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978-1-107-45671-6 - The Siege of Vienna by the Turks in 1683: Translated into
Greek from an Italian Work Published Anonymously in the Year of the Siege
Jeremias Caca Velas

Excerpt

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SIEGE OF VIENNA

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- 2 a Γαλυνώτατε, εὔσεβέστατε, καὶ κράτιστε ἡγεμῶν, πάσης οὐγκροβλαχίας, κύριε, κύριε, ἰωάννη, σερβάνε βοη(β)όνδα, καντακουζηνέ, ἔντεινε καὶ κατ' εὐδοοῦ, ἔνεκεν τῆς τῶν χνῶν πίστεως.
- 5 Ἐκ προτροπῆς τοῦ μεγαλοπρεπεστάτου σας ἀνεψιοῦ, καὶ πρωτοσπαθαρίου, κυρίου κωνσταντίνου μπρακοβάνου, τὸ παρὸν βιβλιάριον ἀπὸ τὴν ἰταλικήν, εἰς τὴν ἡμετέραν τῶν γραικῶν ἀπλήν διάλεκτον πιστὰ ἐμεταγλώττησα, τὸ ὁποῖον ἄλλον δὲν περιέχει, παρὰ μίαν ἀνκαὶ σύντομον,
- 10 ἀλλὰ ἀληθεστάτην καὶ καθαρὰν ἱστορίαν τοῦ ἀπόκλεισμοῦ τῆς περιφήμου πόλεως βιέννας, ἀπὸ τοὺς καταπάντα ἀπίστους καὶ ἀθέους μουσουλμάνους, συλλογιζόμενος τὸ λοιπόν, τίνος νὰ ἀφιερῶσω τοῦτον μου τὸν κόπον, διὰ νὰ ἔχει περισσοτέραν τιμὴν, σιμὰ εἰς τοὺς ἀναγινώσκοντας,
- 15 ἄλλο δὲν ἐδιάλεξα παρὰ τὸ σεβαστόν σας ὄνομα, τὸ ὁποῖον ἡ χριστιανικὴ καὶ βασιλικὴ σας διαγωγὴ, τόσοσ λαμπρὸν καὶ χαριτωμένον τὸ ἐκήρυξεν εἰς τὸν κόσμον, ὅπου ὄλοι σχεδὸν τὸ εὐφημίζουσι, καὶ σέβονται.
- 2 b Πολλὰ παραδείγματα ἄξια στοχασμοῦ, καὶ μυμήσεως διαλαμβάνει ἡ ἱστορία, καὶ ἀφήνωντας τὴν ἀήττητον ἀνδρείαν τῶν στρατάρχων ἰωάννου ῥηγὸς τῆς λεχίας, καὶ τοῦ δουκὸς τῆς λορένας τοῦ θαυμαστοῦ καὶ ἀξιοπρεπεστάτου
- 5 λοταρύγκου, στοχάσου ἢ γαλυνότης σου, καὶ θαῦμασε τὴν δεδοξασμένην πρόνοιαν τοῦ θῆ', ἢ ὁποῖα μὴν ὑποφέρωντας πλέον τὴν σκληροτάτην, καὶ διαβολικὴν τυραννοίαν ὁποῦ, κατὰ τῶν εὔσεβῶν τόσοσ χρόνους ἔδειξεν, ἢ ἀπάνια τῶν ἀγαρηνῶν, ἔξαφνα, καὶ παρελπίδα ἐξύπνησε εἰς ταῖς καρ-
- 10 δίαις ὀλονῶν τῶν χνῶν βασιλέων, πῶνάτα ὀργῆς, διὰ νὰ συκωθοῦν ὄλοι συμφώνως μὲ τὴν δύναμιν στῤῥῦ, νὰ συντρύψουν τὴν φαρμακερὴν κεφαλὴν τῶν τυραννοῦντων ἀγαρηνῶν, καὶ ἰδοῦ ὁποῦ βοθηία, καὶ νεύσει τῆς αὐτῆς

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Most Serene, Pious and Mighty Ruler of all Ugro-Wallachia, Lord John Servan, Voivode, Cantacuzenos, be strong and prosper in thy way on behalf of the Christian faith.

At the instance of thy most illustrious nephew and protospatharios, Constantine Bra(n)covanos, I have translated the present little book from the Italian faithfully into our simple Greek dialect. It contains nothing but a brief, though perfectly true and clear, account of the siege of the famous city of Vienna by the utterly treacherous and godless Mussulmans. So on considering to whom I should dedicate this work of mine that it may have the more honour in the eyes of the readers, I chose none other than your revered name, which your Christian and Royal bearing has proclaimed as so brilliant and gracious to the world, that nearly all acclaim and revere it¹. History contains many examples worthy of reflection and imitation, and leaving aside the invincible courage of the generals, John King of Poland and the wonderful and most brilliant Duke of Lorraine, your Serenity should reflect upon and marvel at the glorious providence of God, which, no longer suffering that most harsh and diabolic tyranny which the Hagarenes in their inhumanity showed for so many years against the god-fearing, suddenly and unexpectedly aroused in the hearts of all Christian Kings the spirit of anger that they should all with one accord arise in the power of the Cross to crush the poisonous head of the tyrant Hagarenes, and lo!, with the help and

¹ Cf. Hammer, *Gesch. d. osm. Reiches*, vi (1830), p. 403 n.d (from MS. No. 886 in the Hofbibliothek, Vienna):

“In Valachia il principe moderno Serbano e uomo di gran spirito, potente e ricco per se stesso, amato dai Bojari e Grandi, ha gran parentela, due fratelli, uno Micaele, l'altro Constantino, questo ha studiato in Padova, persone mature di gran pratica e spirito, ha molti nepoti esperti, fra l'altri il Conte Brancovano che fu spesso Generale di queste provincie, persona di gran talenti....”

15 *θείας προνοίας, κείτεται θέαμα ἐλεηνόν, ὁ ὑπερίφανος, ἀπὸ
 κάτω ἀπὸ τὰ ὀνύχια τῶν εὐσεβῶν, καὶ κινδυνεύει νὰ
 ψωφήσῃ παντάπασι· ἀλλὰ, παρακαλῶ, δὲν εἶναι καὶ ὁ
 σερβάνος βοηβόνδας, καὶ υἱὸς βασιλέων, καὶ ἂν εἰς παρὰ
 μικρὴν ἐπαρχίαν αὐθέντης, καὶ βασιλεύς; ναὶ βέβαια μὲ
 τὸ ἔλεος τοῦ θυ'. ἄς μυμηθῇ τὸ λοιπόν, καὶ ἄς λάβῃ τὸν
 20 ζῆλον τῶν προγόνων της, διὰ νὰ διαφεντεύσῃ ὅταν καλέσῃ
 ὁ καιρὸς, τὴν χριστιανωσύνην, ἄς μὴν δειλιάσῃ, ἄς μὴν
 φοβηθῇ, διατί τοῦ θυ' εἶναι ἡ νεύσις, καὶ ἡ προτροπή, ὅπου
 με φανερὰ σημεῖα φωνάζει, καθὼς ἕναν καιρὸν τοῦ μωυσέως,
 τοῦ ἰησοῦ τοῦ ναυῖ, τοῦ γεδεῶν, τοῦ δαβίδ, καὶ τῶν ἄλλων,
 25 ἐγείρεσθε ἰδοὺ γὰρ δέδωκα τοὺς ἐχθροὺς ἡμῶν, εἰς τὰς
 χεῖρας ὑμῶν, μὴ φείσεσθε αὐτῶν, οὕτως ἐλπίζω καὶ ἐγώ,
 καὶ ὅλον τὸ ταλαίπωρον καὶ κατασκληθωμένον, γένος τῶν|
 3 α ρωμαίων, νὰ ἰσχύσῃ ὁ θς' ἕως τέλους τὴν γαλυννοτητά σου,
 καὶ ὅλην τὴν χριστιανωσύνην, διὰ νὰ προσκυνῆται ἐν μιᾷ
 θεότητι, ὁ πῆρ, ὁ υἱός, καὶ τὸ ἅγιον πῆν, ἡ ἁγία καὶ
 προσκυνητὴ τριάς, εἰς τὴν ὁποῖαν δεόμενος ἐγώ, τῆς γαλη-
 5 νοτητός σου, εὐτυχίαν, μακροσημέρευσις, καὶ νίκην κατὰ
 τῶν ὀρατῶν, καὶ ἀοράτων ἐχθρῶν, ἀσπάζομαι τὴν ἄκρην
 τῆς σεβαστῆς σας πορφύρας, καὶ ὑπογράφομαι
 δούλος εὐτελεῖς καὶ εὐχέτης θερμότητος
 Ἱερεμίας κακαβέλας ὁ ἱεροκῆρυξ.*

Δὲν ἐπολέμησαν ποτὲ οἱ ὀτομάνοι διὰ δόξαν, καὶ διὰ
 ὄνομα, ἠθέλησαν πάντα ταῖς νίκαις πλέα βεβαίαις παρὰ
 συγχρησμέναις, καὶ τοὺς ἄρεσαν δυνατά, ἐκείναις ὅπου ἡ ἡ
 ἀμέλεια εὐκόλα τοὺς ἔδωσε εἰς τὸ χέρι αὐτονῶν, ἡ χωρὶς
 5 κόπον τοὺς ταῖς ἀφιέρωσε ἢ προδοσία, συχναῖς φοραῖς
 τὰ ἐδιαφέντευσαν, ὅμως ἡ διαφέντευσις ἦτον χειρότερη
 ἀπὸ τὴν τυραννείαν, διατί ἀχαμνένοντας τὸ δυνατόν, εἰς
 καιρὸν ὅπου ἐδυνάμωναν τὸ ἀχαμνὸν μέρος, ἐξιουσιάζων-
 10 μιν ἕως τὸ ὕστερον αὐθένται δύο ἐπαρχειῶν, τῆς μιᾶς

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at the beck of the same divine Providence, the proud lies low, a piteous sight, beneath the talons of the pious, and seemeth ready to perish utterly. But, I ask, is not Servan also a Voivode, the son of kings, yea and a king to boot, even though he be lord over but a very small province? Yea verily, by the mercy of God. Let him imitate therefore and take up the zeal of its forefathers, that when the time summons he may champion Christendom; let him not shrink, let him not fear, for the bidding is the Lord's and the exhortation, which calls with clear signs, even as once to Moses, Joshua the son of Nun, Gideon, David and the others: Rise up, for lo! I have delivered our enemies into your hands, spare them not. Even so it is my hope, and the hope of all the hapless and enslaved race of the Romans, that God may strengthen your Serenity to the end and all Christendom that the Father, the Son, and the Holy Spirit, the holy and worshipful Trinity, may be adored in one Godhead. To which Trinity I pray on behalf of your Serenity for success, length of days and victory over your foes visible and invisible, and kiss the hem of your revered purple, and subscribe myself

Your humble servant and fervent well-wisher

JEREMIAS CACAVELAS THE PREACHER.

HISTORICAL ACCOUNT

The Ottomans never waged war for glory and renown, they ever desired victories certain rather than embroiled, and they took great pleasure in those which neglect gave into their hands easily, or treachery offered to them without trouble. They frequently gave protection, but their protection was worse than their tyranny, because by weakening the strong party while strengthening the weak, they obtained authority over the first by violence, and over the second by consent; they subsequently remained masters of two provinces, the one as a gift, the other by

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χάρισμα, τῆς ἄλλης ἐξ ἀρπαγῆς, διὰ τὸ ὅποιον, δὲν εἶναι
 νὰ κατηγορήσῃ τινάς, τόσον, τὸν δόλον αὐτουῶν, ὅσον τὴν
 τυφλαμάραν ἐκειῶν, ὅπου ἀποστατεύοντας ἐξ ὑπεριφανίας
 ἀπὸ τοὺς μεγαλήτερος, ἐδιάλεξαν καλείτερα νὰ ὑποφέρουν
 15 τὸν βαρύτατον ζυγὸν τῶν βαρβάρων, παρὰ τὴν γλυκυτάτην
 εὐτυχείαν τῶν νομίμων τως αὐθεντάδων.

Τούτην τὴν δυστυχείαν, μάλιστα ὀργῆν, καὶ θεικὴν παι-
 δευσιν, πλέα παρὰ καμίαν ἄλλη αὐθεντεία, ἐδοκίμασεν εἰς
 4b τοὺς ὄχι μόνον ἀπερασμένους καιροὺς (καθὼς διαλαμ-
 βάνουν αἱ ἱστορίαι) ἢ οὐγκαρία, ἀλλὰ ἀκομή, καὶ τῶρα εἰς
 τοὺς καιροὺς μας, ὅθεν διὰ πολλὰ ἐλαφραῖς, καὶ μάταιαις
 ἀφορμαῖς, καὶ διὰ οὐδατιναῖς ζηλοτυπῖαις τῆς ἐπαρχίας,
 5 τῶρα ἀρματόνοντας τοὺς ἐδικούς της, διὰ νὰ ἀρπάξουν
 ἀδίκως τοὺς τόπους καὶ τὰ καλά τῶν νομίμων της αὐθεντῶν,
 τῶρα κρούοντας τὴν πόρταν τῆς ἀνατολῆς, διὰ νὰ ὀρμήσουν
 καταστροφαῖς πολέμων νὰ καταπιούν, καὶ νὰ ἀφανίσουν
 βασιλεία, καὶ τόπους, ἕως τὸ ὕστερον στανικῶς ἐδυναστεύ-
 10 θῇ, νὰ ἀφήσῃ εἰς τὰ χέρια τῶν ὀτομάνων καὶ εἰς τὸ
 θέλημα, ταῖς διαφοραῖς καὶ τὴν ἐλευθερίαν της, πληρώ-
 νοντας πολλαῖς, καὶ συχναῖς φοραῖς μὲ πολὺ χρυσεῖον,
 καὶ περισσότερον αἶμα, ἐκείνην τὴν αὐθεντείαν ὅπου
 ἀπὸκάτω εἰς τοὺς νομίμους της αὐθεντάδες, δὲν ἤθελε δώσῃ
 15 ἄλλο, παρὰ ὀλύγην ὑπακοήν, καὶ παραμικρὴν εὐπειθίαν.

Τὸ λοιπὸν ἡ ἀποστασία ὅπου εἰς τοὺς 1660 ἀκομῆ
 τριφερῆ, εἶχεν ἀρχήσει ἀπὸ ταῖς ματαιαῖς διαφοραῖς τῶν
 παραμικρῶν ἐξουσιαστῶν, διὰ νὰ μὴν πιστεῦναι νὰ ἀφήνουν
 νὰ σεβαίνουσι εἰς τὰ κάστηρ των οἱ ἀναγκαῖοι στρατιῶται
 20 ἀλαμάνοι, αὐξησεν ὕστερον καὶ ἐμεγάλωσεν εἰς τὸ διάφορον,
 καὶ τὴν οὐσίαν τῶν μεγάλων ἐξουσιαστῶν, καὶ ἐπήγευεν νὰ
 τελειώσῃ παρὰ νόμως εἰς τὸν χαλασμόν, καὶ τὴν κατα-
 στροφὴν τῶν πρηνητζήπων, καὶ τοῦ καίσαρος, ἀνίσως καὶ
 ὁ θ'ς ὅπου μὲ μερικὴν χάριν διαφεντεύει ἐδῶ εἰς τὴν γῆν,
 25 ταῖς πλέα λαμπραῖς του εἰκῶνες, δὲν ἤθελε στρέφει ταῖς
 σαῖταις του εἰς τὴν καρδίαν τῶν τοξότων, καὶ τὸ σπαθὴ
 εἰς τὸν λαιμὸν τῶν δημίων.

Οὔτε αἱ παγίδες ὅπου κατὰ τῆς ζωῆς τοῦ καίσαρος
 5a ἐμυχανεύθη ὁ κύριτε πέτρος σρῆνης, οὔτε τὸ πῦρ ὅπου εἰς

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rapine. In this one should not blame so much their guile as the blind infatuation of those who out of pride revolted from those greater than themselves, and judged it better to endure the very heavy yoke of the barbarians than the very sweet prosperity of their lawful masters.

This misfortune or rather anger and divine chastisement has been experienced by Hungary, more than by any other Power, not merely in past times (as history treats of) but even now in our own times. Hence it was that as the result of very light and vain motions and trivial jealousies in the province, they now armed its inhabitants that they might seize unjustly the places and goods of its lawful masters, and now knocked at the gate of the East that they might set in movement disasters of wars to absorb and destroy kingdoms and places, until in the end it was forced to leave in the hands and at the will of the Ottomans its disputes and its liberty, paying on many occasions the price of much gold and more blood to those masters, whereas it need only have given under its lawful masters a little obedience and a very little discipline.

So the rebellion, which in 1660 was still in its infancy, and had begun from the idle quarrels of the petty rulers, which prevented them from allowing the entry into their fortresses of the necessary German soldiers, afterwards increased and grew in importance, touching the interests and possessions of the great rulers, and was like to have ended in the unlawful ruin and overthrow of the princes and of the Emperor, had not God, who with special grace here on earth protects his brightest images, turned his arrows against the heart of the archers, and his sword against the throat of the executioners.

Neither the traps which Count Peter Zrinyi set against the life of the Emperor, nor the fire which Count Nadasdy

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τοὺς 1668 μέσα εἰς τὴν βιένναν εἰς τὸ καινούριον παλάτι τῆς αὐγούστης ἔκαμε, καὶ ἔβαλεν ὁ κόντε νατάσντης, οὔτε ἡ φθορὰ τῶν ὑδάτων, ὅπου εἰς τοὺς 1670 μέσα εἰς τὰ 5 πηγὰδια τῆς κούρτης ἐπάσχησαν οἱ ἐχθροί, ἠμπόρεσαν νὰ κάμουν ἄλλον ἀποτέλεσμα, παρὰ νὰ συγχήσουν τὸν ἀσεβῆ νοὺν τῶν ἐφ' εὐρετῶν, καὶ τὴν ἀνήκαστον ἀσέβειαν τῶν προδότων.

Ἐφρuxeν ἡ ἴδια ἀσέβεια εἰς τὸ μυστητὸν τραπέξι, ὅπου 10 εἰς ἓνα του χωρεῖον ἐτοίμασεν τοῦ καῖσαρος, καὶ ὄλης τῆς κούρτης ὁ νατάσντης, εἰς τὸ ὅποιον ἔχωντας ἀποφασισμένον νὰ ἀσικόση τὴν ζωὴν τοῦ καῖσαρος μὲ τὸ θανατηφόρον φαγῆ, μιᾶς φαρμακεμένης τούρτας, εὐδόκησεν ἡ θεία πρόνοια, ὅτι ἡ ἴδια γυναικα τοῦ κόντε, τρομάζουσα καὶ αὐτή, 15 τόσην ἀθείαν, νὰ προστάξη τὸν μάγυρα νὰ κατασκευάση εὐθύς ἄλλην τούρταν, καὶ συγκύνωντας ἀπὸ τὸ τραπέξι τὴν φαρμακεμένην νὰ βάλῃ εἰς τὸν τόπον τῆς τὴν καλήν, τὸ ὅποιον μαθαιωνοντας ὁ νατάσντης, ἔδωσε τὸ φαρμάκι τῆς γυναικός του, καὶ ἐθανάτωσε μὲ τὰ ἰδιά του χέρια, καὶ τὸν 20 μάγυρα διατί, τῆς ἐφάνέρωσε τὴν ἐπιβουλήν.

Ἐως τόσον δὲν ἔπαναν εἰς τὸ κρυφόν, αἱ συβάσαις μὲ τὴν πόρταν διὰ νὰ ἀποφασίσουν ἕως τὸ ὕστερον οἱ τοῦρκοι, νὰ καταπατήσουν τοὺς τόπους τῆς μεγαλειότητός του· 25 τοῦτα ἐμυχανεύωνταν μὲ βαθείαν συωπήν, ὁ συντηρῆνις, καὶ ὁ μαρκέξες φραγκίσκος φραγκιπάνης ὁ συμπεθερός του, μὲ τὸ μέσον τῶν τρανσυλβάνων, ἦτον εἰς τὴν ἐπιβουλήν, καὶ ὁ κόντες τατεμπάκ, σύμβουλος εἰς τὴν ἐπαρχίαν τῆς 5b στήριας, καὶ ὅπου ἐκράτιε | πολλὰ ἀγαθὰ εἰς τὴν κοντέα τῆς τζηλέας, ὅμως ἔστωντας μὲ θείαν νεῦσιν νὰ προδοθῆ ἐτούτος ἀπὸ τὸν ἰδιόν του ποστέλνικον, καὶ νὰ φανερωθούν, καὶ αἱ ἐπιβουλαῖς τῶν ἄλωνῶν ἀπὸ τὸν δραγομόνον πανα- 5 γιώτην ὅπου ταῖς ἐξεμυστεύθη τοῦ ἐλτζῆ εἰς τὴν πόλιν,

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caused and started in 1668 in the new palace of the Empress at Vienna, nor the corruption of the waters which the enemies attempted in the Court wells in 1670, were able to effect any other result than that of confounding the impious mind of the devisers and the inconceivable impiety of the traitors.

Their own impiety shuddered at that abhorred banquet which Nadasdy prepared at one of his villages for the Emperor and all the Court, at which, having resolved to destroy the life of the Emperor with the deadly food of a poisoned cake, it was determined for him by divine Providence that the Count's own wife, who herself shuddered at such impiety, should order the cook to prepare immediately another cake, and to remove the poisoned cake from the table and put the good one in its place. When Nadasdy learned this he gave the poison to his wife and did her to death with his own hands, as also the cook because he had revealed the plot to her¹.

Meanwhile secret negotiations went on continuously with the Porte to make the Turks decide in the end to trample under foot the territory of his Majesty. This was contrived with great secrecy by Zrinyi, and the Marquis Francis Frangipani his marriage-relation was, through the agency of the Transylvanians, in the plot, as was also Count Tattenbach, Councillor in the Province of Styria, who also owned much property in the County of Celje². But it was determined by divine appointment that he should be betrayed by his own chamberlain, and that the plots of the others should be revealed by the Dragoman Panayotes who divulged them to the ambassador at Constantinople³. They were arrested and

¹ With this account, cf. Contarini, *Istoria*, p. 24; *Histoire d'Éméric comte de Tekeli*, 2nd edn., 1694, p. 52. The village was Pottendorf.

² Cf. Contarini, *Istoria*, p. 26: "Conte Tauttempach Barone de' più riguardevoli, che possedendo molti e ricchissimi patrimoni nella Cilea, e tenendo la carica autorevole di Consigliero della Stiria..."

³ Cf. Contarini, p. 27. He calls the informer a *cameriero*. Panayotes was Imperial interpreter at the Porte. See Hammer, *Gesch. d. osm. Reiches*, vi (1830), pp. 71, 266 ff.

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ἐπιάσθησαν καὶ ἐκατακρίθησαν μὲ ταῖς ἰδιαίς των γραφαῖς
 ὅπου ἐβρέθησαν μέσα εἰς πέντε κασέλαις γαιμάταις γράμ-
 ματα, ὅταν ἐπάρθη τὸ καστέλι τοῦ μουράνου εἰς τὸ ὅποιον
 εἶχαν συνθήθειαν αὐτοὶ νὰ συνάζονται, καὶ νὰ μαγερεύουν
 10 ταῖς δουλαιῖς των, φυλακουντάς τους τὸ λοιπὸν καὶ
 ἐξεταζωντάς τους, τοὺς ἀποφάσισαν, καὶ ἀπεκεφαλίσθη ὁ
 ναυτάστυης εἰς τὴν βιένναν, καὶ ὁ σρήνης, καὶ ὁ φραγκι-
 πάνης εἰς τὴν ἴδιαν ἡμέραν ταῖς 30 τοῦ ἀπρηλίου εἰς τοὺς
 1671 εἰς τὸ νεουστάτ, καὶ ὕστερα ἀπὸ ἑπτὰ μῦναις εἰς τὴν
 15 πρῶτην τοῦ δεκεμβρίου τοῦ αὐτοῦ χρόνου διὰ νὰ μὴν
 ἦτον ἀκομὴ καλὰ τελειομένη ἡ ἐξετασίς του ἀπεκεφαλίσθη
 καὶ ὁ κόντε τατενμπάκ, εἰς τὸ παλάτι τῆς συμβουλῆς
 ὅπου ὀνομάζεται γράτζ.

Ἐπίστευσε ὁ καίσαρ πῶς τὸ δυστυχισμένον τέλος
 20 ἐτουτουωνῶν νὰ εἶχε γενῆ διδασκαλία τῶν ἐπιλύπων, ὅπως
 γυρεύοντες τὴν συγχώρησιν νὰ ἤθελαν πασχίσουν νὰ
 γλυττώσουν ἀπὸ τὴν παιδευσιν ὅπου ἀτοί τως ὁμολογοῦ-
 σαν πῶς δικαίως τοὺς ἔπρεπε, καὶ διὰ τοῦτο τὸ τέλος
 συγκεραίνωντας τὰ ἀστροπελέκια τῆς δικαιοσύνης, μὲ
 25 ταῖς δροσιαῖς τῆς εὐσπλαγχνίας, ἐκήρυξεν ἕνα ἐορτάσιμον
 χρυσόβουλον μιᾶς κοινῆς ἀφέσεως ὁλονῶν τῶν ἀποστάτων
 εἰς ταῖς 6 τοῦ ἰουνίου εἰς τοὺς 1671 ὅμως μὲ τέτοιον λο-
 γαριασμόν, ὅτι οὔτε οἱ ἀποκηρυγμένοι, οὔτε οἱ ἐξετασμένοι,
 6 a οὔτε οἱ φευγάτοι εἰς ξένους τόπους, οὔτε οἱ ἀμεταμέλειτοι
 νὰ μὴν λογίζονται εἰς τὴν συγχώρησιν, μὲ ὅλα τούτα οὔτε
 ἡ παιδευσιν, οὔτε ἡ εὐσπλαγχνεῖα δὲν ἐστάθησαν ἀρκετὰ
 ἰατρικά, νὰ θεραπεύουν τὴν ἀρρωστίαν ἐκεινῶν τῶν ψυχῶν
 5 ὅπου μίαν φορὰν συγχυσμέναις μὲ τὸν αὐθέντην τους, διὰ
 νὰ τοῦ πάρουν τὴν ζωὴν, καὶ τοὺς τόπους ἀπόμειναν
 ἀναίσθηταις, καὶ ἀκολούθως ἀδύνατον νὰ ἀπαλήθουν μὲ τὰ
 ἀλείματα τῆς εὐσπλα(γ)χνίας, ὅθεν ἡμπορεῖ νὰ εἰπῆ τινάς,
 πῶς εἰς τοὺς πρῶτους ἀγνωστους ἀπόθαναν οἱ ἄνθρωποι, καὶ
 10 ὄχι ἡ ἀποστασία, καὶ κόπτωντας ἐκεῖναις ταῖς τέσσαρες
 κεφαλαῖς, ἐξαναφύτρωσαν ἀπειραις εἰς τὴν ἴδραν τῆς
 ἀπιστείας, ὅσοι δὲν ἔτυχαν τῆς ἀφέσεως, περισσότερον
 ἐθυμώθησαν, καὶ ὅσοι ἔτυχαν τὴν ἀθέτησιν, ὅθεν σμυγμένα,
 καὶ τὰ δύο μέρη ἐδιάλεξαν νέα κεφάλια τῆς ἀποστασίας,