the witnesses. Henry I had one legitimate son, William Adelin, and a number of acknowledged illegitimate children by various

The presence of an establishment known as *e(cclesia) Sancti Lazari* serving as a “dwelling of lepers” sited “beyond the walls of Jerusalem between the *Turris Tancred* and the *Porta Sancti Stephani*” is definitely attested to by the third decade of the 12th century.⁴ The Abbot of Saint Ladre and the Master of *Saint Ladres Messiaus* were, during the Crusader Period, subject to the jurisdiction of the Patriarch of Jerusalem.⁵ The ascetic Gerard of Nazareth, appointed Bishop of Laodicea in 1140, writing during the period 1118-1131, mentions that three of the contemporary immigrant Franks were serving victims of leprosy in a *domus* sited just outside the walls of the Holy City. The three Franks included (1) Albericus who fed and bathed the lepers, and further carrying the weaker ones on his shoulders; (2) the feudal lord Radulf who had put aside his crusader role to serve the lepers; and (3) the Templar knight Bartholomew who similarly left his warrior role to serve the lepers.⁶

mistresses. None of Henry I's legitimate or known illegitimate sons were named *Gaufrido* as stated in the Charter. Henri II (reign 1154-1189), on the other hand, had two sons named *Gaufrido*: Geoffrey II, Duke of Brittany (b.1158; d.1186) and the recognised illegitimate son Geoffrey, Archbishop of York (b.1152; d.1212). Two of the witnesses of this charter include Willelmo comit  de Albemart (*sive* Albamarla) and Hugone de Croissy (*sive* Creissy) who appear in another donation charter given by Henri II in 1170-1173. *Gaufrido filio meo* appears as one of the witnesses to another document dated 1178-1184. Vide W. Farrer and C. Travis Clay (eds.). *Being a collection of documents anterior to the thirteenth century made from the Public Records, Monastic Chartularies, Roger Dodsworth's manuscripts and other available sources.* Yorkshire Archaeological Society, 1916, pp.156-158.

⁴ J. Wilkinson, J. Hill and W.F. Ryan (eds.). *Jerusalem pilgrimage 1099-1185.* Hakluyt Society, London, 1988, p.200; *Cambridge Bibl. Municipale*, ms. 466, f.1.

⁵ “*Le patriarche de Jerusalem....a trois abaces suffragans:....l'abacce de sainte Lardre..... et le maitre de Saint-Ladre des Mesiaus.*” Vide Beugnot. *Assises de Jerusalem - Livre de Jean.* Imprimerie Royale, Paris, 1841, Vol. 1, pp.415-416.

⁶ *De conversatione servorum Dei of Gerard of Nazareth.* In B.Z. Kedar. *Gerard of Nazareth: a neglected twelfth-century writer in the Latin East: a contribution to the intellectual and monastic history of the Crusader States.* *Dumbarton Oaks Papers*, 1983, 37, pp.55-77.

A continuing link has been proposed between the leprosarium of the Order of Saint Lazarus and earlier establishments set up to care for victims of leprosy in the Holy Land. In 1565, Pope Pius IV, in his Bull *Inter assidua Dominici*, stated that “the hospital of the poor lepers of Saint Lazarus (was) made known by that most holy man Basil the Great (330 – 379 A.D.) and even by Damasus I, of blessed memory, Roman Pontiff, our predecessor (pontificate 366-384 A.D.), and by the times of the emperors Julian the Apostate (reign 355-360 A.D.) and Valentinian (reign 364-375 A.D.).....”.⁷

According to the 14th century chronicler Nikephoros Kallistos Xanthopoulos: the Empress Aelia Eudocia Augusta (401 - 460 A.D.), wife of Emperor Theodosios II (reign 408-450 A.D.), established in circa A.D. 450, a leprosarium housing 400 inmates outside the walls of Jerusalem. This establishment was supposedly linked to the Church of Saint Stephen also established by Empress Eudocia outside the northern gate of the city.⁸ In the first decade of the ninth century (circa 808 A.D.), according

⁷ “*praesertim pauperum leprosorum S. Lazari Hierosolymitani Hospitalitatem ab illo Sanctissimo viro Basilio Magno, usque a recolendae memoriae Damasi I. Rom. Pont. Praedecessoris nostri, ac Iuliani Apostatae, & Valentiniani Imperatorum temporibus illustratum,.....*”. In *Bullae Papae Pii IV Inter assidua Dominici...* dated 4th May 1565. Transcribed in L. Cherubini and A.M. Cerubino. *Magnum Bullarium Romanum, a Pio Quarto usque ad Innocentium X.* P. Borde, L. Arnaud & C.I. Rigaud, Lyon, 1673, vol.2, pp.136-150.

⁸ “*Itaque Eudocia Augusta cum multis id genus monachia collocata est, et multa (sicuti dictum est) monachorum domicilia et habitationes construxit. Episcopalem praeterea domum ibi ex fundamentis ipsis erectam pulcherrime exornavit, eidemque mille numismatum redditum attribuit. In Phordisiis pauperum domicillium aedificavit, ubi quadringenti sacro morbo laborantes habitarent. Alia item pauperum hospitium et viduarum diversoria condidit, eisque substantiam suam donavit.*” Vide Nicephori Callisti Xanthopuli. *Ecclesiasticae historiae libri XVIII.* Gorbium, Paris, 1574, p.939. Reported in T.S. Miller and J.W. Nesbitt. *Walking corpses – leprosy in Byzantium and the Medieval West.* University press, Cornell, 2104, p.145. These authors argue in favour of a continuing link between Eudocia’s 4th century leprosarium and the 12th century establishment.

to the anonymous text *Commemoratorium de casis Dei vel monasteriis*, about 15 lepers were being housed in a building attached to Saint Stephen Church sited outside the Gate of Saint Stephen.⁹ By her actions, the Empress was emulating the work of Bishop Basil of Caesarea who in A.D. 317 established a leprosarium or *ptochotropheion* in his diocese.¹⁰

The presence of another leprosarium in Jerusalem in the sixth century A.D. is further confirmed by the 16th century historian Caesar Baronio in his *Annales Ecclesiastici* who wrote that, in A.D. 530 during the reign of Emperor Justinian (reign 527-565 AD), there was a "*Lazorum in Hierosolymorum eremo (agro) Sanctae Mariae in Monte Olivarum*".¹¹

These descriptions place the pre-Crusader *leprosis ecclesia Sancti Lazari extra muros Jerusalem* at two localities at different times, all outside the walls of Jerusalem. The first recorded locality for the establishment hosting the lepers in the 5th and the 9th centuries appears to have been linked to the already mentioned Church of Saint Stephen sited outside the Gate of Saint Stephen (modern-day Damascus Gate). The Church of St Stephen was built by Empress Eudocia in the second

⁹ "*In Sancti Stephano, ubi sepultus fuit, clerici ij, leprosi XV.*" In *Commemoratorium de casis Dei vel monasteriis*, c.808. Transcribed in *Itinera Hierosolymitana et descriptiones Terrae Sanctae bellis sacris anteriora*. Publications de la Societé de l'Orient Latin, Geneva, 1877, p.302.

¹⁰ *Gregorius Nazianzenus – Funebris oratio in laudem Basilii Magni Caesareae in Cappado. Oratio XLIII. Sec.63.* Translation of Funeral Oration on the Great S. Basil, Bishop of Caesarea in Cappadocia downloaded from <http://www.ccel.org/ccel/schaff/npnf207.html>.

¹¹ "*In via, qua ad templum itur, stant hospitia utrinque duo : uno hospites peregrini suscipiuntur, altero requiescunt et refocillantur pauperes aegroti. Et ad finem orationis ista subjicit : Iberorum templum aedificavit Hierosolymis, et **Lazorum in Hierosolymorum eremo (agro) Sanctae Mariae in Monte Olivarum**, Fontis Sancti Elisaei Hierosolymorum : item Siletheon Abbatis Romani in Bethlehem : similiter et Joannis Abbatis in Bethlehem muros instauravit.*" Vide C. Baronio. *Annales ecclesiastici*. 1864, vol.9 (A.D. 500-545), p.396-397. Retrieved 25 September 2013 <http://www.archive.org/stream/annalesecclesias09barouoft#page/n7/mode/2up>.

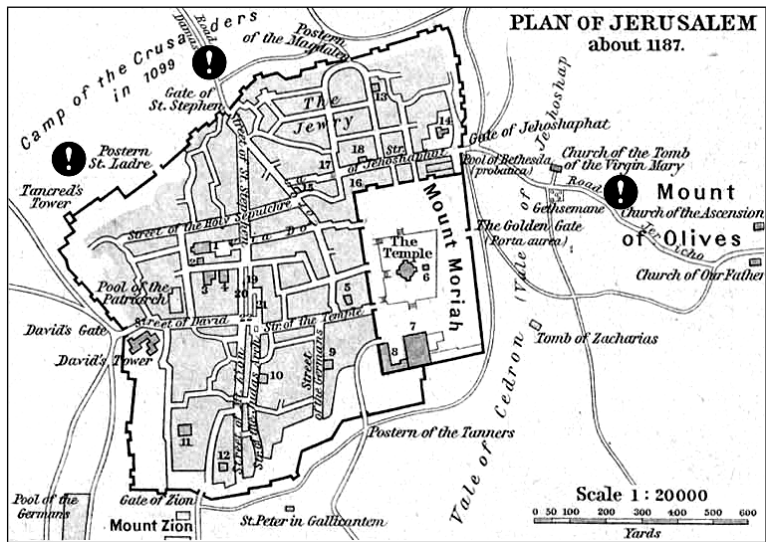
half of the 5th century to house the relics of St Stephen. It was demolished on the capture of Jerusalem in A.D. 614, but was soon rebuilt as a small church by Patriarch Sophronius (appointed A.D. 634-638). It was demolished by the Crusaders in 1187 to prevent Salah ad-Din from using the building as a base for his campaign against Jerusalem. Other contemporary churches dedicated to St Stephen included the Church of St Stephen situated in the Kedron Valley where St Stephen, the first Christian Martyr, was stoned; and the Church of St Stephen in the Portico on the peak of the Mount of Olives.¹²

The second described location dated to the 6th century was in the fields of Saint Mary at the Mount of Olives, presumably the fields appertaining to one of the two churches dedicated to Saint Mary in the Kedron Valley region. A Church dedicated to the Birth of the Virgin Mary had been built in the first half of the 5th century near the Pools of Bethesda overlooking the Mount of Olives. The building survived the Muslim Period only to be destroyed in the 11th century. In the Kedron Valley, another Church dedicated to St Mary of the Valley of Jehoshaphat was built by Patriarch Juvenal (appointed A.D. 451-458). This was destroyed in the Persian invasion of A.D. 614. Patriarch Modestus (appointed A.D. 634-638) repaired the extensive damage incurred by the Persians. The church was destroyed in the 11th century to be rebuilt in 1130 by the Crusaders, who also installed a walled Benedictine monastery.¹³

¹² D. Bahat. The physical infrastructure. In J. Prawer and H. Ben-Shammai (eds.). *The history of Jerusalem – the Early Muslim Period 638-1099*. Yad Izhak Ben-Zvi, Jerusalem, 1996, pp.90-91.

¹³ *Ibid.* Archaeological excavations have suggested evidence of an ancient cemetery dating to the 1st century A.D. This church was destroyed by Saladin in 1187 only to be built again by the Franciscan Friars in the second half of the 14th century.

The Crusader edifice used as a leprosarium by the *Fratres Sancti Lazari* described in the third decade of the 12th century was sited in the area between the Gate of Saint Stephen and Tancred's Tower – in the vicinity of the Church of Saint Stephen established by Empress Eudocia and near to where St Ladre postern (gate) was sited. This edifice, depicted in the form of a cloister in a contemporary map, continued to serve until the expulsion of the Christian forces from Jerusalem by Salah ad-Din in 1187. The existence of three identified localities serving as leprosaria outside the walls of Jerusalem throughout the seven centuries of history suggests that the political turmoil affecting the region over the centuries had led to a waxing and waning of Christian establishments in the city especially after the Persian invasion in A.D. 614 and the end of Christian dominance when the fourth Fatimid Caliph in Egypt Mu-'ezz-li-Din-Allah conquered Jerusalem in A.D. 637.



Plan of Jerusalem 1187 depicting the three described sites **1** for the *leprosis ecclesia Sancti Lazari*: 5-12th centuries

The most detailed description of the atrocities of the Persian conquest is provided by Antiochius Strategius, a contemporary monk from the monastery of Mar Saba. In this account, Strategius states that: "Holy churches were burned with fire, others were demolished, majestic altars fell prone, sacred crosses were trampled underfoot, life-giving icons were spat upon by the unclean... When the people were carried into Persia and the Jews were left in Jerusalem, they began with their own hands to demolish and burn such of the holy churches as were left standing...". However, this destruction is not completely supported by the archaeological evidence, and all excavated sites in Jerusalem show a clear pattern of continuity with no evidence for destruction by the Persian conquest of 614 or the Arab conquest of 637. However, this event may have led to the abandonment of the 6th century Jerusalem *Lazorum* sited on the Mount of Olives. On the Mount of Olives alone, 1207 persons are reported to have been killed by the Persians.¹⁴

However, the Islamic conquest opened the Christian pilgrim sites to potential abuse and discrimination by subsequent Islamic rulers. The sixth Egyptian Caliph, Al-Hakim bi-amr-Allah, is reported by the 15th century Arab historian Taki ed-Din Ahmed ibn Ali known as el-Makrizi (1364 - 1442) as having, by the end of 1012, demolished no fewer than 3000 churches in the region. The destroyed edifices included the Holy Sepulchre and the Santa Maria Latina pilgrim hostel or *Xenodocheum* established in A.D. 603 by Abbot Probus at the bequest of Pope Gregory the Great (pontificate A.D. 540-604).¹⁵ The Jerusalem *Lazorum*, last noted in the 9th century to be annexed to the Church of Saint Stephen, may have suffered a similar fate at this point.

¹⁴ Antiochus Strategos (A.D. 614). *The capture of Jerusalem by the Persians in 614 A.D.* Translated In F.C. Conybeare. *English Historical Review*, 1910, 25, pp.502-517.

Available at http://www.tertullian.org/fathers/antiochus_strategos_capture.htm.

¹⁵ E.J. King. *The Knight Hospitallers in the Holy Land*. Methuen, London, 1931, pp.10-11.

Following this destructive rampage, the Christian world made efforts to re-establish the important destroyed pilgrim sites and services. Emperor Constantine IX was subsequently granted permission by Caliph Al-Mustansir-bi-Allah to rebuild the Holy Sepulchre shrine; while in 1023, the merchants of Amalfi petitioned the Caliph of Egypt Mustesaph to allow them to re-establish and extend the hospice services in Jerusalem. Permission was forthcoming, and the hospice and church of Santa Maria Latina were re-established to service male pilgrims. A further *Xenodocheum* for male pilgrims was established close by and dedicated to St John the Baptist.¹⁶ A *Xenodocheum* dedicated to Santa Maria Magdalena was also established to accommodate female pilgrims. These edifices were placed under the direction of the Benedictine Order.¹⁷ While the faith of the *Xenodocheum* establishments during the latter part of the 11th century has been documented, no documentation is available about the faith of the Jerusalem *leprosarium*.

The *Xenodocheum* establishments were at the time of the First Crusade in 1099 managed by *Abbatis* Geraldus (origins undetermined¹⁸) and *Abbatissa* Agnes (a noble lady from Rome, Italy), under the overall

¹⁶ It is unclear as to whom the edifice was truly dedicated at this stage – St John the Almoner Patriarch of Alexandria 608-616 AD or St John the Baptist. Writing in 1102, the pilgrim Saewulf refers to this edifice as founded in honour of St John the Baptist. Vide Saewulf (1102-03). *The Travels of Saewulf A.D. 1102 and 1103*. In T. Wright (ed.). *Early travels in Palestine*. Dover publishers, New York, 2003, p.39.

William of Tyre writing in 1169-73 refers to the edifice as previously dedicated to St John the Almoner. “*Il avoit en la ville une eglise de ceus de Melfe qui est une cite de Puille: cele eglise a encor non Saint Marie de la Latine; et delez avoit un hospital de povres ou il avoit une chapele que len clamoit Saint Jehan Eleymont. Icil sainz Jehans fu patriarches de Alixandre*». Vide M. Paulin. *Guillaume de Tyr et ses continuateurs, texte francais du XIIIe siecle, revu et annote par M. Paulin*. Paris: Firmin Didot, Paris, 1879-80.

¹⁷ King E.J., *op. cit.* pp.11-14.

¹⁸ Said to have been “*della famiglia Sasso di Scala*” of the “*Ordo Cavensis*”. Vide G. Penco. *Storia del Monachesimo in Italia: Dalle origine alla fine del Medioevo*. Jaca Book, Milano, 1983, p.185.

management of the Benedictine Order.¹⁹ The first reference to Geraldus, a man of upright conduct serving the poor in the Jerusalem Xenodochium before the 1099 Siege of Jerusalem, was found in the late 12th century chronicle written by William, Archbishop of Tyre [d.1186]. During the siege, the Fatimid Governor Iftikhar-ed-Daula ordered the arrest and examination under torture of Gerard who was charged with concealing treasure and maintaining communications with the enemy.



Blessed Gerard – skull and portrait ²⁰

¹⁹ William of Tyre. *Historia rerum in partibus transmaris gestarum. Liber septimus: CAPUT XXIII. Hierosolymitae viris fortibus, armis et victualibus, urbem communiti diligenter. Cives fideles ex plurima parte extra urbem projiciunt.* Available at <http://thelatinlibrary.com/williamtyre/7.html> and *Liber Octavus Decimus: CAPUT V. Quomodo Aegyptius Calipha ad petitionem Amalphitanorum, locum eis designari praecipit, ubi ecclesiam aedificent.* Available at <http://thelatinlibrary.com/williamtyre/18.html>.

²⁰ Portrait as depicted in R. Vertot. *The history of the Knights of Malta.* G. Strahan, London, 1728, facing p.20. Portrait engraved by the best hands in France, from the original paintings, under the inspection of Mr. Bologne, Director of the Royal Academy of Painting.

Nothing is known about the origins of Blessed Gerard – he has been said arbitrarily to have been born in 1040 at Martiques. In 1113, Pope Paschall II, in his Bull confirming the protection of the Apostolic See, refers to Gerard as “his venerable son ..., founder and Provost of the Hospital in Jerusalem” and recognized “the pious earnestness of [his] hospitaller work”. Pope Calixtus II confirmed the protection of the Apostolic See in 1119. Gerard died on the 3 September 1120. His epitaph, as recorded by Fulcher de Chartres [d.1127] reads: “Here lies Gerard the humblest man in the East, the servant of the poor, hospitable to strangers, meek in aspect but noble in heart. One sees in these walls how good he was: provident and active, exerting himself to provide all things, he extended his arms far and wide to obtain wherewithal to nourish his own: on the 17th day of the passage of the Sun under the sign of the Virgin he was transported to heaven in the arms of the Angels”. He was buried within the precincts of the Xenodochium he served so well. His remains were moved sometime after 1187 and found their way to Provence in France. The skull was transferred to Malta in 1749 and is held in the St Ursula Convent. Gerard was beatified after his death by the Patriarch of Jerusalem. His feast day is on the 13 October.

The faith of the Jerusalem leprosarium during the persecution in 1010 and the subsequent rebuilding drive supporting pilgrim services for Christians initiated in 1023 by the Amalfi merchants remains unknown. No mention was made of the Jerusalem leprosarium in any contemporary travelogue written before the First Crusade or in the latter decades. However, documentary evidence confirms that the Jerusalem leprosarium was a going concern in the latter decades of the eleventh century A.D.²¹ The last testament of Amorutsios Amorusius,

²¹ Sibert mentions a number of 11th century Papal Bulls. These include: the 1043 Bull attributed to Benedict IX in Marseille with its confirmation by Urban II in 1096; and the 1059 Bull of Nicholas II. However, Sibert himself questioned the validity of these Bulls

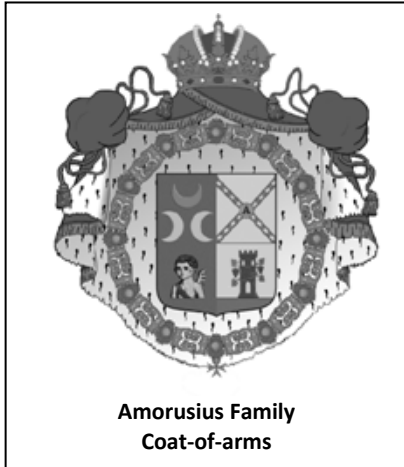
dated 4 March 1073, specifically mentions the donation of “five hundred golden coins” to the “grand hospital in Jerusalem”, presumably the Xenodochium, and “two chalices with two censers of silver, two marks and a half to the church of Saint Mary which is in the same city of Jerusalem” presumably the Church of Santa Maria Latina. In addition, a donation was made of “three hundred golden coins to the hospital of the infirm of St Lazarus of Jerusalem where the Rector is my beloved brother John...”.²² This document confirms the existence of the *hospitalis infirmorum Sancti Lazari de Jerusalem* besides the grand hospital, presumably that associated with the Church of Santa Maria Latina.

The late 11th century *hospitalis infirmorum Sancti Lazari de Jerusalem* was managed separately from the *magno hospitali de Jerusalem* and the *ecclesia Sanctae Mariae* by a “rector” in contrast to the “magister” mentioned in the mid-12th century.²³ The specific identification of the rector of the leprosarium as originally from Bari on the eastern southern coast of Italy suggests that the management was under the influence of the Latin Western Church rather than Greek Eastern Church. The generally accepted assumption of a pre-Crusader management of the Jerusalem *Lazorum* by the Greek Eastern Church Basilian Order established by Saint Basil the Great may be erroneous.

stating: “Je n’ignore pas que l’authenticité de ces Bulles est révoquée en doute, & que d’ailleurs elles ne sont que relates; je sais également que l’on conteste les faits don’t je viens de faire mention:....” Vide P.E.G. de Sibert, *op. cit.*, p.6.

²² *Testament of Amorsios Amorusius dated 4 March 1073*. This testament exists as a copy in a manuscript entitled *Chartularium Ordinis Sancti Lazari de Jerusalem* dated 1645 (ex-libris Angelo Broccoli) and has been published and transcribed in full in *Rivista di Araldica et Genealogia*, December 1933, and republished in *La Vie Chevaleresque*, October 1934, 7:pp.138-139.

²³ *Donation document by Robert of Franclieu dated 1153*. In A. De Marsy, *op. cit.* doc. XI, p.131. This document refers to *magistro* Bartholomeo and *infirmorum* Robertus de Frandolio.



Johannes Amorusius, the recorded rector of the *hospitalis infirmorum Sancti Lazari de Jerusalem*, is described as being the brother of the testator Amorutsios Amorusius, son of Caloiohannes Amorusius of Bari. The Amorusius Family [*sive* Amoroso] is one of the oldest and most illustrious of Italy. It is said to have a direct line linkage to the Eastern Roman Emperor Michael II

Balbo of Amorio. It has been stated that, after the brutal murder of Emperor Michael III at the hands of the usurper Basil the Macedonian, the only male survivor of Amorian or Phrygian Dynasty, the imperial Prince Constantine transferred residence to Bari in A.D. 867.²⁴

²⁴ *Diploma del Re delle Due Siciliae Francesco II° dated 22 settembre 1860*. In *Ordine Militare ed Ospedaliero di S. Giovanni d'Acri e S. Tommaso*. <http://www.ordsgast.it/riconoscimenti.htm> (retrieved 25 March 2016).

Michele III (b.840; d.867) son of Theophilos, Emperor of the East (s/o Michael II Balbo of Amorio b.813; d.842; reign 821-842) and Theodora (b.~815; d.>867); reported siblings include Constantine (b.<829; d. 835), Thekla Augusta (b.~831; d.>867); Anna (b.~832); Anastasia (b.~833); Pulcheria (b.~836); and Maria (b.~838; d.<867). There is no record for another younger surviving sibling named Constantine. Michele III married to Eudocia Decapolitissa – no issue.

1.	Constantin Amorusius	Said to be the younger brother of Michele III Emperor of the East. Moved to Bari in 867 after murder of Michele III.
1.1.	Michele Amorusius	
1.1.1.	Passino Amorusius	
1.1.1.1.	Geromino Amorusius	Resident of Bari in 1012-1019
1.1. 1.1.1.	Caloiohannes Amorusius	Resident of Bari
1.1.1.1.1.1.	Amorutsios Amorusius	Testator of the 1073 will.
1.1.1.1.1.2.	Johannes Amorusius	1073 Rector of the <i>hospitalis infirmorum Sancti Lazari de Jerusalem</i>

Amorusius sive Amoroso Family Genealogy ²⁵



Portrait of Johannes Amorusius ²⁶

²⁵ G.G. de Tomasi. *Origine e genealogia degli Amoroso di Bari, Baroni di Triggiano, nell'epoca greca, normanna e sveva (820-1266)*. Napoli, 1901, 8°.

²⁶ Fictional portrait as depicted in *La Vie Chevaleresque*, October 1934, 7, p.139.

APPENDIX - testament of Amorutsios Amorusius dated 4 March 1073.

In nomine Sanctae et Individuae Trinitatis. Anno Incarnationis Domini nostri Iesu Christi millesimo septvagesimo tertio. Regnante Domino Rubberto invictissimo Duce Italiae Calabriae atque Siciliae die quarto mensis Martii undecima Indictione. Ego Amorutsios f. qd. Caloiohannis Amorusius de Civitate Bari..... Ob id iussi et indicavi ut ad remedium animae meae et pro remissione meorum criminum efficiantur de rebus meis canere mille et quingentas Missas. Ac denture aurei solidi quingenti Magno Hospitali de Jerusalem, et calices duos cum duobus turibulis argenti de duabus Marcis et media ecclesiae Sanctae Mariae quae est in eadem Civitate Jerusalem. Dentur etiam aurei solidi trecenti Hospitali infirmorum Sancti Lazari de Jerusalem cuius rector est Johannes frater meus dilectus,....

Translation [Prof. H.C.R. Vella]

In the name of the Holy and Single Trinity. The year of the Incarnation of Our Lord Jesus Christ one thousand and seventy-three. The reign of Lord Robert invincible Duke of Italy, Calabria and Sicily, the fourth day of the month of March eleventh Indiction, I Amorutsios, son of the late Caloiohannes Amorusius from the city of Bari On account of that have ordered and decided that for the healing of my soul and for the remission of my sins there would be deducted from my property the singing of one thousand five hundred Masses. And that five hundred golden coins would be given to the grand Hospital in Jerusalem, and two chalices with two censers of silver, two Marks and a half to the church Saint Mary which is in the same city of Jerusalem, and that it would also be given three hundred golden coins to the Hospital of the infirm of St Lazarus of Jerusalem where the Rector is my beloved brother John...